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This article is about the 4th-century translation of the Bible. For the Arthurian Vulgate Cycle, see [Lancelot-Grail Cycle](http://en.wikipedia.org/wiki/Lancelot-Grail_Cycle).

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The **Vulgate** is a late 4th-century [Latin translation of the Bible](http://en.wikipedia.org/wiki/Bible_translations_into_Latin). It was largely the work of [St. Jerome](http://en.wikipedia.org/wiki/St_Jerome), who was commissioned by [Pope Damasus I](http://en.wikipedia.org/wiki/Pope_Damasus_I) in 382 to make a revision of the [old Latin translations](http://en.wikipedia.org/wiki/Vetus_Latina). By the 13th century this revision had come to be called the *versio vulgata*, that is, the "commonly used translation",[[1]](http://en.wikipedia.org/wiki/Vulgate#cite_note-LewisShort-1) and ultimately it became the definitive and officially promulgated Latin version of the Bible in the [Roman Catholic Church](http://en.wikipedia.org/wiki/Roman_Catholic_Church). Its widespread adoption led to the eclipse of earlier Latin translations, which are collectively referred to as the [Vetus Latina](http://en.wikipedia.org/wiki/Vetus_Latina).

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**Authorship**

The Vulgate has a compound text that is not entirely the work of Jerome.[[2]](http://en.wikipedia.org/wiki/Vulgate#cite_note-2) Its components include:

* *Jerome's independent translation from the* [*Hebrew*](http://en.wikipedia.org/wiki/Tanakh): the books of the Hebrew Bible, usually not including his [translation of the Psalms](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_juxta_Hebraicum). This was completed in 405.
* *Translation from the Greek of* [*Theodotion*](http://en.wikipedia.org/wiki/Theodotion) by Jerome: The three additions to the [Book of Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel); [Song of the Three Children](http://en.wikipedia.org/wiki/The_Prayer_of_Azariah_and_Song_of_the_Three_Holy_Children), [Story of Susanna](http://en.wikipedia.org/wiki/Susanna_%28Book_of_Daniel%29), and [The Idol Bel and the Dragon](http://en.wikipedia.org/wiki/Bel_and_the_Dragon). The Song of the Three Children was retained within the narrative of Daniel, the other two additions Jerome moved to the end of the book.
* *Translation from the* [*Septuagint*](http://en.wikipedia.org/wiki/Septuagint) by Jerome: the [Rest of Esther](http://en.wikipedia.org/wiki/Book_of_Esther#Additions_to_Esther). Jerome gathered all these additions together at the end of the book of Esther.
* *Translation from the* [*Hexaplar Septuagint*](http://en.wikipedia.org/wiki/Hexapla) by Jerome: his [Gallican version](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Gallicana) of the Book of Psalms. Jerome's Hexaplaric revisions of other books of Old Testament continued to circulate in Italy for several centuries, but only Job and fragments of other books survive.
* *Free translation* by Jerome from a secondary [Aramaic](http://en.wikipedia.org/wiki/Aramaic) version: [Tobias](http://en.wikipedia.org/wiki/Book_of_Tobit) and [Judith](http://en.wikipedia.org/wiki/Book_of_Judith).
* *Revision* by Jerome of the [Old Latin](http://en.wikipedia.org/wiki/Vetus_Latina), corrected with reference to the oldest [Greek manuscripts](http://en.wikipedia.org/wiki/New_Testament_manuscript) available: the [Gospels](http://en.wikipedia.org/wiki/Four_Gospels).
* *Old Latin*, more or less revised by a person or persons unknown: [Baruch](http://en.wikipedia.org/wiki/Book_of_Baruch), [Letter of Jeremiah](http://en.wikipedia.org/wiki/Letter_of_Jeremiah), [3 Esdras](http://en.wikipedia.org/wiki/1_Esdras),[[3]](http://en.wikipedia.org/wiki/Vulgate#cite_note-3) [Acts](http://en.wikipedia.org/wiki/Acts_of_the_Apostles), [Epistles](http://en.wikipedia.org/wiki/Epistles#New_Testament_epistles), and the [Apocalypse](http://en.wikipedia.org/wiki/Book_of_Revelation).
* *Old Latin*, wholly unrevised: [Epistle to the Laodiceans](http://en.wikipedia.org/wiki/Epistle_to_the_Laodiceans), [Prayer of Manasses](http://en.wikipedia.org/wiki/Prayer_of_Manasses), [4 Esdras](http://en.wikipedia.org/wiki/2_Esdras), [Wisdom](http://en.wikipedia.org/wiki/Book_of_Wisdom), [Ecclesiasticus](http://en.wikipedia.org/wiki/Ecclesiasticus), and [1](http://en.wikipedia.org/wiki/1_Maccabees) and [2 Maccabees](http://en.wikipedia.org/wiki/2_Maccabees).

**Translation**





[Saint Jerome](http://en.wikipedia.org/wiki/Saint_Jerome) in his Study, [Domenico Ghirlandaio](http://en.wikipedia.org/wiki/Domenico_Ghirlandaio)

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](http://en.wikipedia.org/wiki/Damasus_I) in 382 to revise the Old Latin text of the [four Gospels](http://en.wikipedia.org/wiki/Four_Gospels) from the best Greek texts, and by the time of Damasus' death in 384 he had thoroughly completed this task, together with a more cursory revision from the Greek Septuagint of the Old Latin text of the Psalms in the Roman [Psalter](http://en.wikipedia.org/wiki/Psalter) which is now lost. How much of the rest of the [New Testament](http://en.wikipedia.org/wiki/New_Testament) he then revised is difficult to judge today, but little of his work survived in the Vulgate text.

In 385, Jerome was forced out of Rome, and eventually settled in [Bethlehem](http://en.wikipedia.org/wiki/Bethlehem), where he was able to use a surviving manuscript of the [Hexapla](http://en.wikipedia.org/wiki/Hexapla), likely from the nearby [Theological Library of Caesarea Maritima](http://en.wikipedia.org/wiki/Theological_Library_of_Caesarea_Maritima), a columnar comparison of the variant versions of the Old Testament undertaken 150 years before by [Origen](http://en.wikipedia.org/wiki/Origen). Jerome first embarked on a revision of the Psalms, translated from the revised Septuagint Greek column of the [Hexapla](http://en.wikipedia.org/wiki/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. But from 390 to 405, Jerome translated anew from the Hebrew all 39 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.e. "close to the Hebrews", "immediately following the Hebrews"), and was commonly found in the Vulgate, until it was widely replaced by his Gallican psalms beginning in the 9th century.

The Vulgate is usually credited as being the first translation of the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) into Latin directly from the Hebrew [Tanakh](http://en.wikipedia.org/wiki/Tanakh), rather than the Greek [Septuagint](http://en.wikipedia.org/wiki/Septuagint). Jerome's extensive use of exegetical material written in Greek, on the other hand, as well as his use of the [Aquiline](http://en.wikipedia.org/wiki/Aquila_of_Sinope) and [Theodotiontic](http://en.wikipedia.org/wiki/Theodotion) columns of the [Hexapla](http://en.wikipedia.org/wiki/Hexapla), along with the somewhat [paraphrastic style](http://en.wikipedia.org/wiki/Paraphrase) in which he translated makes it difficult to determine exactly how direct the conversion of Hebrew to Latin was.[[4]](http://en.wikipedia.org/wiki/Vulgate#cite_note-4)[[5]](http://en.wikipedia.org/wiki/Vulgate#cite_note-5)[[6]](http://en.wikipedia.org/wiki/Vulgate#cite_note-6)

As Jerome completed his translations of each book of the Bible, he recorded his observations and comments in an extensive correspondence with other scholars; and these letters were subsequently 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](http://en.wikipedia.org/wiki/Septuagint) that were not found in the Hebrew as being non-[canonical](http://en.wikipedia.org/wiki/Biblical_canon): he called them [*apocrypha*](http://en.wikipedia.org/wiki/Biblical_apocrypha).[[7]](http://en.wikipedia.org/wiki/Vulgate#cite_note-7) Jerome's views did not, however, prevail; and all complete manuscripts and editions of the Vulgate include some or all these books. Of the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) texts not found in the Hebrew, Jerome translated [Tobit](http://en.wikipedia.org/wiki/Book_of_Tobit) and [Judith](http://en.wikipedia.org/wiki/Book_of_Judith) anew from the Aramaic; and from the Greek, the additions to [Esther](http://en.wikipedia.org/wiki/Book_of_Esther) from the Septuagint, and the additions to [Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel) from [Theodotion](http://en.wikipedia.org/wiki/Theodotion). Other books; [Baruch](http://en.wikipedia.org/wiki/Book_of_Baruch), [Letter of Jeremiah](http://en.wikipedia.org/wiki/Letter_of_Jeremiah), [Wisdom](http://en.wikipedia.org/wiki/Book_of_Wisdom), [Ecclesiasticus](http://en.wikipedia.org/wiki/Book_of_Sirach), [1 and 2 Maccabees](http://en.wikipedia.org/wiki/Books_of_the_Maccabees)[[8]](http://en.wikipedia.org/wiki/Vulgate#cite_note-Stuttgart-8) 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](http://en.wikipedia.org/wiki/2_Esdras), the [Prayer of Manasses](http://en.wikipedia.org/wiki/Prayer_of_Manasses) and [Laodiceans](http://en.wikipedia.org/wiki/Laodiceans). Their style is still markedly distinguishable from Jerome's. In the Vulgate text, Jerome's translations from the Greek of the additions to Esther and Daniel are combined with his separate translations of these books from the Hebrew.

