

The Principal Differences In
Grammar and Vocabulary Between
The Psalterium Gallicum and The
Psalterium Pianum.

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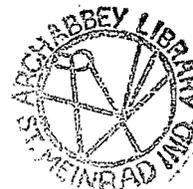


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I Introduction

The Psalms and Their Spirit

"Psallam spiritu, psallam et mente," said St. Paul.¹ Experience confirms the teaching of St. Augustine, that the simplest and best way to recite the Psalms with the mind and the heart united, is to follow and appropriate the sentiments expressed by the inspired poets. We must try to place ourselves in their situation, to enter into their thought, to share their dispositions. If we succeed, we shall undoubtedly recite those divine canticles in a most perfect manner and as we utter their sacred words, learn the admirable art of prayer, drawing from them the greatest spiritual profit and the finest consolations. Through a grammar and vocabulary study, I will seek to arrive at the literal meaning of the Psalms and the mind of the author.

The importance of the Psalms is evident. They form the heart of the Bible, a Bible within the Bible, which they sum up. Their dogmatic and moral contents are astonishing. Their prophetic wealth is also remarkable, for they contain, concerning the Messiah and His Church, numerous and luminous prophecies which allow us to follow the progress of revelation relevant to important dogmas. It is not surprising, therefore that, of all the books of the Old Testament, the Psalter is the most frequently cited in the New Testament.

But we must dwell particularly upon the liturgical im-

portance of the sacred songs. Everyone knows the role of the Psalms in the Jewish and Christian liturgies. They were not all, indeed, composed with a liturgical importance or purpose; but even those which were originally only the outpouring of individual sentiment were admirably adapted to such use.

"We possess few details about their use in the religious ceremonies of Israel before the exile. Several biblical texts indicate, however, that even then, they were much used in public worship. The same was true after the exile, as we are told in different places of the Talmud, which even notes what Psalms were sung on different days. 2

"From the Jewish worship the use of the Psalms passed into the worship of the Christian Church at the very beginning. Nothing was more natural since the Apostles, and those of the early Christians who had come from Judaism, had been accustomed to this kind of prayer. What the Psalter contains is nothing specifically Jewish; its supplications and praises suited the new religion even better than they did the old. Hence, as the Christian liturgy became gradually organized, it made an extensive use of the Psalms; the Churches of Syria used to sing the entire Psalter, the heart of God, as they called it, on all vigils of feasts; the Greek and Latin Churches recited it once-a-week, and this pious custom has been restored through the present arrangement of the Psalms instituted by Pius X."

The subject of all the inspired canticles, the sun about which all of them gravitate, is God Himself. He is their one

perpetual theme; in all but seventeen of the hundred and fifty psalms we find the name of God in the very first verse. But in the hymns of the Bible, God is not regarded in the light of a cold philosophy; their inspired authors do not speculate in an abstract way about His nature and His attributes. And they do not contemplate Him simply in Himself; but, in His adorable goodness, in His boundless mercy, in His dread justice, in His perpetually renewed benefactions; man, in his littleness and weakness, in his physical and moral wretchedness, in his ceaseless frailty and sinfulness, has perpetual need of God.

"The sentiments, varied but still not numerous, are indeed those experienced by all devout souls of every time and country. Every poet of the Bible might have said: "Homo sum et nihil humani a me alienum puto."

"The desire to see God more and more glorified, better known and obeyed; the praise of His divine attributes; thanksgiving for his benefits, old and new; humble and deep adoration; boundless confidence in His goodness and power; filial lament amid the cares and distress of life; petition for His fatherly help; respectful fear following upon gentle familiarity; repentance for faults committed; aspirations toward God's sanctuary in this world and toward that of heaven; at times, love as intense as it is possible to conceive it in a Christian saint; prayer for the good, for the theocratic nation (the Church), for the afflicted, for the priests and Levites; these various movements of the soul, of the Psalms, of the mind, and of the heart resound harmoniously in the Psalms and in the other

sacred poems, forming a sweet and consoling melody worthy of God. It is, then easy for everyone to play his part in the heavenly concert." ³

VERSIONS

The two most important ancient versions of the Psalter are the Septuagint and the Vulgate. The former is frequently very imperfect in its details, and has in many places, a pronounced and painful Hebrew coloring; and the latter, being merely a version of the Greek translation, naturally presents a considerable number of imperfections.

Our Latin version of the Psalms is that of the old Itala; it was not made directly on the Hebrew original. It is a translation of a translation (the Greek). By the time of St. Jerome it had become very faulty, owing to the many transcriptions; and this great doctor revised it about 383 at the request of Pope Damasus. His corrections were not numerous because he feared to trouble, by too many changes, the habits of the faithful, most of whom knew the psalms by heart. This first version is known as the Roman Psalter. It was soon deemed insufficient. St. Jerome once more set to work between 387 and 391, and published a second edition, more carefully and more extensively corrected, of the Itala version of the Psalms; it is called the Gallican Psalter because it was adopted by the Churches of Gaul. When he translated the Old Testament from the Hebrew, he published his third edition, or the Hebraic Psalter. This version was a good one; but the faithful were so familiar with the Gallican Psalter, that the Church in her wisdom, thought best to keep it in the edition of

the Vulgate.

Our official version of the Psalms is, then, in many ways defective. It is frequently obscure in its Latin. Often its phrases servilely copy those of the Greek and the Hebrew grammar and get odd twists; particles too are used in an abnormal way. But let us hasten to say that, notwithstanding all these imperfections of the Latin translation, its doctrine is entirely identical with that which is conveyed by the original Hebrew. Moreover, although our Vulgate version is not perfect, it possesses admirable strength and conciseness, which are joined to an agreeable savor. This causes the words of the sacred singers, under this form of the Latin spoken by the people, to strike the mind and become engraved upon the memory much better than if they were clothed in all elegance of a modern tongue. This then is the Psalterium Gallicum, or the Old Psalter which many priests still use in their accomplishment of their Opus Dei.

The New Psalter or the Psalterium Pianum was promulgated by Pius XII in his Apostolic letter, In Cotidianis Precibus, establishing a new translation from the original Hebrew as another official version of the Psalms for the Breviary.

"It should be remembered," wrote Pius XII, "that the Latin Church possesses these Psalms as a heritage from a Church whose language was Greek. Originally translated word for word from Greek into Latin, they were in the course of time given a number of careful corrections and revisions, most notably by the greatest Doctor in Sacred Scripture, St. Jerome.

But these corrections did not remove many of the obvious inaccuracies which leave the force and meaning of the original Hebrew text quite obscure. As a result the generality of Latin readers still could not grasp with ease the sense of the Sacred Psalms."⁴

A. Main Task

My main task in this thesis has been to show how the two Psalters--Psalterium Gallicum and Pianum differ from the point of view of vocabulary and grammar. The grammar of the Psalterium Pianum is definitely of a classical mold, but the word order conforms more to the usage of Late Latin. The vocabulary is more classical than the Gallicum, yet the introduction of spiritual ideas calls for a vocabulary not classed as common usage in Ciceronian times.⁵

Footnotes

1

I Cor. 14:15

2

L.C. Fillion, The Psalter of the Roman Breviary, (St. Louis, 1942), p. 1.

3

ibid., pp. 6 and 7.

4

William J. Korus, Dictionary of the New Latin Psalter of Pope Pius XII, 1st ed., (Westminister, Md., 1959), p.viii.

5

See the vocabulary study made by Thomas Hadden, entitled: Vocabulary of the Rare and Difficult Words in the Psalterium Pianum; (manuscript, St. Meinrad Major Seminary, 1954).

II Psalms and Analysis

PSALTERIUM GALLICUM

I:1

Beatus vir, qui non abiit in
consilio impiorum, et in via
peccatorum non stetit et in
 cathedra pestilentiae non sedit.

In Ps. G. abeo, ire, ii, itum--has the meaning of, ambulavi, who has not walked according to the counsel of the ungodly; in consilio-abl., sing., non,.,--deliberation, consultation (in a bad sense); stetit--from sto, stare, steti, statum, to stand, remain standing.

In Ps. P. sequitur--from sequor, sequi, secutus sum, (3) dep. has the meaning, to follow; consilium--acc., sing., neut., counsel, plan; ingreditur--ingredior, gredi, gressus sum, (3) dep. meaning, to enter.

I:3

Et erit tamquam lignum quod
plantatum est secus decursus a-
 quarum, quod fructum suum dabit
 in tempore suo.

In Ps. G. the future erit---from sum, esse, fui, futurus, to be, is used; lignum, i, neut., tree--there are six instances of its usage in the psalter. And he shall be like a tree planted by running water; quod plantatum est--from--planto, are, avi, atus, to plant (here it is used as the perf. participle agreeing with lignum.)

In Ps. P. sum is used in the present; arbor, oris, f., tree

PSALTERIUM PIANUM

I:1

Beatus vir, qui non sequitur
consilium impiorum et in viam
peccatorum non ingreditur et
 in conventu protervorum non
 sedet.

I:3

Et est tamquam arbor plantata
juxta rivos aquarum, quae fruc-
 tum praebet tempore suo

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is used instead of lignum; plantata is the perf. participle f., agreeing with tree; rivos--rivus, i, m., river; praebet--from praebeo, ere, bui, bitum, (2) which means, to bring, yield, give, show.

2:2

Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum et adversus Christum ejus

In Ps. G. astiterunt from asto, (adsto) stiti, are, to stand forth, to challenge. Convenerunt, from convenio, ire, veni, ventum, to come or meet together, to assemble. "The princes have met together (conspired) against the Lord."

In Ps. P. consurgunt from consurgo, surrexi, surrectum---(3)---- has the meaning of, to rise; conspirant from conspiro, are, avi, atus, which has more the meaning of, to plot instead of merely meeting together.

2:2

Consurgunt reges terrae et principes conspirant simul adversus Dominum et adversus Christum ejus.

2:8

Postula a me, et dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae.

In Ps. G. the preposition in is absent before hereditatem and possessionem.....

2:8

Postula a me et dabo tibi gentes in hereditatem et in possessionem tuam terminos terrae

In Ps. P. the preposition in is present before hereditatem and possessionem signifying the element of unto or for; here is

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

an excellent example showing that the Psalterium Pianum is more classical than the Psalterium Gallicum.

3:8

Exsurge Domine, saluum me fac, Deus meus; Quoniam tu percussisti omnes adversantes mihi sine causa; dentes peccatorum contrivisti. Domini est salus; et super populum tuum benedictio tua

3:8

Exsurge Domine! Saluum me fac, Deus meus; nam maxillam percussisti omnium adversantium mihi, dentes peccatorum confringisti. Penes Dominum est salus; Super populum tuum sit benedictio tua.

In Ps. G. quoniam- conj., meaning: for, because, since. It is like, quia and quod, whereas classical Latin would employ the accusative with infinitive; percussisti-here has the meaning of, strike; omnes adversantes--acc., plural, masc., is the direct object of percussisti; contrivisti--has the meaning of, breaking teeth. Connotes the meaning of being treated as wild beasts which one has rendered harmless by breaking their jaws. No word Penes is here used.

In Ps P. nam sometimes is used to add emphasis to an interrogation. Here it is used in the place of quoniam and has the meaning of, for, because. Maxillam from maxilla, ae, f., cheek, jaw (Old Ps. does not use this word). Omnium adversantium, genitive, plural, masc., of all those against or opposed. The cheek of all those against; confringo, ere, fregi, fractum, to break---here to break teeth; penes is used as a prep. followed by the accusative, meaning , with or in possession of.

