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***A Note on The Psalms 51-75:  
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In Slovak.***

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commentaries M. Andoková, P. Dubovský, B. Hajas, et  
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The Psalms have played a key role in the spiritual life and in the development of religious sensitivity of Christians from antiquity to the present day. Thus, the publication of the translations (from Hebrew and from Greek) with multidisciplinary commentaries on the Psalms 51-75 in Slovak can be fairly described as a godsend. This volume provides its target audience of both scholars and non-academics with line-by-line translation and rich commentaries, and tries to retain the original beauty of the biblical poetry. Therefore, it came as no surprise that this publication has been awarded the Dominik Tatarka Award for the year 2017 (Cena Dominika Tatarku given by Konzervatívny inštitút M. R. Štefánika, Bratislava).

Translating the Bible presupposes both the understanding of the text in its spiritual and allegorical senses and the possibility to transfer those elements to the target text. In the early days of Christianity, the

dangers of misinterpretation made even well versed theologians unwilling to attempt translation. Jerome's translation was the common text used by commentators and theologians until Erasmus reclaimed the Greek codices in the early sixteenth century. Comparing the Greek texts with the Latin Vulgate revealed how corrupt the latter had been and stimulated interest in the processes of translation and retranslation. In the modern era, many Bible societies have been supporting linguistic research and new translations of the Bible. Moreover, modern technology has improved the means for a comparison between different translations. For example, the International Bible society website ([www.ibs.org](http://www.ibs.org)) has a chart tracing the range of translations from the more literal to those whose objective is to explain rather than reproduce the content.

Throughout the history of the Bible in the West, commentary has been a readily available resource for the readers. Commentary had previously provided interpretational space and continued to do so as long as the fear of heresy or distortion of the text through translation figured largely in the minds of the text providers. Almost every major patristic figure of the early Christian church wrote commentaries on the Bible and the tradition has persisted throughout the two thousand-year history of Christianity so far. Thus, the outstanding universal value of the volume that is in front of us comes from the cross-cultural and wide historical perspectives of its commentaries, drawing largely from Hebrew, Greek and Latin sources. Taking a fresh look at what has been produced in the Psalm-related literature, the authors of the volume make use of new findings in the field. The exceptional character of this work is also due to patristic commentaries by Marcela Andoková (p. 58-687) which interpret the works of Greek and Latin authors of the first six centuries AD, as well as rabbinic commentaries by Lucia Hidvéghyová (p. 57-687) and spiritual commentaries of Medieval and later authors by Agnesa Adriana Jenčíková (p. 60-682).

A masterpiece of deep learning and fine sensibility, the translation and commentaries on the Psalms 51-75 in Slovak reanimate the formative works of the Western culture. I strongly believe that this volume brings the readers yet another step closer to understanding of the universal messages of the Psalms.