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## NOTES AND STUDIES

## HENRY JULIAN WHITE AND THE VULGATE

HENRY JULIAN WHITE was born in London on 27th August 1859, one of the three children of Henry John White of the mercantile marine and his wife Susannah Wadeson. He is survived by his brother (William), but his sister died some years ago. In 1909 he married Clara Miller White, widow of Lieut.-Col. C. J. H. Warden, I.M.S., and leaves no issue. His death occurred, after a short illness, on 16th July 1934. The funeral service took place on 19th July in Christ Church Cathedral, and was attended by a large concourse of distinguished men; the body rests in Osney Cemetery, Oxford.

Dr White published some sermons and some minor works, but his name will always be especially associated with the study of the Latin Bible, particularly with that of the Vulgate New Testament. To this sphere of work he was led by the joint influence of Dr Sanday and Bishop Wordsworth. It was in fact Dr Sanday who introduced him to the bishop, whose helper and friend he was to be for well on to thirty years.

The Dean's co-operation in the series *Old-Latin Biblical Texts* began with the famous second part (1886), in which he was associated with both of these scholars in studying the character of *k* (codex Bobbiensis) and other early MSS of the Gospels. The third and fourth parts were entirely his own work, namely, the editions of *g* (codex Frisingensis-Monacensis) of the Gospels (1888), and of various fragments of minor books of the New Testament (1897). But it is on the Vulgate of the New Testament that he has chiefly left his mark, and his first paper on this 'The Codex Amiatinus and its Birthplace', appeared in *Studia Biblica*, vol. ii (1890).

The story of the origin of the Oxford Vulgate New Testament has been well told by the Dean himself in the seventh chapter of the fascinating *Life of Bishop John Wordsworth* by Canon Watson, published in 1915. It is not necessary to repeat what is written there, but as one who enjoyed the friendship of both Wordsworth and White, I should like to say that I was always struck by the fact that each of the two gave all the credit of the work to the other. Wordsworth was in fact fortunate in having so admirable a disciple, White in the leadership of a really great man, who broke through the narrow bounds of insular scholarship at a time when few dared or had enough imagination to do so. Both he and White derived much stimulus and joy from the friendship and co-operation of scholars in various countries in the course of collating many MSS.

The Gospel of St Matthew was published in 1889; St Mark in 1891; St Luke in 1893; St John in 1895; the *Epilogue*, thus completing vol. i, in 1898; Acts in 1905. In 1911 Bp Wordsworth died: subsequent parts were brought out by Dr White: Romans in 1913; 1 Corinthians in 1922; 2 Corinthians, with the aid of the Rev. A. Ramsbotham, in 1926. Galatians and Ephesians are ready for publication at the time of writing; Philippians is far advanced; and there is abundant material collected for the remaining books of the New Testament. As the problem is comparatively simple in Philemon, Hebrews, James, 2 Peter, 2 and 3 John, and Jude, it is not very surprising that the Dean expected to complete the work in 1936.

The plan of the Oxford Vulgate developed somewhat as it went along. The readings of Old-Latin MSS were introduced sparingly into the apparatus in Matthew and Mark, more fully in Luke, and completely in John and later. From Acts onwards quotations from the Fathers are included. Apparently the Bishop would have preferred to maintain the character of the Matthew and Mark apparatus throughout, but yielded to the representations of his junior. Something can be said on both sides, and the reader who is mainly interested in the text can consult the *editio minor* of the whole Vulgate New Testament, published by the Clarendon Press and the British and Foreign Bible Society jointly on 17th Jan. 1912, where the text after Romans is provisional. The larger work is an artistic production which reflects the highest credit on the Press, as well as on the editors. It can be used easily, and the margins are ample enough to include extra notes arising out of the progress of discovery. There can be little doubt that in the text we have got practically what Jerome issued, at least so far as the Gospels are concerned, for the extent of Jerome's work on the rest of the New Testament is still debated.

Yet the text itself has not passed without criticism in certain quarters. The late Professor Turner thought that more attention should have been paid to the oldest MSS, especially those of Italian origin.<sup>1</sup> Those he was thinking of especially were the Claromontane MS (Vat. lat. 7223, saec. vii) in Mark, Luke, John<sup>2</sup>; the St Gall fragments for about half of the Gospels, and M (Milan, Ambros. C 39 Inf.). If he had known of the Autun palimpsest he might have added it. Turner's views, in their turn, however, are not universally accepted.

Probably the editors would not now print the text of codex Brixianus (f) below the text of the Gospels as the type of text Jerome used for revision. This was Hort's view, but is, I fancy, now quite given up since

<sup>1</sup> *The Oldest Manuscript of the Vulgate Gospels*, deciphered and edited with an introduction and appendix by C. H. Turner (Oxford 1931) p. xxi.

<sup>2</sup> See now Lowe, *Codices Latini Antiquiores*, i (Oxford 1934) no. 5.

Burkitt's demonstration that it is secondary.<sup>1</sup> Hoskier and I independently proved Jerome's knowledge of the *a* type in Luke, and Vogels argues for yet another 'Vorlage'. Perfect accuracy in collation is to be dreamed of rather than achieved. It is therefore not surprising to find Mr E. W. B. Nicholson, sometime Bodley's Librarian, telling us<sup>2</sup> that some omissions in the collation of O were communicated by him to Prof. White, or Dr Glunz giving us a revised collation of X in his *History of the Vulgate in England* (Cambridge, 1933).<sup>3</sup> Neither collation was made by White himself. Nor can the editors be blamed for occasionally overlooking patristic quotations. If Dr White had done nothing but bring Sabatier's references up to date, the service would have earned our gratitude.<sup>4</sup>

By his will, drawn up in 1930, he left his 'Vulgate' books, 'according to a list he had made', to the Christ Church Library. The list, however, had not proceeded beyond half a dozen entries, as he had failed to find the time within the past four years to complete it. We shall never know exactly what was to be entered there. But those responsible for the transference of the books have taken the generous view, and have included in the gift every book, pamphlet, and paper in the Dean's possession that had anything whatsoever to do with the Old-Latin Bible, the Vulgate, or St Jerome. The College thus comes into possession of hundreds of items, constituting one of the best libraries in the world on the Latin Bible.<sup>5</sup> Not only so: the voluminous Vulgate correspondence, which the Bishop and the Dean combined had conducted over a period of nearly sixty years, has also been deposited in a sealed box there, with the understanding that it must not be opened before 16th July 1959.

The 'theological' books, numbering about two thousand volumes, were bequeathed to the Salisbury Theological College, where they will be of use to candidates for the priesthood.

He, being dead, yet speaketh.

A. SOUTER.

### WHO WERE THE B'NAI Q'YÂMÂ?

EVER since the publication of the scholarly edition of the *Homilies* of Aphraates by Dom J. Parisot, O.S.B.,<sup>6</sup> with a Latin translation and

<sup>1</sup> *J.T.S.* i pp. 130 ff.

<sup>2</sup> *Summary Catalogue*, vol. ii (1) (Oxford 1912) p. 500.

<sup>3</sup> Pp. 294 ff.

<sup>4</sup> For example, he made large use of the Vienna *Corpus* in this connexion.

<sup>5</sup> The late Pfarrer Josef Denk of Munich possessed another, which I was permitted to examine carefully in 1913. Unless I am mistaken, it is stored, along with his unpublished new Sabatier, in the Benedictine Abbey of Beuron in Bavaria.

<sup>6</sup> In *Patrologia Syriaca*, pars prima, tomus primus, Paris, 1894; tomus secundus, cols. 1-489, Paris, 1907.