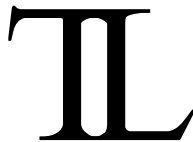


Confessions: Books V–IX

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A Latin Reader with Macrons

Edited by
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and Lachlan J. Hodgson



Timothy A. Lee Publishing

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

First Edition 2025

ISBN 978-1-83651-306-3 (Hardback)

ISBN 978-1-83651-302-5 (Paperback)

CONTENTS

Introduction	vii
Abbreviations	xxv
Book V	1
Book VI	43
Book VII	95
Book VIII	141
Book IX	193
Paradigms	255
Glossary	281
Maps	307

Introduction

This is a Latin reader for Confessions: Books V–IX. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Latin after a year’s worth of study this series provides the material to grow in reading ability from the primary texts. Second, this series is designed for scholars, priests, and curious lay people looking to refresh their Latin, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in key Patristic works in order to build confidence reading Latin as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader’s generous glosses enable the student with only one year’s worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 15 times or fewer in the entire work are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Latin. However, even advanced readers will appreciate the glossing of the rare words, since it saves time reading the text.

Saint Augustine and His Confessions

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

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

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

The World of Augustine

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

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

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

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

that the invading Barbarian and existing Roman cultures were more alike than previously realised, which refutes Gibbon's idea of 'triumph of barbarianism and religion' (i.e. Christianity).³

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

The Life of Augustine

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

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

³ *ibid.*, p. 8.

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

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

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

an African refutes the idea Christianity is historically a white-European religion. Nonetheless, he was fully integrated with Roman culture, spoke Latin and spent his education, career, and ministry as a fully integrated Roman citizen.

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

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

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

⁷ Confessions 9.9.19.

⁸ Brown, *Augustine of Hippo*, p. 25.

⁹ ‘Hearers’ were the laity who support the ‘Elect’ religious elite within Manichaeism such as by providing meals. Hearers did not live under the strictest laws of the Elect that prohibited against the eating of meat, drinking of wine, and sexual activity.

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

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

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

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

¹⁰ *ibid.*, p. 39.

¹¹ In Augustine's day, marriage was for people of equal status. This was not ideal for an aspiring professor with a lowly woman, *ibid.*, p. 51.

¹² Confessions 6.15.21.

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

¹⁴ He read these Greek authors in Latin translation Confessions 7.9.13.

¹⁵ Plotinus developed ideas from his teacher Ammonius Saccas. There was confusion regarding the belief of Ammonius, with Eusebius and Jerome saying that he was a Christian, but the pagan Porphyry stating Ammonius had been a convert from Christianity to paganism. Scholars now usually think there was confusion and two Ammonius' resided in Alexandria.

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

¹⁷ *ibid.*, p. 168.

¹⁸ Succeeded Ambrose as bishop of Milan despite being slightly older.

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

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

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

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

¹⁹ Confessions 8.2.3

²⁰ Confessions 5.5.6-7.

²¹ ‘dā mihi castitātem et continentiam, sed nōlī modo.’ Confessions 8.7.17.

²² fecistī nōs ad tē et inquiētum est cor nostrum dōnec requiēscat in tē. ‘You have formed us for yourself, our hearts are restless until they find rest in you.’ Confessions 1.1.1.

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

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

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

Introduction to Augustine's *Confessions*

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

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

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

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

²³ Brown, *Augustine of Hippo*, p. 163.

²⁴ *ibid.*, p. 163.

²⁵ Rowan Williams. *On Augustine*. Bloomsbury: London, 2016, p. 3.

²⁶ 'Confessionum meorum libri tredecim, et de malis et de bonis meis Deum laudant iustum et bonum, atque in eum excitant humanum intellectum et affectum. ...In quarto libro, cum de amici morte animi mei miseriam confiterer. ...' 'The thirteen books of my Confessions, both about my evils and my good deeds, praise God as just and good, and arouse human understanding and affection towards Him. ...In the fourth book, when I confessed the misery of my soul about the death of a friend ...'

²⁷ Brown, *Augustine of Hippo*, p. 160.

²⁸ Williams states, 'it would not be an exaggeration to say that the narrative autobiographical voice of the Confessions is systematically blended with the voice of the psalmist.' Williams, *On Augustine*, p. 25.

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

³⁰ Brown, *Augustine of Hippo*, p. 163.

³¹ *ibid.*, p. 152.

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

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

Books 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 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.

³² *ibid.*, p. 52.

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

Timeline of Augustine

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

How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels

of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 15 times or fewer in the book and are not among the first Latin words that students learn.³⁹ It is assumed that after one year's study, a student will know the common words. These 636 distinct lexemes occur 30,296 times in Confessions: Books V–IX. This accounts for 82.6% of the 36,668 words found in the book. An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, if we were to encounter the word *sēmitās*¹. The word is uncommon, occurring only eight times in the book. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **sēmita**. It is followed by grammatical data where necessary, in this case ending -ae which refers to the genitival form ending, and its gender as a feminine noun f. After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the book in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the 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

³⁹ The 440 words students are expected to learn for GCSE Latin make up the majority of these words. However, the glossary at the end of this book shows a few other words such as *custōs* are not glossed in the footnotes.

