

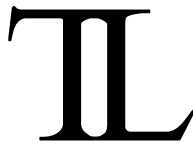
# A First Latin Vulgate Reader



# A First Latin Vulgate Reader

Selected Texts from the Vulgate

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A First Latin Vulgate Reader: Selected Texts from the Vulgate

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# Introduction

This is a first reader of the Latin Vulgate. 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.

The passages selected for this reader contain some of the simplest and most familiar narratives of the Bible, as such they are often among the first passages to be read and studied by students. These are the books of Jonah and Ruth, Genesis 1–3, Psalms 1–2, 22 (23), and selections from the birth and crucifixion narratives in the Gospel of Matthew. Their simplicity and familiarity make them excellent for beginners and intermediate readers to learn and practise reading.

# 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.<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup>

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

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<sup>1</sup> 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.’

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

<sup>3</sup> 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.

<sup>4</sup> 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.<sup>5</sup> His Hebrew was weak, so he heavily relied upon the isomorphic Greek translations found in the Hexapla such as Aquila and even Symmachus.<sup>6</sup> His translation prefaces and letters sent to friends explain his translation methodology.<sup>7</sup> He left some of the deuterocanonical books unrevised from the Old Latin.<sup>8</sup> He claims to have translated Tobit and Judith from Aramaic versions.<sup>9</sup> While traditionally ascribed to Jerome, the rest of the New Testament was revised by someone unknown, perhaps someone associated with Pelagius.<sup>10</sup>

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

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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.

<sup>5</sup> 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.'

<sup>6</sup> 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.

<sup>7</sup> See Bogaert, "The Latin Bible," p. 514.

<sup>8</sup> These have historically been labelled apocrypha especially by Protestants.

<sup>9</sup> Fragments of Tobit were rediscovered among the Dead Sea Scrolls. These are the Aramaic texts 4QpapTobit<sup>a</sup> ar, 4QTobit<sup>b-d</sup> ar (4Q196-199) and one Hebrew text 4QTobit<sup>e</sup>. 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).

<sup>10</sup> 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.<sup>11</sup>

## 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.<sup>12</sup> 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.

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

<sup>12</sup> 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.<sup>13</sup> 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*.<sup>14</sup> 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

<sup>13</sup> 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.

<sup>14</sup> *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.<sup>15</sup> 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.<sup>16</sup> 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.<sup>17</sup> No longer could scripture and the Vulgate be regarded as one and the same thing. This was providential for the Reformers.<sup>18</sup>

## 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

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

<sup>16</sup> 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.

<sup>17</sup> 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.

<sup>18</sup> *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.<sup>19</sup> 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.<sup>20</sup> 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.<sup>21</sup> 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.<sup>22</sup> 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.<sup>23</sup>

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<sup>19</sup> 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.

<sup>20</sup> Estienne was the first person to divide the New Testament into standard verse numbers.

<sup>21</sup> 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.

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

<sup>23</sup> 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).<sup>24</sup> 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 ēvidētiaē 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)<sup>25</sup>

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.

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

<sup>24</sup> Wordsworth was nephew of the poet William Wordsworth.

<sup>25</sup> 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.<sup>26</sup> It is assumed that after one year's study, a student will know the common words. These 596 distinct lexemes occur 9,408 times in Selected Texts from the Vulgate. This accounts for 86.8% of the 10,836 words found in the book.<sup>27</sup> 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*<sup>1</sup>. 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

<sup>26</sup> 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.

<sup>27</sup> According to our own tagging across the Vulgate based on the Clementine Edition.

<sup>1</sup> **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.<sup>28</sup> For example, **ōs<sup>1</sup>, ōris. n.** mouth, face. (528) and **os<sup>2</sup>, 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.<sup>29</sup> 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<sup>1</sup> ... sēmitās<sup>1</sup>*.

## Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūxerit<sup>2</sup>*. 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<sup>A</sup>* is a perfect deponent participle nominative masculine plural verb, from *sequor*. Unlike the

<sup>28</sup> *A Latin Dictionary*, Oxford: Clarendon, 1879

<sup>29</sup> *Oxford Latin Dictionary*, Second Edition (Oxford: Oxford University Press, 2012).

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

<sup>A</sup> **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., <sup>2</sup>) 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).<sup>30</sup>

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<sup>30</sup> 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.<sup>31</sup> Phonemic vowel length does not entirely disappear, but often persisted phonetically in different ways, such as vowel *quality* distinctions or proceeding consonant gemination.<sup>32</sup> 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.<sup>33</sup> 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.<sup>34</sup>

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

<sup>31</sup> 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.

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

<sup>33</sup> A good and helpful trend, *nostrā opīniōne*.

<sup>34</sup> 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 lexica 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

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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;<sup>35</sup> 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;<sup>36</sup> 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);<sup>37</sup> vowels before

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

<sup>36</sup> 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.

<sup>37</sup> 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.<sup>38</sup> 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.<sup>39</sup> 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:<sup>40</sup>

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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*.

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

<sup>39</sup> Three syllable words display preferences of their own, though are less consistent.

<sup>40</sup> 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
אֱלִישֶׁע	Ἐλισσαῖος	Elisēus
קִישׁוֹן	Κισων	Cisōn/Cissōn
בָּר־סָבָא <sup>41</sup>	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 יְהוֹ-/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)<sup>42</sup> for vowels of final syllables to be long, and for open penultimate syllables to be long, which accord with general Hebrew phonology.<sup>43</sup> 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,

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

<sup>41</sup> Hypothetical form.

<sup>42</sup> 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.

<sup>43</sup> 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?<sup>44</sup>

## Sources

The Vulgate text, translated by Jerome, is in the public domain. It was transcribed by the Clementine Vulgate Project and is freely available.<sup>45</sup> 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,<sup>46</sup> 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](mailto:reader-suggestions@timothyalee.com).

