A GRAMMAR
OF
THE VULGATE
BEING
AN INTRODUCTION TO
THE STUDY OF THE LATINITY OF
The Vulgate Bible
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PREFACE

The Vulgate Bible has of late become increasingly a subject of study, not only amongst members of the Roman Catholic Church, but amongst students of other denominations, and many whose interests are philological or literary rather than theological.

Amongst candidates for Holy Orders in the Church of England the decline in the study of Greek, sad though it is, has resulted in an increased demand for knowledge of the Vulgate. But its Latin, though simple and stately, presents constant pitfalls for those who approach it with no other knowledge of the language than that gained in the study of the classical authors. The grammar of the Vulgate is a thing, not indeed apart by itself, but belonging to the ages that produced it, and differing—sometimes widely—from the Latin Grammar taught in our Schools. We therefore make no apology for this book; we believe that for students it will supply a real need, and that for general readers it may unlock many a hard passage in the Bible and explain many a quaint phrase in the Prayer Book.

We are not aware that any similar work exists in English; but we gratefully acknowledge our obligations to Kaulen's *Handbuch zur Vulgata*,¹ which we have frequently consulted. At the same time we must claim that our own work is independent; in such a subject as this, resemblance does not imply plagiarism. All Latin

¹ *Sprachliches Handbuch zur biblischen Vulgata*: von Dr. Franz Kaulen (Mainz, 1879; second edition, Freiburg-in-Breisgau, 1904). Of equal value to us has been H. Roensch’s *Itala und Vulgata* (Marburg and Leipzig, 1869).
Grammars run more or less on the same lines; and when the field of illustration is restricted to one book, the instances selected are bound to be much the same. But we have done our best to study the sacred text itself, assisted mainly by a Grammar of New Testament Greek; and the examples illustrating our rules have been obtained by wading through unnumbered columns of a Concordance; in the New Testament the Oxford critical edition of the Vulgate has doubtless given us many illustrations unknown to Kaulen.

We also owe much to the kindness of friends, especially Dr. E. A. Sonnenschein, Emeritus Professor of Latin and Greek in the University of Birmingham, and Mr. F. W. Hall, Fellow and Senior Tutor of St. John’s College, Oxford; it was the latter who directed our attention to the epoch-making work of Loeftstedt.1

As to the share which each of us has had in the work:—Mr. Plater is responsible for the general design and for the greater part of the text, the Dean of Christ Church for a more or less rigid supervision of the whole, for the revision of the lists of instances, and for much of the matter in the foot-notes; but each has trespassed freely on the other’s ground. Should reviewers award the book any praise, each will gladly appropriate it; should there be blame, each will gladly pass it on to his colleague. Of one thing we feel quite sure—that neither of us could have written the book without the help given by the other.

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1 Philologischer Kommentar zur Peregrinatio Aethiopiae; von E. Lofstedt, 1911.

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I N T R O D U C T I O N

§ 1. The title on the Cross, in its threefold language—the vernacular Aramaic, the current Greek, the official Latin—is at once an epitome of the Divine preparation in history for our Lord's Advent, and a prophecy of the extension of His Kingdom; a high-water mark of the world's past history, and a foreshadowing of its history for fifteen hundred years to come.\(^1\)

The Praeparatio Evangelifica was threefold—religious, intellectual, social; the Hebrew religion, the Greek culture and speech, the Roman world-embracing Empire. The Hebrew deposit passed through the Greek medium into Latin hands. The Jew received the 'Oracles of God' as a trust for mankind; their translation, first into Greek and later into Latin, was needed before this purpose could be fulfilled.

The conquests of Alexander the Great had made Greek a universal language; and through the gradual labours of the Septuagint translators at Alexandria the Hebrew Scriptures (with later additions) were rendered into the vernacular or spoken Greek and thus made known throughout the world.

§ 2. But later a new and still mightier power arose—Rome, which, shortly before the coming of Christ, had

\(^1\) I say nothing of the Jews, the Greeks, and the Romans, peoples whom the Lord has dedicated to His faith by the title written on His cross; Jerome, Ep. ad Hieros. (ix. 4).
assumed the form of an Empire and had become mistress of the known world. Latin, therefore, now became the language of official intercourse, of judicial proceedings, and of military life throughout the most distant provinces of the Empire.

Even in the Greek Testament itself, in the records of the life and death of Christ, and of the travels and imprisonment of St. Paul, ‘the Roman citizen’, traces of the great power may be seen in the numerous technical Latin terms introduced into the Greek.

§ 3. At first, indeed, there was no need for a Latin version of the Scriptures, even at Rome; the prevailing language there was Greek. It was affected by the upper classes; and the commercial and lower classes, especially the Jews, spoke it in a debased form, as the language most easily understood. Hence the early Roman Church was Greek in its Scriptures, liturgy, and writings; not only St. Paul, but St. Ignatius (writing about A.D. 112) addressed it in Greek. Even in the middle of the third century Cornelius, its Bishop, wrote in Greek to Fabius of Corinth; and Eusebius mentions as something noticeable that letters written by Cyprian of Carthage to the Asiatic Churches were in Latin. Victor (Bp. of Rome, c. 189–199) is mentioned by Jerome as the first author of theological treatises in Latin.

But as Christianity spread to the remote provinces of the Empire, the new environment called for a version of the Scriptures in the spoken language of the people.

§ 4. The birthplace of Latin Christianity and, with it,

1 The letter is given in Eusebius, H.E. vi. 43.

2 Ibid.

3 De viris illustrib, liii, ‘Tertullianus presbyter, nunc demum primus post Victorum et Apollonium Latinorum poenit.’

of the Latin Scriptures and Christian literature, was Africa. It is true that the dearth of non-Christian contemporary literature leaves it uncertain whether the somewhat florid style of the first Christian Latinity, once distinguished as ‘African’, was not personal to the writers (e.g. Tertullian), or perhaps common in the provinces throughout the Western Empire—the style already censured by Cicero and Quintilian as Asiatic or Asianic, in contradistinction to Attic. But at all events the earliest Latin versions of the Scriptures originated in Africa. An African type of text—possibly in more than one form—was known to and quoted by Tertullian and Cyprian, both residents at Carthage; it was marked by rudeness and simplicity, and by a close and even slavish adherence to the Greek original.

As time went on there arose other translations; these ‘Old Latin’ versions,—i.e. versions which were made before the time of Jerome, or far away from his influence—have been divided by Westcott and Hort into three classes:

(1) African, agreeing generally with the type of text quoted by Cyprian (200–258).

(2) European, current in Western Europe, and agreeing more or less with the quotations in the Latin version of Irenaeus.

(3) Italian (i.e. connected with North Italy), a revision of the European, partly to give the Latin t a smoother aspect, partly to bring the text into conformity with the customary type of Greek MSS.

It is only fair, however, to state that many modern scholars, following the example of Dr. F. C. Burkitt, doubt the existence of the Italian family altogether.

1 Introduction, p. 18.

2 The Old Latin and the Itala, in the Cambridge Texts and Studies, iv (1896).
§ 5. All these versions were made at a time when the classical period—the so-called Golden and Silver Ages—of Latin literature had long passed away. But a living language is never stationary or bound to its own past. Side by side with the literary language, coexisting with it and finally prevailing over it, was the speech of everyday life, of the field and the camp, of the street, the workshop, and the home; this was referred to by Cicero and Quintilian as *lingua vulgata* or *rustica, sermo quotidianus, plebeius, rusticus, umerum castrense*; and it is in this dialect that the Latin versions of the Scriptures are written.

This popular speech is interesting as showing the *vitality* of Latin; it forms a link between ancient and modern times. On the one hand it preserves archaic and obsolete words, current in Plautus and Terence, or in the antecedential age, i.e. before 80 B.C.; on the other it forms the basis of the great Romance languages of modern Europe. These languages are not Classical Latin, corrupted by an intermixture of popular forms; they are the popular Latin alone, the products of the gradual development of the common Roman speech.

And still further; the popular Latin, as seen in the versions and in the ecclesiastical writers, is the source of our common speech, of our modern Christian vocabulary, and of our theological terminology.

With the exception of the Gothic and Slavonic, the Latin is the parent of all the versions of modern Europe,¹ and

¹ Our own Authorized Version owes a great deal to the Vulgate; to give a few instances: *publicam* is from the Latin *publicam*, not from the Greek *προσονον*; *Calvary* in Lk. 23. 33 is from the *locum qui dictur Calvariam* of the Vulgate; *charity* in 1 Cor. 13 is from *caritas* not from *δικαιον*; *be it far from thee* in Mt. 16. 22 = the Vulgate *ab ost it a te* rather than the Greek *δικαιον σου*; the *one fold* of Joh. 10. 16 is a translation of the Vulgate *unum ovile*, not of the Greek *μίαν οὐνευρεν* (correctly translated *one flock* in the R.V.).
often mixed, so that the traces of his revision were still further obscured.

(3) Free and rapid translation from the Chaldee, as Jerome calls it: Tobias (i.e. Tobit) and Judith. The former book was finished in one day, the latter in a single sitting (lucubratioincula).

(4) Translation from the Septuagint: the Psalter. The Psalter included in the Bible is this earlier or 'Gallican'; not the later translation made by Jerome direct from the Hebrew.

(5) Revision and partial correction of the Old Latin from the most ancient Greek MSS. available: the Gospels.

(6) Jerome's independent translation from the Hebrew, the first ever made: the Canonical Books of the Old Testament, with the exception of the Psalter.

As to the need and method of his revision of the Gospels, undertaken at the request of Pope Damasus, Jerome himself in his prefatory Epistle to that Pontiff speaks of the numerous Latin translations, and says with pardonable rhetorical exaggeration that there were almost as many types of text as there were MSS. 'tot sunt [exemplaria] paene quot codices'.

He goes on to speak of his pious but perilous task in seeking the truth from the fountainhead and collating the Latin text with the most ancient Greek manuscripts; he made no more alterations than were absolutely necessary to correct the sense. The Gospels appeared in A.D. 383.

§ 7. But it is the translation of the Old Testament from the Hebrew (whereas the previous Latin versions had been

1 The same expression in the Praefatio in Isaeum.

from the LXX translation of the Hebrew) which displays Jerome's skilful and masterly workmanship most conspicuously, and has laid the Church of all succeeding days under the deepest debt of remembrance and thankfulness to him; this task extended, with intervals, over fifteen years of his life, and involved laborious and often costly acquirement of the Hebrew tongue. The many differences between a Semitic and an Indo-European language, and the comparative absence in Hebrew of many things to which Latin is accustomed (e.g. connecting links between clauses, inflexion of nouns, conjugation and tenses of verbs), made Jerome's task one of supreme difficulty. Yet it was accomplished, especially in the narrative portions, with supreme success. Jerome's version is at once correct and natural, accurate and idiomatic. The force of the original is seized and brought out with the skill of the Hebrew student, and the Latin is written with the polished ease and sure touch of the cultivated and scholarly native, accustomed to its use from his earliest childhood.

Whenever there is any obscurity in the Latin, it is in almost every case the fault of the original, arising from the rareness of the expression or the obscurity of the text. On the whole the Vulgate Old Testament is a finer translation than even our own Authorized Version; where the two agree, the latter is, directly or indirectly, derived from the former; where they differ, the Vulgate is usually found on the side of later and fuller scholarship.

Jerome has the tantalizing habit of translating the same Hebrew word by different Latin equivalents; and he also

1 See the prefatory letter of 'The translators to the reader' in our own A.V.
2 'paene ab ipsis incunabulis' (Praefatio in librum Iob).
renders proper names by their etymological signification—
the custom of the LXX being often the exact opposite.

As we might expect from a traveller, a long resident, and
a writer on the topography of Palestine, Jerome has an eye
for the natural features of the land, its fountains, rivers,
torrent-beds,\(^2\) its mountains, hills, valleys, plains, rocks, and
deserts; he is aware of the different terms employed, and
gives generally the appropriate Latin equivalent. In this
and in many other ways he often gives a graphic touch
which renders the narrative more lifelike.

§ 8. Lastly, a faithful and reverent translation of a sacred
book, or collection of books, cannot fail to be affected in its
vocabulary by the subject-matter and the ruling ideas of
the original. The Old Testament is permeated by the
thought of the all-pervading presence and activity\(^3\) of God—
a God at once of righteousness and mercy. Hence the
richness of the Hebrew vocabulary in words expressing
the ideas of law, sin, and judgement; of repentance, prayer,
sacrifice, and reconciliation; of a covenant, made, broken,
and renewed; of communion established, forfeited, and
restored. Words expressing all these ideas—in many cases
passing first into the LXX—were bound to find a place in
the Latin Old Testament.

The same is true, in an even deeper sense, of the New
Testament. The true meaning of the words can only be
brought out by supplying ‘of God’, ‘of Christ’, as a con-
text: such words as lex, verbum, voluntas, even christus;
also discipulus, apostolus, etc., require to be so supplemented
to express their full meaning.\(^1\)

All this involved a strain upon the resources of the Latin
language; if even the wealth and splendour of Attic Greek
were insufficient to set forth the unsearchable riches of
Christ, how much more was this true of classical Latin?
Cicero shrank from rendering oswrpa by salvator;\(^2\) it needed

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\(^1\) The influence of Christianity in raising words from an earthly to a heavenly meaning has been well described by Trench (Study of Words, pp. 57 ff.): ‘The Gospel of Christ, as it is the redemption of man, so is it in a multitude of instances the redemption of his word, freeing it from the bondage of corruption, that it should no longer be subject to vanity, nor stand any more in the service of sin or of the world, but in the service of God and of His truth... There were “angels” before heaven had been opened, but those “only earthily ministering”; “martyrs” also, or witnesses, but these not unto blood, nor yet for God’s highest truth; “apostles,” but sent of men; “evangelists,” but not of the kingdom of Heaven; “advocates,” but not “with the Father.” Trench traces the same influence on the words humilitas, paradisus, regeneratio, sacramentum, and mysterium. On the other hand, he points out that the Emperor Tiberius caused the introduction of new words to express hitherto unknown forms of wickedness. He also mentions words which we owe to Christian Latin: deitas (Augustine; not in the Vulg., though divinitas occurs in Rom. 1. 20, passo, compassio, longanimitas, reipublica (reipublica II Tim. 2. 20), sobilium (coined by Augustine). It matters little who was the actual inventor; in such a move-
ment as the first reception of the Christian faith these new words have
4 a free spontaneous birth, seldom or never capable of being referred to one
man more than another, because they belong to all.’

\(^2\) As to salvator, Martianus Capella (V. 166) says ‘Cicero soterem salvato-
torem noluit nominare.’ Cicero’s own words are ‘Hoc (σωτῆρ) quantum
est! ha magnum at Latine uno verbo exprimi non possit.’ (Ferr., 4. 63).

\(^3\) This made passages in the Old Testament much more intelligible in the
Latin than they are in the English; e.g. I Sam. (I Reg.) 28. 49 ‘Saul returned
from pursuing after David, and went against the Philistines: therefore they
called that place Sela-hammahlekheth’ is not very illuminating in the English;
but the Vulgate ‘Recurrit est ergo Saul desistens perseverat David, et perrexit
in occultum Philistinorum: propter hoc uocauerunt locum ilum, Petram
diuturitum’ is perfectly clear.

\(^2\) Torrens occurs about 120 times in the Vulgate Bible (only once in the
N.T., i.e. Joh. 18. 1); torrent is not found once in our own A.V. Torrens
is the rushing, boiling stream; the Hebr. nahal includes the (sometimes
dry) river-bed into which the torrens flows: cf. 1 Kgs. (Ili Reg.) 15. 13
‘combustit (simulacrum) in torrente Cedron’; ib. 17. 3. 4 ‘absonderen in
 torrente Carith—et ibi de torrente ibes.’

\(^2\) Hence the constant use of fieri, from the first creative fiat at which light
sprang into being, to the closing factum est of the last chapters of the
Apocalypse. Factum est (verbum Domini ad . . .) ushers in each successive
Divine revelation to the prophets of Israel, each manifestation of the Divine
mercy in Christ.
the Christian use to make it good Latin. And if Christus and Salvator have to be coined, so too a host of other words; in the Vulgate the Latin language is impressed into a new and holier service; it renders tribute no longer to Caesar but to Christ.

Augustine insists that the coming of the Saviour made the word good Latin:

"Christus Jesus, id est Christus Salvator; hoc est enim Latine Jesus. Nec quærant grammatici quam sit Latinum, sed Christiani quam uerum. Salus enim Latinum nomen est; salutare et salvator non fuerunt haec Latine, antequam umiret Salvator; quando ad Latinos venit, et haec Latina fecit" (Serm. 299. 6).

So with redemptor; how poor is its classical use (— a contractor)! Only in the third century does it acquire a legal significance, and then it seems to denote a pettyfogging lawyer (see Ulpian, Dig. 1. 16. 9; though it is also used of one who releases a debtor by paying his debt (Ulpian, Dig. XVII. 1. 6). In the Vulgate New Test., it only occurs once (Act. 7. 35 = λυτρωθή), of Moses as a deliverer from bondage; but Jerome uses it frequently in the Old Test., in the sense of a redeemer; he also in his 66 Ep. (ad Pammach.) uses the word of Christ (‘Christus redemptio, idem redemptor ac pretium’), as does also Augustine (Serm. 130. 2). Even χριστός can hardly have been intelligible when first used in the LXX; Liddell and Scott quote only φῶραιχριστά, 'salves' from classical Greek.

THE FOREIGN ELEMENT

A. HEBREW

§9. If, in considering the latinity of the Vulgate, we set aside ordinary Latin—such Latin as might be expected from the pupil of the Roman Grammarian Donatus, and from one who reproached himself with being a ‘Ciceronian, not a Christian’—we have two elements in its formation; one native, the other foreign.

There is the native element of the popular or spoken Latin; and the foreign element—foreign as regards Latin, native as regards the Scriptures themselves—the influence of Hebrew and Greek. This foreign element may be considered first, and we will begin in historical order with Hebrew.

THE NOUN

§10. Transliteration of Hebrew proper names. Here the Vulgate mainly follows the LXX, which was the work of Jews acquainted with the traditional interpretation. The modern system of vocalization did not exist in a written form till long after Jerome's time. The Hebrew alphabet

1 Ep. 23 (ad Eustoch.); in 374 Jerome was ill of a fever, and dreamt he was summoned before the judgement seat of Christ; to his plea that he was a Christian the Judge returned the answer ‘Menitius Ciceronianus es, non Christianus; ubi enim thesaurus tuus, ibi et cor tuum’.

C 2
consisted only of consonants, though certain weak consonants were used to represent vowels, particularly at the end of words. The pronunciation was handed down by oral tradition (Masorah), and it was centuries before this was reduced to a complete written system, purely phonetic in character; the new vowel signs were not regarded as part of the word, but were placed outside it, above or below. Thus it is only in a restricted sense that we can speak of vowels and consonants in connexion with Hebrew; we mean thereby the vowels of the later Masoretic pointing, and the consonants of the original Hebrew alphabet, together with aleph and ayin, and the semi-vowels vav and jodh.

§ 11. Vowels. The Vulgate, following the LXX, differs frequently from the later pointing; there is a general tendency towards assimilation in vowel sounds, with an occasional preference for \( a \); thus we have Gedeon, Roos; Badaer (= Bidkar), Bala (= Bilhah), Dalila, Gabaon, Galaad, Haber, Sisara.

Aleph is a mere emission of the breath; thus from initial aleph we have Adam, El, Ishboseth, Jezebel, Hov (Num. 16. 1), Urias.

Ayin is represented by the rough breathing, as in Haber, Hebraeus; by the smooth breathing, as in Abdenago, Obededom, or by \( g \), as in Gomorrah, gomer ( homer).

Vav and Yodh are vocal, as \( u \) and \( i \), or consonantal, as \( v \).

1 Hence confusion was always possible, as in the case of Gen. 47. 31, quoted in Hebr. 11. 21; the variation here is between milkh (bed) and mutleh (staff); Jerome rendered the word correctly, as bed, when translating Genesis, but the Vulg. of Hebr. 11. 21 is a translation of the LXX, which rendered it staff, and so we have adoranauti fastigium urgae eins!

In Prov. 16. 17 there is a similar confusion between melakh (messenger) and melakah (king); the Vulgate has (correctly) numilus, the LXX, basileus.

2 Yet Shakespeare has 'an Hebrew Jew' (1 Henry IV, Act ii, Sc. iv); the initial \( h \) is very variable in Latin words, see below, § 60.

and \( j \) respectively. The prevalent practice now is to print \( u \) and \( i \) throughout, thereby following the use of the MSS.; so Israel, Isai (= Jesse), etc.

§ 12. Consonants. The simple consonants, \( b \) \( g \) \( l \) \( m \) \( n \) \( r \), remain unchanged; \( p \) \( s \) \( t \) include \( ph \) \( sh \) \( th \); but the Romans, like the Greeks, found it very hard to pronounce \( sh \), and consequently rejected it as a barbarism; \( z \) thus we have Saul (Shaul), Kish (Kish), Isboseth (Ishboseth).

Initial \( h \) (he) is often dropped; the Greek MSS. of the LXX were not furnished with breathings till after Jerome's time, and it is probably through the LXX, that he accepted Aggaes (Aggais), Allelusia (Alleluia), Osee (Osee).

Final \( h \), especially in the ending -eth, becomes \( s \), also through the LXX, as in Abdisas (Abdisas) = Obadiah, Sophia (Sofia) = Zophanias. The guttural ch (heth) either remains, as in Cham (Xam), or else becomes \( h \) as in Hena (Eve), or else is dropped, as in Mathusala (Mathousala = Mathousa), Noe (Noe = Noe).

1 Jerome of course is really Hieronymus, and Jeremiah would be spelt Hieronymus in early MSS.; see below, § 60.

2 Jerome (de nomin. Hebraico; de Genae, under S) writes: 'Siquidem apud Hebraeos tres sunt S litterae: una quac dictur Samech \( \delta \), et similibus legitur, quasi per S nostrum literam descriptur: alia sin \( \upsilon \), in qua stridor quidam non nostri sermonis interseptus: tertia et \( \varsigma \), quam nostrae aures penitus reformantur.' So in the famous case of sibboleth and sibboleth in Judg. 12. 6, the difference in the Hebrew is between \( \pi \) and \( \nu \); the Vulgate rendered the former sibboleth and the latter sibboleth. The LXX, got out of the difficulty by translating \( \pi \) as either as 

"a pass-word (so the A text) or 

"a ear of corn, which is the real meaning of the word (so the B text); 

"they left untranslated, so that the verse can simply be 

"then arise, when he saw them (Zigharm), 

"and 

"he 

"and 

"he 

"and 

Jerome added the Latin interpretation, 

so that the verse in the Vulg. runs 'Interrogabant eum: Dic ergo Sibboleth, quod interpretatur spica.' Qui respondebat, Sibolleth: eadem littera spicae exprimere non ulterius'; this is a good instance of Jerome's care in making the Bible intelligible to his readers.
The Foreign Element

Ts (tsadhe; generally represented by s in the E.V.) usually becomes s, as in Sedecias (Σεδεκίας), Segor (Σγορ = סגור), but t is known; and strangely enough both Tyre and Sidon in Hebrew commence with tsadhe.

Qoph becomes hard c, as in Cain, Cedar (= Kedar, E.V.)

Thus many distinctions in the original disappear in the translation; two or more letters in Hebrew have to be rendered by one in Latin, e.g. Amoz (איmoz, beginning with aleph and ending with tsadhe) the father of Isaiah, and Amos (אימוס, beginning with ayin and ending with samech) the prophet, both appear in the Vulgate as Amos.

The spelling of proper names varies to a surprising degree in different MSS., nor is any one MS. always consistent in spelling any one name. Consequently, the spelling adopted in the Oxford Critical Edition of the Vulgate, and based on the oldest MSS., differs frequently from that of the official Clementine edition; thus we get initial Hi instead of I (Hierusalem, Hiericho, etc.,) and the absence of the diphthong in such names as Moses, Matthew, etc. (see § 60).

§ 13. Declension of Hebrew Proper Names. Plurals (-im masc.; -oth fem.; -ayim is the dual termination) are taken over, as cherubim, succoth, mahanaim.

The usual declension is the 3rd, the ablative being treated as indeclinable and explained by prepositions; but some names in -es, as Herodes, Manasses, have the abl. in -e. Moses sometimes has gen. Most (Ex. 8. 13, Mt. 23. 2, I Cor. 9. 9, etc.), but generally Mosis. Most names in -es have acc. in -en, after the Greek. Names in -as (see above § 12) become 1st; Adam has sometimes gen. Adae (cf. Gen. 2. 20)

In the case of Rhoda (Act. 12. 13) no less than eight different ways of spelling the name have been enumerated.

In the Latin version of the XXXIX Articles we have in imitatione Adami Art. IX, and post lacsum Adae Art. X.

The Foreign Element

A. Hebrew

but is more often indeclinable, the cases being expressed by prepositions. Abraham sometimes has gen. and dat. Abraham, but at other times is indeclinable. Hierusalem is indeclinable, but we have Hierusolyma, -am, -as; it is also treated as a neuter plur. so that we get Hierusolymis; here, as with many names, the Vulgate forms have come through the Greek.

§ 14. Common Nouns. The Hebrew is fond of using parts of the body (including the ‘horn’!) in an extended and figurative sense; it also uses the soul (nephesh) to denote the person or individual; this use is followed in the Vulgate.

Auris: reuelab... aurem eorum (Job 36. 10; = uncover),
cf. I Sam. (I Reg.) 9. 15.1

Brachium: used of God (with excelsum, extentum, sacrum, etc.), and of man (br. peccatorum, etc.); maledictus homo qui... ponit carnem brachium suum (Jer. 17. 5.

Cervix: durae cervicis, indurare cervicum, etc.

Cor: includes the understanding; indictis corde Prov. 11. 12, ponere cor (in) = to consider, mark Ps. 48. 13 (47. 14),

Isa. 41. 22; non ascendant super cor (= come to mind) Isa. 65. 17, cf. Act. 7. 23, I Cor. 2. 9; loquer ad cor eius (= speak comfortably) Hos. 2. 14, cf. Isa. 40. 2; in cor maris (= in the midst of the sea) Ps. 46. 2 (45. 3).

Corpus: cornu salutis meae (= strength, power) Ps. 18. 2 (17. 3); common with words like exalted, broken, etc. Noteworthy is the expression ‘in cornu filio olei’ (= in a very fruitful hill) Isa. 5. 1 where the Vulgate translates literally the Hebrew ‘a horn, the son of fatness’; this

1 In Ps. 40. 6 (39. 7) ‘mine ears hast thou opened’, the Hebr. is literally ‘ears hast thou digged (or pierced) for me’, and Jerome in his Psalterium in Psalterium Hebraeos rendered it ‘aures fodisti mihi’, the Vulgate has ‘aures perfecisti mihi’; the LXX, however has σοφα και κατηγορήσας μου and so it is quoted in Hebr. 10. 5.
use of 'horn' for 'hill' is unique in the Old Testament. In Dan. and Apoc. it is used figuratively for a king. facies: with prepositions = before, against, etc.; 'a facie aquilonis' = from the N. Jer. 1. 12, cf. Gen. 1. 2, II Cor. 8. 24; confundere, avertere faciem = to shame a person by refusing his request, I Kgs. (III Reg.) 2.16. 20. manus: = action, power, etc., especially of God and His agents; figuratively we have 'de manu canis ... inferi' Ps. 22. 20 (21. 21), 49. 15 (48. 16), 'in manus gladii' Ps. 63. 10 (62. 11); 'implere manum' = to consecrate, Jud. 17. 5, 12, I Kgs. (III Reg.) 18. 33.

oculus: used even of sightless things; 'in oculis solis ... throni' II Sam. (II Reg.) 12. 11, Apoc. 1. 4 (conspectu).

osa: 'exasperare os Domini' I Sam. (I Reg.) 12. 14; 'immutare os suum' (= to change his behaviour) I Sam. (I Reg.) 21. 13; 'usque ad os' (= from end to end) II Kgs. (IV Reg.) 21. 16, but see 10. 21 where the same Hebrew is translated 'a summum usque ad summum'; 'os gladii' (from its devouring) = the edge of the sword, very frequent.

pes: = haunt, resting-place; 'ibi sit pes eius' I Sam. (I Reg.) 23. 22; secus pedes Gamaliel Act. 22. 3.


anima: 'omnis anima quae ederit sanguinem' Lev. 7. 27: 'moritur anima mea' (= let me die) Num. 23. 10; cf. Act. 2. 41. In Ps. 105 (104). 18 the Hebr. has 'his soul (i.e. he) came into iron', and so the A.V. 'he was laid in iron', and R.V. 'he was laid in chains of iron'; Jerome, in his translation of the Psalter from the Hebrew, rendered 'in ferrum venit anima eius', and the LXX σώματος διήθησεν η ὑπερηφάνεια αὐτοῦ. But the Vulgate Psalter had 'ferrum portuarii animam eum', whence came the oft-quoted Prayer Book form of the verse 'the iron entered into his soul'.

§ 15. Length or duration of Time is denoted in Hebrew by the use of 'days' or 'years'; the Vulgate frequently follows this use, e.g. 'in diebus meis' (= all my days, as long as I live) Ps. 116 (115). 2; 'post dies' (= after a while) I Kgs. (III Reg.) 17. 7; 'dies super dies regis adicit urbs' (= prolong his life) Ps. 61. 6 (60. 7); 'longitudo dierum' (= long life) Ps. 91 (90). 16; 'in longitum dierum is' (= for ever) Ps. 23 (22). 6. 'Post dies et annum' (= for days beyond a year R.V., many days and years A.V.) Isa. 32. 10; 'annis utiae adompti tibi (= long life A.V.) Prov. 3. 2; 'heri et nudiustertius' (= formerly, heretofore) Gen. 31. 2 etc.

