

# The Use of Terms for God's Attributes of Salvation in Jerome's Double Translation of the Psalms

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## Abstract

There are different attributes of God in the Bible. Attributes of the semantic field of "salvation" are fundamental in the Bible and in later Jewish and Christian traditions. In the book of Psalms, God's attributes appear in forms of concrete metaphors or of abstract designation of quality of properties or actions. Because some attributes relating to God appear independently and some in conjunction with other synonymous words, the basic form of parallelism is of utmost importance in judging accuracy and consistency in rendering basic theological vocabulary in standard Bible translations.

Jerome's double translation of the book of Psalms – iuxta LXX and iuxta Hebraicum – is in dealing with issues of Bible translation particularly illustrative. It shows that translators of the Septuagint testify to relative consistency in rendering words by the same equivalents and in keeping the structure of parallelism, but they transformed quite often concrete metaphors into abstract concepts. In his translation of the Psalms iuxta LXX, Jerome followed the LXX in keeping the poetic structure of the text, but he allowed himself greater plurality in rendering basic vocabulary. In his translation iuxta Hebraicum, he followed the principle of *Hebraica Veritas* and rendered the structure of the text, metaphors and abstract concepts more in accordance with the original. The principle aim of the paper is to show how important and complex is the issue of "literary translation" of the Bible in terms of equally important role of concrete metaphors and of abstract concepts within literary structures of the original text.

## Introduction

The purpose of this paper is to identify the Jerome's approach in translating vocabulary of the semantic fields "salvation" and "deliverance, redemption" in his translation of the Psalms by comparing Jerome's translation of Psalms iuxta LXX and iuxta Hebraicum. The first important task of any translator is to take into account the fundamental peculiarities of rhetoric, style, and literary features in prose and poetry. The translator of poetic texts is constantly confronted with the role of the fundamental literary form of parallelism, which determines the choice of synonyms or antonyms in a set of words of a semantic field. The literary and rhetorical nature of biblical texts implies the self-evident expectation that translators render the original metaphor with an equivalent metaphor in the target language. Images and metaphors maintain their full force only if translated somewhat literally. Particular care is to be taken to ensure that the fixed formulaic expressions are rendered faithfully and exactly in all biblical texts as they appear.

In contrast to these expectations, changing metaphors from the visible nature and life into "theological" concepts is a very common practice, which even Jerome did not avoid. Due to his grammatical/rhetorical education, Jerome sympathizes with the idiomatic (*sensus ad sensum*) translation in contrast to the literal (*verbum ad verbum*) rendering.

As Jože Krašovec is currently in the phase of realizing a long-term project of semantic-literary analysis of names and attributes/appellatives related to God in the Bible, he is paying

special attention to the use of names and attributes/appellatives in the Hebrew original, the Septuagint and the Vulgate. The way in which attributes of special theological significance are translated perhaps most clearly shows the extent to which theories of approach in translation are consistent with practice. Designations of God's attributes appear in the Bible in various forms: as concrete metaphors or as abstract concepts; individually and in conjunction with other attributes, often within the structure of the poetic form of parallelism; in the form of short or extended formulaic phrases.

### **Attributes of the Semantic Field “salvation” and “deliverance, redemption” in the Book of Psalms**

God's attributes of the field of words “salvation” and “deliverance, redemption” are fundamental in the Bible. In the book of Psalms, they appear in forms of metaphor or designation of quality. Some attributes relating to God appear independently and some in conjunction with other synonymous words. Comparison of rendering God's attributes from the semantic fields “salvation” and “deliverance, redemption” in the book of Psalms can illustrate the grade of consistency. In this contribution, comparison is limited to the relationship between the Hebrew original, the Septuagint, Jerome's translation of Psalms iuxta LXX and iuxta Hebraicum, Nova Vulgata, Buber's translation, NRSV and La Bible de Jérusalem. Since Buber and NRSV stand out in a consistent uniform translation of vocabulary in accordance with their grammatical, semantic, rhetorical and literary form in the original, they help to show how much the Septuagint and the Vulgate deviate from grammatical, rhetorical and literary forms contained in the Hebrew Bible.

