

THE
 PRINCIPLES
 OF
 GRAMMAR:

BEING
 A COMPENDIOUS TREATISE ON THE LANGUAGES,
 ENGLISH, LATIN, GREEK, GERMAN,
 SPANISH, AND FRENCH.

FOUNDED ON THE
 IMMUTABLE PRINCIPLE OF THE RELATION WHICH ONE
 WORD SUSTAINS TO ANOTHER.

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 He brought in a new way of arguing by induction, and that grounded  
 on observation and experience.—BAKER.  
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BY SOLOMON BARRETT, JR.,
 PHILOLOGIST.

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 REVISED EDITION.  
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CAMBRIDGE:
 METCALF AND COMPANY,
 PRINTERS TO THE UNIVERSITY.
 1854.

CONTENTS

OF

BARRETT'S GRAMMARS:

*Being a Treatise on the Languages, English, Latin and
Greek: founded on the Analytic Plan.*

PART FIRST.

ENGLISH GRAMMAR AND LANGUAGE.

	Page.
1. The Ten Theses, applicable to all languages, -	5
2. Division of the Subject, - - -	9
3. A Table, exhibiting the <i>twenty-one</i> relations by which every one of the eighty thousand words in English can be correctly parsed, - - -	10
4. Definition of the Parts of Speech, - - -	11
5. Exercises in Orthography, Syntax, Prosody, and Etymology, - - -	12
6. A copperplate engraving, exemplifying the relation of the Parts of Speech and Parsing, - - -	18
7. Corresponding and Exiled Conjunctions, - - -	23
8. An Unbroken Sentence Fractured into its Logical Subject and Predicate; subsequently into the Parts of Speech, and punctuated, showing that the sentence is formed by the union of a being to its own existence or action: in other words, that the constituents of a sentence are a nomi- native (or being) represented as existing, acting, or being acted upon, and a verb, instead of being as the old grammarians tell us, <i>a collec- tion of words</i> , - - -	26
9. Exercises in Parsing English Poetry, in which each word is correctly parsed, by referring it to the above mentioned table (paragraph 4), by	

CONTENTS.

3

Page.

placing the corresponding figures after each word, - - - - -	27
10. A Full Explanation of the Parts of Speech, -	28
11. Conjugation of the Verb, <i>Am, Sum, Elmi</i> , in English, Latin, and Greek, - - -	48
12. Indeclinable Parts of Speech, presenting on the same page, and in the same line, the Adverb, the Preposition, and the Conjunction, in the three languages, and the case which each Preposition governs in the Latin and Greek, -	50
13. A Treatise on the Relation which one Phrase or Sentence bears to another, through the connecting influence of the Conjunction, the Pronoun, and the Preposition, and showing the student that without the use of one of these three Parts of Speech, no discourse could be continued beyond the utterance of a single sentence, -	54
14. Of the Sections of a Sentence, containing Definition and Division, embracing both the direct and circumflex course: Relation, both adjective and adverbial, with a full description of the sentensic, insentensic, plenary, inplenary, broken, unbroken, literal, and figurative, - - -	58
15. The Rules of English Syntax, - - -	63
16. The Analysis of one hundred and ten lines of Milton's <i>Paradise Lost</i> ; also sixty lines from Pope's <i>Essay on Man</i> : every word in these one hundred and sixty lines of poetry, is parsed in full, by the abbreviations of the Parts of Speech and their accidents, on <i>ten pages</i> , as completely as it could be on <i>two hundred pages</i> , <i>parsed in the usual way</i> , - - -	66
17. Further Exercises not Parsed by the Abbreviations, for perfection of the student, containing Addison's <i>Letter, Liberty and Slavery</i> contrasted (in which the relation is pointed out by figures twenty-one in number, referring the student to the table of relations, (pp. 10), Webster's <i>Reply to Haines</i> , in the U. S. Senate, Benton's <i>Speech on the Protest</i> , in the U. S. Senate, Webster's <i>Speech on the Protest</i> , - - -	76

	Page
18. Prosody, embracing Punctuation and Poetical Feet, concluding with the Burial of Sir John Moore, who fell in the Battle of Corunna, in Spain, in the year 1808, - - -	82

PART SECOND.

PRINCIPLES OF THE ETYMOLOGY AND SYNTAX OF THE LATIN LANGUAGE UPON THE ANALYTICAL PLAN OF ROOTS AND ADJUNCTS.

1. Introduction, showing that to acquire a thorough knowledge of the Latin and Greek languages, the student must be able to separate the roots of all declinable words from their adjuncts; and further, that he must understand the use and import of the adjuncts, in giving to the noun, pronoun and adjective, declension, gender, number and case; as:		
<i>Root. 1. f. acc. sing.</i>	<i>Root. 2. m. acc. sing.</i>	
Pen -a -m.	De -u -m.	
And conjugation, mood, tense, number and person to the verb; as:		
<i>Root. 1. c. in. imp. 2. pl.</i>	<i>Prep. root. 1. c. sub. p. 2s</i>	
Err -a -ba -tis.	Con -voc -av -eri -s.	
Wander did ye.	Together called may'st have thou, - -	85
2. Brief View of the Parts of Speech, embracing division and definition, in which the relation is shown to be CORRELATIVE; that is, that words become Parts of Speech in consequence of their relation to a <i>noun</i> ; and that the <i>noun</i> receives its case from its relation to <i>them</i> , - - -		87
3. Rules for the Construction of Cases, - - -		88
4. A Table, exhibiting the terminations of the five declensions of the Latin language, - - -		89
5. Declension of Nouns, with the signification of their Latin cases attached, - - -		90
6. Declension of the Latin Pronoun, - - -		91

7. Latin Verbs, showing the moods and tenses, person and number, as follows:

INDICATIVE.					
	<i>Pres.</i>	<i>Imp.</i>	<i>Perf.</i>	<i>Plup.</i>	<i>Fut.</i>
<i>Latin.</i>	—,	ba,	i	era,	b (i).
<i>English.</i>	—	did,	have,	had,	shall.

SUBJUNCTIVE.					
	<i>Pres.</i>	<i>Imp.</i>	<i>Perf.</i>	<i>Plup.</i>	<i>Fut.</i>
<i>Latin.</i>	e, a,	re,	eri,	isse,	eri.
<i>English.</i>	may,	might,	may have,	might have,	shall have.

PERSON AND NUMBER.						
	<i>Singular.</i>			<i>Plural.</i>		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Latin.</i>	o, m, i,	s, (isti),	t;	mus,	tis,	nt,
<i>English.</i>	I,	thou,	he;	we,	you,	they.

82

8. An original table on the conjugation of the Latin verb, by which all verbs in the Latin tongue can be correctly conjugated; and five hundred verbs, made irregular by the old system, are rendered perfectly regular in the formation of their conjugation, mood, tense, person and number by this system—it being shown that the conjugation of the Latin verb is not always known by the infinitive present; but by a conjugational letter immediately preceding any of the above tenses. The tense *-ba*, is always preceded by either, *a*¹, *e*², *e*³, or *ie*⁴ to mark the respective conjugations to which it belongs. The perfect tense—*i*, is always preceded by *av*¹, *u*², —³, *iv*⁴, to denote its conjugation; thus:

IMPERFECT.				PERFECT.			
Am	-a ¹	-ba	-m, 1st conj.	Am	-av ¹	-i, 1st conj.	
Mon	-e ²	-ba	-m, 2d conj.	Dom	-u ²	-i, 2d conj.	
Doc	-e ³	-ba	-m, 3d conj.	Vert	— ³	-i, 3d conj.	
And	-ie ⁴	-ba	-m, 4th conj.	And	iv ⁴	-i, 4th conj.	

94-5

9. Conjugation in full, of the Latin verb *Amo*, showing that in all cases, the *root, conjugation*,

mood, tense, number, person and voice of the verb are contained in the *verb itself*, thus:

Root.	1 conj.	Ind. imp.	1 pl.	act.	Root.	1 conj.	pass.	Ind. plu.	1. s
Am	-a	-ba	-mu	-s	Am	-a	-tus,	-era	-m.
Love	—	did		we,	Loved	—	been	had	I

97

10. A literal translation of the fourteenth, fifteenth, sixteenth and seventeenth verses of the fifth chapter of Matthew, with figures attached to the words to give them the English transposition, in which every word is *perfectly analyzed and parsed*, according to the plan of roots and adjuncts. Here the *primitive* meaning of the radicals are given instead of the dictionary definitions; as: adv, con, prep, root, root, 3, e, 3, plu. root, 1, f, ac, s. Ne -que ac -oen -d -u -nt Lucern -a -m. Not 4 and 1 to 6 fire 5 give 3 — they 2 a candle 7 — —
- Transposed (by the figures placed after each word) it reads "And they give not fire to a candle." 100
11. The Radicals of verbs, containing one hundred of the miscalled irregular verbs; and showing that they can all be arranged in their respective conjugations, and be rendered perfectly regular, thereby causing no more hindrance in the student's progress. - - - - 102
12. The Rules of Syntax. - - - - 105
13. An Analysis of the first sixty lines of Virgil's *Æneid* disposed of in such a manner as to exhibit the root of each declinable word and all the suffixes and affixes required to give to the noun, adjective and pronoun, *declension, gender, number* and case; and to the verb, *voice, conjugation, mood, tense, person and number*; arranged in columns, as follows:

Root.	Definition.	Syntax.	Etymology.
			N. G. D. A. V. A.
Arm.	The arms,	cano ARM-a, 26* (2 n. p.)	a, orum, is, a, a, is.
Qu.	and,	arma que virum, 26	conjunction.
Vir.	the hero,	cano VIR-um, 26	(2 m.) vir, i, o, um, vir, o.
Can.	I sing,	(ego) CAN-o, (1) arma,	(3d.) o, ere, cecini, cantum.
			o, is, it, imus, itis, unt.

107

* The figures placed after the words refer to the rule; those in parenthesis () to page 142

	Page
14. Reading lessons ; containing :	
1. 250 lines of Virgil's <i>Æneid</i> and <i>Georgics</i> , being a continuation of the above, - - -	121
2. Part of Cicero's first oration against Cataline, - - -	131
3. Crucifixion of Christ, - - -	138
4. Paul's charge to Timotheus, - - -	140
5. Lord's Prayer, - - -	141
6. Prayers of the Publican and Pharisee, - - -	141
15. An analytical Table, separating all the verbs occurring in the first sixty lines of Virgil's <i>Æneid</i> , into their constituent parts according to the device of the table described in § 8, part 2, - - -	142

PART THIRD.

PRINCIPLES OF THE ETYMOLOGY AND SYNTAX OF THE GREEK LANGUAGE.

1. The Greek alphabet—Greek abbreviations ; and exercises on the alphabet to facilitate the acquisition of the Greek letter, arranged thus :
 Agrippas de pros ton Paulon ephē.
 Ἀγρίππας δὲ πρὸς τὸν Παῦλον εἶπεν.
 Agrippa then unto the Paul said. 146
2. A Table of diphthongal sounds—with signs, accents, *notæ benes*, etc., - - - 147
3. Euphony : showing how one sound, or letter is substituted for another, in order to avoid harshness in pronunciation—Punctuation of the Greek language, - - - 148
4. Parts of Speech—Number—Case—Declension—Tables of Declension—Greek Pronouns, - - - 149
5. Verbs—their classifications, divisions, accidents, etc., etc., - - - 154
6. Conjugation—Euphonic changes in the Greek Verb—Euphony considered—Of the *Root*, the *Augment*, and the *Termination*. 155
7. A condensed table of the Greek verb, showing its augments reduplications, moods, tenses, and

	Page.
the first person sing. of all the different tenses, together with the Euphonic changes, - - -	160
8. Conjugation in full of the verb ΤΡΗΠΩ, to STRIKE; giving all the inflections, moods, tenses, persons, numbers, accidents, changes, etc., occurring in verbs of the first conjugation, in the following manner:	
Aug. red. root. tense. sing. dual. plural.	
Pres. $\epsilon\upsilon\pi\epsilon\tau$ — $\omega, \epsilon\iota\varsigma, \epsilon\iota, \epsilon\lambda\omicron\nu, \epsilon\lambda\omicron\nu, \omega\mu\epsilon\nu, \&c.$	
Strike do I, thou, he, ye two they two, we, &c.	
Imp. $\acute{\epsilon}$ $\epsilon\upsilon\pi\epsilon\tau$ — $\sigma\nu, \epsilon\varsigma, \epsilon, \epsilon\lambda\omicron\nu, \epsilon\lambda\eta\nu, \omega\mu\epsilon\nu, \&c.$	
Was striking I, thou, he, ye two, they two, we, &c.	
Perf. $\epsilon\tau\acute{\iota}$ $\epsilon\upsilon\sigma$ ['] $\alpha, \alpha\varsigma, \alpha, \alpha\lambda\omicron\nu, \alpha\lambda\omicron\nu, \alpha\mu\epsilon\nu, \&c.$	
Struck have I, thou, he, ye two, they two, we, &c.	163
9. Second conjugation, or verbs in ΜΙ, - - -	169
10. Greek Rules, - - -	170
11. Analysis entire, of ΜΑΤΘΑΙΟΥ, Ksp. β'. In this the brief method of analyzation given in the Latin part (described under § 13, part 2,) is fully carried out in the Greek, thus bringing on the same page—yea in the same lime—a Testament, Lexicon, and a Grammar—supplanting the necessity of a teacher, and lessening the burden which the student must otherwise bear. The following is a specimen of the device:	
Translation. Syntax. Etymology.	
	N. G. D. A. V.
The (v.1) T- $\omicron\upsilon$ 'Ιησοῦ, $\delta, \tau\omicron\upsilon, \tau\acute{\omega}, \tau\acute{\iota}\nu, —$	
When γεννηθέντος δὲ conjunction. indeclinable.	
Jesus γεννηθέντος 'Ιησ- $\omicron\upsilon$ 2. m $\omicron\upsilon\varsigma, \omicron\upsilon, \omicron\upsilon, \omicron\upsilon\nu, \omicron\upsilon.$	
Being born. γεν- $\eta\theta$ -έντος 'Ιησ- $\omicron\upsilon$ $\epsilon\iota\varsigma, \epsilon\nu\lambda\omicron\varsigma, \&c.$	171
12. Translation from the Greek Testament of the first chapter of John, into the Latin and English languages, being an interlinear translation, showing the actual definition of each word without any transposition in their arrangement, in the following manner:	
Ἐν, ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος &c.	
In the begining was the word, and the word &c.	
In principio erat ille sermo, et sermo erat &c.	183

- 13 Paul's defence before Agrippa, Acts XXVI, complete, - 183
 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἱση· Ἐπετρέπεται.
 Agrippa then unto the Paul said; It is permitted.
 Agrippa tum Paulo dixit; Permittitur, 193
14. Dives and Lazarus—Luke XVI, 19–31, in Greek and English, - 199
15. Matthew, XXIII, 34 — 39. Δία τοῦτο ἰδοῦ, &c. . - 202
16. Matthew, XIX, 27 — 30. Τότε ἀποκριθεὶς ὁ Πέτρος. 204
17. St. Luke, XV. 1 — 7. Ἦσαν δὲ ἐγγιζόντες, &c. 206
18. St. Luke, XV. The Prodigal Son, complete;
 Εἶπε δὲ; Ἄνθρωπός τις εἶχεν δύο υἱούς, καὶ —
 He said and; A man certain had two sons, and —
 Ait autem; Homo quidam habebat duos filios, Et — 207
19. Romans, III. 21–26, Νυνὶ δὲ χωρὶς νόμου, - 212
20. Romans V. 6, 12, 18, 21, Ἐστὶ γὰρ Χριστός, - 214
21. Οὗτος γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον. John, iii. 16.
 So for loved the God the world.
 Ita enim delixit Deus mundum, - 216
22. Extracts, containing some of the most important texts in the New Testament:
 1. Mat. xi. 28; Heb. ix. 27, 28; Rom. vi. 23. - 217
 2. Rom. viii. 6–8. Τὸ γὰρ φρόνημα. - 218
 3. Rom. viii. 38, 39. Πέποισμαι γὰρ ἔτι. - 218
 4. Rom. xiv. 10–12; Heb. ii. 9, 10, - 219
 5. Heb. ii. 15; Heb. ii. 18, - 220
 6. Heb. vii. 26, 27; Heb. x. 3–7, - 221
 7. Heb. x. 10; Heb. xi. 24–26, - 222
 8. Heb. xii. 2, 12, 16–24, - 223–224–225–226
 9. Rom. xv. 1, 2; Gal. iv. 22–26, 29, 31, - 226–227
 10. Gal. vi. 2–5; Ephesians v. 14–21, - 228–229
- ☞ All the above extracts and reading lessons, from 14 to 22, inclusive, are translated from the Greek into the English and Latin languages respectively, in the same manner as that described under §11.
23. Matthew, chapter xiv., entire, translated from the Greek into the Latin, and can easily be translated into English from a previous knowledge of Greek and Latin words and modes of speech,

Page.

gained by a thorough perusal of the preceding chapters and passages; and a reference to the common English Testament for such parts as appear difficult or obscure. - - - 230

24. Matthew, chapter xxiv., in Greek and Latin, arranged same as chapter xiv.—containing fifty-one verses. - - - 233

25. Analytical Table, separating all the verbs occurring in the analysis of MATΘΑΙΟΥ, Κεφ. β', into their constituent parts according to the plan of the table of the verb (§7.) pp. 160; being the same plan of a table adapted to Greek as that of the Latin; described under § 15, part 2, of which - the following is an example:

<i>Prep. aug. root. ind. imp. 3, pl.</i> 1. -καρ -s -γεν -όντε. Around did come they	<i>Prep. Root. 1 Fut. 3 s.</i> 12. -εξ -έλυσσε -ται. Out come shall who
<i>Root. 3. s. ind. imp. v. app.</i> 2. ιστ -i -ν Is he	<i>Root. 1 Fut. 3. s.</i> 13. προμην -σι. Protect shall who

Thus giving the *literal meaning* of each part of the *analyzed verb*; and the *grammatical signification* of its *various constituents*, on a plan ENTIRELY NEW and ORIGINAL. - - - 238

26. The Numerals in the Greek, Latin and English, from one to three hundred. - - - 240

THESES.

1. THE ETYMOLOGY of a word depends entirely on its SYNTAX, or relation to another word; hence a word that has no SYNTAX can have no ETYMOLOGY: *i. e.*, before any word becomes a part (of speech) of a sentence, it must be incorporated into that sentence of which it is a part.

2. The CASE of nouns and pronouns is that RELATION or position which they have to *another word*; therefore, a word having *no relation* to any other word, is in *no case* or *position* whatever; as, nominative, MAN; possessive, MAN'S; objective, MAN. Now, the word *man*, as arranged above, is in *no case*, neither is it a "*part of speech*."

3. In translating from one language to another, the (*Syntax*) RELATION and (*Etymology*) PART OF SPEECH, *remain unchanged*.

4. That the ROOT of a word will continue to have the same meaning in all languages into which it may be incorporated, as it had in the original: as, TEST (is,) a witness; FER (o,) bring; (at) TEST; TESTI (mony); TESTI (fy); (re) FER; (pre) FER; (de) FER, &c.

5. The Ancients wrote their language to be read from the *right hand to the left*, and *without spaces between their words*; consequently, all Greek and Latin verbs are compounds, and are to be read from the right to the left; after having reduced them to their simple elements, by separating mentally or by spaces, the root, conjugation, mood and tense, number and persons. Splen-d-e-a-t is not a single word, to be read from left to right—LIGHT—GIVE—MAY—IT; but this word contains five distinct parts, beginning at the right. The first is the person and number, (1, t,) *it* (2, a,) *may* (3, e, 2d conj.) (4, d, root, d[o],) *give* (5, splen,) *light*.

<i>Etym.</i>	<i>Root.</i>	<i>Root.</i>	<i>2 c.</i>	<i>Sub. pr.</i>	<i>3 s.</i>	<i>Prep.</i>	<i>Root.</i>	<i>Inf. pr.</i>
<i>Verb.</i>	Splen	- d - e -	a -	t,		Trans	- i -	re.
<i>Def.</i>	light	give	may	it,		over	go	to.

NOTE.—The man of letters will see, at a glance, the soundness of the position here taken, and that since the languages were confounded at the tower of Babel, (or babble,) no method could be more effectual in perpetuating ignorance, than the common method of translating verbs, from the left hand to the right.

6. Declinable words in the languages of antiquity, consist, generally, of one root and of several terminations:—*VID-e-o*—in this word, *vid* is the root, and means *see*; *e*, second conjugation, and, as we have not, in English, four conjugations, it can not be translated; and *o* denotes *indicative mood, present tense, first person singular, I see*. *AM-av-isse-m*—*AM*, root, *av*, first conjugation, *isse*, subjunctive pluperfect, *m*, first person singular: (*m*) *I (isse)*

might have (av)* (*am*) *loved*, [*Ama.*] *DE-u-m*—*DE*, root, and means *God*; *u* denotes that the root *de* is of the *second declension*, *masculine gender*, and *m* marks the *accusative singular* in all declensions, except the *third declension neuter*.

7. A word never becomes a noun or any other part of speech by being used *technically*, or independent of its meaning; but by having the *syntax* of a noun (or other part of speech), as *JOHN is a scholar*: *is* is a verb, *THEM* is a pronoun, in which *John*, *is* and *them* become *nouns* by having the syntax of nouns.

8. Detached words, as arranged in the columns of spelling books and lexicons, are *no parts (of speech or) of a sentence*, until they are actually used in a sentence.

9. Every word, before it becomes a part of speech or sentence, and before it can be parsed, must be connected to not more than two, nor less than one other word, called the *single* and *double* relation.

NOTE.—The interjection being a virtual sentence, has no relation, except with the vocative or case independent.

10. A participle, before it can become a part of speech, must hold either a *single* or *double* relation to some other word; and the moment this relation is given to it, the participle vanishes, and the word becomes either an *adjective* or *verb*; thus:

Mr. Wright, *respected* by the people, was elected.

* Not translated, being the conjugation.

This word *respected*, is capable of receiving *two* constructions, as *respected Wright*, an *adjective*; *Wright, who was respected*, a *passive verb*. Every one can see that this word can only be called a *participle* while it remains in its unconnected or *no-part-of-speech* state; therefore *there is no such part of speech as a participle—* for the (syntax) *relation* or *connection* of these words, *by which alone a word becomes a part of speech*, will immediately give them *all* the etymology of either the verb or adjective.

GRAMMAR.

GRAMMAR, derived from Γραμματικός, (*Grammateus*), a *writer*, in its most comprehensive sense, signifies the capacity or ability to write a language in such a manner as will give to each word and phrase in the sentence, that constructive relation to the other words in the *same sentence*, which the universal consent of all men using the same language, has assigned to them; but, in a more *confined* and *technical* sense,

Grammar is that science which presents the *constructive* principles of the language or languages of which it treats: *con*, together, *struere*, to build; therefore, a work which purports to be a "Treatise on Grammar," ought, rather to *point out clearly* THIS CONSTRUCTIVE RELATION, which exists among the words in a sentence, and by virtue of which they become parts of speech, than to be a *mere transcript* of *definitions* and *rules* from the *grammars of antiquity*! which are of but little use in guiding the student in the *structure* of his sentences, or in "writing and speaking the language with propriety." And here let the student be admonished, that *no person* has ever yet been able to either *speak* or *write* correctly, who was ignorant of the *actual* relation or *natural dependence* which is found to exist between the words and members of a sentence, and which it is the peculiar province of the grammarian to make *clear* and *plain*.

Language (derived from *Lingua*, the *tongue*,) is the faculty of communicating our thoughts to each other, by *pronouncing* or *writing* certain *words*, which the universal consent of mankind has agreed should stand for a fixed and definite idea. Grammar is naturally divided into four parts:

ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.

LETTERS, WORDS, SENTENCES, ACCENT.

NOTE.—We shall here omit the Orthography of the English and Latin, and insert the Greek Orthography in its proper place, when we come to speak of that language.

ORTHOGRAPHY is the art of expressing words by their appropriate letters.

SYNTAX is that natural dependence which one word has to another word or words in the sentence, from which it derives its etymology, or part of speech; for a word that has no syntax, can have no etymology; and for that reason we have designedly placed Syntax before

ETYMOLOGY, which treats of the various parts of speech which words become, in consequence of this syntax, or relation to other words in the same sentence; their various declensions and conjugations, and also of their derivations.

PROSODY treats of the laws of versification and the rules of punctuation.

NOTE.—The syntax and etymology of a language are inseparably connected, and it is almost impossible to contemplate one without the other, thus.—An adjective is a word joined to a noun, to express its quality, is an etymological definition; but the moment you add an example, as *white* paper, you give the word *white* a syntax, or relation to paper, without which relation to paper, or some other name, it never could be an adjective.

TABLE,

EXHIBITING ALL THE RELATIONS OF WORDS IN ENGLISH LANGUAGE.

Single Relation,	COLD 1 day.	Adjective, belonging to —
Single, Noun—	MAN 2 walks.	Nominative case to —
	O MAN, 3	Case independent.
	MAN 4 being killed.	Case absolute.
	MAN's 5 horse.	Possessive case, before—
	Saw MAN, 6	Objective case, governed by—
	To MAN, 7	Objective case, governed by—
	John, HE 8 is.	Pronoun.
Double,	John IS. 9	Intransitive verb.
Single,	Scott CONQUERED 10 Mexico.	Transitive verb.
Double,	Mexico WAS CONQUERED. 11	Passive verb.
Single,	Moves SLOWLY. 12	Adverb, qualifying —
Single,	Book OF 13 Fate.	Preposition, adjective relation.
Preposition,	Smiles O'ER 14 repose.	Preposition; adverbial relation.
Double,	Two AND 15 three.	Conjunction, connecting words.
Double,	Or 16 he may go.	Conj., connecting sentences.
Double, He may stay	ALAS! 17	Interjection, no relation.
No relation.	CAN 18 go.	Auxiliary verb.
Single,	EXTREMELY 19 cold.	Auxiliary adjective.
Single,	VERY 20 swiftly.	Auxiliary adverb.
Single,	ALMOST 21 to.	Auxiliary preposition.

NOTE.—Every one of the eighty thousand words in the English language, when arranged in a sentence, will take the place of, and of course, become the SAME part of speech as one of the twenty-one words in the foregoing scale.

From the preceding Scale, it will appear, that the parts of speech are eight:—Adjective, Noun, Pronoun, Verb, Adverb, Preposition, Conjunction and Interjection.

1. An ADJECTIVE is a word having a single relation to, and restricting the extension of, a noun; as, a *cold* (1) day, *good* (1) pen, &c.

2. A NOUN is the name of a person, place or thing, provided it has one of the six relations given to the noun *man* in the preceding scale; as, *George* (2) studies *grammar* (6) at his *father's* (5) *house* (7), under the *instruction* (7) of a *tutor* (7).

3. A PRONOUN is a word used instead of a noun, and has a double relation; as, *John* went to New York, where *he* (8) *will remain*: relation, John, *he* will remain.

4. A VERB is a word expressing existence of, or action performed or received by, its nominative; as John *is* (9) well; Jane *studies* (10) grammar; Mexico *was conquered* (11) by Scott. This part of speech may have either a single or double relation.

5. An ADVERB holds a single relation to the verb, to express the manner of existing or acting; he *moves swiftly* (12); John *studies* his lessons *diligently* (12).

6. A PREPOSITION is used to connect the phrase in which it occurs to a preceding noun or verb; thereby giving to the phrase an adjective or adverbial relation; and, to govern an objective case, consequently it always has a double relation. The jessamine *clambers* (IN (13) FLOWER) *o'er* (14) the thatch. The FLOWERY jessamine *clambers there*.

7. A CONJUNCTION is a word of a double relation, used to connect one word or sentence with another; as, two *and* (15) three are five; James went to New York, *but* (16) his brother remained at home.

8. An INTERJECTION is a word having no relation; as, *alas!* (17) he is gone forever!

We now present the student with the following exercises on the preceding part of our work, as a system of instruction highly important to the student, and which will be found far more useful than the common method of reviewing by questions and answers.

METHOD.

Orthography,	Letters.
Syntax,	Sentences.
Etymology,	Words.
Prosody,	Poetry.

EXERCISES FOR CLASS IN THE SCHOOL ROOM.

ORTHOGRAPHY.

Teacher. Orthography is the art of spelling: now, give me the orthography of the following words: (*See plate.*)

Class, (in concert.)

The,	<i>T h e ,</i>	<i>the</i>
Midnight,	<i>M i d n i g h t ,</i>	<i>midnight</i>
Moon,	<i>M o o n ,</i>	<i>moon</i>
Serenely,	<i>S e r e n e l y ,</i>	<i>serenely</i>
Smiles,	<i>S m i l e s ,</i>	<i>smiles.</i>

What is spelling called ?

Orthography.

SYNTAX.

Teacher. Give me the syntax, or relation, of the following words :

Class, (in concert.)

The,	<i>The</i>	1 moon,
Midnight,	<i>Midnight</i>	1 moon,
Moon,	<i>Moon</i>	2 smiles,
Smiles,	moon <i>Smiles,</i>	9
Serenely,	smiles <i>Serenely.</i>	12

Teacher. What is this natural union of one word to another called ?

Answer, Syntax

NOTE.— For various reasons, not now necessary to give, we prefer that all the answers should be given by the class in concert or unison.

ETYMOLOGY.

Teacher. Now, give me the etymology of the same words, as I pronounce them :

	<i>Class, (in concert.)</i>	
The,	<i>The,</i>	an adjective.
Midnight,	<i>Midnight,</i>	an adjective.
Moon,	<i>Moon,</i>	a noun.
Serenely,	<i>Serenely,</i>	an adverb.
Smiles,	<i>Smiles,</i>	a verb.

Teacher. What is this classification of words called ?
Class, (in concert,) answer, Etymology.

PROSODY.

Teacher. Now, give the prosody of the same :

Class, (in concert.)

The mid | night moon | se rene | ly smiles.

Teacher. What part of grammar is that composition, written in a regular succession of accented and unaccented syllables ?
Answer, Prosody.

SEE PLATE—SECTION II.

Teacher. Give me the syntax of the second section on the plate.

	<i>Class, (in concert.)</i>	
O'er,	Smiles, O'er	14 repose.
Nature's,	Nature's	5 repose.
Soft,	Soft	1 repose.
Repose,	O'er Repose.	7

Teacher. Give me the etymology of the same words.

	<i>Class, (in concert.)</i>	
O'er,	O'er,	a preposition.
Nature's,	Nature's,	a noun.*
Soft,	Soft,	an adjective.
Repose,	Repose,	a noun.

* The Instructor may use his own judgment in calling this word a noun or adjective, as the *possessive case* always has the *syntax* of an adjective.

SEE PLATE—SECTION III.

Teacher. Give me the syntax of the words in the third section.

Class, (in concert,)

No,	<i>No</i> 1	cloud.
Low'ring,	<i>Low'ring</i> 1	cloud.
Cloud,	<i>Cloud</i> 2	obscures.
Obscures,	cloud <i>Obscures</i> 10	sky.
The,	<i>The</i> 1	sky.
Sky,	obscures <i>Sky</i> , 6	

Teacher. The etymology of the same.

Class, (in concert.)

No,	<i>No</i> ,	an adjective.
Low'ring,	<i>Low'ring</i> ,	an adjective.
Cloud,	<i>Cloud</i> ,	a noun.
Obscures,	<i>Obscures</i> ,	a verb.
The,	<i>The</i> ,	an adjective.
Sky,	<i>Sky</i> ,	a noun.

Teacher. Give me the prosody of the second and third sections together.

Class, (in concert.)

O'er nat | ure's soft | re pose.

No low' | ring cloud | ob scures | the sky.

Teacher. Give me the syntax of this sentence: "Steam boats are made use of by merchants."

Class, (in concert.)

Steam boats,	of	<i>Steam boats</i> , 7
Are made,	use	<i>Is made</i> , 11
Use,		<i>Use</i> 2 is made.
Of,	use	<i>Of</i> 13 steam boats.
By,	is made	<i>By</i> 14 merchants.
Merchants,	by	<i>Merchants</i> . 7 *

Is this sentence incorrect? It is.

How will it stand when corrected? Of steam boats, use is made by merchants.

* By the above sentence, it will be seen, that this method of syntax, once attained, will correct every incorrect sentence in the language; for, as soon as the syntax is given, the error appears; and just so soon as the error is apparent, any person could correct it.

Teacher. Now give me the syntax of the sentence,
 "The sun is a thousand times larger than the earth."

Class, (in concert.)

The,		<i>The</i>	1	sun.
Sun,		<i>Sun</i>	2	is.
Is,	sun	<i>Is,</i>	9	
A,		<i>A</i>	19	thousand.
Thousand,		<i>Thousand</i>	19	times.
Times,		<i>Times</i>	19	larger.
Larger,		<i>Larger</i>	1	sun.
Than,	sun is	<i>Than</i>	16	earth is.
The,		<i>The</i>	1	earth.
Earth,		<i>Earth</i>	2	is.

Teacher. Let me have the etymology of the same sentence.

Class, (in concert.)

<i>The,</i>	adjective.
<i>Sun,</i>	noun.
<i>Is,</i>	verb.
<i>A,</i>	auxiliary adjective.
<i>Thousand,</i>	auxiliary adjective.
<i>Times,</i>	auxiliary adjective.
<i>Larger,</i>	adjective.
<i>Than,</i>	conjunction.
<i>The,</i>	adjective.
<i>Earth,</i>	noun.

Much as man desires, a little will answer.

Teacher. Syntax.

Class, (in concert.)

Much,	for the	<i>Much,</i>	7
As,	much, desires,	<i>As,</i>	8 and 6
Man,		<i>Man</i>	2 desires.
Desires,	man	<i>Desires</i>	10 as.
A,		<i>A</i>	1 little.
Little,		<i>Little</i>	2 will answer.
Will answer,	little	<i>Will answer.</i>	9

Teacher. Etymology.

Class, (in concert.)

Much,	noun, object., gov'd by <i>for</i> .
As,*	rel. pron., stands for <i>much</i> , obj.

* Relative pronoun, standing for *much*, governed by *desires*.

Man,	noun, nom. case to <i>desires</i> .
Desires,	verb, transitive.
A,	adjective.
Little,	noun.
Will answer,	verb, intransitive.

A little will answer for the much which man desires.

We now present the student with an Engraving, representing more fully the relative position of words in a sentence. The first cut on the plate, contains this sentence:—
 “The midnight moon serenely smiles.” Now, as this diagram represents a single tree; so, *thethmidnightmoonserenelysmiles*, is only one sentence; and, as there are several *parts* of the tree; so, also, is this sentence divided into several *parts*; as the trunk sustains its branches, so, also, the trunk word, *moon*, sustains all the other branch words in the sentence; as the branches are constituted such, from the connection or position which they hold to the trunk, so, also, do the branch or dependent words actually become parts of speech, in consequence of their *relation to the noun* as a *sustaining trunk*. And as the body of a tree is constituted a trunk, from its sustaining relation to the branches, so the noun derives its *case* entirely from that relation which it holds to other words; and, as the roots, trunk and branches must be *united* to form a *whole* tree, so the *parts* of (a) speech must be *united* to form a speech; and, as there could be no branches without a trunk, so, also, if we had no *nouns*, (neither a creator nor a creature,)

we could have no *adjectives* to limit, *verbs* to express the actions of, *conjunctions* to connect, *prepositions*, showing relations between, or *pronouns* standing for beings which have no existence, any more than we could have a world without a God, or a part of any thing without a whole to which it is related. God never made a part without a whole: he did not make a part of a man, namely, the head, and ordain that it should be sustained from four to seven feet in altitude, above the earth, without a body to sustain or limbs to support it, and hold learned discussions on philology and its anomalies. This business of creating parts without a whole, of making parts of speech without syntax, seems to have devolved upon the *learned grammarian*.

MODE OF USING THE PLATE.

1. The student will give the word which he wishes to parse, its true relation, by pronouncing it, together with the word or words with which it is connected.

2. He will then place the word on the parsing table after the *same figure* that is placed over the word, and parse it, filling the blank or blanks with the word or words with which he has previously joined it on the plate, and apply the rule; fill the blanks with the word he is parsing, and the word or words on which it depends as a part of speech, and if he will *continue these exercises until he has perfectly committed these parsing lessons to memory*, he will find no difficulty in learning grammar.

1. MIDNIGHT, *a* 1—is an adjective, having a single relation to, and restricting the extension of —.

RULE 1. Every adjective belongs to a noun; as, — —.

2. MOON, *n*—is a noun, the name of a thing,
c—common, not applied to individuals,
f—feminine gender, personified by smiles,
 3—third person, spoken of,
s—singular number; it denotes but one object,
 2—nominative case, it precedes the verb —.

RULE 2. The nominative case precedes the verb; as, — —.

9. SMILES, *v*—is a verb; it denotes existence,
r—regular; it forms its past tense in *ed*,
in—intransitive, having a single relation to —,
ind—indicative mood; it simply indicates or declares
pr—present tense; it represents present time,
 3 *s*—third person, singular; to agree with —.

RULE 9. A verb agrees with its nominative case, in number and person; as, — —.

12. SERENELY, *adv*—an adverb, having a single relation to, and qualifying —.

RULE 12. Adverbs qualify verbs; as, — —.

14. O'ER,* *prep*—a preposition, having a double relation to — and —, and giving its phrase an adverbial relation to the verb —.

* When the *antecedent* of a preposition is a *verb*, the phrase containing the preposition has an *adverbial* relation to that verb; and when the *antecedent* is a *noun*, the phrase which the preposition heads, has an *adjective* relation to that noun—thus:

Moon *smiles o'er* nature's soft *repose*.

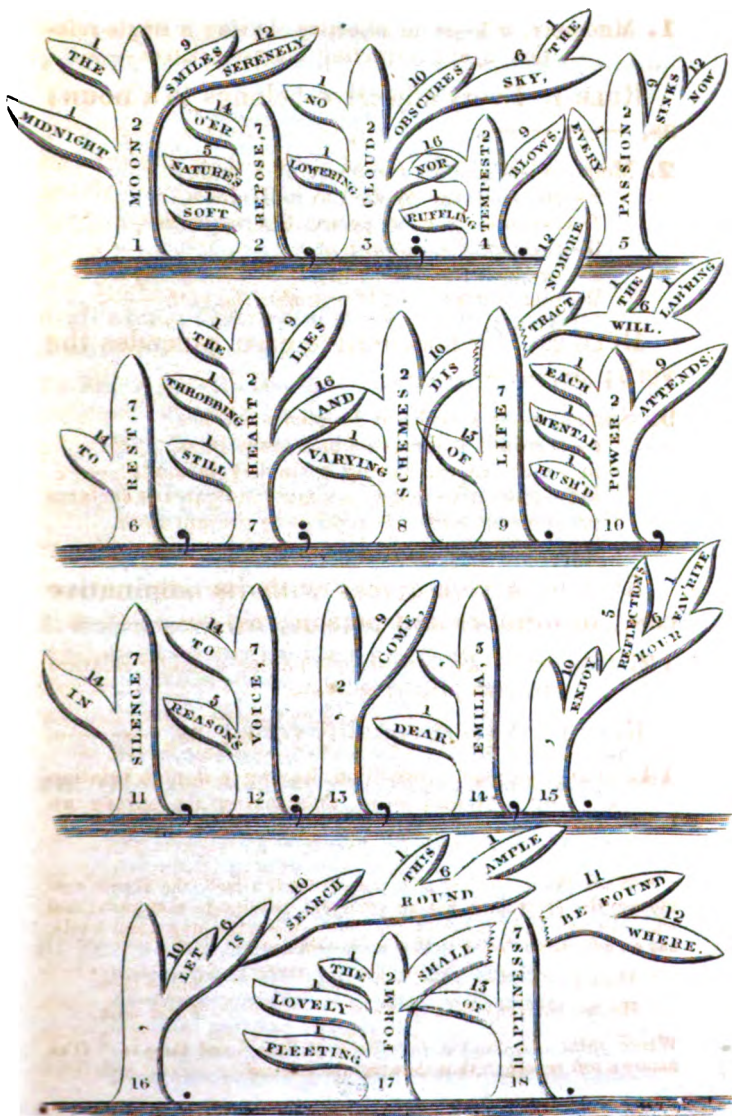
Smiles there.

Heaven hides the *Book of* Fate.

Fatal book.

Where *fatal* is equivalent to "Book of Fate," and *there* to "O'er nature's soft repose;" thus showing the relation.

BARRETT'S ENGLISH SYNTAX



Copy right secured.

Relation—Book of Fate.

13. OF, prep—a preposition, having a double relation to — and —, giving its phrase an adjective relation to the noun —.

- 5. NATURE's**, n—is a noun; name of a thing.
 c—common; not applied to individuals.
 n—neuter gender; it denotes neither sex.
 3—third person; spoken of.
 s—singular number; it denotes but one object.
 5—possessive case; it precedes the noun —.

RULE 5. The possessive case precedes the noun; as, —'s —.

- 7. REPOSE**, n—is a noun; name of a thing.
 c—common; not applied to individuals.
 n—neuter gender; it denotes neither sex.
 3—third person; spoken of.
 s—singular number; it denotes but one object.
 7—objective case; governed by the preposition —.

RULE 7. Prepositions govern the objective case; as, — —.

- 2. CLOUD**, n—is a noun; name of a thing.
 c—common; not applied to individuals.
 n—neuter gender; it denotes neither sex.
 3—third person; spoken of.
 s—singular number; it denotes but one object.
 2—nom. case; it precedes the verb —; *Rule 2.*

- 10. OBSCURES**, v—verb; it denotes an action performed.
 r—regular; it forms its past tense in *ed*.
 tr—transitive; having a double relation to — —.
 ind—indicative mood; it indicates or declares.
 pr—present tense; it represents present time.
 3 s—third person sing.; to agree with —; *Rule 9.*

- 6. SKY**, n—is a noun; name of a thing.
 c—common; not applied to individuals.
 n—neuter gender; it denotes neither sex.
 3—third person; spoken of.
 s—singular number; it denotes but one object.
 6—objective case, governed by the transitive verb —.

RULE 6. Transitive verbs govern the objective case; as, ———.

Relation—Mexico was conquered.

- 11.** WAS CONQUERED, *v*—verb; denoting action received.
r—regular; it forms its past tense in *ed*.
pas—passive; expressing action received by its nominative.
ind—indicative mood; it indicates or declares.
imp—imperfect tense; represents past time.
3s—third person singular; to agree with —; *Rule 9*

Sentence and relation.

John, (went to Albany, where) he (8 & 2) will remain.

- 8.** HE, *pp*—is a personal pronoun, standing for and agreeing with —, in gender, person and number; nominative case; it precedes the verb —; *Rule 2.*

Sentence and relation.

Cloud obscures sky, nor tempest blows.

- 16.** NOR, *con*—is a conjunction, having a double relation to, and connecting the sentences, — — —, nor — — —.

RULE 16. Conjunctions connect words and sentences; as, — — —, (*con.*) — — —.

- 17.** ALAS! *int*—is an interjection; a word having no relation.

Sentence and relation.

George 2 regards 10 his lesson 6.

- 2.** GEORGE, *n*—is a noun; name of a person.
p—proper; applied to individuals.
m—masculine gender; it denotes males.
3—third person; spoken of.
s—singular number; it denotes but one object.
2—nominative case; it precedes the verb —; *Rule 2.*

Sentence—He is the *person whom* (8 & 6) I *saw*.

Relation—*Person whom* 8—*saw whom* 6.

- 8.** **WHOM**, *r p*—is a relative pronoun, having a double relation to *person*, with which it agrees in gender, number and person, and to *saw*, by which it is governed; *Rule* 7.

AUXILIARIES.

Sentences and relation.

John *can* 18 write *much* 20 better on a *very* 19 pleasant day, than in a storm.

Jamés went *almost* 21 to New York.

- 18.** **CAN**—is an auxiliary verb, forming the potential present of *write*.

- 19.** **VERY**—is an auxiliary adjective, qualifying *pleasant*.

- 20.** **MUCH**—is an auxiliary adverb, and qualifies *better*.

- 21.** **ALMOST**—is an auxiliary preposition, and qualifies *to*.

RULE 18. An auxiliary holds a single relation to its principal; as, — — —.

SUPPLEMENTARY PARSING.

Sentences.

Mary, 3 can you write a letter for me?

Moon 3 that meets the orient *sun* 6.

The *general* 4 being killed, the army was routed.

- 3.** **MARY**, *f*—feminine gender; it denotes females.
 2—second person; spoken to.
 ind—case independent.

RULE 3. All nouns of the second person, are in the case independent; as, O — —.

4. GENERAL, 4—in the case absolute, preceding the participle — —.

RULE 4. The case absolute precedes the participle; as, — —.

3. MOON, f—feminine gender, by personification.
6. SUN, m—masculine gender, by personification.

Sentence—Heaven (from all creatures) hides the Book (of Fate.)

1. HEAVEN 2 HIDES 10 the BOOK, 6—is a transitive sentence, because it contains *three* sentence words.
[Hides 2] from all creatures—is a prepositional phrase, having a single adverbial relation to its antecedent verb —.
[Book] of Fate—is a prepositional phrase, having a single adjective relation to its antecedent noun.

Sentence—Our Father, who art in heaven.

WHO 2 ART 9 in heaven—is an intransitive sentence, because it contains but *two* sentence words, having a single adjective relation to its antecedent noun —.

Sentence—Mr. Jones, *respected* (1 & 11) by his friends, *was elected* sheriff.

Relation—*Respected* 1 Jones—Jones, who was *respected*.

RESPECTED, part—is a participle, having *two* distinct relations by virtue of which it becomes either an adjective or verb.

ON CORRESPONDING AND EXILED CONJUNCTIONS.

We often meet with what are called "Corresponding" and "Exile" conjunctions; but they all have the same relation that *OR*¹⁶ has in the table; thus:

*As*¹⁶ the young bears seized on the repast, *so*¹⁶ we snatch our fill.

Now, this word *AS* is a corresponding conjunction; corresponding to *so*, and expressing a comparison of equality between the two sentences, like the *sign of equality* (not plus nor minus,) in Mathematics; thus:

2, as 16 bears seized repast ==,
1, so 16 we snatch fill ==.

If you wish to make *as* a conjunction, invert the terms 2 and 1, thus:

1, So 16 we snatch our fill,
2, As 16 the bears seized on the rich repast.

In *all* cases, one of the corresponding conjunctions must be *exiled* or thrown out of its proper place. These conjunctions may both be inserted between the two sentences, thus:

The bears seized on the repast, *so* == *as* we snatch our fill.

By rendering this sentence plenary, (*full*,) both conjunctions will have their proper *place* and *relation*:

The bears seized on the repast, *so* 16 we snatch our fill;
and,

We snatch our fill, *as* 16 the bears seized the repast.

In the following sentences:

2, If 16 you wish to be a grammarian,
1, You must study.

is exiled from its proper place. Now, invert the sentences, thus:

1, You must study,

2, If you wish to be a grammarian.

1, A youth would boast his skill to curb the steed;

And, 16 (2, as 16 he passed the gazing throng,)

2, The idiot wonder they expressed, was praise.

Now transpose,

1, Youth would boast, &c. 2, AND 16 2, Wonder was, &c.
As 16 3, he passed the gazing throng.

Jacob went up into a mountain, and, 16 as 16 the sun rose, he worshipped the Lord.

As 16 no part of English, Latin or Greek Grammar is of more importance, or more difficult to acquire, *than* 16 an actual knowledge of the relation of the conjunction, without which it is impossible, *either* 16 to write or 16 punctuate correctly: *therefore*, 16 we have extended these remarks to great length. The common method of learning the conjunctions BY THE LIST!! instead of *relation*, is an insult upon, *and* 16 degrading to, human nature. You will, therefore, see the necessity of first establishing the fact, *that* 16 the conjunction actually *con-nects* (from *con*, together, *nectère*, to link,) sentences, *before* 16 you can have any conception of its being a *con-junction*, (*a con et jungère*,) *a-joiner-together-of-sentences*.

We have extended these remarks, AS no part is more difficult.

No part is more difficult THAN knowledge of this relation (is.)

It is impossible to punctuate, EITHER it is impossible to write.

It is impossible to write, OR it is impossible to punctuate.

As no part of grammar is more difficult, THEREFORE we have, &c.

Method of learning is an insult, AND method of learning is degrading.

You will see the necessity, &c., THAT the conjunction connects, &c.

You will see that the conjunction, &c., BEFORE you can have any, &c.

Having given the student a general view of the parts of speech and their relation, it is now proper to call his attention to the

SENTENCE,

which we shall present in its ancient, unbroken state, without *spaces* or *points*, that we may afterwards, by introducing *punctuation* between the *phrases*, and *spaces* between the *words*, give the student, not only an idea of a sentence, but of the manner in which a writer (*γρᾱμματιστα*) would proceed in forming a sentence and also of the *use* of punctuation.

AN ANCIENT UNBROKEN SENTENCE.

*The midnight Moon serenely smiles o'er Nature's soft Repose
No low'ring Cloud obscures the Skynor ruffling Tempest blows*

By introducing a *space* between *moon* and *serenely*, we shall divide the first sentence into its logical subject and predicate.

Logical subject.

Logical predicate.

The midnight Moon

serenely smiles o'er Nature's soft Repose.

Here we see, that a *logical subject* is the nominative, together with all other words having a relation to it, and the *logical predicate* is the verb, and all those words which modify or hold a constructive dependence upon it. Now we will, by introducing into this sentence *three* more spaces, and a point, draw out the grammatical nominative and verb, and divide the sentence:

Nominative.

Verb.

The midnight moon serenely smiles, o'er Nature's soft Repose.

The grammatical nominative is the single noun or pronoun preceding, (*in construction*), and having a single relation to the verb; as, *moon*₂ smiles; and the grammatical predicate is the single verb used to assert the existence or action of that nominative; as, *moon* *smiles*₉. Hence, words in a sentence naturally fall into this two-fold division: *sentensic*, or those which form the sentence; and *insentensic*, or those which have *no sense* until they are united to the *sentensic*.

Insentensic. The midnight serenely o'er Nature's, &c.
Sentensic. moon 2 smiles 9

Hence, a sentence is always formed by the union of a being to its own existence or action, and is constituted by the connection of not more than *three* nor less than *two* words; as,

Moon 2 smiles 9 (9 two words.)
 Cloud 2 obscures 10 sky 6 (10 three words.)

Having disposed of the first sentence, let us look to the second. If we introduce a semicolon before the conjunction *nor*, we shall divide this compound to simple sentences; as,

No low'ring cloud obscures the sky; nor ruffling tempest blows.

Should we proceed further with this sentence, it would be a mere repetition of the first; therefore we shall leave this task to the student, who, we apprehend, will have no difficulty in dividing it into words, by the intro-

NOTE. — Any word holding the 2d, 6th, 9th, 10th or 11th relation, (see Table of Relations) must be *sentensic*; all others are *insentensic*.

duction of spaces, and pointing out the logical and grammatical subject and predicate, and distinguishing the sentensic from the insentensic words.

EXERCISES IN PARSING.

[NOTE. — The figures placed after the words, refer to the *Table of Relations*, the *Plate*, the *Parsing Lessons* and *Rules*.]

As¹⁶ two¹ young¹ bears² in¹⁴ wanton¹ mood,⁷
 Forth¹² issuing^{1&9} from¹⁴ a¹ neighboring¹ wood,⁷
 Came⁹ where¹² the¹ industrious¹ bees² had¹⁸ stor'd,¹⁰
 In¹⁴ artful¹ cells,⁷ their^{8&5} luscious¹ hoard;⁶
 O'erjoyed,¹ they^{8&2} seized,¹⁰ with¹⁴ eager¹ haste,⁷
 Luxurious¹ on[†] the¹ rich¹ repast.⁶
 Alarmed¹¹ at¹⁴ this,¹ the¹ little¹ crew²
 About¹⁴ their^{8&5} ears,⁷ vindictive¹² flew.⁹
 The¹ beasts,² unable¹ to sustain¹⁰
 The¹ unequal¹ combat,⁶ quit¹⁰ the¹ plain:⁶
 Half-blind¹ with¹⁹ *rage⁷ and¹⁶ mad¹ with¹⁹ *pain,⁷
 Their^{8&5} native¹ shelter⁶ they^{8&2} regain;¹⁰
 There¹² sit,⁹ and¹⁶ now¹² discreeter¹ grown,^{1&9}
 Too²⁰ late¹² their^{8&5} rashness⁶ they^{8&2} bemoan;¹⁰
 And¹⁶ this¹ by¹⁴ dear¹ experience⁷ gain,¹⁰
 That⁸ pleasure² 's ever¹² bought¹¹ with¹⁴ pain.⁷
 So,¹⁶ when¹² the¹ gilded¹ baits² of¹³ vice⁷
 Are placed¹¹ before¹⁴ our^{8&5} longing¹ eyes,⁷
 With¹⁴ greedy¹ haste⁷, we^{8&2} snatch¹⁰ our^{8&5} fill,⁶
 And¹⁶ †swallow-down¹⁰ the¹ latent¹ ill:⁶
 But¹⁶ when¹² experience² opes¹⁰ our^{8&5} eyes,⁶
 Away¹² the¹ fancied¹ pleasure² flies.⁹
 It^{8&2} flies,⁹ but¹⁶ oh!¹⁷ too²⁰ late¹² we^{8&2} find,¹⁰
 It^{8&2} leaves¹⁰ a¹ real¹ sting⁶ behind¹⁴ (it.) MERRICK.

* The phrases *with rage* and *with pain*, have an auxiliary adjective relation to *blind* and *mad*.

† *Seized-on* and *swallow-down* are compound transitive verbs.

PARTS OF SPEECH.

The parts of speech are eight: Adjective, noun, pronoun, verb, adverb, preposition, conjunction and interjection.

An adjective is a word holding a relation to a noun, and limiting its logical extension.

NOTE.—Under this class of words are included the article, participle, and all other words holding the same relation to a noun which the word *cold* holds to *day*, in the preceding table. The word *the*, in Greek, is called the definite article; being used there to define the *gender* of the noun to which it belongs; and as this adjective is always used in Greek Lexicons for that purpose, and is declinable like other Greek adjectives, they called it the definite article; ὁ *mas.*, ἡ *fem.*, το *neut.*, corresponding to the Latin *ille, illa, illud*, (he, she, it). Old writers have continued to call it an article, although it has no such use in English, neither does it define or ascertain what particular thing is meant: *the book, the zone, the man, the table*; *the* does not refer to any *book, zone, man, or table*, previously mentioned, because the words have not been previously mentioned in this paragraph. Supposing there should be but one *book* in the room, certainly the book is of itself a very definite article, and cannot be made more so by prefixing *the* to point it out and show how far its signification extends, than it is without *the*: as, *book*; and should there be *two* books, by prefixing *the* no person on earth could possibly tell which was meant by *the* book. The *large* book: which word enables the person addressed to understand which book is meant, *the* or *large*? There are two books on the table, a large and a small one; the *learned school-master* commands his *learned disciple* to bring him *the* book, and he brings him the small one; whereupon he punishes the boy for not bringing the right book. The boy says that he could not tell by *the* which book was meant. The learned gentleman repeats the punishment, and gets into a passion, calling him a *blockhead* for not knowing what book is meant, when he has defined the book by the *definite article* *the*—*the* book means the *large* book. After

this display of *wit* and *talent*, the master goes home, and orders the girl to set *the* table for dinner. She asks him *which* table, (as there are *three* in the house—a mahogany table, a cherry table, and a pine table;) *the* learned gentleman is surprised at the *stupidity of servant girls*, that do not know *which particular table* is meant, when he has defined it by *THE*, the DEFINITE article. The master condescends to modify his language, from *the* table, to her limited capacity, and says: the *cherry* table. The girl tells him that she knows which he means, and that if an article is a word added to a noun to ascertain *which* table is meant, as he has taught her, that the word *cherry* is the *article*.

Suppose that you wish to point out a particular chair, which is standing in the room in which you are reading this dissertation, and you say: "The chair which stands by the door," as there are generally more chairs than one in a house; which one, is pointed out by *the*, the chair, *the* (definite) chair. Suppose you say to a visitor: "Take the chair which stands by the window," is it by *the*, or the qualifying phrase, *which stands by the window*, that he learns which one you mean? But, says the friend of soothsaying, does not *THE* refer to some chair previously mentioned? No; because none has been previously mentioned. To tell the truth, you would say, that you said to your friend, on entering, "take the chair," without previously mentioning any chair.

The word *article* is derived from *articulus*, a hinge. Let us talk it in English. There are two hinges in the English language, viz: a definite *hinge*!! and an indefinite *hinge*!!! If the word *hinge* is applicable as a part of speech, the conjunction, preposition, and relative pronoun, would constitute the *hinges* of language, as without one of these hinges, or connectives, no relation could take place between one phrase or sentence and another, as: God (who) spake (by) Moses (and) the prophets.

In order to constitute a word an adjective, it must have the syntax of an adjective; that is, it must be joined to a noun, and must, at all events, limit its logical extension. A noun without an adjective is invariably taken in its broadest extension, as: *Man* is accountable. *America* is a

fine country. A *knife* is a useful article. The *rose* is beautiful. In these expressions, the words, *man*, *America*, *knife*, and *rose*, are taken in their *broadest* extension, meaning, respectively, *all* mankind, the *whole* continent, *all kinds* of knives, and *all kinds* of roses. Now, if we wish to express a *part*, we use the *adjective*, and say: *white* man, (excluding the blacks,) *North America*, (and exclude the South,) &c., from which it will be readily perceived by the student, without dwelling longer on this point, that the legitimate use of an adjective is, to enable us to distinguish one object from another, to define them, and that any word which has a syntactic relation to and *restricts the extension* of a noun, *by excluding a part*, is an adjective in its nature, whether it expresses quality or not, as: *this* room, (alluding to the room in which you are while reading this); *this* is nothing but an *adjective*, as it restricts the extension of the *noun* room, by excluding all other rooms on earth. A *he* goat, (excluding the female.)

Although there are various kinds of adjectives, it will not be necessary to form them into distinct classes, as others have done, who say, "they express quality;" because our definition, "restricting the extension of a noun," includes within its extension every adjective in the English, Latin and Greek languages, (with the exception of *all*, *every*, and a few others, which are used to give the noun its broadest and emphatic extension,) therefore, a division of the adjective into classes, can be useful to that grammarian who is yet ignorant of the real nature and use of this part of speech. There are two kinds of phrases which have the same relation to a noun that the adjective has, growing out of this simple fact, that they restrict the extension of the noun, as: *America*, "which lies north of the equator," or, *North America*; book "of fate," fatal book; "planets (which are) roling," or roling planets.

See Participles, Relative Pronouns, and Prepositions.

COMPARISON.

Adjectives have three degrees of Comparison, viz: *Equality*, *Comparative* and *Superlative*, besides, the *positive* state.

1. The *positive* state restricts the extension of the noun, without a direct comparison, as *cold day*, *sharp knife*, *long line*.

2. A *comparison* of equality, is effected when two nouns are compared by *as*, and *as* or *so*, and said to be of equal *extension*, as: *Jane is as tall as her sister*.

3. The *comparative* degree is used to compare *two* nouns, (not three,) and asserts, that the one to which it belongs has a greater or less extension than the other, as:—the second *line is longer* than the first.

4. The *superlative* degree is used to compare three or more names, and affirms that the noun to which it belongs has a greater or less extension than all others, as: the third is the *longest line*, (of the three.)

As as, comparison of equality, affirmative, the line *a* is *as long as* the line *b*; *a* —, *b* —.

So as, comparison of equality, negative, the line *a* is not *so long as* the line *b*; *a* —, *b* —.

Positive state,

A long — line.

Comparative,

The second is a long — — — — — er line than the first.

Superlative,

The third is the long — — — — — est line of the three.

These are all the degrees mentioned by writers on English grammar; but there are in reality as many, or more than we have numbers to express, thus: this day is *sixty* degrees colder than yesterday; the sun is a *thousand* degrees (or times, larger than the earth.

OF THE NOUN.

A NOUN is the name of a person, place, or thing: as, George, London, pen. But, in order to constitute a word a noun, it is absolutely and indispensably necessary that it should have one of the six relations given to nouns on the Table of Relations.

That is, any word having one of these six relations will become, in consequence of that relation, a *noun*, without being used technically or independent of its meaning: as,

*Is*₂ is a verb₂; *them*₂ is a pronoun₂; *the*₂ is a word₂ of three letters₇; *of*₂ *to*₂ and *for*₂ are prepositions.₂

In these examples, the words marked with figures are nouns, and in the same case in which man is, opposite the corresponding figure on the Table of Relations, page 10.

On the other hand, a word having neither of the six relations given to man, can never, by any possibility of construction, be a noun, although it should happen to be the name of a person, place, or thing; thus, the word *man*, when you give it the syntax of *cold*, becomes an adjective, in consequence of its relation: as,

He hired a *man*₁ servant,₆
On a *cold*₁ day₇.

And if you give to this word the syntax or connection which *conquered* has, it will become the same part of speech, viz: a transitive verb: as,

*Scott*₂ *conquered*₁₀ Mexico.₆
The government₂ will *man*₁₀ their ships₆.

The wall is *extremely*₁₉ thick; extremely, aux. adjective.
The wall is *quite*₁₉ thick; quite, aux. adjective.
The wall is *three feet*₁₉ thick; three feet, aux. adjective.
The wall is *very*₁₉ thick; very, aux. adjective.

The term anomaly means that one word has a different construction from another; the term analogy signifies that words having the same syntax, relation, or construction,

must, from the necessity of that very construction, be the same part of speech. Now, is the word "feet," in the above sentence, *analogous to*, or *anomalous from* the other words in *italics*? We first ask the learned grammarian to give us the syntax. He will agree that it holds a relation, as arranged in the above sentence, with *thick*; three *feet thick*. Let me ask the student, who may be reading these remarks, if he ever knew a noun *constructed* with an adjective? And do words become nouns in consequence of that construction? If the auxiliary adjective, (or adverb, as styled by old authors,) are nouns, *without a governing word*, it would form one of the greatest anomalies that ever existed in language.

EXTENSION OF NOUNS.

By *extension*, we mean the number of individuals to which the noun can be applied; thus: "Man is accountable to his Maker." Here, *man* is a noun, in the *singular number*, denoting but one; and yet, by its logical extension, it includes every individual of the human race; for if there were *one* human being that was *not* accountable, the proposition, that "Man is accountable to his Maker," would not be true.

COMMON, (*broadest extension.*)

PROPER, (*limited extension.*)

1. A COMMON NOUN is one including within its extension, a whole *race*, *genus* or *species*; as, man, country, tree, animal, being.

2. A PROPER NOUN is one whose extension is limited to a single individual, by being appropriated to one; as, George, Albany, Mohawk.

NOTE.—A *common noun*, unaccompanied by an *adjective*, is invariably taken in its *broadest extension*.

It now remains to be shown how a noun may be *limited* in its extension, or prohibited from extending to the whole race, of which each individual is a part; and this is effected in three ways:

1. By appropriating to an individual a *proper name*.
2. By *prefixing* an adjective; and
3. By *subjoining* to a noun, a section of an adjective relation.

And, *first*, a noun may be restricted in its extension, by assigning to individuals a proper name, thus: George, David, John Randolph, Josephine, Florilla, Stanwix, and Mary, are proper names, used to point out certain individuals, included in the extensive *common name*, *Man*.

New York, Albany, Troy, Utica, Oneida, Pennsylvania, Rome, Syracuse, Hudson, St. Lawrence, Mohawk, Mississippi, each restricts the extension of the more extensive noun, *city, county, state, village and river*, to an *individual*; and

Secondly, a noun may be restricted in its extension by an adjective; as, table, carving, butcher, pen, pocket, and butter knife, are six *fractions*, of which knife *is the whole*.

Sharp knife $\frac{1}{2}$, } equals knife 1.
Dull knife $\frac{1}{2}$, }

From this view of the subject, we deduce the following rules:

1. Every greater includes the less.
2. All the parts united form a whole.

Thirdly, a noun is restricted in its extension, by subjoining a section of an adjective relation; as,

1. Father, (broadest extension.)
2. *Our* Father, (extension limited by *our*,) father of *us*.
3. Our Father *who art in heaven*, or our *heavenly* father.
4. Heaven hides the book of *fate*, or *fatal* book.

In the third example, *who art in heaven*, restricts the extension of *father*; and in the fourth, the word *book* is restricted by the adjective section of *fate*. Hence, the

RULE. No word in a period can have any

greater extension than the other words or sections in the same sentence will give it.

GENDER.

Nouns have two genders:

1. *Masculine*, which is applied to *males*.
2. *Feminine*, which denotes *females*.

All names, except of males and females, are of the *ne* (not) *uter* (either) of the two genders, unless they are converted into the masculine or feminine gender, by *personification*, a figure of speech, by which *life* and *action* are attributed to inanimate objects; or, by some adjective, verb or pronoun, representing a gender: as,

Gray *twilight* had clad all things in *her* sober livery.
 Sweet is the breath of *morn*, *her* rising sweet.
 Pleasant is the *sun*, when *he* spreads *his* orient beams.

Twilight is personified by *had clad*, and gender designated by *her*.

Sun, *masculine*, personified by *spreads*, designated by *he* and *his*.

Twilight, *her*, *feminine*, by personification.

Morn, *her*, do. do.

Sun, *he*, *masculine*, do.

There are, also, a few words, as, parent, friend, cousin, relation, stranger, child, &c., of the *common* gender.

PERSON AND NUMBER.

There are two persons of nouns; the *second*, when *spoken to*, as, *O,³ man*; and the *third*, when *spoken of*, as *man¹ walks*.

NOTE.—On the Table of Relations, *O,3 man*, is in the *second person*, and in the case *independent*; whereas, the word *man* in its other five relations, is in the *third person*. So also in the Latin and Greek languages. The *vocative case* is always in the *second person*; but all other cases are in the *third*: and, in all languages, the first person is invariably represented (not by a noun, but) *by a pronoun*.

Nouns have two numbers; the *singular*, which denotes but *one object*, as, *chair, pen, table*; and, the *plural*, which denotes more than one, as *chairs, pens, tables*.

(CASE) OR POSITION.

The word *case*, means the position which a noun or pronoun holds to another word in the sentence.

NOTE.—In the Table on the scale of relations, page 10, it will be seen that the noun has six positions, from No. 2 to 7 inclusive; and it is this *relation* to another *single word* that gives the noun a *case* or position; for if it had *no* relation, it could have *no* case.

Suppose some very *learned* and *distinguished* author should insert, in his learned treatise on English grammar, the following table:

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	MAN!	<i>Nom.</i>	MEN!
<i>Poss.</i>	MAN'S!!	<i>Poss.</i>	MEN'S!!
<i>Obj.</i>	MAN!!!	<i>Obj.</i>	MEN!!!

What grammarian would not see at a glance, that the word *man* has *no relation*, and, in reality, *no case*? Let me ask, to what verb is the *first man* the nominative? *Nom. man!* And what does the second *man's* possess, that it should be written, *poss. man's*? And is the last *man* in the *objective* without a governing word, *obj. man*? Even the child might justly conclude, on examining such a display of *wit* and *talent* as the above learned table exhibits, should he be called on to decypher its meaning, that the word *singular*, heading the first column, could mean nothing else than that it is *singular*, *very singular* and *passing strange*, that a noun which has no connection to any thing in heaven above or the earth beneath, should, in consequence of its *non-relation*, be in the nominative, possessive and objective case.

Seriously, the word *man*, as arranged in all the grammars extant, is not even a part of speech. Let us make this word *man*, a part of speech, by incorporating it with a sentence:—He hired a *man*¹ servant. Here *man* is construed with servant, and becomes an adjective, and can be in *no case* whatever; for *adjectives, in English, have no case*. Again:—They will *man*¹⁰ their ships. Here, *man* is not a *noun*, but a *transitive verb*.

Let us now, as Brown says, "use it  *technically*, and  *independent* of its meaning," and it will be a noun: *Man*² walks. Here the word *man* is truly a noun, as we think, simply because it has the syntax of a noun, and not because it is used *technically* or *independent* of its meaning! as quoted above, from the learned Mr. Brown. This is about as classical a reason as Mr. Hamblin, a learned gentleman, who some years ago, published an abridgement of Murray's Grammar, gave for the definite article. The learned gentleman, in order to elucidate, and, at the same time, give *originality* to his *valuable work*, introduced into it this *original sentence*: "The *bee* is an industrious insect." Now, as none of his readers could tell what *particular* bee was meant by *the*, it being plain that *bee* was taken in its broadest extension, he accompanied the sentence with this learned commentary: "*The* is a *definite article*, BECAUSE it *points out the* SIGNIFICATION OF THE NOUN BEE!"

Such classical definitions as these, quoted on this page, are so useful, *learned, classical, original*, and so deserving

of UNDYING FAME and ETERNAL PERPETUITY, that we hope the reader will pardon us for the digression, and not accuse us of plagiarism, for incorporating them into this work.

DECLENSION OF THE NOUN.

The positions of the noun and pronoun in English are six: thus,

- | | |
|-----------------------|--|
| 1. JOHN reads. | Nominative, it precedes the verb, <i>reads</i> . |
| 2. O JOHN. | Case independent, after O. |
| 3. JOHN being killed. | Case absolute, before the part. |
| 4. JOHN's book. | Possessive case, precedes the noun, <i>book</i> |
| 5. Saw JOHN. | Objective case, follows the verb, <i>saw</i> . |
| 6. To JOHN. | Objective case, follows the preposition. |

NOTE.—Every noun and pronoun in the English language, when arranged in a sentence, must have (in order to constitute it a noun or pronoun) one of the above relations; hence we deduce the following

RULES FOR THE CASES, OR POSITIONS.

1. The nominative case precedes the verb.
2. The independent case follows the interjection O.
3. The absolute case precedes a participle.
4. The possessive case precedes a noun.
5. The objective case follows a verb; or,
- (6. The objective case follows a) preposition.

NOTE.—In reading these rules, let the word *position* be substituted for “*case*,” and it will be plain to the most limited capacity. The above rules can be understood and applied by him only who has acquired the capacity to give to each noun and pronoun, in a sentence, its true relation; and that these rules do not apply to the position which words have, independent of their grammatical construction.

OF THE PRONOUN.

A PRONOUN is a word used instead of the noun: as, the *man* is industrious, therefore *he* is contented.

NOTE.—If, in the above definition, you read the three words in italics thus—(*man*), *he is*—you give to the pronoun *he* its true relation; for all pronouns have a double relation; and all refer to their antecedents, for gender, person and number, and to another word for case; hence, *HE* is a personal pronoun, standing for, and agreeing with, *MAN*, (in *gender*, *number* and *person*,) and in the nominative case, because it *precedes* the verb *is*. Therefore, no word of a *single relation* can possibly be a *pronoun*—as, *every* *man*—this adjective cannot be a *pro-noun*, because it stands *FOR* no noun whatever; hence, there can be no such thing as an *adjective pronoun*, or a *promomnal adjective*.

DECLENSION OF PERSONAL PRONOUNS.

SINGULAR.

	<i>Nominative.</i>	<i>Possessive.</i>	<i>Objective.</i>
1st person.	I (write).	My (pen).	(To) me.
2d person.	Thou (art).	Thy (book).	(Saw) thee.
3d. per. m.	He (is).	His (farm).	(With) him.
3d. per. f.	She (went).	Her (fan).	(With) her.
3d. per. n.	It (is).	Its (form).	(Heard) it.

PLURAL.

	<i>Nominative.</i>	<i>Possessive.</i>	<i>Objective.</i>
1st person.	We (are).	Our (house).	(To) us.
2d person.	Ye (go).	Your (pen).	(To) you.
3d person.	They (are).	Their (pen).	(To) them.

OF THE RELATIVE PRONOUNS.

The relative pronouns are: *who*, *which*, *what*, *that*, and *as*. These words are, in both numbers and persons, without change, except *who*, which is thus declined:

<i>Nominative.</i>	<i>Possessive.</i>	<i>Objective.</i>
Who (is, or are).	Whose (temple).	(To) whom.

The words *what* and *as* are relative pronouns of a two-fold case, in certain constructions: as,

From what⁷, 2 is recorded; he speaks as⁶, 6 he thinks; from the facts⁷ which² are recorded; and, he speaks the thoughts⁶ which⁶ he thinks.

OF THE VERB.

A VERB is a word used to express the *existence*, or *action* performed or received by its nominative: thus,

Nom. Existence. Nom. Action performed. Nom. Action received.
Wood *is*. John *splits* wood. Wood *is split* by John.

Wood² is⁹. *Is* is an intransitive verb, denoting existence.

John² splits¹⁰ wood. Transitive verb, denoting action performed, by the nominative *John*.

Wood² is split¹¹. A passive verb, denoting action received, by the nominative *wood*.

OF VERBS REGULAR, IRREGULAR AND DEFECTIVE.

1. A verb is regular when it forms its imperfect tense and perfect participle by adding *d* or *ed*.

2. A verb is irregular, when it will not do this.

3. And a defective verb is one that cannot be conjugated through all its moods.

Regular verbs—walk, walked; love, loved; rule, ruled.

Irregular verbs—run, ran; am, was; see, saw.

Defective verbs are—can, may, quoth, ought, &c.

TRANSITIVE, INTRANSITIVE AND PASSIVE.

As all verbs, when arranged in a sentence, have the relation given on the scale from 9 to 11, inclusive, it will be easy for the student to understand the distinction between the transitive and intransitive. All verbs have a nominative, but the *transitive* verb only has an *object*. The term *trans(itive)*, (from trans-EO, *ire, ivi, itum*,) will be more intelligible to the English scholar by translating

it into English. *Trans* means, in English, *over*; and *it* is a Latin verb, and means *goes*. Now no verb can be a transit (or, goes over) verb, but that which has a double relation to a nominative, and an objective case; hence, all verbs of a double relation, *in all languages*, are transitive verbs; and, *a priora*, all verbs of a single relation are *in-trans-itive* (or not-go-over) verbs.

Intransitive (single rel.) — Transitive (double rel.)

Man *walks*.

John *studies* grammar.

Tempest *blows*.

God *made* the world.

Trees *grow*.

Trees *bear* fruit.

John *runs*.

John *drives* a horse.

This list might be increased by inserting every verb in all the languages on earth; in which case all the transitive verbs would arrange themselves under the second column, of the plus relation. From which it is plain that the only division of verbs founded on the language is to be traced to their single and double relation.

1. Single relation, or *intransitive*.
2. Double relation, or *transitive*.

THE RECEPTIVE OR PASSIVE VERB,

Is one whose nominative case receives the action and is formed, by the union of a verb of a single relation, to one of a double relation: thus, 1. he *was*; 2. John *killed* him; 3. he *was killed* by John.

Receptive (pas.) Verb.

Grammar *was* written; drum *was* heard; sky *is* obscured; will *is* distracted; letter *was* written; man *was* made; coat *has been* made.

MOOD AND TENSE.

Mood is the different form of the verb, to represent the manner of existing or acting.

There are five moods.

1. Indicative, expresses an affirmation.
2. Imperative, expresses a command.
3. Potential, expresses the possibility of an action.
4. Subjunctive, expresses a doubt.
5. Infinitive, an unlimited action.

The Indicative Mood indicates that its nominative case exists or acts; either affirmatively or interrogatively; positive or negative: as,

Affirmative—Pos., Barrett *wrote* a grammar.

Neg., Barrett *did not write* a grammar.

Interrogative—Pos., *Will* John *return* to-morrow ?

Neg., *Will not* John *return* to-morrow ?

The Imperative Mood is used to command or petition a second person; to exist or act: as,

John! *return* to-morrow; soldiers! *stand* firm; God said, light! *be*, and light was.

The Potential Mood denotes the possibility, liberty, power, will or obligation of its nominative to exist: as, I *can strike* the table, but I will not; you *may return*, if you please.

Can strike, denotes that the act is possible; but I will not (strike it), implies that no one can act against his will. I can strike you, but I *will not* that action; therefore you will escape with impunity. I could go to New York if I would. Could, denotes that the act of going is possible in itself, while the section, if I would, implies that no possible existence, or action, can take place, against the will of him on whom its performance depends, whether of God, or his creatures.

“What we would do, we should do when we would, for

this *would* changes" (and then the act is impossible).—*Shak. Hamlet.*

All actions must be *willed* by some mind, and as the will of every individual governs all his actions, so the will of God governs the universal whole.

Whose body nature is, and God the soul.

You might speak the truth, and you should do so, but you *will* not. Therefore both the might and should, or the power and obligation are defeated by the will's not enforcing them.

You will not come unto me, that you may have life. That is, the reason you never can have (eternal) life is, that you do not *will* it, and God cannot force you into heaven against your own will, and yet leave you free.

The Subjunctive Mood represents the uncertainty of the trunk, or nominative, to perform a future action: as,

If it rain to-morrow, I will come. If, denotes uncertainty, and (should) with to-morrow, futurity. If I (should) see him I will speak to him.

The Infinitive Mood is not confined to a trunk or nominative, and is always preceded by *to*, expressed or implied: as,

To walk; to run; to fly; to write.

PARTICIPLE.

The PARTICIPLE is a certain form of the verb, and derives its name from the fact that it can be construed either as a verb or an adjective. Some writers have classed them as a distinct part of speech, others have more properly considered them as a part of the verb. If the

participle be a part of speech, where is the other part to which it is joined?

Mr. Wright, *respected* by his friends, was elected governor of the state of New York. Now the word *respected* is a participle because it can be construed either as an adjective or verb, in this construction, *respected* Wright, the word *respected* is an adjective (not a participle adjective); and in the following, Mr. Wright *who was* respected by his friends; *was* respected is a passive verb (not a participle passive verb), hence the word *respected*, in consequence of its being capable of receiving two constructions, is called, while it thus remains, a participle; but the moment it is construed or joined to another word, it in a moment becomes either an adjective or a verb, consequently there cannot, properly speaking, be such a distinct part of speech as a participle.

AUXILIARY VERBS

The AUXILIARY VERBS are used to form the moods and tenses of the verb.

They are, *have, do, be, shall, will, may, can*, with their variations; and *must*, which has no variation. These auxiliary verbs are each confined to a certain mood or tense, as in the plan on page 46. By carefully studying this table, you can always ascertain the mood and tense of any verb. The *ed* termination of the past tense is a contraction of *did*, the past of *do*, as, John walk*did*, or John *did* walk, and always denotes the action expressed by the verb, to which it is prefixed, to be *did, or done, past, or finished*; as, I loved, I ruled, I smiled, which denotes the actions of loving, ruling, and smiling, to be *did or done* actions.

EXPOSITION AND DEFINITION OF AUXILIARIES.

We will that execution *be done* upon the earl.

We will that you *execute* the earl.

We *will execute* the earl.

1. We will execute the earl to-morrow; there are evidently two actions, one of the mind, expressed by *will*, which denotes a present determination that somebody shall perform the other future action, denoted by *execute*.

2. I will go to-morrow; *will* denotes a present determination of the mind, that my body shall perform a future action, expressed by *go*; *to-morrow* qualifies *go*, not *will*. *Will* denotes a present mental action. *Go* denotes a future bodily action.

3. I now will, or determine, that my body shall hereafter go to New York, next week: Query. Does *will* and *go* express but our action? If so, which is it, present or future? of the mind or body? Am I to go to New York next week, and will it afterwards?

4. You ought to write to your father; *ought* denotes obligation, or duty.

5. She may be at home; *may* denotes possibility.

6. I can strike the table; *can* denotes possibility.

7. You may go home; *may* denotes liberty or permission.

8. I would that all men might be saved; *would* denotes a desire, or wish of the mind.

9. You should repent; *should* denotes obligation arising from duty.

10. He would not read; *would* denotes a resolution of the mind.

11. They might and should read; *might* denotes that they had the power to perform a possible action, expressed by *should*.

12. May you find your friends well; *may* denotes an act of the mind, a wish.

13. I will not work without pay; *will* denotes that my mind has now determined that my body shall not perform a future laborious action, without a reward.

14. I will walk, will write, would speak; the position of these words denotes that a present act of the mind expressed by *will*, always precedes a future action of the body, denoted by the subjoined verb.

15. John walked a mile ; *ed* is a contraction of *did*, and denotes that the action of walking is did, done, or past.

PERSON AND NUMBER.

By the person and number of a verb, is meant the *final termination*, by which, in the Latin and Greek Languages, the first, second and third person, singular and plural, is pointed out. Verbs have three persons, *first*, *second* and *third*, and two numbers, *singular* and *plural* ; thus :

Singular.

Plural.

1st person. 2d person. 3d person. 1st person. 2d person. 3d person.
Lat. Am-o, am-a-s, am-a-t ; am-a-mus, am-a-tis, am-a-nt,
Eng. love I, lovest thou, loves he ; love we, love you, love they.
See page 6, paragraph 5.

From which it is plain, that the person and number, in Latin, is in the *termination* of the verb ; and in English, it is in the *pronoun* ; for that part of the Latin verb printed in *italic*, corresponds precisely to the English pronoun placed under it. We place our pronouns before the verb ; they after it ; for *o-m, s, t, mus, tis* and *nt*, mean, in English, nothing but *I, thou, he, we, you* and *they*.

TENSE,

Is the division of time, into

Present represents—1. Present time : as, I am writing, or
 2. Present time perfected : as, I have written.

Past represents—1. Past time : as, I wrote, or
 2. Past time perfected : as, I had written.

Future represents—1. Future time : as, I shall write, or
 2. Future time perfected : as, I shall have written.

The Tenses are six :

1. **PRESENT**—denoting *present time*, I *walk*.
2. **PERFECT present**—*present time completed*, I *have walked*.
3. **IMPERFECT (past)**—denoting *past time*, I *walked*.
4. **PLUPERFECT (past)**—*past time completed*, I *had walked*.
5. **FUTURE**—denoting *future time*, I *shall walk*.
6. **FUTURE PERFECT**—*future time completed*, I *shall have walked*.

THE CONJUGATION OF VERBS.

Moods. Tenses. Auxiliaries and Terminations.

Indicative—Simply indicates or declares.

PRESENT,	represents present time,	I —,
PERFECT,	“ present time completed,	I have —ed,
IMPERFECT,	“ past time,	I —ed,
PLUPERFECT,	“ past time completed,	I had —ed,
FUTURE,	represents future time,	I shall or will —
FUTURE P.,	“ future time com.,	I shall or will have —ed.

Imperative—used for commanding, exhorting, entreating or permitting.

PRESENT, — thou or ye.

Potential—implies possibility, liberty, power, will or obligation.

PRESENT,	I may or can —,
PERFECT,	I may or can have —ed,
IMPERFECT,	I might, could, would or should —,
PLUPERFECT,	I might, could, would or should have —ed.

Subjunctive—represents an action as contingent and future.

PRESENT,	If I —,
PERFECT,	If I have —ed,
IMPERFECT,	If I —ed,
PLUPERFECT,	If I had —ed,
FUTURE,	If I shall or will —,
FUTURE PERFECT,	If I shall or will have —ed.

Infinitive—has no nominative case, consequently no person, or number.

PRESENT,	To —,
PERFECT,	To have —ed.

Participle—partakes of the nature of a verb and adjective.

PRESENT,	—ing.	PERFECT,	—ed.
COM. PERFECT.	—ing.	—ed.	

CONJUGATION.

We here present the conjugation of the verb *to be*, in the three languages at once, that the student, while learning to conjugate it in English, may have a clear view of the same verb in the other languages. The person and number in Latin is printed in *italic*, and in the Greek it is separated from the root, as in the following examples. The Romans *never* used the pronoun (*ego, tu ille*,) with the verb, for the *final termination* is the *pronoun* to all intents and purposes, unless for the sake of **EMPHASIS**. The introduction of this practice, (as *ego sum, tu es, ille est*,) could have originated only from the most consummate ignorance of the real structure of the Latin language.

CONJUGATION OF THE VERB *to be*.

AM, SUM, or Εἰμί.

Indicative Mood.—Present Tense.

SINGULAR.			PLURAL.		
1	2	3	1	2	3
Sum,	es,	est.	Sumus,	estis,	sunt.
<i>I am,</i>	<i>thou art,</i>	<i>he is.</i>	<i>We are,</i>	<i>you are,</i>	<i>they are.</i>
Εἰ μί,	εἰ σ, (ε ἴ,) εἰ λ.	εἰ λ.	εἰ μέν,	εἰ τέ,	εἰ σί.

Imperfect.

Eram,	eras,	erat.	Eramus,	eratis,	erant,
<i>I was,</i>	<i>thou wast,</i>	<i>he was.</i>	<i>We were,</i>	<i>you were,</i>	<i>they were.</i>
ἦ ν,	ἦ σ,	ἦ.	ἦ μέν,	ἦ τέ,	ἦ σάν.

Perfect.

Fui,	fuiſti,	fuit.	Fuimus,	fuiſtis,	fuerunt,ere.
<i>I have been,</i>	<i>thou haſt,</i>	<i>he has been.</i>	<i>We have,</i>	<i>you have,</i>	<i>they have.</i>

Pluperfect.

Fueram,	fueras,	fuerant.	Fueramus,	fueratis,	fuerant.
<i>I had been,</i>	<i>thou haſt,</i>	<i>he had been.</i>	<i>We had,</i>	<i>you had,</i>	<i>they had.</i>

Future.

Ero,	eris,	erit.	Erimus,	eritis,	erunt.
<i>I will be,</i>	<i>thou wilt be,</i>	<i>he will be.</i>	<i>We will be,</i>	<i>you will be,</i>	<i>they will be.</i>
Ἔσ ο μαι,	ἔσ η,	ἔσ(ε)λαι.	ἔσ ὄμεθα,	ἔσεσ θε,	ἔσεν λαι.

POTENTIAL (*Latin and Greek, Subjunctive*) MOOD.

Present Tense.

SINGULAR.			PLURAL.		
	2	3	1	2	3
Sim,	sis,	sit.	Simus,	sitis,	sint.
I may be,	thou mayst,	he may be.	We may be,	you may be,	they may be.
ω,	ῥις,	ῥι.	ὠμεν,	ῥιτε,	ὠσι.

Imperfect.

Essem,	esses,	esset.	Esemus,	essetis,	essent.
I might be,	thou mightst,	he might.	We might,	you might,	they might.

Perfect.

Fuerim,	fueris,	fuerit.	Fuerimus,	fueritis,	fuerint.
I may have been.	thou mayst have been.	he may have been.	We may have been.	you may have been.	they may have been.

Pluperfect.

Fuissem,	fuisses,	fuisset.	Fuissemus,	fuissetis,	fuissent.
I might, &c.	thou might,	he might.	We might,	you might,	they might.

Future.

Fuero.	fueris,	fuerit.	Fuerimus,	fueritis,	fuerint.
I will have been.	thou wilt have been.	he will have been.	We will have been.	you will have been.	they will have been.

IMPERATIVE MOOD.—*Present Tense.*

2	3	2	3
Es or esto,	esto.	Este or estote,	santo.
Be thou,	let him be.	Be ye,	let them be.
ἔσθι, or ἔσθις,	ἔσθι ὁ.	ἔσθιτε,	ἔσθιτε ὡσαν.

INFINITIVE MOOD.

Pres.	Perf.	Fut. Ind.	Fut. Subj.
Esse,	fuisse,	Esse futurus,	fuisse futurus.
To be,	to have been.	To be about to be,	to have been about
εἶναι.		ἔσσεσθαι.	[to be,

PARTICIPLES.

Future.	Present.
Futurus-a-um,	Being.
About to be,	ὄν.
ἑσόμενος.	

OF THE INDECLINABLE PARTS OF SPEECH.

The following tables exhibit a view of the indeclinable parts of speech in the English, Latin and Greek languages.

OF THE ADVERB.

An **ADVERB** is a word joined to and used to modify a *verb*. The following is a table of the adverbs in the English, Latin and Greek:

TABLE I.

<i>Greek.</i>	<i>English.</i>	<i>Latin.</i>
ὅθι,	where,	ubi.
ἀόθεν,	whence,	unde.
ὅτε, ἀήνικα,	when,	cūm, quum.
ἔθεν,	whence,	undé.
πῶθι,	where,	ubi.
ἐῶθι,	there,	illic.
ἐῶθεν,	thence,	illinc, inde.
πολύ,	much,	multum.
λίγην,	little,	parvum.

The above table exhibits most of the *primitive* adverbs; their derivatives might be increased to a number of thousand.

DERIVATION AND FORMATION OF ADVERBS.

English Adverbs.

In English, most adverbs are derived from adjectives by appending *ly*: as, *slow*, *slowly*; *day*, *daily*; *universal*, *universally*; *quick*, *quickly*, &c., &c.

Greek Adverbs.

In the Greek, adverbs are formed as follows:

1. Such words as are not, strictly speaking, adverbs, but are so called from being sometimes used in an adverbial sense.
2. The oblique cases of nouns and pronouns: as, εὐδ-αμοῦ, *never*; from εὐδ-αμὸς, *no one*.

3. The accusative of neuter adjectives: *as, πρῶτα, τα πρῶτα, first, &c.*

4. Verbs are sometimes used as adverbs.

5. Adverbs are derived from prepositions.

The following is the method of forming

Latin Adverbs.

1. Adverbs derived from adjectives of the third declension, usually end in *TER*: *as, feliciter, happily, from felix, happy. Sometime in E*: *as, facile, easily, from facilis, easy.*

2. Adverbs derived from adjectives of the first and second declension, generally terminate in *E*: *as, alte, highly, from altus. Sometimes they end in o, UM, or TER*: *as, tuto, safely, from tutus: tantum, so much, from tantus; dure, and duriter, hardly, from durus.*

3. Adjectives of the neuter gender are sometimes used as adverbs.

4. Adverbs are derived from nouns, and then generally end in *IM* or *ITUS*.

5. Adverbs are derived from participles.

OF THE PREPOSITION.

The **PREPOSITION** is always found in either an adjective or adverbial phrase (by some denominated *prepositional phrases*); that is, it is so arranged as to show the relation between the phrase in which it occurs to the verb or noun in the preceding sentence, and this relation is always either adjective or adverbial, and the phrase itself can in most cases be changed into an adjective or an adverb. In Greek, there are eighteen prepositions only; in Latin, forty-seven; and in English, there are fifty-six.

TABLE OF PREPOSITIONS.

<i>Greek.</i>	<i>Latin.</i>	<i>English.</i>
<i>Genitive.</i>		
ἐν, <i>Genitive.</i>	before, against, <i>Obj.</i>	ante, adversus, <i>Acc.</i>
ἀπό, "	from,	a, ab, abs, <i>Abl.</i>
ἐκ or ἐξ, "	from, out, out of,	e, ex, "
πρὸ, "	before,	ante, <i>Acc.</i>
ἐν, <i>Dative.</i>	in,	in, <i>Acc., Abl.</i>
σύν, "	with, together with,	cum, <i>Abl.</i>
εἰς or εἰς, <i>Accusative.</i>	in, into,	in, <i>Acc., Abl.</i>
διὰ, "	over, through, on,	trans, inter, in, <i>Acc.</i>
	among, during,	
	in, with,	
διὰ, <i>Gen. & Acc.</i>	through, by,	per, "
κατά, "	by, down, through,	per, "
μετά, "	with, after, between	cum, post, inter.
ὑπέρ, "	over, above, beyond,	super, <i>Acc.</i>
ἀμφι, <i>Gen. Dat. & Ac.</i>	round, round about	circa, circum, "
ἐπὶ, "	round about, of,	de, <i>Abl.</i>
	concerning	
ἐν, "	in, on, upon, under,	in, "
παρά, "	from, at, near,	apud, <i>Acc.</i>
πρός, "	by, upon, besides,	præter, "
ὑπὸ, "	under, by, with,	infra, "

The remaining prepositions are :

Ad,	to, at.	Supra,	above.
Circiter,	about.	Ultra,	beyond.
Cis, citra,	on this side,	Absque,	without.
Contra,	against.	Clam,	without the know- ledge of.
Erga,	towards.	Coram,	in presence, before.
Extra,	beyond, out of.	Palam,	with the knowledge of.
Intra,	within.	Præ,	before, on account of.
Juxta,	near, beside.	Pro,	for, according to.
Ob,	for, on account of.	Sine,	without.
Penes,	in the power of.	Tenus,	as far as, up to.
Pone,	behind.		
Propter,	near, on acc't of.	In,	in, on, towards, into, on, among.
Secundum,	along, acc'ding to.	Sub,	under, about, at, near.

In the first column, the Latin prepositions govern the accusative; in the second, the ablative, except the last two, which govern the accusative, or ablative, and the two first, which govern the accusative.

OF CONJUNCTIONS.

The CONJUNCTION, as its name imports, is a word used to connect words and sentences; as, *ego ET tu, I AND thou*. The conjunctions are represented in the following

TABLE.

Greek.	English.	Latin.
καὶ, ἔτι, ὁδὲ,	and, also, but,	ac, atque, que, et, quoque.
ἢ, ἢτοι, ἢς,	or, either,	aut, seu, sive, ve, vel.
καὶν, καίπερ, εἰ, καὶ,	although,	quamquam, quamvis, etsi.
ἀλλὰ, ἀτάρ,	but,	atqui, sed, at, autem.
γὰρ,	at least,	(no corresponding word.)
μέν, ἀλλὰ μὲν,	but, truly, indeed,	vero, verum.
μέντοι,	yet,	tamen, veruntamen.
γάρ,	for,	enim, etenim, nam, nam-
ἵνα, ὅτι, ὅπως, ὅφρα,	that,	ut, uti. [que.
ὥς, ὥστε,	that, so that,	quin, dummodo.
οὕτωςκα,	because,	quia, quippe, quòd.
εἰπερ,	since, indeed,	quando, vero, siquidam.
εἰσεἰ,	since, after that,	quoniam, quum, cum.
ἄρα, οὖν,	therefore,	ergo, proinde, quare, qua-
οἶο, διοπερ,	wherefore,	cur. [mobrem.
ὁγ,	then, truly,	tum, vero, deinde.
τοίνυν, νῦν, νῦν,	therefore,	ergo, quare.
τοιγαροῦν, <i>emphatic</i> ,	wherefore,	cur, quare, quamobrem.
οὐκ οὖν,	not therefore,	(no corresponding word.)
εἰ, ἂν, ἕαν, ἢν, καὶ, καὶν, αἰ, αἵ,	if, unless, si, sin, nisi.	
εἰπερ,	if indeed,	siquidem.

INTERJECTIONS.

The INTERJECTION is an indeclinable word that holds no relation with any other word whatever; and is, of itself, actually a sentence: as, *Adieu*, I commend you to God; it being a contraction into *a* (to) and *Dieu* (God); *good bye*, *God be with ye*, *God by ye*, or *good bye ye*.

Any word or phrase, used by way of exclamation, and in an unconnected manner, is an interjection. The old definition, "that the interjection was thrown in between the different parts of speech," is entirely erroneous, and ought to be corrected; as this word has no relation, and of course is not a *part* of speech, but is of itself a *WHOLE* speech.

RELATION OF PHRASES.

As we have now finished the definition of the Eight Parts of Speech, and spoken largely of the *Relation*, or dependence of one word on another, in consequence of which, words naturally fall into this eight-fold division, (*i. e.*, the Eight Parts of Speech;) and shown conclusively that the noun must be referred to some other word before it can be in any case, and that all other words must have a correlative relation to the noun, before they can become parts of speech; it is now proper to speak of the relation or dependence of *Sentences* and *Phrases*. And here let it be distinctly understood, that the members of a period are connected to each other by

1. A Conjunction ;
2. A Preposition ; and,
3. A Relative Pronoun.

A glance at the Table of Relations, page 10, will show that these words always have a double relation. Hence, without the use of one of these, no relation could take place between the phrases in a sentence.

1. OF THE RELATION OF PREPOSITIONAL PHRASES.

A preposition is a word used to point out the relation which the person, place, or thing following it has to some noun or verb going before, in a preceding section ; as, *Mr. Wright went to Albany.* *To*, is a preposition, because it points out the relation which Albany has to *went*, as the place whither that motion tended, and where it terminated *Mr. Wright went to Albany.* *Mr. Wright went there.*

New York is beyond Albany.

Beyond is a preposition, showing the relative position of *New York to Albany* to be such, that in going directly from *Utica* to the latter place, you must pass the former.

The goodness of *God to mankind* is very apparent, *from* the abundant provision which he has made *for* their subsistence *in* this world.

Here the prepositions, *of*, *to*, *from*, *for*, and *in*, show the following relations :

Of shows the relation which *God* has to *goodness*, viz : that of a being wherein this quality exists.

To signifies the relation which *mankind* have to the goodness of *God*, as the object on whom it is employed.

From intimates that relation which the provision of *God* has made for that happiness, to be that of a cause from whence that appearance arises in the mind.

For expresses the relation which "the subsistence of man" has to "the unbounded provisions of *God*," to be the end to which it was directed, or the final cause or motive with *God* for making that provision.

IN shows a local relation of goodness, provisions, and mankind to this world, as the place where they exist.

2. OF THE UNION OF SENTENCES BY THE CONJUNCTIONS.

A conjunction is a word used to connect the sentensic sections, clauses, or parts of a period, and to show the relation which they have to each other, as in this period.

(~~Notice~~ Notice the punctuation.)

Julius Cæsar would not disband his army,
AND return a private person to Rome,

BECAUSE he was very sensible he should be called to an account for extravagant management, in the time of his consulship, in his province, which would have blasted his ambitious designs, of destroying the liberties of Rome, AND taking the government to himself.

The first *and* is a conjunction, uniting the two actions, expressed by the respective verbs *disband* and *return*, to a common nominative, Julius Cæsar, and shows that *he*, who was unwilling to perform the first of these actions, was equally unwilling to perform the last; and that the reason was, that he did not will that either should be done.

Because is a conjunction, uniting the latter part of this period to the former, and shows the relation it has to it, viz: that of a cause, producing the effect mentioned in the former part of the period; for, what is affirmed in the latter part is by the conjunction, because, represented as being the cause, reason, or motive, which induced Cæsar, not to will the disbanding of his army, and his private return to Rome; while the last *and*, by connecting "destroying the liberty," and "taking the government," shows that he designed both.

God will not finally let the wicked go unpunished, *though* he bear with them so far in this life, *as* to let them fare sumptuously, *and* go down to the grave in peace; *for* man, in this world, is in a state of trial; *therefore*, it would not be consistent with that intention of an all-wise God to punish wickedness, constantly and visibly, in this life.

THOUGH shows the subjoined clause to hold a constructive dependence on the former, so far as to signify nothing in the mind of the speaker without a regard thereto.

The conjunction **AS** unites its clause to that which goes before, and expresses its relation by determining the extent of what was indefinitely expressed in the foregoing clauses of the period.

AND connects "go down in peace," with "fare sumptuously," and signifies that both of these actions are permitted by the Almighty for the reason expressed in the next section.

FOR shows that the section which it heads holds a constructive union with the two preceding sections, and shows the relation to be that of a cause or reason why he suffers them to fare sumptuously, and to die in peace.

THEREFORE shows that the part of the period which follows it, is construed with all that precedes it, as its cause, and implies that this world, being intended as a state of trial, renders it impracticable for him to punish vice consistently with that design, for that would not be to try them, but forcing them to be good, by destroying their power to be otherwise, since there can be no true virtue without liberty.

A relative pronoun may be used either in a sentensic or insentensic section, and shows that the section in which it occurs sustains to the antecedent an adjective relation: thus,

Our Father who art in heaven. Here the two sections, "who art," and "in heaven," sustain to the word Father an adjective relation, being equivalent in sense to "our Heavenly Father." Who art in heaven, restricts the word Father, by excluding from the extension of that word all earthly fathers.

Primitive. Secondary Sections.

GOD, (*who, at sundry times, and in divers manners, spake, in times past, unto the fathers, by the prophets,*)

HATH, *in these latter days,*

SPOKEN, *unto us by his Son.*

In this example, that part of the period included in parenthesis has an adjective relation to God, and withal restricts the extension of that noun by excluding from it the other gods, of the Greeks, Romans, &c., and is equivalent

to the adjective Jewish. Thus, the Jewish God hath spoken, &c.

HE (that believes and is baptised,) SHALL BE SAVED. Here the part of the sentence commencing with *that*, and included in parenthesis, sustains to the word *he*, an adjective relation, by restricting its extension, and shows, that salvation is not predicted of the word HE in its broadest, but in a limited logical extension.

Hence, the only union which can take place between the sections in a period, is effected either by a conjunction, a relative pronoun, or a preposition.

OF THE SECTION.

A section of a sentence is a word, or an independent collection of words, "which can be parsed" without referring any word in that section, to a word in *another* section: as,

The midnight moon smiles serenely.

☞ See the Sections as they are formed on the Plate.

ORDER.—1. *Primary*. 2. *Secondary*.

That section is of the *primary* order, which claims the first rank, and sustains the rest: as,

Heaven hides (*a*) the book, (*b*) (*primary*),

a from all creatures, (*secondary*).

b of fate, (*secondary*).

Those sections are of the *secondary* order, which are upheld by, and depend upon another section for sense: as, "from all creatures;" "of fate;" "in the room." These secondary or branch sections can make no sense, until they are united to that word in the trunk, or primary, by which they are sustained; as, *hides* from all creatures; *book* of fate; John *is* in the room.

COURSE.—1. *Direct.* 2. *Circumflex.*

The course of a section is direct, when the words stand in their natural prose order: as,

Law is a rule (of action.)

Law is a rule, a section of the *primary* order, *direct* course.

Of action, a secondary section, direct course.

The course of a section is circumflex, when the sense flows back, which is owing to the words not being arranged in their prose order: as,

Whom³ ye¹ ignorantly worship,²
Him³ declare² I¹ unto you.

Whom ye ignorantly worship, a section, secondary order, circumflex course, because the sense commences at the word *ye*, proceeds forward to *worship*, then flows back to *whom*.

Him³ declare² I¹; a section, primary order, circumflex course. The direct course would be: *I¹ declare² him³*. The words in these two sections are not only circumflex, but the sections are so likewise.

Circumflex. Whom ye ignorantly worship, Him declare I.

Direct. I declare him whom ye ignorantly worship.

VERILY I say unto you, HE that entereth not by the door, into the sheep-fold, but that climbeth up some other way, IS A THIEF.

Verily he is a thief. (Direct course, unbroken state.)

RELATION.—1. *Adjective.* 2. *Adverbial.*

The relation of a secondary, or insentensic section, is that dependence which it has, to some word in the primary, for sense.

A section has an adjective relation, when it restricts the extension of some noun, or pronoun, in the primary section: as,

1. Jesus saw a man *who was blind*. 2 sections.

1. Jesus saw a *blind* man. 1 section.

2. Heaven hides the book (*of fate*.) 2 sections.

2. Heaven hides the *fatal* book. 1 section.

He (that believes) (and is baptised) shall be saved.

And the relation is adverbial, when it qualifies the verb, or expresses the *manner* of existing or acting: as,

The midnight moon smiles serenely,
O'er Nature's soft repose.

The jessamine clammers (in flower) (o'er the thatch.) 3 sec.

The flowery jessamine clammers there. 1 section.

STATE.—*Sentensic, Insentensic, Plenary, Implenary, Broken, Unbroken.*

The *sentensic* section contains a nominative, and verb, or a "sentence, trunk, and branch:" as,

1. The *moon smiles* serenely.
2. No lowering *cloud obscures* the sky.
3. Nor ruffling tempest blows.

The *insentensic* section is one that contains no *sentensic* word: as,

1. To church. 2. In the room. 3. O'er Nature's soft repose.

The *plenary* state arises from that degree of fullness, which admits of solution, without supplying words; as, O John [give thou (to me) an apple.]

