Irish Church Quarterly

Sacred Latin Texts: No. II. The Epistles of St. Paul from the Codex Laudianus, Numbered Laud. Lat. 108, in the Bodleian Library at Oxford by E. S. Buchanan

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The Irish Church Quarterly, Vol. 7, No. 28 (Oct., 1914), pp. 347-348

Published by: [Irish Church Quarterly](#)

Stable URL: <http://www.jstor.org/stable/30067192>

Accessed: 16/06/2014 23:46

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The Committee in their conclusions emphasized this point, although they admitted that no sharply defined fundamental distinction can be drawn between "organic" and "functional" ailments. The Committee "thankfully recognize that persons suffering from organic disease are greatly comforted and relieved, and even physically benefited, by spiritual ministrations." Beyond this rather vague statement they do not go, and so the book will prove somewhat disappointing to those who look for definite guidance on this complex subject.

However, it is satisfactory to know that the Committee do not consider their investigations as exhaustive, but will continue to meet, as a "Central Committee for investigation, information, and instruction." So we may look for something more definite later on.

J. G. F. D.

SACRED LATIN TEXTS: No. ii. The Epistles of St. Paul from the Codex Laudianus, numbered Laud. Lat. 108, in the Bodleian Library at Oxford. Now first edited . . . by E. S. Buchanan, M.A., B.Sc. (Heath, Granton and Ouseley). 12s. 6d.

The name Codex Laudianus has been for a long time consecrated in works on the textual criticism of the New Testament to an important Graeco-Latin MS. of the Acts, in the Bodleian Library. It seems therefore injudicious to attempt to change established nomenclature. But Mr. Buchanan is guilty of another trespass of a similar kind. The manuscript here presented is classed as a Vulgate MS. by Wordsworth and White, and called by them O, Cod. Oxoniensis. Kenyon describes it similarly as O₃, and says that it is "originally Old Latin, but corrected into conformity with the Irish type of Vulgate text." Mr. Buchanan, however, maintains that a considerable portion of his MS. (viz., Romans i. 1—1 Cor. x. 11, and Hebrews) is Old Latin; and calls it L, forgetful apparently that that symbol indicates the Codex Rhedigeranus, a seventh century Old Latin Gospels at Breslau.

It is to be regretted that Mr. Buchanan in his Introduction did not content himself with an account of the provenance of the MS., and a record, without comment, of its peculiarities. The transcript has the appearance of having been carefully done, page by page. It is true that in four out of six verses from Romans Mr. H. J. White's collation differs from Mr. Buchanan's transcript; but it is at least possible that the latter is right; he has spent "more than two years" in the labour of deciphering the MS.

But the editor's interpretation of the readings of his MS., and his remarks on the subject of textual criticism generally, betray a deficiency in judgement which is prejudicial to the reader's estimate of the value of his work as a transcriber. As stated

above, Mr. Buchanan claims that his MS. presents an Old Latin text of Romans and most of 1 Corinthians. In support of this view he gives a list of what he calls "the more notable Western readings found in our MS." side by side with what he calls "the Greek text." But what he prints as the "Greek Text" is simply the Authorized Version. He gives six readings from Romans; two of them have some slight Old Latin support; eighteen from 1 Cor., of which nine are from a portion of the epistle that Mr. Buchanan himself acknowledges to be Vulgate; and of the whole eighteen, two only have any Old Latin support; the rest are blunders or caprices of the scribe of the MS. It is misleading to translate "verbum crucis" (1 Cor. i. 18) by "the mention of the cross," as if it represented a different Greek from "the preaching of the cross."

The Western text of the New Testament has perhaps been depreciated on wrong grounds by some critics; but Mr. Buchanan's advocacy of it will not advance its interests, if such a term may be used in this connexion.

It does not need a profound study of the subject to be assured that there is no ground for the statement that the Greek Text of the New Testament, as distinct from the Latin, was "depraved by grammarians, harmonizers, sacerdotalists, and heretics." But this is not more surprising than the editor's serious citation of a ninth century scribe's preface in support of the Pauline authorship of the Epistle to the Hebrews.

N. J. D. W.