#### **Psalm 18:2c-3**

Masoretic text

*'erḥomkā yhwh ḥizqī  
yhwh salē'î ûmēšûdātî ûmēpalḥī  
'ēlî šûrî 'eḥēseh-bô  
maginnî wēqeren yišē'î misgabbî*

The Septuagint

*Agapēsō se, Kúrie ischús mou.  
kúrios steréōmá mou kai kataphugé mou kai rhústēs mou,  
ho theós mou boēthós mou, kai elpiô ep'autón,  
huperaspistéś mou kai kérias sōtērias mou, kai antiléptōr mou.*

Jerome iuxta LXX

*Diligam te Domine fortitudo mea  
Dominus firmamentum meum et refugium meum et liberator meus  
Deus meus adiutor meus et sperabo in eum  
protector meus et cornu salutis meae  
et susceptor meus.*

Jerome iuxta Hebraicum

*Diligam te Domine fortitudo mea  
Domine petra mea et robur meum et salvator meus  
Deus meus fortis meus sperabo in eo  
scutum meum et cornu salutis meae susceptor meus.*

Nova Vulgata

Diligam te, Domine, fortitudo mea.  
Domine, firmamentum meum et refugium meum et liberator meus;  
Deus meus, adiutor meus, et sperabo in eum;  
Protector meus et cornu salutis meae et suceptor meus.

Buber

Ich minne dich,  
DU, meine Stärke!  
DU, mein Schrocken, meine Bastei,  
und der mich entrinnen macht,  
mein Gott, mein Fels, an dem ich mich berge,  
mein Schild, Horn meiner Freiheit, mein Steilhorst!

NRSV

I love you, O Lord, my strength.  
The Lord is my rock, my fortress, and my deliverer,  
my God, my rock in whom I take refuge,  
my shield, and the horn of my salvation, my stronghold.

Bible de Jérusalem

Je t'aime, Yahvé, ma force  
(mon sauveur, tu m'as sauvé de la violence).  
Yahvé est mon roc et ma forteresse,  
mon libérateur, c'est mon Dieu.

**Psalm 62:2-3**

Masoretic text

*'ak 'el-'ēlōhīm dūmiyyāh napšī  
mimmennū yēšū'ātī  
'ak-hū'šūrī wīšū'ātī  
misgabbī lō'-'emmōt rabbā*

The Septuagint:

Ouchì tō theō hupotagēsetai hē psuché mou;  
par' autoū gar to sōtérion mou  
kai gar autòs theós mou kai sōtér mou,  
antilēptōr mou, ou mē saleuthō epì pleìon.

Jerome iuxta LXX

Nonne Deo subiecta erit anima mea  
ab ipso enim salutare meum  
nam et ipse Deus meus et salutaris meus  
susceptor meus non movebor amplius

Jerome iuxta Hebraicum

Attamen apud Deum silebit anima mea ex eo salus mea  
attamen ipse est scutum meum et salus mea  
fortitudo mea non commovebor amplius.

Nova Vulgata

In Deo tantum quiesce, anima mea,  
ab ipso enim salutare meum.  
Verumtamen ipse refugium meum et salutare meum,  
praesidium meum, non movebor amplius.

Buber

Nur auf Gott zu ist Stille meine Seele,  
von ihm her ist meine Befreiung.  
Nur er ist mein Fels, meine Befreiung,  
mein Horst – ich kann nicht gar wanken.

NRSV

For God alone my soul waits in silence;  
from him comes my salvation.  
He alone is my rock and my salvation,  
my fortress; I shall never be shaken.

Bible de Jérusalem

En Dieu seul le repos pour mon âme,  
de lui mon salut;  
lui seul mon rocher, mon salut,  
ma citadel, je ne chancelle pas.

### **Psalm 62:6-8**

Masoretic text

*'ak lē'lohîm dômmî napšî  
kî mimmennû tiqwātî  
'ak-hû'šûrî wišû'ātî  
misgabbî lō'-'emmôṭ  
'al-'ēlohîm yiš'î ûkēbôdî  
šûr-'uzzî mahsî bē'lohîm.*

The Septuagint

plēn tô theô hupotágēthi, hē psuché mou,  
hoti par' autoû hē hupomoné mou  
hoti autòs theós mou kai sōtēr mou,  
antilēptōr mou ou mē metanasteúsō.  
epì tô theô to sōtērion mou kai hē dóxa mou  
ho theós tēs boētheías mou, kai hē elpís mou epì tô theô

Jerome iuxta LXX

Verumtamen Deo subiecta esto anima mea  
quoniam ab ipso patientia mea  
quia ipse Deus meus et salvator meus  
adiutor meus non emigrabo  
in Deo salutare meum et gloria mea  
Deus auxilii mei et spes mea in Deo est.

