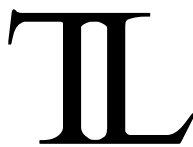


The Vulgate: Pentateuch

The Vulgate: Pentateuch

A Latin Reader with Macrons

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Timothy A. Lee Publishing

The Vulgate: Pentateuch: A Latin Reader with Macrons

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Introduction

This is a Latin reader for the Vulgate: Pentateuch. 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.

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

¹ During the trial they were asked (line 12): Saturninus proconsul dixit: "Quae sunt res in capsula vestra?" Speratus dixit: "Libri et epistulae 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.

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 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

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*. 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.

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 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.

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

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.

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 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 New Testament 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, Valla argued that the Greek text does not describe Mary as full of grace (Luke 1.28), but as favoured one, *Χαίρε, κεχαριτωμένη* ‘Greetings, O favoured one!’ The Vulgate translation can suggest she possesses grace – a theme developed in medieval theology with the *Ave Maria* (Hail Mary) praying ‘*Ave Maria, gratia plena*’. However, the Greek does not naturally suggest that Mary is a reservoir of grace from which it could be drawn upon. More

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*.

¹⁵ Alistair 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 the Roman church that were debated during the Reformation.

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 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

¹⁷ Quoniam trēs sunt, quī testimōnium dant in caelō: Pater, Verbum, et Spīritus Sāctus: et hī trēs ūnum sunt. Et trēs sunt, quī testimōnium 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.

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

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 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 ēvidentiae 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.

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,

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)

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 858 distinct lexemes occur 161,783 times in the Vulgate: Pentateuch. This accounts for 89.5% of the 180,792 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

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)

a reader learns not to depend 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, *sēmitās¹* ... *sēmitās¹*.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūxerit²*. 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 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.

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

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, *Dixitque Deus: Fiat lūx* (Gen 1:2).³⁰

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

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 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 *femmīna*.

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

Even among those who do not observe vowel length phonetically, macrons remain useful for disambiguating otherwise identical words (e.g., *bīc* versus *bīc*), disambiguating vowel quality in certain pronunciations, and identifying the placement of the stress accent under normal Latin phonology.³⁴

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 lēctiōnis*, 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 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

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

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

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 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

³⁶ While it is the case that poets can and sometimes did alter vowels for the sake of meter (*metri 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 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*.

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

Hebrew	Greek	Latin
בְּנֵי־ת	Γέννησαρέτ	Gēnēsār
אֱלִישֵׁעַ	Ἐλισσαῖος	Elisēus
קִישׁוֹן	Κισων	Cīsōn/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 Βηθ-/Βαιθ-) and the theophoric -īās (from -יָהּ/-יְהוָה through Greek -ιάς/-εἰάς).

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 is a holy endeavour, yet fraught with peril and presumption ... For who, be they learned or layman, upon taking this volume into their hands

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, 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.

and drinking in the contents, finding it unlike what they are so used to reading, 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.

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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.

Emmanuel College, Cambridge
27th May, 2025.

Timothy A. Lee

I would like to thank Trevor Evans at Macquarie University for his patient teaching of Latin. The unique approach he took to ancient languages elevated them from a series of complicated patterns and rules to be memorised to a truly fascinating way of interacting with the ancient people who spoke them every day.

Sydney, Australia
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Samuel H. Wessels

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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./p.	plural
dep.	deponent	plpf.	pluperfect
fem./f.	feminine	pos.	positive
fp	feminine plural	pres.	present
fs	feminine singular	ptc.	participle
fut.	future	sg./s.	singular
fut. pf.	future perfect	subj.	subjunctive
gen.	genitive	sup.	supine
ger.	gerund	superl.	superlative
gerund.	gerundive	voc.	vocative
impf.	imperfect		

Liber Genesis

The Creation of the Heavens and the Earth

1 In prīncipiō¹ creāvit² Deus caelum et terram. **2** Terra autem erat inānis³ et vacua⁴, et tenebrae erant super faciem^A abyssi⁵: et spīritus Deī ferēbātur super aquās. **3** Dixitque Deus: Fiat lūx. Et facta est lūx. **4** Et vidit Deus lūcem^B quod esset bona: et dīvisit lūcem^B ā tenebrīs. **5** Appellāvitque⁶ lūcem^B Diem^C, et tenebrās Noctem^D: factumque est vespere et māne, diēs ūnus. **6** Dixit quoque Deus: Fiat firmāmentum⁷ in mediō aquārum: et dīvidat aquās ab aquis. **7** Et fēcit Deus firmāmentum⁷, dīvisitque aquās, quae erant sub firmāmentō⁷, ab hīs, quae erant super firmāmentum⁷. Et factum est ita. **8** Vocāvitque Deus firmāmentum⁷, Caelum: et factum est vespere et māne, diēs secundus. **9** Dixit vērō Deus: Congregentur aquae sub caelō sunt, in locum ūnum: et appāreat ārida⁸. Et factum est ita. **10** Et vocāvit Deus āridam⁸ Terram, congregātiōnēque⁹ aquārum appellāvit⁶ Maria. Et vidit Deus quod esset bonum. **11** Et ait: Germinet¹⁰ terra herbam¹¹ virentem¹², et facientem sēmen, et lignum pōmiferum¹³ faciēs fructum juxtā genus suum, cuius sēmen in sēmetipsō¹⁴ sit super terram. Et factum est ita. **12** Et prōtulit¹⁵ terra herbam¹¹ virentem¹², et facientem sēmen juxtā genus suum, lignumque faciēs fructum, et habēns ūnumquodque sēmentem¹⁶ secundum speciem¹⁷ suam. Et vidit Deus quod esset bonum. **13** Et factum est vespere et māne, diēs tertius. **14** Dixit autem Deus: Fiant lūmināria¹⁸ in firmāmentō⁷ caelī, et dīvidant diem^C ac noctem^D, et sint in signa et tempora, et diēs^E et annōs: **15** ut lūceant¹⁹ in firmāmentō⁷ caelī, et illūminent²⁰ terram. Et factum est ita. **16** Fēcitque Deus duo lūmināria¹⁸ magna: lūmināre¹⁸ majus, ut praeesset²¹ diēi^F: et lūmināre¹⁸ minus, ut praeesset²¹ nocti^G: et stēllās²². **17** Et posuit^H eas in firmāmentō⁷ caelī, ut lūcerent¹⁹ super terram, **18** et praeessent²¹ diēi^F ac nocti^G, et dīviderent lūcem^B ac tenebrās. Et vidit Deus quod esset bonum. **19** Et factum est vespere et māne, diēs quārtus. **20** Dixit etiam Deus: Prōdūcant²³ aquae rēptile²⁴ animae vīventis, et volātile²⁵ super terram sub firmāmentō⁷ caelī. **21** Creāvitque² Deus cēte²⁶ grandia, et omnem animam vīventem atque mōtābilem²⁷, quam prōdūxerant²⁸ aquae in speciēs²⁹ suās, et omne volātile²⁵ secundum genus suum. Et vidit Deus quod esset bonum. **22** Benedīxitque eis, dicēns: Crēscite, et multiplicāminī, et replēte aquās maris: avēsque³⁰ multiplicentur super terram. **23** Et factum est vespere et māne, diēs quīntus³¹.

1

- 1** **prīncipium**, -(i)ī. n. beginning, origin. (65)
2 **creō**, -āre, -āvī, -ātum. to create. (88)
3 **inānis**, -e. empty, void, hollow, vain. (26)
4 **vacuus**, -a, -um. empty, void, vacant. (45)
5 **abyssus**, -ī. f. deep, abyss. (53)
6 **appellō**², -āre, -āvī, -ātum. to address, call. (70)
7 **firmāmentum**, -ī. n. firmament, support. (40)
8 **āridus**, -a, -um. dry, arid, parched. (32)
9 **congregātiō**, -ōnis. f. congregation. (30)
10 **germinō**, -āre, -āvī, -ātum. to sprout, bud, grow. (49)
11 **herba**, -ae. f. herb, grass, herbage. (51)
12 **vireō**, -ēre, -uī. to be green, sprout new green growth. (19)
13 **pōmifer**, -era, -erum. fruit-bearing. (5)
14 **sēmetipse**. him/her/itself, each other, one another. (83)

- 15** **prōferō**, -erre, -tulī, -lātum. to bring forward, carry out, advance; utter. (65) *pf. act. ind. 3s*
16 **sēmentis**, -is. f. sowing, planting. (19)
17 **speciēs**, -ēī. f. sight, appearance, look, kind. (68) *acc. fs*
18 **lūmināre**, -is. n. light. (13)
19 **lūceō**, -ēre, lūxī. to shine, be light. (33)
20 **illūminō**, -āre, -āvī, -ātum. to illuminate. (44)
21 **praesum**, -esse, -fuī, -futūrus. to be before, be in charge of. (48)
22 **stēlla**, -ae. f. star. (64)
23 **prōdūcō**, -ere, -dūxī, -ductum. to lead forth, bring out. (42)
24 **rēptilis**, -e. creeping, crawling. (23)
25 **volātilis**, -e. winged, flying. (37)
26 **cētus**, -ī. m. whale, sea monster. (5)
27 **mōtābilis**, -e. moving. (1)
28 **prōdūcō**, -ere, -dūxī, -ductum. to lead forth, bring out. (42) *plpf. act. ind. 3p*
29 **speciēs**, -ēī. f. sight, appearance, look, kind. (68) *acc. fp*
30 **avis**, -is. f. bird. (57)
31 **quīntus**, -a, -um. fifth. (74)

A **faciēs** *acc. fs*

B **lūx** *acc. fs*

C **diēs** *acc. ms*

D **nox** *acc. fs*

E **diēs** *acc. mp*

F **diēs** *dat. ms*

G **nox** *dat. fs*

H **pōnō** *pf. act. ind. 3s*

²⁴ Dixit quoque Deus: Prōducāt¹ terra animam vīventem in genere^A suō, jūmenta, et rēptilia², et bēstiās terrae secundum speciēs³ suās. Factumque est ita. ²⁵ Et fēcit Deus bēstiās terrae juxtā speciēs³ suās, et jūmenta, et omne rēptile² terrae in genere^A suō.

Et vīdit Deus quod esset bonum, ²⁶ et ait: Faciāmus hominem ad imāginem⁴ et similitūdinem⁵ nostram: et praesit⁶ piscibus⁷ maris, et volātilibus⁸ caelī, et bēstiīs, ūniversaeque terrae, omnīque rēptilī², quod movētur in terrā. ²⁷ Et creāvit⁹ Deus hominem ad imāginem⁴ suam: ad imāginem⁴ Dei creāvit⁹ illum, masculum¹⁰ et fēminam creāvit⁹ eōs. ²⁸ Benedixitque illis Deus, et ait: Crēscite et multiplicāmini, et replēte terram, et subjicite¹¹ eam, et domināmini piscibus⁷ maris, et volātilibus⁸ caelī, et ūniversīs animantibus¹², quae moventur super terram. ²⁹ Dixitque Deus: Ecce dedī vōbīs omnem herbam¹³ afferentem sēmen super terram, et ūniversa ligna quae habent in sēmetipsīs¹⁴ sēmentem¹⁵ generis^B suī, ut sint vōbīs in ēscam¹⁶: ³⁰ et cūctīs animantibus¹² terrae, omnīque volucrī¹⁷ caelī, et ūniversīs quae moventur in terrā, et in quibus est anima vīvēns, ut habeant ad vēscendum¹⁸. Et factum est ita. ³¹ Vīditque Deus cūcta quae fēcerat^C, et erant valdē bona. Et factum est vespere et māne, diēs sextus¹⁹.

2 Igitur perfecti^A sunt caelī et terra, et omnīs ōrnātus¹ eōrum. ² Complēvitque Deus diē^B septimō opus suum quod fēcerat^C: et requiēvit diē^B septimō ab ūniversō opere quod patrārat². ³ Et benedixit diē^C septimō, et sanctificāvit illum, quia in ipsō cessāverat^D ab omnī opere suō quod creāvit⁹ Deus ut faceret.

The Creation of Adam and Eve

⁴ Istae sunt generātiōnēs caelī et terrae, quandō creāta⁹ sunt, in diē^B quō fēcit Dominus Deus caelum et terram, ⁵ et omne virgultum³ agrī antequam⁴ orīrētur⁵ in terrā, omnemque herbam¹³ regiōnis priusquam⁶ germināret⁷: nōn enim pluerat⁸ Dominus Deus super terram, et homō nōn erat quī operārētur⁹ terram: ⁶ sed fōns ascendēbat ē terrā, irrigāns¹⁰ ūniversam superficiem¹¹ terrae. ⁷ Fōrmāvit¹² igitur Dominus Deus hominem dē limō¹³ terrae, et īspirāvit¹⁴ in faciem^E ejus spīrāculum¹⁵ vītae, et factus est homō in animam

- 1 **prōducō**, -ere, -dūxī, -ductum. to lead forth, bring out. (42)
- 2 **rēptilis**, -e. creeping, crawling. (23)
- 3 **speciēs**, -ēi. f. sight, appearance, look, kind. (68) *acc. fp*
- 4 **imāgō**, -ginis. f. image. (51)
- 5 **similitūdō**, -inis. f. likeness, resemblance, similarity. (85)
- 6 **praesum**, -esse, -fuī, -futūrus. to be before, be in charge of. (48)
- 7 **piscis**, -is. m. fish. (70)
- 8 **volātilis**, -e. winged, flying. (37)
- 9 **creō**, -āre, -āvī, -ātum. to create. (88)
- 10 **masculus**, -a, -um. male, masculine. (50)
- 11 **subjiciō**, -ere, -jēcī, -jectum. to throw under, place under, subdue, subject. (64)
- 12 **animō**, -āre, -āvī, -ātum. to animate, fill with breath. (24)
- 13 **herba**, -ae. f. herb, grass, herbage. (51)
- 14 **sēmetipse**. him/her/itself, each other, one another. (83)
- 15 **sēmentis**, -is. f. sowing, planting. (19)
- 16 **ēscā**, -ae. f. food, meat, dish, fuel. (76)
- 17 **volucris**, -is. f. bird. (45) *dat. fs pos.*
- 18 **vēscor**, vēsccī, vēsus *sum*. to feed on, eat. (79) *ger. acc. ns*
- 19 **sextus**, -a, -um. sixth. (49)

- 2 **ōrnātus**², -ūs. m. furnishing, adorned, apparel. (9)
- 2 **patrō**, -āre, -āvī, -ātum. to bring about, execute, accomplish. (3) *plpf. act. ind. 3s*
- 3 **virgultum**, -ī. n. bush, shrubbery, plant. (4)
- 4 **antequam**. before. (77)
- 5 **orior**, orīrī, ortus *sum*. to rise, get up, be born. (90)
- 6 **priusquam**. before, until. (38)
- 7 **germinō**, -āre, -āvī, -ātum. to sprout, bud, grow. (49)
- 8 **pluō**, -ere, pluī or plūvī. to rain. (25) *plpf. act. ind. 3s*
- 9 **operor**, -ārī, -ātus *sum*. to work, labour, devote oneself. (34)
- 10 **irrigō**, -āre, -āvī, -ātum. to water, irrigate. (12)
- 11 **superficiēs**, -ēi. f. top, surface, upper side. (19) *acc. fs*
- 12 **fōrmō**, -āre, -āvī, -ātum. to shape, form, fashion, model. (37)
- 13 **limus**³, -ī. m. mud, slime, mire. (3)
- 14 **īspirō**, -āre, -āvī, -ātum. to inspire, breathe into. (5)
- 15 **spīrāculum**, -ī. n. air hole, vent, breath. (6)

A **genus**¹ *abl. ns*
 B **genus**¹ *gen. ns*
 C **faciō** *plpf. act. ind. 3s*
 A **perficiō** *pf. pass. ptc. nom. mp*

B **diēs** *abl. ms*
 C **diēs** *dat. ms*
 D **cessō** *plpf. act. ind. 3s*
 E **faciēs** *acc. fs*

et asinī, et servī et famulae¹, et asinae² et camēlī³. ¹⁷ Flagellāvit⁴ autem Dominus Pharaōnem plāgis maximis, et domum ejus, propter Sārāi uxōrem Abram. ¹⁸ Vocāvitque Pharaō Abram, et dīxit eī: Quidnam⁵ est hoc quod fēcistī mihi? quārē nōn indicāstī quod uxor tua esset? ¹⁹ quam ob⁶ causam dixistī esse sorōrem tuam, ut tollerem eam mihi in uxōrem? Nunc igitur ecce conjux⁷ tua, accipe eam, et vāde. ²⁰ Praecēpitque Pharaō super Abram virīs: et dēdūxērunt eum, et uxōrem illius, et omnia quae habēbat.