The *implenary* state arises from the want of a word, or words: as,

— John, give — — me an apple.
It is — — 9 — — o' — clock.

The *state* of a section is *broken*, when another section intervenes between its parts: as,

Law (in its most comprehensive sense), is a rule.

And varying schemes (of life) no more distract the will.

The *unbroken* state of a section, is the uninterrupted continuation of all its parts: as,

Law is a rule (of action).

Varying schemes no more distract the laboring will.

CLASS.—1. *Literal*. 2. *Figurative*.

The *literal* class is that which expresses the meaning according to the words (or letters) used: as,

The midnight moon serenely shines.

A ship sails on the seas.

A section is *figurative*, when one or more words in it convey a different meaning from what the words literally import: as,

I. THE METAPHOR.

1. Daniel Webster is a **PILLAR** in the state.

2. I will be unto her a **WALL** of fire.

3. **THOU** art my **ROCK** and my **FORTRESS**.

4. Thy **WORD** is a **LAMP** to my feet.

A metaphor is founded entirely on the resemblance of one thing to another.

1. A *statesman* performs the same office in a state, that a *pillar* does in an edifice.

2. *God* is the same *defence* to his church, that a *wall* is to a city.

3. He is the same *defence* to the righteous, as a *fortress* or *rock* is to a soldier.

II. ALLEGORY.

An allegory is a metaphor continued, which was a favorite method of delivering instruction in old times: for what we call fables or parables are no other than allegories; by words and actions, attributed to beasts, or inanimate objects, the "dispositions of man are shadowed forth;" and what we call the "moral," is the "unfigured sense," or meaning of the allegory.

A hog, beholding the horse of a warrior, rushing into battle, says: "Fool, whither dost thou hasten? Perhaps thou mayst die in the fight;" to whom the horse replied: "A knife shall take life from thee, fatted amongst mud, and filth, but **GLORY** shall accompany my death."

III. COMPARISON.

Is when the resemblance between two objects is expressed in form, by the word *as*, *like*, &c.

Webster is in the state, *like* a pillar in an edifice.

He is *like* a pillar.

The word of God is *like* a light.

IV. PERSONIFICATION.

Is that figure which attributes life and action to inanimate objects: as, *moon smiles*.

Now, as it cannot be literally true, that the moon smiles or laughs, since nothing but a human being can laugh, it must be figuratively so. This figure is also founded on the aspect, or resemblance of one thing to another: thus, the imagination may attribute this action to the "man in the moon."

2. *Majestically* slow, before the breeze,
In silent pomp, *she marches* on the seas.

The above couplet is from Falconer's description of the ship Britannia. *She* is a pro., fem. gen., represented as marching (not sailing). While the word *majestically*, attributes to the vessel the idea of majesty. An easy stretch of the imagination would find some resemblance between a queen, decorated with the robes of majesty, taking a walk, and the goddess Britannia, the queen of the ocean.

RULES.

RULE 1. Every adjective belongs to a noun; as, ———.

RULE 2. The nominative case precedes the verb; as, ———.

RULE 3. All nouns of the second person, are in the case independent; as, O ———.

RULE 4. The case absolute precedes the participle; as, ———.

RULE 5. The possessive case precedes the noun; as, ———'s ———.

RULE 6. Transitive verbs govern the objective case; as, ———.

RULE 7. Prepositions govern the objective case; as, ———.

RULE 8. A pronoun has the gender, person and number of its noun; as, ———.

RULE 9. A verb agrees with its nominative case, in number and person; as, ———.

RULE 10. *Singular* nominatives connected by *and*, require a plural verb, noun and pronoun; as, ——— and ———.

RULE 11. *Singular* nominatives connected by any other conjunction, require a singular verb; as, ——— or ———'s.

RULE 12. Adverbs qualify verbs; as, ———.

RULE 13. The infinitive mood is governed

by the preceding word (in construction); as, — to —.

RULE 14. Nouns or pronouns having the same relation are in the same case; as, —² is —².

RULE 15. Two negatives in the same sentence, neutralize each other and make an affirmative; as, *not unmindful*.

RULE 16. Conjunctions connect words and sentences; as, — — —, (con.) — — —.

RULE 17. The conjunctions *if*, *though*, *except*, *unless* and *whether*, govern the subjunctive mood only, when doubt is implied; as, — — —.

RULE 18. An auxiliary holds a single relation to its principal; as, — — —.

RULE 19. An omission of such words as will not obscure the sense is admissible.

RULE 20. A collective noun, implying *unity* requires a singular verb.

RULE 21. But a collective noun denoting plurality, requires a plural verb.

RULE 22. Sections of an adjective relation, must, in all cases, be placed next to the noun they qualify.

RULE 23. Care must be taken to express the proper time by the appropriate tense.

RULE 24. Every word in a sentence relates to and is parsed with another word or other words, in the same section.

RULE 25. No word in a section can have any greater extension than the other words or sections in the same sentence will give it.

RULE 26. Reduce every *broken* to an *unbroken* section, by uniting its parts.

RULE 27. Render every *implenary* section *plenary*, by supplying every implied word.

RULE 28. Give every word in a section, and every section in a sentence, its true relation.

RULE 29. Reject and expunge an unjustifiable pleinism from the section in which it occurs.

RULE 30. Care must be taken to express the proper relation by appropriate prepositions.

PARSING.

The following extracts from Milton and Pope are here presented for the especial benefit of the beginner and private learner. If the student will make himself *perfectly acquainted* with the principles contained in this analysis—before leaving it—will find himself able to parse just as well without this assistant as with it; for the parts of speech, and their relation to each other, occur so frequently that they cannot fail to make an indelible impression on the memory, not to be forgotten, like rules and definitions, but which time itself shall never afterwards be able to efface:

PARADISE LOST.

adv v ir in ind imp 3 s n c f 3 s adv con n c f 3 s a 1
Now came⁹ still ev'ning² on, and twilight⁸ gray

18 prep p p a 1 n c n 3 s 7 a 1 n c n 3 plu v ir tr ind plu 3 s
Had in her⁵ sober liv'ry all things⁶ clad.¹⁰

n c f 3 s v r tr imp 3 s con n c n 3 s con n c n 3 s
Silence⁸ accompanied¹⁰ [*them*] for beast⁸ and bird,⁸

p p prep p p a 1 n c n 3 s a 1 prep p p n c n 2 plu
They² to their⁵ grassy couch, these [*birds*] to their⁵ nests.

v ir in ind imp 3 plu a 1 a 1 n c f e m 3 s
Were sunk⁹ all but the wakeful nightingale,^{8 or 7}

p p adv p p a 1 n c n 3 s v ir tr ind imp 3 s
She⁸ all night long her⁵ am'rous descant⁶ sung.¹⁰

n c f 3 s v r pas ind imp 3 s adv v ir in ind imp 3 s n c n 3 s
Silence⁸ was pleased.¹¹ Now glow'd⁹ the firmament⁸

prep a 1 n c n 3 plu 7 n p n 3 s r pro v ir tr ind imp 3 s
With living sapphires: Hesperus⁸ that⁸ led¹⁰

a 1 a 1 ncn3s vir in ind imp a 1 Hesperus adv a 1 ncf3s
The starry host⁹ rode⁹ brightest, till the moon,³

part prep a 1 ncn3s7 adv
Rising in clouded majesty, at length,

a 1 ncf3s vr tr ind imp pp a 1 ncn3s
Apparent queen,³ unveil'd¹⁰ her⁵ peerless light,⁶

con prep a 1 ncn3s pp a 1 ncn3s vir tr ind imp
And o'er the dark⁷ her⁵ silver mantle⁶ threw.¹⁰

adv n pm 3s adv prep n pf 7 a 1 ncf2s a 1 ncn3s
When Adam⁸ [said] thus to Eve : Fair consort,³ th' hour³

prep ncn3s7 a 1 ncn3 plu adv part prep ncn3s7
Of night, and all things⁴ now retir'd to rest,

vr tr ind pr 3 plu pp prep a 1 ncn3s7 con n pm 3s vir tr ind perf
Mind¹⁰ us⁶ of like repose : since God³ hath set¹⁰

all nouns cn 3s prep n cm 3 plu 7
Labor⁶ and rest,⁶ as day⁶ and night,⁶ to men

a 1 day and night con a 1 a 1 ncn3s ncn3s7
Successive: and the timely dew³ of sleep,

adv part prep a 1 a 1 ncn3s7 vr tr ind pr 3s
Now falling with soft slumb'rous weight, inclines¹⁰

pp ncn3 plu a 1 ncn3 plu adv
Our⁶ eye-lids.⁶ Other creatures³ all day long

vr in ind pr 3 plu a 1 a 1 creatures con a 1 rest vr tr ind pr 3 plu
Rove⁹ idle, unemploy'd, and less need¹⁰ rest.⁶

nom 3s vir tr ind pr 3s pp a 1 ncn3s ncn3s7
Man³ hath¹⁰ his⁶ daily work⁶ of body or of mind

part r pro vr tr ind pr 3s pp ncn3s
Appointed, which³ declares¹⁰ his⁶ dignity,⁶

con a 1 ncn3s prep n pm 3s7 prep a 1 pp ncn3 plu
And the regard⁶ of Heaven on all his⁶ ways⁷;

adv a 1 ncn3 plu a 1 animals vr in ind pr 3 plu
While other animals³ unactive range,⁶

con prep pp ncn3 plu 7 n pm 3s vir tr ind pr 3s a 1 ncn3s
And of their⁵ doings God³ takes¹⁰ no account,⁶

adv adv a 1 ncn3s vir tr ind fut 3s a 1 ncn3s
To-morrow, ere fresh morning³ [shall] streak¹⁰ the east⁶

prep a 1 ncn 3 s 7 ncn 3 s 7 pp v ir in pot pr 1st plu
With first approach of light, we^s must be risen,⁹

con prep pp a 1 ncn 3 s v r tr inf pr
And at our^s pleasant labor; to re-form¹⁰

a 1 a 1 ncn 8 plu a 1 ncn 3 plu a 1 alleys
Yon flow'ry arbors⁶ yonder alleys⁶ green,

pp ncn 3 s prep ncn 3 s 7 prep ncn 3 plu a 1 branches
Our walk⁶ at noon, with branches overgrown,

r pro v r tr ind pr 3 plu pp a 1 ncn 3 s conv r tr ind pr 3 plu
That^s mock¹⁰ our scant manuring,⁶ and require¹⁰

a 1 ncn 3 plu con pp v r tr inf pp a 1 ncn 3 plu
More hands⁶ than ours^s [*hands*] to lop¹⁰ their wanton growth⁶

a 1 ncn 3 plu adv con a 1 a 1 ncn 3 plu
Those blossoms^s also, and those dropping gums^s

r pro v ir in ind 3 plu a 1 gums a 1 gums con a 1 gums
That^s lie^s bestrown, unsightly and unsmooth,

v r tr ind pr 3 plu ncn 3 s pp v ir in ind pr 1 plu v inf prep ncn 3 s 7
Ask¹⁰ riddance,^s if we^s mean to tread with ease.

adv r p ncn 3 s v r tr & c ncn v ir in & c pp v r n inf pr
Meanwhile, as nature^s wills,¹⁰ night^s bids¹⁰ us^s [*to*] rest.⁹

prep r p 7 to Adam in the 13th line prep a 1 ncn 3 s 7 part
To whom thus Eve,^s [*said*] with perfect beauty adorn'd:

pp ncn 2 s con ncn s the thing 6 which 6 pp v ir tr ind pr 2 s
My^s author^s and disposer^s what^s thou^s bidst¹⁰

a 1 pp v r tr ind r p ncn 3 s v r tr ind pr 3 s governs so
Unargu'd I^s obey;¹⁰ so^s God^s ordains.¹⁰

prep pp part pp v ir tr ind pr 1 s a 1 ncn by figure
With thee conversing I^s forget¹⁰ all time;⁶

a 1 ncn 3 plu con pp ncn 3 s a 1 v r tr ind pr 3 plu adv
All seasons^s and their^s change,⁶ all [*things*] please¹⁰ alike,

a 1 a 1 ncn 3 s prep ncn f 3 s 7 pp ncn 3 s a 1
Sweet is⁹ the breath^s of morn, her rising^s [*is*] sweet,

prep ncn 3 s 7 prep a 1 ncn 3 plu 7 a 1 a 1 ncn by fig
With charm of earliest birds; pleasant [*is*] the sun^s

adv adv prep a 1 a 1 ncn 3 s 7 pp v ir tr ind pr 3 s
When first on this delightful land he^s spreads¹⁰

pp a1 ncn3 plu prep gov. by on and all n3 n3 s7
His orient beams⁶ on herb, tree, fruit and flower,

part prep ncn3 s7 a1 earth a1 a1 ncn3 s
Glist'ning with dew; fragrant [is] the fertile earth³

prep a1 ncn3 plu7 con a1 a1 ncn3 s
After soft show'rs; and sweet [is] the coming on³

prep a1 ncn3 s7 a1 con a1 ncf3 s nom case to is
Of grateful evening mild; then silent night, [is]

prep a1 pp a1 ncf3 s7 con a1 a1 ncf3 s7
With this her⁵ solemn bird, and this fair moon,

con 18 a1 a1 ncn3 plu7 ncn3 s7 pp a1 ncn3 s7
And these the gems of heav'n, her⁵ starry train.

All the words in the six following lines marked thus * are in the nomi-
native case to is, in the 7th line below.

con con ncn3 s prep ncf3 s7 adv pp v r tr ind pr 3
But neither breath* of morn, when she³ ascends¹⁰

prep ncn3 s7 prep a1 ncn3 plu7 con a1 ncm3 s
With charm of earliest birds; nor rising sun*

prep a1 a1 ncn3 s7 con all ncf3 s
On this delightful land; nor herb,* fruit,* flow'r,*

part prep ncn3 s7 con ncn3 s prep ncn3 plu7
Glist'ning with dew; nor fragrance* after show'rs,

con a1 ncf3 s a1 con a1 ncf3 s
Nor grateful evening* mild; nor silent night*

prep a1 pp a1 ncn3 s7 con ncn3 s prey ncf3 s
With this her solemn bird; nor walk* by moon,

con a1 ncn3 s7 prep pp a1 breath, herb, etc.
Or glitt'ring star-light—without thee is sweet.

con adv adverbial phrase v ir in ind pr 3 plu prep r pro
But wherefore all night long shine⁹ these? for whom

a1 a1 ncn3 s adv ncn3 s v ir tr ind perf 3 s ncn3
[is] This glorious sight,³ when sleep³ hath shut¹⁰ all eyes.⁶

prep r p relates to Eve governs 29 following lines
To whom our gen'ral ancestor replied:¹⁰ v r tr ind imp 3 s

n c f 2 s prep n p m 3 s 7 con n c m 3 s 7 a 1 n p f 2 s ind
 "Daughter³ of God and man, accomplish'd Eve,³

a 1 v ir tr ind pr 3 plu n c n 3 s v r tr inf pr prep a 1 n c n 3 s 7
 These have¹⁰ their course to finish¹⁰ round the earth,

prep a 1 n c n 3 s 7 con prep n c n 3 s 7 prep n c n 3 s 7
 By morrow ev'ning; and from land to land,

prep n c n 3 s 7 con prep n c n 3 plu 7 con a 1
 In order, though to nations yet unborn,

part part p p plu set and rise both v ir in ind 3 plu
 Minist'ring light⁶ prepar'd, they⁷ set⁹ and rise⁹

con a 1 n c n 3 s regain prep n c n 3 s 7 v r tr pot imp 3 s
 Lest total darkness³ should by night regain

p p a 1 n c n 3 s con see regain n c n 3 s
 Her⁶ old possession,⁶ and extinguish life⁶

The word **FIRE**s is the nominative to all the Verbs marked † and
 WHICH the objective.

prep n c n 3 s 7 con a 1 n c n 3 plu 7 r pro a 1 a 1 n c n 3 plu
 In nature and all things; WHICH⁶ these soft FIREs³

adv v ir tr ind pr 3 plu con prep a 1 n c n 3 s 7
 Not only enlighten† but with kindly heat

prep a 1 n c n 3 s 7 both v r tr ind pr 3 plu
 Of various influence, foment† and warm,†

both v r tr ind pr 3 plu con prep n c n 3 s 7 v ir tr ind pr 3 plu
 Temper† or nourish,¹⁰ or in part shed down¹⁰

p p a 1 n c n 3 s prep a 1 n c n 3 plu 7 r p v ir in ind pr 3 plu
 Their stellar virtue⁶ on all kinds that grow⁹

prep n c f 3 s 7 part adv a 1 kinds v r tr inf pr
 On earth, made hereby apter to receive¹⁰

n c n 3 s prep a 1 n c m 3 s adv sup n c n 3 s 7
 Perfection⁶ from the sun's⁶ more potent ray.

a 1 adv con part prep n c n 3 s 7 n c 3 s 7
 These [*fires*] then, though unbeheld in deep of night,

v ir in ind pr 3 plu adv con v ir tr imp 2 s n c m 3 plu adv
 Shine⁹ not in vain; nor think,¹⁰ though men³ were⁹ none,

con ncn3s v r tr pot imp 3 s ncn3 plu n p m 3 s ncn3s
That heaven² would want¹⁰ spectators,⁶ God² want praise⁷:

ncn3 plu prep a1 ncn3 plu 7 v r tr ind pr 3 plu ncn3s
Millions² of spiritual creatures walk¹⁰ the earth⁶

a1 creatures adv pp con adv pp
Unseen, both when we² wake and when we² sleep.

a1 a1 prep a1 ncn3s 7 p p ncn3 plu v r tr
All these with ceaseless praise his works⁶ behold¹⁰

adverbial phrase—always adv prep a1 ncn3s 7
Both day and night. How often, from the steep

prep a1 ncn3s 7 con see hill p p v r tr ind perf 1 plu
Of echoing hill or thicket have¹⁰ we² heard¹⁰

a1 ncn3 plu prep a1 a1 ncn3s 7
Celestial voices⁶ to the midnight air,

a1 voices con a1 voices a1 prep a1 ncn3s 7
Sole, or responsive each to others¹⁰ note,

part pp a1 n p m 3 s 7 adv prep ncn3 plu 7
Singing their great Creator. Oft in bands,

adv p p v r tr ind pr 3 pl ncn3s a1 ncn3s v r tr
While they² keep¹⁰ watch,⁶ or nightly rounding walk,^{10*}

prep a1 ncn3s 7 prep a1 ncn3 plu 7
With heav'nly touch of instrumental sounds,

prep a1 a1 ncn3s part p p ncn3 plu
In full harmonic number join'd, their songs²

v r tr ind pr 3 plu ncn3s con see divide p p ncn3 plu ncn3s 7
Divide¹⁰ the night,⁶ and lift¹⁰ our thoughts⁶ to heav'n.⁷

adv part adverbial phrase—together p p v r ind imp 3 plu
Thus talking, hand in hand alone they² pass'd⁹

adv prep p p a1 ncn3s 7 adv part a1 v r ind imp 3 plu
On to their⁶ blissful bow'r—there arriv'd, both stood,⁹

a1 v r in ind imp 3 plu prep a1 v r tr ind imp
Both [*persons*] turn'd,⁹ and under open sky ador'd¹⁰

a1 n p m 3 s v r tr ind imp 3 s all ncn3s con
The God⁶ that² made¹⁰ both sky,⁶ air,⁶ earth,⁶ and heav'n,⁶

* They walk their nightly rounds, like sentries on guard.

r p by beheld v ir tr ind imp 3 plu n o f 3 s a 1 n o n 3 s
Which⁶ they³ beheld,¹⁰ the moon's⁶ resplendent globe,⁶

con a 1 n o n 3 s p p 2 s adv v ir tr ind pr 2 s n o n 3 s
And starry pole.⁶ Thou² also mad'st¹⁰ the night,⁶

n o m 2 s a 1 con p p 2 s a 1 n o n 3 s
Maker³ omnipotent, and thou [*madest*] the day,⁶

r p finished p p prep p p a 1 n o n 3 s 7 part
Which⁶ we³ in our³ appointed work employed,

v r tr ind perf 1 plu a 1 Adam and Eve a 1 n o n 3 s 7
Have finish'd¹⁰ happy in our mutual help

con a 1 n o n 3 s 7 a 1 n o n 3 s prep a 1 p p n o n 3 s 7
And mutual love, the crown of all our bliss,

part prep p p con a 1 a 1 n o n 3 s 7
Ordain'd by thee; and this delicious place,

prep p p a 1 place adv p p n o n 3 s v r tr ind pr 3 s
For us too large, where thy abundance³ wants¹⁰

n o c g 3 plu con a 1 abundance v ir in ind pr 3 s n o n 3 s 7
Partakers,⁶ and uncropt falls⁹ to the ground.

con p p 2 s v r tr ind perf 2 s prep p p a 1 a 1 n o n 3 s
But thou² hast promis'd¹⁰ from us two a race,³

v r tr inf pr a 1 n o n 3 s r p aux prep p p 7 v r tr ind 1 fut 3 s
To fill¹⁰ the earth,⁶ who³ shall with us extol¹⁰

p p n o n 3 s a 1 goodness con adv p p v r in ind pr 1 plu
Thy goodness⁶ infinite, both when we³ wake,⁹

con adv p p v ir tr ind pr 1 plu p p n o n 3 s n o n 3 s 7
And when we² seek,¹⁰ as now, thy gift⁶ of sleep.

MILTON.

POPE'S ESSAY.

n p m 3 s prep a 1 n c n 3 plu 7 v ir tr ind pr 3 s prep n c n 3 s 7
 Heaven² from all creatures hides¹⁰ the book⁸ of fate,

con a 1 n c n 3 s part pp a 1 n c n 3 s
 All but the page⁷ prescrib'd, their⁵ present state:⁶

prep n c n 3 plu 7 the thing which n c m 3 plu 7 n c n 3
 From brutes what men,⁹ from men what spirits³ know;¹⁰

con r p v r tr pot imp 3 s n c n 3 s adv adv
 Or who² could suffer¹⁰ being⁵ here below?

a 1 n c m 3 s pp n c n 3 s v r tr &c v ir in inf pr adv
 [if] The lamb² [which] thy⁵ riot dooms to bleed to-day,

v ir tr subj 3 s pp pp n c n 3 s pp both v r in pot imp 3 s
 Had he^{2*} thy⁵ reason,⁶ would he³ skip⁹ and play?⁹

part prep a 1 a 1 instant p p v r tr ind pr 3 s a 1 n c n 3 s
 Pleased to the last, he³ crops¹⁰ the flow'ry food,⁶

con v tr ind pr 3 s n c n 3 s adv part v ir tr inf pr p p n c n 3 s
 And licks¹⁰ the hand⁶ just rais'd to shed¹⁰ his⁵ blood.⁶

inter n c n 2 s prep a 1 n c n 3 s 7 adv part
 Oh¹⁷ blindness³ to the future! kindly giv'n,

con a 1 creature v r tr pot pr n c n 3 s part prep n p m 3 s 7
 That each may fill¹⁰ the circle⁶ mark'd by Heav'n;

r p v ir tr ind pr 3 s prep a 1 n c n 3 s prep n p m 3 s 7
 Who² sees¹⁰ with equal eye, as God of all,

a 1 n c m 3 s v r inf pr con a 1 n c m 3 s v ir in inf pr
 A hero⁴ [to] perish,⁹ or a sparrow⁵ [to] fall;⁹

n c n 3 plu con n c n 3 plu prep n c n 3 s 7 part
 Atoms⁵ or systems⁶ into ruin hurl'd,

con adv a 1 n c n 3 s v r in inf pr con adv a 1 n c n 3 s
 And now a bubble⁶ burst,⁹ and now a world.⁶

v r in imp 3 s adv adv prep a 1 n c n 3 plu 7 v r in imp 2 s
 Hope⁹ humbly then; with trembling pinions soar;⁹

* The word HE, is redundant, in apposition with LAMB, and repeated by poetical license only. The word WHICH, understood, is the real objective case of the verb DOOMS.

v r tr imp 2 s a 1 n o m 3 s apposition c o n n p m 3 s v r tr imp 2 s
Wait¹⁰ the great teacher Death;⁶ and God⁶ adore¹⁰

a 1 b l i s s a 1 n e n 3 s p p v i r t r i n d p r 3 s p p v i r t r i n f p r
What future bliss⁶ he¹ gives¹⁰ not thee⁶ to know,¹⁰

c o n v i r t r i n d p r 3 s a 1 n e n 3 s v i r i n f p r p p n e n 3 s a d v
But gives¹⁰ that hope⁶ to be⁹ thy blessing⁶ now.

n e n 3 s v i r i n i n d p r 3 s a 1 h o p e a 1 a 1 n e n 3 s 7
Hope⁶ springs⁹ eternal in the human breast;

n o m 3 s a d v c o n a d v v i r i n f p r a 1 m a n
Man¹ never is,⁹ but always to be⁹ blest.

a 1 n e n 3 s a 1 s o u l c o n a 1 s o u l p r e p n e n 3 s 7
The soul,¹ uneasy, and confin'd from home,

b o t h v r i n d p r 3 s p r e p n e n 3 s 7 v i r i n f p r
Rests⁹ and expatiates⁹ in a life [*which is*] to come,⁹

i n t e r j a 1 a 1 n e m 3 s r p a 1 n e n 3 s
Lo,¹⁰ the poor Indian!⁶ whose untutor'd mind¹

v i r t r i n d p r 3 s n p m 3 s n e n 3 p l u 7 s e e s s e e s p r e p n e n 3 s 7
Sees¹⁰ God⁶ in clouds, or hears¹⁰ him⁶ in the wind;

p p n e n 3 s a 1 n e n 3 s a d v v i r t r i n d i m p 3 s v i r i n f p r i n
His¹ soul⁶ proud science¹ never taught¹⁰ to stray⁹

a d v c c n a 1 a 1 n e n 3 s 7 a 1 n e n 3 s 7
Far as [*to*] the Solar Walk, or Milky Way:

c o n a 1 n e n 3 s p r e p p p n e n 3 s 7 v i r t r i n d p e r f 3 s
Yet simple nature¹ to his⁶ hope has given¹⁰

p r e p a 1 a 1 n e n 3 s 7 a 1 n e n 3 s
Behind the cloud-topt hill, a humbler heaven;⁶

a 1 a 1 n e n 3 s n e n 3 s p r e p n e n 3 p l u 7 p a r t
Some safer world⁹ in depth of woods embraced,

a 1 a 1 n e n 3 s p r e p a 1 a 1 n e n 3 s 7
Some happier island⁶ in the wat'ry waste:

a d v n e e g 3 p l u a d v p p a 1 n e n 3 s v i r t r i n d p r 3 p l u
Where slaves¹ once more their native land⁶ behold,¹⁰

a 1 n o m 3 p l u v r t r i n d p r 3 p l u n e m 3 p l u v r i n d p r 3 p l u
No fiends¹ torment,¹⁰ no Christians¹ thirst for gold,

n o m v r t r i n d p r 3 s p p a 1 n e n 3 s
To be,¹ contents¹⁰ his¹ natural desire:⁶

pp v r tr ind pr 3 s a 1 n c f 3 s n c n 3 s a 1 n c f 3 s n c n 3 s
He^s asks¹⁰ no angel's wing,⁶ no seraph's fire;⁶

con v ir ind pr 3 s part prep a 1 a 1 n c n 3 s 7
But thinks,¹⁰ admitted to that equal sky,

pp a 1 n c m 3 s v ir tr ind 1 fut 3 s with n c n 3
His^s faithful dog^s shall bear¹⁰ him company.⁶

v ir in imp 2 s a 1 pp con prep p p n c n 3 s 7 p r e p n c n 3 s 7
Go,⁹ wiser thou!⁹ and in thy scale of sense,

v r tr imp 2 s p p n c n 3 s prep a p m 3 s 7
Weigh¹⁰ thy^s opinion⁶ against Providence;

Transposition—Call that imperfection which thou fanciest such.
Call¹⁰ imperfection⁶ what⁶ thou^s fanciest such;

v ir tr imp 2 s adv p p v ir tr ind pr 3 s n c n 3 s adv n c n 3 s
Say¹⁰ here he^s gives¹⁰ too little,⁶ there too much,⁶

prep n c n 3 s 7 a 1 n c n 3 s 7 p p n c in 3 s is
In pride, in reas'ning pride, out^s error^s lies;⁹

a 1 creatures v r tr ind pr 3 plu con n c n 3 plu 7
All quit¹⁰ their^s sphere,⁶ and rush into the skies.

n c n 3 s adv v r in ind pr 3 s a 1 a 1 n c n 3 s 7
Pride^s still is^s aiming at the blest abodes;

n c m 3 plu v ir pot imp 3 plu n & o r 2 n c n 3 plu n & o r 2
Men^s would be⁷ angels;^s angels^s would be^s gods.^s

part v ir in inf pr r 2 con n c n 3 plu
Aspiring to be^s gods,^s if angels^s fell,^s

part v ir in inf pr r 2 n c m 3 plu v r in in pr 3 plu
Aspiring to be^s angels,^s men^s rebel,^s

con r p adv v r in ind pr 3 s v r tr inf pr a 1 n c n 3 plu
And [he] who^s but wishes^s to invert¹⁰ the laws^s

prep n p m 3 s 7 prep a 1 n p m 3 s 7
Of ORDER, sins^s against th' ETERNAL CAUSE.

Having completed our exercises for the private learner, we here present additional exercises for practice, without being marked, to be used by those who prefer them—although the previous lessons should be gone over, in part, at least, *in all cases*. The words in the first piece have the relation pointed out by figures—and in the additional exercises the student will be able to make this out for himself.

LIBERTY AND SLAVERY CONTRASTED.

Part of a Letter from Italy, by ADDISON.

How¹² has¹⁸ kind¹ Heaven² adorned¹⁰ this¹ happy¹ land,⁶
 And¹⁶ scattered¹⁰ blessings⁶ with¹⁴ a¹ wasteful¹ hand;⁷
 But¹⁶ what^{8,6} avail¹⁰ her^{8,5} unexhausted¹ stores,²
 Her^{8,5} blooming¹ mountains² and¹⁶ her^{8,5} sunny¹ shores,²
 With¹⁴ all¹ the¹ gifts⁷ that^{8,6} heaven² and¹⁵ earth² impart,¹⁰
 — the¹ smiles⁷ of¹³ nature,⁷ and¹⁶ the¹ charms⁷ of¹³ art,⁷
 While¹² proud¹ oppression² in¹⁴ her^{8,5} valleys⁷ reigns,⁹
 And¹⁶ tyranny² usurps¹⁰ her^{8,5} happy¹ plains;⁶
 The¹ poor¹ inhabitant² beholds¹⁰ in vain,¹²
 The¹ redd'ning¹ orange⁶ and¹⁶ that¹ swelling¹ grain:⁶
 Joyless¹ he² sees¹⁰ the¹ growing¹ oils⁶ and¹⁶ wines,⁶
 And¹⁶ in¹⁴ the¹ myrtle's⁵ fragrant¹ shade⁷ repines.⁹
 O! Liberty,³ thou³ power³ supremely¹⁹ bright,¹
 Profuse¹ of bliss,⁷ and¹⁵ fragrant¹ with delight!⁷
 Perpetual¹ pleasures² in¹⁴ thy^{8,5} presence⁷ reign,⁹
 And¹⁶ smiling¹ plenty² leads¹⁰ thy^{8,5} wanton train;⁶
 Ease^{1,11} of¹⁴ her^{8,5} load,⁷ subjection² grows⁹ more¹⁹ light,¹
 And¹⁶ poverty² looks⁹ cheerful¹ in¹⁴ thy^{8,5} light.⁷
 Thou^{8,2} makest¹⁰ the¹ gloomy¹ face⁶ of¹³ nature⁷ gay;¹
 — givest¹⁰ beauty⁶ to¹⁴ the¹ sun,⁷ and¹⁶ pleasure⁶ to¹⁴ the¹ day.⁷
 On¹⁴ foreign¹ mountains⁷ may the¹ sun² refine¹⁰
 The¹ grape's⁵ soft¹ juice,⁶ and mellow¹⁰ it^{8,6} to¹⁴ wine;⁷
 With¹⁴ citron¹ groves⁷ adorn¹⁰ a¹ distant¹ soil,⁶
 And¹⁶ the¹ fat¹ olive⁶ swell¹⁰ with¹⁴ floods⁷ of¹³ oil.⁷
 We^{8,2} envy¹⁰ not¹² the¹ warmer¹ climes⁶ that^{8,2} lie⁹
 In¹⁴ ten¹ degrees⁷ of¹³ more¹⁹ indulgent¹ skies;⁷
 Nor¹⁶ at¹⁴ the¹ coarseness⁷ of¹³ our^{8,5} heaven⁷ repine,⁹
 Tho'¹⁶ o'er¹⁴ our^{8,5} heads⁷ the¹ frozen¹ pleiads² shine:⁹
 'Tis^{8,2,9} liberty² that^{8,2} crowns¹⁰ the¹ Saxon's⁵ isle,⁶
 And¹⁶ makes¹⁰ the¹ barren¹ rocks⁶ and¹⁶ the¹ bleak¹ mountains⁶
 smile.⁹

ADDITIONAL EXTRACTS FOR PARSING.

WEBSTER'S REPLY TO HAYNE.

I shall enter on no encomium of Massachusetts—she needs none. There she is—behold her, and judge for yourselves. There is her history. The world has it by heart. The past at least is secure. There is Boston, and Concord, and Lexington, and Bunker hill, and there they will remain forever. The bones of her sons, fallen in the great struggle for independence, now lie mingled with the soil of every state, from New England to Georgia, and there they will lie forever. And, sir, where American Liberty raised its first voice, and where its youth was nurtured and sustained, there it still lives in the strength of its manhood, and full of its original spirit. If discord and disunion shall wound it—if party strife and blind ambition shall hawk at and tear it—if folly and madness, if uneasiness under salutary and necessary restraint, shall succeed to separate it from that union by which alone its existence is made sure—in the end, by the side of that cradle in which its infancy was rocked, it will stretch forth its arms with whatever vigor it may still retain, over the friends who gather round it—and it will fall at last, if fall it must, amidst the proudest monuments of its own glory, and on the very spot of its origin.

BENTON ON THE PROTEST.

The question immediately before the senate was one of minor consequence; it might be called a question of small import, except for the effect which the decision might have upon the Secretary itself. In that point of view it might be a question of some moment; for, without reference to individuals, it was essential to the cause of free governments, that every department of the government, the senate inclusive, should so act as to preserve to itself the respect and confidence of the country. The immediate question was, upon the rejection of the president's message. It was

moved to reject it—to reject it, not after it was considered, but before it was considered! and thus to tell the American people that their president shall not be heard, should not be allowed to plead his defence, in the presence of the body that condemned him, neither before the condemnation, nor after it! This is the motion, and certainly no enemy to the senate could wish it to miscarry. The president, in the conclusion of his message, has respectfully requested that his defence might be entered upon the journal of the senate—upon that same journal which contains the record of his conviction. This is the request of the president. Will the senate deny it? Will they refuse this act of sheer justice and common decency? Will they go further, and not only refuse to place it on the journal, but refuse even to suffer it to remain in the senate? Will they refuse to permit it to remain on file, but send it back, or throw it out of doors, without condescending to reply to it? for that is the exact import of the motion now made! Will senators exhaust their minds, and their bodies also, in loading this very communication with epithets, and then say that it shall not be received? Will they receive memorials, resolutions, essays, from all that choose to abuse the president, and not receive a word of defence from him? Will they continue the spectacle which has been presented here for three months—a daily presentation of attacks upon the president from all that choose to attack him, young and old, boys and men—attacks echoing the very sound of this resolution, and which are not only received and filed here, but printed also, and referred to a committee, and introduced, each one with a lauded commentary of set phrase? Are the senate to receive all these, and yet refuse to receive from the object of all this attack one word of answer? * * * *

The proceeding, he, Mr. B., held to be an impeachment, without the forms of an impeachment—a conviction, without the form of a trial—a sentence of condemnation for a high crime and misdemeanor, against the chief magistrate of the republic, without evidence, without hearing, without defence, without the observance of a single form prescribed for the trial of impeachments; and this by the very tribunal which is bound to try the formal impeachment for the same matter, if duly demanded by the grand inquest

of the nation in their hall of representatives. This was the question which the country would have to try, and in the trial of which, furious passion, reckless denunciation, bold, or even audacious assertion, will stand for nothing. The record! the record! will be the evidence which the country will demand. The facts! the facts! will be the data which they require! The speeches! the speeches! delivered on this floor, will be the test of the spirit and intention with which these proceedings were pursued and consummated.

WEBSTER ON THE PROTEST.

The contest for ages has been to rescue liberty from the grasp of executive power. Whoever has been engaged in her sacred cause, from the days of the downfall of those great aristocracies, which had stood between the king and the people, to the time of our own independence, has struggled for the accomplishment of that single object. On the long list of champions of human freedom, there is not one name damned by the reproach of advocating the extension of executive authority; on the contrary, the uniform and steady purpose of all such champions has been, to limit and restrain it. To this end, the spirit of liberty, growing more and more enlightened, and more and more vigorous from age to age, has been battering for centuries against the solid buttments of the feudal system. To this end, all that could be gained from the imprudence, snatched from the weakness, or wrung from the necessities of crowned heads, has been carefully gathered up, secured, and hoarded, as the rich treasures, the very jewels of liberty. To this end, popular and representative right has kept up its warfare against prerogative, with various success; sometimes writing the history of a whole age in blood—sometimes witnessing the martyrdoms of Sydneys and Russels; often baffled and repulsed, but still gaining, on the whole, and holding what it gained with a grasp which nothing but the complete extinction of its own being could compel it to relinquish. * * *

And now, sir, who is he so ignorant of the history of

liberty, at home and abroad ; who is he, yet dwelling in his contemplations among the principles and dogmas of the middle ages ; who is he, from whose bosom all original infusion of American spirit has become so entirely evaporated and exhaled, as that he shall put into the mouth of the president of the United States the doctrine that the defence of liberty *naturally results* to executive power, and is its peculiar duty ? Who is he that, generous and confiding towards power where it is most dangerous, and jealous only of those who can restrain it ? Who is he that, reversing the order of the state, and upheaving the base, would poise the political pyramid of the political system upon its apex ? Who is he that, overlooking with contempt the guardianship of the representatives of the people, and with equal contempt the higher guardianship of the people themselves ? Who is he that declares to us, through the president's lips, that the security for freedom rests in executive authority ? Who is he that belies the blood and libels the fame of his own ancestors, by declaring that *they*, with solemnity of form and force of manner, have invoked the executive power to come to the protection of liberty ? Who is he that thus charges them with the insanity or recklessness of putting the lamb beneath the lion's paw ? No, sir ; our security is in our watchfulness of executive power. * * * And when we, and those who come after us, have done all that we can do, and all that they can do, it will be well for us, and for them, if some popular executive, by the power of patronage and party, and the power, too, of that very popularity, shall not hereafter prove an over-match for all other branches of the government. * * *

Mr. President, I have spoken freely of this protest, and of the doctrines which it advances ; but I have said nothing which I do not believe. On these high questions of constitutional law, respect for my own character, as well as a solemn and profound sense of duty, restrains me from giving utterance to a single sentiment which does not flow from entire conviction. I feel that I am not wrong. I feel that an inborn and inbred love of constitutional liberty, and some study of our political institutions have not, on this occasion, misled me. But I have desired to say nothing that should give pain to the chief magistrate person-

ally. I have not sought to fix arrows in his breast; but I believe him mistaken, altogether mistaken, in the sentiments which he has expressed; and I must concur with others in placing on the records of the senate, my disapprobation of those sentiments. On a vote, which is to remain so long as any proceeding of the senate shall last, and on a question which can never cease to be important while the constitution of the country endures, I have desired to make public my reasons. They will now be known, and I submit them to the judgment of the present and of after times. Sir, the occasion is full of interest. It cannot pass off without leaving strong impressions on the character of public men. A collision has taken place, which I could have most anxiously wished to avoid; it was not to be shunned. We have not sought this controversy; it has met us, and been forced upon us. In my judgment, the law has been disregarded, and the constitution transgressed—the fortress of liberty has been assaulted, and circumstances have placed the senate in the breach; and, altho' we may perish in it, I know we shall not fly from it. But I am fearless of consequences. We shall hold on, sir, and hold out, till the people themselves come to its defence. We shall raise the alarm, and maintain the post, till they, whose right it is, shall decide whether the senate be a faction, wantonly resisting lawful power, or whether it be opposing, with firmness and patriotism, violations of liberty and inroads upon the constitution.

PROSODY.

From ποῦς (for) ὠδή (a song.)

Prosody consists of two parts: PUNCTUATION—and the LAWS OF VERSIFICATION, or Rules for writing Poetry.

1. Punctuation (*à punct-um, a point*), is the art of dividing a written composition into parts, by introducing, between the members of a period, the following characters: the , comma; the ; semi colon; the : colon; and at the close of a period, the . period; the ? interrogation; the ! exclamation; and the — dash.

It is impossible to lay down rules for punctuating, which will be free from exceptions. The following are as useful and perfect as any that can be given:

GENERAL RULE.—Use a comma after a word of the 7th relation; a semi colon before a word of the 16th relation; and a period, interrogation, or exclamation, at the close of the sentence. [See the punctuation on the Plate.]

RULE 1.—Before a relative pronoun, insert a , as: God, who, at sundry times, spake unto the fathers, hath spoken.

RULE 2.—After a noun, or pronoun, governed by a preposition, insert a , as: At sundry times,7 unto the fathers,7 —after a noun,7 or pronoun,7: O'er nature's soft repose,7.

RULE 3.—Where the nominative is separated from the verb, by an intervening phrase, a , is to be inserted after the nominative, and before the verb, as:

Thunders , wafted from the burning zone
 , *Growl* from afar, a deaf and hollow groan.

RULE 4.—A ; is used before a conjunction, as: I will either bring you the book; or send it by mail. An adjective restricts the logical extension of a noun; as: North America is not so large; as America.

The : is used when a comparison is made between two things, by using the comparative and corresponding conjunctions, as: As the ox goeth to the slaughter: so goeth the fool to the stocks.

RULE 5.—The . is placed at the close of a period, and denotes the sense to be complete, as :

The midnight moon serenely smiles
O'er Nature's soft repose,
No low'ring cloud obscures the sky; nor
Ruffling tempest blows. [See Plate.]

RULE 6.—The ? is used after an interrogatory sentence; the ! after an interjection, and exclamatory phrases; and the --- denotes a rhetorical pause, as

O death! where is thy—sting? O grave! where is thy—victory?

The student is referred to the *Plate on Syntax*, for a more full exemplification of the preceding rules.

PROSODY (προς ὠδή) is the art of meting poetry by a regular succession of long and short, or of accented and unaccented syllables. A certain number of syllables form a *foot*. They are called feet, because it is by their aid that the voice passes through them in measured time, either in singing or reading poetry. There are eight kinds of feet, four of two syllables, and four of three, as follows:

Dissyllable.

Trisyllable.

- | | |
|-------------------|-------------------------|
| 1. A Trochee, — — | 5. A Dactyl, — — — |
| 2. An Iambus, — — | 6. An Amphibrach, — — — |
| 3. A Spondee, — — | 7. An Anapæst, — — — |
| 4. A Pyrrhic, — — | 8. A Tribrach, — — — |

Three of these are called primary, because whole compositions can be written in them, without introducing other feet, viz: *Trochee*, *Iambus*, and *Anapæst*. The others are called secondary, being used occasionally, to vary the composition.

The following verse will serve to convey an idea of the *principles* of Prosody, as given above:

Nöt ä drām7* wäs hēard,2 nör ä fūn7räl nōte,2
As his cōrse7 tō the rām7pärt wē hār7riēd;
Nöt ä söl7dier dīschārged7 his fāre2wēll shōt,
O'ēr thē grāve7 whēre ōur hē7rō wē bū7riēd.

* The figures divide the lines into measures, and point out the foot, as per above Table.—1. Trochee; 2. Iambus; 7. Anapæst; &c.

BURIAL OF SIR JOHN MOORE.

Not a *drum* was *heard*, nor a *fun*'ral *note*,
 As his *corse* to the *ram*'part we *hur*'ried;
 Not a *sol*'dier *dis-charge*'d his *sure*'well *shot*,
 O'er the *grave* where our *he*'ro we *bu*'ried.

We *bur*'ied him *dark*'ly at *dead*' of *night*;
 The *sods* with our *bay*'onets *tur*'ning;
 By the *strug*'gling *moon*'beams *mis*'ty *light*,
 And our *lan*'terns *dim*'ly *burn*'ing.

No use'less *cof*'fin *enclos*'d his *breast*,
 Nor in *sheet*, nor in *shroud*, we *bound*' him;
 But he *lay*' like a *war*'rior *tak*'ing his *rest*,
 With his *mar*'tial *cloak*' around' him.

Few and *short*' were the *pray*'rs we *said*;
 And we *spoke*' not a *word*' of *sor*'row;
 But we *stead*'fastly *gaz*'d on the *face*' of the *dead*,
 And we *bit*'terly *thought*' of the *mor*'row.

We *thought*, as we *hol*'low'd his *nar*'row *bed*,
 And *smooth*'d down his *lone*'ly *pil*'low,
 That the *foe*' would be *ri*'oting o'er his *head*,
 And *we* far *away*' on the *bil*'low.

Light'ly they'll *talk*' of the *spir*'it that's *gone*;
 And o'er' his cold *ash*'es *upbraid*' him;
 But *noth*'ing he'll *reck*, if they *let*' him *sleep on*,
 In a *grave* where a *Bri*'ton has *laid*' him.

But *half*' of our *hea*'vy *task*' was *done*,
 When the *clock*' told the *hour*' for *retir*'ing;
 And we *heard*' the *dis*'tant *ran*'dom *gun*,
 That the *foe*' was *sud*'denly *fir*'ing.

Slow'ly and *sad*'ly we *laid*' him *down*,
 From the *field*' of his *fame*' fresh and *go*'ry;
 We *carv*'d not a *line*;' we *rais*'d not a *stone*,
 But *left*' him *alone*' in his *glo*'ry.

PRINCIPLES
OF THE
ETYMOLOGY AND SYNTAX
OF THE
LATIN LANGUAGE:
UPON THE ANALYTIC PLAN OF ROOT AND ADJUNCTS.

INTRODUCTION.

ALL will agree that he is a good Latin and Greek scholar, who has acquired a knowledge of the roots of all the declinable words in those languages, together with the adjuncts, which can be associated with each radical, and understands their import and use, in giving to the noun, pronoun and adjective, gender, number, and case—and to the verb, voice, number, person, conjugation, mood, and tense—and has acquired a knowledge of the indeclinable parts of speech, with the ability to give every word its true syntax, or relation to the other word or words in the sentence, by which it is, in reality, “constituted a part of speech.”

In the following pages, we have endeavored to make such a disposition of some sixty lines of Virgil’s *Æneid*, (and the second chapter of Matthew, from the Greek Testament,) as will combine and illustrate *all these principles* under *one general view*, and will guide the learner to a knowledge so desirable.

The ingenious student will find the *root* (which is sometimes a more remote one than is found in the text), placed in the first column; the *definition* in the second; while the *syntax* (showing by what word it is governed, or with what it agrees), occupies the third column; leaving the *terminations*, pointing out the etymology, to close the line.

The root and termination of every declinable word, in the text, are clearly pointed out, by the *prefixes* and *suffixes* being printed in *Italics*, while the root appears in ROMAN SMALL CAPITALS.

Thus we have endeavored to make the rough path easy and inviting to the beginner, at the commencement of his journey; and to invite the man of letters again to revisit those literary fields, and to place in his hands something that shall recall those juvenile days in classic hall, free from religious intolerance, political villainy, and a cold and heartless world, and to fix the principles of this noble language indelibly upon the mind.

The plan of Latin forms, originated by Mr. GROSVENOR, is a very happy method of disposing of the tedious and prolix declensions and conjugations, which hang like an incubus over the student, and no doubt will be welcomed by the learner. This Table was published by Mr. Grosvenor, at Salem, Massachusetts, in the year 1831. Parts of the Table have been copied into other grammars. CLINTON said, that he who made two blades of grass grow where only one was known to grow before, deserved the everlasting gratitude of his country. And if this be true, surely he who has condensed to a single page the long and cumbrous conjugations, of some sixty or eighty pages, ought to have his memory perpetuated by a monument more lasting than brass or marble—he should live in the hearts of all friends of improvement in literature. We have, in this work, arranged this Table in an improved form, and prepared an original Table of the Greek Verb, which will be found in their proper places. From this arrangement, the student will be able to commence parsing at once, and will find on the same page—yea, *in the same line*—a Virgil, a Dictionary, and a Grammar, which will present to the eye of the scholar, all that Virgil, Cicero, Tacitus, or Demosthenes could inform him about their mother tongue.

That the person into whose hands this work may fall, may, by a careful and critical examination of the principles here laid down, (which are as immutable as the language itself, on which they are grounded,) speedily find himself able to read, write, and speak the language, with the facility and accuracy of a native Roman, or Grecian, is the sincere wish of

THE AUTHOR.

LATIN GRAMMAR.

A BRIEF VIEW OF THE PARTS OF SPEECH

The Parts of Speech in Latin are eight:

1. Noun, Adjective, Pronoun, and Verb—*declined*.*
2. Adverb, Preposition, Conjunction, and Interjection—*undeclined*.

DEFINITIONS

1. A Noun is the name of a person, place, or thing: as, *vir*.
2. An Adjective expresses the quality or extension of the noun: as, *vir bonus*.
3. A Pronoun stands for the noun: as, *vir qui*.
4. A Verb expresses the existence or action of the noun: as, *vir est*.
5. An Adverb expresses the manner in which the noun exists: as, *vir ibi est*.
6. A Preposition governs some case of a noun: as, *ad virum*.
7. A Conjunction connects words or sentences: as, *arma que virum*.
8. An Interjection is a virtual sentence: as, *heu!*

REMARKS

Words are called parts of speech, because they are all referred, either directly or indirectly, to the noun; and, as their existence as a part of speech depends on this relation to the noun, so the case of a noun is merely that *correlative* relation which the noun and pronoun have to other words

* A declinable word contains a root, and generally one termination: as, ARM-*a*, CAN-*o*.

in the sentence; and although Latin nouns and pronouns are generally declinable, yet their case depends *entirely* upon their syntax: as, *nominative*, arm-*a*; sunt; *vocative*, O arm-*a*; *accusative*, cano arm-*a*.

GENDER.

The Genders are three:—Masculine, denoting males; feminine, denoting females; and all others are neuter; but in Latin, nouns are said to be in a certain gender by *grammatic construction*—that is, the gender is determined by the adjective annexed: as, masculine, *us*; feminine, *a*; neuter, *um*.

NUMBER.

The Singular Number denotes but one; the Plural more than one.

CASE.

The Cases are six:—Nominative, Genitive, Dative, Accusative, Vocative, and Ablative.

DECLENSION.

Declension is the mode of changing the termination of nouns. There are five declensions, called first, second, third, fourth, fifth, distinguished from each other by the termination of the genitive singular: as, first, *æ*; second, *i*; third, *is*; fourth, *ûs*; fifth, *ei*.

§ The Declension and Gender, on the Chart, are placed after every noun, adjective and pronoun: thus, (1 *f.*), first declension, feminine gender; (2 *n. p.*), second declension, neuter, plural; &c.

RULES FOR THE CONSTRUCTION OF CASES.

1. The **NOMINATIVE** precedes the verb: as, *penn-a est*; *arm-a sunt*.

2. The **GENITIVE** follows a noun, adjective, or verb; as, *annus mundi*.

3. The **DATIVE** is governed by verbs and adjectives: as, *similis, penn-æ*.

4. The **ACCUSATIVE** is governed by transitive verbs and prepositions, the “time *how long*,” and the “place *to which*”; and is placed before the infinitive; as, *teneo penn-a-m*, &c.

5. The VOCATIVE is construed with O: as, O *Catalina*.

6. The ABLATIVE is governed by the prepositions *by*, *with*, *in*, &c., and is used to express the "time *when*," the "place *where*," the "cause, manner, means, and instrument," and is put absolute with a participle.

TABLE OF DECLENSION.

FIRST DECLENSION.

<i>Singular.</i>			<i>Plural.</i>		
	<i>N. G. D. Ac. V. Ab. N. G. D. Ac. V. Ab.</i>				
Root, —	f.—	a, æ, æ, am, a,*	ā. æ, arum, is, as, æ, is†		

SECOND DECLENSION.

Root, —	m. & f.—	us, er, i, o, um, e, er, o. i, orum, is, os, i, is.
Root, —	n.—	um, i, o, um, um, o. a, ðorum. is, a, † a, † us.

THIRD DECLENSION.

Root, —	m. & f.—	—, is, i, em, —, e, i. es, um, ibus, es, es, ibus
Root, —	n.—	—, is, i, —, —, e, i. a, ium, ibus, a, a, ibus

FOURTH DECLENSION.

Root, —	m.—	us, ūs, ūi, um, us, u. us, uum, ibus, §us, us, ibus §
Root, —	n.—	u, u, u, u, u, u. ua, uum, ibus, §ua, ua, ibus §

FIFTH DECLENSION.

Root, —	f.—	es, eī, eī, em, es, e. es, erum, ebus, es, es, ebus.
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Exceptions in gender will be learned from the Lexicon; but the student should know nothing of them until he is familiar with the regular forms.

FORM OF THE THIRD DECLENSION.

Gender.	n.	m.	n.	n.	m.	n.	n.	m & n	m.	f
Nom.	a,	o.	c.	l.	n.	ar.	ur.	er.	or.	as.
Gen.	atis.	onis.	ctis.	lis.	nis.	aris.	uris.	eris.	oris.	atis.

Gender.	f. m.	f.	m.	n.	n.	n.	f.	Pr. Part.
Nom.	es,	is,	o,	us.	æs,	ut,	x,	ns.
Gen.	is, etis, itis.	is.	onis.	oris.	æris.	itis.	cis.	ntis.

* The Vocative is always like the nominative, except in the masculine and feminine singular, of the second declension.

† In a few words, *abus*.

‡ All *Neuters* have the Nominative, Accusative, and Vocative, *alike*, ending always in *a*, in the plural.

§ In a few words, *ubus*.

DECLENSION OF NOUNS.

FIRST DECLENSION—FEMININE.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	<i>Abl.</i>
Penn- <i>a</i> , Pen <i>is</i> ,	penn- <i>æ</i> , pen <i>of</i> ,	penn- <i>æ</i> , pen <i>to</i> ,	penn- <i>am</i> , pen <i>hold</i> ,	penn- <i>a</i> , pen <i>O</i> ,	penn- <i>d</i> . pen <i>with</i> .
Penn- <i>æ</i> , Pens <i>are</i> ,	penn- <i>arum</i> , pens <i>of</i> ,	penn- <i>is</i> , pens <i>to</i> ,	penn- <i>as</i> , pens <i>hold</i> ,	penn- <i>æ</i> , pens <i>O</i> ,	penn- <i>is</i> . pens <i>with</i> .

SECOND DECLENSION—MASCULINE.

Domin- <i>us</i> , Lord <i>is</i> ,	domin- <i>i</i> , lord <i>of</i> ,	domin- <i>o</i> , lord <i>to</i> ,	domin- <i>um</i> , lord <i>see</i> ,	domin- <i>e</i> , lord <i>O</i> ,	domin- <i>o</i> . lord <i>with</i> .
Domin- <i>i</i> , Lords <i>are</i> ,	domin- <i>orum</i> , lords <i>of</i> ,	domin- <i>is</i> , lords <i>to</i> ,	domin- <i>os</i> , lords <i>see</i> ,	domin- <i>i</i> , lords <i>O</i> ,	domin- <i>is</i> . lords <i>with</i> .

SECOND DECLENSION—NEUTER.

Fat- <i>um</i> , Fate <i>is</i> ,	fat- <i>i</i> , fate <i>of</i> ,	fat- <i>o</i> , fate <i>for</i> ,	fat- <i>um</i> , fate <i>hold</i> ,	fat- <i>um</i> , fate <i>O</i> ,	fat- <i>o</i> . fate <i>with</i> .
Fat- <i>a</i> , Fates <i>are</i> ,	fat- <i>orum</i> , fates <i>of</i> ,	fat- <i>is</i> , fates <i>to</i> ,	fat- <i>a</i> , fates <i>see</i> ,	fat- <i>a</i> , fate <i>O</i> ,	fat- <i>is</i> . fate <i>with</i> .

THIRD DECLENSION—MASCULINE.

Serm- <i>o</i> , Word <i>is</i> ,	serm- <i>onis</i> , word <i>of</i> ,	serm- <i>oni</i> , word <i>to</i> ,	serm- <i>onem</i> , word <i>speak</i> ,	serm- <i>o</i> , word <i>O</i> ,	serm- <i>one</i> . word <i>with</i> .
Serm- <i>ones</i> , Words <i>are</i> ,	serm- <i>onum</i> , words <i>of</i> ,	serm- <i>onibus</i> , words <i>to</i> ,	serm- <i>ones</i> , words <i>speak</i> ,	serm- <i>ones</i> , words <i>O</i> ,	serm- <i>onibus</i> , words <i>with</i> .

THIRD DECLENSION—NEUTER.

Opus, Work <i>is</i> ,	opër- <i>is</i> , work <i>of</i> ,	opër- <i>i</i> , work <i>to</i> ,	opus, work <i>do</i> ,	opus, work <i>O</i> ,	opër- <i>e</i> . work <i>with</i> .
Oper- <i>a</i> , Works <i>are</i> ,	oper- <i>um</i> , works <i>of</i> ,	oper- <i>ibus</i> , works <i>to</i> ,	oper- <i>a</i> , works <i>do</i> ,	oper- <i>a</i> , works <i>O</i> ,	oper- <i>ibus</i> . works <i>with</i> .

DECLENSION OF ADJECTIVES.

	<i>Singular.</i>	<i>Plural.</i>
2 <i>M.</i>	bon- <i>us</i> , i, o, um, e, o.	i, orum, is, os, i. is.
1 <i>F.</i>	bon- <i>a</i> , æ, æ, am, a, â.	æ, arum, is, as, æ is.
2 <i>N.</i>	bon- <i>um</i> , i, o, um, um, o.	a, orum, is, a, a. is.

For the other declensions, the student is referred to the Table of Declensions and the Analysis of Virgil's *Æneid*, where he will find three hundred paradigms.

PRONOUNS.

In Latin there are eighteen simple Pronouns, the principal of which are declined below.

PERSONAL PRONOUNS.

FIRST PERSON—I.

Singular.

Plural.

<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>Ac.</i>	<i>V.</i>	<i>Ab.</i>	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>Ac.</i>	<i>V.</i>	<i>Ab.</i>	
ego,	mei,	mihi,	me,	—,	me.	nos,	nostrûm	nostri,	nobis,	nos,	—,	nobis.

SECOND PERSON—Thou.

tu,	tui,	tibi,	te,	tu,	te.	vos,	vestrûm	vestri,	vobis,	vos,	vos,	vobis.
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THIRD PERSON—Himself, Herself, Itself.

—,	sui,	sibi,	se,	—,	se.	—,	sui,	sibi,	se,	—,	se.
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DEMONSTRATIVE PRONOUNS.

THIRD PERSON—This, That, These, Those.

N.	G.	D.	Ac.	V.	Ab.	N.	G.	D.	Ac.	V.	Ab.
M. hic,	hujus,	huic,	hunc,	—,	hoc.	hi,	horum,	his,	hos,	—,	his.
F. hæc,	hujus,	huic,	hanc,	—,	hæc.	hæ,	harum,	his,	has,	—,	his.
N. hoc,	hujus,	huic,	hoc,	—,	hoc.	hæc,	horum,	his,	hæc,	—,	his.
M. ille,	illius,	illi,	illum,	—,	illo.	illi,	illorum,	illis,	illos,	—,	illis.
F. illa,	illius,	illi,	illam,	—,	illâ.	illæ,	illarum,	illis,	illas,	—,	illis.
N. illud,	illius,	illi,	illud,	—,	illo.	illa,	illorum,	illis,	illa,	—,	illis.
M. is,	eius,	eī,	eum,	—,	eo.	ii,	eorum,	iisoreis,	eos,	—,	iisoreis.
F. ea,	eius,	eī,	eam,	—,	eâ.	eæ,	earum,	iisorcis,	cas,	—,	iisoreis.
N. id,	eius,	eī,	id,	—,	eo.	ea,	eorum,	iisoreis,	ea,	—,	iisoreis.

RELATIVE PRONOUNS—Who, Which, That, As.

M. qui,	cujus,	cui,	quem,	—,	quo.	qui,	quorum,	queis,*	quos,	—,	queis.*
F. quæ,	cujus,	cui,	quam,	—,	quâ.	quæ,	quarum,	queis,*	quas,	—,	queis.*
N. quod,	cujus,	cui,	quod,	—,	quo.	quæ,	quorum,	queis,*	quæ,	—,	queis.*

The other pronouns are, *iste*, *quis*, *idem*, *istic*, *aliquis*, *siquis*, *quisnam*, *quicunque*, *quinam*, &c.

Iste is declined like *ille*.

Quis is declined like *qui*, except that it has *quid* for *quod*.

Idem is declined by adding *dem* to the pronoun *is*.

Istic is declined like *hic*, but is wanting in some of its cases.

Aliquis, *siquis*, &c., are declined like *quis*.

* More frequently *quibus*.

Quisnam and *quinam*, by adding *nam* and *quis* to *qui*.

Quicumque, by adding *cunque* to *qui*.

Meus, *tuns*, *suus*, *noster*, and *vester*, may be called adjectives.

Nostras, *vestras*, and *cujas*, are declined like adjectives of one termination in the third declension: as, *nostra-s*, *atis*, &c.

VERBS.

A Verb expresses the existence or action of its nominative; and as all beings are represented, in every language, as existing, or acting on another object, or as being acted upon by an agent, there are but three kinds of verbs:—intransitive, transitive, and passive.

The INTRANSITIVE Verb is defined by the syllables composing the word—*in*, not; *trans*, (*a traho*,) a preposition, signifying over; *it*, (ind., pres., 3d, sing., *a eo*,) goes; *ive*, may: and means one whose action or existence *may not go over* to an object: as, John *stands*; David *runs*.

The TRANSITIVE Verb is one whose action (*it*) goes (*trans*) over to an object: as, John *splits* wood.

The PASSIVE (*a patior*, to suffer) Verb is one representing action *upon* a passive nominative: as, Wyatt *was hung* by the sheriff; (that is, he was hung against his own will;) which is only another form of the transitive. The same action may be represented in either form of the verb; as (transitive), the sheriff *hung* Wyatt; (passive) Wyatt *was hung* by the sheriff.

In Latin, *o*, *i*, *m*, *s*, or *t*, final, is the sign of an active verb: as, *amamu-s*; and *r* of the passive: as, *amamu-r*.

MOOD.

The Mood expresses the *manner* in which the nominative exists, acts, or is acted upon. There are four Moods: the Indicative, the Subjunctive, the Imperative, and the Infinitive.

The INDICATIVE simply declares that its nominative ex-

ists, acts, or is acted upon: as, John *stands*; Joseph *writes* a letter; the letter is *written*. The signs of this mood are, in the imperfect tense, *ba*; in the perfect, *i*; in the pluperfect, *era*; in the future, *b*.

The SUBJUNCTIVE expresses that the action or existence is possible or contingent: as, it *may rain*; John *can write*; if John *weep*. The signs of this mood are: in the imperfect, *re*; in the perfect, *eri*; in the pluperfect, *isse*; in the future, *er*.

The IMPERATIVE is used to command, entreat, or permit some person to exist or act: as, *shut* the door; *give* us our daily bread. The signs of this mood are: *a, e, i, to, te, ite, &c.*

The INFINITIVE expresses unlimited action: as, *AMA-re*, to love. The sign of this mood is: *re* or *isse*—it is rendered *to*, or *to have*.

TENSE.

Tense is the division of time into *present*, *past*, and *future*.

The Present Tense represents present time: as, *I love*.

The Imperfect represents past time: as, *I loved*.

The Perfect represents an action as now completed: as, *I have loved*.

The Pluperfect represents the action as formerly done: as, *I had loved*.

The Future represents future action: as, *I shall love*.

MOODS AND TENSE.

INDICATIVE.					SUBJUNCTIVE.					
<i>Pr.</i>	<i>Imp.</i>	<i>Per.</i>	<i>Plu.</i>	<i>Fut.</i>	<i>Pr.</i>	<i>Imp.</i>	<i>Per.</i>	<i>Plu.</i>	<i>Fut.</i>	
—,	<i>ba,</i>	<i>i,</i>	<i>era,</i>	<i>bi.</i>	<i>a,</i>	<i>e,</i>	<i>re,</i>	<i>eri,</i>	<i>isse,</i>	<i>er.</i>
do,	did,	have,	had,	will.	may,	might,	may have,	might have,	shall have	

PERSON AND NUMBER.

	SINGULAR.			PLURAL.			
	<i>1st Per.</i>	<i>2d Per.</i>	<i>3d Per.</i>	<i>1st Per.</i>	<i>2d Per.</i>	<i>3d Per.</i>	
<i>Active.</i>	<i>o, i, m,</i>	<i>s, (isti,)</i>	<i>t.</i>	<i>mus,</i>	<i>tis,</i>	<i>nt, (ore)</i>	
	<i>I,</i>	<i>thou,</i>	<i>he.</i>	<i>we,</i>	<i>you,</i>	<i>they.</i>	
<i>Passive.</i>	<i>r.</i>	<i>ris, re,</i>	<i>tur.</i>	<i>mur,</i>	<i>mini,</i>	<i>ntur.</i>	

TABLE OF CONJUGATION.

ACTIVE VOICE.— <i>Indicative Mood.</i>									
Tense.	Root.	Conjugation.			Mood and Tense.		Person and Number.		
		1,	2,	3,	4.	Latin.	English.	SINGULAR.	PLURAL.
Pres.	1st root, —	a,	e,	i,	i,	ba,	do,	I. 1. <i>Thou,</i> 2. <i>He,</i> 3.	<i>We,</i> 1. <i>You,</i> 2. <i>They</i> 3.
Imp.	1st root, —	a,	e,	e,	ie,	i,†	did,	o,*	mus, tis, nt,†
Perf.	2d root, —	av,	u,	—,	iv,	pra,	have,	—,	mus, tis, erunt, or
Pluperf.	2d root, —	av,	u,	—,	iv,	b(i),§	had,	m,	mus, tis, nt, [ere
Fut.	1st root, —	a,	e,	—,	—,	a, e,	will, or shall.	o,	mus, tis, nt,
		—,	—,	—,	i,			m,	mus, tis, nt.
<i>Subjunctive Mood.</i>									
Pres.	1st root, —	e,	e,	a,	i,	2 and 4	a, may, or can,	I,	<i>We,</i>
Imp.	1st root, —	a,	e,	e,	i,	1 and 3	might, could, &c.	m,	mus, tis, nt,
Perf.	2d root, —	av,	u,	—,	iv,	re,	may have,	m,	mus, tis, nt,
Pluperf.	2d root, —	av,	u,	—,	iv,	eri,	might have,	m,	mus, tis, nt,
Fut.	2d root, —	av,	u,	—,	iv,	isse,	shall have,	o,	mus, tis, nt.
		—,	—,	—,	—,	eri,		—,	mus, tis, nt.
<i>Imperative Mood.</i>									
Pres.	1st root, —	a,	e,	e,	i,		thou, let him, —, or to, to,	He;	<i>You,</i> let them.
		—,	—,	—,	—,			—,	te, or tote, n-to.
<i>Participles.</i>									
Pres.	1st root, —	a,	e,	e,	ie,	1 2 3, 4	1st root — a, e, e, ie,	—,	ns — (ing.)
Fut.	2d root, —	a,	—,	—,	—,	—,	2d root, — a, —, —, i,	—,	turnus (about to.)
Former Letter.	3d root, —	a,	e,	—,	i,	—,	to, to, or be.		
		—,	—,	—,	—,	—,			

PASSIVE VOICE.—*Indicative Mood.*

Tense.	Root.	Conjunction.	Mood and Tense.		Person and Number		
			Latin.	English.	SINGULAR.		
		1, 2, 3, 4,			I, 1.	Thou, 2.	He, 3.
Pres.	1st root —	a, e, i, i,		am,	o-r,*	ris(re,)	tur;
Imp.	1st root —	a, e, e, ie,		was,	r,	ris(re,)	tur;
Perf.	3d root —	a, i, —, i,	{ Sing. tus, } { Plu. ti, }	{ have been,	{ sum, or } { fui, }	{ est, or }	{ tur;
Pluper.	3d root —	a, i, —, i,	{ Sing. tus, } { Plu. ti, }	{ had been,	{ eram, or } { fueram, }	{ erat, or }	{ fuerat;
Fut.	1st root —	{ a, e, } { —, i, }	b(i) shall, or a, e, will be.		{ or, }	{ ris(re,)	{ tur;

PLURAL.

We, 1. You, 2. They, 3.

mur, mini, ntur.†
mur, mini, ntur.
sumus, or estis, or sumus, or fuerimus, fueritis, fuerint.
eramus, or eratis, or fueramus, fueratis, fuerint.
mur, mini, ntur.

Subjunctive Mood.

		2 and 4 a, 1 and 3 —,		may, or can,	r,	ris(re,)	tur;
Pres.	1st root —	e, e, a, i,		might be,	r,	ris(re,)	tur;
Imp.	1st root —	a, e, e, i,		may have,	r,	ris(re,)	tur;
Perf.	3d root —	a, i, —, i,	tus, (sing.) ti, (plu.)	been,	sim, or fuerim,	sis, or fueris,	sit, or fuerit;
Pluper.	3d root —	a, i, —, i,	tus, (sing.) ti, (plu.)	might have been.	fuerim, essem, or fuisset,	fueris, esset, or fuisset;	fuerit, esset, or fuisset;
Fut.	3d root —	a, i, —, i,	tus, (sing.) ti, (plu.)	shall have been.	fuerim, essem, or fuisset,	fueris, esset, or fuisset;	fuerit, esset, or fuisset;

Imperative Mood.

		Let him be,	be thou.
1st root —	a, e, e, i, i	re, or tor.	tor;
			be ye, let them be.
			mini. ntur.

imperfect; but the same verb is of the third conjugation in the perfect and pluperfect, indicative and perfect, pluperfect, and future subjunctive. The subjunctive imperfect is always made by adding the *personal terminations* to the indicative present, and is of the same conjugation.

The perfect indicative, and the tenses made from it, are *always regularly* formed; and in Latin forms in general there are much fewer irregularities than grammarians seem to have supposed. All but six or eight verbs are formed on the plan of this Table; and even these few irregular verbs form at least one half of their tenses regularly. No other irregularity, in respect of conjugation, exists than that already pointed out.

The *Roots* of verbs are found as follows.—the first root in the present indicative; the second, in the perfect indicative; the third in the supine.

CONJUGATION OF AMO, OR LOVE.

[The conjugation of a Verb is the combination of the root conjugation, Mood, Tense, Person, and Number, according to the Table of Conjugation.]

Indicative Mood.

<i>Pres.</i> Am-o, love I.	Am-a -s, lovest thou.	Am-a-t, loves he.	Am-a-mus; Love we.	Am-a-tis; Love you.	Am-a-nt; Love they.
<i>Imp.</i> Am-a-ba-m, love did I	Am-a-ba -s, love didst thou,	Am-a-be-t; love did he;	Am-a-ba-mus, love did we,	Am-a-ba-tis, love did you,	Am-a-ba -nt. love did they.
<i>Perf.</i> Am-av -i, loved have I,	Am-av-i -sti, loved hast thou,	Am-av-i-t; loved has he;	Am-av-i -mus, loved have we,	Am-av-i -stis, loved have you,	Am-av -erunt. loved have they.
<i>Plu.</i> Am-av-éra-m, loved had I,	Am-av-éra -s, loved hadst thou,	Am-av-éra-t; loved had he;	Am-av-éra-mus, loved had we,	Am-av-éra-tis, loved have you,	Am-av-éra-nt. loved had they.
<i>Fut.</i> Am-a-b-o, love will I,	Am-a-bi -s, love wilt thou,	Am-a-bi -t; love will he;	Am-a-bi-mus, love will we,	Am-a-bi-tis, love will you,	Am-a-bi-nt, love will they.

ACTIVE VOICE.—CONTINUED.

Subjunctive Mood.

<i>Pres.</i> Am -ē -m, love may I,	Am -ē -s, love mayst thou,	Am -ē -t; love may he;	Am -ē -mus, love may we,	Am -ē -tis, love may you,	Am -ē -nt. love may they.
<i>Imp.</i> Am -ā -re-m, love might I,	Am -ā -re-s, love couldst thou,	Am -ā -re -t; love would he;	Am -ā -re -mus, love should we,	Am -ā -re -tis, love would you,	Am -ā -re -nt. love might they.
<i>Perf.</i> Am-av-ēri -m, loved may have I.	Am-av-ēri -s, mayst have thou loved,	Am-av-ēri -t; loved may have he;	Am-av-ēri-mus, may have we loved,	Am-av-ēri-tis, may have you loved,	Am-av-ēri-nt. may have they loved.
<i>Pls.</i> Am-av-isse -m, loved might have I,	Am-av-isse -s, mightst have thou loved,	Am-av-isse -t; might have he loved;	Am-av-isse-mus, might have we loved,	Am-av-isse-tis, might have you loved,	Am-av-isse-nt. might have they loved.
<i>Fut.</i> Am-av-ēr-o, loved shall have I,	Am-av-ēr-i-s, shalt have thou loved,	Am-av-ēr-i-t; loved shall have he;	Am-av-ēr-i-mus, loved will have we;	Am-av-ēr-i-tis, will have you loved,	Am-av-ēr-i-nt. will have they loved.

Imperative Mood.

2. Am-ā-(to), Love thou.	3. Am-ā-to, Love him let.	2. Am-ā-te, (tote), Love ye.	Am-ā-nt-o. Love them let.
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Infinitive Mood.

<i>Present.</i> Am-ā-re, Love to.	<i>Perf.</i> Am-av-isse; Loved to have;	<i>Fut.</i> Esse, am-ā-tur To be loved hereafter, (he, she, it is.)	
<i>Pres.</i> Am-ā-ne, Lov ing.	<i>Participles.</i> <i>Fut.</i> Am-ā-tur, To love, about, (he, she, it is.)	us, ā, um, (he, she, it is.)	<i>Supines.</i> <i>Former.</i> Am-ā-tum, Love to. <i>Latter.</i> Am-ātur, Loved to be.

PASSIVE VOICE.—*Indicative Mood.*

<i>Pres.</i> Am-o -r, loved I am,	Am-a-ri-s(re,) loved art thou,	Am-a-t-ur; loved he is;	Am-a-mu-r, loved we are,	Am-a -mini, loved you are,	Am-a-nt -ur, loved they are.
<i>Imp.</i> Am-a-ba-r, loved was I,	Am-a-ba-ri-s(re,) loved wast thou,	Am-a-ba-t-ur; loved he was;	Am-a-ba-mu-r, loved we were,	Am-a-ba -mini, loved were ye,	Am-a-ba-nt-ur, loved they were.
<i>Perf.</i> Am-a-tus-su-m, loved have been I,	Am-a-tus-es, loved hast been thou	Am-a-tus-es-t; loved has been he;	Am-a-ti-su-mus, loved have been we,	Am-a-ti -es -tis, loved been have ye,	Am-a-ti-su-nt loved. been have they
<i>Pls.</i> Am-a-tus-ë-ra-m, loved been had I,	Am-a-tus-ë-ra-s, loved hadst thou	Am-a-tus-ë-ra-t; loved been had he;	Am-a-ti-ë-ra-mus, loved been had we,	Am-a-ti-ë-ra -tis, loved been had ye,	Am-a-ti-ë-ra-nt loved. they been had
<i>Fut.</i> Am-a-b-o -r, loved will I be,	Am-a-b-ë-ri-s(re,) loved wilt be thou,	Am-a-bi-t-ur; loved will he be;	Am-a-bi-mu -r, loved will we be,	Am-a-bi -mîni, loved will be ye,	Am-a-bu-nt -ur, loved be they will

Subjunctive Mood.

<i>Pres.</i> Am-a -r, loved may be I,	Am-a-ri-s(re,) loved mayst be thou,	Am-a-t -ur; loved may he be;	Am-a-mu -r, loved may we be,	Am-a -mîni, loved may ye be,	Am-a-nt -ur loved may they be.
<i>Imp.</i> Am-a-re -r, loved might be I,	Am-a-rë-ri-s(re,) loved might be thou,	Am-a-rë-t-ur; loved might he be;	Am-a-rë-mu -r, loved might we be,	Am-a-rë -mîni, loved might ye be,	Am-a-re -nt loved. might be they
<i>Perf.</i> Am-a-tus-si -m, been may have I,	Am-a-tus-si -s, mayst have thou	Am-a-tus-si -t; been may have he	Am-a-ti-si-mus, been may have we,	Am-a-ti-si -tis, been may have ye	Am-a-ti-si-nt, may have they
<i>Pls.</i> Am-a-tus-esse-m, been might have I,	Am-a-tus-esse-s, mightst have thou	Am-a-tus-esse-t; been might have he	Am-a-ti-esse-mus, been might have we,	Am-a-ti-esse -tis, been might have ye	Am-a-ti-esse-nt loved. been have they
<i>Fut.</i> Am-a-tus-fu-er-o, been will have I,	Am-a-tus-fu-eri-s, wilt have thou	Am-a-tus-fu-eri-t; been will have he	Am-a-ti-fu-erimus, been will have we	Am-a-ti-fu-eri-tis, been will have ye	Am-a-ti-fu-eri-nt. will have they

Imperative Mood.

2. Am-a-re(tor,) 3. Am-a -to -r; 2. Am-a -mīni, 3. Am-a -nt -or.
 Loved ye be, loved him let be; Loved be ye, loved let them be.

Infinitive Mood.

Pres. Am-a -r -i, Perf. Esse -am -a -tus, Fut. Am-a -tum -ir -i,
 Loved to be. To have loved been. Loved to be about to be.

Participle.

Pres. Am-a -tus, -a, -um, Fut. Am -and -us, -a, -um,
 Loved being, he, she, it. Loved to be, -he, -she, -it.

NOTE.—In translating from Latin into English, the conjugation *can never be rendered*, because we have not *four corresponding conjugations* in our language; therefore the *ā*, or *āv*, which marks the 1st conjugation in Latin, means *nothing* in English.

LATIN ANALYZATION.

The following is an exemplification of the fifth and sixth theses laid down on page 6 of this work. The lesson here selected is from Beza's Latin Testament,—Matthew, chap. v., 14, 15, 16, 17; and if the reader does not know that the *voice*, *conjugation*, *mood* and *tense*, *person* and *number*, of the verb; and the *declension*, *gender*, *number*, and *case* of nouns, pronouns, and adjectives, are, in most cases, *to be found* in the terminations suffixed to the root; *instead of a Latin Grammar*, he is requested to *critically review* the following analysis and FIRST LITERAL translation, and acquaint himself with these first principles of the language.

☞ The figures placed after the English words place them in the English order.

	pron. v. root.	2, plu.	root.	root.	2, m, g, s.	adv.
14 v.	Vos es	-tis	lux	mund	-i.	Non
	Ye 1	are 2	—*	light 4	the world 's. 3	Not 10

root, root. 3 s.	root. 3, f.	root, 1 conj.	pas. inf.	prep
pot -es -t	urb -s	occult -a	-r -i	Supra,
able 11	is 9.	a city 5	hidden 14	be 13 to 12
				upon 7

root, 3, f, ac, s.	root, 1 f.
mont -e -m	posit -a.
a mountain 8	placed. 6

15 v. adv, con, prep, root, root, 3, c, 3, plu. root, 1, f ac, s. con,
 Ne -que ac -cen -d -u -nt Lucern -a -m, et
 Not 4 and 1 to 6 fire 5 give 3 they 2 a candle 7 — —, and 8

* In all words where the nominative is expressed, the *personal termination of the verb is cancelled*; thus, vos es(tis), ye are. Now, if the nom. vos were omitted, it would be rendered the same, es(are)tis(ye.)

root, 3, c, 3, plu, root, 1 f, ac, s, prep, root, 2 m, ac, s, con,
pon -u -nt e -a -m subter modi -u -m, sed
place 10 — they 9 it 11 under 12 a measure 13 but 14

prep, root, root, 2, n, ac, s, con, root, root, 2, c, 3, s.
in can -delabr -u -m; et splen -d -e -t
in a candle-stick 15 — — and 16 light 19 gives 18 it 17

root, dat, pl. root, nom, p. root, 3, pl, prep, root, 2, m, ab, s,
omn -ibus qu -i su -nt in dom -o.
all 21 to 20 who 22 are 23 — in 24 the house. 25

16 v. root, 1, f, root, root, 2, conj, sub, p, 3, s, root, root, 1, f, s,
It -a splen -d -e -a -t lux vestr -a
Such 5 splendor 6 give 4 may 1 — light 3 your 2

prep, root, 3, m, ab, plu, conj, root, 2, c, sub, p, 3, plu,
coram homin -ibus,* ut vid -e -a -nt
before 7 men, 8 that 9 see 12 may 11 they 10.

root, 2, n, pl acc, root, 2, n, plu, acc, root, 2, n, plu, acc,
bon -a vestr -a oper -a
good 14 — your 13 — works 15 —

root, root, sub, p, 3, pl, con, root, 3, m, ac, s,
glori -fic -e -nt -que Patr -e -m
glorious 20 make 19 may 18 they 17 and 16 father 22 — —

root 2, m, ac, s, root, nom, s, root, 3, s, prep, root 2, n, ab, pl,
vestr -u -m qu -i es -t in cœl -i -s.
your — — 21 who 23 is 24 in 25 heaven. 26

17 v. adv root, 1 conj, imp, 2, pl, root, acc, s, root, inf, perf
Ne existim -a -te m -e ven -isse
Not 3 think 1 — you 2 me 4 come 6 to have 5

con, prep, root, 3, c, sub, p, 1, s, root, 3, f, ac, s, con,
ut dis -solv -a -m leg -e -m aut
that 7 un 10 -loose 11 may 9 I 8 the law 12 or 13

prep, root, -1, dec, ac, pl, adv, root, ind, perf, con,
pro -phet -a -s: non ven -i ut
pro -phets 14 — — not 16 come 17 have I 15 that 18

root, 1, f, ac, plu, prep, root, subj, pr, 1, s, con, con,
e -a -s dis -solv -a -m, sed ut
them 23 un 21 -loose 22 may 20 I 19 but 24 that 26

root, 1, f, ac, plu, prep, root, 2, c, sub, pr, 1, s,
e -a -s im -pl -e -a -m.
them 29 in full 30 full 28 may 27 I. 26

* The English signification of a case is cancelled in the termination of a Latin noun, if a preposition expressed precede it; homin (*men*) -ibus (*before*)—coram (*before*) homin (*men*)ibus (*cancelled*.)

————— <i>I,</i>	————— <i>to,</i>	————— <i>have,</i>	————— <i>to.</i>	
Em o,3	em ē re,3	ēm i,3	emp tum,3	buy.
Exu o,3	exu ē re,3	exu i,3	exē tum,3	undress.
Ed o,3	ed ē re,3	ēd i,3	ē sum,3	eat.
Fru or,3	fru i,3	fru i tus,3	—ctus,3	enjoy.
Fac io,4	fac ē re,3	fec i,3	fac tum,3	make.
Fric o,3	fric ē re,	fric u i,2	fric tum,3	rub.
Fulg e o,2	fulg ē re,2	ful si,3	—,	shine.
Frig e o,2	frig ē re,2	fri xi,3	fric tum,3	be cold.
Flect o,3	flect ē re,3	fle xi,3	flec tum,3	bend.
Fur o,3	fur ē re,	—	—	be mad.
Hab e o,2	hab ē re,2	hab u i,2	hab i tum,	have.
Hær e o,2	hær ē re,2	hær si,3	hær sum,3	stick.
Jung o,3	jung ē re,3	junx i,3	junc tum,3	join.
Jæc i o,4	jæc ē re,3	jæc i,3	jæc tum,3	throw.
Indu o,3	indu ē re,3	indu i,3	indū tum,3	clothe.
Lab or,3	lab i,3	lap sus,3	—	slide.
Leg o,3	leg ē re,3	leg i,3	lec tum,3	choose.
Lud o,3	lud ē re,3	lūs i,3	lu sum,3	play.
Lāv o,1	{ lav ē re,1 { lav ē re,3	lav i,3	{ lo tum,3 { lau tum,3 { lav ā tum,1	wash.
Mori or,3	mor i,3	mor tuus,3	—	die.
Mitt o,3	mitt ē re,3	mis i,3	miss um,3	send.
Mon e o,2	mon ē re,2	mon u i,2	mon i tum,2	advise.
Merg o,3	merg ē re,3	mer si,3	mers um,3	dip, plunge.
Nub o,3	nub ē re,3	nup si,3	nup tum,3	veil, or marry.
Ning o,3	ning ē re,3	ninx i,3	—	snow.
Nasc or,3	nasc i,3	na tus,3	—	be born.
Ori or,3	ori ri,3	or tus,3	—	rise.
Pand o,3	pan ē re,3	pand i,3	pan sum,3	open.
Pend o,3	pend ē re,3	pend i,3	pen sum,3	hang.
Pung o,3	pung ē re,3	pupug i,3	punc tum,	prick.
Pon o,3	pon ē re,3	pos u i,2	pos i tum,2	place.
Pet o,3	pet ē re,3	pet i,3	pet i tum,	seek.
Prem o,3	prem ē re,3	press i,3	press um,	press.
Psall o,3	psall ē re,3	psall i,3	—,	play on an instrument.
Pasc o,3	pasc ē re,3	pav i,3	—,	feed.
Plie o,1	plie a re,1	—,	—,	fold.
Plu o,3	plu ē re,3	plu i,3	—,	rain.
Quer o,3	quer ē re,3	quæ iv i,4	quæ i tum,4	seek.
Quiesc o,3	quiesc ē re,	quie vi,3	qui ē tum,3	rest.

————— <i>I</i> ,	————— <i>to</i> ,	————— <i>have</i> ,	————— <i>to</i> ,	
Rid e o,2	rid. ē re,2	ris i,3	ri sum,3	laugh.
Ru o,3	ru ē re,3	ru i,3	ru i tum,3	rush.
Reg o,3	reg ē re,3	rex i,3	rec tum,3	rule.
Stru o,3	stru ē re,3	strux i,3	struc tum,3	build.
Sid o,3	sīd ē re,3	sīd i,3	—————,	sink.
Surg o,3	surg ē re,3	surre x i,3	surrec tum,3	rise.
String o,3	string ē re,3	strin x i,3	stric tum,3	bind.
Sent i o,4	sent i re,	sens i,3	sen sum,3	feel.
St o,1	st ā re,1	stet i,3	st a tum,1	stand.
Sed e o,2	sed ē re,2	sēd i,3	sess um,	sit.
Scrib o,3	scrib ē re,3	scrips i,3	scrip tum,3	write.
IND. PRES.	INF. PRES.	IND. PERF.	SUPINE.	
<i>1st root.</i>	—————	<i>2d root.</i>	<i>3d root.</i>	
Ton o,1	ton ā re,1	ton u i,2	ton i tum,2	thunder.
Ten e o,2	ten ē re,2	ten u i,2	ten tum,3	hold.
Tim e o,2	tim ē re,2	tim u i,2	—————,	fear.
Tribu o,3	tribu ē re,3	tribu i,3	tribu tum,3	give.
Tang o,3	tang ē re,3	tet i gi,3	tao tum,3	touch.
Trah o,3	trah ē re,3	tra x i,3	trac tum,3	draw.
Tex o,3	tex ē re,3	tex u i,2	tex tum,3	weave.
Vet o,1	vet ā re,1	vet u i,2	vet i tum,2	forbid.
Vid e o,2	vid ē re,2	vid i,3	vi sum,3	see.
Vinc o,3	vinc ē re,3	vic i,3	vic tum,3	overcome.
Vend o,3	vend ē re,3	vend id i,3	vend i tum,4	sell.
Vert o,3	vert ē re,3	vert-i,3	ver sum,3	turn.
Veh o,3	veh ē re,3	vex i,3	vec tum,3	carry.
Viv o,3	viv ē re,3	vix i,3	vic tum,	live.
Volv o,3	volv ē re,3	volv i,3	vol u tum,3	roll.
Ven i o,4	ven i re,4	ven i,3	ven tum,3	come.
Ven e o,2	ven i re,4	ven ū,3	—————,	be sold.

NOTE.—From the foregoing *one hundred radicals*, we have more than *five thousand English derivatives*,—a consideration sufficient to induce the student to commit them perfectly to memory.

RULES.

The following are a few Latin rules most likely to be used by the student :

1. The subject of the infinitive is put in the accusative.
2. The vocative is used in address, with or without O.
3. *Opus* and *usus*, signifying *need*, govern the ablative.
4. *Dignus*, *contentus*, *præditus*, govern the ablative.
5. *Utor*, *frutor*, *fungor*, *potior*, *vescor*, and *dignor*, govern the ablative.
6. Perfect participles, denoting *origin*, are followed by the ablative of the source, without a preposition.
7. A noun, denoting that *with which* the action of a verb is performed, is put in the ablative.
8. A noun, denoting that *from which any thing is separated*, is often put in the ablative, without a preposition.
9. A noun, expressing *respect wherein* or the *part affected*, is put in the ablative.
10. Verbs that govern two cases in the active voice, govern the latter of these in the passive.
11. The price of a thing is put in the ablative, except when expressed by the adjectives *tanti*, *quanti*, *pluris*.
12. The comparative degree is followed by the ablative, if *quàm* (than) is omitted.
13. A substantive with a participle, whose case depends on no other word, is put in the ablative absolute.
14. Adjectives of plenty or want govern the genitive or ablative.
15. Some adverbs govern the genitive.
16. Some derivative adverbs may govern the same case as their primitives.
17. Nouns signifying the same thing are put by apposition in the same case.
18. The subj. present is often used for the imperative.
19. The infinitive is often used as a noun.
20. One verb governs another, as its object, in the infinitive.

21. Participles, gerunds, and supines, govern the same cases as their verbs.

22. The genitive of gerunds follows nouns or adjectives.

23. After verbs expressing motion, the place where the motion ends, is put in the accusative, without a preposition.

24. The subject nominative governs the verb.

25. The verb agrees with its subject nominative in number and person.

26. Transitive verbs govern the accusative.

27. One noun may govern another noun in the genitive.

28. Adjectives and participles agree with their nouns in gender, number, and case.

29. Conjunctions connect words or sentences.

30. Twenty-six prepositions govern the accusative, the principal of which are, *ad*, *ante*, *apud*, *circum*, *contra*, *infra*, *inter*, *intra*, *ob*, *per*, *post*, *præter*, *propter*, *supra*, *trans*, *ultra*.

31. *In* and *sub*, denoting *tendency*, govern the *accusative*; denoting *situation*, govern the *ablative*.

32. *Super* and *subter* govern both the accusative and ablative.

33. Eleven prepositions govern the ablative, the principal of which are *a*, *ab*, *coram*, *cum*, *de*, *e*, or *ex*, *pro*, *sine*, *tenus*.

34. Many verbs compounded of the prepositions, *a*, *ab*, *de*, *ex*, &c., are followed by an ablative, governed by the preposition.

35. Cause, manner, and instrument, are put in the ablative.

36. Adverbs qualify verbs, adjectives, and adverbs.

37. The relative pronoun must have an antecedent, with which it must agree in gender and person.

38. The predicate noun is put in the same case as the subject, after a verb neuter or passive, when both words refer to the same person or thing.

39. Verbs compounded with the prepositions, *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *pre*, *sub*, and *super*, govern the dative.

40. *Sum*, in the sense of *habeo*, is followed by the dative

41. Nouns are sometimes followed by the dative.

42. A transitive verb, governing the accusative, has a genitive, dative, or ablative, to express some relation.

ANALYSIS OF VIRGIL'S ÆNEID.

BOOK I.

Root.	Definition.	Syntax.	Etymology.
			<i>N. G. D. A. V. A.</i>
Arm.	The arms,	cano ARM- <i>a</i> , 26*	(2 n. p.) a, orum, is, a, a, is.
qu.	and,	arma QUE virum, 29	conjunction.
vir.	the hero,	cano VIR-um, 26	(2 m.) vir, i, o, um, vir. o.
can.	I sing,	(ego) CAN-o(1) arma, (3 d.)	o, ere, cecini, cantum. o, is, it, imus, itis, unt.
Tro.	of Troy,	oris TROJ- <i>a</i> , 27	(1 f.) a, æ, æ, am, a, æ.
qu.	who,	virum QU-i venit, 37	(m.) i, ejus, cui, em, -, o.
prim.	first,	PRIM-us qui, 28	(2 m.) us, i, o, um, e, o.
a.	from,	A-b oris,	prep. b euphonic letter.
or.	the shores,	ab OR-is, 33	(1 f.) a, æ, æ, am, a, æ. æ, arum, is, as, æ, is.
Ital.	to Italy,	ITALI-am, 23	(1 f.) a, æ, æ, am, a, æ.
fat. a for.	by fate,	FAT-o, 35	(2 n.) um, i, o, um, um, o.
pro, fug,	driven,	PROFUG-us qui, 28	(2 m.) us, i, o, um, e, o.
qu.	and,	Italiam QUE litora, 29	conjunction.
Lavin.	Lavinian,	LAVIN-a litora, (2 n.)	um, i, o, um, um, o. a, orum, is, a, a, is.
ven.	came,	qui VEN-it, (2)	(3d and 4th.) io, ire, i, tum. i, isit, it, imus, istis, erunt.
lit.	to the shores:	LITOR-a : 23	(3 n.) us, oris, ori, us, us, ore. a, um, ibus, a, a, ibus.
mult.	much,	(est) MULT-um jactatus,	adverb.
ill.	he,	virum ILL-e jactatus, (est)	(m.) e, ius, i, um, -, o.
et.	both,	ET, et,	corresponding conjunction.
terr.	upon the land, (in)	TERR-is, 31	(1 f.) a, æ, am, a, æ. æ, arum, is, as, æ, is.
jao.	was tossed,	ille JACT-at-us(3) (est), (1st.)	or ari. atus sum, es, est, &c.
et.	and,	terris ET alto, 29	conjunction.

* The figures placed after the words refer to the rule—those in parentheses () to page 142.

alt.	on the deep, (in)	ALT-o, 31	(2 n.) um, i, o, um, um, o.
v.	by the power,	v-i, 35	(3 f.) is, is, -, im, is, i.
super.	of the Gods,	vi SUPER-um, 27	(2 m.) i, (or)-um, is, os, i, is.
sæv.	of cruel,	28 SÆV-æ Junonis,	(1 f.) a, æ, æ, am, a, â.
mem.	lasting,	28 MEMOR-em iram,	(3 f.) or, is, i, em, or, e.
Jun.	of Juno,	iram JUN-onis, 27	(3 f.) o, onis, oni, onem, o, one.
ob.	on account of,	os iram,	preposition.
ir.	anger,	ob IR-am, 30	(1 f.) a, æ, æ, am, a, â.
Mult.	Much, passus (est)	MULT-a, 26	(2 n. p.) a, orum, is, a, a, is.
qu., qu.	also,	et QUO-QUE,	conjunction.
et.	and,	ET quoque,	conjunction.
bell.	by war,	BELL-o, 35	(2 n.) um, i, o, um, um, o.
pat.	he suffered, (ille)	PASSUS (4) (est)	(3d.) ior, i, passus sum. es, est, sumus, estis, &c.
dum.	while,	36 DUM conderet,	adverb.
oon, do.	he would found	(ille) CON-D-e-re-t, (5) 25	(3d.) o, ere, idi, itum. rem, res, ret, remus, &c.
urb.	a city,	conderet URB-em, 26	(3 f.) s, is, i, em, s, e.
qu.	and,	conderet QUE inferret, 29	conjunction.
in, fer.	would bring (ille)	IN-FER-ret (6) Deos, (3d)	o, ferre, tuli, latum. rem, res, ret, remus, &c.
De.	the Gods, inferret	DE-os, 26	(2 m.) us, i, o, um, us, o. i, orum, is, os, i, is.
Lat.	into Latium,	inferret LATI-o: 39	(2 n.) um, i, o, um, um, o.
gen.	race,	24 GEN-us (ortum est,)	(3 n.) us, eris, eri. us, us, ere.
de, un.	from which one	36 UN-DE (ortum est,)	adverb.
Lat.	the Latin,	28 LATIN-um genus,	(2 n.) um, i, o, um, um, o.
qu.	and,	genus QUE patres, 29	conjunction.
Alban	Albanian.	28 ALBAN-i patres, 29	(2 m.) us, i, o, um, e, o. i, orum, is, os, i, is.
pat.	fathers,	24 PAT-res (orti sunt,)	(3m.) er, ris, ri, rem, er, e. res, rum, ribus, res, &c.
ad, qu.	and,	patres AT-QUE mœnia, 29	conjunction.
alt.	of lofty,	28 ALT-æ Romæ,	(1 f.) a, æ, æ, am, a, â.
mœn	the walls,	24 MÆNI-a (orta sunt,)	(2n.p.) a, orum, is, a, &c.

Rom	Rome.	mœnia Rom-æ,	(1 f.) a, æ, æ, am, a, â.
Mus.	O Muse,	(O) Mus-a,	(1 f.) a, æ, æ, am, a, â.
ego.	to me,	memora mi-hi,	ego, mei, mihi, me, -, me.
caus.	the causes	CAUS-as,	(1 f.) a, æ, æ, am, a. â. æ, arum, is, as, æ, is.
mem.	relate:	(tu) MEMOR-a : (7) causas,	(1st) o, are, avi, atum. a, ato, ate, anto.
qu.	what,	QU-o numine (n.) od, cujus, cui, od, -, o.	
num.	divinity,	NUM-ine, læso, (3 n.) en, inis, ini, en, en, ine.	
læd.	being offended,	LÆS-o, numine, (2 n.) um, i, o, um, um, o.	
ve.	or, numine læso	VE quid dolens,	conjunction.
qu.	why, secundum	QU-id,	used adverbially.
dol.	grieving,	DO-LE-ne regina, (3 f.) ne, ntis, nti, ntem, &c.	
re-ag-o,	queen,	REGIN-a impulerit, (1 f.) a, æ, æ, am, a. â.	
De.	of the Gods, regina	DE-ûm,	(2 m.) us, i, o, um, us, o. i, (or)-um, is, os, i, is.
tot.	so many,	TOT casus,	adj., plural, indeclinable.
volv.	to struggle with,	VOLV-e-re (8) casus,	(3d.) o, ere, i, volutum. ere, isse, esse, voluturus.
cas.	misfortunes,	volvere CAS-us,	(4 m.) us, ûs, ui, um, us, u. us, num, ibus, us, &c.
in, sign.	renowned,	IN-SIGN-em virum, (3 m.) is, is, i, em, is, i.	
pi.	for piety, insignem	PIETA-te,	(3 f.) s, tis, ti, tem, s, te.
vir.	a man, impulerit	VIR-um volvere, (2 m.) vir, i, o, um, vir, o.	
tot.	so many,	TOT labores,	adj., plural, indeclinable.
ad, i,	to undergo,	AD-i-re (9) (2d and 4th.) eo, ire, ivi, itum.	ire, ivisse, esse iturus.
lab.	hardships, adire	LABOR-es,	(3 m.) or, oris, i, em, or, o. es, um, ibus, es, es, &c.
in, pel.	shall have com- pelled,	regina IM-FUL-e-ri-t, (10) (3d.) pello, pellere, puli.	pulsum, erim, eris, erit.
Tant.	So much,	TANT-æ iræ,	(1 f.) a, æ, æ, am, a, â. æ, arum, is, as, æ, is.
ne.		NE (sint,)	interrogative.
anim.	to minds, (sint)	ANIM-is, 40,	(1 f.) a, æ, æ, am, a, â. æ, arum, is, as, æ, is.

col.	celestial,	CÆLEST-ibus animis, (3 f.)	is, is, i, em, is, o es, ium, ibus, es, es, ibus.
ir.	anger?	IR-æ (sint?)	(1 f.) a, æ, æ, am, a, à. æ, arum, is, as, æ, is.
Urb.	A city,	URB-æ fuit,	(3 f.) s, is, i, em, s, o.
ant., qu.	ancient,	ANTI-QU-æ urbs,	(1 f.) a, æ, æ, am, a, à.
fu.	was,	urbs FU-I-t, (11)	sum, esse, fui, fui, fuisti. fuit, imus, istis, erunt.
Tyr.	Tyrian,	TYR-I-i coloni,	(2 m.) us, i, o, um, e, o. i, orum, is, os, i, is.
tèn.	inhabited,	coloni TEN-U-ere (12)	(quam) (2d.) eo, ere, ui, tum. ui, uisti, uit, uimus, uistis, uerunt, or uere.
col.	colonists,	COLON-I tenere, (2 m.)	us, i, o, um, e, o. i, orum, is, os, i, is.
Carthag.	Carthage,	CARTHAG-æ fuit, (3 f.)	o, inis, i, em, o, o.
Ital.	Italy,	contra ITALI-æ,	(1 f.) a, æ, æ, æ, a, à.
con.	opposite to,	CONTRA Italiam,	preposition.
qu.	and,	Italiam QUE Tiberina ostia,	conjunction.
Tiber.	the Tiberian,	TIBERIN-æ ostia, (2 n.)	um, i, o, um, um, o. a, orum, is, æ, a, is.
long.	far off,	fuit LONGE,	adverb.
os.	mouths	contra OSTI-æ,	(2 n.) um, i, o, um, um, o. a, orum, is, æ, a, is.
div.	abounding,	DIV-es urbs,	(3 f.) es, itis, i, em, es, e.
op.	in wealth,	dives OR-um,	(3 f.) s, is, i, em, es, e. um, ibus, es, es, ibus.
qu.	and,	dives opum QUE asperrima,	conjunction.
stud	in the arts,	STUDI-is,	(2 n.) um, i, o, um, um, o. a, orum, is, a, a, is.
asp.	most skilful,	ASPER-RIM-æ urbs, (1 f.)	a, æ, æ, æ, am, a, à.
bell.	of war:	studiis BELL-i:	(2 n.) um, i, o, um, um, o.
qu.	which,	coluisse QU-æ,	(f.) a, cujus, cui, æ, -, o.
Jun.	Juno,	JUN-o fertur, (3 f.)	o, onis, oni, onem, &c.
er.	is said,	Juno FER-tur, (13)	(3d.) o, ferre, tuli. latum. feror, ferri, fertur, &c.
err.	lands,	magis TERR-is,	(1 f.) a, æ, æ, æ, am, a, à. æ, arum, is, as, æ, is.

mag.	more (than).	MAG-is,	adverb.
omn.	all,	OMN-ibus terris, (3 f.) is, is, i, em, is, i. es, ium, ibus, es, es, ibus.	
un.	one,	UN-am (urbem), (1 f.) a, æ, æ, am, a, æ.	
post.hab.	being less est'med	POST-HAB-ū-d Samo, (1 f.) a, æ, æ, am, a, æ.	
col.	to have cherished	fertur COL-u-isse (14) quam, (2d, 3d.) o, ere, æi, cultum. ere, uisse, &c.	
Sam.	Samos, posthabita	SAM-o, (2 f.) os, i, o, um, e, o.	
Hic.	Here, (fuerunt)	Hic, adverb.	
ill.	her,	arma ILL-ius, (f.) a, ius, i, am, -, æ.	
arm.	arms,	ARM-a (fuerunt) (2 n. p.) a, orum, is, a, a, is.	
hic.	here,	fuit HIC, adverb.	
curr.	chariot,	CURRUS fuit, (4 m.) us, ūs, ui, um, us, u.	
fu.	was:	CURTUS FU-i-t: (15) sum, esse, fui. fui, fusti, fuit, fuimus, fuistis, &c.	
hoc.	(that) this,	Hoc esse, (n.) hoc, hujus, huic, hoc, &c.	
re-s ag-o,	kingdom,	esse REGN-um, (2 n.) um, i, o, um, um, o-	
De.	the goddess,	DE-a tendit, (1 f.) a, æ, æ, am, a, æ.	
gen.	of nations, regnum	GENT-ibus, (3 f.) gens, tis, i, em, ns, e. es, um, ibus, es, es, &c.	
e.	to be,	hoc E-esse, (15) sum, esse, fui.	
si.	if, Dea tendit hoc	si fata sinant, conjunction.	
qu.	by any means,	QUA, adverb.	
fat.afu:	the fates,	FAT-a sinant, (2 n.) um, i, o, um, um, o. a, orum, is, a, a, is.	
sin.	may permit, fata	SIN-a-nt, (17) (3d.) o, ere, sivi, situm. sinam, as, at, amus, atis, ant.	
jam tum.	now also,	tendit JAM TUM, adverb.	
qu.	both,	QUE, que, corresponding conjunction.	
tend.	endeavors	Dea TEND-i-t (18) hoc, (3d.) o, ere, tetendi, tum. tendo, is, ū, imus, &c.	
qu.	and,	tendit QUE fovet, conjunction.	
fov.	cherishes (the	hope) FOV-e-t (19) (spem.) (2d, 3d.) eo, ere, i, fotum eo, es, et. &c.	
Pro.gen.	A race,	PRO GENI-em duci, (5 f.) es, ei, ei, em, es, e.	
sed.	but,	SED, conjunction.	

enim.	indeed, audierat	ENIM,	adverb.
Tro.	Trojan,	TROJAN-o sanguine, (2 m.)	us, i, o, um, e, o.
a.	from,	A sanguine,	preposition.
sang.	blood,	A SANGUI-ne, (3 m.)	is, inis, i, em, is, e.
duo.	to be descended,	DUC-i, (20) (3d.)	o, ere, xi, tum. or, i, tus, sum.
aud.	she had heard,	(illa) AUD-iérat (21) (4th.)	io, ire, iwi, itum. iveram, iveras, iérat, &c.
Tyr.	Tyrian,	TYRI-as arces, (1 f.)	a, æ, æ, am, a, â. æ, arum, is, as, æ, is.
olim.	hereafter, verteret	OLIM,	adverb.
qu.	which, progeniem	QU-æ verteret, (f.)	æ, cujus, cui, am, -, o.
vert.	would overturn,	quæ VERT-e-re-t, (22) (3d.)	o, ere, i, sum. rem, res, ret, remus, retis, &c.
ar.	citadels, verteret	AR-ces, (3 f.)	x, cis, ci, cem, x, ce. ces, cum, cibus, ces, &c.
Hinc.	Hence, venturum	HINC,	adverb.
popul.	a people,	POPUL-um venturum (esse) (2 m.)	us, i, o, um, e, o.
late.	extensively, regem	LATE,	adverb.
re-s ag-o	ruling,	RE-gem* populum, (3 m.)	x, gis, gi, gem, x, e.
bell.	in war,	BELL-o, (2 n.)	um, i, o, um, nm, o.
qu.	and, regem late	QUE superbum,	conjunction.
superb.	proud,	SUPERB-um populum, (2 m.)	us, i, o, um, e, o.
ven	would come,	populum VEN-tur-um (23) (esse) (3d, 4th)	io, ire, i, tum us, i, o, um, e, o.
ex, cæd.	to the destruction	EX-CIDI-o, (2 n.)	um, i, o, um, um, o.
Liby.	of Libya: excidio	LIBY-æ, (1 f.)	a, æ, æ, am, a, â.
sic.	thus, volvere	SIC,	adverb.
volv.	had determined,	parcas VOLV-e-re, (24) (3d.)	o, ere, i, volutum. ere, isse, voluturus, esse.
parc.	the fates,	PARC-as volvere, (1 f.)	a, æ, æ, am, a, â. a, arum, is, as, æ, is.