**Critical value**

In translating the 39 books of the Hebrew Bible, 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](http://en.wikipedia.org/wiki/Masoretic_Text), which date from nearly 600 years after Jerome, nevertheless transmit a consonantal Hebrew text very close to that used by Jerome.[[9]](http://en.wikipedia.org/wiki/Vulgate#cite_note-Kenyon81-9) Consequently, these books of the Vulgate – though of high literary quality – have little independent interest in text critical debate.[[*citation needed*](http://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] Jerome translated the books of Judith and Tobit under sufferance, engaging a Jewish intermediary to render the Aramaic into oral Hebrew, for him then to paraphrase into Latin. Their textual value is small.[[*citation needed*](http://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)] The Vulgate Old Testament texts that were translated from the Greek – whether by Jerome himself, or preserving revised or unrevised Old Latin versions – are however early and important secondary witnesses to the Septuagint.

Damasus had instructed Jerome to be conservative in his revision of the Old Latin Gospels, and it is possible to see Jerome's obedience to this injunction in the preservation in the Vulgate of variant Latin vocabulary for the same Greek terms. Hence, "high priest" is rendered "princeps sacerdotum" in Vulgate Matthew; as "summus sacerdos" in Vulgate Mark; and as "pontifex" in Vulgate John. Comparison of Jerome's Gospel texts with those in Old Latin witnesses, suggests that his revision was substantially concerned with redacting the expanded phraseology characteristic of the [Western text-type](http://en.wikipedia.org/wiki/Western_text-type), in accordance with [Alexandrian](http://en.wikipedia.org/wiki/Alexandrian_text-type), or possibly early [Byzantine](http://en.wikipedia.org/wiki/Byzantine_text-type), witnesses. Given Jerome's conservative methods, and that manuscript evidence from outside Egypt at this early date is very rare; these Vulgate readings have considerable critical interest. More interesting still – because effectively untouched by Jerome – are the Vulgate books of the rest of the New Testament; which demonstrate rather more of supposed "Western" expansions, and otherwise transmit a very early Old Latin text. Most valuable of all from a text-critical perspective is the Vulgate text of the [Apocalypse](http://en.wikipedia.org/wiki/Book_of_Revelation), a book where there is no clear [majority text](http://en.wikipedia.org/wiki/Majority_text) in the surviving Greek witnesses.

**Prologues**

In addition to the [biblical text](http://en.wikipedia.org/wiki/Bible) the Vulgate contains 17 prologues, 16 of which were written by [Jerome](http://en.wikipedia.org/wiki/Jerome). Jerome's prologues were written not so much as prologues than as cover letters to specific individuals to accompany copies of his translations. Because they were not intended for a general audience, some of his comments in them are quite cryptic. These prologues are to the Pentateuch,[[10]](http://en.wikipedia.org/wiki/Vulgate#cite_note-10) to *Joshua*,[[11]](http://en.wikipedia.org/wiki/Vulgate#cite_note-11) and to *Kings*, which is also called the *Prologus Galeatus*.[[12]](http://en.wikipedia.org/wiki/Vulgate#cite_note-12) Following these are prologues to *Chronicles*,[[13]](http://en.wikipedia.org/wiki/Vulgate#cite_note-13) *Esdras*,[[14]](http://en.wikipedia.org/wiki/Vulgate#cite_note-14) *Tobias*,[[15]](http://en.wikipedia.org/wiki/Vulgate#cite_note-15) *Judith*,[[16]](http://en.wikipedia.org/wiki/Vulgate#cite_note-16) *Esther*,[[17]](http://en.wikipedia.org/wiki/Vulgate#cite_note-17) *Job*,[[18]](http://en.wikipedia.org/wiki/Vulgate#cite_note-18) *The Gallican Psalms*,[[19]](http://en.wikipedia.org/wiki/Vulgate#cite_note-19) *Solomon*,[[20]](http://en.wikipedia.org/wiki/Vulgate#cite_note-20) *Isaias*,[[21]](http://en.wikipedia.org/wiki/Vulgate#cite_note-21) *Jeremias*,[[22]](http://en.wikipedia.org/wiki/Vulgate#cite_note-22) *Ezechiel*,[[23]](http://en.wikipedia.org/wiki/Vulgate#cite_note-23) *Daniel*,[[24]](http://en.wikipedia.org/wiki/Vulgate#cite_note-24) *Minor prophets*,[[25]](http://en.wikipedia.org/wiki/Vulgate#cite_note-25) the *Gospels*,[[26]](http://en.wikipedia.org/wiki/Vulgate#cite_note-26) and the final prologue which is to the *Pauline Epistles* and is better known as *Primum quaeritur*.[[27]](http://en.wikipedia.org/wiki/Vulgate#cite_note-27) Related to these are Jerome's *Notes on the Rest of Esther*[[28]](http://en.wikipedia.org/wiki/Vulgate#cite_note-28) and his *Prologue to the Hebrew Psalms*.[[29]](http://en.wikipedia.org/wiki/Vulgate#cite_note-29) In addition to the Jerome's prologue to the Gallican version of the Psalms, which is commonly found in Vulgate manuscripts, his prologues also survive for the translations from the Hexaplar Septuagint of the books of Job, Ecclesiastes, Song of Songs and Chronicles.

A recurring theme of the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) prologues is Jerome's preference for the [*Hebraica veritas*](http://en.wikipedia.org/wiki/Tanakh) (i.e., Hebrew truth) to the [Septuagint](http://en.wikipedia.org/wiki/Septuagint), a preference which he defended from his detractors. He stated that the Hebrew text more clearly prefigures [Christ](http://en.wikipedia.org/wiki/Jesus_Christ) than the Greek. Among the most remarkable of these prologues is the *Prologus Galeatus*, in which Jerome described an [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) canon of 22 books, which he found represented in the 22-letter [Hebrew](http://en.wikipedia.org/wiki/Hebrew_Language) alphabet. Alternatively, he numbered the books as 24, which he described as the 24 elders in the [Book of Revelation](http://en.wikipedia.org/wiki/Book_of_Revelation) casting their crowns before the [Lamb](http://en.wikipedia.org/wiki/Lamb_of_God).

Also of note is the *Primum quaeritur*, which defended the Pauline authorship of the [Epistle to the Hebrews](http://en.wikipedia.org/wiki/Epistle_to_the_Hebrews), and compared Paul's ten letters to the churches with the ten commandments. The author of the *Primum quaeritur* is unknown. The editors of the Stuttgart Vulgate remark that this version of the epistles first became popular among the [Pelagians](http://en.wikipedia.org/wiki/Pelagians).

In addition to *Primum quaeritur*, many manuscripts contain brief notes to each of the epistles indicating where they were written, with notes about where the recipients dwelt. [Adolf von Harnack](http://en.wikipedia.org/wiki/Adolf_von_Harnack),[[30]](http://en.wikipedia.org/wiki/Vulgate#cite_note-30) citing De Bruyne, argued that these notes were written by [Marcion of Sinope](http://en.wikipedia.org/wiki/Marcion_of_Sinope) or one of his followers.[[31]](http://en.wikipedia.org/wiki/Vulgate#cite_note-31)

**Relation with the Old Latin Bible**

Main article: [Vetus Latina](http://en.wikipedia.org/wiki/Vetus_Latina)

The Latin Biblical texts in use before the Latin Vulgate are usually referred to collectively as the [*Vetus Latina*](http://en.wikipedia.org/wiki/Vetus_Latina), or "Old Latin Bible", or occasionally the "Old Latin Vulgate". (Here "Old Latin" means that they are older than the Vulgate and written in [Latin](http://en.wikipedia.org/wiki/Latin_Language), not that they are written in [Old Latin](http://en.wikipedia.org/wiki/Old_Latin). Likewise the Latin Vulgate was so named because it was the [Latin](http://en.wikipedia.org/wiki/Medieval_Latin) counterpart to the [Greek Vulgate](http://en.wikipedia.org/wiki/Greek_Vulgate); it was not written in [Vulgar Latin](http://en.wikipedia.org/wiki/Vulgar_Latin).) The translations in the Vetus Latina had accumulated piecemeal over a century or more; they were not translated by a single person or institution, nor uniformly edited. The individual books varied in quality of translation and style, and different manuscripts witness wide variations in readings. Jerome, in his preface to the Vulgate gospels, commented that there were "as many [translations] as there are manuscripts". The Old Testament books of the Vetus Latina were translated from the Greek [Septuagint](http://en.wikipedia.org/wiki/Septuagint), not from the [Hebrew](http://en.wikipedia.org/wiki/Tanakh).