Jerome iuxta Hebraicum

Verumtamen Deo retice anima mea  
ab ipso enim praestolatio mea  
ipse est fortitudo mea et salus mea  
susceptor meus non timebo  
in Deo salutare meum et gloria mea  
robur fortitudinis meae salus mea in Deo.

Nova Vulgata

In Deo tantum quiesce, anima mea,  
quoniam ab ipso patientia mea.  
Verumtamen ipse Deus meus et salutare meum,  
praesidium meum no movebor.  
In Deo salutare meum et gloria mea;  
Deus fortitudinis meae, et refugium meum in Deo est.

Buber

Nur zu Gott sei still, meine Seele,  
denn von ihm her ist meine Hoffnung.  
Nur er ist mein Fels, meine Befreiung,  
Mein Horst – ich kann nicht wanken.  
Bei Gott is meine Freiheit und Ehre.  
Der Fels meiner Macht,  
meine Bergung ist in Gott.

NRSV

For God alone my soul waits in silence,  
for my hope is from him.  
He alone is my rock and my salvation,  
my fortress; I shall not be shaken.  
On God rests my deliverance and my honor;  
my mighty rock, my refuge is in God.

Bible de Jérusalem

En Dieu seul repose-toi, mon âme,  
de lui vient mon espoir;  
lui seul mon rocher, mon salut,  
ma citadelle, je ne chancelle pas;  
en Dieu mon salut et ma gloire,  
le rocher de ma force, en Dieu mon abri.

**Psalm 68:20-21**

Masoretic text

*Bārûk ădônāy  
yôm yôm ya'amos-lānû  
hā'el yěšû'ātēnû  
hā'el lānû 'el lēmôšā'ôt  
wēlēhwīh 'ădônāy lammāwet tōšā'ôt*

The Septuagint

eulogētòs kúrios hēméran kath' hēméran,  
kateuodósei hēmîn ho theòs tòn sōtēriōn hēmôn.  
diápsalma.  
ho theós hēmôn theós tou sódzein  
kai toû kuríou kuríou hai diéxodoi toû thanátou.

Jerome iuxta LXX

Deus benedictus Dminus  
die cotidie prosperum iter faciet nobis  
Deus salutarium nostrorum.  
Deus noster Deus salvos faciendi  
et Domini Domini exitus mortis.

Jerome iuxta Hebraicum

Benedictus Dominus per singulos dies  
portabit nos Deus salutis nostrae.  
Deus noster Deus salutis  
et Domini Dei mortis egressus.

Nova Vulgata

Benedictus Dominus die quotidie;  
portabit nos Deus salutarium nostrorum.  
Deus noster, Deus ad salvandum;  
et Domini, Domini exitus mortis.

Buber

Tagtäglich lädt er sichs für uns auf,  
Die Gottheit is unsere Befreiung!  
/Empor!)  
Die Gottheit is für uns,  
Gottheit der Befreiungstaten,  
Bei IHM, unserm Herrn  
Kann man dem Tod auch entfahren.

NRSV

Blessed be the Lord,  
Who daily bears us up;  
God is our salvation.  
Our God is a God of salvation,  
And to God, the Lord, belongs escape from death.

Bible de Jérusalem

Béni soit le Seigneur de jour en jour!  
Il prend charge de nous, le Dieu de notre salut.  
Le Dieu que nous avons est un Dieu de délivrances,  
Au Seigneur Yahvé sont les issues de la mort.

**Psalm 118:14, 21**

Masoretic text

*'ozzi wezimrāti yāh*

*wayěhî lî lîšû'â*  
(v. 21: wattěhî-lî lîšû'â).

The Septuagint

Verse 14

ischús mou kai húmnēsis mou ho kúrios  
kai egéneto moi eis sōtērian.

Verse 21

eksomologēsomai soi, hoti epēkousas mou  
kai egénou moi eis sōtērian.

Jerome iuxta LXX

Fortitudo mea et laudatio mea Dominus  
et factus est mihi in salutem.

Jerome iuxta Hebraicum

Fortitudo mea et laus mea Dominus  
et factus est mihi in salutem.

Nova Vulgata

Fortitudo mea et laus mea Dominus  
et factus est mihi in salutem.

Buber

Mein Stolz und Saitenspiel ist oh Er,  
und ward meine Freiheit.

