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TRANSLATION VARIANTS IN THE *BIBLE OF MONTSERRAT* AND THE *INTERCONFESSIONAL CATALAN BIBLE*: SOME CASES FROM THE NEW TESTAMENT

VARIANTS TRADUCTOLÒGIQUES A LA *BÍBLIA DE MONTSERRAT* I A LA *BÍBLIA CATALANA INTERCONFESSIONAL*: ALGUNS CASOS DEL NOU TESTAMENT

JORDI REDONDO

jordi.redondo@valencia.edu
Universitat de València

Abstract

The Montserrat Bible served as the main modern Catalan translation of the sacred texts of the Christian tradition until the publication of the Interconfessional Catalan Bible, which is now considered the canonical version by the Church. Some examples taken from the New Testament will be used to analyse which options were chosen by the translators of both works for an unambiguous transmission. In spite of the difficulty of finding a pattern of textual selection, we will be able to define the translators' theoretical approaches to the problems arising from the confrontation of the solutions of standard Greek either with those of a Semitic diction or with those of a Koiné diction.

Keywords: Translation. Critical apparatus. Variants. Semitism. Koine.



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Resum

La *Bíblia de Montserrat* constitueix la principal traducció moderna dels texts sagrats de la tradició cristiana al català fins a la publicació de la *Bíblia Catalana Interconfessional*, considerada la versió canònica per l'Església. Alguns exemples extrets del *Nou Testament* serviran per a analitzar quines opcions han triat els traductors de totes dues obres davant d'una transmissió no unívoca. Tot i la dificultat per a cercar un patró de selecció textual, podrem escatir el plantejament teòric dels traductors davant dels problemes derivats de la confrontació de les solucions del grec estàndard amb les pròpies d'una dicció semititzant i amb les de la Koiné.

Paraules clau: Traducció. Aparat crític. Variants. Semitisme. Koiné.

1. Catalan translations of the Bible

The study of the Catalan translations of the Bible cannot be conducted without first mentioning the great loss up, to the present day, represented by the disappearance of the copies of the Portacoeli Bible, of which a first version was composed by Bonifaci Ferrer —the brother of Vicent Ferrer— between 1396 and 1402, while a revised version signed by Berenguer Vives de Boïl was published and printed in 1477 and 1478 respectively; this was one of the first editions in a vulgar language, preceded by the German translation by Johann Mentelin (Strasbourg, 1466) and the Italian translation by Niccolò Malermi (Venice, 1471). We do not see a Castilian translation published until the Ferrara Bible in 1553, but it was edited by expelled rabbis¹. However, given that the physician Andreu Forcadell and the proofreader Daniel Vives were converted Jews, the zeal of the Inquisition caused all copies within reach to be burned, and police action and fear meant that no volume of the printed edition has been found to date (Habler 1909 and Ventura 1993; on Catalan

1. It is worth noting that the translations composed at that time by Pedro Ciruelo (that remain unpublished) of the *Pentateuch* and *Lamentations*, in addition to the *Book of Daniel* and the *Book of Isaiah*, were all rendered from Hebrew into Latin. The (published) quadrilingual translation of *Genesis* starts from the Hebrew and offers a Latin translation, this time accompanied by the Aramaic version, called Chaldean, the Greek of the *Septuagint* and the Latin of Saint Jerome. An identical medieval pattern, not at all compatible with the postulates of the Renaissance, is recorded in the methodological exposition made by Ciruelo himself: *Et quia per gratiam Dei Sacram Bibliam Hebraicam verbum verbo reddens Latinam effeci, etiam observata phrasi Hebraicae linguae*.

translations of the Bible in general, see Bohigas 1967; Perarnau 1978 and 1983; Puig 2001; on the Bibles that escaped the Inquisition, see Riera 2013). Only a copy of the printed Psalter arrived in Barcelona in 1480 (Wittlin 1996)². Spanish historiography wanted to make the six hundred copies disappear for the second time, denying that they had ever been printed.