PSALTERIUM GALLICUM

4:4

Et scitote quoniam mirificavit
 Dominus Sanctum suum: Dominus
 exaudiet me cum clamavero ad
 eum.

In Ps. G. mirificavit from mirifico, are, avi, atum, to exalt, to favor wonderfully: "Know ye also that the Lord hath exalted His Holy One (which has reference to David)." Clamavero from clamo, are, avi, atum, has the meaning of to cry or to call upon for aid.

In Ps. P. mirabilem facit from mirabilis, mirabile, meaning wonderful or marvelous and facio, ere, feci, factum--to do or make. Invocavero from invoco, are, avi, atum, to call upon.

4:5

Irascimini, et nolite peccare:
quae dicitis in cordibus ves-
 tris, in cubilibus vestris
compungimini.

In Ps. G. irascimini from irascor, irasci, iratus sum, to be angry or wrathful. "Be angry if you will, but sin not"; quae dicitis--relative clause--the thing which you in your hearts; compungimini- from compungo, punxi, punctum, (3) in the passive has the meaning of, to feel compunction, sorrow or regret--compungimini = paenitet vos.

In Ps. P. contremiscite from contremisco, ere, tremui, (3) to tremble or quake; recogitate from recogito, are, avi, atum, which has the meaning of pondering or thinking in your hearts.

PSALTERIUM PIANUM

4:4

Scitote: mirabilem facit
 Dominus sanctum suum: Dominus
 exaudiet me cum invocavero eum

4:5

Contremiscite et nolite pec-
 care, recogitate in cordibus
 vestris in cubilibus vestris
 et obmutescite.

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PSALTERIUM PIANUM

Obmutescite from obmutesco, ere, mutui, (3) in the Ps. P. means to be silent.

5:7

Odisti omnes qui operantur iniquitatem-perdes omnes qui loquuntur mendacium. Virum sanguinum et dolosum abominabitur Dominus.

5:7

Odisti omnes qui patrant iniqua, perdis omnes qui loquuntur mendacium. Virum cruentum et dolosum abominatur Dominus.

In Ps. G. operantur from operor, ari, atus sum, to work--to do.

"He that walks without stain or with stain and worketh iniquity"-iniquitatem f., sing., acc., dir. object of operantur.

Sanguinum from sanquis, inis, masc., blood; "The men of bloody deeds and of treachery, the Lord will abhor.

In Ps. P. patrant from patro, are, avi, atum, to do-or-perform;

iniqua from iniquus, a, um, pl. evil things. Here used as accusative, plural, neut. Cruentum is the accusative, sing, m., from cruentus, a, um, meaning, bloody.

5:10

Quoniam non est in ore eorum veritas: cor eorum vanum est; linguis suis dolose agebant.

5:10

Nam in ore istorum non est sinceritas; cor eorum insidias molitur; linguis suis blandiuntur.

In Ps. G. quoniam, meaning, because, introduces an adverbial clause--because the speaker vouches for the reason; eorum from--is, ea, id, is masc., gen., plural, and means--of them or their; veritas, atis, f., truth--generally in Psalter, it does not mean truth but has meaning of faithfulness, stead-

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

fastness, those constant in their loyalty. Vanum est, acc., sing., neut., agreeing with cor--it has the meaning of, vain, deceptive; dolose agebant, they act or deal deceitfully, from dolose, adv. deceitfully, treacherously "With their tongues they dealt deceitfully, treacherously"---and agere, ago, ere, egi actum, to do--in Greek $\alpha\gamma\omega$, to set in motion. is used in the same manner.

In Ps. P. nam, as before has the meaning of, for, because; istorum from iste, ista, istud--here the gen. plural, masc., that of yours; sinceritas, atis, f., uprightness instead of veritas; insidias, acc., fem., plural from (insidia, ae,) treachery, ambush--(used in the plural only); molitur from molior, (4) dep., to undertake, cause, devise; blanditur from blandior, (4) dep., to flatter--it takes the dative as its object (linguis suis).

6:6

Quoniam non est in morte qui
memor sit tui: in inferno au-
tem quis confitebitur tibi?

6:6

Quoniam non est in morte qui
recordetur tui: apud inferos
quis te laudat?

In Ps. G. qui...tui, is a relative clause; memor takes the genitive also; in inferno is an abl., of place (where).

Quis confitebitur tibi, interrogative (word question)--usage is the same as in Ps. P.; confitebitur from confiteor, eri, fessus sum, meaning, to praise or to give thanks; it takes a direct as well as an indirect object (tibi). "Who shall give praise to thee, O Lord".

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In Ps. P. qui recordetur tui, is a relative clause; recordetur, from recordor (1) dep. takes the genitive (tui); apud inferos prep. apud, with the acc., inferus, i, masc., SHEOL or the nether-world; quis te laudet, interrogative subj. clause; quis is a nom., sing., masc., of quis, quid.

6:8

Turbatus est a furore oculus meus: inveteravi inter omnes inimicos meos.

In Ps. G. turbatus est is from turbo, are, avi, atum, to trouble, throw into confusion; a furore, (a) in this instance is equivalent to propter. "Through grief mine eye is wasted away or mine eyes have lost their luster." Inveteravi, the perf. of inveterasco is used.

In Ps. P. caligat from caligo, are, avi, atum, has the meaning, to be dark, misty; maeror, oris, masc., grief; inveterascit, from inveterasco, to grow old is used here in the present.

6:8

Caligat maerore oculus meus, inveterascit propter omnes inimicos meos.

7:5

Si reddidi retribuentibus mihi mala: decidam merito ab inimicis meis inanis?

In Ps. G. reddidi from reddo, ere, didi, ditum, is used with the meaning of, to requite, repay, render; retribuentibus, from retribuo, ^{ere}tribui, tributum (3), to repay, give back, here used as a participle in the ablative. Mala, acc., plural, neut.,

7:5

Si attuli amico meo malum, qui salvavi adversantes mihi iniuste?

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bad things; decidam from decido, ere, cidi, (de + cado), to fall down. "Then, indeed, let me fall helpless before my foes."

In Ps. P. attuli, from affero, afferre, tuli, latum, to bring to; amico meo, dat., sing., masc., my friend, from amicus, i; malum, acc., neut., sing., a bad thing (Ps G., has the plural); salvo, are, avi, atum, to save; adversantes, acc., plural masc., my foes.

7:6

Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam et gloriam meam in pulverem deducat.

In Ps. G. persequatur from persequor, sequi, secutus sum, meaning, in a bad sense, to pursue, follow, persecute; comprehendat from comprehendo, ere, comprehendi, comprehensum, to pursue and seize him; in terra, abl., sing., fem., in the earth; deducat from deduco, ere, duxi, dictum, to bring down. "And he brought me down to the dust of death."

7:6

Insequatur inimicus animam meam et apprehendat conculcet in terram vitam meam, et honorem meum in pulverem prosternat.

In Ps. P. insequatur, from insequor, (3) dep. secutus sum, to pursue, to follow; apprehendat from apprehendo, ere, hendi, hensum (3), to seize; in terram, acc., sing., f. has the sense of into or motion toward terra; prosternat from prosterno, stravi, stratum, (3) to strew before or cast down.

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
8:6	8:6
<p>Minuisti <u>eum paulo minus ab angelis</u>; gloria et honore coronasti eum.</p>	<p>Et fecisti <u>eum paulo minorem Angelis</u>, gloria et honore coronasti eum.</p>
<p>In Ps. G. <u>eum paulo minus ab angelis</u>; in Ps. P. <u>paulo minorem Angelis</u> is used. In both instances the construction is the same. <i>i.e. Abl. of degree of difference</i> The ablative is used as the measure of degree of difference also such forms as <u>paulo</u>, <u>multo</u>, <u>eo tanto</u> etc., must never be used with adjectives or adverbs in the positive degree. Note the use of the comparative adverb in <u>Ps. G.</u> in contrast with the <u>Ps. P.</u> use of the comparative of the adjective.</p>	
9:5	9:5
<p>Quoniam fecisti <u>judicium meum et causam meam</u>; sedisti super <u>thronum, qui judicas justitiam</u>.</p>	<p>Nam suscepisti <u>judicium meum et causam meam</u>, sedisti super <u>solium, judex justus</u>.</p>
<p>In Ps. G. <u>quoniam</u> as a general rule appears instead of <u>nam</u> or other such construction; <u>fecisti</u> from facio, facere, feci, factus, has the meaning of, to take counsel; <u>qui--justitiam</u> is a relative clause (who judges justice); <u>thronum</u>, i, neut, throne.</p>	
<p>In Ps. P. <u>nam</u> is the usual substitute for <u>quoniam</u>; <u>suscepisti</u>, from suscipio, ere, cepi, ceptum, to receive; <u>super solium</u>, above a throne, from solium, ii, neut., throne; <u>judex justus</u>-- as a just judge.</p>	

PSALTERIUM GALLICUM

9:15

Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion. Exsultabo in salutari tuo.

In Ps. G. qui exaltas me de, relative clause; ut...tuas, purpose clause--in order that I may announce; exsultabo--is not part of the same clause, but an independent clause--the verb being--future, indicative, active.

In Ps. P. extollens is a present participle with direct obj.; ut...tuas, purpose clause as in Ps. G. except, laudes tuas instead of laudationes tuas. The meaning is the same in both instances. Exultem is the second verb of the ut clause.

10:1

In Domino confido; quomodo dicis animae meae: transmigra in montem sicut passer?

In Ps. G. in...confido from confido, ere, fisis sum, to have or place confidence in; transmigro, are, avi, atum, has the meaning of, to remove from one place to another; it is used as the imperative singular. "Get thee way to the mountain like a sparrow;" passer, eris, masc., sparrow.

In Ps. P. ad...confugio, (3) fugi, to flee--not implying as much a confidence as desperateness; transvolo, are, avi, atum, to fly across, pres., ind., act.; avis, avis, f., bird---a more specific meaning is given in the Ps. G.

PSALTERIUM PIANUM

9:15

Ut annuntiem omnes laudes tuas in portis filiae Sion, extollens me de portis mortis, et exultem de auxilio tuo.

10:1

Ad Dominum confugio quomodo dicis animae meae: transvolo in montem sicut avis?