Jerome's earliest efforts in translation, his revision of the four Gospels, was dedicated to Damasus; but his version had little or no official recognition. Jerome's translated texts had to make their way on their own merits. The Old Latin versions continued to be copied and used alongside the Vulgate versions. [Bede](http://en.wikipedia.org/wiki/Bede), writing in 8th century Northumbria, records Abbot [Ceolfrid](http://en.wikipedia.org/wiki/Ceolfrid) quoting Genesis 1:16 according to both the Vulgate and the Old Latin text, as the new and former editions. Nevertheless, the superior quality of the Vulgate texts led to their increasingly superseding the Old Latin; although the loss of familiar phrases and expressions still aroused hostility in congregations; and, especially in North Africa and Spain, favourite Old Latin readings were often re-introduced by copyists, while individual books within Spanish Vulgate Bibles are sometimes found to retain the Old Latin text. 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. In Italy and southern France, by contrast, 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](http://en.wikipedia.org/wiki/Augustine_of_Canterbury). As late as the 13th century, the [Codex Gigas](http://en.wikipedia.org/wiki/Codex_Gigas) retained an Old Latin text for the Apocalypse and the Acts of the Apostles.

Throughout [Late Antiquity](http://en.wikipedia.org/wiki/Late_Antiquity) and most of the [Middle Ages](http://en.wikipedia.org/wiki/Middle_Ages), the name *Vulgata* was applied to the [Greek Vulgate](http://en.wikipedia.org/wiki/Greek_Vulgate) and the [Vetus Latina](http://en.wikipedia.org/wiki/Vetus_Latina),[[32]](http://en.wikipedia.org/wiki/Vulgate#cite_note-wescott-32) but as the acceptance of Jerome's version overtook that of the Vetus Latina in the Western church, it too began to be called an *editio vulgata*, a Latin analogue to the older Greek *editio vulgata*. The earliest known use of the term *Vulgata* to describe the new Latin translation was made by [Roger Bacon](http://en.wikipedia.org/wiki/Roger_Bacon) in the 13th century.[[33]](http://en.wikipedia.org/wiki/Vulgate#cite_note-ISBE-33)

Wordsworth and White suggested that Jerome used Old Latin text close to [Codex Brixianus](http://en.wikipedia.org/wiki/Codex_Brixianus)[[34]](http://en.wikipedia.org/wiki/Vulgate#cite_note-34) as the basis for his New Testament and corrected it with the Alexandrian manuscripts.

**Influence on Western culture**





[Codex Amiatinus](http://en.wikipedia.org/wiki/Codex_Amiatinus)

For over a thousand years (c. AD 400–1530), 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. The Vulgate's influence throughout the [Middle Ages](http://en.wikipedia.org/wiki/Middle_Ages) and the [Renaissance](http://en.wikipedia.org/wiki/Renaissance) into the [Early Modern Period](http://en.wikipedia.org/wiki/Early_Modern_Period) is even greater than that of the [King James Version](http://en.wikipedia.org/wiki/King_James_Version) in English; for Christians during these times the phraseology and wording of the Vulgate permeated all areas of the culture.

Aside from its use in prayer, liturgy and private study, the Vulgate served as inspiration for [ecclesiastical art and architecture](http://en.wikipedia.org/wiki/Poor_Man%27s_Bible), [hymns](http://en.wikipedia.org/wiki/Hymn), countless paintings, and popular [mystery plays](http://en.wikipedia.org/wiki/Mystery_plays).

**Reformation**

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. In both the published Latin sermons of [John Calvin](http://en.wikipedia.org/wiki/John_Calvin), and the Greek New Testament editions of [Theodore Beza](http://en.wikipedia.org/wiki/Theodore_Beza), the accompanying Latin reference text is the Vulgate; and where Protestant churches took their lead from the Genevan example – as in [England](http://en.wikipedia.org/wiki/England) and [Scotland](http://en.wikipedia.org/wiki/Scotland) – the result was a broadening appreciation of Jerome's translation in its dignified style and flowing prose. The closest equivalent in English, the [King James Version](http://en.wikipedia.org/wiki/King_James_Version) or Authorized Version, shows a marked influence from the Vulgate, especially by comparison with the earlier vernacular version of [Tyndale](http://en.wikipedia.org/wiki/Tyndale), in respect of Jerome's demonstration of how a technically exact Latinate religious vocabulary may be combined with dignified prose and vigorous poetic rhythms.

The Vulgate continued to be regarded as the standard scholarly Bible throughout most of the 17th Century. [Walton's London Polyglot](http://en.wikipedia.org/wiki/Brian_Walton%2C_Bishop_of_Chester) of 1657 disregards the English Language entirely.[[35]](http://en.wikipedia.org/wiki/Vulgate#cite_note-35) Walton's reference text throughout is the Vulgate. The Vulgate Latin is also found as the standard text of scripture in [Thomas Hobbes](http://en.wikipedia.org/wiki/Thomas_Hobbes) [*Leviathan*](http://en.wikipedia.org/wiki/Leviathan_%28book%29) of 1651,[[36]](http://en.wikipedia.org/wiki/Vulgate#cite_note-36) indeed Hobbes gives Vulgate chapter and verse numbers (i.e. Job 41:24; not Job 41:33) for his head text. In Chapter 35: *'The Signification in Scripture of Kingdom of God'*, Hobbes discusses Exodus 19:5, first in his own translation of the *'Vulgar Latin'*, and then subsequently as found in the versions he terms *"...the English translation made in the beginning of the reign of King James"*, and *"The Geneva French"* (i.e. [Olivetan](http://en.wikipedia.org/wiki/Pierre_Robert_Oliv%C3%A9tan)). 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.

**Council of Trent**

The Vulgate was given an official capacity by the [Council of Trent](http://en.wikipedia.org/wiki/Council_of_Trent) (1545–1563) as the touchstone of the [Biblical canon](http://en.wikipedia.org/wiki/Biblical_canon) concerning which parts of books are canonical. When the council listed the books included in the canon, it qualified the books as being "entire with all their parts, as they have been used to be read in the [Catholic Church](http://en.wikipedia.org/wiki/Catholic_Church), and as they are contained in the old Latin vulgate edition". There are 76 [books in the edition authorized by the council](http://en.wikipedia.org/wiki/Books_of_the_Latin_Vulgate): 46 in the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament), 27 in the [New Testament](http://en.wikipedia.org/wiki/New_Testament), and three in the [Apocrypha](http://en.wikipedia.org/wiki/Biblical_apocrypha). This decree was clarified somewhat by [Pope Pius XI](http://en.wikipedia.org/wiki/Pope_Pius_XI) on June 2, 1927, who allowed that the [Comma Johanneum](http://en.wikipedia.org/wiki/Comma_Johanneum) was open to dispute, and it was further explicated by [Pope Pius XII](http://en.wikipedia.org/wiki/Pope_Pius_XII)'s encyclical [Divino Afflante Spiritu](http://en.wikipedia.org/wiki/Divino_Afflante_Spiritu).

The council cited [Sacred Tradition](http://en.wikipedia.org/wiki/Sacred_Tradition) in support of the Vulgate's [magisterial authority](http://en.wikipedia.org/wiki/Magisterium):

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.[[37]](http://en.wikipedia.org/wiki/Vulgate#cite_note-37)

**Translations**

Before the publication of [Pius XII](http://en.wikipedia.org/wiki/Pius_XII)'s [Divino Afflante Spiritu](http://en.wikipedia.org/wiki/Divino_Afflante_Spiritu), the Vulgate was the source text used for many translations of the Bible into vernacular languages. In English, the interlinear translation of the [Lindisfarne Gospels](http://en.wikipedia.org/wiki/Lindisfarne_Gospels) as well as other [Old English Bible translations](http://en.wikipedia.org/wiki/Old_English_Bible_translations), the [translation](http://en.wikipedia.org/wiki/Wyclif%27s_Bible) of [John Wycliffe](http://en.wikipedia.org/wiki/John_Wycliffe), the [Douay-Rheims Bible](http://en.wikipedia.org/wiki/Douay-Rheims_Bible), the [Confraternity Bible](http://en.wikipedia.org/wiki/Confraternity_Bible), and [Ronald Knox](http://en.wikipedia.org/wiki/Ronald_Knox)'s [translation](http://en.wikipedia.org/wiki/Knox%27s_Translation_of_the_Vulgate) were all made from the Vulgate.

