

# The Handbook of the Vulgate Bible and Its Reception

Introduction to a Forthcoming Bibliographical Guide, with Textual  
Notes on Ecclesiastes

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**ABSTRACT** • To introduce the forthcoming *Handbook of the Vulgate Bible and Its Reception: A Bibliographical Guide*, the author offers three excerpts from the book: the introduction, the table of contents (intended to provide a map of Vulgate research), and the section on the book of Ecclesiastes/Koheleth, supplemented by the glossary entries on *ratio* and *vanitas*.

**KEYWORDS** • Vulgate, bibliography, Ecclesiastes, Koheleth

**ZUSAMMENFASSUNG** • Zur Vorstellung des bald erscheinenden *Handbook of the Vulgate Bible and Its Reception: A Bibliographical Guide* bietet der Verfasser drei ausgewählte Stücke aus dem Buch: die Einleitung, das Inhaltsverzeichnis (gedacht als Übersicht über das Vulgata-Forschungsfeld) sowie den Abschnitt über das Buch Ecclesiastes/Kohelet, ergänzt durch die Einträge *ratio* und *vanitas* aus dem Glossar.

**SCHLAGWORTE** • Vulgata, Bibliographie, Ecclesiastes, Kohelet

After many years of work, the manuscript of the *Handbook of the Vulgate Bible and Its Reception: A Bibliographical Guide* has been completed. With its more than 4000 annotated and systematically classified entries, it will be a rather substantial book. The purpose of this article is to give a glimpse of this ambitious work's contents and method, and thereby to whet the reader's appetite for the forthcoming publication both online and in print. In what follows, an introduction to the Handbook is followed below by the book's table of contents. Some examples are then given, the first being the section on the book of Ecclesiastes (Koheleth) which is supplemented by two relevant entries from the Latin glossary. The bibliography of Jerome's commentary on Ecclesiastes concludes the article.

## I. Introduction

Historically, serious modern Vulgate studies began in the 1860s and 1870s. This period was the first golden age of research into the text, language, and history of the Vulgate. This time saw the flourishing of academic teaching and publishing in most countries of western Europe, with the German universities being considered the leaders, vying with comparable institutions in France and England. The leading paradigm of all academic study was that of historical research. A solid knowledge of languages enabled the close study of monuments and artifacts and, above all, of written documents. The majority of scholars was committed to the historical-critical method, to narrow specialization, and to the ideal of collecting, checking, and publishing facts. Historical and philological research was also committed to the idea of progress; because whoever contributed to the collection and understanding of facts, was seen as someone who contributed to the collective pursuit of enhancing and increasing knowledge. Historical and philological knowledge, understood as constituting “the truth,” was seen as a central value of civilization. This knowledge was produced, cultivated, and transmitted by a growing, but still very small, group of professors, teachers and unaffiliated lay researchers who engaged in serious academic work. Looking back, one might single out Jacob Burckhardt’s *Die Kultur der Renaissance in Italien*, 1860, or Numa Denis Fustel de Coulanges’s *La Cité antique*, 1864 as prominent scholarly works of this period. While these are key works of synthesis that drew a wide readership, they were far from typical. The contributions of inconspicuous specialists were invaluable: working in arcane areas of knowledge, these industrious men edited and studied manuscripts, and published the results of their research in scholarly (rather than popular) periodicals and books, printed in small editions and stored in university libraries. They typically worked as independent individuals; there was no central organizing institution to promote or coordinate research on the Latin Bible.

This situation changed in the twentieth and twenty-first centuries. From the 1930s to the 1960s, the Benedictine Abbey of San Girolamo in Rome, established by the Holy See, served as a centre of Vulgate Studies. The Abbey not only produced a critical edition of the Vulgate text of the Old Testament (1926–1995); it also edited a book series called *Collectanea Biblica Latina* (1912–1988; see Chapter **13.3**). Mention must also be made of the *Vetus-Latina-Institut*; founded in 1945 at the Abbey of Beuron, Germany, it is still active today (see Chapter **9.5**). Finally, the twenty-first century saw the publication, from 2017, of an online-journal titled *Vulgata in Dialogue*, and the establishment, in 2019, of a “Vulgate Institute” at the Faculty of Catholic Theology at Chur, Switzerland.

