

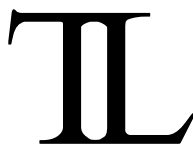
# Confessions



# Confessions

A Latin Reader with Macrons

Edited by  
Timothy A. Lee  
and Lachlan J. Hodgson



Timothy A. Lee Publishing

Confessions: A Latin Reader with Macrons

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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.<sup>1</sup> 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

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<sup>1</sup> Unique among the Protestants, the Anabaptists – like and their modern-day successors – did not cite Augustine believing rather in *nuda scriptura*. That is the 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.<sup>2</sup> 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).<sup>3</sup>

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.<sup>4</sup> They surrounded Augustine in Hippo where he died under siege.

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<sup>2</sup> 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.

<sup>3</sup> *ibid.*, p. 8.

<sup>4</sup> 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.<sup>5</sup> He was probably of Berber origin because his mother's name is generally assumed to be a Berber name.<sup>6</sup> 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.<sup>7</sup>

Augustine received a rigorous classical Latin education. This taught him to express himself clearly which became very useful in later life.<sup>8</sup> 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.<sup>9</sup> 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

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<sup>5</sup> Peter Brown. *Augustine of Hippo. A Biography. Forty-Fifth Anniversary Edition*. University of California Press: Berkeley, 2013, p. 8.

<sup>6</sup> It is perhaps linked to the Numidian goddess Mon, *ibid.*, p. 21.

<sup>7</sup> Confessions 9.9.19.

<sup>8</sup> *ibid.*, p. 25.

<sup>9</sup> '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.<sup>10</sup> 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.<sup>11</sup> After 17 years together he begrudgingly left her when he rose in prominence and a suitable woman of high status was found for him.<sup>12</sup> 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.<sup>13</sup> In this time he encounters Neoplatonism, a third century AD/CE development of Platonism.<sup>14</sup> Especially significant for him were the writings of Plotinus, the founder of Neoplatonism.<sup>15</sup> 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.<sup>16</sup> Through this union Augustine later brings together the God of Abraham, of Isaac, and of Jacob with the God of the Philosophers.<sup>17</sup>

Simplician was a leading figure in the Christian church of Milan and mentor to Bishop Ambrose.<sup>18</sup> 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.<sup>19</sup>

By this time Augustine had rejected Manichaeism after being disappointed with its wisdom. In his youth Augustine was fascinated with astrology

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<sup>10</sup> Brown, *Augustine of Hippo*, p. 39.

<sup>11</sup> 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.

<sup>12</sup> Confessions 6.15.21.

<sup>13</sup> Symmachus was an increasingly rare pagan in high office and possibly cousin of Saint Ambrose, bishop of Milan.

<sup>14</sup> He read these Greek authors in Latin translation Confessions 7.9.13.

<sup>15</sup> 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.

<sup>16</sup> The pagan philosophies were Christianised rather than paganising Christianity as later Anabaptists would claim.

<sup>17</sup> *ibid.*, p. 168.

<sup>18</sup> Succeeded Ambrose as bishop of Milan despite being slightly older.

<sup>19</sup> 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.<sup>20</sup>

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.’<sup>21</sup> 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.<sup>22</sup>

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

<sup>20</sup> Confessions 5.5.6-7.

<sup>21</sup> ‘dā mihi castitatem et continentiam, sed nōlī modo.’ Confessions 8.7.17.

<sup>22</sup> fecistī nōs ad tē et inquietum 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*."<sup>23</sup> The lasting appeal of Confessions is due to Augustine opening up to the feelings of his youth, this emotional tone strikes the modern reader.<sup>24</sup>

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.<sup>25</sup> Writing at the end of his life, Augustine writes in his Retractions how Confessions praises God through his evil and good deeds.<sup>26</sup> 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.<sup>27</sup> It is written like the psalmist addresses God. Indeed, it begins with a quotation from the Psalms and constantly quotes from the Psalms.<sup>28</sup>

Confessions is not strictly an autobiography; it is layered in spiritual meaning like Dante's Divine Comedy or Bunyan's Pilgrim's Progress.<sup>29</sup> However, the autobiographical tone sets it apart from other genres so not labelling autobiography is unhelpful.<sup>30</sup> 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

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<sup>23</sup> Brown, *Augustine of Hippo*, p. 163.

<sup>24</sup> *ibid.*, p. 163.

<sup>25</sup> Rowan Williams. *On Augustine*. Bloomsbury: London, 2016, p. 3.

<sup>26</sup> '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 ...'

<sup>27</sup> Brown, *Augustine of Hippo*, p. 160.

<sup>28</sup> 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.

<sup>29</sup> Garry Wills. *Augustine's Confessions. A Biography*. Lives of Great Religious Books. Princeton University Press: Princeton, NJ, 2011, pp. 17–25.

<sup>30</sup> Brown, *Augustine of Hippo*, p. 163.

last four and martyrdom.<sup>31</sup> There had been some predecessors to Confessions in the form of pagan biographies, but none were as conversational with the deity as this.<sup>32</sup>

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.<sup>33</sup> 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.’<sup>34</sup> This sets the tone for the entire work, emphasizing the centrality of God in the human quest for fulfillment.

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

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<sup>31</sup> *ibid.*, p. 152.

<sup>32</sup> *ibid.*, p. 52.

<sup>33</sup> Wills, *Augustine’s Confessions*, p. 13.

<sup>34</sup> Confessions 1.1.1

arithmetic.<sup>35</sup> 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.<sup>36</sup> This mirrors Adam's rebellion in eating the fruit of the tree in the garden of Eden.<sup>37</sup> 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.<sup>38</sup> 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.

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<sup>35</sup> Confessions 1.13.20

<sup>36</sup> Confessions 2.4.9.

<sup>37</sup> Genesis 3:6.

<sup>38</sup> 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 Manichaeism 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 he 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 Manichean 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 <i>Confessions</i> (complete c. 400)
410	Sack of Rome by Visigoths
413	Begins writing <i>The City of God</i> (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.<sup>44</sup> 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*<sup>1</sup>. 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 genitive 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.<sup>45</sup> For example, **ōs**<sup>1</sup>, **ōris. n.** mouth, face. (528) and **os**<sup>2</sup>, **ossis. n.** bone. (99). Given these glosses are primarily for the general reader, a dictionary such as the Oxford Latin Dictionary is recommended where exegetical points are under question.<sup>46</sup> These glosses are spelled according to British English.

The primary footnotes are numeric. They restart at 1 on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, *sēmitās*<sup>2</sup> ... *sēmitās*<sup>2</sup>.

<sup>44</sup> The 440 words students are expected to learn for GCSE Latin make up the majority of these words. However, the glossary at the end of this book shows a few other words such as *custōs* are not glossed in the footnotes.

<sup>45</sup> *A Latin Dictionary*, Oxford: Clarendon, 1879

<sup>46</sup> *Oxford Latin Dictionary*, Second Edition (Oxford: Oxford University Press, 2012).

## Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūxerit*<sup>1</sup>. This indicates the word *prōdūxerit* is the future perfect active indicative third-person singular of the verb *prōdūcō*. It is parsed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, *secūtī*<sup>A</sup> is a perfect deponent participle nominative masculine plural verb, from *sequor*. Unlike the primary footnotes, these secondary footnotes are listed in capitals alphabetically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., <sup>2</sup>) which are bold and sans-serif.

## Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, *Īsāiās*. These are the proper nouns that occur 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.

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<sup>1</sup> **prōdūcō**, **-ere**, **-xī**, **-ctum**. to lead forth, bring out.  
(42) *fut. pf. act. ind. 3s*

<sup>A</sup> **sequor** *pf. dep. ptc. nom. mp*

In Book VIII 2 (3) we change *popilios iam* to *paululum iam*.<sup>47</sup> For the most modern critical edition consult O'Donnell's edition.<sup>48</sup> 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](mailto:reader-suggestions@timothyalee.com).

## Acknowledgments

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*Emmanuel College, Cambridge*  
*12<sup>th</sup> August, 2025.*

Timothy A. Lee

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<sup>47</sup> 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.

