

Chapter 1 : The Latinity of the Vulgate Psalter. - CORE

The Latinity of the Vulgate Psalter. by Jepson, John James, Publication date Topics Bible. Publisher [Baltimore] Catholic University of America.

The Liber as it is commonly called is first and foremost a practical combination of the various official liturgical-musical books of the Roman Rite e. It also contains a wealth of ancient Latin hymns, ad libitum Kyriale modes, litanies and even the Ordo Missae the Ordinary, Prefaces and Canon of the Mass allowing it to be used in place of a daily missal during Mass. The Liber further explains the names of the various components of Gregorian chant, the method for properly rendering it according to the "Solesmes method" ordered by the Holy See to be followed by all who use the Roman Rite , how to chant the Lessons, Epistles and Gospels, a universal Roman calendar, a section on general rubrics for applying the calendar and classification system according to the reform in addition featuring important particular rubrical notes as necessary e. Printed in Latin only in black text throughout, all of the Gregorian chant notation contains the important rhythmic signs developed by the Benedictines of Solesmes during their lengthy chant reform ordered and sanctioned by the popes in the early 20th century. On the front of the card, the prayers are provided, and on the back it tells the celebrant where to stand and provides other instructions for the various Mass parts. Printed on enameled card stock. This is a faithful reprint of their altar missal. The only reprinted Altar Missal available in complete conformity with the final revisions made by the Holy See in to the traditional Roman Missal, this edition includes: In accordance with the rubrics. Includes Mass of the day, feast class, vestment color, and liturgical calendar. Prayers After Low Mass Price: Prayers are in Latin and English. Rite of Betrothal Price: This Latin-English booklet details a recommended ceremony for this important, traditional step towards Catholic marriage. Professionally printed in black and red text throughout on ivory-colored cover stock, includes rubrics and chant inflections for the psalm Vulgate verses. Useful in both the sanctuary and the pew! Leonine Exorcism insert Price: This is the typical edition of the Rituale Romanum, it does not contain blessings particular to various countries like a Collectio Rituum. Even rubrics related to Mass offered pontifically and in the presence of a prelate are included. The Ritus Servandus booklet takes the reader from the initial preparations of Mass through its various parts, and includes two appendixes: Roman Breviary 2 Volume Set: This Latin Vulgate edition has the psalms arranged in a single column. The recitation of the Divine Office should be at the heart of every Catholic, cleric particularly those in major orders and laity alike. Join the Church in one of her richest liturgical treasures, and with the Holy Sacrifice of the Mass her official form of prayer that daily entreates the Holy Trinity, the Blessed Virgin Mary, and honors the Angelic Choirs and the Saints of God. This high-quality breviary features throughout red and black text printed on natural-colored bible paper, bound in smooth grained flexible black leather. Six multi-colored marking ribbons tops off this page set of two volumes. Can be purchased as as set or individually! Six multi-colored marking ribbons tops off this page book in two volumes. Rubrics of the Roman Breviary and Missal Price: Perfect for the clergy and the laity alike who say the traditional breviary or assist at the immemorial Roman Mass even more so for priests who offer the Holy Sacrifice! Altar Cards large pictorial - 12 inch Price: Altar Cards small pictorial - 8 inch Price: The center card also has the text of the incensation prayers said during the Offertory of a missa cantata. Altar Cards for Simple Altar Price: Printed on non-glare-coated cover stock, with wide margins to accommodate matting.

J) in point of number: There are unusual plural forms, unusual singular forms, a singular for a collective. K) in point of concord: There is a miscellaneous lack of agreement, and abrupt shifts in gender, person, number, mood, and tense. L) in the collocation of words: There is a vocative at the end.

