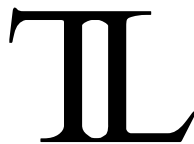


The Book of Psalms

The Book of Psalms
A Latin Reader with Macrons

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Timothy A. Lee Publishing

The Book of Psalms: A Latin Reader with Macrons

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Introduction

This is a Latin reader for the Book of Psalms. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Latin after a year's worth of study this series provides the material to grow in reading ability from the primary texts. Second, this series is designed for priests, scholars, and curious lay people looking to refresh their Latin, or use them in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Latin as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 90 times or fewer in the Vulgate Bible are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Latin. However, even advanced readers will appreciate the glossing of the rare words, since it saves time reading the text.

This reader follows the Psalter found in the Clementine Vulgate which is the *Psalterium Gallicanum* or Gallican Psalter. This version was translated by Jerome from the Septuagint. For this reason, this version follows the Greek numbering of the Psalms. Jerome would later produce a fresh translation from the Hebrew known as the *Iuxta Hebraicum*.

Introduction to the Vulgate

Old Latin Translations (*Vetus Latina*)

There were Latin translations of the Bible for two centuries before the Vulgate. The first hint of a translation of the scriptures in Latin is found in the Acts of the Scillitan Martyrs, written around AD 180. This short work is about several poor Christians in Scilla, North Africa who were on trial and ultimately martyred for their faith.¹ They owned copies of the epistles of Paul, but presumably these poor people with Latin names did not read Greek, so were using a Latin translation.² Latin translations are next found quoted by some of the church fathers such as Tertullian. Both testaments were translated from Greek texts: either the Septuagint or Greek New Testament. These translations are known as the *Vetus Latina* or Old Latin translations and differ significantly to the Vulgate. The textual fluidity in these early manuscripts would have caused liturgical issues which encouraged the creation of the Vulgate.

Jerome and the Vulgate

The Vulgate is a late fourth century translation of the Bible, largely the work of Saint Jerome (born c. AD 342 in Stridon, Dalmatia). By that period numerous old Latin texts of the gospels were in circulation with diverse readings. To solve this problem, in 382 Pope Damasus I commissioned Jerome to revise the *Vetus Latina* text of the four Gospels from the best Greek manuscripts.³

Jerome, therefore, set out to standardise the Latin text of the gospels, and later Old Testament.⁴ He updated earlier texts in

¹ During the trial they were asked (line 12): Saturninus proconsul dixit: “Quae sunt res in capsula vestra?” Speratus dixit: “Libri et epistolae Pauli viri iusti.” Saturninus the proconsul said, ‘What are the things in your chest?’ Speratus said, ‘books and epistles of Paul, a just man.’

² Latin and Punic were far more common in North Africa than Greek. For example, Augustine writes how he struggled to master the Greek language.

³ Jerome had been trained in Latin grammar, later acquired knowledge of Greek and basic competence in Hebrew. He served as secretary to Pope Damasus I and moved away from Rome to Bethlehem where he undertook most of his work.

⁴ For a longer introduction, see Pierre-Maurice Bogaert. “The Latin Bible.” In: *The New Cambridge History of the Bible. Volume 1: From the Beginnings to 600.*

light of Greek manuscripts, the hexapla, and lastly after learning Hebrew in Bethlehem he undertook to revise the Old Latin Bible in light of the Hebrew proto-Masoretic Text of his day.⁵ His Hebrew was weak, so he heavily relied upon the isomorphic Greek translations found in the Hexapla such as Aquila and even Symmachus.⁶ His translation prefaces and letters sent to friends explain his translation methodology.⁷ He left some of the deuterocanonical books unrevised from the Old Latin.⁸ He claims to have translated Tobit and Judith from Aramaic versions.⁹ While traditionally ascribed to Jerome, the rest of the New Testament was revised by someone unknown, perhaps someone associated with Pelagius.¹⁰

The evolution of Jerome's translation method is evident in three distinct revisions of the Psalter: the *Psalterium Romanum*, the *Psalterium Gallicanum*, and the *Iuxta Hebraicum*. The *Psalterium Romanum* has traditionally been seen as Jerome's

Ed. by James Carleton Paget and Joachim Schaper. Cambridge: Cambridge University Press, 2013, pp. 505–526, and the articles in H. A. G. Houghton. *The Oxford Handbook of the Latin Bible*. Oxford University Press: Oxford, 2023.

⁵ Quamvis non defuerit temporibus nostris presbyter Hieronymus, homo doctissimus, et omnium trium linguarum peritus, qui non ex graeco, sed ex hebraeo in latinum eloquium easdem Scripturas converterit. (Augustine, *De Civitate Dei* XVIII 43) 'Our times, however, have enjoyed the advantage of the presbyter Jerome, a man most learned, and skilled in all three languages, who translated these same Scriptures into the Latin speech, not from the Greek, but from the Hebrew.'

⁶ For a detailed and more positive assessment of Jerome's Hebraic competence see Michael Graves. *Jerome's Hebrew Philology. A Study Based on his Commentary on Jeremiah*. Vol. 90. *Vigiliae Christianae*, Supplements: Texts and Studies of Early Christian Life and Language. Leiden: Brill, 2007.

⁷ See Bogaert, "The Latin Bible," p. 514.

⁸ These have historically been labelled apocrypha especially by Protestants.

⁹ Fragments of Tobit were rediscovered among the Dead Sea Scrolls. These are the Aramaic texts 4QpapTobit^a ar, 4QTobit^{b-d} ar (4Q196-199) and one Hebrew text 4QTobit^e. The Additions to Esther were from the Greek and Additions to Daniel from Theodotion's revision. At least two of the additions to Esther were fresh Greek compositions, the others may have been translations. Theodotion's revision of Daniel surpassed the popularity of the original Old Greek of Daniel in part since it contained a text closer to the Hebrew proto-Masoretic Text. It is alluded to in the New Testament (see Mark 4.29, 1 Cor 15.54). This suggests it relates to an earlier kaige revision used by the second century CE figure Theodotion, if reports of Irenaeus are to be believed (*Adversus Haereses* III 21.1).

¹⁰ There is some speculation this was someone from Pelagian circles such as Rufinus the Syrian or Pelagius himself who had befriended Jerome in Palestine. See Anna Persig. "The Vulgate New Testament outside the Gospels." In: *The Oxford Handbook of the Latin Bible*. Ed. by H. A. G. Houghton. Oxford: Oxford University Press, 2023, pp. 77–90.

light revision of Old Latin using the best Septuagint manuscripts. However, poor Latin and inconsistent mistakes suggest it was not his work. The *Psalterium Gallicanum* is Jerome's later revision of the Latin Psalter in light of the Greek of the Hexapla (386-389). It circulated widely in Gaul (France) hence the name and became the psalter of the Clementine Vulgate. The *Iuxta Hebraicum* was Jerome's last and freshest translation from Hebrew into Latin. It fell out of favour after Alcuin of York's reforms (c. 780-790).

Through his work, Jerome came to a belief in the *hebraica veritas* 'Hebrew truth'. That is, he argued the Hebrew text reflects the true text that the church should use in its worship and not the Greek Septuagint. He thus differed to Saint Augustine who favoured the Greek Septuagint which had been the received text used in all churches of his day. His prologues to his translation display his preference to the Hebrew texts, as do his letters. Epistle 106 touches on difficulties with his translation of the hexaplaric Septuagint *Psalterium Gallicanum* when compared to the Hebrew that was used in his fresh translation from the Hebrew *Iuxta Hebraicum* and is a good place to begin reading on the topic.¹¹

The Vulgate in the Middle Ages

Over the centuries, the Vulgate progressively eclipsed the *Vetus Latina* to such an extent that it came to be designated *versio vulgata* (or *vulgata*) 'the common version' in the thirteenth century. By the sixteenth century it was only affirmed as the official Bible of the Roman Catholic church at the Council of Trent (1545-1563). The official edition to be promulgated was the Sixtine Vulgate (1590), before being replaced with Clementine Vulgate (1592) two years later.¹² The Vulgate was therefore used liturgically in Mass readings and sermons, as well as theological discussions. Scripture passages in the *Missale Romanum* (Roman Missal) and Breviary were taken from the Vulgate, ensuring consistency in worship.

¹¹ See Michael Graves. *Jerome, Epistle 106 (On the Psalms)*. Writings from the Greco-Roman World 47. Atlanta, GA: SBL Press, 2022.

¹² Pope Clement VIII succeeded Pope Sixtus V in 1592 hence the change of name.

However, this was not exactly the text of Jerome's day, for textual variations had accrued in the Vulgate over time. Contamination from the writings of the Fathers, or textual corruptions were found. For instance, in his biblical commentaries Thomas Aquinas is aware of textual plurality with different readings among the Fathers and sometimes adopts them over Jerome in his commentaries. The best extant exemplar of the early Vulgate is Codex Amiatinus (c. 700), also known as the Jarrow Codex where it originated in the monastery during the time of Bede. Later, the Emperor Charlemagne left his mark in the Vulgate just like he did all over Europe when he commissioned another Northumbrian, Alcuin of York, to correct many of the mistakes in the Latin Bible of his day.

Renaissance and Reformation

Renaissance humanism brought about a new era of critical study of ancient texts. The slogan *ad fontes* '(back) to the sources' meant a rereading of the earliest manuscripts of philosophical works, as well as later the Bible itself. The Vulgate always contained some interpretive changes; for instance, *ipsa conteret caput tuum* (Gen 3.15) suggests that *she* a woman, later Mary will crush the serpent. This is not in the Greek or Hebrew that does not distinguish gender in this case. Lorenzo Valla (1407-57) was a Latin scholar who sought to emend the Vulgate (1449) based on a study of Greek manuscripts and Patristic writings.¹³ Likewise, Cardinal Bessarion (1403-72) was a famed Greek scholar who realised *sic* should be *si* in John 21.22 so as to fit the context, quotations by fathers and the Greek *ἐάν*.¹⁴ Needless to say this did not go down well with the many who regarded Jerome's translation as sacred.