<sup>48</sup> 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** <sup>1</sup> Magnus es, Domine, et laudābilis<sup>1</sup> valdē. Magna virtūs tua et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō<sup>2</sup> creatūrae tuae, et homō circumferēns<sup>3</sup> mortālītatē<sup>4</sup> suam, circumferēns<sup>3</sup> testimōnium peccātī suī et testimōnium quia superbīs resistis; et tamen laudāre tē vult homō, aliqua portiō<sup>2</sup> creatūrae tuae. Tū excitās<sup>5</sup> ut laudāre tē dēlectet, quia fēcistī nōs ad tē et iniquiētū<sup>6</sup> 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 crēdiderunt? Aut quōmodo crēdent sine praedicante? Et laudābunt Dominum quī requirunt<sup>7</sup> eum: quaerentēs enim inveniunt eum et invenientēs laudābunt eum. Quaeram tē, Domine, invocāns tē et invocem tē crēdēs in tē: praedicātus enim es nōbīs. Invocat tē, Domine, fidēs mea, quam dedistī mihi, quam inspīrāstī<sup>8</sup> mihi per hūmānitatem<sup>9</sup> filiī tuī, per ministerium praedicātōris<sup>10</sup> 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** <sup>2</sup> 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 etsī dēscenderō<sup>A</sup> in īnfernū<sup>1</sup>, 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** <sup>3</sup> Capiunt ergōne tē caelum et terra, quoniam tū implēs ea? An implēs et restat<sup>1</sup>, quoniam nōn tē capiunt? Et quō refundis<sup>2</sup> quidquid implētō caelō et terrā restat<sup>1</sup> ex tē? An nōn opus habēs ut quōquam contineāris, quī continēs omnia, quoniam quae implēs continendō implēs? Nōn enim vāsa<sup>3</sup> quae tē plēna sunt stabilem<sup>4</sup> tē faciunt, quia etsī frangantur<sup>5</sup> nōn effunderis. Et cum effunderis super nōs, nōn tū iacēs<sup>6</sup> sed ērigis<sup>7</sup> nōs, nec tū dissipāris sed conligis nōs. Sed quae implēs omnia, tē tōtō implēs omnia. An quia nōn possunt tē tōtum capere omnia, partem<sup>A</sup> tuī capiunt et eandem partem<sup>A</sup> simul omnia capiunt? An singulās singula et maiōrēs

1

- <sup>1</sup> **laudābilis**, -e. praiseworthy, laudable. (7)  
<sup>2</sup> **portiō**, -ōnis. f. share, part, portion. (4)  
<sup>3</sup> **circumferō**, -erre, -tulī, -lātum. to carry around, bear round. (5)  
<sup>4</sup> **mortālītās**, -ātis. f. mortality. (4)  
<sup>5</sup> **excitō**, -āre, -āvī, -ātum. to call forth, wake, rouse, excite. (15)  
<sup>6</sup> **iniquiētus**, -a, -um. restless, unquiet. (7)  
<sup>7</sup> **requirō**, -ere, -sī(v)ī, -sītum. to require, seek, ask for. (12)  
<sup>8</sup> **īnspīrō**, -āre, -āvī, -ātum. to blow upon, breathe into, inspire. (9)  
<sup>9</sup> **hūmānitās**, -ātis. f. human nature, humanity. (2)  
<sup>10</sup> **praedicātōr**, -ōris. m. public proclaimer. (3)

2

- <sup>1</sup> **īnfernus**, -a, -um. lower, under, hell. (3)  
<sup>3</sup>  
<sup>1</sup> **restō**, -āre, -āvī or -titī. to stand firm, remain, resist. (11)  
<sup>2</sup> **refundō**, -ere, -fūdī, -fūsum. to pour back, pour out. (3)  
<sup>3</sup> **vāsum**, -ī. n. dish, vessel, vase, utensil. (4)  
<sup>4</sup> **stabilis**, -e. firm, steadfast, steady, stable, fixed. (6)  
<sup>5</sup> **frangō**, -ere, frēgī, frāctum. to break, shatter, dash in pieces, fracture. (3)  
<sup>6</sup> **iaceō**, -ēre, -cuī, -citum. to lie, lie down, prostrate, lie in ruins, be situated. (6)  
<sup>7</sup> **ērigō**, -ere, -rēxī, -rēctum. to raise up, build, erect; encourage. (8)

2

A **dēscendō** fut. pf. act. ind. 1s

3

A **pars** acc. fs

habuissent<sup>A</sup> fidēliter<sup>1</sup> ac dilēxissent<sup>B</sup> amīcōs. Ā quōrum ego quidem granditātē<sup>2</sup> animī longē aberam et dēligātus<sup>3</sup> morbo<sup>4</sup> carnis mortiferā<sup>5</sup> suāvitātē<sup>6</sup> trahēbam catēnam<sup>7</sup> meam, solvi<sup>8</sup> timēns et quasi concussō<sup>9</sup> vulnere repellēns<sup>10</sup> verba bene suādētis<sup>11</sup> tamquam manum solventis<sup>8</sup>. Īnsuper<sup>12</sup> etiam per mē ipsī quoque Alȳpiō loquēbātur serpēns<sup>13</sup>, et innectēbat<sup>14</sup> atque spargēbat<sup>15</sup> per linguam meam dulcēs laqueōs<sup>16</sup> in viā eius, quibus illi honesti<sup>17</sup> et expediti<sup>18</sup> pedēs implicārentur<sup>19</sup>.

<sup>22</sup> Cum enim mē ille mirārētur, quem nōn parvī penderet<sup>20</sup>, ita haerēre<sup>21</sup> visco<sup>22</sup> illius voluptātis ut mē adfirmārem<sup>23</sup>, quotiēscumque<sup>24</sup> inde inter nōs quaererēmus, caelibem<sup>25</sup> vītā nullō modō posse dēgere<sup>26</sup> atque ita mē dēfenderem, cum illum mīrantem<sup>27</sup> vidērem, ut dicerem multum interesse<sup>28</sup> inter illud quod ipse raptim<sup>29</sup> et fūrtim<sup>30</sup> expertus esset, quod paene iam nē meminisset<sup>C</sup> quidem atque ideō nullā molestiā<sup>31</sup> facile contemneret<sup>32</sup>, et dēlectātiōnēs cōsuētūdinis meae, ad quās sī accessisset<sup>D</sup> honestum<sup>17</sup> nōmen mātirimōniū<sup>33</sup>, nōn eum mīrārī oportēre cūr ego illam vītā nequīrem<sup>34</sup> spernere<sup>35</sup>, coeperat<sup>E</sup> et ipse dēsiderāre coniugium<sup>36</sup>, nēquāquam<sup>37</sup> victus libīdine tālis voluptātis sed cūriōsītātis<sup>38</sup>. Dīcēbat enim scīre sē cupere quidnam<sup>39</sup> esset illud sine quō vīta mea, quae illi sīc placēbat, nōn mihi vīta sed poena vidērētur. Stupēbat<sup>40</sup> enim liber ab illō vinculo<sup>41</sup> animus servitūtem<sup>42</sup> meam et stupendō<sup>40</sup> ībat in experiendī<sup>43</sup> cupīdinem<sup>44</sup>, ventūrus in ipsam experientiam<sup>45</sup> atque inde fortasse<sup>46</sup> lāpsūrus<sup>47</sup>

<sup>1</sup> **fidēliter**. faithfully, trustily, certainly, honestly. (1)

<sup>2</sup> **granditās**, -ātis. f. grandeur, sublimity. (1)

<sup>3</sup> **dēligō**<sup>2</sup>, -āre, -āvi, -ātum. to bind, tie together, bandage. (1)

<sup>4</sup> **morbus**, -ī. m. sickness, disease, distemper, ailment. (9)

<sup>5</sup> **mortifer**, -era, -erum. deadly, fatal, lethal. (3)

<sup>6</sup> **suāvitās**, -ātis. f. sweetness, pleasantness, agreeableness. (13)

<sup>7</sup> **catēna**, -ae. f. chain, fetter, bond. (5)

<sup>8</sup> **solvo**, -ere, -lvi, -lūtum. to loose, unbind, untie, release, pay up. (15)

<sup>9</sup> **concutio**, -ere, cussi, cussum. to shake violently, strike together. (4)

<sup>10</sup> **repello**, -ere, -puli, -pulsum. to drive, push back, reject, repel. (9)

<sup>11</sup> **suādeo**, -ēre, suāsi, suāsum. to urge, recommend, persuade. (6)

<sup>12</sup> **īnsuper**. above, on the top, overhead, in addition. (3)

<sup>13</sup> **serpēns**, -entis. m/f. serpent, snake. (9)

<sup>14</sup> **innectō**, -ere, -ī, -ctum. to twist, entangle, bind up, weave in, gather together, weave. (5)

<sup>15</sup> **spargo**, -ere, -ī, -sum. to scatter, strew, sprinkle, spot. (9)

<sup>16</sup> **laqueus**, -ī. m. noose, snare. (8)

<sup>17</sup> **honestus**, -a, -um. honourable, distinguished. (11)

<sup>18</sup> **expeditō**, -īre, -ī(v)ī, -ītum. to loose, set free, expedite. (4)

<sup>19</sup> **implicō**, -āre, -uī or -āvī, -ātum or -ītum. to entangle, entwine. (6)

<sup>20</sup> **pendeo**, -ēre, -dī. to hang, hang down. (7)

<sup>21</sup> **haereo**, -ēre, haesi, haesūrum. to stick, adhere, cling to, remain. (12)

<sup>22</sup> **viscum**, -ī. n. mistletoe, birdlime. (4)

<sup>23</sup> **affirmō**, -āre, -āvī, -ātum. to affirm, assert, confirm. (5)

<sup>24</sup> **quotiēscumque**. whenever, however often. (1)

<sup>25</sup> **caelebs**, -libis. unmarried, single. (1) *acc. ms pos.*

<sup>26</sup> **dēgō**, -ere, -gī. to spend time, pass time, live. (2)

