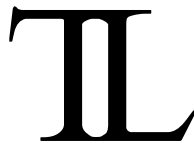# Confessions: Books X–XIII

Confessions: Books X–XIII

A Latin Reader with Macrons

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CONTENTS

Introduction

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

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

Saint Augustine and His Confessions

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

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

Augustine's Confessions ranks among the most significant works of Western literature. Despite its great antiquity, Augustine's striking honesty and 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

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[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

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[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

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[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

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[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

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

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

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

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

Introduction to Augustine's Confessions

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

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

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

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

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

[24] ibid., p. 163.

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

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

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

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

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

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

[31] ibid., p. 152.

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

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

Books 10–13

These books mark a major transition in Confessions. The content shifts from autobiography to biblical interpretation and theology; however, that is not to deny Books 1–9 were steeped in theological reflection. He moves from personal confession on sin, his life, and conversion to profound reflections on memory, time, creation, and Scripture, showing how both the human soul and the cosmos find their fulfilment in God's eternal presence.

Book 10: Memory and Self-Examination

In Book 10, Augustine shifts from recounting his past to examining his present inner life. He explores the vastness of memory, describing it as a storehouse of images, knowledge, and emotions, and even the memory of forgetting itself. Augustine insists that confession is not only about past sins but also about acknowledging his ongoing dependence on God. Memory becomes the means by which the soul searches for God, and Augustine's reflections highlight both the depth of human interiority and the need for divine grace.

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[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 643 distinct lexemes occur 40,687
times in Confessions: Books X–XIII. This accounts for 88.5%
of the 45,951 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

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[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.

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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
nominitive masculine plural verb, from sequor.   Unlike the
primary footnotes, these secondary footnotes are listed in
capitals alphabetically. This allows the reader who is competent
with morphological forms to skip over these words without
distraction.   These grey italicised footnotes should not be
confused with verse numbers (e.g., **2**) which are bold and sans-
serif.

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[40] *A Latin Dictionary*, Oxford: Clarendon, 1879
[41] *Oxford Latin Dictionary*, Second Edition (Oxford: Oxford University Press,
2012).

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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.

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[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.

cōnfessiōnum meārum, et multī hoc nōsse cupiunt quī mē nōvērunt et nōn mē nōvērunt, quī ex mē vel dē mē aliquid audiērunt, sed auris eōrum nōn est ad cor meum, ubi ego sum quīcumque sum. Volunt ergō audīre cōnfitente mē quid ipse intus sim, quō nec oculum nec aurem nec mentem[A] possunt intendere; crēditūrī tamen volunt, numquid cognitūrī? Dīcit enim eīs cāritās, quā bonī sunt, nōn mentīrī[1] mē dē mē cōnfitentem, et ipsa in eīs crēdit mihi.

The fruit of such confession.

4 [5] Sed quō frūctū id volunt? An congrātulārī[1] mihi cupiunt, cum audierint quantum ad tē accēdam mūnere[A] tuō, et ōrāre prō mē, cum audierint quantum retarder[2] pondere[3] meō? Indicābō mē tālibus. Nōn enim parvus est frūctus, Domine deus meus, ut ā multīs tibi grātiae agantur dē nōbīs et ā multīs rogēris prō nōbīs. Amet in mē frāternus[4] animus quod amandum docēs, et doleat in mē quod dolendum docēs. Animus ille hoc faciat frāternus[4], nōn extrāneus, nōn fīliōrum aliēnōrum quōrum ōs locūtum est vānitātem et dextera[5] eōrum dextera[5] inīquitātis, sed frāternus[4] ille, quī cum approbat mē, gaudet dē mē, cum autem improbat[6] mē, contrīstātur[7] prō mē, quia sīve approbet sīve improbet[6] mē, dīligit mē. Indicābō mē tālibus. Respīrent[8] in bonīs meīs, suspīrent in malīs meīs. Bona mea īnstitūta[9] tua sunt et dōna tua, mala mea

Ps. 143.8

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

4

1 **congrātulor, -ārī, -ātus sum**. to wish joy, congratulate, rejoice with. (3)

2 **retardō, -āre, -āvī, -ātum**. to keep back, hinder, delay, impede, retard. (2)

3 **pondus, -eris**. **n**. weight. (15)

