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LE TRADUZIONI DELLA BIBBIA IN ETÀ MODERNA (SEC. XVI-XVII)
Problemi filologici e questioni storico-critiche

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Seminario LOGOS:

Il libro di Ester nelle versioni inglesi tra XVI e XVII secolo

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Il libro di Ester in Inghilterra tra Cinquecento e Seicento

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Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place.
Translators to the Reader, King James Bible (1611)

Le aggiunte greche [cf. R. Hanhardt (ed.), *Septuaginta: Vetus Testamentum Graecum VIII/3. Esther*, Göttinga, 1983]

- A: sogno di Mardocheo e congiura (1_{1a-r})
- B: decreto del re contro i Giudei (3_{13a-g})
- C: preghiere di Mardocheo (4_{17a-i}) e di Ester (4_{17k-z})²⁶ D: ingresso di Ester davanti al re (5_{1a-f.2a-b})
- E: decreto del re in favore dei Giudei (8_{12a-x})
- F: spiegazione del sogno di Mardocheo (10_{3a-l})

Le principali versioni inglesi (1535-1611)

- Bibbia di Coverdale (1535) → *The Bible: that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn into Englishe*
- Bibbia di Matthew (1537) → *The Byble, which is all the holy Scripture: in whych are contained the Olde and Newe Testament, truly and purely translated into Englysh by Thomas Matthew (set forth with the kinges most gracious lycence)*
- Great Bible (1539) → *The Byble in Englyshe, that is to saye the content of all the holy Scripture, both of the olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of dyverse excellent learned men, expert in the foresayde tonges*
- Bibbia di Ginevra (1560) → *The Bible and Holy Scriptures. Conteyned in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in divers languages*
- Bibbia di Re Giacomo (1611) → *The Holy Bible, Conteyning the Old Testament and the New: Newly Translated out of the Originall tongues, with the former Translations diligently compared and revised, by his Majesties speciall commanement. Appointed to be read in Churches*

1) Martin Lutero, *Tischereden* [Weimarer Ausgabe, *Tischereden* 1, 208]

“Und da er, der Doctor, das ander Buch der Maccabäer corrigirte, sprach er: Ich bin dem Buch und Esther so feind, daß ich wollte, sie wären gar nicht vorhanden; denn sie judenzen zu sehr, und haben viel heidnische Unart.”

2) Miles Coverdale, *The Translator unto the Reader* (1537) [in F.F. Bruce, *The English Bible*, Londra 1970, 60s.]

“These books which be called Apocrypha are not judged among the doctors to be of like reputation with the other scripture, as thou mayest perceive by S. Jerome *in epistola ad Paulinum*. And the chief cause thereof is this: there be many places in them, that seem to be repugnant unto the open and manifest truth in the other books of the Bible. Nevertheless I have not gathered them together to the intent that I would have them despised, or little set by, or that I should think them false, for I am not able to prove it. [...] Truth it is: a man's face cannot be seen so well in a water as in a faire glass: neither can it be shewed so clearly in a water that is still or moved as in a still water [...]”

3) Martin Lutero, *Vorrede auf die Stücke zu Esther und Daniel* (1534) [in H. Bornkamm (ed.), *Luthers Vorreden zur Bibel*, Gottinga 1989, 162s.]

“Hier folgen etliche Stücke, die wir im Propheten Daniel und im Buch Esther nicht haben wollen verdeutschen. Denn wir haben solche Kornblumen (weil sie im hebräischen Daniel und Esther nicht stehen) ausgerauft; und doch, daß sie nicht verdürben, hier in sonderliche Würzgärtlein oder Beete gesetzt, weil dennoch Gutes und sonderlich der Lobgesang Benedicite drinnen funden wird. Aber der Text Susannae, des Bel, Habakuks und Drachens siehet auch schönen geistlichen Gedichten gleich, wie Judith und Tobias; denn die Namen lauten auch dazu. So heißt Susanna eine Rose, das ist, ein schön, fromm Land und Volk, oder armer Haufe unter den Dornen. Daniel heißt ein Richter, und so fortan. Ist alles leichtlich zu deuten auf eine Polizei, Ökonomie oder frommen Haufen der Gläubigen; es sei um die Geschichte, wie es kann.”

4) Bibbia di Ginevra, *To the Reader* (1560) [in F.F. Bruce, *The English Bible*, Londra 1970, 89s.]

“(the Apocrypha are) books which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to prove any point of Christian religion save in so much as they had the consent of the other scriptures called canonical to confirm the same, or rather whereon they were grounded: but as books proceeding from godly men, were received to be read for the advancement and furtherance of knowledge of the history and for the instruction of godly manners.”

5) Re Giacomo, dal *Discorso alla Conferenza di Hampton Court* (1604) [in P. Heylyn, *Aerius Redivivus. The History of the Presbyterians*, Londra 1672, libro VI, 214]

“That learned King hath told us in the Conference at Hampton-Court, that the Notes on the Genevian Bible were partial, untrue, seditious, and favouring too much of dangerous and trayterous conceits.”

6) Note in margine alla Bibbia di Ginevra (1560), [in L.E. Berry (ed.), *The Geneva Bible. A facsimile of the 1560 edition*, Madison-Milwaukee-Londra 1969]

Esodo 1,19: “And the midwives answered Pharaoh, Because the Ebrewen women are not as the women of Egypt: for they are livelie, and are delivered yer the midwife come at them”

“Their disobedience was lawful, but their dissembling evil”

Ester 2,3: “And let the king appoint officers through all the provinces of his kingdome, and let them gather all the beautiful yong virgins unto the palace of Shushan, into the house of the women, under the hand of Hege the Kings eunuche, keper of the women, to give them their things for purification.”

“The abuse of these countreis was so great, that they invented manie meanes to serve the lustes of the princes, and therefore, as they ordeined wicked lawes that the king might have whose daughters he wolde, so they had divers houses appointed, as one for them, whiles they were virgines, another when they were concubines and for the Quenes another.”

Ester 3,11: “And Mordecai walked everie day before the courte of the womens house, to knowe if Ester did wel, and what shulde be done with her.”

“For thogh she was taken away by a cruel law, yet he ceased not to have a fatherlie care over her, and therefore did resort oft times to heare of her.”

7) Articolo 6 della Chiesa d'Inghilterra, *On the sufficiency of the holy scriptures for salvation*
[in B. Cummings (ed.), *The Book of Common Prayer*, Oxford 2011, 883]

“[...] And the other books (as Hierom saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine.”

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