<sup>27</sup> **mīrō**, -āre, -āvī, -ātum. to be amazed, wonder at, marvel. (6)

<sup>28</sup> **intersum**, -esse, -fuī. to be between, lie between; differ; be present. (9)

<sup>29</sup> **raptim**. snatchingly, hastily, suddenly, speedily, hurriedly. (2)

<sup>30</sup> **fūrtim**. stealthily, secretly, furtively. (2)

<sup>31</sup> **molestia**, -ae. f. trouble, irksomeness, annoyance. (11)

<sup>32</sup> **contemnō**, -ere, -tempſī, -temptum. to scorn, despise, disparage. (13)

<sup>33</sup> **mātirimōnium**, -(i)ī. n. marriage, matrimony. (5)

<sup>34</sup> **nequeo**, -īre, -ī(v)ī, -ītum. to be unable, cannot. (3)

<sup>35</sup> **spernō**, -ere, -rēvī, -rētum. to separate, despise, spurn. (8)

<sup>36</sup> **coniugium**, -(i)ī. n. marriage, connection, union. (6)

<sup>37</sup> **nēquāquam**. by no means, not at all. (9)

<sup>38</sup> **cūriōsītās**, -ātis. f. curiosity, inquisitiveness. (13)

<sup>39</sup> **quisnam**. who? what? (5)

<sup>40</sup> **stupeō**, -ēre, -uī. to be astounded. (9)

<sup>41</sup> **vinculum**, -ī. n. bond, chain, prison. (14)

<sup>42</sup> **servitūs**, -ūtis. f. slavery, servitude. (9)

<sup>43</sup> **experior**, -īrī, -tus sum. to try, prove, test, experience. (14)

<sup>44</sup> **cupīdō**, -inis. f. desire, longing, lust, passion. (2)

<sup>45</sup> **experientia**, -ae. f. trial, proof, experiment. (6)

<sup>46</sup> **fortasse**. perhaps, possibly. (12)

<sup>47</sup> **lābor**<sup>1</sup>, lābi, lāpsus sum. to slip, fall, pass away. (7)

<sup>A</sup> **habeō** *plpf. act. subj. 3p*

<sup>B</sup> **diligō** *plpf. act. subj. 3p*

<sup>C</sup> **memini** *plpf. act. subj. 3s*

<sup>D</sup> **accēdō** *plpf. act. subj. 3s*

<sup>E</sup> **coepiō** *plpf. act. ind. 3s*

in eam quam stupebat<sup>1</sup> servitūtem<sup>2</sup>, quoniam spōnsiōnem<sup>3</sup> volēbat facere cum morte, et quī amat periculum incidet<sup>4</sup> in illud. Neutrum<sup>5</sup> enim nostrum, sī quod est coniugāle<sup>6</sup> decus<sup>7</sup> in officio<sup>8</sup> regendī mātīmōnī<sup>9</sup> et suscipiendōrum liberōrum<sup>10</sup>, dūcēbat nisi tenuiter<sup>11</sup>. Magnā autem ex parte<sup>A</sup> atque vehementer cōsuētūdō satiandae<sup>12</sup> īnsatiābilis<sup>13</sup> concupiscentiae mē captum excruciābat<sup>14</sup>, illum autem admīratiō<sup>15</sup> capiendum trahēbat. Sīc erāmus, dōnec tū, altissime, nōn dēserēs humum<sup>16</sup> nostram miserātus<sup>17</sup> miserōs subvenīrēs<sup>18</sup> mīris et occultīs<sup>19</sup> modīs.

*His mother urges him to find a wife.*

**13** <sup>23</sup> Et īnstābātur<sup>1</sup> impigrē<sup>2</sup> ut dūcerem uxōrem. Iam petēbam, iam prōmittēbātur maximē mātře dante operam<sup>3</sup>, quō mē iam coniugātum<sup>4</sup> baptismus<sup>5</sup> salūtāris<sup>6</sup> ablueret<sup>7</sup>, quō mē in diēs<sup>A</sup> gaudēbat aptārī<sup>8</sup> et vōta<sup>9</sup> sua ac prōmissa<sup>10</sup> tua in meā fidē complērī animadvertēbat<sup>11</sup>. Cum sānē<sup>12</sup> et rogātū<sup>13</sup> meō et dēsideriō suō fortī clāmōre cordis abs tē dēprecārētur cotidiē<sup>14</sup> ut eī per vīsum<sup>15</sup> ostenderēs aliquid dē futūrō mātīmōniō<sup>16</sup> meō, numquam voluistī. Et vidēbat quaedam vāna et phantastica<sup>17</sup>, quō cōgēbat impetus<sup>18</sup> dē hāc rē<sup>B</sup> satagentis<sup>19</sup> hūmānī spīritūs, et narrābat mihi nōn cum fidūciā<sup>20</sup> quā solēbat, cum tū dēmōnstrābās<sup>21</sup> eī, sed contemnēns<sup>22</sup> ea. Dīcēbat enim discernere sē nesciō quō sapōrē<sup>23</sup>, quem verbīs explicāre<sup>24</sup> nōn poterat, quid interesset<sup>25</sup> inter revēlantem tē et animam suam somniantem<sup>26</sup>. Īnstābātur<sup>1</sup> tamen, et puella petēbātur, cuius aetās fermē<sup>27</sup> bienniō<sup>28</sup> minus quam nūbilis<sup>29</sup> erat, et quia ea placēbat, expectābātur.

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

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

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

4 **incidō**<sup>1</sup>, -ere, -cidī. 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 **officiū**, -(i)ī. n. duty, service, office, kindness. (7)

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

10 **liber**<sup>2</sup>, -erī. m. child. (4)

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

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

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

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

15 **admīratiō**, -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, -luī, -ltum. to cover, conceal, hide. (13)

### 13

1 **īnstō**, -āre, -stitī, -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 **vōtum**, -ī. n. vow, pledge. (10)

10 **prōmissum**, -ī. n. promise. (4)

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

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

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

14 **cotidiē**. daily, every day. (12)

15 **vīsus**<sup>2</sup>, -ūs. m. vision, sight, appearance. (5)

16 **mātīmōnium**, -(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 **fidūciā**, -ae. f. trust, confidence, reliance, assurance. (9)

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

22 **contemnō**, -ere, -tempī, -temptum. to scorn, despise, disparage. (13)

23 **sapor**, -ōris. 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 **somniō**, -āre, -āvī, -ātum. to dream. (1)

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

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

29 **nūbilis**, -e. marriageable. (2)

<sup>A</sup> **pars** abl. fs

<sup>A</sup> **diēs** acc. mp

<sup>B</sup> **rēs**<sup>1</sup> abl. fs

nurū<sup>1</sup> sibi, quō placēret, malī aliquid loquerētur, nullāque iam audente memorābilī<sup>2</sup> inter sē benivolentiae<sup>3</sup> suāvitātē<sup>4</sup> vīxerunt.

**21** Hoc quoque illī bonō mancipiō<sup>5</sup> tuō, in cuius uterō<sup>6</sup> mē creāstī, deus meus, misericordia mea, mūnus grande dōnāverās<sup>7</sup>, quod inter dissidentēsque<sup>8</sup> atque discordēs<sup>9</sup> quāslibet animās, ubi poterat, tam sē praebebāt<sup>10</sup> pācificam ut cum ab utrāque multa dē invicem audīret amārissima<sup>11</sup>, quālia solet ēructāre<sup>12</sup> turgēs<sup>13</sup> atque indigesta<sup>14</sup> discordia<sup>15</sup>, quandō praesentī amīcae<sup>16</sup> dē absente<sup>17</sup> inimicā per acida<sup>18</sup> conloquia<sup>19</sup> crūdītās<sup>20</sup> exhālātūr<sup>21</sup> odiōrum<sup>22</sup>, nihil tamen alterī dē alterā prōderet<sup>23</sup> nisi quod ad eās reconciliandās<sup>24</sup> valeret. Parvum hoc bonum mihi vidērētur, nisi turbās innumerābilēs trīstis experīret<sup>25</sup> (nesciō quā horrendā<sup>26</sup> pestilentia<sup>27</sup> peccātōrum lātissimē<sup>28</sup> pervagante<sup>29</sup>) nōn solum irātōrum<sup>30</sup> inimicōrum irātīs<sup>30</sup> inimicīs dicta<sup>31</sup> prōdere<sup>23</sup>, sed etiam quae nōn dicta<sup>31</sup> sunt addere, cum contrā hominī hūmānō parum esse dēbeat inimicitias<sup>32</sup> hominum nec excitāre<sup>33</sup> nec augēre<sup>34</sup> male<sup>35</sup> loquendō, nisi eās etiam extinguere<sup>36</sup> bene loquendō studuerit<sup>37</sup>: quālis illa erat docente tē magistrō intimō in scholā<sup>38</sup> pectoris.