§ 16. Repetition: the Hebrew gives a precise number where we should use a general term; e.g. 'tribus vicibus' (= oftentimes A.V.) Job 38. 29; the Hebr. is 'two steps' (yea) three', and the R.V. 'twice, yea thrice'. In Ps. 80. 5 (79. 6), however, the 'tripliciter' by which Jerome translated γενεστερας in his Psalt. iuxta Hebr., was already turned into the vague term in mensura in the Vulg. Psalter and the LXX; the A.V. has 'in great measure', and R.V. 'in large measure'. Other nouns are used in Hebrew out of their literal sense; we can give but a few examples here:

adeps: 'adeps frumenti' (= the finest wheat) Ps. 81 (80). 17, 147. 14.

angulus: 'anguli popolorum' (= the chief men) Jud. 20. 2, cf. I Sam. (I Reg.) 14. 38, and 'in caput anguli' Ps. 118 (117). 22; so the corner stone (lapis angularis) was the chief stone Isa. 28. 16 etc.

1 A convenient edition of this Psalter is now obtainable; Psalterium iuxta Hebraeos Hieronimi, ed. J. M. Harden, S.P.C.K., 1922.
funis and funiculus: the measuring line became the portion measured; so 'funes ecciderunt mihi in praeclaris' Ps. 16 (15). 6, cf. Jos. 17. 5; so joined with 'possessio, sors', etc.; cf. Mic. 2. 5.

mare: usually = the West (the Mediterranean), cf. 'mare et meridiem possidebit' Dt. 33. 23; but = the South 'ab aquilone et mari' Ps. 107 (106). 3, though some critics doubt the text here.

sermo, uerbum: = thing, matter; 'excepto sermone Uriae Hethaei' I Kgs. (III Reg.) 15. 5; 'quomodo palam factum est uerbum istud?' Ex. 2. 14; 'numquid non uerbum est?' (= is there not a cause?) I Sam. (I Reg.) 17. 29.

uita, semita: especially in plur., the ways or paths of the Lord; hence, the right way, the way for man to walk in; frequent in Ps., as 25 (24). 4, cf. I Sam. (I Reg.) 12. 23, Act. 13. 10. So in the N.T., especially Acts (2. 28, 9. 2 etc.), of the (Christian) Way.

rock: this term is frequently applied to Jehovah in Hebrew; the LXX rejected it as anthropomorphic, and petra is not once used of God in the whole Vulgate Psalter, though it occurs in Jerome's Psalterium inusta Hebr.

§ 17. Hebrewisms in number. In the poetical books many abstract nouns are used in the plur. in concrete sense, e.g. altitudines (Ps. 95 (94). 4 'altitudines montium' = the peaks of the mountains), benedictiones, misericordiae, salutes, etc. We cannot say that these are un-Latin, but only that their origin in each particular case is Hebrew.

But there are other plurals which are not really Latin at all, but are simply literal renderings of the Hebrew, e.g. carnes Lev. 4. 11, uir sanguiniwm II Sam. (II Reg.) 16. 7.


petiti a Domino, hanc requiram' Ps. 27 (26). 4; cf. 'pro hac' Ps. 32 (31). 6, and also Ps. 119 (118). 50, 56: it is as if res were understood in Latin; but the fem. is in each case found in the LXX.

§ 19. Hebrewisms in case. Loose Nominative. A nom. is found out of construction, either at the beginning of a sentence (nominativus pendens), or in apposition to an oblique case. This is easy in Hebrew, because the Hebrew noun is practically uninflated. The irregularity is found, in the Latin Bible, mainly in the Apocalypse; e.g. for nom. pendens see Apoc. 3. 12 ('Qui uicerit, faciam illum'), 6. 4, 8, but also Mt. 10. 32, and in the Old Test. Ps. 11. 4 (10. 5), 18. 30 (17. 31); for apposition Apoc. 2. 13 ('in diebus Antipas, testis meus fidelis'), cf. 7. 4, 5, 8, 9, and possibly II Cor. 13. 3. The Hebrew word for 'saying' is also used loosely, and so in the Vulg. we have 'dicens' treated as if indeclinable; so 'uidi alterum angelum . . . dicens' (Apoc. 14. 6, 7; cf. 11. 1).

§ 20. Qualitative Genitive. This is the Hebrew 'construct state', which in the former, not the latter, of two nouns is inflected ('man of blood' not 'man of blood'); the gen. then becomes equivalent to an adjective, e.g. 'son of peace' = a peaceful man; 'sons of disobedience' = disobedient men Eph. 2. 2. This construction is frequent in the Psalms, e.g. 'uirga directionis' = an upright sceptre Ps. 45. 6 (44. 7), cf. Hebr. 1. 8, 'brachium utritus' = a mighty arm Ps 89. 10 (88. 11), 'mortuos saeaculi' = those who have

1 In some cases, whereas the Hebrew has been literally rendered in the LXX, the Vulg. Latin has been corrected; in Act. 7. 40, however, the nom. pendens 'Moses enim hic . . . necimus quid factum sit e'i' (so almost all MSS.) has survived; but when Jerome later was translating Exodus from the Hebrew he turned the passage into correct Latin ('Mosi enim hic uiro . . . necimus quid acciderit') (Exod. 32. 1, cf. 23).
been long dead Ps. 143. 4 (142. 3); in the New Test. it has come in through the Greek, e.g. 'uas electionis' Act. 9. 15
(= σκέπτου ἐκλογή). It is frequent with the name of God, or the Evil One; so 'montes Del' = goodly mountains Ps. 36. 6 (35. 7), cf. 80. 10 (79. 11); also 'filius Belial' = a worthless man, I Sam. (I Reg.) 25. 17, cf. 25, and I Sam. (I Reg.) 1. 16; 'filius mortis' = a man worthy of death, i.e. who ought to be executed, I Sam. (I Reg.) 20. 31, II Sam. (II Reg.) 12. 5; 'filii mortificatorum' = those that are appointed to death Ps. 79 (78). 11; 'filius uniis anni crat Saul cum regnamere coepisset' I Sam. (I Reg.) 13. 1 literally means that Saul was one year old, which is impossible; but the number is not in the Hebrew, or the unrevised LXX; it was unknown or has dropped out; see the R.V. margin.

The gen. is also used to heighten the meaning of the first word and raise it to a superlative; so 'caelum caeli', 'in saecula saeculorum', etc.

§ 21. The Hebrew Cognate Accusative is frequently translated by the abl., e.g. 'trepidaeurunt timore' (= they feared a fear', Hebr.) Ps. 14 (13). 5, 53. 5 (52. 5), 'scrutantes scrutino' (= a diligent search) Ps. 64. 6 (63. 7).

§ 22. Accusative and Ablative after Prepositions.

(a) In with acc. in factitive sense = as, for, to be (Hebr. 2); 'et sinit in signa' (= for signs) Gen. 1. 14; with dare, ponere etc., 'dedi te in lumen gentibus ut sis in salutem' Act. 18. 47, cf. Joel 1. 7.

(b) In with abl.:

(a) In almost the same sense, only more static; 'et erunt duo in carne una' Gen. 2. 24, I Cor. 6. 16.

(b) In instrumental or modal sense = with, by means of (Hebr. 2); 'intercet in ca (maxilla) mille uiros' Jud. 15. 15, 16; the Greek there is ἐν, and we have,

A. Hebrew

through the Greek, 'in gladio' Lk. 22. 49; 'seruite Domino in timore' Ps. 2. 11.

(c) In causal sense = for; 'in multiloquio suo' Mt. 6. 7; exprobramini in nomine Christi' I Pet. 4. 14; these have come through the Greek.

(d) with abl., in comparison: 'minuisti eum paupera minus ab angelis' (= a little lower than) Ps. 8. 5 (7), Hebr. 2. 7; 'nomen melius a filia' Isa. 56. 5; 'a te quid ululit' Ps. 73 (72). 25; and probably 'a fructu frumenti ... multiplicitati sunt' Ps. 4. 8, a highly elliptical sentence.

THE ADJECTIVE

§ 23. Cardinal for Ordinal (as in French with titles):

dies unus' Gen. 1. 5; 'una sabbati' Lk. 24. 1 etc. (through the Greek).

Comparative followed by a: see above, § 22 (3).

Superlative expressed by inter or super: 'benedicta inter mulieres' Jud. 5. 24; Lk. 1. 42 (through the Greek).

Omnis ... nor or nor ... omnis = no, especially with caro: 'non inmutabit te omnis caro' Ecclus. 33. 21, cf. Mt. 24. 22, Rom. 3. 20, I Cor. 1. 29, Gal. 2. 16; 'non est pax universalis carni' Jer. 12. 12.

The expression 'to God' also becomes adjectival and = exceeding, very: e.g. 'gratus Deo' (δωτέας τῷ Θεῷ) Act. 7. 20, 'potentia Deo' II Cor. 10. 4.

THE PRONOUN

§ 24. Redundant Demonstrative. The relative, being indeclinable in Hebrew, is followed by a redundant Demonstrative; and this is reproduced in the Vulgate: e.g. 'sermenes quorum non audiantur uoces eorum' Ps. 19. 3 (18. 4), cf. 38 (32). 12, 'cuiitas cuius participatio eius in id ipsum' Ps. 122 (121). 3; in the N.T. through the Greek, Joh. 1. 27,
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cf. Apoc. 3. 12, 6. 4, 8; after a participle, 'uincenti dabo ei edere' Apoc. 2. 7. 1. See below, § 84.

The interrogative is sometimes equivalent to a wish; 'who will give? ' = 'Oh, that some one would give!' So 'quis det talem eos habere mentem' Dt. 5. 29, 'quis dabit' Ps. 14 (13). 7, 53, 8 (52. 7).

ex hoc in illud (Hebr. from kind to kind) = all kinds of: so 'promptuaria . . . eructantia ex hoc in illud ' (= affording all manner of store) Ps. 144 (143). 13.

THE VERB

§ 25. Verbs used in a special sense: examples are:

benedicere, to bless, then to say farewell to, then to have nothing to do with, to renounce; and so finally to curse! so 'benedic Deo et morere' Job 2. 9, cf. 1. 5, and I Kgs. (III Reg.) 21. 10, 13.

cadere = simply 'come before': 'si forte cadat oratio eorum in conspectu Domini' Jer. 36. 7.

debere = 'am I to' (Fr.'dois-je?') : 'ire debeco in Ramoth Ga-"lad?' I Kgs. (III Reg.) 22. 6, cf. II Kgs. (IV Reg.) 5. 13.

facere: 'cito fecerunt, oblitis sunt' (= they soon forgot) Ps. 106 (105). 13; so Vulgate; but 'cito oblitus sunt' Psalt. inusta Hebr.

inuetare = render old, wear out, and so to enjoy to the end: 'oper a manuum eorum inuetabunt' (= they shall long enjoy the work of their hands) Isa. 65. 22.

levar e: 'levant animam suam ut reuetantur illuc' (= desire to return there) Jer. 22. 27.

mentiri: lie, then offer feigned, because forced, submission, and so to submit: Ps. 18. 44 (17. 46), 66. 2 (65. 3), 81 (80). 16.

§ 26. Verbal constructions. (a) Infinitive absolute: this is prefixed in Hebrcw to the finite verb to emphasize the certainty of an action or fact. This emphasis is expressed in Latin by prefixed:

(i) The present participle: e.g. 'plorans ploravit' Lam. 1. 2; 'beneficens benediciam' Hebr. 6. 14; exception in Gen. 22. 17.

(ii) The ablative of the cognate noun with modal force:

  e.g. 'morte moriatur' Ex. 21. 17, Mt. 15. 4, 'desidero desideravi' Lk. 22. 15 (through the Greek), cf. Mic. 2. 12.

(iii) The ablative of the gerund: 'praecipiendo praecipimus' Act. 5. 28.

§ 27. (b) Causative. The Hebrew hiphil (active), and hophal (passive)—the causative voice—is expressed in Latin by facere or dare: e.g. 'fecitque eam regnare' Esth. 2. 17, cf. Mt. 21. 7, Apoc. 3. 9, 'nec dabis sanctum tuum uidere corruptionem' Ps. 16 (15). 10, cf. Act. 2. 27, 18. 35; 'qui posuit fines tuos pacem' Ps. 147. 14; and by an unusual construction 'inluminet uultum suum super nos' Ps. 67 1 (66. 2); also by conlocare (= set, causative of sit) I Kgs. (III Reg.) 2. 24.

§ 28. (c) Repeated action: this is expressed in Hebrew by prefixing the verb 'to add '; it is reproduced literally in Latin, e.g. 'addidit Dominus ut appareret' I Sam. (I Reg.) 3. 21, and through the Greek 'addidit . . . mittere' Lk. 20. 11, 12; also 'adiecit . . . rursum uocare', 'adiecit . . . et uocauit' I Sam. (I Reg.) 3. 8, cf. Isa. 7. 10, Nah. 1. 15; adposuerunt adhuc peccare ' (= sinned yet more) Ps. 78. 18.
The Foreign Element

(77. 17), cf. Act. 12. 3. We similarly say in English, 'He added sin to sin'.

So also in the phrase translated into English as 'and more also' the Vulgate renders literally 'haec mihi faciat Dominus et haec addat' Ruth 1. 17, cf. I Kgs. (III Reg.) 19. 2; followed by si or nisi.

Under this head may be also noted the idiomatic use of magnificare and multiplicare to denote intensive or repeated action, chiefly (though not exclusively) on the part of God; the construction is with the Accus., the Infinit., or ut with Subj.

magnificare: 'linguam nostram magnificabimus' (= with our tongue will we prevail) Ps. 12. 4 (11. 5), cf. Obad. (Abd.) 12; 'magnificans salutes' (= giving great salvation to) Ps. 18 (17). 51; 'magnificatur super me supplicationem' LXX ἐμεῖς περίσσεως, Hebr. 'has made great against me (his) heel', P.B. 'laid great wait', Ps. 41. 9 (40. 10); 'magnificat Dominus facere' (= hath done great things) Ps. 126. 3, 4 (125. 2, 3), 'm. D. ut faceret' Joel 2. 21.

multiplicare: 'multiplicasti misericordiam' Ps. 36. 7 (35. 8),
'm. magnificentiam' Ps. 71. 19 (70. 21); 'm. locupletare (terram)' Ps. 65. 9 (64. 10); in pass. 'multiplicata est in eis ruina' Ps. 106 (105). 29.

Also 'multus est ad ignoscendum' (= he will abundantly pardon) Isa. 55. 7.

§ 29. Other verbs. The following verbal constructions, foreign to classical Latin, are more or less moulded on the Hebrew:

1 So in the Sarum Missal, whence it has passed into our own Prayer Book, in the Collect for the 4th S, after Trinity; in that for the 11th S, after Trinity the 'multiplicis super nos gratiam tuam' is rendered 'mercifully grant unto us such a measure of thy grace'.

A. Hebrew

admirari super: 'admirabatur super doctrina' Mk. 11. 18,
cf. Mt. 7. 26, Ezek. 26. 16.
aemulari in: 'noli aemulari in malignantibus' Ps. 37 (36). 1, cf. 7.
aestimare: 'aestimati sumus sicut oves occasionis' Ps. 44 (43). 22.
aspicere in: 'aspice in me' Ps. 119 (118). 132.
attendere ab: 'attendite ab omni iniquo' Ecclus. 17. 11,
'att. a falsis prophetis' Mt. 7. 15 etc.
attendere super: 'att. ubis super hominibus istis' Act. 5. 35; also
attendere ad, att. in, and att. with dat., acc. (person and thing), and with ne.
blasphemare in: 'blasph. in Bel' Dan. 14. 8, 'blasph. in Spir.' Mk. 3. 29 (not a classical word).
confidere super: 'confisi super sanctum Israel' Isa. 31. 1,
'conf. super baculum' Isa. 36. 6 (usual constr. with in and abl).
defecer in: with acc. (= for want of); 'deficit in salutare
tuum anima mea' Ps. 119 (118). 81, cf. 82, 123.
formidare a: 'cor tuum ne formidet a dubius causis' Isa. 7. 4, cf. 81. 4, Jer. 1. 17.
formidare super: 'formidabunt super te' Ezek. 32. 10.
indicare de: 'santi de hoc mundo indicabunt' I Cor. 6. 2,
cf. 5, 12, and Apoc. 19. 2; this is not through the Greek, which has εἰπιν with the acc.
misereri in: 'in seruis suis miseretur' Dt. 32. 36.
misereri super: 'misertus est Dominus super afflictione'
II Sam. (II Reg.) 24. 16, cf. Amos 7. 3, 6; 'misereor
super turbam' Mk. 8. 2, cf. 6, 34, and Jonah 3. 10; also
with dat. frequently, esp. in the phrase 'misertus est eis'
Mt. 9. 36, cf. 17. 15 etc.

E
pauere a: 'a facie nominis mei pauebat' Mal. 2. 5.
pauere ad: 'pauebant ad Dominum' (shall come with fear unto the Lord R.V.) Hos. 8. 5.
pertinere de: 'de nobis pertinebit' II Sam. (II Reg.) 18. 3; cf. Joh. 10. 13, 12. 6 (through the Greek).
respiere ad: 'respiexit Dominus ad Abel' Gen. 4. 4.
timere a: 'timere a facie' Neh. (II Esdr.) 4. 14; 'a iudicis . . . timui' Ps. 119 (118). 120.
uelle in: 'in mandatis eius uoluit nimi' (= greatly delight in) Ps. 112 (111). 1.

§ 30. Indefinite subject. The 3rd Pers. Sing. is used in Hebrew with an indefinite subject, corresponding to the German man, and French on; this is literally reproduced in the Vulgate, though the sense is often best rendered by the English passive; thus 'propterea appellavit puteum illum' (= wherefore the well was called) Gen. 16. 14, 'numquid Sion dicet (= it shall be said of Sion; so 'ad Sion dicetur' Psal. iuxta Hebr.) Ps. 87 (86). 5; 'flens ascendet' (= with weeping they shall go up) Isa. 15. 5.

MISCELLANEOUS: PARTICLES, ETC.

§ 31. Emphasis is produced by repetition: 'seruabibis pacem pacem' (= thou wilt keep him in perfect peace) Isa. 26. 3, cf. 'homo homo' (= every man) Ezek. 14. 4, 7; cf. also Ezek. 46. 14, 15, Ps. 68. 12 (67. 13) where the 'dilecti dilecti' translates the LXX τοις δεσποτοι τοις δεσποτοι rather than the Hebr., which means 'they flee, they flee' (i.e. they flee apace). On the other hand Dt. 7. 22 (24. 15) (little by little) is paraphrased, not translated, by the Vulg. 'paulatim atque per partes'; cf. Ezek. 24. 6.

Repetition with et: 'pondus et pondus, mensura et men-
sura' (= a double weight . . . measure) Prov. 20. 10, 'in corde et corde' (= with a double heart) Ps. 12. 2 (11. 3); 'generatio et generatio laudabit opera tua' (= one generation shall praise thy works unto another) Ps. 145 (144). 4; so frequently 'in generationem et generationem' (= unto many generations), 'in progenie et progenie' etc.¹

§ 32. Repetition with Prepositions: 'mensis ex mense et sabbatum ex sabbato' (= from one sabbath to another) Isa. 66. 23; 'cubiculum intra cubiculum' (= an inner chamber) I Kgs. (III Reg.) 22. 25.

ab . . . usque ad are also employed in the sense of 'both . . . and'; thus 'ab homine usque ad animantium' Gen. 6. 7, cf. Ps. 135 (134). 8; 'ab anima usque ad carmen' (= both soul and body) Isa. 10. 18.

si. In emphatic speech, especially in adjurations, si = a negative, si . . . non or nisi = an affirmative: thus 'semel irauui in sancto meo, si David mentiar' (= I will not lie unto David) Ps. 89. 34 (88. 36), 'si introibunt in requiem meam' (= they shall not enter into my rest) Ps. 95 (94). 11, cf. Hebr. 4. 3; see also Ps. 182 (181). 3, 4, Mk. 8. 12. On the other hand 'si non . . . reddam tibi' (= I will surely requite thee) II Kgs. (IV Reg.) 9. 26, 'nisi domus multae desertae fuerint' (= of a truth many houses shall be deserted) Isa. 5. 9, cf. Jer. 49. 20. This si is not really a negative. The 'not' comes from a suppressed clause, 'if . . . (then my oath will be in vain), which in the case of God it cannot be.

¹ We still say 'for ever and ever' in the Doxology to the Lord's Prayer; but that Doxology, though in the Textus Receptus of Mt. 6. 13, and in our P. B., was never in the Vulgate.
II

THE FOREIGN ELEMENT

B. GREEK

§ 33. The influence of Greek on Latin began at an early age from the intercourse of the Romans with the Greek colonies in Southern Italy, known collectively as Magna Graecia; it was increased by the conquest of Greece soon after B.C. 200, and culminated with the time of Cicero and the Augustan age. Cicero derived his philosophy and oratory from the Greek models; Vergil wove his great epic from the mingled threads of the Iliad and the Odyssey.

The process still went on. Just as many of us now can remember the transition from clôture into ‘closure’, so in the old world many words which were written in foreign characters when Cicero ‘spoke Greek’, became completely naturalized and, by the time of Tertullian and the Old Latin Bible, were written in Roman letters. In the realm of literature ‘Graecia capta ferum victorem copit.’

Hence a vast number of Greek words—commercial, nautical, and general—became Latin long before the Christian era, and are by no means peculiar to Christian latinity; such words as mina, talentum, ancora, machina, purpura, theatrum, philosophia, belong to the early period of Greek influence.

1 Horace, Ep. II. i. 156.

B. Greek

In the letters and treatises of Cicero the number was largely increased; and in his age too, y and z were added to the Roman alphabet to represent the Greek letters υ and ξ, as ὅρα, σῶνa (previously spelt sona); also the compounds ch, th, ph, rh, as parochus, thesaurus, philosophus, rhetor; though Jerome still (if we may trust the oldest MSS.) wrote fiata, carcer, etc.

§ 34. In the case of the Vulgate the influence of the Greek is the more direct and obvious in consequence of the almost slavish literalness with which, in the Psalms and the New Testament, the Old Latin—of which the Vulgate was but a revision—followed the Greek text; in construction and the order of words it renders it exactly. Take for instance the following:

Ἐν τῷ ἐπιστρέφει τὴν αἰχμαλωσίαν Σιὼν ἑγενήθημεν
In conuertendo Dominus captivitatem Sion facti sumus

ὡς παρακελημένω: τότε ἐπλήθη χαράς τὸ στόμα ἡμῶν
sicut consolati: tunc repletum est gaudio os nostrum

καὶ η γλώσσα ἡμῶν ἀγαλλίωσεν
e lingua nostra exsultatione (Ps. 126 [125]. 1, 2).

Παιδία, ἐγκαθή ὡρα ἑκτών καὶ καθὼς ἱμωστατε ὅτι
Filiioli, nouissima hora est: et sicut audistis quia

ἀντίχριστος ἐξηται,

kai nwin antíχριστος πολλοὶ γεγόνασιν
antichristus uenit et nunc antichristi multi facti sunt:

ὅταν γινώσκομεν ὅτι ἐγκαθή ὡρα ἑκτών.
unde scimus quia nouissima hora est (I Joh. 2. 18).

Similar instances are found in Mk. 14. 21; Act. 1. 1–5, 21–2; 3. 18 (impleuit . . . sic); 24. 16; Heb. 6. 16; II Pet. 2. 21, 3. 1; Jude 18, etc. Nearly all the features of the New Testament Vulgate Latin which look strange to the classical scholar may be explained by this fact; we
The Foreign Element

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seem almost driven to the conclusion that the earliest translations were interlinear, and that the translator did little more than write the corresponding Latin under each Greek word. Yet we must not think that the Greek order is entirely accidental or purposeless; it exists for the sake of simplicity and emphasis, and this twofold purpose is followed in the Latin.

§ 35. The same explanation covers irregularities such as ellipsis, anacolouthon, etc.

The most frequent ellipse is that of the copulative verb to be; this is found in both Old and New Test., especially in proverbial or didactic sayings (Sapiental literature; Beatitudes), in ascriptions of praise, or in exclamatory sentences introduced by quam, ecce, etc.; so 'principium sapientiae timor Domini' Prov. 9. 10, 'beatus vir qui' Ps. 1. 1, 'beati mundo corde' Mt. 5. 6, 'ecce filius tuus' Joh. 19. 26, cf. 27; 'benedictio et claritas ... Deo nostro Apoc. 7. 12.

A necessary and self-evident word is often implied, not expressed: e.g. 'prohibentium nubere, abstineri a cibis' (= forbidding to marry, commanding to abstain from meats) I Tim. 4. 3. So in the suspended sentence (apostrophe), 'si fecerit fructum; sin autem in futurum succedas eam' (= if it bear fruit, well; but) Lk. 18. 9, 'sicut rogasti ut te ut remaneres' (= as I besought thee to remain, so I do now) I Tim. 1. 3.

§ 36. Other irregularities are obvious literalisms from the Greek; e.g. the Greek construction of article-with-participle (he who lives, those who serve) occasionally produces a sentence which begins with a qui or cum clause, and ends with a participle. Thus 'hic est homo qui ... ubique docens' (δ ... διδάσκων) Act. 21. 28, 'his quidem qui ...

qui ... quaerentibus' (τοῖς μεν ... ζητοῦσιν) Rom. 2. 7, cf. Phil. 3. 3, and Jude 1; with simple participle 'cum legisset autem et interrogasset ... et cognosceris' Act. 23. 34 (= ἀναγγελοῖ δὲ καὶ ἐπηρετήσατο ... καὶ πυθόμενος).

Sometimes the literalisms are partial; e.g. 'potestatem convenerdì ... et percute' Apoc. 11. 6, where the Greek has the infin. in both cases. Occasionally irregular constructions in the Latin correspond to irregular constructions in the Greek, as 'nullam requiem habuit caro nostra, sed omne tribulationem passi' (= οὐδὲμαν ἔσχηκεν ἄνεων ἢ σάρκι ἡμῶν, ἀλλ' ἐν παντὶ θλίβομεν) II Cor. 7. 5, cf. 5. 6–8, Phil. 1. 29, 30, Col. 3. 16; 'dando leges meas ... et in corde eorum superscribam eas' (= διδός νόμους μου ... καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς) Hebr. 8. 10.

LEXICAL INFLUENCE

§ 37. With most of our English biblical, ecclesiastical, and theological terms, the source is Greek but they have come to us through the Latin. The Vulgate contains many words—nouns, adjectives, verbs—derived from the Greek, including (1) words used in ordinary life, (2) technical terms used in a religious sense, in connexion with Jewish or Christian faith, institutions, or worship; most of these, especially those belonging to the last class, occur in the New Testament. In many cases the Greek word is found in the Vulgate but not in the corresponding passage of the LXX or Greek Testament.

NOUNS

§ 38. The following ordinary (i.e. non-theological) Greek words are taken over into the Vulgate:

1 So the Oxford text; the Sixtine and Clementine editions have corrected to 'quaerunt'.

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The Foreign Element

abyssus, agon, arrhabo (Gen. 38. 17, 18; but in N.T. πηγα is employed), botrus, cataclysmus, cutarctae, cathedra, caunia (Job 30. 30) cidadis (= κιθάρης, a mitre), colaphus, cophinus, crater, crypta (Jer. 43. 9), cexeda (= a hall with seats; but it is never used to translate ἐξέδρα, which is rendered gsynophylacium; see Ezek. 40. 44, etc.), gigas (sometimes = the Hebr. repaim, the shades of the dead; see Prov. 9. 18), grabattum (κράβαττον), horologium, hydria, latomus, lithostrotus, luter, melota, mitra, naucereus, nomisma, palatha, papyrio, parapsis, peripsima, phalanx, probatica, ptisane, pytho, pythonissa, sagena, satrapa, sicera, sindon, sporta (= σπύρης?), symphonia, telonium, triersis, tristegea (plur. = τὰ πτιστεγα), zelotypia (= jealousy; cf. Cic. Tusc. Disp. 4. 8. 18), zizania (plur. only).


ADJECTIVES

§ 40. These are not very numerous, but the following may be noted: acharis (δρακωρας; see Ecclus. 20. 21), eucharis (εὐχαρις; ib. 6. 5), laicus (I Sam. = I Reg. 21. 4; but the LXX there is βεβηλος, not λακος), pythonicus (Lev. 20. 27), in the Old Test.; and diabolicus (Jac. 3. 15), disculus (I Pet. 2. 18), dithalassus (Act. 27. 41), pisticus (Joh. 12. 3), propheticus, typhonicus (Act. 27. 14).

1 Christian latinity adopted charisma but not charis; thus neither the Vulgate nor the English version brings out the connexion which exists in the Greek between χάρις and χάριτας; Tertullian rendered the latter word by donationem (de Resurr. 47, quoting Rom. 6. 23; cf. Adv. Marcionem V. 8, quoting Eph. 4. 8.

B. Greek

VERBS

§ 41. More frequent than adjectives: e.g. apostatare (Ecclus. 10. 14, 19. 2, the Gk. of αποστασιους and αποστα- σιους), cataplasmar (Isa. 38. 21), also plasmare (Ps. 74 [73]. 17: but Gk. τραγως), gyrrare (trans. and trans.; see Gen. 30. 32, II Sam. (II Reg.) 5. 23, Judith 13. 12, I Macc. 13. 20, Ecclus. 29. 25, 43. 13; the last is the only passage in which γερω occurs in the Greek), zelare (with perfect zelatsum = to be jealous over (with acc. 'zelatus est Domi- nus terram') Joel 2. 18; but also with prep. 'zelai super iniquus' = 'I was envious at the wicked' Ps. 73 [72]. 3; in N.T. absolute, see Act. 17. 5, Jac. 4. 2).

§ 42. A special class of verbs consists of those derived from Greek verbs in -αςω and -ικω; as anathematizare, baptizare, cachecizare, callaphizare, evangelizare, iudaizare, prophetizare, sabbatizare, scandalizare, thesaurizare. Deponent: agonizare.

INFLEXIONAL INFLUENCE

§ 43. The Greek Accusative is common in Latin, especially in the poets. In the Vulgate it is most seen in proper names: Barraban, Barnaban, Caiphas, Euphrates, Johanne, Parasceuen, Pentecosten, Satanam, Tigrin. The Codex Amiatinus is fond of these terminations.