The word Vulgate comes from the Latin term *versio vulgata* meaning the popular, widespread version. This term was used by the early Fathers of the Church, particularly by St. Jerome, to designate the septuagint version of the Bible, both in its Greek form and in its Latin translation that is now commonly called the Old Latin Version *Vetus Latina*. The Council of trent decreed that, among the various Latin versions then in circulation, the Vulgate of Jerome was to be received as the official one *pro authentica habeatur*, and referred to it as the *vetus et vulgata editio* old and widespread edition. Old Latin Versions These versions consist of the Latin texts of the Bible that precede those revisions and fresh translations, largely produced by St. Jerome, that form the complete Latin Bible known for centuries as the Vulgate. In broad terms, then, the Old Latin Bible is the pre-Hieronymian Latin Bible—the body of the Latin Scripture that first came into being when the Church spread among people who were not at home in Greek. The following statement made in by the scholar perhaps best qualified to speak, Pater Bonifatius Fischer of Beuron, summarizes certain essential points: It underwent rapid and extensive development and differentiation. A number of characteristic features stand out in the Old Latin texts, with their abundant richness of forms, generated by a freedom of approach to the Scriptures that readily permitted adaptations, modifications, or changes. The language itself is peculiar, reflecting Greek syntax, and especially the Latin coinages produced to represent in neo-Latin form the Greek words that the translator saw before him thus, e. The vulgar and colloquial flavor in the Old Latin versions makes clear that they were prepared not for a cultured elite but for the ill-educated. The widespread influence of this Old Latin Biblical text has naturally been felt in subsequent writings, the effect being sometimes direct, sometimes through the absorption of Old Latin readings into the Vulgate, and quite regularly through quotations in patristic texts. The Vulgate Typically, the production of the Old Latin text of the Bible is the work of unknown writers even though certain of the Fathers produced their own renderings as occasion demanded and Augustine in particular came to revise a large portion of the Latin Scriptures. The production of the body of renderings that are called the Vulgate, however, is dominated by one individual, St. If these distinctions are made one may with reasonable accuracy call the Vulgate his work. It is providential that what was to become the standard Bible of the Latin Church reflects in so large a measure the religious conviction, the critical acumen, the learning and scholarship, and the writing skill of such a man. Revision of Old Latin Gospels. Most of it took place in the first two decades of his long, final residence in Bethlehem; but it began during the nearly three years that he spent in Rome in his late 30s, largely occupied as secretary to Pope St. According to Jerome, it was the Pope himself who directed him to the most impressive of these Roman achievements, the correction of an Old Latin text of the Gospels against the Greek in order to erect a standard of correctness among a welter of widely divergent and often faulty copies. Settled in Bethlehem, Jerome found in the library of nearby caesarea in palestine the stupendous work of Biblical erudition that Origen achieved in his Hexapla. It would seem that Jerome felt impelled to translate the whole of this into Latin or at least to revise existing Latin in the light of it, continuing his Roman procedures but now using an authoritative and critical Greek text. Some modern scholars hold that he fully achieved this exacting task, even if little now remains of it; others, that his Hexaplaric recension was applied only to 1 and 2 Chronicles, the so-called books of Solomon Proverbs, Ecclesiastes, and the Song of Songs, Job, and the Psalms. In these four cases the evidence is compelling. The text of the Hexaplaric 1 and 2 Chronicles is lost, but the preface that Jerome prefixed to it is preserved. It was probably introduced in the liturgy in Gaul before Alcuin, who was led by this fact to adopt it for his recension of the Bible. It thus won its place in the typical Bible of the Middle Ages, and was absorbed into the Roman Breviary, where it reigned supreme until the coming of the New Latin Psalter in The term Gallican applied to it came from the popularity the Psalter received in Gaul in the early Middle Ages. Girolamo to form part of the Vatican Vulgate, where it appeared in as v. For all its popularity the Gallican