Beyond this important initiative, spoiled by the repression of the Inquisition, the Catalan tradition of biblical translations goes back to the second half of the 13th century. Puig points out that the Hebrew gospels in a Vatican Library codex were the translation of a Catalan version (Puig 2001: 113, n. 11 bis)³. We also know that in 1287 a translation was commissioned by the monarch Alphonse I to Jaume de Montjuïc, most likely a member of the Jewish community, but it probably remained unfinished when the translator died in 1290⁴. The *Rhyming Bible* attributed by Miret i Sans to Romeu Sabruquera, and composed between 1282 and 1295, cannot be recognised as a translation, but rather as a kind of paraphrase. Sabruquera, who was a scripturist at the Estudi General de Lleida, translated the *Psalms* and part of the *Gospels* (Miret i Sans 1908). Another psalter, of anonymous authorship, is preserved in the Vatican Library⁵; a second is preserved in the seat of Valencia, and the manuscript that offers it also includes the *Book of Tobias*⁶; a third is sheltered by the Library of Catalonia⁷; and yet another can be located in Morella's *Book of Hours*.

Already in the 14th century, around 1370, and on the initiative of King Peter III (Puig 2001: 117-119), a new complete translation was achieved, preserved in several codices of current French and English bibliographic heritage (partial edition in Riera & Casanellas 2004)⁸. Subsequently, the

2. The printer was Nicolau Spindeler, an exemplar can be seen in Paris, Bibliothèque Mazarine, ms. 1228.

3. The manuscript is indexed as Vat. Hebr. 100.

4. Sections of these translations are the Psalter and the Gospels conserved in the Bibliothèque Nationale in Paris, manuscripts fr. 2433, 2434, esp. 244 and 376.

5. Reg. Lat. 19.

6. Cathedral archive, ms. 106.

7. BC ms. 1043/2057.

8. These manuscripts are indexed as Peiresc, BNP esp. 2, 3 and 4; Egerton, BL Eg. 1526; and Colbert, BNP esp. 5.

so-called *Incomplete Bible Translation* was composed between the 14th and 15th centuries (Poy 2021).

The prohibition of vernacular translations by the powers of the Counter-Reformation meant that there were no new Catalan versions until the 19th century, when in 1832 in England, Josep Melcior de Prat i Solà translated the *Pentateuch*, the *Book of Ruth*, the *Psalms*, the *Song of Songs* and the *Book of Jonah*, while Antoni Febrer i Cardona dated his translation, entitled *Psalter and Songs of the Old and New Testament*, to 1840 in Mahon. Other known translations did not present the entire biblical text either.

2. Variants in New Testament transmission and their reflection in the translations

No other work in world literature has been as widely disseminated as the Bible. From a historical moment that coincides with the beginning of the vulgar era, and despite the fact that in the oldest Hebrew tradition it was forbidden to copy a text that was carefully deposited and guarded in the temple (Tov 2010: 165-166), copying activity was constant and produced a huge number of testimonies (for the first stages of the transmission of biblical texts see Metzger 1977; for the *New Testament* corpus, Clarysse 2010; for a generic view, Parker 2012). Even if we reduce our interest - and this is a rather significant limitation - to Greek manuscripts of the *New Testament*, the number, location and chronology make a comprehensive study unfeasible, obliging us to conduct a partial study encompassing, for example, the manuscripts of a certain area or era, or of a specific palaeographic typology, or the transmission of a passage in the main manuscripts. If we look only at the number, the Latin manuscripts of the *Vulgate* alone already reach a total of two thousand, three hundred and sixty-nine in a study published in 1900 (Gregory 1900: 613-729; the same author records only seventeen Georgian manuscripts, Gregory 1900: 574-575).

Regarding the Medieval Age, the knowledge of the texts and from them the methodology of the translators, to the extent to which a suitable extension could be recovered, has required the preparatory task of locating and identifying the materials available. The publication of several volumes of the *Corpus Biblicum Catalanicum* has already revealed the literal nature of the most successful translators, even if the original was not the *Vulgate* text,

but instead the Hebrew Bible (Perarnau 1978: 68, after the arrangement of the books).

By comparing contemporary Catalan translations, the *Montserrat Bible*, published in 1970, and the *Interconfessional Catalan Bible*, published in 1993, with the *Vulgate*, itself a translation of the Greek, and with this Greek original in the last term, it is possible to carry out a close examination of a number of problems specific to both formal philology and hermeneutics and traductology. In order to respect the relative chronology of the four texts, we will read them in the order in which they were written. We will also pay attention, even in an approximate way, to the whole of the modern *New Testament* edition. We will thus investigate the situation of the *Montserrat* translation in relation to the adopted text, to which editions it is closest, and explore whether it follows some kind of pre-established criteria.

The abundance of textual evidence, materialised in a vast number of manuscripts that thus become unattainable, forces us to treat them only in an approximate way, in order to refer only to the most relevant meanings for each of the chosen variants.