1 Agonizate (or are) does not occur in the Vulgate N.T., and only once in the O.T. ('pro iustitia agonizare pro anima tua' = 'strive for righteousness unto the death', Ecclus. 4. 33), but the Old Lat. Cod. Boernerianus of St. Paul's Epp. (G and g) has 'omnis enim qui agonizat uel in agone contendit' for τὸν δὲ ὁ ἐγνοὶζεσαι in 1 Cor. 9. 25. The Gk. ἐγνοίζεσαι occurs seven times in the N.T., indeed eight if we adopt the reading of the other uncials in 1 Tim. 4. 10; Jerome allowed no less than five renderings of the verb in the Vulgate: contendere, decertare, in agone contendere, certare, sollicitus = ἐγνοίζεσαι.

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The Foreign Element

In 2nd Decl. we have charadrion Lev. 11. 19 (but -ium Dt. 14. 18) from charadrius (= *xarádríos*, a bustard; though the Hebr. = a heron or ibis), epinicion, topazion.

In 3rd Decl.: aera, aestera, cete, etc.

Acc. plur. periscellas Isa. 3. 20 (but -des Num. 31. 50), Macedonias Esth. 16. 14 (but -nes II Cor. 9. 2).

Genitive: Taneos Ps. 78 (77.) 12, 43, Isa. 19. 11, 13.

SYNTACTICAL INFLUENCE

§ 44. Agreement: (a) gender. The pronoun sometimes agrees not with its own substantive but with the underlying Greek; this is, however, not a Vulgate but an Old Latin characteristic; e.g. in such MSS. as d f we find *illum* with *urbum* (i.e. *λόγον*); conversely, *si non potest hic calix transire nisi bilam* *illud* Mt. 26. 42 (f) = *ἔικεν* ἀκρόν *πιό*.

(b) number. A singular verb occurs after a neuter plural; ut manifestetur opera Dei’ Joh. 9. 3 (many Vg. and O.L. MSS.); ‘ita corrupturn sensus uestri’ II Cor. 11. 3 (T d e = φθαρᾶς *τὸ νόμιμα ἔμων*); ‘animalis autem homo non percipit ea quae sunt spiritus Dei; stultitia est enim illi: et non potest intellegere, quia spiritualiter examinatur’ I Cor. 2. 14 is a Vulgate reading (= *īāte* and *ἀνακρίνεται*) but the singular verbs may have been influenced by the intervening stultitia.

(c) case. Accusative: the so-called ‘Greek accusative’ (in the syntactical sense) is frequent in Latin, especially in the poets, after ‘to clothe’, where the passive is really reflexive and = to put on oneself (a dress, etc.); so ‘inutile ferrum cingitur’ Verg. (Aen. II. 510 f.). Thus in Vg. ‘induit eum stolam gloriae’ Ecclus. 45. 9, cf. I Macc. 3. 3. 14. 9; ‘calcia te galliculas tuas’ Act. 12. 8; ‘amicti stolas albas’ Apoc. 7. 9 (but stolis 13); see also Joh. 21. 7, Eph. 6. 14,

I Thess. 5. 8, and compare ‘expoliantes uos ueterem hominem’ Col. 3. 9, with ‘honorem Caesaris soiarent’ Caesar Bell. Gall. viii. 50. 4.

The ‘accusative of respect’ is also found: ‘doluit pedes’ I Kgs. (II Reg.) 15. 23 (= he was diseased in his feet); ‘ablati corpus aqua munda’ Hebr. 10. 22.

Genitive: found after comparative; ‘maius horum aliud mandatum non est’ Mk. 12. 31 (= *μείζων τούτων ἄλλη ἐντολή ὑπὲρ ἑστίν*); see also Joh. 14. 12, Act. 17. 11, Hebr. 3. 3. 6. 16, III Joh. 4; Ecclus. 16. 6.

Genitive also found after adjectives; ‘dociles Dei’ Joh. 6. 45 (= *διδακτοὶ Θεοῦ*) cf. I Cor. 2. 13, ‘incessabiles delicti’ II Pet. 2. 14.

Genitive absolute (instead of abl. abs.) is common in the Old Latin versions but very rare in the Vulgate; possible cases are ‘acciptiatis uiritutem superuenientis spiritus sancti in uos’ Act. 1. 8 (though the gen. here could be taken as dependent on *uiritatem*), ‘inter se inimicu cogitationum accusantium aut etiam dependentium’ Rom. 2. 15, ‘crecentis fidei uestrae’ II Cor. 10. 15.

§ 45. Place names. The prep. in is found with names of towns, especially when indeclinable; ‘ut fugerem in Tharsis’ Jon. 1. 3. 4. 2, ‘in Azotum’ I Macc. 10. 78, ‘reuer-sus est in Hierusalem’ 87; ‘inuentus est in Azoto’ Act. 8. 40, cf. Joh. 4. 46, I Thess. 2. 2.

ADJECTIVES

§ 46. Positive for Comparative, with quam = f : ‘bonum tibi est... quam’ Mt. 18. 9 (= it is better... than), cf. Ps. 118 (117). 8. 9, Ecclus. 16. 4. 20. 1; so also ‘bonum erat ci, si non esset natus homo ille’ Mt. 26. 24.
§ 47. (a) Verbs taking accusative.

*beneficere, maleficere*: ‘beneficite Dominum’, etc. Pss. constantly, and elsewhere; but it takes the dat. almost as frequently; *maleficere* nearly always with dat., but with acc. Ecclus. 21. 30, Act. 19. 9, 23. 4, 5, Jac. 8. 9.


*confundī*: ‘filius hominis confundetur eum’ Mc. 8. 38 (= be ashamed of him).

*inlumināre*: ‘inlumen terram Gen. 1. 15 (= to shed light upon)’; so ‘inlumināre omnes’ Eph. 3. 9 (= to enlighten); but also with dat. ‘inluminabit tibi Christus’ Eph. 5. 14.

*nocere*: ‘non eos nocebit’ Mc. 16. 18, cf. Apoc. 11. 5, ‘nihiloque illum nocuit’ Lk. 4. 35 (= did not hurt him at all).

*peter*: ‘petenti te tribue’ Lk. 6. 30, cf. Mt. 6. 8, 7, 11, Lk. 11. 11; Gr. *aιτεῖν* τρκαί.


*triumphāre*: ‘[Deus] triumphat nos’ II Cor. 2. 14 (= leadeth us in triumph), cf. Col. 2. 15.


(b) Verbs taking genitive.

*domināri*: ‘principes gentium dominantor eorum’ Mt. 20. 25 (= κατακυρεύοντων αὐτῶν; rule over them), cf. Lk. 22. 25, Rom. 14. 9; in the Old Test. Gen. 3. 16, Num.

B. Greek

16. 13, Dt. 15. 6, Jud. 8. 22, 23, Isa. 54. 5, Jer. 31. 32 etc.

*implere*: ‘implebo montes eius occisorum suorum’ Ezek. 35. 8, ‘impletas sunt nuptiae discebentium’ Mt. 22. 10; *regnare*: ‘regnabit Dominus illorum’ Wisd. (Sap.) 3. 8.

(c) Verbs taking dative.

*adorare*: found with dat. in Old Latin, and once only in Vulgate, ‘adorato Domino Deo tuo’ Dt. 26. 10; *proσκυνεῖν* is used with dat. in LXX and N.T., but here the Greek is *προσκυνήσεις εἰκών κατόν κ.τ.λ.*

*logi*: 1. ci 2 Mt. 12. 45, Joh. 12. 29; cf. Gen. 24. 7, 30, etc.; similarly *dicere* with dat. Ps. 43 1 (44. 2), 110 (109). 1, Mt. 5. 22, etc.

**VOICE, MOOD, AND TENSE**

§ 48. The freer personal use of the Passive in Greek with verbs which do not take an accusative is followed in the Vulgate: e.g. ‘credita sunt illis eloquia Dei’ Rom. 3. 2 (= ἐπιστάθησας, they were entrusted with), ‘dispensatio mihis credita est’ I Cor. 9. 17 (= πεπίστευμαι), ‘credita est mihis evangeliāms’ Gal. 2. 7, cf. I Thees. 2. 4. In the Greek the passive verb takes an acc. of the object entrusted; in English two constructions, both personal, are used, either ‘I was entrusted with’, or ‘the Gospel was entrusted to me’.

At other times the ordinary classical Impersonal construction is used; e.g. ‘ubiique ei contradicitur’ Act. 28. 22 (= παρασχον ἀντιλέγεται) ‘responsum est Moisi’ Hebr. 8. 5 (= καθηματίσται Μωσῆς), ‘nobis nuntiatum est’ Hebr. 4. 2 (= ἐσόμεν εὐγενελογέμαι).

1 This gen. is found in the Classical poets; e.g. *implentur ueteris Bacthi pinguisque fornicātēs*, Verg. *Aen.* I. 215, ‘quo me, Bacche, rapis tui plenum’, Hor. *Carm.* III. 25. 1.

2 In Plautus *suā logi* with dat. = to speak evil of.
§ 49. It is sometimes hard to tell whether a Greek verb is Middle or Passive: e.g. ἐν τῷ κρίνεσθαι σε Ps. 51. 4 (50. 6) the verb is most probably middle (= when thou comest into judgement; so R.V. in Rom. 3. 4), but the Vulg. takes it as passive (‘cum judicaris’), and so it is rendered in the quotation Rom. 3. 4; and the P. B. Psalter, and the A.V. at Rom. 3. 4 render ‘when thou art judged’; but Jerome in his Psalt. iuxta Hebr. translated the Hebr. as active, ‘cum iudicaueris’, and our own A. and R.V. render it there ‘when thou judgest’.

προεχόμεθα in Rom. 3. 9 is extremely difficult; the Vulg. renders ‘praecellimus eos? ’; but see the R.V. and marg. for other renderings.

**INFINITIVE**

§ 50. Here Greek is nearer than classical Latin to English idiom, and in following the Greek the Vulgate is leading the way to modern speech. The infinitive is used in various ways:

(a) **Infinitive of purpose**, instead of ut with the subjunctive: so ‘unanimus adorare’ Mt. 2. 2, cf. Act. 7. 43, ‘respexit aufferre’ Lk. 1. 25: see also Mk. 5. 33, 13. 16, Lk. 21. 38, Joh. 21. 3 etc.; also found in early Latin.


This is also used in practically a future sense in the Old Latin, e.g. ‘omnes uos scandalizari habetis’ Mk. 14. 27 d (= σκανδαλισθήσετε), ‘ubi habebat ueniere’ Lk. 10. 1 d (= ἔχρεσθαι), cf. 19. 4; ‘omnes homines resurgere habent’ Athanasian Creed; the future in French and Italian has grown out of this; also in Spanish and Portuguese.

B. Greek

(c) **Infinitive after capere**: ‘non capit prophetam periē’ Lk. 13. 33 (= oḵ ἐνδέχεται; non est possibile); also after esser, e.g. ‘non est Dominicum caenum manducare’ I Cor. 11. 20 (= it is not possible).

(d) **Infinitive with Adjective**: ‘potens est depositum... seruare II Tim. 1. 12,’ dignus... accipere Apc. 4. 11, cf. 5. 2. This construction is not unclassical, especially in poetry, e.g. ‘indocilis... pati’ Hor. Odes, I. 1. 18, cf. 2. 43, 3. 25.

(e) **Infinitive for the Gerund**: ‘potestatem dimittere’ Lk. 5. 24 (= ἔξοφοι ἀφίεναι); in Mt. 9. 6 and Mk. 2. 10 it is ‘potestatem dimittendi’.

(f) **Infinitive after Prohibitions**: ‘prohibiti sunt accipere’ II Kgs. (IV Reg.) 12. 8, ‘utetati sunt... loqui Act. 16. 6 (= κωλυθήτε... λαλήσατε).

**PARTICIPLE**

§ 51. The Vulgate follows the Greek in using the Present Participle instead of the **Infinitive** after verbs of ceasing and continuing: ‘cum consummasset Iesus præcipiens’ Mt. 11. 1, cf. Eph. 1. 15, Col. 1. 9, II Thess. 3. 13, ‘perseuerabat pulsams’ Act. 12. 16 (= ἐπέμενε kρανῶν); cessare is, however, frequently found with the Infinitive, especially in the Old Test., e.g. ‘cessauerunt aedificare ciuitatem’ Gen. 11. 8 etc.

§ 52. The **Ablative Absolute** is used loosely instead of the **Participle**, when the Subject is the same as the Subject or Object of the principal sentence: ‘ascendente eo in nauculam, secuti sunt eum discipuli eius’ Mt. 8. 23, cf. 34, 9. 27, Act. 7. 21, 19. 30, II Cor. 4. 18; after tamquam II Cor. 5. 20; loosely appended after et quidem Hebr. 4. 3.
§ 53. The Gerund with in is frequently used to render the Greek Articular Infinitive with preposition. This is found in the Gallican Psalter, but was always altered by Jerome in his Psalt. inxta Hebr.; e.g. ‘in commetendo inimicum meum retrorsum’ Ps. 9. 4 (cum ceciderint inimi mei retrorsum Psalt. inxta Hebr.), cf. 102. 22 (101. 23), 126 (125). 1, 142 (141). 4.

RELATIVE

§ 54. The Relative is frequently followed by a redundant Demonstrative: ‘cuius non sum dignus ... solvere corrigiam calciamentorum eius’ Mk. 1. 7, ‘quorum non audiantur uoces corum’ Ps. 19. 3 (18. 4); so 33 (32). 12, 40 (39). 5, 144 (143). 15, 146. 4 (145. 5); but in these cases the Greek itself is influenced by the Hebrew; see above, § 24.

These illustrations of Graecism might be indefinitely extended by further examples from the New Test., since the peculiarities of the Latin mainly arise from its strict adherence to the hebraistic and hellenistic Greek of the original; some features, however, are best treated later in their grammatical order.¹

¹ The many points of resemblance between Horace and Jerome (in the New Test.) are due to the fact that each was designedly following a Greek model. Horace freely, even proudly, acknowledged that his lute was tuned by the Lesbian Alcaeus, and that the strain he drew from it breathed the delicate spirit of the Grecian Muse; see Odes, I. 32. 5; II. 16. 38; III. 30. 13; IV. 8. 12; Epist., I. 19. 31-34.

III

THE NATIVE ELEMENT: LEXICAL PECULIARITIES

A. FORM

§ 55. Christian latinity, though from one point of view the dawn of a new era, came in at a late stage in the history of the Latin language and literature. The language of Rome, like the city, was not built in a day. A living language cannot stand still; as time advances old forms lose, in current use, some of their original significance and force, or acquire a new meaning with the rise of new ideas. Especially in the language of religion and theology new and strengthened forms, new and loftier meanings are developed.

This new and popular element, while naturally most conspicuous in the Old Latin, is also found in the Vulgate, even in those parts which come direct from Jerome's hand. Jerome felt himself, at best, a reviser; the Ciceronian was held in check by the Christian—by reverence for the sacred text, and regard for its familiarity to the Christian reader. The desire to be intelligible was stronger than the desire to be scholarly.

The chief features of the popular style, as found in the Vulgate and, still more, in the uncorrected Old Latin, may be briefly indicated. The use of new and strengthened forms is seen in all the principal parts of speech. Thus:

§ 56. i. Nouns and Adjectives are lengthened by the
use of new terminations; diminutives are freely employed; new Abstracts are used, especially Abstracts in the Plural, in a Concrete sense.

2. Verbs are found in fuller and stronger forms, produced by the use of new words or of new terminations. Prepositions are prefixed, sometimes doubled, forming new compounds.

3. Pronouns are added to strengthen the 3rd person, or to supply the lack of the Greek Definite Article.

4. Adverbs are used with the termination -ter instead of -er; or are combined with prepositions, so as to form an adverbial or prepositional phrase, anticipating the prepositions or adverbs of modern Romance languages.

5. Prepositions are prefixed to Nouns, to strengthen the meaning of the Case-form.

6. In Construction, the Infinitive replaces the classical Subjunctive, and the Present Participle is freely used, either independently, or with the copulative esse.

7. The use of Original Speech (Oratio recta) becomes more common, while, in Reported Speech (Oratio obliqua) the classical Acc. with Infin. gives way to the use of Conjunctions—quod, quia, or quoniam—followed frequently (even generally) by the Indicative.

In a word, we have the first stages of the process by which the syntactical forms of the old classical languages are broken up into the analytical forms of modern speech. 1

§ 57. The distinguishing features here enumerated fall under three heads: (a) Lexical, (b) Inflectional, (c) Syntactical. The Lexical is concerned with words, their form (including their spelling), and their meaning. The first question, therefore, is that as to the spelling of words in the Vulgate.

1 See Roensch, Italia und Vulgata, pp. 271 ff.

Lexical Peculiarities

ORTHOGRAPHY

§ 58. The spelling here adopted—at least as far as regards the New Test.—is that of the Oxford Critical Edition of the Vulgate N.T., which reproduces the forms found in the oldest MSS., especially the Codex Amiatinus (A); it must not be concluded, however, that this or any other ancient MS. is always consistent in its orthography; e.g. A has temptare in Gospels, Acts, and Apoc., temptare in the Epistles; F (Fuldensis) has cotidie in Acts 2, 46, cotidie in 47, etc., etc. The 'rusticata' (as Tischendorf calls it) of these MSS. must not be judged by a Ciceronian standard, but must be considered on its own merits; only a brief summary can be given here; for fuller details the reader is referred to the authorities cited below.

The following deviations from customary spelling should be noted:


§ 60 Consonants. 2 Brabium, optuli; cotidie, simulæ.


2 What is called heticism (the interchange of b and v) causes great confusion in verbs of the first conjugation; even the Sixtine and Clementine editions read mandauit in Mt. 4. 6, and domnui in Rom. 8. 32, though the Greek has the future in each case.
crum, sepulchrum; carcer, clamys (but chaos, charisma);
haut I Tim. 6. 7; orfanus, fílúa; didragma; harena,
harundo, holus (but osanna, umerus); milía, ulísus, loquélía,
solíccitus; temtäre; mercenariús, praegnas (but quotiendus);
opórtunus; tsus, tortured, grabatúm, lítera, quáttuor (but líthus);
séxcenti; smaragdus.

In proper names note: Helías, Hieremias, Hierichó,
Hierusalém; Ioannes, Isábel, Nathánahel; Sarra; Tabitá
(but Tharús); Zimyrna.

§ 61. Assimilation. The tendency of the later MSS. is
towards assimilation; the earlier the MS., as a rule, the
more frequent are the unassimilated forms. Thus we have:

adf. (but afflictio); adl. (but alloqui); adp. (but apparere);
ads. (but aziduus, aspicere); adt. (but attendere), etc.
cont. (but colligère); comm. (but commutare); cons. (but
comprehendere, etc.); corr. (but corripere, corrupere), etc.
ex- (but exuperare, exurgere).

Similarly, words are separated which in the Clementine
Vulgate are written in one; ante quam, bene facere, pater
familiaris, etc. (but ess, estiamsi).

FORM OF WORDS

Especially as seen in the lengthening of terminations.

Nouns

§ 62. Masculine: (a) Agents in -sor, -stor, thus (of God)
circumspector Ecclus. 7. 12, conspector 36. 19, elevatio
II Sam. (II Reg.) 22. 3, operator Job 36. 3, Prov. 22. 2,
proeliatóri Isa. 42. 13, redditor Ecclus. 5. 4, susceptor Ps. 3.
4 etc. Also, of men, ascensor Ex. 15. 1 etc. (= rider; the

Lexical Peculiarities

Classical term would be egus, which also occurs frequently
in the Vulgate), belligerator I Macc. 15. 13, 16. 4, institor
Job 28. 8 etc., malleator Gen. 4. 22, Job 41. 15, pollinctor
Ezek. 39. 15, prospectus Ecclus. 3. 34, 11. 32, repromissor
Ecclus. 29. 21, 22, separator Zach. 9. 6 (= a stranger), somni-
ator Gen. 37. 19 etc., subsannator Ecclus. 33. 6, susurrator
Ecclus. 5. 17.

In the New Testament may be found acceptor, adnun-
tiator, adpetitor, consummator, disceptor, intentator, prae-
cessor, renewer, seductor, etc.

Corresponding feminines in -trix; assistrix, habitationx
(Jer. 21. 13), doctrix, electrix, exasperatrix, irifatrix, etc.

(b) Abstracts in -tor: albor Lev. 13. 16, 25, 39 (= white-
ness), dulcor Ecclus. 11. 3, placor Ecclus. 4. 13, 39. 23,
uior Isa. 15. 6, 35. 7.

(c) Abstracts of 4th Declension in -tus: apostolatus,
binatus (Mt. 2. 16), acubitus (also disc. and rec.-), ducatus
(Mt. 15. 14; also O.T.), incolumatus Ps. 120. 4 (119. 5), mancipi-
atus, nuptius, obductus, ornatus, etc.

§ 63. Feminine: Abstracts terminating in -io, -tas, -go,
-auntia, -ura etc.; a very large class; e.g.

(d) adbreiatio, absconsio, contrito Isa. 59. 7, Rom. 8. 16
(= destruction), conculcatio, conflatio Jer. 51. 17 (= a molten
image), custoditio, defunctio, deminoratio Ecclus. 22. 3
(= disgrace), demoratio, desponsatio, dormitatio, easio,
exaudito, inconsummatio Wisd. (Sap.) 8. 16 (= incomplete-
ness), increpatio, inspiratio, iussio, messio, praestolatio Job
17. 15 (= expectation).

In the New Testament, circumdatio, circumventio, deli-
batio, discretion, iuvenatio, oboeditio, resolutio, submini-
stratio, ulicatio.

(e) Abstracts in -tas: humilitas, maturitas, matutitas,
nimietas Wisd. (Sap.) 4. 4, religiositas Ecclus. 1. 17, 18, 26.
Peculiar to the New Testament are incredulitas, longanimitas, paternitas, etc.


(g) Abstracts in -antia and -entia: concupiscientia, extollentia Esclus. 23. 5, 26. 12, fraudulentia, honorificentia Judith 15. 10, inofoecidentia, sufferentia, sufficientia, sustinentia.

(h) Abstracts in -ura; alligatura, assatura II Sam. (II Reg.) 6. 19, capillatura I Pet. 3. 3, combustura Lev. 18. 28, creatura, delatura, fixura Joh. 20. 25, laesura (= hurtfulness), ligatura, paratura II Chron. 5. 5, percussura, pressura, rasura.

§ 64. Neuter: (i) Instrumentals in -men, -mentum: genimen, linteamen, uitulamen Wisd. (Sap.) 4. 3.

aduramentum Tob. 9. 5, adsummentum, deliramentum, exsecramentum Esclus. 15. 13, figmentum, indumentum, inquimentum, odoramentum, opeimentum, spiramentum Job 26. 4, tutamentum.

(k) Nouns in -arium, -erium, -orium: adiutorium, atralementium, cellarium, ciatorium, cuicumarium, enunicatorium, improverium, libatorium I Macc. 1. 23, licitorium, mutatorium, opertorium, propitiatorium, pulmentarium, reclinatorium, refrigerium, stratorium, suffatorium.

(l) Other forms: cremum Ps. 102. 3 (101. 4), deambulacrum I Kgs. (III Reg.) 7. 2, fundibulum I Macc. 6. 51, gaudimonium Bar. 4. 34, sanctificium Ps. 78 (77). 69, vestibulum.

§ 65 (m). Diminutives in -ulus, -ellus, -illus, etc., and corresponding feminines and neuters: humerulus, lepusculus, leunculus, pinnaculum, regulus, renunculus, retiaculum, spiraculum; aratiuncula, auricula, casula, damula, decipula, facula, iuencula, laguncula (= a bottle), situla (= bucket), sorbitiuncula.

ascella, bucella, capsella, mamilla.
geniculum, olfactoriolum Isa. 8. 20 etc.

§ 66 (n). Adjectives used substantively. In all languages adjectives tend to be thus used, their nouns being understood; so in English: General (officer), Cathedral (church), etc. Examples in the Vulgate are:

alba (vestment) Joh. 20. 12, altalia (animalia) Mt. 22. 4, byssinum, collecta, contractanea, conflatile, ficulnea, magnalia, natale, obrizum, salutare, etc.

The same tendency is seen in Participles; adeps, expectus become an adept, an expert. So at Rome the Praefectus urbi became a Praefectus; as Mommsen says, the participle became a substantive as the office became a substantive office.

§ 67. (o) Simple nouns not found in Classical Latin.
Examples are:

burdo (a mule) II Kgs. (IV Reg.) 5. 17, camus (a bridle), catta (a cat or weasel) Bar. 6. 21, cochlea (a winding staircase), expensa (a levy), framea (a sword), grossus, lamia (the night monster), papillo (a tent),2 quattuor, refrigerium, sanctuarium, sarabala (hose) Dan. 3. 94, semincinctum (an apron; it has been graecized into συμκίνθων Act. 19. 12).

§ 68. (p) Compound nouns. The Vulgate, and still more the Old-Latin versions, abound in compound nouns; some of them as old as Plautus, others of recent growth and occasionally of Christian coinage.

3 So the 1st Sunday after Easter was called Dominica in albis, because the newly-baptized still wore their white robes.

2 Whence the Italian paliglione, the French pavillon, and our own pavilion.
Of the former class are such words as: multi-, stulti-, unaniloquium, deliramentum, despollatorium, stabilimentum, etc.; also adjectives, as condignus, unaniloquus, uersipellus. Of the latter class: consenior I Pet. 5. 1, inconsummatio, inereditio, inmemoratio, inordinatio, muscipula, sanguisuga (horseleach) Prov. 30. 15.

Adjectives

§ 69. The Vulgate is rich in adjectives, especially verbal in -bilis, -atus, and -itus, and negatives in in. Examples are:

accensibilis Hebr. 12. 18, acceptabilis, contemtibilis, corruptibilis (φθαρτος), deprecabilis, desperabilis, docibilis, inmarcescibilis (δμαρτων), inaccessibilis, incessabilis (ἀκατάπαυτος) II Pet. 2. 14, inconfusibilis, incomunicabilis (ἀκοινωνης) Wisd. (Sap.) 14. 21, incorruptibilis (φθαρτος), incredibilis, indeclinabilis, ineterminabilis, inexstantibilis, ininterpretabilis, inportabilis, inrationabilis, inreprehensibilis, inscrutabilis, investigabilis (= αυκ εγνωστος Prov. 5. 6, = ἀνεξηρεγμονος Rom. 11. 33, Eph. 3. 8).\(^1\) mensurabilis, motabilis (Gen. 1. 21; the active sense is un-Latin), odibilis, passibilis, penetrabilis, persuasibilis, rationabilis, reprehensibilis (καταγωγικος), suadibilis, tractabilis, uenabilis.

§ 70. Other adjectives in -lis are: hybernalis, originalis, pasqualis, principalis, subiqualis, tormatilis.


\(^1\) See also below, § 74.

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§ 72. Verbal in -arius, -orius, often used as nouns, denoting the follower of a trade or calling: administrarius Hebr. 1. 14, ararius, auricularius (a secreto = a privy councillor) II Sam. (II Reg.) 23. 23, caemantarius, focarius, plagiarius (kidnapper) I Tim. 1. 10, scenoactorius, stabularius.

§ 73. Terminations in -anus, -ius, -inus, -osus, etc.: hortulanus Joh. 20. 15, quadriduanus Joh. 11. 39, tempora neus, empcticus, pellicius, subcinericus, morticinus, sero tinus, primitius, linguosus, querulosus, tremebundus.

§ 74. Adjectives compounded with in- and re-. Negatives with in-: those terminating in -bilis have been given above (§ 69); others are: inaquosus, inconsummatus Wisd. (Sap.) 4. 5, indeficiens Ecclus. 24. 6, indisciplinatus, inlamentatus II Macc. 5. 10, inpacientis Rom. 2. 5, insensatus: with re-; reprobus.

§ 75. Adjectives compounded with prepositions:

cum: coaequilis, commendaticius II Cor. 3. 1, complacitus Ps. 77. 7 (76. 8 complacitio), concorporalis Eph. 3. 6, condignus, conducticus I Mac. 6. 29, configuratus, conformis Rom. 8. 29, coniugalis Ruth 1. 12, consanguineus.


praec: praeclarus, praegrandis Ezek. 13. 11, praesagius Gen. 41. 11, praestabilis Joel. 2. 13, praeeulidus Isa. 31. 1.

super: supergloriosus Dan. 3. 53, superlaurabilis isb., super substantialis Mt. 6. 11, supercuclus.

§ 76. Adjectives compounded with other words: animae-
The Native Element

quus, falsiloquus Job 16. 9, longaeus, longanimis, omninomus Isa. 66. 11, primogenitus, pusilanimis, secundoprimus Lk. 6. 1, unanimis, uniclor Gen. 30. 35, unicornis, unigenitus, unoculus Mt. 18. 9.

§ 77. Participles used as adjectives: benedictus, beneplacitus, circummornatus Ps. 144 (143). 12, compositus, conlectus I Pet. 5. 13, disalceatus, inargentatus Baruch 6. 7, 50, 59, 70, insensatus, placitus, sensatus, superadultus I Cor. 7. 16, timoratus.

Verbs

§ 78. (a) Simple: bullire Job 41. 22 (cf. It. bolliere, Fr. bouiller), cudere Isa. 41. 7 (to strike), minare (cf. It. minare, Fr. mener), plicare, se tricare Ecclus. 32. 15 (to linger).

§ 79. (b) Derived:
(i) From nouns: aeruginare, angustiare, baiulare, buccinare Ps. 81. 3 (80. 4), compedere, crapulari Ps. 78 (77). 65, dulcorare Prov. 27. 9, hereditare, mensurare, meridire Job 24. 11, plagare Zach. 18. 6 (= to smite), saginare, sagittare, scopare, sponsare, tribulare, triturare.
(ii) From adjectives: amaricare Apoc. 10. 9, 10, anxiari, breuiari, captiare, decimare (to tithe), dentare Act. 8. 11, exossare Jer. 50. 17 (to break the bones), humiliare, ienuiare, inquietare, malignare, mediare Joh. 7. 14, naufragare I Tim.