4 **frāternus, -a, -um**. brotherly, fraternal. (7)

5 **dextra, -ae**. **f**. right hand. (13)

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

7 **contrīstō, -āre, -āvī, -ātum**. to sadden, make gloomy, depress, afflict. (9)

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

9 **īnstitūtum, -ī**. **n**. purpose, intention, design. (3)

A **mēns** *acc. fs*

A **mūnus** *abl. ns*

dēlicta mea sunt et iūdicia tua. Respīrent[1] in illīs et suspīrent in hīs, et hymnus[2] et flētūs[3] ascendant in cōnspectum tuum dē frāternīs[4] cordibus, tūribulīs[5] tuīs. Tū autem, Domine, dēlectātus odōre[6]   Rev. 8.3 sānctī templī tuī, miserēre meī secundum magnam misericordiam tuam propter nōmen tuum et nēquāquam[7] dēserēns coepta[8] tua   Ps. 50.1 cōnsummā[9] imperfecta[10] mea.

    6 Hic est frūctus cōnfessiōnum meārum, nōn quālis fuerim[A] sed quālis sim, ut hoc cōnfitear nōn tantum cōram tē, sēcrētā[11] exultātiōne[12] cum tremōre[13] et sēcrētō[11] maerōre[14] cum spē[B], sed   Phil. 2.12 etiam in auribus crēdentium fīliōrum hominum, sociōrum[15] gaudiī meī et cōnsortium[16] mortālitātis[17] meae, cīvium meōrum et mēcum peregrīnōrum[18], praecēdentium et cōnsequentium[19] et comitum[C] vītae meae. Hī sunt servī tuī, frātrēs meī, quōs fīliōs tuōs esse voluistī dominōs meōs, quibus iussistī[D] ut serviam, sī volō tēcum dē tē vīvere. Et hoc mihi verbum tuum parum erat sī loquendō praeciperet, nisi

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

[2] **hymnus**, -ī. **m**. hymn. (6)

[3] **flētus²**, -ūs. **m**. weeping, crying. (10)

[4] **frāternus**, -a, -um. brotherly, fraternal. (7)

[5] **tūribulum**, -ī. **n**. censer, thurible. (1)

[6] **odor**, -ōris. **m**. scent, aroma, odour. (8)

[7] **nēquāquam**. by no means, not at all. (9)

[8] **coeptum**, -ī. **n**. work begun, beginning, undertaking. (1)

[9] **cōnsummō**, -āre, -āvī, -ātum. to sum up, accomplish, finish. (2)

[10] **imperfectus**, -a, -um. unfinished, incomplete, imperfect, immature. (3)

[11] **sēcrētus**, -a, -um. put apart, severed, separated; secluded, secret. (13)

[12] **exsultātiō**, -ōnis. **f**. exultation, joy. (4)

[13] **tremor**, -ōris. **m**. shaking, quaking, trembling. (6)

[14] **maeror**, -ōris. **m**. mourning, sadness, grief, lamentation. (8)

[15] **socius²**, -(i)ī. **m**. partner, ally, comrade, companion. (5)

[16] **cōnsortium**, -(i)ī. **n**. fellowship, participation, society. (6)

[17] **mortālitās**, -ātis. **f**. mortality. (4)

[18] **peregrīnus**, -a, -um. foreign, alien. (3)

[19] **cōnsequor**, -sequī, -secūtus sum. to follow, go after, pursue, reach, obtain, perceive. (10)

[A] **sum** *pf. act. subj. 1s*

[B] **spēs** *abl. fs*

[C] **comes** *gen. mp*

[D] **iubeō** *pf. act. ind. 2s*

Nam quod nōn est, nec docērī utique potest. Nimis longē est modus iste ab aciē*1* meā: invaluit*2*. Ex mē nōn poterō ad illum, poterō autem ex tē, cum dederis tū, dulce lūmen occultōrum*3* oculōrum meōrum.

Ps. 128.6

How different times are to be named.