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
10:3	10:3
<p>Quoniam ecce peccatores <u>intend- erunt</u> arcum, <u>paraverunt</u> sag- gittas suas, <u>in pharetta</u> ut sag- gittent in <u>obscure rectos corde.</u></p>	<p>Ecce enim peccatores <u>tendunt</u> arcum, <u>ponunt</u> sagittam suam <u>super nervum</u> ut <u>sagittent in</u> <u>obsuro rectos corde.</u></p>
<p>In Ps. G. <u>intenderunt</u> from intendo, tendi, tentum, (3) with obj. <u>arcum</u>---to stretch out or bend a bow; <u>paraverunt</u>, from paro, are, avi, atum, to prepare; <u>in pharetta</u>, pharetta, ae, f., (ϕαρεττα) a quiver. "They have prepared their arrows in or for the quiver." <u>ut sagittent</u>--used here as in Ps. P. to express purpose.</p>	
<p>In Ps. P. <u>tendunt</u>, the present of tendo, ere, tetendi, tentum, is used, meaning, to stretch, or bend; <u>ponunt</u>, the present of pono, is also used while the Ps. G. uses the perfect. <u>Super nervum</u> from vervus, i, mase., a tendon, sinew, string (on the string); <u>ut sagittent</u>--purpose clause--in order to shoot with arrow.</p>	
11:1	11:1
<p>Salvum me fac, Domine, <u>quoniam</u> <u>defecit sanctus: quoniam dimin-</u> <u>utae sunt</u> veritates a filiis ho- minum.</p>	<p>Salva, Domine! <u>Nam deficiunt</u> <u>prii, desiit fidelitas inter</u> <u>filios hominum.</u></p>
<p>In Ps. G. <u>salvum me fac</u>, make me sound, is the imperative, singular of facio; <u>defecit</u> has the meaning of, to fail, cease; <u>diminutae sunt</u>, truths are decayed--this is a 3pers., plural, perf., ind., pass.</p>	
<p>In Ps. P. <u>salva me Domine</u>, save me O Lord--imperative, pres.,</p>	

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singular; deficiunt from deficio, feci, fectum--to fail; pii, is the plural of pius (pious ones); desiit from desum, desesse, defui--to be wanting or lacking.

11:6

Propter miseriam inopum, et gemitum pauperum, nunc exurgam dicit Dominus. Ponam in salutari, fiducialiter agam in eo.

11:6

Propter afflictionem humili-um et gemitum pauperum, nunc exurgam, dicit Dominus: conferam salutem ei qui desiderat.

In Ps. G. miseriam is the acc., sing., of miseria,ae, misery, wretchedness; inopum from inops, is, without means or resources, indigent, needy. "Because of the misery of the needy and the groans of the poor--now I will arise--says the Lord".

Ponam in salutari, fiducialiter agam in eo-- pono, ere, sui, itum, meaning, to set and is a future--"I will set them in safety and will act decisively therein." (two futures are used here--the future of pono and ago.)

In Ps. P. afflictionem is the acc., sing., of afflictio, onis, f., affliction or misfortune; humilium is the gen., plural, masc., of humilis, e, (humus), humble, lowly; conferam...eam, from confero, conferre, contuli, collatum, to bring together; qui...eum, relative clause; desidero, are, avi, atum, to long for, yearn.

12:1

Usquequo, Domine, oblivisceris me in finem? Usquequo avertis

12:1

Quousque, Domine? Oblivisceris mei omnino? Quousque abscondes

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faciem tuam a me? Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

In Ps. G. usquequo, is as adverb, meaning, how long? "How long will thou turn thy face from me?" Oblivisceris me, an acc. pronoun is used instead of a genitive; in finem, unto the end, used instead of omnino; quamdiu, how long, is used instead of quousque--- "How long shall I take counsels in my soul?"

In Ps. P. quousque, adv. how long. This is a very good example of a word question. Oblivisceris mei from the verb, obliviscor, oblivisci, oblitus sum, (3) dep. meaning, to forget; note the genitive (mei) as used here. Omnino, adv., utterly, altogether; quousque is here used in the place of quamdiu.

12:6

Exsultabit cor meum in salutari tuo: cantabo Domino qui bona... tribuit mihi: et psallam nomini altissimi.

In Ps. G. exsultabit fr. exsulto, are, avi, atum to rejoice exceedingly--note the use of the future; in salutari tuo, from salutare, is, neut., meaning saving help--your saving help; cantabo, again an example of the future; psallam...altissimi from psallo, ere, (3), to sing to the accompaniment of an instrument; the Greek is (ψάλλω). "I will sing to Thy Name, Most High."

In Ps. P. exsultet from exsulto, to rejoice is used with

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faciem tuam a me? Quousque volvam dolores in anima mea, maerorem in corde meo quotidie?

12:6

Exsultet cor meum de auxilio tuo; cantem Domino qui bona... tribuit mihi.

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de and abl., plus the accusative; auxilio tuo from auxilium, ii, neut., aid or help; cantem is a subjunctive which is more widely used than in the Ps. G. The last line of the Ps. G. is implied in the Ps. P. (Psallam nomini altissimi).

13:23

Dixit insipiens in corde suo:
Non Est Deus. Corrupti sunt, et
abominabiles facti sunt in stu-
diis suis: non est qui faciat
bonum, non est usque ad unum.

13:23

Dicit insipiens in corde suo:
"Non est Deus," corrupti sunt,
abominanda egerunt; non est
qui faciat bonum.

In Ps. G. dixit from dico, 3p., perf., ind., act.,; abominabi-
les from abominabilis, e., (abominor) hateful--used here as
an adjective. "They are perverted and hateful because of
their deeds."

In Ps. P. dicit from dico, ere, dixi, dictum, 3p., pres., ind.,
act.,--note the use of the present here. Abominanda from ab-
ominor (1) dep. to hate, detest, abhor; this is a gerundive
plural, neut.; "They have done things that must be abhorred."
The force of the word in later Latin was that of a simple ad-
jective.

13:4

Nonne cognoscent omnes qui op-
erantur iniquitatem, qui de-
vorant plebem meam sicut escam
panis?

13:4

Nonne resipiscent omnes qui
faciunt iniquitatem, qui de-
vorant populum meum, sicut
comedunt panem?

In Ps. G. nonne, the particle is used--introducing a sentence
question--the answer (yes) is expected after the question;

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cognoscant from cognosco, ere, novi, nitum, to know, to perceive; operantur from operor, are, atus sum, (1) dep. (opus), to work; plebem, comes from plebs, plebis, f., people; escam--from esca, ae, f., food--here means bread.

In Ps. P. nonne with the same connotation as in Ps. G. is here used. Resipiscent from resipisco, ere, ivi, (ii), to recover one's senses; faciunt from facio--to do or perform; comedunt from comedo, ere, edi, esum-est, to eat; one should pay close attention to the use of a verb here, the Ps. G. has only a noun.

14:2

Qui ingreditur sine macula, et operatur justitiam; qui loquitur veritatem in corde suo, qui non egit dolum in lingua sua.

14:2

Qui ambulat sine macula et fecit justitiam et cogitat recta in corde suo, nec calumniatur lingua sua.

In Ps. G. ingreditur from ingredior, gredi, gressus sum, has the sense of, walk--ambulo; he that walks without stain; operatur from operor, is used instead of facio; loquitur from loquor, loqui, locutus sum, meaning, to speak--not cogitat, he thinks; non egit dolum, from ago, agere, egi, actum, to perform, to do; dolum, deceit; who accomplishes no deceit with his tongue.

In Ps. P. ambulat from ambulo, are, avi, atum, to walk--is a 3p, pres., ind., act.,; fecit from facio is very prominent in the Ps. P.; cogitat from cogito, are, avi, atum, to consider, think;

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calumniatur is a (1) dep. with the meaning of slander.

14:5

Qui jurat proximo suo, et non decipit, qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

14:5

Qui etsi juravit cum damno suo, non mutat, pecuniam suam non dat ad usuram neque accepit munera contra innocentem.

In Ps. G. jurat from juro, are, avi, atum, is a 3p., sing., pres ind., act., to swear, take an oath; proximo, proximus, i, masc., friend, fellowman; decipit from decipio, ere, cepi, ceptum, (decapio), to deceive; who sweareth to his neighbor and deceiveth him not.

In Ps. P. juravit is a 3p., perf., ind., act., of (juro) to swear. The tenses in the Hebrew have many variations. The perfect tense for instance can have as many as eight different uses: 1. past fact; 2. pluperfect (active verb in past context); 3. present tense (mental states; stative verbs); 4. stative verbs in past context, perfect tense = imperfect of our European languages where active verb would yield pluperfect meaning; 5. fulfillment in instant of speech; 6. facts of experience; 7. assured future; and 8. future perfect (realization stressed, time element in background). Since this is so, translators have found that some of these tenses are very ambiguous. Some use the present as jurat above; others use the perfect as juravit is used in the Ps. P. Damno from damnum, i, neut., loss or harm; mutat from muto, are, avi, atum, to change or to alter.

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15:3	15:3
<u>Sanctis, qui sunt in terra ejus, mirificavit omnes voluntates meas in eis.</u>	<u>In sanctos, qui sunt in terra ejus, quam mirabilem fecit omnem affectum meum.</u>
<p><u>In Ps. G. sanctis</u> is a dat., plural, masc., made wonderful all my desires to the Saints; <u>mirificavit</u> from mirifico, are, avi, atum, (mirus-facio), to favor, to accomplish--he has wonderfully accomplished all that which I did wish for them.</p>	
<p><u>In Ps. P. in sanctos</u> is an acc., plural, masc., how wonderful my love he has made for the Saints; <u>quam</u>, meaning <u>how</u>, is used here but not in <u>Ps. G.</u>; <u>mirabilem fecit</u>, from facio and mirabilis, to make wonderful. As for the saints, who are in his land, how wonderful...he has made all my love!</p>	
15:4	15:4
<u>Multiplicatae sunt infirmitates eorum: postea acceleraverunt.</u>	<u>Multiplicant dolores suos qui sequuntur deos alienos.</u>
<p><u>In Ps. G. multiplicatae sunt</u> from multiplico, are, avi, atum, to multiply, is a 3p., pl., perf., pass., ind.,; "Their infirmities have been multiplied, afterwards they made haste."</p>	
<p><u>In Ps. P. multiplicant</u> from multiplico, is a 3p., pl., pres., ind., act. The rest of the sentence is not only different in vocabulary but also in sense----"They that follow strange gods multiply their sorrows."</p>	
15:5	15:5
Dominus pars haereditatis meae,	Dominus pars hereditatis meae

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et calicis mei: tu es qui res-
titues haereditatem meam mihi.

In Ps. G. "The Lord is the portion of my inheritance and of my cup; restitues from restituo, ere, ui, utum, from (re-statuo), to restore--thou are He who restoreth mine inheritance to me.

Mihi is in the dat., sing, of ego; haereditatem from haereditas, tatis, f., inheritance.

In Ps. P. the first clause reads exactly exactly the same way as in the Ps. G. Tenes from teneo, ere, ui, tum, to hold; it has no (mihi) but meam in agreement with sortem, from sors, sortis, f. (sors hereditaria), inheritance; sortem mittere, as used elsewhere has the meaning, to cast lots.

16:3

Probasti cor meum et visitasti
nocte: igne me examinasti, et
non est inventa in me iniquitas.

In Ps. G. probasti is a 2p., sing., perfect. ind., act., the two following verbs have the same forms, perfects in (avi) and (ivi), with forms derived from them, often drop the,(ve) or the (vi) before endings beginning with (r) or (s). Probasti from probo, are, avi, atum, to try, test, prove, examine; examinasti, and visitasti are similar in construction.

In Ps. P. si scrutaris...visitas...probas, all three have a conditional element; scrutaris from scrutator, (1) dep., is a 2p., sing., pres., ind., act., with the meaning of, to search.

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et calicis mei: tu es qui ten-
es sortem meam.

16:3

Si scrutaris cor meum, si visi-
tas nocte, si igne me probas,
non invenies in me iniquitatem.