1 That is, used to express state not action, used as epithets not as predicative adjectives; of course all participles are adjectival in form; they 'take part' of the properties of the adjective. This may happen with all four participles: the present suffering, the future glory, a well-instructed man, holy and reverend is His name. The ill-instructed reader may fall into the trap of applying it in Acts 7. 22, where the A.V. tells us that Moses was learned in all the wisdom of the Egyptians; but the Greek is εὐδοκήστης and the Vulgate eruditis est; the R.V. removes all ambiguity by rendering was instructed.
The Native Element

ob: obdulcare Judith 5.15, obdurare, obfirmare, obmutescere, obstupescere, obteneb rake, obturare, obumbare.

per: pereflue Hebr. 2.1 (= drift away), perlinium Wisd. (Sap.) 13, 14, permundare Mt. 3.13, persillare, pertransire, perurgere.

praec: praecellere, praccogitare Mk. 13.11, praedestinare, praefinire, praecordinare.

praeter: praeterfluere, praetergradire, praetermittere.

pro: prolongare, propalare Hebr. 9.8, propitiari, propurgare
Ecclus. 7.33, prosclindere Isa. 28.24, protestari.

re: reedificare, reexpectare Isa. 28.10, 13, refigurare Wisd. (Sap.) 19.6, refoclillare, regenerare I Pet. 1.3, reinuitare
Lk. 14.12, remandare Isa. 28.10, 13, repopitiare, re-
spergere, retrudere Gen. 41.10.

sub: subinflere II Pet. 1.5, subintransire, sublimare, subnaugare
Act. 27.4, subneruare (= to hang), subsanare
(= to laugh at), subsilire II Sam. (II Reg.) 6.16.

super: superabundare, superaediticicare, supercrescere, super-
extendere, supergaudere, superinpendere II Cor. 12.15, superinduere II Cor. 5.2, superlucari Mt. 25.20, super-
ordinare Gal. 3.15, superseminare Mt. 13.25, super-
uestire II Cor. 5.4.

supra: suprasedere Ecclus. 33.6.

trans: transfigurare, transnaugare, transplantare, transuadari
Ezc. 47.5, transuertere.

Some of the verbs given above are, as may be seen, com-
pounded with two prepositions: many other compound forms may be detected in the Old Latin MSS. Compounds otherwise formed, such as ualefacere, may be treated as two separate words.1

§ 81. Verbs in -ficare. These verbs form a special class,

1 See the Praefatio to the Editio minor of the Vulgate N.T., p. xiii.

and though they are found in both Testaments yet the examples with which we are most familiar occur more frequently in the New: e.g. castificare I Pet. 1.22, clar-
ificare, conuiculticare, gratificare, saluificare occur only in the New Testament; mirificare on the other hand is found only in the Old: aedificare, beatificare, fructificare, glorificare, honorificare, iustificare, laetificare, magnificare, mortificare, pacificare, sacrificare, sanctificare, significare, testificare, uiuificare occur in both.
IV

LEXICAL PECULIARITIES (continued)

B. NEW AND UNUSUAL MEANINGS

§ 82. Here we reach the heart of the subject; not the form but the meaning of words. The deeper thoughts which underlay the original Hebrew and Greek demanded not only new words but a new use of old words, in order to express the higher ideals of the new faith and the new life. Even the Old Testament was translated into Latin by men who were living in the light of the New.

§ 83. Only a selection of new meanings and of references can be given here, in the order of the different parts of speech.

Nouns:

*allocutio* = satisfaction, comfort: Wisd. (Sap.) 3. 18, 8. 9, 19. 12.
*ambitio* = pomp: I Macc. 9. 37, Act. 25. 23.
*animositas* = wrath: Hebr. 11. 27.
*argumentum* = (1) token: Wisd. (Sap.) 5. 11, 19. 12;
(2) a riddle, dark speech: Wisd. (Sap.) 8. 8.
*articulus* = point of time: Gen. 7. 13.
*causa* = sine causa = in vain: Gal. 3. 4.
*conditio* = creation: Ezek. 28. 15.1
*confessio* = praise, thanksgiving; cf. confiteri.

1 Idem est conditio quod creare; quanquam in Latinae linguae consuetudine dicatur aliquando creare pro eo quod est gignere; sed gignere discernit. Hoc enim dicimus creaturam quod illi quae valetur vocant; et cum sine ambiguitate loqui volumus non dicimus creare sed conditio.
redemptor = redeemer (Hebr. gōḇeth): Act. 7. 35 of Moses.
reditus = produce.
saeculum = time, past, present, or future; in saecula = for ever.
similitudo = by-word; parable (but also constantly in the sense of likeness).
stabulum = inn: Lk. 10. 34.
substantia: omnem substantiam = every living thing Gen. 7. 4 etc.; = goods, possessions: Lk. 8. 43, 15. 12 etc.
susceptor = helper (frequent in Pss.).
testamentum = covenant.
testimonium = witness, often used of the ark and of the tabernacle.
titulus = monument (in Old Test.) II Sam. (II Reg.) 18. 18.
traductio = reproof: Wisd. (Sap.) 2. 14 etc., and so the verb = to expose to reproach: Mt. 1. 19, Col. 2. 15.
virga = rod, sceptre.
virtus = power, army; ‘Dominus virtutum’ = Lord of hosts (chiefly in Pss.); plur. = mighty works; also of a class of Angels: Eph. 1. 21, I Pet. 3. 22.
Abstract for concrete:
accubitus, discubitus, recubitus = seat.
captivitas = captives: Eph. 4. 8; cf. Ps. 68. 18 (67. 19) etc.
desiderium = thing desired: Ps. 21 (20). 3, 78. 30 (77. 29).
obligatio = bond: Act. 8. 23.
sanctificatio = sanctuary: Ps. 114 (113). 2.
transmigratio = captives: Ezek. 3. 11, 15 etc.
Abstract nouns are constantly used in the Plural—especially in the Pss.—to denote concrete instances; cf. the

Lexical Peculiarities

‘negligences and ignorances’ of our Litany. The 119th (118th) Psalm alone furnishes numerous examples: eloquia, iudicia, iustificationes, iustitiae, miserationes, misericordiae, testimonia.

§ 84. Adjectives:
aerius = sky-blue: Esth. 1. 6, 8. 15.
contrarius = on the way to: Ecclus. 23. 12 (15).
modicus = small, of time etc.; a word characteristic of popular Latin; pusillus is also used, but less frequently; parnus rarely (only once in the New Test., Act. 12. 18).
pacificus = a peace-offering (with victima or hostia).
pinguis = fruitful: Num. 13. 21, Ps. 68. 15 (67. 16) etc.
rudis = undressed (of cloth): Mt. 9. 16, Mk. 2. 21.
sacculus = eternal (of times): II Tim. 1. 9, Tit. 1. 2; also = worldly, having to do with this world: I Cor. 6. 3, 4, Hebr. 9. 1.
singularis = alone: Mk. 4. 10 etc.
vacuus: in vacuum = in vain (els kerev): II Cor. 6. 1, Gal. 2. 2; vacuum (sc. tempus) = leisure: I Cor. 16. 12.

§ 85. Verbs:
abire = go (simply): Mt. 12. 1 etc.
abnegare = reject, deny.
accipere = take (simply).
adhaerere, adficere = used in figurative sense.
aemulari = desire: I Cor. 12. 31, 14. 1, 39.
colligere = entertain: Mt. 25. 35, 38, 43.
communicare = defile.
compungere: in pass. = to feel remorse: Act. 2. 37.

1 See Loffstedt, p. 77.
2 In Ps. 80. 13 (79. 14) occurs the expression singularis ferus = the wild boar (Ital. singhile, French singlier).
The Native Element

defere = respect, defer to: Dt. 28. 50.
dimittere = (1) dismiss: Lk. 2. 29 etc.; (2) forgive Mt. 6. 12 etc.; (3) leave behind: Gen. 42. 33; (4) permit: Mt. 3. 15.
dormire = die: I Cor. 7. 39 etc.
emendare = chastise (μαθεῖν): Lk. 23. 16.
errare = utter: Pss., and Mt. 13. 35.
euare = bring to naught: Rom. 3. 3.
festinare = strive: Hebr. 4. 11.
intentare = look on, regard.
meditari = imagine (with acc.)
nittere = put (Fr. mettre); also = cast: Mt. 22. 13.
muberere = marry (general).
opponere = take in pledge: Dt. 24. 6.
peregrinari (in) = take strangely, be surprised at: I Pet. 4. 12.
perire = be lost.
possidere = acquire: Gen. 4. 1, Lk. 18. 12.
praeterire = pass by: Mt. 24. 35, Lk. 10. 31.
regnare = become king: II Kgs. (IV Reg.) 17. 1.
retinere = keep in mind: II Thess. 2. 5.
silere = rest Lk. 23. 56; frequent in I Macc.
sustinere = wait for; frequent in Pss.
suelle = intrans. = delight: Ps. 112 (111). 1; trans. desire: Mt. 27. 43.
sedere = beware: Mt. 18. 10.

§ 86. Verbs modified in meanings.

(a) Transitives used intransitively:

aufferere: Ps. 89. 45 (88. 47); the pass. is also used in the same sense: Dt. 31. 20.
convertere: Baruch 4. 28, I Macc. 1. 21, Act. 7. 42.

(b) Translates of the same root:

auffert = take, cast (Gr. αὐστήρ): Lk. 22. 48; Mt. 26. 48.

\[1\] So in Mt. 5. 29; but in 30 the Vg. has ed (Gr. πληρ. ἐσμένει σοι; ἐνέκλέεστε NBD min. in 30, and Jerome followed these MSS.).

Lexical Peculiarities

elongare = be far: Ps. 55. 7 (54. 8).
mediare = Joh. 7. 14.
prosperare = Ps. 118 (117). 25.
recordari (adversum): Neh. (II Esdr.) 23. 29.
retardare = Ecclus. 16. 14, 51. 32.

(b) Intransitives as transitives:

complacere: Ps. 35 (34). 14.
emanare: Mat. 3. 11 (emanat...aquam).
germinare = Gen. 1. 11, 3. 18 etc.
plure: Ex. 9. 18, 23, Lk. 17. 29 etc.
potare: Ps. 36. 8 (35. 9), Apoc. 14. 8 etc.
reclinare: Judg. 16. 19, Mt. 8. 20, Lk. 2. 7.
transmigrare = Lam. 4. 22.
tremere = (sermones meos): Isa. 66. 2.

capit = it is possible: Lk. 13. 33.
complacet = it is a pleasant thing to: Ps. 40. 16 (39. 14), Lk. 12. 32 etc.

(c) Personal as impersonal:

nundare = to hide: Ps. 139. 11 (138. 12).

(d) Impersonal as personal:

consolari = II Sam. (II Reg.) 13. 39, Ps. 77. 2 (76. 3) etc.
demoliri = Ezek. 6. 6, Joel 1. 17, 2. 8.
The Native Element

interpretari: frequent in the phrase 'quod (qui) interpretatur' etc.

metiri = be measured: Jer. 33. 22, Amos 7. 17, Mt. 7. 2 (cf. remet. Mk. 4. 24, Lk. 6. 38); in Apoc. 21. 17 the best MSS. read 'mensus est murus', though the Sixtine and Clementine editions have 'mensus est murum' and the Greek is ἡμετρησας τὸ τεῖχος.

promereri = be favourably impressed: Hebr. 13. 16.

testificari: Rom. 3. 21 (testificata = μαρτυρηθημενη).

(b) Passive with middle or reflexive meaning 1:

confundi = be ashamed of: Mk. 8. 38.


laudari: frequent in Pss. in the sense of 'boast oneself, glory', see Pss. 10. 3 (9. 25), 34. 2 (33. 3), 44 (40). 9, 63 (62), 12, 64. 10 (63. 11), 105 (104). 3, 106 (105). 5.

magnificari = exalt oneself: Ps. 20. 5 (19. 6), Ezek. 38. 23, Dan. 11. 36.

salvari: Act. 2. 40.

§ 87. Adverbs:

adhuc = yet, still: adhuc ex utero (while still in) Lk. 1. 15; so in comparison, adhuc excellentiorem uiam (still more excellent) I Cor. 12. 31, cf. Ps. 92. 13 (91. 15), Hebr. 7. 15; see also Mt. 26. 65, Mk. 14. 63, Apoc. 22. 11; with negative = not yet: II Chr. 20. 33, Prov. 8. 26, Mk. 11. 2, Hebr. 11. 7; = no longer: I Tim. 5. 23.

1 This use is quite natural, as the passive was originally a reflexive. It is found in Vergil: 'Libyae vertuntur ad oras', Aen. i. 158, 'implentur uteris Bacchi', ib. 215, 'inutile ferrum eingitur', ii. 511. So obliviscor, reminiscor, etc., and the 'semi-deponents'; compare the Italian non mi ricordo, the French je ne me souviens, or the English boast themselves (Ps. 49. 6), remember themselves (Ps. 22. 27 P. B.).

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aliaquin = otherwise: Mt. 6. 1, I Cor. 5. 10, 7. 14, Hebr. 9. 17.

aliquando = πορε: 'tandem aliquando' Rom. 1. 10, Phil. 4. 10; with negative: II Pet. 1. 21.

amplius = further, besides: Eccl. 3. 9, Joel 2. 27.

ante : 'paulo ante' Wisd. (Sap.) 15. 8, II Mac. 3. 30, 6. 29, 9. 10; 'ante et retro' Apoc. 4. 6.

deinde: of succession in order (= ενερτα): I Cor. 15. 46, I Thess. 4. 17.

forsitan, forte = dat: Ps. 81 (80). 15, 119 (118). 92, Mt. 11. 23.

hic = herein: Apoc. 13. 10.

iam nunc (with futuri sunt): Gen. 41. 35 and frequently.

ibi for eo, and ubi for quo, after verbs of motion; ueniens ibi:

II Macc. 2. 5, cf. Neh. (II Esdr.) 13. 9; ubi for quo is not found in the Vulg. but often in the Old Lat. MS. d.

igitur = in questions; quid igitur lex? Gal. 3. 19.

illic = ibi; hic aut illic: Mt. 24. 23.

ita = yes, verily: Lk. 11. 51,12. 5, Philen. 20; non ita = no:

Act. 16. 37 (ου γαρ, no indeed).

itaque: Mt. 12. 12; idcirco is also very common.

mane = to-morrow: I Sam. (I Reg.) 9. 19; thence pop. Lat. demane, Ital. dimani, domani, Fr. demain.

necnon = also: I Chr. 1. 22, II Chr. 35. 9.

ne omnino = not at all: Act. 4. 18, cf. ne ultra, 17.

nimis audite = very, exceedingly (so in early Latin): Ezek. 9. 9, 37. 10.

non ... neque = not even; ita ut non caperet neque ad ianuam:

Mk. 2. 2, cf. 3. 20, I Cor. 5. 11; neque ad horam: Gal. 2. 5.

 paulominus = almost (minimum abfuit quin): Pss. 94 (93).

17, 119 (118). 87.

prout = according as: Tob. 1. 19, Mk. 4. 33, Act. 2. 45.
The Native Element


quomodo = even as: II Pet. 1. 3.
sic . . . sic = one way . . . another way: I Cor. 7. 7.
sicut . . . et = as . . . so: Mt. 6. 10, Act. 7. 51.
simul = altogether: Gen. 46. 7, Ex. 36. 30.
tunc = 'ille tunc mundus' = οὐ τότε κόσμος: II Pet. 3. 6.
usque = even, with words denoting time, place, and repetition:
(a) time: usque nunc, adhuc (= hitherto), modo, in hodiernum diem; usque dum: Lk. 12. 50.
(b) place: usque huc, in atrium: Mk. 14. 54; foras ciuitatem: Act. 21. 5.
(c) repetition: usque septies: Mt. 18. 21. Quousque? and usquequo? are frequent; usqueaque (= utterly): four times in Ps. 119 (118).

§ 88. Conjunctions and additional particles.
dummodo = provided that: only twice in the Vulgate, Gen. 19. 8 (d uris istis nihil mal faciatis), and Act. 20. 24 (d. consummum cursum meum = ὅσ τελειοσαυ, see R.V. mg.

enim: resumptive; placuit e. eis: Rom. 15. 27; quid enim? (= tί γάρ): Phil. 1. 18.

ergo: with other particles (quia, quoniam, si): Hebr. 2. 14, 4. 6, 12. 8, I Joh. 4. 19; in questions: Mt. 13. 27, 26. 54, Joh. 18. 37, Gal. 3. 21.
et = also; propteret et: Lk. 11. 49, cf. 12. 41; et quidem = yes, indeed: Rom. 10. 18; exclamatory = why! Act. 8. 31 (πῶς γάρ).
etenim = for, yea: frequent in Pss., e.g. 37 (36). 25, 84. 3 (83. 4), Joh. 13. 13.

Lexical Peculiarities

etiam = yea, even so: Mt. 13. 51, Lk. 10. 21, Act. 5. 8, Apoc. 22. 20.
non = nay: Joh. 1. 21, II Cor. 1. 18, 19, Jac. 5. 12.
umquid = num in questions: Mt. 12. 23, Rom. 9. 20, I Cor. 11. 22.

nusquam = in no way, not indeed: II Macc. 11. 4, n. recogitans dei potestatem; Hebr. 2. 16, n. enim angelos adprehendit.


putas, putasne: introducing questions; putasne uiuent ossa ista? Ezek. 37. 3; quis putas (dē) maior est? Mt. 18. 1 and frequently.

quidem . . . autem (μέν . . . δέ): II Tim. 4. 4.

quidnam = whatever: Act. 5. 24 etc.

quippe = yea rather: Lk. 11. 28 (see the note on this passage in the Editio maior of the Oxford Vulgate).

quod with other particles:

 eo quod (ὅτι): Gen. 3. 10, Isa. 53. 11, 12 and frequently.
propter quod (διότι, ὡς ἐνεκέρ): Lk. 4. 18, Act. 8. 11, 18. 10.

quoniam quidem = since: Lk. 1. 1, Rom. 3. 30, II Cor. 5. 19.
saltem with negative = ne . . . quidem: Jos. 10. 28, II Sam. (II Reg.) 13. 30.

sed = yea: II Cor. 7. 11; sed et = yea, and: Joel 1. 20, Dan. 6. 22, Lk. 24. 22; et si . . . sed (εἰ καί . . . ἀλλά) = even though . . . yet: II Cor. 5. 16; sed neque = yea . . . not: Dan. 2. 10; so often in old Latin.¹

si quidem = since: Lk. 6. 33; s. sunt dii multi (δώσεω): I Cor. 8. 5.

utique = yea, indeed: Ps. 58. 1 (57. 2); in apodosis, si . . . dedissim u.: Ps. 51. 16 (60. 18); in answer to a question

¹ See Löfstedt, p. 179.
The Native Element

= etiam, but stronger, = yea: Mt. 9. 28; non utique = not indeed: I Cor. 5. 10.
uro = but; autem . . . uero (= ὥς . . . ὡς): Act. 3. 15.
ucrumtamen = nevertheless: very frequent in O.T. and in
S. Luke; cf. Phil. 3. 8 (= ἀλλὰ μενοθρᾶγε).
[For prepositions and subordinating conjunctions see
under Syntax, §§ 111, 117, 140 ff.]

§ 89. Most of the meanings noticed above represent
a stage on the way to modern speech. Still we must
beware of assuming that words in this stage bear the same
meanings as now: such words as gratificare (Eph. 1. 6),
malitia, praecoccupatus (Gal. 6. 1), pupillus, scandalizare
do not represent what the average Englishman would expect;
and there are many others. This caution extends even to
cases in which the corresponding English word is found in
our A.V., such as convenient, conversation, honest, injurious,
mansion, mortify, offence, prevent, virtue. The age of the
A.V. and of Shakespeare was, indeed, the classical age of
English; but the English language, like the Latin of the
first Christian centuries, could never stand still.

V

INFLEXIONAL PECULIARITIES

§ 90. Little need be said with respect to inflexional
peculiarities, i.e. irregularities chiefly in declension and
conjugation; especially as these occur chiefly in the Old
Latin versions (above all in d) and were, as a rule, silently
corrected by Jerome in his revision of the New Testament.
Still, as Augustine,1 when addressing the unlearned, was
contented for the sake of clearness to use the 'barbarian'
ossum in place of os (which though magis Latinum was
minus apertum), we must not be surprised to find some
grammatical irregularities in the Vulgate itself.

Nouns.

§ 91. (a) Variations in Declension.
First for third: collyridam II Sam. (II Reg.) 6. 19; crate-
rarum Isa. 22. 24; hebdomadarum ² Dan. 10. 2; Hella-
dam I Macc. 8. 9; lampadarum Ezek. 1. 13.
Second for third: ossum (Old Lat., as above); pavo I Kgs.
(III Reg.) 10. 22; praesepio Lk. 2. 7, 12, 16, 13, 15.
Third for second: diaconibus Phil. 1. 1, -nes I Tim. 3. 12
(-ni $\delta\circ\iota$).
Second for first: margaritum Prov. 25. 12.

¹ Aug. de doctr. Christ. III. 3 (on Ps. 189 [188]. 15).
² The use of hebdomas for a week is derived from the Hebrew through the
LXX.
The Native Element

Second for fourth: tonitruo Isa. 29. 6, tonitruorum Apoc. 19. 6 (D S C).

(b) Variation in number.

Sing. for Plur. (the classical form): alte, scala, sertum.

Plur. for Sing.: see Hebraisms and Abstracts (§§ 17, 83).

Adjectives.

§ 92. (a) Irregular comparison: 1

complacitor Ps. 77. 7 (76. 8); necessarior I Cor. 12. 22.

(b) Numerals:

uno as dat. Ex. 27. 14.

(c) Possessive:

meus as voc. Deus meus, meus Deus.

(d) Indefinite:

alterae as dat. generationi alterae Joel 1. 3.

infidele as abl. cum infidele (so the best MSS.) II Cor. 6. 15.

mare as abl. in mare Mk. 5. 13 and possibly 1. 16 (see the

notes to these passages in the Editio maior of the

Vulg.).

§ 83. Verbs.

odi is conjugated throughout as if from edire: thus we

have odiet, odient, odibunt (Prov. 1. 22), odii, odite,

odium, etc.

compounds of -co have perfect in -coi, so existi Mt. 12. 44,

Mk. 11. 11 etc.; exies Mt. 5. 26, exict Mt. 2. 6.

conjugations are confused: e.g. second and third, attonent

and -entur Ezek. 44. 20, Nah. 1. 12, lamberunt, etc.

Jud. 7. 5, 6, 7; third and fourth, linient Ezek. 13. 11, 15,


other irregularities: uctati sunt Act. 16. 6; absconsus

1 See also below, § 94.

Inflexional Peculiarities

Ecclus. 1. 39, 4. 21, 16. 22, 27. 19; absconsus is very

common in the Old Latin; orditus Isa. 25. 7; frthus

II Sam. (II Reg.) 6. 19, 17. 28, I Chron. 16. 3; prendi-
derunt, etc. Joh. 21. 3, 10; metibor Ps. 60. 6 (59. 8).

Here for convenience may be noted other irregularities,

not inflexional, in the use of Adjectives, Adverbs, and

Pronouns, which cannot easily be grouped under any other

heading.

§ 94. Adjectives.

(a) Irregular Comparison by the use of Adverbs, magis,

plus, nimirum: magnus erit plus quam Hag. 2. 10, plus

impi quam Ezek. 5. 6, magis plures estis Mt. 6. 26.

(b) Double comparison: beatius est magis dare Act. 20. 35,

multo magis melius Phil. 1. 23, plus magis Mk. 6. 51,

utilis est illi si... quam ut Lk. 17. 2; quam is rather

than, ita gaudium erit... quam Lk. 15. 7.

(c) The Comparative is used to imply some excess of the

positive quality (this is quite classical): fac citius

Joh. 13. 27, quasi superstitiosiores Act. 17. 22, sicut tu

melius nosti Act. 25. 10; minus sapiens (παραφροσύνη) II

Cor. 11. 23; firmiores (δυνάμεις) Rom. 15. 1.

(d) Superlative expressed by mutilum, or nimirum, with posi-

tive: inclitum II Chron. 18. 1, mutilum miseric-

dors Ps. 108 (102). 8, iustus mutilum Eccl. 7. 17, pulchra


(e) Interchange of degrees. Positive for superlative: man-

datum magnum Mt. 22. 36, quam celeriter (= δω τεξι-

στα) Act. 17. 15. Comparative for superlative: maior

his I Cor. 13. 13, minor est in regno caelorum Mt. 11.

11. Superlative for positive: very frequent, especially

with optimus, pessimus, maximus, minimus; so caris-
The Native Element

simus (通告) Mk. 9. 7 and constantly, dilectissimus Rom. 16. 8, Heb. 6. 9, Jac. 1. 16, 2. 5, nequissimus (通告) Wisd. (Sap.) 3. 12, Eph. 6. 16, pacatissimus (通告) Hebr. 12. 11; and, following the Greek, optimus (通告) Lk. 1. 3, Act. 23. 26, 24. 3, 26. 25. Superlative for comparative: minimum est omnibus seminibus Mt. 18. 32, plurimam (πλείους) hostiam quam Cain Hebr. 11. 4. Primus is used naturally for the first of two Joh. 19. 32, Hebr. 10. 9.

(f) Correlatives: unus . . . et unus Mt. 24. 40, 27. 38; but also unus . . . et alius and unus . . . et alter; in altero quidem . . . in altero autem Hebr. 10. 33; quis . . . alius I Cor. 3. 4.

(g) Numerals: unus for quidam (see § 107); unus . . . non (通告 not one), unus = primus, etc. (see Hebraisms, § 23); octauus Noe (= Noah and seven others) II Pet. 2. 5.

§ 95. Adverbs. Unusual connexion.

(a) With nouns: de terra procul, Isa. 13. 5, in tempore uesperes Isa. 17. 14; dulceculo ualde surgens Mk. 1. 33.

(b) With verbs: detereus habebat Mk. 5. 26, melius habercrit (= κορύφωτόν έσχε) Joh. 4. 52. Such adverbs as bene, iuxta, longe are often used predicatively with the copulative verb 'to be' e.g. ut bene sit tibi Eph. 6. 3; or with factum est, as factum est uesperes Gen. 1. 8, f. e. sero Mt. 20. 8.

(c) With prepositions: Adverbial or prepositional phrases are a special feature of the popular Latin; such phrases are:

- a longe Tob. 11. 6, a modo, ab ante, ab intus Ps. 45. 13 (44. 14) Mk. 7. 23; a deorum usque surnsum Ex. 26.

Inflexional Peculiarities

24; de deorum Joh. 8. 23; a summo usque deorum Mt. 27. 51.

1 de foris, de intus, de retro, de super, de surnsum, etc.; de manc Ruth 2. 7, e contra, in palam, in semel (Hebr. 10. 10), in super, etc.; usa . . . turba de retro et ab ante Bar. 6. 5.

(d) Adverbs used as prepositions.


foris: f. Hierusalem II Kgs. (IV Reg.) 23. 4, Neh. (II Esdr.) 13. 30 and often, f. templum Apoc. 11. 2. The distinction between foras and foris is not always observed.

intus: quod intus est calicus Mt. 23. 26.

tempo: r. me Mk. 8. 33, r. Satanam I Tim. 5. 15.

secus (= incuta): s. mare, s. uiam, etc., Mk. 1. 16, Lk. 8. 5 and often.

subus: s. me II Sam. (II Reg.) 22. 37, subus altare, etc. Apoc. 6. 9 and often.

Pronouns—Including Adjectival Forms.

§ 96. (a) Personal. The Reflexive Pronoun and Adjective (se and suis).

The Gen. is sometimes used instead of a Possessive, as, de medio tui, Ex. 23. 25; in praesentia mei, Phil. 2. 12; but, in absentia mea (Gk. in both = μου).

The Reflexive se may refer to the Subject of the main verb: respondit autem Paulus, annuente sibi praeside dicere,

1 In this popular use we see the origin of the French delans, dehors, dessous, dessus, derriere, etc.

when the governor had beckoned to him to speak (ad vocem), Act. 24. 10.

Occasionally the ordinary 3rd Pers. Pronoun occurs where we should expect the Reflexive:

coepti illis dicere quae essent ei eventura (ad vocem), Mk. 10. 32; this is so with some Impersonal Verbs; as in Mt. 16. 21, oportet eum.

In place of se, especially inter se, the popular Lat. uses inuicem, even with a Preposition:

ut possent inuic. copulari, be coupled together, Ex. 26. 4; dixerunt . . . ad inuic., Joh. 16. 17 (but inter uos, 19); idipsum inuic. sentientes, Rom. 12. 16. Cf. 16. 16; Joh. 15. 17.

With Preposition, ab, ad, in, pro; locuti sunt ad inuic., Gen. 42. 21; murmurare in uicem, Joh. 6. 43; orate pro inuic., Jac. 5. 16.

Inter se, however, is sometimes found; quando inter se dicuntur, Prologue Ecclus.; diuersae inter se, Dan. 7. 3; cf. Mk. 1. 27; 9. 34; Lk. 22. 23; so, rixati sunt aduersum se, II Sam. (II Reg.) 14. 6.

The two forms are sometimes found together, inuicem being added to complete the sense; ita ut ad se inuic. . . . accedere non ualent, Ex. 14. 20; so a, contra se, sibi, inuicem.

Other substitutes, expressing reciprocal relationship, are alterutrum (chiefly in N.T.), mutuo, pariter:

ut quid nocetis alterutrum? Act. 7. 26; dicebant ad alt., Mk. 4. 40; sapere in alt. Rom. 15. 5; mutuo loquebantur, Gen. 37. 19; caesi sunt mutuo, II Kgs. (IV Reg.) 3. 23; secum pariter dormientes, Tob. 8. 15.

The Demonstrative Adj. alius, and the Numerals Adj. alter, are used in the same sense:

alius alium per inuidiam occidit, Wisd. (Sap.) 14. 24; percrusit alterum (of two brothers), II Sam. (II Reg.) 14. 6 (see above); alter ad alterum, dixerunt, Num. 14. 4; dicebant, Judith 11. 18; clamabant, Isa. 6. 3; dixit, Dan. 13. 12.

§ 97. Suus. Suus is used for the Gen. eius, eorum, and vice versa:

ne reuerearis proximum tuum in casu suo, Ecclus. 4. 27; disperst superbos mente cordis sui, in the imagination of their heart (adtribuit), Lk. 1. 51. Conversely, eius for suam; orabat Dominum . . . ut dirigeret uiam eius . . . Judith 12. 8.

