Confessions: Books I–IV

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A Latin Reader with Macrons

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Confessions: Books I–IV: A Latin Reader with Macrons

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Introduction

This is a Latin reader for Confessions: Books I–IV. 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 scholars, priests, and curious lay people looking to refresh their Latin, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in key Patristic works 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 15 times or fewer in the entire work 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.

Saint Augustine and His Confessions

Augustine towers over all other theologians as the man who shaped the Western church more than anyone after the apostles. Both Roman Catholics and Protestants share exegetical and theological traditions steeped in this bishop's writings and interpretation of the Bible. Both sides of the Reformation claimed Augustine as their own. Whether it was Luther emphasising grace in Augustine, Calvin emphasising Augustine

on predestination, or Roman Catholics emphasising Augustine on the church, they grounded their arguments in Augustine and his interpretation of the Bible.[1] The present Pope Leo XIV is an Augustinian, a member of the Order of Saint Augustine and frequently quotes Saint Augustine on grace.

Augustine's Confessions ranks among the most significant works of Western literature. Despite its great antiquity, Augustine's striking honesty and perceptive insights remain as fresh as ever. Reading Augustine, one realises that despite the advancing years human nature and its desires do not change. As Augustine looks back on his first thirty-four years of life, he openly shares his struggles with pride, lust, envy, dishonesty and all manner of sin. He wrestles with the veracity of Christianity against competing claims of other sects and leading philosophies.

The World of Augustine

To some extent Augustine was simply in the right place at the right time. He found himself writing ninety years after the conversion of Constantine and on the back of generations of Christian scholars who through the necessity of debates as well as deep study had established the boundaries for theological orthodoxy. However, unlike all but a handful of people, the influence of Augustine endures down to the present day.

The world of Augustine was that of Late Antiquity. That is the transitional period between the end of the Classical Antiquity with and start of the Middle Ages. This period saw the fall of Rome, invasion of Barbarian kingdoms and dominance of Christianity. The period of Late Antiquity is a term that only recently entered scholarship in the 1960s largely through the work of Peter Brown who popularised the term.[2] It transpires that the invading Barbarian and existing Roman cultures were

[1] Unique among the Protestants, the Anabaptists – like and their modern-day successors – did not cite Augustine believing rather in *nuda scriptura*. That is te authority of scripture without any tradition, even a tradition subordinate to scripture.

[2] Brown was the 'most persuasive apologist and the real shaper of the revolution', James J. O'Donnell. "Augustine." In: *The Cambridge Companion to Augustine*. Ed. by Eleonore Stump and Norman Kretzmann. Cambridge: Cambridge University Press, 2006, pp. 8–25, p. 8.

more alike than previously realised, which refutes Gibbon's idea of 'triumph of barbarianism and religion' (i.e. Christianity).[3]

Augustine grew up and spent most of his life in Roman North Africa. Born in Thagaste, he spent much of his early adulthood in Carthage (modern-day Tunis) and later returned from Rome and Mediolanum (modern-day Milan) to Hippo Regius where he was ordained and appointed bishop. North Africa was a grain producing region, known as the breadbasket of the Roman Empire. The last years of his life saw two major barbarian armies sack and conquer the Western Roman Empire and change the world he knew. He lived through the sacking of Rome by the Visigoths in 410, an event that occasioned his magnum opus, *De Civitate Dei* (the City of God). Whereas the Visigoths moved on to Gaul, it was the Vandals who came from there through Spain and into North Africa.[4] They surrounded Augustine in Hippo where he died under siege.

The Life of Augustine

Sources for Augustine largely come from Augustine's own writings, especially his semi-biographical Confessions. There is also an 'life of Saint Augustine' biography written by his former pupil Bishop Possidius of Calama (c. 432–7). Possidius documents Augustine's life as a priest and bishop; that is, material beginning where Confessions ends.

Augustine was born in 354 AD/CE Thagaste, North Africa (modern-day Souk Ahras, Algeria). The town was 200 miles from the sea and 2,000 ft (600 m) above sea level, so quite different to the Mediterranean city and capital of the region, Carthage.[5] He was probably of Berber origin because his mother's name is generally assumed to be a Berber name.[6] That the leading Christian theologian throughout history was an African refutes the idea Christianity is historically a white-

[3] ibid., p. 8.
[4] The Vandals possibly originated in Scandinavia, but after a few centuries they migrated quickly through Germany and Gaul.
[5] Peter Brown. *Augustine of Hippo. A Biography. Forty-Fifth Anniversary Edition.* University of California Press: Berkeley, 2013, p. 8.
[6] It is perhaps linked to the Numidian goddess Mon, ibid., p. 21.