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

number differentiates homonyms, following the sequence found in Lewis and Short.⁴⁰ For example, **ōs¹, ōris. n.** mouth, face. (528) and **os², ossis. n.** bone. (99). Given these glosses are primarily for the general reader, a dictionary such as the Oxford Latin Dictionary is recommended where exegetical points are under question.⁴¹ These glosses are spelled according to British English.

The primary footnotes are numeric. They restart at 1 on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, *sēmitās¹ ... sēmitās¹*.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūxerit²*. This indicates the word *prōdūxerit* is the future perfect active indicative third-person singular of the verb *prōdūcō*. It is parsed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, *secūtī^A* is a perfect deponent participle nominative masculine plural verb, from *sequor*. Unlike the primary footnotes, these secondary footnotes are listed in capitals alphabetically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g.,²) which are bold and sans-serif.

⁴⁰ *A Latin Dictionary*, Oxford: Clarendon, 1879

⁴¹ *Oxford Latin Dictionary*, Second Edition (Oxford: Oxford University Press, 2012).

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

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

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. In Book XIII 2.3 we change *popilios iam* to *paululum iam*.⁴² For the most modern critical edition consult O'Donnell's edition.⁴³ The book divisions go back to Augustine, but the chapters and paragraph numbers originate only in the late medieval period.

⁴² 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.

⁴³ James J. O'Donnell, ed. *Augustine's Confessions*. 3 vols. Clarendon Press: Oxford, 1992.

Liber V

He praises God.

1 ¹ Accipe sacrificium ¹ cōfessiōnum meārum dē manū linguae
meae (quam fōrmāstī et excitāstī ², ut cōnfiteātur nōminī tuō),
et sānā omnia ossa ³ mea, et dīcant, ‘Domine, quis similis tibi?’ neque Ps. 34.10
enim docet tē quid in sē agātur quī tibi cōnfītētur, quia oculum
tuum nōn exclūdīt ⁴ cor clausum ⁵ nec manum tuam repellit ⁶ dūritia ⁷
hominum, sed solvis ⁸ eam cum volēs, aut miserāns ⁹ aut vindicāns ¹⁰,
et nōn est quī sē abscondat ¹¹ ā calōre ¹² tuō. Sed tē laudet anima
mea ut amet tē, et cōnfiteātur tibi miserātiōnēs ¹³ tuās ut laudet
tē. Nōn cessat nec tacet laudēs ^A tuās ūniversa creatūra tua, nec
spīritus omnis per ōs conversum ad tē, nec animālia ¹⁴ nec corporālia
per ōs cōnsiderantium ea, ut exsurgat ¹⁵ in tē ā lassitūdine ¹⁶ anima

1

¹ **sacrificium**, -(i)ī. n. sacrifice.
(10)

² **excitō**, -āre, -āvī, -ātum. to call
forth, wake, rouse, excite. (15)

³ **ossum**, -ī. n. bone, kernel. (4)

⁴ **exclūdō**, -ere, -sī, -sum. to shut
out, cut off, exclude. (5)

⁵ **claudō**, -ere, clausī, clausum. to
shut up, close, imprison, limit.
(8)

⁶ **repellō**, -ere, -pulī, -pulsum. to
drive, push back, reject, repel.
(9)

⁷ **dūritia**, -ae. f. hardness. (1)

⁸ **solvō**, -ere, -lvī, -lūtum. to loose,
unbind, untie, release, pay up.
(15)

⁹ **miseror**, -ārī, -ātus sum. to
lament, deplore, pity. (8)

¹⁰ **vindicō**, -āre, -āvī, -ātum. to
avenge, vindicate, claim,
punish. (9)

¹¹ **abscondō**, -ere, -dī, -ditum. to
hide, conceal. (9)

¹² **calor**, -ōris. m. warmth, heat,
glow. (3)

¹³ **miserātiō**, -ōnis. f. pity,
compassion. (9)

¹⁴ **animal**, -ālis. n. animal, living
creature. (8)

¹⁵ **exsurgō**, -ere, -surrēxī,
-surrēctum. to rise, rise up,
stand up. (2)

¹⁶ **lassitūdō**, -inis. f. faintness,
weariness, heaviness. (3)

nostra, innītēns¹ eīs quae fēcistī et trānsiēns ad tē, quī fēcistī haec mīrābiliter². Et ibi refectiō³ et vēra fortitūdō⁴.

The vanity of fleeing from God.