Used objectively; per hostiam suam, by the sacrifice of himself, Heb. 9. 26.

Suus, of course, includes ‘their’ = ‘their own’:


is: i is qui foris est noster homo = our outward man, II Cor. 4. 16; in eo . . . in quo (in φ) = in that, Hebr. 2. 18.

§ 98. (6) Possessive. The possessive adjective (as suus above) is used instead of the objective Genitive, which is the classical form (as ‘quonam nostri tibi cura recessit?’ Verg. Aen. II. 595 = ‘whither has thy regard for me

1 The well-known passage in Hebr. 11. 21 is a case in point; it is said there that Jacob, when dying, blessed Joseph, ‘et adoravit festigium uirgae eius’ (et prostravit eum et dixit vbi est fessilia ebraei). In strict grammar this should mean Joseph’s staff, and many patristic commentators, both Greek and Latin, so understand it; but there is little doubt that the reference really is to Jacob’s own staff, on which he leaned, and that ‘uirgae eius’ is for ‘uirgae suae’; Beza was correct in rendering ‘adoravit super extremo baculo suo’; see also p. 15, n. 1.
The Native Element

de parted?'); thus we have honor meus Mal. 1. 6 = ‘the honour due to me’, terror uester Gen. 9. 2 = ‘the fear of you’, in mean commemorationem Lk. 22. 19, I Cor. 11. 25 = ‘in remembrance of me’, ad antecessores meos apostolos Gal. 1. 17 (= τοὺς πρὸ ἐμοῦ ἀποστόλους); cf. also Rom. 11. 31, 15. 4, I Cor. 15. 31.

The gen. is sometimes added in apposition: salutatio mea manu Pauli I Cor. 16. 21, Col. 4. 18, II Thess. 3. 17; consuerus tuus et fratrum tuorum Apoc. 19. 10.

§ 99. (c) Demonstrative. The use of the demonstrative is greatly extended to replace, or (in the case of ipse) to strengthen the 3rd Pers. pronoun and to supply the want of the definite article (see below, § 106).

· Iste has lost all sense of reproach (thus in isto nomine I Pet. 4. 16); hic, ille, ipse are often used as = ‘he’.

Thus in the Acts we have is, ille, iste, hic used promiscuously, and often of the same person; see Act. 9. 15, 16, Ps. 95 (94). 10, Apoc. 22. 20.

Ipse is used emphatically, e.g. ipse fecit nos, et non ipsi nos Ps. 100 (99). 3; see also Mt. 17. 5, Joh. 8. 28, Rom. 12. 16, II Thess. 3. 9.

Ipse is used for idem (possibly from a confusion between ἐκτὸς and ἐκτος δ), e.g. ex ipso ore procedit benedictio et maledictio Jac. 3. 10, cf. Hebr. 13. 8; in the same way id ipsum; so id ipsum . . . improverant ei they cast upon him the same reproach Mt. 27. 44, cf. Rom. 12. 16, I Cor. 12. 25; with a preposition, in id ipsum = together, I Cor. 7. 5, Hebr. 4. 11; and adverbially Act. 2. 47, cf. Ps. 4. 9, and especially ciuitas cuius participatio eius in id ipsum = a city which is compact together Ps. 122 (121). 3.

Hic: Plur. for sing.: haec quidam fuistis = such some of you were I Cor. 6. 11, maiorem horum non habeo gratiam III Joh. 4, cf. Joh. 15. 17.

Inflectional Peculiarities

Adverbially: in hoc (acc.) = for this purpose I Joh. 3. 8, in hoc (abl.) = hereby I Joh. 2. 3, 8. 16.

Huinsumodi: in New Test. with a noun understood; tolle de terras huinsumodi Act. 22. 22.

In Old Test. huinsumodi, with noun expressed.

Alius and alter. The ordinary classical use is varied in several ways; thus we have unus and unus, Mt. 24. 26, 38; unus and alius I Kgs. (III Reg.) 22. 20; unus and alter II Sam. (II Reg.) 12. 1, Lk. 18. 10 etc.; in II Chron. 18. 19 we have cunque diiceret unus hoc modo et alter alio, alter being used loosely; alius and alius Ecclus. 14. 19, alius atque alius uasis = in various kinds of vessels Esth. 1. 7; see above § 94.

§ 100. (d) Relative. For use of qui see Syntax §§ 105, 133; for Relative with redundant Demonstrative following, see §§ 23 and 99; qui as abl. Act. 6. 10, spirituii qui loquebatur.

§ 101. (e) Interrogative. Quid and ut quid = why? (as the Gk. ὅτι; lvar); frequent in Pss., from the LXX; but also in the New Test., e.g. quid statis . . . otiosi? Mt. 20. 6, cf. 26. 10, ut quid perditio hacc (eis τί); Mt. 26. 8, cf. 27. 46, Mk. 15. 34, I Cor. 10. 29, 15. 29, 30. These are used adverbially.


1 Nullus, nullum for nemo, nihil: nullus te prohibe poterit Gen. 23. 6, cf. Num. 24. 9, Jud. 3. 25; hoc genus in nullo potest exire Mk. 9. 29.

1 Jerome himself was fond of nullus, when quoting: e. g. in I Cor. 2. 8 the Vulg. has quum nemo, but Jerome quotes quonam nullus (v. 328, 699, 993; vii. 269 in Vallarsi's ed.), and v. 15 a nomine Vulg. but a nullo Jerome (vii. 460).
The Native Element

Quis, quid, for uter, utrum (= whether of two): quis ex duobus Mt. 21. 31, quid est facilius, dicere... aut dicere Mt. 9. 5; cf. Act. 1. 24.

Uir for each, every man (a Hebraism, see §14); but unusquisque is also used.

Uterque (in plur.) for ambo; donaut utrisque Lk. 7. 42, super utrosque Ecclus. 40. 23. But this is also found in Cicero, etc.

VI

SYNTACTICAL PECULIARITIES

SYNTAX OF THE SIMPLE SENTENCE

§109. Sentences are of three kinds: (1) Simple, (2) Double or Multiple, (3) Complex. Of the two latter Hebrew prefers the Double sentence, with its clauses combined co-ordinately; Greek and Latin prefer the Complex sentence, with a dependent clause introduced subordinately by one of the conjunctions in which both these languages abound.

THE SIMPLE SENTENCE

§104. We deal first with the Simple sentence, in which the two chief relations between words are those of Agreement and Government.

AGREEMENT.

§105. Passing over the three Conunds, we need consider only Agreement according to sense—rational or logical agreement—a form found especially with collective nouns, such as multitudo, populus, turba, natio, etc. Here the verb is found in the plur., the accompanying adjective or pronoun in the masc.; thus:

'plurima... turba strauerunt' Mt. 21. 8 (so also the Gk.);
'miseror turbae quia... persecurant... et dimittere eos ieiunos nolo' Mt. 15. 32; 'multitudo militiae caelestis, laudantium Deum' Lk. 2. 13; 'concurrit omnis populus... stupentes' Act. 3. 11; 'inuenit Tobiam... et eksi...
Syllactical Peculiarities

osculati sunt se inuicem’ Tob. 9. 8; ‘turba haec ... male-dici sunt’ Joh. 7. 49.

Similar variations are:

(i) The Attraction of the Relative; found in the Old Latin, as1 ‘de omnibus malis quibus (quae Vulg.) fecit Herodes’ Lk. 3. 19 df.

(ii) Inverse attraction, where the Antecedent is drawn into the case of the Relative (cf. ‘urbeb quam statuo uestra est’ Verg. Aen. i. 573); ‘quem ego decollavi Ioannes hic a mortuis resurrexit’ Mk. 6. 16, cf. Joh. 14. 24, I Cor. 10. 16 (calicem codd. plur.), I Joh. 2. 17; ‘omni ... cui multum datum est’ Lk. 12. 48; ‘lapis quem reprobarunt acedificantes’ Ps. 118 (117). 22; so quoted in Mt. 21. 42, Mk. 12. 10 (but lapis in I Pet. 2. 7).

(iii) Attraction of the Relative to the Predicate in its own clause: ‘semini tuo qui est Christus’ Gal. 3. 16, cf. Eph. 6. 17; this, however, is quite normal. In ‘eius qui in me loquitur Christus’ II Cor. 13. 3 Christus is apparently attracted into the case of the relative qui.

(iv) Attraction of the Copula to the Predicate: ‘byssinum enim justificaciones sunt sanctorum’ Apoc. 19. 8 (Gr. ēn or with neutr.);2 ‘membra uestra templum est Spiritus sancti’ I Cor. 6. 19.

THE ARTICLE

§ 108. Latin, as is well known, has no Article, Definite or Indefinite; lux may be light, the light, or a light, according to the context. The want is especially felt in a translation from, or into, languages which possess one or both,

1 These are really complex sentences; but it is more convenient to group together all deviations from the ‘Three Concordes’.

2 So in A.V. ‘the wages of sin is death’; Rom. 6. 13 (Gr. and Lat. lack the verb).

The Simple Sentence

and it is the cause of many defects and ambiguities in our own A.V., the English of which, as we have often pointed out, is greatly affected by the Vulgate. Strangely enough, the Douay Version, though made directly from the Vulgate, often reproduces the article more fully and faithfully.

Among passages in the original having the article we find: Gen. 19. 1 ‘the two angels’ R.V. and Douay, following the Hebr.; but A.V. ‘two angels’, and Vulg. ‘duo angeli’; Gen. 35. 8 ‘the oak’ R.V. following the Hebr., but A.V. and Douay ‘an oak’, and Vulg. ‘quercum’; II Sam. (II Reg.) 18. 10 ‘an oak’ A.V., R.V., and Douay, Vulg. ‘quercu’.

In the N.T. Mt. 1. 23 ἡ παρθένος, Joh. 13. 5 τὸν ὑπηρέτα; 16. 13 πᾶσαν τὴν ἀληθείαν = ‘all the truth’ R.V., but ‘all truth’ A.V. and Douay; Act. 2. 42 τῇ κλάσει τοῦ ἀνθρώπου καὶ ταῖς προευχαῖς = ‘in breaking of bread and in prayers’ A.V., ‘in the breaking of bread and the prayers’ R.V.; 10. 47, τῷ ἀνθρώπῳ = ‘water’ A.V. and Douay, ‘the water’ R.V.; 28. 4, ἡ δίκη = ‘vengeance’ A.V. and Douay and Vulg. ‘ultio’; R.V. correctly has ‘Justice’ (personified); I Cor. 10. 13, τὴν ἐκβασίν = ‘a way to escape’ A.V., ‘issue’ Douay, ‘the way of escape’ R.V.; Apoc. 7. 14, τῆς θλίψεως τῆς μεγάλης = ‘great tribulation’ A.V. and Douay, ‘the great tribulation’ R.V.

The same confusion arises between the Greek πᾶς, πολύς, Χρυσός, Πεντέμια, used with or without the Article.

πᾶς with art.: Lk. 2. 10, παντὶ τῷ λαῷ = ‘to all people’ A.V., possibly from Vulg. ‘omni populo’, but ‘to all the people’ R.V. and Douay; πᾶς without art. = ‘every’: so

1 The Vulg. ‘in communicacione fractionis panis’, and the Douay ‘in the communication of the breaking’, etc. both deviate from the Greek.
Syntactical Peculiarities

Lk. 4. 13 πάντα πειρασμόν = 'every temptation' R.V., but A.V. and Douay 'all the temptation'; Eph. 3. 15 πάνσα πατρία = 'every family' R.V., 'all paternity' Douay and 'omnis paternitas' Vulg., 'the whole family' A.V.

πολύς, plur. οἱ πολλοί = 'the many': so Mt. 24. 12 R.V., but 'many' A.V. and Douay; Rom. 5. 15, 19, 'the many' R.V., 'many' A.V. and Douay, 'multi' Vulg.; II Cor. 2. 17, 'the many' R.V., 'many' A.V. and Douay, 'plurimi' Vulg.

ο Χριστός, the title, occurs frequently in the Acts,1 as in the Gospels; in the Pauline Epistles the article, as a rule, is dropped, and the title becomes a name; but this distinction cannot be preserved in the Latin.

Nor can that between το Πνεῦμα, the (personal) Spirit, and πνεῦμα, the spirit as an influence.

Nor can a title, such as 'the Magdalene', 'of Kerioth', 'the brother' (I Cor. 1. 1) be fully expressed in the Latin.

Nor can the Greek 'praepositive article', which distinguishes the subject from the predicate; thus 'sempiternum habet sacerdotium' in Hebr. 7. 24 does not fully represent the 'hath his priesthood unchangeable', ἀπαράβατον ἐξει τὴν λειτουργίαν, of the Greek. In Joh. 1. 1 Θεός ἦν ὁ λόγος is unambiguous, but 'Deus crat urberum' could mean 'God was the word'.

§ 107. Hence in popular Latin an attempt was made to supply this deficiency by the use of hic, ille, or īpsē, to express the definite Article, and also, partly, the pronoun of the 3rd Person. We have, in fact, the beginning of the process by which ille was split up so as to form, in Italian and French, both the definite art. and the 3rd Personal

1 Harnack finds in this fact a sign of early date for the book; see Die Apostelgeschichte, p. 220 (Leipzig, 1898).

The Simple Sentence

Definite Article reproduced by ille: Joh. 14. 22, ο ἵδι παραδόταις = non ille Scharith; 20. 3. 4, δ ἄλλος μαθητής = ille alius discipulus; Gal. 2. 13, τ ή πονορία = illa simulatione; Hebr. 3. 15, ἐν τῷ παραπτωματισμῷ = in illa exacerbatione; II Pet. 2. 22, το τῆς ἀληθῶς παροίματα = illud usi proarbitii.

Reproduced by hic: In the Old Testament in the phrase 'ex hoc nunc' = ἀπὸ τοῦ νῦν, see Pss. 115 (113) 18, 121 (120) 8, 131. 4, (130. 3). In the New Testament δ κόσμος is frequently rendered 'hic mundus', cf. Joh. 9. 39 etc.; it is very frequent in the Old Latin.

Reproduced by īpsē: Gen. 24. 24, τῷ Ναχόρ (Hebr. ἱππα) = īpsē Nachor; in the titles to the Psalms το Δαυίδ is often rendered 'īpsē David'! see also above § 99.

Indefinite Article: unus is employed = īris, 'a' 'an', thus leading up to the modern Italian and French; see above, § 94.

So Lk. 9. 19, 'propheta unus' = πρῳφήτης τος; 1 Dan. 6. 17, 'allatus que est lapsis unus' = 'a stone was brought'; II Chron. 18. 33, 'unus e populo' = 'a certain man'; II Kgs. (III Reg.) 20. 28, 'unus uir Dei' = 'a man of God'; 39 'uir unus' = 'a man'; I Sam. (I Reg.) 17. 49 'unum lapidem' = 'a stone'.

Frequently in the New Testament the Latin numeral is a literal translation of the Greek, though there also it only has the force of an indefinite article; so Mt. 8. 19 'unus

1 But I Sam. (I Reg.) 1. 1 'uir unus' is deceptive; the LXX. is ἐβραϊκον τον, but Jerome was probably translating direct from the Hebr. יִשָּׁה; in Hebrew, so less than in Hellenistic Greek, the numeral was frequently used for the indefinite article; see Davidson, Introductory Hebrew Grammar § 11.
GOVERNMENT. THE NOUN.

§ 108. (i) Suspended Nominative (Nominativus pendens). This loose construction, which is, indeed, common in later Latin, may be partly due to the Hebrews; see above, § 109.

A similar use of the nominative is found after ecce (ἰδοὺ): so 'ecce uox de caelis' Mt. 3. 17, 'ecce ego et pueri mei' Hebr. 2. 13, from Isa. 8. 18.

§ 109. (ii) Impersonal Verbs. Verbs used only in the 3rd Pers. sing., and without a nominative, are called Impersonal (see § 138 infra).

They are in use (i) to denote natural phenomena (rain, lightning, thunder). These are used personally, for if the Greeks originally said ζεῦς, θεὸς, ἔχει, and the Romans spoke of 'Iuppiter tonans',1 or 'pluuuisus', much more did the Chosen People refer such phenomena to the direct action of God. Thus we get the full expression 'pluit Dominus', etc., frequently (Gen. 2. 5, 19. 24, Ex. 9. 23 etc.), as also 'intonuit Dominus' (1 Sam. [1 Reg.] 7. 10, Ps. 18. 13 [17. 14], 29 [28.] 3, Ecclus. 46. 26), and the appeal to God 'Fulgura coruscationem' Ps. 144 (143). 6; but also the impersonal verb 'pluit' Lk. 17. 29, Jac. 5. 17, Apoc. 11. 6, and in the Old Test.

(2) to denote mental emotions. paenitet: often used in Old Test. of God; p. me, p. eum, etc., followed by quod with subj. or used absolutely; not with gen. Used impersonally in New Test. (p. me Lk. 17. 4, II Cor. 7. 8, cf. Hebr. 7. 21), but sometimes per-

1 'Caelo tonantem creditimus iouem Regnavit', Hor. Od. iii. 5. 1.

§ 110. (i) After verbs usually intransitive (generally a Graecism): Mt. 5. 6 'qui esurient et sitiunt justitiam'; similarly after confundii, crubescere, etc., see above § 47; after audio (=hear of) Eph. 1. 15, Col. 1. 4, Philem. 5, Jac. 5. 11.
§ 111. (7) Accusative with prepositions.

a. Prepositions taking only the Acc.

ad (1) = to: ‘facie ad faciem’ Ex. 33. 11, Dt. 5. 4, Jud. 6. 22, I Cor. 13. 12; ‘os ad os’ (Num. 12. 8) II Joh. 13, III Joh. 14; ‘clamare ad Dominum’ Ps. 3. 4 (5) and often; ‘dicere ad’ (instead of dat.) Isa. 18. 4, 21. 16, 20. 22, Joh. 4. 15 etc.; ‘factus est sermo Domini ad’ I Kgs. (III Reg.) 12. 22, Jerem. 13. 3, Ezek. 6. 1 and often; also ‘factum est urbes Domini ad’ Ezeki. 1. 3 and often; ‘non respondit ei ad ullum urbum’ (πρὸς ὑμᾶς ἐν 
δῆμῳ) Mt. 27. 14.

with usque: ‘usque ad Daud’, etc. Mt. 1. 17; ‘usque ad tempus’ Lk. 4. 13, Act. 13. 11.

(2) = towards: ‘patientes . . . ad omnes’ I Thess. 5. 14; ‘inimici . . . ad inimicum’ Lk. 23. 12; ‘ad aquilonem’ =

on the north, II Kgs. (IV Reg.) 16. 14; ‘ad uesperam’

Gen. 8. 11 and often.

(3) = against: ‘tamquam ad latronem existis’ Mt. 26. 55.

(4) = at, in the neighbourhood of: ‘ad mamillas’ Apoc. 1. 13; ‘ad radicem’ Mt. 3. 10; ‘ad manus . . . thraentes (χειραγγειούστες) Act. 9. 8, cf. ‘ad manum deductores’
cod. d Act. 13. 11.

(5) = according to (a standard; κατά): ‘ad imaginem nostram’ Gen. 1. 26, 27; ‘ad oculum seruientes’ Eph.
6. 6; ‘ad duritiam cordis’ (in consideration of; πρὸς) Mt. 19. 8.

(6) = for (purpose), esp. with gerund; cf. § 129 (1): ‘ad bellandum’ Dt. 3. 1, 20. 9, Jos. 14. 11, Jud. 5. 14, etc.;
‘ad concupiscendum cem’ Mt. 5. 28; ‘ad non parcem

corpori . . . ad saturationem carnis’ Col. 2. 23; ‘ad

consummationem sanctorum’ Eph. 4. 12; ‘ad hoc’ (for

this very purpose; εἰς τὸ ἄνα) Act. 9. 21.
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(7) = apud = 'claritatem ad turbas' Wisd. (Sap.) 8. 10; 'ad meipsum' (within me) Ps. 42. 6 (41. 7); cf. Prov. 30. 10.

adversum, adversus = towards, against: so I Macc. 3. 52, 38; Eph. 6. 12; = κατά with gen. Act. 6. 13; Rom. 8. 33; I Cor. 15. 15; = εὐπρεπέων Act. 28. 17.

ante = before, used more frequently of place than of time, especially in the Hebraisms ante faciem, ante oculos, ante vultum, etc. Gen. 30. 38; Ex. 34. 11; I Kgs. (III Reg.) 18. 15 etc.; also 'sic placuit ante te', etc., Mt. 11. 26; Lk. 10. 21; 'ante Deum' I Thess. 3. 13.

Of time: 'ante unum et alterum diem' (= in time past) Dt. 4. 42; 'ante annos quattuordecim' (fourteen years ago; πρὸ ἑτῶν δεκατεσσάρων) II Cor. 12. 2.

apud = in the presence of; in the opinion of (esp. of God), so the French chez, auprès de:

'toptic apud Deum' (Gk. dat.) Act. 26. 29; 'iudicari apud iniquos et non apud sanctorum' I Cor. 6. 1; 'apud se ponat' (lay by at home) I Cor. 16. 2; 'testamenta saeculi posita sunt apud illum' Ecclus. 44. 19; 'prudentes apud usumet ipso' (in your own opinion; παρ' ἑαυτοῖς) Rom. 12. 16.

cata = κατά: 'cata mane mane' (morning by morning; τὸ πρωί) Ezek. 46. 14, 15. This Graecism is often found in the titles to the Gospels in Old Latin MSS. (cata Marcum, cata Lucanum, etc.).

circa, circum, circiter = around, about, concerned with:

'circum uiam', 'circum mare' (by) Mk. 4. 4, 15; 'circum domos' (κατὰ οἶκον) Act. 2. 45, 5. 42; 'circum mediam noctem' (κατὰ with acc.) Act. 27. 27; 'circum ortum diei' Judith 10. 11; cf. Mt. 20. 3, 5, 6, 9, 27, 40; Mk. 3. 8; 'satagebat circum frequens ministerium' Lk. 10. 49; 'languens circum quaestiones' I Tim. 6. 4; 'circum fidem naufragauerunt' I Tim. 1. 19; 'quae circum me (uos)

sunt = my (your) affairs, Eph. 6. 21 (τὰ καὶ ἡμᾶς), Phil. 1. 12, 2, 19 (τὰ προφήτη ὑμῶν).

conta = against, opposite to, towards; cf. contrarius, § 84:

'contra meridiem' I Sam. (I Reg.) 27. 10, cf. Dt. 2. 3; Num. 24. 1, Dan. 6. 10; 'contra ipsum' Act. 27. 14; 1 in I Kgs. (III Reg.) 8. 44 the first contra = against, the others = towards; 'aspicere contra Deum' (to look upon God = εὐπρεπέων LXX) Exod. 3. 6; 'iratusque est Dominus contra me' (in place of dat.) Deut. 4. 21, so Ital. adirente contro, and French se faire contro.

erga = towards, with a view to: 'quod non esset (facies Laban) erga se sicut heri' Gen. 31. 2, 5; 'erga meum obsequium (πρὸς) Phil. 2. 30; 'erga fratres tuos' (with regard to) Gen. 37. 14, I Sam. (I Reg.) 17. 22; frequent in II Macc.

extra = outside of: 'extra ciuitatem, portam, castra, etc. Gen. 10. 17, Exod. 29. 14, Ezek. 40, 44 etc.; 'extra corpus' I Cor. 6. 18, II Cor. 12. 3; 'extra flumen' (beyond the river) I Macc. 5. 41; 'extra disciplinam' (without; χωρὶς) Hebr. 12. 8.

inter = between, among: 'inter duos milites' (μεταξύ) Act. 12. 6; 'iudicium diem inter diem' (esteemeth one day above another; κρίνει ἡμέραν παρ' ἡμέραν) Rom. 14. 5; 'turbario inter milites' (among the soldiers; εν τοῖς στρατιῶταις) Act 12. 18.

intra = within: intra portas, etc., as with extra, Exod. 20. 10 etc.; 'intra se' (ἐν εαυτῷ) Lc. 7. 39, cf. 49 etc., 'intra uos' Mt. 3. 9 etc.; 'intra te' (on this side of thee) I Sam. (I Reg.) 20. 22.

inxta = near, but also in Vulg. = according to; "iuxta" the

1 The Gk. is συν σάρκι, which the A.V. translates 'against it' (i.e. the ship = Vulg.), but the R.V. 'from it' (i.e. from Crete).

2 Jerome himself was fond of iuxta, which often when quoting from memory he substitutes for the secondum of the Vulgate; thus for secondum
conuusallem Mambre 'Gen. 13. 18 etc. 'iuxta genus suum' Gen. 1. 11 etc.; 'iuxta traditionem seniorum' Mk. 7. 5; 'iuxta quod' Num. 6. 21.

*ob* = on account of: (= *dia* with Acc.): 'ob quam causam' II Tim. 1. 12, Tit. 1. 13.

*penes* = in the power of: usually *penes me*, *penes te*: 'penes temetipsum' (κατὰ σαυτόν) Rom. 14. 22; 'penes regem noli uelle uideri sapiens' (display not thy wisdom before the king; *παρὰ βασιλεῖ* Ecles. 7. 5.

*per* = through, by means of (= *dia* with Gen.):

(1) Of *place*, especially in distributive sense, e. g. per loca, per ciuitatem; 'per ciuitates' Tit. 1. 5; 'per stadia duodecin milia' (ἐνι ποσε ποδεικα χιλιάδων) Apoc. 21. 16; 'per praecipu' (κατὰ τοῦ κρημνοῦ) Mt. 8. 30, Lk. 8. 33; 'per circuitu' (κύκλῳ) Rom. 15. 19.

(2) Of *time*, in answer to the question how long? per totam noctem, per multum tempus, etc.: 'per dies quadraranta (δὲ ἡμέρων τεσσ.) = at intervals during' Act. 1. 3; so implying repetition, 'per annos annos' (= every year) Lk. 2. 41; 'per ter' Act. 10. 16; 'per partes (in turn; ἀνὰ μέρος) I Cor. 14. 27.

(3) = by means of: 'per fidem et non per speciem' II Cor. 5. 7; 'per chartam' II Joh. 13; 'per choros' (in dances) I Sam. (I Reg.) 21. 11.

(4) In *oaths*: 'per memetipsum iuraui' Gen. 22. 16; 'per caelum', 'per terram', etc. Mt. 5. 34, 36, 26. 63 etc.

*post* = after; sometimes of the pattern followed: 'unus post unum' Joh. 8. 9; 'post uelamentum ... secundum' Hebr. 9. 3; 'requiescit post Dominum' I Sam. (I Reg.)

*secundum* (I Cor. 12. 8) of the Vulg; he quotes (V. 795) 'iuxta secundum spiritum'; Ps. 119 (115), 25, 107 has *secundum veruum suum* in the Gallican Psalter, but *iuxta veruum suum* in the Psalt. *iuxta Hebraeos*; there are numerous other instances; see also Goetzler, *Latinita de S. Jerome*, p. 332.

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7. 2 ('rested following the Lord' Douay; 'lamented after the Lord' E.V.); 'post carnem ambulant' II Pet. 2. 10 (*πριν*), cf. Jude 7.

*praeter* = except (πλην): Mk. 12. 32, Act. 8. 1; 'praeter folia' (καὶ μὴ φύλλα) Mk. 11. 13; 'praeter eum' (ἐκτὸς τοῦ ἤπειρον) I Cor. 15. 27.

(2) = besides, in addition to: 'praeter illa' (χωρὶς τῶν παρω.) II Cor. 11. 28; 'altari praeter altare Domini' Jos. 22. 19, 29.

(3) = beyond: 'praeter omnes' (more than all; παρὰ πάντας) Lk. 13. 4; 'praeter doctrinam' (contrary to the doctrine; παρὰ τὴν διδαχῆ) Rom. 16. 17; 'praeter tempus actatis' (past age; παρὰ καιρὸν ἡλικίας) Hebr. 11. 11.

*prope* = near to: 'prope fontem', etc. Gen. 24. 13, 30 etc.

*propter* = on account of: 'propter niamiam caritatem suam' (δὲ τὴν πολλὴν ἁγάπην αὐτοῦ) Eph. 2. 4, cf. Phil. 1. 15; 'propter tempus' Hebr. 5. 12; 'propter peccatum ... justificationem' (δὲ with Acc.) Rom. 8. 10, but 'propter inhabitantem spiritum' 11 = *dia* with Gen.

In Pss. = *ενεκα: e. g. 'propter inimicos tuos' Ps. 8. 2 (3) etc.: = *εις* (for the purpose of); 'propter evangelium' II Cor. 2. 12.

*propter quod* = *dia* (therefore) II Cor. 4. 13, 16.

*retro*: I Tim. 5. 15, see above § 95.

*secundum* (lit. 'following'): in Vulg. mainly = in accordance with ('κατ'α'). *after*; so 'secundum speciem suam' Gen. 1. 12, cf. Ps. 51. 1 (50. 3), 95 8 (94. 9); 'secundum voluntatem cius' (= *πρὸς τὸ θέλημα αὐτοῦ*) Lk. 12. 47.

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1 Num. 24. 7 'tolletur propter Agag rex eius' is obscure; the Hebrew appears to mean 'his king (or kingdom) shall be higher than Agag', but a Lapide (ad loc.) explains it, 'his king shall be taken away because of Agag'; and the Douay Version renders 'For Agag his king shall be removed', where 'for' must = 'for the sake of'.

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Syntactical Peculiarities

' secundum tempus' (κατὰ καιρόν) = 'at the appointed time' Rom. 5. 6; 'secundum Deum' = 'according to the will of God' Rom. 8. 27; 'secundum hominem' = 'according to the manner of men', from mere human motives (Plummer) I Cor. 15. 32; 'secundum ignobilissimum' = 'by way of disparagement' II Cor. 11. 21; 'secundum duos' (κατὰ δύο) = 'to the number of two' I Cor. 14. 27.1; 'secundum Salmone' (κατὰ Σαλμώνην) = 'over against Salmone' Act. 27. 7; sec also above, under infra.

secus: in Vulgate only as preposition, in classical Latin mainly as adverb; see above, § 95.

subitus: used as preposition in Vulgate, in classical Latin only as adverb; see above, § 95.

supra: frequently as super.