One of this institute’s forthcoming publications will be *The Handbook of the Vulgate Bible and Its Reception*. Being the first work of its kind, the book has no model and no predecessor.

Although the Vulgate has for so long been present in culture, church, research, and teaching, it has been, and still is, neglected in research. To this day, four major desiderata, long known, remain unfulfilled:

- a cultural history of the Latin Bible
- a dictionary of Vulgate Latin

- a grammar of biblical Latin
- a linguistic and factual commentary on the Latin Bible.

Since neither a cultural history of the Latin Bible nor other essential tools – a dictionary, a grammar, a commentary – can be produced without a research bibliography, it is necessary to present one as a preliminary work.

## II. A map of Vulgate Studies – the table of contents

Until now, scholars have rarely felt that the Vulgate Bible – the Latin Bible of Western Christianity from antiquity to the twentieth century – could in itself be a well-defined special field of academic research. Latin linguists, experts on the church fathers, church historians specializing on the Middle Ages or the early-modern period have all contributed to what one may call “Vulgate studies,” but they worked in isolation and rarely came to interact. The *Handbook of the Vulgate Bible and Its Reception*, by contrast, implies a comprehensive definition of what multi-disciplinary Vulgate Studies might consist. This definition can best be given as a list of subjects to be included in our bibliography. This list is identical with the table of contents:

### Introduction

- 1 The scholar’s minimal shelf
- 2 Getting in touch with Vulgate research
- 3 Surveys and reference works
- 4 Latin today? Latin in the Church?
- 5 Latin for beginners
- 6 Bibliographical resources

### Manuscripts – Language – History

- 7 Manuscripts
- 8 Biblical Latin
- 9 Vetus Latina
- 10 Introducing Jerome/Hieronymus
- 11 Jerome and the Bible
- 12 In Jerome’s shadow: Rufinus the Syrian
- 13 Modern editions of the Jerome-Rufinus Bible
- 14 After Jerome: The Vulgate’s First Millennium, 400–1450
- 15 Printers, humanists, and reformers
- 16 The Catholic Age of the “Clementina,” 1592–1979
- 17 Nova Vulgata, 1979
- 18 The Vulgate Bible in vernacular translations

**Quick Reference**

- 19 A glossary of biblical Latin
- 20 Jerome's biblical commentaries
- 21 Textual notes on the Old Testament
- 22 Textual notes on the New Testament
- 23 Textual notes on the appendix to the Vulgate

**Reception**

- 24 The Vulgate Bible in art, life, and literature

**Indexes**

As can be seen, the twenty-four chapters of the *Handbook* are meant to cover the entire field of Vulgate studies. The reception history of the Vulgate Bible is considered not only in the final chapter (chap. 24), but also in chapters 14 to 18 which list works about the Vulgate's history from late antiquity to the present day. The inclusion of elementary study materials for learners of Vulgate-based ecclesiastical Latin (chap. 5), the Nova Vulgata (Neovulgate, chap. 17), and the Latin apocrypha (chap. 23) all show that the compiler has cast his net sufficiently wide so as to make the *Handbook of the Vulgate and Its Reception* as useful as possible, for Vulgate specialists and non-specialists alike.

Theory and intentions aside, the following – and final – section of this article shows how the *Handbook* in practice presents the bibliographical material.

