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and a highly skilled writer. In 1515, he was appointed the official historian of the Republic of Venice as well as the caretaker of a library containing the collection of the scholar Bessarion. Navagero was named the Venetian ambassador to Spain in 1523 and navigated the volatile diplomatic climate caused by the conflict between CharlesV of Spain and
FrancisI of France. By the time Navagero arrived back in Venice in 1528, he had grown disillusioned with politics and wished to return to editing manuscripts and cultivating his prized gardens. Much to his dismay, he was appointed ambassador to France in January 1529. After traveling to meet with FrancisI, he fell ill and died that May.
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Seven Wonders of the World?... that Hedwig Tam gained 20 pounds to play a postpartum mother in Montages of a Modern Motherhood?... that the Alfonsine Ordinances punished Jews and Muslims with enslavement if they disguised their identity with the intention of "sinning with Christian women"?... that even though he had never seen a field
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years after Jilly Cooper's How to Stay Married was first published, she described it as "terribly politically incorrect"?... that wrestler Kurt Howell won all 108 of his matches in high school?... that the second-place candidate in the 2018 Taipei mayoral election lost by just 0.23%, demanded a recount, and ended up losing by even more?ArchiveStart a
new articleNominate an articlenosato Daikinosato Daiki (pictured) becomes sumo's 75th yokozuna.In association football, Liverpool win the Premier League title.In motor racing, lex Palou wins the Indianapolis 500.In basketball, the EuroLeague concludes with Fenerbahe winning the Final Four Playoff.Ongoing: Gaza warM23 campaignRussian
invasion of UkrainetimelineSudanese civil wartimelineRecent deaths: Phil RobertsonMary K. GaillardPeter DavidAlan YentobGerry ConnollySebastio SalgadoNominate an articleMay 29: Feast day of Saint PaulVI (Catholicism)Headline in the New York Times1233 MongolJin War: The Mongols entered and began looting Kaifeng, the capital of the Jin
dynasty of China, after a 13-month siege.1416 A squadron of the Venetian navy captured many Ottoman ships at the Battle of Gallipoli, confirming Venetian naval superiority in the Aegean Sea for the next few decades.1913 During the premiere of the ballet Le Sacre du printemps by Igor Stravinsky at the Thtre des Champs-lyses in Paris, the avant-garde nature of the music and choreography caused a near-riot in the audience (report pictured).1999 Charlotte Perrelli, representing Sweden, won the Eurovision Song Contest, the first edition not to feature an orchestra or live accompaniment.2011 Residents of Portland, Oregon, held a rally called Hands Across Hawthorne in response to an attack
against a gay couple holding hands while crossing the Hawthorne Bridge.Benedetto Pistrucci (b.1783)G.K. Chesterton (b.1874)Hubert Opperman (b.1904)Uro Drenovi (d.1944)More anniversaries: May 28May 29May 30ArchiveBy emailList of days of the yearAboutThe Australian white ibis (Threskiornis molucca) is a wading bird of the ibis family,
Threskiornithidae. It is widespread across much of Australia, and has a predominantly white plumage with a bare, black head, long downcurved bill, and black legs. While it is closely related to the African sacred ibis, the Australian white ibis is a native Australian bird. Due to its increasing presence in the urban environment and its habit of
rummaging in garbage, the species has acquired a variety of colloquial names such as "tip turkey" and "bin chicken". This Australian white ibis was photographed at the Royal Botanic Garden, Sydney.Photograph credit: Charles J. SharpRecently featured: Hell Gate BridgeAnemonoides blandaBluespotted ribbontail rayArchiveMore featured
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WikivoyageFree travel guide WiktionaryDictionary and thesaurusThis Wikipedia is written in English. Many other Wikipedias are available; some of the largest are listed below. 1,000,000+ articles DeutschEspaolFranaisItalianoNederlandsPolskiPortugusSvenskaTing Vit 250,000+ articles Bahasa IndonesiaBahasa MelayuBn-lm-gCataletinaDanskEestiEsperantoEuskaraMagyarNorsk bokmlRomnSimple EnglishSloveninaSrpskiSrpskohrvatskiSuomiTrkeOzbekcha 50,000+ articles AsturianuAzrbaycancaBosanskiFryskGaeilgeGalegoHrvatskiKurdLatvieuLietuviNorsk nynorskShqipSlovenina Retrieved from " 2Calendar
yearYearsMillennium2ndmillenniumCenturies12thcentury13thcentury 14thcenturyDecades1210s1220s1230s 1240s1250sYears1230123112321233 123412351236vte1233 by topicLeadersPolitical entitiesState leadersReligious leadersBirth and death categoriesBirths DeathsEstablishments and disestablishments categoriesEstablishments
DisestablishmentsArt and literature1233 in poetryvte1233 in various calendarsGregorian calendar1233MCCXXXIIIAb urbe condita1986Armenian calendar682 Assyrian calendar5983Balinese saka calendar11541155Bengali calendar639640Berber calendar2183English Regnal year17Hen.318Hen.3Buddhist calendar1777Burmese
calendar595Byzantine calendar67416742Chinese calendar (WaterDragon)3930 or 3723to (WaterSnake)3931 or 3724Coptic calendar949950Discordian calendar2399Ethiopian calendar12251226Hebrew calendar49934994Hindu calendars- Vikram Samvat12891290- Shaka Samvat11541155- Kali Yuga43334334Holocene calendar11233Igbo
calendar233234Iranian calendar611612Islamic calendar630631Japanese calendarJei 2 / Tenpuku 1()Javanese calendar11421143Julian calendar1233MCCXXXIIIKorean calendar3566Minguo calendar679 before ROC679Nanakshahi calendar235Thai solar calendar17751776Tibetan calendar(male Water-Dragon)1359 or 978 or 206to(female Water-Snake)1360 or 979 or 207 Henry I of Cyprus receives a messageYear 1233 (MCCXXXIII) was a common year starting on Saturday of the Julian calendar.War of the Lombards: Lombard forces at Kyrenia surrender to John of Beirut, after a 10-month siege. The defenders, with their personal belongings, are allowed to retire to Tyre. Captured prisoners
are exchanged for those held by Richard Filangieri, commander of the Lombards, at Tyre. Cyprus is wholly restored under the rule of the 16-year-old King Henry I ("the Fat"). His vassals are rewarded, and loans that they have made are repaid.[1]August 20 Oath of Bereg: King Andrew II of Hungary vows to the Holy See that he will not employ Jews
and Muslims to administer royal revenues, which causes diplomatic complaints and ecclesiastical censures.[2]Winter Reconquista: King Ferdinand III of Castile ("the Saint") conquers the cities of Trujillo and beda. The Castilian army besieges the city of Peniscola. Ferdinand forces Ibn Hud, ruler of the Taifa of Zaragoza, to sign a truce.[3]August
Richard Marshal, 3rd Earl of Pembroke, signs an alliance with Llywelyn the Great, to join forces to revolt against King Henry III. Richard is faced by demands from royal bailiffs in September where the garrison of Usk Castle is forced to surrender.November Henry III's army camped at Grosmont Castle is attacked in the night, by a force of Welsh and
English rebels. Several of Henry's supporters are captured, and the castle is returned to Hubert de Burgh, one of the rebels.May 29 MongolJin War: The Mongol army led by gedei Khan captures Kaifeng, capital of the Jin dynasty ('Great Jin'), after the 13-month Siege of Kaifeng (1232). The Mongols plunder the city, while Emperor Aizong of Jin flees
for the town of Caizhou. Meanwhile, gedei departs and leaves the final conquest to his favoured general, Subutai.December Siege of Caizhou: The Mongols under gedei Khan besiege Caizhou and ally themselves with the Chinese Song dynasty to eliminate the Jin Dynasty.Gendt receives its city rights from Otto II ("the Lame"), count of Guelders
(modern Netherlands).Pope Gregory IX establishes the Papal Inquisition, to regularize the persecution of heresy.June/July Ibn Manzur, Arab lexicographer and writer (d. 1312)August 15 Philip Benizi de Damiani, Italian religious leader (d. 1285)October Al-Nawawi, Syrian scholar, jurist and writer (d. 1277)Adelaide of Burgundy, duchess of Brabant (d.