European religion. Nonetheless, he was fully integrated with Roman culture, spoke Latin and spent his education, career, and ministry as a fully integrated Roman citizen.

In contrast to his father, he had a strong relationship with his mother and writes very fondly about her and her faith. He describes his mother, Monica, as a model Christian woman who prayed for the conversion of Augustine and his father while forgiving her husband Patricius (Patrick) for his numerous infidelities. The fact Patricius never beat his wife – unlike many husbands in his day – Augustine puts down to Monica's character.[7]

Augustine received a rigorous classical Latin education. This taught him to express himself clearly which became very useful in later life.[8] He did not enjoy and struggled reading Greek literature, much preferring the Latin classics. He was reading Virgil at grammar school (from twelve years of age) and later Cicero. He was deeply moved by the latter's work *Hortensius* which was about seeking and loving wisdom. Wisdom and its acquisition was a key theme throughout his life. It is referred to in the first line of Confessions and found throughout Confessions.

After school he became a tutor in rhetoric in Carthage. To his mother's horror, however, he rejected her orthodox Catholic Christianity in favour of Manichaeism and the secret wisdom it offered. For nine years he was a hearer in this sect which later spread as far as China and still existed into the thirteenth century.[9] It was a syncretic blend of Christianity with gnostic wisdom following the teaching of its third century founder Mani who claimed to be the Paraclete of John 14–16. It promoted a strong dualism common in Persian Zoroastrianism between good and evil, light and darkness. It believed evil originates from the Kingdom of Darkness opposed to God's pure Kingdom of Light. It rejected the God of the Old Testament as a malevolent demon

[7] Confessions 9.9.19.
[8] Brown, *Augustine of Hippo*, p. 25.
[9] 'Hearers' were the laity who support the 'Elect' religious elite within Manichaeism such as by providing meals. Hearers did not live under the strictest laws of the Elect that prohibited against the eating of meat, drinking of wine, and sexual activity.

finding him different to the God of the New Testament.[10] In his youth Augustine was attracted to this sect since its teaching appeared to offer the best explanations to his questions.

During this time, he fell in love with a woman. She remains nameless, despite his great love for her. She was a woman of a lower social class so he could not easily marry her but took her as his concubine and she bore his son Adeodatus.[11] After 17 years together he begrudgingly left her when he rose in prominence and a suitable woman of high status was found for him.[12] However, impatient with the two-year wait between dismissing his concubine and marriage he took another woman.

Augustine's career took him to Rome and then Mediolanum (modern Milan) where he was appointed professor of rhetoric by Symmachus, Prefect of Milan.[13] In this time he encounters Neoplatonism, a third century AD/CE development of Platonism.[14] Especially significant for him were the writings of Plotinus, the founder of Neoplatonism.[15] Plotinus taught that there is a supreme, totally transcendent 'One', containing no division, multiplicity, nor distinction. These ideas were similar to the Logos Christology of John's gospel and were easily integrated into Christian thought.[16] Through this union Augustine later brings together the God of Abraham, of Isaac, and of Jacob with the God of the Philosophers.[17]

Simplician was a leading figure in the Christian church of Milan and mentor to Bishop Ambrose.[18] He was instrumental in the conversion of Augustine. He was very glad Augustine

[10] ibid., p. 39.
[11] In Augustine's day, marriage was for people of equal status. This was not ideal for an aspiring professor with a lowly woman, ibid., p. 51.
[12] Confessions 6.15.21.
[13] Symmachus was an increasingly rare pagan in high office and possibly cousin of Saint Ambrose, bishop of Milan.
[14] He read these Greek authors in Latin translation Confessions 7.9.13.
[15] Plotinus developed ideas from his teacher Ammonius Saccas. There was confusion regarding the belief of Ammonius, with Eusebius and Jerome saying that he was a Christian, but the pagan Porphyry stating Ammonius had been a convert from Christianity to paganism. Scholars now usually think there was confusion and two Ammonius' resided in Alexandria.
[16] The pagan philosophies were Christianised rather than paganising Christianity as later Anabaptists would claim.
[17] ibid., p. 168.
[18] Succeeded Ambrose as bishop of Milan despite being slightly older.

had read Plotinus given the shared ideas with Christianity. Neoplatonism was very much in vogue in Christian circles in Milan, for its leading figure, Bishop Ambrose also borrowed a lot from Plotinus.[19].