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

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

<sup>46</sup> 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*  
*27<sup>th</sup> May, 2025.*

Timothy A. Lee

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*Sydney, Australia*  
*27<sup>th</sup> May, 2025.*

Samuel H. Wessels

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*Charlotte, North Carolina*  
*27<sup>th</sup> May, 2025.*

Ryan Kaufman

# Abbreviations

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



# Liber Genesis

## *The Creation of the Heavens and the Earth*

**1** In prīncipiō<sup>1</sup> creāvit<sup>2</sup> Deus caelum et terram. **2** Terra autem erat inānis<sup>3</sup> et vacua<sup>4</sup>, et tenebrae erant super faciem<sup>A</sup> abyssi<sup>5</sup>: et spīritus Deī ferēbātur super aquās. **3** Dixitque Deus: Fiat lūx. Et facta est lūx. **4** Et vidit Deus lūcem<sup>B</sup> quod esset bona: et dīvisit lūcem<sup>B</sup> ā tenebrīs. **5** Appellāvitque<sup>6</sup> lūcem<sup>B</sup> Diem<sup>C</sup>, et tenebrās Noctem<sup>D</sup>: factumque est vespere et māne<sup>7</sup>, diēs ūnus. **6** Dixit quoque Deus: Fiat firmāmentum<sup>8</sup> in mediō aquārum: et dīvidat aquās ab aquīs. **7** Et fēcit Deus firmāmentum<sup>8</sup>, dīvisitque aquās, quae erant sub firmāmentō<sup>8</sup>, ab hīs, quae erant super firmāmentum<sup>8</sup>. Et factum est ita. **8** Vocāvitque Deus firmāmentum<sup>8</sup>, Caelum: et factum est vespere et māne<sup>7</sup>, diēs secundus. **9** Dixit vērō Deus: Congregentur aquae, quae sub caelō sunt, in locum ūnum: et appāreat ārida<sup>9</sup>. Et factum est ita. **10** Et vocāvit Deus āridam<sup>9</sup> Terram, congregātiōnē<sup>10</sup>que aquārum appellāvit<sup>6</sup> Maria. Et vidit Deus quod esset bonum. **11** Et ait: Germinet<sup>11</sup> terra herbam<sup>12</sup> virentem<sup>13</sup>, et facientem sēmen, et lignum pōmiferum<sup>14</sup> faciēs

<b>1</b>	<b>8</b>
<b>1</b> <b>prīncipiūm</b> , -(i)ī. n. beginning, origin. (65)	<b>8</b> <b>firmāmentum</b> , -ī. n. firmament, support. (40)
<b>2</b> <b>creō</b> , -āre, -āvi, -ātum. to create. (88)	<b>9</b> <b>āridus</b> , -a, -um. dry, arid, parched. (32)
<b>3</b> <b>inānis</b> , -e. empty, void, hollow, vain. (26)	<b>10</b> <b>congregātiō</b> , -ōnis. f. congregation. (30)
<b>4</b> <b>vacuus</b> , -a, -um. empty, void, vacant. (45)	<b>11</b> <b>germinō</b> , -āre, -āvi, -ātum. to sprout, bud, grow. (49)
<b>5</b> <b>abyssus</b> , -ī. f. deep, abyss. (53)	<b>12</b> <b>herba</b> , -ae. f. herb, grass, herbage. (51)
<b>6</b> <b>appellō</b> <sup>2</sup> , -āre, -āvi, -ātum. to address, call. (70)	<b>13</b> <b>vireō</b> , -ēre, -uī. to be green, sprout new green growth. (19)
<b>7</b> <b>māne</b> <sup>1</sup> , indecl. n. morning, (very) early. (19)	<b>14</b> <b>pōmifer</b> , -era, -erum. fruit-bearing. (5)

<b>1</b>	<b>C</b> <b>diēs</b> acc. ms
<b>A</b> <b>faciēs</b> acc. fs	<b>D</b> <b>nox</b> acc. fs
<b>B</b> <b>lūx</b> acc. fs	

fructum juxtā genus suum, cuius sēmen in sēmetipsō<sup>1</sup> sit super terram. Et factum est ita. **12** Et prōtulit<sup>2</sup> terra herbam<sup>3</sup> virentem<sup>4</sup>, et facientem sēmen juxtā genus suum, lignumque faciēs fructum, et habēns ūnumquodque sēmentem<sup>5</sup> secundum speciem<sup>6</sup> suam. Et vīdit Deus quod esset bonum. **13** Et factum est vespere et māne<sup>7</sup>, diēs tertius. **14** Dixit autem Deus: Fiant lūmināria<sup>8</sup> in firmāmentō<sup>9</sup> caelī, et dīvidant diem<sup>A</sup> ac noctem<sup>B</sup>, et sint in signa et tempora, et diēs<sup>C</sup> et annōs: **15** ut lūceant<sup>10</sup> in firmāmentō<sup>9</sup> caelī, et illūminent<sup>11</sup> terram. Et factum est ita. **16** Fēcitque Deus duo lūmināria<sup>8</sup> magna: lūmināre<sup>8</sup> majus, ut praeesset<sup>12</sup> diē<sup>D</sup>: et lūmināre<sup>8</sup> minus, ut praeesset<sup>12</sup> nocti<sup>E</sup>: et stēllās<sup>13</sup>. **17** Et posuit<sup>F</sup> eās in firmāmentō<sup>9</sup> caelī, ut lūcērent<sup>10</sup> super terram, **18** et praeessent<sup>12</sup> diē<sup>D</sup> ac nocti<sup>E</sup>, et dīviderent lūcem<sup>G</sup> ac tenebrās. Et vīdit Deus quod esset bonum. **19** Et factum est vespere et māne<sup>7</sup>, diēs quārtus. **20** Dixit etiam Deus: Prōdūcant<sup>14</sup> aquae rēptile<sup>15</sup> animae vīventis, et volātile<sup>16</sup> super terram sub firmāmentō<sup>9</sup> caelī. **21** Creāvitque<sup>17</sup> Deus cēte<sup>18</sup> grandia, et omnem animam vīventem atque mōtābilem<sup>19</sup>, quam

