

Saint Augustine's Confessions Book 1

Latin Text with Facing Vocabulary and Commentary

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Saint Augustine's Confessions Book 1
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First Edition

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The Latin Text was edited by James J. O'Donnell (1992) and initially prepared (though edited by the present author) by Geoffrey Steadman.

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Acknowledgments

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The original inspiration for the work belongs to the course I taught this summer at Hillsdale College: thanks to Joey, Mark, Jose, Griffin, Mike, and Christian for enduring seven long weeks of six-hour daily coursework (and many more hours of study!). A thanks likewise to the professors at Hillsdale College, especially Dr. Garnjobst and Dr. Hutchinson, who together with the Politics department provided me the opportunity in the first place. Dr. Hutchinson was particularly brave to hazard a raw version of the commentary on another class of students.

To Professor Catherine Conybeare I owe my first introduction to Augustine's *Confessions* and to his Latin in general: her insightful analysis of the same has helped me to see the beauty and magic of Augustine's art.

Finally to the patience and kindness of my wife: I owe a special thanks to you. Few would willingly move four times within the span of a year, not to mention transcontinentally, yet you have done it with grace and energy.

¹ With the exception of *Confessions* VIII I will be producing the texts for all following commentaries myself.

Preface to the Series

Each author has a grammar of his own, written or unwritten. Each student has a grammar of his own, has his ways of adjusting the phenomena to his range of vision or *vice versa*, less frequently *vice versa*.

Basil Gildersleeve, *Problems in Greek Syntax*

“I confess myself to be among those who write to progress and in progressing write,” and grammar notes are no exception. When I articulate to myself the fine distinctions in the text with the help of grammar I finally understand what *I think* the author is saying, against which I can then judge what the *author* is in fact saying. Thus it is often not (merely) the author who is not clear to us, but that we are not clear to ourselves.

For this reason I believe we need to be reminded of the basics, e.g., anaphora, inner and outer accusatives, ablative (or genitive, as the case may be) absolutes, and the vexing problems of syntax in indirect discourse. There is much to be said for crawling before walking and walking before running--yet here is the difficulty. The basis for appreciating a literary text is an underlying enjoyment of the matter at hand. But, *at least for a while*, the searching of commentaries and grammars and lexica dampens this joy for many, however surely it leads to greater joy in the end. And so the very means of greater enjoyment of the text are themselves instruments of tedium in the extreme: what is the student to do?

Faced with this dilemma students will find this type of commentary, i.e., a commentary like those of Steadman and Pharr, a very helpful place to begin. By appending vocabulary and grammar to the text, the commentary maximizes time spent on the text itself and delays for a later time the jarring fragmentation of the text that

happens when the reader must spend 30 minutes in between each sentence in grammars and commentaries. Again, while such deep study ought to lead back around to deeper and more satisfying enjoyment of the text in the end, this is hard to perceive in the beginning, and for those who simply do not have those hours in the day, such a commentary allows a glimpse of the goal. I am convinced that this is the way to persuade new students of the language, especially when starting late, that such study is worth their time in the first place.

Perhaps one last word on the utility of attention to grammar is justified. Augustine was, after all, more keenly aware than most of the painful split of I and the Other wrought by the Fall, his *Confessions* is conscious of the immense, but oft-overlooked, trouble of meaningful communication.¹ Keen attention to grammar helps us to transcend the commonest barriers of communication, the abysses dug by time, place, religion, and all those things that constitute our particular culture(s). Writing this commentary has revealed to me more than I knew before of this chasm, and to weary the reader with another quote of Gildersleeve, “at least whole grammars have been constructed about one emptiness.”

¹ He hoped that one day we would merely transfer our thoughts from one bosom to the next without the help of language. *Conf.* 11.3.5

Preface to *Confessions* Book I

confessionum mearum libri tredecim et de malis et de bonis meis deum laudant iustum et bonum atque in eum excitant humanum intellectum et affectum. interim quod ad me attinet, hoc in me egerunt cum scriberentur et agunt cum leguntur. quid de illis alii sentiant, ipsi viderint; multis tamen fratribus eos multum placuisse et placere scio.¹

Retractationes. 2.6.

It is hard to imagine a genre other than the Psalms of David sufficiently pliant and supple to hold the vast heart of Augustine's *Confessions*. The Psalms, at least as much as any other genre of ancient poetry, ranged the multi-textured terrain of human experience: love and hate, sin and redemption, life and death, praise and lament, philosophical wonder and theological delight. But as Professor Conybeare notes in her introduction to the *Confessions*, no one would mistake the *Confessions* for one of David's Psalms.² If however Augustine confessed in order to "praise a God just and good" concerning his "evils and goods" and to "rouse to Him (God) the human mind and heart," it is hard to call them anything other than an act of worship. That is, after all, what a confession is.³

Would someone confuse the *Confessions* with a Psalm of *David*? I think we can reasonably conclude no. But we would misapprehend the nature of the *Confessions* if we did not recognize them as the Psalms of *Augustine*.⁴ They are all together an act of worship, or better, a song of worship, which is at once—through publication—

¹ *The thirteen Books of my confessions praise God both concerning my evils and my goods—a God who is just and good and rouse to him the human mind and heart. In any case so far as concerns me: they did this while they were being written and they do it while they are being read. Let others see for themselves what they think about them; I know that they have pleased many brothers at least and still do.* (Transl. mine; intentionally over-literal)

² Page 27 in Catherine Conybeare, *the Routledge GuideBook to the Confessions*, Routledge, 2016.

³ *Ibid.* p. 1-2

⁴ Given that the unity (and sole authorship) of a multitude of the Psalms is hotly debated, it should come as no surprise that the unity and design of Augustine's Psalm(s) should thus be the center of a long debate. Conybeare (2016) and O'Donnell (1992) give excellent summaries and references to this scholarly debate.

unashamedly public and—through the intimate participation of the reader in Augustine’s inner world—blushingly personal. This from a man who wrote the longest sustained commentary in Latin antiquity on the *Psalms*, a book in which public and private worship are inextricably tangled, should not surprise us.

Turning from the whole to the part, we find in Book I the simple yet singular poetry of prayer (i.e., the Psalms). Much in *Confessions* Book I is thus naturally enigmatic: who is the *praedicans* in the first paragraph? what does the *nesciens* in the first paragraph not know and so therefore call on the wrong god? what is the earth and what are the waves to which Monica entrusted Augustine?⁵ Augustine the baby is an image pregnant with many fruitful themes and questions for Augustine the man: patterns for thinking about language, memory, time, creation, and divine providence are laid in the infancy of the *Confessions*. A careful study of Book I therefore lays the best groundwork for a sound understanding of the whole.

But perhaps, given that *Confessions* are Augustine’s Psalms, and Book I in a way the most psalm-like of all, the question arises, “What claim does the *Confessions* make on the non-Christian?” The first and easiest answer is, the same claim made by Plato on all non-Platonists, by Seneca on non-Stoics, and by Confucius on non-Confucianists, namely, that there exist truths about the world and the human soul and we should pay attention to their answers. We all give ourselves answers to these questions, wittingly or no, and we read these great works of human literature and philosophy to deepen our

⁵ You can see the resumption of these ideas later in the *Confessions* at many places, e.g., 5.7.12; 5.13.23; 6.1.1; for the water as sin and land as the new man book 13.13

reflection on the same and to challenge ourselves in our own thinking about the highest things.

Augustine's idea of originality and quotation might appear equally strange to a first-time reader of the *Confessions*: "why are the *Confessions* replete with quotations of Scripture?" The answer is simple and might be best illustrated by example: the ancients, or in this case, at least Augustine, simply did not find it inconsistent to give voice to one's deepest emotions through the words of another, witness Christ's words on the cross.⁶ Beyond the Christian world it is well known that the expression of the self through the (authoritative) words of another was taught in the secular schools of rhetoric.⁷ Suffice it to say, the question of originality in the ancient world balanced itself on different axes than the modern counterpart.

A last note is that Augustine's remarks in the *Reconsiderations* end on pleasure: the *Confessions* "have pleased some brothers and still do." The *Confessions* were written to please. From the smallest points of grammar and style (why does he use *ego* here and not *sum* and *vice versa*), to the problems of paradox (*quoniam loquaces muti sunt*), to the startling uses of metaphor (*in quorum et ego auribus parturiebam quidquid sentiebam*), "the way forward for students of the *Confessions* lies in renewed and assiduous attention to the most minute details of the text" and in this attention to *enjoy it*.⁸

⁶ For this point it is irrelevant whether Christ said the words of the 22nd Psalm or not ('my God my God why have you forsaken me?'), for it is clear that the writer and audience found them unproblematic—at least so far as we can see from the text and responses to it.

⁷ Cf. Boissier in Gibbs and Montgomery's commentary on 1.17.27: "The pressure which compels [the student] to make a speech in the name of another wakens and opens the spirit [of the student] and so it happens that he learns to discern his own feelings in attempting to express those of a stranger." Along a similar line see also vol. 2 p. 91 of O'Donnell's Commentary.

⁸ O'Donnell, *Vol. 1: Text and Introduction*, lxii.

RUNNING CORE VOCABULARY CONFESSIONS BOOK I

Below are given all words in Book I of the Confessions occurring 5 or more times in the order in which they occur. The numbers to the left correspond to the pages and those on the right to the number of times which they occur. An alphabetized version of this list is given for the convenience of the reader at the end of the commentary.

- 1 **ad**: to, toward, 26
- 1 **aliquis, aliquid (quī, quid)**: anyone, anything; some, any, 19
- 1 **alius, -a, -ud**: other, another, else, 19
- 1 **an**: or (in questions), 20
- 1 **cor, cordis n.** heart,
- 1 **dēlectō (1)**: delight (compl. inf.), please, in pass. + abl. 5
- 1 **dō, dare, dedī, datum**: give; grant, 22
- 1 **dominus, -ī m.**: master, lord, 44
- 1 **ego, mihi, mē, mē**: I, 142
- 1 **enim**: for, indeed, in truth, 46
- 1 **et**: and; also, even, 315
- 1 **faciō, -ere, fēcī, factum**: do, make, 40
- 1 **homō, -inis m./f.**: man, mortal, human, 32
- 1 **in**: in (+ abl.) , into (acc.), 111
- 1 **invocō (1)**: call on, pray to, invoke, 15
- 1 **laudō (1)**: praise, glorify, 11
- 1 **magnus, -a, -um**: great, large; important, 9
- 1 **nesciō, -īre, -scīvī, -scītum**: not know, 9
- 1 **nōn**: not, 117
- 1 **nōs, nōbīs**: we, us, 18
- 1 **noster, nostra, nostrum**: our, 13
- 1 **peccātum, -ī n.**: sin, offense, 10
- 1 **possum, posse, potuī**: be able, can, avail, 18
- 1 **potius**: rather, preferably (comp. of *potis* ‘possible’), 6
- 1 **prō**: before, for, in behalf of; in accordance with (abl.), 6
- 1 **quī, quae, quod (quis? quid?)**: who, which, that, 211
- 1 **quia**: because, that 25
- 1 **sciō, -īre, -īvī (ī), -ītus**: know (how + inf.), 8
- 1 **sed**: but, 38
- 1 **sum, esse, fuī, futūrum**: be, 164
- 1 **suus, -a, -um**: his, her, its, their (own), 16
- 1 **tamen**: nevertheless, however, anyway 22
- 1 **tū**: you, 136
- 1 **tuus, -a, -um**: your, yours, 55
- 1 **ut**: as, just as, when (+ ind.); (so) that, in order that, 45
- 1 **volō, velle, voluī**: will, wish, be willing, (compl. inf.) 20
- 2 **aut**: or (aut...aut – either...or), 21
- 2 **autem**: however, but; moreover, 18
- 2 **crēdō, -ere, -didī, creditum**: believe, trust (+dat.), 11
- 2 **cum**: with (abl.); when, since, although, 34

RUNNING CORE VOCABULARY CONFESSIONS BOOK I

- 2 **deus, -ī m.:** god, divinity, deity, 55
2 **filius, -ī m.:** son, 6
2 **inveniō, -īre, -vēnī:** come upon, find, 9
2 **ipse, ipsa, ipsum:** -self; the very, 31
2 **is, ea, id:** this, that; he, she, it, 71
2 **meus, -a, -um:** my, mine, 122
2 **per:** through, over, across (acc), 22
2 **quaerō, -ere, quaesivī:** search for, ask, 11
2 **quam:** than, as; how, 32
2 **quoniam:** since now, seeing that, 15
2 **sine:** without (abl.), 9
2 **utique:** in any case, by all means, certainly, 7
2 **veniō, -īre, vēnī, ventus:** come, go, 11
3 **caelum, -ī n.:** sky, heaven, 10
3 **capiō, -ere, cēpī, captum:** take, seize, hold, contain, 10
3 **ergō:** therefore, 17
3 **etiam:** also, even; besides, 24
3 **ē, ex:** out from, from, out of (+ abl.), 16
3 **fiō, fierī, factus sum:** become, be made, happen (+ ut and subj.), 7
3 **iam:** now, already; + nōn, no longer, 20
3 **ita:** so, thus, 18
3 **nam:** for, because, 18
3 **nisi:** if not, unless, except, 18
3 **omnis, omne:** every, all, 43
3 **quisquam, quidquam (quicquam):** anyone, anything, 14
3 **quisquis, quidquid:** whoever, whatever, 6
3 **sīc:** thus, in this way, 8
3 **terra, -ae. f.:** earth, ground, land; pl. the earth 13
3 **unde:** from where, whence, 7
3 **vērō:** in truth, in fact, certainly, 11
4 **dīcō, -ere, dīxī, dictus:** say, speak, tell, 35
4 **habeō, -ēre, habuī, -itus:** have, hold; consider 13
4 **impleō, -ēre, -ēvī:** fill; fulfill, complete, 11
4 **nec:** and not (nec...nec: neither...nor), 19
4 **tōtus -a, -um:** whole, entire, 5
5 **īdem, eadem, idem:** the same, 6
5 **maior, māius:** greater; older; ancestors, 18
5 **minor, minus:** less, smaller; *adv.* less, 9
5 **ne:** (introduces a yes/no question), 12
5 **nūllus, -a, -um:** none, no, no one, 6
5 **numquam:** never, at no time, 6
5 **rēs, rei, f.:** thing, matter, affair; pl. reality, the universe, 14
5 **rogō (1):** ask, 5
5 **summus, -a, -um:** highest, greatest, top of, 5

RUNNING CORE VOCABULARY CONFESSIONS BOOK I

- 6 **agō, -ere, ēgī, āctum:** drive, do, spend, lead (a life), 10
- 6 **amō (1):** love, like, 11
- 6 **nihil:** nothing, 5
- 6 **vīta, -ae, f.:** life, 13
- 7 **ā, ab, abs:** (away) from, out of; by, 52
- 7 **anima, -ae f.:** breath, spirit, soul, 11
- 7 **ante:** before, in front of (acc.), 7
- 7 **audiō, -īre, -īvī, audītum:** hear, listen to, 6
- 7 **auris, auris f.:** ear, 5
- 7 **bonus, -a, -um:** good, noble, kind, 16
- 7 **dē:** down from, from, about, concerning (abl), 25
- 7 **ecce:** behold, look, 8
- 7 **ille, illa, illud:** that, those, 49
- 7 **iubeō, iubēre, iussī, iussum:** order, 5
- 7 **loquor, loquī, locūtus sum:** speak, address, 10
- 7 **malus, -a, -um:** bad, evil, 5
- 7 **oblīvīscor, -ī, -lītus sum:** forget (acc. or gen.), 5
- 7 **parvus, -a, -um:** small, little, 7
- 7 **peccō (1):** sin, commit an offense, 8
- 7 **salūs, -ūtis f.:** safety, refuge; health; salvation 7
- 7 **sī:** if, 24
- 7 **ūnus, -a, -um:** one, 7
- 8 **clāmō (1):** shout, cry out, 6
- 8 **hic, haec, hoc:** this, these, 57
- 8 **morior, morī, mortuus sum:** die, 6
- 8 **nē:** lest, that not, no, not, 10
- 8 **nōlō, nōlle, nōluī:** not wish, be unwilling, 7
- 8 **oculus, -ī, m.:** eye, 5
- 8 **post:** after, behind (acc.), in A., toward; *adv.* afterward, 6
- 8 **videō, vidēre, vidī, vīsum:** see, 20
- 8 **vōx, vōcis, f.:** sound, voice; word, utterance, quotation 5
- 9 **fallō, -ere, fefellī, falsum:** deceive, 6
- 9 **iste, ista, istud:** this/these or that/those, 21
- 9 **parēns, -rentis m.:** parent, ancestor, 7
- 9 **sē, sibi:** himself, her-, it-, them-, 14
- 10 **affectus, -ūs m.:** affection, feeling, 6
- 10 **īnfantia, -ae f.:** inability to speak, infancy, 9
- 10 **māter, mātris f.:** mother, 11
- 10 **meminī, -isse:** remember; recall, 6
- 10 **vel:** or, either...or (inclusive), 16
- 11 **fleō, -ēre, -ēvī, flētum:** weep, cry, bewail (acc.), 7
- 11 **īnfāns, -fantis m. f.:** infant, 6
- 11 **membrum, -ī n.:** limb, member, 5
- 11 **prīmus -a -um:** first, 5

RUNNING CORE VOCABULARY CONFESSIONS BOOK I

- 11 **sēnsus, -ūs m.:** feeling, perception, sensation, 5
- 11 **sentiō, -īre, sēnsī, sēnsū:** feel, perceive, 5
- 11 **signum, -ī n.:** sign, signal; symbol, 8
- 11 **tunc:** then, at that time, 8
- 11 **ubi:** where, when, 9
- 11 **voluntās, -tātis f.:** will, wish, desire, 6
- 12 **discō, -ere, didicī:** learn, come to know, get acquainted with (acc.), 28
- 12 **magis:** more, rather, 8
- 12 **que:** and, 18
- 12 **serviō, -īre, -īvī, -ītum:** be slave to, serve, (dat.), 5
- 12 **tālis, -e:** of such a sort, 14
- 12 **vērus, -a, -um:** true, real, 7
- 13 **aetās, aetātis f.:** age, lifetime, time, 5
- 13 **miser, -a, -um:** sad, miserable, gloomy, 6
- 13 **pater, patris, m.:** father, 5
- 13 **vīvō, -ere, vixī, vīctum:** live, 12
- 14 **atque (=ac):** and, and also, and even, 24
- 14 **cōnfiteor, -ērī, -fessum:** admit, reveal, confess (dat.) 7
- 14 **multus, -a, -um:** much, many, 9
- 15 **adhūc:** thus, to this point, still; even, just, 5
- 15 **diēs, -ēī m./f.:** day, time, season, 5
- 15 **modus, -ī m.:** way, manner; limit; just, only, 5
- 15 **trānseō, -īre, -īī (īvī), itus:** pass (by), 6
- 15 **via, -ae, f.:** way, road, street, 6
- 16 **nunc:** now, at present, 6
- 16 **reprehendō, -ere, -dī:** blame; hold back; scold, 5
- 17 **animus, -ī m:** soul, will; minī; intention, 7
- 18 **nōndum:** not yet, 5
- 20 **puer, puerī, m.:** boy, 20
- 21 **littera, -ae f.:** letter (of the alphabet); pl. literature, epistle, 12
- 21 **verbum, -ī n.:** word, speech, 16
- 22 **vultus, -ūs m.:** expression, countenance, face, 5
- 23 **cōgō, -ere, -ēgī, coactum:** compel; 6
- 23 **prōpōnō, -ere, -suī, -situm:** put or set forth, 5
- 25 **legō, -ere, lēgī, lectum:** read, choose, 9
- 25 **magister, magistrī m.:** teacher, 7
- 25 **scrībō, -ere, scrīpsī, scrīptum:** write, 11
- 26 **lūdō, -ere, lūsī, lūsus:** play; play with, 5
- 27 **bene:** well, 8
- 27 **melior, melius:** better, 6
- 29 **quasi:** as if, 6
- 32 **error errōris m.:** wandering, error, 8
- 32 **ōdī, -isse:** hate, 5
- 32 **urgeō, -ere, ursī:** press, urge, distress, 5

RUNNING CORE VOCABULARY CONFESSIONS BOOK I

- 33 **Graecus, -a, -um:** Greek, 5
33 **grammaticus, -a, -um:** of grammar, grammatical; *m. subst.* grammarian, teacher of the second level of education in the Roman world, after students had learned their ABC's, 5
34 **Aenēās, -ae m.:** Aeneas, 5
38 **vānus, -a, -um:** worthless; vain, futile, false, 5
40 **lēx, lēgis f.:** law, regulation, decree, 7

Glossary¹

abs.	absolute	imperf.	imperfect
acc.	accusative	ind	indirect
act.	active	indic.	indicative
adj.	adjective	indir. comm.	Indirect Command
adv.	adverb	indir. qu	Indirect Question
ag.	agent	inf.	infinitive
antec.	antecedent	inter.	interrogative
apod.	apodosis	l./ln.	line
app.	appositive	m.	masculine
circums.	circumstantial	n.	neuter
CL	Classical Latin	nom.	nominative
cl.	clause	obj.	object
char.	characteristic	p./pg.	page
comp.	comparative	pl.	plural
comp.	compound	ppl.	participle
concess.	concessive	pass	passive
cond.	condition(al)	pf.	perfect
conn. rel.	connective relative	ppp	pf. pass. part.
CTF	Contrary to Fact	pers.	person
dat.	dative	plpf.	pluperfect
dep.	deponent	pred.	predicate
dir.	direct	pr.	present
disc.	discourse	prim.	primary
expl.	explanation	prot.	protasis
f.	feminine	rel.	relative
FLV	Future Less Vivid	s/sg.	singular
FMV	Future More Vivid	seq.	sequence
FMtV	Future Most Vivid	subj.	subject
fut.	future	subj.	subjunctive
gen.	genitive	subst.	substantive
gen.	general	superl.	superlative
imper.	imperative	v.	verb
IL	Imperial Latin	voc.	vocative
impers.	impersonal		

The text: The text used in this edition is that of Dr. James O'Donnell (1992 and see below), who maintained the traditional division into chapters (from Amerbach's ed. in 1506) and paragraphs (from the Maurist eds. in the 1800's). Both are used in citations of the *Confessions*. The only change I have made to O'Donnell's text is to use the Benedictine reading at 1.14.23 in place of O'Donnell's *crux*. Otherwise (with the edition of macrons) the text is the same as his.

¹ For the convenience of the reader, I have made a dictionary of grammatical and rhetorical terms, to be found at the end of the work in alphabetical order.

Using this Commentary

Before proceeding to the actual text, it is suggested that the student look over the running vocabulary, where all words occurring five times or more in Book I of the *Confessions* are given in the order in which they occur. Once done, this will allow the student to focus on the words on the page without consulting (at first) additional grammars, lexica, or commentaries. While reading, try to read whole sentences without help: aloud, if possible. Make guesses and take away the main idea. Then return to the beginning of the sentence and with the help of the vocabulary and notes work through every form and tough bit of syntax. If at this point more depth (or review) is desired, the reader is given references to Allen and Greenough as well as Cambell and McGuire (about which see below).² It is of course wished that the student consult (often) the commentaries of Clark and O'Donnell. Because the commentary of Gibbs and Montgomery is far less accessible than the others, and because many comments contain notes or parallel passages in other languages, I have taken what I thought the best of these comments and translated them for the reader. For the sake of space, I have not given specific references to the works of Augustine or other authors but instead have simply marked them with "G&M". Should the reader want the precise references he or she can easily find them in the respective commentaries at the relevant lemmas. For additional helpful tips for reading Latin and Greek or using commentaries like this one, see Geoffrey Steadman's introductions to his commentaries and his page "Habits Matter" on his website (geoffreysteadman.com).

² I should also note here that I have given broad generalizations about Classical, Imperial (and rarely Late) Latin: I have not used these terms with great strictness. They are merely guidelines for the beginning student: it is hoped that, should the student want to know more about the progress of Latin language, he or she will look into the authorities on that subject--this task being of course beyond the scope of an introductory textbook like this one.

Further Resources³

(those cited in the commentary are preceded by the corresponding abbreviation)

A&G	Allen and Greenough's <i>New Latin Grammar</i> , 1903 Revision. ⁴
Arts	Arts, Mary. <i>The Syntax of the Confessions of Saint Augustine</i> , Diss. CUA, Washington DC, 1927. ⁵
	Brown, Peter, <i>Augustine of Hippo, a Biography</i> . Oxford Univeristy Press, 1967. ⁶
C&M	Cambell and McGuire's Introduction to their <i>Selections</i> .
Clark	Clark, Gillian, <i>Confessions</i> Books I-IV, Cambridge Greek and Latin Classics, 1995.
	Conybeare, Catherine, <i>The Routledge Guidebook to Augustine's Confessions</i> . Routledge Press, 2016. ⁷
G&M	Gibb and Montgomery. <i>Confessionum libri XIII</i> . 2 nd ed., Cambridge, 1927.
G&L	Gildersleeve and Lodge's Latin Grammar (1903 Ed.) ⁸
	Hrdlicka, Clement. <i>A Study of the Late Latin Vocabulary and of the Prepositions and Demonstrative Pronouns in the Confessions</i> . Diss. CUA, Washington DC, 1931. ⁹
L&S	Lewis and Short's Latin Dictionary. ¹⁰
O'Donnell	O'Donnell, James, <i>Confessions: Text and Commentary</i> , 3 vols. Oxford University Press, 1992. ¹¹
TLL	<i>Thesaurus Linguae Latinae</i> . Bayerische Akademie der Wissenschaften. ¹²

³ The reader is also encouraged to make use of *Latinperdiem* videos on youtube: an excellent resource in general and one of the only (accessible) resources for Latin written after the Imperial Period. He has, I believe, covered most of book I of the *Confessions*; if therefore my notes are not enough, this resource is a good next step.

⁴ Available for free through perseus.tufts.edu.

⁵ Though I have found it at some points dated or inexhaustive, it is nevertheless a useful overview to the syntax of the *Confessions*, if something more thorough than Cambell and McGuire is wished. As is the case to a lesser degree in Hrdlicka, Art in essence applies the findings of the most authoritative (often German) grammars which include late Latin to the text of the *Confessions*.

⁶ Has been, still is, and will likely remain the standard treatment for a long time to come.

⁷ An up-to-date and fresh introduction to Augustine's *Confessions*, where one can find great summaries of scholarship as well as the author's own insightful views.

⁸ Used often but cited rarely for the mere fact that it is less used in Latin classrooms today. Nevertheless it is available online through perseus.tufts.edu and is a superb resource: generally more reliable than A&G for more advanced questions of syntax and usage diachronically.

⁹ Rather more exhaustive use of the TLL is made in this dissertation than that of Arts and is therefore on the whole more reliable. However, it is likely far more than the average beginning student of the *Confessions* desires. Nevertheless, if a better answer is sought on the use of a particular preposition or demonstrative this is still a very useful resource.

¹⁰ available online at perseus.tufts.edu

¹¹ *An absolutely indispensable aid to a deep understanding of the Confessions, happily (and generously) available online to all via stoa.org/hippo*

¹² The most comprehensive dictionary of Latin, available online at thesaurus.badw.de. An import resource for the thinly-resourced world of late antique Latin.

Through daily chatter words have become cheap to us, because in being
noised and in passing us by words become cheap and they seem to be
nothing other than words.

Augustine

The way forward for students of the *Confessions* lies in renewed and
assiduous attention to the most minute details of the text.

James O'Donnell

Magnum opus omnino et arduum conamur; sed nihil difficile amanti puto.

Cicero

Confessionum Liber I

1.1.1 magnus es, domine, et laudābilis valdē. magna virtūs tua et 1
 sapientiae tuae nōn est numerus. et laudāre tē vult homō, aliqua
 portiō creātūrae tuae, et homō circumferēns mortālītātem suam,
 circumferēns testimōnium peccātī suī et testimōnium quia superbīs
 resistis; et tamen laudāre tē vult homō, aliqua portiō creātūrae tuae. 5
 tū excitās ut laudāre tē dēlectet, quia fēcistī nōs ad tē et iniquētum
 est cor nostrum dōnec requiēscat in tē. dā mihi, domine, scīre et
 intellegere utrum sit prius invocāre tē an laudāre tē, et scīre tē prius
 sit an invocāre tē. sed quis tē invocat nesciēns tē? aliud enim prō
 aliō potest invocāre nesciēns. an potius invocāris ut sciāris? 10

circumferō, -ferre, -tulī: carry around (with one), make known, flaunt (TLL A.3, C.1), 2
creātūra, -ae f.: creation, creature, 3
dōnec: until
excitō (1): wake, rouse, call on
iniquētus, -a, -um: restless, disturbed; disquieting 2
intellegō, -ere, -lēxī, -lēctum: realize, understand, 4
laudābilis, -e: worthy of praise, laudable, 3
mortālītās, -ātis f.: mortality

- 1 **et:** in the *C*, particularly in prayers, *et* often has the force of *sed*, *cum*, or even *si*, connected by Augustine with biblical language in an attempt to “restore integrity to language” (O’Donnell).
- 2 **sapientiae... numerus:** *a counting (limit) of your wisdom*; obj. gen.
- 3 **circumferēns:** m. nom. sg. pres. act. concess. part. as a counterpoint to **tamen**
- 4 **quia... resistis:** *that you resist the proud*; In CL one would find an expl. *ut*-clause w/ subj. following an adj. or, as here, a noun (A&G 570, 571.c)
- superbis:** dat. with special verb (A&G 367)
- 6 **excitas (eum) ut... delectet:** 3 sg. pres. act. subj. in purp. clause. (A&G 531.1)
laudāre... delectet: *...may delight... to praise: delectō* was generally used impersonally in CL with the acc. or else in the pass. + inf.

numerus, -ī m.: number, count, multitude, 2
portiō, -iōnis f.: portion, part, section, 2
prior, prius: before, earlier (comp. *prius*), 4
requiēscō, -ere, requiēvi: rest
resistō, -ere, -stifi: resist, oppose (dat) 2
sapientia, -ae f.: wisdom
superbus, -a, -um: arrogant, proud, 3
testimōnium, -iī n.: evidence, witness, 2
utrum: whether (often with *an*, ‘or’) 4
valdē: very, very much; *comp.* *valdius*
virtūs, -ūtis f.: strength, power, virtue, 2

- 7 **donec requiescat:** *till it rests*; *dum* and **donec** take subj. when suspense or intention are implied (A&G 553 n.1)
dā mihi... scire... intellegere: *dare* + dat. and inf. means to allow someone to do something. (A&G 460.a)
- 8 **utrum sit... an... sit:** *whether.. or..* subjs. in indir. ques.
invocare... laudare... scire... invocare: subj. infins.
prius: we would expect *quam* instead of **an** in normal prose (A&G 434). This effects a kind of halting (not flowing) rhythm as well as something of suspense.
- 9 **nesciens:** nom. m. s. pr. act. part.
- 10 **ut sciāris:** *so that you may be known*; 2 sing. pres. pass. subj. (A&G 531.1)
aliud... nesciens: *since he is ignorant*; m. nom. sg. pr. act. caus. part.
potest: *might*; Latin sometimes uses the indic. to express possibility when English would use the subj. (A&G 437.a)

quōmodo autem invocābunt, in quem nōn crēdidērunt? aut 11
quōmodo crēdent sine praedicante? et laudābunt dominum quī
requīrunt eum: quaerentēs enim inveniunt eum et invenientēs
laudābunt eum. quaeram tē, domine, invocāns tē et invocem tē
crēdēns in tē: praedicātus enim es nōbīs. invocat tē, domine, fidēs 15
mea, quam dedistī mihi, quam īnspīrāstī mihi per hūmānitātem filiī
tuī, per ministerium praedicātōris tuī.

1.2.2 et quōmodo invocābō deum meum, deum et dominum
meum, quoniam ūtique in mē ipsum eum vocābō, cum invocābō
eum? et quis locus est in mē quō veniat in mē deus meus, quō deus 20

fidēs, eī f.: faith; trust, loyalty, 3
hūmānitās, -tātis f.: culture, *humanity*, 1
īnspīrō (1): breathe into, 1
locus -ī m. (pl. loca): place, region, 4
ministerium, -ī n.: office; service, ministry, 1

praedicātor, -ōris m.: preacher, proclaimer, 1
praedico (1): proclaim, extol, *preach* 2
quōmodo: how, in what way, 4
requīrō, -ere: seek out, ask, inquire, 2
vocō (1): call, summon, 4

- 11 (eī) invocābunt (eum)...
in quem nōn crēdidērunt: in CL we
would have *crēdere* + dat. (C&M 88.3)
12 praedicante: a preacher lit. a man
preaching; m. abl. sg. pr. act. subst. part.;
parts. often have -e in abl. when subst. and
-i when a proper adj. (A&G 119).
13 quaerentēs...invenientēs: if they seek... if
they find...; nom. m. pl. pr. act. cond. parts.
14 quaeram... invocem: let me seek...
invoke; 1 s. pr. act. hort. subjs.
15 praedicatus es: you were preached to
us; notice the ring composition: A. begins
by noting how man carries around the
testimonium peccati sui, but ends the
paragraph with God's heralding the
promise of forgiveness, grasped by fides.
16 īnspīrā(vi)stī: 2 sg. pf. act. ind.
syncopation of pf. (A&G 181).
fidēs ... quam īnspīrāstī mihi: the faith
which you breathed into me; as in Gen. 2.7
whence A. took the grammar (C&M 82).
Takes the dat. here by analogy to
compounds with in- which take the dat.
(A&G 370a). quam is here the inner
object (i.e., not separable from the act of
breathing, since the breath itself is the life.
A&G 390)

- quam... quam... per... per: chiasmus
per hūmānitātem... per ministerium: CL
more often has a/ab + abl. instead of
instrumental per + acc. (C&M 86c)
17 praedicatoris tui: some interpret as
Ambrose, but A.'s intention in this
introduction is to universalize
his experience, to which the
use of the passive (praedicatus) and the
substantive participle (praedicante) attest.
There is thus an emphasis on God's
agency instead of any one person.
18 meum: = deum possidere; to possess God
(G&M).
19 ūtique: certainly, in any case; a limiting
particle of confirmation, like certē or
saltem.
invocabo...in...vocabo etc.: how will I
call on him since I will call him on in to me
when I call on him?; a rare case of tmesis
("splitting" of prefix and verb stem) in
prose. A.'s concern for the spatial location
of God turns our attention to his
Manichean roots. "The Divine
immanence, he holds, is dynamic, not
local" (G&M)
20 quo veniat: to which he can come;
rel. cl. of ch. in prim. seq. (A&G 535.1)

veniat in mē, deus quī fēcit caelum et terram? itane, domine deus 21
 meus? est quicquam in mē quod capiat tē? an vērō caelum et terra,
 quae fēcistī et in quibus mē fēcistī, capiunt tē? an quia sine tē nōn
 esset quidquid est, fit ut quidquid est capiat tē? quoniam itaque et
 ego sum, quid petō ut veniās in mē, quī nōn essem nisi essēs in 25
 mē? nōn enim ego iam īnferī, et tamen etiam ibi es, nam etsī
 dēscenderō in īnfernum, ades. nōn ergō essem, deus meus, nōn
 omnīnō essem, nisi essēs in mē. an potius nōn essem nisi essem in
 tē, ex quō omnia, per quem omnia, in quō omnia? etiam sīc,
 domine, etiam sīc. quō tē invocō, cum in tē sim? aut unde veniās in 30

adsum, -esse, -fuī: be present/at hand
dēscendō, -ere, -ndī, -nsum: descend, 2
etsī: although, even if, 2
ibi: there, in that place, 2
īnfernum, ī n. (-us, -ī m.): place below,
 underworld, hell, 1

īnferus, -a, -um: lower, below; pl. subst.
 underworld, *Hades*, 1
itaque: and so, 4
omnīnō: altogether, (strengthens neg.) *at all* 4
petō, -ere, -ivī, -ītum: seek, head for, *ask*, 3

21 **itane... an... an...:** enclitic *-ne* introduces
 a question and *an* continues it. (A&G 335)
caelum et terram: in Genesis short for
 ‘the cosmos’. (O’Donnel)

22 **meus:** in CL we would have *mī*. Through
 Latin translations of the Bible, A. inherits a
 tendency to use adjs. in the nom. with a
 noun in the voc.

quod capiat: *which could hold you.* rel.
 cl. of char. in prim. seq. (A&G 535.a)
 Normally rel. cl. of char. with indefinite
 antecedents can be translated indicatively,
 but here A. seems to be considering the
 ability or possibility of something in
 himself ‘containing God’ and hence *could*.

23 **(quidquid est) non esset:** *whatever is*
would not be; apod. of pr. CTF. cond.
 (A&G 517) The prot. is suppressed: **sine**
te = nisi esses.