1273)Choe Ui, Korean military leader and dictator (d. 1258)Ibn al-Quff, Ayyubid physician and surgeon (d. 1286)Sancho of Castile, archbishop of Toledo (d. 1261)January 6 Matilda of Chester, Countess of Huntingdon (or Maud), English noblewoman (b. 1171)January 18 Yang (or Gongsheng), Chinese empress (b. 1162)February 12 Ermengarde de
Beaumont, queen of ScotlandMarch 1 Thomas I (or Tommaso), count of Savoy (b. 1178)May Simon of Joinville, French nobleman and knight (b. 1175)June Yolanda de Courtenay, queen consort of HungaryJuly 8 Konoe Motomichi, Japanese nobleman (b. 1160)July 26 Wilbrand of Oldenburg, prince-bishop of UtrechtJuly 27 Ferdinand (or Ferrand), count
of Flanders (b. 1188)July 29 Savari de Maulon, French nobleman (b. 1181)July 30 Konrad von Marburg, German priest (b. 1180)October 8 Ugo Canefri, Italian health worker (b. 1148)October 22 Fujiwara no Shunshi, Japanese empress consort (b. 1209)November 22 Helena, duchess of Brunswick-LneburgNovember 27 Shi Miyuan, Chinese politician
(b. 1164)Ibn al-Athir, Seljuk historian and biographer (b. 1160)Bertran de Born lo Filhs, French troubadour (b. 1179)Bohemond IV ("the One-Eyed"), prince of Antioch (b. 1175)Gkbri ("Blue-Wolf"), Ayyubid general and ruler (b. 1154)Guilln Prez de Guzmn, Spanish nobleman (b. 1180)John Apokaukos, Byzantine bishop and theologianMathilde of
Angoulme, French noblewoman (b. 1181)Sayf al-Din al-Amidi, Ayyubid scholar and jurist (b. 1156)William Comyn, Scoto-Norman nobleman (b. 1163)^ Steven Runciman (1952). A History of The Crusades. Vol III: The Kingdom of Acre, pp. 169170. ISBN978-0-241-29877-0.^ Berend, Nora (2001). At the Gate of Christendom: Jews, Muslims and
"Pagans" in Medieval Hungary, c. 1000-c.1300. Cambridge University Press. p.158. ISBN978-0-521-02720-5.^ Lourie, Elena (2004). Jews, Muslims, and Christians in and around the Crown of Aragon: essays in honour of Professor Elena Lourie. Brill. p.270. ISBN90-04-12951-0.[permanent dead link]Retrieved from " 3One hundred years, from 1101 to
1200See also: Renaissance of the 12th centuryMillennia2ndmillenniumCenturies11thcentury12thcentury13thcenturyTimelines11thcentury12thcentury13thcenturyState leaders11thcentury12thcentury13thcenturyDecades1100s1110s1120s1130s1140s1150s1160s1170s1180s1190sCategories:Births Deaths Establishments DisestablishmentsvteEastern
Hemisphere at the beginning of the 12th centuryThe 12th century is the period from 1101 to 1200 in accordance with the Julian calendar. In the history of European culture, this period is considered part of the High Middle Ages and overlaps with what is often called the "'Golden Age' of the Cistercians". The Golden Age of Islam experienced
significant development, particularly in Islamic Spain.In Song dynasty China, an invasion by Jurchens caused a political schism of north and south. The Khmer Empire of Cambodia flourished during this century, while the Fatimids of Egypt were overtaken by the Ayyubid dynasty. Following the expansions of the Ghaznavids and Ghurid Empire, the
Muslim conquests in the Indian subcontinent took place at the end of the century.The Ghurid Empire converted to Islam from Buddhism.1101: In July, the Treaty of Alton is signed between Henry I of England and his older brother Robert, Duke of Normandy in which Robert agrees to recognize Henry as king of England in exchange for a yearly stipend
and other concessions. The agreement temporarily ends a crisis in the succession of the Anglo-Norman kings.11011103: David the Builder takes over Kakheti and Hereti (now parts of Georgia).1102: King Coloman unites Hungary and Croatia under the Hungarian Crown.1102: Muslims conquer Seoro de Valencia.11031104: A church council is
convened by King David the Builder in Urbnisi to reorganize the Georgian Orthodox Church.1104: In the Battle of Ertsukhi, King David the Builder defeats an army of Seljuks.1104: King Jayawarsa of Kadiri (on Java) ascends to the throne.[citation needed]1106: Battle of Tinchebray.11071111: Sigurd I of Norway becomes the first Norwegian king to
embark on a crusade to the Holy Land. He fights in Lisbon and on various Mediterranean isles and helps the King of Jerusalem to take Sidon from the Muslims.1108: By the Treaty of Devol, signed in September, Bohemond I of Antioch has to submit to the Byzantine Empire, becoming the vassal of Alexius I.1109: On June 10, Bertrand of Toulouse
captures the County of Tripoli (northern Lebanon/western Syria).1109: In the Battle of Nako, Boleslaus III Wrymouth defeats the Pomeranians and re-establishes Polish access to the sea.1109: On August 24, in the Battle of Hundsfeld, Boleslaus III Wrymouth defeats Emperor Henry V of Germany and stops German expansion eastward.1111: On April
14, during Henry V's first expedition to Rome, he is crowned Holy Roman Emperor.1113: Paramavishnulok is crowned as King Suryavarman II in Cambodia. He expands the Khmer Empire and builds Angkor Wat during the first half of the century. He establishes diplomatic relations with China.1115: The Georgian army occupies Rustavi in the war
with the Muslims.1115: In Java, King Kamesvara of Kadiri ascends to the throne. Janggala ceases to exist and comes under Kadiri domination, highly possible under royal marriage. During his reign, Mpu Dharmaja writes Kakawin Smaradahana, a eulogy for the king which become the inspiration for the Panji cycle tales, which spread across Southeast
Asia.[1]1116: The Byzantine army defeats the Turks at Philomelion.1116: Death of doa Jimena Daz, governor of Valencia from 1099 to 1102.c. 1119: The Knights Templar are founded to protect Christian pilgrims in Jerusalem.A Black and White Photo of the 12th century Cuenca Cathedral (built from 1182 to 1270) in Cuenca, Spain1120: On January
16, the Council of Nablus, a council of ecclesiastic and secular lords in the crusader Kingdom of Jerusalem, establishes the first written laws for the kingdom.1120: On November 25, William Adelin, the only legitimate son of King Henry I of England, drowns in the White Ship Disaster, leading to a succession crisis which will bring down the Norman
monarchy of England.1121: On August 12, in the Battle of Didgori, the greatest military victory in Georgian history, King David the Builder with 45,000 Georgians, 15,000 Kipchak auxiliaries, 500 Alan mercenaries and 100 French Crusaders defeats a much larger Seljuk-led Muslim coalition army.1121: On December 25, St. Norbert and 29
companions make their solemn vows in Premontre, France, establishing the Premonstratensian Order.1122: The Battle of Beroia (Modern-day Stara Zagora, Bulgaria) results in the disappearance of the Pechenegs Turkish tribe as an independent force.1122: On September 23, the Concordat of Worms (Pactum Calixtinum) is drawn up between
Emperor Henry V and Pope Calixtus II bringing an end to the first phase of the power struggle between the papacy and the Holy Roman Empire.1122: King David the Builder captures Tbilisi and declares it the capital city of Georgia, ending 400 years of Arab rule.1123: The Jurchen dynasty of China forces Koryo (now Korea) to recognize their
suzerainty.1124: In April or May, David I is crowned King of the Scots.1125: On June 11, in the Battle of Azaz, the Crusader states, led by King Baldwin II of Jerusalem, defeat the Seljuk Turks.1125: In November, the Jurchens of the Jin dynasty declare war on the Song dynasty, beginning the JinSong wars.1125: Lothair of Supplinburg, duke of Saxony,
is elected Holy Roman Emperor instead of the nearest heir, Frederick of Swabia, beginning the great struggle between Guelphs and Ghibellines.1127: The Northern Song dynasty loses power over northern China to the Jin dynasty.1128: On June 24, the Kingdom of Portugal gains independence from the Kingdom of Len at the Battle of So Mamede;
(recognised by Len in 1143).The temple complex of Angkor Wat, built during the reign of Suryavarman II in Cambodia of the Khmer Era.11301180: 50-year drought in what is now the American Southwest.11301138: Papal schism, Pope Innocent II vs. Antipope Anacletus II.1130: On March 26, Sigurd I of Norway dies. A golden era of 95 years comes
to an end for Norway as civil wars between the members of Harald Fairhair's family line rage for the remainder of the century.1130: On Christmas Day, Roger II is crowned King of Sicily, the royal title being bestowed on him by Antipope Anacletus II.1132: The Southern Song dynasty establishes China's first permanent standing navy, although China
had a long naval history prior. The main admiral's office is at the port of Dinghai.11321183: the Chinese navy increases from a mere 3,000 to 52,000 marine soldiers stationed in 20 different squadrons. During this time, hundreds of treadmill-operated paddle wheel craft are assembled for the navy to fight the Jin dynasty in the north.1135: King
Jayabaya of Kadiri ascends to the throne.[2]11351154: The Anarchy takes place, during a period of civil war in England.1136: Suger begins rebuilding the abbey church at St Denis north of Paris, which is regarded as the first major Gothic building.1137: On July 22, the future King Louis VII of France marries Eleanor, the Duchess of Aquitaine.1138:
On October 11, the 1138 Aleppo earthquake devastates much of northern Syria.1139: in April, the Second Lateran Council ends the papal schism.1139: On July 5, in the Treaty of Mignano, Pope Innocent II confirms Roger II as King of Sicily, Duke of Apulia, and Prince of Capua and invests him with his titles.1139: On July 25, the Portuguese defeat the
Almoravids led by Ali ibn Yusuf in the Battle of Ourique; Prince Afonso Henriques is acclaimed King of Portugal by his soldiers.Averroes in a 14th-century painting by Andrea di Bonaiuto11401150: Collapse of the Ancestral Puebloan culture at Chaco Canyon (modern-day New Mexico).1141: The Treaty of Shaoxing ends the conflict between the Jin
dynasty and Southern Song dynasty, legally establishing the boundaries of the two countries and forcing the Song dynasty to renounce all claims to its former territories north of the Huai River. The treaty reduces the Southern Song into a quasi-tributary state of the Jurchen Jin dynasty.1143: Manuel I Komnenos is crowned as Byzantine emperor after
the death of John II Komnenos.1143: Afonso Henriques is proclaimed King of Portugal by the cortes.1143: The Treaty of Zamora recognizes Portuguese independence from the Kingdom of Len. Portugal also recognizes the suzerainty of the pope.1144: On December 24, Edessa falls to the Atabeg Zengi.11451148: The Second Crusade is launched in
response to the fall of the County of Edessa.1147: On October 25, the four-month-long Siege of Lisbon successfully brings the city under definitive Portuguese control, expelling the Moorish overlords.1147: A new Berber dynasty, the Almohads, led by Emir Abd al-Mu'min, takes North Africa from the Almoravides and soon invades the Iberian
Peninsula. The Almohads began as a religious movement to rid Islam of impurities.1147: The Wendish Crusade against the Polabian Slavs (or "Wends") in what is now northern and eastern Germany.1150: Ramon Berenguer IV, Count of Barcelona marries Petronilla, the Queen of Aragon.1151: The Treaty of Tudiln is signed by Alfonso VII of Len and