NRSV

The Lord is my strength and my might;  
he has become my salvation.

Bible de Jérusalem

Ma force et mon chant, c'est Yahvé  
Il fut our moi le salut.

**Psalms 18:47; 25:5; 27:9; 79:9**

'ělohē yiš'î (in Ps 24:5 *mě'ělohē yiš'ô*; Ps 79:9; 65:6 *'ělohē yiš'ēnû*) // ho theòs tēs sōtērias mou  
// Deus salutis meae / Deus salutis meae // the God of my salvation (Ps 18:47); a Deo  
salvatore suo / a Deo salutari suo // from the God of their salvation (Ps 24:5); Deus salvator  
meus / Deus salvator meus (Ps 25:5; 27:9); ho Theòs ho sōtēr hēmôn // Deus salutaris noster /  
Deus Iesus noster // O God of our salvation (Ps 65:6; 79:9; 85:5).

**Psalm 19:15**

*yhwh šûrî wěgō'ālî* // kúrie boěthé mou, kai lutrōtá mou // Domine adiutor meus et redemptor  
meus / Domine fortitudo mea et redemptor meus // O Lord, my rock and my redeemer.

**Psalm 27:1**

*yhwh 'orî wěyiš'î* // kúrios photismós mou kai sōtēr mou // Dominus inluminatio mea et salus  
mea / Dominus lux mea et salutare meum // the Lord is my light and my salvation

**Psalm 35:3**

*yěšu'ātēk 'ānī // Sōtēria sou egō eimi // salus tua ego sum / salus tua ego sum // I am your salvation.*

**Psalm 38:23**

*Hūšā le'ezrātī 'ādōnay tēšū'ātī // prosches eis tēn boētheian mou, kúrie tēs sōtērias mou // Intende in adiutorium meum Domine salutis meae / Festina in auxilium meum Domine salutis meae // Make haste to help me, O Lord, my salvation.*

**Psalm 40:18**

*'ezrātī ūmēpalṭī 'attā // boēthós mou kai huperaspistēs mou su ei // adiutor meus et protector meus tu es / auxilium meum et salutare meum tu // you are my help and my deliverer.*

**Psalm 42:6, 12; 43:5**

*yěšū'ô(ō)t pānāw (pānāy) 'ēlōhay (wē'lōhāy // sōtērión toū prosōpou mou ho theós mou (42:6; 43:5), he sōtēria toū prosōpou mou ho theós mou (42:12) // salutare vultus mei Deus meus / salutaribus vultus eius Deus meus (42:6); salutare vultus mei et: Deus meus / salutibus vultus mei et Deo meo (42:12; 43:5) // my help and my God.*

**Psalm 51:16**

*'ēlōhīm 'ēlōhē tēšū'ātī // ho theòs ho theòs tēs sōtērias mou // Deus Deus salutis meae / Deus Deus salutis meae // O God, O God of my salvation.*

**Psalm 70:6**

*'ezrī ūmēpalṭī 'attā // boēthòs mou kai rhústēs mou ei su // adiutor meus et liberator meus es tu / auxilium meum et salvator meus tu // You are my help and my deliverer.*

**Psalm 78:35**

*'ēlohīm šūrām wě'ēl 'elyôn gō'ālām // ho Theòs boēthòs autòn estin kai ho theòs ho húpistos lutrotēs autòn estin // Deus diutor est eorum et Deus excelsus redemptor eorum est / Deus fortitudo eorum et Deus excelsus redemptor eorum // God was their rock, the Most High God their redeemer.*

**Psalm 88:2**

*yhw̄h 'ēlōhē yěšū'ātī // Kúrie ho Theòs tēs sōtērias mou // Domine Deus salutis meae / Domine Deus salutis meae // O Lord, God of my salvation.*

**Psalm 89:27**

*'ābī 'attā 'ēlī we šūr yěšū'ātī // Patēr mou ei su, theós mou kai antiléptōr tēs sōtērias mou // pater meus es tu Deus meus et susceptor salutis meae / pater meus es tu Deus meus et fortitudo salutis meae // You are my Father, my God, and the Rock of my salvation.*

**Psalm 95:1**

*lěkū nērannēnā layhw̄h nārī'ā lešūr yiš'ēnū // Deūte agalliasōmetha tō kuriō, alaláxomen to theō tō sōtēri hēmōn // Venite exultemus Domino iubilemus Deo salutari nostro / Venite laudemus Dominum iubilemus petrae Jesu nostro // O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation.*