1 **sēmetipse.** him/her/itself, each other, one another. (83)

2 **prōferō, -erre, -tulī, -lātum.** to bring forward, carry out, advance. (65) *pf. act. ind. 3s*

3 **herba, -ae. f.** herb, grass, herbage. (51)

4 **vireō, -ēre, -uī.** to be green, sprout new green growth. (19)

5 **sēmentis, -is. f.** sowing, planting. (19)

6 **speciēs, -ēi. f.** sight, appearance, look, kind. (68) *acc. fs*

7 **māne<sup>1</sup>, indecl. n.** morning, (very) early. (19)

8 **lūmināre, -is. n.** light. (13)

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

10 **lūceō, -ēre, lūxī.** to shine, be light. (45)

11 **illūminō, -āre, -āvī, -ātum.** to illuminate. (44)

12 **praesum, -esse, -fuī, -futūrus.** to be before, be in charge of. (48)

13 **stēlla, -ae. f.** star. (64)

14 **prōdūcō, -ere, -dūxī, -ductum.** to lead forth, bring out. (42)

15 **rēptilis, -e.** creeping, crawling. (23)

16 **volātilis, -e.** winged, flying. (37)

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

18 **cētus, -ī. m.** whale, sea monster. (5)

19 **mōtābilis, -e.** moving. (1)

A **diēs** *acc. ms*

B **nox** *acc. fs*

C **diēs** *acc. mp*

D **diēs** *dat. ms*

E **nox** *dat. fs*

F **pōnō** *pf. act. ind. 3s*

G **lūx** *acc. fs*

# Liber Ruth

## *Ruth Chooses to Accompany Naomi*

**1** In diēbus<sup>A</sup> ūnīus iūdicis, quandō iūdicēs praeerant<sup>1</sup>, facta est famēs in terrā. Abiitque homō dē Bēthlehem Jūdā, ut peregrīnārētur<sup>2</sup> in regiōne Mōabītide cum uxōre suā ac duōbus liberīs<sup>3</sup>. **2** Ipse vocābātur Elīmelech, et uxor ejus Noēmī: et duo filiī, alter Mahalōn, et alter Cheliōn, Ephrāthaeī dē Bēthlehem Jūdā. Ingressīque regiōnem Mōabītidem, morābantur<sup>4</sup> ibi. **3** Et mortuus est Elīmelech marītus<sup>5</sup> Noēmī: remānsitque ipsa cum filiīs. **4** Quī accēpērunt uxōrēs Mōabītīdās, quārum ūna vocābātur Orphā, altera vērō Rūth. Mānsēruntque ibi decem annīs, **5** et ambō<sup>6</sup> mortuī sunt, Mahalōn vidēlicet<sup>7</sup> et Cheliōn: remānsitque mulier orbāta<sup>8</sup> duōbus liberīs<sup>9</sup> ac marītō<sup>5</sup>. **6** Et surrēxit<sup>B</sup> ut in patriam pergeret cum utrāque nurū<sup>9</sup> suā dē regiōne Mōabītide: audierat<sup>C</sup> enim quod respexisset<sup>D</sup> Dominus populum suum, et dedisset<sup>E</sup> eis ēscās<sup>10</sup>.

**7** Ēgressa est itaque dē locō peregrīnātiōnis<sup>11</sup> suae, cum utrāque nurū<sup>9</sup>: et jam in viā revertendī<sup>F</sup> posita<sup>G</sup> in terram Jūdā, **8** dīxit ad eas: Īte in domum mātris vestrae: faciat vōbīscum Dominus misericordiam, sicut fēcistis cum mortuīs, et mēcum. **9** Det vōbīs

### 1

- <sup>1</sup> **praesum**, -esse, -fuī, -futūrus. to be before, be in charge of. (48)  
<sup>2</sup> **peregrīnor**, -ārī, -ātus sum. to travel about, sojourn, be an alien. (32)  
<sup>3</sup> **liber**<sup>2</sup>, -erī. m. child. (52)  
<sup>4</sup> **moror**, -ārī, -ātus sum. to delay, linger, stay. (72)  
<sup>5</sup> **marītus**<sup>2</sup>, -ī. m. husband. (30)  
<sup>6</sup> **ambō**, -ae, -ō. both. (51)

- <sup>7</sup> **vidēlicet**. that is to say, namely; clearly. (32)  
<sup>8</sup> **orbō**, -āre, -āvī, -ātum. to deprive, bereave. (3)  
<sup>9</sup> **nurus**, -ūs. f. daughter-in-law. (17)  
<sup>10</sup> **ēscā**, -ae. f. food, meat, dish, fuel. (76)  
<sup>11</sup> **peregrīnātiō**, -ōnis. f. travel, sojourn. (15)

### 1

- <sup>A</sup> **diēs** abl. mp  
<sup>B</sup> **surgō** pf. act. ind. 3s  
<sup>C</sup> **audiō** plpf. act. ind. 3s

- <sup>D</sup> **respiciō** plpf. act. subj. 3s  
<sup>E</sup> **dō** plpf. act. subj. 3s  
<sup>F</sup> **revertor** ger. gen.  
<sup>G</sup> **pōnō** pf. pass. ptc. nom. fs