In the 1450s Johannes Gutenberg invented the printing press and in 1454 or 55 he published the Guttenberg Bible, the earliest major book published with the new technology. Unsurprisingly it was a printing of the Latin Vulgate. For the first time the

¹³ L. D. Reynold and N. G. Wilson. *Scribes and Scholars. A Guide to the Transmission of Greek and Latin Literature. Fourth Edition.* Oxford: Oxford University Press, 2013, p. 144.

¹⁴ *ibid.*, p. 153. The Oxford and Stuttgart Latin New Testaments have '*sic si*' following some manuscripts, but Clementine has *sic*.

same large texts could be perfectly replicated without errors on a vast scale. The mass production of writings would revolution not only biblical scholarship but the entire world.

Desiderius Erasmus (1466-1536) found Valla's notes and published them (*Collatio Novi Testamenti*, 1505). These showed the Vulgate translation of several NT passages could not be justified.¹⁵ What the Vulgate translated *sacramentum* 'sacrament' (Eph 5.32) is simply mystery 'μυστήριον'. A change that some claim dismantles the theology of the seven sacraments.¹⁶ Likewise, the command to not do penance (Matt 4.17) in the Greek is simply 'repent'. So doing penance does not affect the coming of the Kingdom of God. Similarly, Mary is not described as full of grace (Luke 1.28), but as favoured one, *Χαῖρε, κεχαριτωμένη* 'Greetings, O favoured one!' Such language had become hugely important in Medieval theology with the *Ave Maria* (Hail Mary) praying '*Ave Maria, gratia plena*'. The Vulgate translation can suggest she possesses grace, a theme developed in medieval theology. However, the Greek does not suggest that Mary was not a reservoir of grace from which it could be drawn upon. More famously, the Johannine comma (interpolation) that had been included in Latin manuscript for a thousand years was omitted.¹⁷ No longer could scripture and the Vulgate be regarded as one and the same thing. This was providential for the Reformers.¹⁸

The Sixtine and Sixto-Clementine Vulgate (Vulgata Clementina)

The text used in this book is that of the Sixto-Clementine Vulgate from 1592. This version was the standard Latin

¹⁵ Alister McGrath. *Reformation Thought. An Introduction: Fourth Edition*. Oxford: Wiley Blackwell, 2012, pp. 49–50.

¹⁶ Whether that or other statements ultimately overstate the case they were still arguments and part of the tension between Reformers and Roman church that was debated during the Reformation.

¹⁷ Quoniam trēs sunt, quī testimoniū dant in caelō: Pater, Verbum, et Spīritus Sāctus: et hī trēs ūnum sunt. Et trēs sunt, quī testimoniū dant in terrā (1 John 5.7-8) For there are three that bear witness in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

¹⁸ *ibid.*, p. 50.

Bible of the Roman Catholic church until the production of the *Nova Vulgata* in 1979. The Clementine developed the *Vulgata Lovaniensis* (1547), a Vulgate produced in Louvain one year after the council of Trent.¹⁹ That was edited by John Henten (Hentenius) hence sometimes called the Hentenian Vulgate. That text was probably based on Robert Estienne's earlier printed editions.²⁰ The *Vulgata Lovaniensis* was the first standardised Vulgate edition and the basis for the popular Douay-Rheims English Bible. Influence from Trent is evident in the full inclusion of the deuterocanonical books.

The Sixtine Vulgate (1590) updated this, but contained many printing mistakes so was replaced with the Clementine Vulgate (1592). The Clementine had its own corrections in 1593 and again in 1598. Its preface makes clear that this version was promulgated as the official version of the Roman Catholic church.²¹ The 1592 edition did not contain Jerome's prologues, but those prologues were present at the beginning of the two subsequent corrections.

The text slightly differs to Jerome's text. Most noticeably the medieval orthography, and use of j's and v's in place of i's and u's.²² But several textual variations such as the Johannine comma had also accrued in the text over the centuries. Some accruals were removed, nevertheless the text remains a better guide to the medieval Vulgate than other critical editions.²³

¹⁹ Antonio Gerace. "The Council of Trent and the Sixto-Clementine Vulgate." In: *The Oxford Handbook of the Latin Bible*. Ed. by H. A. G. Houghton. Oxford: Oxford University Press, 2023, pp. 292–304, p. 288.

²⁰ Estienne was the first person to divide the New Testament into standard verse numbers.

²¹ In multis magnisque beneficiis, quae per sacram Tridentinam synodum Ecclesiae suae Deus contulit, id in primis numerandum videtur, quod inter tot latinas editiones, divinarum Scripturarum, solam veterem ac vulgatam, quae longo tot saeculorum usu in Ecclesia probata fuerat, gravissimo decreto authenticam declaravit. Among the many and great benefits which God bestowed on His Church through the sacred Council of Trent, it seems to be worthy of mention in the first place that, among so many Latin editions of the divine Scriptures, He declared the ancient and popular version alone, which had been approved by the long use of so many centuries in the Church, to be authentic by a most solemn decree.

²² In this edition we also replaced the ligatures æ and œ with ae and oe respectively.

²³ H. A. G. Houghton. *The Latin New Testament. A Guide to its Early History, Texts, and Manuscripts*. Oxford University Press: Oxford, 2016, p. 132. It is

Recent Editions

The past century has seen the production of modern critical editions of Jerome's Vulgate. An extensively annotated edition of the Vulgate New Testament was undertaken in the Oxford by John Wordsworth and Henry Julian White (1889–1954).²⁴ Similarly, the Benedictine Vulgate for the Old Testament and deuterocanonical books was developed in Rome (1926–1995). These were used and improved in the Stuttgart Vulgate – also known as the Weber-Gryson edition after its two editors. The *Nova Vulgate* (New Latin Vulgate) is a post Vatican-II Vulgate that was updated to reflect modern scholarship and revisions in light of the Greek and Hebrew. This was completed in the 1979 and revised 1986. We shall soon also release a companion reader of the critical Oxford Latin New Testament to reflect the text far closer to Jerome's day.

The Style of the Vulgate

Cujus ēvidētiāe diligēns appetītus aliquandō negligit verba cultiōra, nec cūrat quid bene sonet, sed quid bene indicet atque intimet quod ostendere intendit. Unde ait quīdam, cum dē tālī genere locūtiōnis ageret, esse in eā quamdam diligentem negligentiam. (Augustine, *De doctrina Christiana*, IV 24.10)²⁵

Augustine's remarks on the style of the *Vetus Latina* could similarly apply to the Vulgate. In its attempt to closely reflect the Greek and Hebrew texts, the Latin sometimes diverges from conventional Latin usage, resulting in what he calls a diligent negligence. While this characterisation is slightly too critical, it highlights the need for thoughtful awareness of the text's linguistic particularities.

of less use for New Testament textual criticism, for which the Stuttgart Vulgate can be used.

²⁴ Wordsworth was nephew of the poet William Wordsworth.

²⁵ Now a strong desire for clearness sometimes leads to neglect of the more polished forms of speech, and indifference about what sounds well, compared with what clearly expresses and conveys the meaning intended. Whence a certain author [Cicero], when dealing with speech of this kind, says that there is in it, 'a kind of careful negligence.' (Cicero, *Orator*. 23)

The Vulgate preserves many syntactic and stylistic features of its source texts. For instance, it frequently employs parataxis — stringing clauses with *et* — instead of the complex subordination typical of Classical Latin. This mirrors the waw-consecutive construction prevalent in Biblical Hebrew. Similarly, redundant pronouns are often retained, as in *Videns vidi afflictionem populi mei* (Exodus 3:7).

The Greek New Testament, following Post-Classical Greek, frequently uses *ὅτι* to introduce direct speech, as in *εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός* (Matt. 27:43b). The Vulgate translates this literally using *quia* or *quoniam*, leading to constructions less common in Classical Latin: *Dixit enim: Quia Filius Dei sum*. In Classical Latin, direct speech is typically introduced without a conjunction; for example, *Dixit enim: Filius Dei sum*. The use of *quia* here reflects Greek syntax rather than Latin's preference for unmarked quotations.

Additionally, the Vulgate exhibits a decline in Classical Latin's syntactic complexity. It employs fewer constructions such as the ablative absolute or indirect discourse, favouring a more straightforward style. Direct speech is preferred over indirect formulation. Prepositions like *in*, *ad*, or *cum* appear more frequently, often diverging from Classical Latin norms to mirror Greek or Hebrew usage; for example, *in* with the ablative is overextended to express various relationships.

Moreover, word order in the Vulgate is more flexible, shaped by its source texts rather than the rigid subject-object-verb structure of Classical Latin. Lastly, it incorporates features of Late Latin, such as an increased reliance on auxiliary verbs.

Why Read the Vulgate?

The Vulgate is worth reading given it has had a profound impact on our world. Not only theologically and historically, but even linguistically. The English language is a mix of Germanic and Latin roots such as *holy* (cf. German *Heilig*) and *saint* (Latin *sanctus*). While some came through Old French (and Latin before that), many entered directly from the

Vulgate. These include: *creātiō*, *adoptiō*, *salvātiō*, *jūstificātiō*, *testāmentum*, *sānctificātiō*, and *regenerātiō*.

The Vulgate is an excellent way to build Latin comprehension compared to classical texts. The passages are familiar and easier to comprehend than many classical authors such as Cicero. Reading more texts can help build fluency and understanding of Latin syntax and vocabulary.

