

Confessions

Confessions
A Latin Reader with Macrons

Edited by
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Timothy A. Lee Publishing

Confessions: A Latin Reader with Macrons

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

First Edition 2026

ISBN 978-1-83651-308-7 (Hardback)

ISBN 978-1-83651-304-9 (Paperback)

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Introduction

This is a Latin reader for *Confessions*. 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 this key Patristic work 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

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

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 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.

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.

³ *ibid.*, p. 8.

⁴ The Vandals possibly originated in Scandinavia, but after a few centuries they migrated quickly through Germany and Gaul.

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-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

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.

⁷ *Confessions* 9.9.19.

⁸ *ibid.*, 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.

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 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 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

¹⁰ Brown, *Augustine of Hippo*, 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.

¹⁹ *Confessions* 8.2.3

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 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

²⁰ Confessions 5.5.6-7.

²¹ ‘dā mihi castitatem 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.

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

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.

last four and martyrdom.³¹ There 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 Augustine’s overarching theme of the restless human soul seeking rest in God. He opens with his famous declaration, ‘You have made us for Yourself, and our heart is restless until it rests in You.’³⁴ This sets the tone for the entire work, emphasizing the centrality of God in the human quest for fulfilment.

The book also examines Augustine’s education, which emphasized classical rhetoric and literature. He was taught the three R’s, reading, writing, and

³¹ *ibid.*, p. 152.

³² *ibid.*, p. 52.

³³ Wills, *Augustine’s Confessions*, p. 13.

³⁴ *Confessions* 1.1.1

arithmetic.³⁵ While he excelled academically, he laments the moral and spiritual emptiness of his studies, noting that they often glorified human pride and ambition. This tension between worldly success and spiritual longing becomes a recurring theme in the *Confessions*.

Book 2: Adolescence and Rebellion

In Book 2, Augustine provides a candid account of his teenage years, marked by lust, theft, and rebellion. He recounts at length an apparently minor incident of him stealing pears from a neighbour's tree not out of hunger but for the thrill.³⁶ This mirrors Adam's rebellion in eating the fruit of the tree in the garden of Eden.³⁷ As with Paul in Romans 7, he realises the tension between desire and will and that his desire got the better of his will.

Book 3: Intellectual Pursuits in Carthage

Book 3 recounts Augustine's arrival in Carthage and exposure to entertainment, philosophical inquiry, and moral corruption. It was during this time that he pursued the study of philosophy and rhetoric. However, his search for wisdom led him to the seductive teachings of the Manichaeans and their answers to the problem of evil.

Augustine was disappointed when reading the Bible, finding its style contrasted badly with that of Cicero.³⁸ Augustine's encounter with the works of Cicero, particularly the *Hortensius*, marked a turning point in his philosophical journey. The text awakened in him a love for wisdom. Yet, he found himself torn between his pursuit of philosophical ideals and the carnal desires that enslaved him.

Book 4: Grief and the Illusion of Happiness

In Book 4, Augustine becomes a teacher of rhetoric and lives with a concubine in Carthage. A significant event in this book is the death of a close friend, which plunged Augustine into deep sorrow and despair. This experience forced him to confront the fleeting nature of earthly attachments and the ultimate insufficiency of created things to satisfy the human heart. Augustine begins to question astrology and the Manichaean philosophy.

³⁵ *Confessions* 1.13.20

³⁶ *Confessions* 2.4.9.

³⁷ *Genesis* 3:6.

³⁸ Augustine read the Old Latin translation(s) of the Bible because Jerome's Vulgate had not been produced until later in his life. The Old Latin text was a very literal translation of the Greek Septuagint and New Testament. Therefore, his Bible read like a very wooden translation with many unusual phrases.

Books 5–9

These books trace Augustine’s transition from restless intellectual to convicted seeker, culminating in his conversion to Christianity.

Book 5: Move to Rome and Milan

In Book 5, Augustine’s doubts about Manichaeanism persist when he meets the great Manichean philosopher Faustus who was passing through Carthage. His career takes him from Carthage to Rome and then Mediolanum (modern Milan) where is appointed professor of rhetoric by Symmachus, Prefect of Milan. In Milan he encounters Bishop Ambrose. Ambrose, an impressive orator, impresses Augustine not merely with his oratory, but with his allegorical interpretation of the Bible. This offers a more satisfying answer to Manichean objections to the Old Testament and begins to reshape Augustine’s view of Scripture.

Book 6: Meets Ambrose

In Book 6, Augustine’s inner conflict intensifies. He becomes intellectually convinced by Christianity but is not yet ready to accept it fully. His mother Monica joins him in Milan, continuing her quiet spiritual influence. Most significantly, Augustine encounters Neoplatonism. Neoplatonism (or Platonism as he knew it), teaches – against Manichaeism dualism – that there is a single source (the Monad) at the top of all things.

Book 7: Exploring Neoplatonism

In Book 7, Augustine reads Plotinus and begins to grasp the idea of God as immaterial and eternal. He finally rejects Manichaean cosmology, but continues to struggle with the incarnation, how the divine could become flesh.

Book 8: His Conversion

In Book 8, Augustine is still held back by his carnal desires. In a garden in Milan he recalls his youthful plea, ‘give me chastity and continency, but not yet’ (Book 8.7.17). Then while sitting under a tree he hears a cry from nearby, *tolle lege* ‘take and read’. Taking it as a divine cue, he picks up a book of Pauline epistles and opens to Romans 13:13–14. The passage speaks directly to his condition, and puts an end to his objections. He is converted to Christianity.

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

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 652 distinct lexemes occur 90,462 times in *Confessions*. This accounts for 85.7% of the 105,578 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. 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 reader 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, **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.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*² ... *sēmitās*².

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.

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. (8)

² **sēmita**, -ae. f. narrow way, path. (88)

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūixerit*¹. This indicates the word *prōdūixerit* 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, *secūtr^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 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 and lemmatization has been prepared by the authors and is not to be copied. 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. We have made only one change to the whole of Confessions.

¹ **prōdūcō, -ere, -xī, -ctum.** to lead forth, bring out.

(42) fut. pf. act. ind. 3s

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

In Book VIII 2 (3) we change *popilos iam* to *paululum iam*.⁴⁷ For the most modern critical edition consult O'Donnell's edition.⁴⁸ The book divisions go back to Augustine, but the chapters and paragraph numbers originate only in the late medieval period.

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.

Acknowledgments

Thanks to all those who discussed producing these books with me over the years and especially Lachlan for his enthusiasm to co-produce Latin readers of the church fathers. Thanks also to Stephanie Seglenieks for connecting us after SBL and to Ryan Kaufman and Samuel Wessels who have collaborated with me producing our Latin Vulgate Reader. Many of the decisions made for the Vulgate Reader have saved us time producing this Augustine Reader. I am also very grateful to Dan Sutton for advise on Augustine, and to Abraham Wu, Aden Cotterill, and Sea Yun Joung who also expressed enthusiasm to collaborate on a series of Patristic readers. This has been my first venture producing a book outside of the Bible and early Jewish 'parabiblical' writings. I do hope it will encourage many to read the church fathers in their original languages.

Emmanuel College, Cambridge

12th August, 2025.

Timothy A. Lee

Many thanks to all who have made this project possible. To Tim, for partnering with me in making this a reality, for all your wonderful software, and for your patience in helping and working with me throughout the process of creating this reader. To Stephanie Seglenieks, fellow language nerd, for constant encouragement and excitement about all things relating to languages and linguistics. I am so grateful for your friendship and unrestrained nerdiness. To Chris Fresch and Seumas MacDonald for your many, many hours of enthusiastic teaching and your infectious passion for ancient languages and linguistics. I am blessed to have such wonderful teachers. To all my friends and family, especially my parents Geoff and Kathy, my sister Emily, and my wonderful wife Bianca, for all of your encouragement and for your long patience with me through years of obsession with ancient languages. I deeply value and appreciate your love and support. Finally, in all things, *soli Deo gloria*.

⁴⁷ This follows the suggestion in Fabio Ruggiero. "Spirabat Paululum iam. Una nuova congettura per un noto locus desperatus agostiniano". In: *Augustinianum* 57.1 (2017), pp. 257–262.

⁴⁸ James J. O'Donnell, ed. *Augustine's Confessions*. 3 vols. Clarendon Press: Oxford, 1992.

Liber I

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

1 ¹ Magnus es, Domine, et laudabilis¹ valdē. Magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō² créatūrae tuae, et homō circumferēns³ mortalitātēm⁴ suam, circumferēns³ testimōnium peccātī suī et testimōnium quia superbīs resistis; et tamen laudāre tē vult homō, aliqua portiō² créatūrae tuae. Tū excitās⁵ ut laudāre tē dēlectet, quia fēcistī nōs ad tē et inquiētūm⁶ 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 crēdērunt? Aut quōmodo crēdēnt sine praedicante? Et laudābunt Dominum quī requirunt⁷ eum: quaerentēs enim inveniunt eum et invenientēs laudābunt eum. Quaeram tē, Domine, invocāns tē et invocēm tē crēdēns in tē: praedicātus enim es nōbīs. Invocat tē, Domine, fidēs mea, quam dedistī mihi, quam īspīrāsti⁸ mihi per hūmānitātem⁹ filiī tuī, per ministerium praedicātōris¹⁰ tuī.