Raymond Berengar IV, Count of Barcelona, recognizing the Aragonese conquests south of the Jcar and the right to expand in and annex the Kingdom of Murcia.1153: The Treaty of Wallingford, ends the civil war between Empress Matilda and her cousin King Stephen of England fought over the English crown. Stephen acknowledges Matilda's son
Henry of Anjou as heir.1153: The First Treaty of Constance is signed between Emperor Frederick I and Pope Eugene III, by the terms of which, the emperor is to prevent any action by Manuel I Comnenus to reestablish the Byzantine Empire on Italian soil and to assist the pope against his enemies in revolt in Rome.1154: the Moroccan-born Muslim
geographer Muhammad al-Idrisi publishes his Geography.1154: On December 27, Henry II is crowned King of England at Westminster Abbey.1155: Pope Adrian IV grants overlordship of Ireland to Henry II of England in the bull Laudabiliter.1156: On June 18, the Treaty of Benevento is entered into by Pope Adrian IV and the Norman Kingdom of
Sicily. After years of turbulent relations, the popes finally settles down to peace with the Hauteville kings. The kingship of William I is recognized over all Sicily, Apulia, Calabria, Campania, and Capua. The tribute to the pope of 600 schifati agreed upon by Roger II in 1139 at Mignano is affirmed and another 400 shift is added for the new lands.1158:
The Treaty of Sahagn ends the war between Castile and Len.The Liuhe Pagoda of Hangzhou, China, 11651161: the Song dynasty Chinese navy, employing gunpowder bombs launched from trebuchets, defeats the enormous Jin dynasty navy in the East China Sea in the Battle of Tangdao and on the Yangtze River in the Battle of Caishi.1161: Kilij Arslan
II, Sultan of Rum, makes peace with the Byzantine Empire, recognizing the emperor's primacy.1161: In the siege of Ani, troops from the Kingdom of Georgia take control over the city, only to have it sold for the second time to the Shaddadids, a Kurdish dynasty.1162: Genghis Khan, the founder of the Mongol Empire, is born as Temjin in present-day
Mongolia.1163: The Norwegian Law of Succession takes effect.11651182: Tensions and disputes between the Pagan Empire and the Kingdom of Polonnaruwa causes the Sinhalese under Parakramabahu the Great to raid Burma.1168: King Valdemar I of Denmark conquers Arkona on the Island of Rgen, the strongest pagan fortress and temple in
northern Europe.1169: Political disputes within the Pandya Empire sparks the decade-long Pandyan Civil War.1169: On May 1, the Norman invasion of Ireland begins. Richard fitzGilbert de Clare ('Strongbow') allies with the exiled Irish chief, Dermot MacMurrough, to help him recover his kingdom of Leinster.The defense of the Carroccio during the
battle of Legnano (1176) by Amos Cassioli (18321891)1170: The Treaty of Sahagn is signed by Alfonso VIII of Castile and Alfonso II of Aragon. Based on the terms of the accord, Alfonso VIII agrees to provide Alfonso II with three hostages, to be used as tribute payments owed by Ibn Mardan of Valencia and Murcia.1170: On December 29, Thomas
Becket is murdered in Canterbury Cathedral.1171: Saladin deposes the last Fatimid Caliph Al-'id and establishes the Ayyubid dynasty.1171: On November 11, Henry II of England lands in Ireland to assert his claim as Lord of Ireland.1172: The Pandyan city of Madurai is sacked by the Sinhalese army due to an attempt to drive off the rival throne
claimant, Kulasekara Pandyan.1173: Sinhalese king Parakramabahu the Great gains a decisive victory by invading the Chola Empire as an ally of the Pandyas in the Pandyan Civil War.1174: On July 12, William I of Scotland is captured by the English in the Battle of Alnwick. He accepts the feudal overlordship of the English crown and pays ceremonial
allegiance at York.1175: Hnen Shnin (Genk) founds the Jdo sh (Pure Land) sect of Buddhism.1175: The Treaty of Windsor is signed by King Henry II of England and the High King of Ireland, Ruaidr Ua Conchobair.1176: On May 29, Frederick Barbarossa's forces are defeated in the Battle of Legnano by the Lombard League which results in the
emperor's acknowledgment of the pope's sovereignty over the Papal States and Alexander acknowledging the emperor's overlordship of the imperial Church.1176: On September 17, The Battle of Myriokephalon (Myriocephalum; Turkish: Miryakefalon Sava) is fought between the Byzantine Empire and the Seljuk Turks in Phrygia. It is a serious
reversal for the Byzantine forces and will be the final, unsuccessful, effort by the Byzantines to recover the interior of Anatolia from the Seljuk Turks.1177: The Treaty or Peace of Venice is signed by the papacy and its allies, and Frederick I, Holy Roman Emperor. The Norman Kingdom of Sicily also participates in negotiations and the treaty thereby
determines the political course of all of Italy for the next several years.1178: Chinese writer Zhou Qufei, a Guangzhou customs officer, writes of an island far west in the Indian Ocean (possibly Madagascar), from where people with skin "as black as lacquer" and with frizzy hair were captured and purchased as slaves by Arab merchants.1179: The
Treaty of Cazola (Cazorla) is signed by Alfonso II of Aragon and Alfonso VIII of Castile, dividing Andalusia into separate zones of conquest for the two kingdoms, so that the work of the Reconquista would not be stymied by internecine feuding.1180: The Portuguese Navy defeats a Muslim fleet off the coast of Cape Espichel.11801185: the Genpei War
in Japan.1181: Parakramabahu the Great conducts a large-scale raid on Burma, after a ship transporting a Sinhalese princess to the Khmer Empire is attacked by Burmese naval fleets.1182: Religious reformations of Theravada Buddhism in Pagan Burma under the patronage of Narapatisithu are continued with the end of the Polonnaruwa-Pagan
War.1182: Revolt of the people of Constantinople against the Latins, whom they massacre, proclaiming Andronicus I Comnenus as co-emperor.1183: On January 25, the final Peace of Constance between Frederick Barbarossa, the pope and the Lombard towns is signed, confirming the Peace of Venice of 1177.1183: On September 24, Andronicus I
Comnenus has his nephew Alexius II Comnenus strangled.1184: On March 24, Queen Tamar, King of Georgia, accedes to the throne as sole ruler after reigning with her father, George III, for six years.1184: Diet of Pentecost organised by Emperor Frederick I in Mainz.1185: The Uprising of Asen and Peter against the Byzantine Empire leads to the
restoration of the Bulgarian Empire.1185: Andronicus I Comnenus is deposed and, on September 12, executed as a result of the Norman massacre of the Greeks of Thessalonika.1185: The cathedral school (Katedralskolan) in Lund, Sweden, is founded. The school is the oldest in northern Europe and one of the oldest in all of Europe.1185: Beginning in
this year the Kamakura shogunate deprives the emperor of Japan of political power.1186: On January 27, the future Holy Roman Emperor Henry VI marries Constance of Sicily, the heiress to the Sicilian throne.1187: On July 4, in the Battle of Hattin, Saladin defeats the king of Jerusalem.1187: In August, the Swedish royal and commercial center
Sigtuna is attacked by raiders from Karelia, Couronia, and/or Estonia.[3]1188: The Riah were introduced into the Habt and south of Tetouan by the Almohad caliph, Abu Yusuf Yaqub al-Mansur, and Jochem and Acem were introduced in Tamesna.[4]1189: On September 3, Richard I is crowned King of England at Westminster.1189: On November 11,
William II of Sicily dies and is succeeded by his illegitimate cousin Tancred, Count of Lecce instead of Constance.11891192: The Third Crusade is an attempt by European leaders to wrest the Holy Land from Saladin.Richard I of England, or Richard the Lionheart.1190: On June 10, Emperor Frederick Barbarossa drowns in the River Salef, leaving the
Crusader army under the command of the rivals Philip II of France and Richard I of England, which ultimately leads to the dissolution of the army.1191: Holy Roman Emperor Henry VI attacked the Kingdom of Sicily from May to August but fails and withdrawn, with Empress Constance captured (released 1192).1191: On September 7, Saladin is
defeated by Richard I of England at the Battle of Arsuf.1192: In April, Isabella I begins her reign as Christian Queen of the Kingdom of Jerusalem1192: In the Battle of Jaffa, King Richard the Lionheart defeats Saladin.1192: In June, the Treaty of Ramla is signed by Saladin and Richard Lionheart. Under the terms of the agreement, Jerusalem will
remain under Muslim control. However, the city will be open to Christian pilgrims. The Latin Kingdom is reduced to a coastal strip that extends from Tyre to Jaffa.1192: Minamoto no Yoritomo is appointed Sei-i Taishgun, "barbarian-subduing great general", shgun for short, the first military dictator to bear this title.1192: Sultan Shahbuddin
Muhammad Ghori establishes the first Muslim empire in India for 14 years (11921206) by defeating Prithviraj Chauhan.1193: Nalanda, the great Indian Buddhist educational centre, is destroyed.1194: Emperor Henry VI conquers the Kingdom of Sicily.1195: On June 16, the struggle of Shamqori. Georgian forces annihilate the army of Abu
Baqar.1198: The brethren of the Crusader hospital in Acre are raised to a military order of knights, the Teutonic Knights, formally known as the Order of the Knights of the Hospital of St. Mary of the Teutons in Jerusalem.1199: Pope Innocent III writes to Kaloyan, inviting him to unite the Bulgarian Church with the Roman Catholic Church.1200:
Construction begins on the Grand Village of the Natchez near Natchez, Mississippi. This ceremonial center for the Natchez people is occupied and built until the early 17th century.[5]Eastern Hemisphere at the end of the 12th centuryChina is under the Northern Song dynasty. Early in the century, Zhang Zeduan paints Along the River During the
Qingming Festival. It will later end up in the Palace Museum, Beijing.In southeast Asia, there is conflict between the Khmer Empire and the Champa. Angkor Wat is built under the Hindu king Suryavarman II. By the end of the century, the Buddhist Jayavarman VII becomes the ruler.Japan is in its Heian period. The Chj-jinbutsu-giga is made and
attributed to Toba Sj. It ends up at the Kzan-ji, Kyoto.In Oceania, the Tui Tonga Empire expands to a much greater area.Europe undergoes the Renaissance of the 12th century. The blast furnace for the smelting of cast iron is imported from China, appearing around Lapphyttan, Sweden, as early as 1150.Alexander Neckam is the first European to
document the mariner's compass, first documented by Shen Kuo during the previous century.Christian humanism becomes a self-conscious philosophical tendency in Europe. Christianity is also introduced to Estonia, Finland, and Karelia.The first medieval universities are founded. Pierre Abelard teaches.Middle English begins to develop, and literacy
begins to spread outside the Church throughout Europe.[6] In addition, churchmen are increasingly willing to take on secular roles. By the end of the century, at least a third of England's bishops also act as royal judges in secular matters.[7]The Ars antiqua period in the history of the medieval music of Western Europe begins.The earliest recorded