2² Eant et fugiant ā tē iniquiētī¹ inīquī². Et tū vidēs eōs et distinguīs³ umbrās⁴, et ecce pulchra sunt cum eīs omnia et ipsī turpēs⁵ sunt. Et quid nocuērunt tibi? Aut in quō imperium tuum dehonēstāvērunt⁶, ā caelīs ūsque in novissima iūstum et integrum⁷? Quō enim fūgērunt, cum fugerent ā faciē^A tuā? Aut ubi tū nōn invenīs eōs? Sed fūgērunt ut nōn vidērent tē videntem sē atque excaecātī⁸ in tē offenderent⁹, quia nōn dēseris aliquid eōrum quae fēcistī; in tē offenderent⁹ iniūstī¹⁰ et iūstē¹¹ vexārentur¹², subtrahentēs¹³ sē lēnitātī¹⁴ tuae et offendentes⁹ in rēctitūdinem¹⁵ tuam et cadentēs in asperitatem¹⁶ tuam. Vidēlicet¹⁷ nesciunt quod

1 **innītor**, -nītī, -nīxus sum. to lean upon, support oneself by. (1)

2 **mīrābiliter**. wonderfully, marvellously, surprisingly. (5)

3 **refectiō**, -ōnis. f. restoring, refreshment, dining room. (1)

4 **fortitūdō**, -inis. f. strength, force. (4)

2

1 **iniquiētus**, -a, -um. restless, unquiet. (7)

2 **inīquus**, -a, -um. unjust, unfair, uneven. (8)

3 **distinguō**, -ere, -tīnxī, -tīnctum. to separate, distinguish, divide, part. (8)

4 **umbra**, -ae. f. shade, shadow. (7)

5 **turpis**, -e. ugly, unseemly, foul, filthy. (14)

6 **dehonēstō**, -āre, -āvī, -ātum. to disgrace, dishonour, disparage. (2)

7 **integer**, -ra, -rum. complete, whole, intact. (5)

8 **excaecō**, -āre, -āvī, -ātum. to blind, confuse, hide. (1)

9 **offendō**, -ere, -dī, -sum. to err, offend, stumble, knock against. (14)

10 **iniūstus**, -a, -um. unjust, wrongful, excessive, severe. (4)

11 **iūstē**. rightly, justly. (7)

12 **vexō**, -āre, -āvī, -ātum. to shake, jolt, harass, trouble. (3)

13 **subtrahō**, -ere, -trāxī, -tractum. to draw off, carry off, take away, withdraw. (9)

14 **lēnitās**, -ātis. f. softness, smoothness, gentleness, meekness. (1)

15 **rēctitūdō**, -inis. f. straightness, directness, uprightness. (1)

16 **asperitās**, -ātis. f. unevenness, roughness, harshness. (2)

17 **vidēlicet**. that is to say, namely; clearly. (8)

miserō, ingravidātō¹ cūrīs mordācissimīs² dē timōre³ mortis et nōn inventā vērītate; stabiliter⁴ tamen haerēbat⁵ in corde meō in catholicā ecclēsīā fidēs Chrīstī tuī, Dominī et salvātōris⁶ nostrī, in multīs quidem adhūc īnfōrmis et praeter doctrīnae normam⁷ fluitāns⁸, sed tamen nōn eam relinquebat animus, immō⁹ in diēs magis magisque inbibēbat¹⁰.

He rejects the divinations of astrologers.

6⁸ Iam etiam mathēmaticōrum¹ fallācēs² divīnātiōnēs³ et impia⁴ dēlīrāmenta⁵ reiēcēram⁶. Cōnfiteantur etiam hinc tibi dē intimīs vīsceribus⁷ animae meae miserātiōnēs⁸ tuae, deus meus! Tū enim, tū omnīnō (nam quis alius ā morte omnis errōris revocat⁹ nōs nisi vīta quae morī nescit, et sapientia mentēs indigentēs¹⁰ īnlūmināns, nūllō indigēns¹⁰ lūmine, quā mundus administrātur¹¹

¹ **ingravidō**, -āre, -āvī, -ātum. to weigh down, burden, oppress. (1)

² **mordāx**, -ācis. biting, given to biting, snappish, cutting. (3)

³ **timor**, -ōris. m. fear, dread. (13)

⁴ **stabiliter**. solidly, firmly. (1)

⁵ **haereō**, -ēre, haesī, haesūrum. to stick, adhere, cling to, remain. (12)

⁶ **salvātor**, -ōris. m. saviour. (6)

⁷ **norma**, -ae. f. carpenter's square, standard. (1)

⁸ **fluitō**, -āre, -āvī, -ātum. to float, flow, wave. (4)

⁹ **immō**. yes of course, on the contrary, indeed. (13)

¹⁰ **imbibō**, -ere, -ī, -tum. to drink in, imbibe, conceive, form. (2)

6

¹ **mathēmaticus**, -ī. m.

mathematician, astrologer. (4)

² **fallāx**, -ācis. deceitful, deceptive, fallacious. (7)

³ **divīnātiō**, -ōnis. f. divination, prophecy. (3)

⁴ **impīus**, -a, -um. disloyal, godless, wicked. (10)

⁵ **dēlīrāmentum**, -ī. n. delusion, nonsense. (2)

⁶ **reiciō**, -ere, -iēcī, -iectum. to throw back, cast back, fling back. (2) *plpf. act. ind. 1s*

