

“Tu laetitia Israhel” (Jdt 15,10^{Vg})

The reception of ‘Joy’ in the Vulgate’s translation
of the Old Testament

Anna Kraml

PhD student at the Department for Catholic Theology at the University of Innsbruck (Austria);
specialist in biblical pastoral ministry, Diocese of Innsbruck

Anna.kraml@dibk.at  <https://orcid.org/0000-0002-0257-4644>

ABSTRACT • The following essay will examine the motive of ‘joy’ in the Vulgate’s Old Testament with emphasize on the translation of $\eta\mu\psi$ within the Vulgate. The essay prioritizes the passages, where St. Jerome focuses on different aspects of joy or varies in his translations in contrast to the MT or the text of the LXX. The essay will focus on the different meaning of joy that is generated through St. Jerome’s translations and interpretations of the Hebrew and Greek texts. The following essay has a comparative approach.

KEYWORDS • Vulgate, St. Jerome, Joy, *laetare*, *gaudere*, *epulare*, Genesis, Deuteronomy, Judith, Tobit, *tu laetitia Israhel*, Tobit’s dog

ZUSAMMENFASSUNG • Der folgende Aufsatz wird das Motiv der „Freude“ im Alten Testament der Vulgata untersuchen, wobei der Schwerpunkt auf der Übersetzung von $\eta\mu\psi$ innerhalb der Vulgata liegt. Der Aufsatz priorisiert die Passagen, in denen sich der heilige Hieronymus auf verschiedene Aspekte der Freude konzentriert oder in seinen Übersetzungen im Gegensatz zur MT oder dem Text der LXX variiert. Der Aufsatz konzentriert sich auf die unterschiedliche Bedeutung von Freude, die durch die Übersetzungen und Interpretationen des hebräischen und griechischen Textes durch den heiligen Hieronymus erzeugt wird. Der folgende Aufsatz hat einen vergleichenden Ansatz.

SCHLAGWORTE • Jerome, Hl. Hieronymus, Freude, *laetare*, *gaudere*, *epulare*, Genesis, Deuteronomium, Tobit, *tu laetitia Israhel*, Hund von Tobias

1. Joy in the Old Testament

Starting an essay on the topic of emotions, especially on 'joy' within the Old Testament means to clarify different aspects of the emotion first. 'Joy' is always perceived as a positive emotion by the subject that feels joy.¹ Joy is shown and can be recognized throughout different cultural backgrounds.² The emotion is of great social importance, it can be 'contagious' and strengthens social bindings.³ Nevertheless, it can have ambivalent aspects, for instance Schadenfreude. Normally a subject aspires to maximize the feeling of joy.

From a sociological perspective, joy is connected to certain situations, contexts, scenes or scripts.⁴ It can be expressed through the description of these certain scripts. In the Hebrew Bible some situations can be noticed, that go along with the description or perception of joy: for instance, feasts, eating or drinking together, dancing, singing or making music. All these situations are occurring within the nearer surroundings of joy or can describe the emotion without mentioning it explicitly. In the OT joy is mostly shown within a group. Regarding this phenomenon, it must be remarked that rituals within groups or societies require a certain way of dealing with emotions or showing them.⁵ In the biblical context ritualized forms to show joy are singing, dancing or the appeals to rejoice in the book of Deuteronomy (Deut 12:7.12.18; 14:26; 16:11.14-15; 26:11; 27:7).

In the MT, 'joy' can be expressed through different hebrew roots. The most common is שָׂמַח which occurs 269 times within the Old Testament.⁶ It can express joy in multiple contexts and may refer to human's joy as well as God's joy. Aside שָׂמַח a few other roots can be translated as 'joy' as well: שׂוֹשׁ/שׂוֹשִׁי, עָלַץ or דָּדָה for instance. However, as opposed to שָׂמַח the other roots are mainly used in theological or liturgical contexts.