miracle play is performed in Dunstable, England.Gothic architecture and trouvre music begin in France.During the middle of the century, the Cappella Palatina is built in Palermo, Sicily, and the Madrid Skylitzes manuscript illustrates the Synopsis of Histories by John Skylitzes.Fire and plague insurance first become available in Iceland, and the first
documented outbreaks of influenza there happens.The medieval state of Serbia is formed by Stefan Nemanja and then continued by the Nemanji dynasty.By the end of the century, both the Capetian dynasty and the House of Anjou are relying primarily on mercenaries in their militaries. Paid soldiers are available year-round, unlike knights who
expected certain periods off to maintain their manor lifestyles.[8]In India, Hoysala architecture reaches its peak.In the Middle East, the icon of Theotokos of Vladimir is painted probably in Constantinople. Everything but the faces will later be retouched, and the icon will go to the Tretyakov Gallery of Moscow.The Georgian poet Shota Rustaveli
composes his epic poem The Knight in the Panther's Skin.Shahab al-Din Suhrawardi founds his "school of illumination".In North Africa, the kasbah of Marrakesh is built, including the city gate Bab Agnaou and the Koutoubia mosque.In sub-Saharan Africa, Kente cloth is first woven.In France, the first piedfort coins were minted.The city of Tula burns
down, marking the end of the Toltec EmpireIn West Africa the Ife Empire is established.See also: Timeline of historic inventions 12th century1104: The Venice Arsenal of Venice, Italy, is founded. It employed some 16,000 people for the mass production of sailing ships in large assembly lines, hundreds of years before the Industrial Revolution.1106:
Finished building of Gelati.1107: The Chinese engineer Wu Deren combines the mechanical compass vehicle of the south-pointing chariot with the distance-measuring odometer device.1111: The Chinese Donglin Academy is founded.1165: The Liuhe Pagoda of Hangzhou, China, is built.1170: The Roman Catholic notion of Purgatory is defined.[9]1185:
First record of windmills.Wikimedia Commons has media related to 12th century.^ Soekmono, R, Drs., Pengantar Sejarah Kebudayaan Indonesia 2, 2nd ed. Penerbit Kanisius, Yogyakarta, 1973, 5th reprint edition in 1988 p.57^ Britannica, T. Editors of Encyclopaedia (1998, July 20). Kairi. Encyclopedia Britannica.^ Enn Tarvel (2007). Sigtuna
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Date incompatibility (help)Retrieved from " 4The following pages link to 12th century External tools(link counttransclusion countsorted list) See help page for transcluding these entriesShowing 50 items.View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Antisemitism in Christianity (links | edit)Catharism (links | edit)List of decades, centuries, and
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edit)1163 (links | edit)1160s (links | edit)1141 (links | edit)1135 (links | edit)1204 (links | edit)View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Retrieved from " WhatLinksHere/12th_century" Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material
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the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. El Salmo 91 de la Biblia
Catlica es una de oraciones ms leas en tiempo de crisis, ya que, este Salmo se considera una oracin de proteccinde la ms cercana a Dios.Cuntas partes tiene el salmo 91?Este salmo tiene 16 partes, la ms larga es el nmero 14 y la ms corta es la nmero 16 la ltima.Con qu frecuencia se debe de rezar el Salmo 91?El salmo 91 se puede rezar todas las
veces que sean necesario, pero se acostumbra ms por los feligreses que sea por las maana o por las noches, algunas personas cuando terminan de leerlo, lo acompaan con un Padre Nuestro. Dnde se encuentran el Salmo 91 en la Biblia?El Salmo 91 se encuentra junto todos los salmos o el libro de los salmos y originalmente fueron escritos en
hebreo.Quin escribi el Salmo 91?Este y muchos salmos fueron escritos por Moiss.De qu trata el Salmo 91?El salmo 91 nos habla de como Dios nos protege bajo su sombra, de la valentia que l nos da y una de las partes ms importantes de este Salmo es en el versculo 10, No te sobrevendr mal, Ni plaga tocar tu morada. Despus no va contando que Jess
nos enviar a los ngeles para cuidarnos.Este es el video del Salmo 91 y lo podrs escuchar todas las veces que sea necesario. Te compartimos este Salmo 91 para imprimir, ya que, es ideal que lo tengas en todos los lugares para que esta proteccin siempre este contigo.Da clic para agradar e imprimirDescarga este Salmo 91 para imprimir en PDF. Book
of sacred songs in the Hebrew Bible"Psalm", "Psalmody", and "Tehilim" redirect here. For the wine grape variety, see Psalmody (grape). For the Hebrew film, see Tehilim (film). For other uses, see Psalm (disambiguation).Scroll of the PsalmsTanakh
(Judaism)Torah(Instruction)GenesisBereshitExodusShemotLeviticusWayiqraNumbersBemidbarDeuteronomyDevarimNevi'im(Prophets)FormerJoshuaYehoshuaJudgesShofetimSamuelShemuelKingsMelakhimLatterIsaiahYeshayahuJeremiahYirmeyahuEzekielYekhezqelMinor
HoseaJoelAmosObadiahJonahMicahNahumHabakkukZephaniahHaggaiZechariahMalachiKetuvim(Writings)PoeticPsalmsTehillimProverbsMishleiJobIyovFive Megillot (Scrolls)Song of SongsShir HashirimRuthRutLamentationsEikhahEcclesiastesQoheletEstherEsterHistoricalDanielDaniyyelEzraNehemiahEzraChroniclesDivre HayyamimOld Testament
(Christianity)PentateuchGenesisExodusLeviticusNumbersDeuteronomyHistoricalJoshuaJudgesRuth12 Samuel12 Kings12 ChroniclesEzraNehemiahEstherWisdomJobPsalmsProverbsEcclesiastesSong of SongsPropheticMajor prophetsIsaiahJeremiahLamentationsEzekielDanielMinor
prophetsHoseaJoelAmosObadiahJonahMicahNahumHabakkukZephaniahHaggaiZechariahMalachiDeuterocanonicalTobitJudithAdditions to Esther1 Maccabees2 MaccabeesWisdom of SolomonSirachBaruch/ Letter of JeremiahAdditions to DanielOrthodox only1 Esdras2 EsdrasPrayer of ManassehPsalm 1513 Maccabees4 MaccabeesOdesOrthodox
TewahedoEnochJubilees1, 2, and 3 MeqabyanParalipomena of BaruchBroader canonBible portalvteThe Book of Psalms (/s(l)mz/ SAH(L)MZ, US also /s(l)mz/;[1] Biblical Hebrew: , romanized:Tehillm, lit.'praises'; Ancient Greek: , romanized:Psalms; Latin: Liber Psalmorum; Arabic: , romanized:Mazmr, in Islam also called Zabur, Arabic: ,
romanized:Zabr), also known as the Psalter, is the first book of the third section of the Tanakh (Hebrew Bible) called Ketuvim ('Writings'), and a book of the Old Testament.[2]The book is an anthology of Hebrew religious hymns. In the Jewish and Western Christian traditions, there are 150 psalms, and several more in the Eastern Christian churches.
[3][4] The book is divided into five sections, each ending with a doxology, a hymn of praise. There are several types of psalms, including hymns or songs of praise, communal and individual laments, royal psalms, imprecation, and individual thanksgivings. The book also includes psalms of communal thanksgiving, wisdom, pilgrimage and other
categories.Many of the psalms contain attributions to the name of King David and other Biblical figures including Asaph, the sons of Korah, Moses and Solomon. Davidic authorship of the Psalms is not accepted as historical fact by modern scholars, who view it as a way to link biblical writings to well-known figures; while the dating of the Psalms is
notoriously difficult, some are considered preexilic and others postexilic.[4] The Dead Sea Scrolls suggest that the ordering and content of the later psalms (Psalms 90150) was not fixed as of the mid-1st centuryCE.[5][6] Septuagint scholars, including Eugene Ulrich, have argued that the Hebrew Psalter was not closed until the 1st centuryCE.[7]
[8]The English-language title of the book derives from the Greek word psalmoi (), meaning 'instrumental music', and by extension referring to "the words accompanying the music".[9] Its Hebrew name, Tehillim (), means 'praises', as it contains many praises and supplications to God.For the Orthodox Christian division into kathismata, see below.An
1880 Baxter process illustration of Psalm 23, from the Religious Tract Society's magazine The Sunday at HomeThe Book of Psalms is divided into five sections, each closing with a doxology (i.e., a benediction). These divisions were probably introduced by the final editors to imitate the five-fold division of the Torah:[10]Book 1 (Psalms 141)Book 2
(Psalms 4272)Book 3 (Psalms 7389)Book 4 (Psalms 90106)Book 5 (Psalms 107150)Many psalms (116 of the 150) have individual superscriptions (titles), ranging from lengthy comments to a single word. Over a third appear to be musical directions, addressed to the "leader" or "choirmaster", including such statements as "with stringed instruments"
and "according to lilies". Others appear to be references to types of musical composition, such as "A psalm" and "Song", or regarding the occasion of the psalm ("On the dedication of the temple", "For the memorial offering", etc.). Many carry the names of individuals, the most common (73 psalms) being 'of David', and thirteen of these relate explicitly
to incidents in the king's life.[11] Others named include Asaph (12), the sons of Korah (11), Solomon (2), Moses (1), Ethan the Ezrahite (1), and Heman the Ezrahite (1). The Septuagint, the Peshitta (the Syriac Vulgate), and the Latin Vulgate each associate several Psalms (such as 111 and 145) with Haggai and Zechariah. The Septuagint also
attributes several Psalms (like 112 and 135) to Ezekiel and Jeremiah.Hebrew numbering(Masoretic)Greek numbering(Septuagint)181891091111310112114115113116114115117146116145147146147148150148150Psalms are usually identified by a sequence number, often preceded by the abbreviation "Ps." Numbering of the Psalms differs mostly
by one between the Hebrew (Masoretic) and Greek (Septuagint) manuscripts. Protestant translations use the Hebrew numbering, but other Christian traditions vary:Catholic official liturgical texts, such as the Roman Missal, use the Greek numbering[12]Modern Catholic translations often use the Hebrew numbering (noting the Greek number)Eastern
Orthodox and Eastern Catholic translations use the Greek numbering (noting the Hebrew number)The variance between Masorah and Septuagint texts in this numeration is likely enough due to a gradual neglect of the original poetic form of the Psalms; such neglect was occasioned by liturgical uses and carelessness of copyists. It is generally
admitted that Psalms 9 and 10 (Hebrew numbering) were originally a single acrostic poem, wrongly separated by Massorah and rightly united by the Septuagint and the Vulgate.[13] Psalms 42 and 43 (Hebrew numbering) are shown by identity of subject (yearning for the house of Yahweh), of metrical structure and of refrain (comparing Psalms 42:6,
12; 43:5, Hebrew numbering), to be three strophes of one and the same poem. The Hebrew text is correct in counting as one Psalm 146 and Psalm 147. Later liturgical usage would seem to have split up these and several other psalms. Zenner combines into what he deems were the original choral odes: Psalms 1, 2, 3, 4; 6 + 13; 9 + 10; 19, 20, 21; 56
+ 57; 69 + 70; 114 + 115; 148, 149, 150.[14] A choral ode would seem to have been the original form of Psalms 14 and 70. The two strophes and the epode are Psalm 14; the two antistrophes are Psalm 70.[15] It is noteworthy that, on the breaking up of the original ode, each portion crept twice into the Psalter: Psalm 14 = 53, Psalm 70 = 40:1418.