= above: 'supra id quod uidit me' II Cor. 12. 6, 'supra uirtutem' II Cor. 1. 8, 'supra modum' (καθ' ὑπερβολήν: = exceedingly) II Cor. 1. 8, 4. 17.

= upon: 'supra singulos' Act. 2. 3, cf. Hebr. 11. 13; 'supra sacrificium' (ἐπὶ τῷ θυσία) Phil. 2. 17.

= over: 'supra (super f) omnia quae possident' Lk. 12. 44; also as Adverb; Lk. 11. 44, Hebr. 4. 7.


ultra = beyond: 'ultra te' I Sam. (I Reg.) 20. 22, 37, 'ultra uos' II Cor. 10. 16, 'ultra uires' Ex. 18. 18; in moral sense 'pessimus ultra omnem terram' Dan. 3. 32 (most wicked beyond all that are upon the earth).2

1 i. e. at each service; not 'by twos', for they were to speak separately (per partes, and μεσος); see above, p. 86
2 Cie and versus do not occur in the Vulgate; infra only as adverb, Ex. 40. 18, Mt. 2. 16.

The Simple Sentence

b. Prepositions taking Acc. and Abl. Their use with Acc.
in (ēs) denotes motion into; action passing over to, towards, upon, against, any one; according to the context. Its use is frequent in the Pauline Epis, especially Eph. Its various usages—mainly parallel with the Greek—can scarcely be classified.

= upon: 'in discipulos' Lk. 6. 20, cf. Mk. 14. 6, Eph. 5. 6.

= unto: 'in adoptionem', etc., Eph. 1. 5, 3. 20, 4. 16.

= according to: 'in mensuram' Eph. 4. 16.

= against: 'in filium... in spiritum' Lk. 12. 10.

of time: 'in crastinum', etc., Mt. 6. 34, Phil. 1. 10, I Tim. 1. 17, Apoc. 9. 15.


of purpose (= the Hebr. מ, see § 22) expressing what a thing is to be, or to be regarded as: 'in laudem', etc. Eph. 1. 12, 14. 2. 15, 21. 22, 'postus est in ruinam' Lk. 2. 34, cf. Act. 19. 27, Rom. 2. 26.

sub denotes motion under: ut intres sub tectum meum Mt. 8. 8, 'gallina congregat pullos suos sub alas' Mt. 23. 37.

subter = under: fairly frequent in Old Test.; not found in New; sometimes used as adverb, Dt. 28. 13, Jud. 7. 8, Isa. 14. 9, Amos 2. 9.

super = over, upon (strictly of motion, but also of rest): 'super firmamentum' Gen. 1. 7, cf. Mt. 24. 2, Joh. 19. 19; very frequent. Expressing authority over: 'super omnem Isra.' I Kgs. (III Reg.) 4. 7, cf. 11. 28, Act. 6. 3, Phil. 2. 9, Hebr. 2. 7.

As Hebraism, of the emotions, after miseria, dolore, etc. 'plange quasi urigo... super uirum' Joel 1. 8, cf. Jon. 2012

N
The Simple Sentence

18. 10, nubere Lev. 21. 3 (used for marriage in general, e.g. Mt. 22. 30, I Cor. 7. 9, I Tim. 4. 3), studere Prov. 23. 30: expedit (frequently); ire obiam (frequently).

3. Dative of interest, especially with esse or fieri and a Predicate Noun, showing to or for whom something is predicated, or to whom it is (belongs): thus 'ignominiest illi...gloria est illi' I Cor. 11. 14, 15, 'inimicus nobis factus sum' Gal. 4. 16.

Hence the Dative after esse denotes the possessor: 'cui nomen erat Iohannes' (whose name was John) Joh. 1. 6, 'erit Sarrae filius' (Sarah shall have a son) Rom. 9. 9, cf. 8. 1.

In the predication just mentioned the Dative is used instead of the Nominative to denote what a person or thing is regarded as being or becoming: thus 'oneri esse' I Thess. 2. 7 'to be burdensome, cf. 'facti sumus despectui' Neh. (II Esdr.) 4. 4.

The same construction is found with the added Dative of the person interested: 'eritis odio omnibus' Mt. 10. 22, cf. 24. 9, Mk. 13. 13, Lk. 21. 17, Wisd. (Sap.) 14. 9, 'testimonio estis ubisfactum ipsis' Mt. 23. 31, 'est tibi curae' Lk. 10. 40, cf. Act. 18. 17.

4. Dative after adjectives, often as predicatives with esse: 'tolerabilius erit terrae Sodomorum' Mt. 10. 15, 'carissimum...mihi' Philm. 16, 'commodius tibi' I Kgs. (III Reg.) 21. 9, 'nihil mihi conscius sum' I Cor. 4. 4, 'nimium credulus uerbis coniugis' Gen. 39. 19, 'inimica est Deo' Rom. 8. 7, 'uictui necessaria' Gen. 42. 7, 'paria Deo sentire'

1 But this construction, which is classical, is frequently replaced by the Hebrewism of esse in Acc. or Abl.; see § 22.

2 These words are an explicative addition to the text on the part of Jerome; there are others in this chapter.

3 So So (inimicitia est in Deum Oxf. Ed.); but 'inimica est Dei' Jac. 4. 4.
II Macc. 9. 12, ‘mihi proprius est rex’ II Sam. (II Reg.) 19. 42, ‘his qui ei proximi sunt’ Num. 27. 11, cf. Dt. 1. 7, Hebr. 6. 8, ‘prope est Dominus omnibus inuocantibus eum’ Ps. 145 (144). 18, cf. Jcr. 12. 2; so similia 1 and dissimilis Wisd. (Sap.) 2. 15, Dan. 7. 7, utilis and inutilis Phil. 11; the adverb praesto may take a dative, ‘multa similia praesto sunt ei’ Job 23. 14, ‘nullus altario praesto fuit’ Hebr. 7. 13, ‘cui enim non praesto sunt haec’ II Pet. 1. 9 (these three are the only instances in the Vulgate).

5. Irregular constructions:
   ‘Sacrificium Deo spiritus contribulatus’ Ps. 51. 17 (50. 19) from the LXX τῷ Θεῷ; in the Psalt. insta Hebr. Jerome wrote Dei.
   ‘comitetur ei’ Tob. 5. 27.
   ‘iusstiti ministri ut’ Gen. 42. 25 etc.
   ‘permissum est Paulo manere sibimet’ (καθ’ εαυτῷ) Act. 28. 16.
   ‘principes non sunt timori boni operis’ Rom. 13. 3.
   ‘unde ergo nobis in deserto panes tanaos’ Mt. 15. 33 (πάθη ἡμῶν ἐν ἔρημῳ ἄργῳ τοῦ ὅλου).
   ‘mihi inductam’ Rom. 12. 19 (ἐμί ἐκδύκησης).
   ‘non alligabis os boui trituranti’ I Cor. 9. 9, I Tim. 5. 18, 2 cf. ‘alligans sibi pedes et manus’ Act. 21. 11.

1 Similia in the Old Test. is often found with the Gen., mei, tui, especially when used of God; but in the Psalms it usually takes Dat. As we find ‘adulatorum simile sibi’ and ‘adulator simili eius’, Gen. 2. 18, 20, it would seem impossible to make any distinction, e.g. as between external and internal likeness. In the New Test., from the influence of the Greek, the Dat. is regular, and even the ‘caudas similes scorpionum’ of Apoc. 9. 10 probably = ‘tails like those of scorpions’, while the ‘cornua duob similia Agni’ of Apoc. 13. 11 clearly = ‘horns like those of a Lamb’.

2 But Jerome when translating independently from the Hebr. (Dt. 25. 4) wrote ‘non ligabis os boui terentis in area fruges tuas’.

The Simple Sentence

§ 118. The chief use of the Genitive is to qualify another noun, and to denote quality, possession, or connexion. It is also used as the Object of certain verbs, and of nouns akin in meaning to a verb.

Adjectival Genitive. With this, as in classical Latin, nouns denoting kinship are generally understood (cf. ‘Hectoris Andromache’ Aen. 3. 319): so ‘Iacobum Zebedaei’ Mt. 4. 21, cf. Lk. 6. 16, 24, 10, Joh. 6. 71, 19, 25; in Mk. 5. 35 one MS. (V) has ‘ab archisynagogi’; in I Cor. 1. 11 we have ‘ab his qui sunt Chloes’.

Predicative Genitive, with esse, denotes possession, or mark: so ‘qui sunt Christi’, etc. Gal. 3. 29, 5. 24, cf. Lk. 2. 49; ‘est consuetudinis’ Gen. 29. 26, Hebr. 10. 25 (but elsewhere ‘est consuetudo’ II Macc. 13. 4, Joh. 18. 39, Act. 25. 16); ‘non esse gaudii sed maeroris’ Hebr. 12. 11; ‘uestrum est scire judicium’ Mic. 3. 1.

Genitive of Quality: largely Hebraistic (see above, § 20). So ‘passiones ignominiae’ Rom. 1. 26 (πάθη δύμας); ‘iustitiis carnis’ Hebr. 9. 10; ‘indices cognitionum iniuarum’ Jac. 2. 4 (διαλογισμῶν πονηρῶν); ‘similis formae’ I Petr. 3. 21; ‘falsi nominis scientiae’ I Tim. 6. 20.

Exegetical or defining Genitive, used by way of Apposition, to express consisting of, or in: so ‘de templo corporis sui’ Joh. 2. 21; ‘signum ... circumcisionis’ Rom. 4. 11; ‘primitias Spiritus’ Rom. 8. 23, cf. II Cor. 5. 5; ‘domus huio habitatatis’ I Cor. 5. 1.

This Genitive is found with names of places, where, in classical usage, the second noun would be in the same case as the first: so ‘de terra Aegypti’ Gen. 21. 21 etc.; ‘terram Aethiopiae’ Gen. 2. 13; ‘in monte Carmeli’ I Kgs. (III Reg.) 18. 19; ‘in montem ... Oliueti’ Lk. 19. 29, 37;
falling under any particular head (this is classical): ‘trans-
migratione Babylonis’ Mt. 1. 11; ‘famam Isus’ (concerning
Jesus) Mt. 14. 1; ‘baptismum paenitentiae’ Mk. 1. 4;
‘resurrectionem uitae’, etc. Joh. 5. 29; ‘dispersionem gentium’
(among the Gentiles) Joh. 7. 35; ‘iustificationem uitae’
Rom. 5. 18; ‘a lege uiri’ (relating to a husband) Rom. 7. 2,
cf. Lev. 7. 1; ‘iuncturam subministrationis’ Eph. 4. 16;
‘intendant malorum’ Jac. 1. 13; ‘secundi locus’ (place for
a second) Hebr. 8. 7; ‘Spiritus . . . blasphemia’ (against
the Spirit) Mt. 12. 31; ‘residuum locustae’ (what the locust
leaves) Joel 1. 4.

§ 116. The Genitive as Object with Verbs signifying to
remember, to forget, to pity, and with Nouns and Adjectives
akin to Verbs, the reference being often to God or Christ:
thus ‘memorari testamenti tui’ 1 Lk. 1. 72 etc.; ‘ut obli-
uiscat operis uestri’ Hebr. 6. 10 etc.; ‘miseree mei’ Ps.
51 (50). 1 and often; ‘auxilius sum tui’ Isa. 49. 8 (but
often with dat.); ‘fidem Dei’ Mk. 11. 22; ‘oratione Dei’
Lk. 6. 12; ‘aemulationem Dei’ (zeal for God) Rom. 10. 2;
‘obsequium Christi’ (obedience to Christ) II Cor. 10. 3;
‘consolamentum Dei’ I Pet. 2. 19; ‘zelus domus tuae’ Joh.
2. 17; ‘in benefacto hominis infirmi’ Act. 4. 9; ‘religione
angelorum’ Col. 2. 18 (cf. 3. 5); ‘in provocacionem caritatis
et bonorum operum’ (to provoke unto love, etc.) Hebr.
10. 24; ‘memoriam ueari facio’ Rom. 1. 9; ‘mei memoris
estis’ I Cor. 11. 2; ‘plenus dierum’ Gen. 25. 8 and
often. Sometimes we have a succession of Genitives: ‘quomo
domus ecclesiae Dei dilegentiam habebit’ I Tim. 3. 5;

1 Memini, recordor, reminiscor, obliuscor, are occasionally followed by
the Accus.; see Ecclus. 41. 5, Isa. 46. 8, Ps. 42. 4 (41. 5), II Cor. 7. 15,
Job 28. 4 etc.
2 Deissmann calls this the ‘mystic genitive’, where ‘of Christ’ almost
= ‘in Christ’; see Plummer in Int. Crit. Comm., II Thess., p. 277 and n.
The Ablative.

§ 115. The Ablative expresses circumstances which modify Predication, such as cause, instrument, manner, quality, price, matter, respect, time, place, comparison; it is also the case of separation. The different divisions often run into one another, varying according to the Noun and the word (verb, adjective, or adverb) with which it is used.

Examples are:

Ablative of Cause: ‘non haesitavit diffidentia sed confortatus est fide’ Rom. 4. 20 (Gk. τῇ ἐπιοικίᾳ . . . τῇ πίστει).

Instrument: ‘comburet igni’ Mt. 3. 12; ‘interficere gladio, fame, et morte’ Apoc. 6. 8.

Manner and Means: ‘gratia estis salutis’ Eph. 2. 8; ‘uocavit nos propria gloria et uritute’ II Pet. 1. 3; ‘proposito cordis permanere in Domino’ Act. 11. 23; ‘reuelata facie gloriam Domini speculantem’ II Cor. 3. 18; ‘natura filii irae’ Eph. 2. 3; ‘quis militat suis stipendiis?’ I Cor. 9. 7 (= condition, ‘at his own cost’).

Quality, with epithet: ‘beati mundo corde’ Mt. 5. 8.

Respect (= place where; often figuratively): ‘infirminus pedibus’ Act. 14. 7; ‘pauperes spiritu’ Mt. 5. 3, cf. I Cor. 7. 34, 14. 20; ‘duri ceruice et incircumcisi cordibus’ Act. 7. 51; ‘pruinteres auribus’ II Tim. 4. 3; ‘duplex animo’ Jac. 1. 8, cf. 4. 8; ‘numero quasi quinque milia’ Joh. 6. 16.


Time (including not only when, but also how long): thus

of point of time, ‘noccet’, ‘quarta uestia noctis’, etc. Gen. 14. 15, Mt. 2. 14, Mt. 14. 25, Lk. 12. 38 etc.; of duration, ‘seruieruntque ei octo annis’ Jud. 3. 8, cf. Gen. 7. 4, 12, 17; ‘cum ieunasset quadraginta diebus’, etc. Mt. 4. 2 etc.; ‘multo tempore’ Dt. 4. 40; ‘multis temporibus’ Lk. 20. 9; ‘mysterii temporibus acternis taciti’ Rom. 16. 25; in is sometimes added to explain the case, ‘in anno primo’, ‘in illis diebus’, etc., ‘in hac die et in hoc tempore’ I Kgs. (III Reg.) 14. 14 (= even now).

Comparison (a) = than: ‘multis passeribus meliores estis’ Mt. 10. 31; ‘prior me erat’ Joh. 1. 15; ‘plus Salomone’ Lk. 11. 31, cf. 32. For the Hebraism with ab sec above, § 22.

(b) = by (measure of comparison): ‘multo’, ‘co’, ‘quanto’, etc., ‘decem partibus maior ego sum’ II Sam. (II Reg.) 19. 43; also without comparative, ‘altam quattuor digitis’ Ex. 25. 25; ‘ciuitas magna itinere trium dieum’ Jon. 3. 3.

§ 116. The Ablative as Object, with Verbs and Adjectives of plenty and want, and with Verbs expressing use (from), or enjoyment (of), as frui, fungi, potiri, uti, usci. In these cases the Ablative expresses the matter or thing (with what?): so ‘esurientes inpleuit bona’ Lk. 1. 53; ‘repleti fructibus’ Phil. 1. 11; ‘sustentate cun pane tribulationis’ I Kgs. (III Reg.) 22. 27; ‘si . . . culpa uacasset’ Hebr. 8. 7; ‘egenum testibus’ Mt. 26. 65; ‘qui cura indugeabant’ Lk. 9. 11; ‘Dominus his opus habet’ Mt. 21. 3.

It also expresses the place (where and from which); this

1 These last three are renderings of the Greek χρείαν ἐχει: we also have the Greek Genitive, ‘nullius ego’, Apoc. 3. 17, cf. I Cor. 12. 24, Ps. 16 (15). a, and other renderings, ‘debere’, Mt. 8. 14, ‘desiderare’, Mk. 14. 63 (cf. ‘operari desiderare’ Lk. 19. 31) ‘necesse habere’, Mt. 14. 16 (‘necessarium habere’, Lk. 19. 34), ‘necessitatem pati’, Eph. 4. 28, ‘necesse est’, I Thess. 1. 8, cf. ‘Domino necessarium est’ (cf. K. χρείαν αὑτοῦ ἐχει), Mt. 11. 33 also ‘quibus opus sit nobis’ (ἀν χρείαν ἔχειν), Mt. 6. 8, ‘non oportet nos (οὐχ χρείαν ἐχειν ἡμίν) . . . respondere tibi’, Dan. 5. 16.
Ablative is frequently supplemented by prepositions, especially before indeclinable place-nouns, e.g. ’in Bethania’; ’in Bethlehem’; ’de Bethel’; ’ ecx Ninie’; ’ Hierosolymis’ is found with in and ab, and also without preposition.

The Ablative Absolute is loosely used; see Graecisms, § 52.

It sometimes follows the principal clause, in which case it is equivalent to ’and’; e.g. ’profectusque est populus de Haseroth, fixis tentoriis in deserto Pharan’ (= ’journeyed ... and pitched their tents’) Num. 12. 16 (13. i in Vg.); ’quem persecuti comprehenderunt caesis summitatibus manuum eius et pedum’ (= they pursued after him and caught him, and cut off his thumbs and his great toes’) Jud. 1. 6, cf. Esth. 9. 16.

It is used elliptically: ’audito quod Romani essent’ Act. 16. 38; ’comperto quod homines essent sine litteris’ Act. 4. 13.

Also irregularly: ’et sedente Lot’ Gen. 19. 1.

§ 117. THE ABLATIVE WITH PREPOSITIONS.

A. Prepositions taking Ablative only.

A, ab (= from, on the side of; with agents, by): ’proice abs te’ Mt. 18. 8, 9; ’alienati a uita Dei’ Eph. 4. 18; ’desolati a nobis’ (ἀποφανεόθεντες = bereaved of you) I Thess. 2. 17; ’peregrinamur a Domino’ (ἀπαρα) II Cor. 5. 6; ’decidant a cogitationibus suis’ (let them fall by their own counsels’) A. and R.V., ’from their counsels’ mg.; Ps. 5. 10 (11); ’uexabantur a spiritibus inmundis’ Lk. 6. 18; ’labia nostra a nobis sunt’ (our lips are our own’) A. and R.V., ’are with us’ mg., and ’nobiscum sunt’ Psal. iuxta Hebr.) Ps. 12. 4 (11. 5); ’a uoce exprobantis’ (for the voice of the slanderer’, i.e. arising from, because of) Ps. 44. 16 (43. 17).

absque = (1) sine, ’without’; ’absque liberis’, etc., ’absque noxa’ (guiltless), ’absque retractatione’ (assuredly) I Sam. (I Reg.) 14. 39.

(2) ’besides’, ’in addition to’: ’duxit uxor nec absum quas prius habebat’ Gen. 28. 9; ’nullus sermonis nostri testis est absque Deo’ (’but God’ Douay) Gen. 31. 50, cf. Isa. 45. 14, Cant. 4. 1, 3, 6, 6.

(3) ’outside of’: ’absque synagogis facient uos’ (ἀποσυναγώγους ποιήσωσιν ἄμας) Joh. 16. 2.

coram = ’in the presence of’, ’before (the face of)’: ’coram me’ Ex. 20. 3 etc.; very frequent in Old Test.; ’before’ (as opposed to ’behind’) Joel 2. 3.

cum = ’with’, (1) of accompaniment: ’configere ... David cum paretie’ I Sam. (I Reg.) 18. 11 (= to smite David even to the wall).

(2) but also of manner (how): ’cum festinatione, lacrimis, impositione’; etc. This Ablative is sometimes found in classical Latin, as ’cum cruciato necare’, where the simple Abl. would be an epithet, as ’omnibus cruciatibus aliquem adicie’. 

de = ’from’, ’concerning’, ’of’ (partitive):

(1) ’from’: ’de facie templi (from the forefront of the temple) et de’, etc. II Kgs. (IV Reg.) 16. 14; ’non de errore neque de immunditia’ I Thess. 2. 3; ’de carne metet corruptionem’ Gal. 6. 8; ’conculuerunt de infirmitate’ Hebr. 11. 34, cf. 35; ’mensus est ciuitatem de harundine’ (with the reed) Apoc. 21. 16; ’de uobis negotiabantur’ (make merchandise of you) II Pet. 2. 3.

(2) ’concerning’: ’de bono opere ... de blasphemia’ Joh.

Syntactical Peculiarities

10. 33, cf. Mt. 20. 24, Rom. 8. 3, I Cor. 6. 2, Apoc. 19. 2; 'de cetero' (finally) I Cor. 11. 11.

(3) partitive (leading up to Ital. 'di', Fr. 'de'): 'ciffundam de spirito meo' Act. 2. 17; 'de uno pane participamur' I Cor. 10. 17; 'de Caesaris domo' Phil. 4. 22; 'de nocte surrexit' (rose early) I Sam. (I Reg.) 15. 12; 'onus duorum burdonum de terra' (of earth) II Kgs. (IV Reg.) 5. 17; 'dabo de synagoga Satanae' (men of the synagogue of Satan; a Hebraism) Apoc. 8. 9.

desuper = 'from off'; 'desuper tunica' Mic. 2. 8; 'desuper eis . . . d. ossibus' 3. 2; 'castra posuit desuper Bethbessen' (over above) I Macc. 9. 64, cf. Ezek. 10. 4; elsewhere in the Vulgate it is adverbal, see § 95.

c, ex = 'out of', 'from'. As with ἀπό and ἐκ, it is often hard to see any distinction between the use of de and of ex; e.g. 'os ex ossibus mea et caro de carne mea' Gen. 2. 23. Usually it is employed of the origin (springing from, or out of), or of position (from, or on; = ab).

(1) 'arising from': 'ex lege, fide, consenso, acqualitate, tristitia, necessitate', etc. II Cor. 9. 7; 'e contrario' I Pet. 3. 8; 'ex abundanti' II Cor. 9. 1; 'Balaam ex Bosor' (τοῦ = son of) II Pet. 2. 15.


(3) The unusual 'conuentione facta . . . ex (ex) denario diurno' Mt. 20. 2 should be noticed.

prae = 'in comparison with'; and, with negative, 'for', 'owing to': so 'differentius praec illae nomen' Hebr. 1. 4, cf. 3. 3, Ps. 45 (44). 3, II Cor. 12. 13; 'prae (ἀπό) gaudio non aperuit ianuam' Act. 12. 14.

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The Simple Sentence

pro = (1) 'in front of'; 'pro tribunali' (ἐν τῷ βήματος) Act. 25. 6, cf. Mt. 27. 19.

(2) 'as', 'for': 'pro uelamine' I Cor. 11. 15; 'pro inuiciem' I Cor. 12. 25; 'pro bona voluntate' Phil. 2. 13.

(3) 'instead of': 'pro te' Phil. 13 etc.
sine = 'without': 'sine offendiculo' Act. 24. 16; 'sine sumptu' I Cor. 9. 18 etc.

B. Prepositions taking Accusative and Ablative.

In with Abl. = 'rest in' or 'on': constantly with Deo, Domino, Christo, Iesu, etc.

(1) of condition: 'in stupore mentis' Act. 22. 17; 'in obsequio' II Kgs. (IV Reg.) 5. 2, 'in me' (in my case) Gal. 1. 24; 'in praecuracione' I Tim. 2. 14; 'in sermo adulationis' (found in, using) I Thess. 2. 5; 'in hocc' (on this condition) I Sam. (I Reg.) 11. 2, cf. Act. 21. 24; 'in illis' (for them R.V.), I Tim. 4. 15, 16.

(2) of time and place, see above, § 116: also 'in brevi' Eph. 3. 3; 'in circuitu' Exod. 38. 31 etc.

(3) instrumental, see Hebraisms, § 22: so 'in pythone' I Sam. (I Reg.) 28. 8.

(4) = 'in addition to': 'in his omnibus' (ἐν πάση τούτῃ) Lk. 16. 26.

(5) of manner: 'in abscondito' (in secret; ἐν τῷ κρυπτῷ) Mt. 6. 18; 'in occulto' (secretly; ἐν κρυπτῷ) Joh. 7. 4, 18, 20.

(6) constructio praegnans = 'into', 'so as to be in': 'in parapseide' Mt. 26. 23; 'in monumento' Lk. 23. 53; 'in die irae' Rom. 2. 5; several uses of 'in' occur in Act. 17. 31.

(7) wrongly for eis, especially in relation to baptism; so Mt. 28. 19, Act. 19. 3, 4 etc.; also 'in inferno' Act.
Syntactical Peculiarities

2. 27, 31 (eis ἀδου), quoting Ps. 16 (15). 10 (where the LXX is eis ἔδην); 'in domo' (ἐν τῷ οἴκῳ) Lk. 1. 33; 'in manu factis sanctis' (manu facta Sancta ΣΩ) Hebr. 9. 24 (eis χειροποιητὰ ἄγω).

(8) constantly for ἐνει with Dat., not only with the idea of 'rest in' or 'on', but also as 'in that' when implying cause; thus ἐφ' ὦ = 'in quo' not only Mk. 2. 4, Lk. 5. 25 ('in quo iacchat'), Act. 7. 33 ('in quo stas'), but also Rom. 5. 12 ('in quo omnes peccauerunt = ἐφ' ὦ πάντες ἁμαρτην, for that, because, all men sinned'),¹ in II Cor. 5. 4 ἐφ' ὦ ὁ θεὸς ἐκδύσασθαι (not for that, because, we would be unclad), though = 'eo quod' volumus expoliari' in the Vulgate, is rendered 'in quo' etc. in H der Hil. Aug.

sub with Abl. = 'under', 'about', 'in the time of': 'sub obtentu' Mk. 12. 40; 'sub Stephano' (ἐν τῷ Στεφάνῳ) Act. 11. 19; 'sub Abiathar principe' (ἐνει with gen.), Mk. 2. 26, cf. Lk. 3. 1.

after verbs of motion: 'dedit ... sub manu' Bar. 2. 4;
'ego sub nullius redigari potestate' I Cor. 6. 12, cf. II Macc. 3. 6.

super with Abl. = 'about', 'concerning', 'because of': 'super misericordia tua et uritate' Τσ. 115. 1 (113. 2 sec.) Jer. 31. 12.

after verbs expressing emotion (anger, pity, etc.): 'iraesceris super hac re' II Sam. (II Reg.) 19. 42; 'misertus est Dominus super afflictione' II Sam. (II Reg.) 24. 16, cf.
Am. 7. 3, 6, Jon. 4. 2, 6, 9, Jer. 31. 15.

subter not found with Abl. in the Vulgate.

VII
SYNTACTICAL PECULIARITIES
(continued)

SYNTAX OF THE VERB
Indicative Mood.

§ 118. Indefinite subject. The 3rd Person Singular is used indefinitely, in the sense of 'one', 'they'; see Hebraisms, § 30. So 'canet' (σαλπίζει) = he (the trumpeter) shall sound, I Cor. 15. 52; also 'ait', 'dicit', 'inquit' = he (or the Scripture) saith (frequent in the Epp.).

§ 119. Present tense. The Historic Present is constantly employed, either independently or, more frequently, in imitation of the graphic Greek; thus in Mk. 5. 14–16 the Vulgate faithfully follows the varying tenses of the original, 'pascant, ueniant ... uident, uexabant ... timuerunt', cf. Act. 12. 9. The Present is sometimes graphically used for the Future, so 'credimus' Mt. 27. 42, 'moritur' Joh. 21. 23; also for the Past, with 'iam', see Jer. 20. 8, Mk. 8. 2, Joh. 5. 6 'multum iam tempus habet (haberet ΣΩ)', cf. II Sam. (II Reg.) 4. 2.

§ 120. Past imperfect. The Vulgate is far stricter than our own Auth. Version in the use of the Past Imperfect to denote (1) continued, (2) repeated, (3) contemplated, (4) potential, action.

So (1) Distinguished from the Aorist, 'accesserunt et
ministrabant’ Mt. 4. 11 ‘exierunt et unieabant’ Joh. 4. 30 etc. 
(2) Repeated or customary action: ‘dimittere solebat’ 
(ἀπέλευεν) Mk. 15. 6; ‘quem portabant cotidiæ’ Act. 3. 2. 
(3) Conative Imperfect (= sought to, began to): ‘Johannes . . . prohibebat eum’ Mt. 3. 14, ‘ucubant eum Zachariah’ Lk. 1. 59, ‘rumpebatur rete’ (διεφρύνετο) 5. 6. 
(4) With verbs of wishing: ‘solebam et ipse hominem audire’ Act. 25. 22; ‘optabam . . . ipse ego anathema esse’ (ἡχύσμεν) Rom. 9. 3. 

§ 121. Future. Here, too, the Vulgate closely follows the Greek.

(1) Command and prohibition: ‘ucabatis nomen cius Iesum’ Mt. 1. 21, cf. Lk. 1. 13, 31; ‘non eritis ut hyprocritae’ Mt. 6. 5.

(2) Strong negation: = the Greek ὃ μὴ with (a) Future Indic., (b) Subjunct. (the reading in the Greek is sometimes uncertain or ambiguous, as in παύετω Joh. 20. 25.
(a) ‘non erit tibi hoc’ (ὁ μὴ ἃσται σοι τοῦτο) Mt. 16. 22, ‘non te negabo’ (ὁ μὴ σε ἀπαρνήσῃ) Mk. 14. 31; ‘non siet’ (ὁ μὴ διεσφητεῖ) Joh. 4. 13. 
(b) ‘non intransibat (ὁ μὴ εἰσέλθῃ) Mt. 5. 20, ‘ιάμ non bibam’ (ὁ μὴ τίο) Mk. 14. 25, ‘nihil ubis nocebit’ (ὁ μὴ δικῆ) Lk. 10. 19.