**22** Dēnique<sup>39</sup> etiam virum suum iam in extrēmā<sup>40</sup> vītā temporālī eius lucrāta<sup>41</sup> est tibi, nec in eō iam fidēlī plānxīt<sup>42</sup> quod in nōndum fidēlī tolerāverat<sup>43</sup>: erat etiam serva<sup>44</sup> servōrum tuōrum. Quisquis eōrum nōverat<sup>A</sup> eam, multum in eā laudābat et honōrābat<sup>45</sup> et diligēbat tē, quia sentiēbat praesentiam<sup>46</sup> tuam in corde eius sāctae conversātiōnis<sup>47</sup> fructibus testibus.

<sup>1</sup> **nurus**, -ūs. f. daughter-in-law. (2)

<sup>2</sup> **memorābilis**, -e. memorable, remarkable. (1)

<sup>3</sup> **benevolentia**, -ae. f. good-will, benevolence, kindness, favour. (6)

<sup>4</sup> **suāvitās**, -ātis. f. sweetness, pleasantness, agreeableness. (13)

<sup>5</sup> **mancipium**, -(i)ī. n. taking by hand, formal acceptance, purchase, slave. (2)

<sup>6</sup> **uterus**, -ī. m. womb, uterus. (8)

<sup>7</sup> **dōnō**, -āre, -āvī, -ātum. to give, present, grant, forgive. (14) *plpf. act. ind. 2s*

<sup>8</sup> **dissideō**, -ēre, -sēdī. to sit apart, be remote. (1)

<sup>9</sup> **discors**, -cordis. discordant, disagreeing, inharmonious, at variance. (1)

<sup>10</sup> **praebeō**, -ēre, -uī, -itum. to hold forth, present, offer. (11)

<sup>11</sup> **amārus**, -a, -um. bitter, harsh. (13)

<sup>12</sup> **ēructō**, -āre, -āvī, -ātum. to belch, vomit, emit, utter. (2)

<sup>13</sup> **turgēō**, -ēre, -sī, -sum. to swell out, be swollen, be tumid. (1)

<sup>14</sup> **indigestus**, -a, -um. unorganised, without order, undigested. (1)

<sup>15</sup> **discordia**, -ae. f. disagreement, dissension, variance, discord. (2)

<sup>16</sup> **amīca**, -ae. f. female friend. (1)

<sup>17</sup> **absēns**, -entis. absent, missing. (12)

<sup>18</sup> **acidus**, -a, -um. sour, acid, bitter, harsh, unpleasant. (1)

<sup>19</sup> **colloquium**, -(i)ī. n. conversation. (5)

<sup>20</sup> **crūdītās**, -ātis. f. overloading of the stomach, indigestion. (1)

<sup>21</sup> **exhālō**, -āre, -āvī, -ātum. to breathe out, exhale, evaporate. (2)

<sup>22</sup> **odium**, -(i)ī. n. hatred, ill will. (8)

<sup>23</sup> **prōdō**, -ere, -didī, -ditum. to put forth, exhibit, reveal. (5)

<sup>24</sup> **reconciliō**, -āre, -āvī, -ātum. to reconcile, regain. (3)

<sup>25</sup> **experior**, -īrī, -tus sum. to try, prove, test, experience. (14)

<sup>26</sup> **horrendus**, -a, -um. horrible, dreadful, terrible. (4)

<sup>27</sup> **pestilentia**, -ae. f. infectious disease, plague, pestilence. (2)

<sup>28</sup> **lātē**. broadly, widely, extensively. (1)

<sup>29</sup> **pervagor**, -ārī, -ātus sum. to wander over, rove about. (1)

<sup>30</sup> **irātus**, -a, -um. angered, enraged, angry, violent, furious. (5)

<sup>31</sup> **dictum**, -ī. n. word, saying, assertion, remark. (14)

<sup>32</sup> **inimicitia**, -ae. f. enmity, hostility. (3)

<sup>33</sup> **excitō**, -āre, -āvī, -ātum. to call forth, wake, rouse, excite. (15)

<sup>34</sup> **augeō**, -ēre, auxī, auctum. to increase, augment. (8)

<sup>35</sup> **male**<sup>1</sup>. badly, wrongly. (15)

<sup>36</sup> **extinguō**, -ere, -tīnxī, -tīnctum. to extinguish, quench, kill. (5)

<sup>37</sup> **studeō**, -ēre, -uī. to give attention, be eager, be zealous, study. (6)

<sup>38</sup> **schola**, -ae. f. intermission of work, school. (11)

<sup>39</sup> **dēnique**. at last, finally, in short. (6)

<sup>40</sup> **extrēmus**, -a, -um. at the end, extreme, tip. (11)

<sup>41</sup> **lucror**, -ārī, -ātus sum. to gain, win, acquire. (4)

<sup>42</sup> **plangō**, -ere, plānxī, plānctum. to strike, beat, bewail. (7)

<sup>43</sup> **tolerō**, -āre, -āvī, -ātum. to bear, endure, support, tolerate. (13) *plpf. act. ind. 3s*

<sup>44</sup> **serva**, -ae. f. female slave, maid. (1)

<sup>45</sup> **honōrō**, -āre, -āvī, -ātum. to honour, respect. (9)

<sup>46</sup> **praesentia**, -ae. f. being at hand, presence, present time. (8)

<sup>47</sup> **conversātiō**, -ōnis. f. manner of life, conduct, conversation. (3)

<sup>A</sup> **nōscō** *plpf. act. ind. 3s*



Fuerat<sup>A</sup> enim ūnīus virī uxor, mūtuum<sup>1</sup> vicem<sup>2</sup> parentibus reddiderat<sup>B</sup>, domum suam piē<sup>3</sup> tractāverat<sup>4</sup>, in operibus bonīs testimōnium habēbat. Nūtrierat<sup>5</sup> filiōs, totiēns<sup>6</sup> eōs parturiēns<sup>7</sup> quotiēns<sup>8</sup> abs tē dēviāre<sup>9</sup> cernēbat. Postrēmō<sup>10</sup> nōbīs, Domine, omnibus, quia ex mūnere<sup>C</sup> tuō sinis loquī, servīs tuīs, quī ante dormitiōnem<sup>11</sup> eius in tē iam cōsociātī<sup>12</sup> vivēbāmus perceptā<sup>13</sup> grātiā baptismī<sup>14</sup> tuī, ita cūram gessit<sup>D</sup> quasi omnēs genuisset<sup>E</sup>, ita servivit quasi ab omnibus genita fuisset<sup>F</sup>.

*A conversation with his mother about the kingdom of heaven.*

**10** <sup>23</sup> Impendente<sup>1</sup> autem diē<sup>A</sup> quō ex hāc vītā erat exitūra (quem diem<sup>B</sup> tū nōverās<sup>C</sup> ignōrantibus nōbīs), prōvēnerat<sup>2</sup>, ut crēdō, prōcūrate<sup>3</sup> tē occultis<sup>4</sup> tuīs modis, ut ego et ipsa sōlī stārēmus, incumbentēs<sup>5</sup> ad quandam fenestram<sup>6</sup> unde hortus intrā<sup>7</sup> domum quae nōs habēbat prōspectābatur<sup>8</sup>, illīc apud Ōstiā Tiberīna, ubi remōtī<sup>9</sup> ā turbīs post longī itineris<sup>D</sup> labōrem īnstaūrābāmus<sup>10</sup> nōs nāvīgatiōnī<sup>11</sup>. Conloquēbāmur<sup>12</sup> ergō sōlī valdē dulciter<sup>13</sup> et, praeterita oblīvīscētēs in ea quae ante sunt extentī, quaerēbāmus inter nōs apud praesentem Phil. 3.13 vērītātem, quod tū es, quālis futūra esset vīta aeterna sānctōrum, quam nec oculus vidit nec auris audivit nec in cor hominis ascendit. Sed inhiābāmus<sup>14</sup> ōre cordis in superna<sup>15</sup> fluenta<sup>16</sup> 1 Cor. 2.9 fontis<sup>E</sup> tuī, fontis<sup>E</sup> vītāe, quī est apud tē, ut inde prō captū<sup>17</sup> nostrō aspersi<sup>18</sup> quōquō modō Ps. 35.10 rem<sup>F</sup> tantam cōgitārēmus.