In Latin 'joy' can be expressed with two different roots: gaud* and laet*. They have some slight differences in meaning. Laet* refers to a joy that is shown in public and can therefore be seen. Gaud* refers more to an inner joy that is perceived by the subject but doesn't have to be seen

¹ Mayring, Philipp. „Freude und Glück“, in: Otto, Jürgen/Euler Harald/Mandl, Heinz (Hrsg.). *Emotionspsychologie*. Ein Handbuch, Weinheim 2000, 221-230, hier: 222.

² Mayring, „Freude“, 163.

³ Mayring, „Freude“, 162.

⁴ Vester, Heinz-Günther. *Emotion. Gesellschaft und Kultur. Grundzüge einer soziologischen Theorie der Emotionen*, VS Verlag für Sozialwissenschaften, Opladen 1991, 175.

⁵ Anderson, Gary. *A time to mourn, a time to dance: the expression of grief and joy in Israelite religion*, Pennsylvania State Univ. Press, University Park, Pa, 1991, 3-9.

⁶ Following: Even-Shoshan, Avraham. *A new concordance of the Bible: thesaurus of language of the Bible; Hebrew and Aramaic; roots, words, proper names, phrases, synonyms*, Kiryat Sefer Publ. House, Jerusalem 1989, 1169-1170; also: Ruprecht, Eduard. „Sich freuen“, in: ThWAT, Bd. 2, Kaiser Verlag, München – Zürich 1971, 828-835, hier: 829.

or shown.⁷ It means a more spiritual form of joy, than *laet** does. In the Vulgate's OT St. Jerome translates the Hebrew roots of joy mostly with *laet**, whereas he changes in the New Testament to *gaud**. We can observe a consequent distinction of joy and its interpretation by St. Jerome between OT and NT. Statistics show that he rarely uses *laet** in the NT:⁸

- *laet** has 377 occurrences; 368x in the OT; 9x in the NT.
- *gaud** has 281 occurrences; 162x in the OT; 119x in the NT.

In summary joy is used 530 times in the OT. But in converse conclusion joy appears 128x in the NT which means only 19.5% of the occurrences can be found in the NT. *Laet** is used in approx. 98% of its appearances in the OT; *gaud** in approx. 58%. *Gaud** is used in 93% of the occurrences of joy in the NT. Another calculation shows: *laet** is used approx. 2,3 times more often in the OT than *gaud**.

Differences between the occurrences of joy in the Vulgate's OT and in the MT can be explained by five different phenomena:

1. St. Jerome may in some special cases refer to joy where neither the Hebrew nor the Greek text speak of it.
2. St. Jerome occasionally translates different Hebrew roots with *laet** or *gaud** for instance: בָּיָד : 2 Chr 7,10; בָּרָח :⁹ Dan 6,23^{V9}; בָּרָח : Gen 45:16; Judg 19:9; בָּרָח : Isa 65:14.
3. Some differences can be explained regarding the twofold psalter in the Vulgate: in the psalms iuxta LXX *laet** is used 70x and *gaud** 6x.
4. There are occurrences of joy in the deuterocanonical books, which of course are not counted in the Hebrew statistics.
5. In rare cases St. Jerome translates a Hebrew root, mostly גָּדַל , with neither *laet** nor *gaud**. Examples are *epul**, *delect**, *hilar** or *volupt**.¹⁰

I will focus on four different but interesting aspects: 1. joy in the Vulgates translation of the Genesis; 2. St. Jerome's translation of גָּדַל in the book of Deuteronomy; 3. Judith as Israel's Joy in Jdt 15,10^{V9}; 4. The joy of Tobias' dog in the book of Tobit.

⁷ Giulietti, G./Madera R. „Gioia“, in: Centro di Studi Filosofici di Gallarate (Hrsg.). Enciclopedia Filosofica, Bd. 5, Bompiani, Milano 2006, 4766-4767, hier: 4766.

⁸ To examine the statistics of the latin roots *laet** and *gaud** within the Bible the Concordance of Bonifatius Fischer "Novae concordantiae biblicorum sacrorum: iuxta Vulgatam versionem critice editam" (1976-1988) was used.

