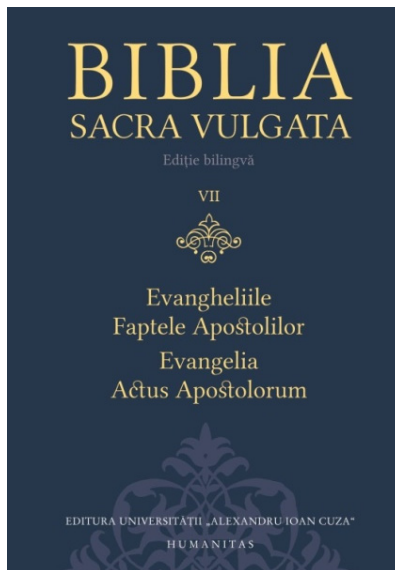

***Biblia Sacra Vulgata*, Ediție bilingvă, *Evangeliiile. Faptele Apostolorilor / Evangelia. Actus Apostolorum*, A. MURARU – W.TAUWINKL (eds.), vol. VII, București & Iași, Ed. Universității „Alexandru Ioan Cuza” & Ed. Humanitas, 2015, 668 p.**

The first bilingual edition of the *Vulgate Bible* (“Vulgata”) and the first modern translation of the Latin Vulgate in academic format was co-published by *Humanitas Publishing House* of Bucharest and “*Alexandru Ioan Cuza*” *University Publishing House* of Iassy. At two centuries and a half after the intellectual and translation-related effort of Petru Pavel Aron, bishop of Blaj, the first volume of the Romanian version edited by Associate Professor Adrian Muraru and the researcher and Associate Professor-Wilhelm Tauwinkl was published, from a total of eight volumes comprised in the project launched in 2010.

From the *Biblia Sacra Vulgata* series, the 7th volume is the first published, according to the model and style of Sophronius Eusebius Hieronymus (347-420), known as Saint Jerome: the one who, at the request of



Pope Damasus Ist, gave birth to *Vulgata*¹, translated from Aramaic, Hebrew and Greek.

It is known that Jerome, depicted often in Medieval Art accompanied by a lion, moved to Bethlehem to accomplish “a Latin biblical text so impressive in its scholarship and diction that it had an unchallenged place at the centre of Western culture for more than a thousand years”².

The present volume (no. VII) comprises 668 pages if we take into account the bilingual (Latin / Romanian) version of the biblical books *Evangelia et Actus Apostolorum / The Gospels and Acts of the Apostles*, and its original text was the critical edition *Biblia Sacra Vulgata*, Stuttgart (2007).³

The book comprises – apart from the high quality translations into Romanian made by Wilhelm Tauwinkl (*Saint Jerome Preface to the Gospel with Gospels Tables* and

The Gospel according to Matthew), Policarp Pâruluiu (*The Gospel according to Mark*), Smaranda Diana Scriitoru (*The Gospel according to Luke*), Dan Batovici (*The Gospel according to John*) and Iulia Cojocariu (*Acts of the Apostles*) – a rich *apparatus criticus* which includes exegetical notes (biblical references, differences between the original text and other editions of the New Testament), philological notes (lexical and grammatical comments), translation notes and *realia*. The volume contains at the end a *Glossary of biblical terms and proper names*, as well as a miscellaneous bibliography with more than 330 titles varying from antique and medieval authors to modern and contemporary ones.

Each translated section is preceded by an *Introduction* realized usually by the translator, with one exception: the prologue of *The Gospel according to Luke* is signed by Iuliana-Sica Șuștea. The whole work of translation and commentary was checked under the “scientific microscope” of renowned reviewers, such as Francisca Băltăceanu, Monica Broșteanu and Ioana Munteanu. The redaction was carefully realized by Georgeta-Anca Ionescu, Constantin-Ionuț Mihai, Emanuel Grosu and Constantin Răchită.

The subtitles of the Bible, as well as the classical division into chapters and verses, facilitates the parallel reading of other Romanian Bible editions.