Psalter contains a large number of verses that trouble readers. Consequently, in , at Clervaux, Dom Robert Weber, OSB, brought out pro manuscripto a "new recension" of the Gallican Psalter *Psalterii secundum Vulgatam Bibliorum Versionem nova recensio* in which only those verses are reworded that required it for intelligibility. While he was still occupied with his revisions according to the Hexapla, Jerome had entered upon the most important phase in his provision of Latin Bible text, the translation from the Hebrew itself. At Bethlehem he provided himself with Hebrew teachers, especially a certain Baranina Ep. What prompted the order in which Jerome proceeded was less the scheme of any Biblical canon than the promptings of friends eager to have one or another book translated. If one adopts the chronology determined by F. Cavallera, 1 and 2 Samuel, 1 and 2 Kings, and Job were grouped with the Psalter and the Prophets in the early period from to Ezra and Nehemiah followed in ; 1 and 2 Chronicles, two years later. In the three books of Solomon were rendered in eight days, but Jerome was busy also at the Octateuch, which was completed by Having done so much, Jerome regarded his work on the Old Testament text as complete, for he declined to issue translations of five books that had a place in the canon of the Greek-speaking Jews but were lacking in the Palestinianâ€”Wisdom, Ecclesiasticus Sirach , Baruch, and 1 and 2 Maccabees. These books, consequently, came into the Latin Bible only in Old Latin texts that had received not even revisory attention from Jerome. To Tobias Tobit and Judith, which were in the same position, he was more receptive, for he produced Latin versions from Aramaic sources available to him. If Jerome is to be taken literally in what he says in his preface to Tobias, he had the Aramaic text of that book translated to him orally by a person who knew both Aramaic and Hebrew, and both prefaces stress the rapidity with which he worked at these two versions. Jerome was similarly receptive toward certain sections of Daniel and Esther that were not to be found in the Hebrew. Books of the New Testament after the Gospels. From the triennium at Rome came the Gospels: What is the origin of the Vulgate text of these books? There is no consensus on this question. The common opinion has been that these books, showing in any event a correction of Old Latin text from the Greek, received this treatment from Jerome himself, who would have continued in their case the process he began with the Gospels. De Bruyne in the early decades of the 20th century still has its effect and tends moreover to involve the other Epistles and the Acts and Apocalypse as well. De Bruyne held that the Vulgate text of St. Paul goes back to Pelagius. However, the editor of Ephesians in the *Vetus Latina*, H. Frede, has shown that, although Pelagius was the first to use the Vulgate St. Paul , he did not compose itâ€”and neither did Jerome. Its author is unknown, although he is identical with the man who gave to the Vulgate at least the Catholic Epistles and perhaps the whole of the New Testament outside of the Gospels. It remains here to return briefly to the Psalter that Jerome produced at Rome c. The common opinion is an attractive one: Once again it was Dom De Bruyne who in recent times most effectively contested the tradition. Studies made or reported by Vaccari Scritti 1: Transmission of the Vulgate Text. The universal use that St. In one quarter were the objections collected by Rufinus and answered by Jerome in his *Contra Rufinum* [2. Augustine , with his loyalty to the LXX, who first showed himself disturbed by the new venture Epist. In one of his letters Epist. In the Gaul of the 5th and 6th centuries a selective use of the Vulgate was made by John Cassian, St. As an effective agent in the dissemination of Vulgate text, Gaul was surpassed in the 5th, 6th, and 7th centuries by Italy. The ecclesiastical writers, in their quotations from Scripture, furnish important evidence, but not a little is based on what has been shownâ€”especially by B. Fischerâ€”of the origins of early editions of the Bible, whether these present single books or groups of books or the whole Bible in one volume pandect. Fifth-century Italy was probably the source of an edition of the Vulgate 1 and 2 Samuel that carried in its margins Old Latin readings. No portion of the original still exists, but few subsequent Vulgate manuscripts of these books are free of its influence. The Spanish Bishop Peregrinus produced in the 5th century an edition of the letters of Paul that was based in part on a Vulgate text of Italian origin. To northern Italy of the 7th century probably belongs the source of the two-volume 9th-century Bible known complete to Robert Estienne at St. Among all Bibles this Sangermanensis has been found by Fischer to give a "reasonably accurate reproduction of an ancient pandect. Important as being preserved in its original form is a New Testament produced under the direction of Bishop Victor of Capua d. Italy, north and south, was not unique in this early period in owning pandects of the Vulgate. Supplanting of the Old Latin. While none of these Spanish Bibles has been satisfactorily linked with

St. And, indeed, a generation earlier St. Farther to the northâ€”in Ireland and Englandâ€”the Vulgate had long before penetrated, in some cases in the best texts of southern Italy. The liturgical agreements reached in the synod of Clovesho tended to terminate local Celtic usages in favor of the Romanâ€”the beginning of a reform that would, in turn, through the missionaries, affect both Germany and Gaul. The insular shift in Bible text may be seen in the writings, on the one hand, of Saints Patrick and Columban, who still used the Old Latin, and on the other, in the *De excidio*, attributed to St. Wex tablets of c. Wright in show Psalms 30â€”32 in a basically Gallican text. Such diversity in the Biblical text found in ecclesiastical writers comes about in more than one way but partly reflects the Bible manuscripts themselves, to which the crosscurrents of transmission often brought a pattern of mixture. Thus, in a single volume a set of the Prophets may show Jeremiah in St. The supremacy of the Vulgate, which had begun to be quite clear in the 6th and 7th centuries, was by the 8th established beyond question, and Italian books had played the major part in it. The reign of Charlemagne was eventful and, in at least one point, decisive for the editing and copying of the Vulgate Bible. Attention commonly focuses here upon Alcuin of York, who migrated to France in and died there in ; he was abbot of St. The manuscript on which Gutenberg was to draw some years later was little more than a somewhat debased descendant of the Alcuin Bible. The Alcuin text, Vulgate throughout, was not formed with very great care. The Alcuin Bible was not based upon a preexisting pandect. Like the Amiatinus, it was a composite of different texts assembled into one. However, the Alcuin Bible put the seal upon the choice and, in the Latin rite, determined the near universality of the Gallican Psalter for a millennium. From him have come down a series of six or eight Bibles, small in format and written in small script. Equipped with additional texts to assist the interpretation of the Scripture and beautifully transcribed, these Bibles are at once works of art and truly scientific editions of the sacred text. Characteristic are the variants set in the margin with indication of source. With the help of a baptized Jew, Theodulf went back to the Hebrew and dared to improve upon Jerome. The 10th to the 15th Century. The long period that falls between the reign of Charlemagne and the stabilization of the Vulgate text through the use of printing has its special importance for the prescholastic and scholastic interpretation see exegesis, biblical but is less significant for the study of the text, since recension leading to the recovery of the archetype can draw but little from these six and a half centuries.