Ps. 144.3

Ps. 146.5

1 Pet. 5.5

Rom. 10.14

Ps. 21.27

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 īferī, et tamen etiam ibi es, nam etsī dēscenderō^A in īfernū¹, ades. Nōn ergō essem, deus meus, nōn omnīnō essem, nisi essēs in mē. An potius nōn essem nisi essem in tē, 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 meus, quī dixit, ‘caelum et terram ego impleō’?

Ps. 138.8

Rom. 11.36

Jer. 23.24

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

3 ³ Capiunt ergōnē tē caelum et terra, quoniam tū implēs ea? An implēs et restat¹, quoniam nōn tē capiunt? Et quō refundis² quidquid implētō caelō et terrā restat¹ ex tē? An nōn opus habēs ut quōquam contineāris, quī continēs omnia, quoniam quae implēs continēdō implēs? Nōn enim vāsa³ quae tē plēna sunt stabilem⁴ tē faciunt, quia etsī frangantur⁵ nōn effunderis. Et cum effunderis super nōs, nōn tū iacēs⁶ sed ērigis⁷ nōs, nec tū dissipāris sed conligis nōs. Sed quae implēs omnia, tē tōtō implēs omnia. An quia nōn possunt tē tōtum capere omnia, partem^A tuī capiunt et eandem partem^A simul omnia capiunt? An singulās singula et maiōrēs

1

1 laudabilis, -e. praiseworthy, laudable. (7)

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

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

4 mortalitās, -ātis. f. mortality. (4)

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

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

7 requirō, -ere, -sī(v)ī, -sītum. to require, seek, ask for. (12)

8 īspīrō, -āre, -āvī, -ātum. to blow upon, breathe into, inspire. (9)

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

10 praedicātor, -ōris. m. public proclaimer. (3)

2

1 īfernus, -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, -i. 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 iaceō, -āre, -cuī, -citum. to lie, lie down, prostrate, lie in ruins, be situated. (6)

7 ērigō, -ere, -rēxī, -rēctum. to raise up, build, erect; encourage. (8)

2

A **dēscendō** fut. pf. act. ind. 1s

3

A **parīs** acc. fs

habuissent^A fidēliter¹ ac dīlēxissent^B amīcōs. Ā quōrum ego quidem granditātē² animī longē aberam et dēligātus³ morbō⁴ carnis mortifera⁵ suāvitātē⁶ trahēbam catēnam⁷ meam, solvī⁸ timēns et quasi concussō⁹ vulnere repellēns¹⁰ verba bene suādēntis¹¹ tamquam manum solventis⁸. Īnsuper¹² etiam per mē ipsī quoque Alȳpiō loquēbātur serpēns¹³, et innectēbat¹⁴ atque spargēbat¹⁵ per linguam meam dulcēs laqueōs¹⁶ in viā eius, quibus illī honestī¹⁷ et expeditī¹⁸ pedēs implicārentur¹⁹.

22 Cum enim mē ille mīrārētur, quem nōn parvī penderet²⁰, ita haerērē²¹ viscō²² illūs voluptātis ut mē adfirmārem²³, quotiēnscumque²⁴ inde inter nōs quaererēmus, caelibem²⁵ vītam nūllō modō posse dēgere²⁶ atque ita mē dēfenderem, cum illum mīrantem²⁷ vidērem, ut dīcerem multum interesse²⁸ inter illud quod ipse raptim²⁹ et fūrtim³⁰ expertus esset, quod paene iam nē meminisset^C quidem atque ideō nūllā molestia³¹ facile contemneret³², et dēlectatiōnēs cōnsuētūdinis meae, ad quās sī accessisset^D honestum¹⁷ nōmen mātrīmōniī³³, nōn eum mīrārī oportērē cūr ego illam vītam nequīrem³⁴ spernere³⁵, cooperat^E et ipse dēsiderāre coniugium³⁶, nēquāquam³⁷ victus libīdīne tālis voluptātis sed cūriōsitatī³⁸. Dīcēbat enim scīre sē cupere quidnam³⁹ esset illud sine quō vīta mea, quae illī sīc placēbat, nōn mihi vīta sed poena vidērētur. Stupēbat⁴⁰ enim liber ab illō vinculō⁴¹ animus servitūtem⁴² meam et stupendō⁴⁰ ibat in experiēndī⁴³ cupīdīnem⁴⁴, ventūrus in ipsam experientiam⁴⁵ atque inde fortasse⁴⁶ lāpsūrus⁴⁷

1 **fidēliter.** faithfully, trustily, certainly, honestly. (1)
 2 **granditās, -ātis.** f. grandeur, sublimity. (1)
 3 **dēligō², -āre, -āvī, -ātum.** to bind, tie together, bandage. (1)
 4 **morbus, -ī.** m. sickness, disease, distemper, ailment. (9)
 5 **mortifer, -era, -erum.** deadly, fatal, lethal. (3)
 6 **suāvitās, -ātis.** f. sweetness, pleasantness, agreeableness. (13)
 7 **catēna, -ae.** f. chain, fetter, bond. (5)
 8 **solvō, -ere, -līvī, -lūtum.** to loose, unbind, untie, release, pay up. (15)
 9 **concutīō, -ere, cūssī, cūssum.** to shake violently, strike together. (4)
 10 **repellō, -ere, -pulī, -pulsum.** to drive, push back, reject, repel. (9)
 11 **suādeō, -ere, suāsī, suāsum.** to urge, recommend, persuade. (6)
 12 **īnsuper.** above, on the top, overhead, in addition. (3)
 13 **serpēns, -entis.** m/f. serpent, snake. (9)
 14 **īnnectō, -ere, -ī, -ctum.** to twist, entangle, bind up, weave in, gather together, weave. (5)
 15 **spargō, -ere, -ī, -sum.** to scatter, strew, sprinkle, spot. (9)
 16 **laqueus, -ī.** m. noose, snare. (8)
 17 **honestus, -a, -um.** honourable, distinguished. (11)
 18 **expediō, -ere, -ī(vī), -itum.** to loose, set free, expedite. (4)
 19 **implicō, -āre, -ū or -āvī, -ātum or -itum.** to entangle, entwine. (6)
 20 **pendeō, -ere, -dī.** to hang, hang down. (7)
 21 **haereō, -ere, haesī, haesūrum.** to stick, adhere, cling to, remain. (12)
 22 **viscum, -ī.** n. mistletooe, birdlime. (4)
 23 **affirmō, -āre, -āvī, -ātum.** to affirm, assert, confirm. (5)

A **habeō** *plpf. act. subj. 3p*

B **dīligō** *plpf. act. subj. 3p*

C **memini** *plpf. act. subj. 3s*

24 **quotiēnscumque.** whenever, however often. (1)
 25 **caelēbēs, -libis.** unmarried, single. (1) *acc. ms pos.*
 26 **dēgō, -ere, -gī.** to spend time, pass time, live. (2)
 27 **mīrō, -āre, -āvī, -ātum.** to be amazed, wonder at, marvel. (6)
 28 **intersum, -esse, -fuī.** to be between, lie between; differ; be present. (9)
 29 **raptim.** snatchingly, hastily, suddenly, speedily, hurriedly. (2)
 30 **fūrtim.** stealthily, secretly, furtively. (2)
 31 **molestia, -ae.** f. trouble, irksomeness, annoyance. (11)
 32 **contemnō, -ere, -tempī, -temptum.** to scorn, despise, disparage. (13)
 33 **mātrīmōniūm, -(i)ī.** n. marriage, matrimony. (5)
 34 **nequeō, -īrc, -ī(vī), -itum.** to be unable, cannot. (3)
 35 **spērō, -ere, -rēvī, -rētum.** to separate, despise, spurn. (8)
 36 **coniugium, -(i)ī.** n. marriage, connection, union. (6)
 37 **nēquāquam.** by no means, not at all. (9)
 38 **cūriōsitatī, -ātis.** f. curiosity, inquisitiveness. (13)
 39 **quisnam.** who? what? (5)
 40 **stupēō, -ēre, -ū.** to be astounded. (9)
 41 **vinculum, -ī.** n. bond, chain, prison. (14)
 42 **servitūs, -ūtis.** f. slavery, servitude. (9)
 43 **experīor, -īrī, -tus sum.** to try, prove, test, experience. (14)
 44 **cupidō, -inis.** f. desire, longing, lust, passion. (2)
 45 **experiēntia, -ae.** f. trial, proof, experiment. (6)
 46 **fortasse.** perhaps, possibly. (12)
 47 **lābor¹, lābī, lāpsus sum.** to slip, fall, pass away. (7)

D **accēdō** *plpf. act. subj. 3s*

E **coepiō** *plpf. act. ind. 3s*

in eam quam stupēbat¹ servitūtem², quoniam spōnsiōnem³ volēbat facere cum morte, et quī amat perīculum incidet⁴ in illud. Neutrum⁵ enim nostrum, sī quod est coniugāle⁶ decus⁷ in officiō⁸ regendī mātrimoniī⁹ et suscipiendōrum liberōrum¹⁰, dūcēbat nisi tenuiter¹¹. Magnā autem ex parte^A atque vehementer cōsuētūdō satiandae¹² īnsatiābilis¹³ concupiscentiae mē captum excruciabat¹⁴, illum autem admīrātiō¹⁵ capiendum trahēbat. Sīc erāmus, dōnec tū, altissime, nōn dēserēns humum¹⁶ nostram miserātus¹⁷ miserōs subvenīrēs¹⁸ mīrīs et occultī¹⁹ modīs.

His mother urges him to find a wife.