24 **fit ut...capiat:** *(does it) happen that;* verbs
 of causing and happening often take an ut
 noun-clause whose verb is in the subj.
 (A&G 569.2)

quidquid est... quidquid est: subjs. of
esset and **capiat** respectively.

25 **et ego sum:** *I too exist*

quid petō ut veniās...: *why do I ask that*
you come...; an ut noun-clause following
 verbs of will and desire (indir. comm.)
 takes the subj. Translate as indic. (A&G
 563)

(ego) quī nōn essem nisi essēs : *I who*
would not exist unless you were existing
(too) pr. CTF cond. (A&G 517)

26 **non... īnferī:** *I no longer belong to Hades;*
 poss. gen. or nom. pl. *I am no longer hell.*
 Fuller discussions in GC and O’Donnel *ad*
loc.

28 **an potius:** *or is it rather that...;*
 contrasting his previous hypothesis that
 God was in A. with the following one that
 he, A., is in God.

29 **etiam sīc...:** a formula following upon an
 answer from scripture, namely Rom. 11:36

30 **quō tē invocō...:** *to where...* after
 answering one query he returns to the
 original, which is further complicated: if
 A. is in God, how can he call him into
 himself?

cum... sīm: causal cum clause with subj.
 (A&G 549)

unde veniās...: *whence might you come?*
 potent. subj. (A&G 443)

mē? quō enim recēdam extrā caelum et terram, ut inde in mē veniat 1
deus meus, quī dīxit, ‘caelum et terram ego impleō’?

1.3.3 capiunt ergōne tē caelum et terra, quoniam tū implēs ea? an
implēs et restat, quoniam nōn tē capiunt? et quō refundis quidquid 5
implētō caelō et terrā restat ex tē? an nōn opus habēs ut quōquam
contineāris, quī continēs omnia, quoniam quae implēs continendō
implēs? nōn enim vāsa quae tē plēna sunt stabilem tē faciunt, quia
etsī frangantur nōn effunderis. et cum effunderis super nōs, nōn tū
iacēs sed ērigis nōs, nec tū dissipāris sed conligis nōs. sed quae
implēs omnia, tē tōtō implēs omnia. an quia nōn possunt tē tōtum 10

conligō, -ere, -lēgī, -lēctus: collect, *gather* 3
contineō, -ēre, -nuī: hold together, contain 4
dissipō (1): scatter, disperse, 2
effundō, -ere, -fūdī, -fūsum: pour out, 2
ērigō, -ere, -rēxī, -rectum: raise up, lift, 1
etsī: although, even if, 2
extrā: outside; *beyond*, outside of (acc.), 1
frangō, -ere, frēgī, frāctum: break, 1
iaceō, -ēre, iacuī: lie (down), 2

- 1 **veniās... recēdam...** 2 and 1 s. pr. act. delib. subj., respectively (A&G 443)
quō...inde: *to what place... from that place...*
veniat: subj. in res. cl. (A&G 537) or perhaps purp. cl. (A&G 563) if we imagine that desire rather than possibility is being expressed.
- 3 **an implēs... capiunt:** *or do you fill (them) and it (all) subsists, (precisely) because they don't hold you?*
- 4 **restat... capiunt:** subj. of each is ‘terra et caelum’: A. oscillates between thinking of heaven and earth collectively and separately.
quō: *to where.*
- 5 **quiquid...restat:** *whatever remains once heaven and earth are filled;* the obj. of **refundis** is the whole clause from *quiquid* through *ex tē*.
impletō: abl. m. sing. perf. pass. part. modifying **caelō** and **terrā**, but attracted into the gend. of **caelō** because it is nearer. (A&G 287)

inde: from there, then, afterward, 3
opus, -eris n.: work, deed, toil; *need* 2
plēnus, -a, -um: full of (abl.), 2
recēdō, -ere, -cessī: go back, withdraw, 2
refundō, -ere, -fūdī: pour back, out, away
restō, -āre, restitī: remain; *subsist*, 2
stabilis, -e: steadfast, permanent, 2
super: above, upon; beyond, more than, 3
vās, vāsis n.: vessel, 2

- opus...ut...continearis:** following certain adjs. or nouns one finds subst. noun clauses with the subj. (A&G 570-1). Translate as indicative.
- quoquam:** abl. of means.
- 6 **continendō:** abl. n. sg. of means or instrument. The abl. of the gerund rarely takes a dir. obj. in CL prose, but this rule falls away in later Latin (A&G 503a note 1; cf. G&L 427 note 3)
- 7 **tē plena:** abl. of means with words of filling (A&G 409a); in CL *plenus* takes the gen. more often, but in the C. it is reversed.
- 8 **etsī frangantur nōn effunderis:** *even if they are broken you are (never) poured out* 3 pl. pr. pass. subj. and 2 s. pr. pass. indic. = pr. gen. cond. (A&G 514D.1a)
et... non... nec: a rising tricolon punctuated by **nos...nos...nos...**
- 9 **quae... omnia:** *omnia* is antec. to **quae. iacēs (super nōs)**
conligis: from *cum-lego* not *cum-ligo*
- 10 **tē tōtō:** abl. of means with words of filling (A&G 409a)

Confessionum Liber I

capere omnia, partem tuī capiunt et eandem partem simul omnia 11
capiunt? an singulās singula et maiōrēs maiōra, minōrēs minōra
capiunt? ergō est aliqua pars tua maior, aliqua minor? an ubīque
tōtus es et rēs nūlla tē tōtum capit?

1.4.4 quid es ergō, deus meus? quid, rogō, nisi dominus deus? 15
quis enim dominus praeter dominum? aut quis deus praeter deum
nostrum? summe, optime, potentissime, omnipotentissime,
misericordissīme et iūstissime, sēcrētissime et praesentissime,
pulcherrime et fortissime, stabilis et incomprehēnsibilis,
immūtābilis mūtāns omnia, numquam novus numquam vetus, 20

fortis, -e: strong, brave, valiant, 1
immūtābilis, -e: unchangeable, 2
incomprehēnsibilis, -e: unable to be
grasped/understood, 1
iūstus, -a, -um: right, just, 3
misericors, -ordis: compassionate, merciful, 4
mūtō (1): change, 4
novus, -a, -um: new, 2
omnipotēns, -entis: all, -powerful, 2
optimus, -a, -um: best, noblest, finest, 2
pars, partis, f.: part; direction, side, 3

potēns, -entis: powerful, ruling over (*gen.*), 1
praesēns, praesentis: present, 1
praeter: besides, beyond (*acc.*), 3
pulcher, -chra, -chrum: beautiful, pretty, 1
sēcrētus, -a, -um: secret, hidden away,
distant; subst. the esoteric, a secret, 4
simul: at the same time, at once, 1
singulus, -a, -um: particular, individual, 2
stabilis, -e: steadfast, permanent, 2
ubīque: everywhere
vetus, veteris: old, former, 2

- 11 **capere... capiunt:** *to hold, contain.*
“Argument by rhetorical question: There
are almost 700 question marks in the text
of *conf.*” (O’Donnell). Twice as much as a
given speech of Cicero and four times as
much as a comparable sample of modern
prose. It supports the notion that the C.
was for A. a “liberation of questioning”—
questioning which would not terminate
even in paradise. (Matthews)
eandem: from *īdem, eadem, idem* “same”
12 **singula (pars)... maiōra (pars)... minōra**
(pars)
singulās (partēs)... maiōrēs (partēs)...
minōrēs (partēs)... individual... greater...
lesser parts (of you).
13 **pars tua = pars tuī** in CL (A&G 143b)
ubīque tu tōtus... tē totum: *everywhere*
entirely... all of you.
15 **quid...quid...:** a perhaps startling use of
the neut. instead of the m. *quis* (which the

- use of *quis* in his third attempt highlights);
it reveals how basic A.’s questions are:
between the *quid* and the *quis* we can see
the historical gap between the Manichaeon
A. of the 380’s and A. the bishop in the
390’s.
16 **rogo:** parenthetical and so does not effect
the syntax of the sentence.
17 **summe (domine)... fortissime:** a string of
superlatives in the vocative: “Here it is the
elusiveness—the incomprehensibility—of
that reduces A. to the rhetoric of
paradox” (O’Donnell).
immutabilis mutans omnia:
unchangeable (though) changing all
things. conc. part. (A&G 496).
18 **sēcrētissime:** here the root sense of *sine*—
cretus “separated apart, other” is perhaps
helpful in contrast to *praesentissime*, rather
than the tempting derivative “secret”.

innovāns omnia et in vetustātem perdūcēns superbōs et nesciunt. 21
semper agēns semper quiētus, conligēns et nōn egēns, portāns et
implēns et prōtegēns, creāns et nūtriēns et perficiēns, quaerēns cum
nihil dēsit tibi. amās nec aestuās, zēlās et sēcūrus es, paenitet tē et
nōn dolēs, īrāsceris et tranquillū es, opera mūtās nec mūtās 25
cōnsiliū, recipis quod invenīs et numquam āmīsistī. numquam
inops et gaudēs lucrīs, numquam avārus et ūsūrās exīgis,
superērogātur tibi ut dēbeās: et quis habet quicquam nōn tuum?
reddis dēbita nūllī dēbēns, dōnās dēbita nihil perdēns. et quid
dīximus, deus meus, vīta mea, dulcēdō mea sāncta, aut quid dicit 30

aestuō (1): be hot, burn (w/ passion), seethe; have a fever, 2

āmittō, -ere, -mīsī, -missum: lose, let go, 1

avārus, -a, -um: greedy, 1

conligō, -ere, -lēgī, -lēctus: collect, gather 3

cōnsiliū, -iī n.: plan, advice, counsel, 2

creō (1): create, 2

dēbeō, -ēre, -uī, debitum: owe (dat.), ought 4

dēsum, -esse, -fuī: be lacking, fail (dat.), 2

doleō, -ēre, -uī: grieve, feel pain, 4

dōnō (1): give, grant, bestow

dulcēdō, -inis f.: sweetness, 4

egēns, -entis: needy, destitute, 2

exigō, -ere, -ēgī, -actum: drive out; spend, require 2

gaudeō, -ēre, gāvīsus sum: rejoice (in abl.), 3

innovō (1): renew, alter, 1

inops (inopis): without resources, helpless, 1

īrāscor, -ī, īrātus sum: become or be angry, 3

lucrum, -ī n.: gain, profit; money, 1

mūtō (1): change, 4

21 **in vetustātem perdūcēns superbōs...**
escorting the proud into decrepitude; ref. to Job 9:5. per- in composition w/ verbs often adds the meaning "all the way through/to the end, completely" and w/ adjs. "very."

et (superbī) nesciunt.... et *and yet are unaware. see n. p. 1 for A.'s use of et.*

23 **cum nihil dēsit tibi:** *although nothing is lacking to you; concess. cum-clause w/ subj. (A&G 549) and dat. w/ comp. verb desum (A&G 370)*

nūtriō, -īre, -īvī, -ītum: feed, nourish, 2

opus, -eris n.: work, deed, toil, need 2

paenitet, -ēre, -uit: it causes regret (acc.)

perdō, -ere, -didī, -ditus: lose, ruin, 2

perdūcō, -ere, -xī, -ctum: escort, guide,

perficiō, -ere, -fēcī, -fectum: accomplish, 2

portō (1): carry

prōtegō, -ere, -texī, -tectum: cover, protect

quiētus, -a, -um: quiet, calm, still

recipiō, -ere, -cēpī, -ceptum: take back 2

reddō -ere -didī -dditum: give back, return

sānctus, -a, -um: sacred, holy

sēcūrus, -a, -um: free from care, 2

semper: always, ever, forever, 4

superbus, -a, -um: arrogant, proud, 3

superērogō (1): pay over and above, 1

tranquillū, -a, -um: calm, tranquil, 1

ūsūra -ae f.: use, enjoyment, 1

vetustās, -tātis f.: antiquity, decrepitude, 1

zēlō (1): be jealous, love ardently, 2

24 **paenitet tē:** *(lit) it repents you, i.e., you regret; impers. verbs of feeling often take gen., inf., or quod of the object which causes the regret and acc. of the person feeling the regret (A&G 354)*

27 **gaudēs lucrīs:** *rejoice in profit; causal abl. with verbs of emotion (A&G 404a)*

28 **supererogatur tibi ut debeas:** *it is loaned to you so that you may owe; purp. clause with pr. subj. in prim. seq. (A&G 531.1).*

30 **vīta mea, dulcēdō mea sancta:** *vocatives in appos. to deus meus.*

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aliquis cum dē tē dīcit? et vae tacentibus dē tē, quoniam loquācēs 1
mūtī sunt.

1.5.5 quis mihi dabit adquiēscere in tē? quis dabit mihi ut veniās
in cor meum et inēbriēs illud, ut oblīvīscar mala mea et ūnum
bonum meum amplectar, tē? quid mihi es? miserēre ut loquar. quid 5
tibi sum ipse, ut amārī tē iubeās ā mē et, nisi faciam, īrāscāris mihi
et minēris ingentēs miseriās? parvane ipsa est sī nōn amem tē? eī
mihi! dīc mihi per miserātiōnēs tuās, domine deus meus, quid sīs
mihi. dīc animae meae, ‘salūs tua ego sum’: sīc dīc ut audiam. ecce
aurēs cordis meī ante tē, domine. aperī eās et dīc animae meae, 10

adquiēscō, -ere, -quiēvī: assent; rest, 3
amplector, -ī, amplexus sum: embrace, 1
aperiō, -īre, -uī, -ertus: open, disclose, make known, 2
inēbriō (1): make drunk, 1
ingēns (ingentis): huge, immense, vast, 1
īrāscor, -ī, īrātus sum: become or be angry w/ someone (dat.), 3

loquāx, -ācis: talkative, chatty, 1
minor, -ārī, minātus: threaten, 1
miserātiō, -ōnis f.: compassion, 3
miserēor, -ērī, -itum: pity, take pity, (gen.) 3
miseria, -ae f.: misery, suffering, distress, 2
mūtus, -a, -um: dumb, mute, 1
taceō, -ēre, -uī, -itum: be silent, 3
vae: woe, 3

1 **cum:** purely temporal *cum* with indicative
vae tacentibus dē tē: *woe to the (ones who are) silent about you;* dat. m. pl. pr. act. subst. participle.

Quoniam loquācēs mūtī sunt: *because those chatty are mute;* in A.’s words, “if we cannot speak and for joy cannot be silent... what therefore shall we do, not speaking and not being silent?” A. must confess *and* confess the inadequacy of his confession, but he must also avoid the noisy chatter of the Mannichaeans who say little that is substantive. See O’Donnell *ad loc.*

3 **dabit adquiēscere... dabit ut venias...**
inebriēs: *dare* + dat. and inf. means to allow someone to do something. (A&G 460.a) but *dare* can also, as here, take an ut-clause (A&G 563c)

4 **illud = id** in CL.
oblīvīscar: dep. 1 s. pr. dep. subj.; verbs of forgetting take the acc. when the sense is to ‘completely forget’ and gen. when it is ‘disregard’ or ‘be forgetful of’ (A&G 350)
ut oblīvīscar... amplectar: ; purp. clauses with pr. subjs. in prim. seq. (A&G 531.1)

amplectar: note the cluster of five dep. verbs in these three sentences.

miserēre (meī) ut loquar: *pity me so that I may speak;* purp. clause with pres. subj. in prim. seq. (A&G 531.1)

5 **quid tibi sum ipse ut... iubeās:** *of what concern am I to you, such that...* res. cl. with pr. subj. in prim. seq. (A&G 537)

6 **tibi:** ethical dat. (A&G 380)
iubeās tē amārī ā mē: *iubēre*, unlike *imperāre*, takes the acc. inf. construction (A&G 563a)

nisi faciam, īrāscāris: FLV cond.

mihi: dat. with stative, i.e., intransitive verb (A&G 367)

7 **ingentēs miseriās:** inner acc. (A&G 394)
(h)ei mihi: *woe is me! hei* is poetic in CL.
parvane (miseria) ipsa... : *isn’t it misery enough if I shouldn’t love you?* (Clark)

8 **quid sīs mihi:** subj. in prim. seq. in indir. quest. (A&G 330)

9 **sic dīc ut audiam:** *speak in such a way that I can hear;* res. clause with pr. subj. in prim. seq. (A&G 537)

10 **aperī:** 2 sg. pr. act. imperat.

‘salūs tua ego sum.’ curram post vōcem hanc et apprehendam tē. 11
nōlī abscondere ā mē faciem tuam: moriar, nē moriar, ut eam
videam.

1.5.6 angusta est domus animae meae quō veniās ad eam:
dīlātētur abs tē. ruīnōsa est: refice eam. habet quae offendant 15
oculōs tuōs: fateor et sciō. sed quis mundābit eam? aut cui alterī
praeter tē clāmābō, ‘ab occultīs meīs mundā mē, domine, et ab
aliēnīs parce servō tuō?’ crēdō, propter quod et loquor, domine: tū
scīs. nōnne tibi prōlocūtus sum adversum mē dēlicta mea, deus
meus, et tū dīmīsistī impietātem cordis meī? nōn iūdicīō contendō 20

abscondō, -ere, -dī: conceal, hide, 1
adversum/s: towards, *against*, (acc) 3
aliēnus, -a, -um: of another, foreign, 1
alter, -era, -erum: other (of two), 2
angustus, -a, -um: narrow, choked, 1
apprehendō, -ere, -dī: take hold of, grab,
catch (TLL I.1), 1
contendō, -ere, -ī, -ntus: strive; hasten;
compete, 2
currō, -ere, cucurrī: run, 2
dēlictum, -ī n.: offense, defect, sin, 2
dīlātō (1): extend, expand, spread out, 1
dīmittō, -ere, -mīsī, -missus: send (away),
forgive 2
domus, -ī f.: house, home, 2
faciēs, -ēī f.: appearance, aspect, *face*, 1

fateor, -ērī, fassus sum: admit, 1
impietās, -ātis f.: impiety, disloyalty
iūdicium, -ī n.: decision, judgment; trial, 2
mundō (1): cleanse, clean, 2
occultus, -a, -um: concealed, hidden
offendō, -ere, -dī, -sum: offend
parcō, -ere, pepercī: spare, (dat)
praeter: besides, beyond (acc.), 3
prōloquor, -ī, prōlocūtus: because of strength
of emotion call out or stumble in confessing
(TLL 1.a.beta.1-2)
propter: on account of, because of (acc.), 1
reficiō, -ere, -fēcī: restore, repair, 1
ruīnōsus, -a, -um: ruinous; ruined
servus, -ī, m.: slave, 2

- 11 **post here** = **ad** in CL: *to, towards*
vocem hanc: *this saying*, referring to the
previous quote ‘*salūs tua...*’
12 **nōlī abscondere:** *don’t hide...*; **nōlī** + inf.
= neg. imperat. (A&G 450)
moriar, nē moriar, ut eam videam: *let*
me die lest I die so that I may see it. hort.
subjs. in neg. purp. cl. and pos. purp. cl.
(A&G 531.1). See expl. in Clark.
14 **angusta (nimis) est... quō veniās:** *the*
house of my soul is (too) choked that you
should come into it...; purp. cl. with quō
is rare without the comparative in CL
(A&G 531.2.a & note; cf. C&M 99b)
animae: gen. of specification (C&M 83b).
A rare construction in CL.

- 15 **dīlātētur:** 3 sg. pr. pass. juss. subj.
habet (ea) quae offendant: rel. cl. of
charac. in prim. seq. (A&G 535a).
ab occultīs meīs (delictīs)... aliēnīs
(delictīs): alienus is often used as the poss.
adj. of alius (A&G 113.d)
18 **et:** *even, also*; adv. use of **et** (C&M 94)
nōnne: *have I not?* expects a pos. reply.
19 **tibi prōlocūtus sum:** *I have testified*
(against myself) before you; a verb
pregnant with legal overtones from the
Psalms (O’Donnell). Cf. *Conf.* 5.3
Proloquor in conspectu dei mei “I recount
before the face of my God...”
20 **iūdicīō:** abl. of place where (C&M 84a)

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tēcum, quī vēritās es, et ego nōlō fallere mē ipsum, nē mentiātur 21
inīquitās mea sibi. nōn ergō iūdicīō contendō tēcum, quia, sī
inīquitātēs observāverīs, domine, domine, quis sustinēbit?

1.6.7 sed tamen sine mē loquī apud misericordiam tuam, mē
terram et cinerem sine tamen loquī. quoniam ecce misericordia tua 25
est, nōn homō, inrīsor meus, cui loquor. et tū fortasse inrīdēs mē,
sed conversus miserēberis meī. quid enim est quod volō dīcere,
domine, nisi quia nesciō unde vēnerim hūc, in istam dīcō vītā
mortālem an mortem vītālem? nesciō. et suscēpērunt mē
cōnsōlātiōnēs miserātiōnum tuārum, sicut audīvī ā parentibus 30

apud: among, in the presence of (acc.), 2
cinis, cineris m.: ash, 1
cōnsōlātiō, -ōnis f.: consolation, 2
contendō, -ere, -ī, -ntus: strive; hasten;
compete, 2
convertō, -ere, -ī, -sum: turn (around), 1
fortasse: perhaps, perchance, 1
hūc: to this place, hither, 2
inīquitās, -ātis f.: injustice, iniquity, 3
inrīdeō, -ēre, -sī, -sum: laugh at, mock, 2
inrīsor, -ōris m.: mocker, derider, 1
iūdicium, -ī n.: decision, judgment; trial, 2
mentior, -īrī, mentītus sum: lie (dat.), 1

miserātiō, -ōnis f.: compassion, 3
misereor, -ērī, -itum: pity, take pity, (gen.) 3
misericordia, -ae f.: compassion, pity, 2
mors, mortis, f.: death, 3
mortalis, -e: mortal, 1
observō (1): watch, observe, attend to, 2
sicut(i): just as as, so as, 4
sinō, -ere, sīvī, situm: allow, permit (inf.), 3
suscipiō, -ere, -cēpī: undertake, lift (someone)
up, encourage, 1
sustineō, -ēre, -uī: hold up, sustain, 1
vēritās, -tātis f.: truth, 4
vītālis, -e: vital, pertaining to life

- 21 **vēritās** *may = Christus* (O'Donnell). See John 14:6.
nē mentiātur: neg. purp. cl. with pr. subj. in prim. seq. (A&G 531.1).
22 **si... observāverīs... quis sustinēbit:** FMtV w/ fut. pf. in prot. and fut. in the apod.
24 **sine me loquī:** *allow me to speak*; sinere takes an obj. infinitive (A&G 563.c)
terram et cinerem: in app. to mē.
25 **misericordia tua... cui loquor:** *it is your mercy to whom I speak*
27 **(tu) conversus miserēberis meī:** verbs of feeling often take the gen. (A&G 354)

- 28 **quid...nisi quia...:** *what is there... except that...*; In CL one would find an explanatory *quod* clause w/ subj. (A&G 572). This usage rarely occurs in CL.
vēnerim hūc...: perf. subj. expressing prior time in prim. sequ. in an indir. quest. (A&G 330)
hūc, in istam dīcō vītā: *to this point, in this life, I mean; haec; istam = hanc.*
29 **an:** a particle introducing the second part of a double question; often with, as here, utrum omitted in the first half. (A&G 335.a)

carnis meae, ex quō et in quā mē fōrmāstī in tempore: nōn enim 1
 ego meminī. excēpērunt ergō mē cōnsōlātiōnēs lactis hūmānī, nec
 māter mea vel nūtrīcēs meae sibi ūbera implēbant, sed tū mihi per
 eās dabās alimentum īnfantiae secundum īnstitūtiōnem tuam et
 dīvitiās usque ad fundum rērum dispositās. tū etiam mihi dabās 5
 nōlle amplius quam dabās, et nūtrientibus mē dare mihi velle quod
 eīs dabās: dare enim mihi per ōrdinātum affectum volēbant quō
 abundābant ex tē. nam bonum erat eīs bonum meum ex eīs, quod
 ex eīs nōn sed per eās erat. ex tē quippe bona omnia, deus, et ex
 deō meō salūs mihi ūniversa. quod animadvertī postmodum, 10

abundō (1): abound, overflow with (abl.) 2
alimentum, -ī n.: nourishment, 2
amplus, -a, -um: ample, full, spacious, 3
animadvertō, -ere, -rtī, -rsum: notice, 1
carō, carnis f.: flesh, meat, 4
cōnsōlātiō, -ōnis f.: consolation, 2
dispōnō, -ere, -pōsuī, -pōsitus: arrange
dīvitiāe, -ārum f.: riches, wealth, 2
excipiō, -ere, -cēpī, -ceptus: take out, 1
fōrmō (1): form, shape, 2
fundus, -ī m.: bottom; farm, estate, 1
hūmānus, -a, -um: human, 4

īnstitūtiō, -ōnis f.: disposition, character;
design, 1
lāc, lactis n.: milk, 2
nūtriō, -īre, -ivī, -itum: feed, nourish, 2
nūtrīx, nūtrīcis f.: nurse, 3
ōrdinō (1): set in order, regulate, order 2
postmodum: after a while, a little later, 1
quippe: for, no doubt, of course, 1
secundum: according to (acc.), 2
tempus, -poris n.: time, *season* 3
ūber, -is n.: udder, *breast*, 1
ūniversus, -a, -um: all together, all, entire 2
usque: (all the way) up to, continuously, 4

- 1 **ex quō (virō) et in quā (feminā):** i.e., from his father and in his mother (Clark).
fōrmāstī: syncopation of perf. (A&G 181).
 2 **meminī:** defective verb which, like *odisse*, only has perfect forms but present meaning. Translate presently.
 4 **īnfantiae:** personified as the dat. indir. obj. of *dare* or perhaps simply obj. gen. with **alimentum**.
 5 **et (secundum tuas) dīvitiās...**
dispositās...: and according to your riches deposited...
usque ad fundum rerum: "all the way to the humblest levels of creation" (G&M).

- 6 **dabās... nolle... velle:** *dare* + dat. and inf. means to allow someone to do something. (A&G 460.a)
amplius = plus in CL (Arts).
(dabas) nūtrientibus velle dare...
mē: obj. of *nūtrientibus*
quod: obj. of *dare*
 7 **volebant dare (id) quō abundābant ex tē:** *they were willing to give that in which they abounded from you; quō = abl. of means with verbs of filling* (A&G 409a)
 8 **bonum... bonum meum:** *my good from them was (a) good for them...*
 10 **quod... animadvertī:** and I noticed this...; conn. rel. and so not a sub. cl. See next note.

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clāmante tē mihi per haec ipsa quae tribuis intus et foris. nam tunc 11
sūgere nōram et adquiēscere dēlectātiōnibus, flēre autem
offēnsiōnēs carnis meae, nihil amplius.

1.6.8 post et rīdēre coepī, dormiēns prīmō, deinde vigilāns. hoc
enim dē mē mihi indicātum est et crēdidī, quoniam sīc vidēmus 15
aliōs īfantēs: nam ista mea nōn meminī. et ecce paulātīm
sentiēbam ubi essem, et voluntātēs meās volēbam ostendere eīs per
quōs implērentur, et nōn poteram, quia illae intus erant, foris autem
illī, nec ūllō suō sēnsū valēbant introīre in animam meam. itaque
iactābam membra et vōcēs, signa similia voluntātibus meis, pauca 20

adquiēscō, -ere, -quiēvī: assent; rest, 3
amplus, -a, -um: ample, full, spacious, 3
carō, carnis f.: flesh, meat, 4
coepī, coepisse, coeptum: begin, 2
deinde then, next, 1
dēlectātiō, -ōnis f.: delight, enjoyment, 3
dormiō, -īre, -ivī: sleep, 1
foris: adv. out of doors, outside 2
iactō (1): throw, toss back and forth, 2
indicō (1): *point out*, accuse, 4
introeō, -īre, īī, -itum: go into, enter, 1
intus: within, inside, 3
itaque: and so, 4
nōscō, -ere, nōvī, nōtum: know (how), 4

offēnsiō, -ōnis f.: (cause/source of) pain, 1
ostendō (1): show, display, make clear, 2
paucī, -ae, -a: little, few, scanty, 1
paulātīm: gradually, little by little, 2
rideō, -ēre, rīsi, -rīsum: smile, laugh (at), 3
similis, -e: similar to, like (dat.), 3
sūgō, ere, sūxī, sūctum: suckle, breastfeed
tribuō, -ere, -uī, tribūtum: distribute,
dispose, bestow, assign, 2
ūllus, -a, -um: any, 3
valeō, -ēre, uī: be strong, fare well, be able to
do (inf.) 3
vigilō (1): be awake, be vigilant, 2

- 11 **clāmante tē:** *because of you shouting*; m. s. abl. abs. pr. act. part. integrated into the sentence structure (A&G 419b; C&M 84c) or perhaps merely abl. abs. as subordinate clause (A&G 420)
12 **no(ve)ram:** : syncopation of perf. (A&G 181); the perf. and plupf. of *nōscō* are very often used as the pres. and impf. (A&G 205b note 2)
sūgere nōram et adquiēscere... flēre: *I knew how to suckle and to rest... to bewail...*; *nōscō* can take the inf. in the sense 'know how' (A&G 456; C&M 89b)
adquiēscere (in) dēlectātiōnibus: as opposed to **requiescat in tē** (1.1.1); abl. of place where (C&M 84a)
amplius = magis
14 **post:** *later, afterwards*; adverbial.

- 16 **paulātīm sentiēbam:** *little by little I was becoming aware*; inceptive impf. (A&G 471c)
17 **essem:** 1 s. impf. subj., sec. seq. in indir. quest. (A&G 330)
per quōs: in CL = *a/ab + abl.* (C&M 86c)
implerentur: 3 pl. impf. pass. subj. in rel. cl. of purp. (A&G 531.2)
19 **valēbant :** often = *posse* in IL (C&M 89b)
20 **iactābam membra et vōcēs:** *I was tossing around limbs and sounds*; ex. of zeugma, where a verb "yokes" two subs. or objs. but with two different meanings within its semantic range, one often literal and the other metaphorical.
signa: in app. to **membra et vōcēs**
similia voluntātibus meis: we would more normally expect the gen. (*voluntatum*) in CL. (A&G 385.2)

quae poteram, quālia poteram: nōn enim erant vērē similia. et cum 21
mihi nōn obtemperābātur, vel nōn intellēctō vel nē obesset,
indignābar nōn subditīs maiōribus et liberīs nōn servientibus, et mē
dē illīs flendō vindicābam. tālēs esse īnfantēs didicī quōs discere
potuī, et mē tālem fuisse magis mihi ipsī indicāvērunt nescientēs 25
quam scientēs nūtrītōrēs meī.

1.6.9 et ecce īnfantia mea ōlim mortua est et ego vīvō. tū autem,
domine, quī et semper vīvis et nihil moritur in tē, quoniam ante
prīmōrdia saeculōrum, et ante omne quod vel ante dīcī potest, tū
es, et deus es dominusque omnium quae creāstī, et apud tē rērum 30

apud: among, at the house of, *in the presence of* (acc.), 2

creō (1): create, 2

indicō (1): *point out*, accuse, 4

indignor, -ārī, -ātus sum: be indignant, angry, (abl.) 2

intellegō, -ere, -lēxī, -lēctum: realize, understand, 4

liber libera liberum: free, 3

mortuus, -a, -um: dead, 3

nūtrītōr, -ōris m.: nourisher, guardian, 1

obsum, -ere, -fuī: be in the way, be against, harm, 1

obtemperō (1): comply with, heed, 3

ōlim: once, formerly, 1

prīmordium, -ī n.: origin, beginning, 2

quālis, -e: what sort?, 2

saeculum, -ī n.: generation, lifetime, *age* 3

semper: always, ever, forever, 4

similis, -e: similar to, like (gen. or dat.), 3

subdō, -ere, -didī, -ditum: put under, subordinate, subdue, 1

vindicō (1): *avenge*, punish, 2

vīvus, -a, -um: living, alive, 3

21 **pauca (signa) quae (facere) poteram**

22 **mihi obtemperābātur:** *it was being yielded to me*; impers. pass. verbs take the dat. of the pers. interested. (A&G 208d)

intellēctō (signō): *since the sign was not understood*; s. abl. abs. pf. pass. part. integrated into the sentence structure (A&G 419b; C&M 84c)

nōn obtemperābātur... nē obesset: 3 s. impf. subj. sec. seq. in neg. purp. cl.

23 **indignābar... maiōribus:** *indignārī* takes the acc. in CL and while it can be taken with the dat., “to deem oneself unworthy of” seems pointed, as our baby general barks orders and bemoans his plight.

24 **et mē dē illīs flendō vindicābam:** *vindicō* takes in IL the acc. of the person being avenged and *ab/de* + abl. of the person against whom one avenges himself.

didicī īnfantēs... esse tālēs: indir. state. **tālēs... tālem:** *like that, i.e., such as A. just described.*

25 **mē tālem fuisse:** indir. statement again after *indicāvērunt*, with *fuisse* showing time prior to the main verb, trans. ‘had been’ (A&G 584)

25 **nescientēs (īnfantēs)**

nescientēs... nūtrītōrēs... indicaverunt: another example of *zeugma*, where a verb “yokes” two subjs. or objs. (see prior p.)

29 **ante omne (id) quod vel ‘ante’ dīcī potest:** *before all that which can even be called ‘before’*; **ante** is the pred. nom. and **quod** the nom. Such a construction is expected with copulative verbs like *dīcere* in the pass. (A&G 283)

30 **creā(vi)stī:** sync. of perf. (A&G 181)

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omnium īnstabilium stant causae, et rērum omnium mūtābilium 1
 immūtābilēs manent orīginēs, et omnium inratiōnālium et
 temporālium sempiternae vīvunt ratiōnēs, dīc mihi supplicī tuō,
 deus, et misericors miserō tuō dīc mihi, utrum alicui iam aetātī
 meae mortuae successerit īnfantia mea. an illa est quam ēgī intrā 5
 vīscera māt̄ris meae? nam et dē illā mihi nōnnihil indicātum est et
 praegnantēs ipse vīdī fēminās. quid ante hanc etiam, dulcēdō mea,
 deus meus? fuīne alicubi aut aliquis? nam quis mihi dicat ista, nōn
 habēō; nec pater nec māt̄er potuērunt, nec aliōrum experīmentum
 nec memoria mea. an inrīdēs mē ista quaerentem tēque dē hōc 10

alicubi: anywhere, somewhere, 1
causa, -ae f.: reason, 2
dulcēdō, -inis f.: sweetness, 4
experīmentum, -ī n.: test, experiment
fēmina, -ae f.: woman, wife
immūtābilis, -e: immutable, 2
indicō (1): point out, accuse, 4
inratiōnālis, -e: without reason, irrational, 1
inrīdēō, -ēre, -sī, -sum: laugh at, mock, 2
īnstabilis, -e: unsteady, unstable, 1
intrā: prep. within (acc.)
maneō, -ēre, mansī, --: stay, wait, 1
memoria, -ae f.: memory, 4
misericors, -ordis: compassionate, merciful, 4

mortuus, -a, -um: dead, 3
mūtābilis, -e: changeable, mutable, 1
nōnnihil: some, not-none, 1
orīgō, orīginis f.: beginning, origin, 1
praegnāns, -antis: pregnant, 1
ratio, ratiōnis, f.: calculation, account;
 reason; *principle*, 1 2
sempiternus, -a, -um: eternal, everlasting, 2
stō (1): stand (fast), stay still, 1
succēdō, -ere, -cessī: follow (on), (dat.), 4
supplicium, -ī n.: punishment, 2
temporālis, -e: time-bound, transitory, 1
utrum: whether (often with *an*, 'or'), 4
vīscus, vīsceris n.: entrails, viscera, *womb*

- 1 **stant...manent...vīvunt:** a rising tricolon
- 2 **manent orīginēs:** *the beginnings remain* (*beginnings*); oxymoron, a favorite of A.'s
- 4 **misericors:** as often with a adjs. in appos. to the nom., translate as an adv. (A&G 290)
- 5 **utrum...successerit:** 3 s. pf. act. subj., in prim. seq. of indir. quest. showing time prior following *dīc* 'say' (A&G 573;575)
- 7 **praegnantēs ipse vīdī fēminās:** A. bracketed by pregnant women—a metaphor?

- 8 **fuīne:** *did I exist?*
nōn habēō (aliquem) quis... dicat = nōn est aliquis mihi qui... ; rel. cl. of charac. in prim. seq. (A&G 535)
- 9 **pater nec māt̄er... experīmentum... memoria:** all subjs. of *potuērunt*. Eng. 'could' is ambiguous, so translate "were not able"
- 10 **quaerentem:** *because I am seeking;* . nom. m. sg. pr. act. causal part.