Abram and Lot Separate

13 Ascendit ergō Abram dē Aegyptō, ipse et uxor ejus, et omnia quae habēbat, et Lōt cum eō, ad austrālem¹ plagam. ² Erat autem dīves valdē in possessiōne aurī et argentī. ³ Reversusque est per iter, quō vēnerat^A, ā merīdiē² in Bēthēl, ūsque ad locum ubi prius fixerat³ tabernāculum inter Bēthēl et Hai, ⁴ in locō altāris quod fēcerat^B prius: et invocāvit ibi nōmen Dominī. ⁵ Sed et Lōt quī erat cum Abram, fuērunt^C gregēs ovium, et armenta⁴, et tabernācula. ⁶ Nec poterat eōs capere terra, ut habitārent simul: erat quippe⁵ substantia eōrum multa, et nequibant⁶ habitāre commūniter⁷. ⁷ Unde et facta est rixa⁸ inter pāstōrēs gregum^D Abram et Lōt. Eō autem tempore Chananaeus et Pherezaeus habitābant in terrā illā. ⁸ Dīxit ergō Abram ad Lōt: Nē quaesō⁹ sit jūrgium¹⁰ inter mē et tē, et inter pāstōrēs meōs et pāstōrēs tuōs: frātrēs enim sumus. ⁹ Ecce ūniversa terra cōram tē est: recēde ā mē, obsecrō: sī ad sinistram¹¹ ieris^E, ego dexteram tenēbō: sī tū dexteram ēlēgeris^F, ego ad sinistram¹¹ pergā. ¹⁰ Ēlevātis itaque Lōt oculīs, vīdit omnem circā regiōnem Jordānis, quae ūniversa irrigābātur¹² antequam¹³ subverteret¹⁴ Dominus Sodomam et Gomorrhā, sicut paradīsus¹⁵ Dominī, et sicut Aegyptus venientibus in Sēgōr. ¹¹ Ēlēgitque sibi Lōt regiōnem circā Jordānem, et recessit ab oriente: dīvisīque sunt alterutrum¹⁶ ā frātre suō. ¹² Abram habitāvit in terrā Chanaān; Lōt vērō morātus¹⁷ est in oppidīs¹⁸, quae erant circā Jordānem, et habitāvit in Sodomīs. ¹³ Hominēs autem Sodomītae pessimī erant, et peccātōrēs cōram Dominō nimis.

¹⁴ Dīxitque Dominus ad Abram, postquam dīvisus est ab eō Lōt: Levā oculos tuōs et vidē ā locō, in quō nunc es, ad aquilōnem et merīdiem¹⁹, ad orientem et occidentem²⁰. ¹⁵ Omnem terram, quam cōspicis, tibi dabō, et sēminī tuō ūsque in sempiternum. ¹⁶ Faciamque sēmen tuum sicut pulverem terrae: sī quis potest hominū numerāre²¹ pulverem terrae, sēmen quoque tuum numerāre²¹ poterit. ¹⁷ Surge, et perambulā²² terram in longitudīne et in lātītūdine suā:

¹ **famula**, -ae. f. maid-servant, handmaid, female slave. (9)

² **asina**, -ae. f. she-donkey. (12)

³ **camēlus**, -ī. m. camel. (63)

⁴ **flagellō**, -āre, -āvī, -ātum. to flog, whip, lash, scourge. (25)

⁵ **quisnam**. who? what? (22)

⁶ **ob**. in the direction of, to, towards; on account of, according to; against. (89)

⁷ **conjūnx**, -jugis. m/f. husband, wife, spouse. (19)

13

¹ **austrālis**, -e. southern. (29)

² **merīdiēs**, -eī. m. noon, midday, south. (76)
abl. ms

³ **figō**, -ere, fixī, fixum. to fasten, fix. (44)
plpf. act. ind. 3s

⁴ **armentum**, -ī. n. herd. (76)

⁵ **quippe**. of course, as you see, obviously, by all means, for. (73)

⁶ **nequeō**, -īre, -ī(v)ī, -itum. to be unable, cannot. (10)

⁷ **commūniter**. together, in common, jointly, generally. (3)

⁸ **rixa**, -ae. f. quarrel, brawl, dispute, strife. (14)

⁹ **quaesō**, -ere, -sīvī or -sī, -sītum. to beg, ask for. (29)

¹⁰ **jūrgium**, -(i)ī. n. quarrel, strife, dispute, contention. (16)

¹¹ **sinister**, -ra, -rum. left, on the left. (65)

¹² **irrigō**, -āre, -āvī, -ātum. to water, irrigate. (12)

¹³ **antequam**. before. (77)

¹⁴ **subvertō**, -ere, -vertī, -versum. to overturn, overthrow, destroy, subvert. (84)

¹⁵ **paradīsus**, -ī. m. paradise. (26)

¹⁶ **alteruter**, -ra, -rum. one of two, one or the other, either. (19)

¹⁷ **moror**, -ārī, -ātus sum. to delay, linger, stay. (83)

¹⁸ **oppidum**, -ī. n. town. (47)

¹⁹ **merīdiēs**, -eī. m. noon, midday, south. (76)
acc. ms

²⁰ **occidēs**, -entis. m. sunset, west. (47)

²¹ **numerō**, -āre, -āvī, -ātum. to count, enumerate. (77)

²² **perambulō**, -āre, -āvī, -ātum. to walk about, roam, traverse. (33)

A **veniō** *plpf. act. ind. 3s*

B **faciō** *plpf. act. ind. 3s*

C **sum** *pf. act. ind. 3p*

D **grex** *gen. mp*

E **cō**¹ *fut. pf. act. ind. 2s*

F **ēligō** *fut. pf. act. ind. 2s*

quia tibi datūrus sum eam. ¹⁸ Movēns igitur tabernāculum suum Abram, vēnit, et habitāvit juxtā convallem¹ Mambrē, quae est in Hebrōn: aedificāvitque ibi altāre Dominō.

Abram Rescues Lot

14 Factum est autem in illō tempore, ut Amrāphēl rēx Sennaār, et Ariōch rēx Pontī, et Chodorlahomor rēx Ēlamītārum, et Thādāl rēx gentium ² inīrent¹ bellum contrā Bāra rēgem Sodomōrum, et contrā Bersa rēgem Gomorrhāe, et contrā Sennaāb rēgem Adamae, et contrā Semēbēr rēgem Sebōim, contrāque rēgem Bālae, ipsa est Sēgōr. ³ Omnēs hī convēnērunt in vallem Silvestrem², quae nunc est mare salis³. ⁴ Duodecim enim annīs serviērunt Chodorlahomor, et tertiōdecimō⁴ annō recessērunt ab eō. ⁵ Igitur quārtōdecimō⁵ annō vēnit Chodorlahomor, et rēgēs quī erant cum eō: percussēruntque Raphāim in Astarōthcarnāim, et Zuzim cum eis, et Ēmim in Sāve Cariathāim, ⁶ et Chorraeōs in montibus Sēir, ūsque ad Campestria⁶ Phārān, quae est in sōlitudīne. ⁷ Reversīque sunt, et vēnērunt ad fontem^A Mispāt, ipsa est Cadēs: et percussērunt omnem regiōnem Amālēcītārum, et Amorrhacum, quī habitābat in Asasōnthāmār. ⁸ Et ēgressī sunt rēx Sodomōrum, et rēx Gomorrhāe, rēxque Adamae, et rēx Sebōim, necnōn⁷ et rēx Bālae, quae est Sēgōr: et dirēxērunt aciem⁸ contrā eōs in valle Silvestri²: ⁹ scilicet⁹ adversus Chodorlahomor rēgem Ēlamītārum, et Thādāl rēgem Gentium, et Amrāphēl rēgem Sennaār, et Ariōch rēgem Pontī: quātuor rēgēs adversus quīnque. ¹⁰ Vallis autem Silvestris² habēbat puteōs¹⁰ multōs bitūminis¹¹. Itaque rēx Sodomōrum, et Gomorrhāe, terga¹² vertērunt, cecidēruntque ibi: et quī remānsērunt^B, fūgērunt ad montem. ¹¹ Tulērunt^C autem omnem substantiam Sodomōrum et Gomorrhāe, et ūniversa quae ad cibum pertinent¹³, et abiērunt: ¹² necnōn⁷ et Lōt, et substantiam ejus, filium frātis Abram, quī habitābat in Sodomīs.

¹³ Et ecce ūnus, quī ēvāserat¹⁴, nūntiāvit Abram Hebraeō, quī habitābat in convalle¹ Mambrē Amorrhāeī, frātis Eschōl, et frātis Ānēr: hī enim pepigerant¹⁵ foedus cum Abram. ¹⁴ Quod cum audisset^D Abram, captum¹⁶ videlicet¹⁷ Lōt frātem suum, numerāvit¹⁸ expeditōs¹⁹ vernāculōs²⁰ suōs trecentōs²¹ decem et octo: et persecūtus est ūsque Dān. ¹⁵ Et divīsīs sociīs²², irruit²³ super eōs nocte^E: percussitque eōs, et persecūtus est eōs ūsque Hōba, quae est ad laevam²⁴ Damascī. ¹⁶ Redūxitque omnem substantiam, et Lōt frātem suum cum substantiā illius, mulierēs quoque et populum. ¹⁷ Ēgressus est autem rēx Sodomōrum in occursum²⁵ ejus postquam reversus est ā caede²⁶ Chodorlahomor, et rēgum quī cum eō erant in valle Sāve, quae est vallis rēgis.

¹ **convallis**, -is. f. valley, ravine. (21)

¹⁴

¹ **ineō**, -īre, -ī(v)ī, -ītum. to enter, go into, begin. (68)

² **silvestris**, -e. of a wood, of forest. (7)

³ **sāl**, salis. m. salt. (33) *gen. ms*

⁴ **tertiusdecimus**, -a, -um. thirteenth. (15)

⁵ **quintusdecimus**, -a, -um. fifteenth. (27)

⁶ **campester**, -ris, -re. of a level field, even, flat, level. (60)

⁷ **necnōn**. and also, and yet, and in fact; likewise, also. (25)

⁸ **aciēs**, -ei. f. sharp edge, point; battle line. (29) *acc. fs*

⁹ **scilicet**. it is evident, of course, certainly; namely. (34)

¹⁰ **puteus**, -ī. m. well, pit. (50)

¹¹ **bitūmen**, -inis. n. mineral pitch, bitumen. (4)

¹² **tergum**, -ī. n. back, rear, surface. (46)

¹³ **pertineō**, -ēre, -uī. to stretch out, reach, extend, belong to, pertain. (56)

¹⁴ **ēvādō**, -ere, ēvāsī, ēvāsūm. to go out, come out, evade, escape. (33) *plpf. act. ind. 3s*

¹⁵ **pangō**, -ere, -pepigī or -pānxī or -pēgī, pānctum. to fasten, make an agreement. (30) *plpf. act. ind. 3p*

¹⁶ **captiō**, -ōnis. f. deception, catch. (9)

¹⁷ **videlicet**. that is to say, namely; clearly. (32)

¹⁸ **numerō**, -āre, -āvī, -ātum. to count, enumerate. (77)

¹⁹ **expediō**, -īre, -ī(v)ī, -ītum. to let loose, set free; prepare; put in order; unimpeded. (26)

²⁰ **vernāculus**, -a, -um. servant, slaves. (7)

²¹ **trecentī**, -ae, -a. three hundred. (71)

²² **socius**², -(i)ī. m. partner, ally, comrade, companion. (52)

²³ **irruō**, -ere, -uī, -utum. to hurry, rush into, attack. (66)

²⁴ **laeva**, -ae. f. left hand. (8)

²⁵ **occursus**, -ūs. m. meeting. (62)

²⁶ **caedēs**, -is. f. slaughter. (22)

^A **fōns** *acc. ms*

^B **remaneō** *plpf. act. ind. 3p*

^C **ferō** *pf. act. ind. 3p*

^D **audiō** *plpf. act. subj. 3s*

^E **nox** *abl. fs*

cum jürgiō¹ ait: Quam ob² culpam³ meam, et ob² quod peccātum meum sic exārsisti⁴ post mē, ³⁷ et scrūtātus⁵ es omnem supellectilem⁶ meam? quid invēnistī dē cūntā substantiā domūs tuae? pōne hīc cōram frātribus meis, et frātribus tuīs, et jūdicent inter mē et tē. ³⁸ Idcircō vīginti annīs fuī^A tēcum? ovēs tuae et caprae⁷ sterilēs⁸ nōn fuērunt^B, arietēs gregis^C tuī nōn comēdi: ³⁹ nec captum ā bēstiā ostendī tibi, ego damnum⁹ omne reddēbam: quidquid fūrtō¹⁰ peribat, ā mē exigēbās¹¹: ⁴⁰ diē^D noctūque^E aestū¹² ūrēbar¹³, et gelū¹⁴, fugiēbatque somnus¹⁵ ab oculis meis. ⁴¹ Sicque per vīginti annōs in domō tuā servivī tibi, quātuordecim¹⁶ prō filiābus, et sex prō gregibus^F tuīs: immūtāstī¹⁷ quoque mercēdem meam decem vicibus¹⁸. ⁴² Nisi Deus patris mei Abrāham, et timor Isaāc affuisset^G mihi, forsitan¹⁹ modo²⁰ nūdum²¹ mē dīmīsissēs^H: afflictionem²² meam et labōrem manuum meārum respexit^I Deus, et arguit²³ tē heri.