13 ²³ Et īstābātūr¹ impigrē² ut dūcerem uxōrem. Iam petēbam, iam prōmittēbātur maximē mātre dante operam³, quō mē iam coniugātūm⁴ baptismus⁵ salūtāris⁶ ablueret⁷, quō mē in diēs^A gaudēbat aptārī⁸ et vōtā⁹ sua ac prōmissa¹⁰ tua in meā fidē complērī animadvertisēbat¹¹. Cum sānē¹² et rogātū¹³ meō et dēsideriō suō fortī clāmōre cordis abs tē dēprecārētur cotidīē¹⁴ ut eī per vīsum¹⁵ ostenderēs aliquid dē futūrō mātrimoniō¹⁶ meō, numquam voluistī. Et vidēbat quaedam vāna et phantastica¹⁷, quō cōgēbat impetus¹⁸ dē hāc rē^B satagentis¹⁹ hūmānī spīritūs, et narrābat mihi nōn cum fidūciā²⁰ quā solēbat, cum tū dēmōnstrābās²¹ eī, sed contemnēns²² ea. Dicēbat enim discernere sē nesciō quō sapōrē²³, quem verbīs explicārē²⁴ nōn poterat, quid interesseret²⁵ inter revēlantem tē et animam suam somniantem²⁶. īstābātūr¹ tamen, et puella petēbātur, cuius aetās fermē²⁷ bienniō²⁸ minus quam nūbilis²⁹ erat, et quia ea placēbat, exspectābātur.

1 **stupēō**, -ēre, -uī. to be astounded. (9)

2 **servitūs**, -ūtis. f. slavery, servitude. (9)

3 **spōnsiō**, -ōnis. f. solemn promise, engagement, guarantee. (1)

4 **incidā**¹, -ere, -cidi. to happen, fall into, fall upon. (10)

5 **neuter**, -tra, -trum. neither, neither one, neuter. (3)

6 **coniugālis**, -e. marital, conjugal. (6)

7 **decus**, -oris. n. glory, honour, splendour, beauty. (7)

8 **officium**, -(i)ī. n. duty, service, office, kindness. (7)

9 **mātrimoniūm**, -(i)ī. n. marriage, matrimony. (5)

10 **liber**², -erī. m. child. (4)

11 **tenuiter**. thinly; weakly, simply, plainly. (3)

12 **satiō**¹, -āre, -āvī, -ātum. to satisfy, sate. (9)

13 **īnsatiābilis**, -e. insatiable. (3)

14 **excruciō**, -āre, -āvī, -ātum. to torment, torture, rack, plague. (4)

15 **admīrātiō**, -ōnis. f. admiration, wonder. (3)

16 **humus**, -ī. f. ground, soil, earth. (1)

17 **miseror**, -ārī, -ātus sum. to lament, deplore, pity. (8)

18 **subveniō**, -īre, -vēnī, -ventum. to come to help, assist, aid, rescue. (9)

19 **occulō**, -ere, -lūī, -lūtum. to cover, conceal, hide. (13)

13

1 **Instō**, -āre, -stītī, -ūrum. to stand upon, be nearby, harass; urge, insist. (9)

2 **impigrē**. actively, quickly, readily. (1)

3 **opera**, -ae. f. work, exertion, effort. (2)

4 **coniugō**, -āre, -āvī, -ātum. to unite, join in marriage. (3)

5 **baptismus**, -ī. m. baptism, washing, sprinkling. (1)

6 **salūtāris**, -e. healthy; salvific, saving. (4)

7 **abluō**, -ere, -uī, -ūtum. to wash, blot out, purify. (4)

8 **aptō**, -āre, -āvī, -ātum. to fasten, fit, apply, adjust. (2)

9 **vōtūm**, -ī. n. vow, pledge. (10)

10 **prōmissum**, -ī. n. promise. (4)

11 **animadvertisō**, -ere, -vertī, -versum. to pay attention, take notice, regard, judge, punish. (9)

12 **sānē**. soberly, sensibly, reasonably, discreetly. (14)

13 **rogātūs**, -ūs. m. request, suit, entreaty. (1)

14 **cotidī**. daily, every day. (12)

15 **vīsus**², -ūs. m. vision, sight, appearance. (5)

16 **mātrimoniūm**, -(i)ī. n. marriage, matrimony. (5)

17 **phantasticus**, -a, -um. imaginary. (1)

18 **impetus**, -ūs. m. attack, assault, impulse. (6)

19 **satagō**, -āre, -āvī, -ātum. to fuss, bustle about. (10)

20 **fidūcia**, -ae. f. trust, confidence, reliance, assurance. (9)

21 **dēmōnstrō**, -āre, -āvī, -ātum. to point out, show, demonstrate. (14)

22 **contemnō**, -ere, -temp̄sī, -temp̄tum. to scorn, despise, disparage. (13)

23 **sapor**, -oris. m. taste, flavour, savour. (4)

24 **explicō**, -āre, -āvī or -uī, -ātum or -itum. to unfold, loosen, undo, spread out, explain. (7)

25 **intersum**, -esse, -fuī. to be between, lie between; differ; be present. (9)

26 **sonniō**, -āre, -āvī, -ātum. to dream. (1)

27 **fermē**. closely, entirely, fully, altogether, just. (6)

28 **bienniūm**, -(i)ī. n. period of two years. (3)

29 **nūbilis**, -e. marriageable. (2)

A **pars** abl. fs

A **diēs** acc. mp

B **rēs**¹ abl. fs

nurū¹ sibi, quō placēret, malī aliquid loquerētur, nūllāque iam audente memorābili² inter sē benivolentiae³ suāvitātē⁴ vīxērunt.

21 Hoc quoque illī bonō mancipiō⁵ tuō, in cuius uterō⁶ mē creāstī, deus meus, misericordia mea, mūnus grande dōnāverās⁷, quod inter dissidentēsque⁸ atque discordēs⁹ quāslibet animās, ubi poterat, tam sē praebēbat¹⁰ pācificam ut cum ab utrāque multa dē invicem audīret amārissima¹¹, quālia solet ēructāre¹² turgēns¹³ atque indīgesta¹⁴ discordia¹⁵, quandō praeſentī amīcāe¹⁶ dē absente¹⁷ inimīcā per acida¹⁸ conloquia¹⁹ crūditās²⁰ exhālātūr²¹ odiōrum²², nihil tamen alterī dē alterā prōderet²³ nisi quod ad eās reconciliāndās²⁴ valēret. Parvum hoc bonum mihi vidērētur, nisi turbās innumerābiles trīstis experīrēr²⁵ (nesciō quā horrendā²⁶ pestilētīa²⁷ peccātōrum lātissimē²⁸ pervaſante²⁹) nōn sōlum īrātōrum³⁰ inimīcōrum īrātīs³⁰ inimīcīs dicta³¹ prōdere²³, sed etiam quae nōn dicta³¹ sunt addere, cum contrā hominī hūmānō parum esse dēbeat inimīcītās³² hominū nec excitāre³³ nec augērē³⁴ male³⁵ loquendō, nisi eās etiam extingue³⁶ bene loquendō studuerit³⁷: quālis illa erat docente tē magistrō intimō in scholā³⁸ pectoris.

22 Dēnique³⁹ etiam virum suum iam in extrēmā⁴⁰ vītā temporālī eius lucrāta⁴¹ est tibi, nec in eō iam fidēlī plānxit⁴² quod in nōndum fidēlī tolerāverat⁴³: erat etiam serva⁴⁴ servōrum tuōrum. Quisquis eōrum nōverat^A eam, multum in eā laudābat et honōrābat⁴⁵ et diligēbat tē, quia sentiēbat praeſentiam⁴⁶ tuam in corde eius sānctae conversātiōnis⁴⁷ frūctibus testibus.

1 **nūrūs**, -ūs. f. daughter-in-law. (2)
 2 **memorābili**, -e. memorable, remarkable. (1)
 3 **benevolentia**, -ae. f. good-will, benevolence, kindness, favour. (6)
 4 **suāvitās**, -ātīs. f. sweetness, pleasantness, agreeableness. (13)
 5 **mancipiō**, -īj. n. taking by hand, formal acceptance, purchase, slave. (2)
 6 **uterus**, -ī. m. womb, uterus. (8)
 7 **dōnō**, -āre, -āvī, -ātūm. to give, present, grant, forgive. (14) *plpf. act. ind. 2s*
 8 **dissideō**, -ēre, -sēdī. to sit apart, be remote. (1)
 9 **discors**, -cordis. discordant, disagreeing, inharmonious, at variance. (1)
 10 **praebēo**, -ēre, -ūi, -ītūm. to hold forth, present, offer. (11)
 11 **amārus**, -a, -um. bitter, harsh. (13)
 12 **ēructō**, -āre, -āvī, -ātūm. to belch, vomit, emit, utter. (2)
 13 **turgeō**, -ēre, -sī, -sum. to swell out, be swollen, be tumid. (1)
 14 **indīgestus**, -a, -um. unorganised, without order, undigested. (1)
 15 **discordia**, -ae. f. disagreement, dissension, variance, discord. (2)
 16 **amīca**, -ae. f. female friend. (1)
 17 **absēns**, -entis. absent, missing. (12)
 18 **acidus**, -a, -um. sour, acid, bitter, harsh, unpleasant. (1)
 19 **colloquium**, -īj. n. conversation. (5)
 20 **crūditās**, -ātīs. f. overloading of the stomach, indigestion. (1)
 21 **exhālō**, -āre, -āvī, -ātūm. to breathe out, exhale, evaporate. (2)
 22 **odiūm**, -īj. n. hatred, ill will. (8)
 23 **prōdō**, -ēre, -dīdī, -dītūm. to put forth, exhibit, reveal. (5)
 24 **reconciliō**, -āre, -āvī, -ātūm. to reconcile, regain. (3)