Furthermore, reading the Vulgate is essential for understanding theologians such as Thomas Aquinas because it was the biblical text they engaged with most deeply. As the authoritative Latin translation of the Bible for centuries, the Vulgate shaped theological discourse, scriptural interpretation, and doctrinal development within the Church. Theologians like Aquinas built their theological arguments on its language, structure, and nuances — citing it extensively in their works, including the *Summa Theologica*. Many medieval scholastics relied on the Vulgate's phrasing when discussing divine revelation, moral theology, and metaphysical questions. Since Aquinas often interpreted scripture in direct dialogue with the Vulgate's specific wording, reading it allows one to grasp his reasoning in its original context, understand the textual choices that influenced his theological conclusions, and appreciate the intellectual tradition that informed Catholic thought for centuries.

How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Vulgate Bible and are not among the first Latin words that students learn.²⁶ It is assumed that after one year's study, a student will know the common words. These 693 distinct lexemes occur 37,669 times in the Book of Psalms. This accounts for 88.9% of the 42,364 words found in the book.²⁷ An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Mark 1:3, we encounter the word *sēmitās*¹. The word is uncommon, occurring only 88 times in the Vulgate. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **sēmita**. It is followed by grammatical data where necessary, in this case ending -ae which refers to the genitival form ending, and its gender as a feminine noun f. After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Vulgate in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend

²⁶ The 440 words students are expected to learn for GCSE Latin make up the majority of these words. However, the glossary at the end of this book shows a few other words such as *custōs* are not glossed in the footnotes.

²⁷ According to our own tagging across the Vulgate based on the Clementine Edition.

¹ **sēmita**, -ae. f. narrow way, path. (88)

too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses offer the more common translations of the words, though context is key for meaning. An appended superscript number differentiates homonyms, following the sequence found in Lewis and Short.²⁸ For example, **ōs¹, ōris. n.** mouth, face. (528) and **os², ossis. n.** bone. (99). Given these glosses are primarily for the general reader, a dictionary such as the Oxford Latin Dictionary is recommended where exegetical points are under question.²⁹ These glosses are spelled according to British English.

The primary footnotes are numeric. They restart at 1 on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, *sēmitās*¹ ... *sēmitās*¹.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūxerit*². This indicates the word *prōdūxerit* is the future perfect active indicative third-person singular of the verb *prōdūcō*. It is parsed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, *secūtī*^A is a perfect deponent participle nominative masculine plural verb, from *sequor*. Unlike the

²⁸ *A Latin Dictionary*, Oxford: Clarendon, 1879

²⁹ *Oxford Latin Dictionary*, Second Edition (Oxford: Oxford University Press, 2012).

¹ **sēmita**, -ae. f. narrow way, path. (88) ² **prōdūcō, -ere, -xī, -ctum**. to lead forth, bring out. (42) *fut. pf. act. ind. 3s*

^A **sequor** *pf. dep. ptc. nom. mp*

primary footnotes, these secondary footnotes are listed in capitals alphabetically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g.,²) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, *Īsāiās*. These are the proper nouns that occur 90 times or fewer in the Vulgate Bible. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, *Jōannēs* is not glossed.

Verb, Noun, and Adjectives Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spellings adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, ablative, not the German-American order that places the genitive after the nominative.

Observing Phonemic Vowel Length in Latin Texts

In addition to glosses and morphological helps, this text systematically marks phonemic vowel lengths. Short vowels and diphthongs remain unmarked, while long vowels are indicated with a macron; for example, *Dīxitque Deus: Fīat lūx* (Gen 1:2).³⁰

³⁰ Contrary to some older conventions (such as in Lewis and Short. *A Latin Dictionary*, Oxford: Clarendon, 1879), short vowels within “heavy” syllables (i.e., those ending in a long vowel or consonant) are not marked with a macron, thus *baptizō* over *baptizō*, *majus* over *mājus*, etc. Vowels before two or more consonants form heavy syllables in most scenarios. Confusion can arise when there are so-called “double consonants”—a phoneme of multiple consonant sounds, but written with one letter. These behave as two consonants, creating

Observing phonemic vowel length is not merely an academic exercise; it carries practical value and authenticity in preserving phonemic contrasts. Given this commitment to marking phonemically long vowels throughout (using macrons), foreign proper nouns and adjectives also receive vowel-length markings. Determining how to mark these words for vowel length was particularly complex for words derived from Hebrew and Aramaic, necessitating a consistent methodology and extensive research, outlined below.

Historical Considerations and Phonemic Trends

Historically, phonemic vowel length was observed to some degree among Latin speakers in the early medieval period, though there was a shift away from a straightforward phonetic realisation.³¹ Phonemic vowel length does not entirely disappear, but often persisted phonetically in different ways, such as vowel *quality* distinctions or proceeding consonant gemination.³² For this reason, the vowel lengths of this edition should, for the most part, be considered part of the underlying phonemic representation, regardless of what pronunciation scheme one uses. For those using reconstructed classical pronunciation, observing vowel lengths is standard practice. In contrast, ecclesiastical (Italianate) pronunciation does not traditionally emphasise vowel length, though an increasing number of such Latinists are adopting it.³³ Even among those who do not observe vowel length phonetically, macrons remain useful for disambiguating otherwise identical words (e.g., *bic* versus *bīc*), disambiguating vowel quality in certain pronunciations, and identifying the placement of the stress accent under normal Latin phonology.³⁴

heavy syllables. The letters *x* and *z* are such double consonants, with intervocalic *i/j* behaving similarly.

³¹ There is some debate as to the timing, degree, geographical extent, and details of this shift, for which, see Michele Loporcaro. *Vowel Length from Latin to Romance*. Oxford Studies in Diachronic and Historical Linguistics. Oxford: Oxford University Press, 2015, pp. 18–25.

³² Gemination refers to the doubling of a consonant, e.g., *fēmīna* to *femmina*.

³³ A good and helpful trend, *nostrā opīniōne*.

³⁴ For words of two syllables, the penultimate syllable receives stress in all but a few words. In words with three or more syllables, the stress falls on the penultimate syllable if it is long, either by nature (has a long vowel, including

Vowel Lengths for Semitic words: an Overview

There are, however, many difficulties, theoretically and practically, in choosing which vowels should be marked as long or not in the case of Semitic-derived words. The reason for this is that there exists no definitive source for the vowel lengths of these words, and the data we do have are imperfect and often inconsistent. Therefore, it was necessary to develop a robust methodology for consistently providing vowel lengths for the 3,453 proper nouns of the Latin Vulgate. Our approach balances available historical evidence with considerations of native Latin phonology (including its flexibility with transcriptions and loan words) and adherence to the original Hebrew when feasible and not contradicted by other data. In addition, we respect already-established pronunciations, making reference to Ecclesiastical lexis and resources, even when contradicted by historical data or other aspects of our methodology. While standardisation of orthography is inherently prescriptive, and the existing data can only afford us a limited amount of historical accuracy in many cases, we endeavoured to ground our choices in the actual linguistic patterns and practices of Latin speakers, balancing this with our other *dēsīderāta* as well. Undoubtedly, the historical linguist, the Latinist, the Hebraist, or the average Latin student will find some imperfection in the system. Even still, we have done the best with the data we have to please as many as we could, as much as we could.

The most important historical data points we do have are: first, the Greek equivalents of the words; second, the Hebrew (or Aramaic) words; third, Latin metrical and rhythmic poetry; fourth, descendants in the Romance languages. Each of these sources presents its own challenges. The Hebrew vowels behind these Latin words are to some degree different from the Masoretic phonological system; even in the cases of Hebrew words with *mātrēs lēctiōnēs*, the Latin (and Greek) equivalents apparently do not always have such vowels as long; these words usually come through, and are heavily influenced by, the Greek version of the words; at the same time, the Latin words

diphthongs) or position (ends with a consonant). If the penultimate syllable is short, the stress shifts to the antepenultimate (third to last) syllable.

demonstrably do not always follow the Greek vowel lengths;³⁵ taking into account the limitations of metrical evidence, Latin poetry provides strong evidence for only a few dozen words, tenuous evidence for approximately 80-100 words, and unusable or no evidence for the remainder;³⁶ very few of these words underwent a natural diachronic evolution into the Romance languages in such a way that provides relevant data for vowel length (most are learned borrowings); and finally, many of these words were pronounced in different ways by different people at different times, seen not least in the variant spellings in Latin and Greek manuscripts.

Methodology for Assigning Vowel Lengths

To overcome these difficulties, we aligned Hebrew, Greek, and Latin forms of the most common names in a comprehensive database, as the most common names were more likely to occur in multiple poets and meters. Each entry received linguistic tags based on features relevant to vowel length: syllable count, open versus closed syllables, gemination, vowel patterns, letter combinations, Hebrew guttural letters, and more. We systematically analysed Latin poetic occurrences, scanning meter and noting historical or regional variations. The metrical evidence was compared to the dataset to find patterns and trends according to the features of the words. These trends allowed us to devise principles that could be applied more broadly; that is, extrapolating from the words for which we have the most data to the words with less or no data.

In addition, Latin phonology guided some decisions, such as: monosyllabic words (e.g., Rūth, Gād) preferring long vowels (barring competing features); no phonemically long vowels before word-final *m* (e.g., Ādam over Ādām);³⁷ vowels before

³⁵ Additionally, Greek vowel length is hidden in the case of *α*, *ι*, and *υ*.

³⁶ While it is the case that poets can and sometimes did alter vowels for the sake of meter (*metrī causā*), many words have sufficient and consistent examples, exist in other meters, and can be corroborated with other data points, such that a certain level of assurance can be achieved.

³⁷ This was a difficult decision, since following the Hebrew and Greek of the names was also among our priorities, and the lexica that do have such names (especially Gaffiot and *Thesaurus Linguae Latinae*) typically have them with a long vowel, following the source languages. The phonetics of vowels and syllables

other stops (i.e., *p*, *ph*, *t*, *th*, *c*, *ch*, *b*, *d*, *g*, *n*) may be long or short; lengths of word-final vowels default to standard Latin phonology (final *e* is short, final *i* is long, etc.), though this is often overridden by other concerns; indeclinable names that end in *a* (*Āsa*, *Sāra*), however, we decided to render with a short final *a*, both because the poetic evidence supports this, and it improves readability, since a final long *ā* could be mistaken for an ablative first declension noun.

