

VULGATE IN USE: INTERTEXTUAL REFERENCES

CELLAR OR BEDROOM? OBSERVATIONS ON SONG 1,3VULG (1,4)¹

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ABSTRACT Bernard of Clairvaux explains in his 23rd sermon on the Song of Songs why the king leads his bride into different rooms. Starting point is Song 1,3_{vulg} (1,4), where she boasts that the king has led her into the pantry. Readers may now wonder: Was it really the pantry and not the bedroom? While the Hebrew word רֶזֶרֶת generally refers to a room within a house, Jerome chose in his translation into Latin the word *cellarium*, which tends to point to a basement. In this paper, various approaches are discussed, which explain why Jerome could have come to this rather strange translation, especially as even the Vetus Latina uses the expected *cubiculum*.


KEYWORDS Vulgate, Bernard of Clairvaux, Song of Songs, Hebrew: רֶזֶרֶת , *cubiculum*, *cellarium*

ZUSAMMENFASSUNG Bernhard von Clairvaux führt in seiner 23. Predigt zum Hohelied aus, wieso der König seine Braut in unterschiedliche Räume führt. Ausgangspunkt ist Hld 1,3_{vulg} (1,4), wo sie sich rühmt, dass der König sie in die Vorratskammer geführt habe. Leser und Leserin mögen sich jetzt wundern: War es wirklich die Vorratskammer und nicht das Schlafgemach? Während das hebräische Wort רֶזֶרֶת ganz allgemein einen Raum innerhalb eines Hauses bezeichnet, wählte Hieronymus hier in seiner Übersetzung das tendenziell auf einen Keller hinweisende *cellarium* als lateinische Übersetzung. In diesem Beitrag werden verschiedene Lösungsansätze diskutiert, die erläutern wieso Hieronymus auf diese eher befremdliche Übersetzung gekommen sein könnte, zumal sogar die Vetus Latina das zu erwartende *cubiculum* verwendet.

SCHLAGWORTE Vulgata, Bernhard von Clairvaux, Hohelied, hebräisch: רֶזֶרֶת , *cubiculum*, *cellarium*

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Bernard of Clairvaux' Sermon 23 on the Song of Songs

In his 23rd sermon on the Song of Songs Bernard treats the verse of Song 1:3_{vulg.}

He quotes various Latin translations of the sentence **הַבַּיְאָנִי הַמֶּלֶךְ הֵבִיאָנִי** (‘The king has brought me into his chambers’):

introduxit me rex in cellaria sua (SC³ 23,1.8) – ‘The king has brought me into his storeroom or cellar’

introduxit me rex in cubiculum suum (SC 23,2.16) – ‘The king has brought me into his bedroom’

Where did he get these two different versions from? The commonly used Bible in the days of Bernard was the Vulgate of Jerome. It is not so easy to detect which version of the Vulgate was the one Bernard used. By comparing the quotations of Bernard with the Vulgate, it seems that he had a version of the Vulgate from the line of Alcuin’s handwriting.

However, it is reasonable to assume that Bernard quoted mostly by heart and not directly from the written sources. Thus the biblical quotations often differ from the Vulgate. At the same time, many citations of the *Vetus Latina* are found in Bernard’s texts, especially when he quotes the church fathers. Research indicates that *cellarium* (‘cellar’ or ‘storeroom’) is used in the *Vulgata*, *cubiculum* (‘bedroom’) in the *Vetus Latina*.⁴

What is the meaning of the word **חַבְרֵי** out of the original Hebrew text? Furthermore why does Jerome translate differently from the *Vetus Latina*? Which translation is closer to the Hebrew original?

3. All quotations marked with SC are from Bernard of Clairvaux, *Sermones super Cantica Cantorum* (SC), ed. Winkler, Gerhard, *Sämtliche Werke Lateinisch/Deutsch*, Vol. V, Tyrolia, Innsbruck, 1994.

4. See Bauer, Johann Baptist, *Bernhards Bibeltext*, in: Winkler, Gerhard, *Sämtliche Werke Lateinisch/Deutsch*, Vol. V, Tyrolia, Innsbruck, 1994, pp. 48–50.