⁷ **vīscus**, -eris. n. internal organ, bowels, entrails. (6) *abl. np*

⁸ **miserātiō**, -ōnis. f. pity, compassion. (9)

⁹ **revocō**, -āre, -āvī, -ātum. to call again, call back, recall. (10)

¹⁰ **indigeō**, -ēre, -uī. to need, want, lack. (11)

¹¹ **administrō**, -āre, -āvī, -ātum. to manage, assist, direct, administer. (2)

ūsque ad arborum¹ volâtica² folia^{3?}), tū prōcūrāstī⁴ pervicāciae⁵ meae, quā obluctātus⁶ sum Vindiciānō acūtō⁷ senī et Nebrīdīō adulēscētī⁸ mirābilis animae, illī vehementer adfirmantī⁹, huic cum dubitātiōne¹⁰ quidem aliquā sed tamen crēbrō¹¹ dīcentī nōn esse illam artem^A futūra praevidendī¹², coniectūrās¹³ autem hominum habēre saepe vim^B sortis¹⁴ et multa dīcendō dīcī plēraque¹⁵ ventūra, nescientibus eīs quī dicerent sed in ea nōn tacendō incurrentibus¹⁶ – prōcūrāstī⁴ ergō tū hominem amīcum, nōn quidem sēgnem¹⁷ cōnsultōrem¹⁸ mathēmaticōrum¹⁹ nec eās litterās bene callentem²⁰ sed, ut dīxī, cōnsultōrem¹⁸ cūriōsum²¹ et tamen scientem aliquid quod ā patre suō sē audīsse dīcēbat: quod quantum valēret

1 **arbor**, -oris. f. tree. (7)

2 **volâticus**, -a, -um. fleeting, volatile, fickle. (2)

3 **folium**, -(i)lī. n. leaf. (1)

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

5 **pervicācia**, -ae. f. inflexibility, stubbornness, obstinacy. (1)

6 **obluctor**, **obluctārī**, **obluctātus** sum. to struggle against, contend with, oppose. (1)

7 **acūtus**, -a, -um. sharpened, pointed, sharp, cutting. (2)

8 **adulēscēns**, -entis. young, youthful. (12)

9 **affirmō**, -āre, -āvī, -ātum. to affirm, assert, confirm. (5)

10 **dubitātiō**, -ōnis. f. doubt, uncertainty. (8)

11 **crēber**, -bra, -brum. thick, numerous, frequent, repeated. (3)

12 **praevideō**, -ēre, -vīdī, -vīsum. to foresee, see beforehand. (2)

13 **coniectūra**, -ae. f. conjecture, guess, interpretation (of dreams). (2)

14 **sors**, **sortis**. f. lot, fate. (9)
gen. fs

15 **plērusque**, -aque, -umque. most, very great part, majority. (5)

16 **incurrō**, -ere, -(cu)currī, -cursum. to run into, run upon, rush at, make an attack. (4)

17 **sēgnis**, -e. slow, tardy, slack, lazy. (3)

18 **cōnsultor**, -ōris. m. one who gives counsel, a counsellor, adviser. (2)

19 **mathēmaticus**, -ī. m. mathematician, astrologer. (4)

20 **calleō**, -ēre, -luī. to be callous, thick skinned, know, understand. (1)

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

animum meum frōns¹, genae², oculī, color³, modus vōcis quam verba quae prōmēbam⁴. Hortulus⁵ quīdam erat hospitīi⁶ nostrī, quō nōs ūtēbāmur sicut tōtā domō: nam hospes⁷ ibi nōn habitābat, dominus domūs. Illūc⁸ mē abstulerat^A tumultus⁹ pectoris, ubi nēmō impedīret¹⁰ ārdentem¹¹ litem¹² quam mēcum aggressus¹³ eram, dōnec exīret¹⁴ – quā tū sciēbās, ego autem nōn: sed tantum īnsāniēbam¹⁵ salūbriter¹⁶ et moriēbar vītāliter¹⁷, gnārus¹⁸ quid malī essem et ignārus¹⁹ quid bonī post paululum²⁰ futūrus essem. Abscessī²¹ ergō in hortum, et Alȳpius pedem^B post pedem^B. Neque enim sēcrētum²² meum nōn erat, ubi ille aderat. Aut quandō mē sic affectum dēsereret? Sēdimus quantum potuimus^C remōtī²³

1 **frōns**², **frontis**. **f.** forehead, brow, front. (4)

2 **gena**, **-ae**. **f.** cheeks, eye socket. (1)

3 **color**, **-ōris**. **m.** colour, shade. (8)

4 **prōmō**, **-ere**, **-psī**, **-ptum**. to take out, give out, bring forth, produce. (4)

5 **hortulus**, **-ī**. **m.** little garden. (1)

6 **hospitium**, **-(i)ī**. **n.** hospitable reception, entertainment, lodging. (1)

7 **hospes**, **-itis**. **m.** guest, host. (2)

8 **illūc**. there, thither, to that place. (10)