Chapter 3 : The Latinity of the Vulgate Psalter

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Authorship[edit] The Vulgate has a compound text that is not entirely the work of Jerome. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate; these are 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah; while 3 Esdras in Vulgate manuscripts witnesses a wholly different and possibly earlier translation of the Greek than that found in Vetus Latina manuscripts. Jerome himself translated all books of the Jewish Bible from the Hebrew having separately translated the book of Psalms from the Greek Hexapla Septuagint ; and further translated the books of Tobias and Judith from Aramaic, the additions to the book of Esther from the Common Septuagint and the additions to the book of Daniel from the Greek of Theodotion. Independent translation from the Hebrew by Jerome: This was completed in Free translation from a secondary Aramaic version by Jerome: Translation from the Greek of Theodotion by Jerome: The Song of the Three Children was retained within the narrative of Daniel, Susanna was moved by Jerome from before the beginning of Daniel to the end of the book along with Bel and the Dragon. These additions he marked with an obelus to distinguish them from the canonical text. Translation from the Common Septuagint by Jerome: Jerome gathered all these additions together at the end of the Book of Esther, marking them with an obelus. Translation from the Hexaplar Septuagint by Jerome: Revision of the Old Latin by Jerome: Revision of the Old Latin by a person or persons unknown, contemporary with Jerome: Acts , Pauline epistles , Catholic epistles and the Apocalypse. Old Latin, wholly unrevised: The Book of Baruch and the Letter of Jeremiah were excluded by Jerome as non-canonical, but sporadically re-admitted into the Vulgate tradition from the Additions to the Book of Jeremiah of the Old Latin from the 9th century onwards. Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence. He had been commissioned by Damasus I in to revise the Old Latin text of the four Gospels from the best Greek texts. The revised text of the New Testament outside the Gospels is the work of one or more other scholars; Rufinus of Aquileia has been suggested, as have Rufinus the Syrian an associate of Pelagius and Pelagius himself, though without specific evidence for any of them. There he was able to use a surviving manuscript of the Hexapla , likely from the nearby Theological Library of Caesarea Maritima , a columnar comparison of the variant versions of the Old Testament undertaken years before by Origen. Jerome then embarked on a second revision of the Psalms, translated from the revised Septuagint Greek column of the Hexapla, which later came to be called the Gallican version. He also appears to have undertaken further new translations into Latin from the Hexaplar Septuagint column for other books, of which only that for Job survives. From to , Jerome translated anew from the Hebrew all the books in the Hebrew Bible, including a further version of the Psalms. This new translation of the Psalms was labelled by him as "iuxta Hebraeos" i. Jerome lived 15 years after the completion of his Old Testament text, during which he undertook extensive commentaries on the Prophetic Books. In these commentaries he generally took his own translation from the Hebrew as his subject text, sometimes proposing further improvements, suggestions which would often later be incorporated as interpolations to the Vulgate text of these books. Jerome defends this in his Prologue to Ezra, although he had formerly noted in his Prologue to the Book of Kings that some Greeks and Latins had proposed that this book should be split in two. The Vulgate is usually credited as being the first translation of the Old Testament into Latin directly from the Hebrew Tanakh rather than from the Greek Septuagint. These letters were collected and appended as prologues to the Vulgate text for those books where they survived. In these letters, Jerome described those books or portions of books in the Septuagint that were not found in the Hebrew as being non- canonical ; he called them apocrypha. Of the Old Testament texts not found in the Hebrew, Jerome translated Tobit and Judith anew from the Aramaic, and from the Greek the additions to Esther from the Septuagint and the additions to Daniel from Theodotion , distinguishing the additional material with an obelus. He refused to translate the additions to Jeremiah and these texts, Baruch and the