⁹ בָּרָח is an Aramaic root within the text of Dan and is equivalent to the Hebrew root בָּיָד .

¹⁰ This phenomenon is also observed by Vanoni, Gottfried. „šāmah“, ThWAT Bd. VII, Kohlhammer, Stuttgart 1993, 808-822, hier: 809. Examples for different translations can be found in Eccles 2:1.10; 5:19; Est 9:22 or 2 Chr 30:55. *Eppulare* appears as translation mainly in Deuteronomy as can be seen in Footnote 14.

2. Joy in the Vulgates translation of the Genesis

In two cases St. Jerome uses a form of *laet** within the Genesis, where the Hebrew text doesn't refer to any kind of joy (Gen 46:30; 47:25). These translations are of certain interest to the research field, because joy itself is a motive rarely used in the Genesis. שמח occurs only one time in the MT in Gen 31:27 and is translated with *gaud**. Within the narrative texts of the OT, especially of the MT, emotions in general are rarely mentioned.¹¹ One possible explanation regarding the exceptional rare use of 'joy' in these texts could be their character as 'trauma literature'.

Gen 46:30 describes the reunion of Joseph and his father Jacob. In the MT joy is not mentioned.

MT: ויאמר ישראל אל־יוסף אמותה הפעם אחרי ראותי את־פניך כי עודך חי'

Translation: And Israel said to Joseph: Now I may die, after I have seen your face, that you are still living.

Vg: Dixitque pater ad Joseph: Jam laetus moriar, quia vidi faciem tuam, et superstitem te relinquo.

Translation: And the father¹² said to Joseph: Now I can die with joy, because I have seen your face and I leave you as survivor.

St. Jerome's translation of the Genesis creates a slight shift in the interpretation of the text. MT doesn't mention any emotion. The emotional state or the joy Jacob may feel in seeing Joseph again is left to the interpretation of the reader. This is not uncommon in Hebrew prose. It is a phenomenon that can be observed not only in the Tora, but also in the other prosaic books of the Hebrew Bible.

St. Jerome addresses the emotional state of Jacob and interprets it as a joyful one. This translation may not change the meaning of the text completely, but it creates a shift in meaning and interprets the original text. Gen 46:30 shows how translations are partly interpretations as well. A phenomenon St. Jerome is aware of and thematizes on different occasions. In case of Gen 46:30 it may be a deliberate decision to clarify the text with emphasis on the emotional state of Jacob.

The second addition of joy in the book of Genesis appears in Gen 47:25. Gen 47:25 marks the decision of the people of Egypt to serve the Pharaoh under the conditions Joseph suggested.

MT: ויאמרו החיתנו נמצא־חן בעיני אדני והיינו עבדים לפרעה

Translation: And they said: you have saved our lives, we have found favour in the eyes of our lord and we will be servants to the Pharaoh.

Vg: Qui responderunt: Salus nostra in manu tua est: respiciat nos tantum dominus noster, et laeti serviemus regi.

Translation: And they answered: Our salvation is in your hand; may our lord only consider us, and we will serve the king with joy.

¹¹ Barton, John. *Die Geschichte der Bibel. Von den Ursprüngen bis in die Gegenwart*, Klett-Cotta, London 2019, 60.

¹² The switch between 'Israel' in the MT to 'pater'/'father' in the Vulgate must be noted as well, although it is not the subject of discussion.

As in Gen 46:30 the translation of St. Jerome creates a slight shift in the meaning of the text. The Hebrew text doesn't mention any form of joy. The addition of joy generates a new meaning. Not only will the people serve the Pharaoh, but they will do it with joy.

In case of the book of Genesis a slight exaggeration of the motive of joy can be detected. St. Jerome tends to make emotions obvious, even though Hebrew literature wouldn't address them.