**III. Ecclesiastes/Koheleth**

Rather than merely listing books and articles, the *Handbook's* classification, annotations, Latin glossary, and textual notes are all designed to enable access to the contents of scholarly publications. By so doing, both the history of research and its current state are made visible. Printed works published in 1820 and later are listed – and only in exceptional cases is earlier work included. The chronological arrangement of sources, books, and articles makes it possible to look into the past; it also draws attention to older literature which often has not lost its value and is only rarely completely "outdated." In what follows, the materials relating to the book of Koheleth – called Ecclesiastes in the Vulgate Bible – are presented more or less in the form in which they will appear in the *Handbook*.

The following abbreviations are used:

Allioli                      Allioli's nineteenth-century German translation of the Vulgate Bible

CCSL	Corpus Christianorum, series latina
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
Douay Version	the Douay translation of the Vulgate Bible as revised by Challoner
Kaulen	Franz Kaulen: <i>Sprachliches Handbuch zur biblischen Vulgata</i> . 2nd edition. Freiburg 1904.
Knox	Ronald Knox's English translation of the Vulgate Bible
NVg	Nova Vulgata
PL	Migne's Patrologia Latina
Weber/Gryson	Robert Weber OSB and Roger Gryson (eds.): <i>Biblia Sacra iuxta Vulgatam Versionem</i> . 5th revised and updated edition. Stuttgart 2007.

The black triangle (▲) marks particularly interesting items.

### III.1 Text and textual notes

*Note.* – In his preface to the Solomonic writings (Proverbs, Song of Songs, Koheleth), Jerome characterizes his translation of these three writings as a *tridui opus*, a work of three days (Sources chrétiennes 592: 428; PL 28: 1241). This is not to be taken literally; the idiomatic phrase seems to refer to “a work that took but little time.”

#### Text

1957. *Biblia Sacra iuxta latinam vulgatam versionem ad codicum fidem*. [Tomus] 11: *Libri Salomonis, id est Proverbia, Ecclesiastes, Canticum canticorum*. Rome. xvi, 202 pp.  
– This volume belongs to the Benedictine Vulgate of which it is volume 11.

#### Secondary literature

1899. E. Philippe: *Ecclésiaste, le livre de l'*. In: Fulcran Vigouroux (ed.): *Dictionnaire de la Bible*. Tome 2.2. Paris (cols. 1195–2428), cols. 1533–1543. – “Quoique achevée très rapidement, puisque saint Jérôme ne mit que trois jours, avec son maître d’hébreu, à traduire les écrits de Salomon, elle [la Vulgate] rend exactement l’original; elle est élégante, recherché même; elle ajoute, elle supprime, selon que la clarté l’exige, et aussi le génie du latin. Il est vrai qu’elle n’est pas absolument sans défauts; ainsi on lui reproche quelques faux sens et quelques additions discutables; mais au total, de toutes les versions de l’hébreu, c’est encore celle qui est la plus exacte et la plus apte à reconstituer l’hébreu primitive” (col. 1539).
1912. Emmanuel Podechard: *L’Ecclésiaste. Études bibliques*. Paris (xvii, 499 pp.), pp. 211–212: Jerome translated the book in 393 or 394, “uniquement d’après l’hébreu, mais rapidement et d’une façon assez libre. Saint Jérôme s’y inspire fréquemment de Symmaque et n’est pas très littéral. Son original hébreu s’éloigne d’ailleurs quelquefois du texte massorétique.”