* For REG-N-a-niem.

I.	This,	metuens	I-d,	(n.) id, ejus, ei, id, -, eo.
metu.	fearing,		METU-ens	Saturnia, (3f.)ns, tis, ti, tem, ns, e.
vet.	of the ancient,		VET-eris belli,	(3 n.) us, eris, eri, us, &c.
qu.	and,	metuens	id	QUE memor belli, conjunction
mem.	mindful,		MEM-or	Saturnia, (3f.)or, oris, ori, orem, &c.
Saturn.	Juno,		SATURNI-a	arcebat, (1f.)a, æ, æ, am, a, Æ.
bell.	war,	memor	BELL-i,	(2 n.) um, i, o, um, um, o.
prim.	first,		PRIM-a	(illa,) (1 f.) a, æ, æ, am, a, Æ.
qu.	which,	gesserat	QU-od,	(n.) od, cujus, cui, od, -, o.
ad.	at,		AD	Trojam, preposition.
Tro.	Troy,	ad	TROJ-am,	(1 f.) a, æ, æ, am, a, Æ.
pro.	for,		PRO	Argis, preposition.
char	dear,		CHAR-is	Argis, (2 m.) us, i, o, um, e, o.
				i, orum, is, os, i, is.
ger.	she had carried			
		on, (illa)	GESS-erat	(25)quod, (3d.)o, ere, essi, essum.
				eram, eras, erat, &c.
Arg.	Argos,	pro	ARG-is,	(2 m. p.) i, orum, is, os, i, is.
Nec,dum.	Neither yet,			
		exciderant	NEC-DUM,	adverb.
etiam,	also,		ETIAM,	conjunction.
caus.	the causes,		CAUS-æ	exciderant, (1f.)a, æ, æ, am, a, Æ.
				æ, arum, is, as, æ, is
ir.	of her anger,	causæ	IR-arum,	(1 f.) a, æ, æ, am, a, Æ.
				æ, arum, is, as, æ, is.
qu.	and,	causæ	QUE	dolores, conjunction.
sev.	the cruel,		SEV-i	dolores, (2 m.) us, i, o, um, e, o.
				t, orum, is, as, i, is.
dol.	sufferings.		DOLOR-es	exciderant, (3m.)or, oris, i, em, or, e
				es, um, ibus, es, es, ibus.
ex, cad.	escaped,	dolores	EX-CID-era-n-t.	(26) (3d.) o, eri, Æ.
				eram, eras, erat, eramus, &c.
anim.	from her mind,	ex	ANIM-o,	(2 m.) us, i, o, um, e, o.
Man,	Remains	judicium	MAN-e-t,	(27) (2d, 3d.) eo, ere, a, sum.
				eo, es, et, emus, &c.
alt.	deep in her,		ALT-æ	mente, (1 f.) a, æ, æ, am, a, Æ.
men.	mind,	(in)	MEN-te,	(3 f.) s, tis, ti, tem, s, te.
re, pon.	laid up,		RE-POST-um	judicium, (2 n.)um, i, o, um, &c.

judic.	the judgment,	JUDICI-um manet, (2 n.)	um, i, o, um, um, o.
Par.	of Paris, judicium	PARI-dis, (3 m.)	s, dis, di, dem, s, de
qu.	and, judicium	QUE injuria,	conjunction.
spret.	of her despised,	SPRET-æ formæ, (1 f.)	a, æ, æ, am, a, â.
in, jur	the injury	IN-JURI-a (manet) (1 f.)	a, æ, æ, am, a, â.
form.	form, injuria	FORM-æ, (1 f.)	a, æ, æ, am, a, â.
et.	and, injuria	ET genus,	conjunction.
gen.	race,	GEN-us (manet) (3 n.)	us, eris eri, us, &c.
in, vid.	the hated,	INVIS-um genus, (2 n.)	um, i, o, um, um, o.
et.	and genus	ET honores,	conjunction.
rap.	of the stolen,	RAPT-æ Gaymedis, (2m.)	us, i, o, um, e, o.
Ganymed.	Ganymede. ho-	nores GANYMED-is, (3 m.)	es, is, i, em, es, e.
hon.	the honors.	HONOR-es (manent.) (3 m.)	or, oris, i, em, or, e.
			es, um, ibus, es, es, ibus.
Hic.	These (things,) super	HI-s, (n.)	c, hujus, huic, hoc, -, hæc.
			hæc, horum, his, hæc, -, his.
ad, cand.	enraged,	AC-CENS-a Saturnia, (1 f.)	a, æ, æ, am, a, â.
super.	on account of	SUPER his,	preposition.
jac.	tossed,	JACTAT-os Troas, (2 m.)	us, i, o, um, e, o.
			i, orum, is, os, i, is.
æq.	sea, (in)	ÆQUOR-e,	(3 n.) or, oris, i, or, or, e
tot.	whole,	TOT-o æquore,	(2 n.) um, i, o, um, um, o.
Tro.	Trojans, arcebat	TRO-as, (1 m.)	a, æ, æ, am, a, â.
			æ, arum, is, as, æ, is.
re, linq.	remnants, arcebat,	RE-LIQUI-as, (1 f. p.)	æ, arum, is, as, &c.
Dan.	of the Greeks,	reliquias DANA-um,	(2 m. p.) i, (or)-um, &c.
ad, qu.	and, Danaum	AT-QUE Achillei,	conjunction.
in, mit.	of fierce,	IM-MIT-is Achillei (3 m.)	is, is, i, em, is, e.
Achil.	Achilles, reliquias	ACHILL-et, (5 m.)	es, et, ei, em, es, e.
aro.	drove, Saturnia	ARC-e-ba-t (28) Troas, (2 eo,	ere, ui, eam,
			bas, bat, bamus, &c.
long.	far, arcebat	LONGE,	adverb.
Lat. °	from Latium: (ab)	LATI-o: (2 n.)	um, i, o, um, um, o.
qu.	and, arcebat	QUE (ille) errabant,	conjunction.
mult.	many, -	MULT-os annos, (2 m.)	us, i, o, um, e, o.
			i, orum, is, os, i, is.

per	during,	PER annos	preposition.
ann.	years,	per ANNOS	(2 m.) us, i, o, um, e, o, i, orum, is, os, i, is.
err.	they wandered, (illi)	ERR-a-ba-n-t (29)	(1) o, are, avi, atum. abam, bas, bat, bamus, batis, bant.
ag.	driven,	ACT-i (illi.)	(2 m.) us, i, o, um, e, o, i, orum, is, os, i, is.
for.	by the fates,	FAT-is,	(2 n.) um, i, o, um, um, o. a, orum, is, a, a, is.
mar.	seas,	circum MAR-ia,	(3 n.) e, is, i, e, e, i. ia. ium, ibus, ia, ia, ibus.
omn.	all,	OMN-ia maria,	(3 n.) is, is, i, em, is, i. ia, ium, ibus, ia, ia, ibus,
circ.	around,	CIRCUM maria,	preposition.
Tant	so great,	TANT-æ molis,	(1 f.) a, æ, æ, am, a, a.
mol.	difficulty, (opus)	MOL-is	(3 f.) es, is, i, em, es, e.
er.	it was,	(opus) ERA-t (30)	condere, sum, esse, fui, eram, eras, era-t, eramus, eratis, &c.
Rom.	the Roman,	ROMAN-am gentem,	(1 f.) a, æ, æ, am, a, a.
con, d.	to establish, erat,	CON-D-e-re (31)	gentem, (3) o, ere, idi, itum. ere, idisse, iturus esse.
gen.	nation, condere	GEN-tem.	(3 f.) s, tis, ti, tem, s, te.
Vix.	Scarcely, dabant	VIX,	adverb.
e.	out of,	E conspectu,	preposition.
con, spec.	sight,	e CON-SPECT-u,	(4 m.) us, ūs, ui, um, us, u.
Sicul.	of the Sicilian	SICULÆ telluris,	(1 f.) a, æ, æ, am, a, a.
tel.	land, conspectu	TELLU-ris,	(3 f.) s, ris, ri, rem, s, re.
in.	upon,	IN altum,	preposition.
alt.	the sea,	in ALT-um,	(2 n.) um, i, o, um, um, o.
vel.	sails, dabant	VEL-a,	(2 n.) um, i, o, um, um, o. a, orum, is, a, a, is.
d.	they spread, (illi)	D-a-ba-n-t (32)	vela, (1 & 2) o, are, edi, atum. abam, bas, bat, abamus, batis, bant.
læt	joyful,	LÆT-i (illi),	(2 m.) us, i, o, um, e, o. i, orum, is, os, i, is.
et.	and,	dabant ET ruebant,	conjunction.

spum.	the foam, ruebant	SPUM-as,	(1 f.) a, æ, æ, am, a, ā. æ, arum, is, as, æ, is.
sal.	of the deep, spumas	SAL-is,	(3 m.) sal, is, i, em, sal, e.
ær.	with the prow,	ÆR-e,	(3 n.) æs, æris, i, æs, æs, e.
ru.	were plowing; (illi)	RU-e-ba-n-t	(33) spumas; (3) o, ere, i, itum, ebam, bas, bat, &c.
quum	when, (volvebat)	QUUM,	adverb.
Jun.	June,	JUN-o (volvebat,)	(3 f.) o, onis, oni, onem, &c.
ætern.	an eternal,	ÆTERN-um	vulnus, (2 n.) um, i, o, um, um, o.
serv.	nourishing,	SERV-a-n-s	Junio, (3 f.) ns, ntis, ti, tem, ns, te.
sub.	within,	SUB	pectore, preposition.
pect.	her breast,	sub PECT-or-e,	(3 n.) us, oris, ori, us, us, ore.
vuln.	a wound, servans	VULN-us,	(3 n.) us, eris, eri, us, us, ere.
h.	these things, (volvebat)	H-æc,	(n.) oc, ujus, uic, oc, -, oc. æc, orum, is, æc. -, is.
cum.	with,	CUM	æc, preposition.
s.	herself:	cum s-e:	(f.) -, sui, sibi, æc, -, æc.
n.	desistere	NE,	interrogative.
Ego.	(must) I,	ME	desistere, ego, mei, mihi, me, -, me.
in, cap.	from my underta-		
	king,	de IN-CEPT-o,	(2 n.) um, i, o, um, um, o.
de, st.	desist,	me DE-SIST-e-re,	(34) (3) o, ere, stiti, stitum.
vinc.	conquered,	VICT-am	me, (1 f.) a, æ, æ, am, a, ā.
nec.	nor, me desistere	NEC	me posse, conjunction.
pot., esse, be able,	me	PO-ss-e,	(35) possum, posse, potui.
Ital.	from Italy, aver-		
	tere	ITALI-d,	(1 f.) a, æ, æ, am, a, ā.
Teucr.	of the Trojans,		
	regem	TEUCR-orum,	(2 m.p.) i, orum, is, os, &c.
a, vert.	to turn away, posse	A-VERT-e-re	(36) regem, (3) o, ere, i, sum.
re-sag-o.	the king? avertere	RE-g-em?	(3 m.) x, gis, gi, gem, x, g.
quip.	because, desistere	QUIPPE	vetor, conjunction.
vet.	I am forbidden, (ego)	VET-or,	(37) (1 pass.) or, ari, atus, sum.
for.	by the fates.	FAT-is,	(2 n.p.) a, orum, is, a, a, is.
Pal.	Pallas	PALL-as	potuit, (3 f. Gr.) as, adis, adi, &c.
n.	not,	potuit	NE, interrogative.
ex, ur.	to burn,	potuit	EX-UR-e-re (38) classem, (3) o, ere, ussi, &c.
class.	the fleet, exurere	CLASS-em,	(3 f.) is, is, i, em, is, e.

Arg.	Greeks', classem ARGIV-um	(2 m.) us, i, o, um, e, o. i, (or)-um, is, os, i, is.
ad, qu.	and, exurere classem AT-QUE submergere,	conjunction.
ips.	them, submergere IPS-os,	(m. p.) i, orum, is, os, i, is.
pot.	was able, Pallas POT-u-i-t, (39)	possum, posse, potui. ui, uisti, uist, unimus, &c.
sub, marg.	to drown, potuit SUB-MERG-e-re, (40)	ipsos, (3) o, ere, si, sum.
pont.	in the deep, submergere PONT-o,	(2 m.) us, i, o, um, e, o.
un.	of one, UN-ius Ajacis,	(m.) us, ius, i, um, e, o.
ob.	on account of, OB noxam,	preposition.
noc.	fault, ob NOX-am,	(1 f.) a, æ, æ, am, a, Æ.
et.	even, unius ET Ajacis,	conjunction.
fur.	the fury, ob FURI-as,	(1 f.) a, æ. æ. am, a, Æ. æ, arum, is, as, æ, is.
Ajax.	of Ajax, furias AJA-cis,	(3 m.) x, cis, ci, cem, x, ce.
Oil.	the son of Oileus? Ajacis OILE-i?	(2 m.) us, i, o, um, e, o.
Ips.	She, IPS-a disjecit,	(f.) a, ius, i, am, -, Æ.
Jov.	of Jupiter, ignem JOV-is,	(3 m.) Jupiter, Jovis, i, &c.
rap.	the swift, RAPID-um ignem,	(2 m.) us, i, o, um, e, o.
jac.	darting, JACUL-a-t-a ipsa,	(1 f.) a, æ, æ, am, a, Æ.
e.	from, E nubibus,	preposition.
nub.	the clouds, e NUB-ibus,	(3 f.) es, is, i, em, es. e. es, ium, ibus, es, es, ibus.
ign.	lightning, jaculata IGN-em,	(3 m.) is, is, i, em, is, e.
dis, jac.	scattered, ipsa DIS-JEC-i-t, (41)	ignem, (3 & 4) jicio, ere, jeci, jectum. i, is, it, &c.
qu.	both, QUE, que,	corresponding conjunction.
rat.	his ships, disjecit RAT-es,	(3 f.) is, is, i, em, is, e. es, um, ibus, es, es, &c.
qu.	and, disjecit rates QUE evertit æquora,	conjunction.
e, vert.	upturned, ipsa E-VERT-i-t, (42)	æquora, (3) o, ere, i, sum. i, isti, it, imus, &c.
æq.	the sea, evertit ÆQUOR-a,	(3 n.) or, oris, i, or, or, e. a, um, ibus, a, a, ibus.
vent.	by the winds: VENT-is:	(2 m.) us, i, o, um, e, o. i, orum, is, os, i, is.

ill.	him,	corripuit	ILL-um,	(m.) e, ius, i, um, e, o.
ex, spir.	breathing out,			
		illum	EX-FIR-a-nt-em,	(3 m.) ns, ntis, ti, /em. & c.
trans, fing.	from his trans-			[um, o.]
		fixed,	TRANS-FIX-o pectore,	(2 n.) um, i, o, um.
pect.	breast,	(a)	PECT-ore,	(3 n.) us, oris, i, us. us. ore.
flam.	flames, expirantem	FLAMM-as,	(1 f.) a, æ, æ, am, a, ð.	
				æ, arum, is, as, æ, is.
turb.	in a whirlwind, (in)	TURB-ine,	(3 m.) o, inis, i, em, o, ine.	
con, rap.	she seized,	illa	COR-RIP-u-i-t (43)	illum, (4, 3, & 2) io, ere,
			ui, reptum. ui, uisti, uit, & c.	
qu.	and	corripuit	QUE infixit,	conjunction.
scop.	rock,	infixit	SCOPUL-o,	(2 m.) us, i, o, um, e, o.
in, fing.	thrust,	ipsa	IN-FIX-i-t (44)	(illum) (3) figo, ere, xi,
				ctum. xi, isti, it, & c.
acut.	on a sharp.	ACUT-o	scopulo.	(2 m.) us, i, o, um, e, o.
Ast.	But,	infixit	Ast ego gero,	conjunction.
ego.	I,	ego	gero,	(f.) ego, mei, mihi, me, & c.
qu.	who,	ego	QU-æ incedo,	(f.) æ, cujus, cui, am, & c.
Div.	of the gods, regina	Div-ûm,	(2 m. p. i, (or) -ûm,	is, & c.
in, ced.	walk,	quæ	IN-CED-o, (45)	(3) o, ere, cessi, cessum.
				o, is, it, imus, istis, & c.
re-s ag-o.	queen,	RE-GIN-a	incedo,	(1 f.) a, æ, æ, am, a, ð.
qu.	and,	regina	QUE soror,	conjunction.
Jov.	of Jupiter,	soror	Jov-is,	(3 m.) Jupiter, Jovis, i, em, er, e.
et.	both,	ET,	et,	corresponding conjunction.
sor.	sister,	(sum)	SOR-or,	(3 f.) or, oris, ori, orem, & c.
et.	and,	soror	ET conjux,	conjunction.
conjung,	the wife,	(sum)	CON-JU-x,	(3 o.) x, gis, gi, gem, x, ge.
un.	one,	UN-d	gente,	(1 f.) a, æ, æ, am, a, ð.
cum.	with,	CUM	gente,	preposition.
gen.	race,	cum	GEN-te,	(3 f.) s, tis, ti, tem, s, te.
tot.	so many,	TOT	annos,	adj. plural, indeclinable.
ann.	years,	per	ANN-os,	(2 m. p.) i, orum, is, os, & c.
bell.	wars,	gero	BELL-a,	(2 n. p.) a, orum, is, a, & c.
ag-o res.	carry on:	ego	GER-o: (46)	(3) o, ere, gessi, gestum.
				o, is, it, imus, itis, unt.
et.	and,	ego gero	bella ET, quisquam adoret,	conjunction.

qu., qu who, QU-*is*-QUAM adoret, *s*, cuius cui, quem, -, o.
 num. the divinity, adoret NUM-*en*, (3 n.) en, inis, ini, *en*, &c.
 Jun. of Juno, numen JUN-*onis*, (3 f.) o, onis, oni, &c.
 ad, or. can adore, quis. AD-OR-*e-t* (47) numen, (1) o, are, avi, atum.
 em, es, *et*, emus, &c.

præter, ea. hereafter, im-

ponat PRÆTER-*ea*, adverb.
 aut. or, adoret numen AUT imponat, conjunction.
 sup, plie. supplicating, SUP-PL-*ex*, quisquam, (3 c.) *ex*, icis, ici, &c.
 ar. on my altars,

imponat AR-*is*, (1 f. p.) æ, arum, *is*, &c.
 in, pon. will place, quis- [am, as, *at*, amus, &c.
 quam IM-PON-*a-t* (48) honorem, (3) o, ere, sui, itum,
 hon. a sacrifice? imponat HONOR-*em*? (3 m.) or, oris, i, *em*, &c.

Tal. Sach (things),
 volutans TAL-*ia*, (3 n. p.) ia, ium, ibus, *ia*, &c.

flam. in her inflamed, FLAMM-*a-t-o* corde, (2 n.) um, i, o, um, um, o.
 s. herself, cum s-*e*, -, sui, sibi, se, -, *ec*.

cum. with, CUM *se*, preposition.
 De. the Goddess, DE-*a* venit, (1 f.) a, æ, æ, am, a, â.

cor. heart, (in) COR-*de*, (3 n.) r, dis, di, dem, r, *de*.
 volv. revolving, VOLUT-*a-n*s, Dea, (3 f.) *ns*, ntis, ti, tem, &c.

nimb. of storms, patriam NIMB-*orum*, (2 m. p.) i, *orum*, is, os, i, is.
 in. into, IN patriam, preposition.

patr. the country, in PATRI-*am*, (1 f.) a, æ, æ, am, a, â.
 loc. places, in LOC-*a*, (2 n. p.) a, orum, is, a, a, is.

fœt. full, FÆT-*a* loca, (2 n. p.) a, orum, is, a, a, is.
 fur. of boisterous, FUR-*e-n-t-ibus* Austris, (3 m. p.) es, um, ibus,

es, es, *ibus*.

Austr. winds, fœta AUSTR-*is*, (2 m. p.) i, orum, is, os, i, *is*.
 Æol. Æolia, in ÆOLI-*am*, (1 f.) a, æ, æ, am, a, â.

ven. came. Dea VEN-*i-t*. (49) (4 & 3) io, ire, i, tum.
 i, isti, *it*, imus, istis, erunt.

Hic. Here, premit Hic, adverb.

vast. in a vast, VAST-*o* antro, (2 n.) um, i, o, um, um, o.
 re-s ag-o, king, RE-*x* premit, (3 m.) x, gis, gi, gem, x, go.

Æol. Æolus, ÆOL-*us* premit, (2 m.) *us*, i, o, um, e, o.
 antr. cave, (in) ANTR-*o*, (2 n.) um, i, o, um, um, o.

luct.	the struggling,	LUCT- <i>a-n-t-es</i> ventos, (3 m.p.)	es, um, ibus, es, es, ibus.
ven.	winds,	premit VENT- <i>os</i> ,	(2 m.p.) i, orum, is, os, i, is.
qu.	and,	ventos, QUE tempestates,	conjunction.
tempest.	tempests,	premit TEMPEST- <i>at-es</i> ,	(3 f.p.) es, um, ibus, es, es, ibus.
son.	the sounding,	SONOR- <i>as</i> tempestates, (1 f.p.)	æ, arum, is, as, æ, is.
imper.	by authority,	IMPERI- <i>o</i> ,	(2 n.) um, i, o, um, um, o.
prem.	governs,	Æolus FRÆM- <i>i-t</i> , (50)	ventos, (3) o, ere, essi, eassum. o, is, it, imus, itis, unt.
ac.	and,	premit AC FRÆnat	conjunction.
vinc.	with chains,	VINCL- <i>is</i> ,	(2 n.p.) a, orum, is, a, a, is.
et.	and,	vinclis ET carcere,	conjunction.
caro.	in a prison,	CARCER- <i>e</i> ,	(3 m.) r, ris, ri, rem, r, e.
fræn.	restrains,	Æolus FRÆN- <i>a-t</i> (51)	(illos) o, are, avi, atum. o, as, at, amus, atis, ant.
Ill,	they,	Ill- <i>i</i> fremunt,	(m.p.) i, orum, is, os, i, is.
in, dign.	indignant,	IN-DIGN- <i>a-n-t-es</i> illi, (3 m.p.)	es, um, ibus, &c.
magn.	a great,	MAGN- <i>o</i> murmure, (2 n.)	um, i, o, um, um, o.
cum.	with,	CUM murmure,	preposition.
murmur.	murmur,	cum MURMUR- <i>e</i>	(3 n.) r, ris, ri, rem, r, re.
mon.	of the mountain,	murmure MON- <i>t-is</i> ,	(3 m.) s, tis, ti, tem, s, te.
circ.	around,	CIRCUM claustra,	preposition.
claustr.	the barriers, circum	CLAUSTRA- <i>a</i> ,	(2 n.p.) a, orum, is, a, a, is.
frem.	roar.	illi FRÆM- <i>u-n-t</i> , (52)	(3 & 2) o, ere, ui, itum. o, is, it. imus, itis, unt.
Cels.	In (his) lofty,	CELS- <i>d</i> arce,	(1 f.) a, æ, æ, am, a, d.
sed.	sits,	Æolus, SED- <i>e-t</i> , (53)	(2 & 3) eo, ere, i, ssum. eo, es, et, emus, &c.
Æol.	Æolus,	ÆOL- <i>us</i> sedet,	(2 m.) us, i, o, um, e, o.
aro.	citadel,	(in) AR- <i>c-e</i> ,	(3 f.) x, cis, ci, cem, x, ce.
sceptri.	scepter,	tenens SCEPTR- <i>a</i> ,	(2 n.p.) a, orum, is, a, a, is.
ten.	holding;	TEN- <i>e-n-s</i> Æolus, (3 m.)	ns, ntis, ti, tem, &c.
qu.	and,	sedet QUE mollit,	conjunction.
moll.	softens,	Æolus MOLL- <i>i-t</i> (54)	animos, (4) io, ire, ivi, itum. io, is, it, imus, &c.

anim.	minds,	mollit ANIM-os,	(2 m.p.) i, orum, is, os, i, is.
et.	and,	mollit ET temperat,	conjunction.
temper.	moderates,	Æolus TEMPER-a-t(55)	iras, (1) o, are, avi, atum. o, as, at, amus, &c.
ir.	their anger.	temperat IR-as.	(1 f.p.) æ, arum, is, as, æ, is.
N.	Unless,	faciat NI,	adverb.
fac.	he did so,	(ille) FAC-i-a-t(56) (hæc,)	(4 & 3) io, ere, feci, factum. iam, ias, iat, iamus, &c.
mar.	the seas,	ferant MAR-ia,	(3 n.p.) ia, ium, ibus, ia, &c.
ac.	and,	maria AC terras,	conjunction.
terr.	the land,	ferant TERR-as,	(1 f.p.) æ, arum, is, as, æ, is.
qu.	and,	terras QUE cælum,	conjunction
cœl.	heaven.	ferant CÆL-um,	(2 n.p.) um. i, o, um, um, o.
pro,fund.	the profound,	PRO-FUND-um cælum,	(2 n.) um, i, o, um, um, o.
quip.	for,	temperat QUIPPE ferant,	adverb.
fer.	they would bear,	FER-a-n-t,(57)	(3 & 1) o, re, tuli, latum. am, as, at, amus, atis, ant.
rap.	swift,	RAPID-i(illi.)	(2 m.p.) i, orum, is, &c.
cum.	with	CUM se,	preposition.
s.	themselves,	cum s-e,	(p.) -, sui, sibi, se, -, æ.
qu.	and,	ferant QUE verrant,	conjunction.
ver.	would sweep,	(illi) VERR-a-n-t,(58)	(3) o, ere, i, sum. am, as, at, amus, atis, ant.
per.	through,	PER auras,	preposition.
aur.	the air.	per AUR-as.	(1 f.p.) æ, arum, is, as, æ, is.

Sed pater omni-pot-e-ns spelunc-is ab-did-i-t atr-is,
But the father omnipotent caverns hid *them* in dark,

Hoc metu-e-ns; mol-em que et mon-t-es in-super alt-os,
This fearing; a mass and and mountains above *them* lofty.

Im-pos-u-i-t; re-gem que ded-i-t, qui fœd er-e cer-to
Placed; a king and gave, who laws by fixed

Et prem-e-re, et lax-as sci-re-t d-a-re juss us haben-as.
Both to restrain, and loose would know to give being commanded reins.

Ad qu-em tum Jun-o suppl-ex h-is voc-ibus us-a es-t:
To whom then Juno *as* a suppliant these words used:

Æol-e, (nam-que tibi Divûm pat-er at-que hom-in-um re-x
O Æolus, (for to thee of the Gods the father and of men king

Et mulc-e-re ded-i-t fluct-us et toll-e-re vent-o,)
Both to calm has given the waves and to raise them with the wind,)

Gen-s in-imic-a mihi Tyrren-um navig-a-t æqu-or,
A nation hostile to me the Tyrrhenian navigate sea,

Ili-um in Itali-am port-a-us, vict-os que Penat-es.
Troy into Italy bearing, the conquered and household gods.

In-cut-e vi-m vent-is, sub mers-as que ob-ru-e pupp-es:
Add force to *your* winds, the submerged and destroy ships:

Aut ag-e divers-os; et dis-jic-e corp-ora pont-o.
Or separate them; and scatter *their* bodies in the deep.

S-u-n-t mihi bis septem præ-st-a-nt-i corp-or-e Nymph-æ:
I have fourteen of beautiful form Nymphs:

Qu-arum, quæ form-â pulcherrim-a, Deîopei-am
Of whom, who is in form most beautiful, Deîopeia

Con-nubi-o jung-am stabil-i, propri-am que dic-a-b-o;
Wedlock I will join to *thee* in firm, as thine own and will consecrate;

Omn-es ut te cum merit-is pro tal-ibus ann-os
All that thee with merits for such years

Ex-ig-a-t, et pulch-râ fac-i-a-t te prol-e parent-em.
She may spend, and by a beautiful may make thee progeny parent.

Æol-us h-æc contrá: Tu-us, ô regin-a, qu-id, opt-es,
Æolus these words to replied: It is thy, O queen, what you may
[wish,

Ex-plor-a-re lab-or; mihi juss-a capess-e-re fa-s-es-t.
To consider business; to me *your* commands to execute it belongs.

Tu mihi, quod-cunque hoc regn-i tu sceptr-a,
You for me, whatsoever of this kingdom I possess, you the sceptre,

Jov-em que
Jupiter and

Concili-a-s; tu d-a-s epul-is ac-cumb-e-re Div-ûm.
Conciliate: you permit *me* the feasts to recline at of the Gods,

Nimb-orum que fac-i-s tempest-at-um que pot-c-nt-em.
Of the clouds and you make *me* of tempests and ruler.

H-æc ubi dic-t-a, cav-um con-vers-â cusp-id-e mon-t-em
These when words were spoken, hollow with *his* turned spear mountain

Im-pul-i-t in lat-us; ac vent-i, velut agm-in-e fact-o,
He struck on the side; and the winds, as if a band were made,

Quâ dat-a port-a, ru-u-n-t, et terr-as turb-in-e per-fl-a-n-t
Where was given a passage, rush out, and the earth in a whirlwind blow
[over.

In-cub-u-ère mar-i, tot-um que à sed-ibus im-is,
They rest upon the sea, the whole and from depths the lowest

Unâ Eur-us que Not-us que ru-u-n-t, creb-er que procell-is
At once the east wind both the southwind and disturb, thick and with
[tempests.

Afric-us, et vast-os volv-u-n-t ad lit-or-a fluct-us.
The southwest wind, and vast roll to the shores waves.

In-sequi-t-ur clam-or que vir-ûm, strid-or que ruden-t-um,
Follows the clamor both of men, the creaking and of cordage,

E-rip-i-u-n-t subitò nub-es cœlum que, di-em que,
Snatch away suddenly the clouds sky both, light and

Teucr-orum ex ocul-is: pont-o no-x in-cub-a-t atr-a.
Of the Trojans from the eyes: the deep night broods upon dark.

In-ton-u-ê-re pol-i, et crebr-is mic-a-t ign-ibus æth-er:
Thundered the heavens, and with frequent glistens lightnings the air:

Præ-sent-em que vir-is in-tent-a-n-t om-n-ia mor-t-em.
Immediate and to the men threaten all *things* death.

Exemplò Æne-æ solv-u-n-t-ur frig-or-e membr-a.
Immediately of Æneas are loosened by the cold the members.

In-gem-i-t, et dupl-ic-es tend-e-ns ad sid-er-a palm-as,
He groans, and both *his* stretching towards the stars hands,

Tal-ia vo-ce re-fer-t: O ter que quater que beat-i,
He cries thus: O thrice and four times happy *they*,

Que-is ante or-a patr-um Troj-æ sub mœn-ibus alt-is,
To whom before the faces of *their* fathers of Troy under walls the lofty,

Con-tig-i-t oppet-e-re! ô Dana-ûm fort-issim-e gen-t-is
It happened to die! O of the Greeks most brave of the race

Tydid-o, me-ne Iliac-is oc-cumb-e-re camp-is
Tydidus, why *was* I on the Trojan to fall fields

Non pot-u-isse? tu-â que anim-am hanc ef-fund-e-re dextr-â?
Not able? by thy and life this to pour out right hand?

Sæv-us ubi Æacid-æ tel-o jac-e-t Hect-or, ubi ingen-s
Fierce where of Achilles by the weap-on lies Hector, where great

Sarped-on: ubi tot Simo-is cor-rep-t-a sub und-is
Sarpedon *lies*: where so many the Simois having seized under *its* waves

Scut-a vir-ûm, gale-as que, et fort-ia corp-or-a volv-i-t.
The shields of men, helmets and, and brave bodies rolls.

Tal-ia jact-a-nt-i strid-e-ns Aquil-on-e procell-a
As he thus spoke, the shrieking with the north wind tempest

Vel-um ad-vers-a fer-i-t, fluct-us que ad sid-er-a toll-i-t.
The sail opposite strikes, the waves and to the stars raises.

Frang-u-n-t-ur rem-i: tum pror-a a-vert-i-t, et und-is
Are broken the oars: then the prow turns, and to the waves

D-a-t lat-us: in-sequi-t-ur eumul-o præ-rupt-us aqu-æ mon-s.
Gives *its* side: follows in a heap broken of water mountain.

H-i summ-o in fluct-u pend-e-n-t: h-is und-a de-hisc-e-ns
They the top of on the wave hang: to them the water yawning

Terr-am inter fluct-us aper-i-t: fur-i-t æst-us aren-is.
The earth between the waves discloses: rages the tide in the sands.

Tr-es Not-us ab-rept-as in sax-a lat-e-nt-ia torqu-e-t;
Three *ships* the south wind driven away upon the rocks hidden whirls;

Sax-a voc-a-n-t Ital-i, medi-is qu-æ in fluct-ibus Ar-as,
These rocks call the Italians, in the midst of which are the waves Altars.
 Dors-um imman-e mar-i summ-o. Tr-es Eur-us ab
Ridge a huge the sea at the top of. Three ships the east wind from

alt-o
 the deep

In brevi-a et syrt-es urg-e-t, miserabil-e vis-u;
Upon shoals and quicksands drives, a miserable sight;

Il-lid-i-t que vad-is, at-que agger-e cing-i-t aren-æ.
Dashes into and the shallows, and with a heap binds of sand.

Un-am, qu-æ Lyci-os fid-um que veh-e-ba-t Oront-em,
One, which Lycians faithful and carried Orontes,

Ips-ius ante ocul-os ingen-s à vert-ic-e pont-us
His before eyes a great from above wave

In pupp-im fer-i-t: ex-cut-i-t-ur pron-us que magist-er
On the stern strikes: is struck bending and master

Volv-i-t-ur in cap-u-t; ast ill-am ter fluct-us ib-idem
Is rolled upon his head: and it three times the wave in the same place

Torqu-e-t agen-s circum, et rapid-us vor-a-t sequ-or-e vort-e-x.
Whirls driving around, and the swift swallows in the sea whirlpool.

Ap-par-e-n-t rar-i n-a-nt-es in gurg-it-e vast-o:
Appear a few swimming in whirlpool the vast:

Arm-a vir-ûm, tabul-æ que et Troï-a gaz-a per und-as.
The arms of the men, tablets and and Trojan treasure appear in the
 [water.]

Jam valid-am Ilion-i nav-em, jam fort-is Achat-æ;
Now the strong of Ilioneus ship, now the ship of brave Achates;

Et qu-â vect-us Ab-as, et qu-â
And the ship in which was borne Abas, and the ship in which was borne
 grandæv-us Aleth-es,
 the aged Alethes,

Vic-i-t hiem-s: lax-is lat-er-um compag-ibus omnes
Conquers the storm: through the loosened of the sides joints all the ships

Ac-cip-i-n-t in-imic-um imbr-em, rim-is que fatisc-u-n-t.
Receive the fatal flood, in the seams and gape.

VIRGIL'S GEORGICS

BOOK IV.

[The use of the hyphen in the following lines will be, as heretofore, to separate the root, connecting letter or letters, significant letters and terminations, from each other. For example, in the word *squal-e-n-t-i-bus*: *squal* is the root, *e* the medial or significant letter of the conjugation; *n* denotes the present participle, *t* a connecting letter, and *ibus* the case and number termination. *Corusc-a-n-t*,—*corusc*, the root, *a* the medial letter of the present tense and first conjugation, *n* sign of the plural number, *t* sign of the third person. *Claros*,—*clar*, the root, *o* the significant letter of the second declension, *s* terminal letter of the accusative plural in all declensions, excepting in the neuter gender. *Terr-a-m*,—*terr* the root, *a* significant letter of the first declension, *m* terminal letter of the accusative singular, in all declensions, excepting neuters of the third.

If the student has become familiar with the foregoing Tables of Terminations, he will understand these divisions without difficulty. They will be continued only partly through the reading, and then the scholar is expected to be able to separate the words in his mind at a glance, and thus be enabled, in a moment, to determine the conjugation, voice, mood, tense, number, person, declension, case, or gender of all words.]

Pro-ti-nus aë-ri-i mell-is cœlet-i-a don-a
Next of aerial honey the celestial gift

Ex-eq-u-a-r H-anc etiam, Mæcen-as, ad-spic-e pār-t-e-m.
I will describe. This also, O Mæcenas, look at part.

Ad-mir-a-nd-a t-ibi lev-i-um spectacul-a re-rum,
To be admired by thee of inconsiderable views things,

Magn-anim-o-s que duc-e-s, tot-ius que ord-in-e gen-t-is
Courageous and leaders, of a whole and in order race

Mo-r-e-s, et stud-i-a, et popul-o-s, et præ-l-i-a dic-a-m.
Customs, and arts, and people, and battles I will relate.

In ten-u-i labor: at tenu-is non glor-i-a: si qu-e-m
On a low subject this labor is: but low is not the glory; if any one

Num-in-a læv-a sin-a-n-t, aud-i-t que voc-a-t-us Apollo.
Divinities adverse permit, hears, and being invoked Apollo.

Princip-i-o, sed-e-s ap-ibus st-at-io que pet-e-nd-a,
In the first place, a seat for the bees station and must be sought,

Quò ne-que si-t vent-is ad-it-us (nam pabul-a vent-i,
Where neither may be for the winds an entrance (for food winds

Fer-re dom-u-m pro-hib-e-n-t) ne-que ov-e-s hæd-i que petulo-i
To carry home prohibit) neither sheep kids and frisking

Flor-ibus in-sult-e-n-t, aut err-a-n-s bucul-a camp-o
The flowers may bruise, or the grazing heifer in the field

De-cut-i-a-t ro-r-e-m, et surg-e-n-t-e-s at-ter-at herb-a-s.
May strike off the dew, and the growing may trample plants.

Ab-si-n-t et pict-i squal-e-n-t-i-a terg-a, lacert-i
Let be absent also spotted as to their filthy backs, lizards

Pingu-ibus á stabul-is; merop-e-s que, ali-æ-que voluo-r-e-s,
The fat from hives; bee-eaters and, other and fowls,

Et man-ibus Procn-e pect-us sign-a-t-a cruent-is.
And hands the swallow as to her breast marked with bloody.

Omn-i-a nam latè vast-a-n-t, ips-a-s-que vol-a-n-t-e-s
All things for on every side they destroy, them and flying about

Or-e fer-u-n-t, dulc-e-m nid-is im-mit-ibus esc-a-m.
In their mouth they bear, as a sweet nests to their cruel morsel.

At liquid-i fon-t-e-s, et stagn-a vir-e-n-t-i-a musc-o
But pure fountains, and pools green with moss,

Ad-si-n-t et tenu-is, fugi-e-n-s per gramin-a ri-vus:
Let be present, and a small, gliding through the grass rivulet:

Palm-a que vestibul-um aut ingen-s oleast-er in-umbr-e-t.
The palm tree and the threshold or the great wild olive let shade.

Ut, quum prim-a nov-i duc-e-n-t examin-a re-g-e-s
That, when the first new will lead swarms kings

Ver-e su-o, lud-e-t que fav-is e-miss-a juvent-us;
In spring itself, will play and from the honeycombs sent forth young;

Vicin-a in-vit-e-t de-ced-e-re rip-a calor-i,
The neighboring may invite to depart from bank the heat,

Ob-vi-a que hospit-i-is ten-e-a-t frond-e-n-t ibus arb-os.
Opposite and welcome may present itself with a leafy tree.

In medi-u-m, seu st-a-b-i-t iner-s, seu pro-flu-e-t hum-or,
In the midst, whether will stand sluggish, or will flow water,

Trans-vers-a-s sal-ic-è-s et grand-i-a con-jic-e sax-a:
Across willows and large cast rocks;

Pont-ibus ut creb-r-is pos-si-n-t con-sist-e-re et alas,
Bridges that *upon* frequent they may be able to rest and *their* wings

Pand-e-re ad æstiv-u-m sol-e-m; si fortè mor-a-n-t-e-s
To stretch out to the summer sun: if by chance *them* delaying

Spars-eri-t aut præ-cep-s Neptun-o im-mers-eri-t
Shall have sprinkled or the dangerous in the rain shall immersed

Eur-us.
the east wind.

H-æc circ-um casi-æ vir-id-e-s, et ol-e-n-t-i-a latè
These around *let there be* spice trees green, and fragrant on every side

Serpyll-a, et graviter spir-a-n-t-i-s copi-a thymbr-æ
Thyme, and powerfully of smelling abundance savory

Flor-e-a-t: irrigu-u-m que bib-a-n-t violar-i-a fon-t-e-m
Let flourish: the watering and let drink the beds of violets fountain.

Ips-a autem seu cort-io-ibus tibi sut-a cav-a-t-is,
These but, either bark by thee fastened with hollow

Seu lent-o fu-eri-n-t alvear-i-a vim-in-e text-a,
Or with the bending *which* will be hives vine woven,

August-o-s hab-e-a-n-t ad-it-u-s: nam frig-or-e mell-a
Narrow let have entrances; for with cold the honey

Cog-i-t hiems, ea-dem que cal-or lique-fact-a remitt-i-t:
Congeals winter, the same and heat melted returns:

Utr-a que vi-s ap-ibus pariter met-u-e-nd-a: ne-que ill-æ
Either and force by the bees equally is feared: neither they

Ne-quit-quam in tect-is cert-atim tenui-a cer-â
In vain in *their* dwellings assiduously small with wax

Spirament-a lin-u-n-t, fuc-o que et flor-ibus or-a-s
Air holes smear, with paint and and flowers borders

Ex-pl-e-n-t: col-lec-t-n-m que h-æc ips-a ad mun-er-a glut-en
Fill: the collected and these very to uses gluten

Et visc-o et Phryg-i-æ serv-a-n-t pic-e lent-i-us Id-æ.
Both glue and of Phrygian they preserve pitch tougher *than* Ida.

Sæpe etiam ef-fos-is (si ver-a es-t fam-a) latebr-is
Often also dug out (if true is report) in recesses

Sub terrâ fov-ère lar-e-m; penitus que
Under the earth they have cherished *their* household; deep and *have*

re-per-t-æ
been found

Pumic-ibus que cav-is, ex-e-s-æ que arbor-is antr-o.
Pumice stones and in hollow, of an old and tree in the hollow.

Tu tamen et lev-i rim-os-a cub-il-i-a lim-o
Do you notwithstanding with yielding leaky hives clay

Ung-e fov-e-n-s circ-um, et rar-a-s super-in-jic-e frond-e-s.
Daub guarding around, and thin above put on boughs.

Neu prop-ius tect-is tax-um sin-e, ne-ve rub-e-n-t-e-s
Neither near the hives the yew-tree permit, nor reddening

Ur-e foc-o cancr-os: alt-æ neu cred-e palu-d-i:
Burn in the fire crabs: to the deep nor trust marsh:

Aut ubi od-or cœn-i grav-is, aut ubi con-cav-a puls-u
Or where the smell is of mire offensive, or where hollow from a blow

Sax-a son-a-n-t voc-is que of fen-s-a re-sult-a-t imag-o.
Rocks resound, of the voice and offensive rebounds image.

Quod super-es-t, ubi puls-a-m hiem-e-m sol aure-us eg-i-t
Further, when repulsed winter sun the golden had driven

Sub terr-a-s, cœl-u-m que æstiv-â luc-e re-clus-i-t;
Under the earth, the sky and with summer light has brightened;

Ill-æ continuò salt-u-s silv-a-s que per-agr-a-n-t,
They immediately woods forests and wander over,

Purple-o-s que met-u-n-t flor-e-s, et flumin-a lib-a-n-t
Purple and cut down flowers, and streams sip

Summ-a lev-es. Hinc ne-sc-i-o qu-â dulced-in-e læt-æ
Surface of flying. Hence I know not in what sport joyful

Pro-gen-i-e-m nid-o-s que fov-e-n-t; hinc art-e rec-ent-e-s
Their young nests and cherish; hence with skill fresh

Ex-cud-u-n-t cer-a-s, et mell-a tenac-i-a fing-u-n-t.
Form wax, and honey the tenacious make.

Hinc ubi jam emiss-u-m cave-is ad sid-er-a cœl-i
Hence where now issuing from their hives towards the stars of heaven

N-a-re per æsta-t-e-m liquid-a-m sus-pex-eri-s agm-en,
To sail through the air clear you shall behold a band,

Obscur-a-m que trah-i vent-o mir-a-b-er-e nub-e-m;
Dark and to be carried by the wind you shall wonder at the cloud;

Contempl-a-tor: aqu-a-s dulo-e-s et frond-o-a semper
Look: waters sweet and leafy always

Tect-a pet-u-n-t: huc tu juss-o-s a-sperg-e sap-or-es,
Dwellings they seek: here do you suitable sprinkle flavored herbs,

Trit-a melis-phyll-a, et cerinth-æ ignobil-e gram-en:
Bruised balm-gentle, and of honey-suckle the common herb:

Tinnit-us que ci-e, et Matr-is quat-e cymbal-a circ-um.
Ringing and excite, and of Cybele strike the cymbals around.

Ips-æ con-sid-e-n-t medic-a-t-is sed-ibus: ips-æ
They rest upon the fragrant places: they

Intim-a mo-r-e su-o s-e-s-e in cuna-bul-a cond-e-n-t.
Familiar manner in their own themselves for hives will build.

Sin autem ad pugn-a-m ex-i-êri-n-t (nam sæpe du-obus
If but to battle they shall go forth (for often two

Reg-ibus in-cess-i-t magn-o discord-i-a mot-u)
Kings has seized upon with great discord disturbance)

Continuò que anim-o-s vulg-i, et trepid-a-n-t-i-a bell-o
Immediately and minds of the crowd, and eager for war

Cord-a licet longè præ-scisc-e-re: nam-que mor-a,n-t-e-s
Hearts it is permitted you long before to perceive: for those delaying

Mart-i-us ill-e æ-r-is rauc-i can-or in-crep-a-t, et vo-x
Warlike the brass of the harsh sound rouses, and the voice

Aud-i-t-ur fract-o-s sonit-u-s imit-a-t-a tub-a-rum.
Is heard broken sounds imitating of trumpets.

Tum trepid-æ inter s-e co-e-u-n-t, penn-is que cornuc-
Then swift among themselves they fight, with their wings and they
a-n-t,
glitter,

Spicul-a que ex-acu-u-n-t rostr-is, apt-a-n-t que lacert-o-s,
Stings and sharpen with their beaks, prepare and their limbs,

Et circ-a reg-e-m, at-que ips-a ad prætor-i-a dens-æ
And around the king, and itself at the royal hive thick

Misc-e-n-t-ur magn-is que voc-a-n-t clamor-ibus host-e-m
They are gathered, with great and challenge clamor the enemy.

Ergo, ubi ver nact-æ sud u-m camp-o-s que pat-e-n-t-e-s
Therefore, when spring that they have found clear fields and ope

E-rump-u-n-t port is, con-curr-i-t-ur: æther-e in alt-o
They issue from their gates, it happens: air in the lofty

Fi-t sonit-us: magn-um mixt-æ glomer-a-n-t-ur in orb-e-m,
Is made a sound: a great mingled they are collected in circle,

Præ-cip-it-e-s que cad-u-n-t: non dens-i-or aer e grand-o,
Headlong and fall: not is thicker than in the air hail,

Nec de con-cuss-â tant-um plu-i-t il-ic-e gland-is:
Nor from the shaken does so much shower oak of acorns,

Ips-i per medi-a-s aci-e-s in-sign-ibus
The kings themselves through the midst of the armies, upon splendid
al-is,
wings,

In-gent-o-s anim-o-s august-o in pect-or-e vers-a-n-t:
Great minds a small in breast revolve;

Us-que adeo ob-nix-i non oed-è-re, dum grav-is -aut
So far that resolute not they have yielded, while the powerful, either
h-o-s,
these,

Aut h-o-s, ver-s-à fug-à vict-or d-a-re terg-a
Or those, being changed, the flight, conqueror to give *their* backs
sub-eg-i-t.
compelled.

H-i mot-u-s anim-or-um at-que h-æc certam-in-a tant-a
These excitements of *their* minds and these contests so great

Pulv-er-is ex-igu-i jact-u com-pre-ss-a quiesc-u-n-t.
Of dark a little by throwing on stopped cease.

Verùm ubi ductor-e-s aci-e re-voc-av-eri-s am-bo,
But when the leaders *from* the army you shall have recalled both,

Deter-i-or qu-i vi-s-us, e-um, ne prodig-us ob-s-i-t,
Feebler who seems, him, lest the prodigal injure,

Ded-e nec-i: mel-i-or vac-u-â sin-e regn-e-t in aul-â.
Deliver to death: the better an empty suffer to reign in hall.

Alt-er eri-t macul-is aur-o squal-e-n-t-ibus ard-e-n-s:
One will be spots in gold with dirty shining:

Nam du-o s-u-n-t gen-er-a; h-ic mel-i-or, in-sign-is et or-e.
For two *there* are kinds; one the better, marked both on the counte-
nance,

Et rutul-is clar-us squam-is: ille horrid-us alt-er
And with bright beautiful scales: the rough other.

De-sid-i-â, lat-a-m que trah-e-n-s in-glori-us alv-u-m.
In sloth, broad and drawing ignoble belly.

Ut bin-æ re-g-um fac-i-e-s, ita corp-or-a pleb-is.
As *there* are two of kings kinds, so *there* are two classes of the plebeians.

Nam-que ali-æ turp-e-s horr-e-n-t, ceu pulv-er-e ab alt-o
For some mean disgust, as if dust from deep

Quum ven-i-t, et sicc-o terr-a-m spu-i-t or-e, via-t-or
When came, and *from* his dry on the earth spits mouth, traveller

Arid-us: eluc-e-n-t ali-æ, et fulg-or-e corrusc-a-n-t,
The thirsty: shine some, and with brightness glitter,

Ard-e-n-t-e-s aur-o, et par-ibus lit-a corp-or-a gutt-is.
Glowing with gold, and with like *as to* *their* spotted bodies marks.

H-æc pot-i-or sobol-e-s: hinc cæl-i temp-or-e cert-o
This *is* the more powerful race: hence of the year time at a certain

Dulc-i-a mell-a prem-e-s; nec, tant-um
Sweet honey you will squeeze out; neither *are there other things* so

dulc-ġ-a, quant-um
sweet, so

Et liquid-a, et dur-u-m Bacch-i dom-i-tur-a sapor-em.
And pure, and harsh of wine *that* will overcome flavor.

FIRST ORATION OF CICERO AGAINST CATILINE.

Quousque tandem abutere, Catilina, patientiā nostrā? Quam-
How long then will you abuse, O Catiline, patience our? How

diu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata
long also fury this thy us evade? What to end itself unbridled

jactabit audacia? Nihilne te nocturnum præsidium Palatii, nihil
will carry audacity? Do not thee the nightly guard of the Palatine, not

urbis vigilæ, nihil timor populi, nihil concursus
of the city the watch, not the fear of the people, not the assembling

bonorum omnium, nihil hic munitissimus habendi senatum locus nihil
good *men* of all, not this most fortified of holding the senate place, not

horum ora vultus que moverunt? Patere tua consilia
of these the looks countenances and move? To be exposed thy designs

non sentis? Constrictam jam horum omnium conscientiā
not do you perceive? grasped now these of all in the knowledge

teneri conjurationem tuam non vides? Quid proximā, quid
to be held conspiracy thy not do you see? What on the last, what on

superiore nocte egeris, ubi fueris, quos convocaveris,
a former night have you done, where were you, whom have you collected,

quid consilii ceperis, quem nostrum ignorare arbitraris?
what design have you formed, any one of us not to know do you think?

O tempora! O mores! Senatus hæc intelligit, consul
O the times! O the manners! The senate these *things* perceives, the consul

videt; hic tamen vivit. Vivit? immo vero etiam in
sees; this *man* notwithstanding lives. Lives? nay indeed also into

senatum venit. Fit publici consilii particeps:
the senate he has come. He is made of the public deliberation a sharer:

notat et designat oculis ad cædem unumquemque nostrum.
he marks and appoints with *his* eyes to death every one of us.

Nos autem viri fortes, satisfacere reipublicæ videmur, si istius
 We but men brave, to do *our* duty to the republic seem, if of this *wretch*
 furorem ac tela vitemus. Ad mortem te, Catilina, duci
 the fury and weapons we shun. To death *for* thee, O Catiline, to be led
 jussu consulis, jampridem oportebat; in te conferri
 by command of the consul, long ago it was fitting; upon thee to be brought
 pestem istam, quam tu in nos omnes jamdiu machinaris. An
 evil *for* the same, which you against us all even now contrive. *Did*
 vero vir amplissimus, Publius Scipio, pontifex maximus,
 indeed man *that* most renowned, Publius Scipio, pontiff the highest,
 Tiberium Gracchum, mediocriter labefactantem statum reipublicæ,
 Tiberius Gracchus, slightly disturbing the peace of the republic,
 privatus interfecit: Catilinam, orbem terrarum cæde
 a private *individual* slay: Catiline, the world, with slaughter
 atque incendiis vastare cupientem, nos consules preferemus? Nam
 and flames to lay waste desiring, we consuls will bear with? For
 illa nimis antiqua prætereo, quòd Caius Servilius Ahala Spurius
 those too ancient *matters* I pass over, how Caius Servilius Ahala Spurius
 Melium, novis rebus studentem, manu suâ occidit. Fuit,
 Melius, new things desiring, hand with his own slew. *There* was,
 fuit ista quondam in hac republicâ virtus, ut viri fortes acrioribus
there was that formerly in this republic virtue, that men brave with severer
 suppliciis civem perniciosum, quàm acerbissimum hostem coercerent.
 punishments citizen the traitorous, than the fiercest enemy would punish.
 Habemus senatus consultum in te, Catilina, vehemens et
 We have a decree of the senate against thee, O Catiline, powerful and
 grave: non deest reipublicæ consilium, neque auctoritas
 weighty: nor is wanting of the republic the counsel nor the authority
 hujus ordinis: nos, nos, dico apertè, nos consules desumus. Decrevit
 of this order: we, we, I speak openly, we consuls are wanting. Decreed
 quondam senatus ut Lucius Opimius consul videret nequid
 formerly the senate that Lucius Opimius consul should see, nothing
 respublica detrimenti caperet; nox nulla intercessit: interfectus est
 republic of injury should receive: night no intervened: was slain
 propter quasdam seditionum suspiciones Caius Gracchus,
 on account of certain of sedition suspicions Caius Gracchus, *from*
 clarissimo patre, avo, majoribus: occisus est cum
 a most renowned father, grandfather, *and* ancestors: was slain with *his*
 liberis Marcus Fulvius, consularis. Simili senatus-
 children Marcus Fulvius, of consular dignity. By a similar decree of the

consulto, Caio Mario et Lucio Valerio, permissa
 senate, Caius Marius and Lucius Valerius *being consuls*, was entrusted
 est respublica: num unum diem postea Lucii Saturnini tribuni
 with the republic: *did* one day afterwards of Lucius Saturninus a tribune
 plebis, et Caii Servilii prætoris mortem reipublicæ
 of the people, and of Caius Servilius a prætor the death of the republic
 pœna remorata est? At nos vicesimum jam diem patimur
 the punishment hinder? But we the twentieth now day suffer
 hebescere aciem horum auctoritatis. Habemus enim hujusmodi
 to blunt the point of these of the authority. We have for of this kind
 senatusconsultum, verumtamen inclusum in tabulis, tanquam gladium
 a decree of the senate, nevertheless shut up in tablets, like a sword
 in vaginâ reconditum: quo ex senatusconsulto confestim
 in *its* sheath hidden: which by decree of the senate immediately
 interfectum tibi esse, Catilina, convenit. Vivis:
 put to death *that* you should be, O Catiline, it was proper. You live:
 et vivis non ad deponendam, sed ad confirmandam audaciam.
 and you live not for laying aside, but for confirming *your* audacity.
 Cupio, patres conscripti, me esse clementem: cupio in tantis
 I desire, fathers conscript, to be mild: *and also* I desire in such
 reipublicæ periculis me non dissolutum videri: sed jam me ipse
 of the republic dangers not negligent to seem: but now myself, even I,
 inertiae nequitiae que condemno. Castra sunt in Italiâ, contra
 for laziness remissness and condemn. Camps are in Italy, *hostile* to
 rempublicam, in Etruriæ faucibus collocata: crescit in dies singulos
 the republic, in of Etruria the defiles collected: increases in day each
 hostium numerus, eorum autem imperatorem castrorum,
 of the enemy the number, of these but the commander camps,
 ducem que hostium, intra mœnia, atque adeò in senatu,
 the leader and of the enemy, within *these* walls, and even in the senate,
 videmus, intestinam aliquam quotidie perniciem reipublicæ molientem.
 we see, secret some daily mischief to the republic attempting.
 Si te jam, Catilina, comprehendi, si interfici jussero;
 If thee now, O Catiline, to be seized, if to be slain I shall command;
 credo erit verendum mihi, non hoc potius omnes
 I presume it will be feared for me, also *that this is done* rather all
 boni seriùs a me, quàm quisquam crudelius factum
 the good *will say* too late by me, than *that* any one too cruel the act
 esse dicat. Verum ego hoc, quod jampridem factum esse
 to be would say. But I this which long ago to have been done

oportuit, certâ de causâ nondum adducor ut faciam.
ought, a certain for reason not yet I am prevailed on to do as I may do.

Tum denique interficiam te, cùm jam nemo tam improbus, tam perditus,
Then finally I may slay thee, when truly no one so base, so lost,

tam tui similis inveniri poterit, qui id non jure factum esse
so thee like to be found will be able, who that this not rightly was done

fateatur. Quamdiu quisquam erit, qui te defendere audeat,
may declare. While any one will be, who you to defend may dare,

vives: et vives ita, ut nunc vivis, multis meis et
you will live: and you will live just as now you live, many by my and

firmis præsidiis obsessus, ne commovere te contra rempublicam
firm guards beset, so that not to move thyself against the republic

possis. Multorum te etiam oculi et aures non sentientem,
you may be able. Of many you also the eyes and ears not perceiving,

sicut adhuc fecerunt, speculabuntur atque custodient. Et enim
as hitherto they have done, will watch and guard. For truly

quid est, Catilina, quod jam amplius expectes, si neque nox
what is it, O Catiline, which now more you can expect, if neither night

tenebris obscurare cœtus nefarios nec privata domus
by its shades to hide assemblies your wicked, nor a private house

parietibus continere vocem conjurationis tuæ potest? si
in its walls to contain the voice conspiracy of your is able? if are

illustrantur, si erumpunt omnia? Muta jam
made manifest, if burst forth to view all your designs? Change now

istam mentem: mihi crede: obliviscere cædis atque incendiiorum:
this intention: me trust: forget slaughter and flames: you

teneris undique: luce sunt clariora nobis tua consilia
are hemmed in on every side: light are clearer than to us your designs

omnia: quæ etiam mecum licet recognoscas.
all: and these things also with me it is proper that you may review.

Meministine, me ante diem duodecimum kalendas
Do you not remember, that I before day the twelfth the kalends of

Novembris dicere in senatu, certo die fore in armis, qui
November said in the senate, on a certain day would be in arms, which

dies futurus esset ante diem sextum kalendas Novembris, Caium
day would be before day the sixth the kalends of November, Caius

Manlium, audaciæ satellitem atque administrum tuæ? Num me
Manlius, audacity the satellite and assistant of your? Did me

fefellit, Catilina, non modo res tanta, tam atrox, tam incredibilis,
deceive, O Catiline, not only an affair so great, so atrocious, so incredible,

verum, id quod multò magis est admirandum, dies? Dixi ego
 but, that which much more is to be wondered at, the day? Said I
 idem in senatu, eadem te optimum
 the same in the senate, the slaughter that you of the chief members
 contulisse in ante diem quintum kalendas Novembris, tum cum
 had conspired on before day the fifth the kalends of November, then when
 multi principes civitatis Romæ, non tam sui conservandi,
 many principal men of the state of Rome, not so much of its being preserved
 quam tuorum consiliorum reprimendorum causâ profugerunt. Num
 as of your designs being impeded for the reason fled from. Truly
 infitiri potes te illo ipso die meis præsiidiis, meâ diligentia
 must you not say that you on this very day by my guards, by my diligence
 circumclusum, commovere te contra rempublicam non potuisse,
 hemmed in, to move yourself against the republic not have been able,
 cum tu, discessu ceterorum, nostrâ tamen,
 when you after the departure of the others, with our notwithstanding
 qui remansissemus, cæde contentum te esse dicebas?
 who should have remained, slaughter content that you would be said?
 Quid? cum tute Præneste kalendas ipsis Novembris occupaturum
 What? when safely Præneste kalends on these of November would seized
 nocturno impetu esse confideres: sensistine, illam
 by a nocturnal assault be you trusted: have you not perceived this
 coloniam meo jussu, præsiidiis, custodiis vigiliis que esse
 colony by my command, by guards, keepers watchmen and to be
 munitam? Nihil agis, nihil moliris, nihil cogitas,
 protected? Nothing you do, nothing you attempt, nothing you contrive,
 quod ego non modo non audiam, sed etiam non videam, planè
 which I not only not may hear, but also which not I may see, plainly
 que sentiam.
 and understand.

• • • • •

Et enim jamdiu, patres conscripti, in his periculis conjurationis
 For indeed so long, fathers conscript, by these dangers of conspiracy
 insidiis que versamur; sed nescio quo pacto omnium
 treacheries and we are troubled; but I know not by what means of all
 scelerum, ac veteris furoris et audaciæ maturitas in nostri
 these crimes, and of long-continued fury and audacity the maturity in of our
 consulatus tempus erupit. Quod si ex tanto latrocineo iste
 consulship the time has broken out. But if from so great violence this

unus tollitur; videbimur fortasse an breve quoddam tempus
one shall be removed; we shall seem perhaps for short some time

curâ et metu esse relevati: periculum autem residebit, et
from care and from fear to be relieved: the danger but will remain, and

erit inclusum penitus in venis atque in visceribus reipublicæ.
will be shut up within in the veins and in the bowels of the republic.

Ut sæpe homines ægri morbo gravi, cum æstu febris que
As often men sick disease with severe, with heat fever and

jactantur, si aquam gelidam biberint primò relevari
are tossed about, if water cool they shall drink at first to be relieved

videntur; deinde multò gravius vehementius que afficiantur;
they seem; then much more severely acutely and they are afflicted;

sic hic morbus, qui est in republicâ, relevatus istius
so this disease, which is in the republic, relieved of this man

pœnâ vehementius vivis reliquis ingravescet. Quare,
by the punishment, more acutely by the living remnants will increase.

Wherefore

patres conscripti, secedant improbi secerant se a
fathers conscript, let depart the base, let them separate themselves from

bonis, unum in locum congregentur, muro denique, id
the good, one in place let them be collected, by a wall finally, that

quod sæpe jam dixi, secerantur a nobis.
which often now I have spoken of, let them be separated from us,

desinant insidiari domi suæ consili, circumstare
let them cease to lie in wait for house at his the consul, to stand around,

tribunal prætoris urbani, obsidere cum gladiis curiam,
the tribunal prætor of the city, to beset with swords the senate-house,

malleolos et faces ad inflammandum urbem comparare. Sit
fiery mallets and torches for burning the city to prepare. Let it be

denique inscriptum in fronte uniuscujus que civis, quid de
finally written on the forehead of every and citizen, what concerning

republicâ sentiat. Polliceor hoc vobis, patres conscripti, tantam
the republic he may think. I promise this to you, fathers conscript, so much

in nobis consulibus fore diligentiam, tantam in vobis
in us consuls that there shall be diligence, so much in you

auctoritatem, tantam in equitibus Romanis virtutem, tantam in omnibus
authority, so much in knights Roman bravery, so much in all

consensionem, ut Catilinæ protectione omnia patefacta,
agreement, that of Catiline by the departure all things laid open,

illustrata, oppressa, vindicata esse videatis. Hisce,
shown forth, crushed, punished to be you may see. With these same

ominibus, Catilina, cum summâ reipublicæ salute, et cum tuâ
 omens, O Catiline, with the surest of the republic safety, and with thy
 peste ac pernicie, cum que eorum exitio, qui se
 crime and mischief, with and of those the destruction, who themselves
 tecum omni scelere paricidio que junxerunt, proficiscere ad
 with you in all wickedness parricide and have joined, depart to
 impium bellum ac nefarium. Tum tu Jupiter, qui
 thy impious war and unhallowed Then thou, O Jupiter, who by
 hanc eandem quibus hæc urbs auspiciis a Romulo es
 the same which this city was established, auspices by Romulus wast
 constitutus: quem statorem hujus urbis atque imperii vere
 established here: whom the stay of this city and empire truly
 nominamus: hunc, et hujus socios a tuis aris ceteris que
 we call: this man, and his companions from thine altars other and
 templis, a tectis urbis ac mœnibus, a vitâ fortunis
 temples, from the dwellings of the city and walls, from the life fortunes
 que civium omnium arcebis: et omnes inimicos bonorum, hostes
 and citizens of all wilt drive away: and all the haters of the good, enemies
 patriæ, latrones Italiæ, scelerum fœdere inter
 of the country, robbers of Italy, of wickedness by a compact among
 se ac nefariâ societate conjunctos,
 themselves and in an unhallowed companionship joined together,
 æternis suppliciis vivos mortuos que mactabis.
 with eternal punishments living dead and you will destroy.

NOTE.—*Lucius Sergius Catilina*, a Roman knight, of vicious and contemptible habits, had conspired against the Roman government. He had leagued together all the most abandoned men, to assist him in his daring undertaking. It was his design to attack the city of Rome “in the dead waste and middle of the night;” murder the consul, senators, and the other powerful men of the city; usurp the government, and establish himself as an emperor. But, by some means, the whole of his horrid intentions leaked out and reached the ears of Cicero, the then consul. Cicero immediately convened the senate; but, strange to relate, the very object of their convention entered the house and took his seat with the other senators. No sooner, however, had he taken his seat, than the senators around him arose and left him, with marked scorn and contempt. Cicero then arose, and burst forth in the preceding strain of eloquence.

B. S. B.

THE CRUCIFIXION.

MATTHÆUM.—CAPUT 27, CARMEN 25.

(25.) Et respondens, universus populus dixit: Sanguis ejus
 And answering, the universal population said: Blood his
 super nos, et super filios nostros. (26.) Tunc dimissit
 (be) upon us, and on children our. Then he dismissed
 eis Barabbam: Jesum autem, quum flagellasset, tradidit
 to them Barabbas: Jesus but, when he had scourged, he delivered
 ut crucifigeretur. (27) Tunc milites præsidis,
 that he might be crucified. Then the soldiers of the governor,
 quum abduxissent Jesum in prætorium, coegerunt
 when they might have led Jesus into the common hall, collected
 ad eum universam cohortem. (28) Et quum exuissent
 unto him all the soldiers. And when they had stripped
 eum, circumposuerunt ei chlamydem coccineam: (29) Et coronam
 him, they arrayed him in a robe scarlet; And a crown
 e spinis contextam imposuerunt ejus capiti, et arundinem in dex-
 of thorns woven they placed on his head, and a reed in right
 tram ejus: et genu ante eum summisso, illudebant ei, dicentes,
 hand his: and the knee before him bending, mocked him, saying,
 Ave, rex Judæorum. (30) Et quum inspissent in eum, cep-
 Hail, king of the Jews. And when they had spit on him, they
 runt arundinam illam, et verberabant caput ejus. (31) Et postquam
 took reed the and beat head his. And after that
 illuserunt ei, exuerunt eum chlamyde, indueruntque
 they had mocked him, they unclothed him of the cloak, clothed him
 vestimentis suis: et abduxerunt eum, ut crucifigerunt
 clothes with his own: and led away him, that they might crucify
 eum: (32) Exeuntes autem invenerunt quendam Cyrenæum,
 him: Going out and they found a certain man of Cyrene,
 nomine Simonem; hunc angariaverunt ut attollerit crucem ejus.
 named Simon; him they compelled that he might bear cross his.
 (33) Et quum venissent in locum qui dicitur Golgotha, (quod
 And when they come to a place which is called Golgotha, (which
 est, Calvarie locus,) (34) Dederunt ei acetum bibendum cum
 is, of skulls a place,) They gave to him vinegar to drink with

felle mistum: et quum gustasset noluit bibere. (35) Post-
gall mixed: and when he had tasted he would not drink. After

quam autem crucifixerunt eum, partiti sunt ejus vestimenta, sortem
that and they crucified him, divided his garments, lots

jacientes; ut impleretur quod dictum est a prophetâ,
casting; that might be fulfilled which spoken was by the prophet,

Partiti sunt sibi vestimenta mea, et super vestem meam
They divided to themselves garments my, and above vesture my

jecerunt sortem. (36) Et sedentes servabant eum illic:
they cast lots. And down sitting they watched him there:

(37) Et imposuerunt super caput ejus crimen ipsius scriptum,
And they placed over head his crime his written,

ΟΤΤΟΣ 'ΕΣΤΙΝ 'ΙΗΣΟΥΣ 'Ο ΒΑΣΙΛΕΥΣ ΤΩΝ 'ΙΟΥΔΑΙΩΝ

HIC EST IESUS ILLE REX IUDÆORUM.

THIS IS JESUS THE KING OF THE JEWS.

(38) Tunc crucifiguntur cum eo duo latrones; unus ad dextram,
Then were crucified with him two thieves; one on the right,

et alter ad sinistram. (39) Qui verò præteribant conviciaban-
and the other on the left. They and who passed by reproached

tur, moventes capita sua, (40) Et dicentes, Tu qui destruis
(him,) moving heads their, And saying, Thou who destroyest

templum, et triduo ædificas, serva teipsum: si Filius
the temple, and in three days buildest (it,) save thyself: if the Son of

Dei es descendite e cruce. (41) Similiter autem etiam
God thou art, descend from the cross. Likewise and also

primarii sacerdotes illudentes cum scribis et senioribus,
the chief priests mocking him, with the scribes and elders,

dicebant, (42) Alios servavit, seipsum non potest servare: si
said, Others he can save, himself not he is able to save: if

rex Israël est, descendat nunc e cruce, et cre-
the king of Israel he is, let him descend now from the cross, and we

demus ei. (43) Confidit in Deo; eruat ipsum nunc,
will believe him. He believed in God; let him save him now,

si placet ei: dixit enim, Filius Dei sum. • • •
if it please him: he said, for the Son of God I am. • • •

(50) Jesus autem quum rursum clamasset voce magnâ emi-
Jesus and when again had called voice with a loud he sent

sit spiritum. (51) Et, ecce, velum templi fissum est
forth his spirit. And, behold, the veil of the temple rent was

in duas partes, a summo usque ad imum; et terra mota
in two parts, from the top even to the end; and the earth shaken

est, et petrae fissae sunt: (52) Et monumenta aperta sunt;
was, and rocks rent were: And the graves opened were;

et multa corpora sanctorum, qui dormierant, surrexerunt; (53)
and many bodies of the saints, who slept, arose;

Qui egressi e monumentis post resurrectionem ejus, introierunt in
Who came out of their graves after resurrection his, and went into

sanctam urbem, et apparuerunt multis.
the holy city, and appeared unto many.

PAUL'S CHARGE TO TIMOTHEUS.

EPISTLE II, CAP. 4.

(1) OBTESTOR TE, igitur, ego coram Deo, et Domine Jesu
CHARGE THEE, therefore, I before God, and the Lord Jesus

Christo, qui judicaturus est vivos et mortuos, in illustri illo suo
Christ, who shall judge the quick and the dead, at glorious this his

adventu et regno suo. (2) Prædica sermonem illum; insta
coming and kingdom his. Preach word the; be instant

tempestivè, intempestivè: argue, objurga, exhortare, cum omni
in season or, out of season either: reprove, rebuke, exhort, with all

lenitate et doctrinâ. (3) Nam erit tempus quum sanam doctrinam
lenity and doctrine. For will be time when sound doctrine

non tolerabunt; sed auribus prurientes, ipsi sibi
not they will endure; but with ears itching, they to themselves

secundum suas illas peculiares cupiditates coacervabunt doctores:
according to own their peculiar desires shall heap teachers:

(4) Et a veritate quidem aures avertent ad
And from the truth indeed their ears they will turn away, unto

fabulas verò divertent. (5) At tu vigila in omnibus, per-
fables and shall be turned. But thou watch in all (things,) en-

fer injurias, opus perage evangelistæ, ministerii tui plenam
dure afflictions, the work do of the evangelist, ministry, of thy full

fidem facito. (6) Nam ego jam liber, et tempus meæ remigrationis
proof make. For I am now ready, and the time of my departure

instat. (6) Certamen illud præclarum decertavi, cursum
is manifest. Fight the very famous I have fought, the race

consummavi, fidem servavi. (8) Quod reliquum est, reposita est mihi justitiæ corona, quam reddet mihi Dominus in illo die justus ille iudex.
I have finished, the faith I have kept. Henceforth, there is laid up for me of justice a crown, which will give to me the Lord in that day just the judge.

MATTHÆUM.—CAPUT VI, CARMEN 9.

Vos, igitur, ita precamini: PATER noster qui es in cœlis, sanctificetur nomen tuum: Veniat regnum tuum: Fiat voluntas tua, sicut loved be name thy: Come kingdom thy: Be done will thy as in cœlo, (ita) etiam in terrâ: Panem nostrum quotidianum da nobis, in heaven, (so) also on earth: Bread our daily give to us, hodie: Et remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris: Et ne nos inducas in tentationem, sed libera nos ab ors our: And not us lead into temptation, but deliver us from illo malo. Quia tuum est regnum et potentia, et gloria, all evil. For thine is the kingdom, and the power, and the glory, in sicula. Amen.
for ever. Amen.

LUCAM.—CAPUT XVIII, CARMEN 10.

(10) Homines duo ascenderunt in templum ut precarentur; Men two ascended into the temple that they might pray; unus Phariseus, et alter publicanus. (11) Phariseus, conone a Pharisee, and the other a publican. The Pharisee stand-sistens seorsim hæc precatus est: Deus, gratias ago tibi ing with himself, thus prayed: O God, thanks I give to thee quod non sim ut reliqui homines, rapaces, injusti, mœchi; because not I may be as other men, extortioners, unjust, adulterers; vel etiam ut iste publicanus; (12) Jejuno bis hebdomadæ; decimo or even as this publican; I fast twice a week; I give the quæcunque possideo. (13) Publicanus autem procul tenth of whatever I possess. The publican and at a distance stans, nolebat vel oculis in cælum attolere; sed percutiebat pectus standing, would not his eyes to heaven lift up; but beat breast suum, dicens, "Deus, placatur mihi peccatori" his, saying, "O God, be merciful to me a sinner!"

ANALYTICAL TABLE.

The following words correspond to the figures used in the first part of the *Æneid*, i. e. the *Analysis*. The object of this table is to assist the scholar in separating words into their constituent parts, which separation is expressed throughout this work by the hyphen. By a careful study of this, he will perceive the specific use of the various medial letters, terminations, &c., and will find that all these divisions have a particular meaning. In translating the verb, he will observe that the word is rendered backwards.

The following abbreviations are used:

1 *p.*, first person; 2 *p.* second person; 3 *p.* third person.

pl. plural; where not used, singular is understood.

i., indicative; *im.*, imperative; *in.*, infinitive; *sub.*, subjunctive.

pr., present; *p.*, perfect.

imp., imperfect; *plup.*, pluperfect; *f.*, future.

pass., passive; *prep.*, preposition; *ml.*, medial letter or letters

1., 2., 3., 4., denote the conjugation.

EXAMPLES.—*i. pr.*, indicative present; *sub. imp.*, subjunctive imperfect; *ml. 1.*, medial letter, first conjugation.

<i>Root. 1 p. i. pr.</i>		<i>Prep. root. sub. imp. 3 p.</i>	
1. Can	o.	6. In	fer re t.
Sing	I.	Into	bring would he.
<i>Root. i. p. 3. 3 p.</i>		<i>Root. im. 2 p.</i>	
2. Ven	i t.	7. Memor	a.
Come	has he.	Relate	thou.
<i>Root. ml. 1. i. p. pass. 3 p.</i>		<i>Root. ml. 3. in. pr.</i>	
3. Jact	a tus es t.	8. Volv	e re.
Tossed	was he.	Roll	to.
<i>Root. i. p. pass. 3 p.</i>		<i>Prep. root. in. pr.</i>	
4. Pas	sus es t.	9. Ad	i re.
Suffer	ed he.	To	go to.
<i>Prep. root. ml. 3. sub. imp. 3 p.</i>		<i>Prep. root. sub. p. 3 p.</i>	
5. Con	d e re t.	10. Im	pul eri t.
Together put	would he.	Into	driven may have she.

Root. i p. 3. 3 p.

11. Fu i t.
Was it.

Root. ml. 2. i. p. 3. p. pl.

12. Ten u ère.
Held have they.

Root. i. pr. 3 p. pass.

13. Fer t ur.
Said she is.

Root. ml. 2. in. p.

14. Col u isse.
Cherished to have.

Root. i. p. 3. 3 p.

15. Fu i t.
Was it.

Root. in. pr.

16. E sse.
Be to.

Root. ml. 3. sub. pr. pl. 3 p.

17. Sin a n t.
Permit may they.

Root. ml. 3. i. pr. 3 p.

18. Tend i t.
Endeavors she.

Root. ml. 2. i. pr. 3 p.

19. Fov e t.
Cherishes she.

Root. in. pr. pass.

20. Duc i.
Descended to be.

Root. ml. 4. i. plup. 3 p.

21. Aud iv era t.
Heard had she.

Root. ml. 3. sub. imp. 3 p.

22. Vert e re t.
Overturn would it.

Root. in. f.

23. Ven turum esse.
Come would.

Root. i. p. 3. p. pl.

24. Volv ère.
Decreed have they.

Root. i. plup. 3 p.

25. Gess era t.
Carried had she.

Prep. root. i plup. pl. 3 p

26. Ex cid era n t.
From fallen had they.

Root. ml. 2. i. pr. 3 p.

27. Man e t.
Remains it.

Root. ml. 2. i. imp. 3 p.

28. Arc e ba t.
Driving was she.

Root. ml. 1. i. imp. pl. 3 p.

29. Err a ba n t.
Wander ed they.

Root. i. imp. 3 p.

30. E ra t.
Was it.

Prep. root. ml. 3. in. pr.

31. Con d e re.
Together put to.

Root. ml. 1. i. imp. pl. 3 p.

32. D a ba n t.
Giving were they.

Root. ml. 3. i. imp. pl. 3 p.

33. Ru e ba n t.
Rushing were they.

Prep. root. ml. 3. in. pr.

34. De sist e re.
From stay to.

- Root. in. pr*
 35. Po sse.
 Able to be.
- Prep. root. ml. 3. in. pr.*
 36. A vert e re.
 From turn to.
- Root. i. pr. pass.*
 37. Vet o r.
 Forbidden I am.
- Prep. root. ml. 3. in. pr.*
 38. Ex ur e re.
 Out burn to.
- Root. ml. 2. i. p. 3 p.*
 39. Pot u i t.
 Been able has she.
- Prep. root. ml. 3. in. pr.*
 40. Sub merg e re.
 Under sink to.
- Prep. root. i. p. 3 p.*
 41. Dis jec i t.
 Asunder cast has she.
- Prep. root. i. p. 3 p.*
 42. E vert i t.
 Over turned has she.
- Prep. root. ml. 2. i. p. 3 p.*
 43. Cor rip u i t.
 On seized has she.
- Prep. root. i. p. 3 p.*
 44. In fix i t.
 On fastened has she.
- Prep. root. i. pr. 1 p.*
 45. In ced o.
 On give place I, or I walk.
- Root. i. pr. 1 p.*
 46. Ger o.
 Carry I.
- Prep. root. ml. sub. pr. 1. 3 p.*
 47. Ad or e t.
 To pray may he.
- Prep. root. ml. 3. sub. pr. 3 p.*
 48. Im pon a t.
 On place may he
- Root. i. p. 3 p.*
 49. Ven i t.
 Come has she.
- Root. ml. 3. pr. 3 p.*
 50. Prem i t.
 Governs he.
- Root. ml. 1. i. pr. 3 p.*
 51. Fræn a t.
 Restrains he.
- Root. ml. 3. i. pr. pl. 3 p.*
 52. Frem u n t.
 Roar they.
- Root. ml. 2. i. pr. 3 p.*
 53. Sed o t.
 Sits he.
- Root. ml. 4. i. pr. 3 p.*
 54. Moll i t.
 Softens he.
- Root. ml. 1. i. pr. 3 p.*
 55. Temper a t.
 Moderates he.
- Root. ml. 4. sub. pr. 3 p.*
 56. Fac i a t.
 Do may he.
- Root. ml. 3. sub. pr. pl. 3 p.*
 57. Fer a n t.
 Bear can they.
- Root. ml. 3. sub. pr. pl. 3 p.*
 58. Verr a n t.
 Sweep can they.

PRINCIPLES
OF THE
ETYMOLOGY AND SYNTAX
OF THE
GREEK LANGUAGE.

GREEK ALPHABET.

THE GREEK ALPHABET consists of twenty-four letters, viz :

<i>Character.</i>	<i>Name.</i>	<i>Sound.</i>
Α, α,	Alpha,	a.
Β, β, Ϛ,	Beta,	b.
Γ, γ, Ϝ,	Gamma,	g.
Δ, δ,	Delta,	d.
Ε, ε,	Epsilon,	ě short.
Ζ, ζ, Ϛ,	Zeta,	z.
Η, η,	Eta,	ē long.
Θ, θ, Ϡ,	Theta,	th.
Ι, ι,	Iota,	i.
Κ, κ,	Kappa,	k.
Λ, λ,	Lambda,	l.
Μ, μ,	Mu,	m.
Ν, ν,	Nu,	n.
Ξ, ξ,	Xi,	ks or x.
Ο, ο,	Omicron,	ō short.
Π, π, Ϡ,	Pi,	p.
Ρ, ρ, ϣ,	Rho,	r.
Σ, σ, ϣ,	Sigma,	s.
Τ, τ, ϭ,	Tau,	t.
Υ, υ,	Upsilon,	y or u.
Φ, φ,	Phi,	ph, or f,
Χ, χ,	Chi,	ch.
Ψ, ψ,	Psi,	ps.
Ω, ω.	Omega,	ō long.

ABBREVIATIONS.

<i>Characters.</i>	<i>Letters for which they stand.</i>	<i>Sound.</i>
ς,	στ,	st.
κ,	και,	kai, and.
ου,	ου,	ou, not.

NOTE. — There are many other abbreviations, but these are in most common use.

EXERCISES ON THE GREEK ALPHABET.

Agrippas de pros ton Paulon ephē:
 Ἀγρίππας δὲ πρὸς τὸν Παυλὸν εἶπεν.
 Agrippa then unto the Paul said:

Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ
 Epitrepetai soi huper seautou
 It is permitted to thee for thyself

legein. Tote ho Paulos apologeito,
 λέγειν. Τότε ὁ Παῦλος ἀπολογεῖτο,
 to speak. Then the Paul defended himself,

ekteinas tēn cheira. Peri pantōn
 ἐκτείνας τὴν* χεῖρα. Περὶ πάντων†
 raising the hand. Concerning all (things,)

ὅν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων
 ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων
 of which I am accused by (the) Jews,

basileu Agrippa, egemai emauton
 βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμαυτὸν
 O, king Agrippa, I think myself

makarion mellon apologeisthai, &c.
 μακάριον μέλλον ἀπολογεῖσθαι, &c.
 happy (that) I am about to defend myself, &c.

* Pronounced *teen*, ε long.

† Pantone, ο long.

TABLE OF DIPHTHONGAL SOUNDS

αι,	like i	in fire,	as	σῆμα.
ει,	like i	in fine,	as	εἶσι.
αυ,	like au	in Paul,	as	αὐτός.
ευ,	like eu	in feud,	as	εὐρεῖ.
οι,	like oi	in soil,	as	οἶσι.
ου,	like ou	in our,	as	οὐτός.
υι,	like ui	in quick or we, as	as	υἱός, <i>whēos</i> .

OTHER SIGNS, ACCENTS, ETC.

NOTE.—Γ, before γ, κ, χ, or ξ, is sounded like *ng* in ring, as ἀγγελος, (angelos,) ἀγκον, (angkon,) &c. Sigma, at the end of a word, is written σ, otherwise σ.

(´) is called the *rough breathing* or *spiritus asper*; it is the same as *h* in English, as δ (*ho*).

(˘) is called the *circumflex* accent.

(´) the *acute* accent, and (˘) is the *grave*.

(´) is the *soft breathing*, or *spiritus lenis*.*

(ι) This character written under a vowel is called the *subscript iota*, (i written under,) as εῖ, ἀρχῆ, &c.

In Greek, the vowels ε and ο are short; η and ω are long, and α, ι, υ, are doubtful; called so because they are sometimes short and sometimes long; as α in κατήρ is always long, in λαός is always short, while in Ἄρης, it may be either short or long.

(´) The apostrophe is written over the place of a short vowel, that has been cut off from the end of a word; as, αλλ' for αλλα, κατ' or κατ' for κατα. This is done when the next word commences with a vowel, and in compounds, when the first part ends and the last part begins with a vowel. Sometimes the diphthongs are elided by the poets, as εὐλομ' ἐγὼ for εὐλομαι ἐγὼ; and sometimes after a long syllable, the initial vowel is cut off from the following word: as, ὦ γὰρ for ὦ αγαθέ. Instead of the apostrophe or cutting off the final vowel, the concurring vowels are often contracted: as, καὶ for καὶ ε, καὶ γὰρ for καὶ ἐγὼ, &c.

* The *spiritus lenis* indicates that the *spiritus asper* is not used. Every word commencing with a vowel or diphthong has a *spiritus* or *breathing* on that vowel, while the diphthong has it on the 2d letter.

EUPHONY.

The Greeks paid the greatest attention to the smoothness of sound in their language; and in this manner, it became, in a short time, one of the smoothest and richest languages on the known earth. This, they called *Euphony*; and from a regard to this, they carefully avoided all harshness of sound by concurring consonants, not easily pronounced. The following rules will apply to this subject.

1. Words ending in σ , and verbs of the third person in ϵ and ι , add ν to the termination, before a vowel or before a pause, in the same manner as we add n to a in the English language; as, *an ox* for *a ox*. This is called ν appended.

2. When two successive syllables would begin with an *aspirate* or *rough* mute, the first is changed into its own *smooth*; thus, $\epsilon\rho\iota\chi\omicron\varsigma$ for $\theta\rho\iota\chi\omicron\varsigma$, $\epsilon\rho\acute{\epsilon}\chi\omega$ for $\theta\rho\acute{\epsilon}\chi\omega$, $\epsilon\rho\epsilon\phi\omega$ for $\theta\rho\epsilon\phi\omega$, &c., &c.

3. A κ mute (κ , ϵ , φ ,) before σ , becomes ψ , (ps .)

4. A χ mute (κ , γ , χ ,) before σ , becomes ξ , (x .)

5. A τ mute (τ , δ , θ ,) before μ , is changed into σ .

6. When σ would stand between two consonants it is rejected; as, $\lambda\epsilon\lambda\epsilon\iota\phi\text{-}\theta\omicron\nu$ for $\lambda\epsilon\lambda\epsilon\iota\kappa\text{-}\sigma\text{-}\theta\omicron\nu$, &c.

7. When σ , by inflection, comes before σ , it is rejected.

8. When both ν and $\alpha\tau$ mute together are cast out before σ , ϵ preceding it is changed into $\epsilon\iota$, $\omicron$ into $\omicron\upsilon$, and a doubtful vowel is lengthened; but η and ω remain unchanged.*

PUNCTUATION.

(,) The comma denotes the shortest pause.

(;) The colon or semi-colon, the next shortest; and

(.) The period a full stop.

(;) Denotes that a question is asked, and is the same as (?) in English.

* For the remainder of these Rules, see page 156, on the verb

PARTS OF SPEECH.

The Parts of Speech in Greek, are eight, viz:

1. Substantive or noun, Adjective, Article, Pronoun and Verb, *declined*.

2. Adverb, Preposition and Conjunction,* *undeclined*.

(For the definitions, see Latin Grammar.)

NUMBER.

The numbers in Greek, are three: Singular, denoting *one* object; Dual, denoting *two* objects, (commonly in pairs, as a *span* of horses, the bird and its *mate*, man and wife, &c.,) and the Plural, denoting *more than one* object. The Dual is but little used.

CASE.

There are only five cases in Greek, there being no ablative; the others are like the Latin.

NOTE.—In Greek, the genitive and dative supply the place of the ablative.

(For "Rules for the construction of Cases," see Latin Grammar.)

OF DECLENSION.

Declension is the mode of changing the terminations of nouns, verbs, pronouns and adjectives. There are three declensions of nouns and adjectives, in Greek, called the first, second and third.

* The participle, which is considered by some grammarians, as a distinct part of speech, is more properly a part of the verb. It may be, also, an adjective.

The Interjection is thought by some writers to be an adverb, or a *speech* of itself, instead of a *part*.

TABLE OF DECLENSION.

FIRST DECLENSION.

	<i>Singular.</i>					<i>Dual.</i>		<i>Plural.</i>				
	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>	<i>N.A.V.</i>	<i>G.D.</i>	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>
<i>Mas.</i>	ας,	ου,	η,	αν,	α.	α,	αν.	αι,	ων,	αις,	ας,	α.
<i>Mas.</i>	ης,	ου,	η,	ην,	η.	α,	αν.	αι,	ων,	αις,	ας,	α.
<i>Fem.</i>	α,	ας,	η,	αν,	α.	α,	αν.	αι,	ων,	αις,	ας,	α.
<i>Fem.</i>	η,	ης,	η,	ην,	η.	α,	αν.	αι,	ων,	αις,	ας,	α.

SECOND DECLENSION.

	<i>Singular.</i>					<i>Dual.</i>		<i>Plural.</i>				
	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>	<i>N.A.V.</i>	<i>G.D.</i>	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>
<i>Mas.</i>	ος,	ου,	ω,	ον,	ς.	ω,	ον.	οι,	ων,	οις,	ους,	οι.
<i>Neut.</i>	ον,	ου,	ω,	ον,	ον.	ω,	ον.	α,	ων,	οις,	α,	α.

THIRD DECLENSION.

	<i>Singular.</i>					<i>Dual.</i>		<i>Plural.</i>				
	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>	<i>N.A.V.G.D.</i>	<i>N.G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>		
<i>M. & F.</i>	—,*ος,	ι,	α	or	αν,	like <i>N.</i>	ς,	ον.	ςς,	ων,	σι,	ας, ςς.
<i>Neuter.</i>	—,*ος,	ι,	like <i>N.</i>	like <i>N.</i>	like <i>N.</i>	ς,	ον.	α,	ων,	σι,	α,	α.

RULES FOR THE ASSISTANCE OF THE STUDENT.

1. The nominative singular always ends either in a long vowel or *ν*, *ρ*, *ς*, *ξ* and *↓*.
2. In the dual, the genitive and dative always end alike.
3. The nominative and vocative are always alike in the plural, and generally in the singular.
4. The genitive plural always ends in *ων*.
5. The accusative plural of the masculine and feminine always ends in *ς*; of the neuter in *α*.
6. In the neuter plural, the nominative, accusative and vocative end in *α*.
- 7 The dative singular is known by having the *subscript sota* written under it; except where it already ends in *ι*.

* The nominative terminations of this declension are numerous. Its genitive singular always ends in *ος*, and has one syllable more than the nominative.

DECLENSION OF THE DEFINITE ARTICLE.

<i>Singular.</i>			<i>Dual.</i>			<i>Plural.</i>		
<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i> ὁ, ἡ, τό.	ῥά, ῥά, ῥά.	οἱ, αἱ, τὰ.	οἷν, αἰν, οἷν.	οῦν, οῦν, οῦν.	οῖς, αῖς, οῖς.	οὓς, αὔς, αὔ.		
<i>Gen.</i> τοῦ, τῆς, τοῦ.	τοῖν, ταῖν, τοῖν.	τοῖς, ταῖς, τοῖς.						
<i>Dat.</i> τῷ, τῇ, τῷ.	τοῖν, ταῖν, τοῖν.	τοῖς, ταῖς, τοῖς.						
<i>Acc.</i> τόν, τήν, τό.	ῥά, ῥά, ῥά.	οἱ, αἱ, τὰ.						

NOTE.—ὅς is sometimes annexed to the article through all its parts, when it becomes ὅδς, ῥῥδς, τοδς, &c., *this*.

PRONOUNS.

The PERSONAL PRONOUNS, in Greek, are ἐγώ, *I*; σύ, *thou*; οἷ, *of himself, of herself, of itself*. They are thus declined:

<i>Singular.</i>				<i>Dual.</i>		<i>Plural.</i>			
<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>N.</i>	<i>A.</i>	<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>
ἐγώ, (ἐ)μοῦ, (ἐ)μοί, (ἐ)μέ.	νῶι or νῶ, νῶιν or νῶν.	ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς.							

σύ, *thou*.

<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>V.</i>	<i>N.</i>	<i>A.</i>	<i>V.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>
σύ, σοῦ, σοί, σέ.	σου.	σφῶι or σφῶ, σφῶιν or σφῶν.	ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς.							

οἷ, *of himself, &c.*

<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>N.</i>	<i>A.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>
—, οἷ, οἷ, ἑ.	σφῆ, σφῖν.	σφῆς, σφῶν, σφῖσι, σφᾶς.						

The POSSESSIVE PRONOUNS are declined like the noun—the masculine like the second declension masculine in ος; the feminine like nouns of the second declension, in α or η; the neuter like the neuter of the second declension, in ον—thus:

<i>Masculine.</i>	ος,	ου,	φ,	ον,	ς, &c.
<i>Feminine.</i>	α, η;	ης, ας;	η, α;	ην, αν;	η, α, &c.
<i>Neuter.</i>	ον,	ου,	φ,	ον,	ον, &c.

The Definite Pronoun, αὐτός, is thus declined:

<i>Singular.</i>				<i>Dual.</i>			<i>Plural.</i>			
<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>N. A.</i>	<i>G. D.</i>		<i>N.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>
<i>Mas.</i> αὐτ-ός, -οῦ, -ῷ -όν.				-ὦ,	-οῖν.		-οἱ, -ῶν, -οῖς, -οὺς.			
<i>Fem.</i> αὐτ-ή, -ῆς, -ῇ, -ήν.				-ὰ,	-αῖν.		-αἱ, -ῶν, -αῖς, -ὰς.			
<i>Neut.</i> αὐτ-ὸ, -οῦ, -ῷ, -ὸ.				-ὦ,	-οῖν.		-ὰ, -ῶν, -οῖς, -ὰ.			

Ἄλλος, ὅς and ἑσείνος are declined in the same manner.

The REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand. They are formed from the accusative singular of the personal pronouns, with the *oblique** cases of αὐτός. They are ἐμαυτοῦ, *of myself*, σεαυτοῦ, *of thyself*, ἑαυτοῦ, *of himself*. They are thus declined:

<i>Singular.</i>				<i>Plural.</i>		
	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>
<i>Mas.</i>	-οῦ,	-ῷ,	-όν.	-ῶν,	-οῖς,	-οὺς.
<i>Fem.</i>	-ῆς,	-ῇ,	-ήν.	-ῶν,	-αῖς,	-ὰς.
<i>Neut.</i>	-οῦ,	-ῷ,	-ὸ.	-ῶν,	-οῖς,	-ὰ.

The DEMONSTRATIVE PRONOUNS point out with precision, a person or thing already known. They are:

οὗτος, αὕτη, τοῦτο, } *this, the latter, the one.*
 ὅδε, ἥδε, τόδε,
 ἐκεῖνος, ἐκείνη, ἐκεῖνο, } *that, the former, the other.*

Οὗτος is thus declined:

<i>Singular.</i>					<i>Dual.</i>	
	<i>N.V.</i>	<i>G.</i>	<i>D.</i>	<i>A.</i>	<i>N.A.V.</i>	<i>G. D.</i>
<i>Masculine,</i>	οὗτος,	τούτου,	τούτῳ,	τούτον.	τούτῳ,	τούτοιν.
<i>Feminine,</i>	αὕτη,	ταύτης,	ταύτῃ,	ταύτην.	ταύτα,	ταύταιν.
<i>Neuter,</i>	τοῦτο,	τούτου,	τούτῳ,	τοῦτο.	τούτῳ,	τούτοιν.
<i>Masculine,</i>	ο἗τοι,	τούτων,	τούτοις,	τούτους.		
<i>Feminine,</i>	αὗται,	ταύτων,	ταύταις,	ταύτας.		
<i>Neuter,</i>	ταυτα,	τούτων,	τούτοις,	τούτα.		

* All cases, except the nominative, are called *oblique cases*.

Ὅδε is declined like the definite article ὁ with the enclitic δε annexed through all its cases, to render it emphatic. Ἐκεῖνος is declined like αὐτός.

The RELATIVE PRONOUN is one that relates to a noun or pronoun going before it, called its antecedent. The relative, ὅς, ἡ, ὅ, *who, which, that*, is declined like αὐτός. It is made emphatic by adding the enclitic syllable περ; as ὅσπερ, ἡπερ, ὅπερ.

The Ionic and Doric writers and the Attic tragedians use the article ὁ, ἡ, τό, as a relative, instead of ὅς, ἡ, ὅ.

The compound pronoun ὅστις is used instead of ὅς, as a relative, after πᾶς, or any word in the singular, expressing an indefinite number; and ὅσοι, after the same words in the plural: as, πᾶς ὅστις, *every one who*; πάντες ὅσοι, *all who*, &c.

The INTERROGATIVE PRONOUN is used in asking a question. The interrogative τίς is thus declined:

Singular.				Dual.		Plural.			
N.	G.	D.	A.	N.A.	G.D.	N.	G.	D.	A.
M. F. τίς,	τίνος,	τίνι,	τίνα.	τίς,	τίνων.	τίς,	τίνων,	τίσι,	τίνας
Neut. τί,	τίνος,	τίνι,	τί.	τίς,	τίνων.	τίνα,	τίνων,	τίσι,	τίνα.

The INDEFINITE PRONOUNS are such as denote persons or things indefinitely. They are:

τις, τις, τι, *some one*, declined like τίς, above.

δαιν-α, -α, -α, *some one, such a one*.

ἄλλ-ος, -η, -ο, *another*.

ἕτερος, ἕτερα, ἕτερον, *other, a different one, another*.

The indefinite τίς has the grave accent on the last syllable to distinguish it from the interrogative τίς, which has the acute accent on the first; the former is enclitic, the latter is not.

The indefinite δέσιν, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension. It is, however, sometimes used indeclinable; as, genitive, τοῦ δέσιν, dative, τῷ δέσιν.

All words used interrogatively, are also used indefinitely, but generally with the accent changed.

VERBS.

In Greek, the **TRANSITIVE*** verb has three forms, called Active, Passive and Middle.

An **INTRANSITIVE*** verb is commonly without the Passive form.

The **MIDDLE VOICE**, in Greek, represents the subject of the verb as acting on itself; as *τύπτομαι*, *I strike myself*; *ἔβλαψάμην τὸν ποῦδα*, *I hurt my foot*, &c.

OF MOODS.

Mood is the *mode* or *manner* of expressing the meaning or signification of the verb.

In Greek, the Moods are five, viz:—The Indicative, Subjunctive, Optative, Imperative and Infinitive.