Ille, Iste, Hic, Ipse, Is (A&G 296-298; C&M 68; Arts p. 52-56)

1. In **CL is** function like the personal pronouns he, she, it or as correlatives for *qui*. But their force weakened over time and they are often replaced by one of the other four demonstratives.
2. In **CL iste** was a second-person demonstrative signifying "that of yours" or, perjoratively, "that damed." Over time its original force weakened; still a stronger demonstrative, it took the place of *hic* and sometimes *ille*. *iste* = *hic* p. 9.28, above l. 8, p. 19 (3x), p. 37 (2x), p. 53.20 *etc.*; *iste* = *ille* p. 39.30, p. 44 (2x).

Continued on p. 15

quod novī laudārī ā mē iubēs et cōnfītērī mē tibi? 11

1.6.10 cōnfiteor tibi, domine caelī et terrae, laudem dīcēns tibi dē
přīmōrdiīs et ĩnfantiā meā, quae nōn meminī. et dedistī ea hominī
ex aliīs dē sē conicere et auctōritātibus etiam mulierculārum multa
dē sē crēdere. eram enim et vīvēbam etiam tunc, et signa quibus 15
sēnsa mea nōta aliīs facerem iam in fine ĩnfantiae quaerēbam. unde
hoc tāle animal nisi abs tē, domine? an quisquam sē faciendī erit
artifex? aut ūlla vēna trahitur aliunde quā esse et vīvere currat in
nōs, praeterquam quod tū facis nōs, domine, cui esse et vīvere nōn
aliud atque aliud, quia summē esse ac summē vīvere idipsum est? 20

aliunde: from elsewhere, somewhere, 1
animal, -is n.: (living) creature, animal, 1
artifex, -icis m.: craftsman, artist, 1
auctōritās, -tātis f.: authority, clout, 3
coniciō, -ere, -iēcī, -iectum: bring together,
unite, discuss, *understand*, 1
currō, -ere, cucurrī, cursum: run, 2
finis, -is m./f.: end, border; territory, 2
laus, laudis f.: praise, adulation, 4

muliercula, -ae f.: little woman
nōscō, -ere, nōvī, nōtum: know (how) 4
praeterquam: more than; except, besides 2
přīmordium, -ī n.: origin, beginning, 2
sēnsa, -ōrum n. pl.: thoughts, notions, 2
trahō, -ere, trāxī, tractum: draw, drag, 1
ūllus, -a, -um: any, 3
vēna, -ae f.: vein, artery; channel, pl. strength

- 11 **iubēs tē laudārī ā mē dē hōc quod novī et (iubēs) mē cōnfītērī tibi (id quod nesciō)**
12 **laudem dīcēns:** *while speaking praise*; m. nom. m. sg. pr. act. circums. part.
13 **dedistī hominī conicere ea dē sē ex aliīs... (dedistī eī) crēdere multa dē sē:** *dare* + dat. and inf. of purp.. means to grant or allow someone to do something. (A&G 460.a)
15 **(quaerēbam) signa quibus... facerem:** 1 s. impf. act. subj., sec. seq. in indir. question following *quaerō* (A&G 573)
16 **unde... (vēnit)? sē faciendī... artifex:** *the architect of creating himself*; generally one finds the gerundive for the gerund when it needs to take an obj., except when that object is a neuter adj. or, as here, a pronoun (A&G 502; cf. G&L 427 note 3)
in fine ĩnfantiae in CL = **in fine extremā**
17 **přudentiōribus (quam mē)**

- 18 **quā (vēnā)... currat:** abl. of means w/ subj. in rel. cl. of char.; *understand* ‘the sort of channel by which... could run’ (A&G 535)
currat: sg. by attraction to the nearer subj., i.e., **vīvere**
aliunde... praeterquam: *from somewhere else... besides...*
19 **quod:** *the fact that*; **quod** technically stands in appos. to **vēna**, but slides into the neut. as a result of modifying the whole previous idea (A&G 572)
cui: dat. of ref.
esse et vīvere: subj. infs. supply requisite form of *esse*
aliud atque aliud: *one thing and another...*
20 **quia summē esse ac summē vīvere idipsum:** *since, to be in the highest way and to live in the highest way are the very same thing.*

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summus enim es et nōn mūtāris, neque peragitur in tē hodiernus 21
diēs, et tamen in tē peragitur, quia in tē sunt et ista omnia: nōn
enim habērent viās trānseundī, nisi continērēs eās. et quoniam annī
tuī nōn dēficiunt, annī tuī hodiernus diēs. et quam multī iam diēs
nostrī et patrum nostrōrum per hodiernum tuum trānsiērunt et ex 25
illō accēpērunt modōs et utcumque extitērunt, et trānsībunt adhūc
aliī et accipient et utcumque existent. tū autem īdem ipse es et
omnia crāstina atque ultrā omniaque hesterna et retrō hodiē faciēs,
hodiē fēcistī. quid ad mē, sī quis nōn intellegat? gaudeat et ipse
dīcēns, ‘quid est hoc?’ gaudeat etiam sīc, et amet nōn inveniendō 30

accipio -ere -cēpī -ceptum: receive, accept, 4
annus, -ī m.: year, 3
contineō, -ēre, -nuī, -ntum: hold together, 4
crāstinus, -a, -um: of tomorrow
dēficiō, -ere, -fēcī, -fectum: fail, lose heart,
faint 3
existō (exsistō), -ere, -stīfī, -stitum: emerge,
appear, be visible; *come into being*, 1
ex(s)tō, -āre, -(s)tītī, -(s)titum: stand out,
arise, exist, 1
gaudeō, -ēre, gāvīsus sum: enjoy, rejoice, 3
hesternus, -a, -um: of yesterday, 1

hodiē: today, 2
hodiernus, -a, -um: of today, today’s, 3
intellegō, -ere, -lēxī, -lēctum: realize,
understand, 4
mūtō (1): change, 4
neque: and not; neither...nor, 2
peragō, -ere, perēgī, peractum: carry
through, pass, complete, 1
retrō: backwards, 1
ultrā: beyond, further, thereafter, 1
utcumque: in whatever manner or way, 2

22 **ista = haec**

23 **habērent... continērēs:** *would have...
were holding*; pr. CTF cond. (A&G 517)
trānseundī: n. s. gen. gerund of *purp.*; the
bare gen. gerund for purpose is rare in CL
though it occurs with some frequency in
Sallust (one of the central authors of late
antique education), whose influence may
be felt here. The gen. for purpose becomes
increasingly common in IL.

24 **quam multī:** *how(ever) many*; adv. *quam*

25 **et (quam multī diēs) patrum...**

26 **ex illō (tuō hodiernō):** that is, from God’s
eternal “now.”

et quam... existent: no matter the number
or manner of all days that all or were, they
existed (or will exist) by virtue of God’s
“today” and end by being passed within it.

29 **quid ad mē (pertineat)... intellegat:**
*what (would it matter) to me, if... should
understand*; **intellegat** is pr. act. subj. in
prot. of FLV cond.

gaudeat... gaudeat... amet: 3 sg. pr. act.
juss. subjs.

...Demonstratives Continued from p. 13 (A&G 296-298; C&M 68; Arts p. 52-56)

3. In CL **ille** meant “that distant/famous/former” and was used in contrast to *hic*, but in later Latin it can be used twice in contrast with itself (*illae... illī* p. 11.18) or as *is*, *ea*, *id* (p. 7.4), and at times nearly = *the*.

4. In CL **ipse** meant “self” and was often used with other (pro)nouns for extra emphasis. Like the other demonstratives, its force lessened and it at times merely = a pronoun (cf. p. 7.7, 15.29, 51.30 53.16)

Caveat lector: these lines of demarcation are often blurry and the traditional senses often kept. The reader must carefully evaluate each use according to the context. Yet it is probably good practice—with the possible exception of *ista = haec*--to “try on” the traditional meanings before the later ones.

invenīre potius quam inveniendō nōn invenīre tē.

1

1.7.11 exaudī, deus. vae peccātīs hominum! et homō dīcit haec, et miserēris eius, quoniam tū fēcistī eum et peccātum nōn fēcistī in eō. quis mē commemorat peccātum īnfantiae meae, quoniam nēmō mundus ā peccātō cōram tē, nec īnfāns cuius est ūnīus diēi vīta 5 super terram? quis mē commemorat? an quīlibet tantillus nunc parvulus, in quō videō quod nōn meminī dē mē? quid ergō tunc peccābam? an quia ūberibus inhiābam plōrāns? nam sī nunc faciam, nōn quidem ūberibus sed ēscae congruentī annīs meīs ita inhiāns, dērīdēbor atque reprehendar iūstissimē. tunc ergō 10

annus, -ī m.: year, 3

commemorō (1): recall, recollect, cause someone (acc.) to remember (acc.), 2

congruēns, -entis: agreeing, *fitting for* (dat.) 2

cōram: face-to-face, before (+ abl),

dērīdēō, -ēre, -rīsī, -rīsus: laugh at; mock, 1

ēsca, -ae f.: food, 1

exaudiō, -īre, -īvī, -ītum: hear plainly, really hear, hear out; hear with compassion 4

inhiō (1): gape at 2

iūstus, -a, -um: right, just, 3

misereor, -ērī, -itum: pity, take pity, (gen.) 3

mundus, -a, -um: neat, elegant; clean, pure, 1

nēmō, nūllīus, nēmīnī, -em, nūllō: no one, 2

parvulus, ī: subst. *a child*, 3

plōrō (1): cry, wail, 2

quidem: indeed, in fact, assuredly, certainly, 3

quīlibet, quae- quod-: whoever or whatever you please; anyone, anything, 2

super: above, upon; beyond, more than, 3

tantillus, -a, -um: so little, so small, 2

ūber, -is n.: udder, *breast*, 3

vae: woe, 3

1 **nōn inveniendō invenīre potius quam inveniendō nōn invenīre tē:** ‘We are speaking about God. What is strange if you do not understand? If you in fact understand, it is not God.’ A. *Serm.* cxvii.5

2 **exaudī (mē):** *hear (me) out.*

4 **quis... commemorat:** *who (can) tell?* Latin often uses the indic. to express possibility and power when English would use the subj. (A&G 437.a) **mē commemorat peccātum:** commemorāre takes two acc.’s in A. instead of the CL inf. or *dē* + abl. (G&M)

5 **nec īnfāns (mundus) cuius est ūnīus diēi vīta:** *not even the infant is pure whose life is but one day old...; ūnīus diēi:* gen. of quality (A&G 345 note) “In general the genitive [of quality] is used rather of *essential*, the Ablative of *special* or *incidental* characteristics” (ibid.)

6 **quis...:** see n. at line 4

super terram: *super* in the sense of “upon” without implied motion takes the abl. in CL

7 **quid... peccābam:** *what was my sin?*; quid = internal acc., i.e., ‘what sin did I sin?’ to which *quia* gives the answer.

in quō videō... nōn meminī: *in whom I (can) see... (can) not remember;* n. line 4.

8 **an quia:** *or was it the fact that...; quia = quod*, ‘the fact that’, as often in IL, answering the question from the previous line, ‘quid...’ (A&G 572)

ūberibus: dat. with comp. verb.

plōrāns m. s. nom. pr. act. circums. part.

10 **sī faciam...dērīdēbor... reprehendar:** 1 s. pr. act. subj. or fut. indic. and fut. act. indic. in a fut. cond. (A&G 516b note). Emphasis is in any case on the certain fact that he would be mocked and *most justly* scolded.

reprehendenda faciēbam, sed quia reprehendentem intellegere nōn 11
 poteram, nec mōs reprehendī mē nec ratiō sinēbat: nam extirpāmus
 et ēicimus ista crēscētēs. nec vīdī quemquam scientem, cum
 aliquid pūrgat, bona prōicere. an prō tempore etiam illa bona erant,
 flendō petere etiam quod noxiē darētur, indignārī ācritēr nōn 15
 subiectīs hominibus līberīs et maiōribus hīsque, ā quibus genitus
 est, multīsque praetereā prūdentiōribus nōn ad nūtum voluntātis
 obtemperantibus feriendō nocēre nīti quantum potest, quia nōn
 oboedītur imperiīs quibus perniciōsē oboedirētur? ita inbēcillitās
 membrōrum īnfantīlium innocēns est, nōn animus īnfantium. Vīdī 20

ācritēr: bitterly, fiercely, 1
crēscō, -ere, crēvī, crētum: grow (up), 1
ēiciō, -ere, ēiēcī, ēiectum: cast or throw out, 1
extirpō (exstirpō) (1): eradicate, 1
feriō, -ire: strike, smite; kill, slay, 1
gignō, -ere, -uī, genitus: bring forth, birth
imperium, -ī n.: command, power; *demand*, 1 (TLL 1.A)
inbēcillitās, -ātis f.: feebleness, weakness, 1
indignor, -ārī, -ātus sum: be indignant, angry, 2
īnfantilis, -e: of infants, 2
innocēns, innocentis: harmless, blameless, 2
intellegō, -ere, -lēxī, -lēctum: realize, understand, 4
liber libera liberum: free, 3
mōs, mōris m.: custom, way; character, 3
nītor, nīti, nīsus sum: struggle, strive (inf.), 1

noceō, -ēre, -uī, nocitus: harm (dat.), 1
noxius, -a, -um: guilty, hurtful, 1
nūtus, -ūs m.: a nod, wish; beck and call 3
oboediō, -īre: be obedient, submit to, 2
obtemperō (1): comply with, heed, 3
perniciōsus, -a, -um: destructive, ruinous, 2
petō, -ere, -īvī, -ītum: seek, head for, *ask*, 3
praetereā: besides, moreover, 1
prōiciō, -icere, -iēcī, -iectum: throw forth, throw out (as trash), 2
prūdēns, -entis: prudent, sensible, wise, 1
purgō (1): cleanse, make clean, *prune*, 1
quantus, -a, -um: how much, how great, 4
ratio, ratiōnis, f.: calculation, account; *reason*; principle 2
sinō, -ere, sivi, situm: allow, permit (inf.), 3
subiciō, -ere, -iēcī, -iectum: subject, 1
tempus, -poris n.: time, *season* 3

- 11 **reprehendenda**: textbook gerundive
 12 **mōs reprehendī mē**: generally one finds the gerundive for the gerund when it needs to take an obj., except when that object is a neuter adj. or, as here, a personal pronoun (A&G 502; cf. G&L 427 note 3)
 13 **nec vīdī quemquam scientem... bona prōicere**: *nor have I seen anyone (to) toss out the good (things) knowingly*; adjs. modifyng subj. or obj. can be translated as advs. (A&G 290)
 14 **bona erant... petere...indignārī...nīti...**: subj. infs. in appos. to **bona**.
 15 **indignārī... hominibus... maiōribus... hīsque... prūdentiōribus**: **indignārī**

- dignus** and its cognates can take the abl. of resp. (A&G 418b), though this verb often takes the dat. in IL (TLL). But compare A.'s innovative use of *delectō* (p. 45), *inimicō* (p. 49), and *fārī* (p. 20), and his use of *meticulōsus* (p. 40).
quod... darētur: 3. s. impf. pass. subj. in rel. cl. of charac. in sec. seq. (A&G 535).
 17 **multisquē... prūdentiōribus... obtemperantibus... nocēre**: dats. with stative, i.e., intransitive verb (A&G 367)
 18 **nocēre**: compl. inf. with **nīti** (A&G 456)
 19 **oboedītur imperiīs quibus oboedirētur**: impers. passives of intransitive verbs take the dat. (A&G 208d; 372)

ego et expertus sum zēlantem parvulum: nōndum loquēbātur et 21
intuēbātur pallidus amārō aspectū conlactāneum suum. quis hoc
ignōrat? expiāre sē dīcunt ista mātērēs atque nūtrīcēs nesciō quibus
remediīs. nisi vērō et ista innocentia est, in fonte lactis ūbertim
mānante atque abundante opis egentissimum et illō adhūc ūnō 25
alimentō vītam dūcentem cōnsortem nōn patī. sed blandē tolerantur
haec, nōn quia nūlla vel parva, sed quia aetātis accessū peritūra
sunt. quod licet probēs, cum ferrī aequō animō eadem ipsa nōn
possunt quandō in aliquō annōsiōre dēprehenduntur.

1.7.12 tū itaque, domine deus meus, quī dedistī vītam īnfantī et 30

abundō (1): abound, overflow with (abl.) 2
accessus, -ūs m.: approach, succession, 1
aequus, -a, -um: equal, level, fair, 1
alimentum, -ī n.: nourishment, 2
amārus, -a, -um: bitter; harsh, 2
annōsus, -a, -um: aged, old, 1
aspectus, -ūs m.: sight, 1
blandus, -a, -um: flattering, pleasant, 1
conlactāneus, -ī m.: brother, one nourished at
the same breast, 1
cōsors, -cōsoris: companion, 1
dēprehendō, -ere, -dī, -ēnsus: seize, catch, 3
dūcō, -ere, dūxī, ductum: lead, draw, 1
egēns, -entis: needy, destitute, 2
experior, -irī, expertus: experience, 2
expiō (1): expiate, 2
ferō, ferre, tulī, lātus: carry, bear, *endure*, 3
fons, fontis m.: origin, fount, source, 1
ignōrō (1): not know; be ignorant, 2

22 **amārō (cum) aspectū:** abl. of manner can
omit *cum* in the presence of an adj. (A&G
412)

24 **mātērēs (et nūtrīcēs) dīcunt sē expiāre
ista...**
ūbertim: a word-play on the literal sense
of the root (*ūber*) and the metaphorical
sense (*figura etymologica*)
innocentia est... nōn patī : subj. inf.
fonte lactis : gen. of description is an IL
and late Latin construction (C&M 83)

25 **fonte... mānante... abundante...**
illō adhūc ūnō alimentō : *from his—at
that time—only nourishment;* here abl. of

innocentia, -ae f.: innocence, 2
intueor, -ērī, intuitus: look at, glare at; give
the evil eye 2
Itaque: and so, 4
lāc, lactis n.: milk, 2
licet, -ēre, -uit: is allowed, permitted, 2
mānō (1): drip, flow, 1
nūtrīx, nūtrīcis f.: nurse, 3
ops, opis f.: resources, *nutrition*, 1
pallidus, -a, -um: pale
parvulus, ī: subst. *a child*, 3
patior, -ī, passus: suffer, endure; allow, 4
pereō, -īre, -īī, peritum: perish, 1
probō (1): approve, commend, show, *prove* 2
quandō: when, since, 3
remedium, ī n.: remedy, cure, 1
tolerō (1): endure, sustain, bear, allow, 1
ūbertim: richly, amply, fully, 1
zēlō (1): be jealous, love ardently, 2

source without a prep. perhaps by analogy
to that of birth or origin (A&G 403.2a).

illō nearly = *eius*

26 **cōnsortem dūcentem egentissimum...**
27 **peritūra sunt:** n. pl. fut. act. periphrastic,
here without the sense of intention.
28 **quod:** and *this;* connective relative
licet probēs: *it is permitted that you
prove, i.e., you may prove;* (A&G 565
note 2)
cum = quod: *since or seeing that...*; a
special use of the *cum* temporal clause
which developed into an explanatory
clause (A&G 549a)

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corpus, quod ita, ut vidēmus, instrūxistī sēnsibus, compēgistī 1
 membrīs, figurā decorāstī prōque eius ūniversitāte atque
 incolumitāte omnēs cōnātūs animantīs insinuāstī, iubēs mē laudāre
 tē in istīs et cōnfītērī tibi et psallere nōminī tuō, altissime, quia
 deus es omnipotēns et bonus, etiamsī sōla ista fēcissēs, quae nēmō 5
 alius potest facere nisi tū, ūne, ā quō est omnis modus,
 fōrmōsissime, quī fōrmās omnia et lēge tuā ōrdinās omnia. hanc
 ergō aetātem, domine, quam mē vīxisse nōn meminī, dē quā aliīs
 crēdidī et quam mē ēgisse ex aliīs īnfantibus coniecī, quamquam
 ista multum fīda coniectūra sit, piget mē adnumerāre huic vītae 10

adnumerō (1): add in, *include*,
altus, -a, -um: high, lofty, tall, 2
animō (1): enliven, animate, 2
compingō, -ere, -pēgī, -pāctus: assemble, 1
coniectūra, -ae: supposition, conjecture, 1
cōnātus, -ūs: attempt; striving, effort, 1
corpus, corporis, n.: body, 4
decorō (1): adorn, distinguish, 1
etiāmsī: even if, 3
fīdus, -a, -um: faithful, loyal, 1
figurā, -ae f.: form, shape, 1
fōrmō (1): to shape, form, 1
fōrmōsus, -a, -um: beautiful, 1

incolumitās, -ātis f.: security, safety,
wholeness, 2
īnsinuō (1): introduce, *implant*, 1
īnstruō, -ere, -strūxī: equip, 2
iūs, iūris n.: justice, law, right, 1
nēmō, nulliūs, nēminī, -em, nullō: no one, 2
nōmen, nōminis, n.: name, 2
omnipotēns, -entis: all-powerful, 2
ōrdinō (1): set in order, regulate, order 2
piget: it disgusts (acc.) to do (inf.), 1
psallō, -ere, -ī, -tum: sing a Psalm of David, 1
quamquam: although, 1
sōlus, -a, -um: alone, only, lone, sole, 3
ūniversitās, -ātis f.: the whole, entirety, 2

- 1 **ut videmus:** parenthetical *ut* clause w/ ind.
sēnsibus...membrīs, figurā: abls. of means
- 2 **decorā(vi)stī... īnsinuāstī:** sync. of perf.
eius (corporis)
- 3 **(quod) omnēs cōnātūs animantīs
 īnsinuāstī:** you inserted all the ensouled
impulses into the body.
jubēs mē laudāre tē: the main verb in an
 ocean of subordinate clauses carrying out
 the command (to praise God). Accordingly,
laudō is no longer pass. as on pg. 14 ln. 11.
- 4 **istīs... ista... ista = hīs... haec... haec.**
- 5 **sōla ista:** the body and its entourage.
fēcissēs: 2 s. plpf. act. subj. in prot. of a
 mixed CTF cond.; the implied apod. is
etiam sīc sīs bonus. (A&G 517a)
- 8 **nōn meminī mē vīxisse hanc (aetatem)...**

- coniecī quam mē ēgisse hanc (aetatem):**
 acc. + inf. construction, where the pf. inf.
 shows time prior to the main verb.
- 9 **quam mē ēgisse: quam** could here be the
 same as the previous *quam* (=aetatem) but
 to avoid tautology and match the sense to
 what he has just discussed, the adv. *quam*
 makes better sense: *how it was that I acted.*
quamquam... sit: in IL *quamquam*
 usually takes the subj. (A&G 527d-e).
- 10 **adnumerāre hanc aetātem piget mē:** to
include this part of life annoys me; impers.
 verbs of feeling often take gen., inf., or
quod of the object which causes the regret
 and acc. of the pers. feeling (A&G 354)
huic vītae: dat. with the comp. verb
adnumerāre (A&G 370)

meae quam vīvō in hōc saeculō. quantum enim attinet ad 11
obliviōnis meae tenebrās, pār illī est quam vīxī in mātris uterō.
quod sī et in inīquitāte conceptus sum et in peccātīs māter mea mē
in uterō aluit, ubi, ōrō tē, deus meus, ubi, domine, ego, servus tuus,
ubi aut quandō innocēns fuī? sed ecce omittō illud tempus: et quid 15
mihi iam cum eō est, cuius nūlla vestīgia recōlō?

1.8.13 nōnne ab īfantiā hūc pergēns venī in pueritiā? vel
potius ipsa in mē vēnit et successit īfantiāe? nec discessit illa: quō
enim abiit? et tamen iam nōn erat. nōn enim eram īnfāns quī nōn
fārer, sed iam puer loquēns eram. et meminī hoc, et unde loquī 20

abeō, -īre, -i(v)ī, -itus: go away, depart, 1
alō, -ere, -uī, altus: nourish, 1
attineō, -ere, -uī: hold near, attain, pertain, 1
concipiō, -ere, -cēpī: receive, take in;
conceive, *subst. of pass. part.* ideas, 2
discēdō, -ere, -cessī, -cessum: go away,
depart, 1
for, fārī, fātus: speak, say, 1
hūc: this place, hither, 2
inīquitās, -ātis f.: injustice, iniquity, 3
innocēns, innocentis: harmless, blameless, 2
obliviō, -iōnis f.: forgetfulness, oblivion, 1
omittō, -ere, -mīsī: pass over, let go by, 1
ōrō (1): plead, beg, pray, 2
pār, paris: equal, *similar*; peer, 2

11 **quantum... attinet:** : *as far as concerns*
the shadows...; in CL the idiom is quod
adinet, which A. himself often uses.
12 **(infantia mea est) pār illī (aetati)**
quam...
13 **quod sī:** *but if*; (A&G 324d)
14 **ubi...ubi... ubi:** rising tricolon.
15 **quid mihi iam cum eō est:** *what interest*
is it of mine?

pergō -ere -rēxī -rectum: proceed (on), 1
pueritia, -ae, f.: childhood, 4
quandō: when, since, 3
quantus, -a, -um: how much, how great, 4
recōlō, -ere, -uī, -cultus: cultivate again,
recall, recollect, 1
saeculum, -ī n.: generation, lifetime, *age*, 3
servus, -ī, m.: slave, 2
succēdō, -ere, -cessī: follow (on), (dat.), 4
tempus, -poris n.: time, *season* 3
tenebrae, -arum f.: darkness, the dark
uterus, -ī m.: belly, fetus; *womb* 3
vestīgium, -ī n.: track, foot-print, trace, 3
vīvus, -a, -um: living, alive, 3

19 **et tamen iam nōn erat:** *and yet it*
(infancy) no longer existed (in boyhood)
20 **quī nōn fārer:** *who could not speak*; 1 s.
impf. dep. subj. sec. seq. in rel. clause of
char. (A&G 535). **fārer** as a form seems
to be a *hapax legomenon* (the sole
occurrence) for the sake of the word play.
See G&M and O'Donnell.

Gerunds and Gerundives (A&G 500-507; C&M 90-91; Arts p. 113-19)

1. In CL **the gerundive** (verbal adjective in *-ndus, -a, -um*) could be used as an adj. or pass. periphrastic to show obligation, purpose, or necessity (the latter does not, to my knowledge, occur in this book of the C.): as an adj. *mihi imitandī prōpōnēbantur hominēs* = *men to be imitated/deserving of imitation were put before me* (p. 47); as a subst. *reprehendenda faciēbam* = *I was doing things that needed rebuking* (p. 16).
2. In CL **the gerund** (verbal noun in *-ndī, -ō, -um, -ō*) was used to highlight the action of a verb as an abstract noun and is often considered in grammar books as an infinitive with case endings. Examples of the commonest in A. are the obj. gen. and abl. of manner: *faciendī artifex* = *the architect of creating* (obj. gen. p. 14); *persequendō...inimicandō* = *by persecuting... feeling hostility* (abl. of manner p. 49).

didiceram post advertī. nōn enim docēbant mē maiōrēs hominēs, 21
 praebentēs mihi verba certō aliquō ōrdine doctrīnae sicut paulō
 post litterās, sed ego ipse mente quam dedistī mihi, deus meus,
 cum gemitibus et vōcibus variīs et variīs membrōrum mōtibus
 edere vellem sēnsa cordis meī, ut voluntātī parerētur, nec valērem 25
 quae volēbam omnia nec quibus volēbam omnibus, prēnsābam
 memoriā. cum ipsī appellābant rem aliquam et cum secundum eam
 vōcem corpus ad aliquid movēbant, vidēbam et tenēbam hoc ab eīs
 vocārī rem illam quod sonābant cum eam vellent ostendere. hoc
 autem eōs velle ex mōtū corporis aperiēbātur tamquam verbīs 30

(anim)advertō, -ere, -fī, adversum: turn (the mind) to, pay attention, notice, 2
 aperiō, -īre, -uī, -ertus: open, disclose, make known 2
 appellō (1): call (by name), name, 3
 certus, -a, -um: reliable, sure, certain 4
 corpus, corporis, n.: body, 4
 doceō, -ēre, -uī, -ctum: teach, tell, 4
 doctrīna, -ae f.: instruction, teaching, 2
 edō, edere, edidī, editum: put forth, make known, publish; put on (a game), 2
 gemitus, -ūs m.: groaning; moan; grunt, (TLL I.B; II.B), 1
 memoria, -ae f.: memory, 4
 mēns, mentis f.: mind, intent, purpose, 3
 mōtus mōtus m.: motion, movement, 3
 moveō, -ēre, mōvī, mōtum: move, 2

- 21 **didiceram:** Though more normal in IL, in CL we would expect the subj. in indir. quest. (A&G 575c).
 (anim)advertī: 1 s. pf. act. indic; the omission of *anim-* is a poetic and IL construction (TLL 3.a-b).
 22 **praebentēs (maiōrēs hominēs).**
paulō post: later by a little; abl. of deg. of diff. (A&G 414)
 23 **ego ipse... prēnsābam.**
mente...memoriā: abls. of means
 24 **cum... edere vellem... nec (edere)**
valērem: since I desired to make known... and since I was unable to make known...
gemitibus: cf. Rom. 8:26 in the Vulgate: ...cum gemitibus inenarrabilibus.

- ōrdō, ōrdinis m.:** order, arrangement, 1
ostendō (1): show, display, make clear, 2
pareo, -ēre, -uī : heed, obey
paulus, -a, -um: little, small
praebēō, -ēre, -uī, -itum: present, provide
prēnsō (1): grasp, lay hold of, 1
secundum: according to (acc.), 2
sēnsa, -ōrum n.pl.: thoughts, notions, 2
sicut(i): just as as, so as, 4
sonō (1): sound, resound, echo, 4
tamquam: as if, just as if
teneō, -ere, tenuī, tentum: hold, keep, maintain, 3
valeō, -ēre, uī: be strong, fare well, be able (inf) 3
varius, -a, -um: various, 4
vocō (1): call, summon, 4
 25 **ut voluntātī parerētur:** so that there might be obeying to (my) will; impers. pass. verbs take the dat. (A&G 208d; 372)
 26 **prēnsābam:** I was trying to grasp; conative imperfect (A&G 471c)
 28 **tenēbam hoc... vocārī rem illam:** predication in acc. inf. indir. disc.
 29 **quod sonābant cum eam vellent (mihi) ostendere:** since they were making a sound whenever they were wanting to show it (to me).
aperiēbātur eōs velle hoc: it was being revealed that they wanted this...; acc. and inf. in indirect discourse.
 30 **ex mōtū:** ex used instrumentally is not found in CL, but often in IL (C&M 87e).

nātūrālibus omnium gentium, quae fiunt vultū et nūtū oculōrum 1
cēterōrumque membrōrum āctū et sonitū vōcis indicante
affectiōnem animī in petendīs, habendīs, reiciendīs fugiendīsve
rēbus. ita verba in variīs sententiīs locīs suīs posita et crēbrō audīta
quārum rērum signa essent paulātim conligēbam meāsque iam 5
voluntātēs ēdomitō in eīs signīs ōre per haec ēnūntiābam. sīc cum
hīs inter quōs eram voluntātum ēnūntiandārum signa
commūnicāvī, et vītae hūmānae procellōsam societātem altius
ingressūs sum, pendēns ex parentum auctōritāte nūtūque maiōrum
hominum. 10

āctus, -ūs m.: drive, driving; movement, 1
affectiō, -iōnis f.: affection, feeling, desire, 1
altus, -a, -um: high, lofty, tall, 2
auctōritās, -tātis f.: authority, clout, 3
cēterī, -ae, -a: the other, remaining, 1
conligō, -ere, -lēgī, -lēctus: collect, *gather*, 3
commūnicō (1): share, impart; communicate 1
crēbrō: frequently, crowded 1
ēdomō, -āre, -uī, -itum: tame, subdue, 1
ēnūntiō (1): announce, disclose, 3
fugiō, -ere, fūgī: flee, escape, 2
gēns, gentis f.: family, clan, 1
hūmānus, -a, -um: human, 4
indicō (1): point out, accuse, 4
ingredior, -gredī, ingressum: step in, enter +
acc. is IL, whereas the verb is intrans. in CL

inter: between, among (acc.), 4
locus -ī m. (pl. loca): place, region, 4
nātūrālis, -e: natural, primitive, 2
nūtus, -ūs m.: a nod, wish; beck and call, 3
ōs, ōris n.: face, mouth, 2
paulātim: gradually, little by little, 2
pendō, -ere, pependī: hang; be suspended, 2
petō, -ere, -ivī, -itum: seek, head for, aim, 3
pōnō, -ere, posuī, positum: put, place, 1
procellōsus, -a, -um: stormy, 1
reiciō, -ere, -iēcī: cast off or back; reject, 1
sententia, -ae f.: thought, (court) sentence, 3
societās, -tātis f.: association, alliance
sonitus, -ī m.: sound, noise, clang, 2
varius, -a, -um: various, 4
ve: or (enclitic), 1

- 1 **quae (verba) fiunt:** *which words are made.*
vultū et nūtū oculōrum: *by the expression and flicking of the eyes; abls. of means.*
- 2 **āctū... sonitū:** *by movement and sound; abls. of means.*
- 3 **affectiōnem... in... ēdomitō in eīs...:** these seem to be loose uses of the preposition *in*, where the first would be in CL an obj. gen. or *in* + acc. (A&G 348) and the second an abl. of respect (C&M 88b.3)
petendis... rēbus: a gerund made gerundive with a dir. obj. in its own case. The original form would have been *petendō rēs* (A&G 503).
- 4 **verba... paulātim conligēbam:** *bit by bit I was beginning to bind words together; inceptive impf. (A&G 471c)*

- in variīs sententiīs locīs suīs:** *with different meanings in their own (respective) places.*
- 5 **quārum signa (verba haec) essent:** indir. quest. (A&G 330)
 - 6 **ēdomitō... ōre:** pf. pass. part. n. s. abl. abs. Not quite obeying the maxim that iters in the abs. should not refer to elements in the main sentence (**signīs... per haec**)
 - 7 **voluntātum ēnūntiandārum signa:** *signs for the purpose of announcing (my) desires;* n. s. gen. gerund(ive) of purp.; the bare gen. gerundive for purpose is rare in CL though it occurs with some frequency in Sallust, whose influence may be felt here. The gerundive gen. of purpose becomes increasingly common in IL. For a gerundive as gerund with obj. see n. 3

Confessionum Liber I

1.9.14 deus, deus meus, quās ibi miseriās expertus sum et 11
lūdificātiōnēs, quandōquidem rēctē mihi vīvere puerō id
prōpōnēbātur, obtemperāre monentibus, ut in hōc saeculō flōrērem
et excellerem linguōsīs artibus ad honōrem hominum et falsās
dīvitiās famulantibus. inde in scholam datus sum ut discerem 15
litterās, in quibus quid ūtilitātis esset ignōrābam miser. et tamen, sī
sēgnis in discendō essem, vāpulābam. laudābātur enim hoc ā
maiōribus, et multī ante nōs vītam istam agentēs praestrūxerant
aerumnōsās viās, per quās trānsire cōgēbāmur multiplicātō labōre
et dolōre filiīs Adam. invenīmus autem, domine, hominēs rogantēs 20

Adam m.: Adam, 1

aerumnōsus, -a, -um: full of trouble, distressed, 1

ars, artis f.: skill, craft, art, 1

dīvitiāe, -ārum f.: riches, wealth, 2

dolor, -ōris m.: grief, pain, 4

excellō, -ere, -, excelsus: excel, 2

exerior, -īrī, expertus: experience, 2

famulor, -ārī, -ātus: be a servant, 1

flōreō, -ēre, -uī: bloom, flower, flourish, 1

honor, -ōris m.: honor, glory; offering, 3

ibi: there, in that place, *then*, 2

ignōrō (1): not know; be ignorant, 2

inde: from there, *then*, afterward, 3

labor, -ōris m.: hardship, task, labor, 1

linguōsus, -a, -um: talkative, chatty, 2

lūdificātiō, -ōnis f.: mockery, derision, 1

miseria, -ae f.: misery, suffering, distress, 2

monēō, -ēre, -uī, monitum: warn, *advise*, 1

multiplicō (1): multiply, 1

obtemperō (1): comply with, heed, 3

praestruō, -ere, -ūxī: prepare, lay out, pave (a way) before someone, 1

quandōquidem: since indeed, 1

rectus, -a, -um: direct, straight, 1

saeculum, -ī n.: generation, lifetime, *age* 3

schola, -ae f.: school, 3

sēgnis, -e: sluggish, inactive, lazy, slow, 1

ūtilitās, ūtilitātis f.: usefulness, profit, 2

vāpulō (1): be beaten, 4

11 **quās... lūdificātiōnēs:** exclamatory. “Who would not choose to die... if allowed to choose either to suffer death or return to infancy?” (G&M)

12 **id prōpōnēbātur rēctē vīvere**
...obtemperāre: *this was being held out as right living, namely, to heed...*; **vīvere** is the pred. nom. of the v., whereas **obtemperāre** is in app. to **id** (where we’d normally expect *hoc*—G&M). Infs. in app. to subj. are rare in CL (C&M 89a; A&G 452.2-3)
mihi... **puerō:** *to me as a boy*; predicative apposition.

