**Texts for London Polyglot – Open to Proverbs 1**

Intro Text

The last great polyglot Bible came out of the English Civil War. Brian Walton, an Anglican priest and scholar, was one of many intellectuals loyal to the British monarchy who lost his ecclesiastical position after the victory of the Parliamentary forces under Oliver Cromwell. Eventually, Walton found refuge at Oxford University, where he decided to create another polyglot Bible. Walton was convinced that providing the people with the Bible in its original languages and most ancient translations was the best way to bring order to a faith in chaos. In collaboration with other scholars – most of whom were also displaced after the war – Walton led the production of the most ambitious polyglot yet, featuring 9 languages (Latin, Greek, Hebrew, Aramaic, Syriac, Arabic, Persian, Ethiopic, and Samaritan). Walton believed that all these versions together would make “the truest glasses to represent the sense and reading” of Scripture. As Cromwell’s Council of State was not interested in supporting the project, Walton and his team turned to the English people instead, soliciting subscriptions from the general public beginning in 1652, with a complete polyglot priced at £10. By the end of that year alone, £4,000 had been raised. Thanks to this outpouring of public support, the six-volume polyglot was printed on time between 1654 and 1657. Although not nearly as aesthetically pleasing as its predecessors, the London polyglot bettered them all in terms of its scholarly impact; Walton’s edition and his introductory material were indispensable texts for biblical studies well into the 19th century.

