

John Leusden's New Testament.

AN interesting Graeco-Latin New Testament has recently come into my possession. It is a second edition, published in 1741, but there is a preface by its editor, John Leusden, written in 1698. The preface makes some illuminating observations with regard to certain "notulae" incorporated in the Greek text, and gives an account of the Latin version which is adopted, *i.e.* the version of Arias Montanus (1571).

The title-page reads: 'H KAINH ΔΙΑΘΗΚΗ.

NOVUM TESTAMENTUM, cum Versione Latina ARIAE MONTANI, in quo tum selecti versiculi 1900, quibus omnes Novi Testamenti voces continentur, asteriscis notantur; tum omnes & singulae voces, semel vel saepius occurrentes, peculiari nota distinguuntur, AUCTORE JOHANNE LEUSDEN, PROFESSORE. Editio nova accuratissime recognita. AMSTELÆDAMI, apud J. WETSTENIUM & G SMITH, MDCCXLI."

The first part of the preface contains in the main an explanation of the "notulae" used with the Greek text, but there is a preliminary paragraph stating that this edition has been printed with the greatest care, and without any distressing abbreviations. "Do tibi hic Novum Testamentum Graecum nitidissime & correctissime impressum, sine ullis litterarum compendiis, quae vulgo abbreviaturae dicuntur. Hae saepius Tyronibus, & quandoque etiam doctioribus, molestias facessere & remoram injicere solent."

As to the "notulae", they are used as follows:

(1) 1900 verses are marked with an asterisk, for they contain all the vocabulary of the New Testament (which Leusden estimates as 4,956 words.)

We may compare two recent estimates: "A careful calculation shows that the total number of words in the New Testament, excluding all proper names and their derivatives, is 4,829". (H. A. A. Kennedy *Sources of New Testament Greek* p. 61, 62).

"The total vocabulary of the generally accepted text of the New Testament contains 4,969 common terms". (G. Abbott-Smith in a note facing p. 1 of his *Manual Greek Lexicon of the New Testament*). (2) The 1,686 words which occur once only

or are "hapax-legomena" are marked with a dagger †. (3) The 3,270 words which occur twice or more frequently are denoted thus ‡. (4) At the end of each chapter, there is a dual enumeration, first of the number of "voces" it contains, and secondly of the number of words which occur here only in the New Testament.

It may be well to give the explication summarized above in Leusden's own words: "Versibus mille & nongentis (1,900) cum omnes versiculi Novi Testamenti sint septies mille, nongenti & quinquaginta novem (7959), praefixi Asteriscum: quia omnes & singulae voces totius Novi Testamenti, quae sunt quater mille, nongentae & quinquaginta sex (4,956) in annotatis versiculis continentur. Omnibus & singulis illis vocibus Novi Testamenti, sive semel sive saepius occurrentibus, distinctam notulam praeposui. Vocibus unicâ vice, vel unico tantum loco extantibus, quales in Novo Testamento occurrunt mille, sexcentae & octuaginta sex (1,686) praefixi talem notulam (†.) Sed voces bis vel saepius in Novo Testamento occurrentes, quales sunt ter mille, ducentae & septuaginta (3,270) tali notula ‡ ab aliis distinxi.

Praeterea in fine singulorum Capitum expressi duplices notulas numericas, quarum priores expriment in genere numerum vocum illo Capite annotatarum, & semel vel saepius ibidem occurrentium; posteriores vero, quibus semper haec notula † praepositur, denotant voces semel tantum extantes. Exempli gratia: In fine Capituli decimi-quinti Matthaei extant hae notulae numericae, 16. † 2. cum in illo Capite annotatae sint voces sexdecim, & inter has duae, semel tantum in Novo Testamento atque hoc ipso loco, occurrentes.

Mediante hoc Testamento Graeco quivis brevi tempore poterit percurrere omnes voces Novi Testamenti Graeci."

In two subsequent paragraphs the editor refers any readers who wish to have information of a grammatical or exegetical nature to some works of his own. In his *Compendium Graecum* they will find "harum omnium (4,956) vocum—analysin & resolutionem", and in his *Compendiolum* they will learn "themata & significationem omnium & singularum, vocum ut & loca S. Scripturae, in quibus quaelibet vox extat". Of the latter work he says "quod jam simul cum Novo Testamento Graeco, cum Graeco-Latino & cum Graeco-Belgico, iisdem typis Wetstenianis, & eadem forma in lucem emittitur."

The remainder of the preface is concerned almost entirely with Arias Montanus and his Latin version: "Latinam addo hic Versionem Ariae Montani, quae fere omnibus Christianis, cujuscunque professionis, placet: nam est adstricta verbis, & verbôtenus fere cum Textu Graeco convenit. Benedictus Arias Montanus, Hispalensis, missus a Philippo II. Hispaniarum Rege,

ut Antverpiae editioni Bibliorum Regionum praeeset, Versionem Vulgatam emendavit, ejectis ex eadem ad marginem multis vocibus, & substitutis aliis, quas judicabat melius cum Textu Graeco convenire. Haec igitur Versio Latina Ariae Montani non est plane nova; sed antiqua Vulgata, ab ipso sic interpolata ut verbis Graecis Latina responderent. Sic enim in titulo libri *Novum Testamentum Graece, cum Vulgata Interpretatione Latina, Graeci Contextus lineis inserta; quae quidem interpretatio, cum a Graecarum dictionum proprietate discedit, sensum, videlicet, magis quam verba exprimens, in margine libri est collocata: atque alia BENEDICTI ARIAE MONTANI Hispalensis opera e verbo reddita, ac diverso characterum genere distincta, in ejus est substituta locum.* Haec Versio Ariae anno 1571. approbata fuit a Facultate Theologica in Academia Lovaniensi; prout videre est in fine Novi Testamenti interlinearis."