1927. W.W. Cannon: Jerome and Symmachus: Some Points in the Vulgate Translation of Koheleth. *Zeitschrift für die alttestamentliche Wissenschaft* 45: 191–199.
1967. Lorenzo di Fonzo OFM Conv.: *Ecclesiaste*. Torino. xx, 379 pp. – This volume is part of “La Sacra Bibbia. Volgata Latina e traduzione italiana dai testi originali, illustrate con note critiche e commentate,” edited by Salvatore Garofalo. The book presents, on facing pages, a new Italian translation (left pages) and the Vulgate text (right pages), with an apparatus of textual notes on both the Italian and the Latin text. This seems to be the only twentieth-century commentary with a complete set of textual notes on the Vulgate version of Ecclesiastes. ▲
1976. Patrick Sims-Williams: Cuthswith, Seventh-Century Abbess of Inkbarrow, Near Worcester, and the Würzburg Manuscript of Jerome on Ecclesiastes. *Anglo-Saxon England* 5: 1–21.
1987. Sandro Leanza: Le tre versioni geronimiani dell’*Ecclesiaste*. *Annali di storia dell’esegesi* 4: 87–108.
2017. Vincent Skemp: Vulgate [text of the Five Scrolls]. In: Armin Lange (ed.): *Textual History of the Bible*. Volume 1C. Leiden (xxxiv, 770 pp.), pp. 441–446.
2020. Stuart Weeks: *Ecclesiastes 1–5*. *International Critical Commentary*. London. lxxiv, 658 pp. – Weeks occasionally refers to the Vulgate (cf. p. 497 on Old Latin Koh 3:3, and p. 500 on Koh 3:7).

#### Textual notes

- Koh 1:2. *vanitas vanitatum [et] omnia vanitas* – vanity of vanities, all (is) vanity. (1) The Weber/Gryson edition omits the Clementina’s “*et*,” thus it is placed here within square brackets. – (2) The traditional translations of *vanitas* are “vanity” (Douay Version) and “Eitekleit” (Allioli), but other words have been suggested: shadow (Knox), Nichtigkeit (Tusculum-Vulgata). On discussions of the Latin word, see the Latin glossary [below, II.2].
- Koh 1:3. *quid habet amplius homo de universe labore quo* (Weber/Gryson: *quod*) *laborat sub sole?* – what more does one have (gain) from all the labour with which one labours under the sun? The Clementina’s *quo* (instrumental ablative) is better Latin than Weber/Gryson’s *quod*; the Weber/Gryson version is to be rendered “the labour that he labours.”
- Koh 1:8. *Cunctae res difficiles; / Non potest eas homo explicare sermones* (Clementina) – all things are difficult; a human being cannot explain them through language. According to Kaulen (p. 286), the Clementina’s punctuation misinterprets the construction. This is a case of placing the object at the beginning in the nominative case; one should translate thus: All difficult things – no one can explain them

through human language. The correct punctuation would be *cunctae res difficiles: non potest* (etc.).

- Koh 1:8. *non saturator oculus visu, nec auris auditu impletur* (Clementina) – neither is the eye filled from seeing, nor is the ear filled from hearing. The Weber/Gryson edition has *impletur auditu*, which rhymes with *auditu*, as is expected from Jeromian style.
- Koh 1:18. *(agnovi) eo quod in multa sapientia multa sit indignatio, et qui addit scientiam addit [Weber/Gryson: addat] et laborem* – I realized that in much wisdom is much trouble, and one who adds knowledge adds pain. – The Weber/Gryson edition has better Latin, because the parallel construction requires the subjunctive *addat*. Lorenzo di Fonzo OFM Conv.: *Ecclesiaste*. Torino 1967 (xx, 379 pp.), p. 145.
- Koh 2:5. *feci hortos et pomeria* – I made gardens and orchards; ich ließ Gärten anlegen und Obstgärten. – Only the 5th, 2007 edition of the Weber/Gryson Vulgate has the correct spelling *pomeria*; following the Clementina, the earlier editions have *pomaria*. The Nova Vulgata keeps, incorrectly, *pomaria*.
- Koh 2:6. *silva lignorum germinantium* – a forest of budding trees. The noun *lignum* normally means “wood,” but in poetry, it may serve as a word for “tree.” The choice of the word may be inspired by Vergil: *Aeneid* XII, 767, *venerabile lignum* – tree held in reverence. Lorenzo di Fonzo OFM Conv.: *Ecclesiaste*. Torino 1967 (xx, 379 pp.), p. 147. ▲
- Koh 3:5. *tempus amplexandi et tempus longe fieri ab amplexibus* – a time to embrace and a time to be far from embraces (Douay Version). See also Jerome’s paraphrase in his letter 22 to Eustochium: *tempus et amplexandi et tempus abstinendi manus a complexu* – a time for embracing and a time from holding one’s hands back from embracing (letter 22:19; CSEL 54: 168).
- Koh 3:11. *et mundum tradidit disputationi eorum* – and he (God) delivered the world to their strife; er lieferte die Welt ihrem [der Menschen] Streit aus. According to the Hebrew, God gives something into the “heart” (*belibbam*) of the people; Jerome read a deviating text – “to their strife” (presumably: *leribbam*). – James L. Crenshaw: *Ecclesiastes. A Commentary*. Philadelphia 1987 (192 pp), p. 97.
- Koh 5:3. *infidelis* – unreliable; unzuverlässig. Kaulen, p. 130.
- Koh 6:4. *oblivione delebitur nomen eius* – by oblivion his name will be deleted, i.e., his name will be forgotten. Compare Cicero: *Ad familiares* II, 1,2: *meam tuorum erga me meritorum memoriam nulla umquam delebit oblivio* – my memory of your kindnesses toward me will never be deleted by oblivion, i.e., I will never consign to oblivion your kindness toward me. This must not be a specific echo of Cicero, but the parallel shows that Jerome used an expression from classical Latin. The same phrase is used elsewhere in Jerome’s translation – Deut 31:21; Koh 6:4; Jer 23:40;