3. St Jerome's translation of שמח in the book of Deuteronomy

Within the book of Deuteronomy שמח appears 12 times, except for Deut 24:5 always linked to a feast or celebration. In 50% of the occurrences St. Jerome translates the Hebrew root שמח with 'epulare' which means 'to feast' or 'to dine'.¹³ In case of the occurrences in Deuteronomy the shift of meaning in the translation is obvious and of a certain interest because with it comes a certain interpretation of joy within Deuteronomy.

In Deuteronomy joy is used in a very specific context which is unique in the Bible. Deuteronomy formulates appeals to show joy in certain situations. In these specific appeals the MT always uses שמח. Such appeals appear in the MT in Deut 12:7, 12:18; 14:26; 16:11, 14-15; 26:11; 27:7, always in syntagmatic relation to a feast, a community and a specific place, Jhwh has chosen, and most of these appeals are linked to eating at that place.

Deut 12:7, 12, 18

v7: MT: ואלכֶם־שֶׁם לפני יהוה אלהיכם ושמחתם בכל משלח ידכם אתם ובתיכם אשר
ברכך יהוה אלהיך

Translation: And you shall eat there and be joyful for everything your hands done, you and your house, that Jhwh, your God, has blessed.

Vg: Et comedetis ibi in conspectu Domini Dei vestri ac laetabimini in cunctis, ad quae miseritis manum vos et domus vestrae, in quibus benedixerit vobis Dominus Deus vester.

Translation: And you shall eat there in the sight of the Lord, your God: and you will be joyful for everything, that your hands have done, you and your house, wherein the Lord, your God, has blessed you.

v12: MT: ושמחתם לפני יהוה אלהיכם אתם ובניכם ובנותיכם ועבדיכם ואמהתיכם והלוי
אשר בשעריכם כי אין לו חלק ונחלה אתכם

Translation: And you shall be joyful in the face of Jhwh, your God, you and your sons and your daughters and your male servants and your female servants, and the Levite, who lives within your gates, for he has nor part nor inheritance with you.

¹³ This phenomenon occurs only in rare cases outside of Deuteronomy, e.g. in Jdg 16:23; Eccl 10:19.

Vg: Ibi *epulabimini* coram Domino Deo vestro vos filii ac filiae vestrae famuli et famulae atque Levites qui in vestris urbibus commorantur neque enim habet aliam partem et possessionem inter vos.

Translation: There *you shall feast* before the Lord your God, you and your sons and daughters, male and female servants and also the Levite who is staying in your Cities because he has no other part and possession among you.

v18: MT: כי אם־לפני יהוה אלהיך תאכלנו במקום אשר יבחר יהוה אלהיך בו אתה ובנך
ובתך ועבדך ואמתך והלוי אשר בשעריך ושמחת לפני יהוה אלהיך בכל משלח ירך

Translation: And there in the face of Jhwh your God you shall eat in the place, Jhwh your God has selected there, you and your son and your daughter, and your male servant, and your female servant, and the Levite who lives within your gates, and you shall be joyful in the face of Jhwh your God for everything your hands have done.

Vg: Sed coram Dominio Deo tuo comedes ea in loco quem elegerit Dominus Deus tuus tu et filius tuus ac filia servus et famula atque Levites qui manet in urbibus tuis et laetaberis et reficieris coram Domino Deo tuo in cunctis ad quae extenderis manum tuam.

Translation: And before the Lord, your God, you shall eat in the place the Lord your God selected, you and your son and daughter, the male servant and the female servant, as well as the Levite who is staying in your towns and you shall be joyful and you shall be refreshed before the Lord your God for everything that comes from your hands.

Deut 14:26

MT: ונתתה הכסף בכל אשר־תאוו נפשך בבקר ובצאן וביין ובשכר ובגכל אשר תשאלך
נפשך ואכלת שם לפני יהוה אלהיך ושמחת אתה וביתך

Translation: And you shall give your silver for all your soul wishes for cattle or sheep or wine or other fermented drink or for whatever your soul demands. And you shall eat there in the face of Jhwh your God and be joyful, you and your house.