**Influence on the English language**

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: [*creatio*](http://en.wiktionary.org/wiki/creation) (e.g. [Genesis](http://en.wikipedia.org/wiki/Book_of_Genesis) 1:1, Heb 9:11), [*salvatio*](http://en.wiktionary.org/wiki/salvation) (e.g. Is 37:32, Eph 2:5), [*justificatio*](http://en.wiktionary.org/wiki/justification) (e.g. Rom 4:25, Heb 9:1), [*testamentum*](http://en.wiktionary.org/wiki/testament) (e.g. Mt 26:28), [*sanctificatio*](http://en.wiktionary.org/wiki/sanctification) (1 Ptr 1:2, 1 Cor 1:30), [*regeneratio*](http://en.wiktionary.org/wiki/regeneration) (Mt 19:28), and [*raptura*](http://en.wiktionary.org/wiki/rapture) (from a noun form of the verb *rapiemur* in 1 Thes 4:17). The word "[publican](http://en.wikipedia.org/wiki/Publican)" comes from the Latin *publicanus* (e.g., Mt 10:3), and the phrase "far be it" is a translation of the Latin expression *absit* (e.g., Mt 16:22 in the [King James Bible](http://en.wikipedia.org/wiki/King_James_Bible)). Other examples include [*apostolus*](http://en.wiktionary.org/wiki/apostle), [*ecclesia*](http://en.wiktionary.org/wiki/ecclesial), [*evangelium*](http://en.wiktionary.org/wiki/evangelical), [*Pascha*](http://en.wiktionary.org/wiki/paschal), and [*angelus*](http://en.wiktionary.org/wiki/angel).

**Texts**

**Manuscripts and early editions**

|  |
| --- |
| **[**[**hide**](http://en.wikipedia.org/wiki/Vulgate)**]Manuscript** [**sigla**](http://en.wikipedia.org/wiki/Scribal_abbreviation) **per*Biblia Sacra Vulgata*** |
|

|  |  | [**Prov.**](http://en.wikipedia.org/wiki/Provenance) | **Contents** | **Custodian** | **Name** |
| --- | --- | --- | --- | --- | --- |
| A | 750 | [Northumbria](http://en.wikipedia.org/wiki/Northumbria) | [Bible](http://en.wikipedia.org/wiki/Bible) | [Laurentian Library](http://en.wikipedia.org/wiki/Laurentian_Library) | [***Amiatinus***](http://en.wikipedia.org/wiki/Codex_Amiatinus) |
| C | 850 | [Hispania](http://en.wikipedia.org/wiki/Hispania) | [Bible](http://en.wikipedia.org/wiki/Bible) *ex* [Cath](http://en.wikipedia.org/wiki/General_epistles) | [Monte Cassino](http://en.wikipedia.org/wiki/Monte_Cassino) | [***Cavensis***](http://en.wikipedia.org/wiki/La_Cava_Bible) |
| D | 750 | [Lugdunum](http://en.wikipedia.org/wiki/Lugdunum) | [Sam](http://en.wikipedia.org/wiki/Books_of_Samuel)–[Kings](http://en.wikipedia.org/wiki/Books_of_Kings) | [Municipal Lib.](http://www.bm-lyon.fr/) of [Lyon](http://en.wikipedia.org/wiki/Lyon) |  |
| D | 750 | [Northumbria](http://en.wikipedia.org/wiki/Northumbria) | [Job](http://en.wikipedia.org/wiki/Book_of_Job) | [Russian National Lib.](http://en.wikipedia.org/wiki/National_Library_of_Russia) |  |
| D | 650 | [Hibernia](http://en.wikipedia.org/wiki/Hibernia) | [Gospels](http://en.wikipedia.org/wiki/Gospel) | [Trinity College, Dublin](http://en.wikipedia.org/wiki/Trinity_College%2C_Dublin) | [***Durmachensis***](http://en.wikipedia.org/wiki/Book_of_Durrow) |
| F | 547 | [Capua](http://en.wikipedia.org/wiki/Capua) | [NT](http://en.wikipedia.org/wiki/New_Testament) | [Fulda](http://en.wikipedia.org/wiki/Fulda) | [***Codex Fuldensis***](http://en.wikipedia.org/wiki/Codex_Fuldensis) |
| F | 750 | [Gaul](http://en.wikipedia.org/wiki/Gaul) | [Deut](http://en.wikipedia.org/wiki/Book_of_Deuteronomy)–[Ruth](http://en.wikipedia.org/wiki/Book_of_Ruth) | [National Lib. of France](http://en.wikipedia.org/wiki/Biblioth%C3%A8que_nationale_de_France) |  |
| F | 750 | [Corbie](http://en.wikipedia.org/wiki/Corbie_Abbey) | [Ps](http://en.wikipedia.org/wiki/Psalms)([G](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Gallicana)&[H](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_juxta_Hebraicum)) | [Russian National Lib.](http://en.wikipedia.org/wiki/National_Library_of_Russia) | *Corbeiense* |
| G | 600 | [Tours](http://en.wikipedia.org/wiki/Tours) | [Gen](http://en.wikipedia.org/wiki/Book_of_Genesis)–[Num](http://en.wikipedia.org/wiki/Book_of_Numbers) | [National Lib. of France](http://en.wikipedia.org/wiki/Biblioth%C3%A8que_nationale_de_France) | *Turonensis* |
| G | 850 | [Parisii](http://en.wikipedia.org/wiki/Parisii_%28Gaul%29) |  | [National Lib. of France](http://en.wikipedia.org/wiki/Biblioth%C3%A8que_nationale_de_France) | [***Sangermanensis***](http://en.wikipedia.org/wiki/Codex_Sangermanensis) |
| H | 650 | [Hibernia](http://en.wikipedia.org/wiki/Hibernia) | [Psalms](http://en.wikipedia.org/wiki/Psalms) | [Royal Irish Academy](http://en.wikipedia.org/wiki/Royal_Irish_Academy) | [***Cathach***](http://en.wikipedia.org/wiki/Cathach_of_St._Columba) |
| I | 950 | [Gaul](http://en.wikipedia.org/wiki/Gaul)? | [Psalms](http://en.wikipedia.org/wiki/Psalms) | [Municipal Lib.](http://bibliotheque.rouen.fr/repons/portal/treemap;jsessionid=9E8E291A98B4CF651B586FC667DE9CA1?node=Home) of [Rouen](http://en.wikipedia.org/wiki/Rouen) |  |
| I | 800 | [Latium](http://en.wikipedia.org/wiki/Latium) | [Acts](http://en.wikipedia.org/wiki/Acts_of_the_Apostles) [Cath](http://en.wikipedia.org/wiki/Catholic_epistles) [Rev](http://en.wikipedia.org/wiki/Book_of_Revelation) | Bibl. Vallicelliana of [Rome](http://en.wikipedia.org/wiki/Rome) |  |
| K | 750 | [Italia](http://en.wikipedia.org/wiki/Italia_%28Roman_Empire%29) | [Ezra](http://en.wikipedia.org/wiki/Book_of_Ezra)–[Job](http://en.wikipedia.org/wiki/Book_of_Job) | [Cathedral](http://en.wikipedia.org/wiki/Cologne_Cathedral) Lib. of [Cologne](http://en.wikipedia.org/wiki/Cologne) |  |
| K | 850 | [Augia](http://en.wikipedia.org/wiki/Weissenau_Abbey) | [Psalms](http://en.wikipedia.org/wiki/Psalms) | [State Lib.](http://de.wikipedia.org/wiki/Badische_Landesbibliothek) of [Baden](http://en.wikipedia.org/wiki/Baden) | *Augiense* |
| L | 850 | [Würzburg](http://en.wikipedia.org/wiki/W%C3%BCrzburg) | [Deut](http://en.wikipedia.org/wiki/Book_of_Deuteronomy)–[Ruth](http://en.wikipedia.org/wiki/Book_of_Ruth) | [Bodleian Library](http://en.wikipedia.org/wiki/Bodleian_Library) |  |
| L | 850 | [Lugdunum](http://en.wikipedia.org/wiki/Lugdunum) | [Ezra](http://en.wikipedia.org/wiki/Ezra) | [Municipal Lib.](http://www.bm-lyon.fr/) of [Lyon](http://en.wikipedia.org/wiki/Lyon) |  |
| L | 600 | [Italia merid.](http://en.wikipedia.org/wiki/Southern_Italy) | [Tobit](http://en.wikipedia.org/wiki/Book_of_Tobit)–[Job](http://en.wikipedia.org/wiki/Book_of_Job) | [Vatican Library](http://en.wikipedia.org/wiki/Vatican_Library) | *Laureshamensis* |
| L | 500 | [Lugdunum](http://en.wikipedia.org/wiki/Lugdunum) | [Psalms(G)](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Gallicana) | [Municipal Lib.](http://www.bm-lyon.fr/) of [Lyon](http://en.wikipedia.org/wiki/Lyon) | *Lugdunense* |
| L | 850 | [Tours](http://en.wikipedia.org/wiki/Tours) | [Psalms(H)](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_juxta_Hebraicum) | [British Museum](http://en.wikipedia.org/wiki/British_Museum) |  |
| M | 750 | [Corbie](http://en.wikipedia.org/wiki/Corbie_Abbey) |  | [City Lib.](http://www.bm-amiens.fr/AMIENS/Accueil.asp) of [Amiens](http://en.wikipedia.org/wiki/Amiens) | *Maurdramni* |
| \* | See also [**List of New Testament Latin manuscripts**](http://en.wikipedia.org/wiki/List_of_New_Testament_Latin_manuscripts#Vulgate) |

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A number of early manuscripts containing or reflecting the Vulgate survive today. Dating from the 8th century, the [Codex Amiatinus](http://en.wikipedia.org/wiki/Codex_Amiatinus) is the earliest surviving [manuscript](http://en.wikipedia.org/wiki/Manuscript) of the complete Vulgate Bible. The [Codex Fuldensis](http://en.wikipedia.org/wiki/Codex_Fuldensis), dating from around 545, contains most of the New Testament in the Vulgate version, but the four Vulgate [gospels](http://en.wikipedia.org/wiki/Gospel) are harmonized into a continuous narrative derived from the [Diatessaron](http://en.wikipedia.org/wiki/Diatessaron).