Based on the same criterion of economy, we have decided to limit this short contribution to the gospels, but precisely because of the desire to achieve a quick exemplification we have not managed to collect all four texts. Consequently, the selection of passages includes two from Mark, two from Luke and three from John. It was not our intention to exclude Matthew; the reason it is not included is only due to the greater pertinence and relevance of the examples found in the others gospels.

A final consideration must refer to the type of variants chosen. These are always textual problems with a direct reflection on the translation, which has entailed avoiding phonological and morphological variants that the Catalan text cannot pick up. Despite the limited scope of the sample, we will also compare the translation of the *Montserrat Bible* with the text of the *Vulgate*.

3. The selected passages: relationships and comments

We have chosen only seven passages from three of the four gospel authors, trusting that the sample will be sufficiently illustrative of what we want to indicate.

3.1. Mc. 1, 11

Our first passage has as the core of the variant the syntactic construction of the nominal sentence, so that most of the transmission includes the personal verbal form ἐγένετο, which is omitted by manuscript T. Neither in the Semitic languages nor in Greek, not to mention notable differences in usage that are not the case now, the addition of the copulative verb is not essential, nor was it in Latin.

The commonly edited Greek text is as follows:

Mc. 1, 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. This is also the text edited in the *Greek New Testament* (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 138). In fact, among all the modern editions that we have consulted, only Tischendorf's text presents the edition in accordance with codex T, that is, καὶ φωνὴ ἐκ τῶν οὐρανῶν etc. (Tischendorf 1869: 220).

The *Vulgate* provides the following translation:

Et vox facta est de caelis: Tu es filius meus dilectus, in te complacui.

The *Montserrat* translation reads as follows:

I vingué del cel una veu: 'Tu ets el meu Fill, l'estimat; en tu tinc posada la meua complaença'.

The *Interconfessional Catalan Bible* translates this in the following terms:

I una veu digué des del cel: -Tu ets el meu Fill, el meu estimat; en tu m'he complagut.

Both texts therefore give support to a syntax that is not at all literal, but more comprehensible for Latin speakers accustomed to Low Latin, otherwise known as Vulgar Latin, on the one hand, and of common Catalan, on the other. The *Vulgate* is closer to the construction of the Hebrew psalm, which literally says 'and from the heavens a voice arose'. From a textual point of view, manuscript T not only presents us the *lectio difficilior*, but also the syntactic solution closest to the style of the psalms. The impossibility of an exact translation of the Hebrew construction means that both the text of *Montserrat* and the *Vulgate* agree in using the most widespread reading within the transmission.

3.2. Mc. 13, 22

Our second passage offers a lexical variant: a few main manuscripts give the reading ποιήσουσιν —TW codices— while others provide the variant δώσουσιν —HSVLM codices—. The text from the Gospel of Mark is as follows:

Mc. 13, 22 ἐγερθήσονται δὲ ψευδόχριστοι καὶ ψευδοπροφήται καὶ ποιήσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς·

The editors of the *Greek New Testament* prefer the reading δώσουσιν (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 202). Indeed, this is the most frequent reading, while the variant ποιήσουσιν, less frequent in the manuscript tradition, is preferred by only two editors, Tischendorf (1869: 363) and Nestle (1904: 125).

The *Vulgate* translates the passage this way:

exsurgent enim pseudochristi et pseudoprophetae et dabunt signa et portenta ad seducendos, si potest fieri, etiam electos. Vos ergo videte: ecce praedixi vobis omnia.

And here we have the text of the *Biblia de Montserrat*:

Perquè sortiran falsos messies i falsos profetes i faran senyals i prodigis capaços d'enganyar, si fos possible, fins els elegits; però vosaltres vigileu: us ho dic per endavant.

In the *Interconfessional Catalan Bible* the text is the following:

Perquè sorgiran falsos messies i falsos profetes, que faran senyals i prodigis per enganyar, si fos possible, els elegits.

The contrast between the Latin and Catalan translations, *et dabunt signa et portenta* and *i faran senyals i prodigis* respectively, is therefore explained by the variants of the transmission. Jerome chose the most widespread reading, while the Catalan translator chose the less frequent one. If we pay attention to the phraseology specific to each language, the use of the verb δίδωμι being rare in the Greek language, its presence is due to the influence of Hebrew. The less frequent reading, ποιήσουσιν in the T and W codices, adheres more to the Greek.