By this time Augustine had rejected Manichaeism after being disappointed with its wisdom. In his youth Augustine was fascinated with astrology and horoscopes. Manichaeism offered an alternative cosmology that presents celestial bodies in mythical terms. However, his faith faltered through reading astronomical books and scientific predictions of lunar eclipses. Faustus – the leading apologist of Manichaeism – could not satisfy his questions upon meeting in Carthage and he slowly left the sect after moving to Rome and then Milan.[20]

Having rejected Manichaeism, and other philosophies, his restless heart could still not be satisfied. He became a catechumen in the Catholic church; however, he was not ready for baptism for what it would entail. Famously crying out to God, 'give me chastity and continency, but not yet.'[21] Tired of teaching, he found himself in the garden of a house under a fig tree, probably symbolic of the tree in Eden. In this spot he converts to Christianity and the course of the rest of his life. As he writes in the opening words, his restless heart had finally found rest in God.[22]

Shortly after his conversion, through over work in his teaching, he burns out and spends a time of *otium* (leisure) contemplating philosophy and recuperating in Cassiciacum (modern Casciago), just south of Lake Como at the foot of the Alps. He and his son were subsequently baptised in Milan on Easter Eve 387, and set out to return to North Africa. During this time, Monica died at Ostia, and his son's death followed a couple of years later. He had returned to Thagaste for a quiet life of prayer, study, and writing. There he set out to study the scriptures, especially the apostle Paul who became incredibly

[19] Confessions 8.2.3
[20] Confessions 5.5.6-7.
[21] 'dā mihi castitātem et continentiam, sed nōlī modo.' Confessions 8.7.17.
[22] fēcistī nōs ad tē et inquiētum est cor nostrum dōnec requiēscat in tē. 'You have formed us for yourself, our hearts are restless until they find rest in you.' Confessions 1.1.1.

influential in his thinking. Despite his plan, he was appointed priest and then bishop of Hippo, a small insignificant city on the coast of modern Algeria.

Throughout his bishopric he preached, studied, and debated various controversies. His writings about these topics left a lasting imprint on the Western world. In *On Christian Teaching* (*De Doctrina Christiana*) he develops principles for biblical interpretation or hermeneutics. In *On the Trinity* (*De Trinitate*) he develops the idea of double procession of the Holy Spirit, which led to the *filioque* clause being inserted into the Creed. In his anti-Pelagian writings he develops the doctrine of Original Sin and the necessity of divine grace as opposed to human free will. In *the City of God* (*De Civitate Dei*) he develops theology of the two cities, history as conflict, God's providence through history, and a refutation of paganism.

A lot of Confessions refutes Manichaeism; however, Confessions does not address his debates with the Donatists, a powerful Christian group who claimed to be the pure church untinged by Catholic compromisers. The Donatists had split from the Catholic Church over the Diocletian persecution. Unlike the Catholic church, their clergy had not betrayed their scriptures to the persecutors and so claimed pure lineage. It is surprising that the Donatists are unmentioned in Confessions, perhaps due to their power and slight numerical majority in the North African church. Later in life Augustine agreed with the use of imperial power to suppress the Donatists. Despite Augustine writing favourably over the protection of the Jews, in the Middle Ages his support of imperial forces was used to justify the inquisition and persecution of heretics and Jews. A troublesome consequence, though it is unclear how much he is to blame for this.

Introduction to Augustine's Confessions

Augustine's Confessions is one of the most profound works in the history of Western literature and Christian theology. It blends together autobiography with philosophical inquiry and theological reflection. Written ten years after his conversion

and the latest events described in the book it offers mature reflection on his early life and God's grace and providence at work. As Brown summarises, the Confessions are: "the story of Augustine's 'heart', or his 'feelings' – his *affectus*."[23] The lasting appeal of Confessions is due to Augustine opening up to the feelings of his youth, this emotional tone strikes the modern reader.[24]

The Confessions is structured as a prayer, an extended conversation with God. Augustine uses the word *confessio* in its two senses: a confession of sins, and a confession of praise.[25] Writing at the end of his life, Augustine writes in his Retractions how Confessions praises God through his evil and good deeds.[26] In religious philosophy and Neoplatonism prayer was a vehicle for speculative inquiry. However, Augustine goes much further so as to strike a lively conversation with God.[27] It is written like the psalmist addresses God. Indeed, it begins with a quotation from the Psalms and constantly quotes from the Psalms.[28]

