1709, 4∙to ; and of Holmes, vol. i. Oxon. 1798, vol. ii.-v. (edited after Holmes’s death by J. Parsons), Oxon. 1818— 1827, folio.

See Aristeæ, *Historia de Legis Div. ex Heb. Lingua in Graeam Translatione per LXX. Interpretes,* Frankfort, 1610; Van Dale, *Dis­sert. super Aristeam de LXX..* Amstelod. 1705 ; Josephus, *Antig.t* xii. c-2 ; Hody, *De Bibliorum Textibus Original.* Oxon. 1705 ; Walton, *Prolegom.* ix. ; Toepler, *De Pentateuchi Interpret. Alexandrina indole,* Halæ, 1830; Horne’s Introduction, vol. ii. p. 203.

Of the other Greek versions, eleven in number, we have only fragments or traditionary information. That of Aquila, a proselyte Jew of Sinope, a city of Pontus, was executed in the first century, for the purpose of discrediting the Septuagint, which the Christians were in the habit of quoting against the Jews ; it is very literal and Hebraistic. That of Symmachus, an Ebionite, time uncertain, seems to have aimed chiefly at elegance and purity of style ; it is very free. Between these stands that of Theodotion, also an Ebionite, and nearly contemporary with Aquila; more elegant and idiomatic than that of Aquila, more literal and correct than that of Symmachus. These, with three anonymous versions, enumerated as *editio quinta, sexta,* and *septima* respectively, were included by Origen in his splendid work the Hexapla, a sort of Polyglott, which that distinguished Biblical scholar drew up for the use of those who wished to understand ac­curately the Old Testament, and which contained in paral­lel columns the Hebrew in the original character, the same in Greek characters, and the Greek versions above enume­rated, including the Septuagint. The versions designated as 6 *iSçu.m;, i* <r⅛βj, ri *α ∕μαgi∣mι∣v,* and *i* sλλιjwx⅛, are known to us only from being occasionally referred to on the mar­gins of manuscripts. The extant fragments of these ver­sions may be found in the sixth volume of the London Po­lyglott, under the title *Flaminii Nobilii Notæ,* and in the edition of the Septuagint by Bos.

Dathe, *Dies. Phil. Criι. in Aquila Reliquias,* Opuscula, p. 1, &c. ed. Rosenmüller, 1796; Walton, *Prolegom.* ix. ; Home, vol. ii. p. 216.

2. *Latin Versions.* Translations of the Scriptures in­to the Latin tongue began to be executed at a very early period, for the benefit chiefly of the Christians in Africa, and those parts of Europe where that language was used. Some have supposed that, as early as the second century, there was a commonly received or authorized version in the Latin churches, but this opinion is hardly tenable. The name *Itala,* which has been supposed to designate this ver­sion, was more probably an appellation including collective­ly the whole. Towards the close of the fourth century, Jerome set himself to revise and correct these versions, and in pursuance of this design issued revised editions of the Psalter, the books of Chronicles, Job, and the writings of Solomon. Unfortunately, the manuscripts containing his revised copies of the other books were lost, either through negligence or fraud on the part of some one to whom he had intrusted them. Satisfied, however, that something more than a correction of existing versions was necessary, he undertook a new translation from the original ; and this he executed at intervals, and in the order in which par­ticular books were requested by his friends. At first his undertaking was viewed with no small jealousy, and even St Augustin sought to discourage it, from a fear that a new translation, especially one from the Hebrew, would shake the faith of the ignorant in the certainty of Scripture ; nor was it till the sanction of Gregory the Great had been given to it that the version of Jerome was able entirely to super­sede the old Itala (1). This version is that commonly de­nominated the *Vulgate,* of which the Council of Trent de­creed an immaculate edition ; a decree which gave rise to a Papal dissension, to which Christians have not been slow to point as fatal to the claims of the supreme pontiff to in­fallibility (2).