invenīre requiem<sup>1</sup> in domibus virōrum quōs sortitūrae<sup>2</sup> estis. Et  
 ōsculāta<sup>3</sup> est eās. Quae ēlevātā vōce flēre coepērunt, <sup>10</sup> et dicere:  
 Tēcum pergēmus ad populum tuum. <sup>11</sup> Quibus illa respondit:  
 Revertiminī, filiae meae, cūr<sup>4</sup> venītis mēcum? num ultrā habeō  
 filiōs in uterō<sup>5</sup> meō, ut virōs ex mē spērāre possitis? <sup>12</sup> Revertiminī,  
 filiae meae, et ābīte: jam enim senectūte<sup>6</sup> cōnfecta<sup>A</sup> sum, nec apta<sup>7</sup>  
 vinculō<sup>8</sup> conjugālī<sup>9</sup>: etiamsī<sup>10</sup> possem hāc nocte<sup>B</sup> concipere<sup>11</sup>, et  
 parere filiōs, <sup>13</sup> sī eōs expectāre velītis dōnec crēscant, et annōs  
 pūbertātis<sup>12</sup> impleant, ante eritis vetulae<sup>13</sup> quam nūbātis<sup>14</sup>. Nōlīte,  
 quaesō<sup>15</sup>, filiae meae: quia vestra angustia<sup>16</sup> magis mē premit<sup>17</sup>,  
 et ēgressa est manus Dominī contrā mē. <sup>14</sup> ēlevātā igitur vōce,  
 rūrsum flēre coepērunt: Orpha ōsculāta<sup>3</sup> est socrum<sup>18</sup>, ac reversa  
 est; Rūth adhaesit<sup>19</sup> socruī<sup>18</sup> suae: <sup>15</sup> cui dixit Noēmī: Ēn<sup>20</sup> reversa  
 est cognāta<sup>21</sup> tua ad populum suum, et ad deōs suōs, vāde cum eā.  
<sup>16</sup> Quae respondit: Nē adversēris<sup>22</sup> mihi ut relinquam tē et abeam:

1 **requiēs**, -ēī. f. rest, repose. (90)

acc. fs

2 **sortior**, -īrī, -ītus sum. to cast  
lots, draw lots; obtain. (7)

3 **ōsculor**, -ārī, -ātus sum. to kiss.  
(36)

4 **cūr**. why, for what reason? (70)

5 **uterus**, -ī. m. womb, uterus.  
(66)

6 **senectūs**, -ūtis. f. old age,  
extreme age, senility. (33)

7 **aptus**, -a, -um. suitable,  
adapted, apt. (20)

8 **vinculum**, -ī. n. bond, chain,  
prison. (62)

9 **conjugālis**, -e. marital, conjugal.  
(1)

10 **etiamsī**. even if, although. (9)

11 **concipiō**, -ere, -cēpī, -ceptum. to  
take in, receive, conceive. (60)

12 **pūbertās**, -ātis. f. puberty,  
maturity. (7)

13 **vetulus**, -a, -um. elderly, old. (2)

14 **nūbō**, -ere, nūpsī, nūptum. to  
marry, cover, veil. (25)

15 **quaesō**, -ere, -sīvī or -sī, -sītum.  
to beg, ask for. (29)

16 **angustia**, -ae. f. narrowness,  
anguish, distress. (62)

17 **premō**, -ere, -essī, -essum. to  
press, oppress. (13)

18 **socrus**, -ūs. f. father in-law  
(m); mother in-law (f). (20)

19 **adhaerō**, -ēre, -haesī, -haesum.  
to cleave, adhere, stick, cling  
to. (59)

20 **ēn**. look! behold! (42)

21 **cognātus**<sup>1</sup>, -a, -um. related by  
blood, kindred. (33)

22 **adversor**, -ārī, -ātus sum. to  
resist, withstand, oppose. (17)

<sup>A</sup> **cōnficiō** pf. pass. ptc. nom. fs

<sup>B</sup> **nox** abl. fs



# Prophetia Jonæ

*Jonah's Flees to Tarshish*

**1** Et factum est verbum Dominī ad Jōnam, filium Amathī, dīcēns: **2** Surge, et vāde in Nīnivēn, cīvitatē grandem, et praedicā in eā, quia ascendit malitia ejus cōram mē. **3** Et surrēxit<sup>A</sup> Jōnās, ut fugeret in Tharsīs ā faciē<sup>B</sup> Dominī, et dēscendit in Joppēn: et invēnit nāvem euntem in Tharsīs, et dedit naulum<sup>1</sup> ejus, et dēscendit in eam ut īret cum eīs in Tharsīs ā faciē<sup>C</sup> Dominī. **4** Dominus autem mīsīt ventum magnum in mare: et facta est tempestās magna in marī, et nāvis periclitābātur<sup>2</sup> conteri. **5** Et timuērunt<sup>D</sup> nautae, et clāmāvērunt virī ad deum suum, et mīsērunt vāsa quae erant in nāvī, in mare, ut alleviārētur<sup>3</sup> ab eīs; et Jōnās dēscendit ad interiōra<sup>4</sup> nāvis, et dormiēbat sopōre<sup>5</sup> gravi. **6** Et accessit ad eum gubernātor<sup>6</sup>, et dīxit eī: Quid tū sopōre<sup>5</sup> dēprimeris<sup>7</sup>? surge, invocā Deum tuum, sī forte recōgitet<sup>8</sup> Deus dē nōbīs, et nōn pereāmus. **7** Et dīxit vir ad collēgam<sup>9</sup> suum: Venīte et mittāmus sortēs<sup>E</sup>, et sciāmus quārē hoc malum sit nōbīs. Et mīsērunt sortēs<sup>E</sup>, et cecidit sors super Jōnam. **8** Et dīxērunt ad eum: Indicā nōbīs cujus causa malum istud sit nōbīs: quod est opus tuum? quae terra tua, et quō vādis? vel ex quō populō es tū? **9** Et dīxit ad eōs: Hebraeus ego sum, et Dominum Deum caelī ego timeō,

**1**

<sup>1</sup> **naulum**, -ī. **n.** boat-fare. (1)

<sup>2</sup> **perīclitor**, -ārī, -ātus **sum.** to try, prove, test, be in danger. (8)

<sup>3</sup> **alleviō**, -āre, -āvī, -ātum. to lighten. (4)

<sup>4</sup> **interior**, -ōris, -us. inner, interior. (55)

<sup>5</sup> **sopor**, -ōris. **m.** deep sleep, slumber. (13)

<sup>6</sup> **gubernātor**, -ōris. **m.**

steersman, helmsman, pilot.