Confessions is not strictly an autobiography; it is layered in spiritual meaning like Dante's Divine Comedy or Bunyan's Pilgrim's Progress.[29] However, the autobiographical tone sets it apart from other genres so not labelling autobiography is unhelpful.[30] Confessions contrasts with other ancient lives and biographies of Christian saints. For example, the third century bishop of Carthage Cyprian's biography skips his first forty years and focusses on his last four and martyrdom.[31] There

[23] Brown, *Augustine of Hippo*, p. 163.
[24] ibid., p. 163.
[25] Rowan Williams. *On Augustine*. Bloomsbury: London, 2016, p. 3.
[26] 'Confessionum mearum libri tredecim, et de malis et de bonis meis Deum laudant iustum et bonum, atque in eum excitant humanum intellectum et affectum. …In quarto libro, cum de amici morte animi mei miseriam confiterer. …' 'The thirteen books of my Confessions, both about my evils and my good deeds, praise God as just and good, and arouse human understanding and affection towards Him. …In the fourth book, when I confessed the misery of my soul about the death of a friend …'
[27] Brown, *Augustine of Hippo*, p. 160.
[28] Williams states, 'it would not be an exaggeration to say that the narrative autobiographical voice of the Confessions is systematically blended with the voice of the psalmist.'Williams, *On Augustine*, p. 25.
[29] Garry Wills. *Augustine's Confessions. A Biography.* Lives of Great Religious Books. Princeton University Press: Princeton, NJ, 2011, pp. 17–25.
[30] Brown, *Augustine of Hippo*, p. 163.
[31] ibid., p. 152.

had been some predecessors to Confessions in the form of pagan biographies, but none were as conversational with the deity as this.[32]

Divided into thirteen books, books 1–9 provide an account of Augustine's early life, his struggle with temptation, and his intellectual pursuits, culminating in his dramatic conversion to Christianity. Books 10–13 shift focus to profound meditations on time, memory, and the meaning of creation with reference to Genesis 1. However, such references to Genesis have been littered throughout to preceding books giving more unity than is first apparent.[33] Other themes tie to work together such as the appeal to seek and find (Matthew 7) found at the beginning of Book 1 and right at the end of Book 13.

Books 1–4

Books 1 to 4 of Confessions set the stage for Augustine's eventual conversion by exposing the restlessness of his soul without God. They recount his spiritual journey, detailing his childhood, adolescence, and young adulthood. These books are pivotal in understanding Augustine's formative years and the challenges that shaped his eventual transformation. They provide a rich tapestry of personal anecdotes, philosophical musings, and theological insights, which together create a compelling narrative of human frailty and divine intervention. As the narrative of the pear tree shows, he found himself held captive to sin's desires. He begins his pursuit of knowledge through Manichaeism, but reading Cicero's *Hortensius* was a turning point in his pursuit of wisdom.

Book 1: The Early Years

In Book 1, Augustine reflects on his infancy and early childhood, acknowledging his dependency on God even in his earliest moments. He describes the innate human tendency toward sin, evident even in the selfish cries of a baby. This book introduces

[32] ibid., p. 52.
[33] Wills, *Augustine's Confessions*, p. 13.

perhaps the best English translation, it offers especially useful notes on Platonic themes in the book.[42] There have been plenty of scholarly studies ideal for students and non-specialists to read more and point to academic articles on finer points.[43]

Timeline of Augustine

354	Born in Thagaste, North Africa (modern-day Souk Ahras, Algeria)
370	Begins studies in Carthage
372	Birth of his son, Adeodatus
373	Joins Manichaean sect
374	Begins teaching rhetoric in Carthage
383	Moves to Rome to teach rhetoric
384	Appointed professor of rhetoric in Milan; meets Bishop Ambrose
386	Converts to Christianity in private garden in Milan after a spiritual crisis
386	Retreats to Cassiciacum
387	Baptised by Bishop Ambrose; Monica dies in Ostia
388	Returns to Thagaste and Africa intending for a quiet life of prayer, study, and writing
391	Ordained a priest in Hippo
396	Becomes Bishop of Hippo
397	Begins writing *Confessions* (complete c. 400)
410	Sack of Rome by Visigoths
413	Begins writing *The City of God* (complete 426)
430	Dies in Hippo during the Vandal siege

an Oxford Patristic reading lists of secondary literature a fifty-year old book is rather modern.

[42] Augustine. *Confessions*. Trans. by Henry Chadwick. Oxford World's Classics. Oxford University Press: Oxford, 1992.

[43] For example, Tarmo Toom, ed. *The Cambridge Companion to Augustine's 'Confessions'*. Cambridge University Press: Cambridge, 2020; Eleonore Stump and Norman Kretzmann, eds. *The Cambridge Companion to Augustine*. Cambridge University Press: Cambridge, 2006; Tarmo Toom, ed. *Augustine in Context*. Cambridge University Press: Cambridge, 2018.