<sup>24</sup> Cumque ad eum finem sermō perdūceretur<sup>19</sup>, ut carnālium sēnsuum dēlectatiō quantalibet<sup>20</sup>, in quantālibet<sup>20</sup> lūce<sup>G</sup> corporeā, prae illius vītāe iūcunditāte<sup>21</sup> nōn

<sup>1</sup> **mūtuum**, -a, -um. borrowed, lent, mutual. (1)

<sup>2</sup> **vicis**, -is. f. change, alternation, time, condition, position. (5)

<sup>3</sup> **piē**. piously, devoutly, religiously. (7)

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

<sup>5</sup> **nūtriō**, -īre, -ī(v)ī, -itum. to suckle, nourish, rear. (9) *plpf. act. ind. 3s*

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

<sup>7</sup> **parturiō**, -īre, -ī(v)ī, -itum. to be in labour, bring forth. (9)

<sup>8</sup> **quotiēns**. how often? how many times? (4)

<sup>9</sup> **dēviō**, -āre, -āvī, -ātum. to stray, depart, deviate. (4)

<sup>10</sup> **postrēmō**. at last, finally, last of all. (4)

<sup>11</sup> **dormitiō**, -ōnis. f. sleep, sleeping. (1)

<sup>12</sup> **cōsociō**, -āre, -āvī, -ātum. to make common, share, associate, join, unite, connect. (2)

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

<sup>14</sup> **baptismum**, -ī. n. baptism. (10)

# 10

<sup>1</sup> **impendeō**, -ēre. to hang over, threaten, impend. (2)

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

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

<sup>4</sup> **occulō**, -ere, -luī, -ltum. to cover, conceal, hide. (13)

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

<sup>6</sup> **fenestra**, -ae. f. window, opening for light. (2)

<sup>7</sup> **intrā**. inside, within. (8)

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

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

<sup>10</sup> **īnstaūrō**, -āre, -āvī, -ātum. to set up, erect, repeat, renew. (2)

<sup>11</sup> **nāvīgatiō**, -ōnis. f. sailing, navigation, voyage. (1)

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

<sup>13</sup> **dulciter**. agreeably, sweetly, pleasantly. (3)

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

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

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

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

<sup>18</sup> **aspergō**<sup>1</sup>, -ere, -rsī, -rsum. to scatter, sprinkle. (5)

<sup>19</sup> **perducō**, -ere, -dūxī, -ductum. to lead, guide, conduct, bring over. (9)

<sup>20</sup> **quantuslibet**, -ālibet, -umlibet. as great as you please. (4)

<sup>21</sup> **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*

# 10

A **diēs** *abl. ms*

B **diēs** *acc. ms*

C **nōscō** *plpf. act. ind. 2s*

D **iter** *gen. ns*

E **fōns** *gen. ms*

F **rēs**<sup>1</sup> *acc. fs*

G **lūx** *abl. fs*



nec īnsidiīs<sup>1</sup> leō et dracō<sup>2</sup>. Neque enim respondēbit illa nihil sē dēbere, nē convincātur<sup>3</sup> et obtineātur<sup>4</sup> ab accūsātōre<sup>5</sup> callidō<sup>6</sup>, sed respondēbit dīmissa dēbita<sup>7</sup> sua ab eō cui nēmō reddet, quod prō nobīs nōn dēbens reddidit.

Luke 8.15 <sup>37</sup> Sit ergō in pāce cum virō, ante quem nullī et post quem nullī nūpta<sup>8</sup> est, cui servīvit fructum tibi afferēs cum tolerantīā<sup>9</sup>, ut eum quoque lucrārētur<sup>10</sup> tibi. Et īnspirā<sup>11</sup>, Domine meus, deus meus, īnspirā<sup>11</sup> servīs tuīs, frātribus meis, filiīs tuīs, Dominīs meis, quibus et corde et vōce et litterīs serviō, ut quotquot<sup>12</sup> haec lēgerint, meminerint ad altāre tuum Monnicae, famulae<sup>13</sup> tuae, cum Patriciō, quondam<sup>14</sup> eius coniuge<sup>15</sup>, per quōrum carnem intrōdūxistī mē in hanc vītā, quemadmodum nesciō. Meminerint cum affectū piō parentum meōrum in hāc lūce<sup>A</sup> trānsitōriā<sup>16</sup>, et frātrum meōrum sub tē patre in mātē catholicā, et cīvium meōrum in aeternā Hierusalem, cui suspīrat peregrīnātiō<sup>17</sup> populī tuī ab exitū<sup>18</sup> ūsque ad reditum<sup>19</sup>, ut quod ā mē illa poposcit<sup>20</sup> extrēmum<sup>21</sup> ūberius<sup>22</sup> eī praestetur<sup>23</sup> in multōrum ōrātiōnibus per cōfessiōnēs quam per ōrātiōnēs meās.

<sup>1</sup> **īnsidiae**, -ārum. f. snare, trap, ambush. (3)

<sup>2</sup> **dracō**, -ōnis. m. dragon, serpent. (3)

<sup>3</sup> **convincō**, -ere, -vīcī, -vīctum. to conquer, convict, convince. (9)

<sup>4</sup> **obtinēō**, -ēre, -tinuī, -tentum. to have, occupy, possess, hold. (3)

<sup>5</sup> **accūsātor**, -ōris. m. accuser, plaintiff. (1)

<sup>6</sup> **callidus**, -a, -um. cunning, sly, crafty, shrewd. (1)

<sup>7</sup> **dēbitum**, -ī. n. debt. (6)

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

<sup>9</sup> **tolerantiā**, -ae. f. bearing, supporting, endurance. (3)

<sup>10</sup> **lucror**, -ārī, -ātus sum. to gain, win, acquire. (4)

<sup>11</sup> **īnspirō**, -āre, -āvī, -ātum. to blow upon, breathe into, inspire. (9)

<sup>12</sup> **quotquot**. however many. (2)

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

<sup>14</sup> **quondam**. at some time, once, heretofore, formerly. (3)

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

<sup>16</sup> **trānsitōrius**, -a, -um. transitory, passing. (4)

<sup>17</sup> **peregrīnātiō**, -ōnis. f. travel, sojourn. (9)

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

<sup>19</sup> **reditus**, -ūs. m. going back, returning, return. (2)

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

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

<sup>22</sup> **ūberius**. more fruitfully, more fully, more copiously. (3)

<sup>23</sup> **praestō**<sup>2</sup>, -āre, -āvī or -titī, -ātum. to be better, stand out, excel; provide, show. (15)

<sup>A</sup> **lūx** *abl. fs*

# Liber X

*In God alone is hope and joy.*

**1** <sup>1</sup> Cognōscam tē, cognitor<sup>1</sup> meus, cognōscam sicut et cognitus<sup>2</sup> sum. Virtūs animae meae, intrā<sup>3</sup> in eam et coaptā<sup>4</sup> tibi, ut habeās et possideās sine maculā<sup>5</sup> et rūgā<sup>6</sup>. Haec est mea spēs: ideō loquor et in eā spēs<sup>A</sup> gaudeō, quandō sanū<sup>7</sup> gaudeō. Cētera vērō vitae huius tantō minus flenda quantō magis flētur, et tantō magis flenda quantō minus flētur in eis. Ecce enim vērītatem dilēxistī, quoniam quī facit eam venit ad lūcem<sup>B</sup>. Volō eam facere in corde meō cōram tē in cōfessiōne, in stilō<sup>8</sup> 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** <sup>2</sup> Et tibi quidem, Domine, cuius oculis nūda<sup>1</sup> est abyssus hūmānae cōscientiae<sup>2</sup>, quid occultum<sup>3</sup> esset in mē, etiamsī nōllem cōfiterī tibi? Tē enim mihi absconderem, nōn mē tibi. Nunc autem quod gemitus meus testis est displicēre mē mihi, tū refulgēs<sup>4</sup> et placēs et amāris et dēsīderāris, ut ērubescam<sup>5</sup> dē mē et abiciam<sup>6</sup> mē atque ēligam tē et nec tibi nec mihi placeam nisi dē tē. Tibi ergō, Domine, manifestus<sup>7</sup> sum, quicumque sim. Et quō fructū tibi cōfitear, dīxī, neque id agō verbīs carnis et vōcibus, sed verbīs animae et clāmōre cōgītatiōnis, quem nōvit auris tua. Cum enim malus sum, nihil est aliud cōfiterī tibi quam displicēre mihi; cum vērō pius, nihil est aliud cōfiterī tibi quam hoc nōn tribuere<sup>8</sup> mihi, quoniam tū, Domine, benedīcis iūstum, sed prius eum iūstificās<sup>9</sup> impium. Cōfessiō itaque mea, deus meus, in cōspectu tuō tibi tacitē<sup>10</sup> fit et nōn tacitē<sup>10</sup>: tacet enim strepitū<sup>11</sup>, clāmat affectū. Neque enim dīcō rēctī<sup>12</sup> 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** <sup>3</sup> Quid mihi ergō est cum hominibus, ut audiant cōfessiōnēs meās, quasi ipsī sātātūrī sint omnēs languōrēs<sup>1</sup> meōs? Cūriōsum<sup>2</sup> genus ad cognōscendam vītā aliēnam, dēsidiōsum<sup>3</sup> ad corrigendam<sup>4</sup> suam. Quid ā mē quaerunt 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<sup>5</sup> nēmō scit hominū quid agātūr in homine, nisi spīritus hominis quī in ipsō est? Si autem ā tē audiant dē sē ipsīs, nōn poterunt dīcere, ‘mentītūr<sup>6</sup> Dominus.’ Quid est enim ā tē audīre dē sē nisi

1 Cor. 2.11

- 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)

- 1 **nūdus**, -a, -um. naked, bare, unclothed. (3)  
2 **cōscientia**, -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 **ērubescō**, -ere, ērubuī. to redden, blush, be ashamed. (14)