Letter of Jeremiah , remained excluded from the Vulgate for years. Other books Wisdom , Ecclesiasticus , 1 and 2 Maccabees and the Prayer of Manasses [22] are variously found in Vulgate manuscripts with texts derived from the Old Latin sometimes together with Latin versions of other texts found neither in the Hebrew Bible nor in the Septuagint 4 Esdras and Laodiceans. In the 9th century the Old Latin texts of Baruch and the Letter of Jeremiah were introduced [23] into the Vulgate in versions revised by Theodulf of Orleans and are found in a minority of early medieval Vulgate pandect bibles from that date onwards. Also beginning in the 9th century, Vulgate manuscripts are found that split Ezra and the Nehemiah into separate books called 1 Ezra and 2 Ezra. Critical value[edit] In translating the 38 books of the Hebrew Bible Ezra-Nehemiah being counted as one book , Jerome was relatively free in rendering their text into Latin, but it is possible to determine that the oldest surviving complete manuscripts of the Masoretic Text , which date from nearly years after Jerome, nevertheless transmit a consonantal Hebrew text very close to that used by Jerome. The Vulgate Old Testament texts that were translated from the Greek, whether by Jerome or preserving revised or unrevised Old Latin versions, are early and important secondary witnesses to the Septuagint. Also valuable from a text-critical perspective is the revised Vulgate text of the Apocalypse , a book where there is no clear majority text in the surviving Greek witnesses, as both the Old Latin base text and its revisions show signs of using early Greek texts. Prologues[edit] In addition to the biblical text Vulgate editions almost invariably print 17 prologues, 16 of which were written by Jerome. Because they were not intended for a general audience, some of his comments in them are quite cryptic. These prologues are to the Pentateuch, [27] to Joshua, [28] and to Kings, which is also called the Prologus Galeatus. He stated that the Hebrew text more clearly prefigures Christ than the Greek. Among the most remarkable of these prologues is the Prologus Galeatus, in which Jerome described an Old Testament canon of 22 books, which he found represented in the letter Hebrew alphabet. Alternatively, he numbered the books as 24, which he described as the 24 elders in the Book of Revelation casting their crowns before the Lamb. These are the two Jewish numberings of the Jewish canon. The 12 minor prophets are counted as one book, 1 and 2 Samuel as one book, 1 and 2 Kings as one book, Ezra and Nehemiah as one book, and 1 and 2 Chronicles as one book, making a total of 24 books. Alternatively, Ruth is counted as part of Judges, and Lamentations as part of Jeremiah, for a total of 22 books. Notably, this letter was printed at the head of the Gutenberg Bible. The author of the Primum quaeritur is unknown; but it is first quoted by Pelagius in his commentary on the Pauline letters written before ; and as this work also quotes from the Vulgate revision of these letters, it has been proposed that Pelagius or one of his associates may have been responsible for the revision of the Vulgate New Testament outside the Gospels. At any rate, it is reasonable to identify the author of the preface with the unknown reviser of the New Testament outside the gospels. Adolf von Harnack , [48] citing De Bruyne, argued that these notes were written by Marcion of Sinope or one of his followers. Many medieval manuscripts also include a pseudonymous prologue from Jerome for the Catholic Epistles , composed to support the interpolated Comma Johanneum at 1 John 5: Relation with the Old Latin Bible[edit] Main article: The individual books varied in quality of translation and style, and different manuscripts and quotations witness wide variations in readings. Some books appear to have been translated several times; the book of Psalms in particular having circulated for over a century in an earlier Latin version the Cyprianic Version , before this was superseded by the Old Latin version in the 4th century. Jerome, in his preface to the Vulgate gospels, commented that there were "as many [translations] as there are manuscripts". Hence, "high priest" is rendered princeps sacerdotum in Vulgate Matthew; as summus sacerdos in Vulgate Mark; and as pontifex in Vulgate John. The Vetus Latina gospels had been translated from Greek originals of the Western text-type. One major change introduced by Jerome was to re-order the Latin Gospels. It appears that he followed this order in his programme of work; as his revisions become progressively less frequent and less consistent in the gospels presumably done later. Where Jerome sought to correct the Old Latin text with reference to the best recent Greek manuscripts, with a preference for those conforming to the Byzantine text-type , the Greek text underlying the revision of the rest of the New Testament demonstrates the Alexandrian text-type found in the great majuscule pandects of the mid 4th century, most similar to the Codex Sinaiticus. This, Jerome said, he had done cursorily when in Rome; but later disowned this version, maintaining that copyists had reintroduced erroneous readings. The Old Latin