50:5. Neil Adkin: *Biblia Pagana: Classical Echoes in the Vulgate. Augustinianum* 40 (2000) 77–87, at pp. 80–81. ▲

- Koh 6:10. *qui futurus est iam vocatum est nomine eius* – (he) who will be in the future already has a name; wer künftig sein wird, hat schon einen Namen. Jerome understands this as an announcement of the Messiah, because prophets have a name even before they are born (Jer 1:5), see Jerome’s commentary PL 23: 1060: *aperte de salvatoris praedicatur adventi* – the coming of the saviour is clearly announced, klar angekündigt ist das Kommen des Erlösers. – Albert Condamin SJ: *Les caractères de la traduction de la Bible de saint Jérôme. Recherches de science religieuse* 3 (1912) 105–138, at p. 136.
- Koh 8:14. *sunt iusti quibus mala proveniunt* (Clementina, NVg) – there are just men to whom evil things happen. Weber/Gryson has *multa* (instead of *mala*): many things happen to the just.
- Koh 8:17. *ratio* here means “order.” For this word, Jerome may be indebted to Cicero who uses it in a similar context; see Cicero: *De natura deorum* II, 46,119; *In Verrem* II, 2, 52; see the entry on *ratio* in the glossary [see below, II.3]. ▲
- Koh 9:14–15. There are rabbinic parallels to what Jerome writes on this passage, see Hans Peter Rieger: Hieronymus, die Rabbinen und Paulus (2 Kor 4,16). *Zeitschrift für die neutestamentliche Wissenschaft* 68 (1977) 132–137.

### III.2 From the Latin glossary

- ratio* reason, order [Grund, Ordnung]. The most distinctive use of *ratio* is in Job 38:33.37 and Koh 8:17: “Il y a une *ratio* dans la creation, mais elle échappe à l’homme”; thus P.-M. Bogaert: “*Caelorum ratio, ratio sub sole*”. *L’emploi de ratio chez les traducteurs latins de la Bible*, in: M. Fattori – M.L. Bianchi (eds.): *Ratio*, Florence 1994 (vi, 574 pp.), pp. 69–83, at p. 81. Bogaert suggests a Ciceronian background for Jerome’s introduction of *ratio* in these passages (pp. 73–74: Cicero: *De natura deorum* II, 46,119; *In Verrem* II, 2, 52).
- vanitas, vanus* emptiness, frustration, vanity; empty, vain, profitless [Leere, Vergänglichkeit, leer, vergeblich, erfolglos]. In classical Latin, “emptiness” would be the translation of choice. Biblical examples: *vanitas vanitatum, et omnia vanitas* – vanity of vanities, and all is vanity (Koh 1:1; Douay Version). *Vani autem sunt omnes homines in quibus non subset scientia Dei* – but all men are vain, in whom there is not the knowledge of God (Wisd 13:1, Douay Version); *vanitati enim creatura subjecta est* – created nature has been condemned to frustration (Rom 8:20, Knox; *Tusculum-Vulgata*: Vergänglichkeit). The idea of “frustration” is suggested by Jerome’s occasional translation of Hebrew *hebel* as *frustra* (Koh 6:4).