- 6 **abiciō**, -ere, -iēcī, -iectum. to throw, cast away. (10)  
7 **manifestus**, -a, -um. apparent, manifest, plain. (10)  
8 **tribuō**, -ere, -uī, -ūtum. to assign, grant, bestow, divide. (13)  
9 **iūstificō**, -āre, -āvī, -ātum. to justify, vindicate. (5)  
10 **tacitē**. silently, in silence, tacitly. (4)  
11 **strepitus**, -ūs. 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**, -ere, -rēxī, -rēctum. to correct, improve, set right. (9)  
5 **quandōquidem**. since, seeing that. (8)  
6 **mentior**, -īrī, -ītus sum. to lie, deceive, invent, assert falsely. (11)

satis ostendis quam magnam ratiōnālem<sup>1</sup> creatūrā feceris, cui nullō modō sufficit ad beātā requiem<sup>A</sup> quidquid tē minus est, ac per hoc nec ipsa sibi. Tū enim, deus noster, inlūminābis tenebrās nostrās: ex tē oriuntur vestimenta nostra, et tenebrae nostrae sicut merīdiēs<sup>2</sup> erunt. Dā Ps. 17.29 mihi tē, deus meus, redde mihi tē. Ēn<sup>3</sup> amō et, sī parum est, amem validius<sup>4</sup>. Nōn possum mētīrī, Ps. 138.12 ut sciam quantum dēsit<sup>5</sup> mihi amōris ad id quod sat<sup>6</sup> est, ut currat vīta mea in amplexūs<sup>7</sup> tuos, Ps. 30.21 nec āvertātūr dōnec abscondātūr in absconditō vultūs tuī. Hoc tantum sciō, quia male<sup>8</sup> mihi est praeter tē nōn solum extrā mē sed et in mē ipsō, et omnis mihi cōpia<sup>9</sup> quae deus meus nōn est egestās<sup>10</sup> est.

*Why only the Holy Spirit was borne over the waters.*

**9**<sup>10</sup> Numquid aut pater aut filius nōn superferēbātūr super aquās? Sī tamquam locō sicut corpus, nec spīritus sānctus; sī autem incommūtābilis dīvinitātis<sup>1</sup> ēminētia<sup>2</sup> super omne mūtābile, et pater et filius et spīritus sānctus superferēbātūr super aquās. Cūr ergō tantum dē spīritū tuō dictum est hoc? Cūr dē illō tantum dictum est quasi locus ubi esset, quī nōn est locus, dē quō sōlō dictum est quod sit dōnum tuum? In dōnō tuō requiēscimus: ibi tē fruimur. Requiēs nostra locus noster. Amor illūc<sup>3</sup> attollit<sup>4</sup> nōs et spīritus tuus bonus exaltat humilitātē<sup>5</sup> nostram dē portīs mortis. In bonā voluntāte pāx nobīs est. Corpus pondere<sup>6</sup> suō nītitur<sup>7</sup> ad Ps. 9.15 locum suum. Pondus<sup>6</sup> nōn ad īma tantum est, sed ad locum suum. Ignis sūrsum<sup>8</sup> tendit<sup>9</sup>, Luke 2.14 deorsum<sup>10</sup> lapis; ponderibus<sup>6</sup> suis aguntur, loca sua petunt. Oleum infā<sup>11</sup> aquam fūsum super aquam attollitur<sup>4</sup>, aqua suprā oleum fūsa<sup>12</sup> infā<sup>11</sup> oleum dēmergitur<sup>13</sup>; ponderibus<sup>6</sup> suis aguntur, loca sua petunt. Minus ordināta<sup>14</sup> inquiēta<sup>15</sup> sunt; ordinantur<sup>14</sup> et quiēscunt<sup>16</sup>. Pondus<sup>6</sup> meum amor meus; eō feror, quōcumque<sup>17</sup> feror. Dōnō tuō accendimur<sup>18</sup> et sūrsum<sup>8</sup> Ps. 83.6 ferimur; inārdēscimus<sup>19</sup> et īmus. Ascendimus ascēsiōnēs<sup>20</sup> in corde et cantāmus canticum<sup>21</sup> graduum<sup>22</sup>. Igne tuō, igne tuō bonō inārdēscimus<sup>19</sup> et īmus, quoniam sūrsum<sup>8</sup> īmus ad pācem Ps. 121.1 Hierusalem, quoniam iūcundātus<sup>23</sup> sum in hīs quī dīxērunt mihi, ‘in domum Domini ībimus.’ Ibi nōs conlocābit<sup>24</sup> voluntās bona, ut nihil velimus aliud quam permanēre illic in aeternum.

<sup>1</sup> **ratiōnālis**, -e. belonging to accounts, reason, rational. (7)

<sup>2</sup> **merīdiēs**, -ei. m. noon, midday, south. (3)

<sup>3</sup> **ēn**. look! behold! (2)

<sup>4</sup> **validē**. strongly, vehemently, mightily, exceedingly. (4)

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

<sup>6</sup> **sat**. adequately, sufficiently. (7)

<sup>7</sup> **amplexus**, -ūs. m. clasp, embrace, surrounding. (5)

<sup>8</sup> **male**<sup>1</sup>. badly, wrongly. (15)

<sup>9</sup> **cōpia**, -ae. f. plenty, abundance, ample supply; troops. (10)

<sup>10</sup> **egestās**, -ātis. f. need, want, poverty. (6)

9

<sup>1</sup> **dīvinitās**, -ātis. f. divinity, godhead. (4)

<sup>2</sup> **ēminētia**, -ae. f. prominence, standing out, pre-eminence, excellence. (1)

<sup>3</sup> **illūc**. there, thither, to that place. (12)

<sup>4</sup> **attollō**, -ere. to lift up, raise up, raise, elevate. (4)

<sup>5</sup> **humilitās**, -ātis. f. insignificance, lowliness, humiliation, humility. (15)

<sup>6</sup> **pondus**, -cris. n. weight. (15)

<sup>7</sup> **nītor**<sup>1</sup>, nītī, nīxus sum. to bear upon, press on, advance, climb; strive, struggle, try. (5)

<sup>8</sup> **sūrsum**. up, on high, above. (6)

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

<sup>10</sup> **deorsum**. downwards, below, beneath. (1)

<sup>11</sup> **infā**. below. (6)

<sup>12</sup> **fundō**<sup>1</sup>, -ere, -fūdī, -fūsum. to pour, shed, overthrow, rout, bring forth. (7)

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

<sup>14</sup> **ordinō**, -āre, -āvī, -ātum. to order, arrange. (13)

<sup>15</sup> **inquiētus**, -a, -um. restless, unquiet. (7)

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

<sup>17</sup> **quōcumque**. wherever. (3)

<sup>18</sup> **accendō**, -ere, -dī, -sum. to kindle, light. (13)

<sup>19</sup> **inārdēscō**, -ere, -sī. to kindle, take fire, burn, glow. (5)

<sup>20</sup> **ascēsiō**, -ōnis. f. ascent, ascension, progress, advancement. (1)

<sup>21</sup> **canticum**, -ī. n. song. (14)

<sup>22</sup> **gradus**, -ūs. m. step, pace, degree. (8)

<sup>23</sup> **iūcundō**, -āre, -āvī, -ātum. to please, delight. (2)

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

*All things exist by the gift of God.*

**10** <sup>11</sup> Beāta creātūra quae nōn nōvit aliud, cum esset ipsa aliud, nisi dōnō tuō, quod superfertur super omne mūtābile, mox ut facta est attolleretur<sup>1</sup> nullō intervallō<sup>2</sup> temporis in eā vocātiōne<sup>3</sup> quā dixistī, ‘fiat lūx,’ et fieret lūx. In nōbīs enim distinguitur<sup>4</sup> tempore, quod tenebrae fuimus<sup>5</sup> et lūx efficimur<sup>6</sup>; in illā vērō dictum est quid esset; nisi inlūminārētur, et ita dictum est, quasi prius fuerit<sup>7</sup> flūxa<sup>6</sup> et tenebrōsa, ut appārēret causa quā factum est ut aliter esset, id est ut ad lūmen indeficiēns<sup>7</sup> conversa lūx esset. Quī potest intellegat, ā tē petat. Ut quid mihi molestus<sup>8</sup> 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** <sup>12</sup> Trīnitātem<sup>1</sup> omnipotentem quis intellegat? Et quis nōn loquitur eam, sī tamen eam? Rārā<sup>2</sup> anima quae, cum dē illā loquitur, scit quod loquitur. Et contendunt<sup>3</sup> et dīmicant<sup>4</sup>, et nēmō sine pāce videt istam visiōnem. Vellem ut haec tria cōgitārent hominēs in sē ipsīs: longē aliud sunt ista tria quam illa trīnitās<sup>1</sup>, sed dīcō ubi sē exercent<sup>5</sup> 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 insēparābilis<sup>6</sup> vīta et ūna vīta et ūna mēns et ūna essentia<sup>7</sup>, quam dēnique<sup>8</sup> insēparābilis<sup>6</sup> dīstīctiō<sup>9</sup> et tamen dīstīctiō<sup>9</sup>, videat quī potest. Certē cōram sē est; attendat in sē et videat et dīcat mihi. Sed cum invēnerit in hīs aliquid et dixerit, nōn iam sē putet invēnisse illud quod suprā ista est incommūtābile, quod est incommūtābiliter et scit incommūtābiliter et vult incommūtābiliter. Et utrum propter tria haec et ibi trīnitās<sup>1</sup>, an in singulis haec tria, ut terna<sup>10</sup> singulōrum sint, an utrumque mīris modis simpliciter<sup>11</sup> et multipliciter<sup>12</sup> īnfīnitō in sē sibi fīne, quō est et sibi nōtum est et sibi sufficit incommūtābiliter idipsum cōpiōsā<sup>13</sup> ūnitātis<sup>14</sup> magnitūdine<sup>15</sup>, quis facile cōgitāverit? Quis ūllō modō dixerit? Quis quōlibet modō temere<sup>16</sup> prōnūtiāverit<sup>17</sup>?