13 **ut...flōrērem...excellerem:** 1 s. impf. act subj., sec. seq.; an *ut*-clause following verbs of will and desire (indir. comm.) takes the subj. Translate as Eng. indic. (A&G 563)

in CL **famulor** would have taken the bare dat. (C&M 86a.3)

15 **ut discerem:** 1 s. impf. act subj. sec. seq. in purp. clause. (A&G 531.1).

16 **litterās:** usually ‘literature’ or an ‘epistle’, but here the sense of ABC’s.

quid ūtilitātis: part. gens. are regular after neut. adjs. and pronouns (A&G 346.3)

esset: 3 s. impf. subj. of sum, sec. seq. in indir. quest. following **ignorabam**.

sī sēgnis in discendō essem: *if ever I was sluggish in learning*; in past gen. cond. with impf. subj. instead of the CL plpf. indic. (A&G 514.D.2b)

17 **vāpulābam:** *I was being beaten*; a verb with act. forms but pass. meanings.

19 **trānsire:** compl. inf. of *cogō* (A&G 456)

20 **filiīs:** a dat. of disadvantage?

tē et didicimus ab eīs, sentientēs tē, ut poterāmus, esse magnum 21
aliquem quī possēs etiam nōn appārēns sēnsibus nostrīs exaudīre
nōs et subvenīre nōbīs. nam puer coepī rogāre tē, auxilium et
refugium meum, et in tuam invocātiōnem rumpēbam nōdōs linguae
meae et rogābam tē parvus nōn parvō affectū, nē in scholā 25
vāpulārem. et cum mē nōn exaudiēbās, quod nōn erat ad
īnsipientiam mihi, rīdēbantur ā maiōribus hominibus usque ab ipsīs
parentibus, quī mihi accidere malī nihil volēbant, plāgae meae,
magnum tunc et grave malum meum.

1.9.15 estne quisquam, domine, tam magnus animus, praegrandī 30

accidō, -ere, accidī: happen, befall (dat.), 1
appāreō, -ēre, -uī: appear, 1
auxilium, -ī n.: help, aid, assistance, 1
coepī, coepisse, coeptum: begin, 2
exaudiō, -īre, -īvī, -ītum: hear plainly, really
hear, hear out; hear with compassion 4
gravis, -e: heavy, serious, important, 2
īnsipientia, -ae f.: foolishness, 1
invocātiō, -ōnis f.: an invoking, invocation,
lingua, ae f.: tongue, language, 4
nōdus, -ī m.: knot, 1

plāga, -ae f.: blow, 2
praegrandis, -e : very large, huge, 1
refugium, -ī n.: a refuge, 1
rideō, -ēre, rīsī, -rīsum: smile, laugh (at), 3
rumpō, -ere, rūpī, ruptus: break, 1
schola, -ae f.: school, 3
subveniō, -īre, -vēnī: come (to aid + dat.), 1
tam: so, so much, so very, such, 2
usque: (all the way) up to, continuously, 4
vāpulō (1): be beaten, 4

- 21 **(nos) sentientēs tē magnum esse:** *us*
perceiving that you were great; when
the main verb (*invēnimus*) is past time, the
pr. part. and pr. inf. show contemp. action
in past time.
ut poterāmus: *as we were able;* a limiting
use of the correlative **ut** (A&G 323a)
- 22 **quī possēs:** 2 s. impf. subj. of *possum*, sec.
seq. rel. clause of character (A&G 535a)
nōn appārēns: *even though you weren't*
appearing...; nom. m. s. pr. act. concess.
part.
- 23 **(Ego) puer:** *(I), as a boy....*
- 24 **in tuam invocātiōnem (=ad tē**
invocandum): **in** + acc. to express
purpose is IL; in CL we would expect *ad* +
acc. (C&M 88a.1)
- 25 **parvus nōn parvō affectū:** *(though) little,*
(I begged) with no little feeling; abl. of
manner can omit *cum* when an adj. is
present. (A&G 412)

- rogabam... nē... vāpulārem:** *I was*
begging... not to be beaten; 1 s. impf.
act. subj., sec. seq. An *ut*-clause
following verbs of will and desire (indir.
comm.) takes the subj. Translate into Engl.
inf. (A&G 563)
- 26 **quod nōn erat ad īnsipientiam mihi:**
which was not for foolishness to me; in CL
we would expect the double dat. here
instead of *ad* + acc (C&M 86a.2). For the
meaning compare: "Not for my foolishness
did you not listen, but more for my
wisdom... that I might understand what I
was to ask of you" (G&M)
- cum... tunc:** *when... at that time.*
- 27 **rīdēbantur... plāgae meae**
- 28 **malī nihil:** part. gens. are common after
many nouns and pronouns, such as *pars*,
nemo, and *nihil* (A&G 346.1)
- 29 **magnum (erat)...meum:** main clause
- 30 **quisquam... animus...**

Confessionum Liber I

affectū tibi cohaerēns, estne, inquam, quisquam (facit enim hoc 1
 quaedam etiam stoliditās: est ergō), quī tibi piē cohaerendō ita sit
 affectus granditer, ut eculeōs et unguulās atque huiuscemodī varia
 tormenta (prō quibus effugiendīs tibi per ūniversās terrās cum
 timōre magnō supplicātur) ita parvī aestimet, dīligēns eōs quī haec 5
 acerbissimē formīdant, quemadmodum parentēs nostrī rīdēbant
 tormenta quibus puerī ā magistrīs affligēbāmur? nōn enim aut
 minus ea metuēbāmus aut minus tē dē hīs ēvādendīs
 dēprecābāmur, et peccābāmus tamen minus scrībendō aut legendō
 aut cōgitandō dē litterīs quam exigēbātur ā nōbīs. nōn enim dēerat, 10

acerbus, -a, -um: bitter, harsh, 1
aestimō (1): estimate, value, consider, 1
afficio, ere, affēcī, affectum: to influence, 1
affligō -ere, -xī, -ctum: beat, crush, 1
cōgitō (1): think, calculate (mathematically), 1
cohaereō, -ēre, -haesī: cling together, 2
dēprecor, -ārī, -ātus: pray (to avert), 1
dēsum, -esse, -fui: be lacking, fail, 2
dīligo, diligere, dilēxī, dilectum: to love, 1
eculeus (equuleus), -ī m.: young horse, here
the rack,
effugiō, -ere, -fūgī: flee away, escape
ēvādō, -ere, ēvāsī, ēvāsūm: go out, escape
exigō, -ere, -ēgī, -actum: drive out; spend,
demand, exact 2

- 1 **praegrandī (cum) affectū:** abl. of manner
 can omit **cum** when accompanied by an adj.
 (A&G 412)
- 2 **facit enim hoc quaedam etiam stoliditās:**
est ergō: *a certain toughness would, I
 supposed, have this effect; so there is
 someone...;* Latin sometimes uses the indic.
 when English uses the subj. (A&G 427a)
quī... sit affectus: rel. clause w/ non-
 specific antecedents (**quisquam**) take the
 subj. (A&G 535 n. 2)
- 3 **tibi cohaerēns... tibi...cohaerendō:** in CL
cohaerō takes *cum* + abl., but the dat. in IL
 and beyond.
ita...ut... aestimet: 3 s. pr. act. subj., prim.
 seq. in res. clause (A&G 537)
- 4 **prō quibus effugiendīs:** gerundive
 functioning as a gerund in the num. and gen.

formīdō (1): dread, be afraid of, 1
granditer: mightily, strongly, 1
inquam, inquis, inquit: say, 2
metuō, -ere, -uī: fear, dread, 2
pīus, -a, -um: dutiful, pious, 1
quemadmodum: in what manner, how, 2
quīdam, quae-, quid-: a certain, 3
rideō, -ēre, rīsī, -rīsūm: smile, laugh (at), 3
stoliditās, -ātis f.: insensitivity, toughness, 1
supplicō (1): kneel (and) beseech, supplicate 1
timor, -ōris m.: fear, dread, anxiety, 1
tormentum, -ī n.: torture, 2
ungula, -ae f.: hoof, here, *metal claws*, 1
ūniversus, -a, -um: all together, all, entire 2
varius, -a, -um: various, 4

- of its obj. (A&G 503); **prō** to show purpose
 is not found in Cl. or early IL (C&M 87h).
- 5 **supplicātur:** *there is supplicating;* a true
 impers. pass. (A&G 208d)
parvī aestimet: gen. of value (A&G 417)
dīligēns: *all the while loving;* nom. m. s. pr.
 act. circums. part. modifying **quisquam**.
- 6 **quemadmodum:** this conj. is comparing
 the whole previous idea, a stalwart martyr
 who still sympathizes with others in pain,
 to his own parents laughing at his beatings.
- 7 **affligēbāmur:** “An unusually long,
 invertebrate sentence” (G&M)
- 8 **dē hīs ēvādendīs:** see n. 4 **prō quibus...**
- 9 **scrībendō legendō cōgitandō :** s. abl.
 gerunds of manner (A&G 412; C&M 91b)
- 10 **exigēbātur:** the subj. is the work which
 was demanded of them.

domine, memoria vel ingenium, quae nōs habēre voluistī prō illā 11
aetāte satis, sed dēlectābat lūdere et vindicābātur in nōs ab eīs quī
tālia ūtique agēbant. sed maiōrum nūgae negōtia vocantur,
puerōrum autem tālia cum sint, pūniuntur ā maiōribus, et nēmō
miserātur puerōs vel illōs vel utrōsque. nisi vērō approbat 15
quisquam bonus rērum arbiter vāpulāsse mē, quia lūdēbam pilā
puer et eō lūdō impediēbar quōminus celeriter discerem litterās,
quibus maior dēfōrmis lūderem. aut aliud faciēbat īdem ipse ā
quō vāpulābam, quī sī in aliquā quaestiunculā ā conductōre suō
victus esset, magis bīle atque invidiā torquērētur quam ego, cum in 20

approbō (1): approve of, commend, 1
arbiter, arbitri m.: witness, judge, 1
bilis, -is f.: bile, anger, 1
celeriter: swiftly, quickly, 1
conductor, -ōris m.: fellow-teacher, 1
dēfōrmis, -e: ill-formed, misshapen, 1
impediō, -īre, -ivī: hinder, impede, 1
ingenium, -ī n.: intellect, talent; character, 3
invidia, -ae f.: envy, hatred, 1
lūdus, -ī m.: game, sport; school, 4
memoria, -ae f.: memory, 4
miseror, -ārī, -ātus sum: bewail, lament, 2
negōtium, ī n.: task, business, 2
nēmō, nūllius, nēminī, -em, nūllō: no one, 2

nūgae, -ārum f.: nonsense, trifles, jokes, games, 2
pila, -ae f.: ball, playing-ball, 2
pūniō, -īre, -ītus : punish, correct, 1
quaestiuncula, -ae f.: a small puzzle or problem, a tiny (and unimportant) question, 1
quōminus: that no, from less, 2
satis: enough, sufficient, 4
torqueō, -ēre, torsī, tortum: turn, 1
uterque, utraque, utrumque: each (of two)
vāpulō (1): be beaten, 4
vincō, -ere, vīcī, victum: conquer, overcome, defeat, 2
vindicō (1): avenge, punish, 2
vocō (1): call, summon, 4

- 11 **(non deerat nobīs) memoria vel ingenium...nōs:** pl. nōs for sg. *ego*, probably with a self-deprecating sense, *little ol' me* (A&G 143a); **deerat** takes the nearest subj. for its number.
prō illā aetāte: in keeping with that season of life.
12 **lūdere:** subj. of *dēlectābat*.
vindicābātur: there was vindicating; true imp. pass. (A&G 208d)
13 **vocantur:** used as copulative (A&G 283)
14 **cum (negōtia) puerōrum autem tālia sint:** although the business of boys is similar (to the games of adults); subj. in concess. cum clause (A&G 549)
15 **approbat mē vāpulāsse:** thinks I was justly beaten; **vāpulāsse:** pf. act. inf. with pass. meaning; shows time prior to main v.

- 16 **rērum:** objective gen. (A&G 348)
pilā: abl. of means
17 **eō lūdō:** abl. of means.
impediēbar quōminus celeriter discerem: 1 s. impf. act. subj. in clause of prevention, translate 'from... ___ing' (A&G 558b)
18 **quibus maior dēfōrmis lūderem:** by means of which I would (later), as a rather malformed adult, sport around; pot. subj. showing subseq. action in sec. seq.
19 **aliud... magis... quam ego:** anything else...more anger than I; **quam** answers to both **aliud** and **magis**. A. was less angry and the examples are analogous.
victus esset...torquērētur: 3 s. plpf. and impf. pass. subjs., respectively, in a mixed past CTF condition.

certāmine pilae ā conlūsore meō superābar?

21

1.10.16 et tamen peccābam, domine deus, ōrdinātor et creātor
rērum omnium nātūrālium, peccātōrum autem tantum ōrdinātor,
domine deus meus, peccābam faciendō contrā praecepta parentum
et magistrōrum illōrum. poteram enim postea bene ūtī litterīs, quās 25
volēbant ut discerem quōcumque animō illī meī. nōn enim meliōra
ēligēns inoboediēns eram, sed amōre lūdendī, amāns in
certāminibus superbās victōriās et scalpī aurēs meās falsīs fābellīs,
quō prūrīrent ārdentius, eādem cūriōsitāte magis magisque per
oculōs ēmicante in spectācula, lūdōs maiōrum -- quōs tamen quī 30

amor, amōris m.: love, 4

ārdēns, -entis: burning, 1

certāmen, -minis n.: contest, conflict, 2

conlūsor, -ōris m.: fellow player, 1

contrā: opposite, facing, *against* (acc.), 3

creātor, -ōris m.: creator, founder, 1

cūriōsitās, -ātis f.: curiosity, 2

ēligō, -ere, -ī, ēlēctus: pick out, choose, 2

ēmicō (1): leap, shine, *flash out*, 1

fābella, -ae f.: short story; tall tale, 2

inoboediō, īre: be disobedient, 1

lūdus, -ī m.: game, sport; school, 4

nātūrālis, -e: natural, primitive, 2

ōrdinātor, -ōris m.: regulator, arranger, 2

pila, -ae f.: ball, playing-ball, 2

postea: afterwards, later, 2

praeipiō, -ere, -cēpī, -ceptum: order, take, 2

prūrīō, -īre: itch, 1

quicumque, quae-, quod-: who-/whatever, 1

scalpō -ere, -sī: scratch, scratch out, 1

spectāculum, -ī n.: show, spectacle, 3

superbus, -a, -um: arrogant, proud, 3

superō (1): surpass, overcome, 2

tantus, -a, -um: so great, so much, so large, 3

ūtōr, ūtī, ūsus sum: use, employ (*abl.*), 3

victōria, -ae f.: victory, 2

22 **ōrdinātor et creātor:** apposition to
domine deus

23 **rērum... peccātōrum:** objective gens.
(A&G 348)

tantum: here = *only*

24 **faciendō:** *by acting*; n. abl. s. gerund of
manner (A&G 412)

25 **ūtī:** compl. inf. of **poteram** (A&G 456)
litterīs: abl. w/ **ūtī**

quās = et (volebant ut discerem) hās:
connective relative.

26 **volebant ut discerem:** 1 s. impf. act. subj.,
sec. seq. An *ut*-clause following verbs of
will and desire (indir. comm.) take the
subj. Translate to Eng. indic. (A&G 563)
illī: m. pl. nom. subj. of **volēbant**
nōn enim meliōra ēligēns inoboediēns
eram: *not (because I was) choosing better*
things was I disobedient

27 **ēligēns... amōre:** that both are causal in
sense is clear from the parallelism:
because I was choosing... because
of love for...

sed (eram inoboediēns) amōre lūdendī:
n. s. object. gen. gerund (A&G 348)

amāns... victōriās et (amāns) aurēs meās
scalpī : *loving... victories and (loving) that*
my ears be scratched...

29 **quō prūrīrent ārdentius:** *in order that*
they might itch the more furiously; quō is
used as a conjunction in purp. clauses
which contain a comparative (A&G
531.2a)

eādem cūriōsitāte... ēmicante: *all the*
while that same lust to know was flashing
out...; m. sg. abl. abs. pres. act. part. as a
sub. clause (A&G 420.2)

30 **lūdōs:** app. to **spectācula**
quōs = et hōs: conn. rel.

edunt, eā dignitāte praeditī excellunt, ut hoc paene omnēs optent 1
parvulis suis, quōs tamen caedī libenter patiuntur, sī spectāculis
tālibus impediuntur ab studiō quō eōs ad tālia edenda cupiunt
pervenīre. vidē ista, domine, misericorditer, et liberā nōs iam
invocantēs tē, liberā etiam eōs quī nōndum tē invocant, ut invocent 5
tē et liberēs eōs.

1.11.17 audieram enim ego adhūc puer dē vītā aeternā prōmissā
nōbīs per humilitātem dominī deī nostrī dēscendentis ad superbiam
nostram, et signābar iam signō crucis eius, et condiēbar eius sale
iam inde ab uterō mātis meae, quae multum spērāvit in tē. vīdistī, 10

aeternus, -a, -um: everlasting, eternal, 2
caedō, -ere, cecidī, caesus: kill, cut down, to
be beaten severely, 1
condiō, -ire, -ivī, -itum: season, spice; salt, 1
crux, crucis f.: cross, 1
cupiō, -ere, -ivī, -itum: desire, long for, 1
dēscendō, -ere, -ndī, -nsum: descend, 2
dignitās, -tātis f.: worth, worthiness, 2
edō, edere, edidī, editum: put forth, make
known, publish; *put on (a game)*, 2
excellō, -ere, uī, excelsus: excel, 2
humilitās, -ātis f.: lowness, 2
impediō, -ire, -ivī, -itum: hinder, impede
inde: from there, then, afterward, 3
libenter: gladly, willingly, 2
liberō (1): free, liberate, 3
miseri-cors, -ordis: compassionate, merciful, 4

optō (1): wish, desire, choose, 1
paene: almost, 2
parvulus, ī: subst. *a child* 3
patior, -ī, passus: suffer, endure; allow, 4
pervenīō, -ire, -vēnī, -ventum: come through,
arrive, 1
praeditus, -a, -um: endowed with (abl.), 1
promittō, -ere, -misi: send forth, 1
sāl, salis m.: salt, 1
signō (1): seal; sign; *pass.:* receive a sign, 1
spectāculum, -ī n.: show, spectacle, 3
spērō (1): hope (for), expect, 1
studium, -ī n.: zeal, desire, pursuit, course of
study 2
superbia, -ae f.: arrogance, pride, 1
uterus, -ī m.: belly, fetus; *womb* 3

- 1 **ut...optent:** 3 pl. pr. act. subj. prim. seq. in
res. clause (A&G 537)
2 **quōs caedī libenter patiuntur:** *whom
they gladly allow to be beaten.*
3 **sī... impediuntur:** iterative subj. (C&M
102c)
cupiunt eōs pervenīre...: acc. and inf. in
indir. disc.
ad tālia edenda: *to put on such (shows); to
take a dir. obj. a gerund often assimilates
the gen. and num. of its object. But as we've
seen, A. is inconsistent (A&G 503a note 1;
cf. G&L 427 note 3). Cf. p. 4 and 17.*
4 **vidē... liberā... liberā:** 2 s. pr. act.
imperatives.

- 5 **ut invocent... (ut) liberēs:** pr. subj., prim.
seq. in purp. clauses (A&G 531.1).
7 **prōmissā = quae promissa est**
8 **dominī dēscendentis:** the incarnation
of Christ.
9 **signō:** abl. of means
eius...eius = dominī
signābar... condiēbar: impf. inds. showing
iterative act. in past time. For the meaning
see explanation in O'Donnel or Clark.
10 **spērāvit in tē:** IL usage from the Greek
idiom, i.e., the New Testament (C&M
88.3)
iam inde: *already from...*

Confessionum Liber I

domine, cum adhūc puer essem et quōdam diē pressū stomachī 11
 repente aestuārem paene moritūrus, vīdistī, deus meus, quoniam
 cūstōs meus iam erās, quō mōtū animī et quā fidē baptismum
 Chrīstī tuī, deī et dominī meī, flāgitāvī ā pietāte māt̄ris meae et
 māt̄ris omnium nostrum, ecclēsiae tuae. et conturbāta māt̄r carnīs 15
 meae, quoniam et sempiternam salūtem meam cārius parturiēbat
 corde castō in fidē tuā, iam cūrāret festīnābunda ut sacrāmētīs
 salūtāribus initiārer et abluerer, tē, domine Iēsu, cōnfītēns in
 remissiōnem peccātōrum, nisi statim recreātus essem. dīlātā est
 itaque mundātiō mea, quasi necesse esset ut adhūc sordidārer sī 20

abluō, -ere, -uī, -lūtus: wash away
aestuō (1): be hot, burn (w/ passion), seethe;
have a fever; 2
baptismum(us), -ī n.(m.): baptism, 1
carō, carnīs f.: flesh, meat, 4
cārus, -a, -um: dear, precious, 1
castus, -a, -um: pure, 1
Christus, -ī m.: Christ, 2
conturbō (1): throw into confusion, disturb, 2
cūrō (1): care for, attend to, manage, 1
custōs, custōdis m.: guard, doorkeeper, 1
differō, -ferre, -tulī, dīlātus: scatter; divulge;
 differ; *delay*, 2
ecclēsia, -ae f.: assembly, church, 1
festīnābundus, -a, -um: hastening, quick, 1
fidēs, ei f.: faith, trust, loyalty, 3
flāgitō (1): demand, entreat, beg, 1
Iēsūs, -ū m.: Jesus (Christ), 1
initiō (1): initiate, begin, consecrate, 1

itaque: and so, 4
mōtus mōtūs m.: (com)motion, movement, 3
mundātiō, -iōnis f.: a cleansing, 1
necesse: necessary; (it is) necessary, 1
paene: almost, 2
parturiō, -īre, -īvī, -ītum: be in labor,
 struggle to give birth to (acc.), 2
pietās, pietātis f.: devotion, piety, 2
pressus, -ūs m.: pressure, *cramp*, pain, 1
quīdam, quae-, quid-: a certain, 3
recreō (1): make anew, renew, 1
remissio, -ōnis f.: repetition, a sending back, 1
repentē: suddenly, 1
sacrāmētum, -ī n.: sacrament, 1
salūtāris, -e: healthful, wholesome, *salvific*
sempiternus, -a, -um: eternal, everlasting, 2
sordidō (1): be dirty, foul, 1
statim: immediately, on the spot, at once, 1
stomachus -ī m.: stomach, 1

- 11 **cum... essem... aestuārem**: *while I was...*; circum. *cum* clauses w/ impf. subj. The latter inceptively: *I caught fever*.
quōdam diē: abl. of time when (A&G 423)
 2 **(ego) paene moritūrus**: *nearly about to die*; nom. m. s. ft. act. part.
vīdistī... quō mōtū... flāgitāvī: Though more normal in IL, in CL we would expect the subj. in indir. quest. (A&G 575c). Perhaps A. retains the indic. for vividness: *with what... I truly begged*.
 15 **mater... iam cūrāret**: *m3 s. impf. act. ind. pot. subj.*

- 17 **(ex) corde castō**: abl. of origin (A&G 403)
in fidē tuā: *by faith in you*; CL lacks this sense of *in* (p. 40 C&M); obj. gens. (**tuī**) are sometimes replaced with poss. adjs.
 18 **ut... initiārer... abluerer...**: **ut** obj. noun clause following a verb of caution or effort; translate into ind. (A&G 563e)
 18 **in remissiōnem**: in CL we'd expect *ad* + acc. to express purpose. (C&M 39)
 19 **nisi recreatus essem**: 1 s plpf. pass. subj.
 20 **quasi necesse esset**: 3. s. impf. act. subj. in a clause of comparison (A&G 524)
ut sordidārer: *ut* subj. noun clause w/ *necesse est* (A&G 569.2)

vīverem, quia vidēlicet post lavācrum illud maior et periculōsior in 21
sordibus dēlictōrum reātus foret. ita iam crēdēbam et illa et omnis
domus, nisi pater sōlus, quī tamen nōn ēvīcit in mē iūs māternae
pietātis, quōminus in Chrīstum crēderem, sicut ille nōndum
crēdiderat. nam illa satagēbat ut tū mihi pater essēs, deus meus, 25
potius quam ille, et in hōc adiuvābās eam, ut superāret virum, cui
melior serviēbat, quia et in hōc tibi ūtique id iubentī serviēbat.

1.11.18 rogō tē, deus meus: vellem scīre, sī tū etiam vellēs, quō
cōnsiliō dilātus sum nē tunc baptīzārer, utrum bonō meō mihi quasi
laxāta sint lōra peccandī. an nōn laxāta sunt? unde ergō etiam nunc 30

adiuvō (1): help, assist, 1

baptīzō (1): baptize, 2

Chrīstus, -ī m.: Christ, 2

cōnsilium, -iī n.: plan, advice, counsel, 2

differō, -ferre, -tulī, dilātus: scatter; divulge;
differ; delay 3

domus, -ī f.: house, home, 2

ēvincō, -ere, -vīcī: conquer completely, 1

iūs, iūris n.: justice, law, right, 1

lavācrum, -ī n.: place or vessel for washing 1

laxō (1): spread out, 2

lōrum lōrī n.: thong, strap, 1

māternus, -a, -um: maternal, 1

periculōsus, -a, -um: risky, dangerous,
perilous, 1

pietās, pietātis f.: devotion, piety, 2

quōminus: that no, from less, 2

reātus, -ūs m.: charge, accusation; guilt, 1

satagō, -ere, satēgī, satāctum: bustle about,
concern oneself with, 1

sicut(i): just as as, so as, 4

sōlus, -a, -um: alone, only, lone, sole, 3

sordēs, -is f.: filth; dirt, baseness, 1

superō (1): surpass, overcome, 2

utrum: whether (often with *an*, 'or'), 4

vidēlicet: clearly, plainly, *apparently*, 2

vir, virī m.: man, 1

21 **adhūc... sī vīverem:** 1 s. impf. act.
iterative subj.: *as long as I was alive.*
(C&M 102c)

21 **quia.. foret:** *since (allegedly) there was
going to be...;* from Livy on, *fore* w/
personal endings becomes synonymous
with the impf. subj. of *sum*. (A&G 540)
in sordibus: *sordēs* is regularly pl.

23 **(pater) quī nōn ēvīcit iūs māternae
pietātis quōminus... crēderem:** (*my
father) who did not so overcome (in me)
the right of maternal loyalty so as to hinder
me from... believing;* 1 s. impf. act. subj. in
clause of prevention, translate 'from...
ing' (A&G 558b)

24 **sicut nōndum crēdiderat:** *inasmuch as
he had not yet believed.*

25 **satagēbat... ut... essēs:** (*she*) was
working hard to bring it about that... you

were...; *ut* obj. noun clause following a
verb of caution or effort; translate into
ind. (A&G 563e)

ut superāret: 3. sg. impf. act. subj. sec.
seq. purp. cl. (A&G 531)

27 **tibi... iubentī:** *to you commanding.*

cui melior serviēbat: *whom she was right
to serve;* dat. with spec. verb (A&G 367)

28 **vellem... vellēs:** impf. subj. in pr. CTF.

29 **dilātus sum nē tunc baptīzārer:** *I was
kept from being then baptized;* clauses of
prevention can be introduced by—as l.

23— **quōminus** or—as here—**nē.**
bonō meō mihi: double dat., though **meō**
is redundant (A&G 382 and n. 1)

30 **utrum... laxāta sint:** pf. subj. in indir.
quest. (A&G 330)

lōra peccandī: explanatory (appositional)
gen. (C&M 83b)

Confessionum Liber I

dē aliīs atque aliīs sonat undique in auribus nostrīs: ‘sine illum, 1
faciat: nōndum enim baptizātus est?’ et tamen in salūte corporis
nōn dīcimus: ‘sine vulnerētur amplius: nōndum enim sānātus est.’
quantō ergō melius et cito sānārer et id agerētur mēcum meōrum
meāque dīligentiā, ut recepta salūs animae meae tūta esset tūtēlā 5
tuā, quī dedissēs eam. melius vērō. sed quot et quantī flūctūs
impendēre temptātiōnum post pueritiā vidēbantur, nōverat eōs
iam illa māter et terram per eōs, unde posteā fōrmārer, quam ipsam
iam effigiem committere volēbat.

1.12.19 in ipsā tamen pueritiā, dē quā mihi minus quam dē 10

amplus, -a, -um: ample, full, spacious, 3
baptizō (1): baptize, 2
cito: quickly, at once, 1
committō, -ere, -mīsi: commit, entrust, 1
corpus, corporis, n.: body, 4
dīligentiā, -ae f.: diligence, attentiveness, 1
effigiēs, -ei f.: likeness, statue; *image*, 1
fluctus, -ūs m.: wave, flood, 1
fōrmō (1): form, shape, 2
impendō, -ere, -ndī, -nsum: pay, 1
nōscō, -ere, nōvī, nōtum: know (how), 4
posteā: afterwards, later, 2

pueritiā, -ae, f.: childhood, 4
quantus, -a, -um: how much, how great, 4
quot: how many?, 1
recipiō, -ere, -cēpi, -ceptum: take back 2
sānō (1): heal, 2
sonō (1): sound, resound, echo, 4
temptātiō, -ōnis f.: trial, temptation, 3
tūtēla, -ae f.: protection, guardianship, 1
tūtus, -a, -um: safe, secure, guarded, 2
undique: from everywhere, from all sides, 2
vulnerō (1): wound, injure, 1

- 1 **sine illum, faciat:** *leave him alone, let him do it*; an imperative and hort. subj.; but in CL *sine illum facere* (A&G 563c)
- 2 **in salūte:** *in respect to*; this sense is less frequent in CL (C&M 88b.3)
- 3 **sine (ut) vulnerētur:** a subj. in an imaginary *ut*-clause (565 & n.) *sino* took the acc. and inf. in CL but in early and late latin takes the subj., without or without *ut*.
- 4 **quantō ergō melius et cito sānārer:** *by how much better—and swiftly too—therefore, might I have been healed.*
sānārer... agerētur: 1 and 3 p. impf. pass. pot. subjs.
- 5 **agerētur... meā dīligentiā ut... esset: ut** obj. noun clause following a verb of caution or effort. (A&G 563e).
quī dedissēs: pot. subj.; plpf. indicating prior time in sec. seq.; **quī** picks up the implied antecedent in **tuā**

- 6 **melius vērō (fuisset) or ita melius (fuit) vērō:** is A. saying it would have been better the way he described or that it was better the way it actually turned out?
- 7 **quot et quantī... vidēbantur, nōverat...:** indir. quest. with the indic. (C&M 96)
- 8 **unde = ex quibus (flūctibus);** A. is paritculary fond of using *unde*, *ubi*, and *inde* in place of relatives and demonstratives (O'Donnell)
(Deō) terram per eōs (flūctūs) ... (potius) quam ... effigiem committere volēbat: *she wanted to entrust the earth (to God) in them ...rather than the (new) image itself.*
effigiēs = A. post baptism. See O'Donnell or Clark for discussion of this (difficult) passage.
unde posteā fōrmārer: *in order that I might be moulded from (by) them*; rel. cl. of purp.; this instrumental use of *ex* only becomes common in IL (C&M 87e.1)

adulēscentiā metuēbātur, nōn amābam litterās et mē in eās urgērī 11
 ōderam, et urgēbar tamen et bene mihi fīēbat. nec faciēbam ego
 bene (nōn enim discerem nisi cōgerer; nēmō autem invītus bene
 facit, etiāmsī bonum est quod facit), nec quī mē urgēbant bene
 faciēbant, sed bene mihi fīēbat abs tē, deus meus. illī enim nōn 15
 intuebātur quō referrem quod mē discere cōgēbant, praeterquam
 ad satiandās īnsatiābilēs cupiditatēs cōpiōsae inopiae et
 ignōminiōsae glōriae. tū vērō, cui numerātī sunt capillī nostrī,
 errōre omnium quī mihi īnstābant ut discerem ūtēbāris ad
 ūtilitatem meam, meō autem, quī discere nōlēbam, ūtēbāris ad 20

adulēscētia, -ae f.: youth, 1

capillus, -ī m.: hair, 1

cōpiōsus, -a, -um: abundant, plentiful, 2

cupiditās, -tātis f.: desire, eagerness, *lust*, 3

etiāmsī: even if, 3

glōria, -ae, f.: glory, fame, 1

ignōminiōsus, -a, -um: shameful, 1

inopia, -ae f.: need, poverty, 1

īnsatiābilis, -e: insatiable, 1

īnstō, -āre, -stīfī: stand, press (on), put pressure on, insist; 2

intueor, -ērī, **intuitus**: look at, glare at; give the evil eye 2

invītus, -a, -um: unwilling, 2

metuō, -ere, -uī: fear, dread, 2

nēmō, **nūllūs**, **nēminī**, -em, **nūllō**: no one, 2

numerō (1): count, 2

praeterquam: more than; except, besides 2

referō, -ferre, -tulī, -lātum: report, bring back, 1

satiō (1): satisfy, sate, 1

ūtilitās, **ūtilitātis** f.: usefulness, profit, 2

ūtor, **ūti**, **ūsus sum**: use, employ (*abl.*), 3

11 **mihi... metuēbātur**: dat. of agent with a pass. verb; such a loose use of the dat. of ag. was uncommon in CL but became common in the poets and IL (A&G 375a)

12 **ōderam mē urgērī**: *ōdisse*, like *memini* (and often *noscere*) use pf. system forms with pres. system meanings; the acc. and inf. construction with *ōdisse* is an IL construction (C&M 89f)

fīēbat: the pass. of *facere* w/ pr. forms.

13 **nōn enim discerem nisi cōgerer**: *I would not have (ever) learned unless I was being forced (every time)*; the impf. subj. in the protasis does not set up a CTF cond. but simply indicates a repeated action (A&G 518c).

nēmō... facit: the point is about motives: unless someone *wills* the good in the good thing he does, he does not do good.

16 **quō referrem**: *to what end I might put to use...*; adv. **quō** setting up indir. statement, though the deliberative element seems to me strong. The direct form would be, ‘to what end might I put it (the learning) to use?’ **referrem** is impf. because we are in sec. seq.

17 **ad satiandās... cupiditatēs**: gerundive functioning as a gerund in the num. and gen. of its obj. (A&G 503)

inopiae... glōriae: obj. gens. (A&G 347)

18 **cui numerātī**: dat. of agent with pf. pass. part. (A&G 375)

19 **errōre... ūtēbāris**: *utor* takes the abl. **īnstābant (mihi) ut discerem**: *they were forcing me to learn*; An *ut*-clause following verbs of will and desire (indir. comm.) take the subj. Translate to Eng. indic. or inf. (A&G 563)

20 **meō (errōre)**

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poenam meam, quā plectī nōn eram indignus, tantillus puer et 21
tantus peccātor. ita dē nōn bene facientibus tū bene faciēbās mihi
et dē peccante mē ipsō iustē retribuēbās mihi. iussistī enim et sic
est, ut poena sua sibi sit omnis inōrdinātus animus.