9 **tumultus**, **-ūs**. **m.** uproar, commotion, tumult. (5)

10 **impediō**, **-īre**, **-īvī** or **-īī**, **-ītum**. to hinder, impede, hamper. (7)

11 **ārdeō**, **-ēre**, **ārsī**, **ārsūm**. to burn, be on fire. (10)

12 **lis**, **litis**. **f.** lawsuit, strife, quarrel. (3) *acc. fs*

13 **aggredior**, **-gredī**, **-gressus sum**. to attack, advance, approach. (4)

14 **exeō**, **-īre**, **-ī(v)ī**, **-ītum**. to exit, go out, depart. (11)

15 **īnsāniō**, **-īre**, **-īvī**, **-ītum**. to be mad, insane. (2)

16 **salūbriter**. healthfully, wholesomely, salubriously. (3)

17 **vitaliter**. in a manner of living. (2)

18 **gnārus**, **-a**, **-um**. having knowledge of a thing, skilled, practised, expert. (1)

19 **ignārus**, **-a**, **-um**. ignorant, not knowing, unaware, inexperienced. (3)

20 **paululum**. little, a very little, somewhat. (10)

21 **abscedō**, **-ere**, **-cessī**, **-cessum**. to withdraw, depart, go off. (5)

22 **sēcrētum**, **-ī**. **n.** mystery, secret, hidden thing. (5)

23 **remōtus**, **-a**, **-um**. remote, distant, removed, far off. (12)

^A **aufferō** *plpf. act. ind. 3s*

^C **possum** *pf. act. ind. 1p*

^B **pēs** *acc. ms*

ab aedibus¹. Ego fremēbam² spīritū, indignāns³ indignātiōne⁴ turbulentissimā⁵ quod nōn irem in placitum⁶ et pactum⁷ tēcum, deus meus, in quod eundum esse omnia ossa⁸ mea clāmābant et in caelum tollēbant laudibus^A. Et nōn illūc⁹ ībātur nāvibus aut quadrīgīs¹⁰ aut pedibus^B, quantum saltem¹¹ dē domō in eum locum ieram^C ubi sedēbāmus. Nam nōn solum ire vērū etiam pervenire¹² illūc⁹ nihil erat aliud quam velle ire, sed velle fortiter¹³ et integrē¹⁴, nōn sēmisauiciam¹⁵ hāc atque hāc versāre¹⁶ et iactāre¹⁷ voluntātem parte^D adsurgente¹⁸ cum aliā parte^D cadente luctantem¹⁹.

20 Dēnique²⁰ tam multa faciēbam corpore in ipsīs cūctātiōnis²¹ aestibus²², quae aliquandō volunt hominēs et nōn valent, sī aut ipsa

¹ **aedēs**, -is. f. temple, tomb, room, house. (1)

² **fremō**, -ere, -muī, -mitum. to roar, growl, rage, murmur. (2)

³ **indignor**, -ārī, -ātus sum. to deem unworthy, scorn, despise. (6)

⁴ **indignātiō**, -ōnis. f. displeasure, indignation, disdain. (1)

⁵ **turbulentus**, -a, -um. full of commotion, stormy, tempestuous. (5)

⁶ **placitum**, -ī. n. opinion, teaching, decree, plea, desire, will. (6)

⁷ **pactum**, -ī. n. agreement, covenant, contract. (14)

⁸ **os**², **ossis**. n. bone. (2)

⁹ **illūc**. there, thither, to that place. (10)

¹⁰ **quadrīga**, -ae. f. four horse chariot. (1)

¹¹ **saltem**. saved, save, at least. (12)

¹² **pervenio**, -īre, -vēnī, -ventum. to come, arrive. (15)

¹³ **fortiter**. strongly, powerfully, vigorously. (9)

¹⁴ **integrē**. wholly, purely, correctly, honestly. (2)

¹⁵ **sēmisauicius**, -a, -um. half-wounded. (1)

¹⁶ **versō**, -āre, -āvī, -ātum. to turn often, keep turning, handle, whirl. (3)

¹⁷ **iactō**, -āre, -āvī, -ātum. to throw, cast, hurl; disturb, boast. (10)

¹⁸ **assurgō**, -ere, -surrēxī, -surrēctum. to rise up, stand up, climb. (5)

¹⁹ **luctō**, -āre, -āvī, -ātum. to wrestle, struggle. (1)

²⁰ **dēnique**. at last, finally, in short. (6)

²¹ **cūctātiō**, -ōnis. f. delay, hesitation; inactivity, hesitation. (3)

²² **aestus**, -ūs. m. agitation, glow, heat. (10)

^A **laus** abl. fp

^B **pēs** abl. mp

^C **eō**¹ plpf. act. ind. 1s

^D **pars** abl. fs

proximō stābam et respīrābam¹. Et item² cōnābar, et paulō³ minus ibi eram et paulō³ minus, iam iamque attingēbam⁴ et tenēbam. Et nōn ibi eram nec attingēbam⁴ nec tenēbam, haesitāns⁵ morī mortī et vītae vīvere, plūsque in mē valēbat dēterius⁶ inolitum⁷ quam melius insolitum⁸, pūctumque⁹ ipsum temporis quō aliud futūrus eram, quantō propius¹⁰ admovēbātur¹¹, tantō ampliōrem¹² incutiēbat¹³ horrōrem¹⁴. Sed nōn recutiēbat¹⁵ retrō¹⁶ nec āvertēbat¹⁷, sed suspendēbat¹⁸.