Vg: Et emes ex eadem pecunia quicquid tibi placuerit sive ex armentis sive ex ovibus vinum quoque et siceram et omne quod desiderat anima tua et comedes coram Domino Deo tuo et *epulaberis* tu et domus tua.

Translation: And you shall buy with the same money whatever pleases you, either of your herds or your sheep, wine also and strong drink and all that your soul desires and you shall eat before the Lord your God and *you shall feast*, you and your house.

Deut 16:11.14-15

v11: MT: ושמחת לפני יהוה אלהיך אתה ובנך ובתך ועבדך ואמתך והלוי אשר בשעריך
והגר והיתום והאלמנה אשר בקרבך במקום אשר יבחר יהוה אלהיך לשכן שמו שם

Translation: And you shall be joyful in the face of Jhwh your God you and your son and your daughter and your male servant and your female servant and the Levite who lives in your gates, and the Guest and the orphan and the widow in your middle, in the place Jhwh your God has chosen to let his name stay there.

Vg: Et *epulaberis* coram Domino Deo tuo tu et filius tuus et filia tua et servus tuus et ancilla et Levites qui est intra portas tuas et advena ac pupillus et vidua qui morantur vobiscum in loco quem elegerit Dominus Deus tuus ut habitet nomen eius ibi.

Translation: And *you shall feast* before the Lord your God you and your son and your daughter and your male servant and maid and the Levite who is in your doors and the stranger and orphan and widow who are staying with you, in the place which the Lord your God shall chose that his name will stay there.

V14-15: MT: ושמחת בחגך ואמתל והלוי והגר והיתום והאלמנה אשר בשעריך
 שבעת ימים תחג ליהוה אלהיך במקום אשר־יבחר יהוה כי יברכך יהוה אלהיך בכל
 תבואתך ובכל מעשה ידיך והיית אך שמח

Translation: And you shall be joyful at your festival, you and your son and your daughter and your male servant and your female servant and the Levite and the guest and the orphan and the widow, who are in your gates. Seven days you shall celebrate for Jhwh your God in the place, which Jhwh has chosen and Jhwh your God shall bless you and all your harvests and all your hands did and you shall be joyfully.

Vg: Et *epulaberis* in festivitate tua tu et filius tuus et filia et servus tuus et ancilla Levites quoque et advena et pupillus ac vidua qui intra portas tuas sunt septem diebus Domino Deo tuo festa celebrabis in loco quem elegerit Dominus benedicetque tibi Dominus Deus tuus in cunctis frugibus tuis et in omni opera manuum tuarum erisque in laetitia.

Translation: And *you shall feast* at your festivals, you and your son and daughter and your male servant and maid and also the Levite and the stranger and the orphan and the widow who are within your doors. Seven days you shall celebrate feasts for the Lord, your God, in the place the Lord will chose and the Lord, your God, shall bless you in all your fruits and in all the work your hands have done and you shall be in joy.

Deut 26:11

MT: ושמחת בכל־הטוב אשר נתן־לך יהוה אלהיך ולביתך אתה והלוי והגר אשר בקרבך

Translation: And you shall be joyful about all the good Jhwh, your God, did for you and your house, you and the Levite and the Stranger who is in your middle.

Vg: Et *epulaberis* in omnibus bonis quae Dominus Deus tuus dederit tibi et domui tuae tu et Levites et advena qui tecum est.

Translation: And *you shall feast* on all the good things the Lord, your God, did for you and your house and the Levite and the Stranger with you.

Deut 27:7

MT: וזבחת שלמים ואכלת שם ושמחת לפני יהוה אלהיך

Translation: And you shall offer peace offerings and eat there and be joyful in the face of Jhwh, your God.

Vg: Et immolabis hostias pacificas comedesque ibi et *epulaberis* coram Domino Deo tuo.

Translation: And you shall sacrifice offerings of peace and eat there and *feast* in front of the Lord, your God.