20 **26** Quod autem nunc liquet*1* et clāret*2*, nec futūra sunt nec praeterita, nec propriē*3* dīcitur, 'tempora sunt tria, praeteritum, praesēns, et futūrum,' sed fortasse*4* propriē*3* dīcerētur, 'tempora sunt tria, praesēns dē praeteritīs, praesēns dē praesentibus, praesēns dē futūrīs.' Sunt enim haec in animā tria quaedam et alibī*5* ea nōn videō, praesēns dē praeteritīs memoria, praesēns dē praesentibus contuitus*6*, praesēns dē futūrīs expectātiō*7*. Sī haec permittimur*8* dīcere, tria tempora videō fateorque*9*, tria sunt. Dīcātur etiam, 'tempora sunt tria, praeteritum, praesēns, et futūrum,' sīcut abūtitur*10* cōnsuētūdō; dīcātur. Ecce nōn cūrō nec resistō nec reprehendō*11*, dum tamen intellegātur quod dīcitur, neque id quod futūrum est esse iam, neque id quod praeteritum est. Pauca sunt enim quae propriē*3* loquimur, plūra nōn propriē*3*, sed agnōscitur quid velimus.

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1 **aciēs**, **-eī**. **f**. sharp edge, point; battle line. (8) *abl. fs*

2 **invalēscō**, **-ere, -uī, -tum**. to become strong, grow powerful, prevail. (2)

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

20

1 **liqueō**, **-ēre, licuī**. to be clear. (1)

2 **clāreō**, **-ēre**. to be bright, shine, be clear. (6)

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

4 **fortasse**. perhaps, possibly. (12)

5 **alibī**. elsewhere, somewhere else, at another place. (8)

6 **contuitus**, **-ūs**. **m**. beholding, view, sight. (3)

7 **exspectātiō**, **-ōnis**. **f**. expectation, waiting. (9)

8 **permittō**, **-ere, -mīsī, -missum**. to let pass, let go, cast, permit. (5)

9 **fateor**, **fatērī, fassus sum**. to acknowledge, admit, confess. (14)

10 **abūtor**, **abūtī, abūsus sum**. to abuse, use up, consume. (2)

11 **reprehendō**, **-ere, -hendī, -hēnsum**. to hold back, reprehend, seize, catch. (11)

How time can be measured.

21 **27** Dīxī ergō paulō[1] ante quod praetereuntia tempora mētīmur, ut possīmus dīcere duplum[2] esse hoc temporis ad illud simplum[3], aut tantum hoc quantum illud, et sī quid aliud dē partibus[A] temporum possumus renūntiāre[4] mētiendō. Quōcircā[5], ut dīcēbam, praetereuntia mētīmur tempora, et sī quis mihi dīcat, 'unde scīs?', Respondeam, sciō quia mētīmur, nec mētīrī quae nōn sunt possumus, et nōn sunt praeterita vel futūra. Praesēns vērō tempus quōmodo mētīmur, quandō nōn habet spatium? Mētītur ergō cum praeterit, cum autem praeterierit, nōn mētītur; quid enim mētiātur nōn erit. Sed unde et quā et quō praeterit, cum mētītur? Unde nisi ex futūrō? Quā nisi per praesēns? Quō nisi in praeteritum? Ex illō ergō quod nōndum est, per illud quod spatiō caret[6], in illud quod iam nōn est. Quid autem mētīmur nisi tempus in aliquō spatiō? Neque enim dīcimus simpla[3] et dupla[2] et tripla[7] et aequālia, et sī quid hōc modō in tempore dīcimus nisi spatia temporum. In quō ergō spatiō mētīmur tempus praeteriēns? Utrum in futūrō, unde praeterit? Sed quod nōndum est, nōn mētīmur. An in praesentī, quā praeterit? Sed nūllum spatium nōn mētīmur. An in praeteritō, quō praeterit? Sed quod iam nōn est, nōn mētīmur.

21

1 **paulus**, **-a, -um**. little, small. (2)

2 **duplus**, **-a, -um**. double, twice as much. (15)

3 **simplus**, **-a, -um**. simple, single. (9)

4 **renūntiō**, **-āre, -āvī, -ātum**. to report, announce, reject. (9)

5 **quōcircā**. for which reason, wherefore, therefore. (3)

6 **careō**, **-ēre, -uī, -itum**. to be without, lack. (14)

7 **triplus**, **-a, -um**. threefold, triple. (3)

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21   A **pars** *abl. fp*

Liber XIII

He calls upon God.