Over the course of the Middle Ages, the Vulgate had succumbed to the inevitable changes wrought by human error in the countless copies made of the text in monasteries across Europe. From its earliest days, readings from the Old Latin were introduced. Marginal notes were erroneously interpolated into the text. No one copy was the same as any other[[*dubious*](http://en.wikipedia.org/wiki/Wikipedia%3ADisputed_statement) *–* [*discuss*](http://en.wikipedia.org/wiki/Talk%3AVulgate#Dubious)] as scribes added, removed, misspelled, or miscorrected verses in the Latin Bible.

[Alcuin](http://en.wikipedia.org/wiki/Alcuin) of York oversaw efforts to make an improved Vulgate, which he presented to [Charlemagne](http://en.wikipedia.org/wiki/Charlemagne) in 801; although he concentrated mainly on correcting inconsistencies of grammar and orthography, many of which were in the original text. More scholarly attempts were made by [Theodulphus](http://en.wikipedia.org/wiki/Theodulphus), [Bishop of Orléans](http://en.wikipedia.org/wiki/Bishop_of_Orl%C3%A9ans) (787?–821); [Lanfranc](http://en.wikipedia.org/wiki/Lanfranc), Archbishop of Canterbury (1070–1089); [Stephen Harding](http://en.wikipedia.org/wiki/Stephen_Harding), Abbot of Cîteaux (1109–1134); and Deacon Nicolaus Maniacoria (about the beginning of the 13th century). The [University of Paris](http://en.wikipedia.org/wiki/University_of_Paris), the [Dominicans](http://en.wikipedia.org/wiki/Dominicans), and the [Franciscans](http://en.wikipedia.org/wiki/Franciscans) following [Roger Bacon](http://en.wikipedia.org/wiki/Roger_Bacon) assembled lists of [*correctoria*](http://en.wikipedia.org/wiki/Correctories); approved readings where variants had been noted. Many of the readings that were recommended were later found to be interpolations, or survivals of the Old Latin text, since medieval correctors commonly sought to adjust the Vulgate text into consistency with Bible quotations found in Early Church Fathers.

Though the advent of printing greatly reduced the potential of human error and increased the consistency and uniformity of the text, the earliest editions of the Vulgate merely reproduced the manuscripts that were readily available to the publishers. Of the hundreds of early editions, the most notable today is [Mazarin edition](http://en.wikipedia.org/wiki/Gutenberg_Bible) published by [Johann Gutenberg](http://en.wikipedia.org/wiki/Johann_Gutenberg) and [Johann Fust](http://en.wikipedia.org/wiki/Johann_Fust) in 1455, famous for its beauty and antiquity. In 1504 the first Vulgate with variant readings was published in Paris. One of the texts of the [Complutensian Polyglot](http://en.wikipedia.org/wiki/Complutensian_Polyglot) was an edition of the Vulgate made from ancient manuscripts and corrected to agree with the Greek.

[Erasmus](http://en.wikipedia.org/wiki/Erasmus) published an edition corrected to agree better with the Greek and Hebrew in 1516. Other corrected editions were published by [Xanthus Pagninus](http://en.wikipedia.org/wiki/Santes_Pagnino) in 1518, [Cardinal Cajetan](http://en.wikipedia.org/wiki/Thomas_Cardinal_Cajetan), [Augustinus Steuchius](http://en.wikipedia.org/wiki/Agostino_Steuco) in 1529, Abbot [Isidorus Clarius](http://en.wikipedia.org/wiki/Isidoro_Chiari) ([Venice](http://en.wikipedia.org/wiki/Venice), 1542), and others. In 1528, [Robertus Stephanus](http://en.wikipedia.org/wiki/Robert_Estienne) published the first of a series of critical editions, which formed the basis of the later Sistine and Clementine editions. The critical edition of [John Hentenius](http://en.wikipedia.org/wiki/John_Hentenius) of Louvain followed in 1547.[[33]](http://en.wikipedia.org/wiki/Vulgate#cite_note-ISBE-33)

In 1550, Stephanus fled to [Geneva](http://en.wikipedia.org/wiki/Geneva) where in 1555 he issued his final critical edition of the Vulgate, which was the first complete Bible with full [chapter and verse divisions](http://en.wikipedia.org/wiki/Bible_verses), and which became the standard Biblical reference text for late 16th century Reformed theology.

**Clementine Vulgate**





Vulgata Sixtina





Prologue of the [gospel of John](http://en.wikipedia.org/wiki/Gospel_of_John), Clementine Vulgate, 1922 edition

The [Clementine Vulgate](http://en.wikipedia.org/wiki/Clementine_Vulgate) (*Biblia Sacra Vulgatæ Editionis Sixti Quinti Pontificis Maximi iussu recognita atque edita*) is the edition most familiar to Catholics who have lived prior to the liturgical reforms following [Vatican II](http://en.wikipedia.org/wiki/Vatican_II).

After the [Reformation](http://en.wikipedia.org/wiki/Protestant_Reformation), when the Catholic Church [strove to counter the attacks](http://en.wikipedia.org/wiki/Counter_reformation) and refute the doctrines of [Protestantism](http://en.wikipedia.org/wiki/Protestantism), the Vulgate was reaffirmed in the [Council of Trent](http://en.wikipedia.org/wiki/Council_of_Trent) as the sole, authorized Latin text of the Bible.[[38]](http://en.wikipedia.org/wiki/Vulgate#cite_note-38) To fulfill this declaration, the council commissioned the pope to make a standard text of the Vulgate out of the countless editions produced during the [Renaissance](http://en.wikipedia.org/wiki/Renaissance) and manuscripts produced during the Middle Ages. The actual first manifestation of this authorized text did not appear until 1590. It was sponsored by [Pope Sixtus V](http://en.wikipedia.org/wiki/Pope_Sixtus_V) (1585–90) and known as the [Sistine Vulgate](http://en.wikipedia.org/wiki/Vulgata_Sixtina). It was based on the edition of Robertus Stephanus corrected to agree with the Greek, but it was hurried into print and suffered from many printing errors.

The Sixtine edition was soon replaced by [Clement VIII](http://en.wikipedia.org/wiki/Pope_Clement_VIII) (1592–1605) who had ordered [Franciscus Toletus](http://en.wikipedia.org/wiki/Franciscus_Toletus), [Augustinus Valerius](http://en.wikipedia.org/wiki/Augustinus_Valerius), [Fredericus Borromaeus](http://en.wikipedia.org/wiki/Federico_Borromeo), [Robertus Bellarmino](http://en.wikipedia.org/wiki/Robert_Bellarmine), [Antonius Agellius](http://en.wikipedia.org/wiki/Antonius_Agellius), and [Petrus Morinus](http://en.wikipedia.org/wiki/Petrus_Morinus) to make corrections and a revision.[[39]](http://en.wikipedia.org/wiki/Vulgate#cite_note-Townley-39) This new revised version was based more on the Hentenian edition. It is called today the [Sixto-Clementine Vulgate](http://en.wikipedia.org/wiki/Sixto-Clementine_Vulgate), or simply the Clementine, although it is Sixtus' name which appears on the title page. Clement published three printings of this edition, in 1592, 1593 and 1598.

The Clementine differed from the manuscripts on which it was ultimately based in that it grouped the various prefaces of St. Jerome together at the beginning, and it removed [3](http://en.wikipedia.org/wiki/1_Esdras) and [4 Esdras](http://en.wikipedia.org/wiki/2_Esdras) and the [Prayer of Manasses](http://en.wikipedia.org/wiki/Prayer_of_Manasses) from the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) and placed them as Apocrypha into an appendix following the New Testament.

The Psalter of the Clementine Vulgate, like that of almost all earlier printed editions, is the [Gallicanum](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Gallicana), omitting [Psalm 151](http://en.wikipedia.org/wiki/Psalm_151). It follows the Greek numbering of the Psalms, which differs from that in versions translated directly from the Hebrew.

The Clementine Vulgate of 1592 became the standard Bible text of the [Roman Rite](http://en.wikipedia.org/wiki/Roman_Rite) of the [Roman Catholic Church](http://en.wikipedia.org/wiki/Roman_Catholic_Church) until 1979, when the Nova Vulgata was promulgated.