As far as using Hebrew and Greek to guide our methodology, other than in cases of evidence to the contrary, or when the Latin orthography displays a departure from the Hebrew, the Hebrew *Mātrēs lēctiōnis* and the long vowels of the Greek versions of the names lend themselves to long Latin vowels in our methodology.³⁸ Short Greek vowels of disyllabic names were often made long in Latin, given very strong metrical (and Romance) evidence of disyllabic names preferring two heavy syllables.³⁹ Also, given the somewhat free variation between consonant gemination and a preceding long vowel in Hebrew, Greek, and Latin, when there is consonant gemination or a preceding long vowel in the source languages, the Latin name can receive a long vowel if there is no consonant gemination, and a short vowel if there is:⁴⁰

with word-final *m* is a complicated one, for which see the relevant literature (W. Sidney Allen. *Vox Latina: A Guide to the Pronunciation of Classical Latin*. 2nd edition. Cambridge: Cambridge University Press, 1989, p. 74; Michael L. Weiss. *Outline of the Historical and Comparative Grammar of Latin*. Ann Arbor: Beech Stave Press, 2009, p. 125, who also notes the supporting statement of the grammarian Priscian), but, put crudely, Latin does not have the phoneme V:m# (i.e., a long vowel before word-final *m*). For many speakers throughout Latin's history, the default stress of Hebrew-derived names was on the final syllable (better matching the stress of the Hebrew pronunciation), as can be determined from rhythmic poetry, Romance language descendants, and attestation from grammarians. A stressed final syllable does lend some amount of authenticity to V:m# in such names. However, given that final-syllable stress is not the standard practice of today's latinists, and our desire to make a text for any system of pronunciation, we chose not to use any long vowels before word-final *m*.

³⁸ As with everything in this discussion, there are nuances and exceptions here, particularly regarding the differences between transcriptions and loanwords.

³⁹ Three syllable words display preferences of their own, though are less consistent.

⁴⁰ We say 'can' because there are subtleties and exceptions due to the phonology and transmission of the languages, including the Masoretic pointings, which are a latter system that does not always agree with the Hebrew pronunciation(s) behind the Latin and Greek forms of antiquity. On the matter of gemination,

Hebrew	Greek	Latin
בְּנֵי־רֵת	Γεννησαρέτ	Gēnēsār
אֱלִישֵׁעַ	Ἐλισσαῖος	Elisēus
קִישּׁוֹן	Κισων	Cisōn/Cissōn
בָּר־סָבָא ⁴¹	Βαρσαββᾶς	Barsābās

Decisions made for morphemes were applied to all names with that morpheme, whether Hebrew or Greek/Latin morphemes, thus Bēth- (from בֵּית-, Greek Βῆθ-/Βαιθ-) and the theophoric -iās (from יָהּ-/יְהוּ- through Greek -iās/-ειās).

Concluding Reflections

Conclusions were not as decisive as one would like in many circumstances, given gaps and inconsistencies in the data. In many cases, more general preferences were followed, such as the preference (in transcriptions)⁴² for vowels of final syllables to be long, and for open penultimate syllables to be long, which accord with general Hebrew phonology.⁴³ In these and other scenarios is when the prescriptive and subjective nature of our task is most evident. With a perfect solution out of reach, we aimed to develop the best of imperfect solutions; as Jerome says in his preface to the Gospels:

It's a holy endeavour, yet fraught with peril and presumption ... For who, be they learned or layman, upon taking this volume into their hands and drinking in the contents, finding it unlike what they are so used to reading,

though, the Masoretic pointings usually align with Greek and/or Latin versions of the name.

⁴¹ Hypothetical form.

⁴² A simple rule of thumb is that a word is a transcription if it is indeclinable, and a loan word if it is declinable (though see the relevant literature for more nuanced definitions). Loan words, especially those that receive an Indo-European (i.e. Greek or Latin) morpheme in their nominative case, behave differently from transcriptions when it comes to vowel lengths and accentuation, even in the rest of the word before the morpheme, as best we can tell.

⁴³ In fact, metrical evidence suggests a sort of stereotyped pronunciation of Hebrew names with these (and other) characteristics, especially, but not only, in later medieval Latin.

will not at once cry out, denouncing me as a forger? Will they not proclaim me profane, accusing me of sacrilege for daring to add, change, or refine anything within the old books?⁴⁴

Sources

The Vulgate text, translated by Jerome, is in the public domain. It was transcribed by the Clementine Vulgate Project and is freely available.⁴⁵ However, we enhanced this through laboriously adding macrons to aid the reader, this must not be copied without written permission from the publisher. Likewise, the glosses are our own and cannot be copied. The morphological parsing and lemmatization has been prepared by the authors and is not to be copied.

For the maps, Timothy Lee consulted Hurlbut's Bible Atlas,⁴⁶ and public domain maps of ancient highway systems. Place names in Latin and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

We appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then we would like to know so that we can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

⁴⁴ By *old books*, Jerome here refers to previous Latin versions of the Bible, commonly called the *Vetus Latina*.

⁴⁵ <https://vulsearch.sourceforge.net>

⁴⁶ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

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Emmanuel College, Cambridge
27th May, 2025.

Timothy A. Lee

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Charlotte, North Carolina
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Ryan Kaufman

Abbreviations

1	first person	impv.	imperative
1pl/1p	first-person plural	ind.	indicative
1s	first-person singular	inf.	infinitive
2	second person	loc.	locative
2pl/2p	second-person plural	masc./m.	masculine
2s	second-person singular	mp	masculine plural
3	third person	ms	masculine singular
3pl/3p	third-person plural	neut./n.	neuter
3s	third-person singular	nom.	nominative
abl.	ablative	np	neuter plural
acc.	accusative	ns	neuter singular
act.	active	pass.	passive
comp.	comparative	pf.	perfect
dat.	dative	pl.	plural
dep.	deponent	plpf.	pluperfect
fem./f.	feminine	pos.	positive
fp	feminine plural	pres.	present
fs	feminine singular	ptc.	participle
fut.	future	sg.	singular
gen.	genitive	subj.	subjunctive
ger.	gerund	sup.	supine
gerund.	gerundive	superl.	superlative
impf.	imperfect	voc.	vocative

Liber Psalmorum

Psalmus 1

The Way of the Righteous and the Wicked

- Beātus vir quī nōn abiit in cōnsiliō impiōrum,
et in viā peccātōrum nōn stetit^A,
et in cathedrā¹ pestilentiae² nōn sēdit;
² sed in lēge Domini voluntās ejus,
et in lēge ejus meditābitur³ diē^B ac nocte^C.
³ Et erit tamquam lignum quod plantātum⁴ est secus⁵ dēkursus⁶
aquārum,
quod frūctum suum dabit in tempore suō:
et folium⁷ ejus nōn dēfluēt⁸;
et omnia quaecumque faciet prosperābuntur⁹.
⁴ Nōn sīc impiī, nōn sīc;
sed tamquam pulvis quem prōjicit ventus ā faciē^D terrae.
⁵ Ideō nōn resurgent¹⁰ impiī in iūdićiō,
neque peccātōrēs in conciliō¹¹ iūstōrum:
⁶ quoniam nōvit Dominus viam iūstōrum,
et iter impiōrum perībit.

-
- 1**
- ¹ **cathedra**, -ae. f. chair, stool. (15)
² **pestilentia**, -ae. f. pestilence. (23)
³ **meditor**, -ārī, -ātus sum. to reflect, muse, meditate. (34)
⁴ **plantō**, -āre, -āvī, -ātum. to plant, set, transplant. (78)
⁵ **secus**². by, beside, along, on, according to. (33)

- ⁶ **dēkursus**, -ūs. m. running down. (1)
⁷ **folium**, -(i)l. n. leaf. (25)
⁸ **dēfluō**, -ere, -ūxī, -ūxum. to flow down, run down. (23)
⁹ **prosperō**, -āre, -āvī, -ātum. to prosper, further. (22)
¹⁰ **resurgō**, -ere, -surrēxī, -surēctum. to rise (again), appear again, resurrect. (70)
¹¹ **concilium**, -(i)l. n. meeting, assembly, council. (33)

-
- 1**
- ^A **stō** pf. act. ind. 3s
^B **diēs** abl. ms

- ^C **nox** abl. fs
^D **faciēs** abl. fs

Psalmus 2

The Reign of the Lord's Anointed

Quārē fremuērunt¹ gentēs,
et populī meditātī² sunt inānia³?

² Astitērunt⁴ rēgēs terrae,
et prīncipēs convēnērunt in ūnum
adversus Dominum, et adversus chrīstum⁵ ejus.

³ Dīrumpāmus⁶ vincula⁷ eōrum,
et prōjiciāmus ā nōbīs jugum⁸ ipsōrum.

⁴ Quī habitat in caelīs irrīdebit⁹ eōs,
et Dominus subsannābit¹⁰ eōs.

⁵ Tunc loquētur ad eōs in irā suā,
et in furōre suō conturbābit eōs.

⁶ Ego autem cōstitūtus sum rēx ab eō
super Sīōn, montem sānctum ejus,
praedicāns praeceptum ejus.

⁷ Dominus dīxit ad mē: Filius meus es tū;
ego hodiē genuī^A tē.

⁸ Postulā¹¹ ā mē, et dabō tibi gentēs haereditātem tuam,
et possessiōnem tuam terminōs terrae.

⁹ Regēs eōs in virgā ferreā¹²,
et tamquam vās figulī¹³ cōnfringēs eōs.

