

PSALMICA 1

^a See Berkovitz, A. J. (2023). *A life of psalms in Jewish late antiquity*. University of Pennsylvania Press; Boeckler, A. M. (2015). The liturgical understanding of psalms in Judaism: Demonstrated with samples from psalms 90–106, with a special focus on psalm 92, Mizmor shir leYom haShabbat. *European Judaism: A Journal for the New Europe*, 48(2), 70–82; Langer, R. (2007). Biblical texts in Jewish prayers: Their history and function. In A. Gerhards & C. Leonhadt (Eds.), *Jewish and Christian liturgy and worship: New insights into its history and interaction* (pp. 63–90). Brill; Langer R. (2014). The Bible in the liturgy. In M. Brettler & A. Berlin (Eds.), *The Jewish study Bible* (2nd ed., pp. 2057–2067). Oxford University Press. [¶] ^b For a general overview, see the essays by Dyer, J. (2012). The Bible in the medieval liturgy, c. 600–1300 (pp. 659–679), and Abulafia, A. S. (2012). The Bible in Jewish-Christian dialogue (pp. 616–637) in R. Marsden & E. A. Matter (Eds.), *The new Cambridge history of the Bible from 600 to 1450*. Cambridge University Press. For individual studies of the psalter in English literature and culture from early to late medieval times, see Toswell, J. (2014). *The Anglo-Saxon psalter*. Brepols; Sutherland, A. (2015). *English psalms in the Middle Ages, 1300–1450*. Oxford University Press; and Kuczynski, M. P. (1995). *Prophetic song. The psalms as moral discourse in late medieval England*. University of Pennsylvania Press; cf. also Appleton, H., & Leneghan, F. (Eds.). (2017). The psalms in Anglo-Saxon and Anglo-Norman England [Special issue]. *English Studies*, 98(1). [¶] ^c For a comprehensive survey of various approaches to the Book of Psalms from the Old English period to the Reformation, see Atkin, T., & Leneghan, F. (Eds.). (2017). *The psalms and medieval English literature. From the Conversion to the Reformation*. D. S. Brewer. [¶] ^d **Rajmund Pietkiewicz**'s paper offers an overview of Polish biblical editions from the Middle Ages and Renaissance periods. It investigates the dynamics of the creation of various editions and translations (also across denominational boundaries) of the text into Polish from the quantitative, qualitative and functional perspectives. [¶] ^e A collection of essays in van Deusen, N. (Ed.). (1999). *The place of the psalms in the intellectual culture of the Middle Ages*. State University of New York Press. The author gives an overview of psalms as an intrinsic element of education, daily life, and spiritual development of medieval clerics and monks, and examines the impact of the psalms on lay culture. See also Duffy, E. (2006). *Marking the Hours. English people and their prayers*. Yale University Press. [¶] ^f **Samira Lindstedt** explores the “understudied dimension of medieval engagements with the psalter”, arguing for the wider access to the textual message of individual psalms through the use of glossing. Analysing the Prayer to the Five Wounds, she demonstrates that the interpretation of the Latin psalms could also be accessed textually, due to the conventional interpretations given to individual psalms. [¶] ^g **Magdalena Charzyńska-Wójcik**'s research centres around “a rendition of the psalms translated into English at the exiled court of King James II at Saint-Germain-en-Laye”. Her discovery of the manuscript version of the translation (1697) and analysis of the variant readings introduced in the subsequent printed redactions (1700, 1704) offers a multifaceted way of investigating the revision process. [¶] ^h On translations of the Bible into vernacular see, e.g., Solopova, E., Catto, J., & Hudson, A. (Eds.). (2021). *From the Vulgate to the vernacular: Four debates on an English question c. 1400*. Bodleian Library. See also the essays in Part I “Translation” (pp. 37–170) in Atkin, T., & Leneghan, F. (Eds.). (2017). *The psalms and medieval English literature. From the Conversion to the Reformation*. D. S. Brewer, and Chapters 2–5 (pp. 65–229) in Sutherland, A. (2015). *English psalms in the Middle Ages, 1300–1450*. Oxford University Press. [¶] ⁱ For lists of extant manuscripts from the early medieval period and brief introductions, see

E · D · I · T · O · R · I · A · L

The psalms have been a constant element in the Jewish liturgical tradition ever since their composition.^a They were retained as an element of the new Christian tradition, bridging the divide between the two religions.^b And they continued to hold that status when cross-denominational rifts began to emerge within Christianity during the Reformation.^{c, d} The psalms have featured incessantly both in public prayer and private devotions.^{e, f, g} They are the most often translated and retranslated book of the Bible,^h and Psalter copies were among the most frequently produced and most