1.13.20 quid autem erat causae cūr Graecās litterās ōderam, 25
quibus puerulus imbuēbar? nē nunc quidem mihi satis explōrātum
est. adamāveram enim latīnās, nōn quās prīmī magistrī sed quās
docent quī grammaticī vocantur. nam illās prīmās, ubi legere et
scrībere et numerāre discitur, nōn minus onerōsās poenālēsque
habēbam quam omnēs Graecās. unde tamen et hoc nisi dē peccātō 30

adamō, -āre, -āvi, -ātum: (fall in) love, 1
causa, -ae f.: reason, 2
cūr: why, 2
doceō, -ēre, -uī, -ctum: teach, tell, 4
explōrō (1): investigate, test (by experience);
explore, 1
imbuō, -uere: wet, soak; initiate, instruct, 1
indignus, -a, -um: unworthy, undeserving, 1
inōrdinātus, -a, -um: disordered, 1
iustus, -a, -um: right, just, 3
Latīnus, -a, -um: Latin, 2
numerō (1): count, 2
onerōsus, -a, -um: burdensome, 1

peccātor, -ōris m.: sinner, 1
plectō, -ere: beat; punish, 1
poena, -ae, f.: punishment, 3
poenālis, -e: of punishment, penal, punitive, 3
puerulus, -i m.: little boy 1
quidem: indeed, in fact, assuredly, certainly, 3
retribuō, -ere, -uī, -ūtus: give back, return;
restore justice through punishment, 1
satis: enough, sufficient, 4
tantillus, -a, -um: so little, so small, 2
tantus, -a, -um: so great, so much, so large, 3
vocō (1): call, summon, 4

- 21 **quā:** in virtue of which; abl. of cause.
plectī... indignus: *dignus* (and its
cognates) + the inf. is a poetic and IL
construction; in CL we would expect either
the abl. or else a rel. cl. of char. (C&M
89e; A&G 418b)
22 **dē nōn bene facientibus... dē peccante
mē:** from those not doing good... from me
sinning...; **dē** as indicating the source or
point of separation is hardly
distinguishable for means or instrument, an
IL usage (C&M 87d).
23 **ipsō:** could go with **mē** or **mihi**, but
perhaps better w/ **mihi** to signal a shift in
construction (to the obj. of **retribuēbās**);
mihi: dat. with special verb (A&G 367)
sic... ut... sit: 3 s. pr. subj. of sum in res.
cl. prim. seq. which **sic** leads us to expect
(A&G 537)

- 24 **iussistī... ut omnis animus sibi sit poena
sua :** so that every soul is to itself its own
punishment; *iubeō* pairs with acc./inf. in
CL in contrast to *imperō* (A&G 563a). But
here perhaps the intervening **sic est** gives
the addeed sense of a result clause
25 **quid... causae:** part. gen. w/ an
(interrogative) pronoun (A&G 346a.3)
ōderam: pf. forms w/ pr. meanings.
26 **mihi :** dat. of agent w/ pf. pass. part.
(A&G 375)
27 **adamāveram:** plpf. for pf. (C&M 78a)
latīnās... quās... quās... illās...
onerōsās poenālēsque...Graecās: supply
litterās throughout.
28 **(iī) quī:** subj. of **docent**
legere... scrībere... numerāre: inf. subjs.
of **discitur**, which takes the number of the
nearest subj.
30 **habēbam:** *I was considering*

et vānitāte vītae, quā cārō eram et spīritus ambulāns et nōn 1
 revertēns? nam ūtique meliōrēs, quia certiōrēs, erant prīmae illae
 litterae quibus fiēbat in mē et factum est et habeō illud ut et legam,
 sī quid scrīptum inveniō, et scrībam ipse, sī quid volō, quam illae
 quibus tenēre cōgēbar Aenēae nesciō cuius errōrēs, oblītus errorū 5
 meōrum, et plōrāre Dīdōnem mortuam, quia sē occīdit ab amōre,
 cum intereā mē ipsum in hīs ā tē morientem, deus, vīta mea, siccīs
 oculīs ferrem miserrimus.

1.13.21 quid enim miserius miserō nōn miserante sē ipsum et
 flente Dīdōnis mortem, quae fiēbat āmandō Aenēān, nōn flente 10

ambulō (1): walk, 2

amor, amōris m.: love, 4

cārus, -a, -um: dear, precious

certus, -a, -um: certain, reliable, sure, 4

Dīdō, Dīdōnis f.: Dido, 3

ferō, ferre, tulī, lātus: carry, bear, endure, 3

intereā: meanwhile, 1

miseror, -ārī, -ātus sum: bewail, lament, 2

mors, mortis, f.: death, 3

occīdō, -ere, occīdī, occīsum: kill

plōrō (1): cry, wail, 2

revertō, -ere, reversī: turn back, return

siccus, -a, -um: dry

spīritus, -ūs m.: spirit; breath

teneō, -ere, tenuī, tentum: hold, keep,
 maintain, 3

vānitās, -ātis f.: emptiness; fickleness, folly,
 vanity, 4

1 **(dē) vānitāte**

quā: abl. of cause if referring to *vanitas*, or
 perhaps generally locative if to *vita*.

3 **meliōrēs... litterae... quam illae:**

comparison with **quam**

**quibus fiēbat in mē; factum est; et habeō
 illud ut et legam:** *by which it was being
 done in me and it has been done and I (now)*

*have this...three ways of saying that his
 learning to read and write was truly
 accomplished; the last being a subst. noun
 clause in appos. to illud (A&G 570)*

et habeō illud ut et legam : *ut*-substantive
 noun-clause in app. to **illud** (A&G 570)

4 **sī (ali)quid... inveniō:** *if I find something
 written; after sī, nīsī, num or nē, ali takes a
 holiday.*

sī quid (scrībendum esse) volō : *if I want
 something to be written; (A&G 500)*

5 **tenēre... plōrāre:** compl. infs. w/ **cōgēbar**
 (A&G 457)

errōrēs: ‘the antonym to *peregrinatio* in the
 C.’ (O’Donnell)

errorū meōrum: gen. with verbs of
 forgetting (A&G 350)

Aenēae nesciō-cuius: ‘contains a certain air
 of mild disdain’ (O’Donnell)

6 **Dīdōnem mortuam:** *the death (dying) of
 Dido; ab urpe condita* construction (A&G
 497)

sē occīdit ab amōre: abl. of cause usually
 takes the bare ablative, here perhaps
 emphasizing the aspect of separation in
 parallel to **ā tē morientem** (A&G 404)

7 **cum...ferrem:** *all the while I...* circumst.
cum-cl. (A&G 546)

siccīs (cum) oculīs: abl. of manner omits
cum when accompanied by adj. (A&G 412)

9 **miserō nōn miserante:** abl. of comparison
 (A&G 406)

10 **āmandō Aenēān:** abl. n. sg. gerund of
 means/instrument. The abl. of the gerund
 rarely takes a dir. obj. in CL prose, but this
 distinction fades in later Latin (A&G 503a
 note 1; cf. G&L 427 note 3).

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autem mortem suam, quae fīēbat nōn āmandō tē, deus, lūmen 11
 cordis mei et pānis ōris intus animae meae et virtūs marītāns
 mentem meam et sinum cōgitātiōnis meae? nōn tē amābam, et
 fornicābar abs tē, et fornicantī sonābat undique: ‘eugē! eugē!’
 amīcitia enim mundī huius fornicātiō est abs tē et ‘eugē! eugē!’ 15
 dīcitur ut pudeat, sī nōn ita homō sit. et haec nōn flēbam, et flēbam
 Dīdōnem extīnctam ferrōque extrēma secūtā, sequēns ipse
 extrēma condita tua relictō tē et terra iēns in terram. et sī
 prohibērer ea legere, dolērem, quia nōn legerem quod dolērem. tālī
 dēmentīā honestiōrēs et ūberiōrēs litterae putantur quam illae 20

amīcitia, -ae, f.: friendship, 2
cōgitātiō, -tīōnis f.: thought, reflection, 2
condō, -ere, condidī, -ditum: found; store
 away, hide; *create*, 1
dēmentia, -ae f.: madness, folly, 1
Dīdō, Dīdōnis f.: Dido, 3
doleō, -ēre, -uī: grieve, feel pain, 4
eō, īre, ī/ivī, itum: go, 3
eugē: hurray, bravo, 4
extinguō, -ere, -trīnxī, -tīnctum: put out,
 extinguish; kill, destroy, 1
extrēmus, -a, -um: outermost, farthest, last;
 end (of life), 2
ferrum, -ī n.: iron; sword, tool, 1
fornicātiō, -ōnis f.: fornication, 1
fornicor, -ārī, fornicātus: fornicate, 2
honestus, -a, -um: respectable, honorable, 2
intus: within, inside, 3

- 12 **cordis... ōris** : object. and subj. gens.
animae: either poss. gen. or appositional
 gen. (C&M 83b)
 14 **fornicantī (mihi)**
eugē! eugē: *well done!*; neither O’Donnell
 nor Clark appear to mention that this is the
 word used by the master to his *faithful*
 servants in the parable of the talents (Lk.
 19:17). A. uses it again at 10.36.59 where
 God as *dominus* is palpable.
 15 **mundī huius:** object. gen.
 17 **flēbam Dīdōnem extīnctam (esse)**
ferrōque (flēbam) extrēma secūtā
(esse): inf./acc. cstr. w/ *flēre*; the fact that
extinguō is act. and *sequor* dep. feels

lūmen, lūminis n.: light, 1
marītō (1): give in marriage, 1
mēns, mentis f.: mind, intent, purpose, 3
mors, mortis, f.: death, 3
mundus, -ī m.: world, 1
ōs, ōris n.: face, mouth, 2
pānis, -is m.: bread, 1
prohibeō, -ēre, -uī, -itus: keep off, prohibit, 1
pudeō, -ēre, -duī: make ashamed, 1
putō (1): think, consider, 2
relinquō, -ere, -liquī, -lictum: leave behind, 1
sequor, -ī, secūtus: follow, pursue; chase;
 seek, 4
sinus, -ūs m.: fold, pocket, lap; curve, 1
sonō (1): sound, resound, echo, 4
ūber (ūberis): fertile, 1
undique: from everywhere, from all sides, 2
virtūs, -ūtis f.: virtue, power, valor, 2

- awkward in translation. **Dīdōnem**
extīnctam could also be explained as the
ab urpe condita constructoin (A&G 497)
 18 **extrēma condita tua:** *the furthest ends of*
your creation; **condita** = subst. the
 meaning “creation” is not CL.
 19 **prohibērer... legere:** (A&G 457, 558b n.)
sī prohibērer...dolērem: This iterative use
 of the subj. with **sī** is IL (C&M 102)
quia nōn legerem: since **quia** doesn’t
 usually take the subj., understand **legerem**
 as pot. (A&G 540 n. 1)
quod dolērem: rel. cl. of ch. in sec. seq.
 (A&G 535§2)
 20 **tālī dēmentīā** : abl. of cause

quibus legere et scribere didici.

21

1.13.22 sed nunc in animā meā clāmet deus meus, et vērītās tua
dicat mihi, ‘nōn est ita, nōn est ita.’ melior est prōrsus doctrīna illa
prior. nam ecce parātior sum oblīvīscī errōrēs Aenēae atque omnia
eius modī quam scribere et legere. at enim vēla pendent liminibus
grammaticārum scholārum, sed nōn illa magis honōrem sēcrētī
quam tegimentum errōris significant. nōn clāment adversus mē
quōs iam nōn timeō, dum cōnfiteor tibi quae vult anima mea, deus
meus, et adquiēscō in reprehēnsiōne malārum viārum meārum, ut
dīligam bonās viās tuās, nōn clāment adversus mē venditōrēs

25

30

adquiēscō, -ere, -quiēvī: assent; rest, 3
adversum/s: towards, *against*, (acc) 3
at: but; mind you; but, you say, 4
dīligō, -ere, -lēxī, -lēctum: love, esteem, 2
doctrīna, -ae f.: instruction, teaching, 2
dum: while, as long as, until, 2
honor, -ōris m.: honor, glory; offering, 3
limen, liminis n.: threshold, 2
parātus, -a, -um: prepared, 1
pendō, -ere, pependī, pensum: weigh, pay, 2
prior, prius: before, earlier (comp. *prīmus*), 4

- 21 **quibus (literīs):** abl. of means
legere et scribere: compl. infs. of **didici**
24 **parātior oblīvīscī:** like the verb and
participle from which it comes, this adj.
takes here the inf. of purp. (A&G 460); in
CL *ad*+ gerund or gerundive would be
more normal.
oblīvīscī: dep. pr. “act.” inf. (A&G 350)
25 **at enim...sed:** *to be sure...but*
nevertheless; “[*at enim*] introduces...a
possible objection to A.’s position, and is
followed...by A.’s rejoinder...marked by

prōrsus: straightway; absolutely, by far, 1
reprehēnsiō, -iōnis f.: criticism, blame, 1
schola, -ae f.: school, 3
sēcrētus, -a, -um: secret, hidden away,
distant; *subst. the esoteric, a secret*, 4
significō (1): indicate, show; mean, 1
tegimentum, -ī n.: a covering, cover, 1
timeō, -ēre, -uī: fear, be afraid of, 2
vēlum, -ī n.: sail, awning, canvas; *curtain*, 1
venditor, -ōris m.: vendor, seller, 1
vērītās, -tātis f.: truth, 4

- an adversative conjunction” (O’Donnell)
liminibus: loc. abl. (C&M 84a)
27 **(eī) nōn clāment... clāment:** juss.
subjs. (A&G 439a). **nōn** for **nē** in
prohibitions is post-classical (C&M 75.e)
28 **quōs (venditores grammaticae)**
iam nōn timeō: ...*I no longer fear*
29 **adquiēscō in reprehēnsiōne:** A.
oscillates with this construction between
in + abl. and the bare abl. (cf. p. 7 and 11)
30 **ut dīligam:** 1 sg. pr. act. subj. in purp. cl.
nōn clāment: asyndeton; juss. subj.

The Gerund-Gerundive Swap (A&G 500-507; C&M 90-91; Arts p. 113-19)

1. In CL *the gerund*, when it needed to take an object, took on the gender and number of its object while retaining its case. The CL construction is common in A.: *rēbus persuādendīs sententiisque explicandīs* = *for arguing cases and explaining (court) opinions* (p. 43); *ad satiandās... cupiditatēs* = *for satisfying lusts*; compare the “original” forms *rēs persuādendō* and *ad satiandum cupiditatēs* (p. 32).
2. But in later Latin this distinction was not always made and gerunds often took objects--most often neut. pls.: *dīvīna tribuendō* = *by assigning divine things*... (p. 42); but A. extends this even to normal nouns: *cōnfītendō miseratiōnēs tuās* = *in confessing your mercies* (p. 40).

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grammaticae vel ēmtōrēs, quia, sī prōpōnam eīs interrogāns, 1
 utrum vērum sit quod Aenēan aliquandō Carthāginem vēnisse
 poēta dīcit, indoctiōrēs nescīre sē respondēbunt, doctiōrēs autem
 etiam negābunt vērum esse. at sī quaeram quibus litterīs scrībātur
 Aenēae nōmen, omnēs mihi quī haec didicērunt vērum respondent 5
 secundum id pactum et placitum quō inter sē hominēs ista signa
 firmārunt. item sī quaeram quid hōrum maiōre vītae huius
 incommodō quisque oblīvīscātur, legere et scrībēre an poētica illa
 figmenta, quis nōn videat quid respōnsūrus sit, quī nōn est penitus
 oblītus suī? peccābam ergō puer cum illa inānia istīs ūtiliōribus 10

aliquandō: sometimes, at some time, 2
at: but; mind you; but, you say, 4
Carthāgō, -inis f.: Carthage, 1
doctus, -a, -um: learned, taught, 1
ēmtor, -ōris m.: buyer, 1
figmentum, -ī n.: picture, image; creation;
 figment, act of (vain) imagination, 2
firmō (1): strengthen, support, 1
inānis, is: empty; vain, groundless; *subst.*:
 trivialities, 2
incommodus, -a, -um: inconvenient,
 unsuitable; *subst.* a loss, disadvantage, 1
indoctus, -a, -um: untaught, ignorant, 1
inter: between, among (acc.), 4
interrogō (1): ask, inquire, 1

item: also, likewise, in like manner, 1
negō (1): deny, say that...not, 1
nōmen, nōminis, n.: name, 2
pactum, -ī n.: pact, agreement, 4
penitus: within, inwardly; deeply, utterly, 1
placeō, -ēre, -uī, placitum: please, be
 pleasing, pf. part. subst.: something agreed
 upon, prescription, principle, 3
poēta, -ae m.: poet, 2
poēticus, -a, -um: relating to (a) poet(ry), 2
quisque, quidque: each one or person, 1
respondeō, -ēre, -dī, -ōnsus: answer, 3
secundus, -a, -um: following, favorable, 3
ūtilis, -e: useful, 3
utrum: whether (often with *an*, 'or'), 4

- 1 **sī prōpōnam... respondēbunt... negabunt... ; sī quaeram... respondent...**
 modified FLV conditions (A&G 516.2b)
- 2 **utrum... sit... quibus litterīs scrībātur:**
 indir. quests. with subj. (A&G 330-331)
quod... dīcit: 'fact that' **quod**-clause (A&G
 572) as subject of the verb **sit**.
Carthāginem: acc. of place to which with
 names of cities, towns, and small islands
 (A&G 427.2)
Aenēan vēnisse dīcit: acc. and inf. indirect
 statement, where **vēnisse** indicates prior-
 time in primary sequence
- 7 **firmārunt**: syncopation of pf. (A&G 181)
sī quaeram... quid respōnsurus sit: FLV
 cond. again but now because of the indir.
 quest. (and the lack of a fut. subj. in Latin)

- A. uses the fut. periphrastic in the subj.
 (A&G 575a)
quid... oblīvīscātur...: indir. quest. (A&G
 330-331) When the obj. is n. verbs of
 forgetting often take the acc. without
 difference of meaning (A&G 350b n. 1);
quid horum = uter in CL (C&M 69a)
(cum) maiōre... incommodō: abl. of
 manner can drop **cum** if modified by an adj.
 8 **legere et scrībēre**: direct objects in app. to
 the **quid** of the previous line.
 9 **quis nōn videat**: apod. of pr. CTF
penitus oblītus suī: The felt need for
penitus to strengthen the verb seems to
 reinforce the idea that *obliscor* + gen.
 means be "careless of".
 10 **istīs = hīs**

amōre praepōnēbam, vel potius ista ōderam, illa amābam. iam vērō 11
ūnum et ūnum duo, duo et duo quattuor, odiōsa cantiō mihi erat, et
dulcissimum spectāculum vānitātis, equus ligneus plēnus armātīs
et Troiae incendium atque ipsius umbra Creūsae.

1.14.23 cūr ergō Graecam etiam grammaticam ōderam tālia 15
cantantem? nam et Homērus perītus texere tālēs fābellās et
dulcissimē vānus est, mihi tamen amārus erat puerō. crēdō etiam
Graecīs puerīs Vergilius ita sit, cum eum sīc discere cōguntur ut
ego illum. vidēlicet difficultās, difficultās omnīnō ēdiscendae
linguae peregrīnae, quasi felle aspergēbat omnēs suāvitātēs 20

amārus, -a, -um: bitter; harsh, 2
amor, amōris m.: love, 4
armō (1): equip, arm, 1
aspergō, -ere, -sī, -sus: sprinkle upon, 1
cantō (1): sing, 1
cantiō, -iōnis f.: song, incantation, 1
Creūsa, -ae f.: Creusa, 1
cūr: why, 2
difficultās, -tātis f.: trouble, difficulty, 2
dulcis, -e: sweet, pleasant, 4
duo, duae, duo: two, 4
ēdiscō, -ere, -didici: learn thoroughly, 1
equus, -ī m.: horse, 2
fābella, -ae f.: short story, tall tale, 2
fel, fellis n.: the gall bladder; gall
Homērus, ī m.: Homer, 2
incendium, -iī n.: fire, conflagration, 1
ligneus, -a, -um: wooden, 1

- 11 **amōre:** abl. of respect (A&G 418)
ista= haec
13 **spectāculum vānitātis = spectāculum**
vanum ; appositional genitive (C&M 83b)
equus... Creūsae : in apposition to
spectāculum
plēnus armātīs: abl. of means with words
of filling (A&G 409a)
15 **oderam:** *odisse* has pf. system forms with
pr. system meanings (A&G 476)
16 **perītus texere:** epexegetical or Greek inf.
(A&G 461)
17 **crēdō... ita sit:** *For Greek boys, I*
suppose, Vergil would be similar. Take

lingua, ae f.: tongue, language, 4
odiōsus, -a, -um: hateful, odious, 1
omnīnō: altogether, (strengthens neg.) *at all* 4
peregrīnus, -ī m.: stranger, foreigner, 1
perītus, -a, -um: skilled, experienced, *clever* 1
plēnus, -a, -um: full, 2
praepōnō, -ere, -posuī: put in charge over;
place before, prefer, 1
quattuor: four, 1
spectāculum, -ī n.: show, spectacle, 3
suāvitās, -ātis f.: sweetness, 1
texō, -ere, -uī, textum: weave, 1
Troia, -ae f.: Troy, 1
umbra, -ae f.: shade, shadow, 1
vānitās, -ātis f.: emptiness; fickleness, folly, 4
Vergilius, -iī m.: Vergil, 1
vidēlicet: clearly, plainly, 2

- crēdō** as parenthetical and **sit** as pot. subj.
or as an apod. of an implied *sī*-clause in
cum... coguntur (A&G 542). As in the
case of most parentheticals, one would
expect **crēdō** to be somewhere other than
first position (A&G 599c), but for this verb
first-position is normal (L&S II.B.2b(γ)).
mihi... puero : *to me... as a boy anyway.*
18 **sīc... ut:** correlative (A&G 323)
19 **illum:** in sense of ‘that famous’
(A&G 297b)
20 **quasi (difficultas) aspergēbat:** normally
we’d expect the subj. with **quasi** but here
A. is stating a fact (A&G 524)

Confessionum Liber I

Graecās fābulōsārum nārrātiōnum. nūlla enim verba illa nōveram, 21
 et saevīs terrōribus ac poenīs ut nōssem īnstābātur mihi
 vehementer. nam et latīna aliquandō īnfāns ūtique nūlla nōveram,
 et tamen advertendō didicī sine ūllō metū atque cruciātū, inter
 etiam blandīmenta nūtrīcum et ioca adrīdentium et laetitiās 25
 adlūdētiū. didicī vērō illa sine poenālī onere urgentium, cum mē
 urgēret cor meum ad pariēda concepta sua, quae nōn possem, nisi
 aliqua verba didicissem nōn ā docentibus sed ā loquentibus, in
 quōrum et ego auribus parturiēbam quidquid sentiēbam. hinc satis
 ēlūcet maiōrem habēre vim ad discendā ista līberam cūriōsītatem 30

adlūdō, -ere, -sī: speak playfully, jest, 1
adrīdeō, -ēre, -rīsī: smile/laugh at, 1
(anim)advertō, -ere, -tī, adversum: turn (the
 mind) to, pay attention, *notice*, 2
aliquandō: sometimes, at some time, 2
blandīmentum, -ī n.: flattery, charm, 1
concipiō, -ere, -cēpī: receive, take in, *subst. of*
pass. part. things conceived, ideas, 2
cruciātus, -ūs m.: torture, torment, 1
cūriōsītās, -ātis f.: curiosity, 2
doceō, -ēre, -uī, -ctum: teach, tell, 4
ēlūceō, -ēre, -xī: shine out; is clear, 1
fābulōsus, -a, -um: fantastical, mythical, 1
hinc: from here, hence, 3
īnstō, -āre, -stīfī: stand, press (on), put
 pressure on, insist, 2
inter: between, among (acc.), 4
iocus, ī m. (pl. ioca n.): joke, 1

- 21 **nārrātiōnum:** subj. gen.
 22 **nōveram... nōssem** (= *nōvissem* A&G
 181a)... **nōveram;** pf. system forms with
 pr. system meanings
saevīs terrōribus... poenīs: abls. of means
ut nōssem īnstābātur: *it was being insisted*
that I know; subst. cl. with pass. verb (A&G
 566); the **ut**-cl. is the subj. of the verb.
 23 **latīna (verba)**
 25 **nūtrīcum:** f. gen. pl. of third declension
adrīdentium...adlūdētiū...urgentium
 subj. gen. pl. pr. act. subst. parts.
 26 **cum urgēret:** causal **cum**-cl. (A&G 549)

laetitia, -ae f.: happiness, joy, 1
Latīnus, -a, -um: Latin, 2
līber lībera līberum: free, 3
metus, -ūs f.: dread, fear, 2
nārrātiō, -iōnis f.: narrative, 1
nōscō, -ere, nōvī, nōtum: know (how) 4
nūtrīx, nūtrīcis f.: nurse, 3
onus, oneris n.: burden, load, freight, 1
pariō, -ere, peperī, partum: produce, bear, 2
parturiō, -īre : be in labor, 2
poena, -ae, f.: punishment, 3
poenālis, -e: of punishment, penal, punitive, 3
saevus, -a, -um: savage, fierce, 1
satis: enough, sufficient, 4
terror, terrōris m.: terror, fright, 1
ūllus, -a, -um: any, 3
vehementer: strongly, violently, 1
vīs, (vīs), f.: force, power, violence, 1

- 27 **ad pariēda concepta sua:** gerundive
 functioning as a gerund in the num. and
 gen. of its obj. Before the change it would
 have been *pariendum concepta* (A&G 503)
nōn possem, nisi... didicissem: *which I*
could not (now) do, if I had not
(previously) learned; mixed CTF
 28 **docentibus... loquentibus:** abl. of agent
 pl. pr. act. subst. parts.
 30 **ista= haec**
ēlūcet cūriōsītatem habēre vim: *it is*
clear that curiosity has power; acc./inf.
 in indirect statement

quam meticulōsam necessitātem. sed illiūs flūxum haec restringit 1
lēgibus tuīs, deus, lēgibus tuīs ā magistrōrum ferulīs usque ad
temptātiōnēs martyrum, valentibus lēgibus tuīs miscēre salūbrēs
amāritūdīnēs revocantēs nōs ad tē ā iūcunditāte pestiferā quā
recessimus ā tē. 5

1.15.24 exaudi, domine, dēprecātiōnem meam, nē dēficiat anima
mea sub disciplīnā tuā neque dēficiam in cōnfītendō tibi
miserātiōnēs tuās, quibus ēruistī mē ab omnibus viīs meis pessimīs,
ut dulcēscās mihi super omnēs sēductiōnēs quās sequēbar, et amem
tē validissimē, et amplexer manum tuam tōtīs praecordiīs meis, et 10

amāritūdō, -inis f.: bitterness, 1
amplexor, -ārī, -ātus sum: dep. embrace, 1
dēficiō, -ere, -fēcī, -fectum: fail, lose heart 3
dēprecātiō, -ōnis f.: prayer (to avert), 1
disciplīna, -ae f.: training, instruction, 3
dulcēscō, -ere, -cuī: become sweet, 1
ēruō, -ere, -ī, ērutum: dig up, tear out, 3
exaudiō, -īre, -īvī, -ītum hear plainly, really
hear, hear out; hear with compassion, 4
ferula, -ae f.: reed, whip, rod, 2
flūxus, -a, -um: pliable; fleeting, perishable, 1
iūcunditās, -ātis f.: pleasantness, 1
manus, -ūs f.: hand, 1
martyr martyrīs m./f.: martyr, 1
meticulōsus, -a, -um: full of fear, 1
misceō, -ere, -uī, mixtum: mix, mingle, 1
miserātiō, -ōnis f.: compassion, 3
necessitās, -tātis f.: necessity, need, 1

- 1 **meticulōsam**: occurs two times in Latin with this meaning of fearful (O'Donnell)
illiūs (cūriositātis)... haec (necessitās) revocantēs = quae revocant nōs... necessitātem... sēductiōnēs: six abstract nouns on this page: a mark of IL (C&M 57)
lēgibus tuīs... lēgibus tuīs... lēgibus tuīs: repetition and asyndeton are common features of A.'s outbursts of prayer and praise: cf. *laudes tuae* p. 46
6 **dēprecātiōnem... nē dēficiat... neque dēficiam... prayer that... not fail... and that I not fail...; An ut-clause following verbs of will and desire (indir. comm.) take the subj.**

- neque**: and not; neither...nor, 2
pessimus, -a, -um: worst, very bad, 1
pestiferus, -a, -um: plague-bearing, 1
praecordia, -ōrum n.: heart, abdoman, 1
recēdō, -ere, -cessī: go back, withdraw, 2
restringō, -ere, -xī, -ctum: tie back, restrain 1
revocō (1): call back, summon back, 1
salūber, -bris, -bre: healthy, 1
sēductiō, -ōnis f.: a leading astray, 1
sequor, -ī, secūtus: follow, pursue; chase; seek, 4
sub: under (abl.), 1
super: above, upon; beyond, more than, 3
temptātiō, -ōnis f.: trial, temptation, 3
usque: (all the way) up to, continuously, 4
valeō, -ēre, uī: be strong, fare well, be able (inf), 3
validus, -a, -um: healthy, vigorous, strong, 1
7 **sub disciplīna tuā**: an IL idiom (C&M 88c)
in confitendō...: "But every time Augustine uses the word 'confiteri' it means a renewed turning toward God" (Knauer)
8 **ēruistī**: *you have rescued*; must be *present* perfect to match the sequence of tenses.
pessimīs: "All superlative force seems to have gone out of the word" (G&M)
9 **ut dulcēscās... amem... amplexer...**: subjs. in purp. cl. (A&G 529)
dulcēscās: the -sc in the stem indicates an inceptive or inchoative sense (A&G 263.1)
super omnēs: *more than all*; a IL usage (C&M 88d 2-3)

Confessionum Liber I

ēruās mē ab omnī temptātiōne usque in finem. ecce enim tū, 11
domine, rēx meus et deus meus, tibi serviat quidquid ūtile puer
didicī, tibi serviat quod loquor et scrībō et lēgō et numerō,
quoniam cum vāna discerem tū disciplīnam dabās mihi, et in eīs
vānīs peccāta dēlectātiōnum meārum dīmīssistī mihi. didicī enim in 15
eīs multa verba ūtilia, sed et in rēbus nōn vānīs discī possunt, et ea
via tūta est in quā puerī ambulārent.

1.16.25 sed vae tibi, flūmen mōris hūmānī! quis resistet tibi?
quamdiū nōn siccāberis? quousque volvēs Ēvae filiōs in mare
magnum et formīdulōsum, quod vix trāseunt quī lignum 20

ambulō (1): walk, 2
dēlectātiō, -ōnis f.: delight, enjoyment, 3
dīmīttō, -ere, -mīsi, -missus: send (away), 2
disciplīna, -ae f.: training, instruction, 3
ēruō, -ere, -i, ērutum: dig up, tear out, 3
Ēva, -ae f.: Eve, the first woman, 1
finis, -is m./f.: end, border; territory, 2
flūmen, -inis n.: river, stream, 2
formīdulōsus, -a, -um: dreadful, formidable 1
hūmānus, -a, -um: human, 4
lignum, -ī n.: wood, ship, 1
mare, maris n.: sea, 1
mōs, mōris m.: custom, way; character, 3

numerus, -ī m.: number, count, multitude, 2
quamdiū: how long?; as long as, 1
quousque: until what time, till when, 1
resistō, -ere, -stīfi: resist, oppose (dat) 2
rēx, rēgis m.: king; *adj.* ruling, royal, 4
siccō (1): dry (up), 1
temptātiō, -ōnis f.: trial, temptation, 3
tūtus, -a, -um: safe, secure, guarded, 2
usque: (all the way) up to, continuously, 4
ūtilis, -e: useful, 3
vae: woe, 3
vix: with difficulty, with effort, scarcely, 1
volvō, -ere, volvi, volūtus: turn over, 1

- 11 **(ut) ēruās:** purp. cl. continued from previous pg. “[**eruas** is] Almost always in conf. of God’s rescuing hand.”
12 **tibi serviat quidquid ūtile puer didicī:** *may whatever I learned as a boy serve you; quidquid... didicī* is subj. of **serviat**, which is juss. subj. (A&G 439)
13 **serviat quod:** *may the fact that I...*; ‘fact-that’ **quod** cl. as subj. of **serviat**.
14 **cum vāna discerem:** conc. **cum**-cl.
15 **mihi:** ethical dat. (A&G 380) or perhaps dat. of separation (381). In CL we would

- have *a/ab* or *ex + abl.*, but A. seems to want to indicate here the *personal benefit* of the forgiveness for him.
17 **ambulārent:** *might walk*; pot. subj.
19 **siccāberis:** 2 sg. ft. pf. ind.
volvēs: 2 sg. ft. act. ind. of 3rd conj.s
20 **lignum:** “the way is broken up by the ‘floods of this life, and you will not cross it to the fatherland, unless carried by a *lignum*... believe in the cross and you will be able to cross over” (G&M).
o flumen : “In the ensuing lines -

Quoniam, Quod, Quia (A&G 539-40; 572)

1. In CL **quod** and **quia** take the subjunctive when they represent the thoughts other than the speaker, the indicative when the thoughts of the speaker: this rule is generally followed by A.
2. In IL **quia** slowly replaced **quod** as the normal (subordinating) conjunction (cf. p. 9, l. 28)
3. As an explanatory, “fact that” clause, the **quod**-clause may be the subject or object of the verb, or in apposition to a noun or neut. pronoun, as above it is the subject. of the verb **serviat**
4. In CL we never have **quod** or **quia** in indirect discourse (rather the acc./inf. construction), but in A., as in most late Latin, they are frequent, accompanied by subjunctive or indicative according to rule 1 above.

cōnscenderint? nōnne ego in tē lēgī et tonantem Iovem et 21
adulterantem? et ūtique nōn posset haec duo, sed āctum est ut
habēret auctōritātem ad imitandum vērū adulterium lēnōcinante
falsō tonitrū. quis autem paenulātōrum magistrōrum audit aure
sōbriā ex eōdem pulvere hominem clāmantem et dīcentem: 25
‘fingēbat haec Homērus et hūmāna ad deōs trānsferēbat: dīvīna
māllem ad nōs’? sed vērius dīcitur quod fingēbat haec quidem ille,
sed hominibus flāgitiosīs dīvīna tribuendō, nē flāgitia flāgitia
putārentur et ut, quisquis ea fēcisset, nōn hominēs perditōs sed
caelestēs deōs vidērētur imitātus. 30

adulterium, -ī n.: adultery, 1
adulterō (1): commit adultery, 1
auctōritās, -tātis f.: authority, clout, 3
caelestis, -e: celestial, heavenly, 2
cōnscendō, -ere, -ndī, -nsum: mount, 1
dīvīnus, -a, -um: divine, 2
duo, duae, duo: two, 4
fingō, -ere, finxī, fictum: make up, fashion, 2
flāgitiosus, -a, -um: disgraceful, shameful, 1
flāgitium, -ī n.: disgraceful/shameful act, 2
Homērus, ī m.: Homer, 2
hūmānus, -a, -um: human, 4
imitor, -ārī, imitātum: imitate, copy, 4
Iuppiter, Iovis m.: Jupiter, 3

lēnōcinor, -ārī, -ātus: pander, flatter, 1
mālō, mälle, malui: prefer, 1
paenulātus, -a, -um: cloak-wearing, 1
perdō, -ere, -didī, -ditus: lose, ruin, 2
pulvis, pulveris m.: dust, 1
putō (1): think, consider, 2
quidem: indeed, in fact, assuredly, certainly, 3
sōbrius, -a, -um: sober, moderate, 2
tonitrus, -ūs m.: thunder, 1
tonō (1): thunder, 1
trānsferō, ferre, tulī, lātum: carry across;
impute to, 1
tribuō, -ere, -uī, tribūtum: distribute,
dispose, bestow, assign, 2

- 21 - metaphor and reality jostle one another in
a very awkward fashion” (G&M)
cōnscenderint: 3 pl. fut. pf. indic.: the
proceeding futs. suggest it is not pf. subj.
tē (flūmen moris hūmānī):
et... et: both... and...
22 **(Iuppiter) nōn posset:** impf. pot. subj.
āctum est ut adulterium habēret
auctōritātem ad... : *it was done so that*
adultery might have authority for...
23 **habēret:** 3 sg. impf. act. subj. in sec. seq.
purp. cl.
ad imitandum: ad+ gerund for purp.
(A&G 506)
lēnōcinante falsō tonitrū: abl. abs.
24 **quis autem paenulātōrum magistrōrum:**
part. gen. (A&G 346)
paenulātōrum: see a dict. or O’Donnell
for a full explanation of this word.