2

- ¹ **fremō**, -ere, -muī, -mitum. to
roar, growl, rage, murmur. (9)
² **meditor**, -ārī, -ātus sum. to
reflect, muse, meditate. (34)
³ **inānis**, -e. empty, void, hollow,
vain. (26)
⁴ **assistō**, -ere, -stitī. to take
position, stand by, assist. (42)
⁵ **chrīstus**, -ī. m. anointed one.
(36)

- ⁶ **dīrumpō**, -ere, -rūpī, -ruptum. to
break to pieces, break, shatter.
(25)
⁷ **vinculum**, -ī. n. bond, chain,
prison. (62)
⁸ **jugum**, -ī. n. yoke, collar. (69)
⁹ **irrīdeō**, -ēre, -īsī, -īsum. to
ridicule, mock, laugh at. (18)
¹⁰ **subsannō**, -āre, -āvī, -ātum. to
mock, deride, sneer at. (15)
¹¹ **postulō**, -āre, -āvī, -ātum. to ask,
demand, request, desire. (70)
¹² **ferreus**, -a, -um. made of iron,
iron. (44)
¹³ **figulus**, -ī. m. potter. (22)

- ³ Ex ore infāntium¹ et lactentium² perfēcistī^A laudem^B propter
inimīcōs tuōs,
ut dēstruās inimīcum et ultōrem³.
- ⁴ Quoniam vidēbō caelōs tuōs, opera digitōrum⁴ tuōrum,
lūnam⁵ et stellās⁶ quae tū fundāstī⁷.
- ⁵ Quid est homō, quod memor⁸ es ejus?
aut filius hominis, quoniam vīsītās eum?
- ⁶ Minuistī⁹ eum paulōminus¹⁰ ab angelis;
glōriā et honōre corōnāstī¹¹ eum;
- ⁷ et cōstituistī eum super opera manuum tuārum.
- ⁸ Omnia subjēcistī¹² sub pedibus^C ejus,
ovēs et bovēs^D ūniversās,
īnsuper¹³ et pecora campī¹⁴,
- ⁹ volucrēs¹⁵ caelī, et piscēs¹⁶ maris
quī perambulant¹⁷ sēmitās¹⁸ maris.
- ¹⁰ Domine, Dominus noster,
quam admirābile¹⁹ est nōmen tuum in ūniversā terrā!

- ¹ **infāns**, -antis. speechless,
newborn, childish. (43)
- ² **lactēns**, -entis. taking milk,
suckling. (9)
- ³ **ultor**, -ōris. **m.** avenger,
revenger, punisher. (12)
- ⁴ **digitus**, -ī. **m.** finger, toe, digit,
inch. (49)
- ⁵ **lūna**, -ae. **f.** moon. (47)
- ⁶ **stēlla**, -ae. **f.** star. (64)
- ⁷ **fundō**², -āre, -āvī, -ātum. to
found, to establish. (62)
- ⁸ **memor**, -oris. mindful,
remembering. (68)
- ⁹ **minuō**, -ere, -uī, -ūtum. to make
smaller, lessen, diminish. (32)
- ¹⁰ **paulōminus**. a little less,
almost. (3)

- ¹¹ **corōnō**, -āre, -āvī, -ātum. to
crown, wreath. (16)
- ¹² **subjiciō**, -ere, -jēcī, -jectum. to
throw under, place under,
subdue, subject. (61) *pf. act.*
ind. 2s
- ¹³ **īnsuper**. above, on the top,
overhead. (56)
- ¹⁴ **campus**, -ī. **m.** plain, field, open
country. (61)
- ¹⁵ **volucris**, -is. **f.** bird. (45)
acc. fp
- ¹⁶ **piscis**, -is. **m.** fish. (70)
- ¹⁷ **perambulō**, -āre, -āvī, -ātum. to
walk about, roam, traverse.
(33)
- ¹⁸ **sēmita**, -ae. **f.** narrow way,
path. (88)
- ¹⁹ **admirābilis**, -e. admirable,
wonderful. (9)

Psalmus 9

Thanksgiving for God's Justice

In fīnem, prō occultīs¹ filiī. Psalmus Dāvid.

- ² Cōnfitebor tibi, Domine, in tōtō corde meō;
narrābō omnia mīrabilia tua.
- ³ Laetābor et exsultābō in tē;
psallam² nōminī tuō, Altissime.
- ⁴ In convertendō inimicum meum retrōsum³;
īnfirmābuntur⁴, et perībunt ā faciē^A tuā.
- ⁵ Quoniam fēcistī iudiciū meum et causam meam;
sēdistī super thronum, quī iudicās iustitiam.
- ⁶ Incepāstī⁵ gentēs, et periit^B impius:
nōmen eōrum delēstī in aeternum, et in saeculum saeculī.
- ⁷ Inimīcī defēcērunt^C frameae⁶ in fīnem,
et civitatēs eōrum destrūxistī.
Periit^B memoria⁷ eōrum cum sonitū⁸;
- ⁸ et Dominus in aeternum permanet.
Parāvit in iudiciō thronum suum,
- ⁹ et ipse iudicābit orbem⁹ terrae in aequitāte¹⁰:
iudicābit populōs in iustitiā.

9

¹ **occulō**, -ere, -luī, -ltum. to cover,
conceal, hide. (26)

² **psallō**, -ere, psallī. to play an
instrument, sing psalms. (49)

³ **retrōsum**. back, backward,
behind. (31)

⁴ **īnfirmō**, -āre, -āvī, -ātum. to
weaken, diminish, annul. (42)

⁵ **īncrepō**, -āre, -āvī or -uī, -ātum.
to rattle, sound, rebuke. (46)

⁶ **framea**, -ae. f. sword. (5)

⁷ **memoria**, -ae. f. memory,
remembrance. (81)

⁸ **sonitus**, -ūs. m. noise, sound.
(54)

⁹ **orbis**, -is. m. world. (74)

¹⁰ **aequitās**, -ātis. f. uniformity,
evenness, equality,
impartiality. (37)

^A **faciēs** abl. fs

^C **defēcio** pf. act. ind. 3p

^B **pereō** pf. act. ind. 3s

- 10** adipem¹ suum conclūsērunt²:
 ōs eōrum locūtum est superbiam.
- 11** Prōjicientēs mē nunc circumdedērunt mē;
 oculōs suōs statuērunt dēclīnāre in terram.
- 12** Suscēpērunt mē sicut leō parātus ad praedam³,
 et sicut catulus⁴ leōnis habitāns in abditīs⁵.
- 13** Exsurge⁶, Domine: praevenī⁷ eum, et supplantā⁸ eum:
 ēripe⁹ animam meam ab impiō;
 frameam¹⁰ tuam **14** ab inimicīs manūs tuae.
 Domine, ā paucīs dē terrā dīvide eōs in vītā eōrum;
 dē absconditīs tuīs adimplētus¹¹ est venter¹² eōrum.
 Saturātī¹³ sunt filiīs,
 et dīmīsērunt reliquiās suās parvulis suis.
- 15** Ego autem in iūstitiā appārebō cōspectuī tuō;
 satiābor¹⁴ cum appāruerit glōria tua.

¹ **adeps**, -ipis. m. fat. (70)

² **conclūdō**, -ere, -sī, -sum. to shut up, confine, close. (51)

³ **praeda**, -ae. f. booty, plunder, spoils, prey. (88)

⁴ **catulus**, -ī. m. young animal, whelp. (26)

⁵ **abditus**, -a, -um. hidden, concealed, secret. (3)

⁶ **exurgō**, -ere, -surrēxī, -surrēctum. to rise, rise up, stand up. (55)

⁷ **praeveniō**, -īre, -vēnī, -ventum. to precede, anticipate, prevent. (22)

⁸ **supplantō**, -āre, -āvī, -ātum. to trip up, cause to stumble. (18)

⁹ **ēripiō**, -ere, -ripuī, -reptum. to rescue, deliver, snatch away. (68)

¹⁰ **framea**, -ae. f. sword. (5)

¹¹ **adimpleō**, -ēre, -plēvī, -plētum. to fill up, fulfil. (32)

¹² **venter**, -tris. m. belly, womb. (77)

¹³ **saturō**, -āre, -āvī, -ātum. to fill, satisfy, saturate. (66)

¹⁴ **satiō**¹, -āre, -āvī, -ātum. to satisfy, sate. (32)

Psalmus 17

Thanksgiving for Deliverance

In fīnem. Puerō Dominī Dāvīd, quī locūtus est Dominō verba canticī¹ hujus, in diē^A quā ēripuit² eum Dominus dē manū omnium inimicōrum ejus, et dē manū Saūl, et dīxit:

² Diligam tē, Domine, fortitūdō mea.

³ Dominus firmāmentum³ meum, et refugium⁴ meum, et
liberātor⁵ meus.

Deus meus adjūtor⁶ meus, et spērābō in eum;
prōtēctor⁷ meus, et cornū salūtis^B meae, et susceptor⁸ meus.

⁴ Laudāns invocābō Dominum,
et ab inimicīs meis salvus erō.

⁵ Circumdedērunt mē dolōrēs mortis,
et torrentēs inīquitātis conturbāvērunt mē.

⁶ Dolōrēs īfernī⁹ circumdedērunt mē;
praeoccupāvērunt¹⁰ mē laqueī¹¹ mortis.

⁷ In trībulatiōne meā invocāvī Dominum,
et ad Deum meum clāmāvī:
et exaudīvit dē templō sanctō suō vōcem meam;
et clāmor meus in cōnspectū ejus introīvit in aurēs ejus.

17

¹ **canticum**, -ī. n. song. (86)

² **ēripīō**, -ere, -ripuī, -reptum. to
rescue, deliver, snatch away.
(68)

³ **firmāmentum**, -ī. n. firmament,
support. (40)

⁴ **refugium**, -(i)ī. n. refuge. (19)

⁵ **liberātor**, -ōris. m. deliverer.
(5)

⁶ **adjūtor**², -ōris. m. helper. (57)

⁷ **prōtēctor**, -oris. m. protector,
guardian. (25)

⁸ **susceptor**, -ōris. m. contractor,
collector of taxes, protector.
(14)

⁹ **īfernus**, -a, -um. lower, under,
hell. (69)

¹⁰ **praeoccupō**, -āre, -āvī, -ātum. to
seize upon beforehand;
preoccupy. (12)

¹¹ **laqueus**, -ī. m. noose, snare.
(62)

17

^B **salūs** gen. fs

^A **diēs** abl. ms

et sēmen illius in benedictiōne erit.