The *Indicative* mood is always used to express a thing as certain and actual; as, *φιλέω*, *I love*, *τυπῶ*, *I strike*.

The *Subjunctive* and *Optative* moods represent an action as dependent and contingent, and never actual or certain. Not a thing that certainly *is*, *was* or *will be*, but that *may*, *can* or *might* be or exist. The subjunctive represents this contingency or doubt as *present*, the optative as *past*.

The *Imperative* mood commands, exhorts, entreats and permits; as, *γράφε*, *write thou*, *ἵτω*, *let him go*, &c.

The *Infinitive* mood expresses the sense or meaning of the verb in a general manner; as, *τυπεῖν*, *to strike*.

TENSES.

TENSE is the division of time into Present, Past and Future.

Although there are, in reality, only the three above named tenses, yet, by certain other modifications, a variety of tenses may be formed: of these, in Greek, there are nine. They are the Present, the Imperfect, the First and Second Future, the First and Second Aorist, the Perfect, Pluperfect, and, in the Passive, the Paulo-post or Third Future.

* For the definition of these terms, see Latin Grammar, p. 92.

The *Present* tense represents the time *now* passing.

The *Imperfect*, time *gone by* or *past*.

The *Perfect* tense, time *just completed*.

The *Pluperfect*, time *preceding* the imperfect.

The *First* and *Second Future*, time that *will* come.

The *First* and *Second Aorist*, any time *past*.

The *Paulo-post* or *Third Future Passive*, time that *will* come and be *continued*; as, ἐγγράψεται, *he shall continue enrolled*.

SIGNS OF THE MOODS.

Indicative mood. There is no particular letter to denote this mood; but its difference from the others may be easily seen by a glance at the Table of the Verb.

Subjunctive mood. ω and η.

Optative mood. οι, αι and ει.

Imperative mood. ε, ου, ουω, τι and θι.

Infinitive mood. ειν, ναι, θαι and αι.

The SIGNS OF THE TENSES will be seen, by referring to the Table on the Verb, or page 158.

OF CONJUGATION.

Conjugation is the manner of arranging the Moods and Tenses of the Verb according to a certain order.

In Greek, there are two Conjugations: the first of verbs in ω, the second in μ.

The different voices, moods, tenses, numbers and persons that a verb undergoes by conjugation, may be referred to three heads: the *Root*, the *Augment*, and the *Termination*.

OF THE COGNATE MUTES AND RULES OF CHANGE IN LETTERS.

The Mutes are nine, but all are founded on three, viz.: ρ, which is formed with the lips, κ with the palate, and τ with the tongue. Add a slight roughness to ρ smooth, and

you have β middle; next, the rough breathing ($'$), and you have ϕ rough.

K, with a slight roughness, becomes γ , to which add the rough breathing, and you have χ : and, in the same manner, τ becomes δ and θ . Ψ and ξ are called *double consonants*, being merely τ and χ , with σ appended.

	Π mutes.	K mutes.	T mutes.
Smooth	τ ,	κ ,	τ .
Middle,	β ,	γ ,	δ .
Rough.	ϕ , add σ make ψ .	χ , add σ make ξ .	θ .

If σ is added to τ mutes, the mute is dropped: thus, from $\acute{\alpha}\nu\tau\omega$ you have $\acute{\alpha}\nu\acute{\iota}\sigma\omega$ and not $\acute{\alpha}\nu\acute{\iota}\tau\sigma\omega$.

Π mutes before μ are changed into μ : as, $\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$ for $\tau\acute{\epsilon}\tau\upsilon\sigma\mu\alpha\iota$; $\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$ for $\tau\acute{\epsilon}\tau\tau\iota\sigma\mu\alpha\iota$; $\gamma\acute{\epsilon}\gamma\gamma\alpha\mu\mu\alpha\iota$ for $\gamma\acute{\epsilon}\gamma\gamma\alpha\sigma\mu\alpha\iota$.

K mutes before μ are changed into γ : as, $\pi\acute{\epsilon}\pi\lambda\sigma\gamma\mu\alpha\iota$ for $\pi\acute{\epsilon}\pi\lambda\sigma\chi\mu\alpha\iota$.

N, before a τ mute is changed into μ : as, $\acute{\epsilon}\mu\beta\alpha\acute{\iota}\nu\omega$ for $\acute{\epsilon}\nu\beta\alpha\acute{\iota}\nu\omega$.

N, before a κ mute is changed into γ : as, $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$ for $\pi\acute{\epsilon}\phi\alpha\gamma\chi\alpha$.

N, before the liquids, (λ , μ , ρ ,) is changed in those letters respectively: as, $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$ for $\sigma\upsilon\nu\lambda\acute{\epsilon}\gamma\omega$, &c.

When mutes come together, they must be of the *same strength*; that is, smooth with smooth, middle with middle and rough with rough. Hence, when one is determined, the other must be made to correspond: as, $\acute{\epsilon}\tau\upsilon\phi\text{-}\theta\eta\nu$ for $\acute{\epsilon}\tau\upsilon\pi\text{-}\theta\eta\nu$; $\lambda\acute{\epsilon}\lambda\epsilon\chi\text{-}\theta\epsilon$ for $\lambda\acute{\epsilon}\lambda\epsilon\sigma\text{-}\theta\epsilon$, &c., &c.

NOTE.—The above business of Euphony, (especially the last rule,) is no *new* thing; but one which occurs in the English, as well as in the Greek and Latin. There are more changes in a great number of words, in the English language, than most people seem to be aware of. Take, for instance, the words *col*-lect, *com*-press, *co*-alesce and *cor*-respond, in which the Latin word *con*, by euphonic changes, becomes alternately *col*, *com*, *co*, (in which the *n* is dropped,) and *cor*. And why this change? Why not retain the original word *con*? Let us see. How would *con*-lect, *con*-press, *con*-alesce and *con*-respond sound? Very

rough, I must confess. Hence, these changes are introduced in the language for the express purpose of making that language smooth. And in the same manner the syllables *in*, *ne*, *sub*, *ad*, and some others, are changed into a great variety of forms; *in*, for instance, when used as a negative, and derived from *non* or *ne*, Latin, becomes *il*, *ir*, *im*, *ig*, *if*, (which, with *d* annexed, becomes *dif*, as in *dif-fident*, *dif-ficult*, (from *facilis*, easy,) and some others.) *Sub* becomes *sup*, *suf*, *suc*, *sus*, &c.; and *ad* becomes *al*, *at*, *af*, &c.; thus, *in-vulnerable*, *in-competent*, *il-legal*, *im-moral*, *ig-noble*, *dif-fident*, *dif-ficult*. In all these cases, the syllable in *italic*, comes from *in*, the *n* being changed to *l* before *l*, *m* before *m*, *g* before *n*, and *dif* before *f*, for the sake of *Euphony* or *Sound*.

OF THE ROOT.

The Root is that part of the verb that remains unchanged throughout, (except as required by the rules of Euphony.)

The final letter of the *root* is called its *characteristic*, because the verb is denominated *pure*, *mute* or *liquid*, according as that letter is a *vowel*, *mute* or *liquid*.

In all primary forms of the verb, the characteristic is the letter next to the termination, in the *present indicative*; thus, λ in λήγ-ω, π in τρέπ-ω, υ in λύ-ω, ν in τειν-ω, &c.

Many verbs have a *second* and *third* root, i. e., the verb changes its forms in the *second* future and *second* aorist, and again in the perfect and pluperfect middle. The root of the present tense is called the *first* root.

OF THE TENSE ROOT.

The Tense Root, or the Tense Sign, is that part of the verb that remains unchanged through the same tense.*

NOTE. — In some verbs, where there is no Tense sign, the *verb root* or the *termination* denotes the Tense.

* Some Authors make the *Verb Root* a part of the *Tense Root*, but this is wrong. The Verb Root remains unchanged through the verb, while the Tense Root through the tense, only.

TABLE OF TENSE SIGNS.

In *Mute and Pure Verbs*, the Tense Signs are in the

	Active.	Passive.	Middle.
First Future,.....	σ,	θησ,	σ.
First Aorist,.....	σ,	θ,	σ.
Second Future,....	ς,	ησ,	ς.
Perfect & Pluperfect,	['] or x,	—,	—.

In *Liquid Verbs*, the Tense Signs are, in the

First Future,.....	ς,	θησ,	ς.
First Aorist,.....	—,	θ.	—.
Second Future,....	ς,	ησ,	ς.
Perfect & Pluperfect,	χ,	—,	—.

In the Present, Imperfect and Second Aorist, the tense is denoted by the terminations ; as, Present, ω, εις, ει ; ετον, ετον ; αμεν, ες, ουσι. Imperfect, ον, ες, ε ; ετον, ετην ; αμεν, ες, ον. Second Aorist, like the Imperfect.

OF THE AUGMENT.

The Augment is the vowel or syllable prefixed to the root, in the *past* or *preterite* tenses.

The Imperfect, Pluperfect and Aorists take the augment in the Indicative Mood only ; so, on the Table of the Verb, the student should be careful not to use the augment in any other mood than the indicative, in the three above-named tenses.

NOTE.—When the augment prefixes a syllable, it is called the *syllabic* augment. When it lengthens the initial vowel, it is called the *temporal* augment. The first is used when the verb begins with a consonant, the other when it begins with a vowel.

The syllabic augment is formed by prefixing ε to the augmented tenses, as ε-τυ-ψα, ε-τιον, &c. ; the temporal, by lengthening ο into ω, α and ε into η ; as, α-δω, η-δον ; ε-λευθω, η-λευθον ; α-ρω, η-ρον ; ε-ρυσσω, η-ρυσσων, &c.

* In this place, the α is changed to η while the ε is *subscript*, or written under.

The diphthongs *ει* and *ου*, and the long vowels *η* and *ω*, remain unchanged by the augment.

A number of verbs commencing with *ς* take the augment in *ει*; as, *ει-χω*, *ει-χον*.

Where the verb begins with a consonant, the consonant is doubled before the augment of the Perfect; as, *ε-ύπεω*, *ε-ε-τυφα*; *ε-ιω*, *ε-ε-τιχα*, &c.

The rough mute reduplicates its own smooth; as, *φ-ύω*, *φ-φ-φυκα*, *χ-ώρῃω*, *κς-χώρηκα*.

Verbs, compounded with prepositions, take the augment between the preposition and the root; as, *προσ-φέρω*, *προσ-ε-φερων*.

OF THE TERMINATION.

The terminations consist of that part of the verb which immediately follows the Tense Root.

We here present the scholar with a Table on the conjugation of the Greek Verb, containing all its changes; and by which the whole subject of *Euphony* will be seen, in the *changes* which the *root* undergoes, in being associated with different letters; as, also, the *augment*, *reduplication*, *mood* and *tense*. This Table was prepared, on the plan of Professor Thiersch, of Germany, by the author's son, at the Rochester Collegiate Institute, in the summer of 1847, expressly for this work. The Table exhibits, at a glance, all the changes that can take place in the Greek Verb, except the person and number, which will be found in the conjugation that immediately follows.

In the Table, the following abbreviations are used:—
Term. Terminations; *Want.* Wanting; *M. S.* Mood Sign.

A TABLE,
EXHIBITING THE ROOT, VOICE, AUGMENT, MOOD, TENSE AND REDUPLICATION,
of the Verbs of the First Conjugation.

Tenses.	Prefixes.		Roots.			Terminations.										
	Prepositions.	Augment.	Reduplications.	Active.	Passive.	Middle.	Indicative Mood.			Subjunctive Mood.						
							Active.	Passive.	Middle.	S.	W.	Term.	S.	W.	Term.	
																Termi- nations
Present,				τυπῶ	τυπῶ	τυπῶ	ω.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.	ω.
Imperfect, ...		*		τυπῶ	τυπῶ	τυπῶ	ον.	μην.	μην.	μην.	ω.	ω.	ω.	ω.	ω.	ω.
1st Perfect, ..				τυπῶ	τυπῶ	τυπῶ	α.	μαι.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.
2d Perfect, ..				τυπῶ	τυπῶ	τυπῶ	α.	μαι.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.
1st Pluperfect,		*		τυπῶ	τυπῶ	τυπῶ	ειν.	μην.	μην.	μην.	ω.	ω.	ω.	ω.	ω.	ω.
2d Pluperfect,		*		τυπῶ	τυπῶ	τυπῶ	ειν.	μην.	μην.	μην.	ω.	ω.	ω.	ω.	ω.	ω.
1st Future, ..				τυπῶ	τυπῶ	τυπῶ	ω.	μαι.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.
2d Future, ..		*		τυπῶ	τυπῶ	τυπῶ	ω.	μαι.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.
3d Future, ..		*		τυπῶ	τυπῶ	τυπῶ	ω.	μαι.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.
1st Aorist, ...		*		τυπῶ	τυπῶ	τυπῶ	α.	μαι.	μαι.	μαι.	ω.	ω.	ω.	ω.	ω.	ω.
2d Aorist,....		*		τυπῶ	τυπῶ	τυπῶ	ον.	μην.	μην.	μην.	ω.	ω.	ω.	ω.	ω.	ω.

* The Indicative Mood, only, takes the Augment; but the reduplication is retained through all the moods.

TABLE, (CONTINUED.)

Tenses.	Optative Mood.			Imperative Mood.			Infinitive Mood.		
	Active.	Passive.	Middle.	Active.	Passive.	Middle.	Active.	Passive.	Middle.
	αὐ M Term nati'n	οἱ M Termi- nations.	οἱ M Termi- nations.	οἱ M Termi- nations.	οἱ M Termi- nations.	οἱ M Termi- nations.	οἱ M Termi- nations.	οἱ M Termi- nations.	οἱ M Termi- nations.
Present,	οἱ μῖ.	οἱ μῖην.	οἱ μῖην.	εἰ.	οὐ.	οὐ.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
Imperf.	οἱ μῖ.	οἱ μῖην.	οἱ μῖην.	εἰ.	οὐ.	οὐ.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
1st Perf.	οἱ μῖ.	οἱ μῖςτος.	want.	εἰ.	οὐ.	εἰ.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
2d Perf.	οἱ μῖ.	want.	want.	εἰ.	want.	want.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
1st Plup.	οἱ μῖ.	μῖςτος.	want.	εἰ.	οὐ.	εἰ.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
2d Plup.	οἱ μῖ.	want.	want.	εἰ.	want.	want.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
1st Fut.	οἱ μῖ.	μῖην.	μῖην.	want.	want.	want.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
2d Fut're	οἱ μῖ.	μῖην.	μῖην.	want.	want.	want.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
3d Fut're	want	μῖην.	want.	want.	want.	want.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
1st Aorist	αὐ μῖ.	σῖν.	μῖην.	οὐ.	εἰ.	αἰ.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.
2d Aorist	οἱ μῖ.	σῖν.	μῖην.	εἰ.	εἰ.	οὐ.	σὺ σῖν.	εἰ σῖν.	εἰ σῖν.

TABLE, (CONTINUED.)

Tenses.	Participle.					
	Active.		Passive.		Middle.	
	M. S.	Term.	M. S.	Term.	M. S.	Term.
Present,		ων.	ὁ	μενος.	ὁ	μενος.
Imperfect,		ων.	ὁ	μενος.	ὁ	μενος.
First Perfect,		ως.		μμενος.		want.
Second Perfect,		ως.		want.		want.
First Pluperfect,		ως.		μμενος.		want.
Second Pluperfect,		ως.		want.		want.
First Future,		ων.	ὁ	μενος.	ὁ	μενος.
Second Future,		ων.	ὁ	μενος.	οὐ	μενος.
Third Future,		want.	ὁ	μενος.		want.
First Aorist,		ας.		εις.	ἀ	μενος.
Second Aorist,		ων.		εις.	ὁ	μενος.

The express design of the preceding Table, is to show the student, at a glance, the Mood, Tense and Voice of the Verb, without the Person and Number; and a Table like the foregoing, is better adapted to this purpose than one more lengthy, over the whole of which the student is obliged to look before he can find the Mood or Tense desired; but for the better information of those who desire it, we give, commencing on the next page, a full conjugation of the verb *εύρω*, by which they can ascertain the Person and Number, as well as the other parts of any verb of the first conjugation.

CONJUGATION IN FULL OF THE VERB ΤΡΗΤΩ, TO STRIKE.

ACTIVE VOICE.—INDICATIVE MOOD.

	Aug.	Red.	Root.	Tense.	Singular.	Dual.	Plural.
Present,			τύπτ	—	ω, εἰ, thou, he.	*στρον, στρον.	οἱ μὲν, στρο, οὐδὲ.
			Strike	do	I, thou, he.	Ye two, they two.	We, you, they.
Imperfect,	ἦ		τύπτε	—	οἷ, εἰ, thou, he.	στρον, στρον.	οἱ μὲν, στρο, οὐ.
	Was		Striking	—	I, thou, he.	Ye two, they two.	We, you, they.
1st Perfect,		εἶ	τύπτε	['] have	α, ας, thou, he.	αστρον, αστρον.	αἱ μὲν, ας, αδὲ.
			Struck.	have	I, thou, he.	Ye two, they two.	We, you, they.
2d Perfect,		εἶ	τύπτε	—	α, ας, thou, he.	αστρον, αστρον.	αἱ μὲν, ας, αδὲ.
		(myself,)	Struck	have	I, thou, he.	Ye two, they two.	We, you, they.
1st Pluperf.	ἦ	εἰ	τύπτε	['] had	ν, ε, thou, he.	στρον, στρον.	μὲν, ες, σταν.
			Struck	had	I, thou, he.	Ye two, they two.	We, you, they.
2d Pluperf.	ἦ	εἰ	τύπτε	had	ν, ε, thou, he.	στρον, στρον.	μὲν, ες, σταν.
		(myself,)	Struck	had	I, thou, he.	Ye two, they two.	We, you, they.
1st Future,			τύπτ	will	ω, εἰ, thou, he.	στρον, στρον.	οἱ μὲν, στρο, οὐδὲ.
			Strike	will	I, thou, he.	Ye two, they two.	We, you, they.
2d Future,			τύπτ	—	ὦ, εἰς, εἰ, thou, he.	σῆτρον, σῆτρον.	οἱ μὲν, σῆς, οὐδὲ.
				English, same as First Future.			
1st Aorist,	ἦ		τύπτε	did	α, ας, thou, he.	αστρον, αστρον.	αἱ μὲν, ας, αν.
			Strike	did	I, thou, he.	Ye two, they two.	We, you, they.

* The first person Dual is like the second in form, and in signification, "We two," through all the moods and tenses.

INDICATIVE MOOD.—(CONTINUED.)

<i>Aug. Red.</i>	<i>Root.</i>	<i>Tense.</i>	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2d Aorist,	ἐν	—	ὦ, εἰ, s. I, thou, he.	ἐσθ, ἐσθν. Ye two, they two.	ἐσθ, ον. We, you, they.
SUBJUNCTIVE MOOD.					
Present,	ἐν	—	ὦ, ἦς, ἦ. I, thou, he.	ἦσθ, ἦσθν. Ye two, they two.	ὦσθ, ὦσθι. We, you, they.
Imperfect.— <i>Like Present.</i> —Might, &c., strike.					
1st Perfect.	ἐσ	ἐν	ὦ, ἦς, ἦ. I, thou, he.	ἦσθ, ἦσθν. Ye two, they two.	ὦσθ, ὦσθι. We, you, they.
2d Perfect,	ἐσ	—	ὦ, ἦς, ἦ. I, thou, he.	ἦσθ, ἦσθν. Ye two, they two.	ὦσθ, ὦσθι. We, you, they.
1st Pluperfect.— <i>Like First Perfect.</i> —Might have struck.					
2d Pluperfect,	ἐσ	—	ὦ, ἦς, ἦ. I, thou, he.	ἦσθ, ἦσθν. Ye two, they two.	ὦσθ, ὦσθι. We, you, they.
1st Future and 2d Future, <i>wanting.</i>					
1st Aorist,	ἐν	σ	ὦ, ἦς, ἦ. I, thou, he.	ἦσθ, ἦσθν. Ye two, they two.	ὦσθ, ὦσθι. We, you, they.
2d Aorist,	ἐν	—	ὦ, ἦς, ἦ. I, thou, he.	ἦσθ, ἦσθν. Ye two, they two.	ὦσθ, ὦσθι. We, you, they.

OPTATIVE MOOD.

Present,	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.
Strike	τύπῃ	may	I, thou, he.	—.	—.	—.	—.
Imperfect.— <i>Like Present.</i> —	τύπῃ	Might be striking, &c.					
1st Perfect,	τύπῃ	[']οἱ	μὴ, εἰ,	—.	—.	—.	—.
Struck may have	τύπῃ	I, thou, he.	—.	—.	—.	—.	—.
2d Perfect, (may have,)	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.
1st Pluperfect, (might have.)— <i>Like First Perfect.</i>							
2d Pluperfect, (might have,)	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.
1st Future, (might strike,)	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.
2d Future, (might strike,)	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.
1st Aorist, (might, &c.)	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.
2d Aorist, (might, &c.)	τύπῃ	οἱ	μὴ, εἰ,	—.	—.	—.	—.

IMPERATIVE MOOD.

Present, (strike thou, &c.)	τύπῃ	—	—,	εἰ, εἴω.	—,	—,	—,
Imperfect, (strike !)— <i>Same as Present.</i>							
1st Perfect, (have struck,)	τύπῃ	[']	—,	εἰ, εἴω.	—,	—,	—,
2d Perfect, (have struck,)	τύπῃ	—	—,	εἰ, εἴω.	—,	—,	—,
1st Pluperfect.— <i>Like First Perfect.</i>							
2d Pluperfect, (have struck,)	τύπῃ	—	—,	εἰ, εἴω.	—,	—,	—,
1st Aorist, strike or have struck,	τύπῃ	σ	—,	οὐ, ἄλω.	—,	—,	—,
2d Aorist, strike or have struck,	τύπῃ	—	—,	εἰ, εἴω.	—,	—,	—,

PASSIVE VOICE.—INDICATIVE MOOD.

<i>Aug. Red. Root. M. & T.</i>		<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
Struck —		I,	thou, he.	Wetwo, yetwo, they two.	We, you, they.		
Present, (am)	εὐκτ	—	ομαι, η,	εσθαι.	ομεσθον, σθον, σθον.	ομεσθα, σθες, σθες.	οιμεσθα, σθες, σθες.
Imperfect, (was,) εἰ	εὐκε	—	ομην, ου,	εσο.	ομεσθον, σθον, σθον.	ομεσθα, σθες, σθες.	οιμεσθα, σθες, σθες.
Perf. (have been,) εἶ	εῖ	—	μυμαι, ψαι,	κται.	μυμεσθον, σθον, σθον.	μυμεσθα, σθες, σθες.	μυμεσθον, σθες, σθες.
Plup. (had been,) εἰ	εῖ	—	μυμην, ψο,	κτο.	μυμεσθον, σθον, σθον.	μυμεσθα, σθες, σθες.	μυμεσθον, σθες, σθες.
1st Fut. (will be,) εὐφθῆσ	—	—	ομαι, η,	εσται.	ομεσθον, σθον, σθον.	ομεσθα, σθες, σθες.	οιμεσθα, σθες, σθες.
2d Fut. (will be,) εὐκῆσ	—	—	ομαι, η,	εσται.	ομεσθον, σθον, σθον.	ομεσθα, σθες, σθες.	οιμεσθα, σθες, σθες.
3d Fut. (shall have been,) εἰ	εὐκ	σ	ομαι, η,	εσται.	ομεσθον, σθον, σθον.	ομεσθα, σθες, σθες.	οιμεσθα, σθες, σθες.
1st Aorist, (was,) εἰ	εὐκε	[']θ	ην, ης,	η.	—	—	—
2d Aorist, (was,) εἰ	εὐκε	—	ην, ης,	η.	—	—	—

SUBJUNCTIVE MOOD.

Signification.		<i>Red. Root. M. & T.</i>		I, thou, he. Wetwo, yetwo, they two.		We, you, they.	
Present, (that I may be struck,) εὐκε		—		ομαι, η,	κται.	ομεσθον, σθον, σθον.	ομεσθα, σθες, σθες.
Imperfect, (that I might be struck.) — <i>Like the Present.</i>		εἰ		κτο	—	μυμεσθον, σθον, σθον.	μυμεσθα, σθες, σθες.
Perf. (that I may have been,) εἰ		—		μυμεσθον, σθον, σθον.	—	—	—
Plup. (that I might have been.) — <i>Like the Perfect.</i>		εὐκε		[']θ	—	—	—
1st Aorist, (that I might be,) εὐκε		—		—	—	—	—
2d Aorist, (that I might be,) εὐκε		—		—	—	—	—

OPTATIVE MOOD.

Present, (may I be struck,) εὐκε		οι		μην, ο,	εο.	μεσθον, σθον, σθον.	μεσθα, σθες, σθες.
Imperfect, (might I be struck,) εὐκε		οι		μην, ο,	εο.	μεσθον, σθον, σθον.	μεσθα, σθες, σθες.

OPTATIVE MOOD.—(CONTINUED.)

<i>Tense.</i>	<i>Signification.</i>	<i>Red. Root M.&T.</i>	1, thou, he.	We two, ye two, they two.	We, you, they.
Perfect, (may have been,)		εἰ συ	—	μῆνός σ' ἦν, σ' ἦς, σ' ἦ.	μῆνός σ' ἦσαν, σ' ἦς, σ' ἦσαν.
Pluperfect, (might have been.)	—Same as the Perfect.				
1st Fut. (may I be struck, at)		εὐφ' ἦσ' οἱ	μ' ἦν, ο, εἰ.	μῆδόν, σ' ὅν, σ' ὅν.	μῆδα, σ' ὅς, ὅς.
2d Fut. { some future time, }		εὐφ' ἦσ' οἱ	μ' ἦν, ο, εἰ.	μῆδόν, σ' ὅν, σ' ὅν.	μῆδα, σ' ὅς, ὅς.
3d Fut. (may I have been)		εὐφ' σ' οἱ	μ' ἦν, ο, εἰ.	μῆδόν, σ' ὅν, σ' ὅν.	μῆδα, σ' ὅς, ὅς.
1st Aor. (might I, &c. be,)		εὐφ' εἰ	ἦν, ἦς, ἦ.	ἦλον, ἦλον, ἦλον.	ἦμεν, ἦς, ἦσαν.
2d Aor. (might I be,)		εὐφ' εἰ	ἦν, ἦς, ἦ.	ἦλον, ἦλον, ἦλον.	ἦμεν, ἦς, ἦσαν.

IMPERATIVE MOOD.

	Thou, let him.	Ye two, let them two.	Ye, let them.
Present, (be struck,)	εὐφ' — —, ου, ἐσθω.	—, ἐσθον, ἐσθον.	—, ἐσθες, ἐσθώσαν.
Imperfect, (be struck.)	—Same as Present.		
Perfect, (have been struck,)	εἰ συ — —, ψο, φθω.	—, φθον, φθων.	—, φθες, φθώσαν.
Pluperfect, (have been struck.)	—Same as Perfect.		
1st Aorist, (be struck,)	εὐφ' ἦ —, εἰ, τω.	—, τον, των.	—, τες, τώσαν.
2d Aorist, (be struck,)	εὐφ' ἦ —, δι, τω.	—, τον, των.	—, τες, τώσαν.

MIDDLE VOICE.—INDICATIVE MOOD.

<i>Tense.</i>	<i>Signification.</i>	<i>Aug. Root. M.&T.</i>	1, thou, he.	We two, ye two, they two.	We, you, they.
Present, (I strike myself.)	—Like the Present Passive, through all the Moods.				
Imperfect, (was striking myself.)	—Same as the Imperfect Passive, through all the Moods.				
1st Future, (will strike myself.)	—Like the 1st Future Passive, through all the Moods.				

INDICATIVE MOOD.—(CONTINUED.)

<i>Tense.</i>	<i>Signification.</i>	<i>Aug. Root. M. & T.</i>	<i>I, thou, he.</i>	<i>We two, yet two, they two.</i>	<i>We, you, they.</i>
2d Fut. (will strike myself,)		τυπ	— οἷμαί, η, εἶραι.	οὐμσθον, εἰσθον, εἰσθον.	οὐμσθα, εἰσθε, οὐνται.
1st Aorist, (struck myself,)		ῖ	τυπ σ ἀμην, ω, αἶο.	ἀμσθον, ἀσθον, ἀσθον.	ἀμσθα, ἀσθε, ἀντο.
2d Aorist, (struck myself,)		ῖ	τυπ — ομην, ου, εἶο.	ομσθον, σσθον, σσθον.	ομσθα, σσθε, οντο.

OPTATIVE MOOD.

2d Fut. (will have struck myself,)	τυπ	οι μην, ο, ἴο.	μσθον, σσθον, σσθον.	μσθα, σθε, ἴο.
1st Aorist, (might strike myself,)	τυπ	σαι μην, ο, ἴο.	μσθον, σσθον, σσθον.	μσθα, σθε, ἴο.
2d Aor. (might strike, &c.)— <i>Like the Imperfect Passive, with the omission of the τ, thro' all the Moods.</i>				

SUBJUNCTIVE MOOD.

1st Aor.* (might strike myself,)	τύπ	σ ωμαι, η, ηται.	ὥμσθον, ησθον, ησθον.	ὥμσθα, ησθε, ωνται.
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IMPERATIVE MOOD.		
1st Aorist, (be struck,)	τύπ	σ —, αι, ἀσθαι.
		Thou, let him. Ye two, let them two. Ye, let them.
		— αι, ἀσθαι. — ασθον, ἀσθον. — ασθε, ἀσθωσαν.

* The other Tenses, with the exception of those mentioned in the Indicative and Subjunctive, are wanting. So, also, of the Imperative.

SECOND CONJUGATION, OR VERBS IN MI

Place the root of any verb of the Second Conjugation, in the blank under "*Root*," in the following Table, and you have it conjugated.

NOTE.—The significations are the same as those in the First Conjugation.

ACTIVE VOICE.—INDICATIVE MOOD.

<i>Tense.</i>	<i>Aug.</i>	<i>Root.</i>	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Present,	—	—	μι, ε, σι;	ιν, ῖν;	μεν, ῖς, σι.
Imperf.	ῖ	—	ν, ε, ηορω;	ιν, ῖην;	μεν, ῖς, σαν.
2d Aorist,	ῖ	—	Like the Imperfect.		

SUBJUNCTIVE MOOD.

Present,	—	—	ῶ, ε, ῆοῦ;	ιν, ῖν;	μεν, ῖς, σι.
Imperf.	ῖ	—	Like the Imperfect Indicative.		
2d Aorist,	ῖ	—	Like the Present Subjunctive.		

OPTATIVE MOOD.

Present,	—	—	ην, ης, η;	ῖον, ῖήν;	ῖμεν, ῖς, ῖσαν.
Imperf.	ῖ	—	Like the Imperfect Indicative.		
2d Aorist,	ῖ	—	Like the Present Optative.		

IMPERATIVE MOOD.

Present,	—	—	—, οι, ῖω;	ιν, ῖων;	—, ῖς, ῖσαν.
Imperf.	ῖ	—	Like the Imperfect Indicative.		
2d Aorist,	ῖ	—	—, εσορος, ω;	ῖων, ῖων;	—, ῖς, ῖσαν.

PASSIVE VOICE.—INDICATIVE MOOD.

Present,	—	—	μαι, σαι, ῖαι;	θον;	μεθα, σθε, ῖται.
Imperfect,	ῖ	—	μην, σο, ῖο;	εθον, σθην;	εθα, σθε, ῖο.

SUBJUNCTIVE MOOD.

Present,	—	—	μαι, ῶοι, ῖαι;	θον;	μεθα, σθε, ῖται.
Imperfect,	ῖ	—	Like the Imperfect Indicative.		

OPTATIVE MOOD.

Present,	—	—	μην, οῖ, ῖο;	θον, θην;	μεθα, σθε, ῖο.
Imperfect,	ῖ	—	Like the Imperfect Indicative.		

IMPERATIVE MOOD.

Present,	—	—	—, σοορος, σθω;	σθον, σθων;	—, σθε, σθωσαν.
Imperfect,	ῖ	—	Like the Imperfect Indicative.		

MIDDLE VOICE.—INDICATIVE MOOD.

Tense. Aug. Root. Singular. Dual. Plural.

Present and Imperfect like Passive, through all the Moods.

2d Aorist, *ἰ* — *μην, σε, το; θον, θην; μεθα, σθε, ντο.*

SUBJUNCTIVE MOOD.

2d Aorist, *ἰ* — *ῶμαι, ῶσθῃ, ται; μεθον, σθον; μεθα, σθε, ωνται.*

OPTATIVE MOOD.

2d Aorist, *ἰ* — *μην, ο, το; θον, θην; μεθα, σθε, ντο.*

IMPERATIVE MOOD.

2d Aorist, *ἰ* — —, *σε(οῦ) σθω; σθον, σθων; —, σθε, σθωσαν.*

R U L E S .

1. A verb must agree with its nominative in person and no.
2. Adjectives, participles and the article, agree with their nouns, in gender, number and case.
3. Trans. verbs in the active voice govern the accusative.
4. One noun governs another in the genitive.
5. Intransitive verbs admit a nominative case after them.
6. Some nouns are put absolute with a participle.
7. Adverbs qualify verbs, adjectives and other adverbs.
8. An adjective in the neuter gender, without a noun to qualify, governs the genitive, and sometimes the dative.
9. *Εἰμί* and *γίνομαι*, signifying property, possession or duty, govern the genitive.
10. *Εἰμί, γίνομαι* and *ὑπαρχω*, taken for the Latin *habeo* to have, govern the dative.
11. Many verbs govern the genitive and dative.
12. Prepositions govern the genitive, dative & accusative.
13. Participles govern the same case as their verbs.
14. One verb governs another in the infinitive.
15. The infinitive is often used as a noun.
16. The cause, manner and instrument are in the dative.
17. The relative *ὃς* agrees with its antecedent in gender and number.

ANALYSIS OF ΜΑΤΘΑΙΟΥ, Κεφ β.

Translation.	Syntax.	N. G. D. A. V.	Etymology.
The	(v. 1) T-ου Ιησοῦ, 2 m.	ὁ, τοῦ, τῷ, τόν. —	
when	γενηθέντος δὲ conjunction,		Indeclinable.
Jesus,	γενηθέντος Ιησ-ου, 2m. g. abs.	οὗς, οὔ, οὔ, οὖν, οὐ.	
being born	γεν-ηθ-έντος Ιησοῦ, εἰς, ἐντος, ἐντι, ἐντα, εἰς.		
in	ἐν prep. Βηθλεὲμ,		Indeclinable.
Bethlehem,	ἐν Βηθλεὲμ,		Indeclinable.
of the	τῆς Ἰουδαίας, f. s. ἡ, τῇς, τῇ, τῇν. —		
Judea,	Βηθλεὲμ Ἰουδαί-ας, 1 f. s. ἡ, αῖς, αῖ. ἀν, ἀ.		
in	ἐν prep. ἡμέραις,		Indeclinable.
the days	ἐν ἡμέρ-αις, 1 f. pl. αἱ, ὧν, αῖς, ας, αἱ.		
of Herod	ἡμέραις Ἡρώδ-ου 1 m. s. ὁ, οὔ, ῶ, ῶν, ἀ(ῆ).		
the	τοῦ βασιλέως 2m.s. ὁ, τοῦ, τῷ, τον. —		
King,	ἡμέραις βασιλ-έως, 3 m. s. οὗς, έως, εἰ, έα, εὔ.		
behold,	ἰδοὺ (συ), verb from εἶδω, Imper. Mood.		
wise men	μάγοι παρ-εγεν-ο-ντο, οἱ, ὧν, οἷς, οὗς, οἱ.		
from	ἀπὸ ἀνατολῶν prep.		Indeclinable.
the east	ἀπὸ ἀνατολ-ῶν 1 f. pl. αἱ, ὧν, αῖς, ἄς, αἱ.		
came	μάγοι παρ-ε-γεν-ο-ντο verb, from παραγνομαι.		
into	εἰς Ἰεροσόλυμα, preposition.		
Jerusalem,	εἰς Ἰεροσόλυμα, 2n. α, ὧν, οἷς, α, α.		
Saying,	(2) Λέγ-ο-ντ-ες, μάγοι, οντ-ες, ὧν, οὔσι, οντ-ας, &c.		
where	ἔστιν Ποῦ adverb.		
is	ἔστ-ι-ν verb. εἰμὶ, εἰ(ς), ἔστω(ν), &c.		
(he) who	ὁ τεχθ-εις 2 m. ὁ, τοῦ, τῷ, τον. —		
is to be born	ὁ τεχ-θ-εις part. from τεκνω, &c.		
king	βασιλ-ης, 3 m. ὁ, ὡς, ἰ, ἀ, ὐ.		
of the	τ-ῶν Ἰουδαί-ων 2m. pl. αἱ, τῶν, ταῖς, τούς, —		
Jews?	Ἰουδαί-ων; 2 m. pl. αἱ, ὧν, αῖς, οὗς; αἱ.		
We have seen	εἶδ-ο-μεν ἀστέρα verb, from εἶδω or εἶδεω.		

NOTE.—For parsing the verbs, see page 238

for	ἔστιν γὰρ εἶδομεν	conjunction.
of him,	ἀστέρα, αὐτ-οῦ, 2 m.	ος, οῦ, ᾧ, ον.
the	τ-ὸν ἀστέρα, 2 m.	ὁ, τοῦ, τῷ, τόν, —
star	εἶδομεν ἀστέρ-α, 3 m.	ήρ, έρος, έρι, έρα, έρ
in	ἐν ἀνατολῇ	preposition.
the	τ-ῇ ἀνατολῇ 1 f.	ἡ, τῆς, τῇ, τήν, —
east,	ἐν ἀνατολ-ῇ, 1 f.	ἡ, ῆς, ῇ, ῆν, ῆ.
and	εἶδομεν καὶ ἤλθομεν,	conjunction.
have come (ἡμεῖς)	ἤ-λθο-μεν	verb, from έρχομαι.
to worship	προσ-κυν-ῇ-σαι	inf. from προσκυνέω.
him.	προσκυῆσαι, αὐτ-ῷ. p. pro. m.	ος, οῦ, ᾧ, ον.
Heard Ἡρώδης (3)	Ἰ-ἤκου-σας (ταυτῶν)	verb, from ακρω.
when	ἀκοέσας δὲ	conjunction.
Herod	Ἡρώδ-ης ἀκουσας, ἡς, ου, η, ῆν, ἡορα.	
the	ὁ βασιλεὺς 2 m.	ὁ, τοῦ, τῷ, τόν, —
king	βασιλ-εὺς 3 m.	εὺς, εως, εἰ, εα, εα.
he was troubled	ἐ-ταράχ-θη,	from ταρασσω.
and	ἐταράχθη καὶ	conjunction.
all	πᾶς-α Ἰεροσολυμα, πᾶσα, ᾱς, ᾱ, αν, α.	
Jerusalem,	Ἰεροσολυμ-α, 1 f.	α, ᾱς, ᾱ, ἀν, ἀ
with	μετ' αὐτοῦ,	preposition.
him,	μετ' αὐτ-οῦ, per. pro. m.	ος, οῦ, ω, ον
and	(4) Καὶ	conjunction.
called together	συν-αγ-αγ-ὼν παντ-ας	part. from συναγω.
all	συναγαγὼν παντ-ας, adj. from πας, πασα, παν, πας,	
the	τ-οὺς ἄρχιερεῖς 2m. pl. δι, τῶν, τοῖς, τούς, —	
chief priests	ἄρχιερ-εῖς 3 pl. m.	εῖς, εῶν, εῷσι, εῖς, εῖς.
and	συναγαγὼν καὶ συναγαγὼν,	conjunction.
scribes	συναγαγὼν γραμματ-εῖς, 3 pl. m.	εῖς, εῶν, εῷσι, εῖς, εῖς.
of the	τ-οῦ λαοῦ 2 m.	ὁ, τοῦ, τῷ, τον, —
pe ple	γραμματ-εῖς λα-οῦ 2 m.	ος, οῦ, ᾧ, ον, ο.
s asked	Ἡρώδης ἐ-πυνθάν-ε-το	from πυνθάνομαι.
of	παρ' αὐτῶν	preposition.
them	παρ' αὐτ-ῶν pro. m. plu.	οἱ, ὧν, οῖς, οὖς, οἱ

where	γενῶμαι ποῦ	adverb.
the	ὁ Χριστός, 2 m.	ὁ, τοῦ, τῷ, τον, —
Christ	Χρισ-ος γενῶμαι, 2m.	ὁς, οῦ, ῶ, ὄν, ὲ.
should be born.	γενῶμαι.	verb, from γέναιω
They	(5) Οἱ εἶπον pro. m. plu.	οἱ, τῶν, τοῖς, τοῖς, —
and	ὁὲ	conjunction. Indeclinable.
said	οἱ εἶπ-ον	verb from εἰπω. Defective.
(to) him	εἶπον αὐτ-ῷ 2 m.	ὁς, οῦ, ῶ, ὄν.
in	ἐν Βηθλεὲμ,	preposition.
Bethlehem,	ἐν Βηθλεὲμ,	Indeclinable.
(of) the	τῆς Ἰουδαίας 1 f.	ἡ, τῆς, τῇ, τῇν, —
Judea, τῆς (ἐστίν)	Ἰουδαί-ας, 1 f.	ἡ, αἱ, αῖ, ἀν ἡ.
thus	γεγραπται Οὕτω	Adv.
for	γίνῶται γὰρ γέγραπται	conjunction.
it is written	γέ-γραφ-ται	verb, from γραφω.
by	διὰ προφήτου	preposition.
the	τ-οῦ προφήτου	ὁ, τοῦ, τῷ, τον, —
prophet	διὰ προφήτ-ου 1 m.	ὁς, ου, η, ην, α
And	(6) Καὶ	conjunction.
thou	σ-ὲ εἶ	σύ, σοῦ, σοῖ, σέ, —
Bethlehem,	ὦ Βηθλεὲμ,	Indeclinable.
land	γ-ῇ 1 f.	γῆ, ῆς, ῇ, ῆν, ῆ.
Judea,	γῇ Ἰούδα	
not	οὐδ-αμῶς εἶ	adverb.
the least	ἐλαχίσ-η σύ 1 f.	η, ης, ῇ, ην, η.
art	σύ εἶ	ἔμι, εἶ, ἐστι, δε.
amongst	ἐν ἡγεμόσιν,	preposition.
the	τ-οῖς ἡγεμόσιν	οἱ, τῶν, τοῖς, τοῖς, —
noble princes	ἐν ἡγεμό-σι-ν 3 plu. m.	Dative.
of Judea, ἡγεμοσιν	Ἰουδ-α	
from	ἐκ σοῦ	preposition.
you	ἐκ σοῦ pro. 2 plu.	σύ, σοῦ, σοῖ, σ
for	εἶ γὰρ ἐξελεύσεται	conjunction.
shall arise	ἐξ-ελεύσει-ται	verb, from ἐξέρχομαι.

one ruling	ἡγούμενος ἐξελεύσεται	from ἡγούμαι
who	ὁ-ς τις ποιμανεῖ	pron. com. ὅς and τις.
will protect	ὅς τις ποιμαν-εῖ	verb, from ποιμαίνω.
the	τ-ὸν λαὸν 2 m.	ὁ, τοῦ, τῷ, τον, —
people	ποιμανεῖ λα-ὸν 2 m.	ὅς, οὔ, ᾧ, ὄν, ὁ.
of me	λαὸν μ-οῦ pronoun.	ἐγώ, μ ο ὕ, μοι, μέ, —
the	τ-ὸν Ἰσραήλ 2 m.	ὁ, τοῦ, τῷ, τον, —
Israel,	ποιμανεῖ Ἰσραήλ	mas. Indeclinable.
then ἡκρίβωσε (7)	Τότε,	Adverb.
Herod,	Ἡρώδ-ης, ἡκρίβωσε	ης, ου, η, ην, η or α.
secretly	καλέσας λαθρᾶ,	Adverb.
having called	καλέσ-ας	perfect participle, from καλέω
the	τ-οὺς μάγοις 2 m.	οἱ, ὧν, τοῖς, τοις, —
wise men	καλέσας μαγ-ους, 2 m. p.	οι, ων, οις, ους, οι.
inquired	Ἡρώδης ἡκρίβω-σε,	verb, from ἡκριβόω
of	παρὰ αὐτῶν,	preposition.
them	παρὰ αὐτ-ῶν pr. m. p.	οἱ, ὧν, τοῖς, τοις, οἱ.
the	τ-ὸν χρόνον 2 m.	ὁ, τοῦ, τῷ, τὸν, —
time	ἡκρίβωσε χρόνον 2 m.	ὁς, ου, ᾧ, ον, ε.
the	τ-οῦ φαινομένου 2m.	ὁ, τοῦ, τῷ, τον, —
shining	χρόνον φαινομέν-ου 2 m.	ὁς, ου, ᾧ, ον, ε.
star,	φαινομένου ἄστ-ε-ρος. 3 m.	ἡρ, ε ρ ος, ἐρι, ἐρα, ερ.
and	(8) Καὶ	conjunction.
having sent	πέμ-ψ-ας αὐτοὺς, part.	from πέμπω.
them	πέμψ-ας αὐτοὺς 2 m. pl.	οἱ, ὧν, οις, ούς, οἱ.
into	εἰς Βεθλεὲμ,	preposition.
Bethlehem,	εἰς Βεθλεὲμ,	Indeclinable.
he said	(αὐτὸς) εἶπ-ε	verb, from εἰπω.
departing,	part. πορευθέντ-ες, (ὁμείς) part.	from πορεύω.
diligently	ἡκριβῶς,	adverb.
search	(ὁμείς) ἐξ-ατάσ-α τ ε	verb, from ἐξεταζω, imp.
concerning	περὶ παιδίου	preposition.
the	τ-οῦ παιδίου 2 n.	το, τοῦ, τῷ, το, —
child,	περὶ παιδί-ου 2 n.	ον, ου, ᾧ, ον, ον.

and (when)	ὅτε ἁπαγγεῖλαιτέ	conjunction.
you have found	εὗρητε, αὐτόν,	verb, from εὕρισκω.
bring word,	ἁπ-αγγεῖλ-α-τέ,	verb, from ἀποαγγελλω.
to me ἁπαγγεῖλαιτέ μοι,	ἐγώ, μοῦ, μοι, μέ,	—
how ἁπαγγεῖλαιτέ	ὅπως ἔλθων,	conjunction.
I also	καί-γώ	compound of και and ἐγώ.
going (ἐγώ) ἔλθ-ων		part. from ἐρχομαι.
mayworship (ἐγώ) προσ-κυ-ν-ή-σ-ω,		verb, from προσκυνεω.
him προσκυνήσω αὐτ-ῷ 2 m.	ος, οῦ, ῶ, ὄν.	
they ἁκυσαντες (9) οἱ 2 m. pl.	οι, τῶν, τοῖς, τοῦς,	—
and ἁκούσαντες	ὅς ἐπορεύθησαν,	conjunction.
having heard ἁκού-σαν-τες,		part. of ακουω.
the τ-οῦ βασιλεως 2 m.	ο, τοῦ, τῶ, τον,	—
king ἁκούσαντες βασιλ-έως, 3 m.	ους, έως, ει, έα, εν.	
departed ἐ-πορεύ-θ-η-σαν		verb, from πορευω.
and ἐπορεύθσαν καὶ προῆγεν		conjunction.
lo! (συ) ἰδ-ου		imp. mood, from εἶδω.
the ο ἁστήρ 2 m.	ο, τοῦ, τῶ, τόν,	—
star ἁστήρ προῆγεν, 3m.	ηρ, ερος, ερι, ερα, ερ.	
which ἁστήρ, εἶδον ὃν		Relative pronoun.
they saw (οι) εἶδ-ον ὃν		verb, from εἶδω.
in ἐν ἁνατολῃ		preposition.
the τ-ῇ ἁνατολῇ 1 f.	η, τῆς, τῇ, τήν,	—
east ἐν ἁνατολ-ῇ 1 f.	ή, ῆς, ῇ, ῆν, ή.	
led before ἁστήρ προ-ῆγ-εν		verb, from προ αγω.
them προῆγεν αὐτ-οῦς	m. οί, ὦν, οῖς, οῦς.	
until προῆγεν ἔως		adverb.
being come αὐτός ἐλθ-ών		part. from ἐρχομαι.
it stood αὐτός ἔστ-η		verb, from ἵστημι.
about ἐπανω		adverb.
where ἔστω οὔ		adverb.
was παιδίον ἥ-ν		verb, from εἶμι.
the τ-ο παιδίον 2 n.	το, τοῦ, τῶ, τό,	
child παιδί-ον. ἥν 2 n.	ον, οῦ, ῶ, ὄν, ον.	

Seeing	(10)	Ἰδοντ-ες (αὐτοὶ) ον1ες, ον1ῶν, ουσι, ον1ας, ον1ες	
and		ὁδὲ ἐχάρησαν	Conjunction.
the		τ-όν ἀστέρα 2 m.	ὲ, του, τῷ, τόν, —
star	Ἰδόντες	ἀστέρ-α 3 m.	ηρ, ερος, ερι, ερα, ερ
(they) rejoiced		ἐ-χάρ-η-σαν,	Verb, from χαίρω.
joy	(μετ')	χαρ-άν 1 f.	α, ᾱς, ᾱ, ἀν, ἀ.
great		μεγάλ-ην χαρὰν 1 f.	
with exceeding.		σφόδρ-α μεγάλην.	Adverb.
And	(11)	Καὶ	Conjunction.
having come	(οἱ)	ἐλθόντ-ες 3 m.	Participle, from ἐρχομαι.
into		εἰς οἰκίαν	Preposition.
the		τ-ήν οἰκίαν 1 f.	ἡ, τῆς, τῇ, τήν, —
house,		εἰς οἰκί-αν 1 f.	α, ας, α, αν, ἀ.
(they) found	(οἱ)	εὔρ-ον παιδίον,	Verb, from εὑρίσκω.
the		τ-ὸ παιδίον 2 n.	το, τοῦ, τῷ, τὸ, —
child	εὔρον	παιδί-ον 2 n.	ον, οῦ, ῶ, ὸν, εν.
with		μετὰ Μαρίας	Preposition.
Mary,	μετὰ	Μαρί-ας, 1 f.	α, ας, α, αν, α.
the		τ-ῆς μητρος 1 f.	ἡ, τῆς, τῇ, τήν, —
mother	μετὰ	μητ-ρος, 3 f.	ηρ, ρος, ρι, ρὰ, ερ.
of it,	μητρος	αὐτ-οῦ, 2 n.	ο, οῦ, ῶ, ὸ.
and	ἐλθόντες	καὶ πεσόντες	Conjunction.
falling down	(οἱ)	πεσόν-τες 3 m. pl.	Part. from πίπτω.
(they) worshipped		προσ-ε-κύν-η-σαν,	Verb, from προσκυνεω.
him	προσεκύνησαν	αὐτ-ῷ 2 n.	ο, οῦ, ῶ, ο.
and,	προσεκύνησαν	καὶ προσενεγκαν	Conjunction.
having opened	(οἱ)	ἀν-οίξαν-τες	Part. from ἀνοίγω.
the		τ-οὺς θησαυροὺς 2 m. pl.	ο, ὦν, οἷς, οὐς.
treasures		θησαυρ-οὺς 2 m. pl.	οί, ὦν, οἷς, οὐς, οί
of them	θησαυροὺς	αὐτ-ῶν, 2 m. pl.	ῶν, οἷς, οὐς,
(they) gave	(αὐτοὶ)	προσ-ή-νεγκ-α-ν	Verb, from προσφέρω.
(to) him		αὐτ-ῷ 2 m.	ο, οῦ, ῶ, ὸ.
gifts,	προσῆνεγκαν	δῶρ-α 2 n. pl.	α, ων, οἷς, α, α.
gold,	προσῆνεγκαν	χρυσ-όν 2 m.	ός, οῦ, ῶ, ὸν, ἑ

and χρυσ-ον καὶ λίβανον,	Conjunction.
frankincense λίβαν-ον, 2 m. ος, ου, η, ον, s	
and λίβανον καὶ σμύρναν	Conjunction.
myrrh. προσήνεγκαν σμύρν-αν. 1 f. α, ης, η, αν, α.	
And (12) Καὶ	Conjunction.
being admonished χρηματισθέν-τες	Part. from χρηματίζω.
by κατ' ὄναρ	Preposition.
a dream κατ' ὄναρ	Indeclinable.
not ἀνακάμψαι μὴ	Adverb.
to turn back ἀνα-καμ-ψ-αι	Verb, from ἀνακαμπτω.
unto πρὸς Ἡρώδην	Preposition.
Herod, πρὸς Ἡρώδ-ην 1 m. ης, ου, η, ην, αοη.	
by δι' Ἰδοῦ	Preposition.
another ἄλλ-ης Ἰδοῦ 1 f. η, ης, η, ην, η.	
way δι' Ἰδοῦ 2 f. ος, οῦ, ῶ, ον, ε.	
they retired (οἱ) ἀν-ε-χώρ-η-σ-α-ν	Verb, from ἀναχωρεω.
into εἰς χώραν	Preposition.
the ε-ην χώραν 1 f. η, εἴς, εἴ, εην, —	
country εἰς χώραν 1 f. α, ας, α, αν, α.	
of them. χώραν αὐτ-ῶν. 2 m. pl. ῶν, οἷς, ούς.	
Having departed (13) Ἀνα-χωρησάν-των	Part. from ἀναχωρεω
however δὲ	Conjunction.
they ἀναχωρησάντων αὐτ-ῶν 2 m. plu. οί, ῶν, οἷς, ους.	
lo! (σὺ) Ἰδοῦ,	Verb, from ἰδω.
(an) angel ἄγγελ-ος φαίνεται ος, ου, ω, ον, s.	
of the Lord κυρί-ου 2 m. ος, ου, ω, ον, s.	
appeared ἄγγελος, φαίν-ε-ται	Verb, from φαίνω.
by κατ' ὄναρ	Preposition.
a dream κατ' ὄναρ	Indeclinable.
(to) the ε-ὦ Ἰωσήφ 2 m. ὶ, τοῦ, εῷ, τον, —	
Joseph, φαίνεται Ἰωσήφ, Dative, proper noun, indeclinable	
saying, λέγ-ων ἄγγελος	Participle, from λεγω.
awaking, (σὺ) Ἐγερ-θ-είς	Participle, from ἐγείρω.
take (σὺ) παρά-λαβ-ε	Verb, from παραλαμβάνω.

the	το παιδίον	2 n.	το, τοῦ, τῷ, τε, —
child	παραλαβε παιδί-ον	2 n.	ον, οῦ, ῶ, ον, ον.
and	παιδίον καὶ μητέρα		Conjunction.
the	τ-ήν μητέρα	1 f.	ἡ, τῆς, τῇ, τήν, —
mother	παραλαβε μητέ-ρα	3 f.	ἡρ, ρος, ρι, ρα, ἐρ.
of it	μητέρα αὐτ-οῦ	2 n.	ο, οῦ, ῶ, ο.
and	παραλαβε καὶ φεύγε		Conjunction.
flee	(σύ) φεύγ-ε		Verb, from φεύγω.
into	εἰς Αἴγυπτον	2 f	Preposition.
Egypt,	εἰς Αἴγυπτ-ον		ος, ου, ω, ον, ε.
and	φεύγε καὶ ἴσθι		Conjunction.
be (you)	(σύ) ἴσ-θι		Imperative, from εἰμί.
there	ἴσθι ἐκ-εῖ		Adverb.
till	ἴσθι ἕως		Adverb.
shall	ἂν εἴπω		Auxiliary.
I call	(ἐγώ) εἴπ-ω		Verb, from εἰπώ.
to you,	εἴπω σ-οι	Pronoun.	σύ, σοῦ, σοί, σε, —
will be about	μέλλ-ει		Auxiliary.
for	γάρ		Conjunction.
Herod	Ἡρώδ-ης μέλλει	ἡς, οῦ, ῇ, ἡν, ἡ or α.	
to seek	μέλλει ζητεῖν		Verb, from ζητέω.
the	τ-ὸ παιδίον	2 n.	τὸ, τοῦ, τῷ, τό, —
child,	ζητεῖν παιδί-ον,	2 n.	ον, ου, ι, ον, ον.
to	τ-οῦ	2 n.	ὁ, τοῦ, τῷ, τὸν, —
destroy	(αὐτός) ἀπο-λέ-σ-αι		Verb, from ἀπολλύω.
him.	ἀπολέσαι αὐτ-ό.	2 n.	ὁ, οῦ, ῶ, ὁ.
He	(14) Ὁ παρ-ε-λαβε	2 m.	ὁ, τοῦ, τῷ, τὸν, —
however,	δὲ		Conjunction.
aroused	(αὐτός) ἐγερ-θ-εῖς	3 m.	Part. from ἐγείρω.
took up	ὁ παρ-ε-λαβ-ε		Verb, from παραλαμβάνω.
the	τ-ὸ παιδίον	2 n.	An article.
child	παρ-ε-λαβε παιδί-ον	2 n.	See παιδίον above.
and	παιδίον καὶ μητέρα		Conjunction.
the	τ-ήν μητέρα	1 f.	ἡ, τῆς, τῇ, τήν, —

mother	παρέλαβε μητ-έρα	3 f.	ηρ, ρος, ρ, ἐρα, ἐρ.
of it	μητέρα αὐτ-οῦ	2 n.	ὸ, οῦ, ᾧ, ὸ.
(by) night,	διὰ νυκτ-ός,	3 f.	ξ, κτὸς, κτὶ, κτα, ξ
and	παρέλαβε καὶ 'ανδρώρησεν		Conjunction.
(he) departed	'αν-δ-ώρ-η-σ-έν	Verb, from 'αναχωρεω.	
into	εἰς Αἴγυπτον		Preposition.
Egypt;	Αἴγυπτ-ον	2 f.	ος, οῦ, ᾧ, ὸν, ὶ.
And ανδρώρησέν (15) Καὶ ἦν			Conjunction.
was	(αὐτος) ἦ-ν		Verb, from εἰμί.
there	ἦν 'εκ-εἰ		Adverb.
until	ἕως τελευτῆς		Preposition.
the	τ-ῆς τελευτῆς	1 f.	ῆ, τῆς, τῇ, τῇν, —
end	ἕως τελευτ-ῆς	1 f.	η, ῆς, ῇ, ην, η.
of Herod, τελευτῆς 'Ηρώδ-ου,		1 m.	ης, ου, η, ην, η.
that	ἦν ἵνα πληρωθῇ		Conjunction.
(it) might be fulfilled	πληρ-ω-θῇ		Verb, from πληρω.
which	τ-ό ρῆθεν	2 n	τό, τοῦ, τῷ, τό, —
was spoken	τό ρ-ή-θ-εν		Participle, from ρεω.
from	ὑπὸ Κυρίου		Preposition.
the	τ-οῦ Κυρίου	2 m.	ὸ, τοῦ, τῷ, τὸν, —
Lord,	ὑπὸ Κυρίου	2 m.	ος, οῦ, ᾧ, ὸν, ὶ.
by	διὰ προφητοῦ		Preposition.
the	τ-οῦ προφήτ-ου	2 m.	ὸ, τοῦ, τῷ, τον, —
prophet,	διὰ προφήτ-ου	1 m.	ης, ου, ῶ, ην, α.
saying,	λέγον-τος προφήτ-ου		ων, οντος, οντι, οντα.
out of	ἐξ Αἰγύπτου		Preposition.
Egypt	ἐξ Αἰγύπτου	2 f	ος, ου, ῶ, ον, ε.
I have called (ἐγὼ) ἐ-κάλ-εσ-α			Verb, from καλεω.
the	τ-ὸν υἱόν	2 m.	ὸ, τοῦ, τῷ, τον, —
Son	ἐκάλεσα υἱ-ὸν	2 m.	ος, οῦ, ᾧ, ον, ὶ.
of me.	υἱόν μ-ου.	Pronoun.	ἐγὼ, μευ, μοῖ, μέ, —
Then ἐθύμώθη (16) Τότε			Adverb.
Herod,	'Ηρώδ-ης, ἐθύμώθη	ης, ου, η, ην, η	
seeing 'Η ρώδης, ἰδ-ὼν			Participle, from εἶδω, nom.

that	ἰδὼν ὅτι ἐνεπαίχθη	Conjunction.
he was mocked,	ἐνεπαί-χ-θ-η	Verb, from ἐμπαίζω.
by	ὑπὸ μαγῶν	Preposition.
the	τῶν μαγῶν 2 m. pl.	οἱ, τῶν, τοῖς, τοῦς, —
wise men,	ὑπὸ μαγῶν 2 m. pl.	οἱ, ὧν, οἷς, οὐς, οἱ.
was enraged	ἐθυμώ-θ-η	Verb, from θυμώ.
exceedingly;	λίαν	Adverb.
and	ἐθυμώθη καὶ ἀποστείλας	Conjunction.
having sent off	ἀπο-σ-εῖ-λ-ας,	Part., from ἀποσέλλω.
killed	ἀποστείλας ἀν-εῖ-λ-ε	Verb, from ἀναιρῶ.
all	πάντας παῖδας 3 m.	ες, ὧν, σί, ας, ες.
the	τοὺς παῖδας 2 m.	οἱ, τῶν, τοῖς, τοῦς, —
young children	παῖδ-ας, 3 m. pl.	ες, ὧν, σί, ας, ες.
that (were)	τοὺς (εἶναι) 2 m. pl.	οἱ, τῶν, τοῖς, τοῦς, —
in	ἐν Βηθλεὲμ,	Preposition.
Bethlehem,	ἐν Βηθλεὲμ,	Indeclinable.
and	Βηθλεὲμ καὶ ὁρίοις	Conjunction.
in	ἐν ὁρίοις	Preposition.
all	πᾶσι ὁρίοις 3 n. pl.	τα ὧν, ασι, αντα, τα.
the	τοῖς ὁρίοις	τα, τῶν, τοῖς, τα —
coasts	ἐν ὁρίοις 2 n. pl.	α, ὧν, οῖς, α, α.
of it,	ὁρίοις αὐτ-ῆς, 1 f.	ἡ, ῆς, ῆ, ἡν, ἡ.
from	ἀπὸ διετοῦς	Preposition.
two years	ἀπὸ διετοῦς	οἱ, ὧν, οῖς, οὔς, οἱ.
and	διετοῦς καὶ κατωτέρω,	Conjunction.
under,	(ἧσαν) κατωτέρω,	Adverb.
according to	κατὰ χρόνον	Preposition.
the	τὸν χρόνον	Article.
time	κατὰ χρόνον 2 m.	ος, οῦ, ῶ, ον, ἐ.
that	ἠκρβωσε ὅ-ν	ὅς, οῦ, ῶ, ον, —
he had enquired	ἠκρίβ-ω-σ-ε	Verb, from ἀκριβίω.
of	παρα μαγῶν	Preposition.
the	τῶν μαγῶν	οἱ, τῶν, τοῖς, τοῦς, —
wise men.	παρα μάγ-ων. 2 m. pl.	οἱ, ὧν, οἷς, οὐς, οἱ.

Then ἐπληροθε (17) Τότε	Adverb.
was fulfilled (οἱ) ἐ-πληρ-ώ-θ-η	Verb, from πληρω.
the thing τ-ὸ ρήθεν com. rel.	τὸ, τοῦ, τῷ, το, —
spoken το ρήθ-ε-ν	Participle, from ρεω.
by ὑπὸ Ἰερεμίου	Preposition.
Jeremy ὑπὸ Ἰερεμίου 1 m.	ης, ου, α, αν, α.
the τ-οῦ τροφήτου 2 m.	ο, τοῦ, τῷ, τον, —
prophet, ὑπὸ τροφήτου, 1 m.	ης, ου η, ην, α.
saying, λέγοντ-ος, τροφήτου, ων, οντος, οντι, οντα, ων.	
A voice (18) Φων-ῇ ἠκούσθη 1 f.	ῇ, ῆς, ῆ, ην, ῇ.
in ἐν Ῥαμᾷ	Preposition.
Rhama ἐν Ῥαμ-ᾷ	
was heard, φωνῇ ἡ-κού-σ-θ-η,	Verb from ακουω.
lamentation θρήνος ἠκούσθη 2 m.	ος, ου, ω, ον, ε.
and θρήνος καὶ κλαυθμός,	Conjunction.
weeping κλαυθμ-ος ἠκούσθη 2 m.	ος, οῦ, ῶ, ὄν, ἐ.
and κλαυθμος καὶ ὀδυρμος,	Conjunction.
wailing ὀδυρμ-ος ἠκούσθη 2 m.	ος, οῦ, ῶ, ὄν, ἐ.
much, πολ-ύς, ὀδυρμος 2 m.	ύς, οῦ, ῶ, ὄν, ὕ.
Rachel Ῥαχήλ κλαίουσα fem.	Indeclinable.
weeping Ῥαχήλ κλαί-ου-σ-α	Present part. from κλαιω.
(for) the τ-ὰ τέκνα 2 n.	τα, τῶν, τοῖς, τὰ, —
children κλαίουσα τέκν-α 2 n.	α, ων, οἰς, α, α.
of her τέκνα αὐτ-ῆς fem.	η, ῆς, ῆ, ἥν, ῆ.
and κλαίουσα καὶ ἥθελς	Conjunction.
not ἥθελς ουκ	Adverb.
would Ῥαχήλ ἡ-θελ-ε	Verb, from θελω.
to be consoled παρ-ακλ-η-θῆ-ναι	Verb, from παρακαλεω
for ἥθελς ὅτι εἰσί	Conjunction.
not εἰσί ουκ	Adverb.
(they) are (αυτοὶ) εἰσί.	Verb, from εἰμι.
having died (19) Τελευτήσαντ-ος 3m.	Part. from τελευταω
however, δὲ	Conjunction.
the τ-οῦ Ἡρώδου 2 m.	ὸ, τοῦ, τῷ, τόν, —

Herod,	Ἡρώδ-ου, τελευτήσαντος	ης, ου, η, ην, η
behold,	(συ) ἰδ-ού	Imperative from ἰδω.
the angel	ἄγγελ-ος, φαίνεται	2 m. ος, ου, ω, ον, ε.
of the Lord	ἄγγελος Κυρί-ου	2 m. ος, ου, ω, ον, ε.
by	κατ' ὄναρ	Preposition.
a dream	καθ' ὄναρ	Indeclinable.
appears	ἄγγελος φαί-ν-ε-τ-αι	Verb, from φαίνω.
(to) the	τ-ῶ Ἰωσήφ	2 m. ὅ, τοῦ, τ-ῶ, τον, —
Joseph	φαίνεται Ἰωσήφ	Indeclinable.
in	ἐν Αἰγύπτῳ	Preposition.
Egypt	ἐν Αἰγύπτῳ	2 f. ος, ου, ω, ον, ε.
saying,	(20) Λέγ-ων ἄγγελος	3 m. Part., from λεγω.
being arisen,	(συ) Ἐγερ-θ-ε-ι-ς,	Participle from ἐγείρω.
take up	(συ) παρ-ά-λαβ-ε	Imp., from παραλαμβάνω.
the	τ-ὸ παιδίον	2 n. τό, τοῦ, τ-ῶ, τὸ, —
young child	παιδί-ον	2 n. ον, ου, ω, ον, ον.
and	παιδίον καὶ μητέρα	Conjunction.
the	τ-ήν μητέρα	1 f. ἡ, τῆς, τῇ, τήν, —
mother	πaráλαβε μητέ-ρα	3 f. ἡρ, ρος, ρι, ερα, ερ.
of it	μητέρα αὐτ-οῦ	2 n. ον, οῦ, ῶ, ον, ε.
and	παραλαβε καὶ πορεύου	Conjunction.
depart	(συ) πορεύ-ου	Verb from πορεύομαι.
into	εἰς γῆν	Preposition.
the land	εἰς γ-ῆν	1 f. η, ῆς, ῇ, ῆν, η
of Israel,	γῆν Ἰσραήλ,	Indeclinable.
have died	οἱ τε-θνήκ-α-σι	Verb, from θνήσκω.
for	πορεύου γὰρ τεθνηκασί	Conjunction.
they	ο-ὶ τεθνηκασί	2 m. p. οὶ, τῶν, τοῖς, τοῖς, —
seeking for	ζητοῦν-τες οἱ	Participle, from ζητεω.
the	τ-ήν ψυχην	1 f. ἡ, τῆς, τῇ, τήν, —
life	ζητοῦντες ψυχ-ήν	1 f. ἡ, ῆς, ῇ, ῆν, η.
of the	τ-οῦ παιδιοῦ	2 n. τό, τοῦ τ-ῶ, τὸ, —
young child	ψυχὴν παιδί-ου.	2 n. See παιδίον above.

ἸΩΑΝΝΟΥ, Κεφ. α.

(1) Ἐν ἀρχῇ ἦν ὁ λογος, καὶ ὁ λογος ἦν

(1) In (the) beginning was the Word, and the Word was

(1) In principio erat Sermo, et Sermo erat

προς τον Θεον, καὶ Θεος ἦν ὁ λογος. (2) Οὗτος ἦν
with (the) God, and God was the Word. This (Word) was
apud Deum, que Deus erat ille Sermo. Hic (Sermo) erat

ἐν ἀρχῇ προς τον Θεον. (3) Πάντα δι' αὐ-
in (the) beginning with (the) God. All (things) by this
in principio apud Deum. Omnia per hunc

τοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ

(Word) were made; and without him was made nothing
(Sermonem)facta-sunt; et absque eo factum-est nihil

ὃ γέγονεν. (4) Ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν το
that was made. In him life was, and the life was the
quod factum-sit. In ipso vita erat, et vita erat illa

φῶς τῶν ἀνθρώπων. (5) Καὶ το φῶς ἐν τῇ σκοτία
light of the men. And the light in the darkness
lux hominum. Et ista lux tenebris

φαίνει, καὶ ἡ σκοτία αὐτοὺς οὐ κατέλαβεν. (6)
shineth, and the darkness it not comprehendeth
lucet et tenebræ eam non comprehenderunt.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ
There was a man sent from God; the name of whom
Exstitit homo missus a Deo; nomen cui

Ἰωάννης. (7) Οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ
John. He came for a witness that he might testify
Joannes. Is venit ad testimonium ut testaretur

περι τοῦ φωτός, ἵνα πάντες πιστεύωσι δι'
concerning the light, that all (men) might believe through
de illâ luce, ut omnes crederent per

αυτοῦ. (8) Οὐκ ἦν ἐκεῖνος το φῶς ἀλλ' ἵνα
him. Not he was this the light, but (he was sent) that
eum. Non erat illa lux, sed (missus est) ut

μαρτυρήσῃ περι τοῦ φωτός. (9) Ἦν τὸ φῶς, το
he might testify concerning the light. It was the light, the
testaretur de illa luce. (Hic) erat lux, illa

ἄληθινον, ὃ φωτίζει πάντα ἄνθρωπον ἐρχομενον εἰς τον κόσμον.
true that lighteth all men coming into the world.
vera quæ illuminat omnem hominem venientem in mundum.

(10) Ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος. δι' αὐτοῦ ἐγένετο
In the world (he) was and the world by him was made,
In mundo erat et mundus per eum factus est,

καὶ ὁ κόσμος αὐτον οὐκ ἔγνω. (11) Εἰς τὰ ἴδια ἦλθε,
and the world him not knew. Unto the his own he came,
sed mundus eum non agnovit. Ad sua venit,

καὶ οἱ ἴδιοι αὐτον οὐ παρέλαβον. (12) Ὅσοι δὲ
and the his own him not received. As many (as) but
et sui eum non exceperunt. Quotquot autem

ἔλαβον αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ
received him, he gave to them power children of God
exceperunt eum, dedit eis jus (ut) filii Dei

γενέσθαι, τοῖς πιστεύουσιν εἰς το ὄνομα αὐτοῦ
to become (even) to them (that) believe on the name of him;
sint facti (nempe) iis (qui) credunt in nomen ejus;

(13) Οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκος
Which not of blood nor of the will of the flesh,
Qui non ex sanguine neque ex libidine carnis

οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννηθήσαν. (14)
 nor of the will of men, but of God were born.
 neque ex libidine viri, sed ex Deo geniti sunt.

Και ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκηνώσεν ἐν ἡμῖν (καὶ
 And the Word flesh became; and dwelt among us (and
 Et ille Sermo caro factus est; et commoratus est inter nos (et

ἑσασαμεθα τὴν δόξαν ὡς μονογενοῦς
 we beheld the glory as of the only begotten
 spectavimus ejus gloriam ut unigeniti

παρὰ Πατρός,) πλήρης χάριτος καὶ ἀληθείας. (15) Ἰωάννης
 of the Father,) full of grace and truth. John
 a Patre,) plenis gratiæ ac veritatis. Joannes

μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων, Οὗτος
 bear witness concerning him, and he cried, saying This
 testatus est de eo, et clamavit, dicens, Hic

ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχομενος
 was (he) of whom I spoke; he (that) after me cometh,
 erat quibus dicebam; is (qui) pone me venit,

ἔμπροσθέν μου γέγονεν· ὅτι πρῶτος μου ἦν. (16) Καὶ
 preferred before me is; for before me he was. And
 ante-positus mihi est; quia prior me erat. Et

ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν
 of the fullness of him we all have received, and grace
 ex plenitudine ipsius nos omnes accepimus, et gratiam

ἄντι χάριτος. (17) Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη·
 for grace. For the law by Moses was given; (but)
 pro gratiâ. Nam illa lex per Mosen data est; (sed)

ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
 the grace and the truth by Jesus Christ came.

gratia et veritas per Jesum Christum præstita est

(18) Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱος,
 God no one hath seen ever; the only begotten Son,
 Deum nemo vidit unquam; ille unigenitus Filius,

ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.
 who being in the bosom of the Father, he hath declared.
 qui est in sinu Patris, ille exposuit (eum.)

(19) Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅς τις ἀπέστειλαν
 And this is the record of the John, when sent
 Atque hoc est testimonium Joannis, quum miserunt

οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων Ἱερεῖς καὶ Λευῖταις, ἵνα
 the Jews from Jerusalem Priests and Levites, that
 Judæi Hierosolumis Sacerdotes et Levitas, ut

ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; (20) Καὶ ὡμολόγησε
 they might ask him, Thou who art? And he confessed
 interrogarent eum, Tu es qui? Et professus est

καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν· Ὅτι, οὐκ εἰμὶ ἐγὼ ὁ
 and not denied, and confessed; That, not am I the
 que ne negavit, et professus est; Ut, non sum ego ille

Χριστός. (21) Καὶ ἠρώτησαν αὐτόν, Τίς οὖν, Ἡλίας
 Christ. And they asked him, Who, therefore, Elias
 Christus. Et interrogaverunt eum, Quid, ergo, Elias

εἶ σύ; Καὶ λέγει, Οὐκ εἰμὶ. Ὁ προφητὴς εἶ σύ;
 art thou? And he said, Not I am. The prophet art thou?
 es tu? Et dixit, Non sum. Propheta es tu?

Καὶ ἀπεκρίθη, Οὐ. (22) Εἶπον οὖν αὐτῷ, Τίς εἶ
 And he answered, No. They said then to him, Who art
 Atque respondit, Non. Dixerunt ergo ei, Quis es

σύ; ἀποκριθὲν ἵνα δώμεν τοῖς πέμψασιν
 thou? an answer that we may give to them (who) sent
 tu? responsam ut demus is (qui) miserunt

ημᾶς τί λέγεις περὶ σεαυτοῦ; (23) Ἐφη, Ἐγὼ
us; what sayest (thou) of thyself? He said, I (am)
nos; quid dicis de teipso? Ait, (sum)

φωνή βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε
the voice (of one) crying in the wilderness, Make straight
vox (unius) clamantis in deserto, Complunate

τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
the way of the Lord, as said Esaias the prophet.
viam Domini, ut dixit Esaias propheta.

(24) Καὶ οἱ ἀπεσταλμένοι, ἦσαν ἐκ τῶν Φαρισαίων
And they (which) were sent, were of the Pharisees.
Vero iis (qui) missi fuerant, erant ex Phariseis.

(25) Καὶ ηρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, Τί,
And they asked him, and said to him, Why,
Et interrogaverunt eum, ac dixerunt ei, Cur,

οὗν, βαπτίζεις, εἰ σύ οὐκ εἶ ὁ Χριστός, οὔτε
therefore, baptizest thou, if thou not art the Christ, nor
ergo, baptizas, si tu non es ille Christus, neque

Ἠλίας, οὔτε ὁ προφήτης; (26) Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης,
Elias, nor the prophet? Answered them the John,
Elias, neque ille propheta? Respondit iis Jōannes,

λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν
saying, I baptize with water; in the midst but of you
dicens, Ego baptizo aquâ; (in) medio vestrum

ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε. (27) Αὐτός ἐστιν, ὁ,
standeth (one) whom ye not know. He (it) is, who,
stat (unus) quem vos non nōstis. Ille (hic) est, qui,

ὀπίσω μου, ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἔγω οὐκ εἰμι
after me, coming, who before me is; I not am
ponē me, veniens, qui antepositus mihi est; ego non sum

ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ
worthy that I should unloose of him the latchet of the
dignus ut solvam cujus corrigiam

ὑποδήματος. (28) Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ
shoes. These things in Bethabara were done beyond the
solearum. Hæc in Bathabarâ facta sunt secus

Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων. (29) Τῇ ἐπαύριον
Jordan, where was John baptizing. The next day
Jordanem, ubi Joannes baptizabat. Postero die

βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει,
seeth the John the Jesus coming unto him, and he said,
videt Joannes Jesum venientem ad se, et dixit,

Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ
Behold the lamb of the God that taketh away the sins of the
Ecce agnus Dei qui tollit peccatum

κόσμου. (30) Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπιστά μου ἔρχεται
world. This is (he) of whom I said, After me cometh
mundi. Hic est de quo dicebam, Ponè me venit

ἄνθρωπος ὃς ἐμπροσθέν μου γέγονεν· ὅτι πρῶτός μου
a man which preferred before me is; for before me he
vir qui antepositus mihi est; quia prior me

ἦν. (31) Κα' γὰρ οὐκ ᾔδειν αὐτον, ἀλλ' ἵνα φανερωθῇ
was. And I not knew him, but that he should be made
erat. Et ego non noveram eum, sed ut manifestus

τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι
manifest to the Israel, by which am come I with the water
Israëli, propterea veni ego per aquâ

βαπτίζων. (32) Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων, Ὅτι
baptizing. And hare record John, saying, That
baptizans. Et testatus est Joannes, dicens, Ut

εὐθέαμαι το Πνεῦμα καταβαῖνον ὡς εἰ περιστερὰν, ἐξ οὐρανοῦ,
I saw the Spirit descending like a dove, from heaven,
conspexi Spiritum descendentem quasi columbam ex cælo,

καὶ ἔμεινεν ἐπ' αὐτόν. (33) Κα'γὼ οὐκ ᾔδουν αὐτόν ἀλλ'
and abode above him. And I not knew him but
etiam mansit super eum. Et ego non noveram eum sed

ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι
(he) who sent me to baptize with water, the same unto me
qui missit me baptizare aquâ, ille mihi

εἶπεν, 'Εφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον
said, Upon whom shalt thou see the Spirit descending
dixerat, Super quem videris Spiritum descendentem

καὶ μένον ἐπ' αὐτόν, οὗτος ἐστὶν ὁ βαπτίζων
and remaining on him, the same is (he) that baptizeth
et manentem super eum, hic est qui baptizat

ἐν Πνεύματι ἁγίῳ. (34) Κα'γὼ εἶδρακα, καὶ μεμαρτύρηκα
with Ghost Holy. And I saw, and bare record
Spiritu Sancto. Et ego videbam, et testor

ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ Θεοῦ. (35) Τῇ ἐπαύριον πάλιν
that he is the Son of the God. The next day again
ille est Filius Dei. Postero die iterum

εἰσῆλθαι ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. (36) Καὶ
stood the John, and of the disciples of him two. And
stabat Joannes, et discipulis ejus duo. Et

ἐμβλέψας τῷ Ἰησοῦ περιπατοῦνται, λέγει, Ἴδε ὁ
looking (upon) the Jesus walking, he said, Behold the
intuitus Jesum ambulantem, dixit, Ecce ille

ἀμνὸς τοῦ Θεοῦ. (37) Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ
Lamb of the God. And heard him the two disciples
Agnus Dei. Et audierunt eum illi duo discipuli

λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. (38) Στραφεὶς δὲ ὁ
speaking, and they followed the Jesus. Turned then the
loquentem, et sequuti sunt Jesum. Conversus verò

Ἰησοῦς, καὶ θεωρῶν αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς,
Jesus, and saw them following, and said unto them,
Jesus, et videbat eos sequentes, dicit eis,

(39) Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί, (ὁ
What seek (ye)? They and said (unto) him, Rabbi, (which
Quid quæritis? Illi verò dixerunt ei, Rabbi, (quod

λέγεται, ἑρμηνευομενον, διδάσκαλε,) ποῦ μένεις;
is to say, being interpreted, Master,) where dwellest thou?
dicitur, interpreteris, præceptor,) ubi moraris?

(40) Λέγει αὐτοῖς, Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ
He saith unto them, come and see. (And) they came and
Dicit eis, venite et videte. (Et) venerunt ac

εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
saw where he dwelt; and with him abode the day that;
viderunt ubi moraretur; et apud eum manserunt diem illum;

ὥρα δὲ ἦν ὡς δεκάτη. (41) Ἦν Ἀνδρέας, ὁ
hour for it was about the tenth. Was Andrew, the
hora enim erat quasi decima. Erat Andreas,

ἀδελφὸς Σίμωνος Πέτροῦ, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ
brother Simon Peter, one of the two the hearing with
frater Simonis Petri, unus ex duobus (qui) audierunt cum

Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. (42) Εὗρίσκει οὗτος πρῶτος
John, and followed him. Findeth he first
Joanne, et sequuti erant eum. Invenit hic prior

τον ἀδελφον τον ἰδίον Σίμωνα, καὶ λέγει αὐτῷ,
the brother the own Simon, and saith (unto) him,
fratrem suum Simonem, et dixit ei,

Εὐρήκαμεν τὸν Μεσσίαν, ὃ ἐστὶ, μεθερμηνευόμενον,
We have found the Messiah, which is, being interpreted,
Invenimus illum Messiam, quod est, si interpreteris,

ὃ Χριστός. (43) Καὶ ἔγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
the Christ. And he brought him unto the Jesus.
ille Christus. Et adduxit eum ad Jesum.

Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε, Σὺ εἶ Σίμων
Beheld and when him the Jesus, he said, Thou art Simon
Intuitus autem eum Jesus, dixit, Tu es Simon

ὃ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ
the son of Jona; thou shalt be called Cephas, which (is)
Filius Jonâ; tu vocaberis Cephas, quod (est)

ἐρμηνεύεται, πέτρος. (44) Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰη-
by interpretation, a stone. The next day would the Je-
si interpreteris, petra. Postero die voluit Je-

σοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκε Φίλιππον, καὶ
sus go forth into the Galilee; and findeth Philip, and
sus abire in Galilæam; et invenit Philippum, et

λέγει αὐτῷ, Ἀκολουθεῖ μοι. (45) Ἦν δὲ ὁ Φίλιππος ἀπὸ
saith to him, Follow me. Was now the Philip of
dixit ei, Sequere me. Erat autem Philippus ex

Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτροῦ. (46) Εὕρισκε
Bethsaida, of the city of Andrew and Peter. Findeth
Bethsaidâ, civitate Andreæ et Petri. Invenit

Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὦν
Philip the Nathaniel, and saith unto him, (Him) of whom
Philippus Nathanaëlum, et dixit ei, (Illum) de quod

ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν,
wrote Moses in the law and the prophets, we have found,
scripsit Moses in lege et prophetæ, invenimus,

Ἰησοῦν τὸν ἀπὸ Ναζαρέτ. (47) Καὶ εἶπεν αὐτῷ Ναθαναήλ
 Jesus the of Nazareth. And said to him Nathaniel
 Jesus ex Nazareth. Et dixit ei Nathanaël

Ἐκ Ναζαρέτ δύναται τί ἀγαθὸν εἶναι; Ἀέγει αὐτῷ
 Out of Nazareth can any good (thing) be? Said to him
 Ex Nazarethâ potest aliquid boni esse? Dixit ei

Φίλιππος, Ἔρχου καὶ ἴδε. (48) Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ
 Philip, Come and see. Saw the Jesus the Nathaniel
 Philippus, Veni et vide. Vidit Jesus Nathanaëlum

ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς.
 coming unto him, and said of him, Behold indeed
 venientem ad se, et dixit de eo, Ecce verè

Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστι. (49) Ἀέγει αὐτῷ Να-
 an Israelite in whom deceit not is. Said to him Na-
 Israëlita in quo dolus non est. Dixit ei Na-

θαναήλ, Πόθεν μὲ γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς
 thaniel, Whence me knowest thou? Answered the Jesus
 thanaël, Unde me nôsti? Respondit Jesus

καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σέ Φίλιππον φωνῆσαι, ὄντα ὑπὸ
 and said to him, Before that thee Philip called, being under
 et dixit ei, Priusquam te Philippus vocaret, quum esses subter

τὴν συκῆν, εἶδόν σε. (50) Ἀπεκρίθη Ναθαναήλ καὶ λέγει
 the fig tree, I saw thee. Answered Nathaniel and said
 ficum, videbam te. Respondit Nathanaël et dixit

αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. σὺ εἶ
 unto him, Rabbi, thou art the Son of the God; thou art
 ei, Rabbi, tu es Filius Dei; tu es

ὁ βασιλεὺς τοῦ Ἰσραήλ. (51) Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν
 the king of the Israel. Answered Jesus, and said
 rex ille Israël. Respondit Jesus, et dixit

αὐτῷ, "Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς,
to him, Because I said to thee, I saw thee under the fig tree,
ei, Quia dicebam tibi, Vidi te sub ficu,

πιστεύεις; Μείζω τούτων ὄψῃ.
believest thou? Greater (things) (than) these shalt thou see.
credis? Majora istis videbis.

(52) Καὶ λέγει αὐτῷ, Ἀμὴν, ἀμὴν, λέγω ὑμῖν, Ἀπ'
And he said unto him, Verily, verily, I tell you, After
Præterea dixit ei, Amen, amen, dico vobis, Ab

ἄρτι ὄψῃσθε τὸν οὐρανὸν ἀνεμγόμενα, καὶ τοὺς ἀγγέλους
now thou shalt see the heavens opened, and the angels
hoc videbitis cælum apertum, et angelos

τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ
of the God ascending and descending upon the Son of the
Dei ascendentes et descendentes super Filium

ἀνθρώπου.

Man.
Hominis.

PAUL'S DEFENCE BEFORE AGRIPPA.

Πραξις, Κεφ. κς'.—ΑΚΤΑ, CAP. XXVI.—ACTS, CHAP. XXVI.

(1) Ἀγριππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται
Agrippa then unto (the) Paul said, (it) is permitted
Agrippa tum Paulo dixit, permittitur

σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπέλογεῖτο,
to thee for thyself to speak. Then the Paul defended himself
tibi pro teipso dicere. Tunc Paulus hic defensione usus

ἐκτείνας τὴν χεῖρα. (2) Περὶ πάντων ὧν
extending the hand. Concerning all (things) of which
est extensa manu. Super omnibus de quibus

ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαί
I am accused by (the) Jews, O, king Agrippa, I think
postulor a Judæis, rex Agrippa, cogito

ἑμαυτον μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ
myself happy (that) I am about to defend myself before you
me beatum (quod) sim dicturus apud te

σήμερον· (3) Μάλιστα γνώστην ὄντα σέ πάντων τῶν
this day: Especially knowing being you in all things which
hodie: Maximè gnarum sciam quod te omnium quæ

κατὰ Ἰουδαίους, εἰδὼν τε καὶ ζήτημάτων. Διὸ
(are) among Jews, manners and the customs. Therefore
(sunt) apud Judæos, rituum et questionum. Ideò

δέχομαι σοῦ μακροθύμως ἀκοῦσαί μου. (4) Τὴν μὲν οὖν
I pray you patiently to hear me. The truly, therefore,
rogo te (ut) patienter audias me. Itaque vitam

βίωσίν μου τὴν ἐκ νεότητος, τὴν ἅπ'
manner of life of me the from (my) youth, the from (the)
actam meam a juventute, a

ἄρχῃς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερο-
beginning which was at first in the nation of me in Jeru-
principio quæque fuit in gente meâ in Hiero-

σολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι· (5) Προγινώσκοντές με
rusalem, know all the Jews; (That) know me
solyimis, sciunt omnes Judæi; (Qui) noverunt me

ἀνωθεν εἰαν θέλωσι μαρτυρεῖν,) ὅτι κατὰ
from the beginning (if (they) would testify,) that after
a majoribus (si velint testari,) secundum

τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας,
the most rigorous (and) strict of the our sect of religion,
illam exquisitisiman nostræ heresin religionis,

ἔζησα φαρισαῖος (6) Καὶ νῦν ἐπ' ἐλπίδι τῆς
 I lived a Pharisee. And now for hope which the (was)
 vixisse Pharissæum. Vero nunc ob spem

πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ,
 unto the fathers (of the) promise constituted by the God,
 patribus promissionis factæ a Deo,

ἔστηκα (Defective) κρινόμενος* (7) Εἰς ἣν το δωδεκάφυλον
 I stand (and) am judged; To which the twelve tribes
 sto in judicium; Ad quem duodecim tribus

ἡμῶν ἐν ἑκτενία νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι*
 of us constantly night and day serving hope to come;
 nostræ perpetuo nocte et die servientis sperant perventuras;

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.
 for which hope I am accused, O king Agrippa, by the Jews.
 de quâ spe postular, rex Agrippa, a Judæis.

(8) Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ δ
 Why incredible should (it) be judged by you, that the
 Quid incredibile judicatur apud vos, quodd

Θεὸς νεκροὺς ἐγείρει; (9) Ἐγὼ μὲν οὖν
 God should raise up (the) dead? I even therefore
 Deus excitet mortuos? (Ego) equidem statueram

ἐμαυτῷ, πρὸς το ὄνομα Ἰησοῦ τοῦ Ναζωραίου
 with myself, against the name of Jesus of the Nazareth
 apud adversus nomen Jesu Nazareni

δέν πολλὰ ἐναντία πράξαι. (10) Ὅ και
 taught many (things) hostile to practice. Which also I
 multa contraria facere. Quod etiam

ἐποίησα ἐν Ἱεροσολύμοις καὶ πολλοὺς πῶν ἀγίων ἐγὼ φυλακαῖς
 performed in Jerusalem, and many of the saints I in prisons
 feci in Hierosolymis, et multos sanctorum ego carceribus

κατέκλιστα, τὴν παρὰ τῶν ἁρχιερέων ἐξουσίαν
 confined, which from the Chief Priests, authority
 inclusi, a principibus Sacerdotum, potestate

λαβὼν· ἀναιρουμένων τε αὐτῶν
 having obtained; being put to death and when they
 accepta; interimerentur et quam

κατήνεγκα ᾤψον. (11) Καὶ κατὰ πάσας τὰς συναγωγὰς
 I gave against (them my) voice. And in all the synagogues
 tuli (ab eis) suffragium. Ac per omnes synagogas

πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν·
 often punishing them, I compelled (them) to blaspheme;
 sepe puniens ipsos, coegi ad blasphemandum;

περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως
 exceedingly and being mad against them, I persecuted them
 supramodum et furens adversus eos, persequutus sum

καὶ τὰς ἕξω πόλεις. (12) Ἐν οἷς καὶ πορευόμενος
 even also (to) the foreign cities. Thro' which as I passed
 etiam in exteras civitates. Inter quæ etiam proficiscens

εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ
 into the Damascus with authority and commission from
 Damascus cum potestate et procuratione a

τῶν ἁρχιερέων, (13) Ἡμερας μέσης, κατὰ τὴν ὁδόν, εἶδον,
 the Chief Priests, Day at mid, in the way, I saw,
 principibus sacerdotum, Die medio, in via, vidi,

βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου,
 O king, from heaven above the brightness (of) the sun,
 rex, cælius quæ superans splendorem solis,

περιλάμπαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.
 shining around me a light, and those with me journeying.
 circumfudit me lucem, et eos cum me iterfaciebant

(14) Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν,
All and when having fallen of us upon the earth,
Omnes autem quum decidissemus in terram,

ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ 'Ε-
I heard a voice speaking unto me, and saying (in) the He-
audivi vocem alloquentem me, ac decentum He-

βραΐδι διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις;
hrew dialect, Saul, Saul, why me persecutest (thou)?
braica lingua, Saul, Saul, quid me persequeris?

σκληρόν σοι πρὸς κέντρα λακτίζειν. (15) 'Εγὼ δὲ εἶπον,
Hard for you against (such) power to kick. I and said,
duram tibi contra stimulos calcitrare. Ego autem dixi,

Τίς εἶ Κύρις; ὁ δὲ εἶπεν, 'Εγὼ εἰμι Ἰησοῦς ὃν
Who art (thou,) Lord? he and said, I am Jesus whom
Quis es, Domini? ille et dixit, Ego sum Jesus quem

σύ διώκεις. (16) 'Αλλὰ ἀναστῆθι, καὶ στήθι ἐπὶ τοὺς πόδας
thou persecutest. But rise up, and stand upon the feet
persequeris Sed exsurge, et sta in pedes

σοῦ, εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι
of you, for this because I have come to you, to choose
tuos, idcirco enim apparui tibi, designarem

σε ὑπηρέτην καὶ μάρτυρα ὧν εἶδες,
you a minister and witness the things which thou hast seen
ministrum ac testum tum eorum quæ vidisti,

ὧν εἰς ἐμφάνισμαί σοι, (17) 'Εξαπορεύμενός σε
the things and I will show to you, Delivering you
tum eorum quibus apperebo tibi, Eruens te

ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν εἰς οὓς νῦν σε ἀπέστειλλω.
from the people and the heathen unto whom now you I send.
ex hoc populo et gentibus ad quod nunc te mitto.

(18) Ἀνοίξαι ὀφθαλμοὺς αὐτῶν τοῦ ἐπιστρέψαι ἀπὸ σκότους
 To open (the) eyes of them to turn from darkness
 Ut aperias oculos eorum (et) convertas (eos) a tenebris

εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ εἰς Θεόν, τοῦ
 unto light, and the power of the Satan unto the God, that
 ad lucem, et (a) potestate Satanæ ad Deum, ut

λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν
 they receive to them remission of offences, and a share
 accipiant remissionem peccatorum, et sortem

ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.
 among them who are sanctified by faith which (is) in me.
 inter illos sanctificatos per fidem quæ est in me.

(19) Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ
 Whence, O king Agrippa, not I was disobedient (to) the
 Unde, rex Agrippa, non fui rebellis illi

οὐρανίῳ δεικνύσῃ. (20) Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ
 heavenly vision. But (to) those in Damascus first and
 celesti apparitioni. Sed iis (qui sunt) Damasci primum et

Ἱεροσολύμοις, εἰς πᾶσαν τὴν χώραν τῆς Ἰουδαίας, καὶ
 at Jerusalem in all and the coasts of the Judea, and
 Hierosolymis in omnes et regione Judeæ, et

τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν
 (then) to the Gentiles, showing (that they) might repent
 (deinde) Gentibus, annunciavi ut resipiscerent

καὶ ἐπιστρέψαι πρὸς τὸν Θεόν, ἅξια τῆς
 and turn unto the God, (and) worthy of the
 et converterent (se) ad Deum, convenientia

μετανοίας ἔργα πράσσοντας. (21) Ἔνεκα τούτων με οἱ Ἰουδαῖοι
 repentance works do. For which me the Jews
 resipicientiæ opera facientes. Horum causâ me Judæi

συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.
 have seized in the temple (and) attempted to kill (me).
 comprehensum (in) templum tentârunt interficere (me).

(22) Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ,
 Assistance therefore having obtained from the God,
 Auxilium sed nactus a Deo,

ἄχρι τῆς ἡμέρας ταύτης ἕστεκα μαρτυρούμενος μικρῷ τε καὶ
 to this day thus I continue testifying to small both and
 in hanc diem usque perstiti testificans parvis tum tum

μεγάλῳ, οὐδὲν ἔκτος λόγων ὧν τε οἱ προφῆται
 great, nothing than saying which both the prophets
 magnis, nec quicquam dicens quæ prophetæ

ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς
 did say should come and Moses.
 prædixerunt futura ac Moses.

DIVES AND LAZARUS—LUKE XVI. 19-31.

(19) Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν
 A man and who was rich, and clothed (in) purple

καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. (20)
 and fine linen, (and) feasted by day sumptuously.

Πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο
 A beggar and who was named Lazarus, who was thrown

πρὸς τὸν πύλωνα αὐτοῦ ἡλωμένος, (21) Καὶ ἐπιθυμῶν
 before the gate of the other full of ulcers, And desired

χορτασθῆναι ἀπὸ τῶν ψιγίων τῶν πίπτοντων ἀπὸ τῆς τραπέζης
 to be fed with the crumbs which fell from the table

τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον
(of) the rich (man,) but also the dogs came (and) licked

τὰ ἴλκη αὐτοῦ. (22) Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν,
the sores of him. It came to pass and died the beggar,

καὶ ἀνεσχεθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ
and was carried he by the angels into the bosom of the

Ἀβραάμ, ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.
Abraham, died and also the rich (man) and was buried.

(23) Καὶ ἐν τῷ ᾄδῃ* ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων
And in the hell he lifted the eyes of him, being

ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον
in torment, seeing the Abraham at a distance and Lazarus

ἐν τοῖς κόλποισι αὐτοῦ. (24) Καὶ αὐτὸς φωνήσας εἶπε, Πάτερ
in the bosom of him. And he crying said, Father

Ἀβραάμ, ἐλέησόν με, καὶ ἐμὲν Λάζαρον ἵνα
Abraham, have mercy on me, and send Lazarus that he

βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ
may dip the tip of the finger of him in water, and cool

τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.
the tongue of me; for I am tormented in the flame this.

(25) Εἶπε δὲ Ἀβραάμ, Τέκνον, μνησθήσαι ὅτι ἀπέλαβες σύ
Said and Abraham, Son, remember that received you

τὰ ἀγαθὰ σοῦ ἐν τῇ ζωῇ σοῦ, καὶ Λάζαρος
the good things of you in the life of you, and Lazarus

ὁμοίως τὰ κακά, νῦν δὲ ὁδε παραλείται, σύ
likewise the evil things, now and here he is comforted, you

* Literally, *unseen*, the *invisible* abode of the dead—derived from *εἶδω*, *to see*.

δὲ οδυνᾶσαι· (26) Καὶ ἐπὶ πᾶσι τούτοις, μεταξύ ἡμῶν καὶ
and tormented; And besides all this between us and

ὑμῶν χάσμα μέγα ἐστήρικται, ὥπως οἱ θέλοντες
you a gulf very great is placed, so that they who would
διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ
pass from this place to you, not can, neither those

ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. (27) Εἶπε δὲ, Ἐρωτῶ οὖν
from that to us can pass. He said then, I pray therefore

σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ
thee, father, that thou wilt send him to the house of the

πατρός μου· (28) Ἐχω γὰρ πέντε ἀδελφοὺς, ὥπως διαμαρτύρηται
father of me; I have for five brethren, that he witness

αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς
to them, that not also they come into the place this of the

βασάνου. (29) Λέγει αὐτῷ Ἀβραάμ, Ἐχουσι Μωσὴς καὶ
torment. Said to him Abraham, They have Moses and

τοὺς προφῆτας, ἀκουσάτωσαν αὐτῶν. (30) Ὁ δὲ εἶπεν, Οὐχί,
the prophets, let them hear them. He and said, Nay,

πάτερ Ἀβραάμ, ἀλλ' εἴαν τις ἀπὸ νεκρῶν πορευθῇ
father Abraham, but if any one from the dead should go

πρὸς αὐτούς, μετανοήσουσιν. (31) Εἶπε δὲ αὐτῷ, Εἰ
unto them, they would repent. He said and to him, If

Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ εἴαν τις ἐκ
Moses and the prophets not they hear, neither if any one from

νεκρῶν ἀναστῇ, πεισθήσονται.

the dead should arise, will they be persuaded.

MATTHEW XXIII. 34-39.

(34) ¹Διὰ τοῦτο,² ἰδοὺ, ἐγὼ ἀποστέλλω³ πρὸς ὑμᾶς προφῆτας, καὶ

Wherefore, behold, I send unto you prophets, and

Propterea, ecce, ego mitto ad vos prophetas, et

σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτεν-

wise (men) and scribes; and (some) of them shall ye

sapientes (viros) et scribas; et (nonnullos) ex ipsis trucid-

εῖτε⁴ καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε

kill and crucify, and (some) of them shall ye scourge

abitis et crucifigetis, et (nonnullos) ex ipsis flagellabitis

ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε⁵ ἀπὸ πόλεως εἰς

in the synagogues of you, and persecute from city unto

in conventibus vestris, et persequemini ab urbe, in

πόλιν· (35) ⁶Ὅπως ἐλθῇ⁷ ἐφ' ὑμᾶς πᾶν⁸ αἷμα δίκαιον,

city; That may come upon you all blood the righteous,

urbem; Ut veniat super vos omnis sanguis justus,

ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος ⁹Ἀβελ τοῦ δίκαιου,

shed upon the earth, from the blood of Abel the righteous,

effusus super terram, à sanguine Abel justi,

ὥς τοῦ αἵματος Ζαχαρίου, υἱοῦ Βαραχίου, ὃν

until the blood of Zacharias, son of Barachias, whom

usque ad sanguinem Zachariæ, filii Barachiae, quem

¹ Jesus says this, speaking of Jerusalem; it is a beautiful passage.

² Literally, *through this*—also, PROPTEREA, *on account of these things*.

³ Compound of ἀπὸ and στέλλω—*send away*.

⁴ From ἀποκτείνω.

⁵ From διώκω.

⁶ From ἐρχομαι.

⁷ Greenfield says, "I. e., αἷμα πάντων τῶν δίκαιων"—*the blood of all the just*.

ἔφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. (36) Ἀμὴν
 ye slew between the temple and the altar. Verily,
 occidistis inter templum et altare. Amen,

λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν
 I say (unto) you, shall come these (things) all upon the
 dico vobis, venient hæc omnia super

γενεάν ταύτην. (37) Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἣ ἀποκτείνουσα
 generation this. Jerusalem, Jerusalem, (thou) that killest
 ætatem istam. Jerusalem, Jerusalem, (tu) qui trucidas

τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,
 the prophets, and stonest them (that are) sent unto thee,
 prophetas, et lapidatrix* eorum (qui sunt) missi ad te,

ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σοῦ, ὅν
 how often would I have gathered the children of you, in
 quoties volui congregare liberos sui,

τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ
 like manner as gathereth a hen the chickens of her under
 quemadmodum congregat galina pullos suos sub

τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε ; (38) Ἰδοὺ, ἀφίσταί† ὑμῖν
 the wings, and not ye would ! Behold, is left (to) you
 alas, et nolulistis ! Ecce, relinquetur vobis

ὁ οἶκος ὑμῶν ἔρημος. (39) Λέγω γὰρ ὑμῖν, Οὐ μὴ
 the house of you desolate. I say for (unto) you, In no wise
 domus vestra deserta. Dico enim vobis, Nequaquam

με ἴδητε ἀπ' ἄρτι, ἕως ἄν εἴπητε, Εὐλογημένος
 me shall ye see after now until shall ye say, Blessed (is he)
 me videbitis ab hoc usquedum dicatis, Benedictus

ὁ ἐρχόμενος † ἐν ὀνόματι Κυρίου.
 that cometh in the name of the Lord.
 qui venit in nomine Domini.