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 15 times or fewer in the book and are not among the first Latin words that students learn.[44] It is assumed that after one year's study, a student will know the common words. These 620 distinct lexemes occur 19,443 times in Confessions: Books I–IV. This accounts for 84.7% of the 22,958 words found in the book. An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, if we were to encounter the word sēmitās[1]. The word is uncommon, occurring only eight times in the book.

[44] 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.

1 **sēmita**, -ae. f. narrow way, path. (8)

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 book in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend 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.[45] For example, **ōs[1], ōris. n**. mouth, face. (528) and **os[2], 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.[46] These glosses are spelled according to British English.

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

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, prōdūxerit[2]. This indicates the word prōdūxerit is

[45] *A Latin Dictionary*, Oxford: Clarendon, 1879
[46] *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*

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, secūtīA is a perfect deponent participle nominitive 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 15 times or fewer in the book. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Jōannēs is not glossed.

Verb, Noun, and Adjectives Paradigms

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

Sources

The base text is P. Knöll, S. Aureli Augustini Confessionum Libri Tredecim (Teubneri, 1898). The morphological parsing

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

Liber I

He wishes to praise God, having been stirred by Him.

1 [1] Magnus es, Domine, et laudābilis[1] valdē. Magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, Ps. 144.3 Ps. 146.5 aliqua portiō[2] creātūrae tuae, et homō circumferēns[3] mortālitātem[4] suam, circumferēns[3] testimōnium[5] peccātī suī et testimōnium[5] quia superbīs resistis; et tamen laudāre tē vult homō, aliqua portiō[2] 1 Pet. 5.5 creātūrae tuae. Tū excitās[6] ut laudāre tē dēlectet, quia fēcistī nōs ad tē et inquiētum[7] est cor nostrum dōnec requiēscat in tē. Dā mihi, Domine, scīre et intellegere utrum sit prius invocāre tē an laudāre tē, et scīre tē prius sit an invocāre tē. Sed quis tē invocat nesciēns tē? Aliud enim prō aliō potest invocāre nesciēns. An potius invocāris ut sciāris? Quōmodo autem invocābunt, in quem nōn crēdidērunt? Aut quōmodo crēdent sine praedicante[8]? Et laudābunt Dominum Rom. 10.14 quī requīrunt[9] eum: quaerentēs enim inveniunt eum et invenientēs Ps. 21.27 laudābunt eum. Quaeram tē, Domine, invocāns tē et invocem tē crēdēns in tē: praedicātus[8] enim es nōbīs. Invocat tē, Domine, fidēs mea, quam dedistī mihi, quam īnspīrāstī[10] mihi per hūmānitātem[11] fīliī tuī, per ministerium[12] praedicātōris[13] tuī.

1

1 **laudābilis**, **-e**. praiseworthy, laudable. (7)

2 **portiō**, **-ōnis**. **f**. share, part, portion. (4)

3 **circumferō**, **-erre, -tulī, -lātum**. to carry around, bear round. (5)

4 **mortālitās**, **-ātis**. **f**. mortality. (4)

5 **testimōnium**, **-(i)ī**. **n**. testimony, witness. (10)

6 **excitō**, **-āre, -āvī, -ātum**. to call forth, wake, rouse, excite. (15)

7 **inquiētus**, **-a, -um**. restless, unquiet. (7)

8 **praedicō**[1], **-āre, -āvī, -ātum**. to proclaim, declare, preach. (9)

9 **requīrō**, **-ere, -sīvī or -siī, -sītum**. to require, seek, ask for. (12)

10 **īnspīrō**, **-āre, -āvī, -ātum**. to blow upon, breathe into, inspire. (9)

11 **hūmānitās**, **-ātis**. **f**. human nature, humanity. (2)

12 **ministerium**, **-(i)ī**. **n**. ministry, service. (6)

13 **praedicātor**, **-ōris**. **m**. public proclaimer. (3)

God whom he calls upon in His very being, and Himself in God.