Excepting the terminological dispute – like the one provoked by the apparition of The New Testament edition (1516) realized by Erasmus of Rotterdam – about terms

such as Gk. *metanoieitē*⁴ / Lat. *Paenitentia magite* (Vg. Jerome) / Lat. *resipiscite* (NT, Erasmus) in *Matthew* 3, 2 / 4, 17, through which the reformers had a solid foundation for denying the teaching on purgatory, we can observe that the present edition offers a faithful translation of the Latin text, keeping the loanwords from Greek into Romanian.⁵

We offer below a fragment as example, accompanied by its critical apparatus. The text was considered as problematic by the Roman Catholic theologian and Bible translator, R. L. Conte Jr.⁶ We refer to the well-known passage about the birth of Jesus in *Matthew* 1, 25 (p. 61):

(Vg.) *Et non cognoscebat eam donec peperit filium suum primogenitum: et vocavit nomen eius Iesum.*

(W.T.) And didn't know her [sexually] until she had brought forth her firstborn son. He named him Jesus.

(App.) NTG [*Novum Testamentum Graece*, n.n.] and NVg [*Nova Vulgata*, n.n.] omit *αὐτῆς τὸν πρωτότοκον* / *suum primogenitum*. ♦ The expression *didn't know her [sexually] until...* leaves unclarified the problem about Maria's virginity after the birth of Jesus. Formulated theories: Mary was virgin at the moment of the birth of Jesus but she had other children afterwards (Helvidius; position taken generally in the Protestant mentality); Joseph was a widower and he was very old when he took Mary to be his wife (Epiphanius; apocryphal Gospels, Orthodox dominant mentality); Joseph was young but he lived with Mary as brother and sister from religious reasons and not because of the

weakness caused by his age (Jerome; The official Catholic theology; cf. Ziegenaus 1998, 247-264; Taylor, 247-249; cf. Mt 12,46: *brothers of Jesus*); ♦ *Filium suum primogenitum* translated ton uion authj ton prototokon (version in some manuscripts) and this explains our translation *her firstborn son*. In Latin the meaning could be both “her son” (son of Mary), as well as “his son”, making reference to Jesus as Son of God.

Regarding the republication of the *Vulgate Bible* in Romanian, we can consider the following antique dictum as true: *Renovare est mundi aeterna lex* – “Renewal is a permanent law of the world”. All the more so as we speak about the Book of Books. *Translatio Vulgata rediviva!?* Yes! All the credit should be given to the specialists from “*Traditio*” Centre for Editing and Translation of the

Department of Interdisciplinary Research – Humanities and Social Sciences from the University “Alexandru Ioan Cuza” of Iassy. The present series of *Vulgata*, edited by these two coordinators, has all chances to achieve the notoriety of the Blaj Bible (1760-61), revised in 2005 under the coordination of Ioan Chindriș and characterized by the academician Eugen Simion as “a monument of language and Romanian culture”.

In conclusion, we can state that this book is a real value, which covers a big lacuna in the Romanian theological literature.

We are looking forward to the next volumes!

ȘTEFAN ȘUTEU

¹ From the Latin *vulgata* – past participle of *vulgare*: „make common [public]”; and from *vulgus*: “the common people”.

² D. MacCulloch, *Christianity: The First Three Thousand Years*, London 2010, 240.

³ R. Gryson – B. Fischer – H. I. Frede(eds.), *Biblia Sacra Vulgata. Editio quinta*, Stuttgart 2007.

⁴ From *metaneo*: “to change one’s mind or purpose” at Plato and Xenophon. See: H.G. Liddell, R. Scott, H.S. Jones, R. McKenzie, *An Intermediate Greek–English Lexicon*, Oxford, 1889.

⁵ See: E. Nestle – K. Aland (eds.), *Novum Testamentum Graece*, Stuttgart, 1990; H.G. Liddell – R. Scott et.al., *An Intermediate Greek–English Lexicon*, Oxford, 1889.

⁶ Conte Jr., “Problems with the Nova Vulgata in the Gospel of Matthew”. See web address: <http://www.sacredbible.org/articles/Matthew-Latin3-commentary.htm>.