**Later printings**

After Clement's 1598 printing of the Vulgate, the [Vatican](http://en.wikipedia.org/wiki/Holy_See) issued no other official printings, leaving the task to other printers. Although the other printers of the Clementine Vulgate faithfully reproduced the words of the official edition, they were often quite free in matters of spelling, punctuation, capitalization, and paragraph boundaries. In 1906, [Capuchin friar](http://en.wikipedia.org/wiki/Order_of_Friars_Minor_Capuchin) Fr. Michael Hetzenauer produced an edition restoring the original Clementine text while taking into account variations in Clement's three printings as well as correctoria officially issued by the Vatican.

In 1982, Biblioteca de Autores Cristianos issued a printing of the Clementine Vulgate ([ISBN 84-7914-021-6](http://en.wikipedia.org/wiki/Special%3ABookSources/8479140216)) omitting the Clementine Apocrypha, but containing excerpts from various [magisterial](http://en.wikipedia.org/wiki/Magisterium) documents and the [*Piana*](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Piana) version of the psalms in addition to the [vulgate version](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Gallicana).

**Newer critical editions**

After the publication of the Clementine Vulgate, few [critical editions](http://en.wikipedia.org/wiki/Textual_criticism) were published. In 1734 Vallarsi published a corrected edition of the Vulgate. Most other later editions limited themselves to the [New Testament](http://en.wikipedia.org/wiki/New_Testament), most notably Fleck's edition[[40]](http://en.wikipedia.org/wiki/Vulgate#cite_note-40) of 1840, [Constantin von Tischendorf](http://en.wikipedia.org/wiki/Constantin_von_Tischendorf)'s edition of 1864, and the [Oxford](http://en.wikipedia.org/wiki/University_of_Oxford) edition of Bishop [John Wordsworth](http://en.wikipedia.org/wiki/John_Wordsworth) and [Henry Julian White](http://en.wikipedia.org/wiki/Henry_Julian_White) in 1889. In 1906 [Eberhard Nestle](http://en.wikipedia.org/wiki/Eberhard_Nestle) published *Novum Testamentum Latine*,[[41]](http://en.wikipedia.org/wiki/Vulgate#cite_note-41) which presented the Clementine Vulgate text with a critical apparatus comparing it to the editions of Sixtus V (1590), Wordsworth and White (1889), Lachman (1842), and Tischendorf (1854), as well as the manuscripts [Codex Amiatinus](http://en.wikipedia.org/wiki/Codex_Amiatinus) and [Codex Fuldensis](http://en.wikipedia.org/wiki/Codex_Fuldensis).

In 1907 Pope [Pius X](http://en.wikipedia.org/wiki/Pius_X) commissioned the monks of the [Benedictine Abbey of St. Jerome in Rome](http://en.wikipedia.org/w/index.php?title=Benedictine_Abbey_of_St._Jerome_in_Rome&action=edit&redlink=1) to prepare a critical edition of Jerome's Vulgate as a basis for a revision of the Clementine.[[42]](http://en.wikipedia.org/wiki/Vulgate#cite_note-42)[[43]](http://en.wikipedia.org/wiki/Vulgate#cite_note-43) Only the Old Testament was ever completed, which however complemented the New Testament edition of Wordsworth and White; the fruit of this labour led to the creation of the *Nova Vulgata*.[[44]](http://en.wikipedia.org/wiki/Vulgate#cite_note-authority-44) The Benedictine critical edition was used as a basis for much of the Old Testament of the Stuttgart Vulgate.[[8]](http://en.wikipedia.org/wiki/Vulgate#cite_note-Stuttgart-8)

**Stuttgart edition**

|  |
| --- |
| **[**[**hide**](http://en.wikipedia.org/wiki/Vulgate)**]Edition** [**sigla**](http://en.wikipedia.org/wiki/Siglum) **of the *Biblia Sacra Vulgata*** |
| \* | **Dates** | **Contents** | **Editor** | **Location** |
| b | 1951–1954 | [Genesis](http://en.wikipedia.org/wiki/Book_of_Genesis) | [Bonifatius Fischer](http://en.wikipedia.org/wiki/Bonifatius_Fischer) | [Freiburg](http://en.wikipedia.org/wiki/Freiburg) |
| b | 1977–1985 | [Wisdom](http://en.wikipedia.org/wiki/Book_of_Wisdom); [Cath](http://en.wikipedia.org/wiki/General_epistles) | Walter Thiele | [Freiburg](http://en.wikipedia.org/wiki/Freiburg) |
| b | 1962–1991 | [Paul](http://en.wikipedia.org/wiki/Pauline_epistles); [Hebrews](http://en.wikipedia.org/wiki/Epistle_to_the_Hebrews) | HJ Frede | [Freiburg](http://en.wikipedia.org/wiki/Freiburg) |
| b | 1895 | [4 Esdras](http://en.wikipedia.org/wiki/2_Esdras) | [Robert Lubbock Bensly](http://en.wikipedia.org/wiki/Robert_Lubbock_Bensly) | [Cambridge](http://en.wikipedia.org/wiki/Cambridge) |
| c | 1592–1598 | [Bible](http://en.wikipedia.org/wiki/Bible) | [Pope Clement VIII](http://en.wikipedia.org/wiki/Pope_Clement_VIII) | [Rome](http://en.wikipedia.org/wiki/Rome) |
| d | 1932 | [Maccabees](http://en.wikipedia.org/wiki/Maccabees) | Donatien de Bruyne | [Maredsous](http://en.wikipedia.org/wiki/Maredsous_Abbey) |
| h | 1922 | [Psalms](http://en.wikipedia.org/wiki/Psalms) | JM Harden | [London](http://en.wikipedia.org/wiki/London) |
| h | 1931 | [Laodiceans](http://en.wikipedia.org/wiki/Epistle_to_the_Laodiceans) | [Adolf von Harnack](http://en.wikipedia.org/wiki/Adolf_von_Harnack) | [Berlin](http://en.wikipedia.org/wiki/Berlin) |
| r | 1926–1994 | [Old Testament](http://en.wikipedia.org/wiki/Old_Testament) | [Benedictines](http://en.wikipedia.org/wiki/Benedictine) of Jerome | [Rome](http://en.wikipedia.org/wiki/Rome) |
| s | 1954 | [Psalms](http://en.wikipedia.org/wiki/Psalms) | Henri de Sainte-Marie | [Rome](http://en.wikipedia.org/wiki/Rome) |
| v | 1889–1954 | [New Testament](http://en.wikipedia.org/wiki/New_Testament) | [Wordsworth](http://en.wikipedia.org/wiki/John_Wordsworth) & [White](http://en.wikipedia.org/wiki/Henry_Julian_White) | [Oxford](http://en.wikipedia.org/wiki/Oxford) |
| v | 1910 | [4 Esdras](http://en.wikipedia.org/wiki/2_Esdras) | B Violet | [Leipzig](http://en.wikipedia.org/wiki/Leipzig) |
| w | 1911 | [1 Cor](http://en.wikipedia.org/wiki/First_Epistle_to_the_Corinthians)–[Eph](http://en.wikipedia.org/wiki/Epistle_to_the_Ephesians) | [Henry Julian White](http://en.wikipedia.org/wiki/Henry_Julian_White) | [Oxford](http://en.wikipedia.org/wiki/Oxford) |

This Vulgate was first published in 1969 (5th edition, 2007) by the German Bible Society ([Deutsche Bibelgesellschaft](http://en.wikipedia.org/wiki/Deutsche_Bibelgesellschaft)), based in Stuttgart. This edition, alternatively titled *Biblia Sacra Vulgata* or *Biblia Sacra iuxta vulgatam versionem* ([ISBN 3-438-05303-9](http://en.wikipedia.org/wiki/Special%3ABookSources/3438053039) and [ISBN 1-59856-178-2](http://en.wikipedia.org/wiki/Special%3ABookSources/1598561782) for North America), is a "manual edition" in that it reduces much of the information in the big multi-volume critical editions that preceded it into a single compact volume. It is based on earlier critical editions of the Vulgate,[[45]](http://en.wikipedia.org/wiki/Vulgate#cite_note-45)[[46]](http://en.wikipedia.org/wiki/Vulgate#cite_note-46)[[47]](http://en.wikipedia.org/wiki/Vulgate#cite_note-47)[[48]](http://en.wikipedia.org/wiki/Vulgate#cite_note-48)[[49]](http://en.wikipedia.org/wiki/Vulgate#cite_note-49) including the Benedictine edition and the Latin New Testament produced by [Wordsworth](http://en.wikipedia.org/wiki/John_Wordsworth) and [White](http://en.wikipedia.org/wiki/Henry_Julian_White), which provided variant readings from the diverse manuscripts and printed editions of the Vulgate and comparison of different wordings in their footnotes. The Stuttgart Vulgate attempts, through critical comparison of important, historical manuscripts of the Vulgate, to recreate an early text, cleansed of the scribal errors of a millennium.