- aure sōbriā:** abl. of manner: the auditory
analog to the idiom *aequō animō*
25 **māllem (illum) dīvīna ad nōs trānsferre:**
I’d prefer that...; implied acc. and inf.
construction.
27 **dīcitur quod:** instead of CL’s indirect
statement with acc./inf. construction
ille: CL’s ‘that famous’
28 **dīvīna tribuendō:** normally the abl.
gerund does not take a direct object but is
changed into a gerundive (A&G 503a note
1; cf. G&L 427 note 3). Cf. p. 40. l. 7.
nē... putārentur... ut... vidērētur: neg.
and pos. purp. cls. with impf. subjs.
quisquis ea fēcisset = sī quis... : the
protasis of a past CTF.
30 **imitātus (esse):** pf. pass. compl. inf. with
vidērī (A&G 456)

Confessionum Liber I

1.16.26 et tamen, ō flūmen Tartareum, iactantur in tē filiī 1
 hominum cum mercēdibus, ut haec discant, et magna rēs agitur
 cum hōc agitur pūblicē in forō, in cōnspectū lēgum suprā
 mercēdem salāria dēcernentium, et saxa tua percutis et sonās
 dīcēns: ‘hinc verba discuntur, hinc adquīritur ēloquentia, rēbus 5
 persuādendīs sententiisque explicandīs maximē necessāria.’ ita
 vērō nōn cognōscerēmus verba haec, ‘imbrem aureum’ et
 ‘gremium’ et ‘fūcum’ et ‘templa caelī’ et alia verba quae in eō locō
 scrīpta sunt, nisi Terentius indūceret nēquam adulēscētem
 prōpōnentem sibi Iovem ad exemplum stuprī, dum spectat tabulam 10

adquīrō, -ere, -quīsivī: seek in addition, 1
adulēscens, -ntis m./f.: youth, 1
aureus, -a, -um: golden, 2
cognōscō, -ere, -nōvī, -nitum: learn, know, 1
cōnspectus, -ūs m.: look, sight, view, 2
dēcernō, -ere, -crēvī: decide, judge; decree, 1
dum: while, as long as, until, 2
ēloquentia, -ae f.: eloquence, 2
exemplum, -ī n.: example, 1
explicō (1): unfold; explain, 1
flūmen, -inis n.: river, stream, 2
forum, -ī n.: forum, 1
fūcus, -ī m.: disguise; a seaweed, 2
gremium, -iī n.: lap, bosom, 2
hinc: from here, hence, 3
iactō (1): throw, toss back and forth, 2
imber, imbris m.: rain, 2
inducō, -ere, -dūxī: bring or lead into, 1
Iuppiter, Iovis m.: Jupiter, 3
locus -ī m. (pl. loca): place, region, 4

- 2 **ut haec discant:** pr. act. subj. in purp. cl.
cum mercēdibus: abl. of accompaniment
 takes **cum**.
magna rēs agitur: a great big commotion
 occurs.
 3 **in cōnspectū:** an IL turn of phrase (C&M
 88b 1) and asyndeton (lack of a connective)
dēcernentium: gen. f. pl. pr. act. part.
 5 **hinc... hinc:** *this is why* (Clark)
**rēbus persuādendīs sententiisque
 explicandīs:** *for arguing cases and
 explaining (court) opinions.*

maximē: especially, most greatly, 1
mercēs, mercēdis f.: pay, wages, 2
necessārius, -a, -um: necessary, needful, 1
nēquam (indecl.): useless, good for nothing
ō: oh (in exclamation), 2
percutiō, -ere, -cussī: strike, 4
persuādēō, -ēre, -suāsī: persuade, *argue*, 1
pūblicus, -a, -um: public, common, 1
salārium, -ī n.: stipend, salary, 1
saxum, -ī n.: rock, 1
sententia, -ae f.: thought, (court) sentence, 3
sonō (1): sound, resound, echo, 4
spectō (1): watch, look at, 2
stuprum, -ī n.: (an act of) debauchery, 1
suprā: above, over (and beyond), on the top, 2
tabula, -ae f.: wooden board, tablet, 1
Tartareus, -a, -um: of Tartarus; Tartarean, 1
templum, -ī n.: temple, 2
Terentius, -ī m.: Terence, Roman playwright,
 wrote his plays c. 100 b.c.

- 6 **necessaria** takes the dat. of purp. here,
 fitting to the legal context (A&G 505b)
 7 **cognōscerēmus... indūceret:** impf. subjs.
 instead of plpfs. in a past CTF, perhaps for
 the sake of vividness (C&M 78b)
 10 **prōpōnentem:** acc. sg. pr. act. subst. part
ad exemplum stuprī: *as an example of
 debauchery;* **ad** + acc. to express purpose
 instead of a double dative (C&M 86a.2);
stuprī is an appositional gen. (A&G 343d),
 which is simply a variation of the poss. gen.

quandam pictam in pariete ubi inerat pictūra haec, Iovem quō 11
 pactō Danaē mīsisse aiunt in gremium quondam imbrem aureum,
 fūcum factum mulierī? et vidē quemadmodum sē concitat ad
 libīdinem quasi caelestī magisteriō: ‘at quem deum! inquit quī
 templa caelī summō sonitū concutit. ego homunciō id nōn 15
 facerem? ego vērō illud fēcī ac libēns.’ nōn omnīnō per hanc
 turpitūdinem verba ista commodius discuntur, sed per haec verba
 turpitūdō ista cōnfidentius perpetrātur. nōn accūsō verba quasi vāsa
 ēlēcta atque pretiōsa, sed vīnum errōris quod in eīs nōbīs
 propīnābātur ab ēbriīs doctōribus, et nisi biberēmus caedēbāmur, 20

accūsō (1): accuse, blame, 1
aiō: say, 2
aureus, -a, -um: golden, 2
bibō, -ere, bibī: drink, 1
caedō, -ere, cecidī, caesus: kill, cut down, 1
caelestis, -e: celestial, heavenly, 2
commodus, -a, -um: convenient, beneficial
concitō (1): stir up, incite, impel, 1
concutiō, -ere, -cussī: strike, 1
cōnfidēns, -entis: bold, confident, 1
Danaē, -ēs f.: Danae, 1
doctor, -ōris m.: instructor, 1
ēbrius, -a, -um: drunk, inebriated, 1
ēligō, -ere, -ī, ēlēctus: pick out, choose, 2
fūcus, -ī m.: dye; disguise, pretense, deceit, 2
gremium, -ī n.: lap, bosom, 2
homunciō, -ōnis m.: little man, manikin, 1
imber, imbris m.: rain, 2
inquam, inquis, inquit: say, 2
insum, -esse, -fuī: be in, 1
Iuppiter, Iovis m.: Jupiter, 3

libet, libuit: it is pleasing (impers.), 2
libīdō, libidinis f.: passion, desire, lust, 2
magisterium, -ī n.: (public) office, 1
mittō, -ere, -mīsī, -missus: send, let go, 1
mulier, mulieris f.: woman, 1
omnīnō: altogether, (strengthens neg.) *at all* 4
pactum, -ī n.: pact, agreement, 4
pariēs, parietis m.: wall, 1
perpetrō, -āre: accomplish, 1
pictūra, -ae f.: painting, picture, 1
pingō, -ere, pīnxī, pictus: paint, 1
pretiōsus, -a, -um: expensive, costly, 1
propīnō (1): drink to one’s health, 1
quemadmodum: in what manner, how, 2
quīdam, quae-, quid-: a certain, 3
quondam: formerly, once, 1
sonitus, -ī m.: sound, noise, clang, 2
templum, -ī n.: temple, 2
turpitūdō, -inis f.: disgrace, turpitude, 3
vās, vāsis n.: vessel, 2
vīnum, vīnī n.: wine, 1

- 11 **quō pactō aiunt Iovem mīsisse quondam imbrem aureum in gremium Danaē :**
 acc. inf. construction in relative clause.
 13 **(illū vēnisse) fūcum factum mulierī:**
that he (Jove) came to play a trick on the woman; factum is an acc. sup. with a verb of motion to show purp. (A&G 509); it takes **fūcum** as its obj.; the **vēnisse** comes from a part of Terence not quoted by A.
concitāt: normally we would expect *-et* in an indir. quest. (A&G 330; 575c).
 14 **ad... ad** + acc. and the dat. are parallel.

- at quem deum!:** *but what a god!* excl. acc.
inquit: always parenthetical (A&G 599c)
 16 **libēns:** *with pleasure*; nom. s. pr. act. part.
 18 **vāsa :** “The apparent container is really the thing permeated, underpinned, and itself contained by the divine.” (O’Donnell) Cf. with p. 4
 19 **errōris:** is an appos. gen. (A&G 343d)
 20 **et (ā eīs) nisi biberēmus caedēbāmur:**
 past gen. cond. with impf. subj. instead of the normal plpf. indic. of CL (A&G 514.D.2b)

nec appellāre ad aliquem iūdicem sōbrium licēbat. et tamen ego, 21
deus meus, in cuius cōnspectū iam sēcūra est recordātiō mea,
libenter haec didicī, et eīs dēlectābar miser, et ob hōc bonae speī
puer appellābar.

1.17.27 sine mē, deus meus, dīcere aliquid et dē ingeniō meō, 25
mūnere tuō, in quibus ā mē dēlīrāmentīs atterēbātur. prōpōnēbātur
enim mihi negōtium, animae meae satis inquiētum praemiō laudis
et dēdecoris vel plāgārum metū, ut dīcerem verba lūnōnis
īrāscentis et dolentis quod nōn posset Ītaliā Teucrōrum āvertere
rēgem, quae numquam lūnōnem dīxisse audieram. Sed 30

appellō (1): call (by name), name; appeal 3
atterō, -ere, -ivī: wear down; weaken; waste 1
āvertō, -ere, -vertī: turn away/aside, 1
cōnspectus, -ūs m.: look, sight, view, 2
dēdecus, -oris f.: dishonor, shame; crime, 1
dēlīrāmentum, -ī n.: nonsensical/absurd
action, 1
doleō, -ēre, -uī: grieve, feel pain, 4
ingenium, -ī n.: intellect, talent; character, 3
inquiētus, -a, -um: restless, disturbed;
disquieting 2
īrāscor, -ī, īrātus sum: become or be angry, 3
Ītalia, -ae f.: Italy, 1
iūdex, iūdicis m.: judge, juror, 2
lūnō, -ōnis m.: Juno, 2
laus, laudis f.: praise, adulation, 4

libenter: gladly, willingly, 2
licet, -ēre, -uit: is allowed, permitted, 2
metus, -ūs f.: dread, fear, 2
mūnus, -eris n.: service, duty; gift, 1
negōtium, ī n.: task, business, 2
ob: on account of (*acc.*), 1
plāga, -ae f.: blow, 2
praemium, -ī n.: reward, prize, 1
recordātiō, -ōnis f.: recollection, 1
rēx, rēgis m.: king; *adj.* ruling, royal, 4
satis: enough, sufficient, 4
sēcūrus, -a, -um: free from care, 2
sōbrius, -a, -um: sober, moderate, 2
spēs, -ēī f.: hope, expectation, 1
Teucrī, -ōrum m.: Trojans (descendents of
Teucer), 1

- 21 **nec licēbat appellāre:** *nor was appealing permitted; licet* may take 1) subj. without *ut*, 2) the simple inf. subj. (as here), 3) the inf. and subj. acc. or 4) the dat. and inf. (A&G 565 n. 2)
23 **eīs dēlectābar:** **dēlectō** in the pass. takes an abl. of means, but may here, like *fruor* or *utor* be being used in a middle sense, e.g., *I delighted myself in them* (C&M 77)
bonae speī puer: gen. of quality expresses essential characteristics in contrast to the abl. of quality, though this distinction is not always observed (A&G 545 n.)
26 **in quibus ā mē dēlīrāmentīs:** hyperbaton; perhaps an instance of instrumental **in** (C&M 88b.4) but see O'Donnell.

- 27 **praemiō... metū:** abls. of cause with **inquietum**, which is in app. to **negōtium**.
28 **negōtium... ut dīcerem:** *the task that I speak...; an ut-clause following verbs of will and desire (indir. comm.) takes the subj.* (A&G 563) “so it happens that he learns to discern his own feelings in attempting to express those of a stranger.” Boissier in (G&M)
29 **quod nōn posset:** either subj. to impute disbelief (A&G 540 n. 1) or perhaps representing the deliberation of Juno: *cum Iuno, aeternum servans sub pectore volnus, // haec secum: ‘Mene incepto desistere victam, // nec posse Italia Teucrorum avertere regem?’* (Aen.1.36-38)

figmentōrum poēticōrum vestīgia errantēs sequī cōgēbāmur, et tāle 1
aliquid dīcere solūtīs verbīs quāle poēta dīxisset versibus. et ille
dīcēbat laudābilius in quō prō dignitāte adumbrātae persōnae īrae
ac dolōris similior affectus ēminēbat, verbīs sententiās congruenter
vestientibus. ut quid mihi illud, ō vēra vīta, deus meus, quod mihi 5
recitantī adclāmābātur prae multīs coaetāneīs et conlētōribus
meīs? nōne ecce illa omnia fūmus et ventus? itane aliud nōn erat
ubi exercērētur ingenium et lingua mea? laudēs tuae, domine,
laudēs tuae per scrīptūrās tuās suspenderent palmitem cordis meī,
et nōn raperētur per inānia nūgārum turpis praeda volātilibus. Nōn 10

- adclāmō (1):** call to, shout at, 1
adumbrō (1): obscure, shade over, 1
coaetāneus, -a, -um: contemporary, 1
congruēns, -entis: agreeing, fitting 2
conlētōr, -ōris m.: fellow-student, 1
dignitās, -tātis f.: worth, worthiness, 2
dolor, -ōris m.: grief, pain, 4
ēmineō, -ēre, -uī: stand out, 1
errō (1): wander, 1
exerceō, -ēre, -uī, -ercitum: exercise, 1
figmentum, -ī n.: picture, image; creation;
figment, act of (vain) imagination, 2
fūmus, -ī m.: smoke, 1
inānis, is: empty; vain, groundless, 2
ingenium, -ī n.: intellect, talent; character, 3
īra, īrae f.: anger, 1
laudābilis, -e: worthy of praise, laudable, 3
laus, laudis f.: praise, adulation, 4
lingua, ae f.: tongue, language, 4
nūgae, -ārum f.: nonsense, trifles, jokes, 2
palmes, -itis m.: vine, bough, branch, 1
- 1 **sequī... dīcere:** compl. infs. with *cogō* (A&G 456) ; **tāle... quāle:** *of such (a sort)... of what (sort)*
2 **solūtīs verbīs:** *in prose*; abl. of manner
dīxisset: 3 s. plpf. act. subj. in indir. quest. sec. sequi. (A&G 330)
5 **ut quid:** *why?*; an IL construction influenced by translations of the Bible.
6 **coaetāneīs et conlētōribus:** first appearance of the latter in Latin (O'Donnell) cf. *conlactaneus* (p. 18) *conductor* (p. 26).

- persōna, -ae f.:** an actor's mask; role, 1
poēta, -ae m.: poet, 2
poēticus, -a, -um: relating to poet(ry), 2
prae: because of, for (acc); before (abl), 1
praeda, -ae f.: plunder, spoils, cattle, 1
quālis, -e: what sort?, 2
rapiō, -ere, -uī, raptum: snatch, seize, 1
recitō (1): recite, read aloud, 1
scrīptūra, -ae f.: writing, 1
sententia, -ae f.: thought, (court) sentence, 3
sequor, -ī, secūtus: follow, pursue; chase; seek, 4
similis, -e: similar to, like (dat.), 3
solūtus, -a, -um: unbound, free, 1
suspendō, -ere, -pendī: hang up; support, 1
turpis, -e: ugly, shameful, 1
ventus, -ī m.: wind, 1
versus, -ūs m.: verse, line of poetry, 1
vestigium, -ī n.: track, foot-print, trace, 3
vestiō, -īre, -īr: clothe, dress, 1
volātilis, -e: fleeting, able to fly; subst.: bird, 1
- 8 **ubi exercērētur ingenium:** **ubi** with impf. subj. indicates a past state of things (A&G 543a); **exercērētur** takes the number of the nearest subj.
laudēs tuae... laudēs: cf. *tuis legibus* p. 40
9 **suspenderent... nōn raperētur:** *ought to have supported... and then it would not have been snatched*; nearly a past CTF but with impf. subjs. (C&M 78b). **raperētur** is attracted into the number of **praeda**,
10 **turpis praeda:** predicative appos. to implied subj. **palmitēs cordis**

enim ūnō modo sacrificātur trānsgressōribus angelīs.

11

1.18.28 quid autem mīrum, quod in vānitātēs ita ferēbar et ā tē, deus meus, ībam forās, quandō mihi imitandī prōpōnēbantur hominēs quī aliqua facta sua nōn mala, sī cum barbarismō aut soloecismō ēnūntiārent, reprehēnsī cōfundēbantur, sī autem libīdinēs suās integrīs et rīte cōsequentibus verbīs cōpiōsē ōrnātēque narrārent, laudātī glōriābantur? vidēs haec, domine, et tacēs, longanimis et multum misericors et vērāx. numquid semper tacēbis? et nunc ēruīs dē hōc immānissimō profundō quaerentem tē animam et sitientem dēlectātiōnēs tuās, et cuius cor dīcit tibi, 20

angelus, -ī m.: messenger, angel, 1

barbarismus, -ī m.: an impropriety of speech, barbarism, 2

cōfundō, -ere -fūdī, -fūsus: pour together, 1

cōsequor, -ī, secūtus: follow, pursue, 1

cōpiōsus, -a, -um: abundant, plentiful, 2

dēlectātiō, -ōnis f.: delight, enjoyment, 3

ēnūntiō (1): announce, disclose, 3

eō, ire, ī/ivī, itum: go, 3

ēruō, -ere, -ī, ērutum: dig up, tear out, 3

ferō, ferre, tulī, lātus: carry, bear, endure, 3

forās: out of doors; outside; outward, 1

glōrior, -ārī, -ātus sum: glorify, boast, 1

imitor, -ārī, imitātum: imitate, copy, 4

immānis, -e: immense, huge, 2

integer, -gra, -grum: untouched, unhurt, 1

libīdō, libidinis f.: passion, desire, lust, 2

longanimis, -e: long-suffering, patient, 1

mīrus, -a, -um: wonderful, amazing, 1

misericors, -ordis: compassionate, merciful, 4

narrō (1): narrate, relate, 1

numquid: *surely...not?* (emphatic num), 1

ōrnātē: ornately, richly, elaborately, 1

profundus, -a, -um: deep

quandō: when, since, 3

rītē: duly, fitly, 1

sacrificō (1): sacrifice, 1

semper: always, ever, forever, 4

sitiēns, sitientis: thirsty, 1

soloecismus, -ī m.: a grammatical error, solecism, 1

taceō, -ēre, -uī, -itum: be silent, 3

trānsgressor, -ōris m.: transgressor, *transgressing*, 1

vānitās, -ātis f.: emptiness; fickleness, folly, 4

vērāx, -ācis : veracious, speaking truly, 1

11 **sacrificātur:** A. is fond of impersonal passives (C&M 77)

trānsgressōribus: the use of substantives as an adj. is not normal in CL, but becomes more so in IL (C&M 64); *generally* only the substantives that indicate agency become adjs. (A&G 236a)..

12 **quid autem (est) mīrum, quod...:** *why is it baffling that...*; ‘fact-that’ quod cl. as subj. of implied erat (A&G 572)

hominēs quī, reprehēnsī

cōfundēbantur sī ēnūntiārent (et quī)

laudātī glōriābantur sī narrārent, mihi

prōpōnēbantur: proof that A. could write a good period when he wanted: but, “A. is

not a master of the period to the same extent as of the phrase” (G&M on 1.9.15)

sī ēnūntiārent... sī narrārent: past gen. conds. with impf. subj. instead of the normal plpf. indic. of CL (A&G 514.D.2b)

13 **imitandī prōpōnēbantur hominēs:** *there were being held out to me men to be imitated* (A&G 500)

19 **et nunc:** *even now:* referring retrospectively to how God was rescuing A. though he couldn’t tell it--or perhaps stating a universal truth.

quaerentem... sitientem: acc. s. f. pr. act. part. modifying *anima* and taking each one a direct object.

‘quaesivī vultum tuum.’ vultum tuum, domine, requīram: nam 21
longē ā vultū tuō in affectū tenebrōsō. nōn enim pedibus aut ā
spatiīs locōrum ītur abs tē aut redītur ad tē, aut vērō filius ille tuus
minor equōs vel currūs vel nāvēs quaesivī, aut āvolāvit pinnā
vīsibilī, aut mōtō poplite iter ēgit, ut in longinquā regiōne vīvēns 25
prōdige dissipāret quod dederās proficīscētī, dulcis pater quia
dederās, et egēnō redeuntī dulcior: in affectū ergō libīdinōsō, id
enim est tenebrōsō, atque id est longē ā vultū tuō.

1.18.29 vidē, domine deus, et patienter, ut vidēs, vidē quōmodo
dīligerent observent filiī hominum pacta litterārum et syllabārum 30

āvolō (1): fly away, 1
currus, -ūs m.: chariot, cart, 1
diligēns (dīligentis): careful, diligent, 1
dissipō (1): scatter, disperse, 2
dulcis, -e: sweet, pleasant, 4
egēnus, -a, -um: needy, in want
eō, īre, ī/ivī, itum: go, 3
equus, -ī m.: horse, 2
iter, itineris n.: way, road, journey, 1
libidō, libidinis f.: passion, desire, lust, 2
locus -ī m. (pl. loca): place, region, 4
longē: far, at a distant, 2
longinquus, -a, -um: distant, remote, far off, 1
moveō, -ēre, mōvī, mōtum: move, 2
nāvis, -is f.: ship, 1
observō (1): watch, observe, attend to, 2

21 **requīram:** 1 s. fut. act. indic.

22 **longē (eram)**—

**nōn... aut... aut... aut... aut =
nec... nec... etc.**

23 **ītur... redītur:** impersonal passives
(C&M 77) ; "The thought and expression
here are alike coloured by Neo-
Platonism... A. has here fused together the
parable of the Prodigal Son and a passage
from Plotinus" (G&M)

25 **mōtō poplite:** by bending the knee; *ab
urpe condita* construction (A&G 497)
ut... dissipāret: so that he might ; impf.
subj. sec. seq. in purp. cl. (A&G 531)

pactum, -ī n.: pact, agreement, 4
patior, -ī, passus: suffer, endure; allow, 4
pēs, pedis m.: foot, 1
pinnā, -ae f.: feather, wing; quill, 1
poples, -itis m.: knee, back part of the knee;
hamstring, 1
prōdigus, -a, -um: wasteful, lavish, 1
proficīscor, -ī, -fectus: set out, depart, 1
quōmodo: how, in what way, 4
redeō, -īre, -ivī: go back, return, 2
regiō, -ōnis f.: region, district, 1
requīrō, -ere: seek out, ask, inquire, 2
spatium, -ī n.: space, span, extent, 1
syllaba, -ae f.: syllabus, 2
tenebrōsus, -a, -um: dark, murky, 2
vīsibilis, -e: visible, 1

26 **(eī) proficīscētī... redeuntī:** *to him as he
set out... to him as he returned;* dat. s. m.
pr. act. subst. parts.

dulcis (tu) pater... dulcior (tu eras)

27 **id est... id est:** *that is... that is;* whence
“i.e.” in modern academic writing.

28 **vidē...ut vidēs, vidē:** *as you in fact do see;*
again here repetition and anacolouthon in
direct address to God, see *tuis legibus* p.
40 or *laudes tuae* p. 46

30 **observent:** subj. in indir. quest.
litterārum et syllabārum: appositional
gens. (A&G 343d), which is simply a
variation of the poss. gen.

Confessionum Liber I

accepta ā priōribus locūtōribus, et ā tē accepta aeterna pacta 1
perpetuae salūtis neglegant, ut quī illa sonōrum vetera placita
teneat aut doceat, sī contrā disciplīnam grammaticam sine
adspīrātiōne prīmae syllabae hominem dīxerit, magis displiceat
hominibus quam sī contrā tua praecepta hominem ōderit, cum sit 5
homō. quasi vērō quemlibet inimīcum hominem perniciosius
sentiat quam ipsum odium quō in eum inrītātur, aut vastet
quisquam persequendō alium gravius quam cor suum vastat
inimīcandō. et certē nōn est interior litterārum scientia quam
scrīpta cōnscentia, id sē alterī facere quod nōlit patī. quam tū 10

accipio -ere -cēpī -ceptum: receive, accept, 4
adspīrātiō, -ōnis f.: exhalation; aspiration, 1
aeternus, -a, -um: everlasting, eternal, 2
alter, -era, -erum: other (of two), 2
certus, -a, -um: certain, reliable, sure, 4
cōnscentia, -ae f.: consciousness, conscience
contrā: opposite, facing, *against* (acc.) 3
disciplīna, -ae f.: training, instruction, 3
displaceō, -ere, -uī: displease, 2
doceō, -ēre, -uī, -ctum: teach, tell, 4
gravis, -e: heavy, serious, important, 2
inimīcō (1): make enemies; cherish hostile feelings, be hostile, 1
inimīcus, -a, -um: unfriendly, 2
inrītō (1): irritate, exasperate
interior, -ius: inner, interior, 2
locūtōr, -ōris m.: a speaker, 1
neglegō, ere, -lēxī, neglēctum: neglect, 1
odium, -iī n.: hatred, 2

- 1 **locūtōribus:** an IL coin-word. *-tor* is a common suffix which denotes the agent.
- 2 **(quōmodo) neglegant:** continuing the indir. quest. from the previous pg.
quī... teneat aut doceat: *whoever observes or teaches;* pr. conditional with a relative (A&G 519)
- 4 **sī... dīxerit... :** 3 s. fut. pf. act. indic. in an implied future condition (A&G 516)
ut... displiceat: 3 s. pr. act. subj. prim. seq. result clause
magis... quam...
- 5 **ōderit:** *odisse* pf. system, pr. meanings.

pactum, -ī n.: pact, agreement, 4
patior, -ī, passus: suffer, endure; allow, 4
perniciosus, -a, -um: destructive, ruinous, 2
perpetuus, -a, -um: perpetual, everlasting, 1
persequor, -sequī, -secūtus: persecute, 1
placeō, -ēre, -uī, placitum: please, be pleasing, pf. part. subst.: something agreed upon, prescription, principle, 3
praecipio, -ere, -cēpī, -ceptum: order, take, 2
prior, prius: before, earlier (comp. *prīmus*), 4
quīlibet, quae- quod-: whoever or whatever you please; anyone, anything, 2
scientia, -ae f.: knowledge, wisdom, 1
sonus, -ī m.: sound, 2
syllaba, -ae f.: syllabus, 2
teneō, -ere, tenuī, tentum: hold, keep, maintain, 3
vastō (1): lay waste, 2
vetus, veteris: old, former, 2

- cum sit:** conc. *cum* cl. (A&G 549)
- 6 **quasi... sentiat... (quasi)... vastet:** *quasi* along with the other comparative particles usually takes the subj. (A&G 524)
perniciosius... quam... gravius quam... interior... quam: comparatives with **quam**
- 7 **quō:** abl. of cause
- 8 **persequendō... inimīcandō:** *by persecuting... being hostile;* abl. s. n. gerunds of manner
litterārum: obj. gen. with **scientia**
- 10 **sē facere id alterī:** acc./inf. in indir. state. implied by **scrīpta cōnscentia**

sēcrētus es, habitāns in excelsīs in silentiō, deus sōlus magnus, lēge 11
 īnfatīgābilī spargēns poenālēs caecitātēs suprà inlicitās cupiditātēs,
 cum homō ēloquentiae fāmam quaeritāns ante hominem iūdicem
 circumstante hominum multītūdine inimīcum suum odiō
 immānissimō īnsectāns vigilantissimē cavet, nē per linguae 15
 errōrem dīcat, ‘inter hominibus’, et nē per mentis furōrem
 hominem auferat ex hominibus, nōn cavet.

1.19.30 hōrum ego puer mōrum in līmine iacēbam miser, et
 huius harēnae palaestra erat illa, ubi magis timēbam barbarismum
 facere quam cavēbam, sī facerem, nōn facientibus invidēre. Dīcō 20

auferō, -ferre, abstulī, ablātum: carry away
barbarismus, -ī m.: an impropriety of speech, barbarism, 2
caecitās, -tātis f.: blindness, 1
caveō, -ēre: be on one’s guard, beware, 3
circumstō, -āre, -stetī: stand around, 1
cupiditās, -tātis f.: desire, eagerness, 3
ēloquentia, -ae f.: eloquence, 2
excellō, -ere, -, excelsus: excel, 2
fāma, -ae f.: rumor, reputation, report, 1
furor, -ōris m.: madness, frenzy, rage, 1
habitō (1): live, dwell, 1
harēna (arēna), -ae f.: sand, arena, 1
iaceō, -ēre, iacuī: lie (down), 2
immānis, -e: immense, huge, 2
īnfatīgābilis, -e: indefatigable, 1
inimīcus, -a, -um: unfriendly, 2
inlicitus, -a, -um: unlawful, illicit, 1
īnsector, -ārī, īnsectātus: attack, hound, 1
inter: between, among (acc.), 4

invideō, -ēre, -vīdī, -vīsum: envy, hate, 1
iūdex, iūdicis m.: judge, juror, 2
līmen, līminis n.: threshold, 2
lingua, ae f.: tongue, language, 4
mēns, mentis f.: mind, intent, purpose, 3
mōs, mōris m.: custom, way; character, 3
multītūdō, -tūdinis f.: multitude, 1
odium, -iī n.: hatred, 2
palaestra, -ae f.: palaestra (wrestling arena), 1
poenālis, -e: of punishment, 3
quaeritō (1): seek, search for, 1
sēcrētus, -a, -um: secret, hidden away, distant; *subst.* the esoteric, a secret, 4
silentium, -iī n.: silence, 1
sōlus, -a, -um: alone, only, lone, sole, 3
spargō, -ere, sparsi, sparsum: sprinkle, 1
suprà: above, over (and beyond), on the top, 2
timeō, -ēre, -uī: fear, be afraid of, 2
vīgilō (1): be awake, be vigilant, 2

11 **ēloquentiae fāmam:** apposit. gen. (A&G 343d), a variation of subj. gen.

13 **quaeritāns:** *ever seeking*; the addition of -itō, -tō, or sō to a stem (as here to *quaer-*) makes it iterative (A&G 263.2), but these verbs often replaced the original verbs in meaning and usage (e.g., *cantāre* for *cānere*)

hominem iūdicem: *judging human or human judge*; the use of nouns as adjs. is not normal in CL, but becomes more so in IL (C&M 64). Arts takes *human* as emphasized as opposed to *divine*.

15 **cavet, nē... dīcat... nē... auferat... nōn cavet:** *cavēre* usually takes *ut* + subj. in CL (A&G 563d) but see below.

19 **timēbam... facere:** generally verbs of fearing (*timēre, metuere, verēri*) take the fear cl. in CL (A&G 564), but the compl. inf. is sometimes found and becomes widespread in IL (Arts 98-99)

20 **cavēbam... facientibus invidēre:** perhaps to parallel **timēbam facere**; **facientibus** is dat. with special verb (A&G 367)
cavēbam sī facerem: past gen. cond. (A&G 514.D.2b)

haec et cōnfiteor tibi, deus meus, in quibus laudābar ab eīs quibus 21
 placēre tunc mihi erat honestē vīvere. nōn enim vidēbam
 vorāginem turpitūdinis in quam prōiectus eram ab oculīs tuīs. nam
 in illīs iam quid mē foedius fuit, ubi etiam tālibus displicēbam
 fallendō innumerābilibus mendāciīs et paedagōgum et magistrōs et 25
 parentēs amōre lūdendī, studiō spectandī nūgātōria et imitandī
 lūdicra inquietūdine? fūrta etiam faciēbam dē cellāriō parentum et
 dē mēnsā, vel gulā imperitante vel ut habērem quod darem puerīs
 lūdum suum mihi quō pariter ūtique dēlectābantur tamen
 vendentibus. in quō etiam lūdō fraudulentās victōriās ipse vānā 30

amor, amōris m.: love, 4
cellārium, -ī n.: store-room, pantry, 1
displīcēō, -ere, -uī: displease, 2
foedus, -a, -um: ugly, foul, filthy
fraudentus, -a, -um: deceitful, 1
fūrtum, -ī n.: theft, 1
gula, -ae f.: throat, gullet, 1
honestus, -a, -um: respectable, honorable, 2
imitor, -ārī, imitātum: imitate, copy, 4
imperitō (1): command, 1
innumerābilis, -e: innumerable, 1
inquietūdō, -inis f.: restlessness, 1
lūdicrum, -ī n.: amusement; sport, 1
lūdus, -ī m.: game, sport; school, 4
mendācium, -ī n.: lie, 1

mēnsa, -ae f.: table, 1
nūgātōrius, -a, -um: trifling, worthless, 1
paedagōgus, -ī m.: tutor, 2
pār, parīs: equal, similar, even; peer, 2
placeō, -ēre, -uī, placitum: please, be
 pleasing, pf. part. subst.: something agreed
 upon, prescription, principle, 3
prōiciō, -icere, -iēcī, -iectum: throw forth, 2
spectō (1): watch, look at, 2
studium, -ī n.: zeal, desire, pursuit, 2
turpitūdō, -inis f.: disgrace, turpitude, 3
vendō, -ere, vendidī, vendītus: sell, 1
victōria, -ae f.: victory, 2
vorāgō, -inis f.: chasm, abyss, 1

- 21 **placēre (eīs) erat mihi honestē vīvere:**
placēre and **vīvere** are subj. and pred. infns.
 22 **nōn vidēbam:** *I was not recognizing*
mē foedius: *fouler than I;* abl. of compar.
 23 **prōiectus eram:** 1 sg. m. plpf. pass. ind.
tālibus (hominibus): dat. with special
 verbs (A&G 367)
 24 **in illis (quae et cōnfiteor)**
 25 **fallendō... paedagōgum et magistrōs et**
parentēs: abl. n. sg. gerund of means with
 a dir. obj. To take a dir. obj. a gerund often
 assimilates the gen. and num. of its object.
 But as we've seen, A. is inconsistent
 (A&G 503a note 1; cf. G&L 427
 note 3). Cf. p. 4 l. 6; p. 17 l. 12.
 26 **amōre lūdendī, studiō spectandī...**
imitandī : causal abls. and obj. gens.

- nūgātōria... ludicra:** dir. objs. of gerund ;
 see above.
 27 **inquietūdine:** abl. of manner usually has
cum unless modified by an adj. but not
 necessarily in poetry and IL (A&G 412
 and n.); it is possible that **lūdrīca** actually
 modifies **inquietūdine** but the parallelism
 with **spectandī nūgātōria** seems stronger.
fūrta faciēbam : *I stole...*
 28 **vel gulā imperitante:** s. abl. abs. pr. act.
 part. integrated into the sentence structure
 (A&G 419b; C&M 84c)
puerīs vendentibus lūdum suum mihi...
 29 **ut habērem:** 1 sg. impf. act. subj. sec. seq.
 in purp. cl.
quod darem: 1 sg. impf. act. subj., sec.
 seq., in rel. cl. of char. (A&G 535a)

excellētiaē cupiditatē victus saepe aucupābar. quid autem tam 1
nōlēbam patī atque atrōciter, sī dēprehenderem, arguēbam, quam id
quod aliīs faciēbam? et, sī dēprehēnsus arguerer, saevīre magis
quam cēdere libēbat. istane est innocentia puerīlis? nōn est,
domine, nōn est. ōrō tē, deus meus: nam haec ipsa sunt quae ā 5
paedagōgīs et magistrīs, ā nucibus et pilulīs et passeribus, ad
praefectōs et rēgēs, aurum, praedia, mancipia, haec ipsa omnīnō
succēdentibus maiōribus aetātibus trānseunt, sicuti ferulīs maiōra
supplicia succēdunt. humilitātis ergō signum in statūrā pueritiae,
rēx noster, probāstī, cum aīstī, ‘tālium est rēgnūm caelōrum.’ 10

aiō: say, 2
arguō, -ere, -uī: declare; accuse, 2
atrōx (atrōcis): terrible, fierce, cruel, 1
aucupor (1): chase, hunt, lie in wait for, 1
aurum, -ī n.: gold, 1
cēdō, -ere, cessī, cessus: withdraw, move, 1
cupiditās, -tātis f.: desire, eagerness, *lust*, 3
dēprehendō, -ere, -dī, -ēnsus: seize, catch, 3
excellō, -ere, -, excelsus: excel, 2
ferula, -ae f.: reed, whip, rod, 2
humilitās, -ātis f.: lowness, 2
innocentia, -ae f.: innocence, 2
libet, libuit: it is pleasing (impers.), 2
mancipium, -ī n.: property, slave, 1
nux, nucis f.: nut, 1
omnīnō: altogether, (strengthens neg.) *at all*, 4
ōrō (1): plead, beg, pray, 2
paedagōgus, -ī m.: tutor, 2
passer, passeris m.: sparrow

patior, -ī, passus: suffer, endure; allow, 4
pilula, -ae f.: a little ball, 1
praedium, -īī n.: estate, 1
praeficiō -ere -fēcī: put in charge over, 1
probō (1): approve, commend, 2
puerilis, -e: boyish, childish
pueritia, -ae, f.: childhood, 4
rēx, rēgis m.: king; *adj.* ruling, royal, 4
rēgnūm, -ī n.: kingdom, realm, power
rēx, rēgis m.: king; *adj.* ruling, royal, 4
saepe: often
saevio, -ire, -iī: rage, be savage
sicut(i): just as as, so as, 4
statūra, -ae f.: height, stature
succēdō, -ere, -cessī: follow (on), (dat.), 4
supplicium, -īī n.: punishment, 1
tam: so, so much, so very, such, 2
vincō, -ere, vici, victum: conquer, overcome, defeat, 2

vanā.. cupiditatē: abl. of means
excellētiaē: obj. gen. with words of feeling (A&G 348)
2 **(quid) atrōciter, sī dēprehenderem arguēbam:** past gen. cond. (A&G 514.D.2b)
3 **saevīre libēbat (mihi) magis quam cēdere:** *to rage was more pleasing (to me) than to yield; libet* often takes the dat. and inf. (A&G 208c)
4 **ista = haec**
5 **ōrō tē:** “a parenthetic formula of reverence intended here to soften the dictatorial

vehemence of the [foregoing] statement” (G&M)
8 **ad praefectōs... succēdentibus:** again acc. and dat. set parallel syntactically ; **succēdentibus** is a subst. that takes the dat. **aetātibus** as its object (A&G 370)
9 **signum:** *symbol*.
10 **aīstī:** 2 sg. pf. act. indic.; like *inquam aiō* is used parenthetically but unlike *inquam* not exclusively so (see a dict.). The pf. formation of *aiō* is an IL construction.