(9)

<sup>7</sup> **dēprimō**, -ere, -ressī, -ressum. to press down, sink down, depress. (11)

<sup>8</sup> **recōgitō**, -āre, -āvī, -ātum. to consider, reflect, examine. (12)

<sup>9</sup> **collēga**, -ae. **m.** colleague, companion. (3)

**1**

<sup>A</sup> **surgō** *pf. act. ind. 3s*

<sup>B</sup> **faciēs** *abl. fs*

<sup>C</sup> **faciēs** *abl. fs*

<sup>D</sup> **timeō** *pf. act. ind. 3p*

<sup>E</sup> **sors** *acc. fp*

quī fēcit mare et āridam<sup>1</sup>. **10** Et timuērunt<sup>A</sup> virī timōre magnō, et dīxērunt ad eum: Quid hoc fēcistī? cognōvērunt enim virī quod ā faciē<sup>B</sup> Dominī fugeret, quia indicāverat<sup>C</sup> eīs. **11** Et dīxērunt ad eum: Quid faciēmus tibi, et cessābit mare ā nōbīs? quia mare ībat, et intumēscēbat<sup>2</sup>. **12** Et dīxit ad eōs: Tollite mē, et mittite in mare, et cessābit mare ā vōbīs: sciō enim ego quoniam propter mē tempestās haec grandis venit super vōs. **13** Et rēmigābant<sup>3</sup> virī ut reverterentur ad āridam<sup>1</sup>, et nōn valēbant<sup>4</sup>, quia mare ībat, et intumēscēbat<sup>2</sup> super eōs. **14** Et clāmāvērunt ad Dominum, et dīxērunt: Quaesumus<sup>5</sup>, Domine, nē pereāmus in animā virī istius, et nē dēs super nōs sanguinem innocentem<sup>6</sup>: quia tū, Domine, sicut voluistī, fēcistī. **15** Et tulērunt<sup>D</sup> Jōnam, et mīsērunt in mare: et stetit<sup>E</sup> mare ā fervōre<sup>7</sup> suō. **16** Et timuērunt<sup>A</sup> virī timōre magnō Dominum: et immolāvērunt hostiās Dominō, et vōvērunt<sup>8</sup> vōta<sup>9</sup>.

*Jonah's Prayer from the Belly of the Fish*

**2** Et praeprāvit Dominus piscem<sup>1</sup> grandem ut dēglūtīret<sup>2</sup> Jōnam: et erat Jōnās in ventre<sup>3</sup> piscis<sup>1</sup> tribūs diēbus<sup>A</sup> et tribūs noctibus<sup>B</sup>. **2** Et ōrāvit Jōnās ad Dominum Deum suum dē ventre<sup>3</sup> piscis<sup>1</sup>, **3** et dīxit:

<sup>1</sup> **āridus**, -a, -um. dry, arid, parched. (32)

<sup>2</sup> **intumēscō**, -ere, -muī. to swell up, rise. (11)

<sup>3</sup> **rēmigō**, -āre, -āvī, -ātum. to row. (3)

<sup>4</sup> **valeō**, -ēre, -uī, -itum. to be strong, be able, have influence, prevail. (69)

<sup>5</sup> **quaesō**, -ere, -sīvī or -sī, -sītum. to beg, ask for. (29)

<sup>6</sup> **innocēns**, -entis. harmless, blameless, innocent. (62)

<sup>7</sup> **fervor**, -ōris. m. boiling heat. (5)

<sup>8</sup> **voveō**, -ēre, vōvī, vōtum. to vow. (48)

<sup>9</sup> **vōtum**, -ī. n. vow. (61)

**2**

<sup>1</sup> **piscis**, -is. m. fish. (70)

<sup>2</sup> **dēglūtīō**, -īre, -īvī or -īī, -ītum. to swallow down. (7)

<sup>3</sup> **venter**, -tris. m. belly, womb. (77)

<sup>A</sup> **timeō** pf. act. ind. 3p

<sup>B</sup> **faciēs** abl. fs

<sup>C</sup> **indicō**<sup>1</sup> plpf. act. ind. 3s

<sup>D</sup> **ferō** pf. act. ind. 3p

<sup>E</sup> **stō** pf. act. ind. 3s

**2**

<sup>A</sup> **diēs** abl. fp

<sup>B</sup> **nox** abl. fp

## Psalmus 2

*The Reign of the Lord's Anointed*

Quārē fremuērunt<sup>1</sup> gentēs,

et populī meditātī<sup>2</sup> sunt inānia<sup>3</sup>?

<sup>2</sup> Astitērunt<sup>4</sup> rēgēs terrae,

et prīncipēs convēnērunt in ūnum

adversus Dominum, et adversus chrīstum<sup>5</sup> ejus.

<sup>3</sup> Dirumpāmus<sup>6</sup> vincula<sup>7</sup> eōrum,

et prōjiciāmus ā nōbīs jugum<sup>8</sup> ipsōrum.

<sup>4</sup> Quī habitat in caelīs irrīdēbit<sup>9</sup> eōs,

et Dominus subsannābit<sup>10</sup> eōs.

<sup>5</sup> Tunc loquētur ad eōs in irā suā,

et in furōre suō conturbābit eōs.

<sup>6</sup> Ego autem cōstitūtus sum rēx ab eō

super Sīōn, montem sānctum ejus,

praedicāns praeceptum ejus.

<sup>7</sup> Dominus dīxit ad mē: Filius meus es tū;

ego hodiē genuī<sup>A</sup> tē.

<sup>8</sup> Postulā<sup>11</sup> ā mē, et dabō tibi gentēs haereditātem tuam,

et possessiōnem tuam terminōs terrae.

<sup>9</sup> Regēs eōs in virgā ferreā<sup>12</sup>,

et tamquam vās figulī<sup>13</sup> cōnfringēs eōs.