*A stoner of them. †From ἀφίημι. ‡Lit. *the one coming*.

MATTHEW XIX. 27-30.

(27) Τότε ἀποκριθεὶς * ὁ Πέτρος εἶπεν αὐτῷ, Ἴδού, ἡμεῖς
 Then answering the Pétér said (to) him, Behold, we
 Tum respondens Petrus dixit ei, Ecce, nos

ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σου· τί ἄρα
 have forsaken all, and followed thee; what, therefore,
 relinquimus omnia, et sequuti sumus te; quid ergo

ἔσται ἡμῖν; (28) Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμήν
 will there be to us? The and Jesus said unto them, Verily
 erit nobis? Autem Jesus dixit illis, Amen

λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ
 I say (unto) you, that ye which have followed me, in the
 dico vobis, vos qui sequuti estis me, in

παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
 regeneration, when shall sit the son of the man upon the
 regeneratione, quum sederit filius hominis in

θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα
 throne of the glory of him, shall sit and ye upon twelve
 throno gloriæ suæ, sedebitis etiam vos super duodecim

θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. (29)
 thrones, judging the twelve tribes of the Israel.
 thronos, judicantes duodecim tribus Israël.

Καὶ πᾶς ὃς ἀφῆκεν † οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς,
 And all who have forsaken houses, or brothers, or sisters,
 Et omnis qui reliquerit domos, aut fratres, aut sorores,

* From ἀποκρίνομαι.

† From ἀφίημι.

ἡ πατέρα, ἡ μητέρα, ἡ γυναῖκα, ἡ τέκνα, ἡ ἀγροὺς,
 or father, or mother, or wife, or children, or lands,
 aut patrem, aut matrem, aut uxorem, aut liberos, aut agros,

ἐνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται,
 on account of the name of me, an hundred fold shall re-
 ob nominis mei, centuplicia accipiet,

καὶ ζωὴν αἰώνιον κληρονομήσει. (30) Πολλοὶ, δὲ
 ceive, and life everlasting shall inherit. Many, however
 et vitam æternam hæreditatis. Multi, autem,

ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.
 shall be first, last; and last, first.
 erunt primi, ultimi; et ultimi, primi.

ST. LUKE XV. 1-7.

(1) Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ,
 Were but coming to him all the publicans and the sinners,
 Autem accederunt ad eum omnes publicani et peccatores,

ἀκούειν αὐτοῦ. (2) Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμ-
 to hear him. And murmured the Pharisees and the
 audire eum. Et murmurabant Pharisei et

ματεῖς, λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει
 Scribes, saying, That he sinners receives and (he) eats
 Scribæ, dicentes, Ut hic peccatores recipit, et edit

αὐτοῖς. (3) Εἶπε δὲ πρὸς αὐτοὺς τὴν παρα-
 (with) them. He spake, nevertheless, unto them the para-
 (cum) illis. Loquutus est, autem, ad eos para-

βολὴν ταύτην, λέγων· (4) Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν
ble this, saying; What man of you having an hun-
bolain hanc, dicens; Quis homo ex vobis habens cent-

πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει
dred sheep, and if he loose one of them, not doth leave
um oves, et perdidit unam ex illis, non relinquit

τὰ ἐνεννηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ
the ninety nine in the wilderness, and go after
illas nonaginta novem in deserto, et abit ad

τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; (5) Καὶ εὕρων ἐκτιθήσιν
the lost, until he find it? And finding (it) he layeth
perditam, usquedum invenerit eam? Et nactus (eam) imponit

ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, (6) Καὶ ἐλθὼν
(it) upon the shoulders of him rejoicing, And having
(eam) super humeros suos gaudens, Et veniens

εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ
come into the house, he calleth together the friends and
in domo (suo) convocat amicos et

τοὺς γείτονας, λέγων αὐτοῖς, Συγχαρήτε μοι, ὅτι εὑρον
the neighbors, saying to them, With rejoice me, for I have
vicinos dicens eis, Gratulamini mihi, nempe

τὸ πρόβατόν μου τὸ ἀπολωλὸς. (7) Λέγω ὑμῖν,
found the sheep of me that was lost. I say unto you,
inveni ovem meam quæ perierat. Dico vobis,

ὅτι οὕτω χωρὰ ἔσται ἐν τῷ οὐρανῷ, ἐπὶ ἐνὶ ἁμαρτωλῷ
that likewise joy shall be in the heaven, over one sinner
ut etiam gaudium erit in cælo super uno peccatore

μετανοοῦντι, ἡ ἐπὶ ἐννενηκονταεννέα δικαί.
 that repenteth, (more) than over ninety nine just
 resipiscente, magis quàm super nonaginta novem jus-

οις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.
 (persons), which no need have of repentance.
 tis, qui non opus habent resipiscentiæ.

ST. LUKE XV. 11-32.

(11) Εἶπε δέ, ἄνθρωπός τις εἶχε δύο υἱούς, (12) Καὶ εἶπεν
 He said and, A man certain had two sons, And said
 Ait autem, Homo quidam habebat duos filios, Et dixit

ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ
 the younger of them to (his) father, Father, give to me that
 junior illorum patri, Pater, da mihi

ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ δι-
 falleth (to me) the portion of the property. And he
 attinentem (ad me) partem substantiæ. Et par-

εἶλεν αὐτοῖς τὸν βίον. (13) Καὶ μετ' οὐ πολλὰς
 divided to them the living (of him.) And with not many
 titit eis illam vitam. Et post non multos

ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀποδήμησεν
 days collecting together all the younger son departed
 dies congestens omnibus junior filius egressus est

εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ
 into country a distant; and there wasted the goods of him
 in regionem longinquam; et illic dissipavit substantiam suam

ζῶν δσώτως. (14) Δαπανήσαντος δὲ αὐτοῦ
 living with luxurious. He had consumed but when of him
 vivendo profusè. Consumpsisset autem quum

πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην.
 (goods) all, there came famine a mighty in the land that;
 omnia, orta est fames valida in regione illâ;

καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. (15) Καὶ πορευθεὶς ἐκολλήθη
 and he began to be in want. And he went and joined
 et ipse cœpit deficî. Et abiens et adhæsit

ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ
 himself to one of the citizens of the country that; and
 uni ex civibus regionis illus; et

πέμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. (16) Καὶ
 he sent him into the fields of him to feed swine. And
 missit eum in agros suos pascere porcos. Et

ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον
 he wished to fill the belly of him with the husks that did eat
 desiderabat implere ventrem suum siliquis quas edebant

οἱ χοῖροι· καὶ οὐδεὶς εἰδίδου αὐτῷ. (17) Εἰς ἑαυτὸν
 the swine; and no one did give to him. Unto himself
 porci; et nemo dabat ei. Ad se

δὲ ἐλθὼν, εἶπε, Πόσοι μίσθιοι τοῦ πατρός
 however coming, he said, How many servants of the father
 autem redens, ait, Quotquot mercenarii patris

μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπεόλλυμαι;
 of me abound in bread, I however with want perish?
 mei abundant panibus, ego autem fame pereor?

(18) Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ
 Arising I will go unto the father of me, and will say
 Surgens proficiscar ad patrem mei, et dicam

αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ
unto him, Father, I have sinned against the heaven and
ei, Pater, peccavi in cælum et

ἐνώπιόν σου · (19) Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι
in the sight of you ; And no more am worthy to be called
in conspectu suo ; Et non amplius sum dignus vocari

υἱὸς σου · ποιήσον με ὡς ἓνα τῶν μισθίων σου.
the son of you ; make me as one of the servants of you.
filius tuus ; fac me ut unum (ex) mercenariis tuis.

(20) Καὶ ἀναστὰς, ἦλθε πρὸς τὸν πατέρα αὐτοῦ. Ἔτι
And arising, he came unto the father of him. Yet
Et surgens, venit ad patrem ejus. Quum

δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ
however way off a great he was, saw him the father of him
autem adhuc longè abesset, vidit eum pater ejus

καὶ ἐσπλαγχνίσθη · καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον
and had compassion ; and running fell upon the neck
et misericordiam habuit ; et accurrens incidit in collum

αὐτοῦ καὶ κατεφίλησεν αὐτόν. (21) Εἶπε δὲ αὐτῷ ὁ υἱὸς,
of him and kissed him. Said and to him the son,
ejus et deosculatus est eum. Dixit autem ei filius,

Πάτερ, ἡμαρτον εἰς - τὸν οὐρανὸν καὶ ἐνώπιόν
Father, I have sinned against the heaven and in the sight
Pater, peccavi in cælum et in conspectu

σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.
of you, and no more am worthy to be called the son of you.
tuo, et neque amplius sum dignus vocari filius tuus.

(22) Εἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέχασθε
Said but the father unto the servants of him, Bring
Dixit autem pater ad servos suos, Afferte

τὴν στολὴν τὴν πρῶτην, Καὶ ἐνδύσατε αὐτὸν, καὶ δότε
 the robe the best, And put (it) upon him, and give
 stolam illam præcipuam, Et induite eum, et indite

δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας.
 a ring to the hand of him, and shoes to the feet.
 annulum in manum ejus, et soles in pedes.

(23) Καὶ ἐνέγκαντες τὸν μόσχον τὸν σίτευτον θύσατε, καὶ
 And bring the calf the fatted (and) kill (it,) and
 Et afferentes vitulum illum saginatum mactate, et

φαγόντες εὐφρανθῶμεν. (24) Ὅτι οὗτος ὁ υἱὸς μου νεκρὸς
 eating let us be merry; For this the son of me dead
 edentes exhilemur; Quia iste filius mei mortuus

ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.
 was and is alive (again), and lost he was and is found.
 erat et revixit, et perierat et inventus est.

Καὶ ἤρξαντο εὐφραίνεσθαι. (25) Ἦν δὲ ὁ υἱὸς αὐτοῦ
 And they began to be merry. Was now the son of him
 Et cœperunt sese exhilararet. Erat autem filius ejus

ὁ πρεσβύτερος ἐν ἀγρῷ, καὶ ὡς ἐρχόμενος ἤγγισε τῇ
 the elder in the field, and as coming he drew near to the
 senior in agro, et ut veniens appropinquavit

οἰκίᾳ ἤκουσε συμφωνίας καὶ χορῶν. (26) Καὶ προσκαλεσάμενος
 house he heard music and dancing. And calling
 domui audivit concentum et choros. Et vocatum

ἓνα τῶν παίδων αὐτοῦ, ἐκυνθάνετο τί εἴη ταῦτα;
 one of the children of him, he asked what were these
 unum (ex) pueris ejus, interrogavit est quid essent

(27) Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου
 (things?) He and said to him, That the brother of you
 hæc? Is autem dixit ei, Frater tuus

ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
is come, and hath killed the father of you the calf the
venit, et mactavit pater tuus vitulum illum

σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. (28) Ὁργίσθη
fatted, for safe him (he) hath received. He was angry
saginaturn, quia tutum eum recepit. Indignatus est

δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ
and, and not would come in. The therefore father of him
autem, et non voluit introire. Ergo pater ipsius

ἐξελθὼν παρεκάλει αὐτὸν. (29) Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
coming out entreated him. He but answering said to the
egressus hortatus est eum. Ipse vero respondens dixit

πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε
father; Behold how many years I serve thee, and at no time
patri; Ecce tot annos servio tibi, et nunquam

ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε
the commands of you have I transgressed, and to me never
mandatum tuum sum transgressus, et mihi nunquam

ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
gavest thou a kid, that with the friends of me I might make
dedisti hœdum, ut cum amicis meis oblectarer.

(30.) Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών
merry. When but the son of you this, that hath devoured
Cum sed filius tuus iste, qui devoravit

σου τὸν βίον μετὰ πορνῶν ἤλθεν, ἔθυσας
of you the living with harlots was come, thou hast killed
tuam vitam cum meretricibus venit, mactasti

αὐτῷ τὸν μόσχον τὸν σιτευτὸν. (31) Ὁ δὲ εἶπεν αὐτῷ,
for him the calf the fattened. He and said unto him,
ei vitulum illum saginaturn. Ipse verò dixit ei,

Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σὰ
 Son, thou always with me art. and all that (is) mine, thine
 Fili, tu semper mecum es et omnia mea, tua

ἔσιν. (32.) Εὐφρανθῆναι, δὲ, καὶ χαρῆναι ἔδει.
 is. To rejoice, therefore, and to be glad it was meet,
 sunt. Exhilarari, vero, et gaudere oportebat,

ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ
 for the brother of you this dead was, and liveth; and
 quia frater tuus iste mortuus erat, et revixit; etiam

ἀπολωλὼς ἦν, καὶ εὑρέθη!
 lost he was, and is found!
 perierat et inventus est!

ROMANS III. 21-26.

(21) Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ
 Now but without the law the righteousness of God is
 Nunc verò absque lege justitia Dei

πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
 manifested, being witnessed by the law and the
 manifesta est, testificata à lege ac

προφητῶν· (22) Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως
 prophets; Even the righteousness of God by faith of
 prophetis; Inquam justitia Dei per fidem

Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας·
 Jesus Christ, unto all and upon all that believe;
 Jesu Christi, in omnes et super omnes qui credunt;

οὐ γὰρ ἐστὶ διαστολή. (23) Πάντες γὰρ ἥμαρτον καὶ
 no for there is difference. All for have sinned and
 non enim est distinctio. Omnes enim peccaverunt ac

ὕστεροῦνται τῆς δόξης Θεοῦ. (24) Δικαιούμενοι δωρεὰν
 come short of the glory of God. Being justified freely
 deficiunter gloriâ Dei. Justificati gratis

τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν
 by the of him grace through the redemption that (is) in
 ejus gratiâ per redemptionem quæ

Χριστῷ Ἰησοῦ. (25) Ὃν πρόθετο ὁ Θεὸς ἱλαστήριον
 Christ Jesus: Whom hath set forth the God a propitiation
 Christo Jesu; Quem proposuit Deus placamentum

διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδείξιν τῆς
 through the faith in the of him blood, to declare the
 per fidem in ipsius sanguine, ad demonstrandam

δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων
 righteousness of him, for the remission of the past
 justitiam suam, per remissionem quæ antecesserunt

ἁμαρτημάτων, (26) Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ,
 sins, Through the forbearance of the God,
 peccatorum, Per tolerante Dei,

πρὸς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
 for to declare the righteousness of him at the present
 ad demonstrandam justitiam suam presenti

καιρῷ· εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν
 time; that might be he just, and the justifier of him
 tempore; ut sit ipse justus, et justificans eum

ἐκ πίστεως Ἰησοῦ.
 which believeth in Jesus.
 qui est ex fide Jesu.

ROMANS V. 6-12, 18, 21.

(6) Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν
 Yet for Christ, being we weak, by time
 Adhuc enim Christus, existentibus nobis infirmis, in tempore

ὑπὲρ ἀσεβῶν ἀπέθανε. (7) Μόλις γὰρ ὑπὲρ δίκαιου
 for the impious died. Scarcely for for righteous
 pro impiis mortuus est. Vix enim pro justo

τις ἀποθνήσκει· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις
 person will one die; for yet the good (man) possibly one
 quis moritur; pro enim bono forsitan quis

καὶ τολμᾷ ἀποθνήσκειν. (8) Συνίστησι δὲ τὴν ἑαυτοῦ
 even would dare to die. Commendeth but the of himself
 et audeat mori. Commendat sed illam ipsius

ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν
 love unto us the God, since, yet sinners
 charitatem in nobis Deus, quoniam, adhuc peccatoribus

ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. (9) Πολλῶς
 being we, Christ for us died. Much
 existentibus nobis, Christus pro nobis mortuus est. Multo

οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ,
 therefore more, being justified now in the blood of him,
 igitur magis, justificati nunc in sanguine ipsius,

σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. (10) Εἰ γὰρ
 we shall be saved by him from the wrath. If for
 servabimur per ipsum ab irâ. Si enim

ἐχθροὶ ὄντες κατελλάγημεν τῷ Θεῷ διὰ τοῦ
 enemies being we were reconciled to the God by the
 inimici existentes reconciliati sumus Deo per

θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον, καταλλαγέντες
 death of the son of him, much more, being reconciled,
 mortem filii ejus, multo magis, reconciliati,

σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. (11) Οὐ μόνον
 shall we be saved by the life of him. Not only (that)
 servabimur in vitam ipsius. Non solum

δε,* ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου
 and, but also (are) glorying in the God through the Lord
 autem, sed etiam gloriantes in Deo per Dominum

ἡμῶν, Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν
 of us, Jesus Christ, by whom now the reconciliation
 nostrum, Jesum Christum, per quem nunc reconciliationem

ἐλαβομεν. (12) Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ
 we have received. Wherefore as by one man the
 accepimus. Propterea sicut per unum hominum

ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,
 sin into the world came, and by the sin the death,
 peccatum in mundum venit, et per peccatum mors,

καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες
 and so upon all men the death passeth, for that all
 et sicut in omnes homines mors pertransit, in quo omnes

ἥμαρτον.
 have sinned.
 peccaverunt.

(18) Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους
 Therefore as by one offence (came) upon all men
 Igitur sicut per unam offensam in omnes homines

* Translate the δε before οὐ—δε οὐ μόνον, &c.

εἰς κριτήριον· οὕτω καὶ δι' ἑνὸς δικαίωματος,
unto judgment; so also by one righteous (the free
in condemnationem; sic et per unum iustitium

εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην ζωῆς.
gift came) upon all men unto justification of life.
in omnes homines ad justificationem vitæ.

• • • • •
(21) Ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ
That as hath reigned the sin unto the death, so even
Ut sicut regnavit peccatum in morte, ita et

ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
the grace might reign through righteousness unto life
gratia regnaret per iustitiam in vitam

αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.
eternal, by Jesus Christ the Lord of us.
æternam, per Jesum Christum Dominum nostrum.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ
So for loved the God the world that the son of him
Ita enim dilexit Deus mundum ut filium ejus

τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
the only begotten he gave, that all who believe in him
unigenitum dederit, ut omnes qui credunt in eum

μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον
not might perish but have life eternal.—John iii. 16.
non pereant sed habeant vitam æternam.

SCRIPTURE TEXTS ON DIFFERENT SUBJECTS.

Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισ-
Come unto me all (ye) that (are) laboring and are heavy
Venite ad me omnes qui fatigati et onerati

μένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.
laden, and I will give rest to you.—*Matthew xi. 28.*
estis, et ego dabo requiem vobis.

Καὶ καθ' * ὅσον ἀπόκειται τοῖς † ἀνθρώποις ἀπαξ ἀποθάνειν,
And as it is appointed to thees men once to die,
Et sicut statutum est hominibus semel mori
μετὰ δὲ τοῦτο κρίσις· Οὕτως ὁ Χριστὸς ἀπαξ προσενχθεὶς
after however the judgment; So the Christ once offered
post vero hoc iudicium; Ita Christus semel oblatus

εἰς τὸ πολλῶν ἀνεσγχεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς
for the many to bear the sins for a second time without
multorum attollere peccata secundo absque

ἁμαρτίας ὁφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.
sin he shall appear to those looking for him unto salvation.
peccato conspicietur eis expectantis eum ad salutem.

Hebrews ix. 27, 28.

Τὰ γὰρ ὀφώνια τῆς ἁμαρτίας θάνατος, το δὲ χάρισμα τοῦ
The for wages of the sin (is) death, the but gift of the
Nam stipendia peccati mors, at donatio

Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
God life eternal through Christ Jesus the Lord of us.
Dei vita æterna in Christo Jesu Domino nostro.
Romans vi. 23.

* Contraction of καθὼς, conjunction.

† *These men*—the Priesthood of Aaron.

(6) Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
 To be for minded of the flesh (is) death, to be but
 Nam prudentia carnis (est) mors, at

φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. (7) Διότι τὸ
 minded of the spirit (is) life and peace. Because the
 prudentia spiriti (est) vita et pax. Propterea

φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς Θεόν. Τῷ γὰρ νόμῳ
 mind of flesh (is) enmity against God. To the for law
 prudentia carnis (est) inimica in Deum. Nam legi

τοῦ Θεοῦ οὐκ ὑποτάσσεται, οὐδὲ γὰρ δύναται. (8) Οἱ
 of the God not is subject, neither indeed can (it) be. Those
 Dei non subjicitur, nec enim potest. Qui

δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύναται.
 but in the flesh being, God to please not can.
 at in carne existentes, Deo placere non possunt.

Romans viii. 6-8

(38) Πείσισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε
 I am persuaded for that neither death, nor life, nor
 Persuasus sum enim ut neque mors, neque vita, neque

ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστώτα
 angels, nor principalities, nor powers, nor things present,
 angeli, neque principatus, neque potestates, neque instantia,

οὔτε μέλλοντα, (39) Οὔτε ὕψωμα, οὔτε βάθος,
 nor things to come, Nor height, nor depth,
 neque futura, Neque altitudo, neque profunditas,

οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι
 nor any creature other, shall be able us to separate
 neque aliqua creatura alia, poterit nos separare

ἀπο τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῇ
 from the love of the God, which (is) in Christ Jesus the
 à charitate Dei, quæ (est) in Christo Jesu

Κυρίῳ ἡμῶν.

Lord of us.—*Romans viii. 38, 39.*

Domino nostro.

(10) Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ
 Thou but why judgest the brother of you? or also thou
 Tu autem cur judicas fratrem tuum? aut etiam tu

τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παρασχησόμεθα
 why set at nought the brother of you? all for shall stand
 cur pro nihilo habes fratrem tuum? omnes enim sistemur

τῷ βήματι τοῦ Χριστοῦ. (11) Γέγραπται γὰρ, Ζῶ
 at the tribunal of the Christ. It is written for, (As) live
 tribunali Christi. Scriptum est enim, vivo

ἐγὼ, λέγει Κύριος, ὅτι ἐμοὶ κάμψῃ πᾶν γόνυ, καὶ
 I, saith the Lord, that to me shall bend every knee, and
 ego, dicit Dominus, ut mihi flectet omne genu, et

πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. (12) Ἄρα οὖν ἕκαστος
 every tongue shall confess to the God. So then every one
 omnis lingua confitebitur Deo. Itaque unusquisque

ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.
 of us concerning himself an account shall give to the God.
 nostrum de seipso rationem reddet Deo.

Romans xiv. 10–12.

(9) Τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν
 The but little than (the) angels made lower we see
 Illum autem breve quid præ angelis minoratum videmus

Ἰησοῦν, διὰ τὸ πάθος τοῦ θανάτου, δόξῃ καὶ τιμῇ
 Jesus, for the suffering of the death, with glory and honor
 Jesum, propter passionem mortis, gloriā et honore

ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύση-
 crowned, that by the grace of God for every one should
 coronatum, ut gratia Dei pro omnibus gus-

ται θανάτου. (10) Ἐπερσε γὰρ αὐτῷ, δι' ὃν τὰ
 taste death. It became for him, for whom (are) the
 taret mortem. Decebat enim eum, propter quem

πάντα, καὶ δι' οὗ τὰ πάντα πολλοὺς υἱοὺς
 all (things,) and by whom the all (things are) many sons
 omnia, et per quem omnia multos filios

εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν
 unto glory in bringing, the captain of the salvation of them
 in gloriam adducentem, auctorem salutis eorum

διὰ παθημάτων τελειῶσαι.
 through sufferings to make perfect.—*Hebrews ii. 9, 10.*
 per passiones consummare.

Καὶ ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου
 And that he might free those who through fear of death
 Et liberaret hos qui timore mortis
 διὰ πάντος τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας.
 during the whole of (their) life held were in servitude.
 per omne vivere obnoxii erant in servituti.

Hebrews ii. 15.

Ἐν ᾧ γὰρ πεικονθεν αὐτὸς πειρασθεῖς,
 In that for hath suffered he himself being tempted, he
 In quo enim passus est ipse tentatus,
 δύναται τοῖς πειραζομένοις βοηθεῖν.
 is able them that are tempted to succor.—*Hebrews ii. 18.*
 potest illis tentatis auxiliari.

(26) Τοιοῦτος γὰρ ἡμῖν ἐπεγεν ἄρχιερεὺς. ὁσῖος, ἄκακος,
Such for us became high priest, holy, harmless,
Talis enim nobis decebat pontifex, sanctus, innocens,

ἀμικτος, χωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
undefiled, separate from the sinners, and higher (than)
impollutus, segregatus à peccatoribus, et excelsior

τῶν οὐρανῶν γενόμενος. (27) "Ὁς οὐκ ἔχει καθ' ἡμέραν ἀναγκην,
the heavens made. Who not hath by day need,
cœlis factus. Qui non habet quotidie necessitatem,

ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
ns those high priests, first for the his own sins
quemadmodum pontifices, prius pro propriis peccatis

θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ • ταῦτο
sacrifice to offer up, then (for) those of the people; this
hostias offere, deinde populi; hoc

γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνεύχας.
because he did once himself when he offered up.
enim fecit semel seipsum offerens.

Hebrews vii. 26, 27.

(3) 'Αλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν
But in those (sacrifices) a remembrance of sins
Sed in ipsis commemoratio peccatorum

κατ' ἐνιαυτὸν. (4) 'Αδύνατον γὰρ
(is made) every year. Impossible (it is) for
(factum est) per singulos annos. Impossibile enim

αἷμα ταύρων καὶ τράγων ἀφαιρεῖν
(that) the blood of bulls and of goats should take away
sanguinem taurum et hircorum auferre

ἁμαρτίας. (5) Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει,
sins. Wherefore coming into the world, he saith
peccata. Ideo ingrediens in mundum, dicit,
19*

Θυσίαν καὶ προσφορὰν οὐκ ἤθελήσας, σῶμα δὲ
Sacrifices and offering not thou wouldst, a body but
Hostiam et oblationem non voluisti, corpus autem

κατηρτίσω μοι. (6) Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας
hast thou prepared me. In burnt offerings and for sins
aptasti mihi. Holocaustomata et pro peccato

οὐκ εὐδόκησας. (7) Τότε εἶπον, Ἴδού ἤκω,
not thou hast had pleasure. Then I said, Behold I come,
non approbâsti. Tunc dixi, Ecce venio,

(ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,)
(in the volume of the book it is written concerning me,)
(in capite libri scriptum est de me,)

τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.
to do, O, God, the will of thee.—*Heb. x. 3-7.*
ad faciendum, Deus, voluntatem tuam.

Ἐν ᾧ θελημάτι ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφορᾶς
In which will sanctified we are thro' the sacrifice
In quâ voluntate sanctificati sumus per oblationem

τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.
of the body of the Jesus Christ once.—*Heb. x. 10.*
corporis Jesu Christi semel.

(24) Πίστει Μωσῆς μέγας γενόμενος, ἡρνήσατο λέγεσθαι
By faith Moses grown up being, refused to be called
Fidi Moses grandis factus, negavit vocari

υἱὸς θυγατρὸς Φαραώ. (25) Μᾶλλον ἐλόμενος
the son of the daughter of Pharaoh. Rather choosing
filius filiæ Pharaonis. Malis eligens

συγκαταχεῖσθαι. τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον
to suffer affliction with the people of God, than for a season
affligi cum populo Dei, quàm temporariam

ἔχεν ἁμαρτίας ἀπόλαυσιν. (26) Μείζονα πλοῦτον ἡγησάμενος
to have of sin the pleasure. Greater riches esteeming
habere peccati emolumentam. Majores divitias æstimans

τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ἐνειδισμόν τοῦ Χριστοῦ.
(than all) the in Egypt treasures the reproach of the Christ;
Ægypti thesauris improprium Christi,

ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.
he had regard for unto the recompense.—*Heb. xi. 24–26.*
aspiciebat enim in remunerationem.

(2) Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ
Looking unto the of the faith (our) author and
Aspicientes in fidei auctorem et con-

τελειωτὴν Ἰησοῦν,* ὅς ἀντὶ τῆς προεπιμένης αὐτῷ χαρᾶς,
finisher Jesus, who for the set before him joy,
summatores Jesum, qui pro proposito sibi gaudio,

ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
endured the cross, the shame despising, on the right hand
sustinuit crucem, confusione contempta ad dextram

καὶ τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.
and of the throne of the God is set down.
que throni Dei sedit.

(12) Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα
Wherefore the which hang down hands and the feeble
Ideo remissas manus et soluta

γόνατα ἀνορθώσατε
knees lift up.
genua erigite.

* Transposed—it reads, Ἀφορῶντες εἰς Ἰησοῦν, τὸν ἀρχηγὸν
καὶ τελειωτὴν τῆς πίστεως.

(16) Μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ
 Lest (there be) any fornicator, or profane person, as Esau,
 Ne (sit) quis fornicator, aut prophanus, ut Esau,

ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτε τὰ πρωτοτόκια αὐτοῦ. (17)
 who for morsel one sold the birthright of him.
 qui propter escam unam vendidit primogenita sua.

Ἰστε γὰρ ὅτε καὶ μετέπειτα θέλων κληρονομήσαι τὴν
 Ye knew for that also afterward wishing to inherit the
 Scitis enim ut et postea volens hæreditare

εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον
 blessing, he was rejected; of repentance for place
 benedictionem, reprobatus est; pænitentis enim locum

εὕρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.
 no he found, although with tears seeking it.
 non invenit, quanquam cum lachrymis exquirens eam.

(18) Οὐ γὰρ προσεληλύθατε ἄφλαφωμένω
 Not for are ye come unto the that might be touched
 Non enim accessistis tractabilem

ὄρε., καὶ κεκαυμένω πυρὶ, καὶ γνώφω, καὶ
 mount, and that burned with fire, and to blackness, and
 montem, et incensum igne, et turbinem, et

σκότῳ, καὶ θυέλλῃ, (19) Καὶ σάλπιγγος ἤχῳ, καὶ
 darkness, and tempest, And of a trumpet the sound, and
 calignem, et procellam, Et tubæ sonum, et

φωνῇ ῥημάτων, ἧς οἱ ἐκούσαντες παρητήσαντο μὴ
 the voice of words, which they hearing entreated not
 vocem verborum, quam illi audientes deprecati non

προστέθηναι αὐτοῖς λόγον. (20) (Οὐκ ἔφερον
 to set before them the word. (Not they could endure
 proponi eis sermonem. (Non ferebant

γὰρ τὸ διαστειλλόμενον· Κἂν θηρίον
for (that) which (was) commanded; And if (even) a beast
enim qui mandatus est; Et si bestia

θίγα τοῦ ὄρους, λιθοβοληθήσεται, ἢ βολίδι
touch the mountain, it shall be stoned, or with a dart it
tetigeret montem, lapidabitur, aut jaculo

κατα-οξυθήσεται. (21) Καὶ, οὕτω φοβερὸν ἦν τὸ φανταζ-
shall be thrust through. And, so fearful was the sight
configetur. Et, ita terribile erat appa-

όμενον Μωσῆς εἶπεν, "Ἐκφοβός εἰμι καὶ ἐντρομος;" (22)
(that) Moses said, Terrified I am and (I) quake;)
rens (ut) Moses dixit, Exteritus sum et tremebundus;)

Ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ
But ye are come unto Sion mount, and to the city of God
Sed accessistis Sion montem, et civitatem Dei

ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
the living, Jerusalem the heavenly, and myriads of angels,
viventis, Hierusalem cœlestem, et myriades angelorum,

(23) Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν
To the general assembly and church of the first born in
Frequentiam et ecclesiam primogenitorum in

οὐρανοῖς ἀπογεγραμμένων. καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι
heaven written, and to the judge God of all, and to the spirits
cælis scriptorum, et judicem Deum omnium, et spiritus

δικαίων τετελειωμένων, (24) Καὶ διθηθήκης νέας
of just (men) made perfect, And covenant of the new
justorum perfectorum, Et testamenti novi

μεσίτη Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείτ-
the mediator to Jesus, and to the blood of sprinkling better
mediatorem Jesum, et sanguinem aspersionis præ-

τονα λαλοῦντι παρὰ τὸν Ἀβελ.

things speaking before the Abel.—*Heb. xii. 2, 12, 16–24.*
stantiora loquentem præ Abel.

(1) Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
Ought then we that (are) strong the infirmities of the
Debemus tunc nos qui (sunt) potentes imbecillitates

ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. (2) Ἐκασ-
weak to bear, and not ourselves to please. Let every
impotentum portare, et non nobis ipsis placere. Unus-

τος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
one therefore of us the neighbor please for his good unto
quisque enim nostrum proximo placeat in bonum ad
οἰκοδομήν.

edification.—*Romans xv. 1, 2.*

ædificationem.

(22) Γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα
It is written for that Abraham two sons had; one
Scriptum est enim ut Abraham duos filios habuit; unum

ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης.
of these by a bond maid, and one of these by a freed woman.
de his ancillâ, et unum de his liberâ.

(23) Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα
But the one (that was) of the bond maid, after the flesh
Etiam qui (erat) de ancilla, secundum carnem

γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρης διὰ
was born; he but (who was) of the freed woman, (was) by
natus est; qui autem (erat) de libera, (erat) per

τῆς ἐπαγγελίας. (24) Ἡ τινὰ ἐστὶν ἀλληγορούμενα· αὗται
the promise. Which things are an allegory; these
promissionem. Quæ sunt allegorizata; hæc

γὰρ εἰσιν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ
for are the two covenants; the one from the mount Sinai,
enim sunt duo testamenta; unum à monte Sina,

εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ. (25) Τὸ
unto bondage which gendereth, which is Agar. This
in servitutem generans, quæ est Agar.

γὰρ Ἀγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ
for Agar, Sinai mount is in the Arabia, answereth and to
Nam Agar, Sina mons est in Arabia, respondet autem

νῦν Ἱερουσαλὴμ δουλεύει δὲ μετὰ τῶν
the now Jerusalem (which) is in bondage and with the
nunc Hierusalem (quæ) servit et cum

τέκνων αὐτῆς. (26) Ἡ δὲ ἄνω Ἱερουσαλὴμ
children of her. The but (which is) above Jerusalem
filiis suis. Illa autem (est) sublimis Hierusalem

ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.

free is, which is the mother of all of us. * * * *

libera est, quæ est mater omnium nostrum.

(29) Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γενηθεὶς,
But as then he after the flesh (that was) born,
Sed quomodo tunc ille secundum carnem genitus,

ἐδίωκε τὸν κατὰ πνεῦμα· οὕτω καὶ νῦν.
persecuted him (born) after the spirit; so even (it is) now.
persequabatur hunc secundum spiritum; ita et (est) nunc.

* * * * *

(31) Ἀρα, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα,
Therefore, brothers, not we are of the bond woman children,
Nempe, fratres, non sumus ancillæ nati,

ἀλλὰ τοῦ ἐλευθέρας.

but of the free.—*Galatians* iv. 22–26, 29, 31.

sed liberæ.

(2) Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε
 One another's burdens bear, and so fulfil
 Alii aliorum onera portate, et ita complete

τὸν νόμον τοῦ Χριστοῦ. (3) Εἰ γὰρ δοκεῖ τις εἶναι
 the law of the Christ. If for one imagine himself to be
 legem Christi. Si enim videtur quis esse

τι, μηδὲν ὄν, ἑαυτὸν φρεναπατᾷ. (4) Τὸ
 something, nothing being, himself he deceiveth. The
 aliquid, nihil existens, seipsum animo fallit.

ὁ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν
 but work his own let prove every one, and then in himself
 At opus suum probet unusquisque, et tunc in seipsum
 μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. (5)
 alone rejoicing shall he have, and not in an other.
 solum gloriationem habebit, et non in alterum.

Ἐκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
 Every one for the his own burden shall bear.—*Gal. vi.*
 Unusquisque enim proprium onus portabit. [2-5.

(14) Διὸ λέγει, Ἐγείραι ὁ καθεύδων, καὶ ἀνάστα
 Wherefore he saith, Awake thou that sleepest, and arise
 Ideo dicit, Surge dormiens, et exurge

ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοὶ ὁ Χριστός. (15) Βλέ-
 from the dead, and will give light to thee the Christ. See
 à mortuis, et illuminabit te Christus. Videte

πότε οὖν πῶς ἀκριβῶς περιπατεῖτε. μὴ ὡς ἄσοφοι,
 therefore that circumspectly ye walk; not as fools,
 itaque quomodo accurate ambuletis; non quasi insipientes,

ἀλλ' ὡς σοφοί· (16) Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι
 but as wise; Redeeming the time, because the days
 sed ut sapientes; Redimentes tempus, quoniam dies

πονηραί εἰσι. (17) Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ
 evil are. Wherefore not be ye unwise, but
 mali sunt. Propter hoc non estote imprudentes, sed

συνιέντες εἰ τὸ θέλημα τοῦ Κυρίου. (18) Καὶ μὴ
 understanding what the will of the Lord (is). And not
 intelligentes quæ voluntas Domini (est). Et ne

μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε
 be ye drunk with wine, in which is excess, but be filled
 inebriamini vino, in quo est luxuria, sed implemini

ἐν Πνεύματι· (19) Λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
 with the Spirit; Speaking to yourselves in psalms and
 Spiritu; Loquentes vobismetipsis psalmis et

ὑμνοῖς, καὶ ᾠδαῖς πνευματικαῖς· ᾄδοντες καὶ ψάλλοντες
 hymns, and songs spiritual; singing and making melody
 hymnis, et canticis spiritualibus; cantentes et psallentes

ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· (20) Εὐχαριστοῦντες πάντοτε
 in the heart of you to the Lord; Giving thanks always
 in corde vestro Domino; Gratias agentes semper

ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 for all (things), in the name of the Lord of us Jesus Christ,
 pro omnibus, in nomine Domini nostri Jesu Christi,

τῷ Θεῷ καὶ Πατρί· (21) Ὑποτασσόμενοι
 unto God and the Father; Subjecting yourselves one
 Deo et Patri; Subjecti alii

ἑλληλοῖς ἐν φόβῳ Θεοῦ.
 to another in the fear of God.—*Ephesians v. 14-21.*
 aliis in timore Dei.

[NOTE.—The two following Chapters from Matthew, can be easily translated into English, from a previous knowledge of the form of Greek and Latin words, gained by a thorough perusal of the preceding chapters and passages; and a reference to the common English Testament for such parts as appear difficult or obscure. It would be advisable, however, to refer to it as seldom as possible—only when necessity requires. The following will afford a pleasant and agreeable exercise for the student.]

MATΘΑΙΟΥ Κεφ. ιδ'.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ.

2 Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν.

5 Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ᾤρεσε τῷ Ἡρώδῃ.

7 Ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

8 Ἡ δὲ, προβιβασθεῖσα ὑπὲρ τῆς μητρὸς αὐτῆς, δὲς μοι, φησὶν, ὥς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

9 Καὶ ἐλυπήθη ὁ βασιλεὺς. διὰ δὲ τοὺς ἔρκους καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι.

MATTHÆUM CAP. XIV.

1 In illo tempore audivit Herodes Tetrarcha famam Jesu.

2 Et ait pueris suis: Hic est Joannes Baptista: ipse surrexit à mortuis, et propter hoc efficacix operantur in eo.

3 Nam Herodes apprehendens Joannem, vinxit eum, et posuit in custodia, propter Herodiam uxorem Philippi fratris sui.

4 Dicebat enim ille Joannes: Non licet tibi habere eam.

5 Et volens illum occidere, timuit turbam: quia sicut prophetam eum habebant.

6 Natalitiis autem agendis Herodis, saltavit* filia Herodiadis in medio, et placuit Herodi.

7 Unde cum juramento spopondit ei dare quicquid postulasset.

8 Illa verò præinstructa à matre sua: Da mihi, inquit, hic in disco caput Joannis Baptistæ.

9 Et contristatus est rex: propter verò juramenta, et simul accumbentes, jussit dari.

* Danced.

10 Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

11 Καὶ ἠνεχθῆ ἡ κεφαλὴ αὐτῆς ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκες τῇ μητρὶ αὐτῆς.

12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐθαψάν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ τῆς πόλεως.

14 Καὶ ἐξελθὼν ὁ Ἰησοῦς, εἶδε πολὺν ὄχλον· καὶ ἐσπλαγχνισθὲν ἐπ' αὐτούς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

15 Ὁ ὥρας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς ἐσθῶματα.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

18 Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε.

19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησέ· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους· οἱ δὲ μαθεῖται τοῖς ὄχλοις.

20 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων ὡδὲκα κοφίνους πλήρεις.

10 Et mittens decapitavit Joannem in custodia.

11 Et allatum est caput ejus in disco, et datum est puellæ: et attulit matri suæ.

12 Et accidentes discipuli ejus, tulerunt corpus, et sepelierunt illud: et venientes nuntiaverunt Jesu.

13 Et audiens Jesus secessit inde in navicula in desertum locum privatim, et audientes turbæ sequutæ sunt eum pedibus de civitatibus.

14 Et exiens Jesus vidit multam turbam, et visceribus affectus est erga eos, et curavit ægrotos eorum.

15 Vespere autem facto, accesserunt ad eum discipuli ejus, dicentes, Solitarius est locus, et hora jam præterit: absolve turbas, ut abeuntes in vicos, mercentur sibi escas.

16 At Jesus dixit eis: Non usum habent abire: date illis vos manducare.

17 Illi autem dicunt ei: Non habemus hic si non quinque panes, et duos pisces.

18 Ille autem ait: Afferte mihi illos huc.

19 Et jubens turbas discumbere super sœna, accipiens quinque panes et duos pisces, suspiciens in cœlum, benedixit: et frangens dedit discipulis panes: at discipuli turbis.

20 Et manducaverunt omnes, et saturati sunt, et tulerunt redundans fragmentorum duodecim cophinos plenos.

21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη οἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁ Ἰάκωβος δὲ γενομένης, μόνος ἦν ἐκεῖ.

24 Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.

25 Τετάρτη δὲ φυλακῇ τῆς νυκτός ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.

26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐπαράχθησαν, λέγοντες, Ὅτι φάνασμα ἔστι· καὶ ἀπὸ τοῦ φόβου ἐκραζαν.

27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσύνετε· ἐγώ ε�μι· μὴ φοεῖσθε.

28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.

29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.

30 Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι, ἐκραξε, λέγων, Κύριε, σῶσόν με.

31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπέλαβετο αὐτοῦ, καὶ λεγὼν αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας;

21 At edentes fuerunt viri ferè quinque millia, præter mulieres et pueros.

22 Et statim compulit Jesus discipulos suos ascendere in naviculam, et præcedere eum in ulteriora, dum absolveret turbas.

23 Et absolvens turbas, ascendit in montem privatim orare. Vespere autem factio, solus erat ibi.

24 Verùm navicula jam medium maris erat, vexata à fluctibus: erat enim contrarius ventus.

25 Quarta autem vigilia noctis, abiit ad eos Jesus circumambulans super mare.

26 Et videntes eum discipuli super mare circumambulantem, turbati sunt, dicentes: Quod phantasma est, et præ timore clamaverunt.

27 Statim autem loquutus est eis Jesus, dicens: Confidite, ego sum: ne metuatis.

28 Respondens autem ei Petrus, dixit: Domine, si tu es, jube me ad te venire super aquas.

29 Ipse verò ait: Veni. Et descendens de navicula Petrus, ambalabat super aquam, venire ad Jesum.

30 Intuitus verò ventum validum, timuit: et incipiens demergi, clamavit, dicens: Domine, serva me.

31 Statim verò Jesus extendens manum, excepit eum, et ait illi: Exiguæ fidei, ad quid dubitasti?

32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.

33 Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, 'Αληθῶς Θεοῦ υἱὸς εἶ·

34 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ.

35 Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαιν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάνας τοὺς κακῶς ἔχοντας.

36 Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

32 Et ingressis illis in navigium, quievit ventus.

33 Qui autem in navigio, venientes adoraverunt eum, dicentes: Verè Dei Filius es.

34 Et transferentes venerunt in terram Gennesaret.

35 Et cognoscentes eum viri loci illius, miserunt in universam circumviciniam illam: et attulerunt ei omnes malè affectos.

36 Et appellabant eum, ut vel solùm tangerent fimbriam vestimenti ejus: et quotquot tetigerunt, preservati sunt.

ΜΑΤΘΑΙΟΥ Κεφ. κδ'.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδιδῆσαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Βλέπετε μή τις ὑμᾶς πλανήσῃ.

5 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσι.

6 Μελλήσετε δὲ ἀκοῦειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶτε

20*

CAPUT XXIV.

1 Et egressus Jesus ibat de templo: et accesserunt discipuli ejus ostendere ei ædificationes templi.

2 At Jesus dixit illis: Non intuemini hæc omnia? Amen dico vobis, non relinquetur hic lapis super lapidem, qui non dissolvetur.

3 Sedente autem eo super montem Olivarum accesserunt ad eum discipuli privatim, dicentes: Dic nobis, quando hæc erunt, et quod signum tuæ præsentis et consummationis seculi?

4 Et respondens Jesus, dixit eis: Videte nequis vos seducat.

5 Multi enim venient in nomine meo, dicentes: Ego sum Christus: et multos seducunt.

6 Futuri estis autem audire bella, et rumores bello-

μη θροεῖσθε· οἳ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶ τὸ τέλος.

7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνον, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοί, καὶ σεισμοὶ κατὰ τόπους.

8 Πάντα δὲ ταῦτα ἀρχὴ ὥδινων.

9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισεῦμενοι ὑπὸ πάντων ἐθνῶν διὰ τὸ ὄνομά μου.

10 Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.

11 Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς.

12 Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγησεται ἡ ἀγάπη τῶν πολλῶν.

13 Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14 Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

15 Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων νοείτω·

16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φεγέτωσαν ἐπὶ τὰ ὄρη.

17 Ὁ ἐπὶ τοῦ ὁώματος, μὴ καταβαινέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ·

18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψατω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ.

rum: Videte ne turbemini: oportet enim omnia fieri: sed nondum est finis.

7 Excitabitur enim gens in gentem et regnum in regnum: et erunt fames, et pestilentiae, et terræmotus secundum loca.

8 Omnia autem hæc initium dolorum.

9 Tunc tradent vos in tribulationem, et occident vos: et eritis odio habiti ab omnibus gentibus, propter nomen meum.

10 Et tunc offendentur multi: et invicem tradent, et odio habebunt invicem.

11 Et multi pseudoprophetæ excitabuntur, et seducent multos.

12 Et propter multiplicatam iniquitatem, refrigescet charitas multorum.

13 Qui autem permanens in finem, hic servabitur.

14 Et prædicabitur hoc Evangelium regni in universa habitata, in testimonium omnibus gentibus: et tunc veniet finis.

15 Cum ergo videritis abominationem desolationis effatam à Daniele Propheta, stans in loco sancto: legens intelligat:

16 Tunc qui in Judæa fugiant ad montes.

17 Qui super domum, non descoadat tollere quid de æde sua:

18 Et qui in agro, non revertatur retrò tollere vestem suam.

19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

22 Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23 Τότε ἐὰν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύσητε.

24 Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

25 Ἰδοὺ, προσίρηκα ὑμῖν.

26 Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστί, μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

27 Ὅσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

28 Ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀστροί.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πτεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ ἀνθρώπου ἐν τῷ

19 Væ autem in utero habentibus, et lactantibus in illis diebus.

20 Orate autem ut non fiat fuga vestra hyeme, neque in Sabbato.

21 Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi, usque, modo, neque non fiet.

22 Et si non contracti fuissent dies illi, non esset servata omnes caro: propter autem electos contrahentur dies illi.

23 Tunc si quis vobis dixerit: Ecce hic Christus, aut illic: ne credite.

24 Excitabuntur enim pseudochristi et pseudoprophetæ; et dabunt signa magna et prodigia ita ut seducere, si possibile, et electos.

25 Ecce, prædixi vobis.

26 Si ergo dixerint vobis: Ecce, in deserto est, ne exeat: ecce in conclavibus, ne credatis.

27 Sicut enim fulgur exit ab Orientibus, et apparet usque Occidentem, ita erit et præsentia filii hominis.

28 Ubique enim fuerit cadaver, illuc congregabuntur aquilæ.

29 Statim autem post tribulationem dierum illorum Sol obscurabitur, et Luna non dabit lumen suum, et stellæ cadent de cælo, et efficaciam cælorum concutientur.

30 Et tunc parebit signum filii hominis in cælo: et tunc

οὐρανῶ· καὶ τότε κέ-φονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄ-φονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

31 Καὶ ἀποσείλει τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύη, γινώσχετε ὅτι ἐγγύς τὸ θῆρος.

33 Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσχετε ὅτι ἐγγύς ἐστὶν ἐπὶ θύραις.

34 Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένεσθαι.

35 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

36 Περὶ δὲ τῆς ἡμέρας ἐκεῖνης καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελλοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

37 Ὡς περὶ δὲ αἱ ἡμέραι τῆς Νῶς, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ πρῶγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι τῆς ἡμέρας εἰσῆλθαι Νῶς εἰς τὴν κιβωτόν·

39 Καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμὸς, καὶ ἤρην ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου

40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ·

plangent omnes tribus terræ, et videbunt filium hominis venientem in nubibus cæli, cum efficiâ et gloriâ multâ.

31 Et legabit angelos suos cum tuba vocis magnæ, et congregabunt electos ejus à quatuor ventis, à summis cœlorum usque extrema eorum.

32 A verò ficu discite parabolam: quum jam ramus ejus fuerit tener, et folia germinaverint, scitis quia prope æstas.

33 Ita et vos, quum videritis hæc omnia scitote quia prope est in januis.

34 Amen dico vobis, non præteribit generatio hæc donec omnia ista fiant.

35 Cælum et terra præteribunt: verum verba mea non præteribunt.

36 De autem die illa et hora nemo scit, neque angeli cœlorum, si non Pater meus solus.

37 Sicut autem dies Noë, ita erit et adventus Filii hominis.

38 Sicut enim erant in diebus ante diluvium, comedentes et bibentes, nubentes et nuptui tradentes, usque quo die intravit Noë in arcam:

39 Et non cognoverunt donec venit diluvium, et tulit omnes: ita erit et præsentia Filii hominis.

40 Tunc duo erunt in agro:

ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίσταται.

41 Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίσταται.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἐρχεται.

43 Ἐκεῖνο δὲ γινώσχετε, ὅτι εἰ ἦοι ὁ οἰκοδεσπότης ποῖα φυλακᾷ ὁ κλέπτης ἐρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἐτοιμοί· ὅτι, ἥ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ ποιῶντα οὕτως.

47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατεστήσῃ αὐτόν.

48 Ἐάν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν.

49 Καὶ ἄρξῃται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων·

50 Ἡξεῖ ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει.

51 Καὶ διχοτομήσῃ αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

unus assumitur, et unus relinquitur.

41 Duæ molentes in mola: una assumetur, et una relinquetur.

42 Vigilate ergo, quia nescitis quâ horâ Dominus vester venit.

43 Illud autem scitote, quoniam si sciret paterfamilias quâ custodiâ fur venit, viglaret utique, et non sineret perfodi domum suam.

44 Propter hoc et vos estote parati, quia quâ horâ non putatis: Filius hominis venturus est.

45 Quis putas est fidelis servus et prudens, quem constituit dominus suus super familiam suam, ad dandum illis cibum in tempore?

46 Beatus servus ille, quem veniens dominus ejus, invenerit facientem sic.

47 Amen dico vobis, quoniam super omnibus substantiis suis constituet eum.

48 Si autem dixerit malus servus ille in corde suo: Tardat dominus meus venire.

49 Et cæperit percutere conservos, edere autem et bibere cum ebriosis:

50 Veniet dominus servi illius in die quo non expectat, et in horâ quâ non scit.

51 Et dividet eum, et partem ejus cum hypocritis ponet: illic erit fletus, et stridor dentium.

ANALYSIS OF GREEK VERBS—MATTHEW II.

- Prep. Aug. Root. ind. imp. 3 pl.* *Prep. Root. 1 fut. 3 s.*
 1. παρ ε γεν ὄντο. 12. ἐξ ελευσε ται.
 Around did come they. Out come shall one.
Root. 3 s. ind. pr. *Root. 1 fut. 3 s.*
 2. ἐστ ε v. 13. ποιμαν εῖ.
 Is he. Protect shall who.
Root. 1st pl. *Aug. Root. 1 aor. ind. 3 s.*
 3. εἶδ ομεν. 14. ἡ χριτω σε.
 See we. did inquire he.
Aug. Root. 1st pl. *Root. 2 aor. 3 s.*
 4. ἡ λθ ομεν. 15. εἰπ ε.
 Have come we. Say did he.
Prep. Root. inf. *Prep. Root. 1 aor. imp. 2 pl.*
 5. προσ κυν ἤσαι. 16. ἐξ ετάσ ατε.
 Before fall to. About inquire do ye.
Aug. Root. Pas. ind. 1 aor. 3 s. *Root. 2 aor. sub. 2 pl.*
 6. εἰ ταπαχ θη. 17. σύρ η τε.
 Was troubled he. Found ye shall have.
Aug. Root. c. v. ind. imp. 3 s. *Prep. Root. 1 aor. imp. 2 pl.*
 7. εἰ πυνθάν ε το. 18. απ αγγειλ άτε.
 Did ask he. Back bring word do ye.
Root. c. v. 2 fut. mid. 3 s. *Prep. Root. (a s) 1 aor. sub. 1 s.*
 8. γενν α ται. 19. προσ κυν η σ ω.
 Born he should be. Before fall may I.
Root. 2 aor. 3 pl. *Aug. Root. 1 aor. dep. 3 pl.*
 9. εἰπ ον. 20. εἰ πορεύ θ η σαν.
 Said they. Depart did they.
Red. Root. Pas. ind. perf. 3 s. *Root. imper. 3 s.*
 10. γε γραπ ται. 21. ἰδ ου.
 Written it has been Behold thou.
Root. 2d s. *Root. 2 aor. 3 pl.*
 11. ε ἴ. 22. εἶδ ου.
 Art thou. Seen had they.

- Prep. Root. 2 aor. 3 s.*
 23. προ ἤγ s v.
 Before led it.
- aug. Root. 2 aor. ind. 3 s.*
 24. ἔσθ η.
 Stood it.
- Root. ind. imp. 3 s.*
 25. ἦ v.
 Was it.
- Aug. Root. 1 aor. ind. 3 pl.*
 26. ἔχάρ ησαν.
 Rejoice did they.
- Root. 2 aor. act. 3 pl.*
 27. εὗρ ον.
 Found they.
- Prep. Root. 1 aor. act. 3 pl.*
 28. προσ s κυν ησαν.
 Before fall did they.
- Prep. Aug. Root. 1 aor. 3 pl.*
 29. προσ η νεγκ α v.
 Before did bring they.
- Prep. Root. 1 aor. inf.*
 30. ανακαμσ σ αι.
 Back turn to.
- Prep. Aug. Root. 1 aor. a. 3 pl.*
 31. αν s χωρ ησαν.
 Back went they.
- Root. ind. pr. 3 s. mid.*
 32. φαιν s ται.
 Appears he.
- Prep. Root. imp. 2 aor. 2 s.*
 33. παραλαβ s.
 Up take (do) thou.
- Root. imp. 2 s.*
 34. φεύγ s.
 Flee (do) thou.
- Root. imp. pr. 2 s.*
 35. ἴσθ ι.
 Be thou.
- Root. sub. 2 aor. 1 s.*
 36. εἶπ ω.
 Call I.
- Root. ind. pr. 3 s.*
 37. μελλ ει.
 Is about
- Root. inf. pr.*
 38. ζητ εἶν.
 Seek to.
- Prep. Root. 1 aor. inf.*
 39. απο λς σ αι.
 De stroy to.
- Prep. Aug. Root. 2 aor. 3 s.*
 40. παρ s λαβ s.
 Up took he.
- Prep. Root. 1 aor. 3 s.*
 41. ανε χωρ η σ εν.
 Back went he.
- Root. 3 s.*
 42. ἦ v.
 Was he.
- Root. sub. 1 aor. pas. 3 s.*
 43. πληρ ω θ η.
 Fulfilled might be it.
- Aug. Root. ind. 1 aor. 1 s.*
 44. ἔκαλς σ α.
 Called I.
- Root. 1 aor. pass. ind. 3 s.*
 45. ἐνεπαυχ θ η.
 Mocked was he.
- Aug. Root. ind. 1 aor. pas. 3 s.*
 46. ἐθυμ ω θ ἦ.
 Enraged was he.

- | | |
|--|---|
| <i>Root. 2 aor. ind. act. 3 s.</i> | <i>Root. ind. pres. 3 pl.</i> |
| 47. ἀν ἔλ σ.
Killed he. | 53. σίς ι.
Are they. |
| <i>Aug. Root. 1 aor. ind. act. 3 s.</i> | <i>Root. ind. pr. 3 s. mid.</i> |
| 48. ἡ κριβ ὦ σ σ.
Enquired had he. | 54. φαίν σ ται.
Appears he. |
| <i>Aug. Root. 1 aor. ind. pas. 3 s.</i> | <i>Prep. Root. imp. 2 aor act.</i> |
| 49. ἰ πλῆρ ὦ θ η.
Fulfilled was it. | 55. παρα λαβ σ.
Up take (do) thou. |
| <i>Aug. Root. 1 aor. ind. pas. 3 s.</i> | <i>Root. imp. pr. 2 s. dep</i> |
| 50. ἡ κού σ θ η.
Heard was it. | 56. πορευ ου.
Depart thou. |
| <i>Aug. Root. imp. ind.</i> | <i>Red. Root. ind. act. perf. 3 pl.</i> |
| 51. ἡ θέλ σ.
did will | 57. τε θνήκ α σί.
Dead are they. |
| <i>Prep. Root. 1 aor. pass. inf.</i> | <i>Aug. Root. 3 s. imp. ind.</i> |
| 52. παρα κλ η θη ναι.
Consoled to be. | 58. ἡ λθ σ ν.
Did come he. |

NUMERALS.

- | | |
|-----------------------------------|-------------------------------|
| 1 εἷς, unus, | 17 ἑπτακαίδεκα, septemdecim, |
| 2 δύο, duo, | 18 ὀκτωκαίδεκα, octodecim, |
| 3 τρεῖς, tres, | 19 ἑννεακαίδεκα, novemdecim, |
| 4 τέσσαρες, quatuor, | 20 εἴκοσι, viginti, |
| 5 πέντε, quinque, | 21 εἴκοσι εἷς, viginti unus, |
| 6 ἕξ, sex, | 22 εἴκοσι δύο, viginti duo, |
| 7 ἑπτὰ, septem, | 30 τριάκοντα, triginta, |
| 8 ὀκτώ, octo, | 40 τεσσαράκοντα, quadraginta, |
| 9 ἑννέα, novem, | 50 πενήκοντα, quinquaginta, |
| 10 δέκα, decem, | 60 ἑξήκοντα, sexaginta, |
| 11 ἑνδeka, undecim, | 70 ἑβδομήκοντα, septuaginta, |
| 12 δώδεκα, duodecim, | 80 ὀγδομήκοντα, octoginta, |
| 13 τρισκαίδεκα, tredecim, | 90 ἑννεήκοντα, nonaginta, |
| 14 τεσσαρεσκαίδεκα, quatuordecim, | 100 ἑκατον, centum, |
| 15 πεντεκαίδεκα, quindecim, | 200 διακόσιοι, ducenti, |
| 16 ἑκαίδεκα, sexdecim, | 300 τριακόσιοι, trecenti. |

PRINCIPLES

OF THE

GERMAN, SPANISH AND FRENCH LANGUAGES.

THE ALPHABETS.

GERMAN.			SPANISH.			FRENCH.		
A	Ⓐ a	ah	A	ah		A	ah	
B	Ⓑ b	bay	B	bay		B	bay	
C	Ⓒ c	tsay	C	thay		C	say	
D	Ⓓ d	day	D	day		D	day	
E	Ⓔ e	ā	E	ā		E	ā	
F	Ⓕ f	eff	F	āfā		F	eff	
G	Ⓖ g	gay	G	hay		G	zjay	
H	Ⓗ h	hah	H	ā-chay		H	auah	
I	Ⓘ i	ē	I	ee		I	ee	
J	Ⓙ j	yot	J	hotta		J	zjee	
K	Ⓚ k	kah	K	kak		K	kaw	
L	Ⓛ l	el	L	ā-lay		L	ell	
M	Ⓜ m	em	M	ā-may		M	em	
N	Ⓝ n	en	N	ā-nay		N	en	
O	Ⓞ o	ō	O	ō		O	o	
P	Ⓟ p	pay	P	pay		P	pay	
Q	Ⓠ q	kuh	Q	koo		Q	kuh	
R	Ⓡ r	air	R	ā-ray		R	err	
S	Ⓔ s*	ess	S	ā-say		S	ess	
T	Ⓣ t	tay	T	tay		T	tay	
U	Ⓤ u	oo	U	oo		U	ue	
V	Ⓥ v	fow	V	vay		V	vay	
W	Ⓦ w	vay						
X	Ⓧ x	eex	X	ā-keys		X	eex	
Y	Ⓨ y	ipselon	Y	eegreeāgah		Y	eegreeek	
Z	Ⓩ z	tsett	Z	thater		Z	szed	
&	Ⓩ.		&	etc.		&	etc.	

* The former of these characters is initial or medial; the latter always final.

There are also, in Spanish—

Ch	Ll (<i>Ly</i>)	Ñ (<i>Ny</i>)	Rr
chay	älyeay	anyeay	air-ray

[**NORM.**—Let the student remember that the *name* has nothing to do with the *pronunciation* of a letter; no reliance will, therefore, be placed on the alphabetical cognomen of a letter for its *sound*.]

PRONUNCIATION OF THE GERMAN.

A—like *a* in *far*.

Ha—protracted sound of *a*; as *das Haar*, *the hair*.

B—At the commencement of syllables, it is like *b* in *bend*; but at the close of a syllable, it sounds much like *p* or *pb*; as *gelb*, *yellow*.

Bt—enunciate both consonants; as *lebt*, (*lebt*) *lives*.

C—before *e*, *i*, *ä*, *ö*, *ü*, *y*, like *ts*; as *der Cirkel*, *the circle*. Before *a*, *o*, *u*, and the consonants, like *k*; as *das Concert*, *the concert*.

Ch (*Tsay-hah*) before *a*, *o*, *u*, sounds like *k*; also at the commencement of a syllable, and before the consonants. After vowels and consonants, and before *e* and *i*, in French and Latin words, has a peculiar guttural sound, difficult to represent in English. Observe the position of your tongue while enunciating the consonant *k*, in the word *kind*—move the tongue back towards the throat a little distance, force the breath audibly, without the intonations of the voice, through the aperture between the tongue and the roof of the mouth, and you have the sound as exactly as it can be made by a foreigner. This sound occurs in such words as *das Tuch*, *the cloth*; *die Milch*, *the milk*; &c. It has the sound of *sh* in *Sh*, *I*; *reich*, *rich*, &c. &c.

Chs—like *x*; as *der Ochse*, *the ox*.

Ch—like *k*; as *die*, *thick*.

D—This letter approximates more closely to the sound of *t* or *TH*. The tongue is placed against the teeth (instead of the roof of the mouth), *a little above where it is placed for TH*; closing the aperture between the roof of the mouth and the tongue—the breath is emitted with the intonation of the voice, forming the sound of the German *b*.

E—long, like *a* in *mate*; as *habe, have*: short,* like *e* in *met*; as *das Ende, the end*.

Ee—protracted *e*.

F—like *f* in *from, for, fount, &c.*

Ff—a little heavier sound than *f* single.

G—like *gk*; as *gut, good*; *groß, great, &c.* At the end of syllables, *g* has a sound similar to *ch*; as *der Weg, the way*. Also, sometimes in the middle of syllables; as *der Regen, the rain*.

H—aspirates vowels, when placed before them; as *der Himmel, the heaven*. It is silent, and prolongs the vowel, when placed after it; as *das Jahr, the year*; *wählen, to choose*; *die Uhr, the watch, &c.*

I—long, like *e* in *me*: short, like *i* in *pin*.

I (i)—like *y*; as *ja, yes*.

K—like *k*; as *das Kind, the child*.

L—like *l*; as *das Lamm, the lamb*.

M—like *m*; as *der Mann, the man*.

N—like *n*; as *neu, new*.

Ng—like *ng*; as *jung, young*.

O—long, like *o* in *no*; as *oder: or* short, like *u* in *tub*; as *oft, often*.

P—like *p*; as *pressen, to press*.

Ph—like *f*; as *der Prophet, the prophet*.

Q—like *q*; as *die Qual, the torment*.

* A short vowel maintains its original sound, but is pronounced quicker, and a little more compressed. Vowels before double letters are short, as *eine Tasse, a cup*.

H—like *r*; as *das Herz, the heart.*

S—like *s*; as *das Salz, the salt.*

Sch—like *sh*; as *die Schwester, the sister.*

T—like *t*; as *der Tag, the day.*

In words of foreign derivation, terminating in *tion*, the *ti* is pronounced like *tse*; as *Convention, convention*: *ß*—like *ts*.

U—like *oo*; as *der Hut, the hat*: short, like *u* in *full*; as *der Hund, the dog.*

V—like *f*; as *von, from.*

W—like *v*; as *wahr, true.*

X—like *x*; as *die Axt, the axe.*

Y—like *i*; as *der Styl, the style.*

Z—like *ts*; as *zehn, ten.*

Ä—like *ai* in *hair*, or *e* in *men*; as *der Bär, the bear.*

Ö—like *e* in *her*; as *schön, beautiful.**

Ü—similar in sound to the French *u*. In English, we have no such sound. Observe the position of the lips in saying *oo*: with the lips remaining in this position, pronounce *é* long; draw the tongue slightly backward, and you will have the desired sound. Bear in mind that this is a compressed sound: notice that in saying *we*, you first enunciate *oo* (*w*), and afterwards *é*; manage so as to pronounce the *e* at the same moment with *oo* (*w*), the tongue being drawn a little backward, and pressed firmly against the upper double teeth, and you will encounter little difficulty in pronouncing the letter correctly.

DIPHTHONGS.

Au—like *ou*; as *das Haus, the house.*

Äi—like *i* in *pine*; as *der Mai, May.*

Äy—like *i* in *pine.*

* This is as near as this sound can be represented by the English vowel. The sound is a little more open than *e* in *her*; the tongue is moved further forward. The best way to get this sound, is to catch it from a German, or some other acquainted with it.

Et—like *i* in *pine*.

Ey—like *i* in *pine*.

Äu—like *oi* in *noise* (*compressed sound*).

Eu—like *oi* in *noise* (*compressed sound*).

Je—like *ee* in *feet*.

Et—like *i* in *mine*.

OF THE SPANISH.

A—is pronounced like *ah*; as *la cara*, *the face*.

B—like *b*; as *bonito*, *pretty*.

C—before *e*, *i*, like *th* in *think*; as *el pincel* (*ei peentháil*), *the pencil*. Before *a*, *o*, *u*, like *k*; as *cuál* (*kooál*), *which*.

D—see German *D*.

E—like *ā*; as *me* (*māy*), *me*. Short, like *e* in *hen*; as *el*, *the*.

F—like *f*; as *café*, *the coffee*.

G—like *h* before *e*, *i*; as *genio* (*hā-nēo*), *genius*. Before *a*, *o*, *u*, before consonants and after all vowels, like *g* in *go*; as *grande*, *great*.

H—is always silent.

I—like *e* in *me*; as *el vino*, *the wine*.

J—like *h*, in all cases; as, *José* (*Hosay*), *Joseph*.

K—like *k*; as *kali*, *seaweed*.

L—like *l*; as *el papel*, *the paper*.

M—like *m*; as *mañana* (*manyana*), *to-morrow*.

N—like *n*; as *no*, *not*, *no*.

O—like *o*; as *con gusto*, *with pleasure*.

P—like *p*; as *pan*, *bread*.

Q—like *k*; the subsequent *u* is not pronounced; as *que* (*kāy*), *what*. *C* is now generally used in the place of *q*. We write *cuál* (*kwál*), instead of *quál*, *which*.

R—soft, like *r* in *bar*, *far*, &c.: hard, like *rr* in *parrar*, *to*

extend. The soft sound is represented by a single *r*; the hard sound, by double *rr*.

S—like *s* in *so*; as *señor* (*sainyór*), *sir*.

T—very similar to the German *t*; *tengo*, *I have*.

U—like *oo*; as *su* (*soo*), *your*.

V—like *v*; as *el vino*, *the wine*.

X—occurs but seldom; pronounced the same as *x* in English.

Y—like *ee*, or *y*; as *muy* (*moo-é*), *very*; *y*, *and*.

Z—like *th* in *throne*; as *el lápiz* (*lápeeth*), *the pencil*.

Ch—pronounced in all cases like *ch* in *church*; as *el chaléco*, *the vest*.

Ll—like *ly*; as *bello* (*bailyo*), *beautiful*.

Ñ—like *ny*; as *señorita* (*sainyoreeta*), *Miss*.

Rr—see *R*.

OF THE FRENCH.

A—is pronounced like *ah*; as *alezan* (*al-zang*), *bay* or *sorrel horse*, *Pâris*, &c. : short, like *a* in *hat*; as *datte*, *date*, *a fruit*.

B—like *b*; as *le bal* (*leh bâl*), *the ball*.

C—like *k* before *a*, *o*, *u*, *l*, *r*, *t*, in the same word; as *calcul*, *calculation*; *clou* (*kloo*), *nail*, *tack*. Before *e*, *i*, *y*, like *s*; likewise, with the cedilla (,) under it, before *a*, *o*, *u*, is pronounced like *s*; as *ça* (*sah*), *this*, *that*.

Ch—like *k*; as *chlamyde*, *a cloak*. Like *sh*; as *un cheval*, *a horse*.

D—like *d*; as *donec*, *then*.

E—[unaccented], like *e* in *her*. Often silent. See German *ö*.

é—[accented], like *a* long; as *café* (*coff-ay*), *coffee*.

è—like *a* in *am*; as *le père*, *the father*.

ê—same as *è*, but longer; as *tête*, *the head*.

F—like *f*; as *fer*, *iron*.

G—like *g*; as *gant* (gang), *glove*: like *zh*; as *gésir*, to lie, be buried.

H—like *h*. Often silent.

I—like *i* in English; as *petite* (pettit), *little*: short, like *i* in *pin*; as *ici* (isy), *here*.

J—like *s* in *measure*; as *jamais* (shamā), *never*; *jour* (zhoor), *day*.

K—like *k*; as *kynancie*, *quinsy*.

L—like *l*: *ll* like *ly* or *l-yuh*.

M—like *m*.* } A guttural sound, somewhat similar to *ngk*.
N—like *n*.* }

O—like *o*.

P—like *p*; as *pain*, *bread*.

Ph—like *f*; as *phare*, *light-house*.

Q—like Spanish *q*; as *que*, *that*.

R—like *r*. Silent where it terminates a word, if preceded by *e*.

S—like *s* or *z*. Often silent.

So—like *s* before *e*, *i*, *y*: before *a*, *o*, *u*, *l*, *r*, like *sk*.

T—like *t*. It has also, before *ia*, *ie*, *ieu*, *ion*, a sound like *ts* or *c*; as *tial*, *tion*, *tieux*, &c. Often silent.

Th—like *t*, in all cases.

U—like German *ü*.

V—like *v*.

X—like *ks*, *gz*, *ss*, *k*, (before *c*), and *z*. Silent.

Y—like *ee*.

Z—like *z* and *s*.

DIPHTHONGS, &c.

Ai—is pronounced like *ai* in *hair*: also like *ay* in *day*.

Ey—is pronounced like *ey* in *prey*.

Ei—is pronounced like *ai* in *hair*.

* The sound of the French *nasals* (*m*, *n*), can never be learned except they are heard repeatedly.

Ay—is pronounced like *ai* in *hair*.

Af, aie, ais, ait, aix, of, like *ai* in *hair*, but longer.

Oi—like *wa* in *water*: in a few words, like *ai* in *hair*; as *françois*, *void*, *affoiblir*, &c.

Au, eau, aux, eaux, aud, auds, ao, ault, aults, auex, aut, auts, eo, oc, ocs, ods, oh, op, oqs, ot, ôt, ots, oth, oths, are each pronounced like *o* in *no*.

Ie—like *yea*.

NASALS.*

Am, an—nearly like *äng*; as *ambition* (*angbissyong*), *ambition*; *ancre* (*angkr*), *anchor*.

Aim, ain, ein, em, en—nearly like short *äng*.

Om, on—nearly like *ong*.

Um, un—nearly like *ung*.

THE DEFINITE ARTICLE.

GERMAN.

	SINGULAR.				PLURAL.			
	Nom.	Gen.	Dat.	Acc.	Nom.	Gen.	Dat.	Acc.
Mas.	Der,	des,	dem,	den.	Die,	der,	den,	die.
Fem.	Die,	der,	der,	die.	"	"	"	"
Neut.	Das,	des,	dem,	das.	"	"	"	"

SPANISH.

	SINGULAR.				PLURAL.			
	Nom.	Gen.	Dat.	Acc.	Nom.	Gen.	Dat.	Acc.
Fem.	La,	de la,	á la,	la.†	las,	de las,	á las,	las.§
Mas.	El,	del,	al,	el.‡	los,	de los,	á los,	los.
Neut.	Lo,	de lo,	á lo,	lo.	No plural.			

FRENCH.

	SINGULAR.				PLURAL.			
	Nom.	Gen.	Dat.	Acc.	Nom.	Gen.	Dat.	Acc.
Mas.	Le,	du,	au,	le.	Les,	des,	aux,	les.
Fem.	La,	de la,	á la,	la.	"	"	"	"

* If the *m* or *n* is followed by a vowel, it ceases to be nasal; but if it precedes a consonant, or terminates a word, it is a nasal. If it terminates a word, the next word commencing with a vowel, there is a sound of *n* after the nasal.

† Or, á la.

‡ Or, á el.

§ Or, á las.

|| Or, á los.

[NOTE.—When the French article, in the singular, precedes another word commencing with a vowel or silent *h*, the final vowel of the article is dropped; as *l'oncle*, *the uncle*, for *le oncle*; *l'étude*, *the study*, for *la étude*; *l'honneur*, *the honour*, for *le honneur*.]

THE INDEFINITE ARTICLE.

GERMAN.

	SINGULAR.				
	Nom.	Gen.	Dat.	Acc.	
Mas.	Ein,	eines,	einen,	einem.	
Fem.	Eine,	einer,	einer,	eine.	No plural.
Neut.	Ein,	eines,	einem,	ein.	

SPANISH.

	SINGULAR.				
	Nom.	Gen.	Dat.	Acc.	
Mas.	Un,	de un,	a un,	un.	No plural.
Fem.	Una,	de una,	a una,	una.	

FRENCH.

	SINGULAR.				
	Nom.	Gen.	Dat.	Acc.	
Mas.	Un,	d'un,	à un,	un.	No plural.
Fem.	Une,	d'une,	à une,	une.	

THE FRENCH PARTITIVE.*

	SINGULAR.				PLURAL.			
	Nom.	Gen.	Dat.	Acc.	Nom.	Gen.	Dat.	Acc.
Mas.	Du,	de,†	à du,	du.	des,	de,†	à des,	des.
Fem.	De la,	de,†	à de la,	de la.				

DECLENSION.

GERMAN.

The German noun is subject to certain terminal mutations, which, when they are arranged and classified, are denominated Declensions. Of these Declensions, some authors recognise eight, five, or four, while many accord that there are, in fact, but three.

For the sake of simplicity and brevity, we shall arrange all the German nouns into three separate heads or declensions—no more; and in following out this arrangement, we shall class

* Translated, *some, of some, &c.*

† Or, *d'.*

all the singulars first in order, and afterwards the plurals, in their own place, on the plan of Le Bas and Régnier.

The Declensions are determined by their mode of termination.

SINGULARS.

First Declension.—All nouns of this declension are either masculine or neuter, and make their genitive in *s*, *es*, and *ens*.

Nom.	Gen.	Dat.	Acc.
Der Himmel,*	des Himmels,	dem Himmel,	den Himmel.

In like manner are declined all masculine and neuter nouns terminating in *el*, *em*, *en*, *er*; neuter, in *n*, *chen*, *lein*, &c. &c.

Nouns which already terminate in *s*, *z*, *zt*, *ß*, *ß*, take an *e* in the genitive before the *s*, for sake of euphony; as

Nom.	Gen.	Dat.	Acc.
Das Harz,†	des Harzes,	dem Harz,‡	das Harz.

Many nouns, also, take *e*, in this manner, when the final letter produces too close a sound to admit of an immediate subsequent *s*. These nouns are of various terminations, as follows:

Das Land, *the land*; das Kind, *the child*; der Mann, *the man*; der Hut, *the hat*; der Wein, *the wine*, &c.

Nouns in *ens*.

Nom.	Gen.	Dat.	Acc.
Der Funke,§	des Funkens,	dem Funken,	den Funken.

Second Declension.—This declension comprises none but masculine nouns. The genitive termination is *n* or *en*. All the other cases of the singular and plural are like the genitive singular.

Der Knabe, *the boy*.

Nom.	Gen.	Dat.	Acc.
Der Knabe,	des Knaben,	dem Knaben,	den Knaben.

Most of the nouns of this declension, terminating in a consonant, make their genitive in *en*.

* *Heaven*.—[NOTE.—The German noun always commences with a capital letter.]

† *The resin*.

‡ Or, *Harze*.

§ Formerly, and occasionally at the present day, *Funkens*.

Der Bär, *the bear.*

Nom.	Gen.	Dat.	Acc.
Der Bär,	des Bären,	dem Bären,	den Bären.

Third Declension.—All the nouns of this declension are of the feminine gender. It takes no inflection in the singular, nor does it terminate in any fixed letter.

Frau, *a woman.*

Die Frau, der Frau, der Frau, die Frau.

PLURALS.

The various terminations of the nominative plural are e, n, en, ens, or like the nominative singular.

When the nominative plural ends in n, all the other cases are the same.

When the nominative plural does not end in n, the dative alone takes an n, and the genitive and accusative are like the nominative.

No inconsiderable number of nouns change a, o, u, and au, of the singular, into ä, ö, ü, and äu.

Masculine and neuter nouns, of the first declension, in el, er, en, len, have their nominative plural like the nominative singular, and add n for the dative.

Der Adler, *the eagle.*

PLURAL.			
Nom.	Gen.	Dat.	Acc.
Die Adler,	der Adler,	den Adlern,	die Adler.

Das Siegel, *the seal.*

PLURAL.			
Die Siegel,	der Siegel,	den Siegel,	die Siegel.

The greater part of the masculine nouns of the first declension take e, in the nominative, genitive, and accusative, and n, in the dative plural; as

Der Fremdling, *the stranger.*

PLURAL.			
Die Fremdlinge,	der Fremdlinge,	den Fremdlingen,	der Fremdlinge.

Feminine and neuter nouns in ß, also take e; as

Das Geheimniß, *the secret.*

Die Geheimnisse, der Geheimnisse, den Geheimnissen, die Geheimnisse.

[NOTE.—When ß comes between two vowels, it is changed into ff.]

A great number of nouns of the third declension in the singular also are declined in the same manner in the plural; so also are nearly all neuter nouns, whose initial is the particle *ge*, and whose terminative is in any letter other than *e*, *l*, or *er*, in the nominative singular; as, singular, *das Geschenk*; plural, *die Geschenke*, *the gift, the gifts*.

Thus, also, are declined all neuter nouns terminating in *ment*; as *Saframent*, *Saframente*, &c. There are, also, many neuters, whose distinctive features cannot be established.

All such nouns of the first declension as ending properly in *e*, are often terminated by *e* or *en*; all nouns of the second declension, which take *e* in the genitive singular, and all feminine nouns in *el*, *e*, *er*, *te*,* form their plural by adding an *n* to the nominative singular.

All nouns of the second declension, whose genitive ends in *en*, as *Bär*, *Bären*; all feminine nouns not noticed hitherto, in this description of the plurals; and especially such as terminate in *end*, *ei*, *heit*, *in*, *keit*, *schaft*, *ung*; and those derived from foreign tongues; also a number of masculine nouns, the nouns *Bett*, *bed*; *Heim*, *shirt*; *Herz*, *heart*; *Ohr*, *ear*; and nouns in *or*, incorporated from the Latin language; and a greater part of the nouns in *th*, are all declined by adding *en* to the nominative singular termination.

All masculine and neuter nouns in *thum*, as (sing.) *der Reichthum*, *the fortune*; (plu.) *die Reichthümer*, *the fortunes*; (sing.) *das Herzogthum*, *the dukedom*; (plu.) *die Herzogthümer*, *the dukedoms*. All such neuters as have not been included in the preceding explication, terminating generally in a mute, or the letters *s*, *t*, *sch*; as (sing.) *das Bild*, *the image*; (plu.) *die Bilder*, *the images*; (sing.) *das Dorf*, *the village*; (plu.) *die Dörfer*, *the villages*; and the following masculine nouns:—*Bösewicht*, *Dorn*, *Geist*, *Gott*, *Leib*, *Mann*, *Ort*, *Rand*, *Vormund*,

* With the exception of *die Mutter*, *mother*; *die Tochter*, *daughter*, which make their plural with the Umlaut (ü), *die Mütter*, *die Töchter*.

Wald, Wurm, all make their plural in *er*, at the same time placing the Umlaut (") over the vowel or diphthong, in the last syllable in the word; as Gott, Götter, *God*; Mann, Männer, *man*; Haus, Häuser, *house*, &c. &c.

We have been thus prolix with the German noun, in comparison with the general brief style of this work, that the student might have no room for doubt; and for the sake of simplifying in a degree the preceding pages on the German noun, we submit, in one general view, a table, so arranged as to comprehend all the entire terminations in a body.

1st DECLENSION. Masculine and Neuter Nouns.				2d DECL'N. Masculine Nouns.	3d DECLENSION. Feminine Nouns.		
SINGULAR.	N.—	.		—	—		
	G.—(e)	§		(e) n.	.		
	D.—(e).			(e) n.	—		
	A.—	.		(e) n.	—		
PLURAL.	N.—e.	— .	— er.	— en.	(e) n.	— e.	
	G.—e.	— .	— er.	— en.	(e) n.	(e) n.	— e.
	D.—en.	(n).	— ern.	— en.	(e) n.	(e) n.	— en.
	A.—e.	— .	— er.	— en.	(e) n.	(e) n.	— e.

SPANISH—FRENCH.

The Spanish and French nouns are indeclinable. They merely add an *s* for the plural, (a few exceptions); but their terminations never vary for the *case*, which can only be determined by the article or adjective prefixed, or by its syntactic relation.

[NOTE.—The genders, in German, are three, masculine, feminine, and neuter. In Spanish, three, but the neuter in Spanish includes only a few adjectives, used in the sense of nouns, and not limited in their extension; as *lo útil*, *the useful*; it has no plural. In French, there is no neuter—nouns are either masculine or feminine, according to usage, or as the termination of the word denotes.]

PLURALS OF NOUNS.

German.—The method of forming the plural of German nouns has been shown in the preceding Table of Declension.

Spanish.—When the Spanish noun is terminated by a short

vowel,* the plural is formed by adding an *s* to the termination of the singular; when the noun terminates in a *long* vowel or a consonant, the plural adds *es* to the singular terminative: e. g. first, carta, *letter*; cartas, *letters*; padre, *father*; padres, *fathers*: second, verdad, *truth*; verdades, *truths*; tribú, *tribe*; tribúes, *tribes*. Nouns which terminate in *z*, change *z* to *ces*; as lápiz, *pencil*; lapices. The plural of adjectives is formed in the same manner.

French.—The plural of French nouns is usually formed by the addition of an *s*; but when the noun (or adjective) terminates in *u*, preceded by one or more vowels, the plural is made by adding *x*; as beau, beaux; also nouns ending in *al*, *aíl*, not followed by *e* final (ale, aile), make their plural by changing *al*, *aíl*, into *aux*; as travail, travaux; mal, maux. These nouns, ciel, œil, aïeul, also make their plural in *x*; cieux, yeux, aïeux. These rules are also applicable to the adjective.

THE ADJECTIVE.

GERMAN.

When the adjective is employed as an attribute, it is indeclinable, but when it occurs in a qualifying phrase as an *epithet*, it becomes declinable; so that the same adjective is at one time indeclinable, at another, declinable. We say, der Vater gut ist, *the father is good*; die Mutter gut ist, *the mother is good*; das Kind gut ist, *the child is good*, &c. &c. But when it is employed as an epithet, it is declined as follows:

1st. If the adjective immediately precedes the noun, and is not itself preceded by either the article definite or indefinite, or any other declinable word, it is declined thus:

	Nom.	SINGULAR. Gen.	Dat.	Acc.
Mas.	Guter,†	gutes (guten),	gutem,	guten.
Fem.	Gute,	guter,	guter,	gute.
Neut.	Gutes,	gutes (guten),	gutem,	gutes.

* An accented vowel (á, í, ó, &c.) is *long*; unaccented, is *short*.

† Good, of good, &c.

●

FLURAL.

Mas. Fem. Neut. Gute, guter, guten, gute.

2d. When the adjective is preceded by the definite article, or some other determinate word, it is declined as follows :

SINGULAR.

	Nom.	Gen.	Dat.	Acc.
Mas.	Gute,	guten,	guten,	guten.
Fem.	Gute,	guten,	guten,	gute.
Neut.	Gute,	guten,	guten,	gute.

FLURAL.

Mas. Fem. Neut. Guten, guten, guten, guten.

3d. When preceded by the indefinite article, ein, or any of the possessive pronouns, mein, *my* ; dein, *thy* ; sein, *his, her* ; unser, *our* ; euer, *your* ; ihr, *their* ; and kein, *any*, it is declined in this wise :

SINGULAR.

	Nom.	Gen.	Dat.	Acc.
Mas.	Guter,	guten,	guten,	guten.
Fem.	Gute,	guten,	guten,	gute.
Neut.	Gutes,	guten,	guten,	gutes.

☞ Participles are declined in the same manner.

SPANISH—FRENCH.

The Spanish and French adjectives are indeclinable, and only form their plural in order to be of the same number as the noun to which they are attached, according to the rules laid down on page 253.

The Spanish and French participles conform to the same rules as their adjectives.

N. B. The adjective must be of the same *gender, number, and case* as the noun to which it is attached in all the three tongues.

OF THE ADJECTIVES USUALLY CALLED DEMONSTRATIVE PRONOUNS.

GERMAN.

Dieser, diese, dieses, (hic, hæc, hoc, *Lat.* ; οὗτος, αὕτη, τοῦτο, *Gr.*) *this, these* ; declined like guter.

Jener, jene, jenes, (ille, illa, illud, *Lat.* ; ὁσείνος, —η, —ο, *Gr.*) *that, those* ; declined in the same manner.

Der, die, das, used as a pronoun, instead of *der*, in imitation of the Greek (see page 153, Gr. Gram.), is thus declined:

	Nom.	Gen.	Dat.	Acc.
Mas.	Der,	dessen,	dem,	den.
Fem.	Die,	deren,	der,	die.
Neut.	Das,	dessen (deß,)	dem,	das.

Mas. Fem. Neut. Die, deren (derer), denen, die.

Derjenige, this, that, those; derselbe, the same, are compounds. The first part of the words, *der*, follows the declension of the article, while the other part follows the declension of the adjective.

Solcher, such, like, declined like *der*.

SPANISH.

Este (mas.), esta (fem. sing.), this; indeclinable.

Estos (mas.), estas (fem. plu.), these; indeclinable.

Ese (mas.), esa (fem. sing.), that; indeclinable.

Esos (mas.), esas (fem. plu.), those; indeclinable.

Also, esto (neut. sing.), this, this thing, any thing; indeclinable.

And eso, (neut. sing.), that, that thing, any thing; “

[NOTE.—All these adjectives are indeclinable, and follow the general rule in forming their plural to agree with their nouns.]

FRENCH.

Mas.	SINGULAR.		Mas.	PLURAL.	
	Fem.			Fem.	
Ce, cet,	cette,	<i>this;</i>	ces,		<i>these.</i>
Celui,	celle,	<i>that;</i>	ceux,	celles,	<i>those.</i>
Celui-là,	celle-là,	<i>the former;</i>	ceux-là,	celles-là,	<i>the former.</i>
Celui-ci,	celle-ci,	<i>the latter;</i>	ceux-ci,	celles-ci,	<i>the latter.</i>

INTERROGATIVES.

GERMAN.

Welcher, who, which, what; thus declined:

	SINGULAR.			
	Nom.	Gen.	Dat.	Acc.
Mas.	Welcher,	welches,	welchem,	welchen.
Fem.	Welche,	welcher,	welcher,	welche.
Neut.	Welches,	welches,	welchem,	welches.

Mas. Fem. Neut. Welche, welcher, welchen, welche.

Wer, who? was, what? thus declined :

	Nom.	Gen.	Dat.	Acc.
Mas. Fem.	<i>Wer</i>	<i>wessen (weß)</i>	<i>wem</i>	<i>wen</i> .
Neut.	<i>Was</i> ,			<i>was</i> .

SPANISH.

Quién, que, who? which? &c., is declined by being placed after the same particles as the definite article *el*.

Cual (sing.), *cuales* (plu.) both genders, *which?*

Qué (both genders and numbers), *what?*

FRENCH.

Quel, quelle, quels, quelles, which? what? declined by placing before it the same particles that are placed before the article *le, la*.

Qui (of both genders and numbers), declined in the same manner. *Quoi, what; like que*.

PRECONJUNCTIVES.*

GERMAN.

Welches, which, that; declined same as *welches*.

Was, which, what; like *was*.

So, who, whom; indeclinable.

FRENCH.

En, it, them, so; indeclinable.

Y, it, so; relating to something before it; indeclinable.

Le, it, &c., indeclinable.

Ce qui, that which; thus declined :

Nom. *Ce qui, that which.* Dat. *Ce à quoi, that to which.*

Gen. *Ce dont, that of which.* Acc. *Ce que, that which.*

[*J'ai oublié ce dont vous me parliez, I have forgotten that of which you were speaking to me.*]

SPANISH.

The pronoun *cuyo* is used as a preconjunctive or interrogative. It always agrees with the thing possessed (not with the possessor), in gender, number, and case. [*Whose pens are these? ¿Cuyas son estas plumas?—Whose book is this? ¿Cuyo es este libro?*]

* Relatives.

PRONOUNS.

GERMAN.

Ich, I.

	Nom.	Gen.	Dat.	Acc.
Sing.	<i>Ich, I;</i>	<i>meiner, my, mine, of me;</i>	<i>mir, me, to me;</i>	<i>mich, me.</i>
Plu.	<i>Wir, we;</i>	<i>unser, our, ours;</i>	<i>uns, us, to us;</i>	<i>uns, us.</i>

Du, thou.

Sing.	<i>Du, thou;</i>	<i>deiner, thine, of thee;</i>	<i>dir, thee, to thee;</i>	<i>dich, thee.</i>
Plu.	<i>Ihr, you, ye;</i>	<i>euer, yours, of you;</i>	<i>euch, you, to you;</i>	<i>euch, you.</i>

Er, sie, es, he, she, it.

	Nom.	Gen.	Dat.	Acc.
Er, he;	<i>seiner, his;</i>	<i>ihm, him, to him;</i>	<i>ihn, him.</i>	
Sie, she;	<i>ihrer, hers;</i>	<i>ihr, her, to her;</i>	<i>sie, her.</i>	
Es, it;	<i>seiner, its;</i>	<i>ihm, it, to it;</i>	<i>ihn, it.</i>	

PLURAL.

Sie, they; *ihrer, theirs;* *ihnen, them, to them;* *sie, them.*

The reflexive pronoun has no nominative, and is thus declined :

	Gen.	Dat.	Acc.
Mas.	<i>Seiner, of one's self;</i>	<i>sich, to one's self;</i>	<i>sich, one's self.</i>
Fem.	<i>Ihrer, of one's self;</i>	<i>sich, to one's self;</i>	<i>sich, one's self.</i>
Neut.	<i>Seiner, of one's self;</i>	<i>sich, to one's self;</i>	<i>sich, one's self.</i>

PLURAL.

Ihrer, of themselves; *sich, to themselves;* *sich, themselves.*

[NOTE.—The word *selbst*, or *selber*, often added to the personal pronouns, and answers the place of our word *self*; as *ich selbst, myself, &c.*]

The pronouns *Man, one;* *Jemand, some one;* *Niemand, no one*, take *es* in the genitive, and *en* in the dative and accusative. Occasionally, also, they are used indeclinable.

Etwas, something; *Nichts, nothing*, are indeclinable.

Einer, some one; *Keiner, any one*, are declined like the adjective, *guter*.

SPANISH.

Yo, I.

	Nom.	Gen.	Dat.	Acc.
M. F.	<i>Yo, I;</i>	<i>de mi, of me;</i>	<i>á mi, to me;</i>	<i>á mi, me.</i>

PLURAL.

Mas. Nos, nosotros, *we*; de nosotros, *of us*; á nosotros, *nos, to us*; á nosotros, *nos, us*.

Fem. Nosotras, *we*; de nosotras, *of us*; á nosotras, *nos, to us*; á nosotras, *nos, us*.

Tú, *thou*.

M. F. Tú,* *thou*; de tí, *of thee*; á tí, *te, to thee*; á tí, *te, thee*.

PLURAL.

Mas. Vos,* vosotros, *ye, you*; de vosotros, *of you*; á vosotros, *os, to you*; á vosotros, *os, you*.

Fem. Vosotras, *ye, you*; de vosotras, *of you*; á vosotras, *os, to you*; á vosotras, *os, you*.

Él, *he*; Ella, *she*.

Mas. Él, *he*; de él, *of him*; á él, *le, se, to him*; á él, *le, lo, him*.

Fem. Ella, *she*; de ella, *of her*; á ella, *le, se, to her*; á ella, *la, her*.

PLURAL.

Mas. Ellos, *they*; de ellos, *of them*; á ellos, *les, se, to them*; á ellos, *los, them*.

Fem. Ellas, *they*; de ellas, *of them*; á ellas, *les, se, to them*; á ellas, *las, them*.

The reflective pronoun has no nominative, and is thus declined:

Nom.

Gen.

Det.

De sí, *of one's self*; á sí, *se, to one's self*; á sí, *se, one's self*.

N. B. Plural is declined like singular.

FRENCH.

Je, moi, *I*.

Je,† moi,‡ *I*; de moi, *of me, my, mine*; à moi, *to me*; me, moi, *me*.†

PLURAL.

Nous, *me*; de nous, *of us, ours*; à nous, *to us*; nous, *us*.

* Tú, vos, are seldom used in Spanish. Usted, (abbreviated U.) takes its place, except in very familiar conversation.

† Used in all cases before the verb.

‡ Used, 1st, After an intransitive verb; as *c'est moi, it is I*, for *c'est je*; *c'est lui, it is he*, instead of *c'est il*; *ce sont eux, it is they*, or, *they are*. 2d, After an imperative mood, if it is affirmative, instead of *me*; as *donnez-moi, give me*; *lève-toi, raise thyself*; but if the imperative is negative, it follows the general rule and takes *me*; as *ne me donnez pas, do not give me*; *ne te lève pas, do not raise up*.

Tu, toi, *thou*.

Tu, * toi, † *thou* ; de toi, *of thee* ; à toi, *to thee* ; te, toi, † *thee*.

^{PLURAL.}
Vous, *you, ye* ; de vous, *of you* ; à vous, *to you* ; vous, *you*.

Il, elle, on, *he, she, one*.

Mas. Il, * lui, † *he* ; de lui, *of him* ; à lui, *to him* ; le, lui, † *him*.

Fem. Elle, *she* ; d'elle, *of her* ; à elle, *to her* ; la elle, *her*.

Neut. On, *one, they, he, somebody, anybody*, (indefinite—indeclinable).

^{PLURAL.}
Mas. Ils, * eux, † *they* ; d'eux, *of them* ; leur, à eux, *to them* ; les, eux, *them*.

Fem. Elles, *they* ; d'elles, *of them* ; à elles, *to them* ; elles, *them*.

The pronoun reflective, *soi*, is declined by adding the preposition *d* and *de*.

N. B. In imitation of the German and English, we frequently find *même* attached to the personals, which we translate *self* ; as *moi-même*, *myself*, &c.

OF THE ADJECTIVE, COMMONLY CALLED THE POSSESSIVE PRONOUN.

GERMAN.

Mein, my.

Mein, my ; *meines, of my* ; *meinem, to my* ; *meinen, my*.

Meine, my ; *meiner, of my* ; *meiner, to my* ; *meine, my*.

Mein, my ; *meines, of my* ; *meinem, to my* ; *meine, my*.

^{PLURAL.}
Meine, my ; *meiner, of my* ; *meinen, to my* ; *meine, my*.

Unser, unsere (or, unsre), unser, our, ours.

Dein, deine, dein, thy, thine.

Euer, euer (or, eure), euer, your, yours.

Sein, seine, sein, his, her, its. [Used when the name of the possessor is masculine or neuter].

Ihr, ihre, ihr, his, hers, its. [Used when the name of the possessor is feminine].

Ihr, ihre, ihr, their, theirs. [For the plural of *sein* and *ihr*, and for all the three genders].

* See *anté*, (note †, p. 259). † See *anté*, (note †, p. 259).

When the adjective *mine* relates to an antecedent, or agrees with a noun previously mentioned; as *this is your hat, but where is mine?* the word *mine* is represented in German by *meiner, meiner, meines*, or by *der, die, das meinige*.

Meiner, meine, meines, mine, that of mine.

Unserer, unsere, unseres, ours, that of ours.

Der, die, das meinige, mine, that of mine.

Der, die, das unsrige, ours, that of ours.

Der, die, das deinige, thine, that of thine.

Der, die, das eurige, yours, that of yours.

Der, die, das seinige, his, her, its. [Used if the name of the possessor is masculine or neuter].

Der, die, das ihrige, his, her its, theirs. [Used if the name of the possessor is feminine, or if the substantive for which they stand is plural].

SPANISH.

Mi, my.

Mi, my; de mi, of my; á mi, to my; mi, á mi, my.

Mis, my; de mis, of my; á mis, to my; á mis, my.

*Tu** (sing.), *tus** (plu.), *thy*; declined as above.

Su (sing.), *sus* (plu.), *his, hers, its*; declined as above.

Nuestro, -a, -os, -as (mas. fem. plu.), *our*; “ “

Vuestro, -a, -os, -as (M. F. sing. plu.), *your*; “ “

Su (sing.), *sus* (plu.), *their*; “ “

The Spaniards, like the Germans, use some of these adjectives with the definite article prefixed, thus:

Mas. *El mio, mine; del mio, of mine; al mio, to mine; el or al mio, mine*

Fem. *La mia, mine; de la mia, of mine; á la mia, to mine; la or á la mia, mine.*

* In all good society, and ordinary conversation, the Spaniard makes use of *de usted*, or *de usted*, (abbreviated *de U.*), instead of *tu, tus*, &c.

PLURAL.

Mas. Los mios, *mine*; de los mios, *of mine*; á los mios, *to mine*; los or á los mios, *mine*.

Las mias, *mine*; de las mias, *of mine*; á las mias, *to mine*; las or á las mias, *mine*.

And el tuyo, la tuya, *thine*; el suyo, la suya, *his, hers*; el nuestro, la nuestra, *ours*; el vuestro, la vuestra, *yours*; el suyo, la suya, *theirs*, with their plurals; los tuyos, las tuyas, *thine*; los suyos, las suyas, *his, hers*; los nuestros, las nuestras, *ours*; los vuestros, las vuestras, *yours*; los suyos, las suyas, *theirs*, are all declined the same as el mio.

FRENCH.

Mon, *my*; ton, *thy*; son, *his, hers, its*; notre, *our*; votre, *your*; leur, *their*; are indeclinable, and add *s* to form the plural. Mon, ton, son, though masculine, are used before all feminine nouns commencing with a vowel or mute *h*; as, mon heure, *my hour*; ton ignorance, *thy ignorance*; son assurance, *his or her assurance*.

Mien, *mine*, is declined by prefixing the definite article, mienne (fem.), miens (mas. plu.), miennes (fem. plu.); tien, *thine*; sien, *his, hers, its*; notre (mas. and fem. sing.), notres (mas. and fem. plu.), *our, ours*; votre (mas. and fem. sing.), vôtres (mas. and fem. plu.), *your, yours*; leur (mas. and fem. sing.), leurs (mas. and fem. plu.), *theirs*, are all declined in the same manner as mien, and cannot be used in any case without the article. In imitation of the German, these adjectives relate to an antecedent noun, with which they agree in gender, number and case.

TABLE OF MOOD AND TENSE SIGNS.

INDICATIVE MOOD.

Pres.	Imp.	Perf.	Plup.	1st Fut.	2d Fut.
Ger. -e.	te.	habe ge=	hätte ge=	werde.	-en werde. } ge-t haben. }
Sp. -o.	ba, *ia, †	he, *habia. †	habia,	r.	habre—do.
Fr. -r, re.	ai(ions, ¶ iez. †)	a, *i, †u, ‡ai.	avais, eus.	er.	aurai.
Eng. do—	—ed.	have.	had.	shall.	shall have.

SUBJUNCTIVE MOOD.

Ger. -e.	(e) te.	habe ge=	hätte ge=	werde.	Like Indic.
Sp. -o.	ase,* iese. All others like Indicative.				
Fr.	Like Indicative.				
Eng. may.	might.	may have.	might have.	shall.	shall have.

CONDITIONALS.

PRESENT.		PAST.	
Ger. würde —en.		würde ge—t haben.	
Sp. 1st, aría, *ería, † iría. ‡	2d, ara, *	1st, habria.	2d, hubiera.
	iera, † iese, † ase. †		
Fr. rai- (ions, ¶ iez. †)		aurai, ausse, —é.	
Eng. should.		should have.	

IMPERATIVE.

	2d.	3d.	1st.	2d.	3d.
Ger.	(e).	—e, et.	—en wir.	—t.	—en sie.
Sp.	—a tú	—e él.	—mos noso- tros	—d vos- otros.	—en ellos.
Fr.	—e.	qu'il —e.	—ons.	—er.	qu'ils —nt.
Eng.	do thou.	let him.	let us.	do ye.	let them.

INFINITIVE.

	German.	Spanish.	French.	English.
Pres.	—en.	—ar, —er, —ir.	er, ir, oir, re.	to.
Perf.	haben.	haber —do.	avoir.	to have.

PARTICIPLES.

Pres.	—end.	—do.	nt.	—ing.
Past.	—t.	habiendo, —do.	é.	—d having.

PERSONAL TERMINATIONS.

Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
1st. e.	en.	o, a, e, i.	mas.	The personal terminations of the French are numerous, and are determined by the pronoun.	
2d. ft.	t, en.	s, ste.	is.		
3d. t, en.	en.	a, e, o.	an, en.		

* 1st Conjug. † 2d Conjug. ‡ 3d Conjug. ¶ 1st person plural.
‡ 2d person plural.

INFINITIVE.

Sein; ser (or) estar; être, to be.

PRESENT PARTICIPLE.

Sciend (or) wescend; siendo (or) estendo; étant, being.

INDICATIVE MOOD.—PRESENT TENSE.

Ger. Ich bin, du bist, er ist, wir sind, ihr seid, sie sind.

Sp. Yo soy, tú eres, el, la es, nosotras somos, vosotros sois, ellos son.

Sp. Yo estoy, tú estás, el, la esta, "estamos, "estais, "están.

Fr. Je suis, tu es, il, elle est, nous sommes, vous êtes, ils, elles sont.