The meaning of חֲדָר

First a look at the Hebrew word חֲדָר. The BDB lexicon provides the following entry:

חֲדָר n.m. **chamber, room** — *room, chamber*, usually private, as bedroom; of kings (of Egypt); specif.: ח' מְשֻׁכָּב *bed-chamber*; in other combinations: ח' הַמְקַרְהוּ = *cool chamber*; ח' הַפְּנִימִים *inner chamber*; ח' הַמְשֻׁכָּבִים *his chambers of imagery*; ח' בְּחַוּ *a chamber within a chamber*, i.e. an innermost chamber; pl. = *store-rooms*; so ח' הַמְטוֹת *rooms where beds were stored*; ח' הַמְּנַחֵם *chambers of south* (where constellations are treasured up).⁵

Therefore the word has a very broad meaning. It can refer to any kind of room inside a house. To locate the exact room, one must interpret the text with one's own ideas and perceptions. Maybe it is even possible to guess from the context.

חֲדָר in the Vulgate

The meaning of cellarium

As shown earlier in Song 1:3_{vulg} Jerome translates חֲדָר with *cellarium*. According to the Thesaurus Linguae Latinae, *cellarium* has the meaning of a chamber (*cella*) that either represents an inner chamber or room (conclave) of a house, or as a second meaning is a storeroom or pantry. Used as a metonym it can even stand for what is stored in the chamber.⁶ This is certainly not intended in the context of Song 1:3_{vulg}.

So far it seems that Jerome translates the word חֲדָר well and even leaves the meaning open in Latin. But is he really doing that? For this, we need to take a

5. Brown, F. / Driver S. R. / Briggs C. A., *BDB Abridged: A Hebrew and English Lexicon of the Old Testament: Based on a Hebrew and English Lexicon of the Old Testament*, Clarendon Press, Oxford, 1907, digitized and abridged as a part of the Princeton Theological Seminary Hebrew Lexicon Project under the direction of Dr. J. M. Roberts, electronic text corrected, formatted, and hypertexted by OakTree Software, Inc, this electronic adaptation 2001 OakTree Software, Inc. Version 3.6.

6. See TLL III, 762, 63 – 763, 73.

closer look at the entire Vulgate. Where else does רָבִיב appear in the Old Testament, and how does Jerome translate that word in these passages?

Occurrence of רָבִיב and the translation in different places

It stands out that Jerome uses the Latin word *cubiculum* in 22 of 38 passages for רָבִיב . *Cubiculum* refers clearly to the bedroom. Seven times he translates רָבִיב with the very general word *intus/interior*, twice with *secretus*, which means something separate, concealed, four times with *conclave*, which is again a bit more general than *cellarium*, but refers clearly to a room and not to a pantry and once with *triclinium*, which denotes a dining room.

Only twice Jerome translates רָבִיב with *cellarium*: in our Verse in Song 1:3 and in Proverbs 24:4:

in doctrina replebuntur cellaria universa substantia pretiosa et pulcherrima ('By instruction the storerooms shall be filled with all precious and most beautiful wealth'.⁷)

It is quite clear from the context that *cellarium* in Proverbs 24:4 is a pantry. Even though *cellarium* can stand for a bedroom, it stands out that Jerome uses it only in two passages and one of them clearly points to a pantry. It can be assumed that he must have had a pantry or storeroom in mind in Song 1:3_{vulg}, too. But where does he get this picture from?

For the time being it is still open whether there are different versions in the different manuscripts and perhaps the original text of Jerome not even appears in the version of Alcuin. However, Weber-Gryson⁸ does not specify a variant in the critical apparatus. As mentioned above, the Vetus Latina translates here רָבִיב with the word *cubiculum*. Jerome does not seem to be influenced by the Latin tradition, but maybe from the Septuagint? As you may have already noticed on our table,⁹ that is not the case, either. The Septuagint uses mostly two words for רָבִיב : ταμειῶν and κοιτών . In Song 1:3_{vulg} it translates classically with the most commonly used word ταμειῶν .

7. Douay-Rheims Bible translated from the Latin Vulgate, Douay Old Testament, 1610, Electronic text prepared by Dr. Rex Koivisto, 2003 OakTree Software, Inc. Version 1.6 .

8. See Weber, Robert / Gryson, Roger (eds), *Biblia Sacra iuxta Vulgatam Versionem, editionem quintam emendatam retractatam*, Deutsche Bibelgesellschaft, Stuttgart, 2007.