versions continued to be copied and used alongside the Vulgate versions. Commentators such as Isidore of Seville and Gregory the Great Pope from to recognised the superiority of the new version, and promoted it in their works; but the old tended to continue in liturgical use, especially in the Psalter and the biblical Canticles. In the prologue to *Moralia in Job*, Gregory the Great writes: This distinction of "new translation" and "old translation" is regularly found in commentators until the 8th century; but it remained uncertain for those books that had not been revised by Jerome the New Testament outside the Gospels, and certain of the deuterocanonical books, which versions of the text belonged to the "new" translation and which to the "old". The earliest Bible manuscript where all books are included in the versions that would later be recognised as "Vulgate" is the 8th-century Codex Amiatinus; but as late as the 12th century, the Vulgate Codex Gigas retained an Old Latin text for the Apocalypse and the Acts of the Apostles. Changes to familiar phrases and expressions aroused hostility in congregations, especially in North Africa and Spain; while scholars often sought to conform Vulgate texts to Patristic citations from the Old Latin; and consequently many Vulgate texts became contaminated with Old Latin readings, re-introduced by copyists. Spanish biblical traditions, with many Old Latin borrowings, were influential in Ireland, while both Irish and Spanish influences are found in Vulgate texts in northern France. By contrast, in Italy and southern France a much purer Vulgate text predominated; and this is the version of the Bible that became established in England following the mission of Augustine of Canterbury. Influence on Western culture[edit] A page from the Codex Amiatinus. For over a thousand years c. AD 400, the Vulgate was the definitive edition of the most influential text in Western European society. Indeed, for most Western Christians, it was the only version of the Bible ever encountered. Aside from its use in prayer, liturgy, and private study, the Vulgate served as inspiration for ecclesiastical art and architecture, hymns, countless paintings, and popular mystery plays. The Reformation[edit] While the Genevan Reformed tradition sought to introduce vernacular versions translated from the original languages, it nevertheless retained and extended the use of the Vulgate in theological debate. The Vulgate continued to be regarded as the standard scholarly Bible throughout most of the 17th century. The Vulgate Latin is also found as the standard text of scripture in Thomas Hobbes *Leviathan* of 1651, [57] indeed Hobbes gives Vulgate chapter and verse numbers e. Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. It remained the assumption of Protestant scholars that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, biblical study was best undertaken within the international common medium of the Latin Vulgate. The Council of Trent[edit] The Vulgate was given an official capacity by the Council of Trent 1546 as the touchstone of the biblical canon concerning which parts of books are canonical. The fourth session of the Council specified 72 canonical books in the Bible: Moreover, this sacred and holy Synod, considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic, ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever. Influence upon the English language[edit] The Vulgate had a large influence on the development of the English language, especially in matters of religion. Many Latin words were taken from the Vulgate into English nearly unchanged in meaning or spelling: The word "publican" comes from the Latin *publicanus* e. Other examples include *apostolus*, *ecclesia*, *evangelium*, *Pascha*, and *angelus*. Texts[edit] The Vulgate exists in many forms. The Codex Amiatinus is the oldest surviving complete manuscript from the 8th century. The edition of the Clementine Vulgate is an official standardized edition of the medieval Vulgate. The Nova Vulgata is a new official translation, completed in 1983, from modern critical editions of original language texts of the Bible into Classical Latin. Manuscripts and early editions[edit].