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
17:8	17:8
<p><u>Commota est et contremuit terra fundamenta montium conturbata sunt et commota sunt, quoniam iratus est eis.</u></p>	<p><u>Et concussa est et contremuit terra, fundamenta montium conturbata sunt et concussa sunt quia flagrabat ira.</u></p>
<p><u>In Ps. G. commota est</u> from commoveo, ere, movi, motum, to put in violent motion--thou hast made the earth to quake; <u>quoniam</u> ...<u>eis</u>, is a causal clause introduced by conj., because; because he was angry with them.</p>	
<p><u>In Ps. P. concussa est</u> from concutio, ere, cussi, cussum,(3) to shake violently; <u>quia...ira</u>, is also a causal clause with conj. quia; <u>flagrabat</u> from flagro, are, avi, atum, to blaze, burn; for He was burning with rage; <u>grammar notation</u>: the indicative is used because the reason is that of the writer or speaker. Causal clauses take the subjunctive when the reason is viewed as that of another.</p>	
18:4	18:4
<p><u>Non sunt loquelae, neque sermones quorum non audiantur voces eorum.</u></p>	<p><u>Non est verbum et non sunt sermones quorum vox non percipiatur.</u></p>
<p><u>In Ps. G. sunt loquelae</u>, they, these testimonies of the heavens are not speeches nor words whose voices are not heard---they can not but be heard by men; <u>neque</u>, neither; <u>quorum...eorum</u>, relative clause; <u>audio</u>, ire, ivi, itum, to hear.</p>	
<p><u>In Ps. P. est verbum</u>, verbum, i, neut., word, is used instead of loquelae; non, instead of neque; <u>quorum...percipiatur</u> is</p>	

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a relative clause; percipio, ere, cepi, ceptum, to receive, learn, understand.

18:7

A summo coelo egressio ejus; et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus.

In Ps. G. summus, a, um--the highest--is a superlative degree adjective; se abscondat, se is the reflexive pronoun; abscondo, ere, scondi, sconditum, to hide--hides himself from the heat.

In Ps. P. terminus, i, masc., end, instead of summum; subtrahitur from substraho, ere, traxi, tractum, to withdraw, escape; ardor, oris, masc., heat.

18:7

A termino caeli fit egressus ejus usque ad terminum caeli, nec quidquam subtrahitur ardori ejus.

19:5

Tribuat tibi secundum cor tuum et omne consilium tuam confirmet.

In Ps. G. secundum, is a prep., followed by the accusative, according to thy heart; confirmet, from confirmo, are, avi, atum, to establish.

In Ps. P. quae, is a relative pronoun, pl., acc., neut., those things which thy heart desires; impleat from impleo, ere, plevi, pletum, to fill, fulfill.

19:5

Tribuat tibi quae optat cor tuum, et impleat omne consilium tuum.

19:7

Nunc cognovi quoniam salvum fe-

19:7

Jam novi Dominus tribuisse vic-

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<p>cit Dominus Christum suum; exau- diēt illum de coelo sancto suo; <u>in potentatibus salus dexteræ ejus.</u></p>	<p>toriam uncto suo, exaudisse eum de coelo sancto suo <u>forti- tudine victricis dexteræ suæ.</u></p>
<p>In Ps. G. <u>quoniam</u> is used instead of quod, that--now I know that the Lord has saved his annointed. <u>In potentatibus...dextrae ejus</u>, the salvation of his right hand is his power; <u>in potentatibus</u>, is an ablative plural masc., meaning, power.</p>	
<p>In Ps. P. <u>novi</u> takes the inf. with the subj. accusative--- <u>tribuisse</u> and <u>exaudisse</u>, both are perfect infinitives, active. I know the Lord has given victory and has answered him; <u>fortitudine...suae</u>, with the might (abl. of instrument) of his victorious hand; <u>victrix, icis</u>, victorious, conquering.</p>	
20:6	20:6
<p>Magna est gloria ejus in <u>salutari tuo</u>: gloriam et magnam decor- em <u>impones</u> super eum.</p>	<p>Magna est gloria ejus <u>auxilio tuo</u>, majestatem et <u>decorem posuisti</u> super eum.</p>
<p>In Ps. G. in <u>salutari tuo</u>, from <u>salutaris</u>, is, masc., a savior, helper, (used of God), <u>salutare, is</u>, neut., salutare, saving help. Great is his glory in his saving help; an ablative of specification--<u>with respect to his saving help</u>; <u>impones</u> from <u>impono</u>, ere, posui, positum, to put, set, lay.</p>	
<p>In Ps. P. <u>auxilio tuo</u> is an ablative of cause, great is his glory because of thy help. <u>Posuisti</u>, from <u>pono</u>, ere, posui, positum, to put, is a 2p., perf., ind., act., followed by super.</p>	
20:13	20:13
<p>Quoniam <u>pones eos dorsum</u>: in re-</p>	<p>Nam <u>in fugam convertes</u> eos,</p>

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liquis tuis praeparabis vultum eorum.

In Ps. G. dorsum, i, neut., the back; for thou shalt make them turn back: in thy remnants thou shalt make ready their face.

In Ps. P. infugam convertes, fuga,ae, f., flight;"for Thou wilt put them to flight; Thou wilt aim thy bow at their face.

21:3

Deus meus, clamabo per diem, et non exaudies, et nocte et non ad insipientiam mihi.

In Ps. G. clamabo...exaudies are both future, ind., and act.; nocte has the meaning of by night; "O my God, I shall cry by day and thou wilt hear not, and by night and it shall not be reputed as folly in me.

In Ps. P. clamo...exaudies are both present, ind., active.; nocte is used in the same fashion as in Ps. G. "My God, I cry during the day and thou answerest not, and in the night and thou heedest me not."

21:11

Quoniam circumdederunt me canes multi; concilium malignantium obsedit me.

In Ps. G. circumdederunt me, from circumdo,are,dedi,datum, to surround, beset, encampass with a hostile intent; a multitude of dogs (foes) have surrounded me; malignantium, of those that do evil things, from maligno,are,avi,atum.

In Ps. P. circumstant from circumsto,are,steti,to encircle,

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tendes arcum-tuum in faciem eorum.

21:3

Deus meus, clamo per diem, et non exaudies, et nocte, et non attendes ad me.

21:11

Etenim circumstant me canes multi, caterva male agentium cingit me.

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surround; caterva, ae, f., crowd, troop; agentium is the masc., plural, gen., those who do (bad) things--from ago, agere, egi, actum. "For many dogs beset me, a band of evildoers prowls around me."

22:5

Parasti in conspectu meo mensam adversus eos qui tribulant me.

22:5

Paras mihi mensam spectantibus adversariis meis.

In Ps. G. conspectu meo from conspectus, us, masc., sight, presence, is used most of the time with a preposition; eos...qui is a relative clause with verb tribulant, tribulo, are, avi, atum. to oppress, afflict.

In Ps. P. mihi is the dative, singular, pronoun used instead possessive adjective-(meo); spectantibus adversariis meis, is an ablative absolute construction, before the eyes of my foes.

22:6

Et ut habitem in domo Domini in longitudinem dierum.

22:6

Et habitabo in domo Domini in longissima tempora.

In Ps. G. habitem is a lp., pres., subj., act., of habito (1); in longitudinem dierum, longitudo, inis, f., length of days.

In Ps. P. habitabo is a lp., fut., ind., act., of habito (1); longissima, is a superlative degree adjective--is formed by adding, issimus, a, um, to the stem of the word.

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
23:5	23:5
Hic accipiet benedictionem a Domino et <u>misericordiam</u> a Deo <u>salutari</u> suo.	Hic accipiet benedictionem a Domino et <u>mercedem</u> a Deo <u>Salvatore</u> suo.
<p>In Ps. G. <u>misericordiam</u> from misericordia, ae, f., mercy; the already discussed word, <u>salutari</u>, comes into play once more. In the instant before it had its neut. usage <u>salutare</u>, <u>is</u>, a saving help; here, it is <u>salutaris</u>, <u>is</u>, masc., meaning savior.</p> <p>In Ps. P. <u>mercedem</u> from merces, edis, f., reward; instead of <u>salutari</u>, <u>salvatore</u> is used, from salvator, oris, masc., savior.</p>	
23:6	23:6
<u>Haec est generatio quaerentium eum, quaerentium faciem Dei Jacob.</u>	<u>Haec est generatio quaerentium eum quaerentium eum faciem Dei Jacob.</u>
<p>In Ps. G. and also in Ps. P. identical words are used in this verse. The Ps. P., though in many instances different from the Ps. G. here agrees. <u>Quaerentium</u> used in both instances is an example of a <u>verb</u> taking on the meaning of a relative clause, <u>those who seek him</u>; from the verb, quaero, ere, quaesivi, quaesitum (3); to seek.</p>	
24:2	24:2
Deus meus, in te confido, <u>non erubescam neque irrideant me inimici mei.</u>	Deus meus in te confido: <u>ne confundar ne exsultent de me inimici mei.</u>
<p>In Ps. G. <u>erubescam</u> from erubesco, ere, rubui (3), to redden or to blush with shame; <u>irrideant</u> from irrideo, ere, risi, risum,</p>	

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(in-rideo), to laugh at, or mock.

In Ps. P. ne confundar is a negative purpose clause introduced by ne, the verb, confundar from confundo, ere, fudi, fusum, to overthrow, confuse, (ne exsultent is same construction); exulto (1) has the meaning of to rejoice.

24:14

Firmamentum est Dominus timentibus eum: et testamentum ipsius ut manifestetur illis.

In Ps. G. firmamentum, i, neut., has the meaning of, strong place, foundation; ut manifestetur is a purpose clause.

In Ps. P. familiaris, e, friendly; "The Lord is friendly to those who fear him. Foedus, eris, neut., covenant or pact, used instead of testamentum; manifestat is the predicate verb of foedus and comes from the verb, manifesto, are, avi, atum, to make known.

24:14

Familiaris est Dominus timentibus eum, et foedus suum manifestat eis.

24:21

Innocentes et recti adhaeserunt mihi: quia sustinui te.

In Ps. G. innocentes et recti, both are nom., plural. masc., the innocent and the righteous; adhaeserunt from adhaero, ere, haesi, haesum, to stick to, cleave to, with the dative; sustinui from sustineo, ere, tinui, tentum, to hold up, to support.

24:21

Innocentia et probitas me tueantur quoniam spero in te Domine.

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In Ps. P. innocentia et probitas, innocentia,ae,f., and probitas,atis,f., innocence and integrity; tueantur from tueor, (2) dep. tuitus sum, to regard, see, protect; spero, are,avi,atum, to hope, trust, with in and the accusative.

25:6

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

In Ps. G. lavabo is from lavo (1), lp.,sing.,fut.,ind.,act., of the verb, to wash; inter innocentes, a prep., followed by the accusative---among the innocent ones; circumdabo from circumdo, are,dedi,datum, to surround, beset, walk in procession round Thy altar, O Lord. Altare, altaris, neut., third declension, is a raised place on which sacrifices are offered.

In Ps. P. lavo same verb as in Ps. G. except the present is here used instead of the future; in innocentia, ae, f., is here used as an ablative of manner; circumeo, ire,ii,atum, to walk around, surround; altare used in the very same sense as in the Ps. G.

25:7

Ut audiam vocem laudis et enarrem universa mirabilia tua.

In Ps. G. ut...tua, is a purpose clause; audiam from audio, ire,ivi,itus, to hear; vocem laudis from laus,laudis,f., here

25:7

Ut palam annuntiem laudem et enarrem universa mirabilia tua.