3.3. *Lc. 1, 75*

Our third passage is taken from the Gospel of Luke and consists of a verse from the prophecy of Zechariah. The textual variant that interests us consists of the more widespread reading *πάσας τὰς ἡμέρας ἡμῶν*, with a circumstantial accusative of temporal value, and a more restricted one, attested by only two of the main manuscripts, with a temporal locative *πάσαις ταῖς ἡμέραις ἡμῶν* that is found in the codices H and W. This second syntactic option shows the influence of the Semitic languages (Bernardi 1986: 26):

Lc. 1, 75 (...) ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν etc.

The text we have just presented is also the one edited by the authors of the *Greek New Testament* (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 231). In fact, modern editors are almost equally divided between both readings, although the most recent editions prefer the dative, while the earlier ones regularly offered the accusative. Until the Westcott and Hort edition of 1881, the dative variant did not appear edited, being later accepted by Nestle (Westcott & Hort 1881: 118; Nestle 1904: 143).

The *Vulgate* offers the following translation:

(...) *in sanctitate et iustitia coram ipso omnibus diebus nostris* etc.

The Catalan translation is as follows in the Montserrat version:

(...) *amb santedat i justícia, tota la vida* etc.

In the *Interconfessional Catalan Bible* the translation fully coincides with the former one:

(...) *amb santedat i justícia, tota la vida* etc.

The difference between the two renderings lies in the literalness of the *Vulgate*, which chooses as optimal the reading that is the less transmitted and that is instead closer to the linguistic uses of Aramaic, while the *Montserrat Bible* opts for a solution that is semantically close, even if it does not even remotely capture the meaning of the original, which says *by each and every one of our days*. The adjective and pronoun *πᾶς* expresses totality through the reference to each one of the elements or to members of a set, while the translation ‘all life’ captures an idea of totality without fissures, in a block,

as if it had the adjective and pronoun ὅλος in Greek. The Catalan translation also departs from both the original and the *Vulgate* by ignoring the phrase ἐνώπιον αὐτοῦ, ‘in front of you’.

3.4. Lc. 9, 38

Our fourth passage, also Lucan, raises a syntactic problem again by presenting us with a modal alternation: the most widespread use of the infinitive ἐπιβλέψαι in the HWSVLM manuscripts, and the imperative ἐπίβλεψαι only in the codex T. The passage reads:

Lc. 9, 38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν etc.

This is the text according to most modern editions, including that of the *Greek New Testament* (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 280). Only the Renaissance editor Estienne (1550: 127), followed years later by Scrivener —and by the edition of the Patriarchate of Constantinople—, uses an imperative, ἐπιβλέψον (Scrivener 1887: 161). However, the imperative attested in the textual tradition presents a middle voice form, that is, ἐπίβλεψαι.

The *Vulgate* translation reads as follows:

Et ecce vir de turba exclamavit dicens: ‘Magister, obsecro te, respice in filium meum, quia unicus est mihi’.

We will now look at the Montserrat translation:

Un home d'entre ells exclamà: ‘Mestre, us prego que us fixeu en el meu fill, que és l'únic que tinc’.

The *Interconfessional Catalan Bible* provides the following text:

Un de la gent cridà: Mestre, t'ho demano, fixa't en el meu fill; és l'únic que tinc.

The text of the *Montserrat Bible* remains the most widespread among the manuscripts, but both the *Vulgate* and the *Interconfessional Catalan Bible* choose, correctly in our opinion, the reading of T. This second option constitutes the *lectio difficilior*, while offering a common syntactic pattern in the colloquial language, the asyndetic construction of a completive subordinate clause. Some of the modern editors have restored the imperative with the

active form ἐπίβλεψον, which we find in Stephanus' edition of 1550, then in Scrivener's 1894 edition and in the Orthodox edition of 1904. In order to grasp how frequent this construction is asyndetic, we will look at some examples. In the *Septuagint* we already find it quite frequently, cf. δέομαι κύριες λαλησάτω ὁ παῖς σου ῥῆμα ἐναντίον σου etc. (*Gn.* 44, 18), δέομαι κύριε προχείρισαι etc. (*Ex.* 4, 13), δέομαί σου ἴασαι αὐτήν (*Num.* 12, 13). The main verb, by no coincidence, concurs with the Lucan passage in all three examples, and then, beyond the vocative appeal to the interlocutor —κύριε— or the partitive regime typical of verbs of supplication —σου—, the complete subordinate that depends on it appears, built without any subordinating conjunction, but rather with a simple imperative, which in two of the three passages is also in the middle voice⁹. If we now turn to *New Testament* examples, we will mention the following two, fully coinciding with that of Luke, cf. δέομαι δέ σου, ἐπίτρεπεςόν μοι λαλῆσαι πρὸς τὸν λαόν (*Acts* 21, 39), δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ (*II Cor.* 5, 20). Consequently, the edition of the middle imperative ἐπίβλεψαι, even though it finds support in only one of the main manuscripts, T, is in addition to a well-documented usage. Its dual condition of syntactic innovation and *lectio difficilior* explains the replacement by a very simple amendment using the infinitive ἐπιβλέναι.