25 **experīor**, -īrī, -tūs sum. to try, prove, test, experience. (14)
 26 **horrendus**, -a, -um. horrible, dreadful, terrible. (4)
 27 **pestilētīa**, -ae. f. infectious disease, plague, pestilence. (2)
 28 **lātē**. broadly, widely, extensively. (1)
 29 **pervaſo**, -ārī, -ātūs sum. to wander over, rove about. (1)
 30 **īrātūs**, -a, -um. angered, enraged, angry, violent, furious. (5)
 31 **dictum**, -ī. n. word, saying, assertion, remark. (14)
 32 **inimīcītās**, -ae. f. enmity, hostility. (3)
 33 **excītō**, -āre, -āvī, -ātūm. to call forth, wake, rouse, excite. (15)
 34 **augeō**, -ēre, auxī, auctūm. to increase, augment. (8)
 35 **male¹**. badly, wrongly. (15)
 36 **extingūō**, -ere, -tīnxi, -tīnctūm. to extinguish, quench, kill. (5)
 37 **studeō**, -ēre, -ūi. to give attention, be eager, be zealous, study. (6)
 38 **schola**, -ae. f. intermission of work, school. (11)
 39 **dēnique**. at last, finally, in short. (6)
 40 **extrēmūs**, -a, -um. at the end, extreme, tip. (11)
 41 **lucrō**, -ārī, -ātūs sum. to gain, win, acquire. (4)
 42 **plangō**, -ere, plānxi, plānctūm. to strike, beat, bewail. (7)
 43 **tolerō**, -āre, -āvī, -ātūm. to bear, endure, support, tolerate. (13) *plpf. act. ind. 3s*
 44 **serva**, -ae. f. female slave, maid. (1)
 45 **honōrō**, -āre, -āvī, -ātūm. to honour, respect. (9)
 46 **praeſentia**, -ae. f. being at hand, presence, present time. (8)
 47 **conversātiō**, -ōnis. f. manner of life, conduct, conversation. (3)

Fuerat^A enim unius viri uxor, mutuam¹ vicem² parentibus reddiderat^B, domum suam pie³ tractaverat⁴, in operibus bonis testimoniū habebat. Nutrierat⁵ filios, totiens⁶ eos parturiens⁷ quotiens⁸ abs te deviare⁹ cernebat. Postremō¹⁰ nobis, Domine, omnibus, quia ex munere^C tuō sinis loqui, servis tuis, qui ante dormitionem¹¹ eius in te iam consociati¹² vivēbamus perceptā gratiā baptismi¹⁴ tuī, ita cūram gessit^D quasi omnēs genuisset^E, ita servivit quasi ab omnibus genita fuisset^F.

A conversation with his mother about the kingdom of heaven.

10 ²³ Impendente¹ autem diē^A quō ex hāc vītā erat exitūra (quem diem^B tū nōverās^C ignōrantibus nobis), prōvenerat², ut crēdō, prōcūrante³ tē occultis⁴ tuī modis, ut ego et ipsa sōli stāremus, incumbentes⁵ ad quandam fenestram⁶ unde hortus intrā⁷ domum quae nōs habebat prōspectābatur⁸, illīc apud Ōstiā Tiberīna, ubi remōti⁹ à turbīs post longī itineris^D labōrem instaurābāmus¹⁰ nōs nāvīgatiōni¹¹. Conloquēbāmur¹² ergō sōli valdē dulciter¹³ et, praeterita oblīvīscentēs in ea quae ante sunt extētī, quaerēbāmus inter nōs apud praeſentem Phil. 3.13 vēritātem, quod tū es, quālis futūra esſet vīta aeterna sānc̄tōrum, quam nec oculus vīdit nec auris audīvit nec in cor hominis ascendit. Sed inhiābāmus¹⁴ ōre cordis in superna¹⁵ fluēta¹⁶ 1 Cor. 2.9 fontis^E tuī, fontis^E vītāe, qui est apud tē, ut inde prō captū¹⁷ nostrō aspersi¹⁸ quōquō modō Ps. 35.10 rem^F tantam cōgitārēmus.

24 Cumque ad eum fīnem sermō perdūcerētur¹⁹, ut carnālīum sēnsuum dēlectātīo quantalibet²⁰, in quantalibet²⁰ lūce^G corporeā, p̄ae illius vītāe iūcunditātē²¹ nōn

¹ **mūtuus**, -a, -um. borrowed, lent, mutual. (1)

² **vīcis**, -is. f. change, alternation, time, condition, position. (5)

³ **piē**. piously, devoutly, religiously. (7)

⁴ **tractō**, -āre, -āvī, -ātum. to tug, drag, handle, discuss. (4) *plpf. act. ind. 3s*

⁵ **nūtriō**, -īre, -ī(v)yī, -ītum. to suckle, nourish, rear. (9) *plpf. act. ind. 3s*

⁶ **totiēns**. so often, so many times, as often, the same number of times. (3)

⁷ **parturiō**, -īre, -ī(v)yī, -ītum. to be in labour, bring forth. (9)

⁸ **quotiēns**. how often? how many times? (4)

⁹ **deviō**, -āre, -āvī, -ātum. to stray, depart, deviate. (4)

¹⁰ **postrēmō**. at last, finally, last of all. (4)

¹¹ **dormitiō**, -ōnis. f. sleep, sleeping. (1)

¹² **cōnsociō**, -āre, -āvī, -ātum. to make common, share, associate, join, unite, connect. (2)

¹³ **percipiō**, -ere, -cēpī, -ceptum. to seize, gain, occupy, perceive, understand. (7)

¹⁴ **baptismū**, -ī. n. baptism. (10)

10

¹ **impēndeō**, -ēre. to hang over, threaten, impend. (2)

² **prōveniō**, -īre, -vēnī, -ventum. to come forth, appear, arise, be produced. (2) *plpf. act. ind. 3s*

³ **prōcūrō**, -āre, -āvī, -ātum. to manage, administer, attend to. (7)

⁴ **occulō**, -ere, -lūī, -lūtum. to cover, conceal, hide. (13)

⁵ **incumbō**, -ere, -buī, -bitum. to lay oneself upon, lean. (1)

⁶ **fenestra**, -ae. f. window, opening for light. (2)

⁷ **intrā**. inside, within. (8)

⁸ **prōspectō**, -āre, -āvī, -ātum. to look out at, behold, gaze upon. (1)

⁹ **remōtus**, -a, -um. remote, distant, removed, far off. (11)

¹⁰ **Instaurō**, -āre, -āvī, -ātum. to set up, erect, repeat, renew. (2)

¹¹ **nāvīgatiō**, -ōnis. f. sailing, navigation, voyage. (1)

¹² **colloquor**, -loquī, -locūtus sum. to talk, speak to, converse, discuss. (8)

¹³ **dulciter**. agreeably, sweetly, pleasantly. (3)

¹⁴ **inhiō**, -āre, -āvī, -ātum. to gape, be amazed, long for. (8)

¹⁵ **supernus**, -a, -um. heavenly, celestial, that is above. (2)

¹⁶ **fluentum**, -ī. n. stream, flood, flow (of water). (2)

¹⁷ **captus**, -ūs. m. comprehension, taking, seizing; prisoner, captive; notion. (3)

¹⁸ **aspergo¹**, -ere, -rsī, -rsum. to scatter, sprinkle. (5)

¹⁹ **perdūcō**, -ere, -dūxī, -ductum. to lead, guide, conduct, bring over. (9)

²⁰ **quantuslibet**, -ālibet, -umlībet. as great as you please. (4)

²¹ **iūcunditās**, -ātis. f. agreeableness, pleasantness, charm, enjoyment. (6)

^A **sum** *plpf. act. ind. 3s*

^B **reddō** *plpf. act. ind. 3s*

^C **mūnus** *abl. ns*

^D **gerō** *pf. act. ind. 3s*

^E **gignō** *plpf. act. subj. 3s*

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

^A **diēs** *abl. ms*

^B **diēs** *acc. ms*

^C **nōscō** *plpf. act. ind. 2s*

^D **iter** *gen. ns*

^E **fōns** *gen. ms*

^F **rēs¹** *acc. fs*

^G **lūx** *abl. fs*

nec īnsidiīs¹ leō et dracō². Neque enim respondēbit illa nihil sē dēbēre, nē convincātur³ et obtineātur⁴ ab accūsātōre⁵ callido⁶, sed respondēbit dīmissa dēbita⁷ sua ab eō cui nēmō reddet, quod prō nōbīs nōn dēbēns reddidit.

37 Sit ergō in pāce cum virō, ante quem nūllī et post quem nūllī nūpta⁸ est, cui servīvit Luke 8.15 frūctum tibi afferēns cum tolerantiā⁹, ut eum quoque lucrārētur¹⁰ tibi. Et īspīrā¹¹, Domine meus, deus meus, īspīrā¹¹ servīs tuīs, frātribus meīs, filiīs tuīs, Dominīs meīs, quibus et corde et vōce et litterīs serviō, ut quotquot¹² haec lēgerint, meminerint ad altāre tuum Monnīacē, famulāe¹³ tuae, cum Patrīciō, quondam¹⁴ eius coniuge¹⁵, per quōrum carnem intrōdūxitī mē in hanc vītam, quemadmodum nesciō. Meminerint cum affectū piō parentum meōrum in hāc lūce^A trānsitōriā¹⁶, et frātrum meōrum sub tē patre in mātre catholicā, et cīvium meōrum in in aeternā Hierusalem, cui suspīrat peregrīnātiō¹⁷ populī tuī ab exitū¹⁸ ūsque ad reditum¹⁹, ut quod ā mē illa poposcit²⁰ extrēmū²¹ ūberius²² eī praestētur²³ in multōrum ōrātiōnibus per cōfessiōnēs quam per ōrātiōnēs meās.