Gneuss, H. (1985). Psalter. In M. Lapidge & H. Gneuss (Eds.), *Learning and literature in Anglo-Saxon England. Studies presented to Peter Clemoes*. Cambridge University Press; and Pulsiano, P. (Ed.). (2001). *Old English glossed psalters. Psalms 1–50* (pp. xix–xxx). University of Toronto Press. See also Pulsiano, P., et al. (Eds.). (1994). *Anglo-Saxon manuscripts in microfiche facsimile. Vol. 2: Psalters I*. Medieval and Renaissance Texts and Studies. Cf. also critical editions, facsimiles and studies of individual psalters, e.g. Gibson, M., Heslop, T.A., & Pfaff, R.W. (Eds.). (1992). *The Eadwine Psalter: Text, image, and monastic culture in twelfth-century Canterbury*. Modern Humanities Research Association; Collins, K.M., & Fisher, M. (Eds.). (2017). *Seeing and reading in twelfth century England. St. Albans and the Markyate Psalter*. Medieval Institute Publications; chapter “The Copenhagen Psalter” (pp. 280–329) in De Hamel, Ch. (2016). *Meetings with remarkable manuscripts*. Allen Lane. ¶^j See Gillingham, S. (in press). Jewish and Christian approaches to psalms. In *Encyclopedia of Jewish-Christian Relations* (online); Gillingham, S. (2022). Psalms through the centuries: A Christian viewpoint. In B. Strawn & J. LeMon (Eds.), *The Cambridge companion to the psalms*. Cambridge University Press. See also Harris, R.A. (2012). Jewish biblical exegesis from its beginnings to the twelfth century. In R. Marsden & E.A. Matter (Eds.), *The new Cambridge history of the Bible from 600 to 1450* (pp. 596–615). Cambridge University Press. ¶^k For an overview of the contact and convergence between the two traditions, see Gillingham, S. (Ed.). (2013). *Jewish and Christian approaches to the psalms: Conflict and convergence*. Oxford University Press. See also Attridge, H.W., & Fassler, M.E. (Eds.). (2003). *Psalms in community: Jewish and Christian textual, liturgical and artistic traditions*. Atlanta Society of Biblical Literature. ¶^l See the sections on psalters in Lotte, H., Trapp, J.B., & Jones, P.M. (Eds.). (1999). *The Cambridge history of the book in Britain. Vol. 3: 1400–1557*. Cambridge University Press; and Wagner, B., & Reed, M. (Eds.). (2009). *Early printed books as material objects: Proceeding of the conference organized by the IFLA Rare Books and Manuscripts Section Munich, 19–21 August*

intricately decorated manuscripts of the Middle Ages.ⁱ They gave rise to numerous commentaries both in Jewish and Christian traditions,^j which have also provided a point of contact between the two religions.^k With the introduction of the printing press, they were among the first books ever printed.^l The Book of Psalms was the first book mass produced in America,^m and psalms were among the first books printed in many vernaculars.ⁿ ¶ The text of the psalms has been committed to memory by endless generations of the religious, measuring the pace of their daily lives^o and filling their minds with psalmic prayers.^f Next to glosses^{p,q} and translations,^{d, f, g, q, r, s, t}

2009. Walter de Gruyter. ¶^m See chapters devoted to the Bible in America, and especially the section devoted to the Bay Psalm Book in Chapter 30 in Daniell, D. (2003). *The Bible in English. Its history and influence*. Yale University Press. ¶ⁿ See, for example, Duffield, G.E. (1971). The first psalter printed in English. *Churchman*, 85, 291–293; Delisle, J., & Woodsworth, J. (2012). *Translators through history* (2nd rev. ed.). John Benjamins Publishing Company; Wójcik, J. (2019). The first English printed psalters — George Joye’s translations and their editions. *Roczniki Humanistyczne*, 67(5), 143–154; Agrigoroaiei, V., Sasu, I., Dumitran, A., & Florin, B. (Eds.). (2019). *Vernacular psalters and the early rise of linguistic identities. The Romanian case*. Dark Publishing. ¶^o On the role of psalms in medieval monasticism, see McKinnon, J. (1999). The Book of Psalms. Monasticism and the western liturgy. In N. van Deusen (Ed.), *The place of the psalms in the intellectual culture of Middle Ages* (pp. 43–58). State University of New York Press; Dyer, J. (1989). The singing of psalms in the early-medieval Office. *Speculum*, 64(3), 535–578; and Boynton, S. (2007). Prayer as performance in eleventh- and twelfth-century monastic psalters. *Speculum*, 82(4), 895–931. For a general overview of religious practices in medieval English congregations, see Orme, N. (2021). *Going to church in medieval England*. Yale University Press, especially Chapter 4 (“The congregation,” pp. 140–196) and Chapter 5 (“The day and the week,” pp. 197–254). For a more focused study of use of the psalter in prayer and worship, see Panayatova, S. (2011). The illustrated psalter. Luxury and practical use. In S. Boynton & D.J. Reilly (Eds.), *The practice of the Bible in the Middle Ages. Production, reception, and performance in Western Christianity* (pp. 247–271). Columbia University Press; and Gross-Diaz, T. (2012). The Latin psalter. In R. Marsden & E.A. Matter (Eds.),