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the genitive of laus is used .

In Ps. P. ut...tua is also a purpose clause; palam, not used in Ps. G., is an adverb, meaning, openly; annuntiem from annuntio are, avi, atum, to make known, to proclaim; laudem from laus, laudis, f., praise (note the use of the accusative here).

25:11

Ego autem in innocentia mea in-
gressus sum : redime me, et
miserere mei.

25:11

Ego autem in innocentia mea am-
bulo: redime me et miserere
mei.

In Ps. G. ingredior, gredi, gressus sum, (in-gradior), has the sense of, to walk--for I have walked in my innocence, i.e. led a blameless life. Miserere is a present imperative followed by the genitive.

In Ps. P. ambulo, are, avi, atum, to walk; miserere is used in the same manner as in Ps. G.

26:2

Dum appropriant super me nocentes
ut edant carnes meas; qui tri-
bulant me inimici mei, ipsi in-
firmati sunt, et ceciderunt.

26:2

Cum invadunt me maligni, ut
edant carnem meam, hostes mei
et inimici mei, labuntur et
cadunt.

In Ps. G. dum...nocentes is a temporal clause introduced by dum, which is followed by the subj. because of the anticipated element. Carnes meas is a pl., acc., f.; cecidierunt from cado, ere, cecidi, casum, to fall, especially in battle. Note the use of the perfect tense .

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In Ps. P. cum...maligni, is a temporal clause introduced by cum. Carnem meam is used in same way as in Ps. G. (sing, acc., f.); cadunt from cado, ere, cecidi, casum, to fall--the present tense is used instead of the perfect. (cf. Ps. G.)

26:9

Ne avertas faciem tuam a me ne declines in ira a servo tuo.

26:9

Noli abscondere faciem tuam a me, noli repellere in ira servum tuum.

In Ps. G. ne...avertas is a subjunctive with ne to express a prohibition, one of several ways to express this element in the Latin language. Servo tuo is an ablative of separation, sing., masc., for thy servant.

In Ps. P. noli...abscondere is the ordinary way of expressing a prohibition--noli(sing. or plural) plus the infinitive of the verb; cave or ne with the subjunctive are also used. Servum tuum is an acc., masc., sing., thy servant.

27:8

Dominus fortitudo plebis suae: et protector salvationum christi sui est.

27:8

Dominus robur est populo suo, et praesidium salutis uncto suo.

In Ps. G. fortitudo, inis, f., strength, might, power; plebs, plebis, masc., people, is used as a genitive singular; christi from, christus, a, um, anointed (Gr. Χριστός) one who has been anointed. Kings, priests, and prophets were anointed. The word is frequently used of king David, who was a figure of Christ.

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 In Ps. P. robur, oris, neut., strength; populo suo, dat., sing.

masc., nation, people; uncto from ungo, ere, unxi, unctum, to anoint; unctus--the anointed one, i.e. David, 17:51.

Christ in the New Testament is the Anointed One, the *Χριστός*.

28:6

28:6

Et comminuet eos tamquam vitulum Libani: et dilectus quem admodum filius unicornium.

Facit subsilire ut vitulum, Libanum, et Sarion, ut pulum bubalorum.

In Ps. G. comminuet from comminuo, ere, ui, utum, to dash--the above is a difficult passage--The Lord dasheth them (the cedars) headlong like the calf of Lebanon--breaks them small as easily as he could destroy a young horned animal grazing on the range. Unicornium from unus and cornu, having one horn; unicornis, is masc., has reference to a wild bull.

In Ps. P. facit subsilio, ire, ui, to leap or spring up; bubalus, i, masc., a wild ox.

28:11

28:11

Dominus virtutem populo suo dabit; Dominus benedicet populo suo in pace.

Dominus fortitudinem populo suo dabit Dominus benedicet populo suo cum pace.

In Ps. G. virtutem from virtus, virtutis, f., valor; dabit from do, dare, dedi, datus, to give--used with the acc. of the obj. and the dative of the person. In pace, abl., sing., f., in peace.

In Ps. P. fortitudinem from fortitudo, inis, f., strength; dabit from do with the acc. and dative also; cum pace, with peace.

PSALTERIUM GALLICUM

29:2

Exaltabo te, Domine quoniam suscepisti me: nec delectasti inimicos meos super me.

In Ps. G. exaltabo from exalto,are,avi,atum, (ex and altus), to elevate in rank, to dignify; suscepisti, suscipio,ere,cepi, ceptum, to guard, to protect, uphold; super me, prep. with the ablative, on, upon.

In Ps. P. praedicabo from praedico,(1), to praise, to proclaim. Liberasti from libero,are,avi,atum, to deliver, or free; de me, prep. with abl. over me, about me.

29:13

Ut cantet tibi gloria mea, et non compungar.

In Ps. G. cantet from canto,are,avi,atum, to praise in song; gloria mea, my glory--from gloria, ae, f.; compungar from compungo,ere,punxi,punctum, to feel compunction, sorrow, regret.

In Ps. P. psallat from psallo,ere,psalli, to play on or sing to a stringed instrument; anima mea, my soul--anima,ae,f.,; taceat from taceo,ere, to be quiet, be silent.

30:5

Educes me de laqueo hoc quem absconderunt mihi: quoniam tu es protector meus.

In Ps. G. de laqueo from laqueus, ei, masc., a noose for capturing animals, trap, net, a snare; protector, oris, masc.,

PSALTERIUM PIANUM

29:2

Praedicabo te Domine quoniam liberasti me, nec laetificasti de me inimicos meos.

29:13

Ut psallat tibi anima mea nec taceat.

30:5

Educes me e reti quod absconderunt mihi quia tu es refugium meum.

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protector.

In Ps. P. e reti, from or with the net, from rete, is, neut, net.
refugium, ii, neut., refuge.

30:10

Miserere mei, Domine, quoniam
tribulor: conturbatus est in
ira oculus meus, anima mea et
venter meus.

In Ps. G. quoniam used again instead of quia; conturbatus est
from conturbo, are, avi, atum, to trouble--ossa mea conturbata
sunt, my bones are wasted away; venter, tris, masc., the belly,
the body, also womb, here it means body.

In Ps. P. quia used instead of quoniam; maerore from maeror,
oris, masc., grief; tabescit from tabesco, ere, tabui, to melt
or to waste away; corpus meum, corpus, oris, neut., body.

30:25

Viriliter agite, et confortetur
cor vestrum, omnes qui
speratis in Domino.

In Ps. G. viriliter is an adv., manfully; agite from ago, agere,
egi, actum, to do, to do manfully, bravely, be of good courage;
confortetur from conforto, are, avi, atum, (com and fortis), to
strengthen, make strong.

In Ps. P. confortamini from conforto, are, (1), to strengthen,
encourage; roboretur from roboro, are, (1) to make strong.

30:10

Miserere mei, Domine quia in
angustiis sum; maerore tabes-
cit oculus meus, anima mea et
corpus meum.

30:25

Confortamini et roboretur cor
vestrum omnes, qui speratis in
Domino.

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
31:1	31:1
<p><u>Beati quorum remissae sunt iniquitates: et quorum tecta sunt peccata.</u></p>	<p><u>Beatus cujus remissa est iniquitas, cujus obtectum est peccatum.</u></p>
<p>In Ps. G. note the plural <u>quorum</u> with the <u>remissae sunt</u>; <u>tecta sunt</u>, <u>tego, ere, texi, tectum</u>, to cover. Blessed are they whose iniquities are forgiven and whose sins are covered (remitted).</p>	
<p>In Ps. P. note the singular (<u>cujus</u>) with <u>remissa est</u>.</p>	
32:5	32:5
<p>Diligit <u>miserecordiam</u> et <u>judicium</u>: <u>miserecordia Domini plena est terra.</u></p>	<p>Diligit <u>justitiam</u>: et <u>jus: gratia Domini plena est terra.</u></p>
<p>In Ps. G. <u>miserecordia</u>, ae, f., mercy; <u>judicium</u>, ii, neut., judgment--the Lord loves mercy and executes justice; <u>miserecordia</u> after <u>plena</u> is in the ablative case, as <u>plenus, a, um</u>, is used with the genitive or ablative.</p>	
<p>In Ps. P. <u>justitia</u>, ae, f., justice; <u>jus, juris</u>, neut., right, justice; <u>jus reddere</u>, render justice; <u>jus dicere</u>, is to judge; <u>gratia</u> is an ablative., sing., f., follows <u>plena</u> as in the Ps.G.</p>	
32:14	32:14
<p><u>De praeparato habitaculo suo respexit super omnes, qui habitant terram.</u></p>	<p><u>De loco habitationis suae prospexit omnes qui habitant terram.</u></p>
<p>In Ps. G. <u>de...habitaculo</u>, <u>habitaculum</u>, i, neut., a dwelling</p>	

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

place, habitation (ablative, sing., neut.); respexit from respicio, ere, spexi, spectum, to look upon, consider (re and specio).

In Ps. P. de loco, is an abl., sing., masc., habitationis, gen., sing., f., a dwelling place; prospectat, from prospecto, are, avi, atus, to look, gaze, with super, and the accusative.

33:8

33:8

Immittet Angelus Domini in circuitu timentium eum et eripiet eos.

Castra ponit Angelus Domini circa timentes eum, et eripit eos.

In Ps. G. immittet a combination of in and mitto, ere, misi, missus, to sent; in circuitu adverbial expression meaning, round about, from circuitus, us, masc., --used chiefly in expression as above; timentium, gen., pl., masc., of those in fear; eripiet, from eripio, ere, ripui, riptum, (ex-rapio), to rescue, to place upright. (3p., sing., fut., ind., act.,).

In Ps. P. castra ponit from pono, ere, posui, positum, to put and castra, orum, neut., pl., a military camp; circa, a prep. with the accusative, around; timentes, acc., pl., masc., those who are fearing; eripit, eripio, ere, ripui, riptum, to rescue, (3p., pres., ind., act.,)

33:13

33:13

Quis est homo qui vult vitam: diligit dies videre bonos?

Quis est homo qui diligit vitam, desiderat dies, ut bonis fruatur?

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In Ps. G. diligit from diligo, ere, lexi, lectum, (dis and lego), to love---is used very frequently in the Psalms with words--
God, Lord, Justice, commandment, etc.; dies, ei, masc., and f., day--in the plural it is always masc.; videre, is an infinitive with the subj. accusative (dies bonos).

In Ps. P. desiderat from desidero, are, avi, atum, to long for, desire; dies, ei, day; ut...fruat, is a purpose clause; fruat from fruor, frui, fructus sum, to enjoy or obtain--its object is always in the ablative case.

34:1

Judica, Domine, nocentes me:
expugna impugnantes me.

34:1

Certa Domini contra certantes
mecum, impugna impugnantes me.

In Ps. G. nocentes from the verb, noceo, ere, nocui, to hurt, harm, injure, usually used with the dative, but in Late Latin also with the accusative. "Judge thou, O Lord, them that wrong me. Me expugna from expugno, are, avi, atum, to fight against, oppress, afflict.

In Ps. P. certantes from the verb, certo, are, avi, atum, to contend, struggle, dispute; mecum is a prep, cum with the ablative, me, with me; impugna from impugno, are, avi, atum, to attack, assault.

