

THOMAS JOHANN BAUER, ed., *Traditio et Translatio. Studien zur lateinischen Bibel zu Ehren von Roger Gryson*. Aus der Geschichte der lateinischen Bibel 40, Freiburg: Herder 2016. 220 pp.; ISBN: 978-3-451-31103-1.

This book belongs to the realm of „cognate studies“; however, the “Old Latin” is probably the oldest and certainly one of the most important daughter translations of the Septuagint. The *Vetus Latina* project goes back to Josef Denk (1849–1927), who started a card index that by now comprises about one million cards with fragments and quotations of the Old Latin biblical text (i.e. more or less all Latin bible texts except the Vulgate). The Institute itself was founded in 1945 by the Benedictine monk P. Dr. Bonifatius Fischer at the Benedictine Abbey Beuron in the south-west of Germany. In 1973 Fischer was succeeded by Hermann Josef Frede. After Frede’s untimely death, Roger

Gryson of Louvain LaNeuve became the Wissenschaftliche Leiter in 1998. This volume now marks another transition, the transfer of leadership to Thomas Johann Bauer, Professor of New Testament at the University of Erfurt, in 2014.

Gryson (born 1938 near Brussels) himself prepared the editions of Isaiah (1987-1997) and of the Apocalypse (2000-2003), complemented by an edition of Jerome's commentary on Isaiah (1993-1999). He also expanded and re-edited the catalogue of Old Latin manuscripts (vol. 1, 1999, already largely prepared by Frede; vol. 2, 2004). Another important achievement in his time was making the card file available in electronic form.

The Festschrift begins with words of greeting by two bishops (Lehmann and Müller) and a long preface by Bauer that describes the achievements of the honoree and gives a summary of the following eight papers.

REBEKKA SCHIRNER, "Textkritische Anmerkungen zu Psalm 118 in den Psalmenkommentaren des Hilarius, Ambrosius und Augustinus" (1–30). S. compares the different renderings and text critical discussions of Ps 118 by Hilary, Ambrose and Augustine. Each of the three authors cites different Latin wordings and refers back to the Greek text. Augustine knows the most variants, while Hilary and Ambrose offer more extensive discussion of the relation of the Latin to the Greek text. (Hilary also explicitly refers to the "other translators", i.e. besides the Septuagint.) All three tend to prefer specific readings, but they do not reject the other readings. Interestingly, a good number of the readings are not known to us from the manuscripts.

JEAN-MARIE AUWERS, "Jérôme, interprète et traducteur du cantique des cantiques" (31–48). Jerome interprets the Song of Songs – as did practically all commentators from Antiquity – metaphorically, but (unlike Origen, for example) he finds it to be not so much about incarnation and new covenant as about virginity and chastity. This is expressed in his *contra Jovian* and in several letters to different persons. This understanding has also influenced his text in the Vulgate, as can be seen by comparison with the Old Latin text of the Song.

BONIFATIA GESCHE OSB, "Was verstehen die lateinischen Übersetzer des Buches Jesus Sirach unter Sühne?" (49–74). As the plural in the title indicates, Gesche takes up the idea that there was more than one translator of the book, i.e. that the *laus patrum* goes back to a separate translation. This is tested and supported by the (slightly different) rendering of the terms for atonement, which in general turn away from the cultic realm towards prayer – a tendency observable already in the Greek text.

PIERRE-MAURICE BOGAERT OSB, "Les capitula Africains de Jérémie" (75–98). The segmentation of the book of Jeremiah with capitula and tituli was made for the Old Latin text (most probably from a Donatist manuscript, but of older origin). Because of the different sequence of the chapters in the Vulgate (i.e. according to the sequence of the Masoretic text), some adaptation was necessary. At several places the relation to the old order still comes through. Altogether, the capitula and tituli deserve more attention as witnesses to the history of interpretation.

JEAN-CLAUDE HAELEWYCK, “A new teaching given with authority: Text-critical remarks on the passage on the healing of the demoniac in Mark 1:23–27” (99–116). The Old Latin text of this passage and esp. v. 27b are close to the Western (Greek) text, while Jerome and the Vulgate follow the Byzantine text. The study shows that the variant readings should be considered as more important than simply a repository of scribal errors. (All this may be correct. However, applying at the end the words about the “new teaching given with authority” and even *admirabantur et extimebant* to the teaching of the honoree sounds somewhat overdone).

H.A.G. HOUGHTON, “The Gospel according to Luke in *Vetus Latina* 11A (Würzburg, Universitätsbibliothek M.p.th.f. 67)” (117–134). Following up an earlier study on Mark, H. shows by analyzing Lk 11,4-30 that this manuscript from around 800 C.E. and, because of its insular script, most probably from Ireland presents a practically unaltered Old Latin text.

THOMAS JOHANN BAUER, “Das Fragmentum Rosenthal λ (44) als Zeuge der *Vetus Latina* des Lukasevangeliums. Edition, Rekonstruktion und Einordnung”, 135–198. The Rosenthal fragment from the Houghton Library at Harvard University, named after the bookseller who sold it to Harvard, is a leaf containing parts of Luke 16 and 17. Based on a photo from the Beuron collections, B. presents a new edition and discusses its textual affiliation. The text belongs to the Gaelic-Irish tradition of the Old Latin Gospel text (and not to the Irish-Northumbrian tradition with mixed text forms).

WILHELM BLÜMER, “Wer kennt die Zeiten? Zur lateinischen Übersetzung und Überlieferung von Act 1,7” (199–212). For Acts 1:7 Augustine and Cyprian have the reading *nemo potest (cognoscere)* instead of the usual *non est vestrum (cognoscere)*. One could assume that the two African authors testify to an African reading of the Old Latin. B. shows that the wording is not relevant for Augustine’s reasoning. It therefore must be older. Cyprian’s quotation of the verse in one of his so-called testimonies (Cyprian argues there that the end of the world will come unexpectedly and suddenly) has up to now been considered as a witness to a divergent reading. However, B. shows that the wording *nemo potest (cognoscere)* exactly fits the context, while *non est vestrum (cognoscere)* would not serve Cyprian’s argumentation. B. therefore concludes that the variant is not an old reading but an *ad hoc* creation by Cyprian.

Altogether, the volume is a worthy tribute to the honoree and also an important witness to the ongoing work of the Beuron Institute on the Old Latin text, which certainly is most significant for its theological and cultural influence through the centuries, but also relevant to Septuagint studies.

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