## Literature:

1907. Johann Philipp Krebs – J.H. Schmalz: *Antibarbarus der lateinischen Sprache*. Siebente Auflage. Zweiter Band. Basel 1907 (776 pp.), pp. 713–714.
1999. Giuseppe Scarpato: *Libro della Sapienza. Testo, traduzione e commento*. Volume 3. Brescia (461 pp.), p. 347.
2006. Jean-Jacques Lavoie: *Habel habalim hakol habel. Histoire de l'interprétation d'une formule célèbre et enjeux culturels*. *Science et Esprit* 58: 219–249. – Page 226: Jerome “rend hbl par vanitas, mot déjà utilisé par la *Vetus Latina* et par Ambroise pour rendre hbl en Qo 1,2 (In *Psalmum xxxix enarratio*; PL 14:1110), et qui signifie ‘mensonge, opinion trompeuse, vanité, frivolité, jactance’. Or, c’est cette signification moralisatrice du mot vanitas que retiendront presque tous les commentateurs latins du Moyen Âge.”
2011. Gérard Fry in *Jérôme: Commentaire de l'Écclésiaste*. Translated by G. Fry. Paris (353), pp. 70–71, note 25: “Le latin uanitas, formé sur uanus, ‘vide, inutile’ signifie littéralement ‘état caractérisé par le vide’. ‘Néant’ pourrait en être une traduction satisfaisante.”
2020. Michèle Fruyt et al. (eds.): *Le vocabulaire intellectuel latin. Analyse linguistique*. Paris (326 pp.), pp. 283–291. – It is surprising that the article on vanitas does not make reference to the Bible.

### III. 3 Jerome's commentary on Ecclesiastes

*Note.* – Written in the year 388, this is the first fully extant Old Testament commentary by Jerome. The work bristles with quotations from ancient authors such as Vergil; some examples follow:

- (1) Jerome: *Commentary on Ecclesiastes* (CCSL 72: 325): *nullum cum victis certamen et aethere cassis* – with vanished folk and bodies void of breath there is no warring; *kein Krieg mit Ermordeten und Menschen ohne Atem*; Vergil: *Aeneid XI*, 104.
- (2) Jerome: *Commentary on Ecclesiastes* (CCSL 72: 312): *... varius et mutabile semper femina* – a shifting, changeful thing was woman ever; *veränderlich immer schwankt ist das Weib*; Vergil: *Aeneid IV*, 569–570.
- (3) Jerome: *Commentary on Ecclesiastes* (PL 23: 1085; CCSL 72: 271): *saepe stylum vertat, iterum quae digna legi sint scripturus* – often you have to turn the stylus [for correction], if you want to write something that people will also read a second time; *oft muss man den Griffel wenden [zur Korrektur], will man etwas schreiben, das man auch ein zweites Mal liest*. This is an allusion to Horace: *Satires I*, 10,80–81.