**Psalm 118:14, 21**

*'ozzī wezimrātī yāh wayēhī lī lišū'ā (v. 21: wattēhī-lī lišū'ā) // Ischús mou kai húmnēsis mou ho kúrios kai egéneto moi eis sōtērian // Fortitudo mea et laudatio mea Dominus et factus est mihi in salutem / Fortitudo mea et laus mea Dominus et factus est mihi in salutem // The Lord is my strength and my might; he has become my salvation.*



### **Psalm 140:8**

*yhw̄h 'ādōnāy 'ōz yěšū'ātī // kúrie kúrie dúnamis tes sōtērias mou // Domine Domine virtus salutis meae / Domine Deus fortitudo salutis meae // O Lord, my Lord, my strong deliverer.*

Examples taken from the book of Psalms and their “parallels” from other books show that Jerome turned into practice his conviction that the Bible has a special status in the world of literature. In accordance with this conviction he proclaims in his letter to Pammachius on the best method of translating (Letter 57): “I myself not only admit but freely proclaim that in translating from Greek (except in the case of the holy scriptures where even the order of the words is a mystery) I render sense for sense and not word for word.”<sup>1</sup> His translation of Psalms, both from the LXX and Hebrew sources, testifies to exemplary accuracy in keeping the order of the words in accordance with the basic literary structure of parallelism. Jerome is, however, not consistent in rendering metaphors. Transformation of metaphors into abstract concepts is characteristic already of the Septuagint. Jerome translated the Greek version of Psalms into Latin accordingly. On the other hand, in his translation *iuxta Hebraicum* he rarely transformed metaphors into abstract concepts. It is striking that the *Nova Vulgata* does not follow Jerome’s translation *iuxta Hebraicum* but *iuxta LXX*.

Comparison between Jerome’s translations *iuxta LXX* and *iuxta Hebraicum* is the most important point in assessment of Jerome’s principles of Bible translation. One thing is his personal preference, the other are requirements of Church’s tradition, determined by the Septuagint rather than by the Hebrew Bible. The Church’s tradition came to expression even in Jerome’s examples of Christological orientation in understanding Old Testament in relation to the New Testament. In 79:9; 85:5, he rendered the Hebrew phrase *'ēlōhē yiš'ī* (LXX: *ho theòs ho sōtēr hēmôn*) with *Deus Iesus noster*.

Examples from the book of Psalms showing the way of rendering words from the semantic field of *yš'*, “salvation” (LXX in forms: *sōtēria*, *sōtēr*) show that Jerome used in his Latin revision almost consistently words from the same latin root – *salus*, *salutare*, *salutaris*, *salvation*, *salvator* – but did not consistently render the same grammatical form of the original in Latin. In Ps 95:1 he rendered the exhortation *nāri'ā lešūr yiš'ēnū* (LXX: *alaláxomen tō theò tō sōtēri hēmôn*) with *iubilemus petrae Jesu nostro*. In his translation *iuxta Hebraicum*, his choice of words in Latin is not always consistent. The form *mēpalṭī* (Pss 18:3; 70:5) from the root *plṭ*, “to deliver,” is rendered in Jerome’s version *iuxta LXX* with *liberator meus*, in his translation *iuxta Hebraicum* with *salvator meus*. The phrase *'ezrātī ūmēpalṭī 'attā* (LXX: *boēthós mou kai huperaspistés mou su ei*) is rendered by *adiutor meus et protector meus tu es* (*iuxta LXX*) and *auxilium meum et salutare meum tu* (*iuxta Hebraicum*). The phrase *'ēl 'elyôn gō'alām* in Ps 78:35 (LXX: *ho theòs ho húpsistos lutrōtēs autôn estin*) is in both Jerome’s versions rendered with *Deus excelsus redemptor eorum (est)* (cf. Ps 19:15).

### **Conclusion**

The theory and practice of translation finally face the question of how well-founded is the expectation that the translator renders the vocabulary of the original uniformly in the target language, especially vocabulary of central theological significance. Comparisons between the original and Jerome’s translation of biblical texts show that Jerome did not proceed with a conscious concern for the uniform use of vocabulary and established phrases, like formulaic expressions, in the Latin translation. Significantly, Jerome translated unambiguous, unequivocal words in the same way everywhere by the inner necessity of the natural sense.