¹ **īnsidiae**, -ārum. f. snare, trap, ambush. (3)

² **dracō**, -ōnis. m. dragon, serpent. (3)

³ **convincō**, -ere, -vīcī, -victum. to conquer, convict, convince. (9)

⁴ **obtineō**, -ēre, -tinuī, -tentum. to have, occupy, possess, hold. (3)

⁵ **accūsātor**, -ōris. m. accuser, plaintiff. (1)

⁶ **callidus**, -a, -um. cunning, sly, crafty, shrewd. (1)

⁷ **dēbitum**, -ī. n. debt. (6)

⁸ **nūbō**, -ere, nūpsī, nūptum. to marry, cover, veil. (2)

⁹ **tolerantia**, -ae. f. bearing, supporting, endurance. (3)

¹⁰ **lucrō**, -ārī, -ātus sum. to gain, win, acquire. (4)

¹¹ **īspīrō**, -āre, -āvī, -ātum. to blow upon, breathe into, inspire. (9)

¹² **quotquot**. however many. (2)

¹³ **famula**, -ae. f. maid-servant, handmaid, female slave. (7)

¹⁴ **quondam**. at some time, once, heretofore, formerly. (3)

¹⁵ **coniūnx**, -iugis. m/f. husband, wife, spouse. (8) *abl. ms*

¹⁶ **trānsitōrius**, -a, -um. transitory, passing. (4)

¹⁷ **peregrīnātiō**, -ōnis. f. travel, sojourn. (9)

¹⁸ **exitus**, -ūs. m. exit, departure, egress, end; solution. (5)

¹⁹ **reditus**, -ūs. m. going back, returning, return. (2)

²⁰ **poscō**, -ere, poposcī. to beg, demand, ask for. (4) *pf. act. ind. 3s*

²¹ **extrēmus**, -a, -um. at the end, extreme, tip. (11)

²² **ūberius**. more fruitfully, more fully, more copiously. (3)

²³ **praestō**, -āre, -āvī or -titī, -ātum. to be better, stand out, excel; provide, show. (15)

Liber X

In God alone is hope and joy.

1 ¹ Cognōscam tē, cognitor ¹ meus, cognōscam sicut et cognitus ² sum. Virtūs animae meae, intrā ³ in eam et coaptā ⁴ tibi, ut habeās et possideās sine maculā ⁵ et rūgā ⁶. Haec est mea spēs: ideō loquor et in eā spē ^A gaudeō, quandō sānum ⁷ gaudeō. Cētera vērō vītae huius tantō minus flenda quantō magis flētur, et tantō magis flenda quantō minus flētur in eīs. Ecce enim vēritātem dīlēxistī, quoniam quī facit eam venit ad lūcem ^B. Volō eam facere in corde meō cōram tē in cōfessiōne, in stilō ⁸ autem meō cōram multīs testibus.

1 Cor.
13.12
Eph. 5.27
Ps. 50.8
John 3.21

Since hidden things are known to God, why confess them to Him?

2 ² Et tibi quidem, Domine, cuius oculis nūda ¹ est abyssus hūmānae cōnscientiae ², quid occultum ³ esset in mē, etiamsī nōllem cōfiterī tibi? Tē enim mihi absconderem, nōn mē tibi. Nunc autem quod gemitus meus testis est displicere mē mihi, tū refulges ⁴ et placēs et amāris et dēsiderāris, ut ērubēscam ⁵ dē mē et abiciam ⁶ mē atque ēligam tē et nec tibi nec mihi placeam nisi dē tē. Tibi ergō, Domine, manifēstus ⁷ sum, quīcumque sim. Et quō frūctū tibi cōfitear, dīxī, neque id agō verbīs carnis et vōcibus, sed verbīs animae et clāmōre cōgitātiōnis, quem nōvit auris tua. Cum enim malus sum, nihil est aliud cōfiterī tibi quam displicere mihi; cum vērō pius, nihil est aliud cōfiterī tibi quam hoc nōn tribuere ⁸ mihi, quoniam tū, Domine, benedicis iūstum, sed prius eum iūstificās ⁹ impium. Cōfessiō itaque mea, deus meus, in cōspectū tuō tibi tacitē ¹⁰ fit et nōn tacitē ¹⁰: tacet enim strepitū ¹¹, clāmat affectū. Neque enim dīcō rēctī ¹² aliquid hominibus quod nōn ā mē tū prius audierīs, aut etiam tū aliquid tāle audīs ā mē quod nōn mihi tū prius dīxerīs.

Ps. 5.13
Rom. 4.5

Why confess to people?

3 ³ Quid mihi ergō est cum hominibus, ut audiant cōfessiōnēs meās, quasi ipsī sānātūrī sint omnēs languōrēs ¹ meōs? Cūriōsum ² genus ad cognōscendam vītam aliēnam, dēsidiōsum ³ ad corrigendam ⁴ suam. Quid ā mē querunt audīre quī sim, quī nōlunt ā tē audīre quī sint? Et unde sciunt, cum ā mē ipsō dē mē ipsō audiunt, an vērum dīcam, quandōquidem ⁵ nēmō scit hominum quid agātur in homine, nisi spīritus hominis quī in ipsō est? Sī autem ā tē audiant dē sē ipsīs, nōn poterunt dīcere, 'mentītūs ⁶ Dominus.' Quid est enim ā tē audīre dē sē nisi

1 Cor. 2.11

1

¹ **cognitor**, -ōris. m. advocate, attorney. (1)

² **cognitus**, -a, -um. known, acknowledged, recognised. (1)

³ **intrā**. inside, within. (8)

⁴ **coaptō**, -āre, -āvī, -ātum. to fit, join, adjust together, make by joining. (2)

⁵ **macula**, -ae. f. spot, mark, stain, blemish. (1)

⁶ **rūga**, -ae. f. crease in the face, wrinkle. (1)

⁷ **sānus**, -a, -um. sound, whole, healthy, well. (14)

⁸ **stilus**, -ī. m. pointed instrument, stylus. (4)

2

¹ **nūdus**, -a, -um. naked, bare, unclothed. (3)

² **cōnscientia**, -ae. f. consciousness, conscience, joint knowledge. (10)

³ **occultus**, -a, -um. covered up, hidden, concealed, secret. (14)

⁴ **refulgeō**, -ēre, refulsī. to flash back, reflect light, glitter. (1)

⁵ **ērubēscō**, -ēre, ērubui. to redden, blush, be ashamed. (14)

⁶ **abiciō**, -ēre, -iēcī, -iectum. to throw, cast away. (10)

⁷ **manifestus**, -a, -um. apparent, manifest, plain. (10)

⁸ **tribuō**, -ēre, -ūī, -ūtum. to assign, grant, bestow, divide. (13)

⁹ **iūstificō**, -ēre, -āvī, -ātum. to justify, vindicate. (5)

¹⁰ **tacitē**. silently, in silence, tacitly. (4)

¹¹ **strepitus**, -ūī. m. noise, clash, crash, clatter, murmur. (7)

¹² **rēctus**, -a, -um. straight, direct, upright, right. (10)

3

¹ **languor**, -ōris. m. faintness, feebleness. (14)

² **cūriōsus**, -a, -um. careful, diligent, thoughtful, curious, prying. (7)

³ **dēsidiōsus**, -a, -um. slothful, indolent, lazy, idle. (1)

⁴ **corrīgō**, -ēre, -rēxī, -rēctum. to correct, improve, set right. (9)

⁵ **quandōquidem**. since, seeing that. (8)

⁶ **mentīor**, -īrī, -ītus sum. to lie, deceive, invent, assert falsely. (11)

1

A **spēs** abl. fs

B **lūx** acc. fs

Ps. 17.29 satis ostendis quam magnam ratiōnālem¹ créātūram fēcerīs, cui nūllō modō sufficit ad bēātam
 Ps. 138.12 requiem^A quidquid tē minus est, ac per hoc nec ipsa sibi. Tū enim, deus nōster, inlūminābis
 Ps. 30.21 tenebrās nostrās: ex tē oriuntur vestimenta nostra, et tenebrae nostrae sicut merīdiēs² erunt. Dā
 mihi tē, deus meus, redde mihi tē. Ēn³ amō et, sī parum est, amem validius⁴. Nōn possum mētīrī,
 ut sciam quantum dēsīt⁵ mihi amōris ad id quod sat⁶ est, ut currat vīta mea in amplexūs⁷ tuōs,
 nec āvertātur dōnec abscondātur in absconditō vultūs tuī. Hoc tantum sciō, quia male⁸ mihi est
 practer tē nōn sōlūm extrā mē sed et in mē ipsō, et omnis mihi cōpīa⁹ quae deus meus nōn est
 egestās¹⁰ est.

Why only the Holy Spirit was borne over the waters.