Eng. I am, thou art, he, she, is, we are, you are, they are.

IMPERFECT TENSE.

Ich war, du war(e)st, er war, wir waren, ihr war(e)t, sie waren.

Yo era, tú eras, el era, nosotros éramos, vosotros érais, ellos eran.

Yo estaba, tú estabas, el estaba, nosotros estábamos, vosotros estábais, ellos estaban.

Yo fui, tú fuiste, el fué, nosot. fuimos, vosot. fuisteis, ellos fueron.

"Estuve, "estuviste, "estuvo, "estuvimos, "estuvisteis, "estuvieron.

J'étais, tu étais, il était, nous étions, vous étiez, ils étaient.

Je fus, tu fus, il fut, nous fûmes, vous fûtes, ils furent.

I was, thou wast, he was, we were, you were, they were.

PERFECT TENSE.

[&c.

Bin gewesen, * bist gewesen, ist gewesen, sind gewesen, ihr seid, &c., sie sind,

He sido, has sido, ha sido, hemos sido, habeis sido, han sido.

He estado, has estado, ha estado, hemos estado, habeis estado, han estado.

AI été, as été, a été, avons été, avez été, ont été.

Have been, hast been, has been, have been, have been, have been.

PLUPERFECT TENSE.

Bargewesen, war(e)st, &c., war, &c., waren, &c., war(e)t, &c., waren, &c.

Hube sido (or) estado, hubiste, &c., hubo, &c., hubimos, &c., hubisteis, &c., hubieron, &c.

Yo había sido (or) estado, habías, &c., había, &c., habíamos, &c., habíais, &c., hubían, &c.

Avais (or) eus été, avais, eus, &c., avait, eut, &c., avions, eûmes, &c., aviez, &c. &c. &c.

Had been, hadst been, had been, had been, had been, had been.

FIRST FUTURE.

Werde sein, wirst sein, wird sein, werden sein, werdet, &c., werden, &c.

Seré (estaré), serás (estarás), será (estaré), seremos (esteremos), seréis (estaréis), serán (esterán).

Serai, seras, sera, serons, serez, seront.

Shall be, shalt be, shall be, shall be, &c. &c.

SECOND FUTURE.

Werde gewesen sein, wirst, &c., wird, &c., werden, &c., werdet, &c., werden, &c.

Habré sido, † habrás sido, † habrá sido, † habrémos sido, † habréis sido, † habrán sido. †

Aurai été, auras été, aura été, aurons été, aurez été, auront été.

Shall have, shalt have, shall have, shall have, &c. &c.

* A repetition of the pronoun is unnecessary.

† Or estado.

EXPLANATION OF THE TEXT AND OF THE FIGURED PRONUNCIATION.

THE TEXT is not encumbered by too much literalism; and great pains have been taken to use correct expressions. Those words connected in a brace belong to one phrase, and are for the most part idiomatic expressions. All the notes to the references through the text—explaining expressions, etc.—will be found at the close of each part. The small figures are guides to the literal translation: thus enabling a person acquainted with *one*, to translate correctly the other three languages.

Inasmuch as there exist certain sounds in the foreign tongues which we do not have in English, the following table will be very important to him who has no teacher.

GERMAN.

Ch, ch (guttural),	represented in fig. pron. by	CH.
Sh (like sh),	" " "	sh.
K (like k),	" " "	k.
O,	" " "	oe.
U,	" " "	ue.
ai, ay, ei, ey,	" " "	i.
Au, eu,	" " "	oi.

SPANISH

N,	represented in figured pronunciation by	ny.
Ll,	" " "	ly.

FRENCH.

U, represented in figured pronunciation by	ue.
Eu, " " "	oe.
The nasals " " "	ng.
Oi, oix, &c. " " "	waw.
J, " " "	zh.

The accents have been arranged according to the actual pronunciation. This (˘) over a vowel denotes the vowel to be long; (˙) is short; and (ˆ) is the broad accent. Where it was thought necessary, the word has been divided into syllables.

CONVERSATIONS IN

GERMAN.

SPANISH.

In einem Luchladen.

Wie¹ nennen¹ Sie² dieses³?
Vee nēnēn see dēsēs?

Es¹ ist² ein³ Schawl⁴.
Aee ist ine shāhl.

Wie viel¹ ist² der³ Preis⁴?
Vee feel ist der prise?

Zehn¹ Dollars².
Tane dollars.

Welche¹ Einläufe² haben³ Sie⁴?
Vē-ha ine-koifā^b hah-ben see

in⁵ London⁷ gemacht⁸?
in Lündün gēmācht?

Ich¹ kaufte² eine³ Auswahl⁴.
Ich kowftā inā owswāhl

von⁵ Spitzen⁶, Bändern⁷, Muffen⁸
fün spitsen, bändern, müsā-
lins⁹, lins,

Kalilos⁹, Wollenstoffen¹⁰,
kāllicōs, wölēnstōfen,
Schawls¹¹; shāhls;

und¹² von¹³ Paris¹⁴ einen¹⁵ Ballen¹⁶
oond fūn Pâris inēn bällēn

der¹⁷ schönsten²⁰, und²¹
der shoersten, oond

reichsten²² Lächer²³, Kasimirs²⁴,
rishe-ten tuecher, kāsēmērs,

u. s. w.²⁵, u. s. w.²⁶ o

Haben¹ Sie² Sonnenschirme⁴?
Hahben see sunensheermā?

Ich¹ habe² sehr³ schöne⁵ Sonnen-
Ich hahbā säre shoendā sūnen-
schirme⁶ sheermā

266

Tienda de paño y de lienzo.

¿Como¹ se² llama³ eso⁵?
Kōmō say lyāhmah āsō?

Es¹ un² chal⁴.
Es oon chal.

¿Cual¹ es² el³ precio⁴?
Quahl ēs el prāihēō?

Diez¹ pesos².
Dē-āh pāsōs.

¿Que¹ artículos² ha³ comprado⁵?
Ka ārticoolōs ah comprado

U.⁴ en⁵ Londres⁷?
Oosted en Lōndrēs?

He¹ comprado² un³ surtido⁴.
A cōmprāhdo oon soortido

de⁵ encages⁶, cintas⁷, museli-
dā ēncāhēs, thintās, moosūlee-
nas⁸, nās,

saraza⁹, lana merina¹⁰,
sarasa, lān-ah mēreenah
chales¹¹; chalāse;

y¹² de¹³ Paris¹⁴ un¹⁵ cantidad¹⁶
ē dā Pâris oon cantedad

de¹⁷ paños¹⁸ y casimires¹⁹, muy
dā panyōs ē casēmērs, muy

hermosos²⁰ y²¹ muy ricos²²,
ermōsos ē muy rēkos,

etc.²³ etc.²⁴ et cetera²⁵.

¿Tiene¹ U.² quitasoles⁴?
Tē-ēnā oosted kītasōlēs?

Tengo¹ quitasoles² muy³ her-
Tēngo kītasōlēs muy ēr-
mosos⁵ mōsōs

CONVERSATIONS IN

FRENCH.

ENGLISH.

Magasin de draps.

At a dry-goods store.

Comment¹ ceci s'appelle-t-il ?² What¹ do² you² call⁴ this² ?
Comăng sěsy s'ăpěl - t-il ?

C'¹ est² un² schale⁴. It¹ is² a² shawl⁴.
S' ăte ũng shāl.

Quel¹ en b² est² le² prix⁴ ? What¹ is² the² price⁴ ?
Kěl ăng ă luh pree ?

Dix¹ piastres². Ten¹ dollars².
Dee pyastr.

Quelles¹ emplettes² avez-vous⁴ What¹ purchases² did² you²
Kěl - z - ang-plet ăvy - voo

faites² à² Londres⁷ ? make² in² London⁷ ?
fat ăh Londr ?

J'ai acheté¹ un² assortiment⁴ I¹ bought² an² assortment⁴
Zh'ă ăshătă ung asortimăng

de² dentelles², de rubans⁷, de of² laces², ribbons⁷, muslins²,
duh dăngtel, duh ruebang, duh
mousselines², moosleen,

de calicos², d'étoffes de laine¹⁰, prints², de-laines¹⁰, shawls²¹;
duh calico, d'etof duh lan,
de schales²¹; duh shal;

et¹² à¹² Paris¹⁴, le¹² plus¹² beau²⁰ and¹² from¹² Paris¹⁴, a¹² lot¹²
ă ăh Păry, luh plue bo

et¹⁴ le plus précieux²² choix¹⁶ of¹⁷ the¹² most¹² beautiful²²
ă luh plue presyoe shwaw and²¹

de draps²², de casimirs²², rich²² cloths²², casimeres²⁴,
duh drăh, duh casimeer,

etc.²⁵ etc.²⁵ etc.²⁵ &c.²⁵ &c.²⁵

Tenez-vous¹ des parasols⁴ ? Do¹ you² have² parasols⁴ ?
Teny - voo dă părăsöl ?

J'en ai² de² très⁴ beaux² I¹ have² some² very⁴ fine² para-
Zhang ă duh tră - bō sols²

zu⁷ einem⁸ sehr⁹ niedrigen¹⁰ Preise¹¹. *¿ un⁸ precio¹¹ muy⁹ equita-*
tsou i-nem särenee-drizhen pri-sä. ah oon präthēo muy ākila-
tivo¹⁰. tē-vo.

Haben¹ Sie² Flanelle³?
Hahben see flänēlä?

¡Tiene¹ U.² bayetas³ (frane-
Tē-ānā oosted bah-yātas (fränē-
las)? ā lās?)

Ja,^{1,2} soll³ ich⁴ Ihnen⁵ welche⁶?
Yah, soll ish ē-nen velchā
zeigen⁵? tsiken?

Tengo^{1,2} algunas. ¡Le mostra-
Tengo, ālgoonās. Lā mostrah-
rē³ ā U.² algunas?
rā ah U. ālgoonās?

Ja¹, rothen² Flanelle³.
Yah, rōten flannel.

Sí¹, las de² rojo³.
See, las dā rōhō.

Ich¹ habe² nur³ weißen⁴.
Ish habbā noor wisse-n.

No² tengo^{1,2} mas que³ blancas⁴.
No tengo mās kā blānkās.

O,¹ das² genügt^{3,4} nicht⁵.
O, das gānuezht nish.

No^{1,2} me³ bastan^{4,5}.
No mā bahstān.

Ich¹ muß² etwas³ rothen⁴ haben⁵.
Ish moos etwās rōten habben.

Necesito^{1,2,3} algunas⁴ rojas⁵.
Nethesitō ālgoonas rohas.

Sie¹ können² ihn³ zu⁴ einem⁵
See koenen een tsou i-nem

Puede² U.¹ llevarlas^{3,4} al^{5,6}
Pwādā oosted lyā-vārlahs āl

Färber⁷ bringen⁸, und⁹ ihn¹⁰ ge-
Fērbēr bringen, oond een gā-
färbt¹¹ bekommen⁹. fērbt bākomēn.

tintorero⁷, y⁸ hacerlas^{9,10}
teentorāro ē hātherlahs
teñir¹¹. tā-nyeer.

Das¹ würde² zu³ kostspielig⁴
Das vuerdā tsou kostspeelizh

Esó¹ me costaria^{2,3,4} demasia-
Asō mā cōstāreeah dāmahsēah-
do⁵, do,

und⁹ zu⁴ mühsam⁷ sein⁸.
oond tsou muesām sine.

y⁸ seria^{2,3} tambien demasiado
ē sēryah tambyēn dāmahsēahdo
tedioso⁷. b tā-de-ōo.

Gut^{1,2}, so wie^{3,4} Sie⁵ es wün-
Goot, so vee see āse vuen-

Muy¹ bien², sea³ como⁴ lo qui-
Muy byēn, sā-ah kōmō lo kee-
ere⁵ U.² ērā U.

sehen⁶. *†* Ist⁷ sonst⁸ noch⁹ Etwas^{10,11}
shen. Ist sonst nooh etwās

¡Quiere¹ U.² algo^{3,4}
Kee-ērā oosted algo

à très-bas¹⁰ prix¹¹
ah trā-bah pree.

at' a⁸ very⁹ low¹⁰ price¹¹.

Avez-vous⁸ de la⁸ flanelle⁴?
Avay-voo duh lah⁴ flanel?

Have⁴ you⁸ any⁸ flannels⁴?

Oui. Vous⁸ en⁷ montrerai-^{2,3}
We. Vooz - ang mongtrērā-
je⁴? zhuh?

I¹ have⁸. Shall³ I⁴ show⁸ you⁸
some⁷?

Oui¹, de la⁸ rouge⁸.
Wē, d' la roozh.

Yes¹, some⁸ red⁸ flannel⁴.

Je¹ n'⁸ ai⁸ que⁸ de la blanche⁴.
Zhuh nā kuh d' la blangsh.

I¹ have⁸ only⁸ white⁴.

Oh¹, ce n'est pas mon affaire.
O, suh n'ā pah mong afāre.

O¹, that⁸ will⁸ never⁴ do⁸.

Je¹ veux^{2,3} de la⁸ rouge⁸.
Zhuh voe d' la roozh.

I¹ must⁸ have⁸ some⁴ red⁸.

Vous¹ n'avez⁸ qu' à la⁴ porter⁸
Voo n'avy k' ah lah portā
chez⁸ shā

You¹ can⁸ take⁸ it⁴ to⁸ a⁸

le⁸ teinturier^{7,8} et⁸ la¹⁰ faire⁸
luh tangtueryā, ā lah fāre
teindre¹¹. tangdr.

dyer⁷, and⁸ have⁸ it¹⁰ coloured¹¹.

Ce⁴ serait^{2,3} trop⁴ coûteux⁸ et⁸
Suh sērā trō cootoe ā

That¹ would⁸ be⁸ too⁴ expen-
sive⁸

trop ennuyeux⁷.
tro enue-yoe.

and⁸ troublesome⁷.

Soit.¹ À votre plaisir^{2,3,4,5,6}.
Swāh. Ah vōtr plāzeer.

Very¹ well², just⁸ as⁴ you⁸

Desireriez¹⁴-vous¹² autre⁸
Dāzeer-ēr-ya-vooz ō-tr

choose⁶. Is⁷ there⁸ any⁸ thing¹⁰

was¹² Sie²² heute¹⁵ haben möch- mas¹¹ hoy¹⁵?
 vâhs see hoitâ habben moech- mäs oy?
 ten¹⁴? tēn?

Heute² Nichts¹, mein Herr², ich⁴ Nada¹ mas¹ ahora², d señor,²
 Hoitâ nix, mine hēr, ish Nahdah mäsah-ōrah, sain-yor,
 danke² Ihnen⁶; dānkā eenen;

aber⁷ ich² werde² in¹² einigen^{14,15} gracias^{4,5,6}; pero⁷ volvere²⁻¹²
 ähber ish vërdâ in i-nizhēn grâthee-as; pāro volvā-rā

Tagen¹⁰ wieder¹² einsprechen^{10,11} en¹² pocas¹⁵ dias¹⁰.
 Tahgen veeder ine-spreschen. en pōkās dē-as.

Ich¹ werde² Ihnen^{6,7} sehr⁴ Quedaré^{1,2,3} muy⁴ agradecido⁴
 Ish vërdâ ē-nen säre Ka-dāhrâ muy āgrāhdā-thē-dē

verbunden² sein², mein Herr². 4^o U⁷.
 fërboondēn sine, mine hēr. ah oosted.

O¹, nicht² im² Geringsten⁴,^o mein No hay de que.^o
 O, nisht im gëringstēn, mine No i dā kâ.
 Herr².⁵ hēr.

Guten⁶ Tag⁷, mein² Freund⁶. Buen⁶ dia⁷, amigo⁶ mio⁶.
 Gooten tag, mine froind. Bwen dē-ah, amē-gō mē-ō.

Guten¹ Tag². Buen¹ dia².
 Gooten Tāg. Bwen dē-ah.

Wollen¹ Sie² mich⁴ einige⁷ Kalikos² ¿Hagame ver¹⁻² algunas⁷
 Völlēn see mish i-nizhâ kalikoes Ilu-gahmâ vër algoonas

sehen^{2,6} lassen², mein Herr²? telas pintadas², ¿señor²?
 sâ-ān lāsēn, mine hēr? tīlas pintah-das, sainyor?

Mit¹ dem² größten² Vergnügen². Con¹ muchísimo^{4,5} gusto⁴.
 Mīt dem groesten fërgnuezhen. Kūn moochisemo goosto.

Wie viel¹ ist² der² Preis⁴? ¿A' como vende U. eso? g
 Vee feel ist der prise? Ah kōmō vendâ U. āso?

Die¹ Preise² sind² verschieden², Los¹ precios² son² varios⁴,
 Dee pri-sâ sind fersheeden, Lōs prâ-the-os sōn var-e-os,

ihrer⁷ Güte² entsprechend^{2,6,7}. en razon de^{2,6,7} su⁷ cualidad².
 ee-rēr guetâ entspreschen-1. en rah-thon dâ soo quahl-ē-dad.

chose^{10,11} en ce moment¹²? g
shōze ang suh momäng?

else¹¹ that¹² you¹² wish¹⁴ to-day¹⁵?

Rien¹, aujourd' hui², monsieur,³
Ryäng, ôzhoord'we, mûsyoe,
 je⁴ vous⁵ zhuh voo

Nothing¹ to-day², sir³, I⁴ thank⁵

remercie⁶; mais⁷ j'aurai soin
rêmërsë; mā zh'ōrā swawng

you⁶; but⁷ I⁸ will⁹ call¹⁰ in¹¹

de repasser¹²⁻¹³ sous peu¹⁴⁻¹⁵. h
duh rëpässā soo poe.

again¹² in¹³ a¹⁴ few¹⁵ days¹⁶.

Vous m'obligerez beaucoup^{1-7,1}
Voo m'obleczhërā bōkoo,

I¹ shall² be³ much⁴ obliged⁵

monsieur⁶.
musyoe.

to⁶ you⁷, sir⁸.

Oh¹, il n'y a pas de quoi^{2,3,4,k}
O, il n'ee ah pah duh quaw,
 monsieur⁵. *musyoe.*

O¹, not² at³ all⁴, sir⁵.

Bon⁶-jour⁷, mon⁸ ami⁹.
Bong zhoor, mong nammy.

Good⁶ day⁷, my⁸ friend⁹.

Bon⁶-jour⁷.
Bong-zhoor.

Good⁶ day⁷.

Voudriez¹-vous² bien me³ faire⁴
Vood-ryd voo byang muh färe

Will¹ you² let³ me⁴ look⁵ at⁶

voir⁶ des⁷ calicos⁸, monsieur⁹?
wvaw dā kälëkō, musyoe?

some⁷ prints⁸, sir⁹?

Avec¹ le² plus grand^{3,1} plaisir⁴.
Avck luh plue grany pläzeer.

With¹ the² greatest³ pleasure⁴.

De quel¹ prix² sont-ils³? m
Duh kël pree sōngt-il?

What¹ is² the³ price⁴?

Le¹ prix² varie^{3,4}
Luh pree väre

The¹ prices² are³ various⁴,

sivant^{5,6} la⁷ qualité^{8,9}. n
swee-vang lah kähle-tū.

according⁵ to⁶ their⁷ quality⁸.

Hier¹ ist² ein³ Stüd⁴, sehr⁵ schön⁶,
Heer ist ine stuek, säre shoen,

fein⁷ im Gewebe⁸, und⁹ dauer-
fine im gä-väbä, oond dower-

haft¹⁰, für¹¹ nur¹² zwei¹³ Schill-
häft, fuer noor tswi shill-

inge¹⁴ und¹⁵ sechs Cents¹⁶.
ingä oond sex sents.

Wird¹ er² verbleichen³?
Veerd der färblichen?

O¹, nein², ich³ habe⁴ ihn⁵ selbst⁷
O, nine, ish hahbä een selbst

geprobt⁶. Sie¹ können² sechszehn³
gä-pröbpt. See koenen sextsäne

Ellen⁸ abmessen^{4,5}, und⁷ ihn⁹ in¹⁰
älē ābmessen, oond een in

meine¹¹ Wohnung¹², No.¹³ (Zahl)
minä vō-nung, numero (tsahl)

42¹⁴ Paulus¹⁵
tswi-oond-feertsig Powloos

Straße¹⁷ schiden⁸.
strassä shiken.

Er¹ soll² sogleich³ geschickt⁴ werden⁵.
äer söl söglishe gāshikt vērdēn.

Ich¹ habe² mir³ Zwirn⁴ und⁷
Ish hahbä meer tsevern oond

Nadeln⁸, einen⁹ Fingerhut¹⁰,
Nahdeln, i-nen fing-er-hoot,

Wachs¹², Scheeren¹³, und¹⁴ sehr¹⁵
Vāx, shā-ren, oond säre

feinen Stoff zu Hemden¹⁸
fī-nēn stōff tsoo hemden

Aquí¹ esta² una³ pieza⁴,
Āk-kē ēstah oonah pyā-thah,
bellisima^{5,6}, bellis-ē-mah,

de tegido⁸, muy lindo⁷, y⁹
dā tā-hē-dō, muy lindō, ē

durable¹⁰, por¹¹ solamente¹² dos¹³
doorāble, por solah-mentā dos

chelines¹⁴ y¹⁵ seis centavos.¹⁶
chelinēnes ē sā-is thentahvos.

Perdiera su color^{1,2,3}?
Pērdā-rah soo kōlōr?

O¹, no², la³ he⁴ probado⁵ yo⁶
O, no, lah ā pro-bah-dō yo

mismo.⁷ Corteme¹⁻⁴ k
mees-mo. Kōr-tā-mā

diez y seis⁵ varas⁶, y⁷
dee-aiñ ē sā-is vāras, ē

enviela^{8,9} á¹⁰ mi¹¹ casa¹²,
enve-ā-lās ah mē cāsah,

calle¹⁷ de San¹⁸ Pablo¹⁹
kālā dā San Pāb-lo

No.²³ 42¹⁴.

Noomā-ro quahr-en'ih ē dos.

Le¹ enviare^{2,3,4} á U. al punto⁵.
Lā enve-arā ah U. all poontō.

He^{1,2} comprado³ hilo⁴,
ā komprah-dō ē-lō,

agujas⁸, dedal¹⁰,
ahgoohas, dā-dal,

cera¹², unas tijeras¹³,
thā-rah, oonās tē-her-ās,

y¹⁴ telas¹⁵ muy¹⁶ finas¹⁷,
ē tā-lās muy fē-nās,

Voici¹, une² pièce⁴ fort⁵ belle⁶, Here¹ is² a² piece⁴, very⁵
Vwawsé uen pè-ās fôr bel,

très fine⁷, d'un grand usage¹⁰, beautiful⁶, fine⁷ texture⁸, and⁹
trâ fin, d'üng grangd uezazh,

à¹¹ deux¹² chelines¹⁴
ah doe shelin

durable¹⁰, for¹¹ only¹² two¹³
 shillings¹⁴

six sols¹⁶, net.⁶
see sol, nâ.

and¹⁵ sixpence¹⁶ (six cents.)

La couleur—passera¹, t-elle²? Will¹ it² fade³?
Lah cooloer—passâ-rah-t-el?

Oh¹, non², j'en⁶ ai⁴
O, nong zh'ang â

O¹, no², I³ have⁴ tried⁵ it⁶

fait l'épreuve⁵. Donnez-m'en¹⁻⁴
fây l'uhproev. Don-nâ-m'ang

myself.⁷ You¹ may²

seize⁵ aunes⁶,
sâze ôn

measure⁵ off⁴ sixteen⁵

et⁷ envoyez⁸-les⁹ à¹⁰ ma¹¹
e ang-voyâ-lâ ah mah

yards⁶, and⁷ send⁸ it⁹ to¹⁰

residence¹², rue¹⁷ saint¹⁵
resê-dângs rue sâng

my¹¹ residence¹², No.¹³ 42¹⁴

Paul¹⁵, numero¹³ 42¹⁴
Pole, numâro karangt-dis.

St.¹⁵ Paul¹⁶ street¹⁷.

Je vais vous les envoyer de-
Zhuh vâ voo lâ-z-angvoyâ duh
 suite⁸.p suit.

It¹ shall² be³ sent⁴ imme-
 diately⁵.

Je¹ viens² de m'⁴ acheter³ du⁵
Zhuh vyâng duh m'âshâ due

I¹ have² bought³ me⁴

fil⁶, des aiguilles⁸, un⁹ dé¹⁰,
fil, dâ - z - âgwil, ung dâ,

some⁵ thread⁶ and⁷ needles⁸,

de la¹¹ cire¹², une paire de
d' lah seer, uen pâre dâ

a⁹ thimble¹⁰, some¹¹ beeswax¹²,

ciseaux¹³, et¹⁴ de¹⁵ très¹⁶ belle¹⁷
siz-ô, â duh trâ bel

soissors¹³, and¹⁴ some¹⁵

gekauft².
gā-kowft.

Mein¹ Bruder² hat² ein² neues²
Mine brooder hāt ine noiyes

Paar² Samaschen⁷ gekauft⁴.
pahṛ gā-māshen gā-kowft.

Meine⁴ Tante² hat² so eben⁴
Mīnā tāntā hāt sō aben

einen² schönen⁷ neuen² Hut²
i-nen shoenen noi-yen hoot

mit¹⁰ einer¹¹ Kleinen¹² blauer¹²
mīt i-ner kli-nen blow-ēr

Jeder¹⁴ gekauft², welches¹⁵ sie¹⁷
fā-dēr gā-kowft, velches see

auf¹⁸ eine¹⁹ schöne²⁰ Art²¹ giert¹⁶.
owf i-nā shoenā ārt tseert.

Ich¹ würde² mich nicht² wundern⁴
Ish vuerdā mish nisht voon-dēr

wenn² ihr^{12, 13} Jemand^{6, 7} seinen¹⁰
ven eer yā-mānd si-nen

Antrag¹¹ machte^{2, 3}; ungeachtet¹⁴
āntrūg māchtā; oongā-āchtet

sie¹⁵ eine¹⁸ ganz¹⁷ alte¹⁹ Jungfer²⁰
see i-nā gants āltā youngfēr

ist¹⁶ — Ich²¹ bitte²² um Entschuld-
ist — Ish bittā oom ent-shoold-

igung²³ — Ich²⁴ meine^{25, 26} sehr²⁷
ēgung — ish mi-nā säre

vorgedrückt²⁸ im²⁹ Alter³⁰.
förgäruekt im ālter.

para camisas^{12, m}
pārah kāmēsās.

Mi¹ hermano² ha² comprado⁴
Mē ērmāhnō āh kōm-prado

un² par² de⁷ polaynas² nuevas.²
oon pāhr dā polā-ēnas noo-ā-vās.

Mia¹ tia² acaba^{2, 4} de com-
Mē-āh tē-āh āk-ahbāh dā kōm-

prar² un² sombrero² hermoso⁷ y
prahr oon sōm-brā-rō ēr-mō-sō e

nuevo², con¹⁰ una¹¹ garzoti-
nwā-vo, kōn oonah garthotē-

ca^{12, 14} azul¹² que¹⁵ la¹⁷ embel-
kah āth-ool kā lah embel-

ice^{16, 18} muchísimo^{19, 20, 21}.
ē-thū moo-chis-ē-mō.

No² seriá^{2, 3} sorprendido^{4, 6} si²
Nō sār-ē-ah sōr-prēn-de-do sē

alguno^{6, 7} la^{12, 13} cortejaria²⁻¹¹;
ālgoo-nō lah kōr-tā-hār-yah;

aunque¹⁴ sea^{15, 16} una¹⁸ don-
ah-oon-kā sār-ah oonah don-

cellidueña^{19, 20} — Perdone-
thelyē-doo-enyah — Per-dō-nā-

me²¹⁻²² — Quería^{24, 25}
mā — Kār-ē-ah

decir²⁶ muy²⁷ adelantada²⁸
dā-theer mwy ādēlāntādhā

en²⁹ años³⁰.
ēn ānyōs.

toile pour faire des chemises¹⁸.
tuawł poor färe dā shmis.

Mon¹ frère² a² acheté⁴ une⁵ paire⁶
Mong fräre ah ashty uen päre

de⁷ gentres⁸ neuves⁹.
duh goetr noev.

Ma¹ tante² vient^{3,4} d'acheter⁵
Mäh tangt vyangt d'ashtä

un⁶ beau⁷ chapeau⁸ neuf⁹,
ung bö shap-ö noef,

orné-d'¹⁰ une¹¹ plume¹⁴ bleue¹³
örnä d' uen pluem blue

qui¹⁵ la¹⁷ rend^{16,18}.
kē lah räng

très jolie^{19,20,21}.
trā zhöly.

Je¹ ne² serais³ point⁴ étonné⁴,
Zhuh nuh serä pwawngt ä-tön-ä,

que⁵ quelqu'⁶ un⁷ lui^{12,13}
huh kelt ung lui

fit la cour⁸⁻¹¹; quoiqu'¹⁴
fē lah koor; kwawk

elle¹⁵ soit¹⁶ surannée^{18,20} q —
el swaw suer-än-ä —

Bien des pardons²¹⁻²³ r —
Byäng dā pärdöng —

Je²⁴ voulais²⁵ dire²⁶,
Zhuh voo-lä deer,

âgé²⁸⁻³⁰.
äga

very¹⁸ fine²⁷ shirting¹⁸.

My¹ brother² has³ bought⁴

a⁵ pair⁶ of⁷ new⁸ gaiters⁹.

My¹ aunt² has³ just⁴

purchased⁵ a⁶ beautiful⁷

new⁸ hat⁹, with¹⁰ a¹¹ little¹²

blue¹³ plume¹⁴ that¹⁵ sets¹⁶

her¹⁷ off¹⁸ in¹⁹ fine²⁰ style²¹.

I¹ shouldn't^{2,3} wonder⁴ if⁵

some⁶ one⁷ were⁸ paying⁹ his¹⁰

addresses¹¹ to¹² her¹³; not-
 withstanding¹⁴

she¹⁵ is¹⁶ quite¹⁷ an¹⁸ old¹⁹

maid²⁰ — I²¹ beg²² pardon²³ —

I²⁴ should²⁵ say²⁶, quite²⁷

advanced²⁸ in²⁹ life³⁰.

In einen Schneiderladen.

Con un Sastre.

Guten¹ Tag², mein Herr³.
 Gootēn tåg, mine hēr.

Buenos¹ dias², señor³.
 Bwā-nōs dē-ās, sainyōr.

Haben¹ Sie² Röde³ zu⁴ verkaufen⁵?
 Hāhbēn see roekā zoo ferloowfen?

¿Tiene¹ U.² vestidos³ que ven-
 Tē-ānā U. vestē-dōs kā vēr-
 der⁴? dēr?

Ja¹, mein Herr², ich³ habe⁴ Röde⁵
 Yah, mine hēr, ish hāhbā roe-kā

Si¹, señor², tengo³ vestidos⁴
 Sē, sain-yōr, tēngō vestē-dōs

von⁶ allen⁷ Sorte⁸. Welche⁹ Art¹⁰
 fūn āllēn sortā. Velchā ārt

de⁶ todos⁷ generos⁸. ¿Que⁹
 dā tōdōs hēnārōs. Kā

von¹¹ Röde¹² soll¹³ ich¹⁴ Ihnen¹⁵
 fūn roek sōl ish ee-nēn
 zeigen¹⁶? tsiken?

genero¹⁰ de¹¹ vestidos¹² le mos-
 hēnārō dā vestē-dōs lā mōs-
 trarē¹⁴⁻¹⁵ á U.¹⁷? trārā ah U.?

Nun¹, einen² schwarzen³ Grad⁴,
 Noon, i-nēn shwārtzen frāhk,

Bien¹, un² vestido fino³, y
 Byēn, oon vēstēdō fē-nō, e

von seinem Tuche⁵—Ich⁶ denke⁷
 fūn si-nēm tooebā—ish dēnkā

negro⁴. Creo⁵, este⁶ vestido
 nā-grō. Krā-ō ēstā vēstēdō

das⁸ ist⁹ am¹⁰ modernsten¹¹.
 das ist āhm mōdērnstēn.

de modo¹¹.
 dā mōdō.

Jetzt¹ nicht² ganz³ so⁴ modern⁵
 Yēst nishit gants sō mōdērn

No¹ es tan² de modo³ ahora⁴
 Nō ēs tan dā mōdō ah-ō-rah

als⁶ der⁷ Überrock⁸—Überrocke⁹
 als der ueber-rōck—ueber-roekā

como⁶ el⁷ sacco⁸—los sacos⁹
 kōmō el sākō—lōs sākōs

werden¹⁰ mehr¹¹ getragen¹².
 verden märe gā-trāh-gen.

son¹⁰ muy de modo¹¹.
 sōn mūcy dā mōdō.

Gut¹, denn², zeigen Sie³ mir⁴
 Goot, den, tsī-ken see meer

Muy¹ bien², enseñeme³
 Mūcy byēn, ensāin-yā-mā

einen⁶ Überrock⁷.
 i-nēn ueber-rōk.

un⁶ sacco⁷.
 oon sākō.

Hier¹ ist² einer³—ich⁴ denke⁵ das
 Hēr ist i-nēr—ish dēnkā das

Aquí¹ esta² uno³ que⁴ viene⁵
 Ah-kē ēstah oo-nō kā vē-ēnā

er⁶ Ihnen⁷ paßt⁸.
 āre eenēn pāst.

bien á U.⁹
 byēn ah oosted.

*Avec un Tailleur.**At a Tailor-shop.*

Bonjour^{1,2}, monsieur.³
Bong-zhoor, mūs-yoe.

Good¹ morning², sir³.

Avez¹-vous² des³ habits⁴ à⁵
Avy - voo dā - z - abē - z - ah
 vendre⁶? *vangdr?*

Have¹ you² any³ coats⁴ to⁵
 sell⁶?

Oui¹, monsieur², j'ai^{3,4} des habits⁵
We, mūs-yoe, zh'a dā - z - abē

Yes¹, sir², I³ have⁴ coats⁵ of⁶

de⁶ toutes⁷ espèce⁸. Quelle⁹
duh toot - s - ēspēs. Kēl

every⁷ description.⁸ What⁹

sorte¹⁰ d'habit^{11,12} vous¹⁷ mon-
sōr d'abē voo mong-
 trerai-je¹⁴⁻¹⁶? *trērā-zhuh?*

kind¹⁰ of¹¹ a¹² coat¹³ shall¹⁴ I¹⁵
 show¹⁶ you¹⁷?

Eh bien¹, un² noir⁴ de beau drap³.
Eh byang, ūngnwawr duh bōdrā.

Well¹, a² broadcloth³—black⁴,

Celui-là⁵ me⁶ semble⁷ plus¹⁰
Sēlwē-lāh muh sāngbl plue-z-

frock⁵ — I⁶ think⁷ that⁸ is⁹

à la mode¹¹.
ah lah mōd.

most¹⁰ fashionable¹¹.

Pas¹ autant² que³ le⁷ paletau⁴—
Pah-z-ō-tang kā luh pālētō—

Not¹ quite² so³ fashionable⁴

les paletaux⁹ sont¹⁰
lā pālētō song

now⁵ as⁶ the⁷ sack⁸ — sacks⁹

plus d'usage^{11,12}.
plue d'ue-zazh.

are¹⁰ much¹¹ worn¹².

Eh bien^{1,2}, donc³, faites moi⁴
Eh byang, dongk, fat mwaw

Very¹ well², then³, show⁴ me⁵

voir^{4,5} un⁶ paletau.⁷
waw-r-ung pālētō.

a⁶ sack⁷.

En voici^{1,2} un³, qui⁶ vous⁷
Ang wawwzy ung, kē voo

Here¹ is² one³—I⁴ think⁵

siéra^{7,8}, je⁴ pense⁵.
syērah, zhuh pang.

it⁶ is⁷ your⁸ fit⁹.

O¹, nein, ganz und gar nicht²⁻³,
O, nine, gants oond gār nisht,

er³ ist⁴ viel⁷ zu⁸ groß²—er¹⁰ wird¹¹
äre ist foel too gröse—äre veerd

nie¹² genügen¹³.
nee gā-nuezhen.

Hier¹ ist² ein andern³, ein
Heer ist ine andern, ine

kleinerer⁴—versuchen Sie⁵ diesen⁶.
kli-nērēr—fersoochen see deesen.

Dieser¹ ist² besser³—er paßt⁴ sehr⁵
Dee-ser ist besser—der pāst säre

gut⁵. Was⁷ denken¹⁰ Sie⁹
goot. Vās denken see

darüber^{11, 12}, Schneider¹³?
dārueber, shni - der?

Er sitzt Ihnen¹⁻³ sehr⁴ gut⁵,
Are sits ē-nēn säre goot,

wahrlich⁶. Dröchtig⁷—Nichts⁸
vāhr-līsh. Proeshtizh—nīc

könnte¹⁰ besser¹² sitzen¹¹.
koentā besser sitsen.

Was¹ ist² der³ Preis⁴?
Vās ist der prīse?

Er beträgt¹ nur² dreizehn³ Dollars⁴
Are bētrēgt noor drīsāne dollars.

Das¹ ist² ganz³ billig⁴.
Das ist gants billizh.

Ich¹ verkaufe² alle³ meine⁴ Kleider⁵
Ich ferkowfa allā minā kli-der

O¹, de ninguna manera²⁻⁴; es⁵⁻⁶
O, dā neen-oonā mändrah; ēs

demasiado⁷. ancho^{8, 9},
dā-mās-ē-ah-dō āncho,

no me ira jamas^{12, 13}. q
nō mā ē-rah hāmās.

Aquí¹ esta² un otro³—
Ah-kē estah oon-ō-trō—

mas pequeño⁴, prueba⁵⁻⁶ U.⁷
māhs-pākānyō, proo-ā-bālah U.

Es¹⁻² mejor³—va muy bien⁴⁻⁵.
Ase mā-hör—vah muy byen.

¿Que⁷ le parece⁸⁻¹⁰ de¹¹ eso¹²,
Ka lā parā-thā dā esō,

señor sastre¹³?
sainyör sāstrā?

Va muy bien¹⁻³; muy bien⁴,
Vah muy byen; muy byen,

ciertamente⁶. Nada⁹ pue-
the-ertamentā. Nah-dah pwā-

da¹⁰ ir⁷ mejor¹².
dah eer māhör.

¿A como le vende U.[?]
Ah kōmō lā vendā oosted?

Solamente³ trece⁴ pesos⁵.
Sol-ah-mentā trā-thā pā-sos.

Es¹⁻² muy³ de barato⁴.
Es muy dā barahito.

Vendo¹⁻² todos³ mis⁴ vestidos⁵
Vendo tōdōs mis vestidōs

Oh⁴, non³, point² du² tout⁴. Il⁵
O, nong, pwawng due too. Il

a⁶ trop⁵ d'ampleur^{2.5}. Cela¹⁰
ah trô d'ang-ploer. S'lah

ne me va pas¹¹⁻¹².
nuh muh vah pah.

En voici¹² un autre³
Ang vwausy ung-n-ôtr

plus étroit⁴, essayez²-le⁶.
plue-z-etrwaw, essay - â - lâ.

Il¹ va² t mieux³. Il sied à mer-
ll vah myoe. Il syâ-d-ah mer-

veille⁴⁻⁵. u Qu'⁷ en^{11,12} pensez¹⁰.
vâlyuh. K'ang pangsa-

vous⁹, monsieur le tailleur¹²?
voo, musyoe luh tâl-yoer?

Il sied à merveille¹⁻² — à mer-
ll syâ ah mervâlyuh — ah mër-

vielle⁴⁻⁵, en vérité⁶. C'est un
vâlyuh, ang vërêtâ. S'â-t-ung

chef-d'œuvre, — on ne⁹ saurait¹⁰
shef-d'oevr — ong nuh sô-râ

rien⁹ vous faire de mieux^{11,12}.
ryang voo fâre duh myoe.

Quel¹ en est² le³ prix⁴?
Kel ang â luh pree?

Ce¹ n'est² que³ treize⁴ piastres⁵.
Suh n'â kuh trâze pè-âstr.

C'est² bien à bon marché⁶.
S'â byang ah bong marshâ.

Je¹ vends² tous³ mes⁴ habits⁵
Zhuh vang too mâ-z-âbê - z

O¹, not² at³ all⁴; it⁵

is⁶ quite⁷ too⁸ large⁹—it¹⁰

will¹¹ never¹² do¹³.

Here¹ is² another³—

smaller⁴—try⁵ this⁶.

That¹ is² better³—very⁴ fine⁵

fit⁶. What⁷ do⁸ you⁹ think¹⁰

of¹¹ it¹², tailor¹³?

Very¹ fine² fit³. Very⁴ fine⁵,

indeed⁶. Admirable⁷ fit⁸.

Nothing⁹ could¹⁰ sit¹¹ better¹².

What¹ is² the³ price⁴?

It¹ is² only³ thirteen⁴ dollars⁵.

That¹ is² quite³ cheap⁴.

I¹ sell² all³ my⁴ clothes⁵

billig⁶. Dies⁷ ist⁸ der⁹
billig. Dees ist der

wohlfelle¹⁰ Laden¹¹.
völe-fi-lä läden.

Hier¹ ist² das³ Geld⁴ — ich⁵
Heer ist däs geld — ish

denke⁶ es⁷ ist⁸ richtig⁹.
dēnkā äse ist rish-tizh.

Ganz¹ richtig², mein Herr³; sollten⁴
Gants rish-tizh, mine hēr; sölten

Sie⁵ irgend⁷ Etwas⁸ mehr⁹ zu¹⁰
see eer-kend etväs märe too

meinem Geschäft^{11, 12} belangend,
mi-nem gā-shēft bā-lōng-end,

gebrauchen⁶, so lassen Sie es uns
gābrownōhen, so lāsēn see äse oons
wissen.¹³⁻¹⁶ vissen.

Ich¹ werde² es³ thun⁴, mein Herr.⁵
Ish vērdū äse toon, mine hēr.

Guten⁶ Morgen⁷.
Gooten morken.

Haben¹ Sie² Beinkleider³?
Haben see bine-kli-der?

Ja, ich¹ habe² Beinkleider³
Yah, ish hah-bā bine-kli-der

von⁴ jeder⁵ Art⁶ und⁷ Güte⁸.
fün yädēr ärt oond guetā.

Was¹ fordern⁴ Sie² für³ dieses⁵
Väs fūrdern see fuer deeses
Paar⁷? pahr?

Sieben¹ Dollars².
Seeben dollars.

baratismos⁶. Aquí⁷ esta⁸
baratismos. Ak-kē estah

la⁹ tienda¹¹ baratísima¹⁰.
lah tyenda barātisēmah.

Aquí¹ esta² su³ dinero⁴.
Ak-kē estāh soo dē-nā-rō.

Á mi parecer^{5, 6} es^{7, 8} equitativo⁹.
Ah mē pārāthēr ēs ākitahvēvō.

Sí¹, señor². Cuando⁴ nece-
Sē, sāinyōr. Quandō nā-the-

sitara^{5, 6} alguna⁷ cosa⁸,
setārah ālgoonah kōsah,

hagame el favor de darme
hāgāmā el fahvōr dā dārmā

la preferencia¹³⁻¹⁶.
lah preferenthēah.

Lo⁴ hare¹⁻³, señor⁵.
Lōh āh-rā, sain-yōr.

Buen⁶ día⁷.
Buen dē-ah.

¿Tiene¹ U.² pantalones³?
Tyā-nā U. pāntālō-nēs?

Tengo^{1, 2} pantalones³ de⁴ todas⁵
Tengo pāntālō-nēs dā tōdas

calidades⁶ y⁷ de todos generos⁸.
kaledadēs ē dā todos henā-rōs.

¿Cuanto¹ quiere^{2, 3} U.⁴ por⁵
Quānto kē-ērā U. pōr
este⁶ par⁷? esta pāhr?

Siete¹ pesos².
Sē-āū pā-sōs.

à bon marché⁶. C' est⁸
ah bong marshā. S' ā

le⁹ magasin¹¹ au bon marché¹⁰.
luh magāzang ō bōng mārshā.

Vous voici¹² l' argent¹⁴—
Voo vwausy larzhang—

C' est⁸ just⁹—n' est ce pas ? w
S' ā zhuest—n' ā suh pah ?

C' est bien¹², monsieur³. Quand⁴
S ā byang, musyoe. Kang

vous⁵ désirerez⁶ quelque⁷
voo dā-sērā-rā kelk

chose⁸ de¹⁰ notre¹¹ resort¹³,
shōz duh nōtr resōr,

venez nous voir.¹²⁻¹⁶ x
venā noo vwaivr.

Je n' y manquerai pas, M^r.⁵
Zhuh n' ā mang-kerā pah, M.

Bonjour^{6,7}.
Bong-zhoor.

Avez¹-vous² des³ pantalons⁴?
Avā - voo dā pang-talong ?

Je¹ tiens² toutes³ sortes⁴ de⁵
Zhuh tyang toot sort duh

pantalons⁶, et⁷ d' une grande
pang-ta-long, ā d' ung grang
variété⁸. varē-ētā.

Que¹ voulez-vous²⁻⁴ de⁵ cette⁶
Kā voolā-voo duh set
paire⁷? pār ?

Sept¹ piastres².
Sā pe-āstr.

cheap⁶. This⁷ is⁸

the⁹ cheap¹⁰ store¹¹.

Here¹ is² the³ money⁴—

I¹ think⁶ that⁷ is⁸ right⁹.

All¹ right², sir³. When⁴

you⁵ want⁶ any⁷ thing⁸

more⁹ in¹⁰ my¹¹ line¹²,

give¹³ us¹⁴ a¹⁵ call¹⁶.

I¹ shall² do³ so⁴, sir⁵.

Good⁶ morning⁷.

Have¹ you² any³ pantaloon⁴?

I¹ have² pantaloon³ of⁴ all⁵

kinds⁶ and⁷ descriptions⁸.

What¹ do² you³ ask⁴ for⁵ this⁶
 pair⁷?

Seven¹ dollars².

Das¹ ist² zu³ viel⁴.

Dās ist too feel.

Nicht¹, wenn² Sie³ die⁴ Güte⁵
Nicht, ven see dee gueta

des⁷.⁸ Tuches⁹ und¹⁰ den¹¹
dēs toochēs oond den

Schnitt¹² in Betracht¹³ ziehen¹⁴.
schnitt in bā-tracht tsē-ēn.

Haben¹.² Sie³ Westen⁴ zu⁵ ver-
Hahben see vēstēn too fer-
laufen⁶?⁷ *koufen?*

Ja¹, mein Herr². Soll³ ich⁴ Ihnen⁵
Yah, mine hēr, sol ish ē-nen

eine⁷ Atlasweste⁸.⁹ zeigen⁵?
i-na Atlās-vestā tsī-ken?

Nein¹, ich² wünsche³ eine⁴ von⁵
Nine, ish vuenshā i-nā fūn

Rasimir⁶. Es¹ fängt an² zu³
kasi-meer. Ase fängt ān too

regnen⁵; ich⁶ denke⁷ ich⁸ gehe
rāzhnēn; ish denkā ish gā-ā

nach Hause⁹.¹¹ Regen¹² Sie mir¹³
nāch how-za. Lazhēn see meer

jene¹⁵ Beinfleider¹⁶ und¹⁷ diese¹⁸
yā-nā bine-kli-der oond dēsā

Weste¹⁹ zusammen¹⁴. Hier²⁰ ist²¹
vestā toozammen. Heer ist

ein²² Hemd²³ — ich²⁴ gedenke²⁵ es²⁶
ine hemd — ish gā-denkā āse

auch³⁰ zu kaufen³¹ — legen³²
owch too koufen — lāzhen

Es¹.² demasiado³.⁴

Es dā-mahs-ē-ādo.

No¹, Sr., si² se³ ha de juzgar⁴
Nō, Sr., si sā ah dā hooth-gar

der la⁵ calidad⁶ y¹⁰ de la¹¹
dā lah kāl-ē-dad ē dā lah

hechura¹² de¹³ este¹⁴ paño¹⁵.
ā-choo-rah dā ēstā pānyo.

Tiene U.¹.² chalecos⁴ que
Tyānā U. chalākōse kā
vender³.⁵? *vēndēr?*

Sí, señor¹. ¿Le enseñare²
Se, sainyor. La ensā-nyārā

á U.⁶ un⁷ chaleco⁹ de raso⁸?
ah U. oon chalā-kō dā rah-sō?

No¹, prefereria².⁴ uno⁵
No, prāfēr-ēr-ē-ah oondō

de casimiro⁶. Empesa¹.³ á⁴
dā kāsē-mē-rō. Empēs-ah ah

llover⁵, y voy⁶.¹⁰ á casa¹¹.
lyōvēr, ē vōy ah kah-sā h.

Enfardelad¹².¹⁴ estos¹⁵ panta-
Enfahr-dā-lād estōs panta-

lones¹⁶ y¹⁷ este¹⁸ chaleco¹⁹.
lō-nēs ē ēstā chalā-ko.

Aquí²⁰ esta²¹ una²² camisa²³.
Ah-kē estah oonah kam-ē-sah

Quiero²⁴.²⁵ comprarla²⁶.²⁸ tam-
Kē-ērō komprahr-lah tam-

bien²⁹. Enfardeladla³¹.³² con³³
byen. Enfahr-dalād-lah kōn

C'est trop^{3,4}.

S'ā trō.

That¹ is² too³ much⁴.Non¹, si vous examinez^{2,3} bien
Nong, sē voo-z-exāminā byangNot¹ when² you³ consider⁴la⁵ qualité⁶ du⁷ drap⁸,
lah kâlê-tā due drah,the⁵ quality⁶ of⁷ the⁸ cloth⁹,et¹⁰ la¹¹ façon¹².
ā lah fasong.and¹⁰ the¹¹ make¹² of¹³ them¹⁴.Avez-vous^{1,2} des gilets⁴ à⁵
Avy - voo dā zhilā-z-ah
vendre³? vangdr?Do¹ you² keep³ vests⁴ to⁵ sell⁶?Oui¹, monsieur.² Vous⁶ montre-
Wē, musyoe. Voo mongtrā-Yes¹, sir². Shall³ I⁴ show⁵rai^{3,5}-je⁴ un⁷ gilet⁸ de satin⁹?
rā-zhuh ung zhilā dā sātīng?you⁶ a⁷ satin⁸ vest⁹?Non¹, j'en préférerais^{2,4} un⁵
Nōng, zh'ang prā-ferērais ungNo¹; I² would³ like⁴ a⁵de casimir⁶. Il commence^{2,3} à⁴
dā kazēmeer. Il kōm-āngs ahcassimere⁶. It¹ is² beginning³pleuvoir⁵ — je⁸ vais⁹, je⁸
plo-e-vvawr—zhuh vā, zhuhto⁴ rain⁵—I⁶ think⁷ I⁸ will⁹pense⁷, retourner¹⁰ chez moi¹¹.
pangs, rātoornā chā mwaw.return¹⁰ home¹¹. Put¹² me¹³Empaquetez^{13,14}-moi¹⁵ ces¹⁵ pan-
Empākētā mwaw sā pang-up¹⁴ those¹⁵ pantaloons¹⁶ and¹⁷talons¹⁶ et¹⁷ ce¹⁸ gilet¹⁹. Voici^{20,21}
tālong ā suh zhilā. Vvawsythat¹⁸ vest¹⁹. Here²⁰ is²¹ a²²une²³ chemise²⁴. Je²⁶ vais²⁷, je²⁴
uen shmīs. Zhuh va, zhuhshirt²⁵. I²⁴ think²⁵ I²⁶ will²⁷pense²⁸, l'acheter²⁹ également³⁰.
pangs, l' ashta ayalmang.purchase²⁸ that²⁹ also³⁰. Put³¹Mettez³¹-là³² Met-ā-lah

Sie es²⁰ zu²⁴ dem²⁵ übrigen²⁶.
see ase too dem uebrigen.

Ja,¹ das² ist³ ein⁴ sehr⁵ schönes⁶
Yah, das ist ine säre shoenēs
Hemb⁷. hemd.

Was¹ ist² der³ Preis⁴ diesen⁵
Vāhs ist der preis deesen
Halsbinder⁷? hāls-binder?

Der¹ ist² sehr³ niedrig⁴—
Dēr ist säre nē-drizh—

nur⁵ zwölf⁶ Schillinge⁷.
noor tswolf shilingā.

Sehr¹ Gut²; legen²⁵ Sie dieselbe⁴
säre goot; lāzhen see dee-sēlbā

zu⁶ dem⁷ übrigen⁸.
too dem uebrizhen.

los²⁵ otros artículos²⁶.
lōs ō-trōs ahtikoolos.

Sí,¹ es² una⁴ camisa⁷ her-
Sē, ēs oona kām-ē-sa ēr-
mosisima⁶. mōsis-ē-mah.

Cuanto¹ pidé U.²⁻⁴ por⁵ esta⁶
Quāto pedā U. por estah
corbata⁷? korbatah?

Es¹⁻² muy³ de barato⁴.
Es muy dā bārātō.

Solamente⁵ doce⁶ chelines⁷.
Solāmētā dōthā chel-ē-nēs.

Bien¹⁻², bien¹⁻², enfardelad²⁵.
Byen, byen, enfahr-dā-lad-

la⁴ con⁶ los⁷ otros artículos⁸.
la kōn lōs ō-trōs artikoolōs.

In einen Schuhladen.

Con un Zapatero.

Ich¹ denke² ich³ will⁴ unten⁶
Ish denkā ish vil oontēn

Me propongo¹⁻² de ir³ á la
Ma prōpōngō dā eer ah lah

in die Stadt⁷ gehen⁸, und⁹ mir¹⁰
in dee stāt gā-ēn, oond meer

ciudad⁷ baja⁸, y⁹ de comprar¹⁰
the-oodad bāhā, ē dā komprāhr

ein¹¹ Paar¹² Stiefel^{13, 14} laufen¹⁵.
ine pāhr steefel kowfen.

un¹¹ par¹² de¹³ botas¹⁴.
oon pāhr dā bōtās.

Wollen¹⁵ Sie¹⁶ mich¹⁷ begleiten¹⁷?
Vōllēn see mish bēgli-tēn?

¿Quiere¹⁵ U.¹⁶ venir¹⁷ conmigo¹⁷?
Kē-ērā U. vā-neer kōn-mē-go?

Mit¹ Vergnügen², mein³ Freund⁴.
Mit verg-nuezhen, mein froind.

Con¹ gusto², amigo⁴ mio⁵.
Kōn goostō, amēyō mē-ō

Werden¹ wir² gehen³ ober⁴ fahren⁵?
Vērdēn veer gā-ēn ōdēr fāh-rēn?

¡Iremos á pie¹⁻², ó en coche³?
Erāmōs ah pe-ā, ó en kochā?

avec³⁴ les³⁵ autres articles³⁶. it³³ up³² with³⁴ the³⁵ rest³⁶.
âvēk la - z - ô-tre - zartikl.

Oui¹, c'² est³ une⁴ très⁵ jolie⁶ Yes¹, that² is³ a⁴ very⁵ fine⁶
We, s'âte uen trā zhōly shirt⁷.
chemise⁷. shmis.

Quel¹ est² le³ prix⁴ de⁵ cette⁶ What¹ is² the³ price⁴ of⁵ this⁶
Kel ā lah pree duh set cravat⁷?
cravate⁷? krāvât?

Elle¹ est² à³ très⁴ bon marché⁵— That¹ is² very³ cheap⁴—
El ā ah trā bōng mārshā—

Douze⁶ chelins⁷, pas d'avantage⁵. only⁵ twelve⁶ shillings⁷.
Dooz shēlang pah d'āvāngtazh.

Fort¹ bien², enveloppez^{3,5}-la⁴ Very¹ well², put³ that⁴
For byang, ang-vel-ōvpā-lah

avec⁶ l'⁷ achāt⁸ up⁵ with⁶ the⁷ rest⁸.
âvēk l'āshāh.

*Magasin à Bottes.**In a Shoe-store.*

Je suis d'avis de descendre¹⁻⁶ I¹ think² I³ will⁴ go⁵ down⁶
Zhuh sūē d'avē duh dāsāngdr

en ville⁷ pour m'¹⁰ acheter⁹ town⁷, and⁸ buy⁹ me¹⁰ a¹¹
ang vil poor m'ashtā

une¹² paire¹³ de¹⁴ bottes¹⁵. Vou- pair¹² of¹³ boots¹⁴.
uen pār duh bôt. Voo-

lez¹⁶-vous¹⁷ m'¹⁸ accompagner¹⁷? Will¹⁵ you¹⁶ accompany¹⁷ me¹⁸?
lā - voo m'āk-ōmpān-yā?

Avec¹ plaisir², mon³ ami⁴. With¹ pleasure², my³ friend⁴.
Ahvēk plāhzeer, mong-n-āmē.

Irons-nous à pied¹⁻³ ou⁴ prendrons- Shall¹ we² walk³, or⁴ ride⁵?
Irong-noo ah pyā oo prangdrong-
nous voiture⁵? noo vwawtuer?

D¹, lassen Sie² uns³ gehen⁴;
O, lasen see oons gā-ēn;

es⁵ ist⁶ nur⁷ ein⁸ Schritt⁹ bis
āse ist noor ine shrit bis

zu¹⁰ einem¹¹ Schuhladen^{12, 13}.
tsoo i-nem shoo-lahden.

Sehr¹ wohl², dann³, wollen⁵ wir⁴
Sāre vole, dān, vollen veer
gehen⁶. ga-ēn.

Beiläufig bemerkt¹⁻³, beobach-
Bi-loifzih bā-mērkt, bā-ōbāch-

teten^{4, 6} Sie² gestern¹² Abend¹³
tēten see gestern ābend

Ihren⁷ Vetter⁸ im^{9, 10} Theater¹¹?
ē-rēn fetter im tā-ah-ter?

Nein¹, ich² beobachtete³ ihn nicht⁴,
Nine, ish bā-ōbachtlētū een nicht,

meine⁵ Gedanken⁶ waren⁷ zu⁸ sehr⁹
mi-nā gā-dānken vār-en tsoo sāre

mit¹¹ dem¹² Spiele¹³ beschäftigt¹⁰.
mit dem spē-lā bā-shēftigt.

Es¹ war² ein³ sehr⁴ schönes⁵
Ase vār ine sāre shoenes

Stück⁶; wurde aber⁷ durch¹⁰ den¹¹
stuck; voordā āhber doorsh den

Unruhestifter¹² im^{14, 15} Parterre¹⁶
oon-roo-ā-stifter im pārtēr-rā

zu⁸ oft⁹ unterbrochen¹⁰.
tsoo oft oonter-brochen.

Ja¹, er² war³ ein⁴ sehr⁵ komischer⁶
Yah, āre vār ine sāre kōmisher
Kamerad⁷. kahm-rād.

Vamos, pues, á pie¹⁻⁴. Porque
Vāmos, pwāse, ah pēā. Porhā

no⁷ hay^{4, 6} que⁷ un⁸ paso⁹ hasta¹⁰
nō i kā oon pāhsō āstāh

la¹¹ (primera) zapateria^{12, 13}.
luh (prē-mārāh) thāpātērē-ah.

Muy¹ bien², vamos³⁻⁵.
Muy byen, vāmos.

Á proposito¹⁻³, ha⁴ visto⁶ U.⁵
Ah prō-po-ē-to ah veestō U.

su⁷ primo⁸ al^{9, 10} teatro¹¹
soo prē-mō al tā-atrō

ayer por la sera^{12, 13}? t
ahyēr por lah sārāh?

No¹, no⁴ le he⁵ visto—
Nō, nō la ā veesto—

Mi⁵ espíritu⁶ era⁷ captivado¹⁰
Mē ēspē-rētoo ā-rah kaptēvādo

por¹¹ la¹² pieza¹³.
por la piātha.

Era¹⁻³ una⁴ pieza⁶ muy⁸
A-rah oonah pe-ā-thah muy

agradable³; pero⁷ interompi-
āgrādahble; pāro intēr-ompē-

da¹⁰ demasiado⁹, por¹¹ este¹²
da dāmāhsēādo, por estā

bribon¹² del^{14, 15} patio¹⁶.
brē-bon del pahitē-ō.

Sí¹, era^{2, 3} un⁴ bufonillo⁵⁻⁷.
Sē, ā-rah oon buf-o-nilyō.

Marchons²⁴, il⁸ n'y⁷
Murshong, il n'e

O¹, let² us² walk⁴; it⁵

a⁶ qu'⁷ un⁸ pas⁹ d'ici, à¹⁰ un¹¹
ah k'ung pah d'isy, ah ung

is⁶ but⁷ a⁸ step⁹

magasin¹² à soulier¹².
magazang ah soolyër.

to¹⁰ a¹¹ shoe¹²-shop¹².

Eh bien¹², douc², allons à pied¹²⁻³. Very¹ well², then², we⁴ will⁵
Eh byang, dongk, allong-z-ah pyā. go⁶.

A¹ propos^{2,3}, avez⁴-vous⁵ vu⁶
Ah pröpö - z - avā-voo vue

By¹ the² way², did⁴ you⁵

hier¹² soir¹², votre⁷ cousin⁸
yër swaur, vötr koozang

observe⁶ your⁷ cousin⁸ at⁹

au^{2,10} théâtre¹¹ ?
ō tā-ah-tr ?

the¹⁰ theatre¹¹ last¹² evening¹² ?

Non¹, je² ne³ l'y ai³ point⁴ vu.
Nong, zhuh nuh l'ē ā pwöng vue.

No¹, I² did² not⁴—my⁵

Mon⁵ esprit⁶ était⁷ trop^{2,3}.
Mong-n-ēsprē - t - ēty trō

mind⁶ was⁷ too² much³

occupé¹⁰ de¹¹ la¹² représentation¹².
okuepā duh lah rēprāsēntāse-ong.

engrossed¹⁰ with¹¹ the¹² play¹².

C'¹ était² une³ très⁴ belle⁵
S'ety - t - uen trā bel

It¹ was² a² very⁴ fine⁵

pièce⁶; mais⁷ trop² souvent³
pē-ēs; mā trō soo-vang-t

play⁶; but⁷ too² frequently³

interrompue¹⁰ par¹¹ ce¹²
āngter-ōmpue pār suh

interrupted¹⁰ by¹¹ that¹²

plaisant¹² du^{14,15} par terre¹⁶.
plā-sang due pārter.

rogue¹² in¹⁴ the¹⁵ pit¹⁶.

Oui¹, il² était³ très² comique².
Wē, il etā trā kōm-ik.

Yes¹, he² was² a² very² comi-
 cal⁶ fellow⁷.

Ganz¹ so²; aber¹ hier² sind⁴ wir² *Es verdad^{1,2,u} Pero¹ aquí²*
Gants so; aber heer sind veer Es vërdad. Pãro âkê

beim² Schuhladen⁷. Lassen² *estamos^{2,4} delante² de la²*
bime shoo-lâden. Lâssên estâmos dâ-lantâ dâ lah

Sie uns¹⁰ eintreten¹¹. *zapateria^{7,2}. Entremos²⁻¹¹*
see oons ine-trêtên. thapaterêa. Entrâ-mos

Soll¹ ich² Sie⁴ mit² einem² *¿Quiere U.^{1-2,v} un² par⁷ de²*
Soll ish see mit i-nem Kê-ërâ U. oon pâr dâ

Paar⁷ Schuhe² versehen²? *zapatos²?*
pâhr shood versâ-ên? thâpâtos

Nein¹, mein Herr²; ich² verlange² *No¹, señôr; quiero^{2,4} botas².*
Nine, mine hër; ish ferlâng-â No, sainyôr; kê-ërô bôtas.
 Stiefel². stê-fel.

Welche¹ Art² von² Stiefeln⁴ *¿Que¹ genero² de² botas²*
Velchâ art fûn stê-feln Kâ henârô dâ bôtas.

giehen⁷ Sie² vor⁷? von Kalbs- *le agradece á U. mas²⁻⁷? w*
tae-ên see for? fûn kalbps lâ agrâhdâthâ ah U. mâs?

haut², von großem Kalbsfell^{2,h} *El piel becerillo², de becerra²,*
howt, fûn grösem kâlbpsfel, El pyël betherilyô, dâ betherah,

oder¹⁰ von Saffian¹¹? Ich¹² *ô¹² de cordoban¹¹? Tengo^{12,13}*
ödër fun sâf-ê-ân? Ish ô dâ kôrdôban? Tengo

habe¹² einige¹⁴ sehr¹⁵ schöne¹⁶ *botas¹² de¹⁷ oordoban¹⁷ muy¹²*
habâ i-nizha säre shoenä bôtas da kôrdôban muy

Saffian¹⁷ Stiefel¹², welche¹² ich²⁰ *fino¹⁶, que¹⁹ vendré²⁰⁻²² á U.*
sâf-ê-ân stee-fel, velchâ ish fe-no, kâ vëndrâ ah U.

billig²² verkaufen²² will²¹. *muy de barato²².*
billig verkowfen vill. muy dâ baratô.

Welche¹ Art² Kalbsleder^{2,4} haben² *¿Que¹ genero² de² cuero de terne-*
Velchâ art kalbpslâder hahben Ka henârô dâ kwârô dâ tẽrnâ-
 Sie²? see? *ro⁴ tiene² U.²⁷ ro tyânâ U.*

Ich¹ habe² französisches², *Tengo¹ cuero² de ternero²,*
Ish habâ frantsoesiches, Tengo kwârô dâ tẽrnâro,

C'est vrai ^{1,2} .aa Enfin,bb <i>S'ā vrā. Ang-fang,</i>	Quite ¹ so ² ; but ¹ here ² we ²
nous voilà ³⁻⁴ au ^{5,6} magasin ² <i>noo vwaolah ō magazang</i>	are ⁴ , at ⁵ the ⁶ shoe ⁷ -store ² .
à bottes ⁷ . Entrons ⁸⁻¹¹ . <i>ah bôt. Angtrong.</i>	Let ⁸ us ¹⁰ enter ¹¹ .
Vous ⁴ offrirai-je ¹⁻³ une ² <i>voo-z - offrē-rā-zh - uen</i>	Shall ¹ I ² accommodate ³ you ⁴
paire ⁷ de ⁸ souliers ⁹ ? <i>pār duh sool-yēr?</i>	with ⁵ a ⁶ pair ⁷ of ⁸ shoes ⁹ ?
Non ¹ , monsieur ² , je ³ désirerais ⁴ <i>Nong, musyoe, zhuh dāzērērā</i>	No ¹ , sir ² ; I ³ want ⁴ boots ⁵ .
des bottes ⁵ . dā bôt.	
Quelle ¹ sorte ² de ³ bottes ⁴ <i>Kel sort dā bôt</i>	What ¹ kind ² of ³ boots ⁴
préférez ⁵⁻⁷ -vous ⁸ -en veau ⁹ , <i>prāfārā - voo — ang vō,</i>	do ⁵ you ⁶ prefer ⁷ -calfskin ⁹ ,
en vieux veau ⁹ , ou ¹⁰ <i>ang vyeu vō, oo</i>	kipakin ⁹ , or ¹⁰
en maroquin ¹¹ ? j' ¹² ai ¹³ de ¹⁴ <i>ang marokang? zh'ā duh</i>	morocco ¹¹ ? I ¹² have ¹³
très ¹⁵ belles ¹⁶ bottes ¹⁷ en maro- <i>trū bel bot-s - ang mar-o-</i>	some ¹⁴ very ¹⁵ fine ¹⁶ morocco ¹⁷
quin ¹⁷ , que ¹⁸ je ¹⁹ puis ²⁰ offrir ²¹ <i>kang, kuh zhuh pwe-z-of-reer</i>	boots ¹⁷ , that ¹⁸ I ¹⁹ will ²¹
à bon marché ²² . <i>ah bong marshā.</i>	sell ²⁰ cheap ²² .
Quelle ¹ espèce ² de ³ veau ⁴ avez ⁵ - <i>Kel espās duh vō avy-</i>	What ¹ kind ² of ³ calfskin ⁴ have ⁵
vous ⁶ ? voo?	you ⁶ ?
J' ¹ ai ² des cuirs de veaux ⁴ de <i>Zh'ā dā kwēer duh vō duh</i>	I ¹ have ² French ³ calfskin ⁴ ,

Philadelphier³, und⁶ ordinäres⁷ frances³, de Filadelfia⁵, y⁶
Filadelfier, oond ördinarēs franthēs, dā Filadelfeah, ē

Kalbsleder. (Ich habe) einen sehr⁸ de algunos ordinarios⁷. (Ade-
kalbslädēr. (Ish habbā) inen säre da ālgunōs ordēnārēos. (Ahdā-

schönen⁹ Artikel¹⁰ von¹¹ französ- mas) otros generos¹⁰ de¹¹
shoenen ārtikel fūn frantsoesi- mahs) otrōs hēnārōs dā

schem¹² Kalbsleder¹³. Soll¹⁴ ich¹⁵ ternero¹² frances¹², muy⁶ boni-
shem kalbslädēr. Sol ish ternāro franthes muy bonē-

Ihnen¹⁷ welches¹⁸ zeigen¹⁶? tos⁹. ¿Quiere U. verlos¹⁴⁻¹⁵?
ē-nen velches tsi-zhen? tos. Kē-ēra U. vērlōs?

Wenn¹ es Ihnen² gefällig ist³. Con mucho gusto¹⁻².
Ven āse ē-nen ga-fellig ist. Kon moocho goosto.

Hier⁴ sind⁵ sie⁶. Ich⁴ denke⁵ sie⁶ Aquí⁴ estan⁴⁻⁵. Creo⁴⁻⁵ que
Heer sind see. Ish denkā see Ah-kē estan. Krā-o kē

werden⁷ Ihnen⁸ genau¹⁰ passen⁹. le calzan muy bien.
vērdēn ē-nen gā-now pāsēn. lā kalhan muy byēn.

Sie² sehen³ sehr⁸ plump⁴ und⁵ Me parecen¹⁻² muy⁶ groceros⁴
See sā-ēn säre ploomp oond Mā pārāthēn muy grotherōs
groß⁶ aus⁹. gross ows. y⁶ anchos⁶. e ānchōs.

Vielleicht¹ mögen²⁻⁴ Sie² Quiza¹ le gustarian²⁻⁴ mucho
Fē-licht moezhen see Kēthah lā goostārēahn moocho

am liebsten⁶ Cassian³-Stiefel. mas³ botas de maroqui³.
ahm leebsten Safyān-stē-fel. mās, botas dā mārō-kē.

Ich¹ will² mir einige³ Cassian³- Quiero¹⁻² ver³⁻⁴ algunas³ de
Ish vil meer i-nizha Safyan- Kē-ērō ver ālgunahs dā

Stiefel besuchen³, wenn⁷ Sie² er- maroqui³, sí⁷ U.⁶ le gusta³.
ste-fē bē-sā-ēn, vēn see ēr- marōkē sē U. la goostah.
lauben⁹. lowbēn.

Hier⁴ ist⁵ ein³ sehr⁸ schönes⁵ Paar⁶, Aquí⁴ esta⁴ un³ par⁶ muy⁴ fino⁵,
Heer ist ine säre shoenes pahr, Ah-kē esta oon pahr muy feno,

welches⁷ ich⁷ Ihnen¹¹ unter¹² dem¹³ que⁷ puedo⁵ vender¹⁰ á U.¹¹
vēlchēs ish ē-nen oonter dem kē pwā-dō vēndēr ah U.

France ³ , de Philadelphia ⁵ , et ⁶ <i>Frangs, duh Filâdelfyah, â</i>	Philadelphia ⁵ , and ⁶
même d'ordinaires ⁷ (J'ai) <i>mâme d'ordinâr. (Zh'â)</i>	common. ⁷ A very ⁸
un très ⁹ -beau ⁹ choix ¹⁰ de ¹¹ veaux ¹² <i>ung trâ - bo shwaw duh vō</i>	fine ⁹ article ¹⁰ of ¹¹ French ¹²
de France ¹³ . Vous ¹⁷ en ¹⁸ mon- <i>duh Frangs. Voo-z-ang mōng-</i>	calf ¹² —shall ¹⁴ I ¹⁵
treraï ^{14,16} je ¹⁵ <u>quelques-uns</u> ¹⁸ ? <i>trērâ - zhuh kelkâ-z-ung ?</i>	show ¹⁶ you ¹⁷ some ¹⁸ ?
S'il vous plaît ¹⁹⁻²⁰ <i>S'il voo plâ.</i>	If ¹ you ² please. ³
Les ² voici ¹² . Elles ⁶ vous ⁹ vont ^{7,8} <i>Lâ vwausy. Ell voo vong</i>	Here ¹ they ² are ³ . I ⁴ think ⁵
je ⁴ pense ⁵ , à <u>merveille</u> ¹⁰ . <i>zhuh pangs ah mervâlyuh.</i>	they ⁴ will ⁷ fit ⁸ you ⁹ exactly ¹⁰ .
Elles ¹ ont ² trop ³ ordinaires ⁴ et ⁵ <i>El-z - ong trō ordinâr â</i> trop grandes ⁶ . <i>tro grâng.</i>	They ¹ look ² very ³ coarse ⁴ and ⁵ large ⁶ .
Vous ² en préféreriez ^{3,4} , peut-être ¹ , <i>Voo-z-ang prâfârêryâ, poe-t-âtr,</i>	Perhaps ¹ you ² would ³ like ⁴
en maroquin ⁵ . <i>ang marôkâng.</i>	morocco ⁵ better ⁶ .
Montrez m'en de ¹¹ <u>maroquin</u> ⁶ , <i>Mongtrâ m'ang duh marôkang,</i>	I ¹ will ² look ³ at ⁴ some ⁵
<u>je vous prie</u> , (s'il vous plaît ⁹). <i>zhuh voo pre, (s'il voo plâ.)</i>	morocco ⁶ , if ⁷ you ⁸ please ⁹ .
<u>En voici</u> ¹ ² <u>très</u> ³ fort ⁴ belle ⁵ <i>Ang vwausy uen for bel</i>	Here ¹ is ² a ³ very ⁴ fine ⁵ pair ⁶ ,
paire ⁶ , que ⁷ je ⁸ puis ⁹ vous ¹¹ <i>par, kâ zhuh pwê voo</i>	that ⁷ I ⁸ can ⁹ sell ¹⁰ you ¹¹

ersten¹⁴ Preis¹⁵ verkaufen¹⁰ kann⁹. menos¹³ de¹² su precio¹⁵ corri-
 er-sten priße verkoufen kân. menos dā soo prāthēō kōrry-

Es¹⁸ sind¹⁷ prächtige¹³ Stiefeln¹⁹. ente¹⁴. Son^{18,17} botas¹² escelentes¹².
 Ase sind preshtizhā ste-feln. entā. Son bōtās asthēlēntēa.

Sind¹ es¹⁸ beschädigt⁹?
 Sind ase bā-zhedigt?

¿Son¹⁴ averiadas⁹?
 Son āveriadas?

D¹, nein², ich³ kaufte⁴ sie⁵ auf dem⁶
 O, nine, ish koufta see owf dem

O¹, no², señor, las⁵ he compra-
 O, no, sainyor, las ā kompra-

Auktion⁷; und⁸ kann⁹ sie¹²
 owk-tse-on; oond kan see

do¹⁴ a⁶ la almoneda⁷; y⁸
 do ah lah almonā-dah; ē

billig¹⁴ ohne¹⁵ Verlust¹⁶
 billizh ō-nā ferloost

puedo⁹ venderlas^{12,13} muy de
 pwā-do venderlas muy dā

verkaufen.¹⁰
 ferkoufen.

barato¹⁴ sin¹⁵ pérdida¹⁶.
 barahito sin perdē-da.

Was¹ ist² der³ Preis⁴?
 Vahs ist der priße?

¿A cuanto las vende U.?
 Ah quantō las vendā U.?

Nur¹ zwanzig² Schillinge³.
 Noor tswantsig shillingā.

Solamente¹ veinte² chelines³.
 Solāmēntā vā-intā chā-lē-nez.

Das¹ ist² zwei³ und⁴ ein⁵ halben⁷
 Das ist tswi oond ine halben
 Dollars⁶. dōllārs.

Es¹ decir^{1,2}, dos³ pesos⁴ y⁵
 Es dātheer, dos pā-sos ē
 medio⁷. madēō.

Ja¹, mein Herr².
 Yah, mine hēr.

Sí, señor².
 Sé sainyor.

Das¹ ist² sehr³ billig⁴.
 Das ist säre billizh.

Es^{1,2} muy de barato¹⁴.
 Es muy dā bārātō.

Hier¹ ist² das³ Geld⁴.
 Heer ist das geld.

Áquí¹ esta² su³ dinero⁴.
 Ah-ke estah soo dēnaro.

Guten¹ Tag², mein Herr³.
 Gooten tag, mine hēr.

Buen¹ día², señor³.
 Bwen dēah, sainyor.

vendre¹⁰ à bas prix.⁰⁰
vangdr ah bah prē.

less¹² than¹² prime¹⁴ cost¹².

Ce¹⁶ sont¹⁷ d'excellentes¹⁸ bottes.¹⁹ They¹⁶ are¹⁷ excellent¹⁸ boots.¹⁹
Suh song d'ezlāngt bot.

Sont¹ elles² avariées³ ?
Song-t-el - z - āvārēū ?

Are¹ they² damaged³ ?

Oh¹, non², je³ les⁴ ai achetées⁵ à⁶
O, nong, zhuh lā-z-ā ashtā ah

O¹, no²; I³ bought⁴ them⁵ at⁶

un encan⁷; et⁸ je⁹ puis¹⁰ les¹¹
ung angkang; ā zhuh pwē lā

auction⁷; and⁸ can⁹ afford¹⁰

vendre^{11,12} à bon marché¹⁴,
vangdr ah bong marshā,

to¹¹ sell¹² them¹³ cheap¹⁴,

sans¹⁵ y perdre¹⁶.
sang-z-ē pēdr.

without¹⁵ losing¹⁶.

Quel¹ en^{2,3} est⁴ le⁵ prix⁶ ?
Kel ang ā luh pre ?

What¹ is² the³ price⁴ of⁵ them⁶ ?

Seulement¹ vingt² chelins³.
Soelmang vang shēlāng.

Only¹ twenty² shillings³.

C'est^{1,2} deux³ piastres⁴ et⁵
S'ā doe pyastr ā
 demi⁷. demy.

That¹ is² two³ dollars⁴ and⁵ a⁶
 half⁷.

Oui¹, monsieur².
We, musyoe.

Yes¹, sir².

C'est^{1,2} à très³ bon marché⁴.
S'a-t - ah trā bong mārshā.

That¹ is² very³ cheap⁴.

En voici^{1,2} l'argent^{3,4}.
Ang vvaowsy larzhang.

Here¹ is² the³ money⁴.

Bonjour¹ monsieur².
Bong-zhoor, musyoe.

Good¹ day², sir³.

In einem Gewürzladen.

Con un Especiero.

Haben¹ Sie² Kartoffeln⁴ zu³ ver-
Hahben see kartuseln too fer-
kaufen⁶? kowfen.

¿Tiene¹ U.² patatas⁴ que³ ven-
Tē-ānā U. pātātas kē ven-
der⁶? der?

So viel Sie wollen, mein Herr⁵?
So feel see vollen, mine hēr.

Cuántas quiere U.^{2a}, señor⁵.
Quāntās kē-ērā U., sañyor.

Was¹ fordern^{2a} Sie² dafür^{5,6}?
Was fūrdērn see dah-fuer?

¿Cuánto¹ quiere^{2a} U.² por³ ellas⁶?
Quanto kē-ērā U. por ellas?

Fünzig³ Cents⁴ das⁵ Buschel⁶.
Fuenftizh tsents das booshel.

Cincuenta³ centavos⁴ la⁵
Theen-thoo-entah thentāvos lah
fanega⁶. fanāgah.

Das¹ ist² zu³ viel⁴.
Das ist too feel.

Es^{1,2} demasiado^{2a}.
Es dāmahsēahdo.

Sie¹ können³ sie⁴ in⁵ irgend⁶
See koenēn see in cerkend

No³ puede⁴ U.¹ comprarlas^{2a}
Nō pwā-dā U. kōmprārllās

einem andern⁷ Gewürzladen⁸
i-nēm andērn gū-vuertslāden

en³ ninguna^{6,7} especeria⁸,
en ningoonah espā-the-ērēa

nicht⁹ unter¹⁰ 75¹¹ Cents¹² kaufen³.
niht oonter 75 tsents kowfen.

menos⁹ de¹⁰ 75¹¹ centavos¹².
mēnōs dā 75 thentāvōs.

Gut¹, Sie² können³ mir⁴ durch⁵ den⁶
Goot, see koenen meer doorsh dēn

Bien¹. Puede³ U.² enviarme^{7,8}
Byen. Pwa-da U. enveārmē

Knaben⁹ einen¹⁰ Buschel¹¹ bringen^{7,8}
knahben i-nen booshel bringēn

una¹⁰ fanega¹¹ por su mozo⁸
oona fanāga pōr soo mōthō

lassen⁴, wenn¹² es Ihnen¹³ beliebt¹⁴.
lāssen, oēn āse e-nen bā-leeht.

si¹² quiere^{13, 14} bb
se kē-ērā.

Wie¹⁵ theuer¹⁶ ist¹⁷ der Käse¹⁷?
Vee toier ist der kaesā?

¿Cuánto¹⁵ vale¹⁶ el queso¹⁷?
Quānto vahlē el kāsō?

Zehn¹ Cents².
Tāne tsents.

Diez¹ centavos².
Dē-āith thentah-vos.

Geben Sie mir¹⁻² sechs⁴ Pfund⁵
Gū-ben see meer sēx pfoond

Dame¹⁻² seis⁴ libras⁵ de⁶ man-
Dah-mā sā-is lebrās da man-

Butter⁷, zwei⁸ Dugend⁹ Eier^{10, 11},
butter, tswei doot-sēnd i-yer,

teca⁷, dos⁸ docenas⁹ de¹⁰ hue-
tākah, dos dōthānds da wā-

*Épicerie.**At a Grocery.*

Avez¹-vous² des³ pommes de terre⁴ Have¹ you² any³ potatoes⁴ to⁵
Avā - voo dā pōm duh tēr sell⁶?
 à⁷ vendre⁸? *ah vangdr?*

Autant qu'il vous plaira, M.⁹ Any¹ quantity² of³ them⁴, sir.
O-tāng k'il voo plā-rah, M.

Combien les vendez-vous? What¹ do² you³ ask⁴ for⁵ them⁶?
Kombyang lā vang-dā-woo?

Cinquante¹ sous² le³ boisseau⁴. They¹ are² fifty³ cents⁴ per⁵
Sangkang soo luh bwawō. bushel⁶.

C'¹ est² trop³. That¹ is² too³ high⁴ (too much).
S'ā trō.

Vous¹ ne² sauriez³ les⁴ acheter⁵ You¹ cannot² buy³ them⁴
Noo nuh sō-ryā lā-z-ashtā

d'¹ aucun² épicier³ at¹ any² other³ grocery⁴
d'ō-kung - nē-pisyā

à moins¹ de² 75¹¹ sous¹². less¹ than² 75¹¹ cents¹².
ah mwawng duh 75 soo.

Eh bien¹, envoyez⁷-m'⁸ en, s'il¹² Well¹, you² can³ let⁴ the⁵
Eh byang, ang-voyā-m'ang, s'il

vous¹² plait¹⁴, un²⁰ boisseau¹¹, boy¹ bring⁷ me⁸ up⁹ a¹⁰
voo plā-t - ung bwawō,

par votre petit garçon⁸. bushel¹¹, if¹² you¹³ please¹⁴.
par vōtr pety garson.

Quel¹³ est¹⁶ le prix¹⁸ du fromage¹⁷? What¹³ is¹⁶ cheese¹⁷ worth¹⁸?
Kel ā luh pree due fromazh?

Dix¹ sous². Ten¹ cents².
Dee soo.

Donnez-moi¹⁻² six⁴ livres⁵ de⁶ Let¹ me² have³ six⁴ pounds⁵ of⁶
Don-nā-mwaw see lēvr duh

beurre⁷, deux⁸ douzaines⁹ butter⁷, two⁸ dozen⁹ of¹⁰ eggs¹¹,
boer, doe doozān

fünf¹² Pfund¹² Schinken¹⁴, ein¹²
fuenf pfoond shinkēn, ine

Pfund¹⁶ Salz¹⁶, drei¹⁶ Leib³⁰
pfoond sālts, dri libe

Brod²², vier²² Pfund²⁴ Thee²⁶,
bröd, feer pfoond tā,

fünf²⁷ Pfund Kaffee²⁸, und³⁰
fuenf pfoond koffā, oond

eine²¹ Tüte²² mit²² Pfeffer²⁴.
inä tueta mit pfeffer.

Hier²³ ist²⁶ herrliches²⁷ Schweine-
Heer ist hērlishes shwinā-

fleisch³⁰. Was⁴⁰ ist⁴¹
flishe. Vas ist

der⁴² Preis⁴²?
der prise?

Acht¹ Cents¹.
Okt tsents.

Was¹ kostet^{2,3} dieser³ Besen⁴?
Vas kostet decser bēsēn?

Fünf³ und zwanzig¹ Cents².
Fuenf oond tswantsig tsents.

Haben¹ Sie² Äpfel¹?
Hahben see äpfel?

Nein¹, mein Herr², wir³ halten³
Nine, mine hēr, veer hāllen
nie⁴ welchē⁵. nē velchā.

Wollen¹ Sie² mir⁴ eine⁵ Tüte⁷
Vollen see meer inä tuetā

mit⁶ Nelkenpfeffer⁶ geben^{2,3}?
mit Nelkenpfeffer gā-ben?

Mit¹ Vergnügen².
Mit Vergnuezen.

vos¹¹, cinco¹² libras¹² de jamon¹⁴,
vos, thinkō lebrās dā hāmōn,

y una¹² libra¹⁶ de¹⁷ sal¹⁶, tres¹⁶
e oonah librah da sāl, trēs

libras²⁰ de²¹ pan²², cuarto²²
lebrās dā pān, kwarto

libras²⁴ de²⁵ té²⁶, cinco²⁷ libras
lebras dā ta, thinkō lebras

de²⁸ café²⁹; y³⁰ un²¹ poco²² oo
dā kōfā; e oon pōkō

de²³ pimienta²⁴. Aquí²⁵ esta²⁶
dā pimē-entah. Ah-ke estah

escelente²⁸ puerco²⁹.
ēsēlenta pwerko.

¿A como le vende U.?
Ah kōmō lā venda U.?

Ocho¹ centavos².
ōkō thēntāvos.

¿Cuanto¹ vale² este³ escoba⁴?
Quanto vālā estā ēskōbah?

Veinte¹ y cinco² centavos².
Vyēntā ē thinkō thentāvos.

¿Tiene¹ U. algunas² manzanas¹?
Teānā U. algoonas mānihānās?

No¹, señor², ningunas^{2,3} tengo⁵.
Nō, sainyor, ningoonas tengo.

Dame^{2,3} U.
Dā-mā U.

algunos^{2,3} clavos⁶.
ālgoonos klāvos.

Con¹ gusto².
Kōn goosto.

d'¹⁰ œufs¹¹, cinq¹² livres¹³ de jam- five¹³ pounds¹³ ham¹⁴, one¹⁵
d' oef sang lèvr duh zham-

bon¹⁴, une¹⁵ livre¹⁶ de¹⁷ sel¹⁸, trois¹⁹ pound¹⁶ of¹⁷ salt¹⁸, three¹⁹
bong, uen lèvr duh sel; trwaw

livres²⁰ de²¹ pain²², quatre²³ loaves²⁰ of²¹ bread²², four²³
lèvr duh pāng, kâtr

livres²⁴ de²⁵ thé²⁶, cinq²⁷ livres pounds²⁴ of²⁵ tea²⁶, five²⁷
lèvr duh tâ, sank lèvr

de²⁸ café²⁹, et³⁰ un³¹ peu³² of²⁸ coffee²⁹; and³⁰ a³¹ paper³²
duh kôffû, â ung poe

de³³ poivre³⁴. Voici^{35,36} of³³ pepper³⁴. Here³⁵ is³⁶
duh pwawvr. Vwaussy

d'³⁷ excellent³⁸ cochon³⁹ (porc³⁹). some³⁷ excellent³⁸ pork³⁹.
d' exellang koshong (pörk).

Combien se vend-il ? 88 What⁴⁰ is⁴¹ the⁴² price⁴³ of⁴⁴
Kombyang sâ vang-d-il ? it⁴³ ?

Huit¹ sous². Eight¹ cents².
We soo.

Quel¹ est² le prix³ de ce⁴ balai⁵ ? What¹ is² this³ broom⁴ worth⁵ ?
Kel â luh pree duh suh ballâ ?

Vingt¹ cinq² sous³. Twenty¹-five² cents³.
Vang sank soo.

Avez¹-vous² des³ pommes⁴ ? Have¹ you² any³ apples⁴ ?
Avâ - voo dâ pôm ?

Non¹, M.², nous³ n'⁴ en⁵ tenons⁶ No¹, sir², we³ never⁴ keep⁵
Nong, M., noo n'ang tangnong them⁶.
jamais⁷. zhāmā.

Donnez^{1,2}-moi³ un⁴ peu⁵ de⁶ Will¹ you² let³ me⁴ have⁵ a⁶
Donnâ-mwaw ung poe duh

clous de girofles⁷. paper⁷ of⁸ allspice⁸ ?
kloo duh zheerofl.

Avec¹ plaisir² With¹ pleasure².
Avek plâzir.

GERMAN NOTES.

- a Wie viel, how much.
- b The *oi* in this, and all other words, where printed in the Roman character, must be pronounced more like *i* than open *oi*.
- c U. f. w. (und so weiter), and so forth.
- d Sonst, else; noch, more; etwas, some; (*some more else*).
- e Nicht im Geringsten, not in the least.
- f Entsprechend, being answered for; taken into account.
- g Geschäft, occupation; affair.
- h Of great calf's hide, (*the same exp. in Spanish and French*).

SPANISH NOTES.

- a Bayeta is the more comprehensive word; it signifies *woollen* fabric, in general. It is sanctioned by the Academy in preference to *flaneta* or *franela*.
- b It me would cost exceedingly; and would be also (*tambien*) exceedingly (*demasiado*) irksome.
- c Let it be as you like it. d Ahora, at present.
- e Not there is of what, or about what, (*to be thankful*).
- f Telas pintadas, *printed cloths*.
- g At how much sell you this?
- h En razon de, *in reason of*. i Will it lose its colour?
- k Cut me off (*cut off for me*). l Al punto, *at the point*.
- m Telas para camisas, *cloths for shirts*.
- n Acaba, *finishes to*. o Surprised.
- p Que viene bien a U., *that goes well on you*.
- q It will go on me never. r If one has to judge of.
- s Propongo, *I propose*—v. irr. from propones, *to propose*.
- t Yesterday for (at) the evening.
- u That is true. v Do you wish?
- w Le agradece, &c., *it pleases you more*.
- x Que le, &c., that they will go on very well (*muy bien*); calzar means *to try on shoes*.
- y They appear to me. z Mucho mas, *much more*.

aa As much as you wish, or as much as you can desire. The same exp. in French and German.

bb You can bring (send) me up a bushel by the boy, if you please.

cc Poco, *little*.

FRENCH NOTES.

a How does this call itself? b En, *of it*.

c En, *some of them*; I have some of them very fine.

d Or, *d' lah*. e You have but to take it, &c.

f Soit, *let it be so*. g Or, *aujourd'hui*.

h I shall have a care to pass this way again, after a little (*sous peu*).

i You will oblige me much.

k There is not (nothing) of that (for which you may thank me). *Exp. similar to Spanish*.

l *Plus* makes the superlative. m Sont-ils? *are they?*

n The prices vary *following* the quality. o Net, *no more*.

p I am going (*vais*) to send them immediately (*de suit*).

q Or, *une vieille fille*. r Or, *je demand pardon*.

s Or, *il est beaucoup trop gross*,—*il a trop d'ampleur*, it has too great breadth.

t Va, *goes on*. u It sits to a marvel.

v It is a masterpiece. w Is it not?

x Come and see us. y I shall not fail to do so.

z Je vais, *I am going to*.

aa C'est vrai, *that is true*. bb At length.

cc If it pleases you. dd Show me some of.

ee Or, *au dessous le premier prix*.

ff You can send up a bushel, if it pleases you, by your little boy.

gg How does it sell itself?

[NOTE. The pronunciation is purposely suppressed in the following pages; for, as the student is supposed to have given marked attention to the rules of pronunciation as laid down in the first part of this work, and to have acquired the ability to pronounce

Geld.

Dinero.

Wollen¹ Sie² mir³ zwei⁴ Franken⁵ borgen⁶? Quiere¹ U.² prestarme^{3,4} dos⁵ francos⁶?

Mit¹ dem² größten³ Vergnügen⁴. Con¹ muchísimo^{2,3} gusto⁴.

Ist¹ dieses² ein³ Thaler⁴? Es¹ eso² un³ peso⁴ (thaler⁴)?

Ja¹, mein Herr².—Dieses³ ist⁴ ein⁵ Pfennig⁶ (Penny⁶). Sí, señor². Aquello³ es⁴ un⁵ centavo⁶.

Haben¹ Sie² ein³ paar⁴ Pfunde^{5,6} bei⁷sich⁸, welche⁹ Sie¹⁰ wünschen¹¹ los zu werden¹²⁻¹⁵, indem¹⁶ Sie mir^{17,20} solche borgen¹⁷? Tiene¹ U.² dos³ pesos esterlines⁴ que⁵ disponer¹⁰⁻¹⁵ y¹⁶ prestarme¹⁷⁻²⁰?

Ich¹ habe² nicht³ einen⁴ Heller⁵. No¹ tengo^{2,3} uno solo⁴ maravedí⁵.

Das¹ ist² unangenehm³. Eso¹ es² lastimoso³.

Nennen^{1,2} Sie³ dieses⁴ einen⁵ Dime⁶? Llama¹⁻² eso³ una⁴ dima⁵ (diez centavos)?

Ja¹, und² dieses³ ist⁴ ein⁵ Abler⁶. Sí, y² esto³ es⁴ una⁵ aguilá⁶ (diez pesos).

Das¹ ist² ein³ fünf⁴ Thalerschein^{5,6}. Es^{1,2} un³ billete⁴ de cinco⁵ pesos⁶.

Können¹ Sie² eine³ Crown⁴ wechseln⁵? Puede¹ U.² cambiarme³ un⁴ crown⁵?

Ist¹ das² ein³ mexikanischer⁴ Schilling⁵? ¿Es¹ aquel² un³ cheline⁴ Mejiicano⁵?

Nein¹; es² ist³ englisches⁴ Geld⁵. No¹; es^{2,3} moneda⁴ inglesa⁵.

Dies¹ ist² ein³ spanischer⁴ Dollar⁵. Eso¹ es² un³ peso⁴ español⁵.

Können¹ Sie² mir³ eine⁴ Guinée⁵ wechseln^{6,7}? ¿Puede¹ U.² cambiarme^{3,4} una⁵ guinea⁶?

Nein¹, ich² kann³ es nicht⁴—Geld⁵ ist⁶ bei⁷ mir⁸ gegenwärtig^{10,11} ganz⁹ rar⁷. No¹, no² lo puedo^{3,4}. La moneda⁵ esta⁶ muy⁷ escasa⁸ ahora¹¹ con⁹ migo¹⁰.

Ist¹ dieses² ein³ guter⁴ Louisdor⁵? ¿Es¹ este² luis³ bueno⁴?

all words correctly, through the observance of these rules, and by means of continual practice in the preceding pages where the figured pronunciation occurs, it is deemed unnecessary to continue it (the pronunciation) any farther.]

*Argent.**Money.*

Voulez¹-vous² me⁴ prêter³ deux⁵ francs⁶? Will¹ you² lend³ me⁴ two⁵ francs⁶?

Avec¹ le² plus grand³ plaisir⁴. With¹ the² greatest³ pleasure⁴.

Est¹-ce là² un³ écu⁴? Is¹ this² a³ thaler⁴?

Oui¹, monsieur².—C'³ est⁴ un⁵ sou⁶. Yes¹, sir².—This³ is⁴ a⁵ penny⁶.

Avez¹-vous², sur⁷ vous³ quelques⁴ livres⁵ sterling⁶, dont⁹ vous¹⁰ désiriez¹¹ vous¹² defaire¹³⁻¹⁵ pour¹⁶ m'en faire un prêt¹⁷⁻²⁰? Have¹ you² a³ couple⁴ of⁵ pounds⁶ about⁷ you⁸, that⁹ you¹⁰ want¹¹ to¹² get¹³ rid¹⁴ of¹⁵ by¹⁶ loaning¹⁷ them¹⁸ to¹⁹ me²⁰?

Je¹ n'ai² pas³ même un⁴ sou⁵. I¹ have² not³ the⁴ first⁵ farthing⁶.

C'¹ est² malheureux³. That¹ is² bad³.

Est-ce là dix sous? Do¹ you² call³ this⁴ a⁵ dime⁶?

Oui¹; et² ceci³ est⁴ une⁵ aigle⁶ (10 piastres). Yes¹; and² this³ is⁴ an⁵ eagle⁶.

C'¹ est² un³ assignat⁴ de cinq⁵ piastres⁶. That¹ is² a³ five⁴ dollar⁵ bill⁶.

Pouvez¹-vous² changer³ un⁴ écu⁵? Can¹ you² change³ a⁴ crown⁵?

Est¹ ce² un³ chelin⁴ mexicain⁵? Is¹ that² a³ Mexican⁴ shilling⁵?

Non¹; c'² est³ de l'argent⁴ anglais⁵. No¹; it² is³ English⁴ money⁵.

C'¹ est² une³ piastre⁴ Espagnole⁵. This¹ is² a³ Spanish⁴ dollar⁵.

Pouvez¹-vous² me⁴ changer⁵ une⁶ guinée⁷? Can¹ you² give³ me⁴ change⁵ for⁶ a⁷ guinea⁸?

Non¹, je² ne³ le puis⁴ pas⁵. L'argent⁶ me⁷ fait de bien rares⁸ visites, en ce moment^{10,11}. No¹, I² can³ not⁴—money⁵ is⁶ quite⁷ scarce⁸ with⁹ me¹⁰ just¹¹ now¹².

Est¹ ce² un³ bon⁴ louis d'or⁵? Is¹ this² a³ good⁴ louis⁵ or⁶?

Er¹ sieht² gut³ aus⁴ — ich⁵ weiß⁶
aber nicht⁷ ob er gut ist, es⁸ ist⁹
jezt viel¹⁰ falsches¹¹ Geld¹² im¹³
Umlaufe¹⁴. Dieser¹⁵ sieht¹⁶ den-
noch¹⁷ gut¹⁸ aus¹⁹.

Gold¹ werden wir² jezt³ in Ueber-
fluß^{4,5} bekommen⁶. Mir¹⁵ ist¹⁶
erzählt worden¹⁷ die⁷ Minen⁸
in⁹ Californien¹⁰ liefern¹¹ eine¹²
große¹³ Menge¹⁴.

Viele¹ sind² geneigt³ zu⁴ glauben⁵
es⁶ sei eine⁷ Aufschneiderei⁸.

Ich¹ versichere² Sie³ daß⁴ es⁵ keine⁶
Aufschneiderei⁷ ist⁸; ich⁹ habe¹⁰
gute¹¹ Beweise¹², um meine¹³ Be-
hauptung¹⁴ zu¹⁵ unterstützen¹⁶.

Ich¹ bin² auf die Beweisführung³
nicht⁴ begierig⁵, aber⁶ ich⁷ bin⁸
der¹⁰ Meinung¹¹ daß¹² die¹³ Kar-
toffelgräber^{14,15} doch am^{16,17}
Ende¹⁸ alle²¹ wohlhabender^{22,23}
sein²⁰ werden¹⁹ als²⁴ die²⁵
Gold²⁶ gräber²⁷.

Parece^{1,2} bueno³. No puedo
decírselo á U. Corre⁸ mucha⁹
moneda¹¹ falsa¹⁰ en¹² el co-
mercio¹³. Esta¹⁴ parece¹⁵
todavía¹⁷ buena¹⁶.

El oro¹ esta² muy⁴ abundante⁵
presentemente⁶. Me¹⁵ ha¹⁶
dicho¹⁷ que las⁷ minas⁸
de⁹ California¹⁰ produzcan¹¹
una¹² cantidad¹⁴ muy abun-
dante¹³.

Muchos¹ son² dispuestos³ á
creer⁵ que es⁶ una⁷ charla-
taneria⁸.

Aseguro^{1,2} á U.³ que⁴ no⁷ es^{5,6}
charlataneria⁸. Tengo^{9,10}
pruebas¹² muy autenticas¹¹
para¹³ probar¹⁴ my¹⁵ asunto¹⁶.

No¹ quiero^{2,3} argüir⁶; pero⁷
soy^{4,5} de¹⁰ parecer¹¹ que¹²
todos²¹ los¹³ buscadores¹⁶ de
patatas¹⁴ seran^{18,20} final-
mente¹⁶⁻¹⁸ mas²² ricos²³ que²⁴
los²⁵ buscadores²⁷ de oro²⁶.

Mit einem Wirth.

Haben¹ Sie² Zimmer⁴ zu⁵ ver-
mlethen⁶?

Ja¹, mein Herr², ich³ habe⁴ meh-
rere⁵. Was⁶ für Zimmer⁷
wünschen¹⁰ Sie⁹? Wollen¹³
Sie¹⁴ ein¹⁶ möblirtes¹⁵ oder¹⁸
unmöblirtes²⁰ Zimmer¹⁷?

Con un Hostalero.

¿Tiene¹ U.² cuartos⁴ de⁵ al-
quiler⁶?

Sí¹, señor²; tengo^{3,4} muchos⁵.
¿Que⁶ cuartos⁷ quiere¹⁰ U.⁹?
¿Quiere¹⁵ U.¹⁴ un¹⁶ apo-
sento¹⁷ con muebles¹⁸ ó
sin ellos²⁰? b

Il¹ semble² bon³—je⁴ ne saurais
vous⁵ dire⁶. ' Il⁷ court^{8, 12, 13} b
beaucoup⁹ de fausse¹⁰ mon-
naie¹¹. Cette¹⁴ pièce paraît¹⁵,
cependant¹⁷, fort bonne¹⁶.

L'or¹ abonde²⁻⁵ en ce moment⁶.
On m'a dit¹⁵⁻¹⁷ que les⁷
mines⁸ de⁹ la Californie¹⁰ en
fournissent¹¹ une¹² grande¹³
quantité¹⁴.

Bien des personnes¹ pensent²⁻⁵
que c'est⁶ de la⁷ charla-
tanerie⁸.

Je¹ vous² assure³ que⁴ ce⁵ n'est⁶
point⁷ de la charlatanerie⁸.
J'ai¹⁰ des preuves¹² authen-
tiques¹¹ qui appuient^{13, 14} e
mon¹⁵ assertion¹⁶.

Je¹ n'ai² point³ envie⁴ d'argu-
menter⁵; mais⁷ je⁸ suis⁹
d'¹⁰opinion¹¹ que¹² tous les¹³
mineurs¹⁵ de pommes de terre¹⁴
seront^{12, 20}, après¹⁶ tout^{17, 18},
bien²¹ plus²² à leur aise²³ d
que²⁴ les²⁵ mineurs²⁷ d'or²⁶.

It¹ looks² good³—I⁴ don't⁵
know⁶—there⁷ is⁸ much⁹
bad¹⁰ money¹¹ in¹² circula-
tion¹³. That¹⁴ looks¹⁵ good¹⁶,
however¹⁷.