⁴³ Respondit ei Lābān: Filiae meae et filiī, et gregēs tuī, et omnia quae cernis²⁴, mea sunt: quid possum facere filiīs et nepōtibus²⁵ meis? ⁴⁴ Venī ergō, et ineāmus²⁶ foedus, ut sit in testimōnium inter mē et tē. ⁴⁵ Tulit^J itaque Jācōb lapidem, et ērēxit²⁷ illum in titulum²⁸: ⁴⁶ dixitque frātribus suīs: Afferte lapidēs. Quī congregantēs fēcērunt tumulum²⁹, comēdēruntque super eum: ⁴⁷ quem vocāvit Lābān Tumulum²⁹ testis: et Jācōb, Acervum³⁰ testimōniī, uterque juxtā proprietātem³¹ linguae suae. ⁴⁸ Dixitque Lābān: Tumulus²⁹ iste erit testis inter mē et tē hodiē, et idcircō appellātum³² est nōmen ejus Galaād, id est, Tumulus²⁹ testis. ⁴⁹ Intueātur³³ et jūdicet Dominus inter nōs quandō recesserimus^K ā nōbīs, ⁵⁰ sī affixeris^L filiās meās, et sī intrōdūxeris^M aliās uxōrēs super eās: nūllus sermōnis nostrī testis est absque Deō, quī praesēns respicit. ⁵¹ Dixitque rūsus ad Jācōb: Ēn³⁴ tumulus²⁹ hic, et lapis quem ērēxi²⁷ inter mē et tē, ⁵² testis erit: tumulus²⁹, inquam, iste et lapis sint in testimōnium, sī aut ego trānsiero^N illum pergēns ad tē, aut tū praeterieris³⁵, malum mihi cōgitāns. ⁵³ Deus Abrāham, et Deus Nāchōr, jūdicet inter nōs, Deus patris eōrum. Jūrāvit ergō Jācōb per timōrem patris sui Isaāc: ⁵⁴ immolātisque victimīs in monte, vocāvit frātrēs suos ut ederent³⁶ pānem. Quī

- 1 **jürgium**, -(i)ī. n. quarrel, strife, dispute, contention. (16)
2 **ob**. in the direction of, to, towards; on account of, according to; against. (89)
3 **culpa**, -ae. f. fault, blame, defect. (10)
4 **exārdeō**, -ēre, -ārsī, -ārsum. to burn, kindle, be inflamed. (11) *pf. act. ind. 2s*
5 **scrūtator**, -ārī, -ātus sum. to search carefully, examine thoroughly. (41)
6 **supellex**, -lectilis. f. domestic utensils, household stuff, furniture, goods. (25)
7 **capra**, -ae. f. she-goat. (44)
8 **sterilis**, -e. barren. (29)
9 **damnum**, -ī. n. damage, injury. (14)
10 **fūrtum**, -ī. n. theft, robbery. (19)
11 **exigō**, -ere, exēgī, -āctum. to drive out, expel; demand, examine. (10)
12 **aestus**, -ūs. m. heat. (20)
13 **ūrō**, -ere, ussī, ustum. to burn, consume, inflame. (25)
14 **gelū**, gelūs. n. frost, cold, ice. (8)
15 **somnus**, -ī. m. sleep. (50)
16 **quātuordecim**, indecl. fourteen. (24)
17 **immūtō**, -āre, -āvī, -ātum. to change, alter, transform. (41)
18 **vicis**, -is. f. change, alternation, time, condition, position. (59)
19 **forsitan**. perhaps. (37)

- 20 **modo**. simply, only; (just) now. (30)
21 **nūdus**, -a, -um. naked, bare, unclothed. (51)
22 **afflictio**, -ōnis. f. affliction. (68)
23 **arguō**, -ere, -uī, -ūtum. to reprove, blame, argue. (69)
24 **cernō**, -ere, -rēvī, -rētum. to separate, perceive, see, understand, discern. (31)
25 **nepōs**, -ōtis. m. grandson. (22)
26 **ineō**, -ire, -ī(v)ī, -ītum. to enter, go into, begin. (68)
27 **ērigō**, -ere, -rēxī, -rēctum. to raise up, build, erect; encourage. (79)
28 **titulus**, -ī. m. superscription, inscription, title; reason alleged. (24)
29 **tumulus**, -ī. m. heap of earth, mound, hill, hillock. (23)
30 **acervus**, -ī. m. heap, stack. (29)
31 **proprietās**, -ātis. f. quality; special character; ownership. (1)
32 **appellō**², -āre, -āvī, -ātum. to address, call. (70)
33 **intueor**, -ērī, -itus sum. to look upon, look closely at, gaze at. (50)
34 **ēn**. look! behold! (42)
35 **praeterēō**, -īre, -ī(v)ī, -ītum. to pass by, go by. (72) *pf. act. ind. 2s*
36 **edō**¹, ēdere, ēdī, ēsum. to eat, consume. (51)

- A **sum** *pf. act. ind. 1s*
B **sum** *pf. act. ind. 3p*
C **grex** *gen. ms*
D **diēs** *abl. ms*
E **nox** *abl. fs*
F **grex** *abl. mp*
G **adsum** *plpf. act. subj. 3s*

- H **dīmittō** *plpf. act. subj. 2s*
I **respiō** *pf. act. ind. 3s*
J **ferō** *pf. act. ind. 3s*
K **recēdō** *fut. pf. act. ind. 1p*
L **affligō** *fut. pf. act. ind. 2s*
M **intrōdūcō** *fut. pf. act. ind. 2s*
N **trānseō** *fut. pf. act. ind. 1s*

cum comēdisset^A, mānsērunt ibi: **55** Lābān vērō dē nocte^B cōnsurgēns, ōsculātus^I est filiōs, et filiās suās, et benedīxit illīs: reversusque est in locum suum.

Jacob's Reconciliation with Esau

32 Jācōb quoque abiit itinere^A quō coeperat^B: fuēruntque^C eī obviam^I angeli Dēi. **2** Quōs cum vidisset^D, ait: Castra Dēi sunt haec: et appellāvit^E nōmen loci illius Mahanāim, id est, Castra. **3** Mīsīt autem et nūntiōs ante sē ad Ēsāū frātre suum in terram Sēir, in regiōnem Edom: **4** praecēpitque eīs, dicēns: Sīc loquiminī dominō meō Ēsāū: Haec dīcit frāter tuus Jācōb: Apud Lābān peregrīnātus^F sum, et fui^E ūsque in praesentem diem^F. **5** Habeō bovēs^G, et asinōs, et ovēs, et servōs, et ancillās: mittōque nunc lēgatiōnem^I ad dominum meum, ut inveniam grātiam in cōspectū tuō. **6** Reversīque sunt nūntiī ad Jācōb, dicentēs: Vēnimus ad Ēsāū frātre tuum, et ecce properat^J tibi in occursum^K cum quadringentīs^L virīs. **7** Timuit^H Jācōb valdē: et perterritus dīvisit populum quī sēcūm erat, gregēs^I quoque et ovēs, et bovēs^G, et camēlōs^S, in duās turmās^J, **8** dicēns: Sī vēnerit^J Ēsāū ad ūnam turmam^J, et percusserit eam, alia turma^J, quae relictā est, salvābitur. **9** Dīxitque Jācōb: Deus patris meī Abrāham, et Deus patris meī Isaāc: Domine quī dīxistī mihi: Revertere in terram tuam, et in locum nātīvitātis^I tuae, et benefaciā^I tibi: **10** minor sum cūctīs miseratiōnibus^I tuīs, et vēritate tuā quam explēvistī^I servō tuō. In baculō^I meō trānsīvī Jordānem istum: et nunc cum duābus turmīs^J regredior. **11** Erue mē dē manū frātris meī Ēsāū, quia valdē eum timeō: nē forte veniēns percutiat mātrem cum filiīs. **12** Tū locūtus es quod benefacerēs^I mihi, et dilātārēs^I sēmen meum sicut arēnam^I maris, quae prae^I multitudīne numerārī^I nōn potest. **13** Cumque dormisset^K ibi nocte^B illā, sēparāvit dē hīs quae habēbat, mūnera Ēsāū frātrī suō, **14** caprās^I ducentās^I, hircōs^I vīgintī, ovēs ducentās^I, et arietēs^I vīgintī, **15** camēlōs^S foetās^I cum pullīs^I suīs trīgintā, vaccās^I quadrāgintā, et taurōs^I vīgintī, asinās vīgintī et pullōs^I eārum decem. **16** Et mīsīt per manūs servōrum suōrum singulōs seorsum^I gregēs^I, dīxitque puerīs suīs: Antecēdite^I mē, et sit spatium^I inter gregem^I et gregem^I. **17** Et praecēpit priōrī, dicēns: Sī obvium^I habueris^N frātre meum Ēsāū, et interrogāverit tē: Cujus^I es? aut, Quō vadīs? aut, Cujus sunt ista quae

¹ **ōsculor**, -ārī, -ātus sum. to kiss. (36)

32

¹ **obviam**. in the way, towards, against. (41)

² **appellō**², -āre, -āvī, -ātum. to address, call. (70)

³ **peregrīnor**, -ārī, -ātus sum. to travel about, sojourn, be an alien. (32)

⁴ **lēgatiō**, -ōnis. f. embassy, ambassador. (9)

⁵ **properō**, -āre, -āvī, -ātum. to hurry, hasten, be quick. (24)

⁶ **occursus**, -ūs. m. meeting. (62)

⁷ **quadringentī**, -ae, -a. four hundred. (59)

⁸ **camēlus**, -ī. m. camel. (63)

⁹ **turma**, -ae. f. troop, band, company. (57)

¹⁰ **nātīvitās**, -ātis. f. birth, nativity. (23)

¹¹ **benefaciō**, -ere, -fēcī, -factum. to do good, benefit, bless. (52)

¹² **miseratiō**, -ōnis. f. pity, compassion. (37)

¹³ **explēō**, -ēre, -plēvī, -plētum. to fill up, fill out, complete. (38)

¹⁴ **baculum**, -ī. n. stick, staff. (29)

¹⁵ **dilātō**, -āre, -āvī, -ātum. to spread out, extend, dilate. (36)

¹⁶ **arēna**, -ae. f. sand, mud; sandy desert; shore; arena, place of contest. (33)

¹⁷ **prac**. before, in front; in comparison with, because of. (85)

¹⁸ **numerō**, -āre, -āvī, -ātum. to count, enumerate. (77)

¹⁹ **capra**, -ae. f. she-goat. (44)

²⁰ **ducentī**, -ae, -a. two hundred. (89)

²¹ **hircus**, -ī. m. he-goat. (80)

²² **fētus**¹, -a, -um. pregnant, nursing; fruitful. (4)

²³ **pullus**¹, -ī. m. young animal, foal, young, offspring. (44)

²⁴ **vacca**, -ae. f. cow. (20)

²⁵ **taurus**, -ī. m. bull. (29)

²⁶ **seorsus**, -a, -um. separately, apart from the rest. (34)

²⁷ **antecēdō**, -ere, -sī, -sum. to precede, go before. (9)

²⁸ **spatium**, -(i)ī. n. space, room, extent. (24)

²⁹ **obvius**, -a, -um. in the way, meeting. (11)

³⁰ **quōius**, -a, -um. of whom? whose? (4)

^A **comedō** plpf. act. subj. 3p

^B **nox** abl. fs

^A **iter** abl. ns

^B **coepī** plpf. act. ind. 3s

^C **sum** pf. act. ind. 3p

^D **videō** plpf. act. subj. 3s

^E **sum** pf. act. ind. 1s

^F **dīēs** acc. ms

^G **bōs** acc. mp

^H **timeō** pf. act. ind. 3s

^I **grex** acc. mp

^J **veniō** fut. pf. act. ind. 3s

^K **dormiō** plpf. act. subj. 3s

^L **ariēs** acc. mp

^M **grex** acc. ms

^N **habeō** fut. pf. act. ind. 2s

tunicam¹ ejus, et in sanguine haedi², quem occiderant^A, tinxerunt³: **32** mittentēs quī ferrent ad patrem, et dicerent: Hanc invēnimus: vidē utrum⁴ tunica¹ filiī tuī sit, an nōn. **33** Quam cum agnōvisset⁵ pater, ait: Tunica¹ filiī mei est: fera⁶ pessima comēdit eum, bēstia dēvorāvit Jōsēph. **34** Scissīsque⁷ vestibus, indūtus est ciliciō⁸, lūgēns⁹ filium suum multō tempore. **35** Congregātis autem cūctis liberis¹⁰ ejus ut lēnirent¹¹ dolōrem patris, nōluit cōsōlātiōnem¹² accipere, sed ait: Dēscendam ad filium meum lūgēns⁹ in infērum¹³. Et illō perseverante¹⁴ in flētū¹⁵, **36** Madiānitae vēdidērunt Jōsēph in Aegyptō Pūtīpharī eunūchō¹⁶ Pharaōnis, magistrō¹⁷ militum.

Judab and Tamar

38 Eōdem tempore, dēscendēns Jūdās ā frātribus suīs, divertit¹ ad virum Odollamītem, nōmine Hīram. **2** Vīditque ibi filiam hominis Chananaeī, vocābulō² Sūe: et acceptā uxōre, ingressus est ad eam. **3** Quae concēpit³, et peperit^A filiū, et vocāvit nōmen ejus Hēr. **4** Rūsumque conceptō³ foetū⁴, nātum filium vocāvit Ōnān. **5** Tertium quoque peperit^A: quem appellāvit⁵ Sēla; quō nātō, parere⁶ ultrā⁷ cessāvit. **6** Dedit autem Jūdās uxōrem primōgenitō suō Hēr, nōmine Thāmār. **7** Fuit^B quoque Hēr primōgenitus Jūdae nēquam⁸ in cōspectū Dominī: et ab eō occīsus^C est. **8** Dīxit ergō Jūdās ad Ōnān filium suum: Ingredere ad uxōrem frātris tuī, et sociāre⁹ illī, ut suscitēs sēmen frātrī tuō. **9** Ille sciēns nōn sibi nāscī fīliōs, introiēns ad uxōrem frātris suī, sēmen fundēbat¹⁰ in terram, nē liberi¹⁰ frātris nōmine nāscerentur. **10** Et idcirco percussit eum Dominus, quod rem^D dētestābilem¹¹ faceret. **11** Quam ob¹² rem^D dixit Jūdās Thāmār nurui¹³ suae: Estō^E vidua in domō patris tuī, dōnec crēscat Sēla filius meus: timēbat enim nē et ipse morerētur, sicut frātrēs ejus. Quae abiit, et habitāvit in domō patris suī. **12** Ēvolūtīs¹⁴ autem multīs diēbus^F, mortua est filia Sūe uxor Jūdae: quī, post lūctum¹⁵ cōsōlātiōne¹² susceptā, ascendēbat ad tōnsōrēs¹⁶ ovium suārū, ipse et Hīrās ōpiliō¹⁷ gregis^G Odollamītēs, in Thamnās. **13** Nūntiātumque est Thāmār quod socer¹⁸ illius

- 1 **tunica**, -ae. f. under-garment, shirt, tunic. (55)
 2 **haedus**, -ī. m. young goat, kid. (30)
 3 **tingō**, -ere, tīnxī, tīnctum. to wet, dip, dye. (39) *pf. act. ind. 3p*
 4 **uter**², utra, utrum. which of two, which, whether. (13)
 5 **agnōscō**, -ere, -nōvī, -nōtum. to recognise, realise, know, discern. (37) *plpf. act. subj. 3s*
 6 **fera**, -ae. f. wild beast, wild animal. (14)
 7 **scindō**, -ere, scidī, scissum. to cut, tear, rend, split, divide. (87)
 8 **cilicium**, -(i)ī. n. rug, covering. (31)
 9 **lūgeō**, -ēre, -xī, -ctum. to mourn, grieve, bewail, lament. (66)
 10 **liber**², -erī. m. child. (52)
 11 **lēniō**, -ire, -i(v)ī, -itum. to soften, soothe, calm. (4)
 12 **cōsōlātiō**, -ōnis. f. consolation, comfort. (29)
 13 **infērus**, -a, -um. lower, under, hell. (69)
 14 **perseverō**, -āre, -āvī, -ātum. to persist, persevere. (37)
 15 **flētus**², -ūs. m. weeping, crying. (42)
 16 **eunūchus**, -ī. m. eunuch. (53)
 17 **magister**, -trī. m. teacher, master. (87)

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- 1 **divertō**, -ere, -vertī, -versum. to separate, divert, turn away. (21)
 2 **vocābulum**, -ī. n. name, designation. (19)
 3 **conciplō**, -ere, -cēpī, -ceptum. to take in, receive, conceive. (61)
 4 **fētus**², -ūs. m. young, offspring, bearing, fruit. (11)
 5 **appellō**², -āre, -āvī, -ātum. to address, call. (70)
 6 **pariō**, -ere, peperī, partum. to bear, give birth to. (2)
 7 **ultrā**¹. beyond, further, additionally, besides. (63)
 8 **nēquam**, indecl. wicked, depraved, worthless. (61)
 9 **sociō**, -āre, -āvī, -ātum. to unite, join, ally, associate, share. (10)
 10 **fundō**¹, -ere, -fūdī, -fūsum. to pour, shed. (75)
 11 **dētestābilis**, -e. detestable. (2)
 12 **ob**. in the direction of, to, towards; on account of, according to; against. (89)
 13 **nurus**, -ūs. f. daughter-in-law. (17)
 14 **ēvolvō**, -ere, -lvī, -lūtum. to roll out, unroll, unfold, draw out. (9)
 15 **lūctus**, -ūs. m. grief, sorrow, mourning, lamentation. (48)
 16 **tōnsor**, -ōris. m. barber, hair cutter. (3)
 17 **ōpiliō**, -ōnis. m. shepherd, herdsman. (1)
 18 **socer**, -erī. m. father-in-law. (20)