Other such duplicated portions of psalms are Psalm 108:26 = Psalm 57:812; Psalm 108:714 = Psalm 60:714; Psalm 71:13 = Psalm 31:24. This loss of the original form of some of the psalms is considered by the Catholic Church's Pontifical Biblical Commission (1 May 1910) to have been due to liturgical practices, neglect by copyists, or other causes.
[16]Verse numbers were first printed in 1509.[17][18] Different traditions exist whether to include the original heading into the counting or not. This leads to inconsistent numbering in 62 psalms, with an offset of 1, sometimes even 2 verses.[19]The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was
found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches mainly in the Middle East) include Psalms 152155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and
other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.Hermann Gunkel's pioneering form-critical work on the psalms sought to provide a new and meaningful context in which to interpret individual psalmsnot by looking at their literary context within the Psalter (which he did
not see as significant), but by bringing together psalms of the same genre (Gattung) from throughout the Psalter. Gunkel divided the psalms into five primary types:Hymns are songs of praise for God's work in creation or history. They typically open with a call to praise, describe the motivation for praise, and conclude with a repetition of the call. Two
sub-categories are "enthronement psalms" celebrating the enthronement of Yahweh as king, and "Zion psalms" glorifying Mount Zion, God's dwelling-place in Jerusalem.[20] Gunkel also described a special subset of "eschatological hymns" which includes themes of future restoration (Psalm 126) or of judgment (Psalm 82).[21]David is depicted giving
a psalm to pray for deliverance in this 1860 woodcut by Julius Schnorr von KarolsfeldCommunal laments are psalms in which the nation laments some communal disaster.[22] Both communal and individual laments typically but not always include the following elements:address to God,description of suffering,cursing of the party responsible for
suffering,protestation of innocence or admission of guilt,petition for divine assistance,faith in God's receipt of prayer,anticipation of divine response, anda song of thanksgiving.[23][24]In general, the individual and communal subtypes can be distinguished by the use of the singular "I" or the plural "we". However, the "I" could also be characterising an
individual's personal experience that was reflective of the entire community.[25]David is depicted giving a penitential psalm in this 1860 woodcut by Julius Schnorr von KarolsfeldRoyal psalms deal with such matters as the king's coronation, marriage and battles.[22] None of them mentions any specific king by name, and their origin and use remain
obscure;[26] several psalms, especially Psalms 9399, concern the kingship of God, and might relate to an annual ceremony in which Yahweh would be ritually reinstated as king.[27]Individual laments are psalms lamenting the fate of the psalmist. By far the most common type of psalm, they typically open with an invocation of God, followed by the
lament itself and pleas for help, and often ending with an expression of confidence.[22]In individual thanksgiving psalms, the opposite of individual laments, the psalmist thanks God for deliverance from personal distress.[22]In addition to these five major genres, Gunkel also recognised a number of minor psalm-types, including:communal
thanksgiving psalms, in which the whole nation thanks God for deliverance;wisdom psalms, reflecting the Old Testament wisdom literature;pilgrimage psalms, sung by pilgrims on their way to Jerusalem;entrance and prophetic liturgies; anda group of mixed psalms which could not be assigned to any category.[28]David composing the Psalms, Paris
Psalter, 10th century[29]The composition of the psalms spans at least five centuries, from the 10th-century Psalm 29 to others clearly from the post-Exilic period (i.e., not earlier than the 5th centuryBCE). The majority originated in the southern kingdom of Judah and were associated with the Temple in Jerusalem, where they probably functioned as
librettos during Temple worship. Exactly how they did so was unclear, but there are indications in some of them: "Bind the festal procession with branches, up to the horns of the altar"[30] suggests a connection with sacrifices, and "Let my prayer be set forth before you as incense"[31] suggests a connection with the offering of incense.[3]According
to Jewish tradition, the Book of Psalms was composed by the First Man (Adam), Melchizedek, Abraham, Moses, David, Solomon, Heman, Jeduthun, Asaph, and the three sons of Korah.[32][33] According to Abraham ibn Ezra, the final redaction of the book was made by the Men of the Great Assembly.[34]Some of the psalms show influences from
related earlier texts from the region; examples include various Ugaritic texts and the Babylonian Enma Eli. These influences may be either of background similarity or of contrast. For example, Psalm 29 shares characteristics with Canaanite religious poetry and themes. Robert Alter points out that the address to "sons of God" at the opening "[is] best
thought of [as] the flickering literary afterlife of a polytheistic mythology" but that "belief in them...is unlikely to have been shared by the scribal circles that produced Psalms".[35] The contrast between the Psalmist's theology and the surrounding area's polytheistic religion is well seen in Psalms 104:26,[36] in which locals' mythical fierce sea-godsuch
as the Babylonian Tiamat, Canaanite Yam and the Leviathan which also appears in the Hebrew Bibleis "reduced to an aquatic pet with whom YHWH can play".[37]The biblical poetry of Psalms uses parallelism as its primary poetic device. Parallelism is a kind of symmetry in which restatement, synonym, amplification, grammatical repetition, or
opposition develops an idea.[38][39] Synonymous parallelism involves two lines expressing essentially the same idea. An example of synonymous parallelism:"The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?" (Psalm 27:1).Two lines expressing opposites is known as antithetic
parallelism. An example of antithetic parallelism:"And he led them in a cloud by day/ and all the night by a fiery light" (Psalm 78:14).Two clauses expressing the idea of amplifying the first claim is known as expansive parallelism. An example of expansive parallelism:"My mouth is filled with your praise/ all the day with your lauding" (Psalm 71:8).Psalm
11 in the ninth-century Utrecht Psalter, where the illustration of the text is often literal.Many scholars believe the individual Psalms were redacted into a single collection during the Second Temple period.[40] It had long been recognized that the collection bore the imprint of an underlying message or metanarrative, but that this message remained
concealed, as Augustine of Hippo said, "The sequence of the Psalms seems to me to contain the secret of a mighty mystery, but its meaning has not been revealed to me" (Enarr. on Psalms 150:1). Others pointed out the presence of concatenationthat is, adjacent Psalms sharing similar words and themes. In time, this approach developed into
recognizing overarching themes shared by whole groups of psalms.[41]In 1985, Gerald H. Wilson's The Editing of the Hebrew Psalter proposedby parallel with other ancient Near Eastern hymn collectionsthat psalms at the beginning and end (or "seams") of the five books of Psalms have thematic significance, corresponding in particular with the
placement of the royal psalms. He pointed out that there was a progression of ideas from adversity through the crux of the collection in the apparent failure of the covenant in Psalm 89, leading to a concert of praise at the end. He concluded that the collection was redacted to be a retrospective of the failure of the Davidic covenant, exhorting Israel to
trust in God alone in a non-messianic future.[42] Walter Brueggemann suggested that the underlying editorial purpose was oriented instead towards wisdom or sapiential concerns, addressing the issues of how to live the life of faith. Psalm 1 calls the reader to a life of obedience; Psalm 73 (Brueggemann's crux psalm) faces the crisis when divine
faithfulness is in doubt; Psalm 150 represents faith's triumph when God is praised not for his rewards but for his being.[43] In 1997, David. C. Mitchell's The Message of the Psalter took a quite different line. Building on the work of Wilson and others,[44] Mitchell proposed that the Psalter embodies an eschatological timetable like that of Zechariah
914.[45] This programme includes the ingathering of exiled Israel by a bridegroom-king; his establishment of a kingdom; his violent death; Israel scattered in the wilderness, regathered and again imperiled, and then rescued by a king from the heavens, who establishes his kingdom from Zion, brings peace and prosperity to the earth and receives the
homage of the nations.These three viewsWilson's non-messianic retrospective of the Davidic covenant, Brueggemann's sapiential instruction, and Mitchell's eschatological-messianic programall have their followers. However, the sapiential agenda has been somewhat eclipsed by the other two. Shortly before he died in 2005, Wilson modified his
position to allow for the existence of messianic prophecy within the Psalms' redactional agenda.[46] Mitchell's position remains essentially unchanged, but he now sees the issue as identifying when the historical beginning of the Psalms turns to eschatology.[47]James VanderKams The Dead Sea Scrolls Today examined the large Psalms scroll from
Qumran, 11QPs(a), showing that while the first three books (Psalms 1-89) were largely fixed by the early 1st centuryCE, Psalms 90-150 show variations in ordering and content, suggesting the collection was still being finalized into the mid-1st centuryCE and included material not found in the later Masoretic Text.[5] Peter Flint argues that the
findings show there were three different versions of the Psalter circulating during the Second Temple period, with the Masoretic version being attested among the scrolls found at Masada.[48]The Psalms were written not merely as poems, but as songs for singing. According to Bible exegete Saadia Gaon (882942) who served in the geonate of
Babylonian Jewry, the Psalms were originally sung in the Temple precincts by the Levites, based on what was prescribed for each psalm (lineage of the singers, designated time and place, instruments used, manner of execution, etc.), but are permitted to be randomly read by anyone at any time and in any place.[49] More than a third of the psalms
are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to the Levites who sang one of eight melodies, one of which was known simply as "the eighth"