1 ^{1} Invocō tē, deus meus, misericordia mea, quī fēcistī mē et oblītum tuī nōn oblītus es. Invocō tē in animam meam, quam praeparās ad capiendum tē ex dēsīderiō quod īnspīrāstī^1 eī. Nunc invocantem tē nē dēserās, quī priusquam^2 invocārem praevēnistī^3 et īnstitistī^4 crebrēscēns^5 multimodīs^6 vōcibus, ut audīrem dē longinquō^7 et converterer et vocantem mē invocārem tē. Tū enim, Domine, dēlēvistī omnia mala merita^8 mea, nē retribuerēs^9 manibus meīs, in quibus ā tē dēfēcī^A, et praevēnistī^3 omnia bona merita^8 mea, ut retribuerēs^9 manibus tuīs, quibus mē fēcistī, quia et priusquam^2 essem tū erās, nec eram cui praestārēs^{10} ut essem, et tamen ecce sum ex bonitāte^{11} tuā praeveniente^3 tōtum hoc quod mē fēcistī et unde mē fēcistī. Neque enim eguistī^{12} mē aut ego tāle bonum sum quō^{13} tū adiuverīs^{14}, Dominus meus et deus meus, nōn ut tibi sīc serviam quasi nē fatīgēris^{15} in agendō, aut nē minor sit potestās tua carēns^{16}

1

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

2 **priusquam**. before, until. (14)

3 **praeveniō**, **-īre, -vēnī, -ventum**. to precede, anticipate, prevent. (5)

4 **īnstō**, **-āre, -stitī, -ūrum**. to stand upon, be nearby, harass; urge, insist. (9)

5 **crēbrēscō**, **-ere**. to become frequent, increase, spread abroad. (1)

6 **multimodis**. in many ways, variously. (1)

7 **longinquus**, **-a, -um**. far removed, far off, remote, distant. (9)

8 **meritum**, **-ī**. **n**. merit, service, kindness, benefit; fault, reason. (8)

9 **retribuō**, **-ere, -uī, -ūtum**. to give back, return, recompense. (8)

10 **praestō²**, **-āre, -āvī or -titī, -ātum**. to be better, stand out, excel; provide, show. (15)

11 **bonitās**, **-ātis**. **f**. goodness, integrity, excellence. (4)

12 **egeō**, **-ēre, -uī**. to need, be in want of, lack. (7)

13 **quī²**. how? how so? in what way? (3)

14 **adiuvō**, **-āre, -(vā)vī, -ātum**. to help, assist, aid. (4)

15 **fatīgō**, **-āre, -āvī, -ātum**. to weary, tire, fatigue. (3)

16 **careō**, **-ēre, -uī, -itum**. to be without, lack. (14)

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^{A} **dēficiō** *pf. act. ind. 1s*

Ps. 9.15   spīritus tuus bonus exaltat humilitātem[1] nostram dē portīs mortis.

Luke 2.14   In bonā voluntāte pāx nōbīs est. Corpus pondere[2] suō nītitur[3] ad locum suum. Pondus[2] nōn ad īma tantum est, sed ad locum suum. Ignis sūrsum[4] tendit[5], deorsum[6] lapis; ponderibus[2] suīs aguntur, loca sua petunt. Oleum īnfrā[7] aquam fūsum super aquam attollitur[8], aqua suprā oleum fūsa[9] īnfrā[7] oleum dēmergitur[10]; ponderibus[2] suīs aguntur, loca sua petunt. Minus ōrdināta[11] inquiēta[12] sunt; ōrdinantur[11] et quiēscunt[13]. Pondus[2] meum amor meus; eō feror, quōcumque[14] feror. Dōnō tuō accendimur[15] et sūrsum[4] ferimur; inārdēscimus[16] et īmus. Ascendimus ascēnsiōnēs[17]

Ps. 83.6   in corde et cantāmus canticum[18] graduum[19]. Igne tuō, igne tuō bonō inārdēscimus[16] et īmus, quoniam sūrsum[4] īmus ad pācem Hierusalem, quoniam iūcundātus[20] sum in hīs quī dīxērunt mihi, 'in

Ps. 121.1   domum Dominī ībimus.' Ibi nōs conlocābit[21] voluntās bona, ut nihil velimus aliud quam permanēre illīc in aeternum.