2 [2] Et quōmodo invocābō deum meum, deum et Dominum meum, quoniam utique in mē ipsum eum vocābō, cum invocābō eum? Et quis locus est in mē quō veniat in mē deus meus, quō deus veniat in mē, deus quī fēcit caelum et terram? Itane, Domine deus meus? Est quicquam in mē quod capiat tē? An vērō caelum et terra, quae fēcistī et in quibus mē fēcistī, capiunt tē? An quia sine tē nōn esset quidquid est, fit ut quidquid est capiat tē? Quoniam itaque et ego sum, quid petō ut veniās in mē, quī nōn essem nisi essēs in mē? Nōn enim ego iam īnferī, et tamen etiam ibi es, nam
Ps. 138.8 etsī dēscenderō[A] in īnfernum[1], ades. Nōn ergō essem, deus meus, nōn omnīnō essem, nisi essēs in mē. An potius nōn essem nisi essem in tē,
Rom. 11.36 ex quō omnia, per quem omnia, in quō omnia? Etiam sīc, Domine, etiam sīc. Quō tē invocō, cum in tē sim? Aut unde veniās in mē? Quō enim recēdam extrā caelum et terram, ut inde in mē veniat deus
Jer. 23.24 meus, quī dīxit, 'caelum et terram ego impleō'?

God is so wholly everywhere that no single thing can fully contain Him.

3 [3] Capiunt ergōne tē caelum et terra, quoniam tū implēs ea? An implēs et restat[1], quoniam nōn tē capiunt? Et quō refundis[2] quidquid implētō caelō et terrā restat[1] ex tē? An nōn opus habēs ut quōquam contineāris, quī continēs omnia, quoniam quae implēs continendō implēs? Nōn enim vāsa[3] quae tē plēna sunt stabilem[4] tē faciunt, quia etsī frangantur[5] nōn effunderis[6]. Et cum effunderis[6]

2

1 **īnfernus**, **-a, -um**. lower, under, hell. (3)

3

1 **restō**, **-āre, -āvī or -titī**. to stand firm, remain, resist. (11)
2 **refundō**, **-ere, -fūdī, -fūsum**. to pour back, pour out. (3)
3 **vāsum**, **-ī**. **n**. dish, vessel, vase, utensil. (4)
4 **stabilis**, **-e**. firm, steadfast, steady, stable, fixed. (6)
5 **frangō**, **-ere, frēgī, frāctum**. to break, shatter, dash in pieces, fracture. (3)
6 **effundō**, **-ere, -fūdī, -fūsum**. to pour out, shed, spread abroad. (7)

A **dēscendō** *fut. pf. act. ind. 1s*

Liber IV

How long and in what way he led others astray.

1 [1] Per idem tempus annōrum novem, ab ūndēvīcēnsimō[1] annō aetātis meae ūsque ad duodētrīcēnsimum[2], sēdūcēbāmur[3] et sēdūcēbāmus[3], falsī atque fallentēs in variīs cupiditātibus, et palam[4] per doctrīnās quās līberālēs[5] vocant, occultē[6] autem falsō nōmine religiōnis[7], hīc[8] superbī, ibi superstitiōsī[9], ubīque vānī, hāc populāris[10] glōriae[11] sectantēs[12] inānitātem[13], ūsque ad theātricōs[14] plausūs[15] et contentiōsa[16] carmina[17] et agōnem[18] corōnārum[19] faeneārum[20] et spectāculōrum[21] nūgās[22] et intemperantiam[23] libīdinum, illāc[24] autem pūrgārī[25] nōs ab istīs sordibus[26]

1

1 **ūndēvīcēsimus** , **-a, -um**. nineteenth. (4)

2 **duodētrīcēsimus**, **-a, -um**. twenty-eighth. (1)

3 **sēdūcō**, **-ere, -dūxī, -ductum**. to lead astray, seduce. (9)

4 **palam**[1]. openly, plainly. (3)

5 **līberālis**, **-e**. freedom, dignified, generous. (7)

6 **occultē**. secretly, in secret. (10)

7 **religiō**, **-ōnis**. **f**. piety, obligation, duty, religious obligation. (3)

8 **hīc**[2]. here, in this place. (12)

9 **superstitiōsus**, **-a, -um**. superstitious. (2)

10 **populāris**, **-e**. of the people, popular, general, common. (4)

11 **glōria**, **-ae**. **f**. glory, fame, renown, honour. (15)

12 **sector**[2], **sectārī, sectātus sum**. to follow, pursue, seek. (7)

13 **inānitās**, **-ātis**. **f**. emptiness, empty space, uselessness. (2)

14 **theātricus**, **-a, -um**. theatrical. (3)

15 **plausus**[2], **-ūs**. **m**. clapping, applause. (1)

16 **contentiōsus**, **-a, -um**. contentious, obstinate. (1)

17 **carmen**, **-inis**. **n**. song, poem, tune. (10)

18 **agōn**, **-ōnis**. **m**. struggle, contest. (1)