34:5

Fiant tamquam pulvis faci-
em venti: et Angelus Domini co-
arctans eos.

34:5

Sint velut palea ante ventum
cum Angelus Domini pellet eos.

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In Ps. G. fiant from fio, fieri, factus sum, is the subjunctive passive of facio, to be made, or to become, happen; tamquam, adv. of comparison, sometimes followed by sic--or ita, as--just as, as it were; coarctans from coarcto, are, avi, atum, to force, constrain, straiten. And let the Angel of the Lord straiten them, press hard on them, drive them on .

In Ps. P. sint, is the pres, subj., form of the verb, to be; velut is an adv. and has a variation of meanings--as, even as, just as, like, just as if; pellet from pello, ere, pepuli, pulsum, strike, knock, beat, drive.

34:13

Ego autem, cum mihi molesti essent, induer cilicio. Humiliabam in jejunio animam meam: et oratio mea in sinu meo convertetur.

34:13

Ego autem cum illi aegrotarent induer cilicio, affligebam jejunio animam meam et preces intra me fundabam.

In Ps. G. molesti essent from molestus, a, um, troublesome, burdensome; but as for me, when they gave me trouble, I put on sackcloth; cilicio from cilicium, ii, neut.; Cilicia was a province in southern Asia Minor. Cilicium was a coarse garment made originally of Cilician goat's hair, hence, haircloth, sackcloth; humiliabam from humilio, are, avi, atum, to afflict, to sadden; preces from prex, precis, f., sing., used only in the acc., and the ablative; in plural, preces, precum, a prayer, a supplication.

In Ps. P. aegrotarent from aegroto, (1), to be sick, ill;

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cilicio from cilicium, ii, neut., haircloth worn for penance; affligebam from affligo, ere, flexi, flectum, to strike; preces, precum, f., pl., (as in Ps. G.), entreaty, prayer.

34:25

Non dicant in cordibus suis:
Euge, Euge, animae nostrae: nec
dicant: Devoravimus eum.

In Ps. G. non from old Latin (noenum) equals to, ne-unum, here it has the meaning of, let not; dicant, from dico, to say; cordibus is an abl., pl., neut. in their hearts; euge, euge, is an interjection. In the Psalms it is used only in an ironical sense and it is found only in pairs, meaning, Ha! Ha! or Well done! It is well.

In Ps. P. cogitent from cogito, are, avi, atum, to think, ponder; in corde is an ablative, sing., neut.; vah is an exclamation of contempt, anger or astonishment---Oh! Oh!

34:25

Ne cogitent in corde suo:
Vah! Quod desideravimus ne di-
cant "Devoravimus eum."

35:2

Dixit injustus ut delinquat in
semetipso non est timor Dei an-
te oculos ejus.

In Ps. G. dixit from dico, to say; ut introduces a substantive clause--preceded by dico; semetipso is a reflexive pronoun in the ablative case; there is no corde ejus expressed^{as} in the Ps. P.

35:2

Loquitur iniquitas ad impium
in corde ejus: non est timor
Dei ante oculos ejus.

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In Ps. P. loquitur from loquor, loqui, locutus sum, to speak; ad prep. with the accusative of motion to; corde ejus is not found in Ps. G., here it is an ablative, sing., neut., in his heart.

35:3

Quoniam dolose egit in conspectu ejus ut inveniatur iniquitas ejus et dolus.

In Ps. G. dolose egit, adv.(dolosus), to deal deceitfully, treacherously; ut...dolus, is a purpose clause, dealt deceitfully in order to find...etc.

In Ps. P. blanditur, from blandior, (4) dep., to flatter, followed by the dative. Deprehendi and abhorrerri are both passive infinitives, from deprehendo, ere, hendi, hensum, to catch and abhorreo, ere, horrui, to shrink back from. In a sense these passive infinitives express purpose.

35:13

Ibi ceciderunt qui operantur iniquitatem: expulsi sunt, nec potuerunt stare.

In Ps. G. ibi, adv. of place--there, in that place, here it has the meaning of time; ceciderunt from caedo, ere, cecidi, casum, to fall, esp. in battle; operantur from opero (1), to do, or perform; poterunt stare from sto, stare, steti, statum, to stand. They were unable to stand.

35:3

Etenim in mente sua blanditur sibi non deprehendi culpam suam neque abhorrerri.

35:13

Ecce corruerunt qui patrunt iniquitatem: dejecti sunt nec surgere possunt.

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In Ps. P. ecce, adv., lo, behold; corruerunt from corruo, ere, ui, to fall to the ground; patrant from patro, are, avi, atum, to do, perform; nec surgere possunt, from surgo, ere, rexi, rectum, to rise up. (Note the present of posse in contrast with the past in the Ps. G.)

36:3

Spera in Domine et fac bonitatem: et inhabita terram, et pasceris in divitiis ejus.

36:3

Spera in Domino et fac bonum ut habites terram et fruaris securitate.

In Ps. G. et inhabita, the conj, et, with the present imperative; et pasceris, pasco, ere, avi, pastum, to tend while feeding, to shepherd.

In Ps. P. ut habites, in order that, introducing a purpose clause with verb in the subj; fruaris securitate, from fruor, frui, fructus sum, dep., to enjoy, followed by securitate in the ablative.

36:7

Subditus esto Domino et ora eum.

36:7

Acquiesce in Domino et spera in eo.

In Ps. G. subditus esto from subditus, a, um, adj., from verb, subdo, ere, didi, ditum, to subject and esto, fut., imperative of the verb, to be, thou shalt be; ora eum, from oro, are, avi, atum, to pray, supplicate.

In Ps. P. acquiesce from acquiesco, ere, evi, etum, to rest, to

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to repose--in the Lord. Spera in eo from spero,are,avi,atum, to hope or trust for, used with in and the ablative.

36:10

Et adhuc pusillum et non erit peccator: et quaeres locum ejus et non inuenies.

In Ps. G. adhuc, adv., yet, as yet; pusillum from pusillus, a,um, a little, or a short time; for yet a little while, and the wicked shall not be. Et quaeres locum from quaero,ere,sivi,situm, to seek after; to will; to desire;.

In Ps. P. et modicum from modicus,a,um, a little, moderate, a little while; et si attendes, et si, is a conj.; attendo ere,tendi,tentum, to listen to, give heed, used with ad and the accusative--can be also used with the dative.

36:16

Melius est modicum justo, super divitias peccatorum multas.

In Ps. G. modicum justo from justus,i, masc., just and modicum i, neut., a little; super divitias prep. with the acc., over. Better is a little to the just man or better is the scanty store of the just man than the great riches of the wicked.

In Ps. P. quod introduces a relative clause (which is just); quam is an adv., than, than great wealth of the sinners.

36:10

Et modicum, et non erit impius; et si attendes ad locum ejus, jam non erit.

36:16

Melius est modicum quod habet justus, quam opulentia impiorum magna.

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37:5

Quoniam iniquitates meae super-
gressae sunt caput meum: et
sicut onus grave gravatae sunt,
super me .

PSALTERIUM PIANUM

37:5

Nam culpae meae supergressae
sunt caput meum, sicut onus
grave gravunt nimis.

In Ps. G. iniquitates from iniquitas, atis, f., (inquus), iniqui-
ty, injustice, sin; gravatae sunt, from gravo, are, avi, atum,
weigh, to afflict; note the passive use, 3p., pl., perf., ind.,
pass., the subject is, iniquitates. For my iniquities are
gone over my head; and as a heavy burden are become heavy
upon me.

In Ps. P. culpae from culpa, ae, f., fault, used instead of
iniquitas; gravant also gravo, but is 3p., pl., pres., ind., act.,
of the verb to weigh.

37:8

Quoniam lumbi mei impleti sunt
illusionibus: et non est sanitas
in carne mea.

37:8

Nam lumbi mei pleni sunt in-
flammatione, nec quicquam est
sani in carne mea.

In Ps. G. illusionibus from illusio, onis, f., mockery, illusion,
My loins are filled with illusions (temptations), this passage
is obscure. The loins are the symbol and the seat of strenght
and of the generative organs. If a man's strength deserts him,
it is because his loins have become a mockery. Non est sanitas,
there is not health, soundness.

In Ps. P. inflammatione from inflamatio, onis, f., fire, con-
flagration, inflammation, nec quicquam est sani (any) there is

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nothing healthy, sanus, a, um.

37:12

Amici mei, et proximi mei ad-
versum me appropinquaverunt et
steterunt.

In Ps. G. proximi from proximus, a, um, adjective, proximus, i, masc., neighbor, fellowman; appropinquaverunt from appropinquo, are, avi, atum, to draw near, to approach; steterunt, from sto, stare, steti, statum, to stand, remain standing, to continue. My friends and my neighbors have drawn near and stood against me.

In Ps. P. sodales from sodalis, is, c., a companion, comrade, has the sense of close friend, boon companion; procul a plaga me, this idea is not even mentioned in Ps. G.; subsistunt from subsisto, ere, steti, to halt, to remain. My friends and my companions stay far from my score and my kinsmen stand afar off.

37:21

Qui retribuunt mala pro bonis
detrahebant mihi: quoniam se-
quebar bonitatem.

In Ps. G. mala is the pl., acc., neut., bad things; bonis is the abl., pl., neut., for good things; detrahebant mihi from detraho, ere, traxi, tractum, with the dative, to slander, calumniate, (they that render evil for good have slandered me.

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37:12

Amici mei et sodales mei pro-
cul a plaga mea subsistunt et
propinqui mei stant e longin-
quo.

37:21

Et qui retribuunt malum pro
bono, infestant me, quia bon-
um sector.

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Sequebar from sequor, sequi, secutus sum, to follow. They that rendered evil for good slandered me, because I followed after goodness, because of my pursuing that which is good.

In Ps. P. malum, sing., acc., neut., a bad thing; bono, sing., abl., neut., for a good thing; infestant me, from infesto, (1) to attack, harass me; sector, (1) dep., to follow eagerly, pursue.

38:2

Posui ori meo custodiam, cum
consisteret peccator adversum
me.

38.2

Frenum apponam ori meo, dum
impius est coram me.

In Ps. G. posui custodiam from pono, to put and custodia, ae, f., a guard, a watch--I have put a guard on my mouth; cum introducing a temporal clause, with the subjunctive mood; when the sinner stood against me.

In Ps. P. apponam frenum from appono, ere, posui, positum, to put; frenum, i, neut., bridle. I will put a bridle on my mouth. Dum introducing a temporal clause, while, and is followed by the present subjunctive denoting anticipation.

38:8

Et nunc quae est expectatio mea?
Nonne Dominus? Et substantia
mea apud te est.

38:8

Et nunc quid exspecto, Domine?
fiducia mea est in te.

In Ps. G. expectatio mea, note the verb, to be, is used here

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with noun, expectatio, onis, f., hope, expectation; Nonne Dominus? is a sentence question with nonne expecting the answer yes; substantia mea, substantia,ae, f., a substance, that which stands under.

In Ps. P. verb expecto (1), to await, wait for; there is no nonne; fiducia mea, fiducia,ae,f., confidence.

38:14

Remitte mihi, ut refrigerer
priusquam abeam, et amplius non
ero

38:14

Averte, oculos a me, ut res-
pirem, priusquam vadam et non
sim.