27 Dēclīnā ā malō, et fac bonum,

et inhabitā¹ in saeculum saeculī:

28 quia Dominus amat iūdicium,

et nōn dērelinquet sānctōs suōs:

in aeternum cōservābuntur².

Iniūstī³ pūnientur,

et sēmen impiōrum perībit.

29 Iūstī autem haerēditābunt⁴ terram,

et inhabitābunt¹ in saeculum saeculī super eam.

30 Ōs iūstī meditābitur⁵ sapientiam,

et lingua ejus loquētur iūdicium.

31 Lēx Deī ejus in corde ipsius,

et nōn supplantābuntur⁶ gressūs⁷ ejus.

32 Cōnsīderat peccātor iūstum,

et quaerit mortificāre⁸ eum.

33 Dominus autem nōn dērelinquet eum in manibus ejus,

nec damnābit⁹ eum cum iūdicābitur illī.

34 Expectā Dominum, et custōdī viam ejus,

et exaltābit tē ut haerēditāte capiās terram:

cum perierint^A peccātōrēs, vidēbis.

35 Vidī impium superexaltātum¹⁰,

et ēlevātum sicut cedrōs¹¹ Libanī:

¹ **inhabitō**, -āre, -āvī, -ātum. to dwell in, inhabit, occupy. (51)

² **cōservō**, -āre, -āvī, -ātum. to keep safe, save, preserve. (46)

³ **iniūstus**, -a, -um. unjust, wrongful, excessive, severe. (39)

⁴ **hērēditō**, -āre, -āvī, -ātum. to inherit. (31)

⁵ **meditor**, -ārī, -ātus sum. to reflect, muse, meditate. (34)

⁶ **supplantō**, -āre, -āvī, -ātum. to trip up, cause to stumble. (18)

⁷ **gressus**², -ūs. m. going, step, course, way. (37)

⁸ **mortificō**, -āre, -āvī, -ātum. to kill, destroy, mortify. (12)

⁹ **damnō**, -āre, -āvī, -ātum. to pass judgement, find guilty, condemn. (10)

¹⁰ **superexaltō**, -āre, -āvī, -ātum. to exalt above others. (38)

¹¹ **cedrus**, -ī. f. cedar. (45)

- 36** et trānsīvī, et ecce nōn erat;
et quaesīvī eum, et nōn est inventus locus ejus.
- 37** Custōdī innocentiam¹, et vidē aequitātem²,
quoniam sunt reliquiae hominī pācificō.
- 38** Injūstī³ autem disperībunt⁴ simul;
reliquiae impiōrum interībunt⁵.
- 39** Salūs autem jūstōrum ā Dominō;
et prōtēctor⁶ eōrum in tempore tribulātiōnis.
- 40** Et adjuvābit⁷ eōs Dominus, et liberābit eōs;
et ēruet eōs ā peccātōribus, et salvābit eōs,
quā spērāvērunt in eō.

Psalmus 37

Prayer of a Sinner in Distress

Psalmus Dāvid, in rememorātiōnem¹ dē sabbatō.

- 2** Domine, nē in furōre tuō arguās² mē,
neque in irā tuā corripās³ mē:
- 3** quoniam sagittae⁴ tuae infīxae⁵ sunt mihi,
et cōfirmāstī super mē manum tuam.
- 4** Nōn est sānitās⁶ in carne meā, ā faciē^A irae tuae;

¹ **innocentia**, -ae. f. innocence.
(10)

² **aequitās**, -ātis. f. uniformity,
evenness, equality,
impartiality. (37)

³ **iniūstus**, -a, -um. unjust,
wrongful, excessive, severe.
(39)

⁴ **dispereō**, -īre, -īī or -īvī. to go to
ruin, be undone, perish. (15)

⁵ **intereō**, -īre, -īī, -itum. to go
among, be lost. (38)

⁶ **prōtēctor**, -oris. m. protector,
guardian. (25)

⁷ **adiuvō**, -āre, -(vā)vī, -ātum. to
help, assist, aid. (71)

37

¹ **rememorātiō**, -ōnis. f.
remembrance. (2)

² **arguō**, -ere, -uī, -ūtum. to
reprove, blame, argue. (69)

³ **corripio**, -ere, -rīpuī, -reptum. to
seize, reproach, reprove,
shorten. (50)

⁴ **sagitta**, -ae. f. arrow. (67)

⁵ **infigō**, -ere, -fīxī, -fixum. to
fasten, implant, drive in, affix.
(9)

⁶ **sānitās**, -ātis. f. health,
soundness of body. (40)

- 11** Tū humiliāstī, sicut vulnerātum, superbum¹;
in brāchiō virtūtis tuae dispersistī inimicōs tuōs.
- 12** Tuī sunt caelī, et tua est terra:
orbem² terrae, et plēnitūdinem³ ejus tū fundāstī⁴;
- 13** aquilōnem et mare tū creāstī⁵.
Thābōr et Hermōn in nōmine tuō exsultābunt:
- 14** tuum brāchium cum potentiā⁶.
Firmētur⁷ manus tua, et exaltētur dextera tua:
- 15** jūstitia et jūdicium praeparātiō⁸ sēdis⁹ tuae:
misericordia et vērītās praecedent¹⁰ faciem^A tuam.
- 16** Beātus populus quī scit jūbilātiōnem¹¹:
Domine, in lūmine vultūs tuī ambulābunt,
- 17** et in nōmine tuō exsultābunt tōtā diē^B,
et in jūstitiā tuā exaltābuntur.
- 18** Quoniam glōria virtūtis eōrum tū es,
et in beneplacitō¹² tuō exaltābitur cornū nostrum.
- 19** Quia Dominī est assūptiō¹³ nostra,
et sānctī Isrāēl rēgis nostrī.
- 20** Tunc locūtus es in vīsiōne sānctīs tuīs,
et dixistī: Posuī^C adiūtōrium¹⁴ in potente,

¹ **superbus**, -a, -um. proud. (67)

² **orbis**, -is. m. world. (74)

³ **plēnitūdō**, -inis. f. fullness,
abundance, plenitude. (40)

⁴ **fundō**², -āre, -āvi, -ātum. to
found, to establish. (62)

⁵ **creō**, -āre, -āvi, -ātum. to create.
(88)

⁶ **potentia**, -ae. f. might, force,
power. (53)

⁷ **firmō**, -āre, -āvi, -ātum. to make
firm, strengthen, reinforce,
confirm. (44)

⁸ **praeparātiō**, -ōnis. f.
preparation. (9)

⁹ **sēdēs**, -is. f. seat, chair, home.
(68)

¹⁰ **praecedō**, -ere, -cessī, -cessum. to
go before, precede surpass,
excel. (68)

¹¹ **jūbilātiō**, -ōnis. f. jubilation.
(2)

¹² **beneplaceō**, -ēre, -uī, -itum. to
please, be pleasing to. (19)

¹³ **assūptiō**, -ōnis. f. receiving,
assumption, adoption. (4)

¹⁴ **adiūtōrium**, -(i)ī. n. help,
assistance, support. (38)

^A **faciēs** acc. fs

^B **diēs** abl. ms

^C **pōnō** pf. act. ind. 1s

et exaltāvi ēlēctum¹ dē plēbe² meā.

21 Invēnī Dāvid, servum meum;

oleō sānctō meō ūnxī³ eum.

22 Manus enim mea auxiliābitur⁴ ei,

et brāchium meum cōnfortābit eum.

23 Nihil prōficiet⁵ inimīcus in eō,

et filius inīquitātis nōn appōnet⁶ nocēre⁷ ei.

24 Et concīdam⁸ ā faciē^A ipsīus inimīcōs ejus,

et odientēs⁹ eum in fugam¹⁰ convertam.

25 Et vērītās mea et misericordia mea cum ipsō,

et in nōmine meō exaltābitur cornū ejus.

26 Et pōnam in marī manum ejus,

et in flūminibus dexteram ejus.

27 Ipse invocābit mē: Pater meus es tū,

Deus meus, et susceptor¹¹ salūtis^B meae.

28 Et ego prīmōgenitum pōnam illum,

excelsum prae¹² rēgibus terrae.

29 In aeternum servābō illi misericordiam meam,

et testāmentum meum fidēle ipsī.

30 Et pōnam in saeculum saeculī sēmen ejus,

et thronum ejus sicut diēs caelī.

¹ **ēlēctus**, -a, -um. chosen, select, picked, choice. (18)

² **plēbs**, -bis. f. people, common people. (79)

³ **ungō**, -ere, ūnxī, ūnctum. to anoint. (86)

⁴ **auxilior**, -ārī, -ātus sum. to give help. (20)

⁵ **prōficiō**, -ere, -fēcī, -fectum. to advance, make headway, accomplish, effect. (26)

⁶ **appōnō**, -ere, -posuī, -positum. to put at, place near, appoint. (50)

⁷ **noceō**, -ēre, -cuī, -cītum. to hurt, harm, injure. (40)

⁸ **concīdō**², -ere, -cīdī, -cīsūm. to cut up, cut through, destroy. (28)

⁹ **odiō**, -īre, ōdīvī, ōsum. to hate, dislike, be averse to. (5)

¹⁰ **fuga**, -ae. f. flight, escape, fleeing. (34)

¹¹ **susceptor**, -ōris. m. contractor, collector of taxes, protector. (14)

¹² **prae**. before, in front; in comparison with, because of. (85)

- 2** Quoniam cōnfortāvit serās¹ portārum tuārum;
benedīxit filiīs tuīs in tē.
- 3** Quī posuit^A fīnēs tuōs pācem,
et adipe² frūmentī³ satiat⁴ tē.
- 4** Quī ēmittit⁵ ēloquium⁶ suum terrae:
vēlōciter⁷ currit sermō ejus.
- 5** Quī dat nivem⁸ sicut lānam⁹;
nebulam¹⁰ sicut cinerem¹¹ spargit¹².
- 6** Mittit crystallum¹³ suam sicut buccellās¹⁴:
ante faciem^B frīgoris¹⁵ ejus quis sustinēbit?
- 7** Ēmittet¹⁶ verbum suum, et liquefaciet¹⁷ ea;
flābit¹⁸ spīritus ejus, et fluent¹⁹ aquae.
- 8** Quī annūtiat verbum suum Jācōb,
jūstitiās et jūdicia sua Isrāēl.
- 9** Nōn fēcit tāliter²⁰ omnī nātiōnī,
et jūdicia sua nōn manifestāvit²¹ eīs.
Allēlūja²².