19 **corōna**, **-ae**. **f**. crown, wreath. (4)

20 **faeneus**, **-a, -um**. of hay. (2)

21 **spectāculum**, **-ī**. **n**. show, spectacle. (11)

22 **nūgae**, **-ārum**. **f**. jests, idle speeches, trifles. (10)

23 **intemperantia**, **-ae**. **f**. intemperateness, inclemency. (1)

24 **illāc**. that way, on that side, there. (4)

25 **pūrgō**, **-āre, -āvī, -ātum**. to cleanse, purge, excuse. (7)

26 **sordēs**, **-is**. **f**. dirt, filth, uncleanness, squalor. (6)

expetentēs[1], cum eīs quī appellārentur ēlēctī[2] et sānctī afferrēmus[3] ēscās[4] dē quibus nōbīs in officīnā[5] aquāliculī[6] suī fabricārent[7] angelōs et deōs per quōs līberārēmur. Et sectābar[8] ista atque faciēbam cum amīcīs meīs per mē ac mēcum dēceptīs[9]. Inrīdeant mē arrogantēs[10] et nōndum salūbriter[11] prōstrātī[12] et ēlīsī[13] ā tē, deus meus, ego tamen cōnfitear tibi dēdecora[14] mea in laude[A] tuā. Sine mē, obsecrō[15], et dā mihi circuīre[16] praesentī memoriā praeteritōs circuitūs[17] errōris meī et immolāre[18] tibi hostiam[19] iūbilātiōnis[20]. Quid enim sum ego mihi sine tē nisi dux in praeceps[21]? Aut quid sum, cum mihi bene est, nisi sūgēns[22] lac[23] tuum aut fruēns tē, cibō quī nōn corrumpitur? Et quis homō est quīlibet homō, cum sit

1 **expetō**, **-ere, -īvī or iī, -ītum**. to seek after, desire, strive for. (4)
2 **ēlēctus**, **-a, -um**. chosen, select, picked, choice. (7)
3 **afferō**, **-erre, attulī, allātum**. to bring to, carry, report. (7)
4 **ēsca**, **-ae**. **f**. food, meat, dish, fuel. (13)
5 **officīna**, **-ae**. **f**. workshop, manufactory. (1)
6 **aquāliculus**, **-ī**. **m**. small water vessel, stomach, belly. (1)
7 **fabricō**, **-āre, -āvī, -ātum**. to make, build, construct, fashion. (6)
8 **sector²**, **sectārī, sectātus sum**. to follow, pursue, seek. (7)
9 **dēceptus**, **-a, -um**. deceived, deception, cheated. (1)
10 **arrogāns**, **-antis**. arrogant, insolent. (2)
11 **salūbriter**. healthfully, wholesomely, salubriously. (3)
12 **prōsternō**, **-ere, -strāvī, -strātum**. to spread out before, prostrate. (3)
13 **ēlīdō**, **-ere, -līsī, -līsum**. to strike out, dash out, expel. (2)
14 **dēdecus**, **-coris**. **n**. disgrace, dishonour. (8)
15 **obsecrō**, **-āre, -āvī, -ātum**. to entreat, pray, supplicate. (13)
16 **circumeō**, **-īre, -ī(v)ī, -itum**. to go around, march around, circle. (4)
17 **circuitus**, **-ūs**. **m**. circuit, revolution, going round, cycle. (7)
18 **immolō**, **-āre, -āvī, -ātum**. to sacrifice. (3)
19 **hostia**, **-ae**. **f**. sacrificial offering. (2)
20 **iūbilātiō**, **-ōnis**. **f**. shouting, jubilation. (1)
21 **praeceps**, **-cipitis**. head first, headlong; steep, precipitous. (4)
22 **sūgō**, **-ere, -xī, -ctum**. to suck. (2)
23 **lac**, **lactis**. **n**. milk. (6)