26 Retinēbant¹⁹ nūgae²⁰ nūgārum²⁰ et vānitātēs vānitantium²¹, antiquae²² amīcae meae, et succutiēbant²³ vestem²⁴ meam carneam²⁵ et submurmurābant²⁶, ‘dīmittisne nōs?’ et ‘ā mōmentō²⁷ istō nōn

¹ **respīrō**, -āre, -āvī, -ātum. to breathe out; take breath; enjoy a respite. (6)

² **item**. just like, likewise, besides, also, further. (15)

³ **paulō**. by a little, a little. (2)

⁴ **atingō**, -ere, -tigī, -tāctum. to touch, come in contact with, reach. (14)

⁵ **haesitō**, -āre, -āvī, -ātum. to stick fast, remain fixed. (2)

⁶ **dēterius**. worse, unfavourably. (4)

⁷ **inolēscō**, -ere, -ēvī, -itum. to grow in or on, implant. (1)

⁸ **insolitus**, -a, -um. unaccustomed, unusual. (5)

⁹ **pūctum**, -ī. n. point, prick, puncture. (2)

¹⁰ **propior**, -ōris, -us. nearer, closer. (2)

¹¹ **admoveō**, -ēre, -mōvī, -mōtum. to move to, bring up, carry, conduct, apply. (5)

¹² **amplus**, -a, -um. large, abundant, ample. (8)

¹³ **incutiō**, -ere, -cussī, -cussum. to wield against, cause to strike. (1)

¹⁴ **horrōr**, -ōris. m. bristling, shaking, dread, horror. (7)

¹⁵ **recutiō**, -ere, -ī, -sum. to shake again, shock. (1)

¹⁶ **retrō**. backwards, back, behind. (6)

¹⁷ **āvertō**, -ere, -ī, -sum. to turn away from, avert. (13)

¹⁸ **suspendō**, -ere, -dī, -sum. to hang up, suspend. (7)

¹⁹ **retineō**, -ēre, -tinuī, -tentum. to hold back, restrain, keep. (14)

²⁰ **nūgae**, -ārum. f. jests, idle speeches, trifles. (10)

²¹ **vānitō**, -āre, -āvī, -ātum. to brag, boast, be vain. (1)

²² **antiquus**, -a, -um. old, ancient, former. (6)

²³ **succutiō**, -ere, -ī, -sum. to fling up from below, fling, toss up, shake from below. (1)

²⁴ **vestis**, -is. f. clothes, garment, vestment. (4)

²⁵ **carneus**, -a, -um. carnal, of the flesh. (5)

²⁶ **submurmurō**, -āre. to murmur softly. (2)

²⁷ **mōmentum**, -ī. n. movement, motion, moment. (12)

erimus tēcum ultrā¹ in aeternum' et 'ā mōmentō² istō nōn tibi licēbit³ hoc et illud ultrā¹ in aeternum.' Et quae suggerēbant⁴ in eō quod dixi 'hoc et illud,' quae suggerēbant⁴, deus meus, āvertat⁵ ab animā servī tuī misericordia tua! Quās sordēs⁶ suggerēbant⁴, quae dēdecora⁷! Et audiēbam eās iam longē minus quam dīmidius⁸, nōn tamquam liberē⁹ contrādicentēs¹⁰ eundō in obviam¹¹, sed velut ā dorso¹² mussitantēs¹³ et discēdentem quasi fūrtim¹⁴ vellicantēs¹⁵, ut respicerem¹⁶. Tardābant¹⁷ tamen cūntantem¹⁸ mē abripere¹⁹ atque excutere²⁰ ab eīs et trānsilīre²¹ quō vocābar, cum dīceret mihi cōnsuētūdō violenta²², 'putāsne sine istīs poteris?'

27 Sed iam tepidissimē²³ hoc dīcēbat. Aperiēbātur enim ab eā parte^A quā intenderam^B faciem^C et quō trānsīre trepidābam²⁴

¹ **ultrā**². beyond, further. (9)

² **mōmentum**, -ī. n. movement, motion, moment. (12)

³ **liceō**, -ēre, -cuī, -citum. to be for sale, be priced, be valued. (3)

⁴ **suggerō**, -ere, -gessi, -gestum. to bring under, lay beneath. (6)

⁵ **āvertō**, -ere, -ī, -sum. to turn away from, avert. (13)

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

⁷ **dēdecorus**, -coris. n. disgrace, dishonour. (8)

⁸ **dīmidius**, -a, -um. half. (3)