The Latin, however, misses something of the strength of the Greek; the English A.V. has sought to reproduce it by ‘in no case’, ‘in no wise’.

(3) Periphrastic Future. The Greek μέλλειν (to be about to), which occurs frequently in the New Test., is carefully rendered by the Future Participle with esse, or (twice) by futurum est ut, and (once) by the Gerund Adj., ‘filius hominis tradendus est’ Mt. 17. 23; once the strong future is used, ‘moriemini’ Rom. 8. 13; in Act. 27. 10 we have

‘video quoniam . . . incipit esse navigatio’ = ‘is beginning (is about) to be’ (θεώρω . . . μέλλειν ἔσονταί). The Vulgate is free from the ambiguous ‘will’ by which the A.V. sometimes renders the Greek θέλειν. There is no ambiguity about ‘ultius facere’ Joh. 8. 44, cf. 7. 17, ‘nubere voluit’ I Tim. 5. 11, ‘ulontum disceret’ I Cor. 14. 35.

§ 122. Perfect. The Latin Perfect includes both completed and momentary action in the past, answering to both Perfect and Aorist in the Greek. The confusion between these two tenses in the A.V. may be partly due to reminiscence of the Vulgate amongst the translators. The R.V. may have gone to excess in its correction of this confusion, but the distinction itself is of the utmost importance.

§ 123. Past Perfect. This tense is not of very frequent occurrence: ‘decreueram’ Num. 24. 11, ‘fundaerat’ Mt. 7. 25, ‘perierat’, 18. 11; in Act. 14. 23 the Perfect ‘crediderunt’ stands for the Past Perfect in the Greek (πεπιστευκέσθαι). The Past Perfect is found, but only in the Old Test., in conjunction with iamque, e.g. ‘iamque aduenerat uigilia matutina’ Ex. 14. 24, cf. 19. 16, etc.

§ 124. Future Perfect. Most frequent in the dependent clause of a complex sentence, when the verb of the main clause is in the Future, or in the Imperative: ‘hodie, si uocem eius audieritis, nobis’ = if ye shall (not will) hear his voice, etc. Ps. 95 (94). 8 = Hebr. 3. 7.

1 Compare v. a. of the same chapter: ‘ascendentes autem nautae hadrumetiam incipientem navigare’ (ἐπιρρίπτεται εἰς κλίμα ἄλογον μέλλων κλίμα) there can be no doubt that ‘incipientem’ (not ‘test’) is the right reading = the ship was about to sail. Other instances are ‘incipiebat enim mori’, Joh. 4. 47, ‘incipientes introire in templum’, Act. 3. 3, cf. 19. 27, 23. 27, 30, 33; Jac. 2. 12; notice especially ‘incipiam te enunciare ex ore meo’ (μέλλων τε ἐκ τοῦ στόματος μου), Apoc. 5. 16 – I am going to spue thee out of my mouth.
The English idiom often requires the Future Perfect to be translated by the Present: ‘quod fecero sectamini’ (as I do so shall ye do) Jud. 7. 17; ‘nihil me habere puto quamdiu uidero’ (I think I have nothing so long as I see) Esth. 5. 13 etc.

The Future Perfect is sometimes used as an Imperative: ‘uos ipsi uideritis’ (see to it yourselves) Act. 18. 15.

**Imperative Mood.**

§ 125. A prohibition is usually expressed by noli with infin.: ‘nolite iudicare’ Mt. 7. 1; ‘nolite timere’ Joh. 6. 20.
The distinction drawn in Greek between a continued and a momentary action—the Present Imperative or Aorist Subjunctive—cannot be maintained in Latin.

**Subjunctive Mood.**

§ 126. In simple sentences this expresses:

(1) In 1st or 3rd persons a Hortatory Imperative: ‘non scindamus eam sed sortiamini de illa’ Joh. 19. 24; ‘pacem habeamus ad Deum’ (.pag.88) Rom. 5. 1, cf. I Cor. 15. 32 etc.

(2) Doubt or uncertainty: as in ‘quare ieiunem’ (why should I fast?) II Sam. (II Reg.) 12. 23; ‘quies audeat mori’ (one might possibly dare to die) Rom. 5. 7.

But in the Vulgate this idea seems usually to be expressed in other ways, generally by the Future Indicative, e.g. ‘quid faciemus?’ (pag.88) Act. 2. 37.1

(3) A wish (= the Greek Optative): ‘non illis reputetur’ II Tim. 4. 16, cf. Act. 7. 60, ‘ego te fruear in Domino’ Phil. 20, cf. II Pet. 1. 2. The Greek Optative with ἀν

1 But here, as in Act. 4. 16, the Greek text varies between πολεμοῦντες ἐκεῖνος NAB, etc., and πολεμοῦντες D rev.

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**Syntax of the Verb**


(4) A prohibition. Ne with the Perfect Subjunctive; ‘ne credideris illis’ (do not believe them) Act. 23. 21, cf. 16. 28.


**Infinitive Mood.**

§ 127. The infinitive is a Verbal Noun, and stands as the Subject or Object (usually the latter) of the sentence. The other oblique Cases, which in Greek are expressed by a Preposition, plus the Article, plus the Infinitive, are expressed in Latin by the Gerund or Gerund Adjective with a Preposition, or by ut with the Subjunctive. Still more frequently the Subject or Object is expressed by the ordinary construction of the Accusative with Infinitive, used with verbs which could not take an Infinitive alone.

(1) Infinitive as Subject: ‘bonum tibi est . . . ingredi’ Mt. 18. 8, ‘uelle adiacet mihi’ Rom. 7. 18, cf. II Cor. 1. 8, Gal. 6. 14, Phil. 1. 21, 24.

(2) Infinitive in Apposition to the Subject: ‘hoc ipsum, secundum Deum contristari uos’ II Cor. 7. 11, cf. Eph. 3. 8, Phil. 1. 22.

(3) Infinitive as Object: ‘perficere . . . non inuenio’ Rom. 7. 18.


1 See under ‘Articular Infinitive’ in any Grammar of New Testament Greek.
Syntactical Peculiarities

(5) Infinitive with Verbs of preventing (instead of ne with the Subjunctive): ‘impediebar . . . ueniere’ Rom. 15. 22, ‘prohiberentur permanere’ Hebr. 7. 23, cf. I Tim. 4. 3.

(6) Infinitive with Verbs of hoping, fearing, promising, swearing (instead of Accusative and Infinitive, or ut or ne with the Subjunctive): ‘speratis accipere’ Lk. 6. 34, cf. 23. 8, Act. 26. 7, III Joh. 14 etc. (but such Verbs are also used with quod, quia, and the Subjunctive, Rom. 15. 24 etc.). For timeo with Infinitive, see Gen. 19. 30, Mt. 1. 20 etc.; but this is also classical. Pollicescor is found with simple Infinitive in Mt. 14. 7 (‘pollicitus est ei dare’), but also with ut and Subjunctive, ‘pollicitus sum ut non facerem’ Jud. 2. 1, cf. II Chron. 6. 1, 20, and more often absolutely or with Accusative of the Relative. Similar is the use of promitto, see Tob. 7. 10, Judith 9. 11, II Kgs. (IV Reg.) 8. 19, II Chron. 21. 7. Iuro is found with the Infinitive in Hebr. 3. 18 (ieruit non introire), but also with ut, ne, quod, and the Subjunctive, or absolutely or with Accusative of the Relative.

(7) The Infinitive of purpose, and the Infinitive after Adjectives, have been noted under GRAECISMS (see above § 50) since, though they occur in Latin poetry, they are replaced in classical prose by other constructions, and their use in the Vulgate is mainly due to the original Greek.

(8) So is the use of the Infinitive in an Imperative sense, e.g. ‘gaudere cum gaudentibus, flere cum flentiis’ Rom. 12. 15, though in Phil. 3. 16, τῷ αὐτῷ στοιχίων is rendered ‘in eadem permaneamus regula’.

The Participle.

§ 128. (1) The Participle is used, instead of the Infinitive, after Verbs denoting completion, and Verbs of sense.

1 See Blass, ‘Grammar of N.T. Greek’ (Engl. Transl.), § 69. 1.

Syntax of the Verb

This is partly a Graecism (see above § 51); but it is also found in Latin poetry, as ‘medios sensit delapsus in hostes’ Aen. ii. 377. Thus we have ‘ne uidearis hominibus ieiunans (νηστεών) Mt. 6. 17, ‘inuenta est . . . habens (ἐξουσία) Mt. 1. 18.


(3) It is sometimes equal to an Adverb, or to a condensed adjectival or adverbial clause:


(b) as a ‘qui’ clause: ‘dormientibus’ (those who sleep) I Thess. 4. 13, ‘laborantem agricolam’ (the husbandman that laboureth) II Tim. 2. 6. It is also incorrectly used to translate the Greek Article with Participle, as ‘accipientes (οἱ λαμβάνοντες, those who receive) Rom. 5. 17.

(c) as an adverbial clause, denoting time, cause, concession, etc.: ‘orantes’ (when ye pray) Mt. 6. 9, cf. ‘manens’, Act. 5. 4, ‘moriens’ Hebr. 11. 21, ‘non inuenientes’ (since they could not find) Act. 4. 21, ‘legem consummanns’ (if it fulfil the law) Rom. 2. 27, ‘et quidem scientes’ (though ye know) II Pet. 1. 12; a succession of such Participes occurs in I Pet. 2. 18–3. 12.

(4) Periphrastic or Analytical use of the Present Participle. In classical Latin the Present Participle (in the Nominative) can be used with esse only when it has become an Adjective, as diligens, sapiens, etc.; in popular speech it came to be freely employed to form a finite Tense: thus
Syntactical Peculiarities

'stellae crunt decidunt' Mk. 13. 25, 'erat expectans' Mk. 15. 43, Lk. 1. 21, cf. 20, 22, 5. 10; 'quaesunt rationem ... habentia' Col. 2. 23; 'est descendes' Jac. 3. 15. This analytical use, though it is universal in English, is impossible in French except where the Participle has become a simple Adjective.

(5) Adjectival use. The Participle is often simply an Adjective: thus 'morientes homines' (mortal men) Hebr. 7. 8, 'manentem substantiam' Hebr. 10. 34, cf. 13. 14, 'argumentum non parentem' (a proof of things invisible) Hebr. 11. 11.

So with the Perfect Participle Passive, 'remissas manus et soluta genua' Hebr. 12. 12, 'destinatum voluntatem' II Cor. 8. 19, cf. 9. 5, Eph. 1. 19, Phil. 3. 8, and see above § 77.

When so used, the Participle admits of comparison: thus 'amanantissimus Domini' Dt. 33. 12,1 cf. Amos 5. 11, and in Neut. plur. Isa. 44. 9, Hos. 9. 16, 'fratres mei desiderantissimi' (ἐπιστάμενοι) Phil. 4. 1; ἀγαπητός is rendered 'dilectissimus' Rom. 16. 8, Hebr. 6. 9, Jac. 1. 16, 2. 5 (but not 1. 19 in the Oxford edition), 'nominatissimus' I Chron. 11. 24, cf. pp. 67, 68; Comparatives are 'eminenter' Judith 13. 16, 'excellenter' I Cor. 12. 31, 'honorator' Lk. 14. 8.

(6) By the omission of its Noun the Participle itself becomes a Noun: thus 'uincus' = a prisoner Eph. 3. 1 (but not 4. 1) Hebr. 13. 3; 'credentes' = believers, Act. 4. 32 etc.; 'discentes' = disciples Lk. 19. 37 (but 'descendentium' codd. plur. Σ, 'discipulorum' V(Log), Joh. 21. 12 (but 'discumbentium' codd. plur. Σ(Log); this is also found in the Old Latin MSS., e.g. Joh. 6. 66, 21. 2 ά, Lk. 6. 1 ά, 12. 1 ά. See above § 98.

1 Compare 'servantissimus aequi', Verg. Aem., ii. 497.

Syntax of the Verb

(7) The Participle retains the power of governing a case; thus 'scire ... supereminentem scientiae caritatem Christi' Eph. 3. 19, 'desiderantium uos' II Cor. 9. 14, cf. I Tim. 5. 10.

(8) The Present Participle Active is sometimes incorrectly used to translate the Greek Aorist Participle, which has no equivalent in Latin: thus 'clamans: ... emissum spiritum' (κραξίων ... ἀσφαλέων τοῦ πνεύματος) Mt. 27. 50, 'ergendes: ... uenerunt' (ἐξελέξαντες ἔλθον) Mk. 1. 29 etc. In Mt. 27. 49 'liberans' = the Greek future Participle (σώον).1 In Act. 20. 11 there is a mixture of Present and Past Participles, 'ascendens ... frangens ... allocutus' (the Greek has aorists throughout); English admits of this loose usage, but not French or Italian. In many cases the Greek aorist is rendered into Latin by cum with the Past Perfect Subjunctive (making the sentence complex) or, where possible, by the Ablative Absolute; in this case the in- accurate Present Participle is avoided.

The want of a Past Participle Active is often supplied, as in ordinary Latin, by the use of a Deponent Verb, where the Past Participle has an active meaning; some of the commonest instances are: 'adsecuto' Lk. 1. 3, 'complexus' (συμμετεριλαβόν) Act. 20. 10, 'nocce delapsa' (φωνή ἐνεχθέσθη) II Pet. 1. 17, 'dominatus' (κατακριβεύτη) Act. 19. 16, 'exhortatus' (παρακαλεύτη) Act. 20. 1 etc.; this use is very frequent, and in almost every case the Greek is an Aorist or Perfect Participle.

(9) The Participle as Verbal. The Perfect Participle Passive is sometimes used in the sense of the Greek Verb in -τος; thus 'canticum pro dilecto' (φαδή ... ἐπί του ἀγαπητοῦ) Ps. 45 title (44. 1), 'inter natos' (ἐν γενετησι) 1 So 'liberans' SS, b; but f has 'saluare'; a 'et liberat', l 'et liberet', and a b c q 'et liberavit (or -bit)', r 'et saluabit'.

1
Conversely the Present Participle is used in place of the Gerund ‘quis uestrum cogitans postes adicere’ Mt. 6. 27, probably because the Greek has μεριμνών.

(4) The Gerund is sometimes found with an Object in the Accusative, a usage which is generally avoided in classical prose: ‘tempus requirendi Dominum’ Hos. 10. 12, ‘ad sepeliendum me fecit’ πρὸς τὸ ἐνταφιάσαι με ἔποιησαν’ Mt. 26. 12, ‘ad sanandum eos’ εἰς τὸ ἱατρεῖν αὐτοὺς Lk. 5. 17, cf. Mt. 2. 13 above (1).

§ 180. The Gerund Adjective (or Gerundive) is a Passive Verb-Adjective, denoting what will be done, or is to be done; it is used in two ways.

(1) With ‘to be’, either personally or impersonally, to express futurity, and obligation or necessity; hence it is sometimes equivalent to a Future Participle.

(a) Personally: ‘cum . . . benediciendae sint in illo omnes nationes terrae’ Gen. 18. 18, ‘ipsam quod faciendum est’ (the thing that will be) Eccl. 1. 9, ‘existimabant eum in tumorem convuertendum et subito casurum’ (= they were expecting that he would swell, προεδώκοις αὐτὸν ἀπάλληλως) Act. 28. 6, ‘nihil reiciendum’ (οὐδὲν ἀπόβλητον) I Tim. 4. 4 = nothing is to be rejected.

(b) Impersonally: ‘qui praedicas non furandum furaris’ Rom. 2. 21, ‘quia non dixerit, caecandum’ Mt. 16. 12; ‘unum nouum in utres nouos mittendum est’, Lk. 5. 38, should almost certainly be placed under this head (‘there must be a putting of new wine into new wine-skins’), as from the analogy of the Greek ὁ λείμων εἰς ἄσκοπον καυνός βλαπτόν 1 it is clear that unum is Accusative, not Nominative.

1 See Moulton, Intro. to the Study of N.T. Greek, p. 200 (4th ed., 1914); all the English versions from the Greek, however, translate ‘new wine’
(2) As Attribute to a Noun. Here it loses its sense of obligation, and becomes equivalent to a Present Participle Passive: ‘ad manifestandum sollicitudinem nostram’ (ἐνε- κεν τῷ φανερωθῆναι τῷ σπουδή υμῶν) II Cor. 7. 12, cf. I Thess. 3. 5, II Tim. 2. 25, ‘sperandorum substantia’ (ἐπιτιθέμενων ὑπόστασις) Hebr. 11. 1. In Mt. 17. 22 ‘filius hominis tradendus est’ the Greek expresses simple futurity (μέλλει δε νῦς τοιν ἀνθρώποι παραδόθοι) but doubtless the Christian translator had in mind the underlying necessity. In Prov. 22. 13 ‘dicit piger; leq est foris, in medio platearum occidentem sum’ (I shall be slain in the streets), the Gerund Adjective is simply equivalent to a Future (futurum est ut occidar), but with the added idea that the future is inevitable (I am sure to be slain); ‘unies in locum ubi celandus es’ = the place where you must (are to) hide, I Sam. (I Reg.) 20. 19, but the LXX and the A. and R.V. translate ‘where thou didst hide thyself’.

The Supines.

§ 131. (1) The Supine in -um is the Accusative of a Verb-noun of the 4th Declension, used to express the object of motion towards, and hence the purpose or end in view. There are so many other ways in ordinary Latin of expressing this idea, besides the later extended use of the Infinitive and of Prepositions, that the Supine rarely occurs in the Vulgate.

We have, however, ‘prius autem quam irent cubitum’ (before they went to lie down) Gen. 19. 4, though on the other hand ‘dum autem irent emere’ Mt. 25. 10, and ‘propter tibi in occurrsum’ (he is hastening to meet thee) Gen. 32. 6;

must be put into fresh wineskins’ (or equivalent); Luther was more exact:

1 Sondern den Most soll man in neue Schlaüche fassen’.

1 This is found in Plautus, Cicero, Juvenal, etc.

1 Both Moffatt and the Twentieth Century N.T. omit to drink.

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auditu fidei = from the hearing of faith) it cannot possibly be a supine.

We have an exactly similar use of the Dative: 'nubentes et nuptui tradentes' (ἐκυαμίζωντες) Mt. 24. 38, 'quis credidit auditui nostro?' (who believed the report which we heard?) Is. 58. 1, and such phrases as 'haberi contemptui, despectui', etc., Gen. 29. 33, 16. 5; so Livy has 'Macedonia diuisui facilis est' (is easy to partition) xlv. 30. 2.

1 So $S$ and $Q$; but the Oxford Ed. of the Vulgate reads nuptum with the majority of MS. authorities; cf. 'propinquas suas nuptum in alias ciuitates conlocasse', Caes. B. G. 1. 18, where nuptum is a Supine.


VIII

DOUBLE AND COMPLEX SENTENCES

§ 132. The Double Sentence, connected by vav, and constantly found in the Hebrew of the Old Testament, is as a rule skilfully woven into a Complex Sentence of the well-known classical type. Sometimes, however, the Hebrew co-ordinate form is retained, while the meaning expresses subordination.

Thus 'sol egressus est super terram et Lot ingressus est Segor' (was risen upon the earth when Lot entered Zoar) Gen. 19. 23; 'gentes quas dimisit Isue et mortuos est' (which J. left when he died) Jud. 2. 21; so constantly 'ecce dies uenient et', e.g. 'ecce dies uenient et auferentur omnia' (= the days will come when everything shall be carried away) II Kgs. (IV Reg.) 20. 17, Isa. 39. 6; cf. Jer. 7. 33, 31. 31, Amos 4. 2, Lk. 19. 43, Hebr. 8. 8;[1] other examples are 'incipiam et complebo' (when I begin I will also make an end A.V., from beginning to end R.V.) I Sam. (I Reg.) 3. 12, 'quid faciemus tibi, et cessabit mare a nobis? quia mare ibat et intumescebat' (what shall we do to thee in order that the sea may be calm unto us? for the sea grew more and more tempestuous) Jon. 1. 11, 'adferam pauxillum aquae et lauate pedes uestros' (a little water for you to wash) Gen. 18. 4; in proverbial sayings, 'homo nascitur ad laborem et

8 But 'uenient autem dies eum auferetur', etc., Mt. 9. 15, Mk. 2. 20, cf. Lk. 5. 35, 17. 29 (from the Greek).
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auis ad uolatum (as the bird for flight) Job 5. 7. Occasionally in the New Testament, as 'erat hora tertia, et crucifixerunt eum (when they crucified him) Mk. 15. 25 'quid uultis mihi dare, et ego eum ubiis tradam' (if I betray him to you) Mt. 26. 15; see also Lk. 19. 43, Hebr. 8. 8 noted above. Et is sometimes redundant, especially after factum est (εύηερεν); factum est . . . cum ambularet . . . et discipuli eius coeperunt' Mk. 2. 23, 'factum est cum esset . . . et ecce uir' Lk. 5. 12, recalling the Hebrew נַה נַו ; factum est . . . et ipse stabant' Lk. 5. 1, cf. 8. 1, 22, 10. 38, 14. 1, Act. 5. 7.

§ 133. The Complex Sentence consists of a Main Clause preceded or followed by a Subordinate Clause containing a predication. The latter may be connected with the main clause in various ways; it may be

(a) a Noun-Clause, serving as Subject or Object, or in apposition;

(b) an Adjective- or Relative-Clause, qualifying a Noun;

(c) an Adverb-Clause, introducing attendant circumstances.

§ 134. (a) The Noun-Clause: (i) as Subject, attached to the main sentence by ut or quod. In English the Subject is expressed provisionally by 'it', and the clause containing the logical Subject is introduced by 'that'. It follows Verbs used impersonally, as est, factum est, absit, accidit, paenitet, etc., and the Subordinate Verb is in the Subjunctive: thus 'mihl pro minimo est ut a ubis iudicer' I Cor. 4. 3, 'manifestum . . . quod ex Iuda ortus sit Dominus' Hebr. 7. 14, 'nuntiatum est quod' Jud. 4. 12, 'nuntiatum est Samuei eo quod' I Sam. (I Reg.) 15. 12, 'factum est . . . ut intraret' (εύηερεν . . . εινεκλευθιν αντων) Lk. 6. 6, 'absit hoc scelus, hoc peccatum . . . ut' Jos. 22. 29, I Sam. (I Reg.) 12. 23; double

construction (infinit., and ut) 'absit istam rem facere ut fugiamus' I Mac. 9. 10; 'accidit ut' common in Old Test. (as in Gen. 37. 5), but in New Test. only Lk. 10. 31 ('contigit ut' does not occur); 'deceat ut' only Hebr. 7. 26 ('talis enim decebat ut nobis esset pontifex'); 'oportet' takes Accus. with Infinit.; 'paenitet quod non constituerim' I Sam. (I Reg.) 15. 11, 35, cf. Gen. 6. 6, I Mac. 11. 10; 'nec latuit filios Benjamin quod ascendissent filii Israel' Jud. 20. 3, 'sorte exiit ut incensum poneret' Lk. 1. 9.

Frequently in the narrative portions of the New Test., especially when a cum clause intervenes, the connecting conjunction is omitted after factum est, and the Verb is in the Indicative; sometimes this arises from the Greek: thus 'factum est, cum consummasset Jesus parabolam istas, transii inde' Mt. 13. 53, cf. Lk. 1. 8, 6. 1, 12, 7. 11, 8. 40 etc.; we also have et added; factum est iterum cum sabbatis ambularet per sata, et discipuli eius coeperunt praegredi' Mk. 2. 23; cf. § 132.

In the Old Test. 'factum est autem post hacc, aegrotavit filius mulieris' I Kgs. (III Reg.) 17. 17, 'factum est autem, cum audisset Iezabel lapidatum Naboth et mortuum, locuta est ad Ahab' ib. 21. 15.

(ii) as Object, in the Subordinate Clause of a Sentence expressing a Dependent Statement, Question, Exclamation, or Desire—this last class including a command, request, entreaty, or wish.

(a) Dependent Statement: either (i) reported speech, or (ii) after verbs of seeing and knowing.

(i) Reported speech in the New Test. is, from the influence of the Greek, introduced by quod, guia, or quoniam (all = δις that, not because); frequently such quotation is direct, the conjunction, like δις recitantis, answering to our quotation marks ('"'): thus 'tunc confitebor illis quia numquam
Double and Complex Sentences

nouit eos’ Mt. 7. 23, cf. 26, 72, 74; ‘dicens ei quia mortua est filia tua’ Lk. 8. 49; ‘si quis dixerit quoniam diligo Deum’ I Joh. 4. 20. In the Old Testament the speech is usually direct, without a connecting conjunction.

So with verbs of promising, threatening, etc. we have, instead of the classical construction, ‘pollicitus sum ut non facerem inritum pactum meum’ Jud. 2. 1; ‘promiserat eis ut daret’ II Kgs. (IV Reg.) 8. 19, cf. II Chron. 6. 1; ‘Esau frater tuus minatur ut occidat te’ Gen. 27. 42; ‘inravit ut non transirem Iordanem’ Dt. 4. 21, cf. I Sam. (I Reg.) 3. 14.

(2) After Verbs denoting some activity of the senses or mind—seeing, hearing, knowing (Verba sententi): thus ‘videntes quod Naas ... uenisset’ I Sam. (I Reg.) 12. 12; ‘audierat enim quod recessisset’ II Kgs. (IV Reg.) 19. 8; ‘intellexit ergo Heli quia Dominus uocaret puerum’ I Sam. (I Reg.) 3. 9, cf. Ps. 73. (72). 16, Jud. 15. 2, I Sam. (I Reg.) 18. 11, II Kgs. (IV Reg.) 5. 11, Job 14. 14; ‘scitque quod Dominus Deus uester non eas delet’ Jos. 23. 13, cf. II Kgs. (IV Reg.) 5. 15. Sometimes the Subject of the Subordinate Clause is expressed in the main sentence, which has thus a twofold Object: ‘hoc praecauete, ut diligatis’ Jos. 23. 11; ‘uidit Deus lucem quod esset bona’ Gen. 1. 4; ‘praedicabat Iesum quoniam hic est filius Dei’ Act. 9. 20, cf. 3. 10, 4. 13. In these sentences, so far as a distinction can be drawn, the Indicative Mood lays stress on the fact, the Subjunctive denotes a thought or mental concept. The Old Testament, as may be seen from the instances above, prefers the Subjunctive.

The Indicative is especially used with respect to God, whose existence is presupposed: ‘ut sciat omnis terra quia est Deus in Israele’ I Sam. (I Reg.) 17. 46; contrast ‘ure scio quod non sit alius Deus in uniuaera terra’ II Kgs.

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(IV Reg.) 5. 15. In the New Testament ‘credere enim oportet accedentem ad Deum quia est, et inquirentibus se remunerator sit (sit § 4)’ Hebr. 11. 6 (cf. Act. 9. 20, 22, supra).

In other statements: ‘memento quia uentus est uita mea’ Job 7. 7; ‘audio quod tradita est septem uiris’ Tob. 6. 14; ‘ut nuntietis quia amore langueso’ Cant. 5. 8; ‘existenti inique quia est sed indis similis’ Ps. 50. (49). 21; ‘nolite putare quoniam ueni’ Mt. 5. 17; so with putare? used parenthetically Gen. 17. 17, Job 17. 16, Ezek. 37. 3; notice its curious use in Dan. 6. 20; ‘Daniel serue Dei uientis, Deus tuus cui tu seruis semper, putasne ualuit te liberare a leonisbus?’

The Subjunctive. To the instances given above may be added: ‘audierat enim quod cumstier esset panem’ Gen. 49. 25; ‘pollicitus est quod non occiderentur’ Jos. 9. 15; ‘nutriar ei quod mortuus esset paruus’ II Sam. (II Reg.) 12. 18; ‘concede mihi ut tollam’ II Kgs. (IV Reg.) 5. 17; ‘animaduerunt quod hoc quoque esset unitas’ Eccl. 2. 15.

On the other hand the classical construction of Accusative with Infinitive is sometimes, though rarely, found; e.g. twice in II Kgs. (IV Reg.) 5. 8, after audisset and sciat, after audio Gen. 41. 15, video Gen. 44. 31, Ex. 2. 12, II Kgs. (IV Reg.) 6. 20, Lk. 21. 20, scio Lev. 18. 53, II Sam. (II Reg.) 11. 16, I Kgs. (III Reg.) 2. 42, Lk. 4. 41, I Joh. 5. 16, existimo I Mac. 5. 61, II Mac. 5. 21, 7. 19, and about 14 times in the New Test., puto Gen. 41. 1, 42. 30, Jos. 8. 6, 22. 19, Jud. 19. 28, 20. 32, Lk. 8. 18, Joh. 5. 39, Jac. 1. 26; but, as we have said, the almost universal use is with the simple Accusative, or with the Subordinate Clause, as above.

§ 135. (§) Dependent Question. The dependent question

1 This word (‘wickedly’ in Pr. Bk. version) is not in the Hebrew.
is introduced by an Interrogative Pronoun, or Subordinating
Conjunction.1

Regular instances occur (though not frequently) in the
Vulgate, and especially in the Old Testament; but the
questions are usually direct: thus we have 'inter-
rogavit quid quareret' Gen. 37. 15; 'interroga tu cuius
filius sit iste puer' I Sam. (I Reg.) 17. 56; 'uide quem re-
spondeam ei, qui misit, sermone m' II Sam. (II Reg.) 24. 13;
'coeperunt quareere inter se quis esset ex eis' Lk. 22. 23;
cf. Act. 21. 33, 23. 34; 'quaesiuitque David quam recte
ageret Ioab et populus, et quomodo administraretur bellum'
II Sam. (II Reg.) 11. 7, cf. Jud. 17. 9, Mk. 13. 35.
Alternative Questions: 'uide utrum tunica filii tu sit,
an non' Gen. 37. 32; 'donec probentur quae distis utrum
uera an falsa sint' Gen. 42. 16; 'uide te an mentiar' Job 6.
28; 'uideamus an ueniat Helias' Mt. 27. 49. But in the
New Testament, from the influence of the Greek, we often
have si (ei) 2 instead of num or utrum, and from the
same cause the Indicative is found instead of the Subjunctive.