The reason for this slight change in meaning through St. Jerome's translation cannot be found in the LXX. The LXX translates the Hebrew passages consequently by using a form of εὐφραίνω. It is to be noted, that St. Jerome translates the Hebrew שמח mostly with 'epulare', when the root אכל is not mentioned in the same verse as שמח (Deut 12:12; 16:11.14; 26:11; 27:7) the exception

is found in Deut 14:26. It seems that St. Jerome aspires to underline the character of the celebration as 'feast'. The translation of St. Jerome with 'epulare' links the appeals to rejoice closer to a feast. With this slight change in meaning comes a more liturgical approach and understanding of Deut 12:12; 14:26; 16:11.14; 26:11; 27:7.¹⁴ The people of Israel should feast and celebrate in front of Jhwh. But joy is not only linked to the presence of God at his chosen place. The reason for Israel's joy lies in successful harvest and the fertility of the soil, which Jhwh is responsible for.¹⁵

The example of Deuteronomy shows how a certain translation can cause a change in meaning and makes obvious how St. Jerome interprets in some cases the image of joy in the Hebrew Bible.

4. The dog in Tobit and its joy

Animal emotions are rarely addressed within the Bible. In the MT the only joyful animal is the horse in Job 39:21. In rare cases animals can express their emotions through laughter, mainly in the book of Job. In the other biblical books, the subject of animal emotions is nearly never discussed. A remarkable exception can be detected in the Vulgate's translation of the book of Tobit. St. Jerome addresses a separate Aramaic source he used for the translation of the book of Tobit. This Aramaic source is discussed within exegetical research. Nevertheless, Vulgate's Tobit shows some extraordinary features, differentiating the Latin text from the different Greek Vorlagen (V and BA) or the Hebrew fragments.

Tob 11,9 directs the interest of the reader towards the dog that accompanied Tobias and Rafael on their journey. He returns to Ninive and is described as follows:

Vg: "Tunc praecurrit canis sui simul fuerat in via et quasi nuntius adveniens blandimento suae caudae gaudebat."

Translation: "Then the dog, which was with them on the way, ran forward and coming as if it had brought the news, showed its joy wagging its tail."

In this case St. Jerome's translation shows a different aspect of animal joy within the bible. Animal emotions are rarely mentioned within the Hebrew Text of the OT. In Tob 11,9 an aspect of joy is presented that shows a great understanding of animals and their communication. The dog,

¹⁴ Braulik describes a more liturgical approach on the motive of joy in the NT following the 'festive joy' in Deuteronomy (in German described by Braulik as 'Festfreude'). Braulik, Georg. „Die Freude des Festes. Das Kultverständnis des Deuteronomium – die älteste biblische Festtheorie“, in: Theologisches Jahrbuch 1983, St. Benno-Verlag, Leipzig 1983, 13-54, hier: 54. The translation of נִחַח with epulare in the Vulgate is not discussed by Braulik in this article.

¹⁵ Braulik, Fest, 48.

which is also mentioned in the greek text,¹⁶ gets a more emotional shape. The very realistic description of the dog's joy is singular within St. Jerome's translation of the bible.

5. Judith –Israel's joy

Another notable occurrence of 'laetitia' appears in the book of Judith, in the context of the celebration of Israel's victory through Joakim and the priests (Jdt 15:10-11) after her victory over Holofernes.

Vg: "Tu gloria Hierusalem tu laetitia Israhel tu honorificentia populi nostri quia fecisti viriliter et confortatum est cor tuum eo quod castitatem amaveris et post virum tuum elterum non scieris ideo et manus Domini confortavit te et ideo eris benedicta in aeternum".

Translation: "You are the glory of Jerusalem, you, the joy of Israel and you, the pride of our people, because you have done courageously and strengthened is your heart, because you loved chastity and after your man you didn't know another one and the hand of God strengthened you and therefore you shall be blessed forever."

It has to be noted, that in the Septuagint's version of the book of Judith joy is not mentioned.

LXX: Σὺ ὕψωμα Ἱερουσαλημ, σὺ γαυρίαμα μέγα τοῦ Ἰσραηλ, σὺ καύχημα μέγα τοῦ γένους ἡμῶν.