A **occidō**¹ *plpf. act. ind. 3p*

A **pariō**² *pf. act. ind. 3s*

B **sum** *pf. act. ind. 3s*

C **occidō**¹ *pf. pass. ptc. nom. ms*

D **rēs**¹ *acc. fs*

E **sum** *fut. act. impv. 3s*

F **diēs** *abl. mp*

G **grex** *gen. ms*

ascenderet in Thamnās ad tondendās¹ ovēs. ¹⁴ Quae, dēpositis² viduitātis³ vestibus, assūpsit theristrum⁴: et mūtātō⁵ habitū⁶, sēdit in bivio⁷ itineris^A, quod dūcit Thamnam: eō quod crēvisset^B Sēla, et nōn eum accēpisset^C maritum⁸. ¹⁵ Quam cum vīdisset^D Jūdās, suspicātus⁹ est esse meretrīcem¹⁰: operuerat^E enim vultum suum, nē agnōsceretur¹¹. ¹⁶ Ingrediēnsque ad eam, ait: Dīmītte mē ut coēam¹² tēcum: nesciēbat enim quod nurus¹³ sua esset. Quā respondente: Quid dabis mihi ut fruāris¹⁴ concubitū¹⁵ meō? ¹⁷ dīxit: Mittam tibi haedum¹⁶ dē gregibus^F. Rūrsumque illa dicente: Patiar quod vīs, sī dederis^G mihi arrhabōnem¹⁷, dōnec mittās quod pollicēris¹⁸. ¹⁸ Ait Jūdās: Quid tibi vīs prō arrhabōne¹⁷ dari^H? Respondit: Annulum¹⁹ tuum, et armillam²⁰, et baculum²¹ quem manū tenēs. Ad ūnum igitur coitum²² mulier concēpit²³, ¹⁹ et surgēns abiit: dēpositōque²⁴ habitū⁶ quem sūmpserat^I, indūta est viduitātis³ vestibus. ²⁰ Mīsīt autem Jūdās haedum¹⁶ per pāstōrem suum Odollamītem, ut reciperet pignus²⁵ quod dederat^J mulierī: quī cum nōn invēnisset^K eam, ²¹ interrogāvit hominēs locī illius: Ubi est mulier quae sedēbat in bivio⁷? Respondentibus cūctis: Nōn fuit^L in locō ista meretrīx²⁶. ²² Reversus est ad Jūdā, et dīxit eī: Nōn invēnī eam: sed et hominēs locī illius dīxērunt mihi, numquam sēdisse ibi scortum²⁷. ²³ Ait Jūdās: Habeat sibi, certē²⁸ mendāciū arguere²⁹ nōs nōn potest, ego mīsī haedum¹⁶ quem prōmiseram^M: et tū nōn invēnistī eam. ²⁴ Ecce autem post trēs mēnsēs nūntiāverunt Jūdae, dīcentēs: Fornicāta³⁰ est Thāmār nurus¹³ tua, et videtur uterus³¹ illius intumēscere³². Dīxitque Jūdās: Prōdūcite³³ eam ut combūratur. ²⁵ Quae cum dūceretur ad poenam, mīsīt ad socerum³⁴ suum, dīcēns: Dē virō, cujus haec sunt, concēpi²³: cognōsce cujus sit annulus¹⁹, et armilla²⁰, et baculus²¹. ²⁶ Quī, agnītis¹¹ mūneribus^N, ait: Jūstior mē est: quia nōn trādidī eam Sēla filiō meō. Attamen³⁵ ultra³⁶ nōn cognōvit eam.

- 1 **tondeō**, -ēre, -dī, -sum. to cut, shear, clip. (21)
2 **dēpōnō**, -ere, -posuī, -positum. to lay, set, place aside, deposit. (51) *pf. pass. ptc. abl. fp*
3 **viduitās**, -ātis. f. widowhood, bereavement. (7)
4 **theristrum**, -i. n. covering. (2)
5 **mūtō**¹, -āre, -āvī, -ātum. to move, change, alter. (65)
6 **habitus**², -ūs. m. condition, character, dress, attire. (13)
7 **bivius**, -a, -um. of two ways, having two approaches. (3)
8 **marītus**¹, -a, -um. marital. (1)
9 **suspīcor**, -ārī, -ātus sum. to suspect. (14)
10 **meretrīx**, -īcis. f. prostitute. (39) *acc. fs*
11 **agnōscō**, -ere, -nōvī, -nōtum. to recognise, realise, know, discern. (37)
12 **coeō**, -īre, -ī(v)ī, -ītum. to come together, copulate, meet. (13)
13 **nurus**, -ūs. f. daughter-in-law. (17)
14 **fruo**, fruī, fructus sum. to enjoy. (12)
15 **concubitus**, -ūs. m. lying together, sexual intercourse. (3)
16 **haedus**, -ī. m. young goat, kid. (30)
17 **arrhabō**, -ōnis. m. pledge. (2)
18 **polliceor**, -ērī, -itus sum. to promise. (40)

- 19 **ānulus**, -ī. m. ring, signet ring. (39)
20 **armilla**, -ae. f. bracelet, armlet. (12)
21 **baculum**, -ī. n. stick, staff. (29)
22 **coitus**, -ūs. m. sexual union, meeting, gathering, union. (10)
23 **concipiō**, -ere, -cēpī, -ceptum. to take in, receive, conceive. (61)
24 **dēpōnō**, -ere, -posuī, -positum. to lay, set, place aside, deposit. (51) *pf. pass. ptc. abl. ms*
25 **pignus**, -oris. n. pledge, mortgage. (17)
26 **meretrīx**, -īcis. f. prostitute. (39)
27 **scortum**, -ī. n. harlot, prostitute. (8)
28 **certē**. certainly, surely. (37)
29 **arguō**, -ere, -uī, -ūtum. to reprove, blame, argue. (69)
30 **fornīcor**, -ārī, -ātus sum. to fornicate, commit fornication. (49)
31 **uterus**, -ī. m. womb, uterus. (66)
32 **intumēscō**, -ere, -muī. to swell up, rise. (11)
33 **prōdūcō**, -ere, -dūxī, -ductum. to lead forth, bring out. (42)
34 **socer**, -erī. m. father-in-law. (20)
35 **attamen**. but nevertheless, but yet, however. (15)
36 **ultrā**¹. beyond, further, additionally, besides. (63)

- A **iter** *gen. ns*
B **crēscō** *plpf. act. subj. 3s*
C **accipiō** *plpf. act. subj. 3s*
D **videō** *plpf. act. subj. 3s*
E **operiō** *plpf. act. ind. 3s*
F **grex** *abl. mp*
G **dō** *fut. pf. act. ind. 2s*

- H **dō** *pres. pass. inf.*
I **sūmō** *plpf. act. ind. 3s*
J **dō** *plpf. act. ind. 3s*
K **invenīō** *plpf. act. subj. 3s*
L **sum** *pf. act. ind. 3s*
M **prōmittō** *plpf. act. ind. 1s*
N **mūnus** *abl. np*

vestrōrum. ²² Dō tibi partem^A ūnam extrā¹ frātrēs tuōs, quam tulī^B dē manū Amorrhacī in gladiō et arcū² meō.

Jacob's Blessings for His Sons

49 Vocāvit autem Jācōb filiōs suōs, et ait eis: Congregāminī, ut annūntiem quae ventūra sunt vōbīs in diēbus^A novissimis.

² Congregāminī, et audīte, filiī Jācōb,
audīte Isrāēl patrem vestrum:

³ Rūbēn, prīmōgenitus meus,
tū fortitūdō mea, et prīncipium¹ dolōris meī;
prior in dōnīs, major in imperiō.

⁴ Effūsus es sicut aqua, nōn crēscās: quia ascendistī cubile² patris tuī,
et maculāstī³ strātum⁴ ejus.

⁵ Simeōn et Lēvī frātrēs
vāsa inīquitātis bellantia⁵.

⁶ In cōsiliū eōrum nōn veniat anima mea,
et in coetū⁶ illōrum nōn sit glōria mea:
quia in furōre suō occidērunt virum,
et in voluntāte suā suffōdērunt⁷ mūrū.

⁷ Maledictus furor eōrum, quia pertināx⁸:
et indignātiō eōrum, quia dūra⁹:
dīvidam eōs in Jācōb,
et dispergam eōs in Isrāēl.

⁸ Jūdā, tē laudābunt frātrēs tuī:
manus tua in cervicibus¹⁰ inimicōrum tuōrum,
adōrābunt tē filiī patris tuī.

⁹ Catulus¹¹ leōnis Jūdā:
ad praedam¹², filiī mī, ascendistī:
requiēscēs accubuistī¹³ ut leō,
et quasi leaena¹⁴: quis suscitābit eum?

¹⁰ Nōn auferētur scēptrum¹⁵ dē Jūdā,
et dux dē femore¹⁶ ejus,
dōnec veniat quī mittendus est,
et ipse erit expectātiō¹⁷ gentium.

¹¹ Ligāns¹⁸ ad vīneam pullum¹⁹ suum,
et ad vītem²⁰, ō²¹ filiī mī, asinam suam,

¹ **extrā**. outside of, beyond. (83)

² **arcus**, -ūs. **m.** bow, arc, arch. (70)

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¹ **prīncipium**, -(i)ī. **n.** beginning, origin. (65)

² **cubile**, -is. **n.** bed, marriage bed. (34)

³ **maculō**, -āre, -āvi, -ātum. to spot, stain,
defile, pollute. (13)

⁴ **strātum**, -ī. **n.** bed-covering, blanket,
pillow, bed, pavement. (27)

⁵ **bellō**, -āre, -āvi, -ātum. to fight, wage war,
struggle. (29)

⁶ **coetus**, -ūs. **m.** meeting, assembly. (35)

⁷ **suffodiō**, -ere, -fōdi, -fossū. to dig under,
undermine. (10)

⁸ **pertināx**, -ācis. stubborn. (1)

⁹ **dūrus**, -a, -um. hard, harsh, rough. (66)

¹⁰ **cervīx**, -icis. **f.** neck. (48) *abl. fp*

¹¹ **catulus**, -ī. **m.** young animal, whelp. (26)

¹² **praeda**, -ae. **f.** booty, plunder, spoils,
prey. (88)

¹³ **accumbō**, -ere, -bui, -bitum. to recline at
table, lie beside. (13)

¹⁴ **leaena**, -ae. **f.** lioness. (14)

¹⁵ **scēptrum**, -ī. **n.** sceptre. (19)

¹⁶ **femur**, -oris. **n.** thigh, upper part of the
thigh. (32) *abl. ns*

¹⁷ **expectātiō**, -ōnis. **f.** expectation,
waiting. (18)

¹⁸ **ligō**, -āre, -āvi, -ātum. to bind, tie,
unite. (56)

¹⁹ **pullus**, -ī. **m.** young animal, foal, young,
offspring. (44)

²⁰ **vītis**, -is. **f.** vine. (23)

²¹ **ō**. O! Oh! (79)

^A **pars** *acc. fs*

^B **ferō** *pf. act. ind. 1s*

^A **diēs** *abl. mp*

- lavābit in vīnō stolam¹ suam
et in sanguine ūvae² pallium³ suum.
- 12 Pulchriōrēs sunt oculī ejus vīnō,
et dentēs⁴ ejus lacte⁵ candidiōrēs⁶.
- 13 Zabulōn in littore⁷ maris habitābit,
et in statiōne⁸ nāvium
pertingēs⁹ ūsque ad Sidōnem.
- 14 Issachār asinus fortis
accubāns¹⁰ inter terminōs.
- 15 Vidit requiem^A, quod esset bona
et terram, quod optima:
et supposuit¹¹ humerum¹² suum ad portandum,
factusque est tribūtīs¹³ serviens.
- 16 Dān jūdicābit populum suum
sicut et alia tribus in Isrāēl.
- 17 Fiat Dān coluber¹⁴ in viā,
cerastēs¹⁵ in sēmītā¹⁶,
mordēns¹⁷ ungulās¹⁸ equī,
ut cadat ascēnsor¹⁹ ejus retrō²⁰.
- 18 Salūtāre²¹ tuum expectābō, Domine.
- 19 Gād, accīnctus²² praeliābitur²³ ante eum:
et ipse accingētur²⁴ retrōrsū²⁵.
- 20 Āsēr, pinguis²⁶ pānis ejus,
et praebebit²⁷ deliciās²⁸ rēgibus.
- 21 Nephthālī, cervus²⁹ ēmissus³⁰,
et dāns eloquia³¹ pulchritūdinis³².
- 22 Filius accrēscēns³³ Jōsēph, filius accrēscēns³³ et decōrus³⁴ aspectū³⁵:
filiāe discurrerunt³⁶ super mūrū.

- 1 **stola**, -ae. f. woman's gown, robe, stole. (32)
- 2 **ūva**, -ae. f. grape. (37)
- 3 **pallium**, -(i)ī. n. cloak. (49)
- 4 **dēns**, -tis. m. tooth. (66)
- 5 **lac**, lactis. n. milk. (55)
- 6 **candidus**, -a, -um. shining white, clear, bright. (19)
- 7 **litus**², -oris. n. sea shore, beach. (14)
- 8 **statiō**, -ōnis. f. outpost, station, standing firm. (16)
- 9 **pertingō**, -ere. to reach. (8)
- 10 **accubō**, -āre, -uī, -itum. to lie at, lie beside, recline. (10)
- 11 **supponō**, -ere, -posuī, -positum. to put, place under, subject to. (16)
- 12 **humerus**, -ī. m. upper arm, shoulder. (45)
- 13 **tribūtum**, -ī. n. tax, tribute. (46)
- 14 **coluber**, -brī. m. serpent, snake. (13)
- 15 **cerastēs**, -ae. m. horned serpent. (1)
- 16 **sēmīta**, -ae. f. narrow way, path. (88)
- 17 **mordeō**, -ēre, **momordi**, **morsum**. to bite. (12)
- 18 **ungula**, -ae. f. hoof, claw. (23)
- 19 **ascēnsor**, -ōris. m. one who mounts a horse; rider. (19)
- 20 **retrō**. backwards, back, behind. (27)

- 21 **salūtāre**, -is. n. salvation, saviour, health. (54)
- 22 **accingō**, -ere, -cīnxī, -cīnctum. to gird on, gird about. (58) *pf. pass. ptc. nom. ms*
- 23 **praelior**, -ārī, -ātus sum. to do battle. (38)
- 24 **accingō**, -ere, -cīnxī, -cīnctum. to gird on, gird about. (58)
- 25 **retrōrsū**. back, backward, behind. (31)
- 26 **pinguis**, -e. fat. (43)
- 27 **praebeō**, -ēre, -uī, -itum. to hold forth, present, offer. (64)
- 28 **deliciae**, -ārum. f. delight, pleasure, luxuries. (30)
- 29 **cervus**, -ī. m. stag, deer. (18)
- 30 **ēmīttō**, -ere, -mīsī, -missum. to send out, send forth, emit. (47)
- 31 **eloquium**, -(i)ī. n. eloquence, utterance, speech. (57)
- 32 **pulchritūdō**, -inis. f. beauty, attractiveness. (34)
- 33 **accrēscō**, -ere, -crēvī, -crētum. to grow progressively, increase. (2)
- 34 **decōrus**, -a, -um. beautiful, fitting, adorned, beautiful, proper. (22)
- 35 **aspectus**², -ūs. m. seeing, sight, appearance, vision. (50)
- 36 **discurrō**, -ere, -(cu)currī, -cursum. to run different ways, run to and fro, roam. (14)

nōn dīmīttet cum peccāveris^A, et est nōmen meum in illō. ²² Quod sī audieris^B vōcem ejus, et fēceris^C omnia quae loquor, inimīcus erō inimīcīs tuīs, et affligam affligentēs tē.