9 **10** Numquid aut pater aut filius nōn superferēbātur super aquās? Sī tamquam locō sicut
 Ps. 9.15 corpus, nec spīritus sānctus; sī autem incommūtābilis dīvīnitātis¹ ēminentia² super omne
 Luke 2.14 mūtābile, et pater et filius et spīritus sānctus superferēbātur super aquās. Cūr ergō tantum dē
 Ps. 83.6 spīritū tuō dictum est hoc? Cūr dē illō tantum dictum est quasi locus ubi esset, quī nōn est
 Ps. 121.1 nostram dē portīs mortis. In bonā voluntātē pāx nōbīs est. Corpus pondere⁶ suō nītitur⁷ ad
 locum suum. Pondus⁶ nōn ad īma tantum est, sed ad locum suum. Ignis sūrsum⁸ tendit⁹,
 deorsum¹⁰ lapis; ponderibus⁶ suīs aguntur, loca sua petunt. Oleum īfrā¹¹ aquam fūsum
 super aquam attollitur⁴, aqua suprā oleum fūsa¹² īfrā¹¹ oleum dēmergitur¹³; ponderibus⁶
 suīs aguntur, loca sua petunt. Minus īordināta¹⁴ inquiēta¹⁵ sunt; īordinantur¹⁴ et quiēscunt¹⁶.
 Pondus⁶ meum amor meus; eō feror, quōcumque¹⁷ feror. Dōnō tuō accendimur¹⁸ et sūrsum⁸
 ferimur; īārdēscimus¹⁹ et īmus. Ascendimus ascēnsiōnēs²⁰ in corde et cantāmus canticum²¹
 graduum²². Igne tuō, igne tuō bonō īārdēscimus¹⁹ et īmus, quoniam sūrsum⁸ īmus ad pācem
 Hierusalem, quoniam iūcundātus²³ sum in hīs quī dīxērunt mihi, ‘in domum Domīnī ībimus.’
 Ibi nōs conlocābit²⁴ voluntās bona, ut nihil velimus aliud quam permanēre illīc in aeternū.

¹ **ratiōnālis**, -e. belonging to accounts, reason, rational. (7)

² **merīdiēs**, -ei. m. noon, midday, south. (3)

³ **ēn**. look! behold! (2)

⁴ **validē**. strongly, vehemently, mightily, exceedingly. (4)

⁵ **dēsum**, -esse, -fui, -futūrus. to be wanting, be absent, fail. (13)

⁶ **sat**. adequately, sufficiently. (7)

⁷ **amplexus**, -ūs. m. clasp, embrace, surrounding. (5)

⁸ **male¹**. badly, wrongly. (15)

⁹ **cōpīa**, -ae. f. plenty, abundance, ample supply; troops. (10)

¹⁰ **egestās**, -ātis. f. need, want, poverty. (6)

⁹

¹ **dīvīnitās**, -ātis. f. divinity, godhead. (4)

² **ēminentia**, -ae. f. prominence, standing out, pre-eminence, excellence. (1)

³ **illūc**. there, thither, to that place. (12)

⁴ **attollō**, -ere. to lift up, raise up, raise, elevate. (4)

⁵ **humilitās**, -ātis. f. insignificance, lowliness, humiliation, humility. (15)

⁶ **pondus**, -eris. n. weight. (15)

⁷ **nītor¹**, nītī, nīxus sum. to bear upon, press on, advance, climb; strive, struggle, try. (5)

⁸ **sūrsum**. up, on high, above. (6)

⁹ **tendō**, -ere, -ī, -tum. to stretch, stretch out, extend, proceed. (10)

¹⁰ **deorsum**. downwards, below, beneath. (1)

¹¹ **īfrā**. below. (6)

¹² **fundō¹**, -ere, -fūdī, -fūsum. to pour, shed, overthrow, rout, bring forth. (7)

¹³ **dēmergō**, -ere, -rsī, -rsum. to sink, submerge, plunge, bury. (4)

¹⁴ **ōrdinō**, -āre, -āvī, -ātum. to order, arrange. (13)

¹⁵ **inquiētūs**, -a, -um. restless, unquiet. (7)

¹⁶ **quiēscō**, -ere, quiēvī, **quiētum**. to rest, keep quiet, be at peace, sleep. (7)

¹⁷ **quōcumque**. wherever. (3)

¹⁸ **accendō**, -ere, -dī, -sum. to kindle, light. (13)

¹⁹ **īārdēscō**, -ere, -sī. to kindle, take fire, burn, glow. (5)

²⁰ **ascēnsiō**, -ōnis. f. ascent, ascension, progress, advancement. (1)

²¹ **canticum**, -ī. n. song. (14)

²² **gradus**, -ūs. m. step, pace, degree. (8)

²³ **iūcundātus**, -āre, -āvī, -ātum. to please, delight. (2)

²⁴ **collocō**, -āre, -āvī, -ātum. to place, put, set in order. (3)

All things exist by the gift of God.

10 ¹¹ Beāta créatūra quae nōn nōvit aliud, cum esset ipsa aliud, nisi dōnō tuō, quod superfertur super omne mūtābile, mox ut facta est attollerētur¹ nūllō intervāllō² temporis in eā vocātiōne³ quā dīxistī, ‘fiat lūx,’ et fieret lūx. In nōbīs enim distinguitur⁴ tempore, quod tenebrae fuimus^A et lūx efficimur⁵; in illā vērō dictum est quid esset; nisi inlūminārētur, et ita dictum est, quasi prius fuerit^B flūxa⁶ et tenebrōsa, ut appārēret causa quā factum est ut aliter esset, id est ut ad lūmen indēficiēns⁷ conversa lūx esset. Quī potest intellegat, ā tē petat. Ut quid mihi molestus⁸ est, quasi ego inlūminem ūllum hominem venientem in hunc mundum?

Gen. 1.3
Eph. 5.8

John 1.9

Symbols of the Trinity in humans.

11 ¹² Trīnitātem¹ omnipotentem quis intellegeat? Et quis nōn loquitur eam, sī tamen eam? Rāra² anima quae, cum dē illā loquitur, scit quod loquitur. Et contendunt³ et dīmican⁴, et nēmō sine pāce videt istam vīsiōnem. Vellem ut haec tria cōgitārent hominēs in sē ipsīs: longē aliud sunt ista tria quam illa trīnitās¹, sed dīcō ubi sē exerceant⁵ et probent et sentiant quam longē sunt. Dīcō autem haec tria: esse, nōsse, velle. Sum enim et sciō et volō. Sum sciēns et volēns, et sciō esse mē et velle, et volō esse et scīre. In hīs igitur tribus quam sit īsēparābilis⁶ vīta et ūna vīta et ūna mēns et ūna essentia⁷, quam dēnique⁸ īsēparābilis⁶ distīnctiō⁹ et tamen distīnctiō⁹, videat quī potest. Certē cōram sē est; attendat in sē et videat et dīcat mihi. Sed cum invēnerit in hīs aliiquid et dixerit, nōn iam sē putet invēnisse illud quod suprā ista est incommūtābile, quod est incommūtābile et scit incommūtābile et vult incommūtābile. Et utrum propter tria haec et ibi trīnitās¹, an in singulis haec tria, ut terna¹⁰ singulōrum sint, an utrumque mīrīs modis simpliciter¹¹ et multipliciter¹² īfīnitō in sē sibi fīne, quō est et sibi nōtūm est et sibi sufficit incommūtābile idipsum cōpiōsā¹³ ūnitātis¹⁴ magnitūdine¹⁵, quis facile cōgitāverit? Quis ūllō modō dixerit? Quis quōlibet modō temere¹⁶ prōnūntiāverit¹⁷?

The creation of the world prefigures the formation of the Church.

12 ¹³ Prōcēde in cōfessiōne, fidēs mea; dīc Dominō dēō tuō, ‘sāncte, sāncte, sāncte, Domine deus meus, in nōmine tuō baptīzātī¹ sumus, pater et filī et spīritus sāncte, in nōmine tuō baptīzāmus¹, pater et filī et spīritus sāncte,’ quia et apud nōs in Chrīstō suō fēcīt deus caelum et terram, spīritālēs et carnālēs ecclēsiae suae. Et terra nostra antequam acciperet fōrmam doctrīnae invīsibilis erat et incomposita, et ignōrantiae² tenebrīs tegēbāmur³, quoniam

10

¹ **attollō**, -ere. to lift up, raise up, raise, elevate. (4)
² **intervallum**, -ī. n. interval, intermediate space, distance. (11)
³ **vocātiō**, -ōnis. f. calling, vocation. (3)
⁴ **distinguō**, -ere, -tīnxī, -tīnctum. to separate, distinguish, divide, part. (8)
⁵ **efficiō**, -ere, -fēcī, -fectum. to make out, bring about, effect, produce. (10)
⁶ **flūxus**¹, -a, -um. flowing, loose, slack. (1)
⁷ **indēficiēns**, -entis. unfailing. (3)
⁸ **molestus**, -a, -um. troublesome, irksome, grievous. (6)

11

¹ **trīnitas**, -ātis. f. the Trinity, three. (10)
² **rārus**, -a, -um. thin, rare, scattered. (3)
³ **contendō**, -ere, -dī, -tum. to hurry, stretch, fight, contend, exert. (15)
⁴ **dīmīcō**, -āre, -āvī, -ātum. to fight, struggle, contend. (1)
⁵ **exerceō**, -ēre, -cūi, -cītum. to keep busy, exercise, keep at work. (5)
⁶ **īsēparābilis**, -a, -um. that cannot be separated, inseparable. (2)

⁷ **essentia**, -āc. f. essence, nature of a thing. (2)