Translation: "You are the height of Jeursalem, you are the great pride of Israel, you are the great boast of our kin."

St. Jerome translates the Greek γαυρίαμα as 'laetitia' and creates a singular attribution of a women in the Bible. The personification of Judith with Israel's joy has no equivalent in the Hebrew or Greek texts of the Bible. Nevertheless, the phrase "tu gloria Hierusalem tu laetita Israhel tu honorificentia populi nostri" can also be found in the Latin version of the song "tota pulchra es Maria" which is in its known version handed down since the late Middle Ages.¹⁷

The personification of a woman with joy is singular – there is no other occurrence of a personification of a human being with joy throughout the Bible. This makes Jdt 15:10^{Vg} remarkable and unique. With his translation St. Jerome creates a shift in meaning. The Greek γαυρίαμα primarily means 'pride' or even 'arrogance'. In some cases, γαυρίαμα may refer to exultations. The specific translation of Jdt 15:10^{Vg} may have its origin in this possible meaning of γαυρίαμα. Nevertheless St. Jerome normally makes a clear distinction between joy and exultations. Another possibility is that St. Jerome tried to simplify the text by translating with 'laetitia' or to avoid a doubled expression of pride, like in the LXX. Which leads to a third option, that St. Jerome chose a translation

¹⁶ As Miller states, dogs are rarely spoken of in the Bible. The only positive view of dogs is detected by Miller in the book of Tobit. Nevertheless, Miller doesn't address the motive of the joyful dog in the Vulgate's translation of the Greek text. Miller, Geoffrey David. „Attitudes towards dogs in ancient Israel: a reassessment“, JSOT 32/4, Sage, Los Angeles – London – New Delhi - Singapore 2008, 487-500, hier: 498-500.

¹⁷ The text of the song „Tota pulchra es Maria“ combines elements from the Song of Songs (Cant 4:7), the Gospel of Matthew and the Book of Judith: "Tota pulchra es, Maria/et macula originalis/non est in te./Vestimentum tuum candidum quasi nix,/et facies tua sicut sol./Tota pulchra es, Maria,/et macula originalis/non est in te./Tu gloria Hierusalem,/tu laetitia Israhel,/tu honorificentia populi nostri./Tota pulchra es, Maria."

with 'laetitia' to make a clear distinction between γαυρίαμα and καύχημα. Nevertheless, the personification of Judith as Israel's joy shows from exegetical perspective the importance of Judith or more abstract, of a woman, within the biblical tradition and is singular.

6. Aspects of joy in the Vulgate's translation of the OT

St. Jerome's translation and usage of joy in the OT presents a few remarkable differences to the MT and the LXX.

The translation of ΠΝΨ with 'epulare' shows a deliberate change of meaning in the process of translation. This phenomenon occurs mainly in the book of Deuteronomy but can sometimes be detected in other books as well, e.g. the book of Ecclesiastes. Especially in the case of Deuteronomy the translation of ΠΝΨ with 'epulare' indicates a shift from 'joy' itself to feasting or celebrating. Thus, it can be said that St. Jerome intentionally creates a new character of Israel's joy by emphasizing a more liturgical approach in his translation.

The amendments of the biblical text through St. Jerome, as can be seen regarding to joy in Gen 46:30; 47:25; Jud 15:10^{V9}; Tob 11:9^{V9}, show awareness for the emotional life of beings. Especially in the case of Gen 46:30 and 47:25, where there is no hint on any emotion in the Hebrew text. Hebrew prosaic texts rarely address emotions directly, which may be a sign for their character as 'trauma literature'.

The case of Judith as Israel's joy seems to be the most complex alternation St. Jerome applies. As described it could either be a translation of a very specific meaning of the Greek γαυρίαμα, a simplification to achieve an easier understanding of the text or a clear distinction between the Greek γαυρίαμα and καύχημα. Nevertheless St. Jerome created a unique description of a woman within the biblical tradition. His translation had influence on the perception of Mary, the mother of Christ, within the catholic tradition.