²³ Praecēdetque¹ tē angelus meus, et intrōdūcet tē ad Amorrhaeum, et Hēthaeum, et Pherezaeum, Chananaeumque, et Hēvaeum, et Jēbūsaum, quōs ego conteram. ²⁴ Nōn adōrābis deōs eōrum, nec colēs² eōs: nōn faciēs opera eōrum, sed dēstruēs eōs, et cōnfringēs statuās³ eōrum. ²⁵ Serviētisque Dominō Deō vestrō, ut benedicam pānibus tuīs et aquīs, et auferam infirmitatē⁴ dē mediō tuī. ²⁶ Nōn erit infocunda⁵, nec sterilis⁶ in terrā tuā: numerum diērum^D tuōrum implēbō. ²⁷ Terrōrem⁷ meum mittam in praecursum⁸ tuum, et occīdam omnem populum, ad quem ingrediēris: cūctōrumque inimīcōrum tuōrum cōram tē terga⁹ vertam: ²⁸ ēmittēs¹⁰ crābrōnēs¹¹ prius, quī fugābunt¹² Hēvaeum, et Chananaeum, et Hēthaeum, antequam¹³ introēs. ²⁹ Nōn ējiciam eōs ā faciē^E tuā annō ūnō: nē terra in sōlitudinem redigātur¹⁴, et crēscant contrā tē bēstiae. ³⁰ Paulātim¹⁵ expellam¹⁶ eōs dē cōnspectū tuō, dōnec augeāris¹⁷, et possideās terram. ³¹ Pōnam autem terminōs tuos ā marī Rubrō¹⁸ ūsque ad mare Palaestīnōrum, et ā dēsertō ūsque ad fluvium¹⁹: trādā in manibus vestris habitātōrēs terrae, et ējiciam eōs dē cōnspectū vestrō. ³² Nōn inibis²⁰ cum eīs foedus, nec cum dīis²¹ eōrum. ³³ Nōn habitent in terrā tuā, nē forte peccāre tē faciant in mē, sī servieris^F dīis²¹ eōrum: quod tibi certē²² erit in scandalum²³.

The Covenant Confirmed with Israel

24 Moysē quoque dixit: Ascende ad Dominum tū, et Aarōn, Nādāb et Abiū, et septuāgintā senēs ex Isrāēl, et adōrābitis procul¹. ² Sōlusque Moysēs ascendet ad Dominum, et illi nōn appropinquābunt: nec populus ascendet cum eō. ³ Vēnit ergō Moysēs et narrāvit plēbī² omnia verba Domini, atque jūdicia: responditque omnis populus ūnā vōce: Omnia verba Domini, quae locūtus est, faciēmus. ⁴ Scrīpsit autem Moysēs ūniversōs sermōnēs Domini: et māne cōnsurgēs, aedificāvit altāre ad rādīcēs³ montis, et duodecim titulōs⁴ per duodecim tribūs Isrāēl. ⁵ Mīsītque juvenēs⁵ dē filiīs Isrāēl, et obtulērunt^A holocausta, immolāvēruntque victimās pācificās Dominō, vitulōs. ⁶ Tulit^B itaque Moysēs dīmidiam⁶ partem^C sanguinis, et mīsīt in crātērās⁷: partem^C autem residuam⁸ fūdīt⁹ super altāre.

- ¹ **praecēdō**, -ere, -cessī, -cessum. to go before, precede surpass, excel. (68)
² **colō**, -ere, coluī, cultum. to worship, honour, serve. (79)
³ **statua**, -ae. f. statue. (37)
⁴ **infirmitās**, -ātis. f. weakness, sickness, infirmity. (65)
⁵ **infecundus**, -a, -um. unfruitful, infertile. (2)
⁶ **sterilis**, -e. barren. (29)
⁷ **terror**, -ōris. m. terror, dread, panic, great fear. (48)
⁸ **praecurrō**, -ere, -(cu)currī, -cursum. to run before, precede. (7)
⁹ **tergum**, -ī. n. back, rear, surface. (46)
¹⁰ **ēmittō**, -ere, -mīsī, -misum. to send out, send forth, emit. (47)
¹¹ **crābrō**, -ōnis. m. hornet. (3)
¹² **fugō**, -āre, -āvī, -ātum. to put to flight, drive off, rout; chase away. (24)
¹³ **antequam**. before. (77)
¹⁴ **redigō**, -ere, -dēgī, -dāctum. to drive back, reduce, bring back. (40)
¹⁵ **paulātim**. gradually, by little by little, by degrees. (14)

- ¹⁶ **expellō**, -ere, -pulī, -pulsum. to drive out, expel, thrust out, banish. (28)
¹⁷ **augeō**, -ēre, auxī, auctum. to increase, augment. (28)
¹⁸ **ruber**, -ra, -rum. red. (36)
¹⁹ **fluvius**, -(i)ī. m. river, stream. (80)
²⁰ **ineō**, -īre, -ī(v)ī, -ītum. to enter, go into, begin. (68)
²¹ **dīvus**², -ī. m. god, divine being. (60)
²² **certē**. certainly, surely. (37)
²³ **scandalum**, -ī. n. stumbling block, scandal. (35)

24

- ¹ **procul**. far away, distant. (57)
² **plēbs**, -bis. f. people, common people. (79)
³ **rādīx**, -īcis. f. root, base, foot. (78) *acc. fp*
⁴ **titulus**, -ī. m. superscription, inscription, title; reason alleged. (24)
⁵ **juvenis**², -is. m/f. youth, young man. (85)
⁶ **dīmidius**, -a, -um. half. (72)
⁷ **crātēra**, -ae. f. mixing vessel, wine bowl. (3)
⁸ **residuus**, -a, -um. left behind, remaining. (48)
⁹ **fundō**¹, -ere, -fūdī, -fūsum. to pour, shed. (75)

A **peccō** fut. pf. act. ind. 2s

B **audiō** fut. pf. act. ind. 3s

C **faciō** fut. pf. act. ind. 2s

D **dīēs** gen. mp

E **faciēs** abl. fs

F **serviō** fut. pf. act. ind. 2s

A **offerō** pf. act. ind. 3p

B **ferō** pf. act. ind. 3s

C **pars** acc. fs

⁷ Assūmēnsque volūmen¹ foederis, lēgit audiente populō: quī dīxērunt: Omnia quae locūtus est Dominus, faciēmus, et erimus obēdientēs². ⁸ Ille vērō sūmptum³ sanguinem respersit⁴ in populum, et ait: Hic est sanguis foederis quod pepigit⁵ Dominus vōbiscum super cūctīs sermōnibus hīs.

⁹ Ascendēruntque Moysēs et Aarōn, Nādāb et Abīū, et septuāgintā dē seniōribus Isrāēl: ¹⁰ et vidērunt Deum Isrāēl: et sub pedibus^A ejus quasi opus lapidis sapphīrini⁶, et quasi caelum, cum serēnum⁷ est. ¹¹ Nec super eōs quī procul⁸ recesserant^B dē filiīs Isrāēl, mīsīt manum suam, vidēruntque Deum, et comēdērunt, ac bibērunt. ¹² Dixit autem Dominus ad Moysēn: Ascende ad mē in montem, et estō^C ibi: dabōque tibi tabulās⁹ lapideās¹⁰, et lēgem, ac mandāta quae scrīpsī: ut doceās eōs. ¹³ Surrēxērunt^D Moysēs et Jōsuē minister ejus: ascendēnsque Moysēs in montem Deī, ¹⁴ seniōribus ait: Expectāte hīc dōnec revertāmur ad vōs. Habētis Aarōn et Hūr vōbiscum: sī quid nātum fuerit^E quaestiōnis¹¹, referētis ad eōs. ¹⁵ Cumque ascendisset^F Moysēs, operuit nūbēs montem, ¹⁶ et habitāvit glōria Domini super Sīnāi, tegēns¹² illum nūbe sex diēbus^G: septimō autem diē^H vocāvit eum dē mediō cālīginis¹³. ¹⁷ Erat autem speciēs¹⁴ glōriae Domini quasi ignis ārdēns¹⁵ super verticem¹⁶ montis in cōnspectū filiōrum Isrāēl. ¹⁸ Ingressusque Moysēs medium nebulae¹⁷, ascendit in montem: et fuit^I ibi quadrāgintā diēbus^G, et quadrāgintā noctibus^J.

Instructions for the Tabernacle

25 Locūtusque est Dominus ad Moysēn, dicēns: ² Loquere filiīs Isrāēl, ut tollant mihi primitiās¹: ab omnī homine quī offeret ultrōneus², accipiētis eas. ³ Haec sunt autem quae accipere dēbeātis: aurum, et argentum, et aes³, ⁴ hyacinthum⁴ et purpuram⁵, coccumque⁶ bis⁷ tīnctum⁸, et byssum⁹, pilōs¹⁰ caprārū¹¹, ⁵ et pellēs¹² arietum^A rubricātās¹³, pellēsque¹² janthīnās¹⁴, et ligna sētim¹⁵: ⁶ oleum ad lūmināria¹⁶ concinnanda¹⁷: arōmata¹⁸ in unguentum¹⁹, et thymiāmata²⁰ bonī odōris²¹: ⁷ lapidēs onychinōs²², et

¹ **volūmen**, -inis. n. book, volume, scroll. (49)

² **obediō**, -ire, -ī(v)ī, -itum. to obey, listen to. (86)

³ **sūmptus**², -ūs. m. cost, charge, expense. (15)

⁴ **respergō**, -ere, -rsī, -rsum. to sprinkle, spatter. (4)

⁵ **pangō**, -ere, -pepigī or pānxī or pēgī, pānctum. to fasten, make an agreement. (30)

⁶ **sapphīrinus**, -a, -um. sapphire. (1)

⁷ **serēnus**, -a, -um. clear, fair. (3)

⁸ **procul**. far away, distant. (57)

⁹ **tabula**, -ae. f. tablet, board. (77)

¹⁰ **lapideus**, -a, -um. stone, stony. (23)

¹¹ **quaestiō**, -ōnis. f. questioning, inquiry, investigation. (18)

¹² **tegō**, -ere, tēxī, tēctum. to cover, protect, hide. (46)

¹³ **cālīgō**¹, -inis. f. thick air, darkness, mist, fog. (38)

¹⁴ **speciēs**, -eī. f. sight, appearance, look, kind. (68)

¹⁵ **ārdeō**, -ēre, ārsī, ārsum. to burn, be on fire. (55)

¹⁶ **vertex**, -icis. m. top, crown of head. (45)

¹⁷ **nebula**, -ae. f. cloud, mist. (21)

¹ **primitia**, -ae. f. first fruits. (82)

² **ultrōneus**, -a, -um. voluntary, deliberate. (1)

³ **aes**, actis. n. money, fee; copper, bronze. (66)

⁴ **hyacinthus**, -ī. m. iris, sapphire, violet. (35)

⁵ **purpura**, -ae. f. purple. (52)

⁶ **coccum**, -ī. n. scarlet berry. (23)

⁷ **bis**. twice, in two ways. (34)

⁸ **tīngō**, -ere, tīnxī, tīnctum. to wet, dip, dye. (39) *pf. pass. ptc. acc. ns*

⁹ **byssus**, -ī. f. byssus, fine flax. (40)

¹⁰ **pilus**¹, -ī. m. hair. (21)

¹¹ **capra**, -ae. f. she-goat. (44)

¹² **pellis**, -is. f. skin; tent of skin. (54)

¹³ **rūbricātus**, -a, -um. red, painted red. (6)

¹⁴ **anthinus**, -a, -um. violet. (14)

¹⁵ **sētim**, indecl. setim. (27)

¹⁶ **lūmināre**, -is. n. light. (13)

¹⁷ **concinnō**, -āre, -āvi, -ātum. to prepare, make ready, cause, render. (11) *fut. pass. gerund. acc. np*

¹⁸ **arōmata**, -um. n. spices. (8)

¹⁹ **unguentum**, -ī. n. ointment, perfume. (39)

²⁰ **thymiāma**, -atis. n. incense. (32)

²¹ **odor**, -ōris. m. scent, aroma, odour. (83)

²² **onychinus**, -a, -um. onyx. (9)

^A **pēs** abl. *mp*

^B **recēdō** *plpf. act. ind. 3p*

^C **sum** *fut. act. impv. 3s*

^D **surgō** *pf. act. ind. 3p*

^E **sum** *fut. pf. act. ind. 3s*

^F **ascendō** *plpf. act. subj. 3s*

^G **diēs** abl. *mp*

^H **diēs** abl. *ms*

^I **sum** *pf. act. ind. 3s*

^J **nox** abl. *fp*

^A **ariēs** gen. *mp*

mulierēs in ūnō clībanō³⁸ coquant³⁹ pānēs, et reddant eōs ad pondus¹: et comedētis, et nōn saturābimini².

²⁷ Sīn³ autem nec per haec audieritis^B mē, sed ambulāveritis^C contrā mē: ²⁸ et ego incēdam⁴ adversus vōs in furōre contrāriō⁵, et corripiam⁶ vōs septem plāgīs propter peccāta vestra: ²⁹ ita ut comedātis carnēs filiōrum vestrōrum et filiārum vestrārum. ³⁰ Dēstruam excelsa⁷ vestra, et simulācrā⁸ cōnfringam. Cadētis inter ruīnās⁹ idōlōrum vestrōrum, et abōminābitur¹⁰ vōs anima mea, ³¹ in tantum ut urbēs vestrās redigam¹¹ in sōlitudinem, et dēserta¹² faciam sānctuāria vestra, nec recipiam ultrā¹³ odōrem¹⁴ suāvissimum¹⁵. ³² Disperdamque terram vestram, et stupēbunt¹⁶ super ea inimīcī vestrī, cum habitātōrēs illius fuerint^D. ³³ Vōs autem dispergam in gentēs, et ēvāgīnābō¹⁷ post vōs gladium, eritque terra vestra dēserta¹⁴, et cīvitatēs vestrae dīrutae¹⁸. ³⁴ Tunc placēbunt terrae sabbata sua cūnctīs diēbus^E sōlitudinis suae: quandō fueritis^F ³⁵ in terrā hostilī¹⁹, sabbatizābit²⁰, et requiēscent in sabbatīs sōlitudinis suae, eō quod nōn requiēverit in sabbatīs vestrīs quandō habitābātis in eā. ³⁶ Et quī dē vōbīs remānserint, dabō pavōrem²¹ in cordibus eōrum in regiōnibus hostium, terrēbit eōs sonitus²² foliī²³ volantis²⁴, et ita fugient quasi gladium: cadent, nūllō persequente, ³⁷ et corruent²⁵ singulī super frātrēs suōs, quasi bella fugientēs, nēmō vestrum inimīcīs audēbit resistere. ³⁸ Peribitis inter gentēs, et hostilis²¹ vōs terra cōnsūmet. ³⁹ Quod sī et dē iīs aliquī remānserint, tābēscent²⁶ in iniquitātibus suis, in terrā inimicōrum suōrum, et propter peccāta patrum suōrum et sua affligentur: ⁴⁰ dōnec cōnfiteantur iniquitātēs suās, et majōrum suōrum, quibus praevaricātī²⁷ sunt in mē, et ambulāverunt ex adversō mihi. ⁴¹ Ambulābō igitur et ego contrā eōs, et indūcam illōs in terram hostilem²¹, dōnec ērubēscat²⁸ incircumcīsa²⁹ mēns³⁰ eōrum: tunc ōrābunt prō impietātibus³¹ suis.