(Hebrew: sheminit) (Pss. 6, 12).[50] And others preserve the name for ancient eastern modes, like ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim / shushan (lilies / lily; Pss. 45; 60), said to be describing a certain melody;[51] or almuth / alamoth (mute;[52] Pss. 9, 46), which, according to Saadia Gaon, is "a silent melody, nearly inaudible."[53]Despite the frequently heard view that their ancient music is lost, the means to reconstruct it are still extant. Fragments of temple psalmody are preserved in ancient synagogue and church chant, particularly in the tonus peregrinus melody to Psalm 114.[54] Cantillation signs, to record the melody sung, were in use since ancient times; evidence of them can be found in the manuscripts of the oldest extant copies of Psalms in the Dead Sea Scrolls and are even more extensive in the Masoretic text, which dates to the Early Middle Ages and whose Tiberian scribes claimed to be basing their work on temple-period signs. (See Moshe ben Asher's 'Song of the Vine' colophon to the Codex Cairensis).[55]Several attempts have been made to decode the Masoretic cantillation, but the most "successful" is that of Suzanne Hak-Vantoura (19282000) in the last quarter of the 20th century.[56] Her reconstruction assumes the signs represent the degrees of various musical scales that is, individual notes which puts it at odds with all other existing traditions, where the signs invariably represent melodic motifs; it also takes no account of the existence of older systems of notation, such as the Babylonian and Palestinian systems. Musicologists have therefore rejected Hak-Vantoura's theories, with her results dubious, and her methodology flawed.[57] In spite of this, Mitchell has repeatedly defended it, showing that, when applied to the Masoretic cantillation of Psalm 114, it produces a melody recognizable as the tonus peregrinus of church and synagogue.[58] Mitchell includes musical transcriptions of the temple psalmody of Psalms 120134 in his commentary on the Songs of Ascents.In "The Flow of the Psalms," O. Palmer Robertson posits a thematic progression throughout the five books of Psalms, delineating distinctive characteristics and emphases:[59]Book 1: Opposition Predominantly attributed to David, these Psalms are perceived as the earliest in origin, characterized by a focus on trust in God, with Yahweh as the dominant name.Book 2: Communication Despite continued opposition, this book reflects an outreach even to enemies of God. The prevalent name for God shifts to Elohim, especially when borrowing sections from Book 1. Robertson suggests Book 2 may have Northern Kingdom origins.Book 3: Devastation Marked by the overtaking of Jerusalem, this book holds out hope for Jacob and Joseph, possibly symbolizing the Southern and Northern kingdoms. Expressions like "trust in God" diminish.Book 4: Maturity Notably, with over 10 quotes from Chronicles, indicating a temporal progression beyond the initial three books.Book 5: Consummation Robertson proposes that the Psalms of Ascent and Hallel Psalms are post-Babylonian exile compositions, portraying a culmination of themes and perspectivesMost individual psalms involve the praise of God for his power and beneficence, for his creation of the world, and for his past acts of deliverance for Israel. They envision a world in which everyone and everything will praise God, and God in turn will hear their prayers and respond. Sometimes God "hides his face" and refuses to respond, questioning (for the psalmist) the relationship between God and prayer which is the underlying assumption of the Book of Psalms.[60]Some psalms are called maskil (or maschil), meaning 'enlightened' or 'wise saying', because they impart wisdom. Most notable of these is Psalm 142 which is sometimes called the "Maskil of David"; others include Psalm 32 and Psalm 78.[61]A special grouping and division in the Book of Psalms are fifteen psalms (Psalms 120134) known in the construct case, shir ha-ma'aloth ("A Song of Ascents", "A Song of degrees"), and one as shir la-ma'aloth (Psalm 121). According to Saadia Gaon, these songs differed from the other psalms in that they were to be sung by the Levites in a "loud melody" (Judeo-Arabic:).[62] Every psalm designated for Asaph (e.g. Psalms 50, 7383) was sung by his descendants while making use of cymbals, in accordance with 1 Chronicles 16:5.[63][62] Every psalm wherein is found the introductory phrase "Upon Mahalath" (e.g. Psalms 53 and 88) was sung by the Levites by using large percussion instruments having wide and closed bezels on both sides and beaten with two wooden sticks.[64]O. Palmer Robertson observes that many of the Psalms concern the subject of death and says "This unatural conclusion to every human life can be understood only in the context of the original threat to the original man: 'in the day you shall eat of it you shall surely die.'"[65] Robertson goes on to say "The anticipation from redemption fom the grave overcomes the inevitability of death. The psalmist is fully aware of his need for total deliverance from the last great enemy, and attests to expectation of deliverance."[66]David Playing the Harp by Jan de Bray, 1670Hebrew text of Psalm 1:1-2A Jewish man reads Psalm 119 at the Western Wall.Individual psalms were originally hymns, to be used on various occasions and at various sacred sites; later, some were anthologised, and might have been understood within the various anthologies (e.g., Psalm 123 as one of the Psalms of Ascent); finally, individual psalms might be understood within the Psalter as a whole, either narrating the life of David or providing instruction like the Torah. In later Jewish and Christian tradition, the psalms have come to be used as prayers, either individual or communal, as traditional expressions of religious feeling.[67]Many authors have commented on the psalms, including:Hilary of Poitiers[68]Augustine of Hippo[69]Saadia Gaon[70]Salmon ben Jeroham[71]Yefet ben Ali[72]Rashbam[73]Abraham ibn Ezra[74]David Kimhi[75]Obadiah Sforno[76]Joseph Gikatilla[77][pageneeded]Joseph Kara[78]Benjamin ben Judah[79]Rashi[80]Menachem Meiri[81]Isaiah di Trani[82]Thomas Aquinas[83]John Calvin[84]Emmanuel (pseudonym), Jewish Commentary on the Psalms.[85]Isaac Satanow[86]Some of the titles given to the Psalms have descriptions which suggest their use in worship:Some bear the Hebrew description shir (; Greek: , d, 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.Fifty-eight Psalms bear the description mizmor (; , psalmos, 'psalm'), a lyric ode set to music; a sacred song accompanied with a musical instrument.Psalm 145 alone has the designation tehillah (; , hymnos, 'hymn'), meaning a song of praise; a song the prominent thought of which is the praise of God.Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 5255, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.Six Psalms (16, 5660) have the title michtam (, 'gold').[87] Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.[88]Psalm 7 (along with Habakkuk chapter 3)[89] bears the title shigayon (). There are three interpretations:[90] (a) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"David committed some sin and is singing in the form of a prayer to redeem himself from it; (b) shigayon was a type of musical instrument; (c) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19[91] tishge tamid.Psalms are used throughout traditional Jewish worship. Many complete Psalms and verses from Psalms appear in the morning services (Shacharit). The pesukei dezimra component incorporates Psalms 30, 100 and 145150. Psalm 145 (commonly referred to as "Ashrei", which is really the first word of two verses appended to the beginning of the Psalm), is read three times every day: once in shacharit as part of pesukei dezimrah, as mentioned; once, along with Psalm 20, as part of the morning's concluding prayers; and once at the start of the afternoon service. On Festival days and Sabbaths, instead of concluding the morning service, it precedes the Mussaf service. Psalms 9599, 29, 92, and 93, along with some later readings, comprise the introduction (Kabbalat Shabbat) to the Friday night service. Traditionally, a different "Psalm for the Day"Shir shel yomis read after the morning service each day of the week (starting Sunday, Psalms: 24, 48, 82, 94, 81, 93, 92). This is described in the Mishnah (the initial codification of the Jewish oral tradition) in the tractate Tamid. According to the Talmud, these daily Psalms were originally recited on that day of the week by the Levites in the Temple in Jerusalem. From Rosh Chodesh Elul until Hoshanah Rabbah, Psalm 27 is recited twice daily following the morning and evening services. There is a Minhag (custom) to recite Psalm 30 each morning of Chanukkah after Shacharit: some recite this in place of the regular "Psalm for the Day", others recite this additionally.When a Jew dies, a watch is kept over the body and tehillim (Psalms) are recited constantly by sun or candlelight, until the burial service. Historically, this watch would be carried out by the immediate family, usually in shifts, but in contemporary practice this service is provided by an employee of the funeral home or chevra kadisha.Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favor. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch[92] states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal , is in fact the reflexive form of palal , to intervene, petition, judge. Thus, "to pray" conveys the connotation of "judging oneself": ultimately, the purpose of prayertefilah is to transform ourselves.)[93]St. Florian's psalter, 14th or 15th century, Polish translationChildren singing and playing music, illustration of Psalm 150 (Laudate Dominum)David is depicted as a psalmist in this 1860 woodcut by Julius Schnorr von KarolsfeldNew Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Eastern Orthodox, Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.[94] Christians have used Pater Noster cords of 150 beads to pray the entire Psalter.[95]Paul the Apostle quotes psalms (specifically Psalms 14 and 53, which are nearly identical) as the basis for his theory of original sin, and includes the scripture in the Epistle to the Romans, chapter 3.Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland (Continuing).Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;Psalm 82 is found in the Book of Common Prayer as a funeral recitation.Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.Psalm 145 by title 'A psalm of praise", is an acrostic of praise and David's final Psalm. Verses from it are frequently used in many contemporary worship songs and read by many contemporary worship leaders in services.New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.Imam-ud-Din Shahbaz (1845-1921), a Punjabi evangelist and a poet, produced the first metrical translation of the Psalms in Punjabi, known as Punjabi Zabur. For a hundred years, Punjabi Zabur have been used as an essential part of singing and praising in majority of Urdu and Punjabi Churches around the globe.[citation needed]Furthermore, psalms often serve as the inspiration for much of modern or contemporary Christian worship music in a variety of styles. Some songs are entirely based on a particular psalm or psalms, and many quote directly from the Book of Psalms (and other parts of the Bible).