⁹ **liberē**. freely, openly. (1)

¹⁰ **contrādicō**, -ere, -dixī, -dictum. to contradict, speak against. (5)

¹¹ **obviam**. in the way, towards, against. (3)

¹² **dorsum**, -ī. n. back. (5)

¹³ **mussitō**, -āre, -āvī, -ātum. to mutter, grumble, keep quiet. (1)

¹⁴ **fūrtim**. stealthily, secretly, furtively. (2)

¹⁵ **vellicō**, -āre, -āvī, -ātum. to pluck, twitch, pinch, nip. (1)

¹⁶ **respiciō**, -ere, -pexī, -pectum. to look back at, consider, gaze at. (11)

¹⁷ **tardō**, -āre, -āvī, -ātum. to check, retard, hinder, delay. (3)

¹⁸ **cūntō**, -āre, -āvī, -ātum. to delay, impede, hesitate. (1)

¹⁹ **abripio**, -ere, -ripiū, -reptum. to take away, snatch, tear from, force off. (6)

²⁰ **excutio**, -ere, -cussi, -cussum. to shake out, shake off, cast out, drive out. (6)

²¹ **trānsiliō**, -īre, -siluī. to leap across, jump over. (1)

²² **violentus**, -a, -um. forcible, violent, vehement. (2)

²³ **tepidē**. weakly. (1)

²⁴ **trepidō**, -āre, -āvī, -ātum. to tremble, be afraid, waver. (4)

^A **pars** abl. fs

^C **faciēs** acc. fs

^B **intendō** plpf. act. ind. 1s

		Active		Passive	
		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	capiō	capiam	capior	capiar
	2sg	capis	capiās	caperis	capiāris
	3sg	capit	capiat	capitur	capiātur
	1pl	capimus	capiāmus	capimur	capiāmur
	2pl	capitis	capiātis	capiminī	capiāminī
	3pl	capiunt	capiant	capiuntur	capiantur
Fut.	1sg	capiam		capiar	
	2sg	capiēs		capiēris	
	3sg	capiet		capiētur	
	1pl	capiēmus		capiēmur	
	2pl	capiētis		capiēminī	
	3pl	capient		capientur	
Impf.	1sg	capiēbam	caperem	capiēbar	caperer
	2sg	capiēbās	caperēs	capiēbāris	caperēris
	3sg	capiēbat	caperet	capiēbātur	caperētur
	1pl	capiēbāmus	caperēmus	capiēbāmur	caperēmur
	2pl	capiēbātis	caperētis	capiēbāminī	caperēminī
	3pl	capiēbant	caperent	capiēbantur	caperentur
Pf.	1sg	cēpī	cēperim	captus sum	captus sim
	2sg	cēpistī	cēperīs	captus es	captus sis
	3sg	cēpit	cēperit	captus est	captus sit
	1pl	cēpimus	cēperīmus	captī sumus	captī simus
	2pl	cēpistis	cēperītis	captī estis	captī sitis
	3pl	cēpērunt	cēperint	captī sunt	captī sint
Plpf.	1sg	cēperam	cēpisse	captus eram	captus essem
	2sg	cēperās	cēpissēs	captus erās	captus essīs
	3sg	cēperat	cēpisset	captus erat	captus esset
	1pl	cēperāmus	cēpissēmus	captī erāmus	captī essīmus
	2pl	cēperātis	cēpissētis	captī erātis	captī essītis
	3pl	cēperant	cēpissent	captī erant	captī essent
Fut. Pf.	1sg	cēperō		captus erō	
	2sg	cēperis		captus eris	
	3sg	cēperit		captus erit	
	1pl	cēperimus		captī erimus	
	2pl	cēperitis		captī eritis	
	3pl	cēperint		captī erunt	
Impv.	2sg	cape		capere	
	2p	capite		capiminī	
Inf.	Pres.	capere		capī	
	Pf.	cēpisse		captus esse	
Ptp.		capiēns		captus	