⁴² Et recordābor foederis mei, quod pepigī³² cum Jācōb, et Isaāc, et Abrāham. Terrae quoque memor³³ erō: ⁴³ quae cum relicta fuerit^A ab eis, complacēbit³⁴ sibi in sabbatīs suis, patiēns sōlitudinem propter illōs. Ipsī vērō rogābunt prō peccātis suis, eō quod abjēcērunt³⁵

³⁸ **clībanus**, -ī. m. earthenware, iron vessel for cooking. (12)

³⁹ **coquō**, -ere, coxī, coctum. to cook, bake, boil, prepare food. (52)

¹ **pondus**, -eris. n. weight. (79)

² **saturō**, -āre, -āvī, -ātum. to fill, satisfy, saturate. (66)

³ **sīn**. if however, if on the contrary, but if. (76)

⁴ **incēdō**, -ere, -cessī, -cessum. to advance, walk, march. (40)

⁵ **contrārius**, -a, -um. opposite, contrary. (36)

⁶ **corripō**, -ere, -ripuī, -reptum. to seize, reproach, reprove, shorten. (52)

⁷ **excelsus**, -ī. n. high place. (3)

⁸ **simulācrum**, -ī. n. likeness, image, statue. (43)

⁹ **ruīna**, -ae. f. ruin, destruction. (65)

¹⁰ **abōminor**, -ārī, -nātus sum. to avert, abhor. (23)

¹¹ **redigō**, -ere, -degī, -dāctum. to drive back, reduce, bring back. (40)

¹² **dēsertus**, -a, -um. deserted, uninhabited, desert. (20)

¹³ **ultrā**¹. beyond, further, additionally, besides. (63)

¹⁴ **odor**, -ōris. m. scent, aroma, odour. (83)

¹⁵ **suāvis**, -e. sweet, pleasant, gratifying. (57)

¹⁶ **stupeō**, -ēre, -uī. to be astounded. (30)

¹⁷ **ēvāgīnō**, -āre, -āvī, -ātum. to unsheathe. (16)

¹⁸ **dīruō**, -ere, -uī, -utum. to overthrow, demolish, destroy. scatter. (8)

¹⁹ **hostilis**, -e. of an enemy, enemy's, hostile. (8)

²⁰ **sabbatizō**, -āre, -āvī, -ātum. to observe or keep the sabbath. (3)

²¹ **pavor**, -ōris. m. trembling, quaking, dread. (35)

²² **sonitus**, -ūs. m. noise, sound. (54)

²³ **folium**, -(i)ī. n. leaf. (25)

²⁴ **volō**², -āre, -āvī, -ātum. to fly. (33)

²⁵ **corruō**, -ere, -uī, -utum. to fall down, totter, collapse. (82)

²⁶ **tābēscō**, -ere, -buī. to dwindle, waste away, melt, decay. (29)

²⁷ **praevarīcor**, -ārī, -ātus sum. to transgress, walk crookedly. (51)

²⁸ **ērubēscō**, -ere, -ērubuī. to redden, blush, be ashamed. (51)

²⁹ **incircumcīsus**, -a, -um. uncircumcised. (36)

³⁰ **mēns**, mentis. f. mind, heart. (80)

³¹ **impietās**, -ātis. f. irreverence, ungodliness, impiety. (49)

³² **pangō**, -ere, -pepigī or pānxī or pēgī, pānctum. to fasten, make an agreement. (30)

³³ **memor**, -oris. mindful, remembering. (68)

³⁴ **complacēō**, -ēre, -cuī, -citum. to please, take fancy of. (22)

³⁵ **abjiciō**, -ere, -jēcī, -jectum. to throw, cast away. (56) fut. pf. act. ind. 3p

^B **audiō** fut. pf. act. ind. 2p

^C **ambulō** fut. pf. act. ind. 2p

^D **sum** fut. pf. act. ind. 3p

^E **diēs** abl. mp

^F **sum** fut. pf. act. ind. 2p

^A **sum** fut. pf. act. ind. 3s

jūdicia mea, et lēgēs meās dēspexerint³⁶. ⁴⁴ Et tamen etiam cum essent in terrā hostilī³⁷, nōn penitus¹ abjēcī² eōs, neque sic dēspexī³ ut cōsūmerentur, et irritum⁴ facerent pactum meum cum eis. Ego enim sum Dominus Deus eōrum, ⁴⁵ et recordābor foederis mei pristinī⁵, quandō ēdūxī eōs dē terrā Aegyptī in cōspectū gentium, ut essem Deus eōrum. Ego Dominus.

Haec sunt jūdicia atque praecepta et lēgēs quās dedit Dominus inter sē et filiōs Isrāēl in monte Sināi per manum Moysī.

Laws on Vows and Tithes

27 Locūtusque est Dominus ad Moysēn, dicēns: ² Loquere filiis Isrāēl, et dicēs ad eōs: Homō quī vōtum¹ fēcerit, et spoponderit² Deō animam suam, sub aestimātiōne³ dabit pretium⁴. ³ Sī fuerit^A masculus⁵ ā vīgēsimo⁶ annō ūsque ad sexāgēsimum⁷ annum, dabit quīnquāgintā siclōs argenti ad mēnsuram sāctuārii: ⁴ sī mulier, trīgintā. ⁵ Ā quīnto⁸ autem annō ūsque ad vīgēsimum⁶, masculus⁵ dabit vīgintī siclōs: fēmina, decem. ⁶ Ab ūnō mēse ūsque ad annum quīntum⁸, prō masculō⁵ dabuntur quīnque siclī: prō fēminā, trēs. ⁷ Sexāgēnārius⁹ et ultrā¹⁰ masculus⁵ dabit quīndecim¹¹ siclōs: fēmina, decem. ⁸ Sī pauper fuerit^A, et aestimātiōnem³ reddere nōn valēbit¹², stābit cōram sacerdotē: et quantum ille aestimāverit¹³, et viderit eum posse reddere, tantum dabit.

⁹ Animal¹⁴ autem, quod immolārī potest Dominō, sī quis vōverit¹⁵, sānctum erit, ¹⁰ et mūtārī¹⁶ nōn poterit, id est, nec melius malō, nec pejus bonō: quod sī mūtāverit¹⁶, et ipsum quod mūtātum¹⁶ est, et illud prō quō mūtātum¹⁶ est, cōsecrātum¹⁷ erit Dominō. ¹¹ Animal¹⁴ immundum, quod immolārī Dominō nōn potest, sī quis vōverit¹⁵, addūcētur ante sacerdotem: ¹² quī iudicāns utrum¹⁸ bonum an malum sit, statuēt pretium⁴. ¹³ Quod sī dare^B voluerit is quī offert, addet suprā aestimātiōnem³ quīntam⁸ partem^A.

¹⁴ Homō sī vōverit¹⁵ domum suam, et sānctificāverit Dominō, cōnsiderābit eam sacerdos utrum¹⁹ bona an mala sit, et juxtā pretium⁴, quod ab eō fuerit^A cōstitūtum²⁰, vēnundābitur²¹: ¹⁵ sīn²² autem ille quī vōverat²³, voluerit redimere eam, dabit quīntam⁸ partem^A aestimātiōnis³ suprā, et habēbit domum. ¹⁶ Quod sī agrum possessiōnis suae vōverit¹⁵, et cōsecrāverit¹⁷ Dominō, juxtā mēnsuram sēmentis²⁴ aestimābitur¹³ pretium⁴: sī trīgintā modiis²⁵ hordei²⁶ seritur²⁷ terra, quīnquāgintā siclīs vēnundētur²¹ argenti. ¹⁷ Sī statim ab annō incipientis²⁸

³⁶ **dēspiciō**, -ere, -pexī, -pectum. to look down upon, despise. (76) *pf. act. subj. 3p*

³⁷ **hostilis**, -e. of an enemy, enemy's, hostile. (8)

¹ **penitus**. inwardly, inside, within; deeply, thoroughly. (4)

² **abjiciō**, -ere, -jēcī, -jectum. to throw, cast away. (56) *pf. act. ind. 1s*

³ **dēspiciō**, -ere, -pexī, -pectum. to look down upon, despise. (76) *pf. act. ind. 1s*

⁴ **irritus**, -a, -um. ineffective, useless, void. (42)

⁵ **pristinus**, -a, -um. former, previous. (22)

27

¹ **vōtum**, -ī. n. vow. (61)

² **spondeō**, -ēre, -ndī, -nsum. to promise, blind, pledge. (13)

³ **aestimātiō**, -ōnis. f. estimation, valuation. (10)

⁴ **pretium**, -(i)ī. n. price, value, worth. (76)

⁵ **masculus**, -a, -um. male, masculine. (50)

⁶ **vīcēsīmus**, -a, -um. twentieth. (69)

⁷ **sexāgēsīmus**, -a, -um. sixtieth. (9)

⁸ **quīntus**, -a, -um. fifth. (74)

⁹ **sexāgēnārius**, -a, -um. sixty years old. (3)

¹⁰ **ultrā**¹. beyond, further, additionally, besides. (63)

¹¹ **quīndecim**, indecl. fifteen. (21)

¹² **valeō**, -ēre, -uī, -itum. to be strong, be able, have influence, prevail. (70)

¹³ **aestimō**, -āre, -āvī, -ātum. to value, estimate, appraise. (48)

¹⁴ **animal**, -ālis. n. animal, living creature. (81)

¹⁵ **voveō**, -ēre, vōvī, vōtum. to vow. (48)

¹⁶ **mūtō**¹, -āre, -āvī, -ātum. to move, change, alter. (65)

¹⁷ **cōsecrō**, -āre, -āvī, -ātum. to consecrate, dedicate, set apart. (58)

¹⁸ **uter**², **utra**, **utrum**. which of two, which, whether. (13)

¹⁹ **utrum**. whether. (14)

²⁰ **cōstitūtum**, -um. n. agreement, appointment, compact. (9)

²¹ **vēnundō**, -āre, -āvī, -ātum. to sell, vend. (24)

²² **sīn**. if however, if on the contrary, but if. (76)

²³ **voveō**, -ēre, vōvī, vōtum. to vow. (48) *plpf. act. ind. 3s*

²⁴ **sēmentis**, -is. f. sowing, planting. (19)

²⁵ **modius**, -(i)ī. m. corn-measure. (21)

²⁶ **hordeum**, -ī. n. barley. (32)

²⁷ **serō**¹, -ere, sēvī, satum. to sow, plant. (24)

²⁸ **incipiō**, -ere, -cēpī, -ceptum. to begin. (60)

^A **sum** *fut. pf. act. ind. 3s*

^B **dō** *pres. act. inf.*

^A **pars** *acc. fs*

contrā hostēs quī dīmicant⁷ adversum vōs, clangētis⁴ ululantibus³ tubīs, et erit recordātiō⁸ vestrī cōram Dominō Deō vestrō, ut ēruāminī dē manibus inimicōrum vestrōrum. ¹⁰ Siquandō⁹ habēbitis epulum¹⁰, et diēs^C fēstōs¹¹, et calendās¹², canētis¹³ tubīs super holocaustis, et pācificis victimis, ut sint vōbīs in recordātiōnem⁷ Deī vestrī. Ego Dominus Deus vester.

Israel Departs from Sinai

¹¹ Annō secundō, mēse secundō, vīgēsīmā¹⁴ diē^D mēnsis, ēlevāta est nūbēs dē tabernāculō foederis: ¹² profectique sunt filiī Isrāēl per turmās¹⁵ suās dē dēserto Sīnāi, et recubuit¹⁶ nūbēs in solitūdine Phārān. ¹³ Mōvēruntque castra primī juxtā imperium Dominī in manū Moysī. ¹⁴ Filiī Jūdā per turmās¹⁴ suās: quōrum prīnceps erat Nahassōn filius Āmīnādāb. ¹⁵ In tribū filiōrum Issachār fuit^E prīnceps Nathanaēl filius Sūār. ¹⁶ In tribū Zabulōn erat prīnceps Eliāb filius Hēlōn. ¹⁷ Dēpositumque¹⁷ est tabernāculum, quod portantēs ēgressi sunt filiī Gērsōn et Merārī. ¹⁸ Profectique sunt et filiī Rūbēn, per turmās¹⁴ et ordinem¹⁸ suum: quōrum prīnceps erat Helīsūr filius Sedēūr. ¹⁹ In tribū autem filiōrum Simeōn, prīnceps fuit^E Salamiēl filius Sūrisaddāi. ²⁰ Porrō in tribū Gād erat prīnceps Eliāsāph filius Dūēl. ²¹ Profectique sunt et Caāthitae portantēs sanctuārium. Tamdiū¹⁹ tabernāculum portābatur, dōnec venīrent ad ērēctiōnis²⁰ locum. ²² Mōvērunt castra et filiī Ephraīm per turmās¹⁴ suās, in quōrum exercitū prīnceps erat Elīsāma filius Ammīūd. ²³ In tribū autem filiōrum Mānassē prīnceps fuit^E Gamaliēl filius Phadassūr. ²⁴ Et in tribū Benjamīn erat dux Abidān filius Gedeōnis. ²⁵ Novissimī castrōrum omnium profecti sunt filiī Dān per turmās¹⁴ suās, in quōrum exercitū prīnceps fuit^E Ahīezer filius Ammisaddāi. ²⁶ In tribū autem filiōrum Āsēr erat prīnceps Phegiēl filius Ochran. ²⁷ Et in tribū filiōrum Nephthalī prīnceps fuit^E Ahira filius Ēnān. ²⁸ Haec sunt castra, et profectiōnēs²¹ filiōrum Isrāēl per turmās¹⁴ suās quandō ēgrediēbantur.

²⁹ Dixitque Moysēs Hōbāb filiō Ragūēl Madiānitae, cognātō²² suō: Proficiscimur ad locum quem Dominus datūrus est nobīs: venī nobiscum, ut benefaciāmus²³ tibi, quia Dominus bona prōmīsīt Isrāēlī. ³⁰ Cui ille respondit: Nōn vādam tēcum, sed revertar in terram meam, in quā nātus sum. ³¹ Et ille: Nōlī, inquit, nōs relinquere: tū enim nōstī in quibus locis per dēsertum castra pōnere dēbeāmus, et eris ductor²⁴ noster. ³² Cumque nobiscum vēneris^F, quidquid optimum fuerit^G ex opibus¹, quās nobīs trāditūrus est Dominus, dabimus tibi. ³³ Profecti sunt ergō dē monte Dominī viam trium diērum^A, arcaque foederis Dominī praecēdēbat² eōs, per diēs^B trēs prōvidēns³ castrōrum locum. ³⁴ Nūbēs quoque Dominī super eōs erat per diē^C cum incēderent⁴. ³⁵ Cumque ēlevārētur arca, dicēbat Moysēs: Surge, Domine, et dissipentur inimicī

7 **dīmicō**, -āre, -āvi, -ātum. to fight, struggle, contend. (26)
8 **recordātiō**, -ōnis. f. recollection, remembrance. (8)
9 **siquandō**. if when, at any time. (8)
10 **epulum**, -ī. n. banquet. (1)
11 **fēstus**, -a, -um. related to a festival, joyous, feast. (39)
12 **calendae**, -ārum. f. first day of the month. (19)
13 **canō**, -ere, cecinī, -ntum. to sing, recite, play. (67)
14 **vīcēsīmus**, -a, -um. twentieth. (69)
15 **turma**, -ae. f. troop, band, company. (57)
16 **recumbō**, -ere, -buī. to recline, lie at ease. (21)
17 **dēpōnō**, -ere, -posuī, -positum. to lay, set, place aside, deposit. (51) *pf. pass. ptc. nom. ns*

18 **ōrdō**, -inis. m. row, order, line, rank. (76) *acc. ms*
19 **tamdiū**. so long, for so long a time. (4)
20 **ērēctiō**, -ōnis. f. erection, lifting. (2)
21 **profectiō**, -ōnis. f. departure. (6)
22 **cognātus**², -ūs. m. kinsman, blood-relation. (33)
23 **benefaciō**, -ere, -fēcī, -factum. to do good, benefit, bless. (52)
24 **ductor**, -ōris. m. leader, commander, chief, general, officer. (9)
1 **ops**, **opis**. f. strength, power, help, wealth, riches. (24) *abl. fp*
2 **praecēdō**, -ere, -cessī, -cessum. to go before, precede surpass, excel. (68)
3 **prōvideō**, -ēre, -vīdī, -vīsum. to foresee, discern, provide. (22)
4 **incēdō**, -ere, -cessī, -cessum. to advance, walk, march. (40)

C **diēs** *acc. mp*

D **diēs** *abl. ms*

E **sum** *pf. act. ind. 3s*

F **venīō** *fut. pf. act. ind. 2s*

G **sum** *fut. pf. act. ind. 3s*

A **diēs** *gen. mp*

B **diēs** *acc. mp*

C **diēs** *acc. ms*

tuī, et fugiant quī ōdērunt tē, ā faciē^D tuā. ³⁶ Cum autem dēpōnerētur⁵, aiēbat: Revertere, Domine, ad multitudinem exercitūs Isrāēl.