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

2 **pondus**, **-eris**. **n.** weight. (15)

3 **nītor**[1], **nītī, nīxus sum**. to bear upon, press on, advance, climb; strive, struggle, try. (5)

4 **sūrsum**. up, on high, above. (6)

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

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

7 **īnfrā**. below. (6)

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

9 **fundō**[1], **-ere, -fūdī, -fūsum**. to pour, shed, overthrow, rout, bring forth. (7)

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

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

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

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

14 **quōcumque**. wherever. (3)

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

16 **inārdēscō**, **-ere, -sī**. to kindle, take fire, burn, glow. (5)

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

18 **canticum**, **-ī**. **n.** song. (14)

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

20 **iūcundō**, **-āre, -āvī, -ātum**. to please, delight. (2)

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

All things exist by the gift of God.

10 **11** Beāta creātūra quae nōn nōvit aliud, cum esset ipsa aliud, nisi dōnō tuō, quod superfertur super omne mūtābile, mox ut facta est attollerētur[1] nūllō intervāllō[2] temporis in eā vocātiōne[3] quā dīxistī, 'fīat lūx,' et fieret lūx. In nōbīs enim distinguitur[4] tempore, quod tenebrae fuimus[A] et lūx efficimur[5]; in illā vērō dictum est quid esset; nisi inlūminārētur, et ita dictum est, quasi prius fuerit[B] flūxa[6] et tenebrōsa, ut appārēret causa quā factum est ut aliter esset, id est ut ad lūmen indēficiēns[7] conversa lūx esset. Quī potest intellegat, ā tē petat. Ut quid mihi molestus[8] est, quasi ego inlūminem ūllum hominem venientem in hunc mundum?

Gen. 1.3

Eph. 5.8

John 1.9

Symbols of the Trinity in humans.

11 **12** Trīnitātem[1] omnipotentem quis intelleget? Et quis nōn loquitur eam, sī tamen eam? Rāra[2] anima quae, cum dē illā loquitur, scit quod loquitur. Et contendunt[3] et dīmicant[4], et nēmō sine pāce videt istam vīsiōnem. Vellem ut haec tria cōgitārent hominēs in sē ipsīs: longē aliud sunt ista tria quam illa trīnitās[1], sed dīcō ubi sē exerceant[5] et probent et sentiant quam longē sunt. Dīcō autem haec tria: esse, nōsse, velle. Sum enim et sciō et

10

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

2 **intervallum**, **-ī**. **n**. interval, intermediate space, distance. (11)

3 **vocātiō**, **-ōnis**. **f**. calling, vocation. (3)

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

5 **efficiō**, **-ere**, **-fēcī**, **-fectum**. to make out, bring about, effect, produce. (10)

6 **flūxus**[1], **-a**, **-um**. flowing, loose, slack. (1)

7 **indēficiēns**, **-entis**. unfailing. (3)

8 **molestus**, **-a**, **-um**. troublesome, irksome, grievous. (6)

11

1 **trīnitas**, **-ātis**. **f**. the Trinity, three. (10)

2 **rārus**, **-a**, **-um**. thin, rare, scattered. (3)

3 **contendō**, **-ere**, **-dī**, **-tum**. to hurry, stretch, fight, contend, exert. (15)

4 **dīmicō**, **-āre**, **-āvī**, **-ātum**. to fight, struggle, contend. (1)

5 **exerceō**, **-ēre**, **-cuī**, **-citum**. to keep busy, exercise, keep at work. (5)