1.20.31 sed tamen, domine, tibi excellentissimō atque optimō 11
conditōrī et rēctōrī ūniversitātis, deō nostrō grātiās, etiamsī mē
puerum tantum esse voluissēs. eram enim etiam tunc, vīvēbam
atque sentiēbam meamque incolumitātem, vestīgium sēcrētissimae
ūnitātis ex quā eram, cūrae habēbam, custōdiēbam interiōre sēnsū 15
integritātem sēnsuum meōrum inque ipsīs parvīs parvārumque
rērū cōgitātiōnibus vērītate dēlectābar. fallī nōlēbam, memoriā
vigēbam, locūtīōne īnstruēbar, amīcitiā mulcēbar, fugiēbam
dolōrem, abiectiōnem, ignōrantiam. quid in tālī animante nōn
mīrābile atque laudābile? at ista omnia deī meī dōna sunt. nōn mihi 20

abiectiō, -ōnis f.: rejecting, throwing away, 1
amīcitiā, -ae, f.: friendship, 2
animō (1): enliven, animate, 2
at: but; mind you; but, you say, 4
cōgitātiō, -tiōnis f.: thought, reflection, 2
conditor, -toris m.: founder, 1
cūra, -ae f.: care, concern, worry, 1
custōdiō, -īre, -ivī, -itum: guard, preserve, 1
dolor, -ōris m.: grief, pain, 4
dōnum, -ī n.: gift, 2
etiāmsī: even if, 3
excellēs, -entis: surpassing, superb, 1
fugiō, -ere, fugī: flee, escape, 2
grātiā, -ae f.: gratitude; favor, thanks, 3
ignōrantia, -ae f.: ignorance, 1
incolumitās, -ātis f.: security, safety, 2
īnstruō, -ere, -strūxī: equip, draw up, 2

- 12 **ūniversitātis:** obj. gen.
tibi... deō nostrō grātiās (agō):
etiāmsī... voluissēs: protasis of past or mixed CTF, for which is the apodosis is an implied, *et tamen bonus fuissēs* or *essēs*
13 **eram:** existential *sum*
14 **meamque incolumitātem... cūrae (mihi) habēbam:** *my safety I had for a care for myself*; implied double dative construction, suppressed to avoid pleonasm.
vestīgium sēcrētissimae ūnitātis ex quā eram: “Here again the turn of thought is Neo-Platonic” (G&M).
15 **(et) custōdiēbam:** asyndeton.

integritās, -tātis f.: wholeness, integrity, 1
interior, -ius: inner, interior, 2
laudābilis, -e: worthy of praise, laudable, 3
locūtīō, -iōnis f.: speech, discourse, 1
memoriā, -ae f.: memory, 4
mīrābilis, -e: amazing, wonderful, 1
mulcēō, -ēre, -sī, mulsus: soothe, calm, 1
optimus, -a, -um: best, noblest, finest, 2
rēctor, -ōris m.: director; ruler, 1
sēcrētus, -a, -um: secret, hidden away, distant; *subst.* the esoteric, a secret, 4
tantus, -a, -um: so great, so much, so large, 3
ūnitās, -ātis f.: unity, 1
ūniversitās, -ātis f.: the whole, entirety, 2
vērītās, -tātis f.: truth, 4
vestīgium, -ī n.: track, foot-print, trace, 3
vigēō, -ēre: be strong/vigorous, thrive, 1

- interiōre sēnsū:** abl. of means; “I suppose... that this inner sense not only perceives what it gets from the five bodily senses, but also that they themselves are perceived by it” (G&M)
17 **vērītate dēlectābar:** in the pass. takes an abl. of means, but may here, like *fruor* or *utor* be being used in a middle sense, e.g., *I delighted myself in them* (C&M 77)
fallī: pr. pass. compl. inf. with **nōlēbam** (A&G 456)
memoriā: abl. of respect
locūtīōne... amīcitiā: abls. of means
19 **in tālī animante:** *in one thus ensouled or thus minded*; **animante** is subst.
20 **ista = haec**; **deī meī:** subj. gen.

ego dedī haec, et bona sunt, et haec omnia ego. bonus ergō est quī 21
 fēcit mē, et ipse est bonum meum, et illī exultō bonīs omnibus
 quibus etiam puer eram. hoc enim peccābam, quod nōn in ipsō sed
 in creatūrīs eius mē atque cēterīs voluptātēs, sublīmitātēs, vērītātēs
 quaerēbam, atque ita inruēbam in dolōrēs, cōnfusiōnēs, errōrēs. 25
 grātiās tibi, dulcēdō mea et honor meus et fidūcia mea, deus meus,
 grātiās tibi dē dōnīs tuīs: sed tū mihi ea servā. ita enim servābis
 mē, et augēbuntur et perficientur quae dedistī mihi, et erō ipse
 tēcum, quia et ut sim tū dedistī mihi. 29

augeō, -ēre, auxī, auctum: increase, enrich
cēterī, -ae, -a: the other, remaining
cōnfusiō, -ōnis f.: mixing, blending
creatūra, -ae f.: creation, creature, 3
dolor, -ōris m.: grief, pain, 4
dōnum, -ī n.: gift, 2
dulcēdō, -inis f.: sweetness, 3
exultō (exultō) (1): be ecstatic, exult
fidūcia, -ae f.: confidence, reliance, trust

grātia, -ae f.: gratitude; favor, thanks, 3
honor, -ōris m.: honor, glory; offering, 3
inruō, -ere, -ruī: rush in
perficiō, -ere, -fēcī, -fectum: accomplish, 2
servō (1): save, keep, preserve, 2
sublīmitās, -ātis f.: height, loftiness
vērītās, -tātis f.: truth, 4
voluptās, -tātis f.: pleasure, delight

21 **et haec omnia ego:** *and all these things constitute my "self"*; compare Lord Tennyson's "Ulysses": "I am a part of all that I have met, // yet experience is an arch wherethru..."

ego: By use of the pronoun (without the verb), he emphasizes the idea of selfhood and personality, but *vice versa* to emphasize the sheer fact of existence (for the idea p. 7 of Gildersleeve's *Problems in Greek Syntax*). The reader might compare now p. 3, *non enim ego iam inferi*.

22: **illī:** ethical dat. *for his sake*

exultō bonīs omnibus: **exultō** takes the bare abl. of cause (A&G 404a)

23 **quibus:** *in virtue of which;* abl. of cause
peccābam : "It is indeed necessary that someone looking to the beauty in bodies not rush headlong with them, but,

fully aware that they are images and traces and shadows, flee to that whose images they are" Plotinus, *Enneads* (G&M)

mē...cēterīs: apposition to **creaturīs**

24 **voluptātēs etc.:** here one may again note the increased frequency of abstract subst. in IL (C&M 57)

26 **(agō) grātiās tibi... grātiās tibi:**

27 **dē dōnīs tuīs:** abl. of source (A&G 403)

servābis... augēbuntur... perficientur...

erō... all futures that look forward to the very end of the *Confessions*, which famously ends in 3 open-ended futures: *accipietur, sic invenietur, sic aperiatur*.

28 **erō** : 1st s. fut. of *sum, esse*

29 **et ut sim tū dedistī:** *even that I exist you gave to me;* verbs of permitting can take either *ut* + subj. or inf. (A&G 563c). See above note on **ego**.

Latin Text

For Classroom Use

1.1.1 magnus es, domine, et laudābilis valdē. magna virtūs tua et 1
 sapientiae tuae nōn est numerus. et laudāre tē vult homō, aliqua
 portiō creatūrae tuae, et homō circumferēns mortālītatem suam,
 circumferēns testimōnium peccātī suī et testimōnium quia superbīs
 resistis; et tamen laudāre tē vult homō, aliqua portiō creatūrae tuae. 5
 tū excitās ut laudāre tē dēlectet, quia fēcistī nōs ad tē et inquiētum
 est cor nostrum dōnec requiēscat in tē. dā mihi, domine, scīre et
 intellegere utrum sit prius invocāre tē an laudāre tē, et scīre tē prius
 sit an invocāre tē. sed quis tē invocat nesciēns tē? aliud enim prō
 aliō potest invocāre nesciēns. an potius invocāris ut sciāris? 10
 quōmodo autem invocābunt, in quem nōn crēdidērunt? aut
 quōmodo crēdent sine praedicante? et laudābunt dominum quī
 requīrunt eum: quaerentēs enim inveniunt eum et invenientēs
 laudābunt eum. quaeram tē, domine, invocāns tē et invocem tē
 crēdēns in tē: praedicātus enim es nōbīs. invocat tē, domine, fidēs 15
 mea, quam dedistī mihi, quam īnspīrāstī mihi per hūmānitatem filiī
 tuī, per ministerium praedicātōris tuī.

1.2.2 et quōmodo invocābō deum meum, deum et dominum
 meum, quoniam utique in mē ipsum eum vocābō, cum invocābō
 eum? et quis locus est in mē quō veniat in mē deus meus, quō deus 20
 veniat in mē, deus quī fēcit caelum et terram? itane, domine deus
 meus? est quicquam in mē quod capiat tē? an vērō caelum et terra,
 quae fēcistī et in quibus mē fēcistī, capiunt tē? an quia sine tē nōn
 esset quidquid est, fit ut quidquid est capiat tē? quoniam itaque et
 ego sum, quid petō ut veniās in mē, quī nōn essem nisi essēs in 25
 mē? nōn enim ego iam īnferī, et tamen etiam ibi es, nam etsī
 dēscenderō in īnfernum, ades. nōn ergō essem, deus meus, nōn
 omnīnō essem, nisi essēs in mē. an potius nōn essem nisi essem in
 tē, ex quō omnia, per quem omnia, in quō omnia? etiam sīc,
 domine, etiam sīc. quō tē invocō, cum in tē sim? aut unde veniās in 30

mē? quō enim recēdam extrā caelum et terram, ut inde in mē veniat 1
deus meus, quī dīxit, ‘caelum et terram ego impleō’?

1.3.3 capiunt ergōne tē caelum et terra, quoniam tū implēs ea? an
implēs et restat, quoniam nōn tē capiunt? et quō refundis quidquid
implētō caelō et terrā restat ex tē? an nōn opus habēs ut quōquam 5
contineāris, quī continēs omnia, quoniam quae implēs continendō
implēs? nōn enim vāsa quae tē plēna sunt stabilem tē faciunt, quia
etsī frangantur nōn effunderis. et cum effunderis super nōs, nōn tū
iacēs sed ērigis nōs, nec tū dissipāris sed conligis nōs. sed quae
implēs omnia, tē tōtō implēs omnia. an quia nōn possunt tē tōtum 10
capere omnia, partem tuī capiunt et eandem partem simul omnia
capiunt? an singulās singula et maiōrēs maiōra, minōrēs minōra
capiunt? ergō est aliqua pars tua maior, aliqua minor? an ubīque
tōtus es et rēs nūlla tē tōtum capit?

1.4.4 quid es ergō, deus meus? quid, rogō, nisi dominus deus? 15
quis enim dominus praeter dominum? aut quis deus praeter deum
nostrum? summe, optime, potentissime, omnipotentissime,
misericordissime et iūstissime, sēcrētissime et praesentissime,
pulcherrime et fortissime, stabilīs et incomprehēnsibilīs,
immūtābilīs mūtāns omnia, numquam novus numquam vetus, 20
innovāns omnia et in vetustātem perdūcēns superbōs et nesciunt.
semper agēns semper quiētus, conligēns et nōn egēns, portāns et
implēns et prōtegēns, creāns et nūtriēns et perficiēns, quaerēns cum
nihil dēsīt tibi. amās nec aestuās, zēlās et sēcūrus es, paenitet tē et
nōn dolēs, īrāsceris et tranquillus es, opera mūtās nec mūtās 25
cōnsilium, recipis quod invenīs et numquam āmīsistī. numquam
inops et gaudēs lucrīs, numquam avārus et ūsūrās exīgis,
superērogātur tibi ut dēbeās: et quis habet quicquam nōn tuum?
reddis dēbita nūllī dēbēns, dōnās dēbita nihil perdēns. et quid
dīximus, deus meus, vīta mea, dulcēdō mea sāncta, aut quid dīcit 30

aliquis cum dē tē dīcit? et vae tacentibus dē tē, quoniam loquācēs 1
mūtī sunt.

1.5.5 quis mihi dabit adquiēscere in tē? quis dabit mihi ut veniās
in cor meum et inēbriēs illud, ut oblīvīscar mala mea et ūnum
bonum meum amplectar, tē? quid mihi es? miserēre ut loquar. quid 5
tibi sum ipse, ut amārī tē iubeās ā mē et, nisi faciam, īrāscāris mihi
et minēris ingentēs miseriās? parvane ipsa est sī nōn amem tē? eī
mihi! dīc mihi per miserātiōnēs tuās, domine deus meus, quid sīs
mihi. dīc animae meae, ‘salūs tua ego sum’: sīc dīc ut audiam. ecce
aurēs cordis meī ante tē, domine. aperī eās et dīc animae meae, 10
‘salūs tua ego sum.’ curram post vōcem hanc et apprehendam tē.
nōlī abscondere ā mē faciem tuam: moriar, nē moriar, ut eam
videam.

1.5.6 angusta est domus animae meae quō veniās ad eam:
dīlātētur abs tē. ruīnōsa est: refīce eam. habet quae offendant 15
oculōs tuōs: fateor et sciō. sed quis mundābit eam? aut cui alterī
praeter tē clāmābō, ‘ab occultīs meīs mundā mē, domine, et ab
aliēnīs parce servō tuō?’ crēdō, propter quod et loquor, domine: tū
scīs. nōnne tibi prōlocūtus sum adversum mē dēlicta mea, deus
meus, et tū dīmīsistī impietātem cordis meī? nōn iūdictiō contendō 20
tēcum, quī vērītās es, et ego nōlō fallere mē ipsum, nē mentiātur
inīquitās mea sibi. nōn ergō iūdictiō contendō tēcum, quia, sī
inīquitātēs observāverīs, domine, domine, quis sustinēbit?

1.6.7 sed tamen sine mē loquī apud misericordiam tuam, mē
terram et cīnerem sine tamen loquī. quoniam ecce misericordia tua 25
est, nōn homō, inrīsor meus, cui loquor. et tū fortasse inrīdēs mē,
sed conversus miserēberis meī. quid enim est quod volō dīcere,
domine, nisi quia nesciō unde vēnerim hūc, in istam dīcō vītā
mortālem an mortem vītālem? nesciō. et suscēpērunt mē
cōnsōlātiōnēs miserātiōnum tuārum, sīcut audīvī ā parentibus 30

carnis meae, ex quō et in quā mē fōrmāstī in tempore: nōn enim 1
ego meminī. excēpērunt ergō mē cōnsōlātiōnēs lactis hūmānī, nec
māter mea vel nūtrīcēs meae sibi ūbera implēbant, sed tū mihi per
eās dabās alimentum īfantiae secundum īnstitūtiōnem tuam et
dīvitiās usque ad fundum rērum dispositās. tū etiam mihi dabās 5
nōlle amplius quam dabās, et nūtrientibus mē dare mihi velle quod
eīs dabās: dare enim mihi per ōrdinātum affectum volēbant quō
abundābant ex tē. nam bonum erat eīs bonum meum ex eīs, quod
ex eīs nōn sed per eās erat. ex tē quippe bona omnia, deus, et ex
deō meō salūs mihi ūniversa. quod animadvertī postmodum, 10
clāmante tē mihi per haec ipsa quae tribuis intus et foris. nam tunc
sūgere nōram et adquiēscere dēlectātiōnibus, flēre autem
offēnsiōnēs carnis meae, nihil amplius.

1.6.8 post et rīdēre coepī, dormiēns prīmō, deinde vigilāns. hoc
enim dē mē mihi indicātum est et crēdidī, quoniam sīc vidēmus 15
aliōs īfantēs: nam ista mea nōn meminī. et ecce paulātim
sentiēbam ubi essem, et voluntātēs meās volēbam ostendere eīs per
quōs implērentur, et nōn poteram, quia illae intus erant, foris autem
illī, nec ūllō suō sēnsū valēbant introīre in animam meam. itaque
iactābam membra et vōcēs, signa similia voluntātibus meis, pauca 20
quae poteram, quālia poteram: nōn enim erant vērē similia. et cum
mihi nōn obtemperābātur, vel nōn intellēctō vel nē obesset,
indignābar nōn subditīs maiōribus et līberīs nōn servientibus, et mē
dē illīs flendō vindicābam. tālēs esse īfantēs didicī quōs discere
potuī, et mē tālem fuisse magis mihi ipsī indicāvērunt nescientēs 25
quam scientēs nūtrītōrēs meī.

1.6.9 et ecce īfantia mea ōlim mortua est et ego vīvō. tū autem,
domine, quī et semper vīvis et nihil moritur in tē, quoniam ante
prīmōrdia saeculōrum, et ante omne quod vel ante dīcī potest, tū
es, et deus es dominusque omnium quae creāstī, et apud tē rērum 30

omnium īnstabilium stant causae, et rērum omnium mūtābilium 1
 immūtābilēs manent orīginēs, et omnium inratiōnālium et
 temporālium sempiternae vīvunt ratiōnēs, dīc mihi supplicī tuō,
 deus, et misericors miserō tuō dīc mihi, utrum alicui iam aetātī
 meae mortuae successerit īnfantia mea. an illa est quam ēgī intrā 5
 vīscera māt̄ris meae? nam et dē illā mihi nōnnihil indicātum est et
 praegnantēs ipse vīdī fēminās. quid ante hanc etiam, dulcēdō mea,
 deus meus? fuīne alicubi aut aliquis? nam quis mihi dicat ista, nōn
 habēō; nec pater nec māt̄er potuērunt, nec aliōrum experīmentum
 nec memoria mea. an inrīdēs mē ista quaerentem tēque dē hōc 10
 quod novī laudārī ā mē iubēs et cōnfitērī mē tibi?

1.6.10 cōnfiteor tibi, domine caelī et terrae, laudem dīcēs tibi dē
 prīmōrdiīs et īnfantiā meā, quae nōn meminī. et dedistī eā hominī
 ex aliīs dē sē conicere et auctōritātibus etiam mulierculārum multa
 dē sē crēdere. eram enim et vīvēbam etiam tunc, et signa quibus 15
 sēnsa mea nōta aliīs facerem iam in fine īnfantiae quaerēbam. unde
 hoc tāle animal nisi abs tē, domine? an quisquam sē faciendī erit
 artifex? aut ūlla vēna trahitur aliunde quā esse et vīvere currat in
 nōs, praeterquam quod tū facis nōs, domine, cui esse et vīvere nōn
 aliud atque aliud, quia summē esse ac summē vīvere idipsum est? 20
 summus enim es et nōn mūtāris, neque peragitur in tē hodiernus
 diēs, et tamen in tē peragitur, quia in tē sunt et ista omnia: nōn
 enim habērent viās trānseundī, nisi continērēs eās. et quoniam annī
 tuī nōn dēficiunt, annī tuī hodiernus diēs. et quam multī iam diēs
 nostrī et patrum nostrōrum per hodiernum tuum trānsiērunt et ex 25
 illō accēpērunt modōs et utcumque extitērunt, et trānsībunt adhūc
 aliī et accipient et utcumque existent. tū autem īdem ipse es et
 omnia crāstina atque ultrā omniaque hesterna et retrō hodiē faciēs,
 hodiē fēcistī. quid ad mē, sī quis nōn intellegat? gaudeat et ipse
 dīcēs, ‘quid est hoc?’ gaudeat etiam sīc, et amet nōn inveniendō 30

invenīre potius quam inveniendō nōn invenīre tē. 1

1.7.11 exaudī, deus. vae peccātīs hominum! et homō dīcit haec,
et miserēris eius, quoniam tū fēcistī eum et peccātum nōn fēcistī in
eō. quis mē commemorat peccātum īnfantiae meae, quoniam nēmō
mundus ā peccātō cōram tē, nec īnfāns cuius est ūnīus diēi vīta 5
super terram? quis mē commemorat? an quīlibet tantillus nunc
parvulus, in quō videō quod nōn meminī dē mē? quid ergō tunc
peccābam? an quia ūberibus inhiābam plōrāns? nam sī nunc
faciam, nōn quidem ūberibus sed ēscae congruentī annīs meīs ita
inhiāns, dērīdēbor atque reprehendar iūstissimē. tunc ergō 10
reprehendenda faciēbam, sed quia reprehendentem intellegere nōn
poteram, nec mōs reprehendī mē nec ratiō sinēbat: nam extirpāmus
et ēicimus ista crēscentēs. nec vīdī quemquam scientem, cum
aliquid pūrgat, bona prōicere. an prō tempore etiam illa bona erant,
flendō petere etiam quod noxiē darētur, indignārī ācritēr nōn 15
subiectīs hominibus liberīs et maiōribus hīsque, ā quibus genitus
est, multīsque praetereā prūdentiōribus nōn ad nūtum voluntātis
obtemperantibus feriendō nocēre nītī quantum potest, quia nōn
oboedītur imperiīs quibus perniciosē oboedīrētur? ita inbēcillitās
membrōrum īfantīlium innocēns est, nōn animus īfantium. Vīdī 20
ego et expertus sum zēlantem parvulum: nōndum loquēbātur et
intuēbātur pallidus amārō aspectū conlactāneum suum. quis hoc
ignōrat? expiāre sē dīcunt ista mātērēs atque nūtrīcēs nesciō quibus
remediīs. nisi vērō et ista innocentia est, in fonte lactis ūbertim
mānante atque abundante opis egentissimum et illō adhūc ūnō 25
alimentō vītam dūcentem cōnsortem nōn patī. sed blandē tolerantur
haec, nōn quia nūlla vel parva, sed quia aetātis accessū peritūra
sunt. quod licet probēs, cum ferrī aequō animō eādem ipsa nōn
possunt quandō in aliquō annōsiōre dēprehenduntur.

1.7.12 tū itaque, domine deus meus, quī dedistī vītam īfantī et 30

corpus, quod ita, ut vidēmus, instrūxistī sēnsibus, compēgistī 1
 membrīs, figurā decorāstī prōque eius ūniversitāte atque
 incolumitāte omnēs cōnātūs animantīs insinuāstī, iubēs mē laudāre
 tē in istīs et cōnfītērī tibi et psallere nōminī tuō, altissimē, quia
 deus es omnipotēns et bonus, etiamsī sōla ista fēcissēs, quae nēmō 5
 alius potest facere nisi tū, ūne, ā quō est omnis modus,
 fōrmōsissimē, quī fōrmās omnia et lēge tuā ōrdinās omnia. hanc
 ergō aetātem, domine, quam mē vīxisse nōn meminī, dē quā aliīs
 crēdidī et quam mē ēgissee ex aliīs īnfantibus coniecī, quamquam
 ista multum fīda coniectūra sit, piget mē adnumerāre huic vītae 10
 meae quam vīvō in hōc saeculō. quantum enim attinet ad
 oblīviōnis meae tenebrās, pār illī est quam vīxī in mātīs uterō.
 quod sī et in inīquitāte conceptus sum et in peccātīs māter mea mē
 in uterō aluit, ubi, ōrō tē, deus meus, ubi, domine, ego, servus tuus,
 ubi aut quandō innocēns fuī? sed ecce omittō illud tempus: et quid 15
 mihi iam cum eō est, cuius nūlla vestīgia recōlō?

1.8.13 nōnne ab īnfantiā hūc pergēns venī in pueritiā? vel
 potius ipsa in mē vēnit et successit īnfantiae? nec discessit illa: quō
 enim abiit? et tamen iam nōn erat. nōn enim eram īnfāns quī nōn
 fārer, sed iam puer loquēns eram. et meminī hoc, et unde loquī 20
 didiceram post advertī. nōn enim docēbant mē maiōrēs hominēs,
 praebentēs mihi verba certō aliquō ōrdine doctrīnae sicut paulō
 post litterās, sed ego ipse mente quam dedistī mihi, deus meus,
 cum gemitibus et vōcibus variīs et variīs membrōrum mōtibus
 edere vellem sēnsa cordis meī, ut voluntātī parerētur, nec valērem 25
 quae volēbam omnia nec quibus volēbam omnibus, prēnsābam
 memoriā. cum ipsī appellābant rem aliquā et cum secundum eam
 vōcem corpus ad aliquid movēbant, vidēbam et tenēbam hoc ab eīs
 vocārī rem illam quod sonābant cum eam vellent ostendere. hoc
 autem eōs velle ex mōtū corporis aperiēbātur tamquam verbīs 30

nātūrālibus omnium gentium, quae fiunt vultū et nūtū oculōrum 1
 cēterōrumque membrōrum āctū et sonitū vōcis indicante
 affectiōnem animī in petendīs, habendīs, reiciendīs fugiendīsve
 rēbus. ita verba in variīs sententiīs locīs suīs posita et crēbrō audīta
 quārum rērum signa essent paulātim conligēbam meāsque iam 5
 voluntātēs ēdomitō in eīs signīs ōre per haec ēnūntiābam. sīc cum
 hīs inter quōs eram voluntātum ēnūntiandārum signa
 commūnicāvī, et vītae hūmānae procellōsam societātem altius
 ingressūs sum, pendēns ex parentum auctōritāte nūtūque maiōrum
 hominum. 10

1.9.14 deus, deus meus, quās ibi miseriās expertus sum et
 lūdificātiōnēs, quandōquidem rēctē mihi vīvere puerō id
 prōpōnēbātur, obtemperāre monentibus, ut in hōc saeculō flōrērem
 et excellerem linguōsīs artibus ad honōrem hominum et falsās
 dīvitiās famulantibus. inde in scholam datus sum ut discerem 15
 litterās, in quibus quid ūtilitātis esset ignōrābam miser. et tamen, sī
 sēgnis in discendō essem, vāpulābam. laudābātur enim hoc ā
 maiōribus, et multī ante nōs vītā istam agentēs praestrūxerant
 aerumnōsās viās, per quās trānsīre cōgēbāmur multiplicātō labōre
 et dolōre filiīs Adam. invenīmus autem, domine, hominēs rogantēs 20
 tē et didicimus ab eīs, sentientēs tē, ut poterāmus, esse magnum
 aliquem quī possēs etiam nōn appārēns sēnsibus nostrīs exaudīre
 nōs et subvenīre nōbīs. nam puer coepī rogāre tē, auxilium et
 refugium meum, et in tuam invocātiōnem rumpēbam nōdōs linguae
 meae et rogābam tē parvus nōn parvō affectū, nē in scholā 25
 vāpulārem. et cum mē nōn exaudiēbās, quod nōn erat ad
 īnsipientiam mihi, rīdēbantur ā maiōribus hominibus usque ab ipsīs
 parentibus, quī mihi accidere malī nihil volēbant, plāgae meae,
 magnum tunc et grave malum meum.

1.9.15 estne quisquam, domine, tam magnus animus, praegrandī 30

affectū tibi cohaerēns, estne, inquam, quisquam (facit enim hoc 1
 quaedam etiam stoliditās: est ergō), quī tibi piē cohaerendō ita sit
 affectus granditer, ut eculeōs et unguulās atque huiuscemodī varia
 tormenta (prō quibus effugiendīs tibi per ūniversās terrās cum
 timōre magnō supplicātur) ita parvī aestimet, dīligēns eōs quī haec 5
 acerbissimē formīdant, quemadmodum parentēs nostrī rīdēbant
 tormenta quibus puerī ā magistrīs afflīgēbāmur? nōn enim aut
 minus ea metuēbāmus aut minus tē dē hīs ēvādendīs
 dēprecābāmur, et peccābāmus tamen minus scrībendō aut legendō
 aut cōgitandō dē litterīs quam exigēbātur ā nōbīs. nōn enim dēerat, 10
 domine, memoria vel ingenium, quae nōs habēre voluistī prō illā
 aetāte satis, sed dēlectābat lūdere et vindicābātur in nōs ab eīs quī
 tālia utique agēbant. sed maiōrum nūgae negōtia vocantur,
 puerōrum autem tālia cum sint, pūniuntur ā maiōribus, et nēmō
 miserātur puerōs vel illōs vel utrōsque. nisi vērō approbat 15
 quisquam bonus rērum arbiter vāpulāsse mē, quia lūdēbam pilā
 puer et eō lūdō impediēbar quōminus celeriter discerem litterās,
 quibus maior dēfōrmius lūderem. aut aliud faciēbat īdem ipse ā
 quō vāpulābam, quī sī in aliquā quaestiunculā ā conductōre suō
 victus esset, magis bīle atque invidiā torquērētur quam ego, cum in 20
 certāmine pilae ā conlūsōre meō superābar?

1.10.16 et tamen peccābam, domine deus, ōrdinātor et creātor
 rērum omnium nātūrālium, peccātōrum autem tantum ōrdinātor,
 domine deus meus, peccābam faciendō contrā praecepta parentum
 et magistrōrum illōrum. poteram enim postea bene ūtī litterīs, quās 25
 volēbant ut discerem quōcumque animō illī meī. nōn enim meliōra
 ēligēns inoboediēns eram, sed amōre lūdendī, amāns in
 certāminibus superbās victōriās et scalpī aurēs meās falsīs fābellīs,
 quō prūrīrent ārdentius, eādem cūriōsitāte magis magisque per
 oculōs ēmicante in spectācula, lūdōs maiōrum -- quōs tamen quī 30

edunt, eā dignitāte praeditī excellunt, ut hoc paene omnēs optent 1
 parvulīs suīs, quōs tamen caedī libenter patiuntur, sī spectāculīs
 tālibus impediuntur ab studiō quō eōs ad tālia edenda cupiunt
 pervenīre. vidē ista, domine, misericorditer, et liberā nōs iam
 invocantēs tē, liberā etiam eōs quī nōndum tē invocant, ut invocent 5
 tē et liberēs eōs.

1.11.17 audieram enim ego adhūc puer dē vītā aeternā prōmissā
 nōbīs per humilitātem dominī deī nostrī dēscendentis ad superbiam
 nostram, et signābar iam signō crucis eius, et condiēbar eius sale
 iam inde ab uterō māttris meae, quae multum spērāvit in tē. vīdistī, 10
 domine, cum adhūc puer essem et quōdam diē pressū stomachī
 repente aestuārem paene moritūrus, vīdistī, deus meus, quoniam
 cūstōs meus iam erās, quō mōtū animī et quā fidē baptismum
 Chrīstī tuī, deī et dominī meī, flāgitāvī ā pietāte māttris meae et
 māttris omnium nostrum, ecclēsiae tuae. et conturbāta māter carnis 15
 meae, quoniam et sempiternam salūtem meam cārius parturiēbat
 corde castō in fidē tuā, iam cūrāret festīnābunda ut sacramētīs
 salūtāribus initiārer et abluerer, tē, domine Iēsu, cōnfītēns in
 remissionem peccātōrum, nisi statim recreātus essem. dīlāta est
 itaque mundātiō mea, quasi necesse esset ut adhūc sordidārer sī 20
 vīverem, quia vidēlicet post lavācrum illud maior et perīculōsior in
 sordibus dēlictōrum reātus foret. ita iam crēdēbam et illa et omnis
 domus, nisi pater sōlus, quī tamen nōn ēvīcit in mē iūs māternae
 pietātis, quōminus in Chrīstum crēderem, sicut ille nōndum
 crēdiderat. nam illa satagēbat ut tū mihi pater essēs, deus meus, 25
 potius quam ille, et in hōc adiuvābās eam, ut superāret virum, cui
 melior serviēbat, quia et in hōc tibi ūtique id iubentī serviēbat.

1.11.18 rogō tē, deus meus: vellem scīre, sī tū etiam vellēs, quō
 cōnsiliō dilātus sum nē tunc baptīzārer, utrum bonō meō mihi quasi
 laxāta sint lōra peccandī. an nōn laxāta sunt? unde ergō etiam nunc 30

dē aliīs atque aliīs sonat undique in auribus nostrīs: ‘sine illum, 1
faciat: nōndum enim baptīzātus est?’ et tamen in salūte corporis
nōn dīcimus: ‘sine vulnerētur amplius: nōndum enim sānātus est.’
quantō ergō melius et cito sānārer et id agerētur mēcum meōrum
meāque dīligentiā, ut recepta salūs animae meae tūta esset tūtēlā 5
tuā, quī dedissēs eam. melius vērō. sed quot et quantī flūctūs
impendere temptātiōnum post pueritiā vidēbantur, nōverat eōs
iam illa māter et terram per eōs, unde postea fōrmārer, quam ipsam
iam effigiem committere volēbat.

1.12.19 in ipsā tamen pueritiā, dē quā mihi minus quam dē 10
adulēscientiā metuēbātur, nōn amābam litterās et mē in eas urgērī
ōderam, et urgēbar tamen et bene mihi fīēbat. nec faciēbam ego
bene (nōn enim discerem nisi cōgerer; nēmō autem invītus bene
facit, etiamsī bonum est quod facit), nec quī mē urgēbant bene
faciēbant, sed bene mihi fīēbat abs tē, deus meus. illī enim nōn 15
intuēbantur quō referrem quod mē discere cōgēbant, praeterquam
ad satiandās īnsatiābilēs cupiditatēs cōpiōsae inopiae et
ignōminiōsae glōriae. tū vērō, cui numerātī sunt capillī nostrī,
errōre omnium quī mihi īnstābant ut discerem ūtēbāris ad
ūtilitatem meam, meō autem, quī discere nōlēbam, ūtēbāris ad 20
poenam meam, quā plectī nōn eram indignus, tantillus puer et
tantus peccātor. ita dē nōn bene facientibus tū bene faciēbās mihi
et dē peccante mē ipsō iūstē retribuēbās mihi. iussistī enim et sīc
est, ut poena sua sibi sit omnis inōrdinātus animus.

1.13.20 quid autem erat causae cūr Graecās litterās ōderam, 25
quibus puerulus imbuēbar? nē nunc quidem mihi satis explōrātum
est. adamāveram enim latīnās, nōn quās prīmī magistrī sed quās
docent quī grammaticī vocantur. nam illās prīmās, ubi legere et
scrībere et numerāre discitur, nōn minus onerōsās poenālēsque
habēbam quam omnēs Graecās. unde tamen et hoc nisi dē peccātō 30

et vānitāte vītae, quā cārō eram et spīritus ambulāns et nōn 1
 revertēns? nam ūtique meliōrēs, quia certiōrēs, erant prīmae illae
 litterae quibus fīēbat in mē et factum est et habeō illud ut et legam,
 sī quid scrīptum inveniō, et scrībam ipse, sī quid volō, quam illae
 quibus tenēre cōgēbar Aenēae nesciō cuius errōrēs, oblītus errorum 5
 meōrum, et plōrāre Dīdōnem mortuam, quia sē occīdit ab amōre,
 cum intereā mē ipsum in hīs ā tē morientem, deus, vīta mea, siccīs
 oculīs ferrem miserimus.

1.13.21 quid enim miserius miserō nōn miserante sē ipsum et
 flente Dīdōnis mortem, quae fīēbat āmandō Aenēān, nōn flente 10
 autem mortem suam, quae fīēbat nōn āmandō tē, deus, lūmen
 cordis meī et pānis ōris intus animae meae et virtūs marītāns
 mentem meam et sinum cōgitātiōnis meae? nōn tē amābam, et
 fornicābar abs tē, et fornicantī sonābat undique: ‘eugē! eugē!’
 amīcitia enim mundī huius fornicātiō est abs tē et ‘eugē! eugē!’ 15
 dīcitur ut pudeat, sī nōn ita homō sit. et haec nōn flēbam, et flēbam
 Dīdōnem extīnctam ferrōque extrēmā secūtā, sequēns ipse
 extrēma condita tua relictō tē et terra iēns in terram. et sī
 prohibērer ea legere, dolērem, quia nōn legerem quod dolērem. tālī
 dēmentīā honestiōrēs et ūberiōrēs litterae putantur quam illae 20
 quibus legere et scrībere didicī.