[96]See also: KathismaOrthodox Christians and Greek-Catholics (Eastern Catholics who follow the Byzantine rite) have long made the Psalms an integral part of their corporate and private prayers. The official version of the Psalter used by the Orthodox Church is the Septuagint. To facilitate its reading, the 150 Psalms are divided into 20 kathismata (Greek: ; Slavonic: , kafizmy; lit. "sittings") and each kathisma (Greek: ; Slavonic: , kafisma) is further subdivided into three stases (Greek: , staseis lit. "standings", sing. , stasis), so-called because the faithful stand at the end of each stasis for the Glory to the Father....At Vespers and Matins, different kathismata are read at different times of the liturgical year and on different days of the week, according to the Church's calendar, so that all 150 psalms (20 kathismata) are read in the course of a week. During Great Lent, the number of kathismata is increased so that the entire Psalter is read twice a week. In the twentieth century, some lay Christians have adopted a continuous reading of the Psalms on weekdays, praying the whole book in four weeks.Aside from kathisma readings, Psalms occupy a prominent place in every other Orthodox service including the services of the Hours and the Divine Liturgy. In particular, the penitential Psalm 50 is very widely used. Fragments of Psalms and individual verses are used as Prokimena (introductions to Scriptural readings) and Stichera. The bulk of Vespers would still be composed of Psalms even if the kathisma were to be disregarded; Psalm 118, "The Psalm of the Law", is the centerpiece of Matins on Saturdays, some Sundays, and the Funeral service. The entire book of Psalms is traditionally read out loud or chanted at the side of the deceased during the time leading up to the funeral, mirroring Jewish tradition.Several branches of Oriental Orthodox and those Eastern Catholics who follow one of the Oriental Rites will chant the entire Psalter during the course of a day during the Daily Office. This practice continues to be a requirement of monastics in the Oriental churches.See also: Responsorial psalmodyA singing and dancing David leads the Ark of the Covenant, c.1650.The Psalms have always been an important part of Catholic liturgy. The Liturgy of the Hours is centered on chanting or recitation of the Psalms, using fixed melodic formulas known as psalm tones. Early Catholics employed the Psalms widely in their individual prayers also; however, as knowledge of Latin (the language of the Roman Rite) became uncommon, this practice ceased among the unlearned. However, until the end of the Middle Ages, it was not unknown for the laity to join in the singing of the Little Office of Our Lady, which was a shortened version of the Liturgy of the Hours providing a fixed daily cycle of twenty-five psalms to be recited, and nine other psalms divided across Matins.The work of Bishop Richard Challoner in providing devotional materials in English meant that many of the psalms were familiar to English-speaking Catholics from the eighteenth century onwards. Challoner translated the entirety of the Little Office into English, as well as Sunday Vespers and daily Compline. He also provided other individual Psalms such as 129/130 for prayer in his devotional books. Bishop Challoner is also noted for revising the DouayRheims Bible, and the translations he used in his devotional books are taken from this work.Until the Second Vatican Council the Psalms were either recited on a one-week or, less commonly (as in the case of Ambrosian rite), two-week cycle. Different one-week schemata were employed: most secular clergy followed the Roman distribution, while regular clergy almost universally followed that of St Benedict, with only a few congregations (such as the Benedictines of St Maur[97]) following individual arrangements. The Breviary introduced in 1974 distributed the psalms over a four-week cycle. Monastic usage varies widely. Some use the four-week cycle of the secular clergy, many retain a one-week cycle, either following St Benedict's scheme or another of their own devising, while others opt for some other arrangement.Official approval was also given to other arrangements[Notes 1] by which the complete Psalter is recited in a one-week or two-week cycle. These arrangements are used principally by Catholic contemplative religious orders, such as that of the Trappists.[Notes 2]The General Instruction of the Liturgy of the Hours, 122 sanctions three modes of singing/recitation for the Psalms:directly (all sing or recite the entire psalm);antiphonally (two choirs or sections of the congregation sing or recite alternate verses or strophes); andresponsorially (the cantor or choir sings or recites the verses while the congregation sings or recites a given response after each verse).Of these three the antiphonal mode is the most widely followed.[citation needed]Over the centuries, the use of complete Psalms in the liturgy declined. After the Second Vatican Council (which also permitted the use of vernacular languages in the liturgy), longer psalm texts were reintroduced into the Mass, during the readings. The revision of the Roman Missal after the Second Vatican Council reintroduced the singing or recitation of a more substantial section of a Psalm, in some cases an entire Psalm, after the first Reading from Scripture. This Psalm, called the Responsorial Psalm, is usually sung or recited responsorially, although the General Instruction of the Roman Missal 61 permits direct recitation.Psalm 1 in a form of the Sternhold and Hopkins version widespread in Anglican usage before the English Civil War (1628 printing). It was from this version that the armies sang before going into battle.Following the Protestant Reformation, many of the Psalms were set as hymns. These vernacular translations of the psalms were arranged into rhyming strict-metre verses, known as metrical psalms and used for congregational singing. The metrical psalms were particularly popular in the Calvinist tradition, where in the past they were often sung to the exclusion of other hymns (exclusive psalmody). John Calvin himself made some French translations of the Psalms for church usage, but the completed Genevan Psalter eventually used in church services consisted exclusively of translations by Clment Marot and Thodore de Bze, on melodies by a number of composers, including Louis Bourgeois and a certain Maistre Pierre. Martin Luther's "Ein feste Burg ist unser Gott" ("A Mighty Fortress Is Our God") is based on Psalm 46. Among famous hymn settings of the Psalter were the Scottish Psalter and the paraphrases by Isaac Watts. The first book printed in North America was a collection of Psalm settings, the Bay Psalm Book (1640).By the 20th century, they were mostly replaced by hymns in church services. However, the Psalms are popular for private devotion among many Protestants and still used in many churches for traditional worship.[98] There exists in some circles a custom of reading one Psalm and one chapter of Proverbs a day, corresponding to the day of the month.Metrical psalms are still widely sung in many Reformed congregations.Anglican chant is a method of singing prose versions of the Psalms.In the early 17th century, when the King James Bible was introduced, the metrical arrangements by Thomas Sternhold and John Hopkins were also popular and were provided with printed tunes. This version and the New Version of the Psalms of David by Tate and Brady produced in the late seventeenth century (see article on Metrical psalter) remained the normal congregational way of singing psalms in the Church of England until well into the nineteenth century.In Great Britain, the 16th-century Coverdale psalter still lies at the heart of daily worship in Cathedrals and many parish churches. The new Common Worship service book has a companion psalter in modern English.The version of the psalter in the American Book of Common Prayer prior to the 1979 edition is the Coverdale psalter. The Psalter in the American Book of Common Prayer of 1979 is a new translation, with some attempt to keep the rhythms of the Coverdale psalter.Main article: ZaburAccording to the Islamic holy book, the Qur'an, God has sent many messengers to mankind. Five universally acknowledged messengers (rasul) are Abraham, Moses, David, Jesus and Muhammad,[99] each believed to have been sent with a scripture. Muslims believe David (Dwd) received Psalms (Zabur)[100] (cf. Q38:28); Jesus (s) the Gospel (Injeel); Muhammad received the Qur'an; and Abraham (Ibrahim) the Scrolls of Abraham;[101] meanwhile, the Tawrat is the Arabic name for the Torah within its context as an Islamic holy book believed by Muslims to have been given by God to the prophets and messengers amongst the Children of Israel, and often refers to the entire Hebrew Bible.[102] God is considered to have authored the Psalms.[103]The Psalms are one of the most popular parts of the Bible among followers of the Rastafari movement.[104] Rasta singer Prince Far I released an atmospheric spoken version of the psalms, Psalms for I, set to a roots reggae backdrop from The Aggrovators.Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, Marc-Antoine Charpentier (84 settings H.149 - H.232) and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.Melodie na psaterz polski by Mikoaj Gomka1580Psalmi Davidis poenitentiales (6, 32, 38, 51, 102, 130, 143) by Orlande de Lassus1584Psalmen Davids (1619), Symphoniae sacrae I (1629) and Becker Psalter (1661) by Heinrich SchtzChandos Anthems by George Frideric Handel171718Zwei englisch Psalmen (1842), Sieben Psalmen nach Lobwasser (1843), Elijah (1846), and Drei Psalmen (1849) by Felix MendelssohnEighteen Liturgical Psalms by Louis Lewandowski1879Biblick psn by Antonn Dvok1894Le Roi David by Arthur Honegger1921Symphony of Psalms (38, 39, 150) by Igor Stravinsky1930Chichester Psalms by Leonard Bernstein1965Tehillim by Steve Reich1981Four Psalms (114, 126, 133, 137) by John Harbison1998There are many settings of individual psalms. One of the better known examples is Gregorio Allegri's Miserere mei, a falsobordone setting of Psalm 51 ("Have mercy upon me, O God").[105] Settings of individual psalms by later composers are also frequent: they include works from composers such as George Frideric Handel, Felix Mendelssohn, Franz Liszt, Johannes Brahms and Ralph Vaughan Williams. Psalms also feature in more modern musical movements and popular genres.Bible portalExclusive psalmodyHistory of music in the biblical periodPenitential PsalmsPsalm of communal lamentSelahZaburGenevan PsalterPesher^ See "Short" Breviaries in the 20th and early 21st century America Archived 18 January 2006 at the Wayback Machine for an in-progress study^ See for example the Divine Office schedule at New Melleray Abbey^ "Psalm." Longman Pronunciation Dictionary. Pearson.^ Mazor 2011, p.589.^ a b Kselman 2007, p.775.^ a b Berlin & Brettler 2004, p.1282.^ a b VanderKam, James. 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Encyclopdia Britannica Online.Jewishreading of TehillimPsalms and many explanation.Psalms (Judaica Press) translation [with Rashi's commentary] at Chabad.orgPenetrating beneath the surface level of the TehillimPsalmsReading of TehillimPsalms in ancient tunes and explanation. Also a free series that teaches how to read the cantillation notes of PsalmsChristianSt. Augustine of Hippo (1888). Homelies on Psalms. Translated by Philip Schaff.Spurgeon, Charles H. (1885). The Treasury of David.Commentary on the Psalms by Gordon Churchyard, at www.easyenglish.bibleIntroduction to the Psalms by Wilbert R. GawrischIntroduction to the Psalms a Forward Movement publicationFordham, David, ed. (October 1986), The Book of Psalms: In the Authorized Version (illuminateded.), ISBN978-0-8050-0046-7.Psalms Wisdom literaturePrecededbyThe Twelve Prophets Hebrew Bible SucceededbyProverbsPrecededbyJob WesternOld Testament E. OrthodoxOld Testament SucceededbyOdesRetrieved from " 2Septuagint Book of EzraFor the conflicting numbering of this book and other books called "Esdras", see Esdras.Tanakh (Judaism)Torah(Instruction)GenesisBereshitExodusShemotLeviticusWayiqraNumbersBemidbarDeuteronomyDevarimNevi'im(Prophets)FormerJoshuaYehoshuaJudgesShofetimSamuelShemuelKingsMelakhimLatterIsaiahYeshayahuJeremiahYirmeyahuEzekielYekhezqelMinor HoseaJoelAmosObadiahJonahMicahNahumHabakkukZephaniahHaggaiZechariahMalachiKetuvim(Writings)PoeticPsalmsTehillimProverbsMishleiJobIyovFive Megillot (Scrolls)Song of SongsShir HashirimRuthRutLamentationsEikhahEcclesiastesQoheletEstherEsterHistoricalDanielDaniyyelEzraNehemiahEzraChroniclesDivre HayyamimOld Testament (Christianity)PentateuchGenesisExodusLeviticusNumbersDeuteronomyHistoricalJoshuaJudgesRuth12 Samuel12 Kings12 ChroniclesEzraNehemiahEstherWisdomJobPsalmsProverbsEcclesiastesSong of SongsPropheticMajor prophetsIsaiahJeremiahLamentationsEzekielDanielMinor prophetsHoseaJoelAmosObadiahJonahMicahNahumHabakkukZephaniahHaggaiZechariahMalachiDeuterocanonicalTobitJudithAdditions to Esther1 Maccabees2 MaccabeesWisdom of SolomonSirachBaruch/ Letter of JeremiahAdditions to DanielOrthodox only1 Esdras2 EsdrasPrayer of ManassehPsalm 1513 Maccabees4 MaccabeesOdesOrthodox TewahedoEnochJubilees1, 2, and 3 MeqabyanParalipomena of BaruchBroader canonBible portalvte1 Esdras (Ancient Greek:), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras, is the ancient Greek Septuagint version of the biblical Book of Ezra in use within the early church and among many modern Christians with varying degrees of canonicity. 