10

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

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

			1c	2c	3c	4c
Ind.	Pres.	1sg	amor	videor	trahor	audior
		2sg	amāris	vidēris	traheris	audīris
		3sg	amātur	vidētur	trahitur	audītur
		1pl	amāmur	vidēmur	trahimur	audīmur
		2pl	amāminī	vidēminī	trahiminī	audīminī
		3pl	amantur	videntur	trahuntur	audiuntur
	Fut.	1sg	amābor	vidēbor	trahar	audiar
		2sg	amāberis	vidēberis	trahēris	audiēris
		3sg	amābitur	vidēbitur	trahētur	audiētur
		1pl	amābimur	vidēbimur	trahēmur	audiēmur
		2pl	amābiminī	vidēbiminī	trahēminī	audiēminī
		3pl	amābuntur	vidēbuntur	trahentur	audientur
	Impf.	1sg	amābar	vidēbar	trahēbar	audiēbar
		2sg	amābāris	vidēbāris	trahēbāris	audiēbāris
		3sg	amābātur	vidēbātur	trahēbātur	audiēbātur
		1pl	amābāmur	vidēbāmur	trahēbāmur	audiēbāmur
		2pl	amābāminī	vidēbāminī	trahēbāminī	audiēbāminī
		3pl	amābantur	vidēbantur	trahēbantur	audiēbantur
	Pf.	1sg	amātus sum	vīsus sum	tractus sum	audītus sum
		2sg	amātus es	vīsus es	tractus es	audītus es
		3sg	amātus est	vīsus est	tractus est	audītus est
		1pl	amātī sumus	vīsī sumus	tractī sumus	audītī sumus
		2pl	amātī estis	vīsī estis	tractī estis	audītī estis
		3pl	amātī sunt	vīsī sunt	tractī sunt	audītī sunt
Subj.	Pres.	1sg	amer	videar	trahar	audiar
		2sg	amēris	videāris	trahāris	audiāris
		3sg	amētur	videātur	trahātur	audiātur
		1pl	amēmur	videāmur	trahāmur	audiāmur
		2pl	amēminī	videāminī	trahāminī	audiāminī
		3pl	amentur	videantur	trahantur	audiantur
	Impf.	1sg	amārer	vidērer	traherer	audīrer
		2sg	amārēris	vidērēris	traherēris	audīrēris
		3sg	amārētur	vidērētur	traherētur	audīrētur
		1pl	amārēmur	vidērēmur	traherēmur	audīrēmur
	Pf.	1sg	amātus sim	vīsus sim	tractus sim	audītus sim
		2sg	amātus sīs	vīsus sīs	tractus sīs	audītus sīs
		3sg	amātus sit	vīsus sit	tractus sit	audītus sit
		1pl	amātī sīmus	vīsī sīmus	tractī sīmus	audītī sīmus
Impv.		2sg	amāre	videre	trahere	audīre
		2pl	amāminī	vidiminī	trahiminī	audīminī
Inf.	Pres.		amārī	vidērī	trahī	audīrī
	Pf.		amātus esse	vīsus esse	tractus esse	audītus esse
Ptp.	Pf.		amātus	vīsus	tractus	audītus

		Active		Passive	
		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	amō	amem	amor	amer
	2sg	amās	amēs	amāris	amēris
	3sg	amat	amet	amātur	amētur
	1pl	amāmus	amēmus	amāmur	amēmur
	2pl	amātis	amētis	amāminī	amēminī
	3pl	amant	ament	amantur	amentur
Fut.	1sg	amābō		amābor	
	2sg	amābis		amāberis	
	3sg	amābit		amābitur	
	1pl	amābimus		amābimur	
	2pl	amābitis		amābiminī	
	3pl	amābunt		amābuntur	
Impf.	1sg	amābam	amārem	amābar	amārer
	2sg	amābās	amārēs	amābāris	amārēris
	3sg	amābat	amāret	amābātur	amārētur
	1pl	amābāmus	amārēmus	amābāmur	amārēmur
	2pl	amābātis	amārētis	amābāminī	amārēminī
	3pl	amābant	amārent	amābantur	amārentur
Pf.	1sg	amāvī	amāverim	amātus sum	amātus sim
	2sg	amāvistī	amāverīs	amātus es	amātus sīs
	3sg	amāvit	amāverit	amātus est	amātus sit
	1pl	amāvimus	amāverīmus	amātī sumus	amātī sīmus
	2pl	amāvistis	amāverītis	amātī estis	amātī sītis
	3pl	amāverunt	amāverint	amātī sunt	amātī sint
Plpf.	1sg	amāveram	amāvissem	amātus eram	amātus essem
	2sg	amāverās	amāvissēs	amātus erās	amātus essēs
	3sg	amāverat	amāvisset	amātus erat	amātus esset
	1pl	amāverāmus	amāvissēmus	amātī erāmus	amātī essēmus
	2pl	amāverātis	amāvissētis	amātī erātis	amātī essētis
	3pl	amāverant	amāvissent	amātī erant	amātī essent
Fut. Pf.	1sg	amāverō		amātus erō	
	2sg	amāveris		amātus eris	
	3sg	amāverit		amātus erit	
	1pl	amāverimus		amātī erimus	
	2pl	amāveritis		amātī eritis	
	3pl	amāverint		amātī erunt	
Impv.	2sg	amā		amāre	
	2p	amāte		amāminī	
Inf.	Pres.	amāre		amārī	
	Pf.	amāvisse		amātus esse	
Ptp.		amāns		amātus	