⁸ **dēnique**. at last, finally, in short. (6)

⁹ **distīnctiō**, -ōnis. f. distinction, difference. (5)

¹⁰ **ternus**, -a, -um. threefold, triple. (1)

¹¹ **simpliciter**. simply, plainly, straightforwardly, directly, utterly. (2)

¹² **multipliciter**. in many ways. (6)

¹³ **cōpiōsā**, -a, -um. copious, plentiful, abundant, prolific. (6)

¹⁴ **ūnitās**, -ātis. f. unity, oneness. (9)

¹⁵ **magnitūdō**, -inis. f. greatness, size, bulk, magnitude. (5)

¹⁶ **temere**. by chance, by accident, at random, rashly. (3)

¹⁷ **prōnūntiō**, -āre, -āvī, -ātum. to announce, proclaim. (11)

12

¹ **baptīzō**, -āre, -āvī, -ātum. to baptise, immerse. (7)
² **ignōrantia**, -āc. f. ignorance. (6)
³ **tegō**, -ere, tēxī, tēctum. to cover, protect, hide. (6)

10

^A **sum** pf. act. ind. 1p

^B **sum** pf. act. subj. 3s

aqūs multīs misericordia tua, sīve in eā quā ille piscis¹ exhibētur² quem levātum dē profundō terra pia comēdit, sīve in verbōrum signīs vōcibusque subiectīs³ auctōritātī librī tuī tamquam sub firmāmentō volitantibus⁴, interpretandō⁵, expōnendō⁶, disserendō⁷, disputandō, benedīcendō atque invocandō tē, ôre ērumpentibus⁸ atque sonantibus signīs, ut respondeat populus, ‘āmēn.’ Quibus omnībus vōcibus corporaliter⁹ ēnūtiāndīs causa est abyssus saeculī et caecitās¹⁰ carnis, quā cōgitātā¹¹ nōn possunt vidērī, ut opus sit īstrepere¹² in auribus. Ita, quamvīs multiplicentur volātilia super terram, ex aquīs tamen originem¹³ dūcunt. Iūdicat etiam spīritālis approbandō quod rēctūm¹⁴, improbandō¹⁵ autem quod perperam¹⁶ invēnerit in operibus mōribusque^A fidēliūm, elemosynīs¹⁷ tamquam terrā frūctiferā¹⁸ et dē animā vivā mānsuēfactīs¹⁹ affectiōnībus²⁰, in castitātē²¹, in ieīuniīs²², in cōgitatiōnībus piīs dē hīs quae per sēnsū corporis percipiuntur²³. Dē hīs enim iūdicāre nunc dicitur, in quibus et potestātem corrigendī²⁴ habet.

‘And God blessed them, saying, ‘Increase,’ and what God has blessed.

24 ³⁵ Sed quid est hoc et quālē mystērium¹ est? Ecce benedīcīs hominēs, ô Domine, ut crēscant et multiplicentur et impleant terram. Nihilne nōbīs ex hōc innuīs², ut intellegāmus aliquid? Cūr nōn ita benedīxerīs lūcem^A quam vocāstī diem^B nec firmāmentum caelī nec lūminārīa³ nec sīdera nec terram nec mare? Dīcerem tē, deus nōster, quī nōs ad imāginem tuam creāstū, dīcerem tē hoc dōnum benedictiōnis hominī propriē⁴ voluisse largīrī⁵, nisi hōc modō benedīxissēs^C piscēs⁶ et cētōs⁷, ut crēscent et multiplicārentur et implērent aquās maris, et volātilia multiplicārentur super terram. Item⁸ dīcerem ad ea rērum^D genera pertinērī⁹ benedictiōnēm hanc quae gignendō ex sēmet¹⁰ ipsīs propāgantur¹¹, sī eam

¹ **piscis**, -is. m. fish. (12)

² **exhibeo**, -ēre, -būi, -bitum. to present, furnish, exhibit, produce. (7)

³ **subicīō**, -ere, -biēcī, -biectum. to throw under, place under, throw under. (9) *pf. pass.*
ptc. abl. *np*

⁴ **volitō**, -āre, -āvī, -ātum. to fly about, hover over. (5)

⁵ **interpretor**, -ārī, -ātus sum. to explain, expound, interpret. (4)

⁶ **expōnō**, -ere, -posūi, -positum. to put out, expose, explain, set forth. (10)

⁷ **dissērō**, -ere, -uī, *tum*. to examine, argue, discuss, speak at length. (7)

⁸ **ērumpō**, -ere, -rūpī, -ruptum. to burst out. (4)

⁹ **corporaliter**. carnally, bodily. (9)

¹⁰ **caecitās**, -ātis. f. blindness, darkness. (9)

¹¹ **cōgitātū**, -ī. n. thought, reflection, notion, idea. (1)

¹² **īnstrepō**, -ere, -ī, -tum. to resound, rattle, creak. (2)

¹³ **origō**, -inis. f. origin, source, beginning, commencement. (6)

¹⁴ **rēctus**, -a, -um. straight, direct, upright, right. (10)

¹⁵ **improbō**, -āre, -āvī, -ātum. to disapprove, blame, condemn, reject. (9)

¹⁶ **perperam**. wrongly, incorrectly. (2)

¹⁷ **elemosyna**, -ac. f. alms. (2)

¹⁸ **frūctifer**, -era, -erum. fruitful, bearing fruit. (7)

¹⁹ **mānsuēfaciō**, -ere, -ī, -ctum. to make tame, tame; make gentle. (3)

²⁰ **affectō**, -ōnis. f. mood, feeling, disposition, affection. (12)

²¹ **castitās**, -ātis. f. chastity, purity. (8)

²² **ieīuniūm**, -(i)ī. n. fasting day, fast, hunger. (2)

²³ **percipiō**, -ere, -cēpī, -ceptum. to seize, gain, occupy, perceive, understand. (7)

²⁴ **corrigō**, -ere, -rēxī, -rēctum. to correct, improve, set right. (9)

24

¹ **mystērium**, -(i)ī. n. mystery, secret. (4)

² **innuō**, -ere, -uī, -ūtum. to nod, sign, hint. (1)

³ **lūminārīa**, -is. n. that which gives light; light, window. (14)

⁴ **propriē**. personally, severally, as one's own, properly. (10)

⁵ **largiōr**, -īrī, -ītus sum. to grant, lavish, bestow, dispense. (3)

⁶ **piscis**, -is. m. fish. (12)

⁷ **cētus**, -ī. m. whale, dolphin, sea monster. (5)

⁸ **item**. just like, likewise, besides, also, further. (15)

⁹ **pertineō**, -ere, -uī. to stretch out, reach, extend, belong to, pertain. (12)

¹⁰ **sēmet**, suīmet. oneself, himself, herself, itself. (13)

¹¹ **prōpāgo**¹, -āre, -āvī, -ātum. to set forward, extend, enlarge, increase. (1)

reperiem¹ in arbustis² et fructectis³ et in pecoribus⁴ terrae. Nunc autem nec herbis⁵ et lignis dictum est nec bestiis et serpentibus⁶, ‘crescite et multiplicamini,’ cum haec quoque omnia sicut piscis⁷ et aves⁸ et hominēs gignendō augeantur⁹ genusque cūstodiant.

36 Quid igitur dīcam, lūmen meum, vēritās? Quia vacat¹⁰ hoc, quia ināniter¹¹ ita dictum est? Nēquāquam¹², pater pietatis; absit ut hoc dīcat servus verbī tuī. Et sī ego nōn intellegō quid hōc ēloquiō¹³ significēs, ūtantur eō melius meliorēs, id est intellegentiōrēs¹⁴ quam ego sum, ūnīcuique quantum sapere dedistū. Placeat autem et cōfessiō mea cōram oculis tuīs, quā tibi cōfiteor crēdere mē, Domine, nōn incassum¹⁵ tē ita locūtum, neque silēbō quod mihi lēctiōnis¹⁶ huius occāsiō¹⁷ suggesterit¹⁸. Vērum est enim, nec videō quid impedit¹⁹ ita mē sentīre dicta²⁰ figūrāta²¹ librōrum tuōrum. Nōvī enim multipliciter²² significārī per corpus, quod ūnō modō mente^A intellegitur, et multipliciter²² mente^A intellegī, quod ūnō modō per corpus significātur. Ecce simplex²³ dīlectiō²⁴ dei et proximī, quam multiplicibus²⁵ sacrāmentis et innumerābilis linguis et in ūnāquāque lingua innumerābilis locūtiōnum²⁶ modis corporāliter²⁷ ēnūntiātur! Ita crēscunt et multiplicantur fētūs²⁸ aquārum. Attende iterum quisquis haec legis: ecce quod ūnō modō scriptūra offert et vōx personat²⁹, ‘in pīncipiō deus fēcit caelum et terram,’ nōnne multipliciter²² intellegitur, nōn errōrum fallāciā³⁰, sed vērārum intellegentiārum³¹ generibus^B? Ita crēscunt et multiplicantur fētūs²⁸ hominum.