An important feature in the Stuttgart edition for those studying the Vulgate is the inclusion of all of Jerome's prologues to the Bible, the Testaments, and the major books and sections (Pentateuch, Gospels, Minor Prophets, etc.) of the Bible. This adheres to the style of medieval editions of the Vulgate, which were never without Jerome's prologues. In its spelling, the Stuttgart also retains a more medieval Latin orthography than the Clementine, sometimes using *oe* rather than *ae*, and having more proper nouns beginning with *H* (i.e., *Helimelech* instead of *Elimelech*), but the spelling is inconsistent throughout, as in the manuscripts. The Stuttgart Vulgate also follows the medieval manuscripts in using line breaks, rather than the modern system of punctuation marks, to indicate the structure of each verse. Because of these features, it initially presents an unfamiliar appearance to readers accustomed to the Clementine text.

It contains two Psalters, both the traditional [*Gallicanum*](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_Gallicana) and the [*juxta Hebraicum*](http://en.wikipedia.org/wiki/Latin_Psalters#Versio_juxta_Hebraicum), which are printed on facing pages to allow easy comparison and contrast between the two versions. It has an expanded [Apocrypha](http://en.wikipedia.org/wiki/Biblical_apocrypha), containing [Psalm 151](http://en.wikipedia.org/wiki/Psalm_151) and the [Epistle to the Laodiceans](http://en.wikipedia.org/wiki/Epistle_to_the_Laodiceans) in addition to [3](http://en.wikipedia.org/wiki/1_Esdras) and [4 Esdras](http://en.wikipedia.org/wiki/2_Esdras) and the [Prayer of Manasses](http://en.wikipedia.org/wiki/Prayer_of_Manasses).

In addition, its modern prefaces are a source of valuable information about the history of the Vulgate.

One reason for the Stuttgart edition's importance rests in the fact that it is the one most disseminated on the Internet. However, this electronic version is commonly mutilated, lacking all formatting, notes, prefaces and apparatus, and often lacking the Gallican Psalter, Apocrypha, and [Deuterocanonical books](http://en.wikipedia.org/wiki/Deuterocanonical_books) and sections. Moreover, the [protocanonical](http://en.wikipedia.org/wiki/Protocanonical_books) part of [Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel) following chapter 3 is commonly missing.

**Nova Vulgata**

The **Nova Vulgata** (*Bibliorum Sacrorum nova vulgata editio*, [ISBN 88-209-2163-4](http://en.wikipedia.org/wiki/Special%3ABookSources/8820921634)), also called the **Neo-Vulgate**, is currently the typical Latin edition published by the [Holy See](http://en.wikipedia.org/wiki/Holy_See) for use in the [Roman rite](http://en.wikipedia.org/wiki/Roman_rite). The [Second Vatican Council](http://en.wikipedia.org/wiki/Second_Vatican_Council) in [*Sacrosanctum Concilium*](http://en.wikipedia.org/wiki/Sacrosanctum_Concilium) mandated a revision of the [Latin Psalter](http://en.wikipedia.org/wiki/Latin_Psalters) in accord with modern textual and linguistic studies, while preserving or refining its Christian Latin style. In 1965 [Pope Paul VI](http://en.wikipedia.org/wiki/Pope_Paul_VI) appointed a commission to revise the rest of the Vulgate following the same principles.[[50]](http://en.wikipedia.org/wiki/Vulgate#cite_note-NTL-50) The Commission published its work in eight annotated sections, inviting criticism from Catholic scholars as the sections were published. The Latin Psalter was published in 1969; the New Testament was completed by 1971 and the entire Nova Vulgata was published as a single volume edition for the first time in 1979.[[44]](http://en.wikipedia.org/wiki/Vulgate#cite_note-authority-44)

The foundational text of most of the *Nova Vulgata'*s Old Testament is the critical edition done by the monks of the Benedictine Abbey of St. Jerome under [Pope](http://en.wikipedia.org/wiki/Pope) [St.](http://en.wikipedia.org/wiki/Saint) [Pius X](http://en.wikipedia.org/wiki/Pius_X).[[44]](http://en.wikipedia.org/wiki/Vulgate#cite_note-authority-44) The foundational text of the books of Tobit and Judith are from manuscripts of the [Vetus Latina](http://en.wikipedia.org/wiki/Vetus_Latina) rather than the Vulgate. The New Testament was based on the 1969 edition of the Stuttgart Vulgate. All of these base texts were revised to accord with the modern critical editions in Greek, Hebrew, and Aramaic.[[51]](http://en.wikipedia.org/wiki/Vulgate#cite_note-51) There are also a number of changes where the modern scholars felt that Jerome had failed to grasp the meaning of the original languages, or had rendered it obscurely.[[52]](http://en.wikipedia.org/wiki/Vulgate#cite_note-52)

The *Nova Vulgata* does not contain [some books](http://en.wikipedia.org/wiki/Biblical_apocrypha) found in the earlier editions but omitted by the [Canon promulgated by](http://en.wikipedia.org/wiki/Canon_of_Trent) the [Council of Trent](http://en.wikipedia.org/wiki/Council_of_Trent), namely the [Prayer of Manasses](http://en.wikipedia.org/wiki/Prayer_of_Manasseh), the [3rd](http://en.wikipedia.org/wiki/3_Esdras) & [4th Book of Esdras](http://en.wikipedia.org/wiki/4_Esdras) (sometimes known by different names: see [naming conventions of Esdras](http://en.wikipedia.org/wiki/Esdras#Naming_conventions)) and the [Epistle to the Laodiceans](http://en.wikipedia.org/wiki/Epistle_to_the_Laodiceans).

In 1979, after decades of preparation, the *Nova Vulgata* was published and promulgated as the Catholic Church's current official Latin version in the [Apostolic constitution](http://en.wikipedia.org/wiki/Apostolic_constitution) [*Scripturarum Thesaurus*](http://en.wikipedia.org/w/index.php?title=Scripturarum_Thesaurus&action=edit&redlink=1)[[53]](http://en.wikipedia.org/wiki/Vulgate#cite_note-53) promulgated by the Pope [John Paul II](http://en.wikipedia.org/wiki/John_Paul_II). The *Nova Vulgata* is the translation used in the latest editions of the [Roman Lectionary](http://en.wikipedia.org/wiki/Lectionary), [Liturgy of the Hours](http://en.wikipedia.org/wiki/Liturgy_of_the_Hours), and [Roman Ritual](http://en.wikipedia.org/wiki/Roman_Ritual).

A second edition was published in 1986; this second edition added a Preface to the reader,[[54]](http://en.wikipedia.org/wiki/Vulgate#cite_note-54) an Introduction[[55]](http://en.wikipedia.org/wiki/Vulgate#cite_note-55) to the principles used in producing the Nova Vulgata as well as an appendix[[56]](http://en.wikipedia.org/wiki/Vulgate#cite_note-56) containing 3 historical documents from the Council of Trent and the Clementine Vulgate. In addition, the second edition included the footnotes to the Latin text found in the 8 annotated sections published before 1979; it also replaced the few occurrences of the form [*Iahveh*](http://en.wikipedia.org/wiki/Yahweh), when translating the [Tetragrammaton](http://en.wikipedia.org/wiki/Tetragrammaton), with [*Dominus*](http://en.wikipedia.org/wiki/Adonai), in keeping with an ancient tradition.

The *Nova Vulgata* has not been widely embraced by conservative Catholics, many of whom see it as being in some verses of the Old Testament a new translation rather than a revision of Jerome's work. Also, some of its readings sound unfamiliar to those who are accustomed to the Clementine.

In 2001, the [Vatican](http://en.wikipedia.org/wiki/Holy_See) released the instruction [*Liturgiam Authenticam*](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_liturgiam-authenticam_en.html), establishing the Nova Vulgata as a point of reference for all translations of the [liturgy](http://en.wikipedia.org/wiki/Liturgy) of the [Roman rite](http://en.wikipedia.org/wiki/Roman_rite) into the vernacular from the original languages, "in order to maintain the tradition of interpretation that is proper to the Latin Liturgy".

**Novum Testamentum Latine**

In 1984 and 1992 [Kurt](http://en.wikipedia.org/wiki/Kurt_Aland) and Barbara Aland updated and entirely revised Nestle's edition of 1906 and republished it under the same name, *Novum Testamentum Latine* ([ISBN 1-59856-175-8](http://en.wikipedia.org/wiki/Special%3ABookSources/1598561758)). The new text is a reprint of the [New Testament](http://en.wikipedia.org/wiki/New_Testament) of the *Nova Vulgata* to which has been added a [critical apparatus](http://en.wikipedia.org/wiki/Critical_apparatus) giving the variant readings of earlier editions. The editions described in the apparatus are the Stuttgart edition, the [Gutenberg Bible](http://en.wikipedia.org/wiki/Gutenberg_Bible) (1452), the Latin text of the [Complutensian Polyglot](http://en.wikipedia.org/wiki/Complutensian_Polyglot) (1514), the edition from [Wittenberg](http://en.wikipedia.org/wiki/Wittenberg), which was favored by [Luther](http://en.wikipedia.org/wiki/Martin_Luther) (1529), the editions of [Desiderius Erasmus](http://en.wikipedia.org/wiki/Desiderius_Erasmus) (1527), [Robertus Stephanus](http://en.wikipedia.org/wiki/Robert_Estienne) (1540), [Hentenius of Louvain](http://en.wikipedia.org/wiki/Hentenius) (1547), [Christophorus Plantinus](http://en.wikipedia.org/wiki/Christoffel_Plantijn) (1583), Pope Sixtus V (1590), Pope Clement VIII (1592), and Wordsworth and White (1954).

