

**LIBER PSALMORUM; THE WEST-
SAXON PSALMS: BEING THE
PROSE PORTION, OR THE 'FIRST
FIFTY,' OF THE SO-CALLED PARIS
PSALTER**

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Liber Psalmorum; The West-Saxon Psalms: Being the Prose Portion, or the 'First Fifty,' of the So-Called Paris Psalter by James Wilson Bright & Robert Lee Ramsay

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JAMES WILSON BRIGHT & ROBERT LEE RAMSAY

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Psalmorum Liber

Liber Psalmorum

THE WEST-SAXON PSALMS

BEING THE PROSE PORTION, OR THE
'FIRST FIFTY,' OF THE SO-CALLED
PARIS PSALTER

EDITED FROM THE MANUSCRIPT, WITH AN
INTRODUCTION AND AN APPENDIX
BY

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Tribus uero Psalmorum liber quinquagesimus continetur . . . Primo siquidem in nouum hominem per peccatorum remissionem renascimur. — HILARIUS

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Prefatory Note

THE West-Saxon Psalms (as the prose portion of the 'Paris Psalter' is here named) have been accessible hitherto only in the unique manuscript and in the first edition, now long out of print, which was prepared by Benjamin Thorpe in the year 1835.

The present edition will be completed, as the title-page announces, with an Introduction, in which all preceding study of these Psalms will be reviewed, and some problems relating to the character and to the sources of the version will be carried beyond their present state. But hindrances to be overcome in tracing records through rare books have delayed the final revision of some chapters of this Introduction; the whole of it has therefore, for a short time, been withheld from publication. In the meanwhile the newly edited text may be welcomed in a limited edition of advanced copies. The entire series of the Rubrics and the carefully selected text of the entire series of the *Argumenta*, which constitute the immediate source of both the Rubrics and the Anglo-Saxon Introductions, will surely be accepted as indispensable; and the readings of the second copy of the Introductions (MS. Cotton, Vitellius E. XVIII) will be observed with some share of the interest that is elicited by fresh discoveries.

The Bibliography has been presented in an analyzed form and with such descriptive detail as will assist in the apprehension of the several parts of a far-reaching and somewhat complex problem.

It should also be added that an attempt will be made to give in the Introduction a more complete account of the

recently found portions of a Latin version of Theodore of Mopsuestia's Commentary on the Psalms than can be obtained from what its discoverer, Dr. Giovanni Mercati, has as yet published concerning it.

J. W. B.

Baltimore, August, 1907.

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THE TEXT

The text of this edition of the West-Saxon Psalms (the prose portion of the 'Paris Psalter') is a copy of the manuscript, Bibliothèque Nationale, Fonds latin, 8824 (*MS.*), conservatively edited. The use of capitals, the punctuation, and the quantity-marks of the vowels are independent of the original; otherwise every deviation from it is indicated by italics, which constitute references to the foot-notes for the complete record of the reading. In these notes are also reported all deviations from the manuscript in Thorpe's edition (*Ts.*) or in Tange's collation. Bracketed words supply omissions due to the scribe, and daggers mark the removal of his mistaken insertions.

The Rubrics have been transferred from the position following to that preceding the Introductions. Here the orthography of the manuscript has been retained.

The second copy of the Introductions, found in MS. Cotton, Vitellius E. XVIII (*F*), imperfect because of damage by fire, is represented in the supplied omissions, emendations, and variant readings of these paragraphs.

The text of the *Argumenta* is based on a collation of MS. Bibliothèque Nationale, Fonds latin, 12,173 (*P*), and the printed texts in the Basel edition of Bede, 1563, Tom. VIII (*B*) and in the *Opera Omnia* of Thomasius, 1748, Tom. III (*T*), variant readings, except some unimportant differences in orthography, being noted in parentheses. The variations from the text of Thomasius cited by Vezzosi from Blanchinus (*Blanch.*), and the variations (unauthorized) of Migne's text, *Pat. Lat.* XCIII (*M*), from the Basel edition are also recorded. The different elements of these *Argumenta* have been distinguished as (*a*) historical explanation; (*b*) mystical title and liturgical note; (*c*) comment, usually mystical.

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PSALMUS I

IOSEPH DICIT QUI CORPUS DOMINI SEPELUIT

1. Eadig byð sē wer þe ne gæð on geþeaht unrihtwīra, nē on þām wege ne stent synfulra, nē on heora *wōlberendum* setle ne sitt.
2. Ac his willa byð on Godes æ, and ymb his æ hē byð smēagende dæges and nihtes.
3. Him byð swā þām trēowe þe byð āplantod nēah wætera rynnun,
4. þæt sylð his wæstmas tō rihtre tīde; and his lēaf and his blæda ne fealwiað nē ne sēariað; swā byð þām men þe wē ær ymbspræcon; eall him cymð tō gōde þæt þæt hē dēð.
5. Ac þā unrihtwīsan ne bēoð nā swylce, nē him ēac swā ne limpð; ac hī bēoð dūste gelicran, þonne hit wind tōblæwð.
6. Þy ne ārīsað þā unrihtwīsan on dōmes dæg, nē þā synfullan ne bēoð on geþeahte þæra rihtwīsenā.

Ps. 1. *Argumentum.* (a) Omnes generaliter ad studia uirtutum incitat, simul adiungens quae merces bona, quae mala gesta sequatur. (c) Tertullianus [*P.*, Tertullianus] in libro De Spectaculis adserit hunc psalmum et de Ioseph posse intelligi qui corpus Domini sepeliuit, et de his qui ad spectacula gentium non conueniunt.

Introduction, lacking in MS. and V.

Text. 1. *MS.* -berendum, *Tā.* -berendum.