¹ **sera**, -ae. f. bolt. (1)

² **adeps**, -ipis. m. fat. (70)

³ **frūmentum**, -ī. n. corn, grain. (60)

⁴ **satiō**¹, -āre, -āvi, -ātum. to satisfy, sate. (32)

⁵ **ēmittō**, -ere, -mīsī, -missum. to send out, send forth, emit. (47)

⁶ **ēloquium**, -(i)ī. n. eloquence, utterance, speech. (57)

⁷ **vēlōciter**. swiftly, quickly, speedily. (34)

⁸ **nix**, **nis**. f. snow. (32) *acc. fs*

⁹ **lāna**, -ae. f. wool, fleece. (14)

¹⁰ **nebula**, -ae. f. cloud, mist. (21)

¹¹ **cinis**, -cris. m. cold ashes. (61)

¹² **spargō**, -ere, -ī, -sum. to scatter, strew, sprinkle, spot. (17)

¹³ **crystallum**, -ī. n. crystal. (5)

¹⁴ **buccella**, -ae. f. morsel. (11)

¹⁵ **frīgus**, -ōris. n. cold, coldness, coolness, chilliness. (17)

¹⁶ **ēmittō**, -ere, -mīsī, -missum. to send out, send forth, emit. (47)

¹⁷ **liquefaciō**, -ere, -fēcī, -factum. to melt, dissolve, liquefy. (6)

¹⁸ **flō**, -āre, -āvi, -ātum. to breathe, blow. (15)

¹⁹ **fluō**, -ere, -ūxī, -ūxum or -ūctum. to flow, stream. (54)

²⁰ **tāliter**. so, in such a manner. (4)

²¹ **manifestō**², -āre, -āvi, -ātum. to make visible, make known, reveal. (53)

²² **alleluja**, indecl. Hallelujah. (29)

^A **pōnō** *pf. act. ind. 3s*

^B **faciēs** *acc. fs*

Psalmus 148

Praise for God's Universal Glory

Allēlūja¹.

Laudāte Dominum dē caelīs;

laudāte eum in excelsīs.

² Laudāte eum, omnēs angelī ejus;

laudāte eum, omnēs virtūtēs ejus.

³ Laudāte eum, sōl et lūna²;

laudāte eum, omnēs stēllae⁹ et lūmen.

⁴ Laudāte eum, caelī caelōrum;

et aquae omnēs quae super caelōs sunt,

⁵ laudent nōmen Domīnī.

Quia ipse dīxit, et facta sunt;

ipse mandāvit, et creāta⁴ sunt.

⁶ Statuit ea in aeternum, et in saeculum saeculī;

praeceptum posuit^A, et nōn praeterībit⁵.

⁷ Laudāte Dominum dē terrā,

dracōnēs⁶ et omnēs abyssi⁷;

⁸ ignis, grandō⁸, nix⁹, glaciēs¹⁰, spīritūs procellārum¹¹,

quae faciunt verbum ejus;

⁹ montēs, et omnēs collēs¹²;

ligna frūctifera¹³, et omnēs cedrī¹⁴;

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¹ **alleluja**, indecl. Hallelujah. (29)

² **lūna**, -ae. f. moon. (47)

³ **stēlla**, -ae. f. star. (64)

⁴ **creō**, -āre, -āvī, -ātum. to create. (88)

⁵ **praetereō**, -īre, -ī(v)ī, -itum. to pass by, go by. (72)

⁶ **dracō**, -ōnis. m. dragon, serpent. (42)

⁷ **abyssus**, -ī. f. deep, abyss. (53)

⁸ **grandō**, -inis. f. hail, hailstorm. (40)

⁹ **nix**, **nivis**. f. snow. (32)

¹⁰ **glaciēs**, -eī. f. ice. (7)

¹¹ **procella**, -ae. f. storm, gale, violent wind. (14)

¹² **collis**, -is. m. hill, high ground, mound. (79)

¹³ **frūctifer**, -era, -erum. fruitful, bearing fruit. (8)

¹⁴ **cedrus**, -ī. f. cedar. (45)

		Masc.	Fem.	Neut.
Sg.	Nom.	alter	altera	alterum
	Voc.	alter	altera	alterum
	Acc.	alterum	alteram	alterum
	Gen.	alterius	alterius	alterius
	Dat.	alterī	alterī	alterī
	Abl.	alterō	alterā	alterō
Pl.	Nom.	alterī	alterae	altera
	Acc.	alterōs	alterās	altera
	Gen.	alterōrum	alterārum	alterōrum
	Dat.	alterīs	alterīs	alterīs
	Abl.	alterīs	alterīs	alterīs

Verbs

Listed here are tables for Latin verb paradigms. The first two pages are summaries of the four main cojugations for quick comparison. These forms are next shown in further detail along, before being followed by a selection of common irregular verb and principal parts.

			1c	2c	3c	4c
Ind.	Pres.	1sg	amō	videō	trahō	audiō
		2sg	amās	vidēs	trahis	audīs
		3sg	amat	videt	trahit	audit
		1pl	amāmus	vidēmus	trahimus	audīmus
		2pl	amātis	vidētis	trahitis	audītis
		3pl	amant	vident	trahunt	audiunt
	Fut.	1sg	amābō	vidēbō	traham	audiam
		2sg	amābis	vidēbis	trahēs	audiēs
		3sg	amābit	vidēbit	trahet	audiet
		1pl	amābimus	vidēbimus	trahēmus	audiēmus
		2pl	amābitis	vidēbitis	trahētis	audiētis
		3pl	amābunt	vidēbunt	trahent	audient
	Impf.	1sg	amābam	vidēbam	trahēbam	audiēbam
		2sg	amābās	vidēbās	trahēbās	audiēbās
		3sg	amābat	vidēbat	trahēbat	audiēbat
		1pl	amābāmus	vidēbāmus	trahēbāmus	audiēbāmus
		2pl	amābātis	vidēbātis	trahēbātis	audiēbātis
		3pl	amābant	vidēbant	trahēbant	audiēbant
	Pf.	1sg	amāvī	vidī	trāxī	audīvī
		2sg	amāvistī	vidistī	trāxistī	audīvistī
		3sg	amāvit	vidit	trāxit	audīvit
		1pl	amāvimus	vidimus	trāximus	audīvimus
		2pl	amāvistis	vidistis	trāxistis	audīvistis
		3pl	amāverunt	viderunt	trāxērunt	audīverunt
Subj.	Pres.	1sg	amem	videm	traham	audiam
		2sg	amēs	vidēs	trahās	audiās
		3sg	amet	videt	trahat	audiat
		1pl	amēmus	vidēmus	trahāmus	audiāmus
		2pl	amētis	vidētis	trahātis	audiātis
		3pl	ament	vident	trahant	audiant
	Impf.	1sg	amārem	vidērem	traherem	audīrem
		2sg	amārēs	vidērēs	traherēs	audīrēs
		3sg	amāret	vidēret	traheret	audīret
		1pl	amārēmus	vidērēmus	traherēmus	audīrēmus
	Pf.	1sg	amāverim	viderim	trāxerim	audīverim
		2sg	amāverīs	viderīs	trāxerīs	audīverīs
		3sg	amāverit	viderit	trāxerit	audīverit
		1pl	amāverīmus	viderīmus	trāxerīmus	audīverīmus
Impv.		2sg	amā	vidē	trahe	audī
		2pl	amāte	vidēte	trahite	audīte
Inf.	Pres.		amāre	vidēre	trahere	audīre
	Pf.		amāvisse	viduisse	trāxisse	audīvisse
Ptp.	Pres.		amāns	vidēns	trahēns	audiēns

		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	nōlō	nōlim	mālō	mālim
	2sg	nōn vīs	nōlīs	māvīs	mālīs
	3sg	nōn vult	nōlit	māvult	mālit
	1pl	nōlumus	nōlīmus	mālumus	mālīmus
	2pl	nōn vultis	nōlītis	māvultis	mālītis
	3pl	nōlunt	nōlint	mālunt	mālint
Fut.	1sg	nōlam		mālam	
	2sg	nōlēs		mālēs	
	3sg	nōlet		mālet	
	1pl	nōlēmus		mālēmus	
	2pl	nōlētis		mālētis	
	3pl	nōlent		mālent	
Impf.	1sg	nōlēbam	nōllem	mālēbam	māllem
	2sg	nōlēbās	nōllēs	mālēbās	māllēs
	3sg	nōlēbat	nōllet	mālēbat	māllet
	1pl	nōlēbāmus	nōllēmus	mālēbāmus	māllēmus
	2pl	nōlēbātis	nōllētis	mālēbātis	māllētis
	3pl	nōlēbant	nōllent	mālēbant	māllent
Pf.	1sg	nōluī	nōluerim	māluī	māluerim
	2sg	nōluistī	nōluerīs	māluistī	māluerīs
	3sg	nōluit	nōluerit	māluit	māluerit
	1pl	nōluimus	nōluerīmus	māluimus	māluerīmus
	2pl	nōluistis	nōluerītis	māluistis	māluerītis
	3pl	nōluērunt	nōluerint	māluērunt	māluerint
Plpf.	1sg	nōlueram	nōluissem	mālueram	māluissem
	2sg	nōluerās	nōluisēs	māluerās	māluisēs
	3sg	nōluerat	nōluisset	māluerat	māluisset
	1pl	nōluerāmus	nōluisēmus	māluerāmus	māluisēmus
	2pl	nōluerātis	nōluisētis	māluerātis	māluisētis
	3pl	nōluerant	nōluisent	māluerant	māluisent
Fut. Pf.	1sg	nōluerō		māluerō	
	2sg	nōlueris		mālueris	
	3sg	nōluerit		māluerit	
	1pl	nōluerimus		māluerimus	
	2pl	nōlueritis		mālueritis	
	3pl	nōluerint		māluerint	
Impv.	2sg	nōlī			
	2pl	nōlite			
Inf.	Pres.	nōlle		mālle	
	Pf.	nōluisse		māluisse	
Ptp.		nōlēns		mālēns	

Principal Parts

This collection presents the expanded principal parts of the sixty-five most frequently used verbs in the Vulgate. Abbreviated principal parts for additional verbs are available in the glossary and glosses.