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

**12** <sup>13</sup> Prōcēde in cōfessiōne, fidēs mea; dīc Dominō deō tuō, ‘sāncte, sāncte, sāncte, Domine deus meus, in nōmine tuō baptizātī<sup>1</sup> sumus, pater et fili et spīritus sāncte, in nōmine tuō baptizāmus<sup>1</sup>, pater et fili et spīritus sāncte,’ quia et apud nōs in Christō suō fēcit deus caelum et terram, spīritālēs et carnālēs ecclēsiae suae. Et terra nostra antequam acciperet fōrmam doctrīnae invīsibilis erat et incomposita, et ignōrantiae<sup>2</sup> tenebrīs tegēbāmur<sup>3</sup>, quoniam

## 10

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

## 11

- <sup>1</sup> **trīnitās**, -ātis. f. the Trinity, three. (10)  
<sup>2</sup> **rārūs**, -a, -um. thin, rare, scattered. (3)  
<sup>3</sup> **contendō**, -ere, -dī, -tum. to hurry, stretch, fight, contend, exert. (15)  
<sup>4</sup> **dīmicō**, -āre, -āvī, -ātum. to fight, struggle, contend. (1)  
<sup>5</sup> **exerceō**, -ēre, -cuī, -citum. to keep busy, exercise, keep at work. (5)  
<sup>6</sup> **insēparābilis**, -a, -um. that cannot be separated, inseparable. (2)

- <sup>7</sup> **essentia**, -ae. f. essence, nature of a thing. (2)  
<sup>8</sup> **dēnique**. at last, finally, in short. (6)  
<sup>9</sup> **dīstīctiō**, -ōnis. f. distinction, difference. (5)  
<sup>10</sup> **ternus**, -a, -um. threefold, triple. (1)  
<sup>11</sup> **simpliciter**. simply, plainly, straightforwardly, directly, utterly. (2)  
<sup>12</sup> **multipliciter**. in many ways. (6)  
<sup>13</sup> **cōpiōsus**, -a, -um. copious, plentiful, abundant, prolific. (6)  
<sup>14</sup> **ūnitās**, -ātis. f. unity, oneness. (9)  
<sup>15</sup> **magnitūdō**, -inis. f. greatness, size, bulk, magnitude. (5)  
<sup>16</sup> **temere**. by chance, by accident, at random, rashly. (3)  
<sup>17</sup> **prōnūtiō**, -āre, -āvī, -ātum. to announce, proclaim. (11)

## 12

- <sup>1</sup> **baptizō**, -āre, -āvī, -ātum. to baptise, immerse. (7)  
<sup>2</sup> **ignōrantia**, -ae. f. ignorance. (6)  
<sup>3</sup> **tegō**, -ere, -tēxī, -tēctum. to cover, protect, hide. (6)

## 10

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

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

aquīs multīs misericordia tua, sive in eā quā ille piscis<sup>1</sup> exhibētur<sup>2</sup> quem levātum dē profundō terra pia comēdit, sive in verbōrum signīs vōcibusque subiectis<sup>3</sup> auctōritātī librī tuī tamquam sub firmāmentō volitantibus<sup>4</sup>, interpretandō<sup>5</sup>, expōnendō<sup>6</sup>, disserendō<sup>7</sup>, disputandō, benedīcendō atque invocandō tē, ore ērumpentibus<sup>8</sup> atque sonantibus signīs, ut respondeat populus, ‘āmēn.’ Quibus omnibus vōcibus corporālīter<sup>9</sup> ēnūntiandīs causa est abyssus saeculī et caecitās<sup>10</sup> carnis, quā cōgitata<sup>11</sup> nōn possunt vidēri, ut opus sit īnstrepere<sup>12</sup> in auribus. Ita, quamvis multiplicentur volātilia super terram, ex aquīs tamen originem<sup>13</sup> dūcunt. Iūdicat etiam spīritālīs approbandō quod rēctum<sup>14</sup>, improbando<sup>15</sup> autem quod perperam<sup>16</sup> invēnerit in operibus mōribusque<sup>A</sup> fidēlium, elemosynīs<sup>17</sup> tamquam terrā frūctiferā<sup>18</sup> et dē animā vivā mānsuefactis<sup>19</sup> affectiōnibus<sup>20</sup>, in castitatē<sup>21</sup>, in ieiūniis<sup>22</sup>, in cōgitatiōnibus piīs dē his quae per sēnsu corporis percipiuntur<sup>23</sup>. Dē his enim iūdicāre nunc dīcitur, in quibus et potestātem corrigendī<sup>24</sup> habet.

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

**24** <sup>35</sup> Sed quid est hoc et quāle mystērium<sup>1</sup> est? Ecce benedīcis hominēs, ō Domine, ut crēscant et multiplicentur et impleant terram. Nihilne nobīs ex hōc innuis<sup>2</sup>, ut intellegāmus aliquid? Cūr nōn ita benedixeris lūcem<sup>A</sup> quam vocastī diem<sup>B</sup> nec firmāmentum caelī nec lūmināria<sup>3</sup> nec sīdera nec terram nec mare? Dīcerem tē, deus noster, quī nōs ad imāginem tuam creastī, dīcerem tē hoc dōnum benedictiōnis hominī propriē<sup>4</sup> voluisse largiri<sup>5</sup>, nisi hōc modō benedixissēs<sup>C</sup> piscēs<sup>6</sup> et cētōs<sup>7</sup>, ut crēscerent et multiplicārentur et implērent aquās maris, et volātilia multiplicārentur super terram. Item<sup>8</sup> dīcerem ad ea rērum<sup>D</sup> genera pertinēre<sup>9</sup> benedictiōnem hanc quae gignendō ex sēmet<sup>10</sup> ipsīs propāgantur<sup>11</sup>, sī eam

<sup>1</sup> **piscis**, -is. m. fish. (12)

<sup>2</sup> **exhibeō**, -ēre, -buī, -bitum. to present, furnish, exhibit, produce. (7)

<sup>3</sup> **subiciō**, -ere, -biēcī, -biectum. to throw under, place under, throw under. (9) *pf. pass. ptc. abl. np*

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

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

<sup>6</sup> **expōnō**, -ere, -posuī, -positum. to put out, expose, explain, set forth. (10)

<sup>7</sup> **disserō**<sup>2</sup>, -ere, -uī, tum. to examine, argue, discuss, speak at length. (7)

<sup>8</sup> **ērumpō**, -ere, -rūpī, -ruptum. to burst out. (4)

<sup>9</sup> **corporālīter**. carnally, bodily. (9)

<sup>10</sup> **caecitās**, -ātis. f. blindness, darkness. (9)

<sup>11</sup> **cōgitātum**, -ī. n. thought, reflection, notion, idea. (1)

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

<sup>13</sup> **orīgō**, -inis. f. origin, source, beginning, commencement. (6)

<sup>14</sup> **rēctus**, -a, -um. straight, direct, upright, right. (10)

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

<sup>16</sup> **perperam**. wrongly, incorrectly. (2)

<sup>17</sup> **elemosyna**, -ae. f. alms. (2)

<sup>18</sup> **frūctifer**, -era, -erum. fruitful, bearing fruit. (7)

<sup>19</sup> **mānsuefactō**, -ere, -ī, -ctum. to make tame, tame; make gentle. (3)

<sup>20</sup> **affectiō**, -ōnis. f. mood, feeling, disposition, affection. (12)

<sup>21</sup> **castitās**, -ātis. f. chastity, purity. (8)

<sup>22</sup> **ieiūnium**, -(i)ī. n. fasting day, fast, hunger. (2)

<sup>23</sup> **perciplō**, -ere, -cēpī, -ceptum. to seize, gain, occupy, perceive, understand. (7)

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

24

<sup>1</sup> **mystērium**, -(i)ī. n. mystery, secret. (4)

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

<sup>3</sup> **lūmināre**, -is. n. that which gives light; light, window. (14)