1 Esdras is substantially similar to the standard Hebrew version of EzraNehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material.As part of the Septuagint translation, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section or excluded altogether.[1] 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras (English title: 1 Esdras) and Esdras (EzraNehemiah) as separate books.There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'.[2] The Septuagint calls it Esdras A, and the Vetus Latina calls it 1 Esdras, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome.[3]Further information: Book of Ezra1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. In 1 Esdras, the section is reorganized, leading up to the additional section, and the reference to Ahasuerus is removed.The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4.[4] This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.[5][6]EZRA AND I ESDRAS COMPAREDMasoretic TextSeptuagintSummaryContinuation of Paralipomenon(i.e., "Things Set Off" from Esdras)(II Chr. 35)(I Esd. 1:133)(II Chr. 36)(I Esd. 1:3458)Begin EzraEzr. 1I Esd. 2:114Cyrus's edict to rebuild the TempleEzr. 4:724I Esd. 2:1530aFlash forward to Artaxerxes's reign (prolepsis)Core: Chiasm of CelebrationI Esd. 2:30b Inclusio: Work hindered until second year of Dariuss reignI Esd. 3 A Feast in the court of Darius with Darius contestI Esd. 4 B Darius vows to repatriate the exilesI Esd. 5:16 X The feast of those who returned to JerusalemEzr. 2I Esd. 5:746 B' List of former exiles who returnedEzr. 3I Esd. 5:4765 A' Feast of TabernaclesEzr. 4:15[7]I Esd. 5:6673 Inclusio: Work hindered until second year of Dariuss reign ConclusionEzr. 5I Esd. 6:122In the second year of Darius's reignEzr. 6I Esd. 6:23 7The temple is finishedEzr. 7I Esd. 8:127In Artaxerxes's reignEzr. 8I Esd. 8:2867List of latter exiles who returnedEzr. 9I Esd. 8:6890Repentance from miscegenationEzr. 10I Esd. 8:919:36 Putting away of foreign wives and children(Neh. 7:738:12)(I Esd. 9:3755)The Septuagint: A column of uncial text from 1 Esdras in the Codex Vaticanus, the basis of Sir Lancelot Charles Lee Brenton's Greek edition and English translation.The purpose of the book seems to be retelling the Return to Zion in a way that it revolved around the story of the dispute among the courtiers, the 'Tale of the Three Guardsmen'. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. However, some scholars believe that this work may have been the original, or at least the more authoritative. Most scholars agree that the original language of the work was Aramaic and Hebrew, with a few arguing for the originality of the Greek.[8] The text contains similarities to the vocabulary in the Book of Daniel and II Maccabees, and it is presumed that the authors came either from Lower Egypt or Palestine and wrote during the Seleucid period. Assuming this theory is correct, many scholars consider the possibility that the book made use of an Aramaic chronicle.[9]Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of EzraNehemiah. Some scholars believe that the composition is likely to have taken place in the second century BC.[10] Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in EzraNehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:1318. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.Some scholars, including Joseph Blenkinsopp in his 1988 commentary on EzraNehemiah, hold that the book is a late 2nd/early 1st century BC revision of Esdras and Esdras ,[11] while others such as L. L. Grabbe believe it to be independent of the Hebrew-language EzraNehemiah.[12]The book was widely quoted by early Christian authors and it found a place in Origen's Hexapla.In early Latin traditions, Ezra, Nehemiah, 1 Esdras and 2 Esdras were known, respectively, as 1 Esdras, 2 Esdras, 3 Esdras (the Greek Esdras) and 4 Esdras.[13] In the Vulgate, I Esdras is considered to be Ezra, II Esdras to be Nehemiah, III Esdras to be 1 Esdras, and IV Esdras to be 2 Esdras. For Jerome, III Esdras and IV Esdras were apocryphal.[3][14] As Jerome's Vulgate version of the Bible gradually achieved dominance in Western Christianity, III Esdras no longer circulated. From the 13th century onwards, Vulgate Bibles produced in Paris reintroduced a Latin text of 1 Esdras, in response to commercial demand. However, the use of the book continued in the Eastern Church, and it remains a part of the Eastern Orthodox canon.In the Roman rite liturgy, 1 Esdras is cited once in the Extraordinary Missal of 1962 in the Offertory of the votive Mass for the election of a Pope.[a] Non participentur sancta, donec exsurgat pntifex in ostensinem et verittem ("Let them not take part in the holy things, until there arise a priest unto showing and truth.") (3 Esdras 5, 40).[15][bettersourceneeded]At the Council of Trent, only 3 bishops voted for an explicit rejection of the books of Esdras; the overwhelming majority "withheld any explicit decision on these books". "The question of Esdras' canonical status was left theoretically open."[16] Catholic theologians and apologists disagree, but some argue that these books could theoretically be added as "tritiocanonical" books by the Roman Catholic Magisterium (or pope) at a later time, most likely related to union with one or more of the churches who already hold these books to be canonical.[17]Main article: EsdrasThe book normally called 1 Esdras is numbered differently among various versions of the Bible. In most editions of the Septuagint, the book is titled in Greek: and is placed before the single book of EzraNehemiah, which is titled in Greek: .1 Esdras is called 3 Esdras in the Latin Vulgate, which was translation from the Greek version of the Septuagint called Esdras A.[18]The Vulgate denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, the Book of Ezra is applied to '1 Esdras'; while the Book of Nehemiah corresponds to '2 Esdras'; Esdras 1 (Esdras A in the Septuagint) corresponds to 3 Esdras and finally 2 Esdras, an additional work associated with the name Ezra, is denoted '4 Esdras' (It is called '2 Esdras' in the King James Version and in most modern English bibles). 3 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 4 Esdras varying in canonicity between particular denominations within the Eastern churches.[19]Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra' (without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of EzraNehemiah (Septuagint 'Esdras B'), the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.[2]Septuagint and its derivative translations: King James Version and many[20] successive English translations: 1 EsdrasClementine Vulgate and its derivative translations: 3 EsdrasSlavonic Bible: 2 EsdrasRomanian Synodal Version: III Ezdra[21]Ethiopic Bible: Ezra Kali[22]Esdras2 EsdrasDeuterocanonical books in Eastern OrthodoxySeptuagintOcidelus^ This missal referred to 1 Esdras as 3 Esdras, based on the Vulgate numbering^ For example, it is listed among the Apocrypha in Article VI of the Thirty-Nine Articles of the Church of England. Read Article VI at episcopalian.org Archived 2007-09-28 at the Wayback Machine^ a b Bogaert, Pierre-Maurice (2000). "Les livres d'Esdras et leur numrotation dans l'histoire du canon de la Bible latin". Revue Bndictine. 110 (12): 526. doi:10.1484/J.RB.5.100750.^ a b "St. Jerome, The Prologue on the Book of Ezra: English translation".^ Charles C. Torrey (1910). Ezra Studies. University of Chicago Press. p.58.^ W. F. Albright, "The Date and Personality of the Chronicler", JBL 40 (1921), 121. Full text.^ Edwin Yamauchi, "The Reverse Order of Ezra/Nehemiah Reconsidered," Themelios 5.3 (1980), 7-13. Full text.^ Ezra 4:6, which introduces a difficult "King Ahasuerus", is not found in I Esdras.^ de Troyer, Kristin (2020). "1 Esdras: Structure, Composition, and Significance". In Kelle, Brad E.; Strawn, Brent A. (eds.). The Oxford Handbook of the Historical Books of the Hebrew Bible. Oxford University Press. p.370. ISBN978-0-19-007411-1.^ Bhler, Dieter (2016). 1 Esdras. 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Retrieved 7 December 2018.^ Including RSV, NRSV, NEB, REB, and GNB^ "Biblia sau Sfanta Scriptura".^ Ethiopian Ezra Kali means "2 Ezra".Wikiquote has quotations related to 1 Esdras.Greek Wikisource has original text related to this article:The complete Greek text of 1 Esdras Wikisource has original text related to this article:The complete text of Wycliffe's 1 EsdrasWikisource has original text related to this article:The complete Authorised Version of 1 EsdrasVarious translations of 1 Esdras at the World Wide Study BibleCatholic Encyclopedia: Esdras: THE BOOKS OF ESDRAS: III EsdrasJewish Encyclopedia: Esdras, Books of: I Esdras1 Esdras 1 NRSV1 Esdras at Early Jewish Writings1 Ezra: 2012 Critical Translation with Audio Drama at biblicalaudio"Ezra, Third Book of". Encyclopdia Britannica (11thed.). 1911.DeuterocanonPrecededby12 Chronicles E. OrthodoxBooks of the Bible SucceededbyEzraNehemiah(2 Esdras)Retrieved from " 3The following pages link to 1 Esdras External tools(link counttransclusion countsorted list) See help page for transcluding these entriesShowing 50 items.View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Apocrypha (links | edit)Book of Amos (links | edit)Acts of the Apostles (links | edit)Ark of the Covenant (links | edit)Bible (links | edit)Books of Chronicles (links | edit)Book of Joshua (links | edit)Book of Ezra (links | edit)Book of Daniel (links | edit)Book of Nehemiah (links | edit)Book of Jeremiah (links | edit)Book of Isaiah (links | edit)Book of Numbers (links | edit)Book of Judges (links | edit)Books of Samuel (links | edit)Book of Revelation (links | edit)Books of Kings (links | edit)Book of Ruth (links | edit)Book of Esther (links | edit)Book of Job (links | edit)Book of Proverbs (links | edit)Book of Lamentations (links | edit)Book of Ezekiel (links | edit)Book of Joel (links | edit)Book of Hosea (links | edit)Book of Obadiah (links | edit)Book of Jonah (links | edit)Book of Micah (links | edit)Book of Nahum (links | edit)Book of Haggai (links | edit)Book of Malachi (links | edit)Book of Zechariah (links | edit)Book of Zephaniah (links | edit)Book of Habakkuk (links | edit)Deuterocanonical books (links | edit)Book of Deuteronomy (links | edit)Diatessaron (links | edit)Book of Exodus (links | edit)Epistle of James (links | edit)Epistle of Jude (links | edit)Ezra (links | edit)Epistle to the Ephesians (links | edit)Epistle to the Hebrews (links | edit)Ecclesiastes (links | edit)Epistle to the Galatians (links | edit)Epistle to the Philippians (links | edit)Epistle to the Colossians (links | edit)First Epistle to the Thessalonians (links | edit)Epistle to Titus (links | edit)Epistle to the Romans (links | edit)View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)Retrieved from " WhatLinksHere/1_Esdras"

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