Present Active	Infinitive	Perfect Active	Supine
abeō	abīre	abiī	abitus
accipiō	accipere	accēpi	acceptum
aedificō	aedificāre	aedificāvi	aedificātum
agō	agere	ēgī	āctum
aiō	aiere	ait	—
ambulō	ambulāre	ambulāvi	ambulātum
ascendō	ascendere	ascendī	ascēsum
audiō	audire	audīvi	audītum
auferō	auferre	abstulī	ablātum
benedicō	benedicere	benedixī	benedictum
bibō	bībere	bibī	bibitum
cadō	cadere	cecidī	cāsum
cognōscō	cognōscere	cognōvi	cognōtum
comedō	comedere	comēdi	comēsum
congregō	congregāre	congregāvi	congregātum
convertō	convertere	convertī	conversum
crēdō	crēdere	crēdidī	crēditum
custodiō	custōdīre	custōdivī	custōdītum
dēscendō	dēscendere	dēscendī	dēscēsum
dīcō	dīcere	dīxi	dictum
diligō	diligere	dilēxi	dilēctum
dīmittō	dīmittere	dīmisi	dīmissum
dō	dare	dedī	datum
ēgredior	ēgredi	ēgressus sum	—
eō	īre	ivī or iī	itum
faciō	facere	fēcī	factum
ferō	ferre	tulī	lātum
fīō	fieri	factus sum	—
fugiō	fugere	fūgī	fugitum
habeō	habēre	habuī	habitus

E

ecce see! behold! look! (1032)

ecclēsia, -ae. f. church,
assembly. (164)

ēdūcō¹, -ere, -dūxī, -ductum to
bring up, lead out, take out,
raise up. (276)

effundō, -ere, -fūdī, -fūsum to
pour out, shed, spread
abroad. (170)

ego I, me. (6117)

ēgredior, ēgredī, ēgressus sum
to go out, come out, march
out. (661)

ējiciō, -ere, -jēcī, -jectum to cast
out, thrust out, drive out,
expel, eject. (170)

ēlevō, -āre, -āvī, -ātum to lift
up, raise, make light. (139)

ēligō, -ere, -lēgī, -lēctum to pick
out, choose, root out. (312)

enim for, indeed, truly. (2425)

eō¹, -īre, -īvī or īī, itum to go,
move, walk. (432)

Ephrāim, indecl. m.

Ephraim. (180)

equus, -ī. m. horse,
steed. (161)

ergō therefore, because,
hence. (1295)

ēruō, -ere, -uī, -utum to cast
out, throw out, pluck
out. (106)

et and, even, both,
also. (50639)

ex out of, from. (1674)

exaltō, -āre, -āvī, -ātum to exalt,
elevate, raise. (171)

exaudiō, -īre, -īvī, -ītum to hear
clearly, discern. (197)

excelsus, -a, -um high,
elevated. (248)

exeō, -īre, -ī(v)ī, -ītum to exit,
go out, depart. (324)

exspectō, -āre, -āvī, -ātum to
wait for, await, expect. (125)

exsultō, -āre, -āvī, -ātum to
rejoice, leap up, exalt. (115)

extendō, -ere, -tendī, -tentum to
stretch out, spread out,
extend. (183)

extrāneus, -a, -um from
without, foreign, strange. (92)

F

faciēs, -ēī. f. shape, face,
figure, appearance. (847)

faciō, -ere, fēcī, factum to do, make, fashion. (4721)

famēs, -is. f. hunger, famine. (129)

familia, -ae. f. family. (241)

ferō, ferre, tulī, lātum to bear, carry, bring. (384)

festinō, -āre, -āvī, -ātum to hasten, make haste, hurry. (77)

fidēlis, -e faithful, loyal, trustworthy. (136)

fidēs¹, -eī. f. faith, belief, confidence, trust, fidelity. (296)

filia, -ae. f. daughter. (591)

filius, -(i)ī. m. son, children. (5271)

fīnis, -is. m. end, boundary; (pl.) territory. (345)

fīō, fierī to become, be made, happen. (475)

fleō, -ēre, -ēvī, -ētum to weep, cry. (119)

flūmen, -inis. n. river, stream. (150)

fōns, -tis. m. spring, fountain, well, source. (98)

forte by chance, accidentally, once, perhaps. (192)

fortis, -e strong, powerful, mighty. (343)

fortitūdō, -inis. f. strength, force. (204)

frāter, -tris. m. brother. (1068)

frūctus², -ūs. m. enjoyment, delight, produce, fruit, profit. (226)

frustrā in vain. (48)

fugiō, -ere, fūgī, fugitum to flee, run away, avoid, escape. (353)

furor², -ōris. m. rage, fury, madness, passion. (203)

G

Galaād, indecl. m.

Gilead. (130)

gaudeō, -ēre, gāvīsus sum to rejoice, be glad. (118)

gaudium, -(i)ī. n. joy, delight. (145)

generātiō, -ōnis. f. generation. (245)

gēns, gentis. f. race, clan, tribe, nation; Gentiles. (887)

gerō, -ere, gessī, gestum to bear, carry, wear, manage. (61)

- post** after, behind. (621)
- postea** afterwards, then. (69)
- postquam** after. (177)
- potēns, -entis** being able to, potent, mighty, powerful. (127)
- potestās, -ātis. f.** power, ability, force. (210)
- praeceptum, -ī. n.** teaching, lesson, precept, command. (203)
- praedicō¹, -āre, -āvī, -ātum** to proclaim, declare, preach. (113)
- praelium, -(i)ī. n.** battle. (160)
- praeparō, -āre, -āvī, -ātum** to prepare. (137)
- primogenitus, -a, -um** first-born, oldest (child). (139)
- primus, -a, -um** first. (350)
- princeps, -cipis** first, foremost, chief; (subst.) ruler. (874)
- prior, -ōris, -us** former, previous, prior, first. (101)
- prō²** for, before, in front of, in face of. (1145)
- probō, -āre, -āvī, -ātum** to approve, commend, test, examine, prove. (114)
- prōcēdō, -ere, -cessī, -cessum** to advance, proceed, appear. (106)
- prōjiciō, -ere, -jēcī, -jectum** to throw, cast. (169)
- prope** near, nearby. (69)
- prophēta, -ae. m.** prophet. (515)
- propter** near, at hand; because of, by means of. (677)
- propterea** therefore, for this reason. (166)
- proximus, -a, -um** nearest, next, neighbour. (175)
- psalmus, -ī. m.** psalm. (100)
- puer, -erī. m.** boy, lad, servant. (320)
- pulvis, -eris. m.** dust, powder. (93)
- pūniō, -īre, -īvī or -iī, -ītum** to punish, correct, chastise. (16)

Q

- quadrāgintā, indecl** forty. (161)
- quaerō, -ere, -sīvī or -siī, -sītum** to seek, look for, inquire. (436)
- quam** how, how much, as, than. (363)

quandō when, when?

because. (276)

quantus, -a, -um how much,
how many, how great. (94)

quārē in what way? how? by
which means? why? (225)

quārtus, -a, -um fourth. (98)

quasi as if, like. (986)

quī¹, quae, quod who, which,
that; which? what? (15247)

quia because, that. (2515)

quicumque whoever,
whatever. (320)

quidem indeed, certainly, in
fact. (283)

quis¹ who? what?
which? (1365)

quod which, because;
that. (1158)

quōmodo how? in what
way? (290)

quoniam because, since, seeing
that. (1114)

quot, indecl how many? how
much? (13)

R

rapiō, -ere, -puī, -ptum to seize,
grab, carry off, plunder. (59)

recēdō, -ere, -cessī, -cessum to
recede, go back, depart. (226)

recordor, -ārī, -ātus sum to
think over, call to mind,
remember. (129)

reddō, -ere, -didī, -ditum to
give back, return, restore, hand
over. (275)

redeō, -īre, -īī or -īvī, -itum to
return, go back, come
back. (50)

redimō, -ere, -dēmī, -dēptum
to buy back, repurchase,
redeem. (102)

rēgīna, -ae. f. queen. (48)

regiō, -ōnis. f. region,
country. (260)

rēgnō, -āre, -āvī, -ātum to reign,
rule, be king. (327)

rēgnum, -ī. n. royal power,
kingdom, reign. (529)

regō, -ere, rēxī, rēctum to rule,
direct, guide. (31)

regredior, -gredī, -gressus sum
to go back, turn back,
return. (18)

relinquō, -ere, -līquī, -lictum to
leave, leave behind, abandon,
relinquish. (258)