Gold¹ is² getting³ quite⁴ plenty⁵
now⁶. The⁷ mines⁸ in⁹
California¹⁰ yield¹¹ an¹²
abundant¹³ quantity¹⁴, I¹⁵
am¹⁶ told¹⁷.

Many¹ are² inclined³ to⁴ think⁵
it⁶ a⁷ humbug⁸.

I¹ assure² you³ that⁴ it⁵ is⁶
no⁷ humbug⁸. I⁹ have¹⁰
authentic¹¹ proofs¹² to¹³
back¹⁴ my¹⁵ assertion¹⁶.

I¹ am² not³ desirous⁴ of⁵ ar-
guing⁶; but⁷ I⁸ am⁹ of¹⁰
opinion¹¹ that¹² the¹³ pota-
toe¹⁴ diggers¹⁵, in¹⁶ the¹⁷ end¹⁸,
will¹⁹ be²⁰ altogether²¹ more²²
wealthy²³ than²⁴ the²⁵ gold²⁶
diggers²⁷.

Avec un Hôte.

Avez¹-vous² des³ chambres⁴ à⁵
louer⁶?

Oui¹, Mr.², j'en ai⁴ plusieurs⁵.
Quelles⁶ chambres⁷ vou-
lez¹⁰-vous⁹ (avoir^{11, 12})? Vou-
lez¹⁵-vous¹⁴ une¹⁶ chambre¹⁷
meublée¹⁸ ou¹⁹ non meublée²⁰?

With a Landlord.

Have¹ you² any³ rooms⁴ to⁵
let⁶?

Yes¹, sir², I³ have⁴ several⁵—
what⁶ rooms⁷ do⁸ you⁹ wish¹⁰
to¹¹ have¹²? Do¹³ you¹⁴ wish¹⁵
an¹⁶ apartment¹⁷ furnished¹⁸
or¹⁹ unfurnished²⁰?

Ich¹ brauche² möblirte³ Zimmer⁴. Necesito^{1,2} aposentos⁴ alhajados³.

Ich¹ kann² Ihnen⁴ dienen.³ Puedo^{1,2} servirle^{3,4}. Hágame
Belieben Sie³ herein² zu⁵ treten⁷. Ich⁹ will¹⁰ Ihnen¹² die¹³ Zimmer¹⁴ zeigen¹¹. Hier¹⁵ ist¹⁶ der¹⁷ Saal^{18,19}.
el favor⁵ de⁶ entrar^{7,8}. En-
señare⁹⁻¹¹ á U.¹² los¹³ apos-
entos¹⁴. Aquí¹⁵ esta¹⁶ la¹⁷ sala^{18,19}.

Er¹ ist² nicht³ sehr⁴ groß⁵; aber⁶ No³ es^{1,2} muy⁴ ancha⁵, pero⁶
er⁷ paßt^{8,9} für¹⁰ mich¹¹. me¹¹ cuadra⁷⁻⁹ bien.⁶

Sie¹ sehen² daß³ hier⁴ Alles^{5,7} ist⁸, U.¹ vé² que³ hay^{4,5} todo^{6,7} lo
was Sie bedürfen⁹, und⁹ daß¹⁰ que es necesario⁶; y⁹ que¹⁰
die¹¹ Möbel¹² sehr¹⁴ nett¹⁵ sind.¹³ los¹¹ muebles¹² son¹³ muy¹⁴
Alle¹⁶ Möbel¹⁸ sind¹⁹ von (of) hermosos¹⁵. Todos¹⁶ los¹⁷
Mahagony²⁰. muebles¹⁸ son¹⁹ de anaçardo²⁰.

Hier¹ sind² zwei³ Armstühle^{4,5}, Aquí estan² dos³ paltronas^{4,5},
sechs⁶ Stühle⁷, ein⁸ neuer⁹ seis⁶ sillas⁷, un⁸ nuevo⁹ ta-
Teppich¹⁰, ein¹¹ schöner¹² Spiegel¹³, und¹⁴ sehr¹⁵ saubern¹⁶ piz¹⁰, un¹¹ espejo¹² hermoso¹³,
Vorhänge¹⁷. Auch¹⁸ sind¹⁹ an²⁰ y¹⁴ colgaduras¹⁷ muy¹⁵ boni-
beiden²¹ Seiten²² des^{23,27} Ra- tas¹⁶; ademas^{18,19}, estan^{20,21}
mins²⁸ Schränke²⁹. alacenas²² á²³ los ambos²⁴
lados²⁵ de²⁶ la²⁷ chimenea²⁸.

Lassen¹ Sie mich² die⁴ Schlafstu- Hágame^{1,2} ver³ los⁴ cuartos de
ben⁵ sehen³. dormir⁵.

Hierher^{1,2}, mein Herr³, wenn⁴ es Por aquí^{1,2}, señor³, si le guste⁴⁻⁶.
Ihnen⁵ beliebt⁶.

Wir¹ wollen² sehen³, ob⁴ das⁵ Veamos¹⁻³, si⁴ la⁵ cama⁶ esta⁷
Bett⁸ gut⁹ ist⁷; denn⁹ das¹⁰ buena⁸, porque⁹ eso¹⁰ es¹¹
ist¹² die¹³ Hauptsache^{13,14}. Wenn¹⁵ lo¹² principal^{13,14}. Si¹⁵ ten-
ich¹⁶ ein¹⁸ gutes¹⁹ Bett²⁰ habe¹⁷, ga^{16,17} una¹⁸ buena¹⁹ cama²⁰,
kummere²¹ ich²¹ mich wenig²² nada²⁵⁻²⁶ mas²⁷ quiero²¹⁻²⁴. d.
um²⁴ das Übrige²⁵⁻²⁷.

Sie¹ können² sich³ kein⁴ besseres⁵ No³ puede³ U.¹ tener^{4,6} una⁵
wünschen⁷. mejor⁶.

Geht^{1,4} die² Stube³ auf⁵ die⁶ ¿Abre^{1,4} el⁵ cuarto³ en⁵ la⁶
Strasse⁷ hinaus^{1,4}? calle⁷?

- Il¹ me faut² des chambres⁴
meublées². I¹ want² furnished² rooms.⁴
- Je¹ puis³ vous⁴ en donner³. I¹ can³ accommodate³ you⁴.
Ayez la bonté⁵ d'entrer⁵⁻⁶. Please⁵ to⁶ walk⁷ in⁶. I¹
Je¹ vais vous montrer^{10, 12} les¹³ chambres¹⁴. Voici^{15, 16} le¹⁷ salon^{18, 19}. will¹⁰ show¹¹ you¹² the¹³
rooms¹⁴. Here¹⁵ is¹⁶ the¹⁷ sitting¹⁸ room¹⁹.
- Il¹ n'est² pas³ bien⁴ grand⁵; It¹ is² not³ very⁴ large⁵; but⁶
mais⁶ il⁷ fera^{8, 9} mon¹¹ affaire. it⁷ will⁸ do⁹ for¹⁰ me¹¹.
- Vous¹ voyez² qu'il y⁴ a⁵ tout^{6, 7} You¹ see² that³ there⁴ is⁵ every⁶
ce qui est nécessaire⁸; et⁹ thing⁷ necessary⁸; and⁹ that¹⁰
que¹¹ l'¹¹ameublement¹² en the¹¹ furniture¹² is¹³ very¹⁴
est¹⁵ fort¹⁴ beau¹⁵. Tous¹⁶ les¹⁷ neat¹⁵. All¹⁶ the¹⁷ furni-
meubles¹⁸ sont¹⁹ d'acajou²⁰. ture¹⁸ is¹⁹ mahogany²⁰.
- Voici^{1, 2} deux³ fauteuils^{4, 5}, six⁶ Here¹ are² two³ arm⁴ chairs⁵,
chaises⁷, un⁸ tapis¹⁰ tout six⁶ chairs⁷, a⁸ new⁹ carpet¹⁰,
neuf⁹, un¹¹ belle¹² glace¹³, a¹¹ fine¹² glass¹³; and¹⁴ very¹⁵
et de¹⁴ très¹⁵ jolis¹⁶ rideaux¹⁷; neat¹⁶ curtains¹⁷; besides¹⁸
il y²⁰ a²¹, en¹⁸ outre¹⁹, des that¹⁹, there²⁰ are²¹ cup-
armoires²² de²³ chaque²⁴ côté²⁵ boards²² on²³ both²⁴ sides²⁵
de²⁶ la²⁷ cheminée²⁸. of²⁶ the²⁷ chimney²⁸.
- Montrez-moi¹⁻² les⁴ chambres à Let¹ me² see³ the⁴ bedrooms⁵.
coucher³.
- De ce côté-ci^{1, 2}, monsieur³, s'il This¹ way², sir³, if⁴ you⁵
vous plaît⁴⁻⁵. please⁶.
- Voyons¹⁻² si³ le⁵ lit⁶ est⁷ bon⁸; Let¹ us² see³ whether⁴ the⁵
car⁹ c'est^{10, 11} là le¹² prin- bed⁶ is⁷ good⁸; for⁹ that¹⁰
cipal^{13, 14}. Quand¹⁵ j'ai^{16, 17} un¹⁸ is¹¹ the¹² main¹³ point¹⁴.
bon¹⁹ lit²⁰, je²¹ fais peu de When¹⁵ I¹⁶ have¹⁷ a¹⁸ good¹⁹
cas^{22, 23} du²⁴ reste²⁵⁻²⁷. bed²⁰, I²¹ hardly²² care²³
for²⁴ any²⁵ thing²⁶ else²⁷.
- Vous¹ ne² sauriez³ en désirer^{3, 4} You¹ cannot² wish³ for⁴ a⁵
un⁵ meilleur^{6, 7}. better⁶ one⁷.
- La¹ chambre² donne-t-elle^{1, 4} sur³ Does¹ the² room³ look⁴ into⁵
la⁶ rue⁷? the⁶ street⁷?

Nein¹, mein Herr², sie³ geht⁴ nach⁵
dem⁶ Garten⁷ hinaus⁴.

Desto^{1,2} besser⁴. Ich⁵ schlafe⁶
nicht⁷ gerne⁸ vorn¹² hinaus¹²,
wegen¹³ des^{13,17} Bagenge-
rassels^{20,21}.

Wünschen^{1,2} Sie³ die⁶ andern⁷
Stube⁸ zu⁴ sehen⁵?

Ich¹ vermuth² das³ Bett⁴ ist⁵
gut⁶. Jetzt⁷ kommt es^{10,11}
nur noch⁸ auf¹² den¹² Preis¹⁴
an.² Was¹² verlangen¹² Sie¹⁷
für¹⁹ die²⁰ drei²¹ Zimmer²² mit²³
der²⁴ Küche²⁵?

Ich¹ habe² den³ Saal⁶ mit⁷ einem⁸
der^{9,10} Zimmer¹¹ immer¹² für¹³
vierzehn¹³ Schillinge¹⁴ vermie-
thet⁴. Sie¹⁵ sollen¹⁶ mir¹⁸ für¹⁹
das²⁰ Ganze²³ eine¹⁹ Guinee²⁰
die²¹ Woche²² geben¹⁷—das²⁶
ist¹⁷ nur²⁸ sieben²⁹ Schillinge³⁰
für³¹ die³² andere³³ Stube³⁴
und³⁵ die³⁶ Küche³⁷.

Das finde ich^{1,2} viel^{5,6} Geld⁸. b

Bedenken¹ Sie, daß² dieses³ eines⁴
der^{6,7} besten⁸ Stadtviertel⁹⁻¹²
ist, wo¹³ die¹⁴ Häuser¹⁵ sehr¹⁶
theuer¹⁸ vermietet¹⁷ werden¹⁶.

Nun¹, ich² will³ Ihnen⁵ eine⁶
Guinee⁷ geben⁴; aber⁵ ich⁹
brauche^{10,11} einen¹² Theil¹³
des^{14,15} Kellers¹⁶ und¹⁷ einen¹⁸
Platz¹⁹ um²⁰ Holz²⁴ und²⁵ Koh-
len²⁶ aufbewahren²¹ zu können.

No¹, señor², abre^{3,4} en⁵ el 'jar-
din⁷.

Mucho³ mejor⁴. No⁶ quiero^{5,7}
dormir^{8,9} en¹⁰ un¹¹ cuarto¹²
que abre en la calle¹³,
á¹⁴ razon¹⁵ del^{16,17} ruido¹⁸
de¹⁹ los²⁰ coches²¹.

¿Quiere^{1,2} U.³ ver^{4,5} los⁶ otros⁷
cuartos⁸?

Creo^{1,2} que la³ cama⁴ esta⁵
buena⁶. Nada mas que del
precio.^{7,14} ¿Que¹³ quiere^{15,16}
U.¹⁷ por¹⁹ los²⁰ tres²¹ cuar-
tos²² y²³ la²⁴ cocina²⁵?

He^{1,2} siempre³ alquilado⁴ la⁵
sala⁶ y⁷ uno⁸ de⁹ los¹⁰ cuar-
tos¹¹ por¹² catorce¹³ cheli-
nes¹⁴. U.¹⁵ me¹⁶ dara^{18,17}

una¹⁹ guinea²⁰ á la semana^{21,22}
por²³ el²⁴ todo²⁵. Es^{26,27} so-
lamente²⁸ siete²⁹ chelines³⁰
por³¹ el³² otro³³ cuarto³⁴ y³⁵
la³⁶ cocina³⁷.

Á mi parecer³, es⁵ mucho^{5,6}
de dinero⁸.

Mire U.¹ que² este^{3,4} cuartel⁵
es⁶ el⁷ mejor⁸ de¹⁰ la¹¹ ciu-
dad¹², y donde¹³ las¹⁴ casas¹⁵
son¹⁶ muy¹⁸ caras¹⁹ (costosas).

Bien esta. Le dare³⁻⁴ á U.⁵
una⁶ guinea⁷, pero⁸ necesi-
to⁹⁻¹¹ una¹² parte¹³ de¹⁴ la¹⁵
cantina¹⁶, y¹⁷ un¹⁸ lugar¹⁹
para²⁰ poner²¹ mi horna-
guera²² y²³ mi leño²⁴.

Non¹, monsieur², elle³ donne⁴
sur⁵ le⁶ jardin⁷.

Tant^{1,8} mieux^{3,4}; je⁵ n'aime^{6,7}
point à⁸ coucher⁹ dans¹⁰
une¹¹ chambre¹² sur la rue¹³,
à cause du¹⁴⁻¹⁵ bruit¹⁶ des^{17,20}
voitures²¹.

Desirez-vous¹⁻² voir³⁻⁴ les⁵ autres⁷
chambres⁸?

Le³ lit⁴ me¹ semble² bon⁶.
Il ne s'agit plus⁸⁻¹¹ à présent⁷
que du¹² prix¹⁴. Que¹⁵ de-
mandez-vous¹⁶⁻¹⁸ des^{19,20} trois²¹
chambres²², et²³ de la²⁴ cui-
sine²⁵?

J'ai^{1,8} toujours³ loué⁴, à¹⁰ qua-
torze¹³ chelines¹⁴, le⁵ salon⁶,
et⁷ une⁹ seule chambre¹¹.
Vous¹⁵ me¹⁶ donnerez^{16,17} du^{23,24}
tout²⁵ une¹⁹ guinée²⁰ par²¹
semaine²². Ce²⁶ n'est²⁷ que²⁸
sept²⁹ chelins³⁰ pour³¹ l'³² au-
tre³³ chambre³⁴ et³⁵ la³⁶ cuis-
ine³⁷.

À vous dire vrai, c'est beau-
coup^{5,6} d'argent⁸.

Considérez¹ que² c'est³ un⁴ des^{5,7}
meilleurs⁸ quartiers⁹ de¹⁰ la¹¹
ville¹²; et que le¹⁴ loyer¹⁷ des
maisons¹³ y est¹⁵ fort¹⁶ cher¹⁸.

Eh bien¹, je² vous³ donnerai⁴
une⁵ guinée⁷; mais bien en-
tendu que j'aurai^{10,11} une¹²
partie¹³ de¹⁴ la¹⁵ cave¹⁶, et¹⁷
un¹⁸ endroit¹⁹ pour²⁰ y mettre²¹
mon charbon de terre²² et²³
mon bois²⁴.

No¹, sir²; it³ looks⁴ into⁵ the⁶
garden⁷.

So¹ much² the³ better⁴—I⁵
don't⁶ like⁷ to⁸ sleep⁹ in¹⁰
a¹¹ front¹² room¹³, on¹⁴ ac-
count¹⁵ of¹⁶ the¹⁷ noise¹⁸ of¹⁹
the²⁰ carriages²¹.

Do¹ you² wish³ to⁴ see⁵ the⁶
other⁷ rooms⁸?

I¹ fancy² the³ bed⁴ is⁵ good⁶.
Now⁷ the⁸ only⁹ question¹⁰
is¹¹ about¹² the¹³ price¹⁴.
What¹⁵ do¹⁶ you¹⁷ ask¹⁸ for¹⁹
the²⁰ three²¹ rooms²² with²³
the²⁴ kitchen²⁵?

I¹ have² always³ let⁴ the⁵ par-
lour⁶, with⁷ one⁸ of⁹ the¹⁰
rooms¹¹, for¹² fourteen¹³ shil-
lings¹⁴. You¹⁵ will¹⁶ give¹⁷
me¹⁸ one¹⁹ guinea²⁰ a²¹ week²²
for²³ the²⁴ whole²⁵—it²⁶ is²⁷
only²⁸ seven²⁹ shillings³⁰
for³¹ the³² other³³ room³⁴
and³⁵ the³⁶ kitchen³⁷.

I¹ think² it's a³ great⁴ sum⁵ of⁷
money⁸.

Consider¹ that² this³ is⁴ one⁵
of⁶ the⁷ best⁸ quarters⁹ of¹⁰
the¹¹ town¹², where¹³ the¹⁴
houses¹⁵ are¹⁶ let¹⁷ very¹⁸
high¹⁹.

Well¹, I² will³ give⁴ you⁵ a⁶
guinea⁷; but⁸ I⁹ must¹⁰
have¹¹ a¹² part¹³ in¹⁴ the¹⁵
cellar¹⁶, and¹⁷ a¹⁸ place¹⁹ to²⁰
put²¹ coals²² and²³ wood²⁴
in²⁵.

Das¹ versteht² sich.³ Sie⁴ sollen⁵
einen⁶ verschließbaren⁷⁻¹² Platz⁷
bekommen⁸. Wann¹³ denken¹⁴
Sie¹⁵ von¹⁶ Ihrer¹⁷ Wohnung¹⁸
Besitz¹⁹ zu²⁰ nehmen²¹?

Se entiende así.¹ Tendrá^{2,6}
U.⁴ un⁷ lugar⁸ cerrado
con⁹ llave¹³, k. ¿Cuándo²⁸
quiere^{17,18} U.¹⁵ tomar²¹ posesión²² de²³ sus²⁴ aposentos²⁵?

Ich¹ denke² diesen³ Abend⁴ zum
Schlafen⁵ herzukommen^{2,4}.
Machen Sie Alles¹⁰⁻¹² bei¹³
guter Zeit¹⁷ zurecht¹⁸ o.

Me propongo^{1,3} de³ venir⁴, y⁵
de acortarme⁶ aquí⁷ esta⁸
noche⁹. Vea¹⁰ U. que¹¹ todo^{12,13}
sea¹⁴ preparado¹⁵ en¹⁶ hora
buena.¹⁷

Sehr¹ wohl², mein Herr³, Sie⁴
können⁵ so⁶ früh⁷ kommen⁸ als⁹
es Ihnen¹⁰ gefällt¹¹ ist.

Será servido^{1,2}, Señor.³ Puede^{4,5}
venir⁶ cuando^{7,8,9} lo
quiera^{10,11}.

B e g r ü ß u n g e n.

Saluciones.

Ich¹ wünsche² Ihnen³ einen⁴ gu-
ten⁵ Morgen⁶.

Buenas⁵ dias⁶ tenga^{1,2} U.³.

Wie¹ befinden^{2,4} Sie³ sich heute⁵?

¿Como¹ esta² U.³ hoy⁵?

Ganz¹ wohl², ich danke³ Ihnen⁴.

Muy¹ bien², Gracias^{3,4}.

Wie¹ ist² Ihr³ Befinden⁴?

¿Como¹ va² su³ salud⁴?

Außerordentlich¹ gut²; und³ das
Ihrige⁴?

Perfectamente^{1,2}, y³ ¿como
esta⁴ U⁵?

Wie¹ gewöhnlich², mein Herr³.

A¹ mi ordinario², Señor³.

Erlauben¹ Sie mir², mich nach³
Ihrer⁴ Gesundheit⁵ zu⁶ erkun-
digen⁷.

Permitame^{1,2} de³ preguntar⁴ á⁵
U.⁶ ¿como esta su salud⁷? m

Dank¹ Ihnen², mein Herr³, mir ist^{4,5}
nicht⁶ ganz⁷ wohl⁸.

Mil gracias^{1,2}, Señor³, No⁶
estoy^{4,5} muy⁷ bueno⁸.

Wahrlich¹, das betrübt² mich³
sehr⁴.

En verdad¹, lo siento²⁻⁵ mu-
chísimo⁶.

Cela¹ est² entendu³. Vous⁴ au-
rez^{5,6} un⁷ endroit⁸, qui ferme
à la clef¹⁰⁻¹⁴. Quand¹⁶ pen-
sez-^{17,18} vous¹⁹ occuper²⁰⁻²³ vo-
tre²⁴ appartement²⁵ ?

That¹ is² understood³. You⁴
shall⁵ have⁶ a⁷ place⁸ with⁹
a¹⁰ lock¹¹ and¹² key¹³ to¹⁴
it¹⁵. When¹⁶ do¹⁷ you¹⁸
mean¹⁹ to²⁰ take²¹ posses-
sion²² of²³ your²⁴ lodging²⁵ ?

Je¹ me propose² d'³y⁷ venir⁴, et⁵
coucher⁶ ce⁸ soir⁹. Faites
en sorte que^{10,11} tout^{12,13} soit¹⁴
prêt¹⁵ à¹⁶ temps¹⁷.

I¹ intend² to³ come⁴ and⁵
sleep⁶ here⁷ to⁸ night⁹.
See¹⁰ that¹¹ every¹² thing¹³
is¹⁴ ready¹⁵ in¹⁶ season¹⁷.

Fort¹ bien², Monsieur³. Vous⁴
pouvez⁵ venir⁶ quand⁷⁻⁹ bon
il vous plaira^{10,11}.

Very¹ well², sir³. You⁴ may⁵
come⁶ as⁷ soon⁸ as⁹ you¹⁰
please¹¹.

*Saluter.**Salutations.*

Je¹ vous² souhaite³ le⁴ bon-
jour^{5,6}

I¹ wish² you³ a⁴ good⁵ morn-
ing⁶.

Comment¹ vous² portez-^{3,4} vous,
aujourd'hui⁵ ?

How¹ do² you³ do⁴ to-day⁵ ?

Fort¹ bien², je vous³ remercie⁴.

Quite¹ well², thank³ you⁴.

Comment¹ est² votre³ santé⁴ ?

How¹ is² your³ health⁴ ?

Très¹ bonne²—et³ la votre⁴ ?

Exceeding¹ good²: and³
yours⁴ ?

Comme¹ à l'ordinaire², Mr.³

As¹ usual², sir³.

Vous me² permettez¹ de³ m'in-
former⁴ de⁵ votre⁶ santé⁷.

Permit¹ me² to³ inquire⁴ after⁵
your⁶ health⁷.

Merci^{1,2}, monsieur³—je⁴ ne⁵ me
porte⁶ pas⁷ très⁸-bien⁹

Thank¹ you², sir³; I⁴ am⁵ not⁶
very⁷ well⁸.

J'²en suis¹, vraiment³, bien
fâché.

Indeed¹ ! I² am³ quite⁴ sorry⁵.

Beim Mittagessen.

Comiendo.

Die¹ Glocke² läutet³ zum⁴ Essen⁵; Toca³ la¹ campanilla² por⁴ la
lassen⁶ Sie uns⁷ dem Rufe comida⁵; entremos⁶⁻⁸ y¹⁰
folgen⁹⁻¹¹. comama¹¹.

Was¹ wollen² Sie³ nehmen⁴? ¿De que quiere U. que le
sirva⁷? a

Rindfleisch⁹, wenn ich bitten Un poco⁴ de vaca², si le gusta³⁻⁵.
darf⁶⁻⁸.

Wollen¹ Sie² einen⁴ Leller³ Sup- ¿Quiere¹⁻³ U.² sopa⁷?
pe⁷?

Wünschen¹ Sie² Schweinefleisch³? ¿Quiere¹⁻³ U.² un pedazo de
puerco⁵? o

Soll¹ ich² Ihnen⁴ etwas⁶ von⁷ ¿Quiere U. que le sirva¹⁻³
diesen⁵ Erbsen⁹ vorlegen⁸? guisantes?

Wenn¹ es Ihnen² gefällig³ ist, Wenn¹ mucho gusto¹⁻³, Señor⁴.
mein Herr⁴

Wollen¹ Sie² die⁴ Güte⁵ haben⁶, ¿Quiere¹ U.² hacerme³ el⁴
mir⁵ ein¹⁰ Stück¹¹ von¹² diesem¹³ favor⁵ de⁶ darme⁷⁻⁹ p un¹⁰
Kalbfleisch¹⁴ zu geben⁷? pedazo¹¹ de¹² ternero¹⁴?

Mit¹ Vergnügen². Con¹ gusto².

Wünschen¹ Sie² Fett⁴ oder⁵ ¿Quiere¹⁻³ U.² magro⁴, o⁵
Mageres⁶? gordo⁶?

Ein¹ Wenig² von³ Beiden⁴, wenn⁵ Un¹ poco² de³ ambos⁴ me gus-
es Ihnen⁶ gefällig⁷ ist. ta bien. q

Keßner¹! Eine² Tasse³ Thee⁴. ¡Muchacho¹! una² taza³ de⁴ té⁵

Ja¹, ja² mein Herr³. Sí¹, sí², Señor.

Wollen¹ Sie² so⁴ gut⁵ sein⁶ und Hágame U. el favor de⁷ dar-
mir¹¹⁻¹³ das⁸ Brod¹⁰ reichen⁹? me⁸ pan¹⁰.

Wollen¹ Sie² etwas⁴ von⁵ diesem⁶ ¿Quiere¹ U.² tomar³ un poco⁴
Salat⁷ nehmen⁸? de⁵ esta⁶ ensalada⁷?

*Dîner.**At Dinner.*

La¹ clochette² sonne³ pour⁴ dî-
ner⁵. Allons⁶⁻⁸ dîner.¹¹

The¹ bell² rings³ for⁴ dinner⁵:
let⁶ us⁷ go⁸ in⁹ and¹⁰ dine¹¹.

Que¹ souhaitez-^{2,4} vous³?

What¹ will² you³ have⁴?

Du¹ bœuf² s'il vous⁴ plaît⁵.

Some¹ beef², if³ you⁴ please⁵.

Voulez-¹vous² de la soupe³?

Will¹ you² have³ a⁴ plate⁵ of⁶
soup⁷?

Désirez-²vous³ un morceau du
cochon⁵?

Do¹ you² wish³ for⁴ pork⁵?

Vous⁴ offrirai-je¹⁻³ de^{5,6} ces^{7,8}
pois⁹?

Shall¹ I² help³ you⁴ to⁵ some⁶
of⁷ these⁸ peas⁹?

S'il vous² plaît³, Monsieur⁴.

If¹ you² please³, sir⁴.

Voulez-¹vous² avoir³ la⁴ bonté⁵
de⁶ me⁷ donner⁸ un¹⁰ mor-
ceau¹¹ de¹² ce¹³ veau¹⁴ là?

Will¹ you² have³ the⁴ kindness⁵
to⁶ help⁷ me⁸ to⁹ a¹⁰ piece¹¹
of¹² that¹³ veal¹⁴?

Avec¹ plaisir².

With¹ pleasure².

Désirez-²vous³ du gras⁴ ou⁵ du
maigre⁶?

Do¹ you² wish³ fat⁴ or⁵ lean⁶?

Un¹ peu² de l'un, et de l'autre^{3,4},
s'il vous⁶ plaît⁷.

A¹ little² of³ both⁴, if⁵ you⁶
please⁷.

Garçon¹! une² tasse³ de⁴ thé⁵.

Waiter¹! A² cup³ of⁴ tea⁵.

Oui¹, oui²! Monsieur³.

Ay¹, ay², sir³.

Voudriez-¹vous² bien me faire
passer³⁻⁵ le⁶ pain¹⁰?

Will¹ you² be³ so⁴ kind⁵ as⁶ to⁷
pass⁸ the⁹ bread¹⁰ this¹¹
way¹²?

Prendrez-²vous³ un peu⁴ de⁵
cette⁶ salade⁷?

Will¹ you² take³ some⁴ of⁵ this⁶
salad⁷?

GERMAN NOTES.

- a *Geht auf, goes out.*
- b Now comes it but yet on the price to, (*Now it comes to the price*).
- c I find that much gold (money).
- d The proper import of the expression is, that the statement is not only understood; but *agreed to*.
- e Make every thing aright by good time.

SPANISH NOTES.

- a The Market (Commerce). b Without them.
- c Cuadra bien, *please well*. d I require nothing more.
- e Have. f Opens.
- g Nothing more but the price.
- h It appears to me. i One understands it so.
- k Cerrado con llave, fastened with a key.
- l Preguntar à U., *to inquire of you*.
- m How is your health?
- n What do you desire that I should help you to?
- o Pedazo, *piece*. p Dar, *give*. q Would please me well.

FRENCH NOTES.

- a Money makes rare visits to me in this moment.
- b Court, *circulates*, runs, (from the Latin *curro*, to run).
- c Qui appuient, *which help*. d At their ease.
- e Gives it?
- f It does not agitate itself. There is nothing more to be discussed at present, but the price.
- g To tell you the truth (*vrai*).
- h Bien entendu que, *it being well understood that*.
- i En sort que, *in such a manner that*.
- k How do you carry yourself to-day?

POLYGLOT ARRANGEMENT

OF A

PART OF THE GOSPEL OF ST. MATTHEW.

THE NUMERALS.

(Cardinal.)

GERMAN.	SPANISH.	FRENCH.	ENGLISH.
Ein,	uno,	un(e),	one.
Zwei,	dos,	deux,	two.
Drei,	tres,	trois,	three.
Vier,	quatro,	quatre,	four.
Fünf,	cinco,	cinq,	five.
Sechs,	seis,	six,	six.
Sieben,	siete,	sept,	seven.
Acht,	ocho,	huit,	eight.
Neun,	nueve,	neuf,	nine.
Zehn,	diez,	dix,	ten.
Elf (elf),	once,	onze,	eleven.
Zwölf,	doce,	douze,	twelve.
Dreizehn,	trece,	treize,	thirteen.
Vierzehn,	catorce,	quatorze,	fourteen.
Fünfzehn,	quince,	quinze,	fifteen.
Sechzehn (sechzehn),	diez y seis,	seize,	sixteen.
Siebzehn,	diez y siete,	dix-sept,	seventeen.
Achzehn,	diez y ocho,	dix-huit,	eighteen.
Neunzehn,	diez y nueve,	dix-neuf,	nineteen.
Zwanzig,	viente,	vingt,	twenty.
Ein und zwanzig,	viente y uno,	vingt-un,	twenty-one.
Dreißig,	treinta,	trente,	thirty.
Vierzig,	cuarenta,	quarante,	forty.
Fünfzig,	cincuenta,	cinquante,	fifty.
Sechzig,	sesenta,	soixante,	sixty.
Siebzig,	setenta,	soixante-dix,	seventy.
Achzig,	ochenta,	quatre-vingt,	eighty.
Neunzig,	noventa,	quatre-vingt-dix,	ninety.
Hundert,	ciento,	cent,	one hundred.
Hundert und eins,	ciento y uno,	cent un,	hundred and one.
Zwei hundert,	dos ciento,	deux cent,	two hundred.
Tausend,	mil,	mille	one thousand.

GREEK.	FRENCH.	ENGLISH.
1. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες· 2. Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἰδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἡλθομεν προσκυνῆσαι αὐτῷ. 3. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 4. Καὶ συναγαγὼν πάντας τοὺς Ἀρχιερεῖς καὶ Γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γυνῆται. 5. Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου· 6. “Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν	1. Or Jésus étant né à Bethléhem, ville de Juda, au temps du roi Hérode, voici arriver des sages d'Orient à Jérusalem, 2. en disant: Où est le roi des Juifs qui est né? car nous avons vu son étoile en Orient, et nous sommes venus l'adorer. 3. Ce que le roi Hérode ayant entendu, il en fut troublé, et tout Jérusalem avec lui. 4. Et ayant assemblé tous les principaux sacrificateurs, et les scribes du peuple, il s'informa d'eux où le Christ devait naître. 5. Et ils lui dirent: A Bethléhem, ville de Judée; car il est ainsi écrit par un prophète: 6. Et toi, Bethléhem, terre de Juda, tu n'es nullement la plus petite entre les gouverneurs de Juda; car de toi sortira le Conducteur qui	1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2. Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. 3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor,

GERMAN.	SPANISH.	LATIN.
1. Da Jesus geboren war zu Bethlehem, im jüdischen Lande, zur Zeit des Königs Herodes, siehe, da kamen die Weisen vom Morgenlande gen Jerusalem, und sprachen:	1. Y despues que hubó nacido Jesus en Bethlehem de Judea en los dias del Rey Herodes, he aquí unos Magos vinieron del Oriente á Jerusalem.	1. At Jesu nato in Bethlehem Judææ, in diebus Herodis regis, ecce Magi ab Orientibus accesserunt in Hierosolymam, dicentes:
2. Wo ist der neugeborne König der Juden? Wir haben seinen Stern gesehen im Morgenlande, und sind gekommen, ihn anzubeten.	2. Diciendo ¿Donde está el que ha nacido rey de los Judios? Porque hemos visto su estrella en el Oriente, y vinimos á adorárle.	2. Ubi est natus rex Judæorum? vidimus enim ejus stellam in Oriente, et venimus adorare eum.
3. Da das der König Herodes hörte, erschrock er, und mit ihm das ganze Jerusalem;	3. Y cuando el Rey Herodes hubó oído esto, turbóse y con él toda Jerusalem.	3. Audiens autem Herodes rex, turbatus est, et omnis Hierosolyma cum illo.
4. Und ließ versammeln alle Hohenpriester und Schriftgelehrten unter dem Volk, und erforschte von ihnen, wo Christus sollte geboren werden.	4. Y convocados todos los principes de los Sacerdotes y los Escribas del pueblo preguntóles dónde había de nacer el Christo.	4. Et congregans omnes principes Sacerdotum et Scribas populi, sciscitabatur ab eis ubi Christus nasceretur.
5. Und sie sagten ihm: Zu Bethlehem, im jüdischen Lande. Denn also steht geschrieben durch den Propheten:	5. Y ellos le dijeron: En Bethlehem de Judea, porque así está escrito por el profeta.	5. At illi dixerunt ei: In Bethlehem Judææ: sic enim scriptum est per Prophetam:
6. Und du Bethlehem, im jüdischen Lande, bist mit nichten die kleinste unter den Fürsten Juda; denn aus dir soll mir kommen der Herzog, der über	6. Y tú Bethlehem tierra de Judá, no eres la menor entre los principes de Judá, porque de tí saldrá el caudillo que regirá á Israel	6. Et tu Bethlehem terra Juda, nequaquam minima es in ducibus Juda: ex te enim exhibit dux, qui regat populum meum Israël.

GREEK.	FRENCH.	ENGLISH.
Ἰσραὴλ."	païtra mon peuple d'Israël.	that shall rule my people Israel.
7. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.	7. Alors Hérode, ayant appelé en secret les sages, s'informa d'eux soigneusement du temps que l'étoile leur était apparu.	7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
8. Καὶ πεμφθὲς αὐτοὺς εἰς Βηθλεὲμ, εἶπε· Πορευθέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγεिलाτέ μοι, ὥπως κἀγὼ ἔλθων προσκυνήσω αὐτῷ.	8. Et les envoyant à Bethléhem, il leur dit : Allez, et vous informez soigneusement touchant le petit enfant ; et quand vous l'aurez trouvé, faites-le-moi savoir, afin que j'y aille aussi, et que je l'adore.	8. And he sent them to Bethlehem, and said, Go, and search diligently for the young child ; and when ye have found him, bring me word again, that I may come and worship him also.
9. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ὥς ἔλθων ἵστη ἐπάνω οὗ ἦν τὸ παιδίον.	9. Eux donc ayant ouï le roi, s'en allèrent ; et voici, l'étoile qu'ils avaient vue en Orient allait devant eux, jusqu'à ce qu'elle vint et s'arrêta sur le lieu où était le petit enfant.	9. When they had heard the king, they departed ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.	10. Et quand ils virent l'étoile, ils se réjouirent d'une fort grande joie.	10. When they saw the star, they rejoiced with exceeding great joy.
11. Καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐ-	11. Et étant entrés dans la maison, ils trouvèrent le petit enfant avec Marie, sa mère, lequel ils adorèrent, en se prosternant en terre ;	11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped

GERMAN.	SPANISH.	LATIN.
mein Volk Israel ein Herr sey.	mi pueblo.	
7. Da berief Herodes die Weisen heimlich, und erlernete mit Gleiß von ihnen, wann der Stern erschienen wäre,	7. Entonces Herodes llamados en secreto los Magos inquirió de ellos cuidadosamente el tiempo en que apareció la estrella.	7. Tunc Herodes clam vocans Magos, perquisivit ab eis tempus apparentis stellæ.
8. Und wies sie gen Bethlehem, und sprach: Ziehet hin und forschet fleißig nach dem Kindlein; und wenn ihr es findet, so saget es mir wieder, daß ich auch komme, und es anbetete.	8. Y enviandoles á Bethlehem les dijo: Id, y preguntad con diligencia por el niño, y cuando le hubieseis hallado hacedmelo saber, paraque vaya yo tambien y le adore.	8. Et mittens eos in Bethlehem, dixit: Euntes diligenter explorate de puero: cum autem inveneritis, renunciate mihi ut et ego veniens adorem eum.
9. Als sie nun den König gehört hatten, zogen sie hin. Und siehe, der Stern, den sie im Morgenlande gesehen hatten, ging vor ihnen hin, bis daß er kam, und stand, oben über, da das Kindlein war.	9. Y habiendo ellos oído al Rey marcharonse. Y he aquí la estrella que habían visto en el Oriente iba delante de ellos hasta que llegando se paró sobre dónde estaba el niño.	9. Illi autem audientes regem, profecti sunt, et ecce, stella quam viderant in Oriente, antecederat eos, usque dum veniens staret supra ubi erat puer.
10. Da sie den Stern sahen, wurden sie hoch erfreuet,	10. Y al ver la estrella se regocijaron con extremado gozo.	10. Videntes autem stellam, gavisissimi sunt gaudium magnum valde.
11. Und gingen in das Haus, und fanden das Kindlein mit Maria, seiner Mutter, und fielen nieder, und beteten es an, und thaten ihre Schätze	11. Y entrando en la casa hallaron al niño con su madre María, y postrándose le adoraron, y abriendo sus tesoros le ofrecieron dones	11. Et venientes in domum, invenerunt puerum cum Maria matre ejus. Et procidentes adoraverunt eum, et aperientes thesauros

GREEK.	FRENCH.	ENGLISH.
τῶν, προσήνεγκαν αὐ- τῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν.	et, après avoir dé- ployé leurs trésors, ils lui offrirent des présens, savoir, de l'or, de l'encens, et de la myrrhe.	him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.
12. Καὶ χρηματισθέν- τες κατ' ὄναρ μὴ ἀνα- κάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώ- ρησαν εἰς τὴν χώραν αὐτῶν.	12. Puis étant di- vinement avertis dans un songe de ne retourner point vers Hérode, ils se retirèrent en leur pays par un autre chemin.	12. And being warned of God in a dream that they should not return to Herod, they depart- ed into their own country another way.
13. Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγε- λος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς πα- ράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον· καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι- δίον, τοῦ ἀπολέσαι αὐ- τό.	13. Or, après qu'ils se furent retirés, voi- ci, l'ange du Seign- eur apparut dans un songe à Joseph, et lui dit : Lève-toi, et prends le petit en- fant et sa mère, et t'enfuis en Egypte, et demeure là jus- qu'à ce que je te le disc ; car Hérode cherchera le petit enfant pour le faire mourir.	13. And when they were depart- ed, behold, the an- gel of the Lord ap- peareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.
14. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρη- σεν εἰς Αἴγυπτον.	14. Joseph donc étant réveillé, prit de nuit le petit en- fant et sa mère, et se retira en Egypte.	14. When he arose, he took the young child and his mother by night, and departed into Egypt :
15. Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ	15. Et il demeura là jusqu'à la mort d'Hérode, afin que fut accomplie dont	15. And was there until the death of Herod : that it might be fulfilled

GERMAN.	SPANISH.	LATIN.
ge auf, und schenkten ihm Gold, Weihrauch und Myrrhen.	oro é incensio, y mirra.	suos, obtulerunt ei munera, aurum, et thus, et myrrham.
12. Und Gott befahl ihnen im Traum, daß sie sich nicht sollten wieder zu Herodes lenken. Und sie zogen durch einen andern Weg wieder in ihr Land.	12. Y avisados en sueños que no volviesen á Herodes regresaron á su tierra, por otro camino.	12. Et responsi secundum somnium, non reflectere ad Herodem, per aliam viam recesserunt in regionem suam.
13. Da sie aber hinweg gezogen waren, siehe, da erschien der Engel des Herrn dem Joseph im Traum, und sprach: Stehe auf, und nimm das Kindlein und seine Mutter zu dir, und fliehe in Egyptenland, und bleibe allda, bis ich dir sage; denn es ist vorhanden, daß Herodes das Kindlein suche, dasselbe umzubringen.	13. Y despues que hubieron ellos partido he aquí el ángel del Señor aparece en sueños á Joseph diciendo: Levantate y toma al niño, y á su madre y huye á Egipto, y estate allí hásta que yo te avise porque ha de acontecer que Herodes busque al niño para matarle.	13. Recessis autem ipsis, ecce angelus Domini apparet per somnium Joseph, dicens: Excitatus accipe puerum et matrem ejus, et fuge in Ægyptum: et esto ibi usque dum dicam tibi. Futurus est enim Herodes quærere puerum ad perdendum eum.
14. Und er stand auf, und nahm das Kindlein und seine Mutter zu sich, bey der Nacht, und entwich in Egyptenland,	14. Y levantandose él tomó de noche al niño y á su madre, y fuese á Egipto.	14. Is autem excitatus accepit puerum et matrem ejus nocte, et secessit in Ægyptum:
15. Und blieb allda bis nach dem Tode Herodes, auf daß erfüllet würde, das der	15. Y permaneció allí hásta la muerte de Herodes para que se cumpliese	15. Et erat ibi usque ad obitum Herodis: ut adimpleretur dictum a

GREEK	FRENCH.	ENGLISH.
τοῦ προφήτου, λέγον- τος, "Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου."	le Seigneur avait parlé par un pro- phète, disant : J'ai appelé mon Fils hors d'Egypte.	which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
16. Τότε Ἡρώδης ιδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παιδας τοὺς ἐν Βηθ- λεὲμ, καὶ ἐν πᾶσι τοῖς ὄριόις αὐτῆς, ἀπὸ διε- τούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.	16. Alors Hérode, voyant que les sages s'étaient moqués de lui, fut fort en co- lère, et il envoya tuer tous les enfans qui étaient dans Bethléhem, et dans tout son territoire, depuis l'âge de deux ans et au-dessous, selon le temps dont il s'était exactement informé des sages.	16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the chil- dren that were in Bethlehem, and in all the coasts there- of, from two years old and under, ac- cording to the time which he had dili- gently inquired of the wise men.
17. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγον- τος,	17. Alors fut ac- complí ce dont avait parlé Jérémie le pro- phète, en disant :	17. Then was ful- filled that which was spoken by Jer- emy the prophet, saying,
18. "Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίου- σα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρα- κληθῆναι, ὅτι οὐκ εἰσί."	18. On a ouï à Rama un cri, une lamentation, des plaintes, et un grand gémissement ; Ra- chel pleurant ses enfans, et n'ayant point voulu être consolée de ce qu'ils ne sont plus.	18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.
19. Τελευτήσας δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγ- γλος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ,	19. Mais après qu'Hérode fut mort, voici, l'ange du Sei- gneur apparut dans un songe à Joseph,	19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Jo-

GERMAN.	SPANISH.	LATIN.
Herr durch den Propheten gesagt hat, der da spricht: Aus Egypten habe ich meinen Sohn gerufen.	lo que habló el Señor por el profeta diciendo: De Egipto llamé á mi hijo.	Domino per Prophetam, dicentem: Ex Egypto vocavi filium meum.
16. Da Herodes nun sah, daß er von den Weisen betrogen war, ward er sehr zornig, und schickte aus, und ließ alle Kinder zu Bethlehem tödten, und an ihren ganzen Grenzen, die da zweijährig und darunter waren, nach der Zeit, die er mit Fleiß von den Weisen erlernet hatte.	16. Entonces Herodes cuando se vió burlado de los Magos irritóse sobre manera, y envió, é hizo matar á todos los niños, que había en Bethlehém, y en toda su comarca de dos años abajo conforme al tiempo que él había cuidadosamente inquirido de los Magos.	16. Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde: et mittens occidit omnes pueros qui in Bethlehém, et omnibus finibus ejus, a binatu et infra, secundum tempus quod perquisivit a Magis.
17. Da ist erfüllet, das gesagt ist von dem Propheten Jeremia, der da spricht:	17. Entonces se cumplió lo que había hablado por el profeta Jeremias diciendo,	17. Tunc adimpletum est dictum per Jeremiam prophetam, dicentem:
18. Auf dem Gebirge hat man ein Geschrey gehört, viel Klagens, Weinens und Heulens; Rachel beweinete ihre Kinder, und wollte sich nicht trösten lassen; denn es war aus mit ihnen.	18. Voz fué oída en Ramá lamentos, y lloros y grandes gemidos: Raquel llorando sus hijos y no quiso ser consolada porque no existen ya.	18. Vox in Rama audita est, ploratus et ululatus et ejulatus multus: Rachel plorans natos suos, et noluit consolari, quia non sunt.
19. Da aber Herodes gestorben war, siehe, da erschien der Engel des Herrn dem Joseph im Traum in	19. Pero habiendo muerto Herodes he aquí un ángel del Señor apareció en sueños á Joseph	19. Desinente autem Herode, ecco angelus Domini secundum somnium apparet Joseph in

GREEK.	FRENCH.	ENGLISH.
20. Λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. 21. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. 22. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. 23. Καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται. 1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παργίνεται Ἰωάννης ὁ βαπτιστῆς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2. Καὶ λέγων, Μετανοεῖτε· ἡγ-	en Egypte, 20. et lui dit : Lève-toi, et prends le petit enfant et sa mère, et t'en va au pays d'Israël ; car ceux qui cherchaient à ôter la vie au petit enfant sont morts. 21. Joseph donc s'élevant réveillé, prit le petit enfant et sa mère, et s'en vint au pays d'Israël. 22. Mais quand il eut appris qu'Archélaüs régnait en Judée, à la place d'Hérodé, son père, il craignit d'y aller ; et étant divinement averti dans un songe, il se retira en Galilée. 23. Et y étant arrivé il habita dans la ville appelée Nazareth, afin que fût accompli ce qui avait été dit par les prophètes : Il sera appelé Nazarien. 1. Or en ce temps-là vint Jean-Baptiste, prêchant dans le désert de la Judée, 2. et disant : Convertissez-vous, car le	soph in Egypt, 20. Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life. 21. And he arose, and took the young child and his mother, and came into the land of Israel. 22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee : 23. And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. 1. In those days came John the Baptist, preaching in the wilderness of Judea, 2. And saying, Repent ye : for the king-

GERMAN.	SPANISH.	LATIN.
Egyptenland, 20. Und sprach: Ste- he auf, und nimm das Kindlein und seine Mutter zu dir, und zie- he hin in das Land Is- rael; sie sind gestorben, die dem Kinde nach dem Leben standen. 21. Und er stand auf, und nahm das Kindlein und seine Mutter zu sich, und kam in das Land Israel. 22. Da er aber hörte, daß Archelaus im jüdi- schen Lande König war, an Statt seines Vaters Herodes, fürchtete er sich dahin zu kommen. Und im Traum empfing er Befehl von Gott, und zog in die Dörfer des galiläischen Landes, 23. Und kam, und wohnete in der Stadt, die da heißt Nazareth; auf daß erfüllet wurde, das da gesagt ist von dem Propheten: Er soll Nazareus heißen.	en Egipto. 20. Diciendo: Le- vantate y toma al ni- ño y á su madre, y vete á tierra de Isra- él porque muertos son los que atenta- ban á la vida del niño. 21. Entonces le- vantandose él tomó al niño, y á su ma- dre, y vino á tierra de Israel. 22. Mas habiendo oído que Archelao reynaba en Judea en lugar de su padre He- rodes temió ir allá y avisado en sueños se retiró á tierra de Ga- lilea. 23. Y vino y habitó en una ciudad llama- da Nazareth paraque se cumpliese lo que habían dicho los pro- fetas: Será llamado Nazareno.	Ægypto, 20. Dicens: Ex- citatus accipe pu- erum, et matrem ejus, et vade in terram Israël: mortui sunt enim quærentes ani- mam pueri. 21. Ille autem excitatus accepit puerum et ma- trem ejus, et venit in terram Israël. 22. Audiens au- tem quod Arche- laus regnaret in Judæa pro Hero- de patre suo, ti- muit illo ire. Re- sponsus autem se- cundum somni- um, secessit in partes Galilææ. 23. Et veniens commigravit in civitatem dictam Nazaret: ut im- pleretur dictum per Prophetas, Quod Nazoræus vocabitur.
1. Zu der Zeit kam Johannes, der Täufer, und predigte in der Wüste des jüdischen Landes, 2. Und sprach: Thut Buße, das Himmelreich	1. Y en aquellos di- as vino Juan el Bau- tista predicando en el desierto de Judea. 2. Y diciendo: Ar- repentíos porque el	1. In autem die- bus illis accedit Joannes Baptista, prædicans in de- serto Judææ, 2. Et dicens: Pœnitementi, ap-

GREEK.	FRENCH.	ENGLISH.
γικε γάρ ἡ βασι- λεία τῶν οὐρανῶν.	royaume des cieux est proche.	dom of heaven is at hand.
3. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαι- ου τοῦ προφήτου, λέγοντος, "Φωνὴ βοῶντος ἐν τῇ ἐρή- μῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ."	3. Car c'est ici celui dont il a été parlé par Esaïe le prophète, en disant : La voix de celui qui crie dans le désert est : Préparez le chemin du Seigneur, aplanissez ses sen- tiers.	3. For this is he that was spoken of by the prophet Esaias, say- ing, The voice of one crying in the wilder- ness, Prepare ye the way of the Lord, make his paths straight.
4. Αὐτὸς δὲ Ἰω- άννης εἶχε τὸ ἔνδυ- μα αὐτοῦ ἀπὸ τρι- χῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐ- τοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.	4. Or Jean avait son vêtement de poil de chameau, et une cein- ture de cuir autour de ses reins ; et son man- ger était des saute- relles et du miel sau- vage.	4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.
5. Τότε ἐξέπο- ρεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχω- ρος τοῦ Ἰορδάνου,	5. Alors les habitans de Jérusalem, et de toute la Judée, et de tout le pays des envi- rons du Jourdain vin- rent à lui.	5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6. Καὶ ἐβυπτί- ζοντο ἐν τῷ Ἰορδά- νῃ ὑπ' αὐτοῦ, ἐξο- μολογούμενοι τὰς ἀμαρτίας αὐτῶν.	6. Et ils étaient bap- tisés par lui au Jour- dain, confessant leurs péchés.	6. And were baptized of him in Jordan, con- fessing their sins.
7. Ἰδὼν δὲ πολ- λοὺς τῶν Φαρισαί- ων καὶ Σαδδουκαί- ων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐ- τοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν	7. Mais voyant plu- sieurs des pharisiens et des sadducéens ve- nir à son baptême, il leur dit : Race de vi- pères, qui vous a aver- tis de fuir la colère à venir ?	7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O genera- tion of vipers, who hath warned you to flee from the wrath to

GERMAN.	SPANISH.	LATIN.
ist nahe herbey gekommen.	reyno de los cielos está cerca.	propinquavit enim regnum caelorum.
3. Und er ist der, von dem der Prophet Jesaia gesagt hat, und gesprochen: Es ist eine Stimme eines Predigers in der Wüste, bereitet dem Herrn den Weg, und machet richtig seine Steige.	3. Porque este es aquel de quien habló el profeta Isaías diciendo: Voz del que clama en el desierto: Aparejad el camino del Señor, haced derechos sus sendas.	3. Hic enim est pronunciatus ab Esaia Propheta, dicente: Vox clamantis in deserto: Expedite viam Domini, rectas facite semitas ejus.
4. Er aber, Johannes, hatte ein Kleid von Camelschaaren, und einen ledernen Gürtel um seine Lenden; seine Speise aber war Heuschrecken und wilder Honig.	4. Y el mismo Juan llevaba un vestido de pelos de camello, y un cinto de cuero al rededor de sus lomos, y su comida eran langostas y miel silvestre.	4. Ipse autem Joannes habebat indumentum suum e pilis cameli, et zonam pelliceam circa lumbum suum: esca autem ejus erat locustæ et mel silvestre.
5. Da ging zu ihm hinaus die Stadt Jerusalem, und das ganze jüdische Land, und alle Länder an dem Jordan,	5. Entonces salió á él Jerusalém, y toda la Judea, y toda la tierra de la comarca del Jordan.	5. Tunc exhibit ad eum Hierosolyma, et omnis Judæa, et omnis circum vicinia Jordanis.
6. Und ließen sich taufen von ihm im Jordan, und bekannten ihre Sünden.	6. Y eran bautizados por él en el Jordán confesando sus pecados.	6. Et baptizabantur in Jordane ab eo, consistentes peccata sua.
7. Als er nun viele Pharisäer und Sadducäer sah zu seiner Taufe kommen, sprach er zu ihnen: Ihr Otterngezüchte, wer hat denn euch gewiesen, daß ihr dem zukünftigen Zorn	7. Mas viendo que muchos de los Fariseos y Saduceos venían á su bautismo les dijo; oh generación de viboras! quién os ha enseñado á	7. Videns autem multos Phariseorum et Sadduceorum venientes ad baptismum suum, dixit eis: Genimina viperarum, quis demon-

GREEK.	FRENCH.	ENGLISH.
φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς ; 8. Ποιῆσατε οὖν καρπὸν ἀξίον τῆς μετανοίας. 9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ . λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. 10. Ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται . πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 11. Ἐγὼ μὲν βαπτίσω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν . ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί . 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωαν αὐτοῦ, καὶ συναξεί τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυ-	8. Faites donc des fruits convenables à la repentance. 9. Et ne présumez point de dire en vous-mêmes : Nous avons Abraham pour père ; car je vous dis que Dieu peut faire naître de ces pierres même des enfans à Abraham. 10. Or la cognée est déjà mise à la racine des arbres ; c'est pourquoi tout arbre, qui ne fait point de bon fruit, va être coupé et jeté au feu. 11. Pour moi, je vous baptise d'eau en signe de repentance ; mais celui qui vient après moi est plus puissant que moi, et je ne suis pas digne de porter ses souliers ; celui-là vous baptisera du Saint-Esprit et de feu. 12. Il a son van en sa main, et il nettoiera entièrement son aire, et il assemblera son froment au grenier ; mais il brûlera la paille au feu qui ne s'éteint	come ? 8. Bring forth therefore fruits meet for repentance : 9. And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. 10. And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11. I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire : 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with un-

GERMAN.	SPANISH.	LATIN.
entrinnen werdet ?	dera ?	stravit vobis fugere a futura ira?
8. Sehet zu, thut rechtschaffene Früchte der Buße.	8. Producid pues frutos dignos de arrepentimiento.	8. Facite ergo fructus dignos pœnitentiæ.
9. Denket nur nicht, daß ihr bey euch wollt sagen: Wir haben Abraham zum Vater Ich sage euch: Gott vermag dem Abraham aus diesen Steinen Kinder zu erwecken.	9. Y no penséis en decir interiormente: A Abraham tenemos por padre; porque yo os digo: que poderoso es Dios para levantar hijos á Abraham aún de estas piedras.	9. Et ne arbitramini dicere in vobis ipsis: Patrem habemus Abraham; dico enim vobis, quoniam potest Deus de lapidibus istis suscitare natos Abraham.
10. Es ist schon die Art den Bäumen an die Wurzel gelegt. Darum, welcher Baum nicht gute Frucht bringt, wird abgehauen und ins Feuer geworfen.	10. Y ahora tambien ya está puesta la segur á la raiz de los árboles. Y todo arbol que no produce buen fruto cortado será, y echado al fuego.	10. Jam vero et securis ad radicem arborum adjacet. Omnis ergo arbor non faciens fructum bonum, exciditur, et in ignem jacitur.
11. Ich taufe euch mit Wasser zur Buße; der aber nach mir kommt, ist stärker, denn ich, dem ich auch nicht genugsam bin, seine Schuhe zu tragen; der wird euch mit dem Heiligen Geist und mit Feuer taufen.	11. Yo en verdad os bautizo en agua para arrepentimiento, mas él que viene en pos de mí, mas poderoso es que yo, cuyos zapatos no soy digno de llevar. El os bautizará en el Espíritu Santo, y en fuego.	11. Ego quidem baptizo vos in aqua in pœnitentiam, qui autem post me veniens, fortior me est: cujus non sum idoneus calceamenta portare, ipse vos baptizabit in Spiritu sancto et igni.
12. Und er hat seine Worffschaukel in seiner Hand; er wird seine Fenne fegen, und den Weizen in seine Scheune sammeln; aber die Spreu wird er verbren-	12. Su bieldo está en su mano, y limpiará bien la era, y recogerá su trigo en la trox mas la paja la quemará en un fuego inextinguible.	12. Cujus ventilabrum in manu sua, et permundabit aream suam, et congregabit triticum suum in horreum: at pa-

GREEK.	FRENCH.	ENGLISH.
ρον κατακαύσει πυρὶ ἀσβέστω. 13. Τότε παραγίγνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με ; 15. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν · Ἀφες ἄρτι · οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην · τότε ἀφήσιν αὐτόν. 16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνεψύχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέρην, καὶ ἐρχόμενον ἐπ' αὐτόν. 17. Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.	point. 13. Alors Jésus vint de Galilée au Jourdain vers Jean pour être baptisé par lui. 14. Mais Jean l'en empêchait fort, en lui disant : J'ai besoin d'être baptisé par toi, et tu viens vers moi ! 15. Et Jésus répondant, lui dit : Laisse-moi faire pour le présent ; car il nous est ainsi convenable d'accomplir toute justice. Et alors il le laissa faire. 16. Et quand Jésus eut été baptisé, il sortit incontinent hors de l'eau ; et voilà, les cieux lui furent ouverts, et Jean vit l'Esprit de Dieu descendant comme une colombe, et venant sur lui. 17. Et voilà une voix du ciel, disant : Celui-ci est mon Fils bien-aimé, en qui j'ai pris mon bon plaisir.	quenchable fire. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ? 15. And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

GERMAN.	SPANISH.	LATIN.
nen mit ewigem Feuer.		leam comburet igni inextinguibili.
13. Zu der Zeit kam Jesus aus Galiläa an den Jordan zu Johanne, daß er sich von ihm taufen ließe.	13. Entonces Jesus vino de Galilea al Jordan á encontrar á Juan para ser bautizado de él.	13. Tunc accedit Jesus a Galilæa ad Jordanem ad Joannem, baptizari ab eo.
14. Aber Johannes wehrte ihm, und sprach: Ich bedarf wohl, daß ich von dir getauft werde; und du kommst zu mir?	14. Mas Juan se lo estorbaba diciendo: ¿Yo he menester ser bautizado de tí, y tú vienes á mí?	14. At Joannes prohibebat eum, dicens: Ego usum habeo a te baptizari, et tu venis ad me?
15. Jesus aber antwortete, und sprach zu ihm: laß jetzt also seyn; also gebühret es uns, alle Gerechtigkeit zu erfüllen. Da ließ er es ihm zu.	15. Y respondiendo Jesus le dijo: ¿Deja esto ahora porque así nos conviene cumplir toda justicia. Entonces condescendió.	15. Respondens autem Jesus dixit ad eum, Sine interim: sic enim decens est nobis implere omnem justificationem. Tunc dimittit eum.
16. Und da Jesus getauft warstieg er bald herauf aus dem Wasser; und siehe, da that sich der Himmel auf über ihm. Und Johannes sah den Geist Gottes, gleich als eine Taube herab fahren, und über ihn kommen.	16. Y despues que Jesus fué bautizado, subió luego del agua, y he aquí se le abrieron los cielos, y vió al Espíritu de Dios descendiendo como paloma y viniendo sobre él.	16. Et baptizatus Jesus, ascendit statim de aqua: Et ecce aperti sunt ei cæli, evidit Spiritum Dei descendentem sicut columbam, et venientem super eum.
17. Und siehe, eine Stimme vom Himmel herab sprach: Dies ist mein lieber Sohn, an welchem ich Wohlgefallen habe.	17. Y he aquí una voz del cielo que decía: Este es mi hijo muy querido, en quien tengo toda mi complacencia.	17. Et ecce vox de cælis, dicens: Hic est filius meus dilectus, in quo complacui.

GREEK.	FRENCH.	ENGLISH.
1. Τό τε ὁ Ἰη- σοῦς ἀνήχθη εἰς τὴν ἄρημον ὑπὸ τοῦ πνεύματος, πειρασ- θῆναι ὑπὸ τοῦ δια- βόλου.	1. Alors Jésus fut emmené par l'Esprit au désert, pour y être tenté par le diable.	1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.
2. Καὶ νηστεύσας ἡμέρας τεσσαρά- κοντα καὶ νύκτας τεσσαράκοντα, ὕσ- τερον ἐπείνασε.	2. Et quand il eut jeûné quarante jours et quarante nuits, finale- ment il eut faim.	2. And when he had fasted forty days and forty nights, he was afterward an hungred.
3. Καὶ προσελ- θὼν αὐτῷ ὁ πειρά- ζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἀρτοὶ γένωνται.	3. Et le tentateur s'approchant, lui dit : Si tu es le Fils de Dieu, dis que ces pierres de- viennent des pains.	3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4. Ὁ δὲ ἀποκρι- θεὶς εἶπε· Γέγραπ- ται· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄν- θρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο- ρευομένῳ διὰ στό- ματος Θεοῦ.	4. Mais Jésus répon- dit, et dit : Il est écrit : L'homme ne vivra point de pain seule- ment, mais de toute parole qui sort de la bouche de Dieu.	4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that pro- ceedeth out of the mouth of God.
5. Τότε παραλαμ- βάνει αὐτὸν ὁ διά- βολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύ- γιον τοῦ ἱεροῦ.	5. Alors le diable le transporta dans la sainte ville, et le mit sur les créneaux du temple ;	5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
6. Καὶ λέγει αὐ- τῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυ- τὸν κάτω· γέγραπ- ται γάρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐν- τελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀ- ροῦσί σε, μήποτε προσκόψῃς πρὸς	6. et il lui dit : Si tu es le Fils de Dieu, jette- toi en bas ; car il est écrit : Il ordonnera à ses anges de te porter en leurs mains, de peur que tu ne heurtes ton pied contre quelque pierre.	6. And saith unto him, If thou be the Son of God, cast thy- self down : for, it is written, He shall give his angels charge con- cerning thee : and in their hands they shall bear thee up, lest at any time thou dash

GERMAN.	SPANISH.	LATIN.
1. Da ward Jesus vom Geist in die Wüste geführt, auf daß er von dem Teufel versucht würde.	1. Entónces Jesus fué llevado por el Espiritu al desierto para ser tentado del diablo.	1. Tunc Jesus actus est in desertum a Spiritu, tentari a diabolo.
2. Und da er vierzig Tage und vierzig Nächte gefastet hatte, hungerte ihn.	2. Y habiendo ayunado quarenta dias y quarenta noches despues tuvo hambre.	2. Et jejunans dies quadraginta, et noctes quadraginta, postremum esuriit.
3. Und der Versucher trat zu ihm, und sprach: Bist du Gottes Sohn, so sprich, daß diese Steine Brod werden.	3. Y llegando se á él el tentador le dijo: Si eres Hijo de Dios, dí que estas piedras se hagan panes.	3. Et accidens ei tentator, dixit: Si filius es Dei, dic ut lapides isti panes fiant.
4. Und er antwortete, und sprach: Es steht geschrieben: Der Mensch lebet nicht vom Brod allein, sondern von einem jeglichen Wort, das durch den Mund Gottes gehet.	4. Mas él respondiendo le dijo: Escrito está: no de solo pan vivirá el hombre, mas de toda palabra que sale de la boca de Dios.	4. Ille autem respondens, dixit: Scriptum est, Non in pane solo vivet homo, sed in omni verbo exeunte per os Dei.
5. Da führte ihn der Teufel mit sich in die heilige Stadt, und stellte ihn auf die Zinne des Tempels,	5. Entónces le tomó el diablo, le llevó á la Santa Ciudad, y le puso sobre las almenas del templo.	5. Tunc assumit eum diabolus in sanctam civitatem, et statuit eum super pinna-culum templi.
6. Und sprach zu ihm: Bist du Gottes Sohn, so laß dich hinab; denn es steht geschrieben: Er wird seinen Engeln über dir Befehl thun, und sie werden dich auf den Händen tragen, auf daß du deinen Fuß nicht an einen Stein stoßest.	6. Y le dijo: Si eres Hijo de Dios, echate de aquí abajo, porque escrito está que te encomendará á sus ángeles, y te tomarán en sus manos paraque tu pié no tropieze con piedra alguna.	6. Et dicit ei: Si filius es Dei, deice teipsum deorsum. Scriptum est enim, Quia angelis suis mandabit de te, et in manibus tollent te, ne forte impingas ad lapidem

GREEK.	FRENCH.	ENGLISH.
λίθον τὸν πῶδα σου."		thy foot against a stone.
7. Ἐφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται, "Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου."	7. Jésus lui dit : Il est aussi écrit : Tu ne tenteras point le Seigneur ton Dieu.	7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου, καὶ τὴν δόξαν αὐτῶν.	8. Le diable le transporta encore sur une fort haute montagne, et lui montra tous les royaumes du monde et leur gloire ;	8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them,
9. Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰὰν προσκυνήσῃς μοι.	9. et il lui dit : Je te donnerai toutes ces choses, si, en te prosternant en terre, tu m'adores.	9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, ὀπίσω μου σατανᾶ. Γέγραπται γάρ, "Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις."	10. Mais Jésus lui dit : Va, Satan ; car il est écrit : Tu adoreras le Seigneur ton Dieu, et tu le serviras lui seul.	10. Then said Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διακόνουν αὐτῷ.	11. Alors le diable le laissa, et voilà, les anges s'approchèrent, et le servirent.	11. Then the devil leaveth him, and behold, angels came and ministered unto him.
12. Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.	12. Or Jésus ayant ouï dire que Jean avait été mis en prison, se retira en Galilée.	12. Now when Jesus had heard that John was cast into prison, he departed into Galilee ;
13. Καὶ καταλείπων τὴν Ναζαρέτ, ἐλθὼν κατέκησεν	13. Et ayant quitté Nazareth, il alla demeurer à Capernaüm,	13. And leaving Nazareth, he came and dwelt in Capernaum,

GERMAN.	SPANISH.	LATIN.
		pedem tuum.
7. Da sprach Jesus zu ihm: <i>Wiedrum steht auch geschrieben: Du sollst Gott, deinen Herrn, nicht versuchen.</i>	7. Y Jesus le dijo: tambien está escrito: No tentarás al Señor tu Dios.	7. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum.
8. <i>Wiedrum führete ihn der Teufel mit sich auf einen sehr hohen Berg, und zeigte ihm alle Reiche der Welt und ihre Herrlichkeit;</i>	8. De nuevo el diablo le subió á un monte muy encumbrado, y le mostró todos los reynos del mundo, y la gloria de ellos.	8. Iterum assumit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum:
9. Und sprach zu ihm: <i>Dies alles will ich dir geben, so du niederfällst, und mich anbetest.</i>	9. Y le dijo: te daré todas estas cosas si postrado me adorares.	9. Et dicit ei: Hæc omnia tibi dabo, si cadens adoraveris me.
10. Da sprach Jesus zu ihm: <i>Hebe dich weg von mir, Satan! denn es steht geschrieben: Du sollst anbeten Gott, deinen Herrn, und ihm allein dienen.</i>	10. Entonces Jesus le respondió: Apartate Satanas; porque escrito está: Adorarás al Señor tu Dios, y á él solo servirás.	10. Tunc dicit ei Jesus: Abi Satana; scriptum est enim, Dominum Deum tuum adorabis, et illi soli servies.
11. Da verließ ihn der Teufel; und siehe, da traten die Engel zu ihm, und dienten ihm.	11. Entonces le dejó el diablo, y he aquí los ángeles llegaron, y le servían.	11. Tunc dimittit eum diabolus: et ecce angeli accesserunt, et ministrabant ei.
12. Da nun Jesus hörte, daß Johannes überantwortet war, zog er in das galiläische Land;	12. Mas cuando Jesus oyó que Juan estaba en prision volvióse á Galilea.	12. Audiens autem Jesus quod Joannes traditus esset, secessit in Galilæam:
13. Und verließ die Stadt Nazareth, kam und wohnte zu Capernaum.	13. Y dejando á Nazareth, vino, y moró en Capharnaum.	13. Et relinquens Nazareth veniens commi-

GREEK.	FRENCH.	ENGLISH.
εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ.	ville maritime, sur les confins de Zabulon et de Nephthali ;	which is upon the sea-coast in the borders of Zabulon and Nephthalim ;
14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λέγοντος,	14. afin que fût accompli ce dont il avait été parlé par Esaïe le prophète, disant :	14. That it might be fulfilled which was spoken by Esaias the prophet, saying,
15. “ Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,	15. Le pays de Zabulon, et le pays de Nephthali, vers le chemin de la mer, au-delà du Jourdain, la Galilée des Gentils ;	15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles :
16. Ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”	16. ce peuple, qui était assis dans les ténèbres, a vu une grande lumière ; et à ceux qui étaient assis dans la région et dans l'ombre de la mort la lumière s'est levée.	16. The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death, light is sprung up.
17. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν, Μετανοεῖτε · ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.	17. Dès-lors Jésus commença à prêcher, et à dire : Convertissez-vous, car le royaume des cieux est proche.	17. From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.
18. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληττον εἰς τὴν θάλασσαν · ἦσαν γὰρ ἀλιεῖς ·	18. Et comme Jésus marchait le long de la mer de Galilée, il vit deux frères, savoir Simon, qui fut appelé Pierre, et André, son frère, qui jetaient leurs filets dans la mer, car ils étaient pêcheurs.	18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

GERMAN.	SPANISH.	LATIN.
naum, die da liegt am Meer, an den Grenzen Zabulon und Nephthalim.	um ciudad marítima en los confines de Zabulon, y Nephthalim.	gravit in Capernaum maritimam : in finibus Zabulon et Nephthalim.
14. Auf daß erfüllt würde, das da gesagt ist durch den Propheten Jesaia, der da spricht :	14. Para que se cumpliese lo que fué dicho por el profeta Isaías que dijo.	14. Ut adimpletur pronunciatum per Isaiam Prophetam, dicentem :
15. Das land Zabulon, und das land Nephthalim, am Wege des Meers, jenseit des Jordans, und die heidnische Galiläa,	15. La tierra de Zabulon, y la tierra de Nephthalim, camino del mar al otro lado del Jordan, Galilea de los Gentiles.	15. Terra Zabulon, et terra Nephthali, viam maris ultra Jordanem, Galilæa gentium :
16. Das Volk, das in Finsterniß saß, hat ein großes Licht gesehen, und die da saßen am Orte und Schatten des Todes, denen ist ein Licht aufgegangen.	16. Pueblo sentado en tinieblas vió gran luz y á los que moraban en la region y sombra de la muerte, luz les amaneció.	16. Populus sedens in tenebris, videns lucem magnam, et sedentibus in regione et umbra mortis, lux orta est eis.
17. Von der Zeit an fing Jesus an zu predigen, und zu sagen : Thut Buße, das Himmelreich ist nahe herbey gekommen.	17. Desde aquel punto comenzó Jesus á predicar y á decir : Arrepentíos porque el reyno de los cielos está cerca.	17. Ex tunc cœpit Jesus prædicare, et dicere : Pœnitementini : appropinquavit enim regnum cœlorum.
18. Als nun Jesus an dem galiläischen Meere ging, sah er zween Brüder, Simon, der da heißt Petrus, und Andreas, seinen Bruder ; die warfen ihre Netze ins Meer, denn sie waren Fischer.	18. Y Jesus yendo por la costa del mar de Galilea vió á dos hermanos Simon, llamado Pedro, y Andres su hermano que echaban la red en el mar, pues eran pescadores.	18. Circumambulans autem Jesus juxta mare Galilææ, vidit duos fratres, Simonem dictum Petrum, et Andream fratrem ejus, mittentes verriculum in mare ; (erant enim piscatores.)

GREEK.	FRENCH.	ENGLISH.
19. Καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.	19. Et il leur dit : Venez après moi, et je vous ferai pêcheurs d'hommes.	19. And he saith unto them, Follow me, and I will make you fishers of men.
20. Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.	20. Et ayant aussitôt quitté leurs filets, ils le suivirent.	20. And they straightway left their nets, and followed him.
21. Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς,	21. Et de là étant allé plus avant, il vit deux autres frères, Jacques, fils de Zébédée, et Jean, son frère, dans une nacelle, avec Zébédée, leur père, qui raccommodaient leurs filets, et il les appela.	21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets : and he called them.
22. Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.	22. Et ayant aussitôt quitté leur nacelle et leur père, ils le suivirent.	22. And they immediately left the ship, and their father, and followed him.
23. Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	23. Et Jésus allait par toute la Galilée, enseignant dans leurs synagogues, prêchant l'évangile du royaume, et guérissant toutes sortes de maladies, et toutes sortes de langueurs parmi le peuple.	23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.
24. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλους νόσους.	24. Et sa renommée se répandit par toute la Syrie ; et on lui présentait tous ceux qui se portaient mal, tourmentés de	24. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers dis-

GERMAN.

SPANISH.

LATIN.

19. Und er sprach zu ihnen: Folget mir nach; ich will euch zu Menschen-Fischern machen.

20. Bald verließen sie ihre Netze, und folgten ihm nach.

21. Und da er von dannen weiter ging, sah er zween andere Brüder, Jakobum, den Sohn Zebedäi, und Joannem, seinen Bruder, im Schiff, mit ihrem Vater Zebedäo, daß sie ihre Netze fischten; und er rief sie.

22. Bald verließen sie das Schiff und ihren Vater, und folgten ihm nach.

23. Und Jesus ging umher im ganzen galiläischen Lande, lehrte in den Schulen, und predigte das Evangelium von dem Reich, und heilte allerley Seuche und Krankheit im Volk.

24. Und sein Gerücht erscholl in das ganze Syrienland. Und sie brachten zu ihm allerley Kranke, mit mancherley Seuchen und Qual be-

19. Y les dijo: Seguidme, y yo haré que seais pescadores de hombres.

20. Y ellos dejadas al instante las redes, le siguieron.

21. Y pasando de allí adelante vió á otros dos hermanos Jacobo hijo de Zebedeo, y su hermano Juan que estaban en un barco con su padre Zebedeo remendando las redes, y les llamó.

22. Y ellos inmediatamente dejaron el barco, y su padre, y le siguieron.

23. Y recorrió Jesus toda la Galilea enseñando en las Sinagogas de ellos, y predicando el Evangelio del reyno, y curando toda enfermedad, y toda dolencia en el pueblo.

24. Y corrió su fama por toda la Syria y le traían todos los enfermos atacados de diversos males y tormentos, y los posei-

19. Et ait illis: Venite post me, et faciam vos piscatores hominum.

20. Illi autem continuo dimittentes retia, secuti sunt eum.

21. Et procedens inde, vidit alios duos fratres, Jacobum Zebedæi, et Joannem fratrem ejus in navi cum Zebedæo patre eorum, resarcientes retia sua: et vocavit eos.

22. Illi autem statim dimittentes naviculam et patrem suum, secuti sunt eum.

23. Et circuibat totum Galilæam Jesus, docens in synagogis eorum, et prædicans evangelium regni, et sanans omnem morbum, et omnem infirmitatem in populo.

24. Et abiit auditio ejus in totam Syriam, et obtulerunt ei omnes male habentes, variis morbis, et

GREEK.	FRENCH.	ENGLISH.
καὶ βασάνοις συνεχο- μένους, καὶ δαιμονι- ζομένους, καὶ σελήνι- αζομένους, καὶ παρα- λυτικούς· καὶ ἰθερά- πευσεν αὐτούς.	diverses maladies, les démoniaques, les lu- natiques, les paraly- tiques, et il les gué- rissait.	eases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.
25. Καὶ ἠκολούθη- σαν αὐτῷ ὄχλοι πολ- λοὶ ἀπὸ τῆς Γαλιλαί- ας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.	25. Et de grandes troupes de peuple le suivirent de Galilée, et de Décapolis, et de Jérusalem, et de Ju- dée, et de delà le Jourdain.	25. And there fol- lowed him great mul- titudes of people from Galilee, and from De- capolis, and from Je- rusalem, and from Judea, and from be- yond Jordan.
1. Ἴδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαν- τος αὐτοῦ, προσῆλ- θον αὐτῷ οἱ μαθηταὶ αὐτοῦ.	1. Or Jésus voyant tout ce peuple, mon- ta sur une montagne; puis s'étant assis, ses disciples s'approchè- rent de lui;	1. And seeing the multitudes; he went up into a mountain: and when he was set, his disciples came un- to him.
2. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδα- σκεν αὐτούς, λέγων,	2. et ayant com- mencé à parler, il les enseignait de la sorte:	2. And he opened his mouth, and taught them, saying,
3. Μακάριοι οἱ πτω- χοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασι- λεῖα τῶν οὐρανῶν.	3. Bienheureux sont les pauvres en esprit; car le royaume des cieux est à eux.	3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Μακάριοι οἱ πεν- θοῦντες, ὅτι αὐτοὶ παρακληθήσονται.	4. Bienheureux sont ceux qui pleurent; car ils seront conso- lés.	4. Blessed are they that mourn: for they shall be comforted.
5. Μακάριοι οἱ πρα- εῖς, ὅτι αὐτοὶ κληρο- νομήσουσι τὴν γῆν.	5. Bienheureux sont les débonnaires; car ils hériteront la terre.	5. Blessed are the meek: for they shall inherit the earth.
6. Μακάριοι οἱ πει- νῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.	6. Bienheureux sont ceux qui sont affa- més et altérés de la justice; car ils seront	6. Blessed are they which do hunger and thirst after righteous- ness: for they shall

GERMAN.	SPANISH.	LATIN.
haftet, die Beseffenen, die Wondsüchtigen und die Sichtebrüchigen; und er machte sie alle gesund.	dos del demonio y los lunáticos y los paralíticos; y los curaba.	torminibus comprehensos, et demoniacos, et lunaticos, et paralyticos: et curavit eos.
25. Und es folgte ihm nach viel Volks aus Galiläa, aus den zehn Städten von Jerusalem, aus dem jüdischen Lande, und von jenseit des Jordans.	25. Y le seguían grandes multitudes de pueblo de Galilea, y de Decapolis y de Jerusalem y de Judea, y de la otra banda del Jordan.	25. Et secutæ sunt eum turbæ multæ de Galilæa, et Decapoli, et Hierosolymis, et Judæa, et trans Jordanem.
1. Da er aber das Volk sah, ging er auf einen Berg, und setzte sich, und seine Jünger traten zu ihm.	1. Y viendo Jesus las gentes subió á un monte y habiendose sentado llegaron á él sus discípulos.	1. Videns autem turbas, ascendit in montem: et sedente eo, adveniunt ei discipuli ejus.
2. Und er that seinen Mund auf, lehrte sie, und sprach:	2. Y abriendo su boca les enseñaba diciendo.	2. Et aperiens os suum, docebat eos, dicens:
3. Selig sind, die da geistlich arm sind; denn das Himmelreich ist ihr.	3. Bienaventurados los pobres de espíritu, porque de ellos es el reyno de los cielos.	3. Beati pauperes spiritu, quoniam ipsorum est regnum cælorum.
4. Selig sind, die da leid tragen; denn sie sollen getröstet werden.	4. Bienaventurados los afligidos, porque ellos serán consolados.	4. Beati lugentes, quia ipsi consolabuntur.
5. Selig sind die Sanftmüthigen; denn sie werden das Erbreich besitzen.	5. Bienaventurados los mansos, porque ellos recibirán en herencia la tierra.	5. Beati mites, quoniam ipsi hæreditabunt terram.
6. Selig sind, die da hungert und dürstet nach der Gerechtigkeit; denn sie sollen satt werden.	6. Bienaventurados los que tienen hambre y sed de justicia, porque ellos serán	6. Beati esurientes et sitientes justitiam, quoniam ipsi satura-

GREEK.	FRENCH.	ENGLISH.
ταί. 7. Μακάριοι οἱ ἐλε- ήμονες, ὅτι αὐτοὶ ἐλε- ηθήσονται. 8. Μακάριοι οἱ κα- θαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψον- ται. 9. Μακάριοι οἱ εἰ- ρηνοποιοί, ὅτι αὐτοὶ νιοὶ Θεοῦ κληθήσου- ται. 10. Μακάριοι οἱ δε- διωγμένοι ἕνεκεν δι- καισύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11. Μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπῶσι πᾶν πο- νηρὸν ῥήμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἑμοῦ, 12. Χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὐ- τω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. 13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται;	rassasiés. 7. Bienheureux sont les miséricordieux ; car miséricorde leur sera faite. 8. Bienheureux sont ceux qui sont nets de cœur ; car ils verront Dieu. 9. Bienheureux sont ceux qui procurent la paix ; car ils seront appelés enfans de Dieu. 10. Bienheureux sont ceux qui sont persé- cutés pour la justice ; car le royaume des cieux est à eux. 11. Vous serez bien- heureux quand on vous aura injuriés et persécutés, et quand, à cause de moi, on aura dit fausement contre vous toute sorte de mal. 12. Réjouissez-vous, et tressaillez de joie, parce que votre ré- compense est grande dans les cieux ; car on a ainsi persécuté les prophètes qui ont été avant vous. 13. Vous êtes le sel de la terre ; mais si le sel perd sa saveur, avec quoi le salera-t-	be filled. 7. Blessed are the merciful : for they shall obtain mercy. 8. Blessed are the pure in heart : for they shall see God. 9. Blessed are the peace-makers : for they shall be called the children of God. 10. Blessed are they which are persecut- ed for righteousness' sake : for theirs is the kingdom of heaven. 11. Blessed are ye when men shall re- vile you, and perse- cute you, and shall say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. 13. Ye are the salt of the earth : but if the salt have lost his savor, wherewith shall

GERMAN.	SPANISH.	LATIN.
den.	saciados.	buntur.
7. Selig sind die Barmherzigen; denn sie werden Barmherzigkeit erlangen.	7. Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia.	7. Beati misericordes, quoniam ipsi misericordia afficientur.
8. Selig sind, die reines Herzens sind; denn sie werden Gott schauen.	8. Bienaventurados los limpios de corazón, porque ellos verán á Dios.	8. Beati mundi corde, quoniam ipsi Deum videbunt.
9. Selig sind die Friedfertigen; denn sie werden Gottes Kinder heißen.	9. Bienaventurados los pacíficos, porque ellos serán llamados hijos de Dios.	9. Beati pacifici, quoniam ipsi filii Dei vocabuntur.
10. Selig sind, die um Gerechtigkeit willen verfolgt werden; denn das Himmelreich ist ihr.	10. Bienaventurados los que padecen persecucion por causa de la justicia, porque de ellos es el reyno de los cielos.	10. Beati persecutione affecti propter iustitiam, quoniam ipsorum est regnum cælorum.
11. Selig seyd ihr, wenn euch die Menschen um meiner willen schmähen und verfolgen, und reden allerley Uebels wider euch, so sie daran lügen.	11. Bienaventurados sois cuando os maldijeren, y os persiguieren, y dijeren todo mal de vosotros con falsedad por mi causa.	11. Beati estis quum maledixerint vos, et persecuti fuerint, et dixerint omne malum verbum adversum vos, mentientes, propter me.
12. Seyd fröhlich und getrost, es wird euch im Himmel wohl belohnet werden. Denn also haben sie verfolgt die Propheten, die vor euch gewesen sind.	12. Gozaos y alegraos porque es grande vuestro galardón en los cielos, porque así persiguieron á los profetas que fueron antes de vosotros.	12. Gaudete et exultate, quoniam merces vestra multa in cælis, sic enim persecuti sunt Prophetas qui ante vos.
13. Ihr seyd das Salz der Erde. Wo nun das Salz dumm wird, womit will man	13. Vosotros sois la sal de la tierra, y si la sal perdiere su sabor ¿con que se	13. Vos estis sal terræ; si autem sal infatuatum sit, in quo salietur?

GREEK.	FRENCH.	ENGLISH.
εις οὐδὲν ισχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.	on ? Il ne vaut plus rien qu'à être jeté dehors, et foulé des hommes.	it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆ- ναι ἐπάνω ὄρους και- μένη.	14. Vous êtes la lu- mière du monde. Une ville située sur une montagne ne peut point être cachée.	14. Ye are the light of the world. A city that is set on an hill cannot be hid.
15. Οὐδε καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδι- ον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.	15. Et on n'allume point la lampe pour la mettre sous un boisseau, mais sur un chandelier, et elle éclaire tous ceux qui sont dans la maison.	15. Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light un- to all that are in the house.
16. Οὕτω λαμψά- τω τὸ φῶς ὑμῶν ἔμ- προσθεν τῶν ἀνθρώ- πων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.	16. Ainsi, que votre lumière luise devant les hommes, afin qu'ils voient vos bonnes œuvres, et qu'ils glorifient votre Père qui est aux cieux.	16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας· οὐκ ἦλ- θον καταλῦσαι, ἀλλὰ πληρῶσαι.	17. Ne croyez pas que je sois venu ané- antir la loi ou les pro- phètes ; je ne suis pas venu les anéan- tir, mais les accom- plir.	17. Think not that I am come to destroy the law, or the proph- ets : I am not come to destroy, but to ful- fil.
18. Ἀμὴν γὰρ λέ- γω ὑμῖν, ἕως ἂν πα- ρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλ- θῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.	18. Car je vous dis, en vérité, que jus- qu'à ce que le ciel et la terre soient passés, un seul iota, ou un seul trait de lettre, ne passera point, que toutes ces choses ne	18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be ful- filled.

GERMAN.	SPANISH.	LATIN.
salzen? Es ist zu nichts hinfort nütze, denn daß man es hinausschütte, und lasse es die Leute zertreten.	hará salada? No vale ya para nada sino para ser echada fuera y pisada de los hombres.	ad nihilum valet ultra, si non ejici foras, et conculcari ab hominibus.
14. Ihr seyd das Licht der Welt. Es mag die Stadt, die auf einem Berge liegt, nicht verborgen seyn.	14. Vosotros sois la luz del mundo. Una ciudad situada sobre un monte no puede esconderse.	14. Vos estis lux mundi: non potest civitas abscondi supra montem posita.
15. Man zündet auch nicht ein Licht an, und setzt es unter einen Scheffel, sondern auf einen Leuchter, so leuchtet es denen allen, die im Hause sind.	15. Ni se enciende una vela para ponerla bajo un celamin sino en el candelero, y así alumbra á todos los de la casa.	15. Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, et lucet omnibus in domo.
16. Also lasset euer Licht leuchten vor den Leuten, daß sie eure guten Werke sehen, und euren Vater im Himmel preisen.	16. Brille así vuestra luz delante de los hombres para que vean vuestras buenas obras y glorifiquen á vuestro Padre que está en los cielos.	16. Sic luceat lux vestra coram hominibus, ut videant vestra pulchra opera, et glorificent Patrem vestrum qui in cælis.
17. Ihr sollt nicht wähnen, daß ich gekommen bin, das Gesetz oder die Propheten aufzulösen. Ich bin nicht gekommen aufzulösen, sondern zu erfüllen.	17. No creáis que yo he venido á abrogar la Ley ó los profetas: no he venido á abrogarlos sino á hacerlos cumplidos.	17. Ne putetis quod veni dissolvere legem, aut Prophetas; non veni dissolvere, sed adimplere.
18. Denn ich sage euch wahrlich: Bis daß Himmel und Erde vergehen, wird nicht vergehen der kleinste Buchstabe, noch Ein Titel vom Gesetz, bis daß es alles geschehe.	18. Porque en verdad os digo que antes pasarán el cielo y la tierra, que deje de pasar una jota ó una tilde de la Ley sin que todas las cosas sean cumplidas.	18. Amen quippe dico vobis, donec prætereat cælum et terra, jota unum, aut unus apex non præteribit a lege, donec omnia fiant.

GREEK.

19. Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλαχίστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20. Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσυσῇ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21. Ἠκούσατε ὅτι ἐρρίθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

22. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰσὶν, ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ μαρὲ, ἔνοχος ἔσται εἰς τὴν γένην τοῦ

FRENCH.

soient faites.

19. Celui donc qui aura violé l'un de ces petits commandemens, et qui aura enseigné ainsi les hommes, sera tenu le plus petit au royaume des cieux ; mais celui qui les aura faits et enseignés, sera tenu grand au royaume des cieux.

20. Car je vous dis que si votre justice ne surpasse celle des scribes et des pharisiens, vous n'entrerez point dans le royaume des cieux.

21. Vous avez entendu qu'il a été dit aux anciens : Tu ne tueras point ; et qui tuera sera punissable par le jugement.

22. Mais moi, je vous dis que qui-conque se met en colère sans cause contre son frère, sera punissable par le jugement ; et celui qui dira à son frère, Racha, sera punissable par le conseil ; et celui qui lui dira, Fou,

ENGLISH.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment :

22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whoso-

GERMAN.	SPANISH.	LATIN.
19. Wer nun Eins von diesen kleinsten Geboten aufsetzt, und lehret die Leute also, der wird der Kleinste heißen im Himmelreich; wer es aber thut und lehret, der wird groß heißen im Himmelreich.	19. De modo que el que quebrantase uno de estos minimos mandamientos, y enseñase así á los hombres, será llamado muy pequeño en el reyno de los cielos. Mas el que los guardar y enseñare, este será llamado grande en el reyno de los cielos.	19. Qui ergo solverit unum mandatorum istorum minimorum, et docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit et docuerit, hic magnus vocabitur in regno cælorum.
20. Denn ich sage euch: Es sey denn eure Gerechtigkeit besser, denn der Schriftgelehrten und Phariseer, so werdet ihr nicht in das Himmelreich kommen.	20. Porque yo os digo que si vuestra justicia no fuere mayor que la de los Escribas y Phariseos no entraréis en el reyno de los cielos.	20. Dico enim vobis, quod si non abundaverit iustitia vestra plus Scribarum et Phariseorum, non intrabitis in regnum cælorum.
21. Ihr habt gehört, daß zu den Alten gesagt ist: Du sollst nicht tödten; wer aber tödtet, der soll des Gerichts schuldig seyn.	21. Oisteis que fué dicho á los antiguos: no matarás, y cualquiera que matare, quedará obligado á juicio.	21. Audistis quia pronunciatum est antiquis: Non occides: qui autem occiderit, obnoxius erit iudicio.
22. Ich aber sage euch: Wer mit seinem Bruder zürnet, der ist des Gerichts schuldig; wer aber zu seinem Bruder sagt: Racha, der ist des Rachs schuldig; wer aber sagt: Du Narr, der ist des höllischen Feuers schuldig.	22. Mas yo os digo que cualquiera que se enojare con su hermano, quedará sujeto á juicio, y cualquiera que llamare Raca á su hermano, quedará sujeto al Synedrio. Mas él que le llamare insensato quedará sujeto al su-	22. Ego autem dico vobis, quia omnis irascens fratri suo immerito, obnoxius erit iudicio: qui autem dixerit fratri suo Raca, obnoxius erit concessui: qui autem dixerit fatue, obnoxius

GREEK.	FRENCH.	ENGLISH.
πυρός. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἐκεῖ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24. Ἄφες ἐκεῖ τὸ δῶρόν σου, ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτε σε παραδῇ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῇ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς. 26. Ἀμὴν λέγω σοι, οὐ μὴ ἐξεέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῇς τὸν ἑσχατὸν κοδράντην. 27. Ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις.	sera punissable par la géhenne du feu. 23. Si donc tu apportes ton offrande à l'autel, et que là il te souvienne que ton frère a quelque chose contre toi ; 24. laisse là ton offrande devant l'autel, et va te réconcilier premièrement avec ton frère ; puis viens, et offre ton offrande. 25. Sois bientôt d'accord avec ta partie adverse, tandis que tu es en chemin avec elle ; de peur que ta partie adverse ne te livre au juge, et que le juge ne te livre au sergent, et que tu ne sois mis en prison. 26. En vérité, je te dis que tu ne sortiras point de là, jusqu'à ce que tu aies payé le dernier quadrain. 27. Vous avez entendu qu'il a été dit aux anciens : Tu ne commettras point adultère.	ever shall say, Thou fool, shall be in danger of hell-fire. 23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, 24. Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. 25. Agree with thine adversary quickly, while thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

GERMAN.	SPANISH.	LATIN.
23. Darum, wenn du deine Gabe auf dem Altar opferst, und wirfst allda eingedenk, daß dein Bruder etwas wider dich habe,	ego del infierno. 23. Por tanto si tú llevares tu ofrenda al altar y allí te acordares que tu hermano tiene algo contra tí,	erit in gehennam ignis. 23. Si ergo offers munus tuum ad altare, et ibi recordatus fueris, quia frater tuus habet aliquid adversum te,
24. So laß allda vor dem Altar deine Gabe, und gehe zuvor hin, und versöhne dich mit deinem Bruder; und alsdann komm, und opfere deine Gabe.	24. Deja tu ofrenda ante el altar y vete: reconciliate primero con tu hermano, y despues ven y presenta tu ofrenda.	24. Relinque ibi munus tuum ante altare, et vade, prius reconciliare fratri tuo, et tunc veniens offer munus tuum.
25. Sey willfährig deinem Widersacher bald, dieweil du noch bey ihm auf dem Wege bist, auf daß dich der Widersacher nicht dermaleinst überantworte dem Richter, und der Richter überantworte dich dem Diener, und werdest in den Kerker geworfen.	25. Acomodate con tu adversario prontamente mientras estás con él todavía en el camino, no sea que el adversario te entregue al Juez, y el Juez te entregue al ministro, y seas echado en la carcel.	25. Esto benesentiens adversario tuo cito, dum es in via cum eo: ne forte te tradat adversarius iudici, et iudex te tradat ministro, et in custodiam conjiciaris.
26. Ich sage dir: Wahrlich, du wirst nicht von dannen heraus kommen, bis du auch den letzten Heller bezahlest.	26. En verdad te digo que no saldrás de allí hasta que pagues al último maravedi.	26. Amen dico tibi, non exies inde, donec reddas novissimum quadrantem.
27. Ihr habt gehöret, daß zu den Älten gesagt ist: Du sollst nicht ehebrechen.	27. Oisteis que fué dicho á los antiguos: No cometerás adulterio.	27. Audistis quia pronunciatum est antiquis: Non mœchaberis.

GREEK.	FRENCH.	ENGLISH.
28. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἤδη ἐμοίχυσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.	28. Mais moi, je vous dis que qui-conque regarde une femme pour la con-voiter, il a déjà com-mis dans son cœur un adultère avec elle.	28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.
29. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	29. Que si ton œil droit te fait broncher, arrache-le, et jette-le loin de toi ; car il vaut mieux qu'un de tes membres péricisse, que si tout ton corps était jeté dans la gé-henne.	29. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is prof-itable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
30. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλί-ζει σε, ἔκκοψον αὐ-τήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέεν-ναν.	30. Et si ta main droite te fait bron-cher, coupe-la, et jette-la loin de toi ; car il vaut mieux qu'un de tes mem-bres péricisse, que si tout ton corps était jeté dans la géhenne.	30. And if thy right hand offend thee, cut it off, and cast it from thee : for it is prof-itable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
31. Ἐρρήθη δὲ ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·	31. Il a été dit en-core : Si quelqu'un répudie sa femme, qu'il lui donne la let-tre de divorce.	31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :
32. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπο-λύσῃ τὴν γυναῖκα αὐ-	32. Mais moi, je vous dis que qui-conque aura répudié	32. But I say unto you, That whosoever shall put away his

GERMAN.	SPANISH.	LATIN.
28. Ich aber sage euch: Wer ein Weib anflehet, ihrer zu begehren, der hat schon mit ihr die Ehe gebrochen in seinem Herzen.	28. Yo os digo pues que todo aquel que pusiere los ojos en una muger para codiciarla ya cometi6 con ella adulterio en su corazon.	28. Ego autem dico vobis, quia omnis conspiciens mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.
29. Aergert dich aber dein rechtes Auge, so reiß es aus, und wirf es von dir. Es ist dir besser, daß eines deiner Glieder verderbe, und nicht der ganze Leib in die Hölle geworfen werde.	29. Y si tu ojo derecho te fuere ocasion de caer, sacalo y arrojalo fuera de tí, porque mas te vale que perezca uno de tus miémbros que no, que todo tu cuerpo sea arrojado al infierno.	29. Si autem oculus tuus dexter scandalizat te, erue eum, et projice abs te; confert enim tibi ut pereat unum membrorum tuorum, et non totum corpus tuum concijciatur in gehennam.
30. Aergert dich deine rechte Hand, so hause sie ab, und wirf sie von dir. Es ist dir besser, daß eines deiner Glieder verderbe, und nicht der ganze Leib in die Hölle geworfen werde.	30. Y si tu mano derecha te fuere ocasion de caer cortala, y lanzala de tí pues mejor te es el que perezca uno de tus miembros que no el que todo tu cuerpo sea arrojado al infierno.	30. Et si dextera tua manus scandalizat te, abscinde eam, et projice abs te: confert enim tibi ut pereat unum membrorum tuorum, et non totum corpus tuum concijciatur in gehennam.
31. Es ist auch gesagt: Wer sich von seinem Weibe scheidet, der soll ihr geben einen Scheidebrief.	31. Hase dicho: Cualquiera que repudiáre á su muger dela carta de divorcio.	31. Pronunciatum est autem, quod quicumque absolverit uxorem suam, det ei repudium.
32. Ich aber sage euch: Wer sich von seinem Weibe scheidet, (es sey	32. Mas yo os digo que cualquiera que repudiáre á su mu-	32. Ego autem dico vobis, quia quicumque absol-

GREEK.	FRENCH.	ENGLISH.
τοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐ- τὴν μοιχᾶσθαι· καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ, μοιχᾶται.	sa femme, si ce n'est pour cause d'adul- tère, il la fait devenir adultère; et qui- conque se mariera à la femme répudiée, commet un adultère.	wife, saving for the cause of fornication, causeth her to com- mit adultery: and whosoever shall mar- ry her that is divorced, committeth adultery.
33. Πάλιν ἤκούσα- τε ὅτι ἐρρήθη τοῖς ἀρχαίοις· Οὐκ ἐπι- ορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου·	33. Vous avez aussi appris qu'il a été dit aux anciens: Tu ne parjureras point; mais tu rendras au Seign- eur ce que tu auras promis par jurement.	33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·	34. Mais moi, je vous dis: Ne jurez en aucune manière; ni par le ciel, car c'est le trône de Dieu;	34. But I say unto you, Swear not at all: neither by heaven; for it is God's throne:
35. Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλείως·	35. ni par la terre, car c'est le marche- pied de ses pieds; ni par Jérusalem, parce que c'est la ville du grand roi.	35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:
36. Μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέ- λαιναν ποιῆσαι.	36. Tu ne jureras point non plus par ta tête; car tu ne peux faire un cheveu blanc ou noir.	36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37. Ἔστω δὲ ὁ λό- γος ὑμῶν, Ναί, ναί· Οὐ, οὐ· τὸ δὲ πε- ρισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν.	37. Mais que votre parole soit: Oui, Oui, Non, Non; car ce qui est de plus est mauvais.	37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these com- eth of evil.
38. Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμοὶ	38. Vous avez ap- pris qu'il a été dit:	38. Ye have heard that it hath been said,

GERMAN.	SPANISH.	LATIN.
denn um Ehebruch,) der machet, daß sie die Ehe bricht; und wer eine Abgeschiedene frey- et, der bricht die Ehe.	ger á no ser por cau- sa de fornicacion, hace que ella sea adúltera, y cualqui- era que se case con la divorciada comete adulterio.	verit uxorem su- am, excepta rati- one fornicationis, facit eam mœ- chari: et qui ab- solutam duxerit, adulterat.
33. Ihr habt weiter gehört, daß zu den Al- ten gesagt ist: Du sollst keinen falschen Eid thun, und sollst Gott deinen Eid halten.	33. Tambien oiste- is que fué dicho á los antiguos. No te per- jurarás, mas cumpli- rás lo que hubieres jurado al Señor.	33. Iterum au- distis quia pro- nunciatum est an- tiquis: Non per- jurabis: reddes autem Domino juramenta tua.
34. Ich aber sage euch: daß ihr allerdinge nicht schwören sollt, weder bey dem Himmel, denn er ist Gottes Stuhl;	34. Mas yo os digo: No juréis de ninguna manera ni por el cie- lo porque es el trono de Dios.	34. Ego autem dico vobis, non jurare omnino, neque in cælo, quia thronus est Dei:
35. Noch bey der Er- de, denn sie ist seiner Füße Schemel; noch bey Jerusalem, denn sie ist eines großen Königs Stadt.	35. Ni por la tierra porque es la peana de sus pies ni por Jerusalem porque es la ciudad del gran Rey.	35. Neque in terra, quia scabel- lum est pedum ejus: neque in Hi- erosolyma, quia civitas est magni regis:
36. Auch sollst du nicht bey deinem Haup- te schwören; denn du vermagst nicht ein eini- ges Haar weiß oder schwarz zu machen.	36. Ni jurarás por tu cabeza porque no puedes hacer un ca- bello blanco ó negro.	36. Neque in capite tuo jurave- ris, quia non po- tes unum capil- lum album aut ni- grum facere.
37. Eure Rede aber sey: Ja, ja; nein, nein. Was darüber ist, das ist vom Uebel.	37. Mas vuestro hablar sea si, si; no, no; porque lo que excede de esto, de mal procede.	37. Sit autem sermo vester, Eti- am, etiam, Non, non: quod autem abundans his, a malo est.
38. Ihr habt gehört, das da gesagt ist: Au-	38. Habéis oído que fué dicho ojo por ojo,	38. Audiatis quia pronunciatum est:

GREEK.	FRENCH.	ENGLISH.
ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.	Œil pour œil, et dent pour dent.	An eye for an eye, and a tooth for a tooth.
39. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·	39. Mais moi, je vous dis : Ne résistez point au mal ; mais si quelqu'un te frappe à ta joue droite, présente-lui aussi l'autre.	39. But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.
40. Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ τὸ ἱμάτιον.	40. Et si quelqu'un veut plaider contre toi, et t'ôter ta robe, laisse-lui encore le manteau.	40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
41. Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.	41. Et si quelqu'un te veut contraindre d'aller avec lui une lieue, vas-en deux.	41. And whosoever shall compel thee to go a mile, go with him twain.
42. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δαμῆσασθαι μὴ ἀποστραφῆς.	42. Donne à celui qui te demande, et ne te détourne point de celui qui veut emprunter de toi.	42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.
43. Ἠκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου·	43. Vous avez appris qu'il a été dit : Tu aimeras ton prochain, et tu haïras ton ennemi.	43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy :
44. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχασθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς·	44. Mais moi, je vous dis : Aimez vos ennemis, et bénissez ceux qui vous maudissent ; faites du bien à ceux qui vous haïssent, et priez pour ceux qui vous courent sus et vous per-	44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ;

GERMAN.	SPANISH.	LATIN.
ge um Auge, Zahn um Zahn.	y diente por diente.	Oculum pro oculo, et dentem pro dente.
39. Ich aber sage euch: daß ihr nicht widerstreben sollt dem Uebel; sondern so dir jemand einen Streich giebt auf deinen rechten Backen, dem biete den andern auch dar.	39. Mas yo os digo: No opóngais resistencia á la injuria, antes si alguno te hiere en la mexilla derecha, presentale la otra.	39. Ego autem dico vobis, non obsistere malo: sed quicumque te percusserit in dexteram tuam maxillam, verte illi et aliam.
40. Und so jemand mit dir rechten will, und deinen Rock nehmen, dem laß auch den Mantel.	40. Y si alguien quisiere ponerte pleyto y quitarte la túnica, alargale tambien tu capa.	40. Et volenti tibi iudicium parari, et tunicam tuam tollere, dimitte ei et pallium.
41. Und so dich jemand nöthiget eine Meile, so gehe mit ihm zwe.	41. Y si alguno te compeliere á una legua vé con él dos.	41. Et quicumque te angariaverit milliare unum, vade cum illo duo.
42. Gieb dem, der dich bittet; und wende dich nicht von dem, der dir abborgen will	42. Al que te pidiere, dale; y al que te quisiese pedir prestado, no le vuelvas las espaldas.	42. Petenti te, da: et volentem a te mutuare, ne avertaris.
43. Ihr habt gehört, daß gesagt ist: Du sollst deinen Nächsten lieben, und deinen Feind hassen.	43. Habéis oído que fué dicho: Amaras á tu proximo, y aborrecerás á tu enemigo.	43. Audistis quia pronunciatum est, Diliges proximum tuum, et odio, habebis inimicum tuum.
44. Ich aber sage euch: liebet eure Feinde; segnet, die euch fluchen; thut wohl denen, die euch hassen; bittet für die, so euch beleidigen und verfolgen;	44. Mas yo os digo: Amad á vuestros enemigos bendecid á los que os maldicen: haced bien á los que os odian, y orad por los que os calumnian y persiguen.	44. Ego autem dico vobis, Diligite inimicos vestros, benedicite maledicentes vos: benefacite odientibus vos, et orate pro infestantibus vos et insectanti-

GREEK.	FRENCH.	ENGLISH.
καὶ διακόντων ὑμᾶς ·	sécutent ;	
45. Ὅπως γένησθῃ υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνα- έλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέ- χει ἐπὶ δικαίους καὶ ἀδίκους.	45. afin que vous soyez les enfans de votre Père qui est aux cieux ; car il fait le- ver son soleil sur les méchans et sur les gens de bien, et il en- voie sa pluie sur les justes et sur les in- justes.	45. That ye may be the children of your Father which is in heaven : for he mak- eth his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46. Ἐὰν γὰρ ἀγα- πήσῃτε τοὺς ἀγαπῶν- τας ὑμᾶς, τίνα μισθὸν ἔχετε ; οὐχὶ καὶ οἱ τελώναι τὸ αὐτὸ ποι- οῦσι ;	46. Car si vous ai- mez seulement ceux qui vous aiment, quelle récompense en aurez-vous ? Les pé- agers même n'en font-ils pas tout au- tant ?	46. For if ye love them which love you, what reward have ye ? do not even the pub- licans the same ?
47. Καὶ ἐὰν ἀσπά- σησθε τοὺς ἀδελ- φοὺς ὑμῶν μόνον, τί περιστὸν ποιεῖτε ; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν ;	47. Et si vous faites accueil seulement à vos frères, que faites- vous plus que les autres ? Les péagers même ne le font-ils pas aussi ?	47. And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ?
48. Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.	48. Soyez donc par- faits, comme votre Père qui est aux cieux est parfait.	48. Be ye therefore perfect, even as your Father which is in heaven is perfect.
1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς · εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐ- ρανοῖς.	1. Prenez garde de ne pas faire votre aumône devant les hommes pour en être regardés ; autrement vous n'en recevrez point la récompense de votre Père qui est aux cieux.	1. Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven.