The new Cambridge history of the Bible from 600 to 1450 (pp. 427–445). Cambridge University Press. ¶ ^p **Monika Opalińska**'s study concentrates on the physical characteristics of a particular Latin psalter with Old English glosses, found in fragments in the bindings of early printed books. Through her analysis and an investigation of the historical circumstances in which they must have come to be placed in these covers, she comes up with a set of criteria allowing one to trace their provenance. ¶ ^q ^a **Youri Desplenter** discusses the oldest Middle Dutch psalter translation tradition as discovered in a 13th-century Latin psalter in the form of an interlinear version added late in the 14th century. This particular use of the West Flemish psalter translation seems to coincide with the likely end of this particular textual tradition, soon to be replaced by other versions. ¶ ^r **Michael Kuczynski**'s paper approaches Bramley's 1884 edition of Richard Rolle's psalter translation from the perspective of its editor, a fellow Yorkshireman, clergyman and a man inspired by the hermit. He presents Bramley's edition as an innovative and "textually-adventurous work". ¶ ^s **Kinga Lis** examines psalms 58, 68 and 88 in 13 Old French renditions with a view to exploring the textual relationships between them by means of cluster analysis, where mathematical values express the extent of similarity between any two renditions. The results clearly demonstrate that the relationships between the renditions differ from psalm to psalm and point to individual textual affinities. ¶ ^t **Jerzy Wójcik** compares the use of two digital tools as suitable for tracing textual affinities between different versions/translations of historical texts. He proves that the cosine similarity measurements, used on n-grams, are a sensitive tool for the identification and measurement of similarity levels between texts. ¶ ^u For a general overview of biblical paraphrases, including the psalms, see Vitz, E. B. (2012). *Medieval verse paraphrases of the Bible*. In R. Marsden & E. A. Matter (Eds.), *The new Cambridge history of the Bible from 600 to 1450* (pp. 835–859). Cambridge University Press. For individual studies on different aspects of the psalms' translations and paraphrasing, cf. Part I "Translation", and Part II "Adaptation" (pp. 37–170), in T. Atkin & F. Leneghan, F. (Eds.). (2017). *The psalms and medieval English literature. From the Conversion to the Reformation*. D.S. Brewer; and Chapters 2–5 (pp. 65–229) in Sutherland, A. (2015). *English psalms in the Middle Ages, 1300–1450*. Oxford University Press. ¶ ^v See Gillingham, S. (2008–2022). *Psalms through the centuries*. 3 vols. Blackwell. For a comprehensive overview of psalter illustration in the medieval West, see Büttner, F. O. (Ed.). (2004). *The illuminated psalter: Studies in the content, purpose and placement of its image*. Brepols; Cassidy, B., & Wright, R. M. (Eds.). (2000). *Studies in the illustration of the psalter*. Shaun Tyas. On the performative and musical aspects, see, e.g., Chapter 2 ("Singing the new song. Literacy, clerical identity, and the discourse of choral community," pp. 40–72) in Zieman, K. (2008). *Singing the New Song. Literacy and liturgy in Late Medieval England*. University of Pennsylvania Press; and two studies by Joseph Dyer: Dyer, J. (1989). *Monastic psalmody of the Middle Ages. Revue bénédictine*, 99, 41–74; and Dyer, J. (1989). *The singing of psalms in the early-medieval Office. Speculum*, 64(3), 535–578. ¶ ^x For a brief introduction to psalter manuscripts in a broader context, see Chapter 6 ("Bible picture books," pp. 140–165) in De Hamel, Ch. (2001). *The Book. A history of the Bible*. Phaidon Press; and Sharpe, J.L. III, & van Kempen, K. (Eds.). (1998). *The Bible as book. The manuscript tradition*. Oak Knoll Press. Cf. also psalter catalogues, such as Solopova, E. (2013). *Latin liturgical psalters in the Bodleian Library: A select catalogue*. Bodleian Library; Committee on Public Worship & Aids to Devotion. (1939). *Draft of a catalogue of books on psalters, hymns and hymnology in National Library of Scotland, Edinburgh, Aberdeen University Library, New College Library, Edinburgh, Trinity College Library, Glasgow: Including the Taylor Collection, Aberdeen, the Cowan Collection, the Thin*

which helped to understand the sense the psalms conveyed, the psalter stimulated more literary-oriented activities such as paraphrases and versifications in the various vernaculars, Latin included.^u ¶ The psalms inspired a plethora of creative activities throughout the centuries, ranging from musical compositions—written to accompany their performance or as stand-alone pieces—to manuscript illustrations, serving both as exegesis and ornament.^v ¶ Such wealth of human activity has naturally attracted scholarly attention, ranging from manuscript studies^{f, g, p, q, s, x} and editorial endeavours,^r through literary and linguistic analyses in the various