The People Complain and God Provides Quail

11 Intereā ortum¹ est murmur² populī, quasi dolentium³ prō labōre, contrā Dominum. Quod cum audisset^A Dominus, irātus est. Et accēnsus⁴ in eōs ignis Domini, dēvorāvit extrēmam⁵ castrōrum partem^B. ² Cumque clāmasset^C populus ad Moysēn, orāvit Moysēs ad Dominum, et absorptus⁶ est ignis. ³ Vocāvitque nōmen locī illius, Incēnsiō⁷: eō quod incēnsus fuisset^D contrā eōs ignis Domini. ⁴ Vulgus⁸ quippe⁹ prōmiscuum¹⁰, quod ascenderat^E cum eīs, flagrāvit¹¹ dēsideriō¹², sedēns et flēns, iūctūs¹³ sibi pariter¹⁴ filiīs Isrāēl, et ait: Quis dabit nobīs ad vēscendum¹⁵ carnēs? ⁵ recordāmur piscium¹⁶ quōs comedēbāmus in Aegyptō grātis¹⁷: in mentem¹⁸ nobīs veniunt cucumerēs¹⁹, et pepōnēs²⁰, porri²¹ et cēpe²², et allia²³. ⁶ Anima nostra ārida²⁴ est: nihil aliud respiciunt oculi nostrī nisi mān²⁵. ⁷ Erat autem mān²⁵ quasi sēmen coriandri²⁶, colōris²⁷ bdelli²⁸. ⁸ Circuibatque²⁹ populus, et colligēns illud, frangēbat³⁰ molā³¹, sive terēbat³² in mortariō³³, coquēns³⁴ in ollā³⁵, et faciēns ex eō tortulās³⁶ sapōris³⁷ quasi pānis oleātī³⁸. ⁹ Cumque dēscenderet nocte^F super castra rōs³⁹, dēscendēbat pariter¹⁴ et mān²⁵.

¹⁰ Audivit ergō Moysēs flentem populum per familiās, singulōs per ōstia tentōriū⁴⁰ suī. Irātusque est furor Domini valdē: sed et Moysī intoleranda¹ rēs vīsa^G est, ¹¹ et ait ad Dominum: Cūr afflixisti servum tuum? quārē nōn inveniō grātiā cōram tē? et cūr imposuisti^A pondus² ūniversī populī hujus super mē? ¹² Numquid ego concēpī³ omnem hanc multitudinem, vel genui^B eam, ut dicās mihi: Portā eōs in sinū⁴ tuō sicut portāre solet nūtrix⁵ infantulum⁶,

⁵ **dēpōnō**, -ere, -posuī, -positum. to lay, set, place aside, deposit. (51)

11

¹ **orior**, orīrī, ortus sum. to rise, get up, be born. (90) *pf. pass. ptc. nom. ns*

² **murmur**, -ūris. n. murmuring. (9)

³ **doleō**, -ēre, -uī, -itum. to hurt, suffer, be in pain, lament. (41)

⁴ **accendō**, -ere, -dī, -sum. to kindle, light. (34)

⁵ **extrēmus**, -a, -um. at the end, extreme, tip. (71)

⁶ **absorbeō**, -ēre, -bui, -ptum. to swallow down, devour. (20) *pf. pass. ptc. nom. ms*

⁷ **incēnsiō**, -ōnis. f. burning. (1)

⁸ **vulgus**, -ī. n. common people. (41)

⁹ **quippe**. of course, as you see, obviously, by all means, for. (73)

¹⁰ **prōmiscuus**, -a, -um. mixed, not distinct, in common. (3)

¹¹ **flagrō**, -āre, -āvī, -ātum. to burn. (1)

¹² **dēsiderium**, -(i)ī. n. desire, longing. (62)

¹³ **iungō**, -ere, iūnxī, iūctum. to join, unite, fasten. (55)

¹⁴ **pariter**. equally, together. (82)

¹⁵ **vēscor**, vēscī, vēsus sum. to feed on, eat. (79)

¹⁶ **piscis**, -is. m. fish. (70)

¹⁷ **grātus**, -a, -um. pleasing, acceptable, agreeable, thankful. (25)

¹⁸ **mēns**, mentis. f. mind, heart. (80) *acc. fs*

¹⁹ **cucumis**, -is. m. cucumber. (1)

²⁰ **pepō**, -ōnis. m. melon. (1)

²¹ **porrum**, -ī. n. leek. (1)

²² **cēpe**, -is. n. onion. (1)

²³ **allium**, -(i)ī. n. garlic. (1)

²⁴ **āridus**, -a, -um. dry, arid, parched. (32)

²⁵ **mān**, indecl. (Hebr.) manna. (6)

²⁶ **coriandrum**, -ī. n. coriander. (2)

²⁷ **color**, -ōris. m. colour. (28)

²⁸ **bdellium**, -(i)ī. n. bdellium. (2)

²⁹ **circumeō**, -īre, -ī(v)ī, -itum. to go around, march around, circle. (69)

³⁰ **frangō**, -ere, frēgī, frāctum. to break, shatter, dash in pieces. (44)

³¹ **mola**, -ae. f. millstone, mill. (13)

³² **terō**, -ere, trīvī, trītum. to rub, wear away, grind, tread. (9)

³³ **mortarium**, -(i)ī. n. mortar. (2)

³⁴ **coquō**, -ere, coxī, coctum. to cook, bake, boil, prepare food. (52)

³⁵ **olla**, -ae. f. pot, jar. (25)

³⁶ **tortula**, -ae. f. small twist. (1)

³⁷ **sapor**, -ōris. m. taste, flavour, savour. (4)

³⁸ **oleātus**, -a, -um. moistened with oil. (1)

³⁹ **rōs**, rōris. m. dew, moisture. (40)

⁴⁰ **tentōrium**, -(i)ī. n. tent. (80)

¹ **intolerandus**, -a, -um. insupportable. (1)

² **pondus**, -eris. n. weight. (79)

³ **conciplō**, -ere, -cēpī, -ceptum. to take in, receive, conceive. (61)

⁴ **sinus**, -ūs. m. curve, fold, hollow, bosom. (48)

⁵ **nūtrix**, -īcis. f. nurse. (11)

⁶ **infantulus**, -ī. m. baby boy, little infant. (7)

^D **faciēs** *abl. fs*

^A **audiō** *plpf. act. subj. 3s*

^B **pars** *acc. fs*

^C **clāmō** *plpf. act. subj. 3s*

^D **sum** *plpf. act. subj. 3s*

^E **ascendō** *plpf. act. ind. 3s*

^F **nox** *abl. fs*

^G **videō** *pf. pass. ptc. nom. fs*

^A **impōnō** *pf. act. ind. 2s*

^B **gignō** *pf. act. ind. 1s*

daretque tibi terram eārum in possesiōnem, sicut cernis⁵ in praesenti die^C. ³⁹ Scitō ergō hodiē, et cōgitātō in corde tuō quod Dominus ipse sit Deus in caelō sūrsūm⁶, et in terrā deorsūm⁷, et nōn sit alius. ⁴⁰ Custodī praecepta ejus atque mandāta, quae ego praecipiō tibi: ut bene sit tibi, et filiis tuis post tē, et permaneās multō tempore super terram, quam Dominus Deus tuus datūrus est tibi.

⁴¹ Tunc sēparāvit Moysēs trēs civitatēs trāns Jordānem ad orientālem⁸ plagam, ⁴² ut cōfugiat⁹ ad eas quī occiderit^D nōlēs proximum suum, nec sibi fuerit^E inimicus ante ūnum et alterum diem^F, et ad hārum aliquam¹⁰ urbium possit evādere¹¹: ⁴³ Bōsōr in sōlitudīne, quae sita¹² est in terrā campestrī¹³ dē tribū Rūbēn: et Rāmōth in Galaād, quae est in tribū Gād: et Gōlān in Bāsān, quae est in tribū Mānassē.

Introduction to the Law

⁴⁴ Ista est lēx, quam prōposuit¹⁴ Moysēs cōram filiis Isrāēl: ⁴⁵ et haec testimōnia et caeremōniae¹⁵ atque iūdicia, quae locūtus est ad filiōs Isrāēl, quandō ēgressi sunt dē Aegyptō, ⁴⁶ trāns Jordānem in valle contrā fānum¹⁶ Phogōr in terrā Sēhōn rēgis Amorrhaeī, quī habitāvit in Hesebōn, quem percussit Moysēs. Filii quoque Isrāēl ēgressi ex Aegyptō ⁴⁷ possēdērunt terram ejus, et terram Ōg rēgis Bāsān, duōrum rēgum Amorrhaeōrum, quī erant trāns Jordānem ad sōlis ortum¹⁷: ⁴⁸ ab Arōēr, quae sita²⁷ est super rīpam¹⁸ torrentis Arnōn, ūsque ad montem Sīōn, quī est et Hermōn, ⁴⁹ omnem plānitiem¹⁹ trāns Jordānem ad orientālem²³ plagam, ūsque ad mare sōlitudinis, et ūsque ad rādicēs²⁰ montis Phasga.

The Ten Commandments

5 Vocāvitque Moysēs omnem Isrāēlem, et dixit ad eum: Audī, Isrāēl, caeremōnias³⁰ atque iūdicia, quae ego loquor in auribus vestrīs hodiē: discite¹ ea, et opere complēte. ² Dominus Deus noster pepigit² nōbiscum foedus in Hōrēb. ³ Nōn cum patribus nostrīs iniit³ pactum, sed nōbiscum quī in praesentiārum⁴ sumus, et vīvimus. ⁴ Faciē^A ad faciē^B locūtus est nōbīs in monte dē mediō ignis. ⁵ Ego sequester⁵ et medius fui^A inter Dominum et vōs in tempore illō, ut annūntiārem vōbīs verba ejus: timuistis^B enim ignem, et nōn ascendistis in montem. Et ait: ⁶ Ego Dominus Deus tuus, quī ēdūxī tē dē terrā Aegyptī, dē domō servitūtis⁶. ⁷ Nōn habēbis deōs aliēnōs in cōspectū meō. ⁸ Nōn faciēs tibi sculptile¹, nec similitudinē² omnium, quae in caelō sunt dēsuper³, et quae in terrā deorsūm²², et quae versantur⁴ in aquis sub

⁵ **cernō**, -ere, -rēvī, -rētum. to separate, perceive, see, understand, discern. (31)
⁶ **sūrsūm**. up, on high, above. (26)
⁷ **deorsum**. downwards, below, beneath. (36)
⁸ **orientālis**, -e. of the east, eastern. (83)
⁹ **cōfugiō**, -ere, -fūgī, -fugitum. to flee, take refuge. (25)
¹⁰ **aliquī**, -qua, -quod. some, any. (33)
¹¹ **evādō**, -ere, evāsī, evāsum. to go out, come out, evade, escape. (33)
¹² **sīnō**, -ere, sīvī or siī, situm. to allow, permit, suffer, situate. (57)
¹³ **campester**, -ris, -re. of a level field, even, flat, level. (60)
¹⁴ **prōpōnō**, -ere, -posuī, -positum. to set forth, place before, display. (55) *pf. act. ind. 3s*
¹⁵ **caerimōnia**, -ae. f. ceremony. (61)
¹⁶ **fānum**, -ī. n. shrine, sanctuary, temple. (19)
¹⁷ **ortus**², -ūs. m. rising (of the sun), birth, dawn. (30)

¹⁸ **rīpa**, -ae. f. bank (river). (21)
¹⁹ **plānitīēs**, -eī. f. plain. (10) *acc. fs*
²⁰ **rādīx**, -icis. f. root, base, foot. (78) *acc. fp*
⁵
¹ **discō**, -ere, didicī, discitum. to learn. (89)
² **pangō**, -ere, -pepīgī or pānxī or pēgī, pānctum. to fasten, make an agreement. (30)
³ **ineō**, -īre, -ī(v)ī, -ītum. to enter, go into, begin. (68)
⁴ **praesentia**, -ae. f. presence. (8)
⁵ **sequester**, -tra, -trum. m. mediator. (1)
⁶ **servitūs**, -ūtis. f. slavery, servitude. (53)
¹ **sculptilis**, -e. carved, engraved, sculpted. (49)
² **similitūdō**, -inis. f. likeness, resemblance, similarity. (85)
³ **dēsuper**. from above, from the top, overhead. (71)
⁴ **versor**, -ārī, -ātus sum. to live, dwell, turn often; be practised. (21)

^C **diēs** *abl. ms*
^D **occidō**¹ *fut. pf. act. ind. 3s*
^E **sum** *fut. pf. act. ind. 3s*
^F **diēs** *acc. ms*

^A **faciēs** *abl. fs*
^B **faciēs** *acc. fs*
^A **sum** *pf. act. ind. 1s*
^B **timeō** *pf. act. ind. 2p*

terrā. ⁹ Nōn adōrābis ea, et nōn colēs⁵. Ego enim sum Dominus Deus tuus: Deus aemulātor⁶, reddēns inīquitatē patrum super filiōs in tertiā et quārtā generatiōnem hīs quī odērunt mē: ¹⁰ et faciēs misericordiam in multa millia diligētibz mē, et custōdientibz praecepta mea. ¹¹ Nōn ūsurpābis⁷ nōmen Dominī Deī tuī frūstrā: quia nōn erit impūnītus⁸ quī super rē^C vānā⁹ nōmen ejus assūmperit. ¹² Observā¹⁰ diē^D sabbatī, ut sānctificēs eum, sicut praecepit tibi Dominus Deus tuus. ¹³ Sex diēbus^E operāberis, et faciēs omnia opera tua. ¹⁴ Septimus diēs sabbatī est, id est, requiēs Dominī Deī tuī. Nōn faciēs in eō quidquam operis tū, et filiū tuus, et filia, servus et ancilla, et bōs, et asinus, et omne jūmentum tuum, et peregrīnus¹¹ quī est intrā¹² portās tuās: ut requiēscat servus tuus, et ancilla tua, sicut et tū. ¹⁵ Mementō¹³ quod et ipse servieris in Aegyp̄tō, et edūxerit tē inde Dominus Deus tuus in manū fortī, et brāchiō extēto. Idcirco praecepit tibi ut observārēs¹⁶ diē^D sabbatī. ¹⁶ Honōra¹⁴ patrem tuum et mātrem, sicut praecepit tibi Dominus Deus tuus, ut longō vīvās tempore, et bene sit tibi in terrā, quam Dominus Deus tuus datūrus est tibi. ¹⁷ Nōn occidēs, ¹⁸ neque moechāberis¹⁵, ¹⁹ fūrtumque¹⁶ nōn faciēs: ²⁰ nec loquēris contrā proximum tuum falsum¹⁷ testimōnium. ²¹ Nōn concupiscēs¹⁸ uxōrem proximī tuī: nōn domum, nōn agrum, nōn servum, nōn ancillam, nōn bovem^F, nōn asinum, et ūniversa quae illius sunt. ²² Haec verba locūtus est Dominus ad omnem multitudinem vestram in monte dē mediō ignis et nūbis, et cāliginis¹⁹, vōce magnā, nihil addēns amplius: et scrīpsit ea in duābus tabulīs²⁰ lapideīs²¹, quās trādīdit mihi.