In Ps. G. Remitte is an imperative, present form, remitto,ere, misi,missum, to forgive, pardon, remit; priusquam with the subj. introduces a temporal clause to denote the act as anticipated; abeo, ire,ii, itum, to go away. Give me pardon (relax thy severity) that I may be refreshed, before I depart and am no more.

In Ps. P. averte, imperative, present form avertto,ere,verti, versum to avert, take away; priusquam used in same fashion as in Ps. G.; vadam(3) vadere, to go away; esp. to go hastily or rapidly.

39:4

Et immisit in os meum canticum
novum, carmen Deo nostro.

39:4

Et posuit in ore meo canti-
cum novum, carmen Deo nostro.

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In Ps. G. in os (in with the acc. sing., neut.) from os, oris, neut., mouth; carmen, carminis, neut., song.

In Ps. P. in ore is the ablative, sing., neut., of os, oris, mouth; carmen, carminis, neut., used in same way as in Ps. G. carmen comes from the word cano plus the suffix men--originally in Later Latin; canmen, then casmen, then carmen and has come to mean song or canticle; a song of praise to our God.

39:12

Tu autem, Domine, ne longe facias miserationes tuas a me: misericordia tua et veritas tua semper susceperunt me.

39:12

Tu, Domine, ne prohibueris miserationes tuas a me; gratia tua et fidelitas tua semper me conservant.

In Ps. G. ne...a me is an instance of a prohibitive subjunctive, used in the 2nd. and 3rd. persons to express prohibition; facias from facio, ere, feci, factum, to make or do; miser cordia, iae, f., mercy, kindness; veritas, atis, f., truth.

In Ps. P. ne...a me similar construction as in Ps. G., has prohibeo, ere, ui, itum, to forbid, keep from, restrain; gratia, ae, f., favor, grace, mercy; fidelitas, atis, f., faithfulness.

39:17

Exsultent et laetentur super te omnes quaerentes te: et dicant semper: magnificetur Dominus qui diligunt salutare tuum.

39:17

Exsultent et laetentur in te omnes, qui quaerunt te, et dicant semper: magnificetur Dominus: qui desiderant auxilium.

In Ps. G. super te, super, a prep., upon with the acc. te;

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quaerentes, from quaero, ere, sivi, situm, to seek after; diligunt from diligo, ere, lexi, lectum, to love.

In Ps. P. in te, in with the abl., te; qui...quaerunt is a relative clause, verb is from quaero, ere, sivi, situs, to seek; desiderant from desidero, (1) to long for; auxilium, ii, neut., help, used here instead of salutare of the Ps. G.

40:2

Beatus qui intelligit super egenum et pauperem: in die malo liberabit eum Dominus.

40:2

Beatus qui cogitat de egeno et paupere: die malo salvabit eum Dominus.

In Ps. G. intelligit from intellego (less correctly intelligere) ere, lexi, lectum, to understand. This is the usual rendering of intellegere in the Douay Version and to a great extent also in Kenrick's and Richard's translation. Dr. Stephan, on the other hand, holds that this rendering is scarcely ever justifiable. He says, that intellegere is scarcely a single instance signifies to understand, but regularly to give heed to something, to consider. Die malo from dies, ei, f., day; liberabit from libero, are, avi, atum, to free.

In Ps. P. cogitat from cogito, (1), to think, ponder; die malo, used in same way as in Ps. G.; some usages of day in the Psalter are the following: in dies, every day 70:40; tota die, all day long 70:15; de die in diem, from day to day 95:2; and die nocturne, day and night 1:12. Salvabit from salvo, (1), save.

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Tu autem, Domine, miserere mei
et resuscita me: et retribuam
eis.

In Ps. G. et...et two conjunctions, used in a compound sentence; resuscita from resuscito, are, avi, atum, to raise up again, to restore. But thou O Lord, have mercy upon me, and raise me up, (restore me to health) and I shall requite them. The Hebrew, has "that I may requite them", i.e. punish evil-doers or false friends.

In Ps. P. et...et used in a compound complex sentence; ut introduces the purpose clause; erige from erigo, ere, rexi, erectum, to lift up.

40:12

In hoc cognovi quoniam voluisti me: quoniam non gaudebit inimicus meus super me.

In Ps. G. quoniam...me, a noun clause, the indicative is used because the reason is that of the writer; voluisti from volo, velle, volui, to will, wish; gaudeo, ere, gavisus sum, to rejoice. My enemy shall not rejoice over me.

In Ps. P. cognoscam...te..mihi, the infinitive with the subj. accusative; mihi follows favere, faveo, favi, fautum, to protect, to favor, with the dative, mihi. Exsultabit from exsulto, (1) to rejoice with de and the ablative.

PSALTERIUM PIANUM

Tu autem, Domine, miserere mei
et erige me ut retribuam eis.

40:12

Inde cognoscam te favere mihi
quod non exsultabit de me
inimicus meus.

PSALTERIUM GALLICUM

41:5

Haec recordatus sum et effudi
in me animam meam: quoniam
transibo in locum tabernaculi
admirabilis usque ad domum Dei
in voce exsultationis et con-
fessionis sonus epulantis.

PSALTERIUM PIANUM

41:5

Illud recordor et effundo ani-
mam meam intra me: quomodo in-
cesserim in turba, praecesser-
im eos ad domum Dei. Inter vo-
ces exsultationis et laudis in
coeto festivo.

In Ps. G. transibo from transeo, ire, ivi, itum, to visit, to go
to a place; for I used to journey to the place of the wonderful
tabernacle; locus, i, masc., place; epulantis from epulor, ari,
atus sum (epulae) to eat, especially at a banquet. Hebrew:
with a multitude keeping holiday.

In Ps. P. incesserim from incedo, ere, cessi, cessum, to walk;
turba, ae, f., throng, crowd; festivo from festivus, a, um, fes-
tive; coeto from coetus, us, masc., assembly.

41:6

Quare tristis es anima mea? et
quare conturbas me? Spera in Deo
quoniam adhuc confitebor illi:
salutare vultus mei, et Deus me-
us.

41:6

Quare deprimeris anima mea
et tumultuaris in me? Spera
in Deum: quia rursus celebra-
bo eum, salutem vultus mei et
Deum meum.

In Ps. G. tristis e, sad, dejected; why art thou sad, o My
soul! (vocative case); adhuc confitebor illi, yet even, confi-
teor, eri, fessus sum, to praise or give thanks; put thy trust
in God, for I shall yet (on my return to Jerusalem) give
praise to him. Deus meus from Deus, Dei, masc., God. The name
of God occurs four-hundred times in the Psalms.

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. P. deprimeris from deprimo, ere, pressi, pressum, to sink down, depress; celebrabo, from celebro, are, avi, atum, to praise; Deum meum, acc., sing., masc., God.

41:10

Dicam Deo: susceptor meus es. Quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

41:10

Dico Deo: Petra mea cur oblivisceris mei? quare tristis incedo ab inimico oppressus?

In Ps. G. dicam from dico, ere, dixi, dictum, to say; oblitus es mei, here we have the use of obliviscor with the genitive; dum...inimicus, dum, temporal clause, affligo, ere, flicxi, flictum, to oppress. "Why go about in sadness while the enemy oppresses me?"

In Ps. P. dico, lp., sing., pres., ind., act.,; ab inimico oppressus, from opprimo, ere, pressi, pressum, to afflict.

42:1

Judica me, Deus et discerne causam meam de gente non sancta ab homine iniquo, et dolose erue me.

42:1

Jus redde mihi, Deus et age causam meam adversus gentem non sanctam; ab homine doloso et iniquo libera me.

In Ps. G. judica me, from judico, are, avi, atum, to judge, in a general sense, it also signifies to rule, as originally the office of judge and King was performed by the same person; erue from eruo, ere, rui, rutum, to deliver, deliver me from the unjust and deceitful man.

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. P. jus redde mihi from jus, juris, neut., right, justice, to render justice; reddo, ere, didi, ditum, to restore, pay; libera me from libero, are, avi, atum, to deliver, to free. This Psalm is recited daily at Holy Mass.

42:4

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

In Ps. G. qui...meam, relative clause; laetificat, laetifico, are, avi, atum, (laetus and facere); juventutem, juventus, juventis, f., youth.

In Ps. P. laetitia, ae., f., joy; exultationis from exultatio, onis, f., delight, jubilation.

43:3

Manus tua Gentes disperdidit, et plantasti eos afflixisti populus, et expulisti eos.

In Ps. G. manus, us, f., hand--it has a variety of meanings, some literal, but most of them figurative. As the hands are the instruments of acting, doing or receiving, they are often regarded as the symbols of power and work. Disperdidit from disperdo, ere, didi, ditum, to destroy utterly; expulisti from expello, ere, pu, i, pulsum, to drive out, thrust forth, expel.

42:4

Et introibo ad altare Dei, ad Deum laetitiae et exultationis meae.

43:3

Tu, manu tua, gentibus expulsi, plantasti eos; Tristis nationibus dilatasti eos.

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. P. manu tua is used as an abl., sing., f., expulsis; from the same verb as in Ps. G., meaning to drive out; dilatasti, from dilato, are, avi, atum, to open, spread out.

43:10

Nunc autem repulisti et confudisti nos et non egredieris, Deus, in virtutibus nostris.

43:10

Nunc vero reppulisti et confudisti nos, et non egrederis Deus, cum exercitibus nostris.

In Ps. G. in virtutibus from virtus, tutis, f., strength, power; used both of men and of beasts.

In Ps. P. cum exercitibus, from exercitus, us, masc., a trained or disciplined body of men. Note the spelling of repulisti and reppulisti--the latter is characteristic of the Golden age of Cicero and is therefore more classical.

43:24

Exsurge, quare obdormis Domine? Exsurge, et ne repellas in finem.

43:24

Expergiscere: quare dormis, Domine? Evigila! Noli repellere in perpetuum.

In Ps. G. exsurge from exsurgo, ere, surrexi, surrectum, to rise up; ne repellas, prohibitive subjunctive.

In Ps. P. expergiscere from experigiscor, (3), dep., to awake; evigila from evigilo, are, avi, atum, to watch; noli repellere prohibitive element expressed by noli and the infinitive.

PSALTERIUM GALLICUM

44:2

Eructavit cor meum verbum bonum: dico ego opera mea Regi.

In Ps. G. eructavit from eructi,are,avi,atum, to belch forth, to declare; opera mea--acc., pl., neut., my works.

In Ps. P. effundit from effundo,ere,fudi,fusum, to pour forth; carmen meum--my song,is used instead of my works(in Ps. G.)

44:9

Myrrha, et gutta et casia a vestimentis tuis, a domibus eburneis, ex quibus delectaverunt te filiae regum in honore tuo.

In Ps. G. gutta, ae, f., a drop of any liquid; myrrha-oil, it was one of the sweet spices used by the Jews in the preparation of incense; eburneis from eburneus,a,um, of ivory, the scent of myrrh exhale from the garments and from the ivory places; delectaverunt from delecto,(l), to rejoice.

In Ps. P. aloe, es, a Hebrew word and has the meaning of, a bitter spice; oburneis fidium from eburneus,a,um, of ivory and fidium from fides,is., f.,(usually in plural|σφιδῆν| or perhaps from findo), lit. a gut-string for a musical instrument; hence a lyre, lute. "Thy robes are fragrant with myrrh, aloes, and cassia: out of ivory palaces the sound of the strings delights thee (laetificat te)."

