

Reproduced from the Library of the Editor of  
[www.theSamaritanUpdate.com](http://www.theSamaritanUpdate.com)  
Copyright 2011

**Bibliotheca Sussexiana.**  
**A Descriptive Catalogue,**  
**Accompanied by Historical and Biographical Notices**  
**Of the Manuscripts and Printed Books**  
**Contained in the Library of**  
**His Royal Highness the Duke of Sussex, K. G., D.C.L.,**  
**&c. &c. &c. &c.**  
**in Kengington Palace**  
By **Thomas Joseph Pettigrew**  
Librarian to H.R.H. the Duke of Sussex.  
Vol. II.  
London:  
Longman and Co., Paternoster Row  
1839

(p. 66) Arabic Pentateuchs

2. SPECIMEN Ineditae Versionis ARABICO-SAMARITANAE PENTATEUCHI e Codice Manuscripto Bibliothecae Barberinae edidit et Animadversiones adjecit ANDREAS CHRISTIANUS Hwid *Hauniensis*. Rome 1780. Octavo.

The Samaritan Manuscript of the Pentateuch, from which this Specimen was executed, is contained in the Barberini Collection, and, from being disposed in three columns, has been denominated the *υξίταλον*, of which the right consists of the Hebrew-Samaritan text, the centre the Arabic, and the left the Samaritan version, all expressed in the Samaritan character. The MS., much mutilated (wanting the first thirty-four chapters of Genesis), was bought at Damascus in 1631, for Nicholas Fabricius Peiresc, and bequeathed by him to Francis, Cardinal Barberini. This MS. has been reported to be deposited in the Royal Library at Paris; but this is an error, as the preface to the present Specimen demonstrates. At the end of the Books of Leviticus, (p. 67) Numbers, and Deuteronomy, dates are affixed, by which it appears that the MS. was commenced in the *thirteenth* (1243), and finished in the fourteenth century (1396). The Arabic version is said to differ much from that made by Rabbi Saadiah Gaon in the *tenth* century (a MS. of which was in the possession of my friend the Rev. Dr. Adam Clarke), and printed in the Constantinople Polyglott in 1546,<sup>1</sup> and the Specimen given consists of the forty-ninth chapter of Genesis printed in three columns, one containing the Arabic version in the Samaritan character, another the same version expressed in Arabic letters, and the third the Arabic version from the Polyglott. The remainder of the volume is composed of notes, and a Philological Dissertation, by A. A. Georgius, addressed to A. C. Hwid.

(p. 157) French Bibles

47. La Sainte Bible traduite sur les Textes originaux, avec les differences de la Vulgate. A Cologne 1739. Octavo.

This CATHOLIC EDITION, which is partly an original translation, though principally conformable to the Vulgate, was made by M. Le Gros. It was printed so that persons in

---

<sup>1</sup> For particulars of this edition, see Vol. I. Part II. pp. 98—102

humble cir- (p. 158) cumstances might possess themselves of the volume. From the advertisement we learn that the Vulgate has been preferred to the other Latin versions, but that in many instances it has been departed from, and those places are rendered within crotchets, and marked with particular italics according to the text from which the reading has been derived, whether from the Samaritan, the Septuagint, Syriac, Hebrew, or the Chaldee Paraphrase. It forms a very handsome book, and is a desirable edition to possess. At the end of the Apocalypse is a Table of the Epistles and Gospels for the Mass throughout the year.

(p. 370) Portions of the English Bible

5. THE FIRST THREE CHAPTERS OF GENESIS. A new English translation from the original Hebrew, by ABRAHAM DAWSON, M.A. Lond. 1763. Quarto.

Mr. Dawson, Rector of Ringsfield, Sussex, was well versed in the Hebrew language, and qualified for the work he proposed to undertake. He examined the present Hebrew with the Samaritan text, and with the ancient versions, and he has noted the variations. He has been exceedingly scrupulous in making alterations from the received translation, and very ingenuously submits his reasons for so doing. In 1772 he published a translation of the 4th and 5th chapters, and in 1786 continued (p. 371) his work to the 17th chapter,—that is, according to his own divisions, for it does not extend beyond the 14th of our received translation. "He denies the prophetic nature of Noah's prophecy, and the reference to the Messiah in the blessing of Abraham; and seems to think that the Mosaic account of various early occurrences is little better than a piece of ancient mythology." Dr. Geddes calls the translator "honest Abraham Dawson."

6. EXODUS; a corrected translation, with Notes, Critical and Explanatory. By WILLIAM HOPKINS, B. A. London 1784. Quarto.

Mr. Hopkins entertained a very high opinion of the purity of the Samaritan copy of the Pentateuch, and has given a preference to its readings, where he found it to differ from the Hebrew generally adopted by our acknowledged translators. His work appears to have been executed with fidelity, but in his notes he indulges rather freely in observations directed against the Articles and Liturgy of the Church of England, although in the title-page he is styled the Vicar of Bolney. He is the author of several political and controversial pieces, and was an advocate of Socinian doctrine.

#### **Comments on this section from the Editor of theSamaritanUpdate.com**

This reference is not located in *A Bibliography of the Samaritans, Third Edition, Revised, Expanded, and Annotated*, by Alan David Crown and Reinhard Pummer, ATLA Bibliography, No. 51, **The Scarecrow Press, Inc.** Lanham, Maryland, Toronto, Oxford. 2005

An earlier 1827 book by the same article is *Bibliotheca Sussexiana, A Descriptive Catalogue, Accompanied by Historical and Biographical Notices Of the Manuscripts and Printed Books Contained in the Library of His Royal Highness the Duke of Sussex, K. G., D.C.L., &c. &c. in Kengington Palace* By **Thomas Joseph Pettigrew** (1791–1865) is listed in the Biblio as # 3693. [http://en.wikipedia.org/wiki/Thomas\\_Pettigrew](http://en.wikipedia.org/wiki/Thomas_Pettigrew)