Gen. 1.1

37 Itaque sī nātūrās ipsās rērum^C nōn allēgoricē³² sed propriē³³ cōgitēmus, ad omnia quae dē sēminibus gignuntur convenit verbum ‘Crēscite et multiplicamini.’ Si autem figūrātē³⁴ posita ista tractēmus³⁵ (quod potius arbitror intendisse scriptūram, quae utique nōn supervacuē³⁶ sōlis aquātilium³⁷ et hominū fētibus²⁸ istam benedictiōnem attribuit³⁸), invenīmus quidem multitūdinēs et in crētūrīs spīritālibus atque corporālibus tamquam in caelō et terrā, et in animis iūstis et iniquis tamquam in lūce^D et tenebrīs, et in sāctīs auctōribus³⁹ per quōs lēx ministrāta est tamquam in firmāmentō quod solidātūm⁴⁰ est inter aquam et aquam, et

1 **reperiō**, -īre, -perū, -pertū. to find, find out, learn, discover. (15)
 2 **arbustum**, -ī. n. plantation, vineyard, orchard. (1)
 3 **fructectum**, -ī. n. thicket, shrubbery. (2)
 4 **pecus²**, -coris. n. herd animal, head of cattle, beast. (3)
 5 **herba**, -ac. f. herb, grass, herbage. (8)
 6 **serpēns**, -entis. m/f. serpent, snake. (9)
 7 **piscis**, -is. m. fish. (12)
 8 **avis**, -is. f. bird. (5)
 9 **augeō**, -ēre, auxī, auctum. to increase, augment. (8)
 10 **vacō**, -āre, -āvī, -ātum. to be empty, void, vacant, idle. (10)
 11 **ināniter**. emptily, vainly. (2)
 12 **nēquāquam**. by no means, not at all. (9)
 13 **ēloquiō**, -ōni. n. eloquence, utterance, speech. (15)
 14 **intellegēns**, -tis. intelligent, discerning, appreciative. (1)
 15 **incassum**. in vain, to no purpose, uselessly. (2)
 16 **lēctiō**, -ōnis. f. picking out, selecting, reading. (6)
 17 **occāsiō**, -ōnis. f. opportunity, occasion. (5)
 18 **suggerō**, -ere, -gessī, -gestum. to bring under, lay beneath. (6)
 19 **impediō**, -īre, -i(v)ī, -itum. to hinder, impede, hamper. (7)
 20 **dictum**, -ī. n. word, saying, assertion, remark. (14)

21 **figūrō**, -āre, -āvī, -ātum. to form, fashion, shape. (4)
 22 **multipliciter**. in many ways. (6)
 23 **simplex**, -īcis. single, simple, plain. (6)
 24 **dīlectiō**, -ōnis. f. love, delight, pleasure. (6)
 25 **multiplex**, -īcis. having many folds, manifold. (4)
 26 **locūtō**, -ōnis. f. speaking, speech, discourse. (4)
 27 **corporāliter**. carnally, bodily. (9)
 28 **fētūs²**, -ūs. m. offspring, bearing, fruit. (4)
 29 **personō**, -āre, -ūi, -ātum. to sound through and through, resound, ring. (2)
 30 **fallācia**, -ae. f. deceit, trick, stratagem. (10)
 31 **intellegētia**, -ae. f. discernment, understanding, intelligence. (8)
 32 **allēgoricē** allegorically. (1)
 33 **propriē** personally, severally, as one's own, properly. (10)
 34 **figūrātē**. figuratively. (1)
 35 **tractō**, -āre, -āvī, -ātum. to tug, drag, handle, discuss. (4)
 36 **supervacuē**. vainly, uselessly, without cause. (1)
 37 **aquātilis**, -e. living in water, aquatic. (1)
 38 **attribuō**, -ere, -ūi, -ātum. to assign, allot, make over. (1)
 39 **auctōris**, -ōris. m. seller, vendor, author, originator. (6)
 40 **solidō**, -āre, -āvī, -ātum. to make firm, solidify, compact, strengthen. (4)

		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	eō	eam	volō	velim
	2sg	īs	ēās	vīs	velīs
	3sg	ist	eat	vult	velit
	1pl	īmus	ēāmus	volumus	velīmus
	2pl	ītis	ēātis	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	iī or īvī	ierim	voluī	voluerim
	2sg	īstī or īvistī	ierīs	voluistī	voluerīs
	3sg	iit or īvit	ierit	voluit	voluerit
	1pl	imus	ierīmus	voluimus	voluerīmus
	2pl	īstis	ierītis	voluistis	voluerītis
	3pl	iērunt	ierint	voluērunt	voluerint
Plpf.	1sg	ieram	īssem	volueram	voluissem
	2sg	ierās	īssēs	voluerās	voluissēs
	3sg	ierat	īsset	voluerat	voluisset
	1pl	ierāmus	īssēmus	voluerāmus	voluissēmus
	2pl	ierātis	īssētis	voluerātis	voluissētis
	3pl	ierant	īssent	voluerant	voluissent
Fut. Pf.	1sg	ierō		voluerō	
	2sg	ieris		volueris	
	3sg	ierit		voluerit	
	1pl	ierimus		voluerimus	
	2pl	ieritis		volueritis	
	3pl	ierint		voluerint	
Impv.	2sg	ī			
	2pl	īte			
Inf.	Pres.	īre		velle	
	Pf.	īsse		voluisse	
Ptp.		volēns			

		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	nōlō	nōlim	mālō	mālim
	2sg	nōn vīs	nōlīs	māvīs	mālīs
	3sg	nōn vult	nōlīt	māvult	mālīt
	1pl	nōlūmus	nōlīmus	mālūmus	mālīmus
	2pl	nōn vultis	nōlītis	māvultis	mālītis
	3pl	nōlunt	nōlīnt	mālunt	mālīnt
Fut.	1sg	nōlam		mālam	
	2sg	nōlēs		mālēs	
	3sg	nōlet		mālet	
	1pl	nōlēmus		mālēmus	
	2pl	nōlētis		mālētis	
	3pl	nōlēnt		mālēnt	
Impf.	1sg	nōlēbam	nōlēm	mālēbam	mālēm
	2sg	nōlēbās	nōlēs	mālēbās	mālēs
	3sg	nōlēbat	nōlēt	mālēbat	mālēt
	1pl	nōlēbāmus	nōlēmus	mālēbāmus	mālēmus
	2pl	nōlēbātis	nōlētis	mālēbātis	mālētis
	3pl	nōlēbant	nōlēnt	mālēbant	mālēnt
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	nōluerīnt	māluērunt	māluerīnt
Plpf.	1sg	nōlueram	nōluissem	mālueram	māluissem
	2sg	nōluerās	nōluissem̄s	māluerās	māluissem̄s
	3sg	nōluerat	nōluisset	māluerat	māluisset
	1pl	nōluerāmus	nōluissem̄mus	māluerāmus	māluissem̄mus
	2pl	nōluerātis	nōluissem̄tis	māluerātis	māluissem̄tis
	3pl	nōluerant	nōluissem̄nt	māluerant	māluissem̄nt
Fut. Pf.	1sg	nōluerō		māluerō	
	2sg	nōlueris		mālueris	
	3sg	nōluerit		māluerit	
	1pl	nōluerim		māluerim	
	2pl	nōlueritis		mālueritis	
	3pl	nōluerint		māluerint	
Impv.	2sg	nōlī			
	2pl	nōlīte			
Inf.	Pres.	nōlle		mālle	
	Pf.	nōluisse		māluisse	
Ptp.		nōlēns		mālēns	

arbitrōr, -ārī, -ātus sum to testify, judge, consider. (23)

arca, -ae. f. chest, box, ark. (1)

argentum, -ī. n. silver, money. (4)

arma, -ōrum. n. arms, weapons, armour. (1)

ars, **artis**. f. art, skill, trade, occupation. (23)

ascendō, -ere, -dī, -nsum to climb, go up, mount, ascend. (18)

assūmō, -ere, -sūmpsi, -sūmptum to take up, receive, accept. (2)

at but, yet, on the contrary. (46)

atque and, as soon as, yet. (387)

attendō, -ere, -tendī, -tentum to stretch towards, pay attention, attend. (26)

auctōritās, -ātis. f. power, authority, decree, order, opinion, legal title. (32)

audāx, -ācis bold, daring, audacious. (4)

audeō, -ēre, **ausus sum** to dare, venture, be bold. (19)

audiō, -īre, -ī(v)ī, -ītum to hear, listen to. (177)

auferō, -erre, **abstulī**, **ablātum** to take away, carry off, steal. (20)

aureus, -a, -um of gold, golden. (3)

auris, -is. f. ear. (56)

aurum, -ī. n. gold. (9)

aut or, either. (258)

autem but, on the other hand, however. (364)

auxiliū, -(i)ī. n. help, aid, assistance, support. (3)

āvertō, -ere, -ī, -sum to turn away from, avert. (13)

B

beātus, -a, -um blessed, happy; (Eccl.) Saint. (56)

bellūm, -ī. n. war. (2)

bene well. (43)

benedīcō, -ere, -xī, -ctum to bless, praise, speak well of. (16)

benedictiō, -ōnis. f. blessing, benediction. (7)

bēstia, -ae. f. beast, animal, creature. (7)

bibō, -ere, -bī, -bitum to drink. (14)

bonūm, -ī. n. good; (pl.) possessions. (62)

bonus, -a, -um good. (263)

brevis, -e short, small, brief. (29)

C

cadō, -ere, **cecidī**, **cāsum** to fall, fall down; decay. (11)

caelestis, -e heavenly, celestial. (18)

caelūm, -ī. n. sky, heaven. (236)

cantō, -āre, -āvī, -ātum to sing, chant. (28)

cantus, -ūs. m. chant, song. (20)

capiō, -ere, **cēpī**, **captum** to take, catch, capture, hold. (46)

captīvus, -a, -um captive, prisoner. (3)