## 2

<sup>1</sup> **fremō**, -ere, -muī, -mitum. to  
roar, growl, rage, murmur. (9)

<sup>2</sup> **meditor**, -ārī, -ātus sum. to  
reflect, muse, meditate. (34)

<sup>3</sup> **inānis**, -e. empty, void, hollow,  
vain. (26)

<sup>4</sup> **assistō**, -ere, -stitī. to take  
position, stand by, assist. (42)

<sup>5</sup> **chrīstus**, -ī. m. anointed one.  
(36)

<sup>6</sup> **dirumpō**, -ere, -rūpī, -ruptum. to  
break to pieces, break, shatter.  
(25)

<sup>7</sup> **vinculum**, -ī. n. bond, chain,  
prison. (62)

<sup>8</sup> **jugum**, -ī. n. yoke, collar. (69)

<sup>9</sup> **irrīdēō**, -ēre, -īsī, -īsum. to  
ridicule, mock, laugh at. (18)

<sup>10</sup> **subsannō**, -āre, -āvī, -ātum. to  
mock, deride, sneer at. (15)

<sup>11</sup> **postulō**, -āre, -āvī, -ātum. to ask,  
demand, request, desire. (70)

<sup>12</sup> **ferreus**, -a, -um. made of iron,  
iron. (44)

<sup>13</sup> **figulus**, -ī. m. potter. (22)

**26** Et factum est: cum cōsummāset<sup>1</sup> Jēsūs sermōnēs hōs omnēs, dixit discipulīs suīs: **2** Scītis quia post bīduum<sup>2</sup> Pascha fiet, et Filius hominis trādētur ut crucifigātur<sup>3</sup>. **3** Tunc congregātī sunt prīncipēs sacerdōtum, et seniōrēs populī, in ātrium prīncipis sacerdōtum, quī dicēbātur Caīphās: **4** et cōsiliū fēcērunt ut Jēsū dolō<sup>4</sup> tenērent, et occīderent. **5** Dicēbant autem: Nōn in diē<sup>A</sup> fēstō<sup>5</sup>, nē forte tumultus<sup>6</sup> fieret in populō.

**6** Cum autem Jēsūs esset in Bēthaniā in domō Simōnis leprōsī<sup>7</sup>, **7** accessit ad eum mulier habēns alabastrum<sup>8</sup> unguentī<sup>9</sup> pretiōsī<sup>10</sup>, et effūdīt super caput ipsīus recumbentis<sup>11</sup>. **8** Videntēs autem discipulī, indignātī<sup>12</sup> sunt, dīcentēs: Ut quid perditio<sup>13</sup> haec? **9** potuit<sup>B</sup> enim istud vēnundārī<sup>14</sup> multō<sup>15</sup>, et darī<sup>C</sup> pauperibus. **10** Sciēns autem Jēsūs, ait illīs: Quid molestī<sup>16</sup> estis huic mulierī? opus enim bonum operāta<sup>17</sup> est in mē. **11** Nam semper pauperēs habētis vōbīscum: mē autem nōn semper habētis. **12** Mittēns

26

- <sup>1</sup> **cōsummō**, -āre, -āvī, -ātum. to sum up, accomplish, finish. (74) *plpf. act. subj. 3s*  
<sup>2</sup> **bīduum**, -ī. n. period of two days. (2)  
<sup>3</sup> **crucifigō**, -ere, -fixī, -fixum. to crucify. (53)  
<sup>4</sup> **dolus**, -ī. m. trick, device, deceit. (58)  
<sup>5</sup> **fēstus**, -a, -um. related to a festival, joyous, feast. (42)  
<sup>6</sup> **tumultus**, -ūs. m. uproar, commotion, tumult. (35)  
<sup>7</sup> **leprōsus**, -a, -um. leprous. (25)  
<sup>8</sup> **alabaster**, -trī. m. box for perfumes. (4)

- <sup>9</sup> **unguentum**, -ī. n. ointment, perfume. (39)  
<sup>10</sup> **pretiōsus**, -a, -um. valuable, costly, precious. (77)  
<sup>11</sup> **recumbō**, -ere, -buī. to recline, lie at ease. (21)  
<sup>12</sup> **indignor**, -ārī, -ātus sum. to deem unworthy, scorn, despise. (29)  
<sup>13</sup> **perditio**, -ōnis. f. destruction, ruin, perdition. (59)  
<sup>14</sup> **vēnundō**, -āre, -āvī, -ātum. to sell, vend. (24)  
<sup>15</sup> **multō**<sup>1</sup>. much, by much, a great deal. (5)  
<sup>16</sup> **molestus**, -a, -um. troublesome, irksome, grievous. (22)  
<sup>17</sup> **operor**, -ārī, -ātus sum. to work, labour, devote oneself. (23)

26

<sup>A</sup> **diēs** *abl. ms*

<sup>B</sup> **possum** *pf. act. ind. 3s*

<sup>C</sup> **dō** *pres. pass. inf.*

enim haec unguentum<sup>1</sup> hoc in corpus meum, ad sepeliendum<sup>A</sup> mē fēcit. **13** Āmēn dīcō vōbīs, ubicumque<sup>2</sup> praedicātum fuerit<sup>B</sup> hoc Ēvangelium<sup>3</sup> in tōtō mundō, dīcētur et quod haec fēcit in memoriam<sup>4</sup> ejus.

**14** Tunc abiit ūnus dē duodecim, quī dīcēbātur Jūdās Iscariōtēs, ad prīncipēs sacerdotum: **15** et ait illīs: Quid vultis mihi dare<sup>C</sup>, et ego vōbīs eum trādam? At illī cōstituērunt eī trīgintā argenteōs. **16** Et exinde<sup>5</sup> quaerēbat opportunitātem<sup>6</sup> ut eum trāderet.