1845. Hieronymus: *Commentarius in Ecclesiasten*. PL 23 [1845]: 1009–1116. – The pagination of the 1883 edition differs: PL 23 [1883]: 1061–1174.
1959. Hieronymus: *Commentarius in Ecclesiasten*. Edited by Marc Adriaen. CCSL 72: 249–361.
2001. Jérôme: *Commentaire de l'Ecclésiaste*. Traduction, introduction, annotations, guide thématique de Gérard Fry. Paris. 355 pp. – The guide to this commentary's themes is on pp. 319–34. The author also lists the ancient sources quoted or alluded to (pp. 343–344) – notably passages from Vergil and Horace, Jerome's favourite Latin authors.
2004. San Jerónimo: *Cuestiones relativas al Antiguo Testamento*. Translated by Rosa María Herrera García. Biblioteca de Autores Cristianos. Madrid. xxvii, 607 pp. – This volume 4 of the bilingual Spanish edition of Jerome's *Obras completas* includes the "Comentario al Eclesiastés."
2004. Jerónimo: *Comentario al Eclesiastés*. Translated by José Boira Sales. Biblioteca de patristica 64. Madrid. 248 pp.
2012. St. Jerome: *Commentary on Ecclesiastes*. Translated by Richard J. Goodrich and David J.D. Miller. *Ancient Christian Writers* 66. New York. vii, 258 pp.
2014. Elisabeth Birnbaum (transl.): *Der Koheletkommentar des Hieronymus*. Einleitung, revidierter Text, Übersetzung und Kommentierung. Latin text revised by Michael Margoni-Kögler. Berlin. viii, 428 pp. – This is a CSEL volume, unnumbered, extra seriem. Bilingual edition, Latin and German, with a revised CSEL text, and an introduction (pp. 1–45).

#### Secondary literature

1986. Sandro Leanza: *Sulle fonti del commentario all'Ecclésiaste di Girolamo*. *Annali di storia dell'esegesi* 3: 173–199.
1988. Sandro Leanza: *Sul commentario all'Ecclésiaste di Girolamo. Il problema esegetico*. In: Yves-Marie Duval (ed): *Jérôme entre l'occident et l'orient*. Paris (508 pp.), pp. 267–282.
1989. Hans Thurn: *Zum Text des Hieronymus-Kommentars zum Kohelet*. *Biblische Zeitschrift* 33: 234–244.
1994. Rainer Berndt: *Skizze zur Auslegungsgeschichte der Bücher Proverbia und Ecclesiastes in der abendländischen Kirche*. *Sacris erudiri* 34: 5–32.
- 1999–2000. Matthew A. Kraus: *Christians, Jews and Pagans in Dialogue: Saint Jerome on Ecclesiastes 12:1–7*. *Hebrew Union College Annual* 70–71: 183–231. ▲

2014. Ludger Schwienhorst-Schönberger – Elisabeth Birnbaum (ed.): Hieronymus als Exeget und Theologe. Interdisziplinäre Zugänge zum Koheletkommentar des Hieronymus. Leuven. xviii, 331, 7 pp.
2017. Aline Canellis: "Laetare, Israel": relecture de l'histoire d'Israël dans le Commentaire sur l'Ecclésiaste de saint Jérôme. *Recherches de science religieuse* 91: 159–175.
2020. Stuart Weeks: Ecclesiastes 1–5. *International Critical Commentary*. London. lxxiv, 658 pp. – Pages 217–221: Note on the peculiarity of Jerome's commentary on the book of Kohelet (Ecclesiastes) and the translation of the book, with tables on readings of the Hebrew text presupposed by Jerome. On p. 400, Weeks discusses Jerome's commentary on Koh 2:5.

By way of conclusion, let me offer a few rough statistics. The above material on Ecclesiastes comprises forty-three entries consisting of approximately forty bibliographical items and ancient source references. The *Handbook of the Vulgate Bible and Its Reception* will offer a total number of about four thousand bibliographical references. The question of whether the *Handbook* offers a truly complete and exhaustive bibliography is a moot one. As my teacher, the Egyptologist Hellmut Brunner has wisely observed: completeness would be the grave of scholarship.