For ambiguous or equivocal words, however, he chose several possible terms in Latin. For the Hebrew word *lēb*, for example, he most often chose *cor*, sometimes *mens*, *anima*, *conscientia* (Prov 1:16; 7:23, 26), *cogitatio* (Deut 18:21).<sup>2</sup>

There is no constancy throughout various parts of the Bible in translating important words in accordance with the variety of vocabulary in the original text. A review of the forms of geographical and personal names in Jerome's translation also shows most clearly that he did not seek to unify the forms that appeared in various variants already in the translations predating Jerome (Old Latin or *Vetus Itala*) either in etymological translation or in transliteration.<sup>3</sup> Benjamin Kedar states "extreme contradictions" both in "conflicting theories about the commendable method of translating" and "opposite practices in his version" and concludes: "The flavour of the Hebrew Bible seems best preserved in Vg passages that do not give the text in an arbitrary clarity and stylistic elegance. At any rate, with regards to the varying modes of translating within the Vg, suspending judgement, we should content ourselves to register the facts. It may be that in its very variability, linguistic and translational, there lies the attraction of the Vg."<sup>4</sup>

In modern time, translators and interpreters of the Bible deal with a range of issues relating to vocabulary, syntax and stylistics. We are interested in the distinction between various literary and rhetorical genres, narrative and poetic compositions, recognizable patterns of syntax and style, concrete and vivid imagery and certain rhythm, coherent system of words, patterns and manner of speech, alliteration and assonance, a solemn or exalted tone, repetition in forms of parallelism and contrast, emphasis expressed through repetition of key words, varying forms of addressing God with names and appellatives.

Some influential recent translations of the Bible clearly reflect the translators' conscious decision to render at least the basic vocabulary everywhere uniformly, not to change the metaphors of the original into abstract concepts, and to make special efforts for the proper equivalents in the target language. In this respect, the tradition of the Authorized King James Version from 1611 until the New Revised Standard Version (NRSV) from 1989, and Buber's translation of the Hebrew Bible into German, are particularly characteristic. The ideal to translate vocabulary consistently in all biblical books was largely realized also in the preparation of the French ecumenical translation of the Bible (TOB).<sup>5</sup>

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<sup>1</sup> See Hilberg, *Hieronymus Epistulae*. Vol. 1, p. 508: *Ego enim non solum fateor, sed libera voce profiteor me in interpretatione Graecorum absque scripturis sanctis, ubi et verborum ordo mysterium est non verbum e verbo, sed sensum exprimere de sensu. ...*

<sup>2</sup> For further examples see Jože Krašovec, *Prevajanje med teorijo in prakso* [Translation between Theory and Praxis] (Ljubljana: Založba SAZU in ZRC SAZU, 2013), pp. 96–98.

<sup>3</sup> See Jože Krašovec, *Transformation of Biblical Proper Names* (New York / London: T & T Clark International, 2010). This book deals with the complex problem of variety of forms in the original and the phonetic reasons for transformation of the forms of biblical proper names in ancient translations. On page 117, Krašovec states: "The various readings of the Hebrew itself, dialectal differences, mistakes in reading and transmitting the text, the lack of established rules in Hebrew orthography, differences in Hebrew/Aramaic, Greek and Latin phonetics and the established tradition of wellknown names were the reasons for transformation and deformation of many proper names in the Vg. The most striking feature of the forms of biblical proper names in the Vg is the fact of variants of the same names even within the same books. It is evident that Jerome did not have any intention of unifying the forms of proper names."

<sup>4</sup> See Benjamin Kedar, 'The Latin Translations', in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*. Ed. by Martin Jan Mulder and Harry Sysling (Assen/Maastricht: Van Gorcum; Philadelphia, PA: Fortress Press, 1988), p. 329.

<sup>5</sup> Philippe Reymond reports in his article 'Vers une traduction française oecuménique de la Bible, in *Hebräische Wortforschung: Festschrift zum 80. Geburtstag von Walter Baumgartner* (Vetus Testamentum Supplements, 16; Leiden: Brill, 1967), p. 237, about translation of vocabulary: "Il a paru nécessaire de tenter d'unifier autant que possible le vocabulaire des traductions des différents livres bibliques. A cet effet, deux coordinateurs furent nommés pour s'occuper de l'Ancien Testament, et un pour le Nouveau Testament."