3.5. *Io.* 6, 27

The fifth passage brings us to the Gospel of John. Here we find a syntactic variation between the present and future verbal forms. The text of the modern editions reads as follows:

Io 6, 27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει.

In the *Greek New Testament* edition, the verbal form δίδωσιν has been replaced by the variant δώσει (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 395). We have a double transmission, then, given that the final word of the passage is either a present indicative, δίδωσιν, which only the TL manuscripts present, or a future δώσει, attested in the HWSVM codices. The Catalan edition has

9. There is also a construction by means of a conjunction, such as this passage with the substantive ἵνα, *I Esd.* 4, 46 δέομαι οὖν ἵνα ποιήσῃς τὴν εὐχὴν ἣν ἠύξω.

a single precedent, that of Tischendorf (1869: 802, διδωσιν ὑμῖν), because all the others prefer the most common variant in the manuscript tradition, that of the future.

The *Vulgate* follows the most frequent variant:

Operamini non cibum qui perit, sed qui permanet in vitam aeternam, quem Filius hominis dabit vobis.

This is the translation of the *Montserrat Bible*:

Procureu-vos, no el menjar que es fa malbé, sinó el menjar que dura per a la vida eterna, el que us dona el Fill de l'home.

The *Interconfessional Catalan Bible* presents a different translation here:

Però no us heu d'afanyar tant per l'aliment que es fa malbé, sinó pel que dura i dona vida eterna. I el Fill de l'home us donarà aquest aliment etc.

If we were to consider as the most plausible reading the one that, from the point of view of textual frequency, is supported by more testimonies, it would be that of the *Vulgate*. The principle of *lectio difficilior*, on the other hand, favours the reading of the *Montserrat Bible*. The *Interconfessional Catalan Bible*, as in the previous passage, agrees with the *Vulgate*.

3.6. Io. 14, 31

The sixth passage falls within the field of phraseological variations; thus, it is not devoid of interest. The most widespread variant shows a verbal form, ἐνετείλατο, which is recorded in the TWSVM codices, while only two manuscripts present a synonymous expression, ἐντολὴν ἔδωκεν, the reading of the HL codices. The generally edited text is this:

Io. 14, 31 ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπᾷ τὸν Πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ Πατήρ, οὕτως ποιῶ.

This is also the edition of the passage in the *Greek New Testament* (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 436). The variant ἐντολὴν ἔδωκεν has been accepted by only one edition, that of Westcott & Hort (Westcott & Hort 1881: 225).

The *Vulgate text* translates this passage thus:

(...) *sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.*

And this is the translation of the *Montserrat Bible*:

(...) *però és perquè el món conegui que estimo el Pare i que obro segons el mandat que el Pare m'ha donat.*

In the *Interconfessional Catalan Bible* we read the following translation:

(...) *però així el món sabrà que jo estimo el Pare i que faig el que el Pare m'ha manat.*

The translations of the *Vulgate* and the *Montserrat Bible* agree to use the less frequent variant, ἐντολὴν ἔδωκεν, instead of the one best represented in the manuscript tradition, which should have been translated *and according to what the Father has ordered me to do, so I do*. The *Interconfessional Catalan Bible*, despite the fact that it has not followed a criterion of strict literalness for the entire sentence, is close to the Greek original here.

3.7. Io. 16, 13

Our seventh and final passage is perhaps the most interesting and reads thus:

Io. 16, 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν.

The phrase closing the sentence reads εἰς τὴν ἀλήθειαν πᾶσαν in most major manuscripts, SLWHWLM, with the minor variant εἰς πᾶσαν τὴν ἀλήθειαν in manuscripts VI; but there is an important variant, ἐν τῇ ἀληθείᾳ πάσῃ, which the Th and S codices offer us.

The modern editions tend to offer the prepositional syntagm with the accusative, a much simpler construction, closer to the Koiné. However, since Tischendorf (1881: 914), the phrase with the dative has also been edited, ἐν τῇ ἀληθείᾳ πάσῃ, a solution that has been chosen by recent editions, including that of the *Greek New Testament* (Ferrer, Malé, Matoses & Ponsatí-Murlà 2019: 440).