9. See below, *Appendix*, pp. 54–58.

Why does Jerome translate with cellarium?

After it has become clear that the translation of רָדָרָה with *cellarium* is very obstinate, the question arises why Jerome has chosen this translation. In his letters, Jerome himself gives many hints about what his considerations were in his translation of the Vulgate. However there are no hints about our verse, at least I have not found any.

Intertextual connection to Proverbs 24:4?

In Proverbs 24:4 is the only time that Jerome translates רָדָרָה again with *cellarium*. Did he discover a connection between these two verses? However, the context of these passages does not allow such an assumption.

The context of the Song of Songs?

רָדָרָה is used again in Song 3:4: My mother's chamber. There, Jerome translates with *cubiculum*. But this knowledge brings no answer to the question of the translation in Song 1:3, either. It only makes us wonder further. If the mother's room is a *cubiculum*, then why is that not the case for the King's room?

In Song 2:4 there is a house of wine into which the beloved has led the woman. Jerome translates this house with *cella vinaria*, 'wine cellar'. *Cella* is very close to *cellarium*. Could it be that he associates the King's bedroom in Song 1:3_{vulg} with this wine house?

Other verses where Jerome uses the word cellarium

We appear to be on the right track if we look at the passages in which Jerome uses the Word *cellarium*.

In 1 Chronicles 28:11 he uses *cellarium* for the word בַּיִת ('house'). In Deuteronomy 28:8 the Hebrew word אֶסְרָה itself means clearly 'pantry', and in Jr 38:11 the translation with *cellarium* is obvious, while the Hebrew word תַּהֲרִיחַ refers definitely to something in a lower place.

All in all, *one* source supports the suggestion that Jerome had thought of a wine house when he translated רָדָרָה with *cellarium* in Song 1:3_{vulg}. This is certainly not a clear result.

דָּדִים in Song 1:3_{vulg}

In the same verse, Song 1:3_{vulg}, there is another translation in the Vulgate differing from the Hebrew text: *נְזַכְרֶיהָ דָּדִים מְיִין* ('we want to praise your loves like wine'). The Vulgate and the Septuagint say something very different. Instead of loves, both take the word 'breasts'. Where did they get this translation from?

The root of דָּדִים is very common in the Song of Songs (36 times), according to research in Accordance. The Beloved is called 26 times דָּדִים ('my lover'). In addition, there are 5 uses of דָּד in the singular with other suffixes, further the plural דָּדִים of the same word is used 5 times, too, and there, as already mentioned, is interpreted as a word for amours, caresses – probably in reference to the beloved. But is דָּד and דָּד the same word?

In Gesenius¹⁰ (also in BDB) there are two uses for דָּד: the second mentions דָּד as a noun for דָּד, but the first use means 'breast', 'nipple'. Gesenius refers here to Ezekiel 23:3.8.21 and Proverbs 5:19.

Sister Edeme Kingsmill points out that even the Targum of the Song 1:13, which refers to Song 1:2 where דָּדִים occurs the first time, reads in the un-pointed, premasoretic text as 'breasts' instead of 'loves', too. Out of that arose a discussion, whether they are male or female breasts, which is not clear from the un-pointed text, either. Qumran seems to prefer the reading as 'breasts', too. They, meaning Qumran, do not use the vowel letter ו like normally for the correct reading of a word. If in this time דָּד was read as 'loves', they would have added this vowel letter to avoid the reading 'breasts'.¹¹

These facts suggest that the Masorets, so Kingsmill, interpreted this word incorrectly and changed the letters דָּדִים to the word *dôddim* instead of *daddim*. This conclusion is supported by the fact that in the bible where *dôd* was meant, the *ô* is marked with the consonant ו as *holem magnum* in the consonant text, thus it is written as דָּו.¹²

What does it have to do with our topic? Maybe it matters whether the caresses or the breasts are praised more than wine. Because caresses point to an erotic character, breasts, on the other hand, often symbolize in the Old Testament nu-

10. Gesenius, Wilhelm / Meyer, Rudolf / Donner, Herbert, *Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*. Springer, Berlin, 182013, p. 242.