		Active		Passive	
		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	audiō	audiam	audior	audiar
	2sg	audīs	audiās	audīris	audiāris
	3sg	audit	audiat	audītur	audiātur
	1pl	audīmus	audiāmus	audīmur	audiāmur
	2pl	audītis	audiātis	audīminī	audiāminī
	3pl	audiunt	audiant	audiuntur	audiantur
Fut.	1sg	audiam		audiar	
	2sg	audiēs		audiēris	
	3sg	audiet		audiētur	
	1pl	audiēmus		audiēmur	
	2pl	audiētis		audiēminī	
	3pl	audient		audientur	
Impf.	1sg	audiēbam	audīrem	audiēbar	audīrer
	2sg	audiēbās	audīrēs	audiēbāris	audīrēris
	3sg	audiēbat	audīret	audiēbātur	audīrētur
	1pl	audiēbāmus	audīrēmus	audiēbāmur	audīrēmur
	2pl	audiēbātis	audīrētis	audiēbāminī	audīrēminī
	3pl	audiēbant	audīrent	audiēbantur	audīrentur
Pf.	1sg	audīvī	audīverim	audītus sum	audītus sim
	2sg	audīvistī	audīverīs	audītus es	audītus sis
	3sg	audīvit	audīverit	audītus est	audītus sit
	1pl	audīvimus	audīverimus	audītī sumus	audītī simus
	2pl	audīvistis	audīverītis	audītī estis	audītī sitis
	3pl	audīverunt	audīverint	audītī sunt	audītī sint
Plpf.	1sg	audīveram	audīvissem	audītus eram	audītus essem
	2sg	audīverās	audīvissēs	audītus erās	audītus essīs
	3sg	audīverat	audīvisset	audītus erat	audītus esset
	1pl	audīverāmus	audīvissēmus	audītī erāmus	audītī essīmus
	2pl	audīverātis	audīvissētis	audītī erātis	audītī essītis
	3pl	audīverant	audīvissent	audītī erant	audītī essent
Fut. Pf.	1sg	audīverō		audītus erō	
	2sg	audīveris		audītus eris	
	3sg	audīverit		audītus erit	
	1pl	audīverimus		audītī erimus	
	2pl	audīveritis		audītī eritis	
	3pl	audīverint		audītī erunt	
Impv.	2sg	audi		audire	
	2p	audīte		audīminī	
Inf.	Pres.	audīre		audīrī	
	Pf.	audīvisse		audītus esse	
Ptp.		audiēns		audītus	

fēlix, -īcis happy, lucky, fortunate, prosperous. (9)

fēmina, -ae. f. woman, female. (13)

ferō, **ferre**, **tulī**, **lātum** to bear, carry, bring. (25)

festīnō, -āre, -āvī, -ātum to hasten, make haste, hurry. (3)

fidēlis, -e faithful, loyal, trustworthy. (39)

fidēs¹, -eī. f. faith, belief, confidence, trust, fidelity. (57)

filius, -(i)ī. m. son, children. (75)

finiō, -īre, -ivī, -ītum to limit, end, finish. (22)

finis, -is. m. end, boundary; (pl.) territory. (30)

fiō, **fieri** to become, be made, happen. (141)

firmāmentum, -ī. n. support, strengthening, firmament. (36)

fleō, -ēre, -ēvī, -ētum to weep, cry. (36)

flūmen, -inis. n. river, stream. (8)

fōns, -tis. m. spring, fountain, well, source. (22)

forīs² outdoors, abroad. (19)

fōrma, -ae. f. form, figure, appearance. (42)

fōrmō, -āre, -āvī, -ātum to shape, form, fashion, model. (52)

forte by chance, accidentally, once, perhaps. (37)

fortis, -e strong, powerful, mighty. (22)

forum, -ī. n. market place, forum. (8)

frāter, -tris. m. brother. (17)

frūctus², -ūs. m. enjoyment, delight, produce, fruit, profit. (32)

fruor, **fruī**, **fructus sum** to derive pleasure from, enjoy, delight in. (16)

frūstrā in vain. (6)

fugiō, -ere, **fūgī**, **fugitum** to flee, run away, avoid, escape. (26)

G

gaudeō, -ēre, **gāvīsus sum** to rejoice, be glad. (70)

gaudium, -(i)ī. n. joy, delight. (51)

gemitus, -ūs. **m.** sigh, groan, lamentation. (19)

gēns, **gentis**. **f.** race, clan, tribe, nation; Gentiles. (17)

genus¹, -eris. **n.** kind, race, birth, descent. (60)

gerō, -ere, **gessī**, **gestum** to bear, carry, wear, manage. (17)

grandis, -e full-grown, large, great, aged. (27)

grātia, -ae. **f.** grace, favour, thanks. (55)

gravis, -e heavy, burdensome, grave, serious. (23)

H

habeō, -ēre, -uī, -itum to have, hold. (196)

habitō, -āre, -āvī, -ātum to live, dwell, reside, inhabit. (16)

hic¹, **haec**, **hoc**. **n.** this, these; he, she, it. (793)

hinc from here, hence. (34)

hodiē today. (5)

homō, -inis. **m.** man, person. (305)

honor, -ōris. **m.** honour, esteem, dignity. (22)

hōra, -ae. **f.** hour, time. (24)

hūmānus, -a, -um human, humane. (55)

humilis, -e low, lowly, humble. (16)

I

iam now, already. (318)

ibi there, in that place. (113)

īdem same. (102)

ideō therefore, for that reason. (92)

idipsum together, forthwith, completely, that very thing. (17)

igitur therefore, then, consequently. (32)

ignōrō, -āre, -āvī, -ātum to be ignorant, not know, be unacquainted. (25)

ille that, those. (913)

illīc² there, over there. (18)

illūminō, -āre, -āvī, -ātum to illuminate. (32)

imāgō, -ginis. **f.** imitation, image, likeness. (76)

imitor, **imitārī**, **imitātus sum** to imitate, copy, mimic. (18)

imperium, -(i)ī. **n.** command, power, empire. (8)