A brief passage of dialogue follows:

"Dices: Multa in Versione Ariae occurrunt, quae Latinis auribus sunt ingrata."

[This anticipated objection reminds us of Augustine's early attitude towards the Latin Scriptures, "(scriptura) visa est mihi indigna, quam Tullianae dignitati compararem" (*Confessions* iii. 5), or of the criticism which Peter of Blois sought to counter, that the speech of the Gospels was "durum, insipidum, infantilem" (for this latter judgment see Helen Waddell *The Wandering Scholars* p. XVI.)]

"*Resp.* Arias id agens ut Textum Graecum verbotenus redderet, & singulis vocibus Graecis voces Latinas superponeret, non potuit non saepissime Graecismos exprimere, Latinis auribus ingratos, Latinate neglecta. Arias igitur, hos considerans Graecismos, expressis verbis monet ne aliquis Versionem ita interpolatam separatim sine Contextu Graeco in lucem edat. Sic enim ille, in fine praefationis: *Ea vero mente non sumus, ut nostra haec Latina Interpretatio separata a Graeco contextu, in cujus gratiam a nobis elaborata est, ab aliquo unquam excudatur.*

Nos ergo Versionem ejus Interlinearem, facientes collateralem, quali modo ea nunquam est edita, non peccamus contra ejus intentionem. Sicut ante hos LXX annos fecit Jo. Keerbergius, qui illam tribus aliis, Vulgatae scil. Syriacae ac Erasmianae, junctam, at Graeco textu destitutam, Antverpiae expressit."

The preface closes by mentioning the support of another scholar for the present version: "Ut Doctorum judicia super hoc N. Test. Graeco-Latino Ariae intellegerem, placuit Specimen aliquod hujus novae Editionis publico Examini Academico subijcere, quod insignis Juvenis BERNARDUS BROUWER,

Amstelodamensis die xx Novemb, an. 1695. publice defendit.
Vale Lector Amice & laboribus meis fave.

Dabam Ultrajecti ipsis Kal. Martiis 1698."

Two maps are included in our edition, one for the Gospels ("Loca Terrae Sanctae quorum sit mentio in Evangeliiis"), and one for the book of Acts ("Tabula Geographica ad Acta Apost.")

Mr. H. F. D. Sparks in his study of the Latin Bible in *The Bible in its Ancient and English Versions* (ed. H. Wheeler Robinson), remarks (of the years 1511-1546) "In the later editions of this period the prefatory matter has completely disappeared" (p. 119 footnote). Hence it may be of some interest to note this preface of a considerably later day, containing as it does some brief extracts from an edition of 1571. Arias Montanus' work may not have enjoyed as universal a circulation and favour as Leusden suggests ("quae fere omnibus Christianis, cujuscunque professionis, placet."), but it is interesting to read something of the aims and methods of a Vulgate editor whose New Testament appeared in the interval between the Council of Trent and the issue of the Clementine edition of 1592. Incidentally, some of Arias Montanus' words in his "titulum" ("sensum, videlicet, magis quam verba exprimens") are reminiscent of Jerome's statement of his purpose "non verbum e verbo sed sensum exprimere de sensu" (quoted by Sparks, *op. cit.*, p. 115), but perhaps such a verbal parallel is hardly very significant in this connection, when the two writers are engaged upon a task so similar. The mention of Louvain in connection with Arias Montanus brings to mind the edition of John Hentenius, published at that place in 1547, but the preface does not suggest any dependence on the earlier scholar's work.

It may be of interest to cite some readings adopted by our edition at points of textual complication in the New Testament where there are significant Latin variants. Mr. Sparks gives some illuminating examples of such, and I turn to some of them in this edition:

(1) At Mark vii. 3 we have "si non *pugillatim* laverint manus". This differs from the Vulgate renderings "crebro" and "diligenter" and from the form "momento" found in some of the Old Latin mss. (*e.g.* in a). It approximates most closely to the reading "pugillo" found in the Old Latin mss. c. ff. i, q, r. according to Swete (Commentary on Mark).

(2) At Acts viii. 37 our edition has the longer reading along with the inferior mss.

(3) At Philippians iii. 3 the reading is "Nos enim sumus circumcisio, spiritu Deo servientes" as against the stronger attested "*dei*".

(4) At Philemon vi. Montanus reads "ut communicatio fidei tuae *efficax* fiat". This seems to be the better reading, but the majority of Latin mss. have "evidens" (mis-reading the Greek as *εὐκλής*).

(5) At 1 John v. 7, 8, our version has the later and less valuable form of text found eventually in the Sextine and Clementine editions, with some very slight variations: "Quoniam tres sunt *testantes* in caelo, Pater, Verbum, et sanctus Spiritus: et hi tres unum sunt. Et tres sunt testantes in terra, Spiritus, et aqua et sanguis: et tres *in unum* sunt". The participial form "testantes" which here replaces "qui testimonium dant (or 'dicunt')" and which I cannot find in any other Latin authority, suggests a tendency on the part of Arias Montanus to render all Greek participles by their strict counterparts in Latin, where in other versions the finite verb is used (cf. "servientes et gloriantes" in Philippians iii. 3, where the more common rendering is "servimus et gloriamur.")

With regard to Leusden, there are several references to his work as a grammarian in Winer's *Grammar of New Testament Greek* (Ninth English Edition pp. 6, 15, 16, 18, 30), but his contribution is not rated very highly. His *New Testament* may not be an important contribution to scholarship and criticism, but it is a work of great labour, with an interesting preface.

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