11. See Kingsmill SLG, Edmée, *The Song of Songs and the Eros of God: A Study in Biblical Intertextuality*, Oxford University Press, New York, 2009, p. 85–86; see p. 80–81 too.

12. See Kingsmill, *Song*, 85.

trition or feeding.¹³ Anyone who interprets the word as caresses, will think of a bedroom as the place of action, but if it is interpreted, as in Jerome's Vulgate, breasts and associated with nutrition, of course, the matching room is the pantry.

The result of studying the Vulgate in these two examples

It was coming out that both examples show that it is worthwhile to look at the translation and interpretation of a text not only into the Septuagint but also into the Vulgate. First it was shown how the Vulgate of Jerome already interprets the text in its translation and seems that Jerome has a clear picture in mind. He does not always rely on tradition. Finally, the Vetus Latina uses the expected word *cubiculum* in this verse.

Second, Jerome's interpretation, however, has far-reaching consequences, because in the Middle Ages his text was largely the basis of every Biblical exegesis. Thus it happened that Bernard of Clairvaux dedicated a whole sermon on the question of why the king leads the bride into the pantry, which would not have been possible if Bernard had the Masoretic Hebrew text in front of him. In order to understand the tradition of a text, the study of the Vulgate is essential.

Further it was shown that a look into the Vulgate can bring forward the Pre-masoretic understanding of the text. Although this can already be seen through the Septuagint, one can never be sure if there this can be ascribed to a freer translation, or if this interpretation really represents a Premasoretical version. In addition to other means to clarify this question, it is enlightening to take a look in the Vulgate of Jerome.

13. See Gen. 49:25; Ps. 22:10; Job 3:12; 24:9; Hos. 9:14; Joel 2:16; Is. 29:8; 66:11; Lam. 4:3: An infant is nourished on the mother's breast. As well Kingsmill, *Song*, 80: „The Targumist understands the breasts to symbolize the two tablets of stone of the Torah is the means by which the people are to be nourished.“

Appendix: חֲדָר in Song 1,4 (1,3_{vulg}): Cellar or bedroom?