*The Last Supper and Institution of the Lord's Supper*

**17** Prīmā autem diē<sup>D</sup> azymōrum<sup>7</sup> accessērunt discipulī ad Jēsum, dīcentēs: Ubi vīs parēmus tibi comedere Pascha? **18** At Jēsūs dixit: Īte in civitātem ad quemdam, et dīcite eī: Magister<sup>8</sup> dīcit: Tempus meum prope est, apud tē faciō Pascha cum discipulīs meis. **19** Et fēcērunt discipulī sicut cōstituit illīs Jēsūs, et parāvērunt Pascha. **20** Vespere autem factō, discumbēbat<sup>9</sup> cum duodecim discipulīs suīs. **21** Et edentibus<sup>10</sup> illīs, dīxit: Āmēn dīcō vōbīs, quia ūnus vestrum mē trādīturus est. **22** Et contrīstātī<sup>11</sup> valdē, coepērunt singulī dīcere: Numquid ego sum Domine? **23** At ipse respondēs, ait: Quī intingit<sup>12</sup> mēcum manum in paropside<sup>13</sup>, hic mē trādet. **24** Filius

<sup>1</sup> **unguentum**, -ī. n. ointment, perfume. (39)

<sup>2</sup> **ubicumque**. wherever, wheresoever, in whatever place. (23)

<sup>3</sup> **ēvangelium**, -(i)ī. n. good news, gospel. (79)

<sup>4</sup> **memoria**, -ae. f. memory, remembrance. (81)

<sup>5</sup> **exinde**. after that, thereafter, then. (9)

<sup>6</sup> **opportunitās**, -ātis. f. opportunity. (6)

<sup>7</sup> **azymus**, -a, -um. unleavened. (50)

<sup>8</sup> **magister**, -trī. m. teacher, master. (87)

<sup>9</sup> **discumbō**, -ere, -buī, -bitum. to lie down, recline, sit (to eat). (31)

<sup>10</sup> **edō**<sup>1</sup>, ēdere, ēdī, ēsum. to eat, consume. (50)

<sup>11</sup> **contrīstō**, -āre, -āvī, -ātum. to sadden, make gloomy, depress, afflict. (75)

<sup>12</sup> **intingō**, -ere, -xī, -ctum. to dip, soak. (8)

<sup>13</sup> **paropsis**, -idis. f. small dish for delicacies. (3)

<sup>A</sup> **sepeliō** ger. acc. ms

<sup>B</sup> **sum** fut. pf. act. ind. 3s

<sup>C</sup> **dō** pres. act. inf.

<sup>D</sup> **diēs** abl. fs

## Sample nouns

These sample nouns represent the most common variations across declensions and gender.

		1 Fem.	2 Masc.	2 Masc.	2 Masc.
Sg.	Nom.	terra	deus	dominus	filius
	Voc.	terra	deus	domine	fīlī
	Acc.	terram	deum	dominum	fīlium
	Gen.	terrae	deī	dominī	fīliī
	Dat.	terrae	deō	dominō	fīliō
	Abl.	terrā	deō	dominō	fīliō
Pl.	Nom.	terrae	deī	dominī	fīliī
	Acc.	terrās	deōs	dominōs	fīliōs
	Gen.	terrārum	deōrum	dominōrum	fīliōrum
	Dat.	terrīs	deīs	dominīs	fīliīs
	Abl.	terrīs	deīs	dominīs	fīliīs

		2 Masc.	2 Masc.	2 Neut.	3 Masc.
Sg.	Nom.	vir	ager	verbum	rēx
	Voc.	vir	ager	verbum	rēx
	Acc.	virum	agrum	verbum	rēgem
	Gen.	virī	agrī	verbī	rēgis
	Dat.	virō	agrō	verbō	rēgī
	Abl.	virō	agrō	verbō	rēge
Pl.	Nom.	virī	agrī	verba	rēgēs
	Acc.	virōs	agrōs	verba	rēgēs
	Gen.	virōrum	agrōrum	verbōrum	rēgum
	Dat.	virīs	agrīs	verbīs	rēgibus
	Abl.	virīs	agrīs	verbīs	rēgibus

		3 Masc.	3 Masc.	3 Fem.	3 Neut.
Sg.	Nom.	pater	urbs	vōx	ōs
	Acc.	patrem	urbem	vocem	ōs
	Gen.	patris	urbis	vocis	ōris
	Dat.	patrī	urbī	vocī	ōrī
	Abl.	patre	urbe	voce	ōre
Pl.	Nom.	patrēs	urbēs	vocēs	ōra
	Acc.	patrēs	urbēs	vocēs	ōra
	Gen.	patrum	urbium	vocum	ōrum
	Dat.	patribus	urbibus	vocibus	ōribus
	Abl.	patribus	urbibus	vocibus	ōribus

		3 Neut.	4 Fem.	4 Neut.	5 Masc.	5 Fem.
Sg.	Nom.	cor	domus	genū	diēs	rēs
	Acc.	cor	domum	genū	diem	rem
	Gen.	cordis	domūs	genūs	diēi	reī
	Dat.	cordī	domuī	genū	diēi	reī
	Abl.	cordī	domū	genū	diē	rē
Pl.	Nom.	cordia	domūs	genua	diēs	rēs
	Acc.	cordia	domūs	genua	diēs	rēs
	Gen.	cordium	domuum	genuum	diērum	rērum
	Dat.	cordibus	domibus	genibus	diēbus	rēbus
	Abl.	cordibus	domibus	genibus	diēbus	rēbus