Chapter 4 : Latin Vulgate (International Standard Bible Encyclopedia)

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Name and Its History. But this is not the original use of the word and it was never so used by Jerome himself; indeed, it did not at first refer to a Latin version or translation at all. Jerome and Augustine both use the term in this sense. Elsewhere Jerome actually gives the Greek words of the Septuagint as found in *editione vulgata Comm.* Augustine identifies the expression with the Septuagint *De doctr. Historical Importance of the Vulgate.* The interest of the Vulgate will be apparent when we reflect that this translation proved to be to the West what the Septuagint had been to the East, that it was prepared with great care by the greatest scholar whom Latin Christianity produced, that it was for hundreds of years the only Bible in universal use in Europe, that it has given to us much of our modern theological terminology as well as being the sponsor for many Greek words which have enriched our conceptions. It has also proved of primary importance as an early and excellent witness to the sacred text. Its greatest influence was exerted in the English version of Wycliffe's a literal translation from the Vulgate German of Luther and Latin. Origin of the Vulgate. Corruption and Confusion of Old Versions. Latin Christianity had not been without a Bible in its own language. Old Latin versions are found in North Africa as early as the middle of the 3rd century and are found in the texts of Cyprian and Tertullian. There was not one standard authoritative version with any ecclesiastical recognition. These versions originated in Africa and not from Rome, else they had been more authoritative. Besides, the first two centuries of the Roman church were rather Greek; the earliest Christian literature of Rome is Greek, its bishops bear Greek names, its earliest liturgy was Greek. When the church of Italy became Latin-speaking probably at the end of the 3rd century the provincialisms of the African version rendered it unfit for the more polished Romans, and so recensions were called for. Scholars now recognize a European type of Old Latin text. Burkitt *The Old Latin and the Itala*, 54 ff. Amid such confusion and the appearance of national or provincial recensions, the Latin church became conscious of the need of a standard edition. There were almost as many types of texts as there were manuscripts: Independent and unauthorized or anonymous translations especially of the New Testament aided by the gross carelessness of scribes, made confusion worse confounded. In addition to the inconvenience in preaching and the liturgical variations, a greater demand for an authoritative version arose from the continual watch of the early church against heretics. Confusion of text abetted heresy, and the absence of a standard text made it harder to refute it. Besides, the Jews, with one authoritative text, laughed at the confusion of the Christian Scriptures. Inevitable Separation of East and West. The inevitable separation of East and West, both politically and ecclesiastically, and the split between Greek and Latin Christianity, rendered the existence of a standard Latin text imperative. Christianity was felt to be the religion of a book, and hence that book must be inspired and authoritative in every word even in its order of words. Pope Damasus determined to remedy this state of affairs, and with all the authority of the papal see commissioned Jerome to produce an authentic and standard authorized version. Request of Pope Damasus. He had the advantages of the best classical education and became a devoted student of the best Latin writers. In a dream he saw a vision of judgment, and on claiming to be a Christian he was rebuked: Here he studied Hebrew from a converted rabbi in order to subdue fierce passions by the difficulties of that language. About or began his correspondence with Damasus. In he came to Rome, and became the intimate friend and adviser of Damasus. These fall into three main groups: Thus, Jerome approached the task with a conservative spirit. Still the result was a considerable departure from the Old Latin version, the changes being 1 linguistic, removal of provincialisms and rudeness, 2 in interpretation, e. It is disputed whether Jerome revised the whole New Testament or only the Gospels. Against the revision of the whole New Testament the arguments briefly are: On the other hand, to more than counterbalance these, 1 Damasus required a revision of the whole New Testament, not only of the Gospels Pref. Old Testament from the Septuagint. The more likely conclusion is that Jerome revised the whole New Testament, though not all with equal care. His revision was hasty and soon became more or less confused with the Old Latin versions to which the people clung as they do to all old versions. He commenced with the Psalms, which he simply