The Word חֲדָר translated in the Vulgate and the LXX

Verse	BHS	Vulgate	LXX
Genesis 43:30	וַיִּמְהַר יוֹסֵף כִּי-נִכְמְרוּ רַחֲמָיו אֶל-אֶחָיו וַיִּבְקֹשׁ לִבְכוֹת וַיֵּבֵא הַחֲדָרָה וַיִּבְדֵּךְ שָׁמָּה:	cubiculum	ταμειδον
Exodus 7:28	וְשַׂרְץ הַיָּאֵר צִפְרֻדְעִים וְעָלוּ וַבָּאוּ בְּבֵיתָהּ וּבַחֲדָר מִשְׁפָּכָה וְעַל-מִטָּתָהּ וּבְבֵית עֲבָדֶיהָ וּבְעַמֻּדָהּ וּבַתְּנוּרָהּ וּבְמִשְׁאָרוֹתֶיהָ:	cubiculum	ταμειδον
Deut. 32:25	מִחוּץ תִּשְׁפְּלֵ-חֶרֶב וּמִחֲדָרִים אֵימָה גַם-בְּחוּר גַּם-בְּתוּלָה יוֹגֵק עַם-אִישׁ שִׁיבָה:	intus	ταμειδον
Judges 3:24	וְהוּא יֵצֵא וַעֲבָדָיו בָּאוּ וַיִּרְאוּ וְהִגִּיה דַּלְתוֹת הָעֲלִיָּה נִעְלוֹת וַיִּאֱמְרוּ אַךְ מִסִּיף הוּא אֶת-רִגְלָיו בַּחֲדָר הַמְּקַרָּה:	cubiculum	κοιτών
Judges 15:1	וַיְהִי מִיָּמַיִם בֵּימֵי קִצִּיר-חֹטִיִּם וַיִּפְקֹד שְׁמִשׁוֹן אֶת-אִשְׁתּוֹ בְּגִדֵי עִזִּים וַיֵּאמֶר אֶבְיָאָה אֶל-אִשְׁתִּי הַחֲדָרָה וְלֹא-נִתְּנָה אֲבִיָּה לְבוֹא:	cubiculum	κοιτών
Judges 16:9	וְהָאֲרָב יָשָׁב לָהּ בַּחֲדָר וּתְאֵמָר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שְׁמִשׁוֹן וַיִּנְתַּל אֶת-הַיְתָרִים כַּאֲשֶׁר יִנְתַּק פְּתִיל-הַנְּעֻרָת בְּהִרְיָתוֹ אֲשׁ וְלֹא נִזְדַּע כְּחוֹ:	cubiculum	ταμειδον
Judges 16:12	וַתִּקַּח דָּלִילָה עֲבֹתִים חֲדָשִׁים וַתֹּאסְרֵהוּ בָהֶם וּתְאֵמָר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שְׁמִשׁוֹן וְהָאֲרָב יָשָׁב בַּחֲדָר וַיִּנְתַּקֵּם מֵעַל זַרְעֻתּוֹ כְּחוֹט:	cubiculum	ταμειδον
2 Samuel 4:7	וַיָּבֹאוּ הַבָּיִת וְהוּא-שָׁכַב עַל-מִטָּתוֹ בַּחֲדָר מִשְׁכָּבוֹ וַיִּכְּאוּ וַיִּמְתְּהוּ וַיִּסְּרוּ אֶת-רֹאשׁוֹ וַיִּקְחוּ אֶת-רֹאשׁוֹ וַיִּלְכּוּ גֵרָד הָעֶרְבָה פְּלִי-הַגְּלִילָה:	conclave	κοιτών
2 Samuel 13:10	וַיֵּאמֶר אֲמִנּוֹן אֶל-תַּמָּר הַבְּיָאִי הַבְּרִיָּה הַחֲדָר וְאַבְרָהָ מִיָּדָה וַתִּקַּח תַּמָּר אֶת-הַלְּבָבוֹת אֲשֶׁר עָשְׂתָה וַתִּבְּאָ לְאֲמִנּוֹן אִשְׁתִּיהַּ הַחֲדָרָה:	conclave conclave	ταμειδον κοιτών
1 Kings 1:15	וַתִּבְּא בַת-שֹׁבַע אֶל-הַמֶּלֶךְ הַחֲדָרָה וְהַמֶּלֶךְ גָּזַן מֵאֵד וְאַבְיָשָׁג הַשְּׁוֹנֵמִית מִשְׁרַת אֶת-הַמֶּלֶךְ:	cubiculum	ταμειδον