**Electronic editions**

The title "Vulgate" is currently applied to three distinct online texts which can be found from various sources on the Internet. Which text is used can be ascertained from the spelling of [Eve](http://en.wikipedia.org/wiki/Eve)'s name in Genesis 3:20.

* **Heva**: the *Clementine Vulgate*
* **Hava**: the *Stuttgart edition* of the Vulgate; this text is the one most widely distributed on the internet
* **Eva**: the *Nova Vulgata*

**Contents**

By the end of the 4th century the New Testament had been established in both Greek and Latin Bibles as containing the 27 books familiar to this day; and these are the books found in all Vulgate New Testaments. Over 100 late antique and medieval Vulgate texts also include the concocted [*Epistle to the Laodiceans*](http://en.wikipedia.org/wiki/Epistle_to_the_Laodiceans) (accepted as a genuine letter of Paul by many Latin commentators), although often with a note to the effect that it was not counted as canonical.

The Vulgate Old Testament from the first comprised the 39 books (as counted in Christian tradition) of the Hebrew Bible, but always also including books from the [Septuagint](http://en.wikipedia.org/wiki/Septuagint) tradition, which by this date had ceased to be used by Jews, but which was copied in Greek Bibles as the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament). The Septuagint, however, was not then definitively fixed; no two surviving Greek Old Testaments of this period agree. Consequently Vulgate Old Testaments continued to vary in their content throughout the medieval period.

Although Jerome preferred the books of the Hebrew Bible, he deferred to church authority in accepting as scripture not only the Greek additions to Esther and Daniel, but also an extra five 'apocryphal' books in Judith, Tobit, Wisdom, Ecclesiasticus and the two books of Maccabees, which in his listing of the Old Testament in the *prologus galeatus* he placed after the Hebrew canon. But, as Jerome explained in the prologue to Jeremias, he continued to exclude altogether the Book of Baruch (and with it the letter of Jeremiah); and indeed these two books are not found in the Vulgate before the 9th century, and only in a minority of manuscripts before the 13th century. The 71 biblical books as listed by Jerome, although not in his order, formed the standard text of the Vulgate as it became established in Italy in the 5th and 6th centuries. No Italian manuscript of the whole Vulgate Bible survives, and such [pandect](http://en.wikipedia.org/wiki/Pandect) Bibles were always rare in this period; but the [Codex Amiatinus](http://en.wikipedia.org/wiki/Codex_Amiatinus) written in Northumbria from Italian exemplars around 700 and intended to be presented to the Pope, represents the complete Bible according to the Italian Vulgate tradition. It contains the standard 71 books; with the Psalms according to Jerome's translation from the Hebrew, except for Psalm 151 which is translated from the Greek.

The early Vulgate text in Spain tended to vary much further from Jerome's original, specifically in the retention of many Old Latin readings, in the expansion of the text of the Book of Proverbs, and in the incorporation into the first epistle of John of the [*Comma Johanneum*](http://en.wikipedia.org/wiki/Comma_Johanneum). Spanish Bibles, on occasion, also included additional apocryphal texts, including the Book of Baruch, the Letter of Jeremiah, 3 Esdras and 4 Esdras. Spanish, Italian and Irish Vulgate traditions were all reflected in Bibles created in northern France, which by the end of the 8th century featured a wide variety of highly variable texts. Under prompting from the emperor [Charlemegne](http://en.wikipedia.org/wiki/Charlemegne), several scholars attempted in the 9th century to reform the French Vulgate. The English scholar [Alcuin](http://en.wikipedia.org/wiki/Alcuin) produced a text substantially based on Italian exemplars (although also including the Comma Johanneum), but with the major change of substituting Jerome's Gallican version of the psalms for his third version from the Hebrew that had previously predominated in Bible texts. In the 50 years after Alcuin's death, the abbey of Tours reproduced his text in standardised pandect Bibles, of which over 40 survive. Alcuin's contemporary [Theodulf of Orleans](http://en.wikipedia.org/wiki/Theodulf_of_Orleans) produced a second independent reformed recension of the Vulgate, also based largely on Italian exemplars, but with variant readings, from Spanish texts and patristic citations, indicated in the margin. Theodulf kept Jerome's Hebraic version of the Psalms, and also incorporated the Book of Baruch and the Letter of Jeremiah within the book of Jeremiah. However, otherwise Theodulf adopted Jerome's proposed order of the Old Testament, with the five books from the Septuagint at the end. Theodulf's text was widely influential. A Vulgate revision was also undertaken in the early 9th century by scholars in the Abbey of [Corbie](http://en.wikipedia.org/wiki/Corbie), and Bibles from this abbey are the first in France to include the books of 3 Esdras and 4 Esdras, though this practice remained rare.

Although a large number of Bible manuscripts resulted from all this work, no standard Vulgate text was to be established for another three centuries. Marsden points out, in discussing the process by which the Gallican version from the Psalter came to become established as the text of the psalms in the Vulgate Bible; "Its dominant position was in fact not assured before the early 13th century, and even then was not universal". However, the explosive growth of medieval universities, especially the [University of Paris](http://en.wikipedia.org/wiki/University_of_Paris) during the 12th century created a demand for a new sort of Vulgate. University scholars needed the entire Bible in a single, portable and comprehensive volume; which they could rely on to include all biblical texts which they might encounter in partristic references. The result was the Paris Bible, which reached its final form around 1230. The text of the Paris Bible owed most to Alcuin's revision and always presented the psalms in the Gallican version; but readings throughout were in many places adjusted to be more consistent with patristic citations (which would very frequently have been based on Old Latin or Greek texts). The book of Baruch and Letter of Jeremiah were now always included, as too were 3 Esdras, and usually (appended to the book of Chronicles) the Prayer of Manasses. Less commonly included was 4 Esdras.

The early printings of the Latin Bible took examples of the Paris Bible as their base text, culminating in the successive critical Vulgate editions of [Robert Estienne](http://en.wikipedia.org/wiki/Robert_Estienne) (Stephanus). Estienne's Geneva Vulgate of 1555, the first Bible to be subdivided throughout into chapters and verses, remained the standard Latin Bible for Reformed Protestantism; and established the content of the Vulgate as 76 books; 27 New Testament, 39 Hebrew Bible, plus Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, I & II Maccabees, 3 Esdras, 4 Esdras and the Prayer of Manasses. At the [Council of Trent](http://en.wikipedia.org/wiki/Council_of_Trent) it was agreed that seven of these books: all except 3 Esdras, 4 Esdras and the Prayer of Manasses, should be considered inspired scripture; and the term "deuterocanonical", first applied by [Sixtus of Siena](http://en.wikipedia.org/wiki/Sixtus_of_Siena), was adopted to categorise them. The Council also requested that the Pope should undertake the production of definitive editions of the Latin, Greek and Hebrew scriptures conforming to their definition of the [Biblical Canon](http://en.wikipedia.org/wiki/Biblical_Canon); and this resulted, after several false starts, in the publication of the Clementine Vulgate of 1592. The Clementine Vulgate incorporates the books of Trent's Deuterocanon in the main Bible text; but also introduces, following the New Testament, a section of Apocrypha, containing the Prayer of Manasses, 3 Esdras, and 4 Esdras of which only the first two are found in the Septuagint.

**See also**

Related articles

* [Bible translations into Latin](http://en.wikipedia.org/wiki/Bible_translations_into_Latin)
* [Biblia Pauperum](http://en.wikipedia.org/wiki/Biblia_Pauperum)
* [Books of the Latin Vulgate](http://en.wikipedia.org/wiki/Books_of_the_Latin_Vulgate)
* [Gutenberg Bible](http://en.wikipedia.org/wiki/Gutenberg_Bible)
* [Jerome](http://en.wikipedia.org/wiki/Jerome)
* [Poor Man's Bible](http://en.wikipedia.org/wiki/Poor_Man%27s_Bible)
* [Ferdinand Cavallera](http://en.wikipedia.org/wiki/Ferdinand_Cavallera)

Some manuscripts

* [List of New Testament Latin manuscripts](http://en.wikipedia.org/wiki/List_of_New_Testament_Latin_manuscripts)
* [Codex Sangallensis 1395](http://en.wikipedia.org/wiki/Codex_Sangallensis_1395)
* [Codex Amiatinus](http://en.wikipedia.org/wiki/Codex_Amiatinus)
* [Codex Complutensis I](http://en.wikipedia.org/wiki/Codex_Complutensis_I)
* [Codex Fuldensis](http://en.wikipedia.org/wiki/Codex_Fuldensis)
* [Codex Gigas](http://en.wikipedia.org/wiki/Codex_Gigas)

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* [Scans of the Clementine Vulgate, including Apocrypha](http://www.sacredbible.org/vulgate1822/index.htm)
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* [Psalmus 151](http://www.speedbible.com/vulgate/B78C001.htm) Latin text

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