

The Vulgate Bible: Douay-Rheims Translation.

Volume I. *The Pentateuch*. Edited by S. EDGAR. Dumbarton Oaks Medieval Library (DOML) 1. Harvard University Press, Cambridge 2010. ISBN 978-0-674-05534-6. XXXVI, 1151 pp. GBP 19.95, USD 29.95, EUR 21.

Volume II.A. *The Historical Books*. Edited by S. EDGAR. DOML 4. Harvard University Press, Cambridge 2011. ISBN 978-0-674-99667-0. XXXVI, 1125 pp. GBP 19.95, USD 29.95, EUR 21.

Volume II.B. *The Historical Books*. Edited by S. EDGAR. DOML 5. Harvard University Press, Cambridge 2011. ISBN 978-0-674-06077-7. XII, 1128–1921 pp. GBP 19.95, USD 29.95, EUR 21.

Volume III. *The Poetical Books*. Edited by S. EDGAR – A. M. KINNEY. DOML 8. Harvard University Press, Cambridge 2011. ISBN 978-0-674-99668-7. XXXVIII, 1187 pp. GBP 19.95, USD 29.95, EUR 21.

The three volumes (vol. II in two parts) contain the Latin Vulgate translation of the Old Testament with Challoner's 19th cent. revision of the English Douay-Rheims translation on facing pages. The Introduction (vol. I, pp. vii–xxx; the same Introduction is printed in each volume, with a short addition on Psalms in vol. III, pp. xxix–xxx) outlines briefly the history and significance of the Vulgate, generally attributed to St. Jerome ca. 400 C.E., as well as the history of the English version. The Douay-Rheims translation was the first English Bible sanctioned by the Roman Catholic Church and it was produced in the English colleges at Douai and Reims (hence the name) in the late 16th and early 17th cent. The Latin text used by the translators was not exactly the official Sixto-Clementine edition of 1592–1598 and in some cases the editor of the volumes has reconstructed a now lost reading of the Latin archetype. Differences between the Latin versions can mainly be found in tiny details, e.g., in *Exod* 16:29 *et (nullus egrediatur de loco suo)* is added according to the English version. For substantial parts, the Latin text corresponds to the standard Weber-Gryson pocket edition of 1969 (*Biblia Sacra Vulgata*). The rare differences are mostly found in synonyms in which the W.-Gr. edition prefers those found in codices pre-dating the Alcuin Bibles, e.g., *Exod* 39:23 (*de auro*) *mundissimo* W.-Gr., *purissimo* Sixto-Cl. and Douay-Rheims ("purest"). Other types of differences are late additions, possibly originating as marginal glosses, that are left out in W.-Gr., e.g., 2 *Sam* 1:18 "And he said, 'Consider, O Israel, for them that are dead, wounded on thy high places,'" a double translation for v. 19 following essentially the Septuagint. The differences can be located with the help of lists at the end of each volume ("Notes to the Text").

The revised English translation aims at a fairly literal rendering of the Latin text, but awkward idioms, especially those derived from Hebrew, are translated with a suitable English expression: e.g., in *Gen* 6:13, *a facie eorum*, translated first as "from the face of them" is changed to the appropriate "through them". Such cases in which the revised translation takes a step further away from Latin are italicized. Concerning lexical choices, an ordinary English word for an ordinary Latin word is preferred whenever available, e.g., *Ps* 17[18]:2 *fortitudo* "strength", 6 *preoccupaverunt* "prevented", 7 *invocavi* "I called upon". However, Latin-based English words are used if they are ordinary words in English, too (*Ps* 17:3 *protector* "protector"), or if an ordinary English word is not available (*Ps* 17:1 *cantici huius* "of this canticle", 3 *firmamentum* "firmament"). The Latin ablative absolutes and the passive voice, especially in participles, are generally rendered with English finite verbs. The reader will find famous (mis-)translations with impressive reception histories, such as the horns of Moses (*Exod* 34:29–30 "his face was horned") and "the noon-day devil" (*daemonio*

meridiano) in *Ps* 90:6. The text for the Psalms is the *Iuxta Septuaginta* version, also known as the Gallican Psalter (vol. III, p. xxx), not Jerome's *Iuxta hebraicum*. Thus, the reader will find there the Latin text familiar from, e.g., Renaissance vocal music. The editor has made a conscious choice to print the Psalms and other poetical books in prose-style full lines. This decision is justified by the observation that "neither the Latin nor the English is poetic" ("Introduction", p. xi). While an understandable decision, it is perhaps not very convenient for the reader. If the reader misses something in these volumes it will probably be Jerome's prefaces that were traditionally copied along with the actual books.

In these first three volumes of the new edition of the Douay-Rheims version, the reader will find a useful tool for making sense of the Latin text: the translation is literal enough to almost work as an interlinear translation, but, at the same time, the English is easy enough to make pleasant reading. The layout is beautiful and I did not notice any printing errors. Each volume has four appendices: "Note on the Text" explaining the basic features of the Latin text, "Notes to the Text" providing a condensed *apparatus criticus*, "Alternate Spellings" providing possible alternatives for the proper nouns, and a "Bibliography" of the sources and some secondary literature.

Tuukka Kauhanen

DAVID M. TIMMERMAN – EDWARD SCHIAPPA: *Classical Greek Rhetorical Theory and the Disciplining of Discourse*. Cambridge University Press, New York 2010. ISBN 978-0-521-19518-8. X, 192 pp. USD 103.

This volume, jointly written by David Timmerman and Edward Schiappa (henceforth T&S), presents a welcome and thought-provoking addition to the on-going discussion on the early history of ancient Greek rhetorical theory. Clearly written and understandable in its own right, the book is, in this reviewer's mind, best understood as an independent *addendum* to a revised history of the early stages of the history of Greek rhetorical theory, defended by Schiappa in his earlier publications such as *The Beginnings of Rhetorical Theory in Classical Greece* (1999) (also partly co-written by Timmerman) and *Protagoras and Logos* (1991, 2003²). Thus, it seems reasonable to begin this review by placing this publication in the context of this ongoing research program.

In his earlier contributions, Schiappa has defended the claim that rhetoric (understood not as a practice of speaking, but as a theoretical reflection on the practice of speech) was established as a distinct discipline or subject in the 4th rather than in the 5th century B.C.E. – contrary to many scholars who have traced the subject's history deep into the 5th century, to the innovations of the Syracusan orators Teisias and Corax. According to Schiappa, the birth of rhetoric took place when authors active in the 4th century – most notably Plato and Aristotle – defended definitional accounts on the nature of rhetoric, contrasted rhetoric with other forms of discourse (such as philosophy), distinguished its various forms and genres, discussed its main aims, and developed technical vocabulary specific to rhetoric as a subject of its own. The most notable case in point, also briefly discussed by T&S on pp. 9–11 of the present volume, is the Greek word *rhētorikē* itself, which makes its first appearance (at least in the sources preserved to us) in Plato's *Gorgias*. Before such inventions there was, according to the authors, no clear-cut difference between intellectual activities and domains