1 Kings 20:30	וַיִּנְסוּ הַנוֹתְרִים אֶפְקֵהוּ אֶל־הַעֵיר וְתַפְּלוּ הַחוּמָה עָלֶי- עֶשְׂרִים וְשִׁבְעָה אֲלֵף אִישׁ הַנוֹתְרִים וּבְיָ-הַדָּד נָס וַיָּבֵא אֶל־ הַעֵיר תְּדָר בְּהַדָּר: 8	<i>cubiculum</i> <i>cubiculum</i>	κοιτών ταμειών
1 Kings 22:25	וַיֹּאמֶר מִי־יְהִי הַנֶּזֶק רָאָה בַּיּוֹם הַהוּא אֲשֶׁר תִּבְּאֵ תְּדָר בְּתְּדָר לְהַחֲבֵה:	<i>cubiculum</i> <i>cubiculum</i>	ταμειών ταμειών
2 Kings 6:12	וַיֹּאמֶר אַתָּה מַעֲבֹדִי לֹא אֶדְנִי הַמֶּלֶךְ כִּי־אֵלִישָׁע הַנָּבִיא אֲשֶׁר בְּיִשְׂרָאֵל נָגִיד לְמֶלֶךְ יִשְׂרָאֵל אֶת־הַדְּבָרִים אֲשֶׁר תִּדְבֹר בְּתֵדָר מִשְׁכָּבְךָ:	<i>conclave</i>	ταμειών
2 Kings 9:2	וּבֹאֲתָ שָׁמָּה וּרְאֵה־שָׁם ?הוּא בְּיַהוּשָׁפָט בְּיַהוּשָׁפָט וּבֹאֲתָ וְהִקְמַתוּ מִתּוֹךְ אֶחָיו וְהִבִּיאֲתָ אֹתוֹ תְּדָר בְּתְּדָר:	<i>interior</i> <i>cubiculum</i>	ταμειών ταμειών
2 Kings 11:2	וַתִּקַּח יְהוֹשָׁבֵעַ בַּת־הַמֶּלֶךְ־יֹרָם אֶחָת אֲחֵיהֶּוּ אֶת־יֹאֲשָׁ בְּיַהוּשָׁפָט וַתִּגְדַּב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמְּמוֹתָתִים אֹתוֹ וְאֶת־מִינְקָתוֹ בְּתְּדָר הַמַּטּוֹת וַיִּסְתְּרוּ אֹתוֹ מִפְּנֵי עַמְלִיָּהוּ וְלֹא הוֹמַת:	<i>triclinium</i>	ταμειών
Isaiah 26:20	לֵךְ עִמִּי בָּא בְּחַדְרֵיךָ וְסַגְר דְּלִתֶיךָ בַּעֲדָה חֲבִי כַמְעַט־רַגְעַ עַד־יַעֲבֹרוּ־זַעַם:	<i>cubiculum</i>	ταμειών
Ezekiel 8:12	וַיֹּאמֶר אֵלַי הַרְּאִיתָ בְּיַהוּשָׁפָט אֲשֶׁר זָקְנִי בֵּית־יִשְׂרָאֵל עֹשִׂים בְּחִשְׁףָ אִישׁ בְּחַדְרֵי מִשְׁכַּבְתּוֹ כִּי אֲמָרִים אֵין יְהוָה רָאָה אֲתָנּוּ עֵזֶב יְהוָה אֶת־הָאָרֶץ:	<i>cubiculum</i>	κοιτών
Joel 2:16	אֲסֹפּוּ־עַם קְדָשׁוֹ קַהֲלֵ קַבְצָיו זְקָנִים אֲסֹפּוּ עוֹלָלִים וַיִּנְקְוּ שָׂדֵים יֵצֵא חֲתוּ מִחֲדָרוֹ וְכִלָּה מִחֲפָתָה:	<i>cubiculum</i>	κοιτών
Psalms 105:30	שָׁרַץ אֲרָצָם צָפַרְדְּעִים בְּחַדְרֵי מַלְכֵיהֶם:	<i>cubiculum</i>	ταμειών
Job 9:9	עֲשֵׂה־עֵשׂ כָּסִיל וְכִמָּה וְסַדְרֵי תַמָּן:	<i>interior</i>	ταμειών
Job 37:9	מִן־הַחֲדָר תִּבְּוֹא סוּפָה וּמִמְזוּרִים קָרָה:	<i>interior</i>	ταμειών
Proverbs 7:27	דְּרָכֵי שָׂאוֹל בֵּיתָה יְרֵדוֹת אֶל־חַדְרֵי־מָוֶת: פ	<i>interior</i>	ταμειών
Proverbs 18:8	דְּבָרֵי גִרְגֹן כְּמַתְלַהֲמִים יְהִים יְרָדוּ חַדְרֵי־בֶטֶן:	<i>interior</i>	—
Proverbs 20:27	גֵּר יְהוָה נִשְׁמַת אֲדָם חֲפֹשׁ פֶּלֶח־חַדְרֵי־בֶטֶן:	<i>secretum</i>	ταμειών