1. Augustin ***De Doctr, Christiana,*** lib. ii. c. 11, c. 15; Jerome, ***»***

*Pra∙fat. in Iobuπι,* §\*c. *ad Sophron.* Opp. i. p. 833, *ad Damasum,* ii. 5C3 ; Hody, *De Textibus,* &c. ; Walton, *Prolegom.* x. ; Borne, ii. p. 234-240.

2. See James, *Bellum Papale, sive Concordia Discors Sixti V. et Cle­mentius VIII. circa edit. Hieronymianam.,* London, 1600, 4to, 1678, 8vo.

3. *The Gothic Version. Of* this, which was executed by Ulphilas, bishop of the Gothic tribes in Wallachia, about the middle of the fourth century, only the four gospels, part of the Epistle to the Romans, and fragments of the other Epistles, are extant ; the first in the famous Codex Argen­teus, a manuscript in silver letters of the fifth or sixth cen­tury ; the second in a Codex Rescriptus belonging to the library of Wölfenbuttel; and the third in certain Codices Rescripti recently discovered by Maio in the Ambrosian Library at Milan. This version appears to have been made from the Greek, and particularly from the Constantinopoli­tan text, but to have been subsequently altered after the Vul­gate. The best edition of the gospels is that of Lye, Oxon. 1750, 4to. The fragments were edited by Knittel, in 1762, 4to, and by Ihre, Upsal, 1763, 4to.

Horne's Introduction, vol. ii. p. 240; Hug's Introduction (Eng. Trans.), vol. i. p. 487 ; Schott, *Isagoge,* p. 613.

4. *The Anglo-Saxon Versions.* The history of these is by no means accurately known. It appears, that as early as the year 709, the Psalter was rendered into Saxon by Adelme, bishop of Sherborne. A few years later, Aldred, who styles himself “ Presbyter indignus et miserrimus,” “ over­glossed in English” the Latin of a copy of the four gospels, which had been written by Eadfrith, bishop of the *church* of Lindisfern, “ out-attired, and blazoned as well as he could,” by Ethilwold, bishop of the *Land* of Lindisfern, and “ smoothed, ornamented, and overgilded,” by Billfrith the anchoret (1). Nearly about the same time Beda trans­lated the whole Bible into∙Saxon-English. About two hun­dred years after this the Psalter was translated by King Al­fred. A Saxon translation of the Pentateuch, Joshua, part of the books of Kings and Esther, is attributed to Ealfric, archbishop of Canterbury, in 995. The entire Anglo-Saxon Bible has never been published. Alfred’s Psalter was edited by Spelman in 1640 ; and a translation of the gospels made from the old Latin of the Itala has been thrice edited (2).

1. See Henshall's Disquisition prefixed to his edition of the Gothic Gospel of St Matthew, with the corresponding English or Saxon, &c. London, 1807, 8vo.

2. Newcome’s Historical View of the English Biblical Translations, p. 1, Dublin, 1792 ; Home’s Introd. vol. ii. p. 246.

5. *The Sclavonic Version.* The authors of this version were Cyrill of Thessalonica, and his brother Methodius, who in the ninth century introduced the gospel among the Scla­vonians inhabiting Moravia. It seems to have been made from the Greek, and from manuscripts having the Constan­tinopolitan text. It embraces the whole Bible, and has been frequently printed.

Henderson’s Biblical Researches and Travels in Russia, p. 50—102, Lond, 1826 ; Horne’s lntrod. vol. ii. p. 245.

These ancient versions are useful, both to the critic and the exegete ; to the former, as supplying not a few various readings which are wanting in all or in most of the codices containing the original text, as serving to determine more accurately the age and country of any particular form of the text, and as helping to confirm or refute particular read­ings occurring in the Greek codices ; to the latter, inasmuch as every faithful version is not only a perpetual interpreter of the sentiments of the original into another tongue, but the authors of these ancient versions, from the time in which they lived, and the locality they inhabited, had peculiar advantages, both philological and historical, for the success­ful interpretation of the sacred books.

**Ernesti’s Principles of Interpretation, by Terrot, vol. ii. p. 146,**