emended only where imperatively required see the preface , and cursorily circa This Psalter soon became so corrupted by the Old Latin version that Jerome circa undertook a second revision at the request of Paula and Eustochium. This became known as the Gallican Psalter because of its early popularity in Gaul. It was also made from the Septuagint, but with the aid of other Greek versions. Jerome adopted in it the critical signs used by Origenâ€”a passage enclosed between an obelus and two points being absent from the Hebrew but present in the Septuagint, that between an asterisk and two points being absent from the Septuagint but supplied from Theodotion Preface to Psalms. About the same time Jerome published translations of other Old Testament books from the Septuagint. Job was revised very soon after the Gallican Psalter. The preface to Proverbs, Ecclesiastes, Canticles and Chronicles is extant to show he had revised these books. Job and Psalms are the only books of this revision from the Septuagint extant. It is again disputed whether Jerome completed the whole Old Testament in this revision because 1 the usual prefaces are again lacking except to the books already mentioned , and 2 in his prefaces to the revision from the Hebrew Jerome makes no reference to an earlier revision of his own; 3 the work implied was too great for the brief space possible and must have been done between and or , for by this latter date he was already on the translation from the Hebrew. But Jerome was a phenomenal worker, as we learn that his translation of Proverbs, Ecclesiastes and Canticles from the Hebrew was made in three days. And his commentary on Ephesians was written at the rate of 1, lines a day. Jerome probably completed the whole, as we infer from his own direct positive statements. Once again, he speaks of having carefully translated the Septuagint into Latin Con Ruf. Translation of the Old Testament from the Hebrew. And Augustine requests Epist xcvi. He then started on the Octateuch: Tobit and Judith were translated for him from Chaldee into Hebrew from which he then translated them into Latin circa , and shortly before or after these he added the apocryphal additions to Daniel and Esther. Baruch he passed over. Wisdom and Ecclesiasticus were not revised by him. Whether he revised Maccabees is doubtful. Indeed Jerome did not pretend to be working for publicity; he actually asked one friend not to show his translation. But human nature rarely recognizes merit in its own generation, and the spirit of conservatism rose in rebellion against beneficial innovation. Jerome was accused of slighting the Septuagint, which even in the eyes of Augustine was equally inspired with the Hebrew original. Subsequent Recensions and History of the Vulgate. His Psalter from the Hebrew never ousted the Gallican which still holds its place in the Vulgate. And it was at different dates that the different provinces and countries of the West adopted it. Pelagius used it in his commentary on the Pauline Epistles. As might be expected, the Old Latin versions retained their place longest in the place of their originâ€”North Africa. Britain proved the next most conservative. In the 5th centuryâ€”especially in Gaulâ€”it continued to grow in popularity among scholars, being adopted by Vincent of Lerins, Eucherius of Lyons, Sedulius, and Claudianus Mamertus, and Prosper of Aquitaine. In the next century its use became almost universal except in Africa, where the Old Latin was retained by Junilius and Facundus. At the close of the 6th century Pope Gregory the Great acknowledges that the new i. In the 7th century the Old Latin retreats, but traces of it survive down into the Middle Ages, affecting and corrupting the Jerome version. Mixed texts and conflated readings aroseâ€”the familiarity of the Old Latin in lectionaries and liturgies telling on the Vulgate. The New Testament, being only a revision and not a fresh translation, and being most in use, degenerated most. This was merely private enterprise and did little to stem the flood of corruption. Alcuin sent to York for his manuscripts and thus produced a text after British manuscripts. On Christmas Day, AD, he presented the emperor with the emended text. The authority by which this text was prepared and its public use together with the class of manuscripts used did much to preserve a pure Vulgate text and stay interpolations: He made the Spanish family of manuscripts together with those of Southern France the basis of his text. His inscribing variant readings in the margin really helped the process of corruption. His textâ€”though prepared at enormous laborâ€”was far inferior to that of Alcuin and exerted little influence in face of the authoritative version of Alcuin. Manuscripts were rapidly multiplied in the 9th century on the Alcuinian model by the school of Tours, but with carelessness and haste which helped to a speedy degeneration of the text. Again the confusion called for remedy. About the middle of the 12th century, Stephen Harding of Citeaux produced a revisionâ€”extant in manuscript in Dijon public library number 9 , as did also Cardinal Nicolaus. The increased demand for Bibles in the 13th century gave opportunity for further corruption of the textâ€”publishers and copyists being

indifferent as to the character of manuscript chosen as a basis. Some of the principal correctoria are: Correctorium Parisiense known also as Senonense— one of the worst, following the Parisian type of text; Correctorium Vaticanum, the best; Correctorium Sorbonicum, in the Sorbonne; Correctorium Dominicanum. Little more was done till the invention of printing, and the first products of the press were Latin Bibles. Unfortunately at first the current text was accepted without any critical labors, and so the earliest printed Vulgates only perpetuated an inferior text. Only a few from among some hundreds of early editions can be noted: Attempts to produce a corrected text by aid of the original were made by Erasmus in , Pagninus in , Cardinal Cajetan, Steuchius in , Clarius in , etc. Even new translations were made by both Roman Catholic and Protestant scholars.

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Chapter 9 : John J. Jepson (of The Lord's Sermon on the Mount)

The Vulgate (/ ˈv ʌ l ɡ eɪ t /) is a late-4th-century Latin translation of the Bible that became the Catholic Church's officially promulgated Latin version of the Bible during the 16th century.