1.13.22 sed nunc in animā meā clāmet deus meus, et vērītās tua
 dicat mihi, ‘nōn est ita, nōn est ita.’ melior est prōrsus doctrīna illa
 prior. nam ecce parātior sum oblīvīscī errōrēs Aenēae atque omnia
 eius modī quam scrībere et legere. at enim vēla pendent līminibus 25
 grammaticārum scholārum, sed nōn illa magis honōrem sēcrētī
 quam tegimentum errōris significant. nōn clāment adversus mē
 quōs iam nōn timeō, dum cōnfiteor tibi quae vult anima mea, deus
 meus, et adquiēscō in reprehēnsiōne malārum viārum meārum, ut
 dīligam bonās viās tuās, nōn clāment adversus mē vendītōrēs 30

grammaticae vel ēemptōrēs, quia, sī prōpōnam eīs interrogāns, 1
 utrum vērum sit quod Aenēān aliquandō Carthāginem vēnisse
 poēta dīcit, indoctiōrēs nescīre sē respondēbunt, doctiōrēs autem
 etiam negābunt vērum esse. at sī quaeram quibus litterīs scrībātur
 Aenēae nōmen, omnēs mihi quī haec didicērunt vērum respondent 5
 secundum id pactum et placitum quō inter sē hominēs ista signa
 firmārun. item sī quaeram quid hōrum maiōre vītae huius
 incommodō quisque oblīvīscātur, legere et scrībere an poētica illa
 figmenta, quis nōn videat quid respōnsūrus sit, quī nōn est penitus
 oblītus suī? peccābam ergō puer cum illa inānia istīs ūtiliōribus 10
 amōre praepōnēbam, vel potius ista ōderam, illa amābam. iam vērō
 ūnum et ūnum duo, duo et duo quattuor, odiōsa cantiō mihi erat, et
 dulcissimum spectāculum vānitātis, equus ligneus plēnus armātīs
 et Troiae incendium atque ipsius umbra Creūsae.

1.14.23 cūr ergō Graecam etiam grammaticam ōderam tālia 15
 cantantem? nam et Homērus perītus texere tālēs fābellās et
 dulcissimē vānus est, mihi tamen amārus erat puerō. crēdō etiam
 Graecīs puerīs Vergilius ita sit, cum eum sīc discere cōguntur ut
 ego illum. vidēlicet difficultās, difficultās omnīnō ēdiscendae
 linguae peregrīnae, quasi felle aspergēbat omnēs suāvītātēs 20
 Graecās fābulōsārum nārrātiōnum. nūlla enim verba illa nōveram,
 et saevīs terrōribus ac poenīs ut nōssem īnstābātur mihi
 vehementer. nam et latīna aliquandō īnfāns ūtique nūlla nōveram,
 et tamen advertendō didicī sine ūllō metū atque cruciātū, inter
 etiam blandīmenta nūtrīcum et ioca adrīdentium et laetitiās 25
 adlūdēntium. didicī vērō illa sine poenālī onere urgentium, cum mē
 urgēret cor meum ad parienda concepta sua, quae nōn possem, nisi
 aliqua verba didicissem nōn ā docentibus sed ā loquentibus, in
 quōrum et ego auribus parturiēbam quidquid sentiēbam. hinc satis
 ēlūcet maiōrem habēre vim ad discendā ista līberam cūriōsītātem 30

quam meticulōsam necessitātem. sed illiūs flūxum haec restringit 1
lēgibus tuīs, deus, lēgibus tuīs ā magistrōrum ferulīs usque ad
temptātiōnēs martyrum, valentibus lēgibus tuīs miscēre salūbrēs
amāritūdīnēs revocantēs nōs ad tē ā iūcunditāte pestiferā quā
recessimus ā tē. 5

1.15.24 exaudī, domine, dēprecātiōnem meam, nē dēficiat anima
mea sub disciplīnā tuā neque dēficiam in cōnfitendō tibi
miserātiōnēs tuās, quibus ēruistī mē ab omnibus viīs meis pessimīs,
ut dulcēscās mihi super omnēs sēductiōnēs quās sequēbar, et amem
tē validissimē, et amplexer manum tuam tōtīs praecordiīs meis, et 10
ēruās mē ab omnī temptātiōne usque in finem. ecce enim tū,
domine, rēx meus et deus meus, tibi serviat quidquid ūtile puer
didicī, tibi serviat quod loquor et scrībō et lēgō et numerō,
quoniam cum vāna discerem tū disciplīnam dabās mihi, et in eīs
vānīs peccāta dēlectātiōnum meārum dīmīsistī mihi. didicī enim in 15
eīs multa verba ūtilia, sed et in rēbus nōn vānīs discī possunt, et ea
via tūta est in quā puerī ambulārent.

1.16.25 sed vae tibi, flūmen mōris hūmānī! quis resistet tibi?
quamdiū nōn siccāberis? quousque volvēs Ēvae filiōs in mare
magnum et formīdulōsum, quod vix trānseunt quī lignum 20
cōnscenderint? nōne ego in tē lēgī et tonantem Iovem et
adulterantem? et ūtique nōn posset haec duo, sed āctum est ut
habēret auctōritātem ad imitandum vērū adulterium lēnōcinante
falsō tonitrū. quis autem paenulātōrum magistrōrum audit aure
sōbriā ex eōdem pulvere hominem clāmantem et dīcentem: 25
‘fingēbat haec Homērus et hūmāna ad deōs trānsferēbat: dīvīna
māllem ad nōs?’ sed vērius dīcitur quod fingēbat haec quidem ille,
sed hominibus flāgitiōsīs dīvīna tribuendō, nē flāgitia flāgitia
putārentur et ut, quisquis ea fēcisset, nōn hominēs perditōs sed
caelestēs deōs vidērētur imitātus. 30

1.16.26 et tamen, ō flūmen Tartareum, iactantur in tē filiī 1
 hominum cum mercēdibus, ut haec discant, et magna rēs agitur
 cum hōc agitur pūblicē in forō, in cōnspectū lēgum suprā
 mercēdem salāria dēcernentium, et saxa tua percutis et sonās
 dīcēns: ‘hinc verba discuntur, hinc adquīritur ēloquentia, rēbus 5
 persuādendīs sententiisque explicandīs maximē necessariā.’ ita
 vērō nōn cognōscerēmus verba haec, ‘imbrem aureum’ et
 ‘gremium’ et ‘fūcum’ et ‘templa caelī’ et alia verba quae in eō locō
 scrīpta sunt, nisi Terentius indūceret nēquam adulēscētem
 prōpōnentem sibi Iovem ad exemplum stuprī, dum spectat tabulam 10
 quandam pictam in pariete ubi inerat pictūra haec, Iovem quō
 pactō Danaē mīsisse aiunt in gremium quondam imbrem aureum,
 fūcum factum mulierī? et vidē quemadmodum sē concitat ad
 libīdinem quasi caelestī magisteriō: ‘at quem deum! inquit quī
 templa caelī summō sonitū concutit. ego homunciō id nōn 15
 facerem? ego vērō illud fēcī ac libēns.’ nōn omnīnō per hanc
 turpitūdinem verba ista commodius discuntur, sed per haec verba
 turpitūdō ista cōnfidentius perpetrātur. nōn accūsō verba quasi vāsa
 ēlēcta atque pretiōsa, sed vīnum errōris quod in eīs nōbīs
 propīnābātur ab ēbriīs doctōribus, et nisi biberēmus caedēbāmur, 20
 nec appellāre ad aliquem iūdicem sōbrium licēbat. et tamen ego,
 deus meus, in cuius cōnspectū iam sēcūra est recordātiō mea,
 libenter haec didicī, et eīs dēlectābar miser, et ob hōc bonae speī
 puer appellābar.

1.17.27 sine mē, deus meus, dīcere aliquid et dē ingeniō meō, 25
 mūnere tuō, in quibus ā mē dēlīrāmentīs atterēbātur. prōpōnēbātur
 enim mihi negōtium, animae meae satis inquiētum praemiō laudis
 et dēdecoris vel plāgārum metū, ut dīcerem verba Iūnōnis
 īrāscentis et dolentis quod nōn posset Italiā Teucrōrum āvertere
 rēgem, quae numquam Iūnōnem dīxisse audieram. Sed 30

figmentōrum poēticōrum vestīgia errantēs sequī cōgēbāmur, et tāle 1
 aliquid dīcere solūtīs verbīs quāle poēta dīxisset versibus. et ille
 dīcēbat laudābilius in quō prō dignitāte adumbrātae persōnae īrae
 ac dolōris similior affectus ēminēbat, verbīs sententiās congruenter
 vestientibus. ut quid mihi illud, ō vēra vīta, deus meus, quod mihi 5
 recitantī adclāmābātur prae multīs coetāneīs et conlētōribus
 meīs? nōne ecce illa omnia fūmus et ventus? itane aliud nōn erat
 ubi exercērētur ingenium et lingua mea? laudēs tuae, domine,
 laudēs tuae per scrīptūrās tuās suspenderent palmitem cordis meī,
 et nōn raperētur per inānia nūgārū turpis praeda volātilibus. Nōn 10
 enim ūnō modo sacrificātur trānsgressōribus angelīs.

1.18.28 quid autem mīrum, quod in vānitātēs ita ferēbar et ā tē,
 deus meus, ībam forās, quandō mihi imitandī prōpōnēbantur
 hominēs quī aliqua facta sua nōn mala, sī cum barbarismō aut
 soloecismō ēnūntiārent, reprehēnsī cōfundēbantur, sī autem 15
 libīdinēs suās integrīs et rīte cōsequentibus verbīs cōpiōsē
 ōrnātēque narrārent, laudātī glōriābantur? vidēs haec, domine, et
 tacēs, longanimis et multum misericors et vērāx. numquid semper
 tacēbis? et nunc ēruīs dē hōc immānissimō profundō quaerentem
 tē animam et sitientem dēlectātiōnēs tuās, et cuius cor dīcit tibi, 20
 ‘quaesīvī vultum tuum.’ vultum tuum, domine, requīram: nam
 longē ā vultū tuō in affectū tenebrōsō. nōn enim pedibus aut ā
 spatiīs locōrum ītur abs tē aut redītur ad tē, aut vērō filius ille tuus
 minor equōs vel currūs vel nāvēs quaesīvit, aut āvolāvit pinnā
 vīsibilī, aut mōtō poplite iter ēgit, ut in longinquā regiōne vīvēns 25
 prōdige dissipāret quod dederās proficīscētī, dulcis pater quia
 dederās, et egēnō redeuntī dulcior: in affectū ergō libīdinōsō, id
 enim est tenebrōsō, atque id est longē ā vultū tuō.

1.18.29 vidē, domine deus, et patienter, ut vidēs, vidē quōmodo
 dīligerent observent filiī hominum pacta litterārū et syllabārū 30

accepta ā priōribus locūtōribus, et ā tē accepta aeterna pacta 1
 perpetuae salūtis neglegant, ut quī illa sonōrum vetera placita
 teneat aut doceat, sī contrā disciplīnam grammaticam sine
 adspīrātiōne prīmae syllabae hominem dīxerit, magis displiceat
 hominibus quam sī contrā tua praecepta hominem ōderit, cum sit 5
 homō. quasi vērō quemlibet inimicum hominem perniciosius
 sentiat quam ipsum odium quō in eum inrītātur, aut vastet
 quisquam persequendō alium gravius quam cor suum vastat
 inimicandō. et certē nōn est interior litterārum scientia quam
 scrīpta cōnscentia, id sē alterī facere quod nōlit patī. quam tū 10
 sēcrētus es, habitāns in excelsīs in silentiō, deus sōlus magnus, lēge
 īnfatīgābilī spargēns poenālēs caecitātēs suprā inlicitās cupiditātēs,
 cum homō ēloquentiae fāmam quaeritāns ante hominem iūdicem
 circumstante hominum multitudīne inimicum suum odiō
 immānissimō īnsectāns vigilantissimē cavet, nē per linguae 15
 errōrem dīcat, ‘inter hominibus’, et nē per mentis furōrem
 hominem auferat ex hominibus, nōn cavet.

1.19.30 hōrum ego puer mōrum in līmine iacēbam miser, et
 huius harēnae palaestra erat illa, ubi magis timēbam barbarismum
 facere quam cavēbam, sī facerem, nōn facientibus invidēre. Dīcō 20
 haec et cōnfiteor tibi, deus meus, in quibus laudābar ab eīs quibus
 placēre tunc mihi erat honestē vīvere. nōn enim vidēbam
 vorāginem turpitūdinis in quam prōiectus eram ab oculīs tuīs. nam
 in illīs iam quid mē foedius fuit, ubi etiam tālibus displicēbam
 fallendō innumerābilibus mendāciīs et paedagōgum et magistrōs et 25
 parentēs amōre lūdendī, studiō spectandī nūgātōria et imitandī
 lūdica iniquitūdine? fūrta etiam faciēbam dē cellāriō parentum et
 dē mēnsā, vel gulā imperitante vel ut habērem quod darem puerīs
 lūdum suum mihi quō pariter ūtique dēlectābantur tamen
 vendentibus. in quō etiam lūdō fraudulentās victōriās ipse vānā 30

excellētiaē cupiditatē victus saepe aucupābar. quid autem tam 1
 nōlēbam patī atque atrōciter, sī dēprehenderem, arguēbam, quam id
 quod aliīs faciēbam? et, sī dēprehēnsus arguerer, saevīre magis
 quam cēdere libēbat. istane est innocentia puerīlis? nōn est,
 domine, nōn est. ōrō tē, deus meus: nam haec ipsa sunt quae ā 5
 paedagōgīs et magistrīs, ā nucibus et pilulīs et passeribus, ad
 praefectōs et rēgēs, aurum, praedia, mancipia, haec ipsa omnīnō
 succēdentibus maiōribus aetātibus trānseunt, sicuti ferulīs maiōra
 supplicia succēdunt. humilitātis ergō signum in statūrā pueritiae,
 rēx noster, probāstī, cum aīstī, ‘tālium est rēgnū caelōrum.’ 10

1.20.31 sed tamen, domine, tibi excellentissimō atque optimō
 conditōrī et rēctōrī ūniversitātis, deō nostrō grātiās, etiamsī mē
 puerum tantum esse voluissēs. eram enim etiam tunc, vīvēbam
 atque sentiēbam meamque incolumitātem, vestīgium sēcrētissimae
 ūnitātis ex quā eram, cūrae habēbam, custōdiēbam interiōre sēnsū 15
 integritātem sēnsuum meōrum inque ipsīs parvīs parvārumque
 rērum cōgitātiōnibus vērītate dēlectābar. fallī nōlēbam, memoriā
 vigēbam, locūtīōne īnstruēbar, amīcitiā mulcēbar, fugiēbam
 dolōrem, abiectiōnem, ignōrantiam. quid in tālī animante nōn
 mīrābile atque laudābile? at ista omnia deī meī dōna sunt. nōn mihi 20
 ego dedī haec, et bona sunt, et haec omnia ego. bonus ergō est quī
 fēcīt mē, et ipse est bonum meum, et illī exultō bonīs omnibus
 quibus etiam puer eram. hoc enim peccābam, quod nōn in ipsō sed
 in creatūrīs eius mē atque cēterīs voluptātēs, sublīmitātēs, vērītātēs
 quaerēbam, atque ita inruēbam in dolōrēs, cōnfusiōnēs, errōrēs. 25
 grātiās tibi, dulcēdō mea et honor meus et fidūcia mea, deus meus,
 grātiās tibi dē dōnīs tuīs: sed tū mihi ea servā. ita enim servābis
 mē, et augēbuntur et perficientur quae dedistī mihi, et erō ipse
 tēcum, quia et ut sim tū dedistī mihi. 29

ALPHABETIZED CORE VOCABULARY

CONFESSIONS BOOK I

ā, ab, abs: (away) from, out of; by
ad: to, toward
adhūc: thus, to this point, still; even, just
Aenēās, -ae m.: Aeneas
aetās, aetātis f.: age, lifetime, time
affectus, -ūs m.: affection, feeling
agō, -ere, ēgī, āctum: drive, do, spend, lead (a life)
aliquis, aliquid (quī, quid): anyone, anything; some, any
alius, -a, -ud: other, another, else
amō (): love, like
an: or (in questions)
anima, -ae f.: breath, spirit, soul
animus, -ī m.: soul, will; minī; intention
ante: before, in front of (acc.)
atque (=ac): and, and also, and even
audiō, -īre, -īvī, audītum: hear, listen to
auris, auris f.: ear
aut: or (aut...aut – either...or)
autem: however, but; moreover
bene: well
bonus, -a, -um: good, noble, kind
caelum, -ī n.: sky, heaven
capiō, -ere, cēpī, captum: take, seize, hold, contain
clāmō (): shout, cry out
cōgō, -ere, -ēgī, coactum: compel
cōnfiteor, -ērī, -fessum: admit, reveal, confess (dat.)
cor, cordis n.: heart
crēdō, -ere, -didī, creditum: believe, trust (+dat.)
cum: with (abl.); when, since, although
dē: down from, from, about, concerning (abl)
dēlectō (): delight (compl. inf.), please, in pass. + abl.
deus, -ī m.: god, divinity, deity
dīcō, -ere, dīxī, dictus: say, speak, tell
dīēs, -ēī m./f.: day, time, season
discō, -ere, didicī: learn, come to know, get acquainted with (acc.)
dō, dare, dedī, datum: give; grant
dominus, -ī m.: master, lord
ē, ex: out from, from, out of (+ abl.)
ecce: behold, look
ego, mihi, mē, mē: I
enim: for, indeed, in truth
ergō: therefore
error erroris m.: wandering, error
et: and; also, even
etiam: also, even; besides

ALPHABETIZED CORE VOCABULARY

CONFESSIONS BOOK I

faciō, -ere, fēcī, factum: do, make

fallō, -ere, fefellī, falsum: deceive

filius, -iī m.: son

fiō, fierī, factus sum: become, be made, happen (+ ut and subj.)

fleō, -ēre, -ēvī, flētum: weep, cry, bewail (acc.)

Graecus, -a, -um: Greek

grammaticus, -a, -um.: of grammar, grammatical; *m. subst.* grammarian, teacher of the second level of education in the Roman world, after students had learned their ABC's

habeō, -ēre, habuī, -itus: have, hold; consider

hic, haec, hoc: this, these

homō, -inis m./f.: man, mortal, human

iam: now, already; + *nōn*, no longer

īdem, eadem, idem: the same

ille, illa, illud: that, those

impleō, -ēre, -ēvī: fill; fulfill, complete

in: in (+ abl.) , into (acc.)

īnfāns, -fantis m. f.: infant

īnfantia, -ae f.: inability to speak, infancy

inveniō, -īre, -vēnī: come upon, find

invocō (): call on, pray to, invoke

ipse, ipsa, ipsum: -self; the very

is, ea, id: this, that; he, she, it

iste, ista, istud: this/these *or* that/those

ita: so, thus

iubeō, iubēre, iussī, iussum: order

laudō (): praise, glorify

legō, -ere, lēgī, lectum: read, choose

lēx, lēgis f.: law, regulation, decree

littera, -ae f.: letter (of the alphabet); pl. literature, epistle

loquor, loquī, locūtus sum: speak, address

lūdō, -ere, lūsī, lūsus: play; play with

magis: more, rather

magister, magistrī m.: teacher

magnus, -a, -um: great, large; important

maior, māius: greater; older; ancestors

malus, -a, -um: bad, evil

māter, mātris f.: mother

melior, melius: better

membrum, -ī n.: limb, member

meminī, -isse: remember; recall

meus, -a, -um: my, mine

minor, minus: less, smaller; *adv.* less

miser, -a, -um: sad, miserable, gloomy

modus, -ī m.: way, manner; limit; just, only

ALPHABETIZED CORE VOCABULARY CONFESSIONS BOOK I

morior, morī, mortuus sum: die
multus, -a, -um: much, many
nam: for, because
ne: (introduces a yes/no question)
nē: lest, that not, no, not
nec: and not (nec...nec: neither...nor)
nesciō, -ire, -scivī, -scītum: not know
nihil: nothing
nisi: if not, unless, except
nōlō, nōlle, nōluī: not wish, be unwilling
nōn: not
nōndum: not yet
nōs, nōbīs: we, us
noster, nostra, nostrum: our
nūllus, -a, -um: none, no, no one
numquam: never, at no time
nunc: now, at present
oblīvīscor, -ī, -lītus sum: forget (acc. or gen.)
oculus, -ī, m.: eye
ōdī, -isse: hate
omnis, omne: every, all
parēns, -rentis m.: parent, ancestor
parvus, -a, -um: small, little
pater, patris, m.: father
peccātum, -ī n.: sin, offense
peccō (): sin, commit an offense
per: through, over, across (acc)
possum, posse, potuī: be able, can, avail
post: after, behind (acc.), in A., toward; afterward
potius: rather, preferably (comp. of potis ‘possible’)
prīmus -a -um: first
prō: before, for, in behalf of; in accordance with (abl.),
prōpōnō, -ere, -suī, -situm: put or set forth
puer, puerī, m.: boy
quaerō, -ere, quaesivī: search for, ask
quam: than, as; how
quasi: as if
que: and
quī, quae, quod (quis? quid?): who, which, that
quia: because, that
quisquam, quidquam (quicquam): anyone, anything
quisquis, quidquid: whoever, whatever
quoniam: since now, seeing that
reprehendō, -ere, -dī: blame; hold back; scold
rēs, rei, f.: thing, matter, affair; pl. reality, the universe

ALPHABETIZED CORE VOCABULARY

CONFESSIONS BOOK I

rogō (): ask

salūs, -ūtis f.: safety, refuge; health; salvation

sciō, -īre, -īvī (īī), -ītus: know (how + inf.)

scrībō, -ere, scrīpsī, scrīptum: write

sē, sibi: himself, her-, it-, them-

sed: but

sēnsus, -ūs m.: feeling, perception, sensation

sentiō, -īre, sēnsī, sēnsus: feel, perceive

serviō, -īre, -īvī, -ītum: be slave to, serve, (dat.)

sī: if

sīc: thus, in this way

signum, -ī n.: sign, signal; symbol

sine: without (abl.)

sum, esse, fuī, futūrum: be

summus, -a, -um: highest, greatest, top of

suus, -a, -um: his, her, its, their (own)

tālis, -e: of such a sort

tamen: nevertheless, however, anyway

terra, -ae. f.: earth, ground, land; pl. the earth

tōtus -a, -um: whole, entire

trānseō, -īre, -īī (īvī), itus: pass (by)

tū: you

tunc: then, at that time

tuus, -a, -um: your, yours

ubi: where, when

unde: from where, whence

ūnus, -a, -um: one

urgeō, -ere, ursī: press, urge, distress

ut: as, just as, when (+ ind.); (so) that, in order that

utique: in any case, by all means, certainly

vānus, -a, -um: worthless; vain, futile, false

vel: or, either...or (inclusive)

veniō, -īre, vēnī, ventus: come, go

verbum, -ī n.: word, speech

vērō: in truth, in fact, certainly

vērus, -a, -um: true, real

via, -ae. f.: way, road, street

videō, vidēre, vīdī, vīsum: see

vīta, -ae. f.: life

vīvō, -ere, vīxī, vīctum: live

volō, velle, voluī: will, wish, be willing, (compl. inf.)

voluntās, -tātis f.: will, wish, desire

vōx, vōcis, f.: sound, voice; word, utterance, quotation

vultus, -ūs m.: expression, countenance, face

Dictionary of Grammatical and Rhetorical Terms¹

Ablative [*ab-* away, *latus-* carried]: the Latin case denoting ‘carrying away from’, i.e., separation.

Absolute [*ab-* away, *solut-* loosed]: when a noun or part. is used apart (loosed from) the other grammatical elements of the sentence or clause.

Abstract [*ab-* away, *tract-* drawn]: a noun which is taken out of (drawn away from) concrete circumstances, such as a principle or sim., e.g., love, faith.

Accent [*ad-* to, *cantus-* song]: higher stress (whether pitch or volume) laid on a syllable.

Accusative [*ad-* to, *c(a)usa-* assign, attribute, charge]: a case (noun ending) which indicates the direct object of the verb, but often also indepently or w/ prepositions associated with (A) motion toward and, regarding time, (B) duration.

Active Voice [*act-* do-, cause, make, act]: a voice of the verb (opp. to mid. and pass.) which usually views the subjective as the agent, *dealing not feeling* the action.

Adjective [*ad-* to, *jact-* thrown, put]: a word *put to or up against*, and so modifying, a noun.

Adverb [*ad-* to, *verbum-* word, verb]: a word closely connected to or modifying a verb.

Affix [*ad-* to, *fixum-* attached]: a syllable or letter attached to the end of a word.

Agreement: said of nouns and verbs when their grammatical information matches in, depending on specific circumstances, case, number, or gender.

Anacolouthon [*an-* not, *acolouthon-* following]: a break later in a sentence from the grammatical order or sequence the earlier part leads the reader to expect.

Antecedent [*ante-* before, *cedent-* going]: the noun which *goes before* (at least in thought, if not in fact) the relative pronoun, which must agree w/ the pronoun in number and gender (not case)

Antithesis [*anti-* against, *thesis-* placing]: placing of one word against (next to) another, encouraging the reader to contrast them.

Apodosis [*apo-* back, *dosis-* giving]: the “then” or “therefore” clause of a condition, considered by the Greeks as a kind of debt to be paid when the condition of the “if” clause was fulfilled.

Apposition [*ad-* to, by *positum-* placed]: A word or phrase *placed beside* another word or phrase necessarily in the same case, but not in the same gender or number. The word(s) so placed is called an Appositive. Generally its purpose is explanation or expansion of the preceding idea.

Article [*articulus-* a little joint or limb]: used in Greek to

denote a little word united several words together, used in Eng. to mean “the” and “a”.²

Aspirate [*ad-* to, *spiratum-* breathed]: an accentuated breathing at the start of a word, marked in English by “H”, which causes certain changes of form (in Greek).

Asyndeton [*a-* not, *syndeton-* bound together]: a lack of conjunctions with the effect of speed, urgency, or abruptness.

Auxiliary Verb [*auxilia-* to help]: verbs that are used as helpers or companions to other verbs, as forms of “be” and “have” in Eng.

Bathos [*bathos-* depth]: a fall “to the pits” from a serious or elevated height to the humorous or absurd.

Case [*casus-* falling, happening]: A way of marking the grammatical use of the noun (in a sentence or clause) by the ending it takes. the Nominitive was considered the primary form, from which all other case endings “fell away”: see Decline.

Clause [*clausum-* shut (off/out)]: words or phrases *shut up or closed off* within limits. The limits are the (subordinating) conjunctions which precede (or follow) it.

Cognate Accusative [*cum-* together; *natus-* born]: an object that denotes something akin to the action of the verb.

Cognate Accusative [*cum-* together; *natus-* born]: an

¹ Adapted from E.A. Abbot’s “How to Parse” in the Public Domain and expanded.

² Ibid. “foolishly introduced into English...”

object that denotes something akin to the action of the verb.

Comparative Degree : form of an adjective which denotes that a greater degree of a quality exists in one thing than another.

Complementary Infinitive [*cum-* together; *pleo-* fill]: an infinitive which *fills up* the meaning *together with* the verb it belongs to, often necessary for the sense of the sentence e.g., *I decided to go to the store*. This is a sub-group of the Object Infinitive.

Conative [*conari-* attempt]: describes a use of the (usually) imperfect times or sometimes a particular root-stem which emphasizes the action as being “attempted” or tried, often repeatedly.

Conjunction [*cum-* together; *iungo-* join]: a word that *joins* two sentences *together*.

Copula [*copula-* bond]: verbs of being and seeming and many verbs in the passive, because they *bind* the subject and the predicate in Logic (equate the one to the other).

Correlative [*cum-* together; *re-* back, again; *latus-*carried]: words which, in referring to one another, divide a sentence or clause into two or more parts being compared as related, e.g., *both Cicero and Caesar thought highly of themselves*; or *as Cicero loved himself so also Caesar*.

Dative [*dativus-* related to giving]: a Case ending which denotes the person to or for whom a thing is *given*, *granted*, etc. The most basic sense of the Dative is

reference, functioning like an arrow it points to the person or thing for whom the action of the verb is of interest.

Declension [*de-* down; *clino-* tilt, bend]: The changing or “bending” all other case-endings of a noun from the Nominative, which was considered the “upright” standard from which the others “descended” or “bent away.” See **Case and Noun**.

Denominative Verb [*de-* from; *nomen* -noun]: such verbs are those formed from the stems of nouns or adjectives or else made according to this pattern. Opp. to **Primitive Verbs**

Dentals [*dent-* tooth]: consonants pronounced with the aid of teeth, which in English are *n*, *d*, and *t*.

Dependent Clause [*de-* from; *pend-* hang]: = Subordinate Clause. A self-contained set of words or phrases which has its own subject and predicate but which nevertheless “hangs from” the main or independent clause logically, due to a conjunction which precedes the dependent clause.

Diphthong [*di-* two; *phthongos-* sound]: two vowel sounds pronounced together as one.

Direct Object : A noun or noun-equivalent (often a clause), which directly receives the action of the verb.

Ellipsis [*elleipsis-* omission]: The omission of words that are understood or implied in a sentence or clause, sometimes done for poetic effect and sometimes for brevity’s sake;

at other times it will merely reveal differences between languages and language-speakers.

Euphony [*eu-* well; *phonos-* sound]: Often used to describe changes in a language, conscious or not, which are done for the sake of “sounding well.” A particularly prevalent feature of Greek morphology.

Foot : a discrete metrical unit or subunit of a poetic line or verse. In *Of man’s / first dis / obedi / ence and / the fruit /* the words enclosed in slashes are *metrical feet* of Iambic Pentameter; likewise in *amaz / ing grace / how sweet / the sound*, which is the very popular Common Time or 4/3 with clear Iambics.

Frequentative Verb [*frequenter-* repeatedly]: a kind of verb that expressed a frequently repeated action, also called **Iterative**.

Fricatives [*frico-* to rub] : letters whose sounds are produced w/ constant friction, i.e. air blowing through: *f*, *s*, and *z*.

Gender [*genus-* class, kind]: a category used describe many nouns considered to be of the same class; in Latin, Greek, and German one finds masculine, feminine and neuter nouns, whereas in Spanish and Hebrew only masculine and feminine, and in English none at all.

Genitive [*genitivus-* generating, having to do w/ source or kind] : name of the case denoting generation, origination and possession (and in Greek separation).

Gerund: a noun with verbal characteristics, i.e., a noun that shows action and can take objects and govern prepositional phrases. In English compare “*Running* to the store is fun for me” and “*Achieving* my goals is nice too.”

Gutturals [*guttur*- throat]: The sounds made in the throat, which in English are *k* and the hard *g*.

Iambus: a metrical foot of two syllables. See **Foot**.

Idiom [*idios*- private, peculiar]: a form of expression unique to a language like the English “raining cats and dogs.”

Imperative [*impero*- I command] : a mood of the verb which communicates a command, expressed in English by word position, “*get* me the remote control!”

Impersonal (Verb): Strictly of a verbal construction without a subject, emphasizing the action itself, *agitur* = it is going on, there is being done, common in Latin but not in English. Generally also used of those verbs like *δεῖ* in Greek or *licet* in Latin which do not occur in the first or second person, though they often have acc. subjs. or clauses and infinitives as their subjects.

Indicative [*indico*- I point out] : name of the mood of the verb which “points out” something in the world or fact, not feeling (compare **Subjunctive**).

Indirect Object: the noun or pronoun *to* or *for whom* (or *in whose interest*) an action is done. Most often represented

by the Dative case, but also by prepositions.

Infinitive [*in-* not; *finitus*- limited] : the basic lexical form of the verb, which is sometimes considered a verbal noun (it is a dative in origin), but also sometimes a mood: in either case, important is that it is not *limited* by person or number.

Inflection [*inflectio*- a bending] : a bending of a word from its simple form by the means of word-endings, more broad than either conjugation or declension, and used to describe the whole set of phenomena together: hence we say that Latin is a more *inflected* language than English.

Interjection [*interiectio*- I a throwing in between, interruption] : an utterance *thrown between* other parts of speech to express emotion, e.g., *oh! alas!* etc.

Intransitive [*in-* not; *transitivus*- passing or crossing over, to] : a verb which does not take a direct object, i.e., which does not directly *pass through* or *across* an object.

Labials [*labium*- lip] : letters whose sounds are produced at the *lips* : *f, v, p, b, m*, and *w*.

Liquids [*liquidus*- flowing, fluid] : letters of flowing sound: *l* and *r*. These particularly effect the division of consonants in versification (see A&G 11)

Mood [*modus*- manner, mode] : the manner or moder in which a Verb expresses its action: as a wish or desire, or else varying degrees of reality

(from certainty--Indicative--to vague supposition--Subjunctive)

Mute [*mutus*- silent] : letters pronounced by blocking entirely the passage of breath through the mouth before letting it through in a burst: *k, g, t(h), d, p(h), b*, and *c(h)*

Nasal [*nas*- nose] : letters whose sounds are produced by resonance in the nasal cavity: *n*, and *m*.

Nominative [*nomen*- name, noun] : the nominative *names* the subject; considered the basic or standard form of any given noun.

Noun [*nomen*- name, noun] : the name of any *person, place, thing, or idea*.

Object [*obiectum*- thrown against, in the way of] : the mark or goal of a verb or preposition: the place where the action of the verb terminates or has its end.

Objective Genitive: Said when the noun in the genitive is passive or the objective of the noun it modifies: Ex. For the love of money is the root of all kinds of evil...

Oblique Cases [*obliquus*-slanting] : cases other than the Nominative or Vocative.

Parenthesis [*para*- aside; *enthesi*- insertion] : a word, phrase or sentence *inserted on the side* of any sentence complete w/out it.

Participle [*particeps*-participating] : a form of a verb participating in the nature of a Verb *and* of an Adjective.

Partitive Genitive [*partitivus*-denoting participation in or partaking of] : a kind of

genitive which denotes the class or group to which something belongs: one *of the sailors* died at sea.

Passive Voice [*passivus*- relating to suffering or experience] : the form of the verb in which the subject is said to *feel* the action of the verb rather than *deal* it out.

Palatals: letters produced by the palate, *g, k, ch*, and *y* (as in *you*).

Perfect Tense [*perfectum*-completed, finished] : name for a tense that depicts the action as finished or completed, in Latin both those done one time in the past, i.e., the simple past (Greek Aorist) and also those action done in the past but whose consequences last into the present (Greek Perfect), called the pregnant or present perfect.

Period [*periodos*- circle] : a sentence the whole of which makes a rounded path or full circle and whose sense is not completed until the very end.

Person : one of the important features of verbal inflection, whose options are 1st (I, we), 2nd (you, y'all), and 3rd (he/she/it, they).

Personification [*persona*- person; *ficatio*- making] : giving life and personality to something inanimate. As the beginning of Nietzsche's *Beyond Good and Evil*: "Now since we all know that Philosophy is a woman..."

Pluperfect [*plus*- more; *perfectum*- completed] : a tense which describes actions as *more completed* or *perfect* than the Perfect Tense: that is,

prior to some other action already in the past.

Plural [*plur*- more, multiple] : one of two options (in Latin) for the number of nouns and verbs. Greek and Hebrew also has the Dual (describing pairs of things or people).

Positive [*ponere*- to put (forward) or place] : the basic form of the adjective which presents (but does not compare) the quality.

Potential Subjunctive [*potens*- possible, powerful] : a type of subjunctive translated into English by *might, may* and *could*, which conceives of the action as possible or probable. In Greek the Optative takes this function.

Predicate [*praedicare*- proclaim, state] : a word or group of words making a statement about a Subject.

Preposition [*prae*- before; *positum*- placed] : an archaic adverb that fossilised in connection with certain cases and nouns, placed before the noun it modifies. The Prepositional Phrase is all that is governed by the preposition. Ex.: When at the store we bought cookies for my mom.

Primitive Verb : a verb forming its tense-stems directly from a root (i.e., not from a noun as a

Denominative Verb)

Prodoxis [*pro*- forth, forward; *dosis*- giving] : in a condition = the Protasis, i.e., the If (*si* or *εἰ/ἐάν*) Clause, which sets up the condition to be fulfilled.

Pronoun [*pro*- for, instead of; *nomen*- noun] : a word that stands *in place of* its noun (its

antecedent) which it matches in number and gender.

Protasis = Prodoxis.

Reflexive (Pronoun) [*re*- back(ward); *flect*- bend] : the noun or adjective that *bend back to* or reflects upon the subject of the sentence. Ex. While my friends got candy, *I* bought myself a watch.

Relative Pronoun [*re*- back; *latum*- carried] a name given to *who, which*, (and sometimes) *that*, when they *carry one back to* the Antecedent, whom they match in number and gender, but whose case is decided by the clause it is in.

Sibilant [*sibila*- hiss] : the unvoiced *s, sh*, and *z*.

Subjective Genitive: Said when the noun in the genitive is active or in possession of the word which it modifies: Ex. ...the lust of the flesh, and the lust of the eyes...

Subordinate [*nomen*- name, noun] : the name of any *person, place, thing, or idea*.

Substantive: Functionally = a Noun, but it is generally used to describe an unusual Noun, whether an adjective acting as a noun or a clause.

Superlative [*super*- above; *latum*- carried] : the degree of the adjective which *carries* the quality *above* all others, e.g., best, greatest, loveliest.

Supplement [*sub*- up; *plere*- fill] : any part of speech, especially a participle, which *fills up* the meaning of a verb.

Transitive [*transitivus*- passing or crossing over, to] : a verb which takes a direct object

Vocative [*vocare*- to call,
address] : the case of direct
address. Cf. the first line of the
Confessions: Magnus es,
domine, et laudabilis valde.