1. Targum Text
   * Category/Icon: Tools
   * Window Title: Supporting Oriental Studies
   * Subtitle: Polyglots lead to creation of other linguistic material
   * Image: Case oversize X 442 .15, sig. A
   * Caption Metadata
     + Edmund Castell
     + *Lexicon heptaglotton*
     + London, England
     + 1669
   * Narrative
     + As big as they were, the polyglots could not display all of the scholarly work and research that went into them. Their creators often used the material that did not make it into the polyglots for other projects.In particular, the work of learning to read, write, and speak the Near Eastern languages in the polyglots contributed greatly to the development of what was then called Oriental studies. Thanks to Walton’s project, England became the leader in this field by the middle of the 17th century, with scholars producing a number of historical, literary, and philological works centered on Near Eastern cultures. An early byproduct of this activity was the *Lexicon heptaglotton*, a dictionary of all seven Near Eastern languages used in the polyglot compiled by Edmund Castell, who had corrected the Samaritan, Syriac, Arabic, and Ethiopic editions in the London polyglot.
   * Persistent Link to Catalog: <https://i-share.carli.illinois.edu/nby/cgi-bin/Pwebrecon.cgi?DB=local&v1=1&BBRecID=287925>
   * Other sources:
     + Arias Montano’s stuff in the back of the London polyglot (or that article on it). Something that shows other work being made.
2. Vulgate Text
   * Category: Tools
   * Window Title: Polyglots as Bibles
   * Subtitle: Other works help readers approach polyglots like any other Bible
   * Image: Case folio BS485 .C93 1660, v. 4, p. 5286
   * Caption Metadata:
     + John Pearson, editor
     + Critici sacri, sive, Doctissimorum virorum in SS. Biblia annotationes, & tractatus
     + London, England
     + 1660
   * Text: Commentaries
     + With all of their scholastic apparatus, it can be easy to forget that polyglots were still Bibles. As such, the creators of the great polyglots expected people to use them to learn about God. Indeed, polyglots were considered the most definitive editions of biblical texts available that would reveal the spiritual meaning of the Word in its deepest sense. Since using them was no easy task, however, scholars also developed materials to help readers get as much spiritual value out of the polyglots as possible. The text shown here, a collection of commentaries on all the books of the Bible, is an example of one of these aids. This projected was spearheaded by John Pearson, one of the early advocates for the London polyglot, and was perhaps intended to supplement Walton’s great work.
   * Persistent Link to Catalog
   * Other sources:
     + Can there be another commentary on the polyglots as Bibles?
3. Septuagint Text
   * Category/Icon: Translations
   * Window Title: Matching Prints
   * Subtitle: Printers rise to the challenge of printing a polyglot
   * Image: Case oversize C 211 .657, v. 3, pp. 118-119
   * Caption Metadata:
     + Biblia sacra polyglotta
     + London, England
     + 1657
   * Narrative
     + Polyglots were immensely complicated works to publish, posing a considerable technical and logistical challenge to the printers who made them. They were responsible for translating the work of biblical scholars and editors into a finished product that would show the expansiveness of the divine Word in a way that people could still read. One of the most significant challenges printers faced was ensuring that all the languages printed on a single page showed exactly the same amount of text. With its nine languages, the London polyglot was especially daunting in this regard. In the passage shown here, for instance, the printers were responsible for matching up 11 different translations and paraphrases of just over two psalms.
   * Persistent Link to the Catalog: <https://i-share.carli.illinois.edu/nby/cgi-bin/Pwebrecon.cgi?DB=local&v1=1&BBRecID=236649>
   * Reed, *History of the English Letter-Founders*
4. Targum Translation
   * Category/Icon: Tools
   * Window Title: Preparing the way for the polyglot
   * Subtitle: Scholars create texts to help others use polyglots
   * Image: Case X 3 .44, pp. 38-39
   * Caption Metadata:
     + Brian Walton
     + *Introductio ad Lectionem Linguarum Orientalium*
     + London, England
     + 1655
   * Text: Oriental Studies
     + Polyglots were made to be used, but their creators did not assume that anyone would be able to do this without help. They worked hard prepare the public to be able to get the most use out of them. For instance, one of Walton’s primary goals for his polyglot was to prepare missionaries to correct troubling religious practices and beliefs among Near Eastern Christians. This short work, published two years before the polyglot was finished, was intended to help achieve this goal. It taught readers how to read, write, and pronounce the Near Eastern languages that would appear in the polyglot. With this background, the London polyglot became a kind of textbook that missionaries and scholars could use to communicate with Eastern Christians in their native tongues.
   * Persistent Link to Catalog: <https://i-share.carli.illinois.edu/nby/cgi-bin/Pwebrecon.cgi?DB=local&v1=1&BBRecID=764078>
   * Other sources
     + Roger Williams, *Key to the Language of America*
5. Arabic Text
   * Category: Sources
   * Window Title: Arabic Studies
   * Subtitle: Polyglots capitalize on interest in the Arabic Language
   * Image: Wing ZP 535 .M4677, pp. 60-61
   * Caption Metadata:
     + Alphabetum arabicum
     + Rome, Italy
     + 1592
   * Narrative
     + As relations with the Ottoman Empire improved, Europeans became more interested in Arabic, both for the purposes of ministering to Arabic-speaking Christians and converting Muslims. In time, this became one of the major motivating factors in polyglot scholarship; the London polyglot was rooted in the flowering of Arabic studies at the universities in Oxford and Cambridge in the 1620s. In this way, the London polyglot scholars carried on the project of the Medici Press in Rome, which was founded in 1584 to print material in Arabic for European as well as Ottoman audiences. Some of these materials included guidebooks for learning how to read, write, and translate Arabic, which were enthusiastically used by European scholars. The Newberry copy of this workbook shows this clearly; an early owner added additional Arabic works, including some copied out by hand.
   * Persistent Link to Catalog: <https://i-share.carli.illinois.edu/nby/cgi-bin/Pwebrecon.cgi?DB=local&v1=1&BBRecID=193340>
   * Other sources:
     + Arabic Gospels
6. Syriac Translation
   * Category: Tools
   * Window Title: Preaching from the Polyglot
   * Subtitle: Polyglots support preachers by providing context for the Bible
   * Image: C 9911 .0755, sig. B verso
   * Caption Metadata
     + Shute Barrington
     + A sermon preached before the Lords Spiritual and Temporal in the Abbey Church of Westminster on Thursday, January 30, 1772
     + London, England
     + 1772
   * Narrative
     + Preachers were always intended to be one of the primary users of polyglot Bibles. With a wide range of critical editions of complementary translations and variant readings at their disposal, these clergymen had all the tools they needed to uncover the deepest meanings of Scripture and share them with audiences. We know, at least, that the Newberry copy of the London polyglot was used for that purpose. Shute Barrington, an Anglican bishop, owned this particular copy, and must have used it to give this sermon in Westminster Abbey. While preaching on Proverbs 1:32, Barrington referred to “ancient versions” of a word in this verse, by which he meant the Syriac and Aramaic versions of this verse in his copy of the London polyglot.
   * Persistent Link to Catalog: <https://i-share.carli.illinois.edu/nby/cgi-bin/Pwebrecon.cgi?DB=local&v1=1&BBRecID=217355>
   * Other Sources
     + Peter McCullough, et al, *The Oxford Handbook of the Early Modern Sermon*
7. Arabic Translation
   * Category/Icon: Tools
   * Window Title: Bibles Make Bibles
   * Subtitle: Polyglots lay the foundation for later Bible editions
   * Image: Wing folio ZP 845 .H6905, Proverbs 1, Sig. 3G4 (maybe also Sig. A or Sig. 3A2)
   * Caption Metadata
     + The Holy Bible, containing the Old and New Testaments, in the Arabic language.
     + Newcastle-upon-Tyne, England
     + 1811
   * Text:
     + Since the days of the Complutensian, polyglots were intended to show the Biblical text in the most accurate and perfect form possible. Biblical scholars were always excited to have them, since they always represented the most up-to-date critical editions of the Bible in its original languages. As such, polyglots were often used as the foundation of subsequent editions of the Bible in any of the individual languages represented there.The text of the Arabic Bible shown here, for instance, was based on the Arabic text used in the London polyglot. The driving force behind this Bible, the Anglican bishop Shute Barrington, also owned the Newberry copy of the London polyglot.
   * Persistent Link to Catalog: <https://i-share.carli.illinois.edu/nby/cgi-bin/Pwebrecon.cgi?DB=local&v1=1&BBRecID=236660>
   * Other sources: