

Vetus Latina 21-23

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VETUS LATINA

GEMEINNÜTZIGE STIFTUNG

ZUR FÖRDERUNG DER HERAUSGABE EINER VOLLSTÄNDIGEN SAMMLUNG
ALLER ERHALTENEN RESTE DER ATTLATEINISCHEN BIBELÜBERSETZUNGEN
AUS HANDSCHRIFTEN UND ZITATEN BEI ALTEN SCHRIFTSTELLERN

57. BERICHT DER STIFTUNG

46. FORSCHUNGSBERICHT DES INSTITUTS

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Bestellungen und Subskriptionen nimmt jede Buchhandlung entgegen.

De Mc 1,1 à 20 trois types de textes sont attestés: **D** (VL 3), **I** (VL 4, 8 et 17 principalement) et **V**. Le texte **C** en tradition directe (VL 2) ne commence qu'en 1,21 (déjà le dernier mot de 1,20), mais une citation de *Quodvultdeus* permet de le reconstituer en 1,16. **D** est absent de 1,22* à 1,34. Quelques traces d'un texte **X** (Tertullien) ont pu être repérées: en 1,4 (*praedicans baptismum paenitentiae in remissionem delictorum*), 22 (*obstupescabant in doctrina eius. erat enim docens tamquam virtutem habens*) et 24 (*scimus qui sis filius dei*). De même celles d'un texte **A** (Augustin) en 1,38 (*eamus et in alia loca atque castella praedicare. ad hoc enim veni*).

Ce rapport est peut-être l'occasion de me justifier sur certains points concernant le grec. Le texte grec de référence que j'ai choisi est celui de Legg (1935). Je suis bien conscient des déficiences de cette édition. Mon collègue et ami, Didier Lafleur (IRHT, Paris), quand il a préparé sa thèse (maintenant parue) sur la famille 13, a relevé un nombre assez élevé d'erreurs. Malgré cela, et parce qu'on ne peut pas attendre indéfiniment l'édition parfaite du grec, j'ai utilisé l'édition de Legg, en la contrôlant toutefois sur celle de Swanson, et occasionnellement sur celle de NA28 (qui n'offre qu'un choix de variantes, jugées significatives par les éditeurs). J'ai relevé moi-même quelques erreurs que j'ai pris soin de signaler dans l'apparat de l'édition.

Trois versions jouent un rôle majeur dans l'histoire du texte grec dit prérecensionnel: les vieilles syriaques, la version copte sahidique et la version gotique. Pour les versions syriaques, j'ai systématiquement comparé les textes latins avec l'édition de G.A. Kiraz (*Comparative Edition of the Syriac Gospels*, etc., 2004). On trouvera dans l'apparat de l'édition des informations parfois différentes de celles de Legg. Il en va de même pour la sahidique: j'ai vérifié et quelquefois corrigé les informations de Legg en m'appuyant sur l'édition d'Anne Boud'hors dans le cadre du projet Marc Multilingue (<http://www.safran.be/marcmultilingue/>). On

pourra me reprocher de ne pas avoir pris en compte le texte de la version gotique. Ses variantes n'apparaissent pas dans l'apparat de Legg ni, sauf très rares exceptions, dans celui de NA28. Les éditeurs de NA28 (p. 76*-77*) renvoient à l'édition de Streitberg. Malgré les quelques informations qu'il est possible de glaner dans les notes, l'édition de Streitberg ne mérite aucune confiance pour le grec. Comme l'affirme R. Gryson, «le texte grec qui figure en regard du gotique n'est pas une rétroversion du gotique, mais une reconstruction purement hypothétique de ce qu'aurait dû être la Vorlage du gotique, en fonction d'a priori irrecevables» (courriel du 16 septembre 2013; voir son article paru dans la *Revue théologique de Louvain* en 1990). Cette version est largement méconnue, du fait qu'on ne trouve pas de spécialistes versés à la fois dans la critique textuelle du Nouveau Testament et dans le gotique. Je n'ai pas voulu improviser en la matière.

Pour le volume *Textual History of the Bible* à paraître sous la direction d'Armin Lange et Emmanuel Tov, j'ai rédigé les notices consacrées aux versions vieilles latines du livre d'Esther, des suppléments d'Esther et du livre de Job.

Vetus Latina 19: Johannes (P.H. Burton, H.A.G. Houghton, R.F. MacLachlan, D.C. Parker, ITSEE, Univ. of Birmingham)

As anticipated in last year's bulletin, the second fascicle appeared in July 2013, containing *John* 4,49 – 9,41. Containing two of the most contested passages in the Gospel (*John* 5,3b-4 and *John* 7,53–8,11) it is hoped that this latest installment will be of interest to textual critics more generally. Members of the team continue to work on the next chapters as work progresses on the *Novum Testamentum Graecum Editio Critica Maior* of John. We would particularly like to thank Prof. Dr. Ulrich Schmid for his contribution of reviewing the Greek evidence quoted in the edition. For the sake of consistency, we decided to keep the Greek text at the head

of the *schema* as Nestle-Aland 27 despite the appearance of the 28th edition during the course of the year. (There are no differences to the editorial text of John.) The two doctoral dissertations which are being used to supply information about the readings of the two main families of Greek minuscule manuscripts have now been completed and are available to download: Alison Welsby on Family 1 at <http://theses.bham.ac.uk/3338/> and Jac Perrin on Family 13 at <http://theses.bham.ac.uk/4482/>.

Dr. Houghton's paper analysing the patristic evidence in the first fascicle of John, described in last year's report, was duly published this summer in L. Mellerin & H.A.G. Houghton (edd.), *Biblical Quotations in Patristic Texts* (Studia Patristica 54), Leuven: Peeters, 2013. This separate volume of Studia Patristica also contains papers by Laurence Mellerin, Guillaume Bady and Jérémy Delmulle on the *Bibindex* project, with particular focus on Augustine and *3 Esdras*, Amy Donaldson on explicit references to New Testament textual variants by the Church Fathers, Ulrich Schmid on Marcion and the textual history of *Romans*, and Jeffrey Kloha on the New Testament text of Nicetas of Remesiana.

The Eighth Birmingham Colloquium on the Textual Criticism of the New Testament was held in March 2013. Papers of interest to readers of this bulletin included Rebekka Schirner (Mainz) on Augustine as a textual critic of the Old and New Testament, Thomas O'Loughlin (Nottingham) on divisions as exegesis in the Book of Revelation as found in the Book of Armagh, Satoshi Toda (Japan) on the Eusebian Canons and Jan Krans (Amsterdam) on New Testament conjectural emendation and the Church Fathers. Several of these are currently being prepared for publication. The ninth colloquium is expected to be held in early 2015 on the subject of the biblical text in *catena* manuscripts and commentaries. For further details, please contact Dr. Houghton (H.A.G.Houghton@bham.ac.uk).

The electronic edition of the transcriptions of the *Vetus Latina* manuscripts of John at <http://www.iohannes.com/vetuslatina/> is currently being reworked to take account of changes in software and incorporate alterations identified during the preparation of the printed edition. It has had almost 11,000 visitors since it first went online in September 2008.

Postscript. A particularly exciting new development has been the identification by Lukas Dorfbauer of Köln, Dombibliothek, Cod. 17 as a ninth-century manuscript of the *Commentary on the Gospels* by Fortunatianus of Aquileia (FO-A). This covers all of Matthew and portions of Luke and John, each with associated *capitula*. The biblical text is clearly from an Old Latin source, with a marked similarity in John to VL 4 (Veronensis): it is possible to extract a continuous text of John 1:1–36 and 2:1–7 as well as several other verses from the portion of John treated in the commentary (1:1–2:11). A full digitisation of the manuscript has been available online for several years at <http://www.ceec.uni-koeln.de/>.

Vetus Latina 20: Apostelgeschichte
(Prof. Dr. Wilhelm Blümer, Mainz)

Die von der Deutschen Forschungsgemeinschaft geförderten Kollationen der Handschriften werden mit Beginn des kommenden Jahres für die gesamte Apostelgeschichte abgeschlossen sein. Im Frühjahr 2013 wurde damit begonnen, die Ergebnisse der Kollationen als Excel-Tabelle im PDF-Format der Fachwelt zur Verfügung zu stellen. Bislang sind die Kollationen für die Kapitel 1–10 online verfügbar (<http://nttf.klassphil.uni-mainz.de/179.php>).

Parallel dazu wurden mit finanzieller Unterstützung des Instituts für Neutestamentliche Textforschung in Münster vorläufige Schemata erstellt, die die aus den Handschriften zu rekonstruierenden Texttypen enthalten. Die Erstellung dieser vorläufigen Schemata, die um die aus den Kirchenväterziten zu rekonstruie-

renden Texttypen **A** (Augustin) und **B** (Ambrosius, Hilarius v. Poitiers und Marius Victorinus) zu ergänzen sind, soll im Verlauf des kommenden Jahres abgeschlossen werden. Sie dienen einerseits der Fertigstellung der *Vetus Latina Edition*, andererseits der Verzeichnung der lateinischen Texttypen in der griechischen *Editio Critica Maior*.

Die Arbeiten an der Edition des ersten Kapitels werden mit Jahresende 2013 abgeschlossen sein. Es fehlt noch die Einbeziehung der griechischen Varianten, die mit den jeweiligen lateinischen Varianten in Beziehung stehen. Dazu wird der Apparat der griechischen *Editio Critica Maior* vom Institut für Neutestamentliche Textforschung in Münster zur Verfügung gestellt. So wird im folgenden Jahr der erste Faszikel publiziert werden können, der das erste Kapitel der Apostelgeschichte mit insgesamt ca. 80 Druckseiten enthalten wird.

Der frühe afrikanische Texttyp **K** bedarf einer eigenen eingehenden Untersuchung auf der Grundlage des Gesamtmaterials, auch im Hinblick auf mögliche weitere Zeugen. Eine Vorarbeit dazu wurde soeben von Kerstin Krabler als Staatsexamensarbeit vorgelegt mit dem Titel "Untersuchungen zur nordafrikanischen Version der altlateinischen Apostelgeschichte".

Aus der Arbeit am Projekt sind zwei mittlerweile abgeschlossene Dissertationen hervorgegangen, die vor der Drucklegung stehen:

Eine für den Texttyp **I** relevante Untersuchung wurde vorgelegt mit der Dissertation von Anna Cibis mit dem Titel: "Untersuchungen zum Bibeltext des Lucifer von Calaris." Darin wird Lucifers Umgang mit der Hl. Schrift insgesamt systematisch analysiert, und die Divergenzen zwischen Lucifers Apostelgeschichtentext und dem des Codex Gigas werden einer eingehenden Interpretation unterzogen, in der insbesondere die Frage der Zitatadaptionen an den Kontext bzw. an die jeweils verfolgte Argumentation eine bedeutende Rolle spielt.

In ihrer Dissertation "Inspecie diligenter codices. Philologisch-linguistische Studien zu Augustins Umgang mit Bibelhandschriften und -übersetzungen" stellt Rebekka Schirner systematisch und umfassend dar, wie Augustin in Theorie und Praxis normativ und deskriptiv zu diesem Themenkomplex Stellung nimmt. Das von ihr entworfene Bild eines Kirchenvaters, der trotz seiner primär exegetischen Intentionen auch philologisch-textkritische Methoden anzuwenden versteht, hat auch für die Bewertung der bei ihm überlieferten altlateinischen Bibeltextlaute weitreichende Konsequenzen.

Vetus Latina 21-23: Epistulae ad Romanos, ad Corinthios, ad Galatas (H.A.G. Houghton, ITSEE, Univ. of Birmingham)

The team on the European Research Council-funded COMPAUL project led by Dr Houghton has made excellent progress in its first year. In order to assist with the identification of Old Latin readings in the early commentaries on Paul, full electronic transcriptions have been made of the principal Old Latin manuscripts and some Vulgate witnesses for all four *Hauptbriefe*. In the case of Galatians, these have been supplemented with the *lemmata* from the five principal commentaries (MAR Gal, AMst Gal, HI Gal, AU Gal, PEL Gal).

The findings will not be very surprising to anyone familiar with Frede's edition of the minor Pauline Epistles. The earliest strand of text in the direct tradition of Galatians is represented primarily by VL 75 (Codex Claromontanus) and VL 89 (the biblical text of the Budapest AN Paul commentary). Marius Victorinus and Ambrosiaster often agree with this, but twice as frequently they present a reading not present in the Pauline manuscripts thus far transcribed which appears to be an earlier form of text. The close relationship of VL 64 (the Freising Fragments) and Augustine is already well-known and is sufficiently distinctive to constitute a

separate text-type. Again, the similarity between the *lemmata* of the Balliol Pelagius manuscript and VL 61 (Book of Armagh) was described by Souter in his *editio princeps*. As with the other epistles, there are readings in the exegetical sections of Pelagius' commentary which correspond to a different type of text. More work needs to be done before these can be securely identified as Vulgate readings: many are also shared with VL 75/89 and could derive from an alternative Old Latin tradition. Furthermore, Pelagius' propensity to paraphrase is clear throughout the commentary, resulting in numerous alternative forms which should not be attributed to an otherwise lost biblical tradition. To what extent might some of the readings which correspond to surviving codices simply be coincidence? At this stage we prefer to keep our options open. More compelling is the text of Galatians in Jerome's commentary. An initial examination of Raspanti's 2006 *Corpus Christianorum* edition suggests that the quotations in the exegetical passages consistently preserve evidence for an Old Latin text form which may be taken as authorial. The majority of biblical *lemmata* correspond to the Vulgate, but there are some curious exceptions: in at least one case (Gal 5,9) Jerome has emended the *lemma* himself and this unique form of text has been faithfully transmitted; in others (e.g. Ga. 4,8-9) it seems as if an Old Latin form of *lemma* may have been overlooked by a later reviser. Raspanti's edition is a more accurate representation of the textual tradition than previous editions: for example, all his predecessors replaced *repro-missionem* in Gal 3,14 with *pollicitationem* despite the unanimity of Hieronymian witnesses to the former rendering.

These preliminary results were presented by Dr Houghton to the Fourth British Patristics Conference in Exeter in September 2012 and will now be pursued in greater detail. A special interface has been designed for the analysis of each biblical verse in Pauline commentaries, and the goal for the next twelve months will be to gather this information, focussing particularly on the *Hauptbriefe*,

Ephesians and *Philippians*. Another component of the project is to investigate differences in the physical form and layout of commentary manuscripts. The texts of the Pauline *capitula* have also been transcribed and we hope to extend our investigation to the paratext of biblical codices, assembling a list of Pauline manuscripts from the first millennium comparable to Fischer's register for the Gospels. We have discovered that VL 58 is no longer held in Prague but has been purchased by the van Kampen collection in Florida, where it has the shelfmark VK 799. We are hoping to make new digital images of this manuscript in November 2012.

We continue to expand our range of contacts with other researchers. Collaboration continues on *1 Corinthians* with Dr J. J. Kloha at Concordia Seminary, St Louis: two doctoral students at Concordia are working on reconstitutions of Pelagius' text of the Corinthian correspondence. We have also been in touch with John de Paor in Ireland, who is working on editions of the Pauline commentaries in St Gallen Stiftsbibliothek 73, Munich BSB Clm 6235 and Cambridge, Trinity College B.10.5. On the Greek side, Dr Agnès Lorrain is working on the biblical text of Theodoret of Cyr, based at the *École biblique* in Jerusalem for the current academic year. At the Exeter conference, we met Josef Lössl and members of his Cardiff project on early commentaries, who have recently published a collaborative volume entitled *Interpreting the Bible and Aristotle in Late Antiquity*. We regret to report that the application for separate funding to work on the edition of *Romans* was not successful. Nonetheless, we have two new doctoral students starting at Birmingham this autumn investigating the tradition of Pauline *catenae* and Origen's citations of the Epistles. We hope that our funding will permit us to offer a bursary for another exceptional doctoral student to join the team for three years from September 2013 and work on a project related to the Pauline commentaries: interested applicants should contact Dr Houghton (H.A.G.Houghton@bham.ac.uk).