²³ Vōs autem postquam audistis vōcem dē mediō tenebrārum, et montem ārdere²² vīdistis, accessistis ad mē omnēs prīncipēs tribuum et majōrēs nātū²³, atque dīxistis: ²⁴ Ecce ostendit nobīs Dominus Deus noster majestātem²⁴ et magnitudinem²⁵ suam: vōcem ejus audīvimus dē mediō ignis, et probāvimus hodiē, quod loquente Deō cum homine, vīxerit homō. ²⁵ Cūr ergō moriēmur, et dēvorābit nōs ignis hic maximus? sī enim audierimus^A ultrā¹ vōcem Dominī Deī nostrī, moriēmur. ²⁶ Quid est omnis carō, ut audiat vōcem Deī vīventis, quī dē mediō ignis loquitur sicut nōs audīvimus, et possit vīvere? ²⁷ Tū magis accēde: et audī cūncta quae dīxerit Dominus Deus noster tibi: loquērisque ad nōs, et nōs audientēs faciēmus ea.

²⁸ Quod cum audisset^B Dominus, ait ad mē: Audīvī vōcem verbōrum populī hujus quae locūtī sunt tibi: bene omnia sunt locūtī. ²⁹ Quis det tālem eōs habēre mentem², ut timeant mē, et custōdiant ūniversa mandāta mea in omnī tempore, ut bene sit eīs et filiīs eōrum in sempiternum? ³⁰ Vāde et dīc eīs: Revertiminī in tentōria³ vestra. ³¹ Tū vērō hīc stā mēcum, et loquar tibi omnia mandāta mea, et caeremōniās⁴ atque jūdicia: quae docēbis eōs, ut faciant ea in terrā, quam dabō illīs in possēsiōnem. ³² Custōdīte igitur et facite quae praecepit Dominus

⁵ **colō**, -ere, coluī, cultum. to worship, honour, serve. (79)

⁶ **aemulātor**, -ōris. m. emulator, zealous imitator. (13)

⁷ **ūsurpō**, -āre, -āvī, -ātum. to seize upon, usurp; use. (2)

⁸ **impūnītus**, -a, -um. unpunished. (4)

⁹ **vānus**, -a, -um. vain, empty, vacant, void. (52)

¹⁰ **observō**, -āre, -āvī, -ātum. to watch, observe, heed. (80)

¹¹ **peregrīnus**, -a, -um. foreign, alien. (50)

¹² **intrā**. inside, within. (71)

¹³ **meminī**, -nisse. to remember, be mindful of. (76)

¹⁴ **honōrō**, -āre, -āvī, -ātum. to honour, respect. (59)

¹⁵ **moechor**, -ārī, -ātus sum. to commit adultery. (21)

¹⁶ **fūrtum**, -ī. n. theft, robbery. (19)

¹⁷ **falsus**, -a, -um. deceptive, spurious, deceitful, false. (44)

¹⁸ **concupiscō**, -ere, -pīvī or -pīī, -pītum. to desire eagerly, covet. (36)

¹⁹ **cāligō**¹, -inis. f. thick air, darkness, mist, fog. (38)

²⁰ **tabula**, -ae. f. tablet, board. (77)

²¹ **lapideus**, -a, -um. stone, stony. (23)

²² **ārdeō**, -ēre, ārsī, ārsum. to burn, be on fire. (55)

²³ **nātus**², -ī. m. birth, age, years, growth. (41)

²⁴ **majestās**, -ātis. f. majesty, dignity. (33)

²⁵ **magnitūdō**, -inis. f. greatness, size, bulk, magnitude. (50)

¹ **ultrā**¹. beyond, further, additionally, besides. (63)

² **mēns**, **mentis**. f. mind, heart. (80) acc. fs

³ **tentōrium**, -(i)ī. n. tent. (80)

⁴ **caerimōnia**, -ae. f. ceremony. (61)

^C **rēs**¹ abl. fs

^D **diēs** acc. ms

^E **diēs** abl. mp

^F **bōs** acc. ms

^A **audiō** fut. pf. act. ind. 1p

^B **audiō** plpf. act. subj. 3s

mē et ingrediente vōbīscum, semper contentiōsē²³ ēgistis^D contrā Dominum: quantō²⁴ magis cum mortuus fuerō^E? ²⁸ Congregāte ad mē omnēs majōrēs nātū²⁵ per tribūs vestrās, atque doctōrēs²⁶, et loquar audientibus eis sermōnēs istōs, et invocābō contrā eōs caelum et terram. ²⁹ Novī enim quod post mortem meam inīquē²⁷ agētis, et dēclīnābitis citō²⁸ dē viā, quam praecepī vōbīs: et occurrent vōbīs mala in extrēmō²⁹ tempore, quandō fēceritis^F malum in cōspectū Domini, ut irrītētis³⁰ eum per opera manuum vestrārum.

The Song of Moses

³⁰ Locūtus est ergō Moysēs, audiente ūniversō coetū³¹ Isrāēl, verba carminis²⁰ hujus, et ad finem ūsque complēvit.

32

Audīte, caelī, quae loquor:

audiat terra verba ōris meī.

² Concrēscat¹ ut pluvia² doctrīna mea,
fluat¹ ut rōs² ēloquium³ meum,
quasi imber⁴ super herbam⁵,
et quasi stillae⁶ super grāmina⁷.

³ Quia nōmen Domini invocābō:
date magnificentiam⁸ Deō nostrō.

⁴ Deī perfecta⁹ sunt opera,
et omnēs viae ejus jūdicia:
Deus fidēlis, et absque ūllā¹⁰ inīquitāte,
jūstus et rēctus.

⁵ Peccāvērunt eī, et nōn filiī ejus in sordibus¹¹:
generatiō prāva¹² atque perversa¹³.

⁶ Haecine reddis Dominō,
popule stulte et insipiēns¹⁴?
numquid nōn ipse est pater tuus,
quī possēdit tē, et fēcit, et creāvit¹⁵ tē?

⁷ Mementō¹⁶ diērum^A antiquōrum¹⁷, cōgitā generatiōnēs singulās:
interrogā patrem tuum,
et annūtiābit tibi:
majōrēs tuos, et dīcent tibi.

²³ **contentiōsē**. pertinaciously, obstinately. (1)

²⁴ **quantō**. how much, how many; several. (18)

²⁵ **nātus**², **-ī**. m. birth, age, years, growth. (41)

²⁶ **doctōr**, **-ōris**. m. teacher, instructor. (20)

²⁷ **inīquē**. unjustly, wickedly. (26)

²⁸ **citō**¹. quickly, fast, soon. (77)

²⁹ **extrēmus**, **-a**, **-um**. at the end, extreme, tip. (71)

³⁰ **irrītō**, **-āre**, **-āvī**, **-ātum**. to excite, exasperate, irritate. (37)

³¹ **coetus**, **-ūs**. m. meeting, assembly. (35)

32

¹ **concrēscō**, **-ere**, **-crēvī**, **-crētum**. to grow together, harden. (3)

² **pluvia**, **-ae**. f. rain, shower. (58)

¹ **fluō**, **-ere**, **-ūxī**, **-ūxum** or **-ūctum**. to flow, stream. (54)

² **rōs**, **rōris**. m. dew, moisture. (40)

³ **ēloquium**, **-(i)ī**. n. eloquence, utterance, speech. (57)

⁴ **imber**, **-bris**. m. rain, violent rain, shower. (33)

⁵ **herba**, **-ae**. f. herb, grass, herbage. (51)

⁶ **stillā**, **-ae**. f. drop of liquid, drop. (7)

⁷ **grāmen**, **-inis**. n. grass, turf. (3)

⁸ **magnificentia**, **-ae**. f. greatness, magnificence. (25)

⁹ **perfectus**, **-a**, **-um**. perfect. (33)

¹⁰ **ūllus**, **-a**, **-um**. any, any one. (65)

¹¹ **sordēs**, **-is**. f. filth. (17)

¹² **prāvus**, **-a**, **-um**. crooked, misshapen, deformed. (31)

¹³ **pervertō**, **-ere**, **-vertī**, **-versum**. to pervert. (33)

¹⁴ **insipiēns**, **-entis**. foolish. (54)

¹⁵ **creō**, **-āre**, **-āvī**, **-ātum**. to create. (88)

¹⁶ **meminī**, **-nisse**. to remember, be mindful of. (76)

¹⁷ **antiquus**, **-a**, **-um**. old, ancient, former. (56)

^D **agō** pf. act. ind. 2p

^E **sum** fut. pf. act. ind. 1s

^F **faciō** fut. pf. act. ind. 2p

^A **diēs** gen. mp

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	fīlīi
	Dat.	terrae	deō	dominō	fīliō
	Abl.	terrā	deō	dominō	fīliō
Pl.	Nom.	terrae	deī	dominī	fīlīi
	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.	patri	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

		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	fueris	potuistī	potueris
	3sg	fuit	fuerit	potuit	potuerit
	1pl	fuimus	fuerimus	potuimus	potuerimus
	2pl	fuistis	fueritis	potuistis	potueritis
	3pl	fuērunt	fuerint	potuērunt	potuerint
Plpf.	1sg	fueram	fuissem	potueram	potuissem
	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	ībō		volam	
	2sg	ībis		volēs	
	3sg	ībit		volet	
	1pl	ībimus		volēmus	
	2pl	ībitis		volētis	
	3pl	ībunt		volent	
Impf.	1sg	ībam	īrem	volēbam	vollem
	2sg	ībās	īrēs	volēbās	vollēs
	3sg	ībat	īret	volēbat	vollet
	1pl	ībāmus	īrēmus	volēbāmus	vollēmus
	2pl	ībātis	īrētis	volēbātis	vollētis
	3pl	ībant	īrent	volēbant	vollent
Pf.	1sg	īī or īvī	ierim	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	īerunt	ierint	voluērunt	voluerint
Plpf.	1sg	ieram	īssēm	volueram	voluissem
	2sg	ierās	īssēs	voluerās	voluissēs
	3sg	ierat	īssēt	voluerat	voluisset
	1pl	ierāmus	īssēmūs	voluerāmus	voluissēmūs
	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			

inīquitās, -ātis. f. unfairness, inequality, unevenness. (475)
inīquus, -a, -um unjust, unfair, uneven. (113)
initium, -(i)ī. n. beginning. (105)
inquam, inquit to say. (114)
insula, -ae. f. island. (52)
intellegō, -ere, -lēxī, -lēctum to understand, comprehend, perceive, realise. (226)
inter between, among. (493)
intereā meanwhile, in the meantime. (7)
interficiō, -ere, -fēcī, -fectum to kill, destroy, slay. (413)
interrogō, -āre, -āvī, -ātum to ask, question, inquire, interrogate. (199)
intrō², -āre, -āvī, -ātum to enter, go into, assault, cross, stab. (236)
intrōdūcō, -ere, -dūxī, -ductum to introduce, bring in, lead in. (96)
introeō, -īre, -ī(v)ī, -ītum to enter, go in, invade. (158)
inveniō, -īre, -vēmī, -ventum to find, discover, come upon. (712)
invicem in or by turns, alternately; one after another, each other. (120)
invocō, -āre, -āvī, -ātum to call upon, invoke, pray for. (131)
ipse, -a, -um him/her/itself, same. (1913)
īra, -ae. f. anger, wrath, ire. (265)

īrāscor, īrascī, īrātus sum to get angry, be angry. (166)
is, ea, id he, she, it, this, that. (19006)
Isaāc, indecl. m. Isaac. (115)
Isrāēl m. Israel. (2598)
iste, -a, -um that, those. (876)
ita thus, so; therefore. (445)
itaque so, therefore, in this way. (370)
iter, itineris. n. journey, route passage. (126)
iterum again, a second time. (167)

J

jaceō, -ēre, -cuī, -cītum to lie, lie down. (65)
jaciō, -ere, jēcī, jactum to throw, cast, fling, hurl. (34)
Jācōb, indecl. m. Jacob, James. (328)
jam now, already. (221)
jānua, -ae. f. door, entrance. (39)
Jordānis m. Jordan. (198)
Jōsēph, indecl. m. Joseph. (186)
Jōsuē, indecl. m. Joshua. (183)
jubeō, -ēre, jussī, -jussum to order, command, request. (139)
Jūdās, -ae. m. Judah, Judas. (1001)
jūdex, -icis. m. judge, juror. (97)
jūdicium, -(i)ī. n. judgement, decision, trial. (546)
jūdicō, -āre, -āvī, -ātum to judge, examine judicially. (360)
jūmentum, -ī. n. mule, beast of burden. (131)

jūrō, -āre, -āvī, -ātum to swear, take an oath, vow. (191)

jūstitia, -ae. f. justice, equality, righteousness. (400)

jūstus, -a, -um just, righteous. (434)

juxtā (adv.) nearly; (prep.) near, close to, according to. (617)

L

labium, -(i)ī. n. lip. (146)

labor², -ōris. m. work, labour, toil. (115)

labōrō, -āre, -āvī, -ātum to labour, work, toil. (93)

laetō, -āre, -āvī, -ātum to gladden, cheer, rejoice. (51)

laetor, -ārī, -ātus sum to rejoice, be glad. (113)

laetus, -a, -um joyful, happy, glad. (7)

lapis, -idis. m. stone. (332)

lātitūdō, -inis. f. width, breadth, latitude. (114)

latus², -eris. n. side, flank. (129)

laudō, -āre, -āvī, -ātum to praise, laud, extol. (215)

laus, laudis. f. praise, glory. (109)

lavō, -āre, lāvī, -vātum to wash, bathe, lave. (133)

legō², -ere, lēgī, lēctum to read. (91)

leō, leōnis. m. lion. (145)

Lēvītēs, -ae. m. Levite. (243)

levō¹, -āre, -āvī, -ātum to raise, elevate, lift up, make light. (149)

lēx, lēgis. f. law. (593)

libenter willingly, gladly, with pleasure. (19)

liber³, -erī. m. book. (206)

liberī, -rōrum. m. children, offspring. (6)

liberō, -āre, -āvī, -ātum to set free, free, liberate, deliver. (248)

lignum, -ī. n. firewood, tree. (321)

lingua, -ae. f. tongue, language. (223)

locus, -ī. m. place, situation, opportunity. (788)

longē long way, far off, distant. (115)

longitūdō, -inis. f. length, longitude. (90)

longus, -a, -um long, extended. (47)

loquor, loquī, locūtus sum to speak, talk, say, tell. (1579)

lūx, lūcis. f. light, daylight. (149)

M

magis² more, greater; rather. (163)

magnificō, -āre, -āvī, -ātum to prize, esteem greatly, magnify. (98)

magnus, -a, -um big, large, great. (1045)

maledīcō, -ere, -dīxī, -dictum to revile, curse. (141)

malitia, -ae. f. ill will, malice, wickedness. (113)

malum¹, -ī. n. evil, misfortune, calamity. (210)

malus¹, -a, -um bad, evil. (618)