The *Vulgate* departs from this rendering and translates the phrase as if there were no preposition—as if it were a nuisance to the translator—, using a direct complement instead.

Cum autem venerit ille, Spiritus veritatis, docebit vos omnem veritatem etc.

The translation of the *Montserrat Bible* is as follows:

Quan vindrà ell, l'Esperit de la veritat, us guiarà a la veritat completa etc.

The *Interconfessional Catalan Bible* renders the text in the following way:

Quan vingui l'Esperit de la veritat, us conduirà cap a la veritat sencera etc.

It can be observed that the translators preferred the most widespread variant, the meaning of which does not cause interpretative or grammatical doubts.

In our opinion, from a textual point of view, only the ThS reading explains the most widespread variant and not the other way around. The phrase of instrumental value ἐν τῇ ἀληθείᾳ πάσῃ is neither as frequent nor as comprehensible as the phrase of direction εἰς τὴν ἀλήθειαν πᾶσαν. In this case, neither translation would have captured the original text.

4. Conclusions

The translation of the *Montserrat Bible* has not had a consistent approach to the *Vulgate* as a translating vector, unlike the Catalan translations of the Late Middle Ages, which are generally close to the text of St. Jerome's Latin version (Martínez Romero 2020: 199). This fact was the consequence of the necessary widening of the textual corpus subject to analysis. It is now necessary to determine whether the possibility of having a richer knowledge of the tradition to hand has become the reason for an improvement in the translation attained.

On the other hand, the *Interconfessional Catalan Bible* has used a different criterion: it also does not consistently adopt the text of the *Vulgate*, with which it has as many concurrences as the *Montserrat Bible*, two; however, although the two Catalan translations present three matches among the seven passages (specifically, in passages 2, 3 and 7), when they approach the *Vulgate* they do so without concurring with each other: with the *Vulgate* the *Montserrat Bible* coincides with two passages (1 and 6), and the *Interconfessional Catalan Bible* with two other, but distinct passages (4 and 5). The most notable difference lies, at least, in the fact that the *Montserrat Bible* agrees with the *Greek New Testament* text in four passages (2, 4, 5 and 6) and the *Interconfessional Catalan Bible* in only two (1 and 2). The number

of cases analysed does not allow us to establish any kind of pattern, so we limit ourselves to pointing out the trends we have observed.

If we turn to what we have had occasion to explain addressing a transmission with remarkable alternatives, the Montserrat translation does not stand out for the criterion of literalness as a tool and a goal for correct translation; in this aspect the ancient *Vulgate* far exceeds it. The *Interconfessional Catalan Bible* looks in a much more integrative way towards tradition, especially Greek tradition. In both translations, the adoption of the chosen variant does not start from a pre-established position, but indicates a *modus operandi* adapted to the circumstances of each passage. As a result, the textual criteria used do not follow a predetermined pattern, but sensibly decides on the most appropriate option each time, no matter if it is the most or the least widespread reading.

The selection of the chosen variant should rest on careful linguistic analysis, with well-achieved mastery of Biblical Greek, as part of Koiné. However, the lack of attention to the particularities of this variant of the ancient Greek language has clouded the understanding of passages for which the translation offered does not seem satisfactory.

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BIONOTE / NOTA BIOGRÀFICA

JORDI REDONDO is a Professor of Greek Philology at the University of Valencia. As a historian of the language, he has dealt with New Testament Greek and Koine in Hellenistic poetry —Callimachus, Apollonius Rhodius, Aratus— as well as in Galen, Josephus and Plutarch. He is also the author of the volume *Traducció i recepció de la cultura clàssica. Sobre els fonaments clàssics de la teoria i la praxi traductològiques*, University of Valencia 2019, <https://roderic.uv.es/handle/10550/71700>

JORDI REDONDO exerceix la docència com a professor de filologia grega a la Universitat de València. Com a historiador de la llengua, s'ha ocupat del grec neotestamentari i de la koiné a la poesia hel·lenística —Cal·límac, Apol·loni Rodi, Arat— i a Gal·lè, Josep i Plutarc. És també autor del volum *Traducció i recepció de la cultura clàssica. Sobre els fonaments clàssics de la teoria i la praxi traductològiques*, Universitat de València 2019, <https://roderic.uv.es/handle/10550/71700>