		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	sum	sim	possum	possim
	2sg	es	sīs	potes	possīs
	3sg	est	sit	potest	possit
	1pl	sumus	sīmus	possumus	possīmus
	2pl	estis	sītis	potestis	possītis
	3pl	sunt	sint	possunt	possint
Fut.	1sg	erō		poterō	
	2sg	eris		poteris	
	3sg	erit		poterit	
	1pl	erimus		poterimus	
	2pl	eritis		poteritis	
	3pl	erunt		poterunt	
Impf.	1sg	eram	essem	poteram	possem
	2sg	erās	essēs	poterās	possēs
	3sg	erat	esset	poterat	posset
	1pl	erāmus	essēmus	poterāmus	possēmus
	2pl	erātis	essētis	poterātis	possētis
	3pl	erant	essent	poterant	possent
Pf.	1sg	fuī	fuerim	potuī	potuerim
	2sg	fuistī	fuerīs	potuistī	potuerīs
	3sg	fuit	fuerit	potuit	potuerit
	1pl	fuiumus	fuerīmus	potuimus	potuerīmus
	2pl	fuistis	fuerītis	potuistis	potuerītis
	3pl	fuērunt	fuerint	potuērunt	potuerint
Plpf.	1sg	fueram	fuisset	potueram	potuisset
	2sg	fuerās	fuissēs	potuerās	potuissēs
	3sg	fuerat	fuisset	potuerat	potuisset
	1pl	fuerāmus	fuissēmus	potuerāmus	potuissēmus
	2pl	fuerātis	fuissētis	potuerātis	potuissētis
	3pl	fuerant	fuissent	potuerant	potuissent
Fut. Pf.	1sg	fuerō		potuerō	
	2sg	fueris		potueris	
	3sg	fuerit		potuerit	
	1pl	fuerimus		potuerimus	
	2pl	fueritis		potueritis	
	3pl	fuerint		potuerint	
Impv.	2sg	es			
	2pl	este			
Inf.	Pres.	esse		posse	
	Pf.	fuisse		potuisse	
Ptp.		potēns			



		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	eō	eam	volō	velim
	2sg	īs	eās	vīs	velīs
	3sg	ist	eat	vult	velit
	1pl	īmus	eāmus	volumus	velīmus
	2pl	ītis	eātis	vultis	velītis
	3pl	eunt	eant	volunt	velint
Fut.	1sg	ibō		volam	
	2sg	ibis		volēs	
	3sg	ibit		volet	
	1pl	ibimus		volēmus	
	2pl	ibitis		volētis	
	3pl	ibunt		volent	
Impf.	1sg	ībam	īrem	volēbam	vollem
	2sg	ibās	īrēs	volēbās	vollēs
	3sg	ibat	īret	volēbat	vollet
	1pl	ibāmus	īrēmus	volēbāmus	vollēmus
	2pl	ibātis	īrētis	volēbātis	vollētis
	3pl	ibant	īrent	volēbant	vollent
Pf.	1sg	īī or īvī	ierīm	voluī	voluerim
	2sg	īstī or īvistī	ierīs	voluistī	voluerīs
	3sg	īit or īvit	ierit	voluit	voluerit
	1pl	imus	ierīmus	voluimus	voluerīmus
	2pl	īstis	ierītis	voluistis	voluerītis
	3pl	īērunt	ierint	voluērunt	voluerint
Plpf.	1sg	ieram	īssem	volueram	voluisssem
	2sg	ierās	īssēs	voluerās	voluissēs
	3sg	ierat	īssset	voluerat	voluisset
	1pl	ierāmus	īssēmus	voluerāmus	voluissēmus
	2pl	ierātis	īssētis	voluerātis	voluissētis
	3pl	ierant	īssent	voluerant	voluissent
Fut. Pf.	1sg	ierō		voluerō	
	2sg	ieris		volueris	
	3sg	ierit		voluerit	
	1pl	ierimus		voluerimus	
	2pl	ieritis		volueritis	
	3pl	ierint		voluerint	
Impv.	2sg	ī			
	2pl	īte			
Inf.	Pres.	īre		velle	
	Pf.	īsse		voluisse	
Ptp.		volēns			

**prōgredior, -gredi, -gressus sum**

to come forth, go forth,

advance, proceed. (6)

**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)

**proximus, -a, -um** nearest,

next, neighbour. (175)

**psalmus, -ī. m.** psalm. (100)

**puella, -ae. f.** girl, maiden,

female child. (73)

**puer, -erī. m.** boy, lad,

servant. (320)

**pulcher, -ra, -rum** beautiful,

fair, pretty, handsome. (76)

**pulvis, -eris. m.** dust,

powder. (93)

**putō, -āre, -āvī, -ātum** to think,

consider, reckon. (100)

## Q

**quadrāgintā, indecl** forty. (161)

**quaerō, -ere, -sīvī or -sī, -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)

**quattuor, indecl** four. (253)

**quī<sup>1</sup>, quae, quod** who, which,

that; which? what? (15247)

**quia** because, that. (2515)

**quicumque** whoever,

whatever. (320)

**quīdam** someone, a certain

one, something. (315)

**quidem** indeed, certainly, in

fact. (283)

**quis<sup>1</sup>** who? what?

which? (1365)

**quis<sup>2</sup>, quae, quid** any one,

anybody, anything. (265)

**quisquam** anyone,

anything. (181)

**quisquis, quidquid** whoever,

whatever. (110)

**quod** which, because;  
that. (1158)

**quōmodo** how? in what  
way? (290)

**quoniam** because, since, seeing  
that. (1114)

**quoque** also, too. (789)

## R

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

**recipiō, -ere, -cēpī, -ceptum** to  
take back, regain,  
receive. (113)

**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)

**referō, -erre, -tulī, -lātum** to  
bring back, carry back,  
report. (39)

**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)

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

**reliquiae, -ārum. f.** remains,  
relics, remnant. (103)

**remaneō, -ēre, -mānsī, -mānsum**  
to stay behind, remain. (120)

**repleō, -ēre, -plēvī, -plētum** to  
fill again, complete,  
replenish. (152)

**requiēscō, -ere, -quiēvī, -quiētum**  
to rest, repose. (99)

**rēs<sup>1</sup>, -ī. f.** thing, object,  
matter, event. (200)

**resistō, -ere, restitī** to stand  
back, resist, oppose. (77)

**respiciō, -ere, -pexī, -pectum** to  
look back at, consider, gaze  
at. (215)

**respondeō, -ēre, -dī, -sum** to  
answer, reply, respond. (866)

**revertor, -vertī, -versus sum** to  
turn back, return. (601)