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

<sup>5</sup> **largior**, -irī, -ītus sum. to grant, lavish, bestow, dispense. (3)

<sup>6</sup> **piscis**, -is. m. fish. (12)

<sup>7</sup> **cētus**, -ī. m. whale, dolphin, sea monster. (5)

<sup>8</sup> **item**. just like, likewise, besides, also, further. (15)

<sup>9</sup> **pertineō**, -ēre, -uī. to stretch out, reach, extend, belong to, pertain. (12)

<sup>10</sup> **sēmet**, suīmet. oneself, himself, herself, itself. (13)

<sup>11</sup> **prōpāgō**<sup>1</sup>, -āre, -āvī, -ātum. to set forward, extend, enlarge, increase. (1)

A **mōs** *abl. mp*

A **lūx** *acc. fs*

B **dīēs** *acc. ms*

C **benedīcō** *plpf. act. subj. 2s*

D **rēs**<sup>1</sup> *gen. fp*

reperirem<sup>1</sup> in arbustis<sup>2</sup> et fructetis<sup>3</sup> et in pecoribus<sup>4</sup> terrae. Nunc autem nec herbis<sup>5</sup> et lignis dictum est nec bestis et serpentibus<sup>6</sup>, ‘crēscite et multiplicāminī,’ cum haec quoque omnia sicut piscēs<sup>7</sup> et avēs<sup>8</sup> et hominēs gignendō augeantur<sup>9</sup> genusque cūstōdiant.

**36** Quid igitur dicam, lūmen meum, vēritās? Quia vacat<sup>10</sup> hoc, quia ināniter<sup>11</sup> ita dictum est? Nēquāquam<sup>12</sup>, pater pietātis; absit ut hoc dicat servus verbī tuī. Et sī ego nōn intellegō quid hōc eloquīo<sup>13</sup> significēs, ūtantur eō melius meliōrēs, id est intellegentiōrēs<sup>14</sup> quam ego sum, ūnīcuīque quantum sapere dedistī. Placeat autem et cōfessiō mea cōram oculis tuīs, quā tibi cōnfiteor crēdere mē, Domine, nōn incassum<sup>15</sup> tē ita locūtum, neque silēbō quod mihi lēctiōnis<sup>16</sup> huius occāsiō<sup>17</sup> suggerit<sup>18</sup>. Vērū est enim, nec videō quid impediāt<sup>19</sup> ita mē sentire dicta<sup>20</sup> figūrātā<sup>21</sup> librōrum tuōrum. Nōvī enim multipliciter<sup>22</sup> significārī per corpus, quod ūnō modō mente<sup>A</sup> intellegitur, et multipliciter<sup>22</sup> mente<sup>A</sup> intellegī, quod ūnō modō per corpus significātur. Ecce simplex<sup>23</sup> dilēctiō<sup>24</sup> dēi et proximī, quam multiplicibus<sup>25</sup> sacrāmētis et innumerābilibus linguīs et in ūnāquāque linguā innumerābilibus locūtiōnum<sup>26</sup> modis corporāliter<sup>27</sup> ēnūtiātur! Ita crēscunt et multiplicantur fētūs<sup>28</sup> aquārū. Attende iterum quisquis haec legis: ecce quod ūnō modō scrīptūra offert et vōx personat<sup>29</sup>, ‘in prīncipiō deus fēcit caelum et terram,’ nōnne multipliciter<sup>22</sup> intellegitur, nōn errōrum fallāciā<sup>30</sup>, sed vērārū intellegentiārū<sup>31</sup> generibus<sup>B</sup>? Ita crēscunt et multiplicantur fētūs<sup>28</sup> hominū.

**37** Itaque sī nātūrās ipsās rerū<sup>C</sup> nōn allēgoricē<sup>32</sup> sed propriē<sup>33</sup> cōgitēmus, ad omnia quae dē sēminibus gignuntur convenit verbum ‘Crēscite et multiplicāminī.’ Sī autem figūrātē<sup>34</sup> posita ista tractēmus<sup>35</sup> (quod potius arbitror intendisse scrīpturam, quae utique nōn supervacuē<sup>36</sup> sōlis aquātilium<sup>37</sup> et hominū fētibus<sup>28</sup> istam benedictiōnem attribuit<sup>38</sup>), invenīmus quidem multītūdīnēs et in creatūrīs spīritālibus atque corporālibus tamquam in caelō et terrā, et in animīs iūstis et inīquīs tamquam in lūce<sup>D</sup> et tenebrīs, et in sānctīs auctōribus<sup>39</sup> per quōs lēx ministrāta est tamquam in firmāmētō quod solidātum<sup>40</sup> est inter aquam et aquam, et

1 **reperiō**, -īre, -peruī, -pertum. to find, find out, learn, discover. (15)

2 **arbustum**, -ī. n. plantation, vineyard, orchard. (1)

3 **fructetum**, -ī. n. thicket, shrubbery. (2)

4 **pecus**<sup>2</sup>, -coris. n. herd animal, head of cattle, beast. (3)

5 **herba**, -ae. f. herb, grass, herbage. (8)

6 **serpens**, -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 **eloquium**, -(i)ī. n. eloquence, utterance, speech. (15)

14 **intellegēs**, -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, -gessi, -gestum. to bring under, lay beneath. (6)

19 **impediō**, -īre, -ī(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**, -icis. single, simple, plain. (6)

24 **dilēctiō**, -ōnis. f. love, delight, pleasure. (6)

25 **multiplex**, -icis. having many folds, manifold. (4)

26 **locūtiō**, -ōnis. f. speaking, speech, discourse. (4)

27 **corporāliter**. carnally, bodily. (9)

28 **fētus**<sup>2</sup>, -ūs. m. offspring, bearing, fruit. (4)

29 **personō**, -āre, -uī, -ātum. to sound through and through, resound, ring. (2)

30 **fallācia**, -ae. f. deceit, trick, stratagem. (10)

31 **intellegentia**, -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, -uī, -ūtum. to assign, allot, make over. (1)

39 **auctor**, -ōris. m. seller, vendor, author, originator. (6)

40 **solidō**, -āre, -āvī, -ātum. to make firm, solidify, compact, strengthen. (4)

A **mēns** abl. fs

B **genus**<sup>1</sup> abl. np

C **rēs**<sup>1</sup> gen. fp

D **lūx** abl. fs

		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	eō	eam	volō	velim
	2sg	īs	eās	vīs	velīs
	3sg	ist	eat	vult	velit
	1pl	īmus	eāmus	volumus	velīmus
	2pl	ītis	eātis	vultis	velītis
	3pl	eunt	eant	volunt	velint
Fut.	1sg	ībō		volam	
	2sg	ībis		volēs	
	3sg	ībit		volet	
	1pl	ībimus		volēmus	
	2pl	ībitis		volētis	
	3pl	ībunt		volent	
Impf.	1sg	ībam	īrem	volēbam	vollem
	2sg	ībās	īrēs	volēbās	vollēs
	3sg	ībat	īret	volēbat	vollet
	1pl	ībāmus	īrēmus	volēbāmus	vollēmus
	2pl	ībātis	īrētis	volēbātis	vollētis
	3pl	ībant	īrent	volēbant	vollent
Pf.	1sg	īī or īvī	ierim	voluī	voluerim
	2sg	īstī or īvistī	ierīs	voluistī	voluerīs
	3sg	īit or īvit	ierit	voluit	voluerit
	1pl	imus	ierīmus	voluimus	voluerīmus
	2pl	īstis	ierītis	voluistis	voluerītis
	3pl	īerunt	ierint	voluērunt	voluerint
Plpf.	1sg	ieram	īssēm	volueram	voluissem
	2sg	ierās	īssēs	voluerās	voluissēs
	3sg	ierat	īssēt	voluerat	voluisset
	1pl	ierāmus	īssēmūs	voluerāmus	voluissēmūs
	2pl	ierātis	īssētis	voluerātis	voluissētis
	3pl	ierant	īssent	voluerant	voluissent
Fut. Pf.	1sg	ierō		voluerō	
	2sg	ieris		volueris	
	3sg	ierit		voluerit	
	1pl	ierimus		voluerimus	
	2pl	ieritis		volueritis	
	3pl	ierint		voluerint	
Impv.	2sg	ī			
	2pl	īte			
Inf.	Pres.	īre		velle	
	Pf.	īsse		voluisse	
Ptp.		volēns			

		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	māluisssēs
	3sg	nōluerat	nōluisset	māluerat	māluisset
	1pl	nōluerāmus	nōluissēmus	māluerāmus	māluisssēmus
	2pl	nōluerātis	nōluissētis	māluerātis	māluisssētis
	3pl	nōluerant	nōluissent	māluerant	māluisissent
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	



**arbitror**, -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, -sūmpsī, -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)

**auctoritās**, -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)

**auxilium**, -(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)

**bellum**, -ī. n. war. (2)

**bene** well. (43)

**benedicō**, -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)

**bonum**, -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)

**caelum**, -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)