plēnus, **-a, -um** full, filled, complete. (39)

poena, **-ae**. **f**. punishment, penalty. (17)

polluō, **-ere, -uī, -ūtum** to soil, defile, stain, pollute. (2)

pōnō, **-ere, posuī, positum** to put, place, lay, set up (camp). (37)

populus[1], **-ī**. **m**. people, nation. (25)

porrō on, forward, onward; then. (4)

porta, **-ae**. **f**. gate, city gate. (1)

portō, **-āre, -āvī, -ātum** to carry, bear, take. (13)

possideō, **-ēre, -sēdī, -sessum** to seize, hold, own, possess. (11)

possum, **posse, potuī** to be able, can. (334)

post after, behind. (58)

posteā afterwards, then. (21)

potēns, **-entis** being able to, potent, mighty, powerful. (9)

potestās, **-ātis**. **f**. power, ability, force. (24)

potius rather, preferable. (38)

prae before, in front; in comparison with, because of. (23)

praecēdō, **-ere, -cessī, -cessum** to go before, precede surpass, excel. (18)

praeceptum, **-ī**. **n**. teaching, lesson, precept, command. (9)

praecipiō, **-ere, -cēpī, -ceptum** to take beforehand, get in advance, command. (7)

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

praemium, **-(i)ī**. **n**. profit, prize, reward. (3)

praeparō, **-āre, -āvī, -ātum** to prepare. (7)

praepōnō, **-ere, -posuī, -positum** to place in command, prefer. (20)

praesēns, **-entis** present, at hand, prompt; propitious. (92)

praeter past, by, beyond, except, besides. (25)

praetereō, **-īre, -ī(v)ī, -itum** to pass by, go by. (56)

praeteritus, **-a, -um** gone by, past, passed by, departed. (85)

prīmō at first, at the beginning, first, in the first place. (11)

prīmōgenitus, **-a, -um** first-born, oldest (child). (2)

prīmus, **-a, -um** first. (39)

prīnceps, **-cipis** first, foremost, chief; (subst.) ruler. (5)

prīncipium, **-(i)ī**. **n**. beginning, origin. (47)

prior, **-ōris, -us** former, previous, prior, first. (28)

prius previously, before. (26)

prō² for, before, in front of, in face of. (91)

probō, **-āre, -āvī, -ātum** to approve, commend, test, examine, prove. (11)

prōcēdō, **-ere, -cessī, -cessum** to advance, proceed, appear. (12)

prōferō, **-erre, -tulī, -lātum** to bring forward, carry out, advance; utter. (18)

proficīscor, **-ficiscī, -fectus sum** to set out, depart. (7)

profundus, **-a, -um** deep, profound. (18)

prōgredior, **-gredī, -gressus sum** to come forth, go forth, advance, proceed. (2)

prōiciō, **-ere, -iēcī, -iectum** to throw, throw out, abandon, throw away. (11)

prōmittō, **-ere, -mīsī, -missum** to promise, send forth. (11)

prope near, nearby. (13)

prophēta, **-ae**. **m**. prophet. (12)

prōpōnō, **-ere, -posuī, -positum** to set forth, place before, display. (17)

propter near, at hand; because of, by means of. (72)

propterea therefore, for this reason. (10)

proximus, **-a, -um** nearest, next, neighbour. (17)

psalmus, **-ī**. **m**. psalm. (9)

puella, **-ae**. **f**. girl, maiden, female child. (6)

puer, **-erī**. **m**. boy, lad, servant. (40)

pugnō, **-āre, -āvī, -ātum** to fight, battle, engage. (5)

pulcher, **-ra, -rum** beautiful, fair, pretty, handsome. (43)