PSALTERIUM PIANUM

44:2

Effundit cor meum verbum bonum: dico ego carmen meum Regi.

44:9

Myrrha et aloe et cassia fragrant vestimenta tua; ex aedibus oburneis fidium sonus laetificat te.

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
45:7	45:7
<u>Conturbatae sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.</u>	<u>Fremuerunt gentes, commota sunt regna; intonuit voce sua, diffluxit terra</u>
<p>In Ps. G. <u>conturbatae sunt</u> from <u>conturbo</u>,(1), to trouble, to cause anxiety; <u>inclinata sunt</u>, from <u>inclino</u>, are,avi,atum, to bend or incline to; <u>mota est terra</u> from <u>moveo</u>,(2), to move, the earth was moved i.e., it trembled and quaked.</p>	
<p>In Ps. P. <u>fremuerunt</u> from <u>fremo</u>,ere,fremui,fremitum, to complain; <u>commota sunt</u> from <u>commoveo</u>,(2) to move, shake; <u>diffluxit terra</u> from <u>diffluo</u>,ere,luxi,fluxum, to flow in different directions, the earth melted.</p>	
45:11	45:11
<u>Vocate, et videte quoniam ego sum Deus: exaltabor in Gentibus et exaltabor in terra.</u>	<u>Desistite et agnoscite me Deum, excelsum in gentibus, excelsum in terra.</u>
<p>In Ps. G. <u>vocate et videte</u> are imperative, plural, present; <u>exaltabor</u> from <u>exalto</u>,are,avi,atum, to exalt.</p>	
<p>In Ps. P. <u>desistite</u> from <u>desisto</u>,ere,stiti,stitum, to leave off, to cease; <u>agnoscite</u> from <u>agnosco</u>,ere,novi,nitum, to perceive, recognize; <u>excelsum</u>, excelsus,a,um, high,exalted.</p>	
46:2	46:2
<u>Omnes gentes, plaudite manibus: jubilate Deo in voce exultationis.</u>	<u>Omnes populi, plaudite manibus, exsultate Deo voce laetitiae.</u>

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. G. omnes gentes, masc., pl., nom., nations, (all non-Jewish people); jubilate from jubilo,are,avi,atum, to rejoice, exult, to sing; voce exultationis from vox,vocis,f., voice--in or with a voice of rejoicing---rejoice unto the Lord with shouts of joy.

In Ps. P. omnes populi, all nations; exultate from exulto, (1) to rejoice--takes the dative or the ablative; voce laetitiae, f. from vox, vocis, voice of joy.

46:5

46:5

Elegit nobis haereditatem suam:
speciem Jacob quam dilexit.

Eligit nobis hereditatem nos-
tram, gloriam Jacob, quem di-
ligit.

In Ps. G. elegit nobis from eligo,ere,legi,lectum, to choose, pick out, select; nobis is an abl., pl., from nos; speciem from species,ei,f., form, appearance; He hath chosen for us, as inheritance from Him, the beauty of Jacob which he hath loved. Beauty of Jacob is equivalent to the Holy Land, which which was the pride and glory of Jacob i.e., of the Israelites. The Hebrew text has glory. Dilexit from diligo,ere,lexi,lectum, to love--especially law, justice.

In Ps. P. eligit from eligo,ere,legi,electum, to choose, select; gloriam from gloria,ae,f., glory, fame; diligit has the same usage as in Ps. G, but is used here in the present tense.

PSALTERIUM GALLICUM	PSALTERIUM PIANUM
48:21	48:21
Homo, <u>cum in honore</u> esset, non intellexit: <u>comparatus est jumentis insipientibus, et similis factus est illis.</u>	Homo <u>in opulentia</u> vivens neque considerans, similis est <u>pecudibus quae pereunt.</u>
<p>In Ps. G. <u>cum...esset</u>, temporal clause with the subjunctive; <u>honore</u> from honor, oris, masc., honor; <u>jumentis insipientibus</u> from jumentum, i, neut., beast of burden from the verb, (jungo); <u>insipiens, entis</u>, a fool: is compared to brute animals.</p>	
<p>In Ps. P. <u>in opulentia</u>, ae, f., wealth; <u>pecudibus</u> from pecus, pecudis, f., beast, animal--<u>quae pereunt</u>, relative clause, the verb comes from pereo, ire, ii, itum, to perish.</p>	
49:3	49:3
Deus <u>manifeste veniet</u> : Deus noster, <u>et non silebit.</u>	Deus <u>affulsit</u> : advenit Deus noster <u>nec silet.</u>
<p>In Ps. G. <u>manifeste veniet</u>--adv., clearly, evidently and <u>venio</u>, from venire, veni, ventum, to come; <u>non silebit</u> from sileo, ere, ui, to be silent--3p., sing., fut., ind., act., to be silent, to hold one's peace.</p>	
<p>In Ps. P. <u>affulsit</u> from affulgeo, ere, fulsi, to glitter, shine. <u>nec silet</u>, from sileo, ere, ui, to be silent--3p., sing., pres., ind., act.</p>	
49:19	49:19
Os tuum abundavit <u>malitia</u> ; et <u>lingua tua concinnabat dolos.</u>	Os tuum <u>laxabas ad malum</u> , et <u>lingua tua concinnabat dolos.</u>

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. G. abundavit from abundo,are,avi,atum, to overflow, be plentifully provided with; concinnabat dolos from concinno, are,avi,atum, to skilfully put together; to put or fit together--here used figuratively: to frame, weave--thy tongue has framed deceits (dolos).

In Ps. P. laxabas from laxo,are,avi,atum, to widen, enlarge; concinnabat used in the same way as in Ps. G. .

50:4

Amplius lave me ab iniquitate
mea: et a peccato meo munda me.

50:4

Penitus lava me a culpa mea,
et a peccato meo munda me.

In Ps. G. amplius is the comparative adverb, more, yet more--wash me yet more, more and more completely, thoroughly from my iniquity; munda present,imperative,from mundo,are,avi,atum, to clean, wash.

In Ps. P. penitus ia an adv., utterly, thoroughly; culpa,ae, f., sin or fault; munda me imperative, sing., also from mundo, are,avi,atum.

50:6

Ut justificeris in sermonibus
tuis, et vincas cum judicaris.

50:6

Ut manifesteris justus in sen-
tentia tua, rectus in judicio
tuo.

In Ps. G. justificaris from justifico,are,avi,atum, to do justice to; sermonibus tuis, ablative, pl., masc., sermo,onis, masc., word, speech, saying.

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. P. manifestaris from manifesto, are, avi, atum to make known; sententia from sententia, ae, f., way of thinking, judgment, opinion; (in thy judgment).

50:10

Auditui meo dabis gaudium et laetitiam: et exsultabunt ossa humiliata.

50:10

Fac me audire gaudium et laetitiam, exsultent ossa quae contrivisti.

In Ps. G. auditui meo dabis from auditus, us, masc., hearing; to my hearing thou shalt give joy and gladness--Hebrew: Thou shalt make me hear joy and goodness; exsultabunt ossa from exulto, are, avi, atum, to rejoice exceedingly. This word expresses a highly poetical notion--example: montes exsultaverunt ut arietes--Probably an allusion to the terrors and convulsions of nature that accompanied the promulgation of the Law on Sinai.

In Ps. P. fac me audire is more like the original Hebrew--Thou shalt make me hear joy and gladness--audire from audio, ire ivi, itus, to hear; exsultent, used as in Ps. G.; ossa from os ossis, neut., bone. One must clearly see the difference between this word and the word for mouth which is, os, oris, neut.; It is very often used in a figurative sense.

50:21

Tum acceptabis sacrificium iustitiae oblationes et holocausta: tunc imponent super altare tuum vitulos.

50:21

Tunc acceptabis sacrificia legitima, oblationes et holocausta, tunc offerent super altare tuum vitulos.

PSALTERIUM GALLICUM

PSALTERIUM PIANUM

In Ps. G. sacrificium justitiae, neut., sing., nom., from sacrificium, ii, neut., an offering. The Jews had many kinds of sacrifices, some bloody, others not in order that they might offer to God the proper sacrifice. In other instances they employed spiritual things, such as praise, thanksgiving, and an afflicted spirit. Justitia, ae, f., justice, innocence; imponent from impono, ere, posui, positum, to put, place; vitulos from vitulus, i, masc., bull or calf.

In Ps. P. sacrificia legitima, sacrifices that were allowed; legitimus, ae, um, lawful; holocausta offerant, from offero, ferre, tuli, oblatum, to place before, to offer sacrifice; vitulos is an accusative, plural and is used in a similar way as in Ps. G.

III. Summary

Those who have the obligation of reciting the Divine Office and thus accomplishing the Opus Dei generally read through the Psalter once a week. But how efficient and complete can the understanding of the Psalms be without a thorough knowledge of the vocabulary and grammar of the Psalms? Or, suppose one has become accustomed to one Latin Version of the Psalter and is then introduced to the New Latin Psalter-- what can he do to minimize the almost inevitable distraction which the unfamiliar vocabulary will present?

In this study my aim has been to note some of the passages wherein the Psalterium Gallicum differs from the Psalterium Pianum. Examples from the first fifty Psalms have been cited and arranged in the following order. Verses from both Psalters, the most obscure ones, have been arranged by having a verse from the Psalterium Gallicum on the left hand side of the paper, and the verse from the Psalterium Pianum on the right hand side. The words, clauses, sentences, grammar points to be compared are underlined in both verses. The comparison is then made by giving first a look at the Psalterium Gallicum, (Ps. G.) and under it that of the Psalterium Pianum, (Ps. P.).

A few examples of my findings are the following:

1. By going through the two Psalters--the Gallicum and the Pianum, I learnt that the tenses in Hebrew are in a sense ambiguous. A perfect tense could be translated in about eight different ways. As a consequence, some of our Latin versions make use of the past tense, while others in translating the very same passage use the present tense. (Cf. p. 20, Ps. 13:23,

dicit...dixit and p. 22, Ps. 14:5, jurat...juravit).

2. Words like salutaris, is, masc., a savior, and salutare, is, neut., safety, saving help, are also very interesting words to note, since they could be easily be confused when used in other cases than nominative and accusative. (Cf. p. 18, Ps. 11:6 and p. 19, Ps. 12:6).

3. The ablative used as the measure of degree of difference on p. 15, Ps. 8:6. The Ps. Gallicum makes use of the comparative adverb while the Ps. Pianum used the comparative adjective.

4. The meaning of words sors, sortis f., lot, inheritance, and pharetta, ae, f., a quiver, (Cf. p. 24, Ps. 15:5 and p. 17, Ps. 10:3), are words one sometimes tends to overlook, but are very important in understanding the Psalter properly.

5. The use of a temporal clause introduced by dum which is followed by the subjunctive because of the anticipated element in the Ps. G. while the Ps. P. uses a temporal clause introduced by cum. (Cf. p. 33, Ps. 26:2).

Two dictionaries of distinction which are helpful in acquiring a full and rich meaning of the words of the Psalterium Gallicum and the Psalterium Pianum are for the former, A Dictionary of the Psalter by Father Britt, O.S.B., and for the latter, Dictionary of the New Latin Psalter, by Konus. These two books look small and unimportant, but contain great treasures which facilitate an understanding of the Latin Psalters. Both books were helpful to me while working on the comparison of the Psalters.

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