Proverbs 20:30	חֲבֵרוֹת פִּצְעוּ תִמְרִיק בְּרָע וּמְלוֹת חֲדָרֵי־בֶטֶן:	<i>secretus</i>	ταμειῶν
Proverbs 24:4	וּבִדְעַת חֲדָרִים יִמְלְאוּ כָּל־הוֹן יִקָּר וְנָעִים:	<i>cellarium</i>	ταμειῶν
Proverbs 26:22	דְּבָרֵי גִרְגֹן כְּמַתְלֵהִים וְהֵם יִרְדּוּ חֲדָרֵי־בֶטֶן:	<i>interior</i>	ταμειῶν
Song 1:4	מִשְׁכְּנֵי אֲחֵרֶיךָ נִרוּצָה הִבִּיאֲנִי הַמְּלָךְ חֲדָרָיו נִגְלָה וְנִשְׁמְחָה לְךָ נִזְכִּירָה דְלִיךָ מִיָּוֶן מִיִּשְׂרָאֵל אֲהַבּוּךָ: ס	<i>cellarium</i>	ταμειῶν
Song 3:4	כְּמַעֲט שְׁעָבְרָתִי מִהֶם עַד שְׁמִצָּאתִי אֶת שְׂאֵהֶבָה נִפְשִׁי אֶחְזַמְּתִיו וְלֹא אֶרְפְּנוּ עַד־שִׁשְׁהַבִּיאֲתִיו אֶל־בַּיִת אֲמִי וְאֶל־חֲדָר הַחֲרָתִי:	<i>cubiculum</i>	ταμειῶν
Eccles. 10:20	גַּם בְּמַדְעֶךָ מֶלֶךְ אֶל־תִּקְלָל וּבְחֲדָרֵי מִשְׁכְּבְּךָ אֶל־תִּקְלָל עֲשִׂיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת־הַקּוֹל וּבַעַל הַכְּנָפַיִם יִגִּיד דְּבָר:	<i>cubiculum</i>	ταμειῶν
1 Chron. 28:11	וַיִּתֵּן דָּוִד לְשִׁלְמֹה בְנוֹ אֶת־תְּבַנֵּי הָאוֹלָם וְאֶת־כִּתְּוֵי וּגְזֻזָּיו וְעֲלִיתָיו וְחֲדָרָיו הַפְּנִימִים וּבַיִת הַכְּפֹרֶת:	<i>cubiculum</i>	αποθηλῶν
2 Chron. 18:24	וַיֹּאמֶר מִיִּכָּיִהוּ הַנָּזֵר רֹאֵה בְּיוֹם הַהוּא אֲשֶׁר תִּבּוֹא חֲדָר בְּחֲדָר לְהַחֲבֹא:	<i>cubiculum</i> <i>cubiculum</i>	ταμειῶν ταμειῶν
2 Chron. 22:11	וַתִּקַּח יְהוֹשָׁבֶעַת בַּת־הַמֶּלֶךְ אֶת־יֹאכָז בֶּן־אַחֲזַיְהוּ וַתַּגְּדֵב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמּוֹמְתִים וַתַּחַן אֹתוֹ וְאֶת־מִינְקָתוֹ בְּחֲדָר הַמְטוֹת וַתִּסְתֵּירָהוּ יְהוֹשָׁבֶעַת בַּת־הַמֶּלֶךְ יְהוֹרָם אֲשֶׁת יְהוֹיָדָע הַכֹּהֵן כִּי הָיָה הַיָּתֵם אֲחֻזַּת אֲחֻזָּיהוּ מִפְּנֵי עֲמֹלָיהוּ וְלֹא הִמִּיתָהוּ:	<i>cubiculum</i>	ταμειῶν

Cellarium in the Vulgate

Verse	Vulgate / Douay-Rheims Bible (1610)	LXX	BHS
Deut. 28:8	<i>emittet Dominus benedictionem super cellaria tua et super omnia opera manuum tuarum benedicetque tibi in terra quam acceperis</i>	ταμειῶν	אָסָפ
	The Lord will send forth a blessing upon thy storehouses: and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.		

1 Chron. 28:11	<i>dedit autem David Salomoni filio suo descriptionem porticus et templi et cellariorum et cenaculi et cubiculorum in adytis et domus propitiationis</i>	οἶκος	בֵּית
	And David gave to Solomon his son a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house for the mercy seat,		
Proverbs 24:4	<i>in doctrina replebuntur cellaria universa substantia pretiosa et pulcherrima</i>	ταμειῶν	תְּדָר
	By instruction the storerooms shall be filled with all precious and most beautiful wealth.		
Song 1:3	<i>trahe me post te curremus introduxit me rex in cellaria sua exultabimus et laetabimur in te memores uberum tuorum super vinum recti diligunt te</i>	ταμειῶν	תְּדָר
	Draw me: we will run after thee (to the odour of thy ointments). The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.		
Jeremiah 38:11	<i>adsumptis ergo Abdemelech secum viris ingressus est domum regis quae erat sub cellario et tulit inde veteres pannos et antiqua quae conputruerant et remisit ea ad Hieremiam in lacum per funiculos</i>	ὑπόγειος	תַּתְּת
	So Abdemelech taking the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.		
Luke 12:24	<i>considerate corvos quia non seminant neque metunt quibus non est cellarium neque horreum et Deus pascit illos quanto magis vos pluris estis illis</i>	ταμειῶν	
	Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?		