Indicative: 'interroga et disce quis sum ego' I Mac. 10.
72; 'eunte discite quid est' Mt. 9. 13; 'quo ego uando scitis'

With si: 'interrogo usi si licet' Lk. 6. 9; 'si pescator
est nescio' Joh. 9. 25; 'si iustum est ... iudicate' Act. 4. 19.

Subjunctive: found sometimes even when the Greek is
in the Indicative, e.g. 'mirabatur si iam obiisset (τραβηγετ)' 1
Such clauses must be distinguished from the Relative Clause (see
below): 'tell me what (quid) you have found', 'give me what (id quod, or
simply quod) you have found'. In the former case the verb in the principal
clause must denote some activity of the mind; in the latter case any verb
may be used.

2 This si ('whether'), used as = 'if' in colloquial English, must not be
confounded with the use of siue ... siue (in an adversative clause), where
there is no alternative, and the consequence is the same in either case;
this latter construction is very common in the Vulgate.

Mk. 15. 44; 'interrogabant si homo Galilaeus esset (ὅτι)' 
Lk. 23. 6; 'interrogabant si Simon ... illic haberet hospit-
tium (ἕξειρει)' Act. 10. 18; cf. in the Old Test. I Sam. 
(I Reg.) 17. 22, II Sam. (II Reg.) 12. 22.

In the Tense the Vulgate sometimes adheres to the
correct consecution, where the Greek after a Past Tense
has the graphic Subjunctive instead of the Optative: 'non
inueniern quid facerent (ποιήσαντων)' Lk. 19. 48; 'diis-
serunt ... quis quid tollerent (τίς τί ἀφη) ' Mk. 15. 24; but
in Act. 17. 27 'quære Deum si forte adactrem eum, aut
inueni' the Vulgate has the Present Subjunctive against
the Greek Optative (ηπεῖν τὸν θεόν, εἴ ἔρα γε ψηλαφήσησαι
ἀπό τόν καὶ ἐφορεῖν).

The Dependent Question is also introduced by the
connecting Pronominal Adjectives, quantus, quails, quot.
Quantus: 'tu nosti quantu fecerit Saul et quo modo
eraserit magos' I Sam. (I Reg.) 28. 9; 'narrabo quantu fecit
(Deus) animae meae' Ps. 66. 14 (65. 15); 'an non uvides
quantu comedat et bibat (Bel) cotidie?' Dan. 14. 5; 'non
audis quantu aduersum te dicant testimonia?' Mt. 27. 13,
cf. Mk. 15. 4 (Indic.); also Lk. 19. 15, Hebr. 7. 4 (Subj.),
II Tim. 1. 18 (Indic.).

Quails: 'dicite milia ... quae, et quales, et quantae sint
ciuitates corum' Judith 5. 3; 'hic ... scieret quae et quails
mulier' Lk. 7. 39; 'quales ... fuerint, nihil mea interest'
Gal. 2. 6; 'scruntantes in quod uel quale tempor significaret
in eis Spiritus Christi' I Pet. 1. 11.

Quot (subordinate) only Act. 21. 20 'uides ... quod milia
sunt' in the New Test.

§ 138. (γ) Dependent Exclamations. Closely allied to
Dependent Questions on matters of fact are Dependent
Exclamations, introduced in Latin by the same Adjectives
R 2
as those just given, or by ut, and in English by what or how: thus ‘aspice quales lapides et quales structurae! (‘behold, what manner of stones and what manner of buildings!’) Mk. 18. 1; ‘uidete qualibus litteris scripsi uobis’ Gal. 6. 11, cf. I Joh. 3. 1. With ece only: ‘ece quantum ignis quam magnam siluam incendit’ Jac. 3. 5.

Thus, with some exceptions, the Vulgate, where it is free from the influence of colloquial Greek, presents the correct classical form.

§ 137. (8) Dependent Desire (request, wish, command).

(1) The Subjunctive with ut or ne, after such verbs as peto, rogo, deprecior, hortor, obscoxo; impero, praecepio. (2) The Subjunctive with ne, after come,uide, attendite. The original construction was the simple Subjunctive without a Conjunction, as in our own ‘take care you do not fall’; it is the Subjunctive which has brought in the ut, not ut which takes the Subjunctive.

(1) The regular construction is found in the Vulgate, but not with great frequency; some of the verbs given above are of rare occurrence, and others are used for the most part in other constructions.


Deprecio: ‘deprecabatur eum ut uel simibrem uestimenti eius tangerent’ Mc. 6. 56, cf. 5. 18, and frequently in the Old Test.; with ne, ‘deperebar ne deleret uos’ Dt. 9. 25, cf. Mk. 5. 10.


Persuadeo (rare): ‘persuasitque illi ut ascenderet’ II Chron. 18. 2; ‘persuaserunt populis ut penteret Barabban’ Mt. 27. 20.

Suadeo: ‘suade ei ut indicet’ Jud. 14. 15; ‘suadebant eis ut permanerent’ Act. 18. 43; Jos. 15. 18.

Hortor: ‘hortatusque est eos ut ministraretur’ II Chron. 35. 2, cf. II Mac. 13. 12; ‘iuuenes similiter hortare ut sobri sint’ Tit. 2. 6; with ne: ‘hortabatur ne legem amouerent a corde suo’ II Mac. 2. 3, cf. 15. 8.


Double and Complex Sentences

Præcipio: 'Cur praæcipit nobis Deus ut non comederitis?'
Gen. 3. 1 and frequently, especially in the Hexateuch;
with neut 'praæcipit nobis Deus ne comederemus' Gen. 3. 3,
occasionally in the Old Test., more frequently in the
New; see Mt. 12. 16, Mk. 6. 8, Lk. 8. 56, Acts 1. 4 etc.
4. 14, 6. 1, 7. 11 etc.
Quaero: 'quaerite ut abundetis' I Cor. 14. 12

Other constructions are: the direct Imperative, 'obsecro te,
respice in filium meum' Lk. 9. 38; 'rogo te, permite mihi
loqui' Act. 21. 39 etc.; the Infinitive, 'rogavit eum a terra
reducere' Lk. 5. 3; 'suadeo tibi emere a me' Apoc. 3. 18;

(2) Subjunctive with ne. Caule ne is especially found in
Deut.; nide ne is more usual in the New Testament; also
attendite ne, Mt. 6. 1.

Verbs of hindering are occasionally found with ne: 'custo-
diui te ne peccares in me, et non dimisi ut tangeres eam'
Gen. 20. 6; 'prohibuit te ne uenires' I Sam. (I Reg.) 25. 26,
cf. 33. 34.

Verbs of fearing: teneo is usually constructed either
absolutely ('noli timere', etc.), with Accusative ('timere
Dominum', etc.), or with Infinitive; but we also have 'timui
ne morerer' Gen. 26. 9 etc.; 'timebant enim populum ne
lapidarentur' Act. 5. 26 etc.; 'uereor ut (ne) does not occur in the Vulgate.

Dico in commands (to command that) is sometimes
followed by ut, as 'dic ut panes isti lapides fiant' Mt. 4. 3,
 cf. Mk. 3. 9; 'uis dicimus ut ignis descendat' Lk. 9. 54 (Gr.
θέλεις εἴπωμεν; note the Indicative after nis, even against
the Greek); 'uisimus et colligimus ea' Mt. 13. 28 (Gr. θέλεις
ἀπέλθωστε συλλέξομεν); but the Infinitive also occurs, 'dico

uobis non resistere malo' Mt. 5. 39; 'dixit dari illi mandu-
care' Mk. 5. 43, cf. Rom. 12. 3.

§ 188. (b) The Adjective-Clause. These are chiefly
Relative or 'qui' clauses. Qui, when used as a simple
Relative, denoting one or more actual persons or things,
takes the Indicative; when it expresses or implies purpose
(= ut) or character (is . . . qui, sunt . . . qui; = so . . . as to)
it takes the Subjunctive; e.g. 'hic est locus quem tenes' =
'this the place which you are occupying'; but 'hic est locus
quam tenes' = 'this is the place which you are to occupy
(for you to occupy)'. In the Vulgate, and especially in the
Old Test., qui is constantly used as a connecting link
between two sentences (= and, but, he or they did this, etc.);
so 'serpens erat callidior cunctis animalibus . . . qui dixit
ad mulicrem' Gen. 3. 1 etc.

(i) With the Indicative: this ordinary construction
scarcely needs illustration; 'fuit homo . . . cui nomen erat
Iohannes' Joh. 1. 6; 'illa hora erat in qua dixit ei Iesus'
4. 53; so preceded by idem: 'in hora eadem qua dixerat
Eliseus' II Kgs. (IV Reg.) 4. 17, cf. II Mac. 4. 38; 'idem
uero Deus qui operatur' I Cor. 12. 6. Sunt qui is found with
the Indicative: 'sunt eunuchi, qui . . . nati sunt', etc.
Mt. 19. 12 (Gr. οἱρέως with Indic.); 'est qui quaerit et
iudicat' 1 Joh. 8. 50; but in 12. 48 we have the Subjunctive,
'qui sperniet me . . . habet qui iudicet' (ἐξει τὸν κρινόντα
αδικῶν), for here the sense is indefinite and is only determined
by what follows; similarly, to include other cases, 'sunt qui
dicantur dixi' I Cor. 8. 5 (εἰσο λεγόμενοι θεοι).

Quicunque occurs frequently: 'omnia quacunque habet
Pater, mea sunt' Joh. 16. 15 etc. Talis . . . qualis is also

1 So the Oxford edition; but 56 5 'quaerat et iudicet'; in the Greek it is
ἰστιν ὃ ζητήσω καὶ κρίνων.
frequent: ‘erunt enim dies illi tribulationes tales, quales non fuerunt’ Mk. 13. 19 etc.; ‘idem certamen habentes, quale et uidistis in me’ Phil. 1. 30; ‘terrae motus factus est magnus, qualis numquam fuit’, etc. Apoc. 16. 18. Tantus ... quantus: ‘tantaeque fuit magnitudinis, quanta ante numquam apparuit’ Ex. 9. 24, cf. Apoc. 21. 16; without antecedent expressed, ‘adageat Dominus Deus tuus ad populum tuum, quantus nunc est’ II Sam. (II Reg.) 24. 3, cf. ‘quanto digna est’ I Kgs. (III Reg.) 21. 2; ‘quanta audiuius et cognouimus ea’ Ps. 78 (77). 3, cf. 5; ‘quanto tempore’ (= as long as) Mk. 2. 19, Rom. 7. 1 etc. Quot-quot = ‘as many as’ with Plural; the Verb usually precedes the main sentence: ‘quotquot receperunt eum, dedit eis potestatem filios Dei fieri’ Joh. 1. 12, cf. 10. 8, Mk. 6. 56, Act. 4. 34, 5. 37.

(ii) With the Subjunctive: ‘neque in quo haurias habes’ (nothing to draw with) Joh. 4. 11; ‘summisserunt uiros qui dicerent’ Act. 6. 11; ‘de quo quid certum scribam domino non habeo’ 25. 26 (but this may be a ‘dependent question’); ‘quis est qui condemnet?’ (who is mighty enough to condemn?) Rom. 8. 34, cf. 9. 20, II Cor. 2. 2, Hebr. 4. 15, 5. 2, 7. 8, 4. 13, 21.

§ 139. (c) The Adverb-Clause. The simple adverb and the adverbial conjunction (like the Ablative Case) denote circumstances accompanying predication. Hence the Adverb-Clause is introduced by subordinating conjunctions expressing various ideas—time, place, cause, purpose, result, condition, concession, comparison. The same conjunction may express different ideas.

As a general rule the Indicative lays stress on the fact, the Subjunctive on the idea or thought; also (though with exceptions) the Indicative is used with the primary, the Subjunctive with the historic Tenses.

Double and Complex Sentences

The Indicative is usually found with most conjunctions simply denoting time, as ubi, in, donec, dum, quoad (while), antequam, priscus, postquam, simul, quotiens; also with some causal conjunctions, such as quod, quia, quoniam; and with quamquam.

The Subjunctive usually follows conjunctions of the other classes, as cum (since, though); dum, dummodo; licet, quamvis; quasi, tamquam si; all these are found in the Vulgate.

To consider these conjunctions separately:

§ 140.

si: the conditional si takes the Indicative when the case is left open, the Subjunctive when it is regarded as a mere supposition; thus:

(i) Indicative: ‘si est corpus animale’ I Cor. 15. 44, 4. 7, 8. 13, 9. 12, 17 etc.; with Future perfect, ‘si evangelizauero’ I Cor. 9. 16, cf. 13. 2 etc.; with Perfect, ‘si tamen audistis’ Eph. 3. 2, 4. 21; in these cases the fact is assumed.

(ii) Subjunctive: with Present, ‘nam si orem lingua’ I Cor. 14. 14, 23, 24, II Cor. 5. 1, 3, Jac. 2. 15. 17 etc.; as concessive (= though), ‘si decem milia pedagogorum habeatis’ I Cor. 4. 15, 13. 1; with Imperfect, ‘si nosmetipsos diiudicaremus’ I Cor. 11. 31, cf. Gal. 1. 10.

§ 141.

cum: as temporal (= when, while) usually takes the Indicative in the Present and Future, the Subjunctive in Past time; as causal or concessive, it takes the Subjunctive in both Present and Past.

(i) Indicative: Present, ‘cum conuenitis’ I Cor. 14. 26;

Perfect, ‘cum placuit ei’ Gal. 1. 15; Future perfect, ‘cum
dixerint’ I Thess, 5. 3; *cum = while, *cum quis dicit* (βραχ...λέγει) I Cor. 3. 4.

(ii) Subjunctive: Present, ‘cum...sit...zelus’ (Gr. δραμ with Verb understood; R. V. ‘whereas’) I Cor. 3. 3; *cum autem dicat* (βραχ δε εἴη λέγει; ‘when’, but causal rather than temporal) I Cor. 15. 27; Imperfect, ‘cum iter faceret’ (‘as he journeyed’) Act. 9. 3, cf. 23; = since, though, and often best translated by ‘being’, e.g. ‘propheta cum esset et sciret’ Act. 2. 30, cf. 7. 55; ‘cum esset dieus’ II Cor. 8. 9, cf. Phil. 2. 6, Gal. 2. 3; Past Perfect, ‘quam cum legissent, gauosi sunt’ (i.e. the letter was the cause of their joy) Act. 15. 31.

§ 142.
dum = while, usque dum = until.


(ii) Subjunctive (irregularly), ‘dum irrepsit emere’ Mt. 25. 10, cf. Lk. 24. 15, Act. 8. 35, 10. 17; = *dum modo* (πλὴν δὲι, only that), ‘dum...Christus adhunctur’ Phil. 1. 18.

usque dum.


(ii) Subjunctive of result: ‘usque dum ueniens staret’ Mt. 2. 9; ‘usque dum dicam tibi’ ib. 13.

§ 143. Other Conjunctions.
donec = until.

(i) Indicative of Past event: ‘non cognouerunt, donec uenit diluuum et tult omnes’ Mt. 24. 39, cf. 1. 25; Joh. 9. 4, 18; very rare in the Old Testament, but ‘donec putabam’ (as long as I thought) Job 32. 12, cf. Ezek. 28. 15, Dan. 2. 34. 4. 5.


et si = although, is used:

(i) with Indicative: only once in the Old Test., ‘et si ignorauit, mecum erit ignorantia’ Job 19. 4; six times in the New, Lk. 18. 4, I Cor. 8. 5, II Cor. 7. 7, 12, 13, 14, Col. 2. 5.

(ii) with Subjunctive: ‘et si paeniteret’ II Cor. 7. 7, 8.

(iii) without a Verb expressed: ‘et si inperitus sermo’ II Cor. 11. 6.

All three constructions are found in II Cor. 7. 8 et si contristauit uos in epistula, non me paenitet; et si paeniteret, uidens quod epistula illa, et si ad horam, uos contristauerit (the last ‘et si’ only modifies ‘ad horam’).¹

licet = although.

(i) Indicative when expressing a fact: ‘licet est qui foris est noster homo corrupitur (corruptatur $c$)’ II Cor. 4. 16; elsewhere

(ii) Subjunctive, as ‘licet haec feceritis’ Jud. 15. 7 etc. nisi = unless.

(i) Indicative: most frequently Future perfect, with Future in apodosis, as ‘nisi abundauerit justitia uestra...non intrabitis’ Mt. 5. 20.

(ii) Subjunctive: ‘nisi forte nos eamus et eamus’ (=

¹ The question of reading here is interesting; the Valgate MSS. are practically unanimous for ‘non me paenitet; et si paeniteret, uidens quod epistula illa et si ad horam uos contristauerit nunc gaudeo’; this must reproduce a Greek ὁ μετεμελήσας ει καὶ μετεμελήσῃ, δεῖσται δὲ ει ἡ ἐπιστολὴ τεκνίη ει καὶ πρὸς ἐναν διέπρεπεν κατὰ νῦν χαίρει; and Hort (Notes on Select Readings, p. 120) maintains that this is the true reading, the δεῖσται γὰρ of the current Greek text having been caused (α) by δεῖναι being transcribed as δεῖσται, and (b) by γὰρ being then inserted to ease the construction.

S 2
Double and Complex Sentences

unless we were to go) Lk. 9. 13; in Past perfect, ‘nisi asina declinasset de via’ Num. 22. 33, cf. Isa. 1. 9.

 nisi = only: I Cor. 7. 17 ‘nisi unicumque sicut diuisit Dominus’.
= surely: Hebr. 6. 14 ‘nisi benedicens benedicam te’; see above, § 81.

quamdiu = as long as.
Indicative: ‘quamdiu in mundo sum’ (ὅταν ἐν τῷ κόσμῳ ἔσται) Joh. 9. 5; ‘quamdiu fecistis’ (ἔφθασεν ἐποιημένατε) Mt. 25. 40.

quamuis = although: with Subjunctive, ‘quamuis non longe sit ab unoquoque nostrum’ Act. 17. 27; ‘quamuis esset ei suspexit’ II Mac. 4. 34; not with Verb, ‘dimittas populo tuo, quamuis peccatoris’ II Chron. 6. 39; these are the only places in which the word occurs in the Vulgate.

quasi = as if: especially in an accusation, and then with Subjunctive, ‘non quasi non habuerimus potestatem’ II Thess. 3. 9; ‘non quasi nos dilexerimus Deum’ I Joh. 4. 10, cf. Act. 3. 12; ‘diffamatus est ... quasi dissipasset bona ipsius’ Lk. 16. 1; also (adverbially) without a Verb, as ‘ecce Adam quasi unus ex nobis factus est’ Gen. 3. 22, cf. Jer. 6. 9.

quin occurs only in the Old Testament, and there chiefly in the phrase ‘quin potius’ (so Lev. 7. 18 etc.), but also ‘quin et’, Ezek. 21. 17, and ‘quin imo’ I Sam. (I Reg.) 20. 3, Jer. 8. 12 (with negative); but note use with the Subjunctive, ‘nullus te probiere potuit quin ... sepelias’ Gen. 23. 6; ‘ nec distulit ... quin ... expleret ’ 34. 19 etc.

quoad usque = until.
(i) Indicative of past event: ‘quoad usque surrexit alius rex’ Act. 7. 18, cf. I Mac. 14. 10; otherwise

(ii) Subjunctive: as ‘quoad usque redderet uniuersum debitum’ Mt. 18. 34; ‘quoad usque iustitia convenerit in iudicium’ Ps. 94 (95). 13 etc.

quod = non quod’ with Subjunctive, ‘non quod exciderit verbum Dei’ Rom. 9. 6, cf. II Cor. 3. 5, Phil. 3. 12.

quominus = ‘nihil subtraxerim utilium quominus adnuntia-rem’ Act. 20. 20; ‘si quominus = si not, Joh. 14. 2, Apoc. 2. 16.

tamquam = as, as if: ‘tamquam sit Deus’ II Thess. 2. 4; ‘tamquam si nutrix foueat filios suos’ I Thess. 2. 7, cf. I Cor. 9. 21.

ut with negative: ‘ut ne quis glorietur’ Eph. 2. 9; ‘ut non dicam’ (= to say nothing of) Phil. 19, cf. II Cor. 9. 4; ‘tandum ut’ = only that; ‘tandum ut qui tenet nunc teneat’ II Thess. 2. 7.

utinam always with Subjunctive.

utrumnam = whether: ‘consuluerunt post haec Dominum utrumnam venturus esset ille’ I Sam. (I Reg.) 10. 22.

ubi with Indicative = when: ‘ubi ueriit plenitudo temporis (bē)’ Gal. 4. 4.

§ 144. Instances of Subjunctive in place of the more usual Indicative.

antequam and priusquam: invariably constructed with Subjunctive in both Present and Past tenses; ‘omne uirgultum agri antequam orietur in terra, omnemque herbam regionis priusquam germinaret’ Gen. 2. 5, cf. 18. 10, 36. 31; ‘priusquam te Philippus uocaret’ Joh. 1. 48, cf. 8. 58.

eo quod = because: ‘eo quod nudus esset’ Gen. 3. 10, cf. II Kgs. (IV Reg.) 17. 26; ‘eo quod non cognoveris’ Lk.

1 At the end of the verse note the addition ‘album inas est domi’ where the domi is without support from either Hebr. or LXX.
Double and Complex Sentences

19. 44. So quod = that: 'scitis quod docuerim uos' Dt. 4. 5; but also with Indicative, 'scietis quod ego sum Dominus Deus uester' Ex. 6. 7, see above, §134.

postquam = after: 'postquam autem mortuus esset iudex, reuertebantur (the death of the judge was the cause of their turning back)' Jud. 2. 19, cf. Apoc. 22. 8; 'signum autem dederant... ut postquam urbem cepissent ignem accenderent' (dependent on a Subj. clause) Jud. 20. 38; 'postquam omnia consummasset' Lk. 15. 14. But usually with the Indicative: 'postquam consummati sunt dies octo' Lk. 2. 21 f.; 'postquam genuit' Gen. 5. 4 etc.

quamquam = although: quamquam, like quanmis (see above, §143), is very rare in the Vulgate, and occurs only four times, and always with the Subjunctive: 'quamquam Iesus non baptizaret' Joh. 4. 2; 'quamquam ego habeam confidentiam (και τερ εγω εχον πεποιθησιν)' Phil. 3. 4; 'quamquam et ipsi exierint' (Gr. again participle) Hebr. 7. 5; 'quamquam cum lacrymis inquisisset eam' (Gr. participle) Hebr. 12. 17.

Succession of Subjunctives: we may have a succession of Subjunctives, as 'cumque uidisset Balaam quod placet Domino ut benedicaret Israel' Num. 24. 1; here the two last are Noun-Clauses.

Thus the classical use of the Moods has largely broken down, and the main distinction is between fact and idea. In the general construction of the sentence, especially in the case of reported speech, we have an approximation to modern practice.

CONCLUSION

It is impossible to exaggerate the debt which the whole Western Church owes to the Vulgate, the version which 'lived and reigned a thousand years'; which, amid the common ignorance of Greek, and in the absence of the buried Greek original text, represented and preserved the sacred Scriptures.1

To speak only of the debt which England owes; the earliest versions, such as those of Wyclif,2 Hereford, and Purvey, were entirely dependent on the Vulgate; it is still the Bible of all English Roman Catholics.3 At one time pulpit quotations were exclusively drawn from it; and still from Sunday to Sunday, from tens of thousands of pulpits, the *magnalia Dei*, the wonderful works of God, are set forth in words derived directly or indirectly from its pages; its

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1 Curiously enough, it is exactly 1134 years from the traditional date of the foundation of Rome (753 B.C.) to the *commencement* of Jerome's New Testament in A.D. 382 (from 753 B.C. to A.D. 1 is one year, not two), and again 1134 years from 382 to 1516 A.D., the year in which Erasmus published his Greek Testament. The *completion* of Jerome's Old Testament in 410 coincides with the fall of the Roman Empire, which is the point of transition between ancient and medieval history. Hence the reign of the Vulgate equals in duration that of the Roman Republic and Empire; and the Vulgate is the great legacy of the old world to the middle ages, of the dying Empire of Rome to the ever-living Kingdom of Christ.

2 Wyclif gives Jerome's Prefaces.

3 The Rhemish New Testament retains its very words: *azymes, evangelice, parace, pascua, preeparation (= transgression), refectorie* (Mk. 14. 14), *bread of proposition (= showbread), society of his passions* (Phil. 3. 10), *to exhaust the sins of many* (Hebr. 9. 28), etc. It is closer to the Vulgate than any other version.
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Conclusion

Lichfield preserve Gospels attributed respectively to Bede and St. Chad. Of Irish MSS. we have only to mention the Book of Kells, perhaps the most perfect specimen of Irish writing and illumination in existence; the Book of Armagh, with its extraordinarily interesting text; the Book of Durrow and the Book of Moling; all these are inmates of the Library of Trinity College, Dublin.

Then not only in the copying of MSS. but in the scientific study of the text, Britain has been in the foremost rank. Alcuin of York,¹ 'Minister of Education' to Charles the Great, Lanfranc, and Stephen Langton, Archbishops of Canterbury, Stephen Harding ² of Sherborne, second Abbot of Citeaux, all laboured at this work; Roger Bacon,² wrote to Pope Clement IV, urging on him the duty of revising the corrupt text. Brian Walton's famous London Polyglot enshrines valuable lists of MS. variations given by the Louvain divines in their edition of the Vulgate: John Mill, Fellow of Queen's College, perceived before other students the importance of the Old Latin and the Vulgate in settling the Greek text; and the great Bentley, with his assistant, John Walker, laboured at the task of combining the oldest Greek and Vulgate MSS. and thus producing the text of the fourth century so that there shall not be twenty words, or even particles, difference. The dream was grand, but, as succeeding scholars have learnt, the problem harder and more complicated than they dreamed.

To come to our own times, it is to the labours of English

¹ A good specimen of the Alcuinian revision of the Vulgate text is found in the MS. Addit. 10446 in the British Museum (quoted as K in the Oxford edition of the Vulgate N.T.).
² His corrected Bible in four volumes is preserved in the Public Library at Dijon (9 bis).
³ His trenchant criticisms of the current Vulgate text are given in Holy, De Bibliorum textibus, p. 419 sqq. (Oxon. 1705).
Conclusion

scholars, headed by the learned Bishop John Wordsworth\(^1\) of Salisbury, that the Oxford critical edition of the Vulgate New Testament is due, though they would be the first to acknowledge their great debt to the brilliant work of Samuel Berger.\(^2\)

These later workers have all lived and died outside the communion of that Church which claims the Vulgate as its Authorized Version; but the Church of Rome itself has now definitely launched the scheme of a scientific revision of the whole Biblical text, and in 1907 the mighty task was by the desire of Pope Pius X committed to the Benedictine Order. Here again we may feel pardonable pride in noting that the President of the Commission is Cardinal Gasquet, an Englishman; whilst another Englishman, Dom John Chapman, is amongst the most learned Vulgate scholars and critics belonging to the Order.

Pius labor, sed periculosa praescamptio, wrote Jerome to Pope Damasus; the work of emendation and reconstruction has always had its dangers, but it also has its rewards. The workers have handed on the torch of truth and learning from one to the other, and though many of them have rested from their labours their works do follow them.

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\(^1\) Bishop John Wordsworth died in 1911, just eight days before the appearance of the editio minor of the Vulgate New Testament, to the preparation of which he had devoted much loving care.

\(^2\) The author of many treatises—all of them valuable—on the MSS. of the Vulgate, the editor of some important Old-Latin Biblical texts; and also the author of the famous ‘Histoire de la Vulgate pendant les premiers siecles du moyen age’ (Paris, 1893), a work indispensable to all serious students of the subject.

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**Legend:**
- John: 5:6-18:39

**Notes:**
- Each entry represents a verse in the specified passage.
- The page numbers are used to locate the verses in the corresponding book.
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**II Thess.**

| 3. 9          | 1. 10     | 1. 11     | 1. 12     | 1. 13         | 1. 14         |
| 17           | 3         | 4         | 5         | 6             | 7            |

**Hebrews**

| 1. 10         | 11. 1     | 11. 2     | 11. 3     | 11. 4         | 11. 5         |
| 1            | 2         | 3         | 4         | 5             | 6            |
| 7            | 8         | 9         | 10        | 11            | 12           |

**Outline**

- II Cor.
  - Page 5.6, 7, 11
- Gal.
  - Page 3.15, 4.4, 5.6
- Eph.
  - Page 1.5, 3.3, 6.3
- Col.
  - Page 1.4, 2.3, 3.1
- II Thess.
  - Page 3.9, 17
- Hebrews
  - Page 1.10, 11.1, 11.2

**James**

| 3            | 4         | 5         | 6         | 7             | 8            |
| 9           | 10        | 11        | 12        | 13            | 14           |
| 15          | 16        | 17        | 18        | 19            | 20           |

**Philemon**

| 1. 25        | 5          | 6         | 7         | 8             | 9            |
| 10           | 11        | 12        | 13        | 14            | 15           |
| 16          | 17        | 18        | 19        | 20            | 21           |

**I Peter**

| 1. 1         | 2         | 3         | 4         | 5             | 6            |
| 7           | 8         | 9         | 10        | 11            | 12           |
| 13          | 14        | 15        | 16        | 17            | 18           |
| 19          | 20        | 21        | 22        | 23            | 24           |
| 25          | 26        | 27        | 28        | 29            | 30           |
| 31          | 32        | 33        | 34        | 35            | 36           |

Note: Pages for II Cor., Gal., Eph., Col., II Thess., Hebrews, James, Philemon, and I Peter have been provided. The content indicates a structured listing of scriptural references with page numbers for each entry.
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**Corrigenda**

Page 50, l. 16, for Matt. 5, 6 read Matt. 5, 8.
Page 47, l. 9, for bucclia read bucclia.
Page 59, l. 11, after Apoc. 14, 8 add (some MSS.).
Page 80, l. 6 from bottom, for 9 read 6.