A **laus** *abl. fs*

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

Principal Parts

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

Present Active	Infinitive	Perfect Active	Supine
abeō	abīre	abiī	abitum
accipiō	accipere	accēpī	acceptum
aedificō	aedificāre	aedificāvī	aedificātum
agō	agere	ēgī	āctum
aiō	aiere	ait	—
ambulō	ambulāre	ambulāvī	ambulātum
ascendō	ascendere	ascendī	ascēnsum
audiō	audīre	audīvī	audītum
auferō	auferre	abstulī	ablātum
benedīcō	benedīcere	benedīxī	benedictum
bibō	bībere	bibī	bibitum
cadō	cadere	cecidī	cāsum
cognōscō	cognōscere	cognōvī	cognōtum
comedō	comedere	comēdī	comēsum
congregō	congregāre	congregāvī	congregātum
convertō	convertere	convertī	conversum
crēdō	crēdere	crēdidī	crēditum
custōdiō	custōdīre	custōdīvī	custōdītum
dēscendō	dēscendere	dēscendī	dēscēnsum
dīcō	dīcere	dīxī	dictum
dīligō	dīligere	dīlēxī	dīlēctum
dīmittō	dīmittere	dīmīsī	dīmissum
dō	dare	dedī	datum
ēgredior	ēgredī	ēgressus sum	—
eō	īre	īvī or iī	itum
faciō	facere	fēcī	factum
ferō	ferre	tulī	lātum
fīō	fierī	factus sum	—
fugiō	fugere	fūgī	fugitum
habeō	habēre	habuī	habitum

inimīcus, **-a, -um** hostile, enemy. (20)

inīquitās, **-ātis**. **f**. unfairness, inequality, unevenness. (23)

innumerābilis, **-e** innumerable, countless. (18)

inquam, **-ere, inquiī** to say. (35)

intellegō, **-ere, -lēxī, -lēctum** to understand, comprehend, perceive, realise. (94)

inter between, among. (78)

intereā meanwhile, in the meantime. (4)

interior, **-ōris, -us** inner, interior. (48)

interrogō, **-āre, -āvī, -ātum** to ask, question, inquire, interrogate. (26)

intus on the inside, within. (34)

inveniō, **-īre, -vēnī, -ventum** to find, discover, come upon. (136)

invocō, **-āre, -āvī, -ātum** to call upon, invoke, pray for. (28)

ipse, **-a, -um** him/her/itself, same. (518)

īra, **-ae**. **f**. anger, wrath, ire. (9)

īrāscor, **īrascī, īrātus sum** to get angry, be angry. (13)

irrīdeō, **-ēre, -īsī, -īsum** to ridicule, mock, laugh at. (21)

is, **ea, id** he, she, it, this, that. (1398)

iste, **-a, -um** that, those. (239)

ita thus, so; therefore. (199)

itaque so, therefore, in this way. (77)

iter, **itineris**. **n**. journey, route passage. (5)

iubeō, **-ēre, iussī, iussum** to order, command, request. (41)

iūdicium, **-(i)ī**. **n**. judgement, decision, trial. (22)

iūstus, **-a, -um** just, righteous. (35)

L

labor[2], **-ōris**. **m**. work, labour, toil. (13)

laetitia, **-ae**. **f**. joy, gladness, happiness. (21)

laudō, **-āre, -āvī, -ātum** to praise, laud, extol. (63)

laus, **laudis**. **f**. praise, glory. (35)

legō[2], **-ere, lēgī, lēctum** to read; choose, appoint, collect. (86)

lēx, **lēgis**. **f**. law. (52)

libenter willingly, gladly, with pleasure. (10)

līberō, **-āre, -āvī, -ātum** to set free, free, liberate, deliver. (10)

libet, **-ēre, libitus est, -itum** it pleases, is pleasing, is agreeable. (16)

libīdō, **-inis**. **f**. pleasure, inclination, lust, sensuality. (25)

licet, **-ēre, -cuit, -citum** it is allowed. (16)

lingua, **-ae**. **f**. tongue, language. (47)

littera, **-ae**. **f**. letter. (44)

locus, **-ī**. **m**. place, situation, opportunity. (83)

longē long way, far off, distant. (75)

loquor, **loquī, locūtus sum** to speak, talk, say, tell. (107)

lūmen, **-inis**. **n**. light, lamp, torch. (48)

M

magis[2] more, greater; rather. (79)

magister, **-trī**. **m**. teacher, master. (23)

magnus, **-a, -um** big, large, great. (128)

mālō, **mālle, -uī** to prefer, choose rather. (17)

malum[1], **-ī**. **n**. evil, misfortune, calamity. (37)

malus[1], **-a, -um** bad, evil. (55)

maneō, **-ēre, mānsī, mānsum** to remain, stay, abide, lodge. (37)

manus, **-ūs**. **f**. hand. (43)

mare, **-is**. **n**. sea. (35)

māter, **-tris**. **f**. mother. (61)

maximē most, especially, very. (16)

membrum, **-ī**. **n**. limb, member. (30)

meminī, **-nisse** to remember, be mindful of. (63)

memoria, **-ae**. **f**. memory, remembrance. (131)

mendācium, **-(i)ī**. **n**. lie, untruth, falsehood. (20)