GERMAN.	SPANISH.	LATIN.
45. Auf daß ihr Kinder seyd eures Vaters im Himmel. Denn er läßt seine Sonne aufgehen über die Bösen und über die Guten, und läßt regnen über Gerechte und Ungerechte. 46. Denn so ihr liebet, die euch lieben, was werdet ihr für Lohn haben? Thun nicht daselbe auch die Zöllner? 47. Und so ihr euch nur zu euren Brüdern freundlich thut, was thut ihr sonderliches? Thun nicht die Zöllner also? 48. Darum sollt ihr vollkommen seyn, gleichwie euer Vater im Himmel vollkommen ist. 1. Habt Acht auf eure Almosen, daß ihr die nicht gebet vor den Leuten, daß ihr von ihnen gesehen werdet; ihr habt anders keinen Lohn bey eurem Vater im Himmel.	45. Para que séais hijos de vuestro Padre que está en los cielos el cual hace salir el sol sobre malos y buenos, y llueve sobre justos, é injustos. 46. Porque si amáis á los que os aman, ¿que recompensa habéis de tener? ¿No hacen lo mismo aun los publicanos? 47. Y si saludáis solamente á vuestros hermanos ¿qué mas hacéis que los otros? ¿No hacen tambien lo mismo los publicanos? 48. Sed pues vosotros perfectos así como vuestro Padre que esta en los cielos es perfecto. 1. Mirad que no hagáis vuestra limosna delante de los hombres con el fin de ser vistos de ellos de otra manera no tendréis galardón de vuestro Padre que está en los cielos.	bus vos. 45. Ut sitis filii Patris vestri qui in cælis, quia solem suum producit super malos et bonos, et pluit super justos et injustos. 46. Si enim dilexeritis diligentes vos, quam mercedem habetis? nonne et publicani idem faciunt? 47. Et si salutaveritis fratres vestros tantum, quid abundans facitis? nonne et publicani sic faciunt? 48. Estote ergo vos perfecti, sicut Pater vester qui in cælis, perfectus est. 1. Attendite misericordiam vestram non facere ante homines, ad spectari eis: si autem non, mercedem non habetis apud Patrem vestrum qui in

GREEK.	FRENCH.	ENGLISH.
2. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.	2. Lors donc que tu feras ton aumône, ne fais point sonner la trompette devant toi, comme les hypocrites font dans les synagogues et dans les rues, pour en être honorés des hommes. En vérité, je vous dis qu'ils reçoivent leur récompense.	2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.
3. Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου.	3. Mais quand tu fais ton aumône, que ta main gauche ne sache point ce que fait ta droite.	3. But when thou doest alms, let not thy left hand know what thy right hand doeth :
4. Ὅπως ᾗ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.	4. Afin que ton aumône soit dans le secret ; et ton Père qui voit ce qui se fait en secret t'en récompensera publiquement.	4. That thine alms may be in secret : and thy Father, which seeth in secret, himself shall reward thee openly.
5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσθῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἵστῶντες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.	5. Et quand tu prieras, ne sois point comme les hypocrites ; car ils aiment à prier en se tenant debout dans les synagogues et aux coins des rues, afin d'être vus des hommes. En vérité, je vous dis qu'ils reçoivent leur récompense.	5. And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.
6. Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν	6. Mais toi, quand tu pries, entre dans ton cabinet ; et ayant fermé ta porte, prie	6. But thou, when thou prayest, enter into thy closet, and when thou hast shut

GERMAN.	SPANISH.	LATIN.
2. Wenn du nun Almosen giebst, sollst du nicht lassen vor dir posaunen, wie die Heuchler thun in den Schulen, und auf den Gassen, auf daß sie von den Leuten gepriesen werden. Wahrlich, ich sage euch: Sie haben ihren Lohn dahin. 3. Wenn du aber Almosen giebst, so laß deine linke Hand nicht wissen, was die rechte thut; 4. Auf daß dein Almosen verborgen sey; und dein Vater, der in das Verborgene siehet, wird dir vergelten öffentlich. 5. Und wenn du betest, sollst du nicht seyn wie die Heuchler, die da gerne stehen und beten in den Schulen, und an den Ecken auf den Gassen, auf daß sie von den Leuten gesehen werden. Wahrlich, ich sage euch: Sie haben ihren Lohn dahin. 6. Wenn du aber betest, so gehe in dein Kämmerlein, und schließe die Thür zu, und	2. Así que cuando haces limosna no hagas que se toque la trompeta delante de tí, como hacen los hipócritas en las sinagogas, y en las calles para atraerse honra de los hombres. En verdad os digo que ya recibieron su recompensa. 3. Mas cuando des limosna haz que tu mano izquierda, no sepa lo que hace tu derecha. 4. Paraque tu limosna quede secreta, y tu Padre que ve en lo secreto, te premiará en público. 5. Y cuando ores no seas como los hipócritas: Porque ellos aman el orar en pié en las sinagogas y en las esquinas de las calles para ser vistos de los hombres. En verdad os digo que ya reciben su recompensa. 6. Mas tú cuando orares entra en tu aposento, y cerrada la puerta ora á tu Pa-	cælis. 2. Cum ergo facis eleēmosynam, ne tuba clangeris ante te, sicut hypocritæ faciunt in synagogis et in vicis, ut glorificentur ab hominibus: amen dico vobis, excipiunt mercedem suam. 3. Te autem faciente eleēmosynam, nesciat sinistra tua quid faciat dextera tua. 4. Utsit tua eleēmosyna in secreto: et Pater tuus videns in secreto, ipse reddet tibi in manifesto. 5. Et quum ores, non eris sicut hypocritæ: quia amant in synagogis, et in angulis platearum stantes orare, ut appareant hominibus. Amen dico vobis, quod excipiunt mercedem suam. 6. Tu autem cum ores, intra in cubiculum tuum, et claudens osti-

GREEK.	FRENCH.	ENGLISH.
σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.	ton Père qui te voit dans ce lieu secret ; et ton Père qui te voit dans ce lieu secret, te récompensera publiquement.	thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.
7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοὶ· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.	7. Or, quand vous priez, n'usez point de vaines redites, comme font les païens ; car ils s'imaginent d'être exaucés en parlant beaucoup.	7. But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much speaking.
8. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν.	8. Ne leur ressemblez donc point ; car votre Père sait de quoi vous avez besoin, avant que vous le lui demandiez.	8. Be not ye therefore like unto them : for your Father knoweth what things ye have need of before ye ask him.
9. Οὕτως οὖν προσεύχετε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·	9. Vous donc priez ainsi : Notre Père qui es aux cieux, ton nom soit sanctifié.	9. After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name.
10. Ἐλθέτω ἡ βασιλεία σου· γενηθῇ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	10. Ton règne vienne. Ta volonté soit faite sur la terre comme au ciel.	10. Thy kingdom come. Thy will be done in earth as it is in heaven.
11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.	11. Donne-nous aujourd'hui notre pain quotidien.	11. Give us this day our daily bread.
12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.	12. Et nous quitte nos dettes, comme nous quittons aussi les dettes à nos débiteurs.	12. And forgive us our debts, as we forgive our debtors.
13. Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι	13. Et ne nous induis point en tentation ; mais délivre	13. And lead us not into temptation, but deliver us from evil.

GERMAN.	SPANISH.	LATIN.
bete zu deinem Vater im Verborgenen; und dein Vater, der in das Verborgene siehet, wird dir vergelten öffentlich.	dre en secreto, y tu Padre que ve en lo secreto, te recompensará en público.	um tuum, ora Patrem tuum qui in secreto: et Pater tuus conspiciens in secreto, reddet tibi in apparenti.
7. Und wenn ihr betet, sollt ihr nicht viel plappern, wie die Heiden; denn sie meinen, sie werden erhört, wenn sie viele Worte machen.	7. Y al orar no habléis mucho como los Gentiles creyendo que han de ser oídos por su mucho hablar.	7. Orantes autem ne inania loquamini, sicut ethnici, arbitrantur enim quod in multiloquio suo exaudientur.
8. Darum sollt ihr euch ihnen nicht gleichen: Euer Vater weiß, was ihr bedürft, ehe denn ihr ihn bittet.	8. No os asemejéis á ellos: porque vuestro Padre sabe de lo que tenéis necesidad antes que vosotros le pidáis.	8. Ne igitur assimilemini eis: novit enim Pater vester quorum usus habetis, anto vos petere eum.
9. Darum sollt ihr also beten: Unser Vater in dem Himmel! Dein Name werde geheiligt.	9. Vosotros pues habéis de orar así: Padre nuestro que estas en los cielos santificado sea tu nombre.	9. Sic ergo orate vos: Pater noster qui in cælis, sanctificetur nomen tuum.
10. Dein Reich komme. Dein Wille geschehe auf Erden, wie im Himmel.	10. Venga el tu reino: hagase tu voluntad en la tierra así como en el cielo.	10. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra.
11. Unser tägliches Brod gib uns heute.	11. Danos hoy nuestro pan cotidiano.	11. Panem nostrum super substantialem da nobis hodie.
12. Und vergieb uns unsere Schulden, wie wir unsern Schuldigern vergeben.	12. Y perdonanos nuestras deudas así como nosotros perdonamos á nuestros deudores.	12. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
13. Und führe uns nicht in Versuchung, sondern erlöse uns von	13. Y no nos dejes caer en tentacion mas libranos de mal por-	13. Et ne inferas nos in tentationem, sed libera

GREEK.	FRENCH.	ENGLISH.
ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σου ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας· ἀμήν. 14. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· 15. Ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. 16. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμήν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 17. Σὺ δὲ νηστεύων ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18. Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει	nous du mal. Car à toi est le règne, et la puissance, et la gloire à jamais. Amen. 14. Car si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi les vôtres. 15. Mais si vous ne pardonnez point aux hommes leurs offenses, votre Père ne vous pardonnera point non plus vos offenses. 16. Et quand vous jeûnerez, ne prenez point un air triste, comme font les hypocrites; car ils se rendent tout défaits de visage, afin qu'il paraisse aux hommes qu'ils jeûnent. En vérité, je vous dis qu'ils reçoivent leur récompense. 17. Mais toi, quand tu jeûnes, oins ta tête, et lave ton visage; 18. afin qu'il ne paraisse point aux hommes que tu jeûnes, mais à ton Père qui est présent dans ton lieu secret; et ton Père qui te voit	For thine is the kingdom, and the power, and the glory, for ever. Amen. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. 17. But thou, when thou fastest, anoint thine head, and wash thy face; 18. That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee

GERMAN.

SPANISH.

LATIN.

dem Uebel. Denn dein ist das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Amen.

que tuyo es el reyno, el poder, y la gloria por los siglos. Amen.

nos a malo. Quoniam tuum est regnum, et potentia, et gloria in secula. Amen.

14. Denn so ihr Menschen ihre Fehler vergebet, so wird euch euer himmlischer Vater auch vergeben.

14. Porque si perdonáreis á los hombres sus ofensas vuestro Padre celestial os perdonará tambien á vosotros.

14. Si enim dimiseritis hominibus lapsus eorum, dimittet et vobis Pater vester caelestis.

15. Wo ihr aber den Menschen ihre Fehler nicht vergebet, so wird euch euer Vater eure Fehler auch nicht vergeben.

15. Mas si no perdonáreis á los hombres sus ofensas tampoco vuestro Padre os perdonará vuestras ofensas.

15. Si autem non dimiseritis hominibus lapsus ipsorum, nec Pater vester dimittet lapsus vestros.

16. Wenn ihr fastet, sollt ihr nicht sauer sehen, wie die Heuchler; denn sie verstellen ihre Angesichter, auf daß sie vor den Leuten scheinen mit ihrem Fasten. Wahrlich, ich sage euch: Sie haben ihren Lohn dahin.

16. Y cuando ayunéis no os pongáis caritristes como los hipócritas, los cuales desfiguran sus rostros para hacer ver á los hombres que ayunan. En verdad os digo que ya reciben su recompensa.

16. Quum autem jejunatis, ne fiat sicut hypocritae, obtristati; obscurant enim facies suas; ut appareant hominibus jejunantes. Amen dico vobis, quia recipiunt mercedem suam.

17. Wenn du aber fastest, so salbe dein Haupt, und wasche dein Angesicht;

17. Mas tú cuando ayunes unge tu cabeza y lava tu cara.

17. Tu autem jejunans, unge tuum caput, et faciem tuam lava:

18. Auf daß du nicht scheinst vor den Leuten mit deinem Fasten, sondern vor deinem Vater, welcher verborgen ist; und dein Vater, der in das Verborgene sieht,

18. Para no hacer ver á los hombres que ayunas sino á tu Padre que está en lo secreto y tu Padre que ve en lo secreto te recompensará en

18. Ut ne appareas hominibus jejunans, sed Patri tuo qui in secreto: et Pater tuus videns in secreto, reddet tibi

GREEK.	FRENCH.	ENGLISH.
σοι ἐν τῷ φανερῷ.	dans ton lieu secret te récompensera pub- liquement.	openly.
19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπτει διорύσσουσι, καὶ κλέπτουσι·	19. Ne vous amassez point des trésors sur la terre, que les vers et la rouille consomment, et que les larrons percent et dérobent.	19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :
20. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σὴς, οὐτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διорύσσουσιν, οὐδὲ κλέπτουσιν.	20. Mais amassez-vous des trésors dans le ciel, où ni les vers ni la rouille ne consomment rien, et où les larrons ne percent ni ne dérobent.	20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
21. Ὅπου γὰρ ἐσ- τιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρ- δία ὑμῶν.	21. Car où est votre trésor, là sera aussi votre cœur.	21. For where your treasure is, there will your heart be also.
22. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·	22. L'œil est la lu- mière du corps ; si donc ton œil est net, tout ton corps sera éclairé.	22. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.
23. Ἐὰν δὲ ὁ ὀφθαλμός σου πονη- ρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοι, σκότος ἐστὶ, τὸ σκότος πόσον ;	23. Mais si ton œil est mal disposé, tout ton corps sera téné- breux ; si donc la lumière qui est en toi n'est que téné- bres, combien seront grandes les ténèbres mêmes ?	23. But if thine eye be evil, thy whole body shall be full of darkness. If there- fore the light that is in thee be darkness, how great is that darkness !
24. Οὐδεὶς δύναται δουλοῦν κυρίως δύο·	24. Nul ne peut ser- vir deux maîtres ; car,	24. No man can serve two masters :

GERMAN.	SPANISH.	LATIN.
wird dir vergelten öffentlich.	público.	in manifesto.
19. Ihr sollt euch nicht Schätze sammeln auf Erden, da sie die Motten und der Rost fressen, und da die Diebe nach graben und stehlen.	19. No amontonéis tesoros para vosotros en la tierra, en donde la polilla y el orin los consumen y en donde los ladrones los desentierran y roban.	19. Ne thesaurizate vobis thesauros in terra, ubi ærugo et tineæ exterminat, et ubi fures perfodiunt, et furantur.
20. Sammelt euch aber Schätze im Himmel, da sie weder Motten noch Rost fressen, und da die Diebe nicht nach graben, noch stehlen.	20. Mas amontonad para vosotros tesoros en el cielo en donde ni la polilla ni el orin los consumen, y en donde los ladrones no los desentierran ni roban.	20. Thesaurizate autem vobis thesauros in cælo, ubi neque ærugo, neque tineæ exterminat, et ubi fures non effodiunt, nec furantur.
21. Denn wo euer Schatz ist, da ist auch euer Herz.	21. Porque donde está vuestro tesoro allí está tambien vuestro corazon.	21. Ubi enim est thesaurus vester, ibi erit et cor vestrum.
22. Das Auge ist des Leibes Licht. Wenn dein Auge einsäulig ist, so wird dein ganzer Leib Licht seyn.	22. Luz de tu cuerpo es tu ojo, por lo que si tu ojo fuere sencillo, todo tu cuerpo estará lleno de luz.	22. Lucerna corporis est oculus: si igitur oculus tuus simplex fuerit, totum corpus tuum lucidum erit.
23. Wenn aber dein Auge ein Schalk ist, so wird dein ganzer Leib finster seyn. Wenn aber das Licht, das in dir ist, Finsterniß ist, wie groß wird dann die Finsterniß selber seyn?	23. Mas si tu ojo fuere maligno todo tu cuerpo estará lleno de tinieblas. Así que si la luz que hay en tí es tinieblas ¿cuán grandes serán las mismas tinieblas?	23. Si autem oculus tuus malus fuerit, totum corpus tuum tenebrosus erit. Si ergo lumen quod in te, tenebræ sunt, tenebræ quantæ?
24. Niemand kann zweien Herren dienen;	24. Ninguno puede servir á dos señores,	24. Nemo potest duobus domi-

GREEK.	FRENCH.	ENGLISH.
ειν· ἡ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἡ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεῦειν καὶ μαμμωνᾷ.	ou il haïra l'un, et aimera l'autre ; ou il s'attachera à l'un, et méprisera l'autre ; vous ne pouvez servir Dieu et Mammon.	for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.
25. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε· οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος ;	25. C'est pourquoi je vous dis : Ne soyez point en souci pour votre vie, de ce que vous mangerez, et de ce que vous boirez ; ni pour votre corps, de quoi vous serez vêtus. La vie n'est-elle pas plus que la nourriture, et le corps plus que le vêtement ?	25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?
26. Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. Οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν ;	26. Considérez les oiseaux du ciel, car ils ne sèment, ni ne moissonnent, ni n'assemblent dans des greniers, et cependant votre Père céleste les nourrit. N'êtes-vous pas beaucoup plus excellens qu'eux ?	26. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?
27. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα ;	27. Et qui est celui d'entre vous, qui puisse par son souci ajouter une coudée à sa taille ?	27. Which of you by taking thought can add one cubit unto his stature ?
28. Καὶ περὶ ἐνδύματος τί μεριμνᾶτε ; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάν-	28. Et pourquoi êtes-vous en souci du vêtement ? Apprenez comment croissent les	28. And why take ye thought for raiment ? Consider the lilies of the field, how

GERMAN.	SPANISH.	LATIN.
entweder er wird einen hassen und den andern lieben; oder wird einem anhangen, und den andern verachten. Ihr könnet nicht Gott dienen und dem Mammon.	porque ó aborrecerá al uno y amará al otro, ó se allegará al uno y menospreciará al otro. No podéis servir á Dios y á las riquezas.	nis servire: aut enim unum odit, et alterum diligit: aut unum amplexabitur, et alterum despiciet. Non potestis Deo servire et mammonæ.
25. Darum sage ich euch: Sorget nicht für euer Leben, was ihr essen und trinken werdet; auch nicht für euren Leib, was ihr anziehen werdet. Ist nicht das Leben mehr, denn die Speise? Und der Leib mehr, denn die Kleidung?	25. Por esto os digo: no andéis afanados por vuestra vida pensando que habéis de comer ó que habéis de beber, ni por vuestro cuerpo que habéis de vestir. ¿No vale mas la vida que el alimento, y el cuerpo que el vestido?	25. Propter hoc dico vobis, ne anxietur animæ vestræ, quid manducetis, et quid bibatis: neque corpori vestro, quid induamini. Nonne anima plus est esca, et corpus indumento?
26. Sehet die Vögel unter dem Himmel an: sie säen nicht, sie ernten nicht, sie sammeln nicht in die Scheunen, und euer himmlischer Vater nährt sie doch. Seyd ihr denn nicht viel mehr, denn sie?	26. Mirad las aves del cielo que no siembran ni siegan, ni recogén en troges, y vuestro Padre celestial las alimenta ¿no valéis pues vosotros mucho mas que ellas?	26. Inspecite in volatilia cæli, quoniam non seminant, neque metunt, neque congregant in horrea, et Pater vester cælestis pascit illa. Nonne vos magis excellitis illis?
27. Wer ist unter euch, der seiner Länge eine Elle zusetzen möge, ob er gleich darum sorget?	27. Y quién de vosotros dándose á discurrir podrá añadir un codo á su estatura?	27. Quis autem ex vobis anxius potest adjicere ad staturam suam cubitum unum?
28. Und warum sorget ihr für die Kleidung? Schauet die Lilien auf dem Felde, wie	28. Y ¿porqué os afanáis por el vestido? Contemplad los lirios del campo co-	28. Et circa vestimentum quid anxiamini? Observate lilia agri

GREEK.	FRENCH.	ENGLISH.
και· οὐ κοπιᾷ, οὐδὲ κήθει. 29. Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων· 30. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσιν, οὐ πολὺ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ; 31. Μὴ οὖν μερμηήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλέμεθα ; 32. Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἷδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρήσετε τούτων ἀπάντων. 33. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 34. Μὴ οὖν μερμηήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον	lis des champs ; ils ne travaillent ni ne filent. 29. Cependant, je vous dis que Salomon même, dans toute sa gloire, n'a pas été vêtu comme l'un d'eux. 30. Si donc Dieu revêt ainsi l'herbe des champs, qui est aujourd'hui sur pied, et qui demain sera jetée au four, ne vous vêtira-t-il pas beaucoup plutôt, ô gens de petite foi ? 31. Ne soyez donc point en souci, disant : Que mangerons-nous ? ou que boirons-nous ? ou de quoi serons-nous vêtus ? 32. Vu que les païens recherchent toutes ces choses ; car votre Père céleste connaît que vous avez besoin de toutes ces choses. 33. Mais cherchez premièrement le royaume de Dieu et sa justice, et toutes ces choses vous seront données par dessus. 34. Ne soyez donc point en souci pour le lendemain ; car le	they grow ; they toil not, neither do they spin : 29. And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these. 30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? 31. Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? 32. (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. 34. Take therefore no thought for the morrow : for the mor-

GERMAN.	SPANISH.	LATIN.
ſie wachſen: ſie arbeiten nicht, auch ſpinnen ſie nicht. 29. Ich ſage euch, daß auch Salomo in aller ſeiner Herrlichkeit nicht bekleidet geweſen iſt, als derſelben Eine. 30. So denn Gott das Gras auf dem Felde alſo kleidet, das doch heute ſtehet, und morgen in den Ofen geworfen wird, ſollte er das nicht vielmehr euch thun? O ihr Kleingläubigen! 31. Darum ſollt ihr nicht ſorgen, und ſagen: Was werden wir eſſen? Was werden wir trinken? Womit werden wir uns kleiden. 32. Nach ſolchem alſen trachten die Heiden. Denn euer himmlischer Vater weiß, daß ihr deß alles bedürft. 33. Trachtet am erſten nach dem Reiche Gottes, und nach ſeiner Gerechtigkeit; ſo wird euch ſolches alles zuſallen. 34. Darum ſorget nicht für den andern Morgen; denn der	mo crecen: ellos no trabajan, ni hilan. 29. Y ſin embargo os digo que ni aún Salomon en medio de toda ſu gloria no estuvo vestido como uno de eſtos. 30. Pues ſi la yerba del campo que hoy es y mañana es echada en el horno, Dios la viſte así; no os vestirá mucho mas á vosotros hombres de poca fé? 31. No os aſanéis pues diciendo que comeremos? ó que beberemos? ó con que nos cubriremos? 32. (Porque los Gentiles buſcan eſtas cosas) porque vuestro Padre celestial ſabe que tenéis neceſidad de todas eſtas cosas. 33. Buscad pues primero el reyno de Dios, y ſu juſticia, y todas eſtas cosas os ſerán añadidas. 34. Así que no andéis cuidadosos por el día de mañana,	quomodo augentur: non fatigantur, neque nent. 29. Dico autem vobis, quoniam nec Salomon in omni gloria ſua amictus eſt ſicut unum iſtorum. 30. Si autem fœnum agri hodie exiſtens, et cras in clibanum injectum, Deus ſic circumornat, non multo magis vos, exiguæ fidei? 31. Ne igitur anxie mini, dicentes: Quid manducabimus, aut quid bibemus, aut quid circumamiciemur? 32. Omnia enim hæc gentes inquirent. Novit enim Pater veſter cæleſtis quod opus habetis horum omnium. 33. Quærite autem primum regnum Dei, et juſtitiam ejus, et hæc omnia adponentur vobis. 34. Ne igitur anxie mini in cras: nam cras curabit

GREEK.	FRENCH.	ENGLISH.
μεριμνήσει τὰ ἑαυ- τῆς· ἀρκετὸν τῇ ἡμέ- ρᾳ ἡ κακία αὐτῆς.	lendemain prendra soin de ce qui le re- garde : à chaque jour suffit sa peine.	row shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
1. Μὴ κρίνετε, ἵνα μὴ κριθῆτε.	1. Ne jugez point, afin que vous ne soy- ez point jugés.	1. Judge not, that ye be not judged.
2. Ἐν ᾧ γὰρ κρί- ματι κρίνετε, κριθή- σεσθε· καὶ ἐν ᾧ μέ- τρῳ μετρεῖτε, ἀντιμε- τρηθήσεται ὑμῖν.	2. Car de tel juge- ment que vous juge- rez, vous serez jugés ; et de telle mesure que vous mesurerez, on vous mesurera ré- ciproquement.	2. For with what judgment ye judge, ye shall be judged ; and with what meas- ure ye mete, it shall be measured to you again.
3. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελ- φοῦ σου, τὴν δὲ ἐν τῷ σὺ ὀφθαλμῷ δο- κῶν οὐ κατανοεῖς ;	3. Et pourquoi re- gardes-tu le fétu qui est dans l'œil de ton frère, et tu ne prends pas garde à la poutre qui est dans ton œil ?	3. And why behold- est thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?
4. Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου ; καὶ ἰδοὺ ἡ δο- κῶς ἐν τῷ ὀφθαλμῷ σου·	4. Ou comment dis- tu à ton frère : Per- mets que j'ôte de ton œil ce fétu, et voilà, tu as une poutre dans ton œil ?	4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ?
5. Ὑποκριτὰ, ἔκ- βαλε πρῶτον τὴν δο- κῶν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέ- ψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλ- μοῦ τοῦ ἀδελφοῦ σου.	5. Hypocrite, ôte premièrement de ton œil la poutre, et après cela tu verras com- ment tu ôteras le fétu de l'œil de ton frère.	5. Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6. Μὴ δῶτε τὸ ἁγί- ον τοῖς κυσὶ, μηδέ βάλητε τοὺς μαργα- ρίτας ὑμῶν ἐμπρο- σθεν τῶν χοίρων· μή-	6. Ne donnez point les choses saintes aux chiens, et ne jetez point vos perles de- vant les pourceaux,	6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they tram-

GERMAN.	SPANISH.	LATIN.
morgende Tag wird für das Seine sorgen. Es ist genug, daß ein jeglicher Tag seine eigene Plage habe.	porque el día de mañana traerá su cuidado; bastale al día su propio afán.	suaipsius: sufficiens diei malitia sua.
1. Richtet nicht, auf daß ihr nicht gerichtet werdet.	1. No juzguéis porque no seáis juzgados.	1. Ne judicate, ut non judicemini.
2. Denn mit welcherley Gericht ihr richtet, werdet ihr gerichtet werden; und mit welcherley Maasß ihr messet, wird euch gemessen werden.	2. Porque con el juicio con que juzgáreis seréis juzgados, y con la medida con que midiereis se os volverá á medir.	2. In quo enim iudicio iudicaveritis, iudicabimini: et in qua mensura mensi fueritis, remetietur vobis.
3. Was siehest du aber den Splitter in deines Bruders Auge, und wirst nicht gewahr den Balken in deinem Auge?	3. Y ¿porqué ves la mota en el ojo de tu hermano y no echas de ver la viga que está en tu ojo?	3. Quid autem intueris festucam quæ in oculo fratris tui, at in tuo oculo trabem non animadvertis?
4. Oder wie darfst du sagen zu deinem Bruder: Halt, ich will dir den Splitter aus deinem Auge ziehen? und siehe, ein Balken ist in deinem Auge.	4. O ¿como dices á tu hermano, deja que saque la mota de tu ojo, y he aquí tú tienes una viga en tu propio ojo?	4. Aut quomodo dices fratri tuo: Sine ejiciam festucam de oculo tuo, et ecce trabs in oculo tuo?
5. Du Heuchler, ziehe am ersten den Balken aus deinem Auge; darnach besiehe, wie du den Splitter aus deines Bruders Auge ziehest.	5. Hipócrita, echa primero la viga de tu ojo, y entonces verás claramente para sacar la mota del ojo de tu hermano.	5. Hypocrita, ejice primum trabem de oculo tuo, et tunc intueberis ejicere festucam de oculo fratris tui.
6. Ihr sollt das Heiligthum nicht den Hunden geben, und eure Perlen sollt ihr nicht vor die Säue werfen;	6. No déis lo santo á los perros ni echéis vuestras perlas delante de los puercos, no sea que las hu-	6. Ne detis sanctum canibus, neque mittatis margaritas vestras ante porcos, ne

GREEK.	FRENCH.	ENGLISH.
ποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.	de peur qu'ils ne les foulent à leurs pieds, et que se retournant ils ne vous déchirent.	ple them under their feet, and turn again and rend you.
7. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοίγησεται ὑμῖν.	7. Demandez, et il vous sera donné ; cherchez, et vous trouverez ; heurtez, et il vous sera ouvert.	7. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :
8. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγησεται.	8. Car quiconque demande, reçoit ; et quiconque cherche, trouve ; et il sera ouvert à celui qui heurte.	8. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened.
9. Ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν εἰς αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ;	9. Mais qui sera l'homme d'entre vous qui donne une pierre à son fils, s'il lui demande du pain ?	9. Or what man is there of you, whom if his son ask bread, will he give him a stone ?
10. Καὶ εἰς ἡλχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ ;	10. Et s'il lui demande un poisson, lui donnera-t-il un serpent ?	10. Or if he ask a fish, will he give him a serpent ?
11. Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῃ μᾶλλον ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν ;	11. Si donc vous, qui êtes méchants, savez bien donner à vos enfans des choses bonnes, combien plus votre Père qui est aux cieux, donnera-t-il des biens à ceux qui les lui demandent !	11. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?
12. Πάντα οὖν ὅσα ἐν θέλῃτε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ	12. Toutes les choses donc que vous voulez que les hommes vous fassent, faites-les-leur aussi de même, car c'est la loi	12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the

GERMAN.	SPANISH.	LATIN.
auf daß sie dieselbigen nicht zertreten mit ihren Füßen, und sich wenden, und euch zerreissen.	ellen con sus pies y volviendose contra vosotros os despedacen.	forte conculcent eas in pedibus suis, et conversi dirumpant vos.
7. Bittet, so wird euch gegeben; suchet, so werdet ihr finden; klopft an, so wird euch aufgethan.	7. Pedit, y se os dará: buscad, y hallaréis: llamad, y se os abrirá.	7. Petite, et dabitur vobis: quærite, et invenientis: pulsate, et aperietur vobis.
8. Denn wer da bittet, der empfängt; und wer da sucht, der findet; und wer da anklopft, dem wird aufgethan.	8. Porque todo aquel que pide recibe; y el que busca halla, y al que llama se le abrirá.	8. Omnis enim petens accipit: et quærens invenit, et pulsanti aperietur.
9. Welcher ist unter euch Menschen, so ihn sein Sohn bittet um Brod, der ihm einen Stein biete?	9. O quien de vosotros es el hombre á quien si su hijo pidiere pan acaso le dará una piedra?	9. Aut quis est ex vobis homo, quem si petierit filius suus panem, nunquid lapidem dabit ei?
10. Oder so er ihn bittet um einen Fisch, der ihm eine Schlange biete?	10. O si le pidiere un pez, acaso le dará una serpiente?	10. Et si piscem petierit, nunquid serpentem dabit ei?
11. So denn ihr, die ihr doch arg seyd, könnet dennoch euren Kindern gute Gaben geben, wie vielmehr wird euer Vater im Himmel Gutes geben denen, die ihn bitten.	11. Si vosotros pues siendo malos sabéis dar buenas dádivas á vuestros hijos; cuanto mas vuestro Padre que está en los cielos dará buenas dádivas á los que se las pidieren?	11. Si ergo vos mali existentes, nostis data bona dare filiis vestris, quanto magis Pater vester qui in cælis, dabit bona petentibus se?
12. Alles nun, was ihr wollet, daß euch die Leute thun sollen, das thut ihr ihnen; das ist das Gesetz und die Propheten.	12. Así que todo lo que quisiereis que los hombres hagan con vosotros, hacedlo asi vosotros tambien con ellos: porque esta es	12. Omnia ergo quæcumque vultis ut faciant vobis homines, ita et vos facite illis. Hæc enim est

GREEK.	FRENCH.	ENGLISH.
προφήται.	et les prophètes.	prophets.
13. Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.	13. Entrez par la porte étroite, car c'est la porte large et le chemin spacieux qui mène à la perdition; et il y en a beaucoup qui entrent par elle.	13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14. Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.	14. Car la porte est étroite; et le chemin est étroit qui mène à la vie; et il y en a peu qui le trouvent.	14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
15. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσθωθεν δέ εἰσι λύκοι ἀρπαγες.	15. Or gardez-vous des faux prophètes, qui viennent à vous en habits de brebis, mais qui au-dedans sont des loups ravisans.	15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; ἢ ἀπὸ τριβόλων σῦκα;	16. Vous les connaîtrez à leurs fruits: Cueille-t-on les raisins à des épines, ou les figues à des char-dons?	16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17. Οὕτω πᾶν δένδρον ἀγαθὸν καρποῦς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροὺς ποιεῖ.	17. Ainsi tout bon arbre fait de bons fruits; mais le mauvais arbre fait de mauvais fruits.	17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18. Οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοὺς ποιεῖν.	18. Le bon arbre ne peut point faire de mauvais fruits, ni le mauvais arbre faire de bons fruits.	18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19. Πᾶν δένδρον μὴ	19. Tout arbre qui	19. Every tree that

GERMAN.	SPANISH.	LATIN.
13. Gehet ein durch die enge Pforte; denn die Pforte ist weit, und der Weg ist breit, der zur Verdammniß abführet; und ihrer sind viele, die darauf wandeln. 14. Und die Pforte ist enge, und der Weg ist schmal, der zum Leben führet; und wenige sind ihrer, die ihn finden. 15. Gehet euch vor, vor den falschen Propheten, die in Schaffskleidern zu euch kommen; inwendig aber sind sie reißende Wölfe. 16. An ihren Früchten sollt ihr sie erkennen. Kann man auch Trauben lesen von den Dornen, oder Feigen von den Disteln? 17. Also ein jeglicher guter Baum bringet gute Früchte; aber ein fauler Baum bringet arge Früchte. 18. Ein guter Baum kann nicht arge Früchte bringen, und ein fauler Baum kann nicht gute Früchte bringen. 19. Ein jeglicher	la Ley y los Profetas. 13. Entrad por la puerta angosta, porque ancha es la puerta, y espacioso el camino que conduce á la perdicion, y muchos son los que entran por ella. 14. Porque estrecha es la puerta, y angosto el camino que conduce á la vida y pocos son los que atinan con él. 15. Guardaos de los falsos profetas que vienen á vosotros vestidos de pieles de ovejas y por dentro son lobos rapaces. 16. Por sus frutos los conoceréis. Acaso se cogen uvas de los espinos, ó higos de los abrojos? 17. Así mismo todo árbol bueno lleva buen fruto, y el árbol malo lleva mal fruto. 18. No puede el árbol bueno llevar mal fruto, ni el árbol malo llevar fruto bueno. 19. Todo árbol que	Lex et Prophetæ. 13. Intrate per angustam portam, quia lata porta et spatiosa via ducens ad perditionem, et multi sunt ingredientes per eam. 14. Quia angusta porta, et stricta via ducens ad vitam, et pauci sunt invenientes eam. 15. Attendite vero a falsis prophetis, qui veniunt ad vos in indumentis ovium, intrinsecus autem sunt lupi rapaces. 16. A fructibus eorum agnoscetis eos. Nunquid colligunt a spinis uvam, aut de tribulis ficum? 17. Sic omnis arbor bona fructus bonos facit: at cariosa arbor fructus malos facit. 18. Non potest arbor bona fructus malos facere, neque arbor cariosa fructus pulchros facere. 19. Omnis arbor

GREEK.	FRENCH.	ENGLISH.
ποιούν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.	ne fait point de bon fruit, est coupé et jeté au feu.	bringeth not forth good fruit is hewn down, and cast into the fire.
20. Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.	20. Vous les connaîtrez donc à leurs fruits.	20. Wherefore by their fruits ye shall know them.
21. Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.	21. Tous ceux qui me disent: Seigneur! Seigneur! n'entreront pas dans le royaume des cieux; mais celui qui fait la volonté de mon Père qui est aux cieux.	21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, σὺ τῷ σὺ ὀνόματι προεφητεύσαμεν, καὶ τῷ σὺ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;	22. Plusieurs me diront en ce jour-là: Seigneur! Seigneur! n'avons-nous pas prophétisé en ton nom? et n'avons-nous pas chassé les démons en ton nom? et n'avons-nous pas fait plusieurs miracles en ton nom?	22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23. Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.	23. Mais je leur dirai alors tout ouvertement: Je ne vous ai jamais reconnus; retirez-vous de moi, vous qui vous adonnez à l'iniquité.	23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ἐκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τῇ πέτρᾳ·	24. Quiconque entend donc ces paroles que je dis, et les met en pratique, je le comparerai à l'homme prudent, qui a bâti sa maison sur la roche;	24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

GERMAN.	SPANISH.	LATIN.
Baum, der nicht gute Früchte bringet, wird abgehauen und ins Feuer geworfen.	no lleva buen fruto, será cortado y echado al fuego.	non faciens fructum pulchrum, excinditur, et in ignem injicitur.
20. Darum an ihren Früchten sollt ihr sie erkennen.	20. Por sus frutos pues los conoceréis.	20. Itaque ex fructibus eorum agnoscetis eos.
21. Es werden nicht alle, die zu mir sagen: Herr, Herr! in das Himmelreich kommen; sondern die den Willen thun meines Vaters im Himmel.	21. No todo aquel que me dice Señor, Señor, entrará en el reyno de los cielos, sino aquel que hiciere la voluntad de mi Padre que está en los cielos.	21. Non omnis dicens mihi, Domine, Domine, intrabit in regnum cælorum: sed faciens voluntatem Patris mei, qui in cælis.
22. Es werden viele zu mir sagen an jenem Tage: Herr, Herr, haben wir nicht in deinem Namen geweissaget? Haben wir nicht in deinem Namen Teufel ausgetrieben? Haben wir nicht in deinem Namen viele Thaten gethan?	22. Muchos me dirán en aquel día Señor, Señor, ¿no hemos profetizado en tu nombre? ¿y no hemos en tu nombre lanzado demonios? ¿y hecho muchos milagros en tu nombre?	22. Multi dicent mihi in illa die: Domine, Domine, nonne tuo nomine prophetavimus, et tuo nomine dæmonia ejecimus, et tuo nomine efficiuntias multas fecimus?
23. Danu werde ich ihnen bekennen: Ich habe euch noch nie erkannt; weicht alle von mir, ihr Uebelthäter.	23. Y entonces yo les diré claramente. Nunca os conocí; apartaos de mi operarios de la maldad.	23. Et tunc confitebor illis, Quod nunquam novi vos; abscedite a me omnes operantes iniquitatem.
24. Darum, wer diese meine Rede höret, und thut sie, den vergleiche ich einem klugen Manne, der sein Haus auf einen Felsen baute.	24. Por tanto todo aquel que oye estas mis palabras y las practica, lo compararé á un hombre cuerdo que edificó su casa sobre peña.	24. Omnis ergo quicumque audit mea verba hæc, et facit ea, assimilabo illum viro prudenti, qui ædificavit domum suam super petram.

GREEK.	FRENCH.	ENGLISH.
25. Καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τῇ πέτρᾳ.	25. et lorsque la pluie est tombée, et que les torrens sont venus, et que les vents ont soufflé, et ont donné contre cette maison, elle n'est point tombée, parce qu'elle était fondée sur la roche.	25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τῇ ἄμμῳ.	26. Mais quiconque entend ces paroles que je dis, et ne les met point en pratique, sera semblable à l'homme insensé, qui a bâti sa maison sur le sable;	26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27. Καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.	27. et lorsque la pluie est tombée, et que les torrens sont venus, et que les vents ont soufflé, et ont donné contre cette maison, elle est tombée, et sa ruine a été grande.	27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28. Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ.	28. Or il arriva que quand Jésus eut achevé ce discours, les troupes furent étonnées de sa doctrine;	28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
29. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	29. car il les enseignait comme ayant de l'autorité, et non pas comme les scribes.	29. For he taught them as one having authority, and not as the scribes.

GERMAN.	SPANISH.	LATIN.
25. Da nun ein Platsregen fiel, und ein Gewässer kam, und weheten die Winde, und stießen an das Haus, fiel es doch nicht, denn es war auf einen Felsen gegründet.	25. Y descendió lluvia, y vinieron rios, y soplaron vientos, y dieron con ímpetu sobre aquella casa y no cayó porque estaba cimentada sobre peña.	25. Et descendit pluvia et venerunt flumina, et flaverunt venti, et procubuerunt domui illi, et non cecidit: fundata erat enim super petram.
26. Und wer diese meine Rede höret, und thut sie nicht, der ist einem thörichten Manne gleich, der sein Haus auf den Sand bauete.	26. Y todo aquel que oye estas mis palabras, y no las cumple, será semejante á un hombre loco que edificó su casa sobre arena.	26. Et omnis audiens mea verba hæc, et non faciens ea, assimilabitur viro stulto, qui ædificavit domum suam super arenam:
27. Da nun ein Platsregen fiel, und kam ein Gewässer, und weheten die Winde, und stießen an das Haus, da fiel es, und that einen großen Fall.	27. Y descendió lluvia, y rios vinieron, y soplaron vientos, y dieron impetuosamente sobre aquella casa, y cayó, y fué grande su ruina.	27. Et descendit pluvia, et venerunt flumina, et flaverunt venti, et prouerunt domui illi, et cecidit, et fuit casus illius magnus.
28. Und es begab sich, da Jesus diese Rede vollendet hatte, entsetzte sich das Volk über seine Lehre.	28. Y sucedió que cuando Jesus hubo concluido estos razonamientos las gentes estaban pasmadas de su doctrina.	28. Et factum est, quum consummasset Jesus sermones hos, stuebant illum turbæ super doctrinam ejus.
29. Denn er predigte gewaltig, und nicht wie die Schriftgelehrten.	29. Porque los enseñaba como quien tiene autoridad y no á la manera de los Escribas.	29. Erat enim docens eos ut auctoritatem habens, et non sicut Scribæ.

GREEK.	FRENCH.	ENGLISH.
1. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.	1. Et quand il fut descendu de la montagne, de grandes troupes le suivirent.	1. When he was come down from the mountain, great multitudes followed him.
2. Καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνη αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.	2. Et voici, un lépreux vint et se prosterna devant lui, en lui disant : Seigneur, si tu veux, tu peux me rendre net.	2. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι· Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	3. Et Jésus étendant la main, le toucha, en disant : Je le veux, sois net ; et incontinent sa lèpre fut guérie.	3. And Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed.
4. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μὴ δὲν εἴπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.	4. Puis Jésus lui dit : Prends garde de ne le dire à personne ; mais va, et te montre au sacrificateur, et offre le don que Moïse a ordonné, afin que cela leur serve de témoignage.	4. And Jesus saith unto him, See thou tell no man ; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5. Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν,	5. Et quand Jésus fut entré dans Capernaüm, un centenier vint à lui, le priant,	5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
6. Καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.	6. et disant : Seigneur, mon serviteur est paralytique dans ma maison, et il souffre extrêmement.	6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
7. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰ-	7. Jésus lui dit : J'i-	7. And Jesus saith unto him, I will come

GERMAN.	SPANISH.	LATIN.
1. Da er aber vom Berge herab ging, folgte ihm viel Volks nach.	1. Y cuando hubo descendido del monte le seguían muchas gentes.	1. Descendente autem eo de monte, secutæ sunt eum turbæ multæ.
2. Und siehe, ein Aussätziger kam, und betete ihn an, und sprach: Herr, so du willst, kannst du mich wohl reinigen.	2. Y he aquí vino un leproso, y le adoraba diciendo Señor, si tú quieres puedes limpiarme.	2. Et ecce leprosus veniens, adorabat eum, dicens: Domine, si velis, efficax es me mundare.
3. Und Jesus streckte seine Hand aus, rührte ihn an, und sprach: Ich wills thun; sey gereinigt. Und alsobald ward er von seinem Aussatz rein.	3. Y estendiendo Jesus la mano le tocó diciendo: Quiero, se limpió, é inmediatamente quedó limpio de su lepra.	3. Et extendens manum, tetigit eum Jesus, dicens: Volo, mundare. Et confestim mundata est ejus lepra.
4. Und Jesus sprach zu ihm: Siehe zu, sage es niemand; sondern gehe hin, und zeige dich dem Priester, und opfere die Gabe, die Moses befohlen hat, zu einem Zeugniß über sie.	4. Entonces Jesus le dijo: Mira no lo digas á nadie mas ve, presentate al Sacerdote, y ofrece el don que Moyses ordenó en testimonio á ellos.	4. Et ait illi Jesus: Vide, nemini dixeris: sed abi, teipsum ostende sacerdoti, et offer munus quod præcepit Moyses, in testimonium illis.
5. Da aber Jesus einging zu Capernaum, trat ein Hauptmann zu ihm, der bat ihn,	5. Y habiendo entrado Jesus en Capernaum se llegó á él un centurion rogandole.	5. Introeunte autem Jesu in Capernaum, accessit ad eum Centurio, appellans eum,
6. Und sprach: Herr, mein Knecht liegt zu Hause, und ist nichtkräftig, und hat große Qual.	6. Y diciendo: Señor, mi criado está postrado en cama paralítico reciamente atormentado.	6. Et dicens: Domine, puer meus jacet in domo paralyticus, vehementer cruciatus.
7. Jesus sprach zu ihm: Ich will kommen.	7. Y Jesus le dijo: Yo iré y le sanaré.	7. Et ait illi Jesus: Ego veniens

GREEK.	FRENCH.	ENGLISH.
θὼν θεραπεύσω αὐτόν. 8. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος εἶπεν· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγον, καὶ ἰαθήσεται ὁ παῖς μου. 9. Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, ποιήσῃς τοῦτο, καὶ ποιεῖ. 10. Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 11. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 12. Οἱ δὲ υἱοὶ τῆς	8. Mais le centenier lui répondit : Seigneur, je ne suis pas digne que tu entres sous mon toit ; mais dis seulement la parole, et mon serviteur sera guéri. 9. Car moi-même, qui suis un homme constitué sous la puissance d'autrui, j'ai sous moi des gens de guerre, et je dis à l'un : Va, et il va ; et à un autre : Viens, et il vient ; et à mon serviteur : Fais cela, et il le fait. 10. Ce que Jésus ayant entendu, il s'en étonna, et dit à ceux qui le suivaient : En vérité, je vous dis que je n'ai pas trouvé, même en Israël, une si grande foi. 11. Mais je vous dis que plusieurs viendront d'Orient et d'Occident, et seront à table dans le royaume des cieux, avec Abraham, Isaac et Jacob. 12. Et les enfans du	and heal him. 8. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my servant shall be healed. 9. For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this and he doeth it. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : 12. But the children

GERMAN.	SPANISH.	LATIN.
men, und ihn gesund machen.		curabo eum.
8. Der Hauptmann antwortete, und sprach: Herr, ich bin nicht werth, daß du unter mein Dach gehest; sondern sprich nur ein Wort, so wird mein Knecht gesund.	8. Entonces el centurion le respondió diciendo: Señor yo no soy digno de que entres debajo de mi techo, mas dí solamente la palabra, y sanará mi criado.	8. Et respondens Centurio ait: Domine, non sum idoneus ut meum sub tectum intres: sed tantum dic verbum, et sanabitur puer meus.
9. Denn ich bin ein Mensch, dazu der Obrigkeit unterthan, und habe unter mir Kriegsknechte; doch wenn ich sage zu einem: Gehe hin, so gehet er; und zum andern: Komm her, so kommt er; und zu meinem Knechte: Thue das, so thut ers.	9. Porque yo tambien soy hombre sujeto á la autoridad de otro, y tengo á mis órdenes soldados, y digo á este: Vé y va; y al otro ven, y viene: y á mi criado: haz esto, y lo hace.	9. Etenim ego homo sum sub auctoritatem, habens sub meipsum milites: et dico huic, Vade, et vadit: et alii, Veni, et venit: et servo meo, Fac hoc, et facit.
10. Da das Jesus hðrete, verwunderte er sich, und sprach zu denen, die ihm nachfolgten: Wahrlich, ich sage euch, solchen Glauben habe ich in Israel nicht gefunden.	10. Al oir Jesus se maravilló y dijo á los que le seguían: En verdad os digo que no he hallado fé tan grande, no, ni en Israel.	10. Audiens autem Jesus, miratus est: et ait sequentibus: Amen dico vobis, neque in Israël tantam fidem inveni.
11. Aber ich sage euch: Viele werden kommen vom Morgen und vom Abend, und mit Abraham und Isaac und Jakob im Himmelreich sitzen.	11. Y os digo que vendrán muchos de oriente, y de occidente, y se sentarán con Abraham, é Isaac y Jacob en el reyno de los cielos.	11. Dico autem vobis, quod multi ab orientibus et occidentibus venient, et recumbent cum Abraham, et Isaac, et Jacob in regno cælorum.
12. Aber die Kinder	12. Y los hijos del	12. Filii autem

GREEK.	FRENCH.	ENGLISH.
βασιλείας ἐκβληθή- σονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν- των.	royaume seront jetés dans les ténèbres de dehors, où il y aura des pleurs et des grincemens de dents.	of the kingdom shall be cast out into out- er darkness : there shall be weeping and gnashing of teeth.
13. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατόν- τάρχῃ· ὕπαγε, καὶ ὡς ἐπίστευσας γενη- θήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ᾠρᾷ ἐκείνῃ.	13. Alors Jésus dit au centenier : Va, et qu'il te soit fait selon que tu as cru. Et à l'heure même son serviteur fut guéri.	13. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the self- same hour.
14. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πεν- θερὰν αὐτοῦ βεβλη- μένην καὶ πυρέσσου- σαν·	14. Puis Jésus étant venu dans la maison de Pierre, vit la belle- mère de Pierre qui était au lit, et qui avait la fièvre.	14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
15. Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀ- φῆκεν αὐτὴν ὁ πυρε- τός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.	15. Et lui ayant tou- ché la main, la fièvre la quitta : puis elle se leva, et les servit.	15. And he touched her hand, and the fe- ver left her : and she arose, and ministered unto them.
16. Ὁψίας δὲ γε- νομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς· καὶ ἐξίβα- λε τὰ πνεύματα λό- γῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἔθε- ράπευσεν.	16. Et le soir étant venu, on lui présenta plusieurs démoni- aques, desquels il chassa par sa parole les esprits malins, et guérit tous ceux qui se portaient mal ;	16. When the even was come, they brought unto him many that were pos- sessed with devils : and he cast out the spirits with his word, and healed all that were sick :
17. Ὅπως πληρω- θῇ τὸ ῥηθὲν διὰ Ἡ- σαίου τοῦ προφήτου, λέγοντος· Ὁ ἄνθρω- πὸς ὁσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν."	17. afin que fût ac- complie ce dont il avait été parlé par Esaïe le prophète, en di- sant : Il a pris nos langueurs, et a porté nos maladies.	17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Him- self took our infirmi- ties and bare our sick- nesses.

GERMAN.	SPANISH.	LATIN.
des Reichs werden aus- gestoßen in die äußerste Finsterniß hinaus, da wird seyn Seulen und Zähntklappen.	reyno serán echados á las tinieblas esteri- ores. Allí será el llanto y el crugir de dientes.	regni ejicientur in tenebras exterio- res: ibi erit fle- tus, et fremitus dentium.
13. Und Jesus sprach zu dem Hauptmanne: Gehe hin, dir geschehe, wie du geglaubet hast. Und sein Knecht ward gesund zu derselbigen Stunde.	13. Y Jesus dijo al centurion: Vé y co- mo creiste así te sea hecho. Y fué sano el siervo en aquella hora.	13. Et dixit Je- sus Centurioni: Abi, et sicut cre- didisti, fiat tibi. Et sanatus est puer ejus in hora illa.
14. Und Jesus kam in Petri Haus, und sah, daß seine Schwie- germutter lag, und hat- te das Fieber.	14. Y habiendo llegado Jesus á la casa de Pedro vió á su suegra postrada en cama, y con fie- bre.	14. Et ingressus Jesus in domum Petri, vidit so- crum ejus jacen- tem et febrici- tantem:
15. Da griff er ihre Hand an, und das Fie- ber verließ sie. Und sie stand auf, und dienete ihnen.	15. Y tocó su ma- no, y la fiebre la dejó, y levantose, y los servía.	15. Et tetigit manum ejus, et dimisit eam fe- bris: et surrexit, et ministrabat eis.
16. Am Abend aber brachten sie viele Be- sessene zu ihm; und er trieb die Geister aus mit Worten, und mach- te allerley Kranke ge- sund.	16. Y venida la tar- de le trajeron mu- chos endemoniados, y con su palabra lan- zaba los espíritus, y curó á todos los do- lientes.	16. Vespere au- tem facto, obtu- lerunt ei dæmoni- acos multos, et ejiciebat spiritus verbo et omnes male habentes sa- nabat:
17. Auf daß erfüllet würde, das gesagt ist durch den Propheten Jesaia, der da spricht: Er hat unsere Schwach- heit auf sich genommen, und unsere Sünde hat	17. Para que se cumpliesse lo que fué dicho por el profeta Isaias, cuando dijo: El mismo tomó nu- estras enfermedades, y cargó con nuestras	17. Ut adimple- retur dictum per Isaiam Prophe- tam, dicentem: Ipse infirmitates nostras accepit, et egrotationes por-

GREEK.	FRENCH.	ENGLISH.
18. Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.	18. Or Jésus voyant autour de lui de grandes troupes, commanda de passer à l'autre rivage.	18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
19. Καὶ προσελθὼν εἰς Γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.	19. Et un scribe s'approchant, lui dit : Maître, je te suivrai partout où tu iras.	19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
20. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ δῶν πεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινά τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίῃ.	20. Et Jésus lui dit : Les renards ont des tanières, et les oiseaux du ciel ont des nids ; mais le Fils de l'homme n'a pas où il puisse reposer sa tête.	20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head.
21. Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.	21. Puis un autre de ses disciples lui dit : Seigneur, permets-moi d'aller premièrement ensevelir mon père.	21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
22. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.	22. Et Jésus lui dit : Suis-moi, et laisse les morts ensevelir leurs morts.	22. But Jesus said unto him, Follow me ; and let the dead bury their dead.
23. Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	23. Et quand il fut entré dans la nacelle, ses disciples le suivirent.	23. And when he was entered into a ship, his disciples followed him.
24. Καὶ ἰδοὺ, σεισμός μέγας ἐγένετο	24. Et, voici, il s'éleva sur la mer une si	24. And behold, there arose a great

GERMAN.	SPANISH.	LATIN.
er getragen.	dolencias.	tavit.
18. Und da Jesus viel Volks um sich sahe, hieß er hinüber jenseit des Meers fahren.	18. Mas como viése Jesus muchas gentes al rededor de sí, ordenó pasar á la otra parte del lago.	18. Videns autem Jesus multas turbas circum se, jussit abire in ulterius.
19. Und es trat zu ihm ein Schriftgelehrter, der sprach zu ihm: Meister, ich will dir folgen, wo du hingehst.	19. Y llegando se á él un Escriba le dijo: Maestro te seguiré adonde quiera que fueres.	19. Et accedens unus Scriba, ait illi: Magister, sequar te quocumque ieris.
20. Jesus sagte zu ihm: Die Füchse haben Gruben, und die Vögel unter dem Himmel haben Nester; aber des Menschen Sohn hat nicht, da er sein Haupt hinlege.	20. Y Jesus le dijo las zorras tienen madrigueras y las aves del cielo nidos, mas el Hijo del hombre no tiene donde reclinarse su cabeza.	20. Et dicit ei Jesus: Vulpes foveas habent, et volucres cæli umbracula: Filius autem hominis non habet ubi caput reclinet.
21. Und ein anderer unter seinen Jüngern sprach zu ihm: Herr, erlaube mir, daß ich hingehe, und zuvor meinen Vater begrabe.	21. Y otro de sus discípulos le dijo: Señor permite que primero vaya y entierre á mi padre.	21. Alius autem discipulorum ejus ait illi: Domine, permitte mihi primum abire, et sepelire patrem meum.
22. Aber Jesus sprach zu ihm: Folge du mir, und laß die Todten ihre Todten begraben.	22. Mas Jesus le dijo: sígueme y deja que los muertos entierren á sus muertos.	22. At Jesus ait illi: Sequere me, et dimitte mortuos sepelire suos mortuos.
23. Und er trat in das Schiff, und seine Jünger folgten ihm.	23. Y habiendo él entrado en un barco le siguieron sus discípulos.	23. Et ascendente eo in naviculam, secuti sunt eum discipuli ejus.
24. Und siehe, da erhob sich ein großes Un-	24. Y he aquí se levantó una tempestad	24. Et ecce motus magnus fac-

GREEK.	FRENCH.	ENGLISH.
ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε.	grande tempête, que la nacelle était couverte de flots; et Jésus dormait.	tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.
25. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.	25. Et ses disciples vinrent, et l'éveillèrent, en lui disant: Seigneur, sauve-nous, nous périssons!	25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.
26. Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.	26. Et il leur dit: Pourquoi avez-vous peur, gens de petite foi? Alors s'étant levé, il parla fortement aux vents et à la mer, et il se fit un grand calme.	26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
27. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	27. Et les gens qui étaient là s'en étonnèrent, et dirent: Qui est celui-ci que les vents même et la mer lui obéissent?	27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
28. Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήκνησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημάτων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκεῖνης.	28. Et quand il fut passé à l'autre côté, dans le pays des Gergéséniens, deux démoniaques étant sortis des sépulcres vinrent le rencontrer; et ils étaient si dangereux que personne ne pouvait passer par ce chemin-là.	28. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
29. Καὶ ἰδοὺ ἔκραξαν, λέγοντες· Τί ἡμῶν καὶ σοι, Ἰησοῦ	29. Et, voici, ils s'écrièrent, en disant: Qu'y a-t-il entre nous	29. And behold, they cried out, saying, What have we to do

GERMAN.	SPANISH.	LATIN.
gesthm im Meer, also, daß auch das Schiffelein mit Wellen bedeckt ward; und er schlief.	tad tan grande en el mar que las olas cubrían el barco. Y el dormía.	tus est in mari, ita ut naviculam operiri sub fluctibus: ipse vero dormiebat.
25. Und die Jünger traten zu ihm, und weckten ihn auf, und sprachen: Herr, hilf uns, wir verderben!	25. Y llegando se á él sus discípulos le despertaron diciendo: Señor, salvanos que perecemos.	25. Et accedentes discipuli ejus, suscitaverunt eum, dicentes: Domine, salva nos, perimus.
26. Da sagte er zu ihnen: Ihr Kleingläubigen, warum seyd ihr so furchtsam? Und stand auf, und bedrohte den Wind und das Meer; da ward es ganz stille.	26. Y el les dijo: ¿Qué teméis ó hombres de poca fé? Y levantandose reprendió á los vientos y á la mar y siguióse gran bonanza.	26. Et dicit eis: Quid timidi estis, exiguae fidei? Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna.
27. Die Menschen aber verwunderten sich, und sprachen: Was ist das für ein Mann, daß ihm Wind und Meer gehorsam ist?	27. Y los hombres se maravilláron y decían: ¿Quién es este que hasta los vientos, y el mar le obedecen?	27. At homines mirati sunt, dicentes: Qualis est hic, quia et venti et mare obediunt ei?
28. Und er kam jenseit des Meers, in die Gegend der Gergesener. Da liefen ihm entgegen zween Besessene, die kamen aus den Todengräbern, und waren sehr grimmig, also, daß niemand dieselbe Straße wandeln konnte.	28. Y cuando Jesus hubo pasado á la otra parte del lago en el país de los Gergesenos vinieron á su encuentro dos endemoniados que salían de los sepulcros de tal manera fieros que nadie podía pasar por aquel camino.	28. Et venienti ipsi in ulterius in regionem Gergesensorum, occurrerunt ei duo demoniaci de monumentis exeuntes, sævi nimis, ita ut non valere quenquam transire per viam illam.
29. Und siehe, sie schreien und sprachen: Ach Jesu, du Sohn	29. Y he aquí que empezaron á dar gritos diciendo ¿qué te-	29. Et ecce clamaverunt, dicentes: Quid nobis

GREEK.	FRENCH.	ENGLISH.
νιέ τοῦ Θεοῦ; ἦλθες ἵδε πρὸ καιροῦ βασανίσαι ἡμᾶς;	et toi, Jésus, Fils de Dieu? Es-tu venu ici nous tourmenter avant le temps?	with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?
30. Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.	30. Or, il y avait un peu loin d'eux un grand troupeau de pourceaux qui paisait.	30. And there was a good way off from them an herd of many swine, feeding.
31. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.	31. Et les démons le priaient, en disant : Si tu nous jettes dehors, permets-nous de nous en aller dans ce troupeau de pourceaux.	31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
32. Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ ἰδοὺ, ἔρρηξε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρηματοῦ εἰς τὴν θάλασσαν, καὶ ἀπύθανον ἐν τοῖς ὕδασι.	32. Et il leur dit : Allez. Et eux étant sortis, s'en allèrent dans le troupeau de pourceaux; et, voilà, tout ce troupeau de pourceaux se précipita dans la mer, et ils moururent dans les eaux.	32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
33. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.	33. Et ceux qui les gardaient s'enfuirent, et étant venus dans la ville, ils racontèrent toutes ces choses, et ce qui était arrivé aux démoniaques.	33. And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.
34. Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλουν δ-	34. Et voilà, toute la ville alla au-devant de Jésus; et l'ayant vu, ils le prièrent de se retirer de leur	34. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him

GERMAN.	SPANISH.	LATIN.
Gottes, was haben wir mit dir zu thun? Bist du hergekommen uns zu quälen, ehe denn es Zeit ist?	nemos que ver contigo Jesus Hijo de Dios? ¿Has venido acá á atormentarnos antes de tiempo?	et tibi, Jesu fili Dei? Venisti huc ante tempus torquere nos?
30. Es war aber ferne von ihnen eine große Heerde Säue an der Weide.	30. Y lejos de ellos estaba paciendо una gran piára de puercos.	30. Erat autem longe ab illis grex porcorum multorum pascens.
31. Da baten ihn die Teufel, und sprachen: Willst du uns austreiben, so erlaube uns in die Heerde Säue zu fahren.	31. Y los demonios le rogaron diciendo: Si nos echas de aquí permítenos que vayamos á aquella piára de puercos.	31. Verum dæmones appellabant eum, dicentes: Si ejicias nos, permitte nobis abire in gregem porcorum.
32. Und er sprach: Fahret hin. Da fuhren sie aus, und fuhren in die Heerde Säue. Und siehe, die ganze Heerde Säue stürzte sich mit einem Sturm in das Meer, und ersoffen im Wasser.	32. Y él les dijo, Id. Y habiendo ellos salido se fueron á la piára de los puercos. Y he aquí que toda la piára de los puercos se precipitó en la mar por un despeñadero, y perecieron en las aguas.	32. Et ait illis, Abite. Illi autem exeuntes abierunt in gregem porcorum. Et ecce irruit totus grex porcorum per præceps in mare, et mortui sunt in aquis.
33. Und die Hirten flohen, und gingen hin in die Stadt, und sagten das alles, und wie es mit den Beseffenen ergangen war.	33. Y los que los guardaban huyeron y se fueron á la ciudad, y lo contaron todo con lo que había acontecido á los endemoniados.	33. Pastores autem fugerunt, et venientes in civitatem, nuntiaverunt omnia, et illa quæ dæmoniaco- rum.
34. Und siehe, da ging die ganze Stadt heraus Jesu entgegen. Und da sie ihn sahen, baten sie ihn, daß er von ihrer	34. Y he aquí que toda la ciudad salió á encontrar á Jesus, y al verle le rogaron que se fuese de sus	34. Et ecce tota civitas exiit in occursum Jesu. Et videntes eum, rogabant ut transi-

GREEK.	FRENCH.	ENGLISH.
πως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. 1. Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2. Καὶ ἰδοὺ, προσέφερων αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει τέκνον, ἀφεῶνταί σοι αἱ ἁμαρτίαι σου. 3. Καὶ ἰδοὺ, τινὲς τῶν Γραμματέων εἰπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. 4. Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ὑπατί ὑμεῖς ἐνθυμεῖσθε ποτὴρ ἐν ταῖς καρδίαις ὑμῶν; 5. Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφεῶνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι καὶ περιπάτει; 6. Ὡς δὲ εἰδὼν, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐ-	pays 1. Alors, étant entré dans la nacelle, il repassa la mer, et vint en sa ville. 2. Et, voici, on lui présenta un paralytique couché dans un lit. Et Jésus voyant leur foi, dit au paralytique : Aie bon courage, mon fils ! tes péchés te sont pardonnés. 3. Et, voici, quelques-uns des scribes disaient en eux-mêmes : Celui-ci blasphème. 4. Mais Jésus, connaissant leurs pensées, leur dit : Pourquoi pensez-vous du mal dans vos cœurs ? 5. Car lequel est le plus aisé, ou de dire : Tes péchés te sont pardonnés ; ou de dire : Lève-toi, et marche ? 6. Or, afin que vous sachiez que le Fils de l'homme a le pouvoir sur la terre de pardonner les péchés, il dit alors au paraly-	that he would depart out of their coasts. 1. And he entered into a ship, and passed over, and came into his own city. 2. And behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee. 3. And behold, certain of the scribes said within themselves, This man blasphemeth. 4. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts ? 5. For whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, and walk ? 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,)

GERMAN.	SPANISH.	LATIN.
Grenze weichen wollte.	términos.	ret a finibus eorum.
1. Da trat er in das Schiff, und fuhr wieder herüber, und kam in seine Stadt.	1. Y entrando en un barco pasó á la otra ribera, y vino á su ciudad.	1. Et ascendens in naviculam, trajecit, et venit in propriam civitatem.
2. Und siehe, da brachten sie zu ihm einen Sichtsbrüchigen, der lag auf einem Bette. Da nun Jesus ihren Glauben sah, sprach er zu dem Sichtsbrüchigen: Sey getrost, mein Sohn, deine Sünden sind dir vergeben.	2. Y he aquí le trajeron un paralítico postrado en un lecho, y viendo Jesus la fé de ellos dijo al paralítico: Ten confianza, hijo, tus pecados te son perdonados.	2. Et ecce offerebant ei paralyticum in lecto jacentem: et videns Jesus fidem illorum, dixit paralytico: Confide fili, remittuntur tibi peccata tua.
3. Und siehe, etliche unter den Schriftgelehrten sprachen bey sich selbst: Dieser lästert Gott.	3. Y he aquí algunos de los Escribas decían para consigo: Este blasfema.	3. Et ecce quidam Scribarum dixerunt in seipsis: Hic blasphemat.
4. Da aber Jesus ihre Gedanken sah, sprach er: Warum denkt ihr so Arges in euren Herzen?	4. Y viendo Jesus sus pensamientos dijo ¿porqué pensáis mal en vuestros corazones?	4. Et videns Jesus cogitationes eorum, dixit, Ut quid vos cogitatis mala in cordibus vestris?
5. Welches ist leichter, zu sagen: Dir sind deine Sünden vergeben; oder zu sagen: Stehe auf, und wandle?	5. ¿Cual cosa es mas facil decir perdonados te son tus pecados, ó decir levantate y anda?	5. Quid enim est facilius, dicere: Dimittuntur tibi peccata: an dicere, Erigere, et ambula?
6. Auf daß ihr aber wisset, daß des Menschen Sohn Macht habe auf Erden, die Sünden zu vergeben, sprach er zu dem Sichtsbrüchigen:	6. Pues paraque sepais que el Hijo del hombre tiene potestad en la tierra de perdonar pecados, levantate (dijo él en-	6. Ut autem sciatis quod auctoritatem habet Filius hominis in terra remittere peccata: tunc ait

GREEK.	FRENCH.	ENGLISH.
γερθεῖς ἄρῳ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7. Καὶ ἐγερθεῖς, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 8. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. 9. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελῳίῳ, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς, ἠκολούθησεν αὐτῷ. 10. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες, συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11. Καὶ ἰδόντες οἱ Φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;	tique : Lève-toi, charge ton lit, et t'en va en ta maison. 7. Et il se leva, et s'en alla en sa maison. 8. Ce que les troupes ayant vu, elles s'en étonnèrent, et elles glorifièrent Dieu de ce qu'il avait donné une telle puissance aux hommes. 9. Puis Jésus passant plus avant, vit un homme, nommé Matthieu, assis au lieu du péage, et il lui dit : Suis-moi, et il se leva, et le suivit. 10. Et comme Jésus était à table dans la maison de Matthieu, voici, plusieurs péagers, et des gens de mauvaise vie, qui étaient venus là, se mirent à table avec Jésus et ses disciples. 11. Ce que les pharisiens ayant vu, ils dirent à ses disciples : Pourquoi votre maître mange-t-il avec des péagers et des gens de mauvaise vie ?	Arise, take up thy bed, and go unto thine house. 7. And he arose, and departed to his house. 8. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. 9. And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. 10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners ?

GERMAN.	SPANISH.	LATIN.
gen : Stehe auf, hebe dein Bett auf, und gehe heim.	tónces al paralítico) toma tu lecho, y vete á tu casa.	paralytico : Erectus tolle tuum lectum, et abi in domum tuam.
7. Und er stand auf, und ging heim.	7. Y levantóse y se fué á su casa.	7. Et erectus abiit in domum suam.
8. Da das Volk das sah, verwunderte es sich, und pries Gott, der solche Macht den Menschen gegeben hat.	8. Y cuando le vieron las gentes se maravillaron y glorificaron á Dios, por haber dado tal potestad á los hombres.	8. Videntes autem turbæ, timuerunt, et glorificaverunt Deum, dantem auctoritatem talem hominibus.
9 Und da Jesus von dannen ging, sah er einen Menschen am Zoll sitzen, der hieß Matthäus, und sprach zu ihm: Folge mir. Und er stand auf, und folgte ihm.	9. Y pasando adelante de allí Jesus vió á un hombre que estaba sentado en dónde se recibían los tributos, el cual se llamaba Matheo, y le dijo : Sigueme, y él levantóse y le siguió.	9. Et præteriens Jesus inde, vidit hominem sedentem in telonio, Matthæum dictum : et ait illi : Sequere me : et surgens sequutus est eum.
10. Und es begab sich, da er zu Tische saß im Hause, siehe, da kamen viele Zöllner und Sünder, und saßen zu Tische mit Jesu und seinen Jüngern.	10. Y acaeció que estando Jesus sentado á la mesa en la casa, he aquí vinieron muchos publicanos y pecadores, y se sentaron á comer con él y sus discípulos.	10. Et factum est eo discumbente in domo, et ecce multi publicani et peccatores venientes, discumbebant cum Jesu, et discipulis ejus.
11. Da das die Pharisäer sahen, sprachen sie zu seinen Jüngern : Warum isst euer Meister mit Zöllnern und Sündern ?	11. Y al verlo los Phariseos dijeron á sus discípulos : porqué vuestro Maestro come con publicanos y pecadores ?	11. Et videntes Pharisei dicebant discipulis ejus : Quare cum publicanis et peccatoribus manducat Magister vester ?

GREEK.	FRENCH.	ENGLISH.
12. Ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	12. Mais Jésus l'ayant entendu, leur dit : Ceux qui sont en santé n'ont pas besoin de médecin, mais ceux qui se portent mal.	12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.
13. Πορευθέντες δὲ μάθετε τί ἐστίν· Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς εἰς μετάνοιαν.	13. Mais allez, et apprenez ce que veulent dire ces paroles : Je veux miséricorde, et non pas sacrifice ; car je ne suis pas venu pour appeler à la repentance les justes, mais les pécheurs.	13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance.
14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν ;	14. Alors les disciples de Jean vinrent à lui, et lui dirent : Pourquoi nous et les pharisiens jeûnons-nous souvent, et tes disciples ne jeûnent point ?	14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ?
15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ συμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ συμφίλος ; ἐλευσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ συμφίλος, καὶ τότε νηστεύουσιν.	15. Et Jésus leur répondit : Les gens de la chambre du nouveau marié peuvent-ils s'affliger pendant que le nouveau marié est avec eux ? Mais les jours viendront que le nouveau marié leur sera ôté, et c'est alors qu'ils jeûneront.	15. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come when the bridegroom shall be taken from them, and then shall they fast.
16. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει	16. Aussi personne ne met une pièce de drap neuf à un vieux habit ; car ce qui est	16. No man putteth a piece of new cloth unto an old garment : for that which is put

GERMAN.	SPANISH.	LATIN.
12. Da das Jesus h�re, sprach er zu ihnen: Die Starken bed�rfen des Arztes nicht, sondern die Kranken.	12. Mas oyendolo Jesus les dijo: no tienen los que estan sanos necesidad de m�dico, sino los que estan enfermos.	12. At Jesus audiens, ait illis: Non usum habent valentes medico, sed male habentes.
13. Gehet aber hin, und lernet, was das sey: Ich habe Wohlgefallen an Barmherzigkeit, und nicht am Opfer. Ich bin gekommen, die S�nder zur Bu�e zu rufen, und nicht die Frommen.	13. Id pues, y aprended lo que significa: Miseric�rdia quiero, y no sacrificio, porque no he venido � llamar los justos sino los pecadores � arrepentimiento.	13. Euntes autem discite quid est, Misericordiam volo, et non sacrificium. Non enim veni vocare justos, sed peccatores ad p�nitentiam.
14. Inde� kamen die J�nger Johannis zu ihm, und sprachen: Warum fasten wir und die Pharis�er so viel, und deine J�nger fasten nicht?	14. A esta saz�n vinieron � �l los disc�pulos de Juan dici�ndole � porqu� nosotros y los Fariseos ayunamos con frecuencia, y tus disc�pulos no ayunan?	14. Tunc ad-euntem eum discipuli Joannis, dicentes: Quare nos et Pharisei jejnamus frequenter, discipuli autem tui non jejunant?
15. Jesus sprach zu ihnen: Wie k�nnen die Hochzeitleute leid tragen, so lange der Br�utigam bey ihnen ist? Es wird aber die Zeit kommen, da� der Br�utigam von ihnen genommen wird; alsdann werden sie fasten.	15. Y Jesus les dijo � pueden acaso los que estan de bodas andar afligidos mientras el esposo est� con ellos? Mas vendr�n dias en que el esposo les ser� quita-do; y ent�nces ayunar�n.	15. Et ait illis Jesus, Nunquid possunt filii sponsi lugere quamdiu cum illis est sponsus? Venient autem dies, quum auferetur ab eis sponsus, et tunc jejunabunt.
16. Niemand st�et ein altes Kleid mit einem Lappen von neuem Tuch; denn der Lappe	16. N�die echa remiendo de pa�o recio en vestido viejo, porque el tal remien-	16. Nemo autem injicit injectionem panni rudis in vestimen-

GREEK.	FRENCH.	ENGLISH.
γάρ τὸ πλήρωμα αὐ- τοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.	mis pour remplir, em- porte de l'habit, et la déchirure en est plus grande.	in to fill it up taketh from the garment, and the rent is made worse.
17. Οὐδὲ βάλλου- σιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοί ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότερα συν- τηροῦνται.	17. On ne met pas non plus le vin nou- veau dans de vieux vaisseaux; autrement les vaisseaux se rom- pent, et le vin se ré- pand, et les vaisseaux périssent; mais on met le vin nouveau dans des vaisseaux neufs, et l'un et l'au- tre se conservent.	17. Neither do men put new wine into old bottles: else the bot- tles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
18. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἀρχὼν ἐλθὼν προσεκύνη αὐτῷ, λέ- γων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτη- σεν· ἀλλὰ ἐλθὼν, ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσε- ται.	18. Comme il leur disait ces choses, voi- ci venir un seigneur qui se prosterna de- vant lui, en lui di- sant: Ma fille est dé- jà morte; mais viens, et pose ta main sur elle, et elle vivra.	18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
19. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.	19. Et Jésus s'étant levé, le suivit avec ses disciples.	19. And Jesus arose, and followed him, and so did his disciples.
20. Καὶ ἰδοὺ, γυνή αἱμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱμα- τίου αὐτοῦ·	20. Et, voici, une femme travaillée d'une perte de sang depuis douze ans, vint par derrière, et tou- cha le bord de son vêtement.	20. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.
21. Ἐλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἀψωμαι τοῦ ἱματίου	21. Car elle disait en elle-même: Si seulement je touche	21. For she said within herself, If I may but touch his

GERMAN.	SPANISH.	LATIN.
reißt doch wieder vom Kleide, und der Riß wird ärger.	do se lleva parte del mismo vestido, y la rotura se hace peor.	tum vetus : aufert enim plenitudinem ejus a vestimento, et peior scissura fit.
17. Man fasset auch nicht Most in alte Schläuche ; anders die Schläuche zerreißen, und der Most wird verschüttet, und die Schläuche kommen um: sondern man fasset Most in neue Schläuche, so werden sie beyde mit einander behalten.	17. Ni tampoco echan vino nuevo en odres viejos. De otra suerte se rompen los odres y el vino se derrama, y se pierden los odres. Mas echan el vino nuevo en odres nuevos, y así se conserva lo uno y los otros.	17. Neque mittunt vinum novum in utres veteres : si autem minus, rumpuntur utres, et vinum effluit, et utres pereunt : sed mittunt vinum novum in utres novos, et ambo conservantur.
18. Da er solches mit ihnen redete, siehe, da kam der Obersten einer, und fiel vor ihm nieder, und sprach: Herr, meine Tochter ist jetzt gestorben; aber komm, und lege deine Hand auf sie so wird sie lebendig.	18. Mientras él les estaba diciendo estas cosas he aquí vino un cierto hombre principál, y le adoró diciendo: Señor mi hija acaba de morir, pero ven, pon tu mano sobre ella y vivirá.	18. Hæc illo loquente eis, ecce princeps veniens, adorabat eum dicens: Quod filia mea modo defuncta est: sed veniens impone manum tuam super eam et vivet.
19. Und Jesus stand auf, und folgte ihm nach, und seine Jünger.	19. Y levantandose Jesus le fué siguiendo con sus discipulos.	19. Et surgens Jesus sequebatur eum, et discipuli ejus.
20. Und siehe, ein Weib, das zwölf Jahre den Blutgang gehabt, trat von hinten zu, und rührte seines Kleides Saum an.	20. Y he aquí una muger que hacía doce años que padecía un flujo de sangre, llegando por detrás le tocó la orla de su vestido.	20. Et ecce mulier sanguiflua duodecim annis, accedens retro, tetigit fimbriam vestimenti ejus.
21. Denn sie sprach bey sich selbst: Möchte ich nur sein Kleid an-	21. Porque decía ella entre sí: si yo puedo tocar tan sola-	21. Dicebat enim in seipsa: Si tantum tetige-

GREEK.	FRENCH.	ENGLISH.
αὐτοῦ, σωθήσομαι.	son vêtement, je serai guérie.	garment, I shall be whole.
22. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.	22. Et Jésus s'étant retourné, et la regardant, lui dit : Aie bon courage, ma fille ! ta foi t'a sauvée. Et dans ce moment la femme fut guérie.	22. But Jesus turned him about ; and when he saw her, he said, Daughter, be of good comfort : thy faith hath made thee whole. And the woman was made whole from that hour.)
23. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς, καὶ τὸν ὄχλον βορρῶμενον,	23. Or quand Jésus fut arrivé à la maison de ce seigneur, et qu'il eut vu les joueurs d'instrumens, et une troupe de gens qui faisait un grand bruit,	23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
24. Λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.	24. il leur dit : Retirez-vous, car la jeune fille n'est pas morte, mais elle dort ; et ils se moquaient de lui.	24. He said unto them, Give place : for the maid is not dead, but sleepeth. And they laughed him to scorn.
25. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.	25. Après donc qu'on eut fait sortir toute cette troupe, il entra, et prit la main de la jeune fille, et elle se leva.	25. But when the people were put forth, he went in, and took her-by the hand, and the maid arose.
26. Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.	26. Et le bruit s'en répandit par tout ce pays-là.	26. And the fame hereof went abroad into all that land.
27. Καὶ παρέχοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες, καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.	27. Et comme Jésus passait plus loin, deux aveugles le suivirent, en criant et disant : Fils de David, aie pitié de nous !	27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

GERMAN.	SPANISH.	LATIN.
rühren, so würde ich gesund.	mente su vestido, seré sana.	ro vestimentum ejus, servabor.
22. Da wandte sich Jesus um, und sah sie, und sprach: Sey gestroßt meine Tochter, dein Glaube hat dir geholfen. Und das Weib ward gesund zu derselbigen Stunde.	22. Y volviendose Jesus y viendola la dijo; ten confianza hija, tu fé te ha salvado. Y quedó la muger sana desde aquella hora.	22. At Jesus conversus, et videns eam, dixit: Confide filia, fides tua servavit te. Et servata est mulier ab hora illa.
23. Und als er in des Obersten Haus kam, und sah die Pfeifer und das Getämmel des Volks,	23. Y cuando llegó Jesus á casa de aquel hombre principal, y vió los tañedores de flautas y á la gente que hacían ruido.	23. Et veniens Jesus in domum Principis, et videns tibicines et turbam tumultuantem,
24. Sprach er zu ihnen: Weichet, denn das Mägdlein ist nicht todt, sondern es schläft. Und sie verlachten ihn.	24. Dijoles: Retiraos, pues la muchacha no está muerta sino que duerme. Y hacían burla de él.	24. Dicit illis: Recedite: non enim mortua est puella, sed dormit. Et deridebant eum.
25. Als aber das Volk ausgetrieben war, ging er hinein, und ergriff sie bey der Hand; da stand das Mägdlein auf.	25. Y echada que fué la gente fuera, entró: y la tomó de la mano, y la muchacha se levantó.	25. Quum vero ejecta esset turba, ingressus apprehendit manum ejus, et surrexit puella.
26. Und dies Gerücht erscholl in dasselbige ganze Land.	26. Y corrió la fama de esto por toda aquella tierra.	26. Et exiit fama hæc in universam terram illam.
27. Und da Jesus von dannen weiter ging, folgten ihm zween Blinde nach, die schrien und sprachen: Ach du Sohn Davids, erbarme dich unser!	27. Y cuando partió Jesus de aquel lugar le siguieron dos ciegos gritando y diciendo: Hijo de David ten misericordia de nosotros.	27. Et transeunte inde Jesu, sequuti sunt eum duo cæci, clamantes, et dicentes: Miserere nostri fili David.

GREEK.	FRENCH.	ENGLISH.
28. Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Αἰγουσιν αὐτῷ, Ναὶ Κύριε. - 29. Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γένηθήτω ὑμῖν. 30. Καὶ ἀνεφύθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω. 31. Οἱ δὲ ἐξελθόντες διεφύμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. 32. Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον· 33. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34. Οἱ δὲ Φαρι-	28. Et quand il fut arrivé dans la maison, ces aveugles vinrent à lui, et il leur dit : Croyez-vous que je puisse faire ce que vous me demandez ? Ils lui répondirent : Oui, vraiment, Seigneur. 29. Alors il toucha leurs yeux, en disant : Qu'il vous soit fait selon votre foi. 30. Et leurs yeux furent ouverts ; et Jésus leur défendit avec menaces, disant : Prenez garde que personne ne le sache. 31. Mais eux étant partis, répandirent sa renommée dans tout ce pays-là. 32. Et comme ils sortaient, voici, on lui présenta un homme muet et démoniaque. 33. Et quand le démon eut été chassé dehors, le muet parla ; et les troupes s'en étonnèrent, en disant : Il ne s'est jamais rien vu de semblable en Israël. 34. Mais les phari-	28. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord. 29. Then touched he their eyes, saying, According to your faith be it unto you. 30. And their eyes were opened ; and Jesus straitly charged them, saying, See that no man know it. 31. But they, when they were departed, spread abroad his fame in all that country. 32. As they went out, behold, they brought to him a dumb man possessed with a devil. 33. And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel. 34. But the Phari-

GERMAN.	SPANISH.	LATIN.
28. Und da er heim kam, traten die Blinden zu ihm. Und Jesus sprach zu ihnen: Glaubet ihr, daß ich euch solches thun kann? Da sprachen sie zu ihm: Herr, ja.	28. Y llegado á la casa los ciegos vinieron á él. Y Jesus les dijo ¿ Creéis que puedo hacer esto? Ellos digeron · Si, Señor.	28. Venienti autem in domum, accesserunt ad eum cæci. Et dicit eis Jesus: Creditis quod possum hoc facere? Dicunt ei: Uti-que Domine.
29. Da rührte er ihre Augen an, und sprach: Euch geschehe nach eurem Glauben.	29. Entonces les tocó los ojos diciendo: Segun vuestra fé así os sea hecho.	29. Tunc tetigit oculos eorum, dicens: Secundum fidem vestram fiat vobis.
30. Und ihre Augen wurden geöffnet. Und Jesus bedrohte sie, und sprach: Sehet zu, daß es niemand erfahre.	30. Y fueron abiertos sus ojos, y Jesus les encargó estrechamente diciendo: mirad que nadie lo sepa.	30. Et aperti sunt eorum oculi: et comminatus est illis Jesus, dicens: Videte ne quis sciat:
31. Aber sie gingen aus, und machten ihn ruchtbar in demselbigen ganzen Lande.	31. Mas habiendo ellos salido de allí divulgaron su fama por toda aquella tierra.	31. Illi autem exeuntes diffamarunt eum in tota terra illa.
32. Da nun diese waren hinaus gekommen, siehe, da brachten sie zu ihm einen Menschen, der war stumm und be- fessen.	32. Y al salir ellos, he aquí le trajeron un hombre mudo poseído del demonio.	32. Illis autem egressis, ecce obtulerunt ei hominem mutum dæmoniacum.
33. Und da der Teufel war ausgetrieben, redete der Stumme. Und das Volk verwunderte sich, und sprach: Solches ist noch nie in Israel gesehen worden.	33. Y lanzado fué- ra el demonio el mudo habló, y las gentes maravilladas decían: nunca se vió tal cosa en Israel.	33. Et ejecto dæmonio, locutus est mutus, et miratæ sunt turbæ, dicentes: Nunquam apparuit sic in Israël.
34. Aber die Phari-	34. Mas los Phari- 34*	34. Pharissæi au-

GREEK.	FRENCH.	ENGLISH.
σαῖοι ἔλεγον· Ἐν τῇ ἀρχοντί τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	siens disaient : Il chasse les démons par le prince des démons.	sees said, He casteth out devils, through the prince of the devils.
35. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῇ λαῷ.	35. Or Jésus allait dans toutes les villes et dans les bourgades, enseignant dans leurs synagogues, et prêchant l'évangile du royaume, et guérissant toutes sortes de maladies, et toutes sortes d'infirmités parmi le peuple.	35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.
36. Ἴδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρρίμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα.	36. Et voyant les troupes, il en fut ému de compassion, parce qu'ils étaient dispersés et errans comme des brebis qui n'ont point de pasteur.	36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
37. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.	37. Et il dit à ses disciples : Certes la moisson est grande, mais il y a peu d'ouvriers.	37. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few.
38. Δεήθητε οὖν τοῦ κυρίου τοῦ θεοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.	38. Priez donc le seigneur de la moisson, qu'il envoie des ouvriers en sa moisson.	38. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.
1. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν κατὰ πνευμάτων ἀκαθάρτων, ὥστε ἐκ-	1. Alors Jésus ayant appelé ses douze disciples, leur donna puissance sur les esprits immondes pour les chasser hors	1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out,

GERMAN.	SPANISH.	LATIN.
säer sprachen : Er treibet die Teufel aus durch der Teufel Obersten.	seos decían : por medio del príncipe de los demonios echa fuera los demonios.	tem dicebant : In principe dæmoniorum ejicit dæmones.
35. Und Jesus ging umher in alle Städte und Märkte, lehrte in ihren Schulen, und predigte das Evangelium von dem Reich, und heilte allerley Seuche, und allerley Krankheit im Volk.	35. Y Jesus iba recorriendo todas las ciudades y villas enseñando en sus sinagogas y predicando el Evangelio del reino, curando toda enfermedad y toda dolencia en el pueblo.	35. Et circumibat Jesus civitates omnes, et castella, docens in synagogis eorum, et prædicans evangelium regni, et curans omnem languorem, et omnem infirmitatem in populo.
36. Und da er das Volk sah, sammerte ihn derselbigen ; denn sie waren verschmachtet und zerstreuet, wie die Schafe, die keinen Hirten haben.	36. Y al ver aquellas gentes tuvo compasión de ellas, porque estaban abatidas y desparramadas como ovejas sin pastor.	36. Videns autem turbas, misertus est de eis, quia erant vexati, et dispersi sicut oves non habentes pastorem.
37. Da sprach er zu seinen Jüngern : Die Ernte ist groß, aber wenige sind der Arbeiter.	37. Entonces dijo á sus discípulos : Verdaderamente la mies es copiosa ; mas los trabajadores son pocos.	37. Tunc dicit discipulis suis : Messis quidem multa, operarii autem pauci.
38. Darum bittet den Herrn der Ernte, daß er Arbeiter in seine Ernte sende.	38. Rogad pues al Señor que envíe trabajadores á su mies.	38. Supplicate ergo domino messis, ut emittat operarios in messem suam.
1. Und er rief seine zwölf Jünger zu sich, und gab ihnen Macht über die unsaubern Geister, daß sie dieselben austrieben, und heilte	1. Entonces llamando á sí sus doce discípulos les dió potestad sobre los espíritus inmundos para lanzarlos fuera, y cu-	1. Et advocans duodecim discipulos suos, dedit illis potestatem spirituum immundorum, ut ejicerent

GREEK.	FRENCH.	ENGLISH.
βαλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νό- σον καὶ πᾶσαν μαλα- κίαν.	des possédés, et pour guérir toutes sortes de maladies, et toutes sortes d'infirmités.	and to heal all man- ner of sickness, and all manner of disease.
2. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνό- ματά ἐστι ταῦτα· πρῶτος, Σίμων ὁ λε- γόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·	2. Et ce sont ici les noms des douze apô- tres : Le premier est Simon, nommé Pierre, et André, son frère ; Jacques, fils de Zébédée, et Jean, son frère ;	2. Now the names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew, his brother ; James the son of Zebedee, and John his brother ;
3. Φίλιππος, καὶ Βαρθολομαῖος· Θω- μᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικλη- θεὶς Θαδδαῖος·	3. Philippe et Bar- thélemi ; Thomas, et Matthieu, le péager ; Jacques, fils d'Al- phée, et Lebée, sur- nommé Thaddée ;	3. Philip, and Bar- tholomew ; Thomas, and Matthew the pub- lican ; James the son of Alpheus, and Leb- beus, whose surname was Thaddeus ;
4. Σίμων ὁ Κανα- νίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.	4. Simon Canané- en, et Judas Iscariot, qui même le trahit.	4. Simon the Cana- anite, and Judas Is- cariot, who also be- trayed him.
5. Τούτους τοὺς δώ- δεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ- θῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσ- έλθῃτε·	5. Jésus envoya ces douze, et leur com- manda, en disant : N'allez point vers les Gentils, et n'entrez point dans aucune ville des Samaritains ;	5. These twelve Je- sus sent forth, and commanded them, saying, Go not into the way of the Gen- tiles, and into any city of the Samari- tans enter ye not.
6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρό- βατα τὰ ἀπολωλῶτα οἴκου Ἰσραὴλ.	6. mais plutôt allez vers les brebis per- dues de la maison d'Israël.	6. But go rather to the lost sheep of the house of Israel.
7. Πορευόμενοι δὲ κηρύσσετε, λέγοντες·	7. Et quand vous serez partis, prêchez,	7. And as ye go, preach, saying, The

GERMAN.	SPANISH.	LATIN.
ten allerley Seuche, und allerley Krankheit.	rar toda enfermedad y toda dolencia.	eos, et curare omnem languo- rem, et omnem infirmi- tatem.
2. Die Namen aber der zwölf Apostel sind diese: Der erste Si- mon, genannt Petrus; und Andreas, sein Bru- der; Jakobus, Zebu- dai Sohn; und Jo- hannes, sein Bruder;	2. Y los nombres de los doce Apósto- les son estos: el pri- mero Simon llamado Pedro y Andres su hermano, Jacobo hijo de Zebedeo, y Juan su hermano.	2. Duodecim au- tem Apostolorum nomina sunt hæc: Primus, Simon dictus Petrus, et Andreas frater ejus, Jacobus Ze- bedæi, et Joannes frater ejus.
3. Philippus; und Bartholomäus; Tho- mas; und Matthäus, der Zöllner; Jakobus, Alphai Sohn; Lebbe- us, mit dem Zunamen Thaddäus;	3. Felipe y Barto- lome: Tomas y Ma- theo el publicano: Jacobo hijo de Alfeo, y Lebeo por sobre nombre Thadeo.	3. Philippus et Bartholomæus: Thomas et Mat- thæus publicanus: Jacobus Alphæi, et Lebbæus cog- nominatus Thad- dæus:
4. Simon von Cana; und Judas Ischariöth, welcher ihn verrieth.	4. Simon el Cana- neo, y Judas Iscari- otes él mismo que le entregó.	4. Simon Cha- nanites, et Judas Iscariotes, qui et tradens eum.
5. Diese zwölf sandte Jesus, gebot ihnen und sprach: Gehet nicht auf der Heiden Straße, und ziehet nicht in der Samariter Städte;	5. Estos doce envió Jesus y les mandó diciendo: no andéis por camino de Gen- tiles ni entréis en ci- udad alguna de los Samaritanos.	5. Hos duode- cim legavit Jesus, denuncians eis, dicens: In viam gentium ne abie- ritis, et in civita- tem Samaritano- rum me intrave- ritis.
6. Sondern gebet hin zu den verlorenen Scha- fen aus dem Hause Is- rael.	6. Mas id antes á las ovejas perdidas de la casa de Israel:	6. Ite autem ma- gis ad oves perdi- tas domus Israël.
7. Gehet aber und prediget, und sprecht:	7. Id, y predicad diciendo: el reyno	7. Euntes au- tem prædicate, di-

GREEK.	FRENCH.	ENGLISH.
Ὅτι ἤγγικεν ἡ βασι- λεία τῶν οὐρανῶν.	en disant : Le roy- aume des cieux est proche.	kingdom of heaven is at hand.
8. Ἀσθενούντας θε- ραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δό- τε.	8. Guérissez les ma- lades, rendez nets les lépreux, ressuscitez les morts, chassez les démonns hors des pos- sédés ; vous l'avez re- çu gratuitement, don- nez-le gratuitement.	8. Heal the sick, cleansc the lepers, raise the dead, cast out devils : freely ye have received, freely give.
9. Μὴ κτήσησθε χρυσὸν, μηδὲ ἀργυ- ρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν·	9. Ne faites provi- sion ni d'or, ni d'ar- gent, ni de monnaie dans vos ceintures ;	9. Provide neither gold, nor silver, nor brass, in your purses ;
10. Μὴ πῆραν εἰς ὁδόν, μηδὲ δύο χιτῶ- νας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιός γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.	10. ni de sac pour le voyage, ni de deux robes, ni de souliers, ni de bâton ; car l'ou- vrier est digne de sa nourriture.	10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat.
11. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσελ- θῆτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· ἐκεῖ μείνατε ἕως ἂν ἐξέλθῃτε.	11. Et dans quelque ville ou bourgade que vous entriez, infor- mez-vous qui y est digne de vous loger ; et demeurez chez lui jusqu'à ce que vous partiez de là.	11. And into what- soever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence.
12. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.	12. Et quand vous entrerez dans quelque maison, saluez-la.	12. And when ye come into an house, salute it.
13. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρα- φήτω.	13. Et si cette mai- son en est digne, que votre paix vienne sur elle ; mais si elle n'en est pas digne, que vo- tre paix retourne à vous.	13. And if the house be worthy, let your peace come upon it : but if it be not wor- thy, let your peace return to you.

GERMAN.	SPANISH.	LATIN.
Das Himmelreich ist nahe herbey gekommen.	de los cielos está cerca.	centes : Quia appropinquavit regnum cœlorum.
8. Machtet die Kranken gesund, reiniget die Ausfägigen, wecket die Todten auf, treibet die Teufel aus. Umsonst habt ihr es empfangen, umsonst gebt es auch.	8. Curad enfermos, limpiad leprosos, resucitad muertos, lanzad demonios : de valde recibisteis, dad de valde.	8. Infirmos curate, leprosos mundate, mortuos suscite dæmones ejicite : gratis accepistis, gratis date.
9. Ihr sollt nicht Gold, noch Silber, noch Erz in euren Gürteln haben ;	9. No llevéis oro ní plata ní cóbre en vuestras bolsas.	9. Ne possideatis aurum, neque argentum, neque æs in zonis vestris :
10. Auch keine Tasche zur Wegfahrt, auch nicht zween Röcke, keine Schuhe, auch keinen Stöcken. Denn ein Arbeiter ist seiner Speise werth.	10. Ní alforja para el camino, ní dos túnicas, ní zapatos, ní baston ; porque el trabajador, digno es de su alimento :	10. Non peram in viam, neque duas tunicas, neque calceamenta, neque virgam : dignus enim operarius alimento suo est.
11. Wo ihr aber in eine Stadt oder Markt gehet, da erkundiget euch, ob jemand darinnen sey, der es werth ist ; und bey demselben bleibet, bis ihr von dannen ziehet.	11. Mas en cualquiera ciudad ó aldea donde entrareis, informaos de quien hay en ella, que sea digno ; y morad allí hasta que salgáis.	11. In quamcunque autem civitatem aut castellum intraveritis, interrogate quis in ea dignus sit : et ibi manete donec exeatis.
12. Wo ihr aber in ein Haus gehet, so grüßet dasselbige.	12. Y al entrar en la casa saludadla.	12. Intrantes autem in domum, salutate eam.
13. Und so es dasselbige Haus werth ist, wird euer Friede auf sie kommen. Ist es aber nicht werth, so wird sich euer Friede wieder zu euch wenden.	13. Y si la casa fuere digna, vuestra paz vendrá sobre ella, mas si no fuere digna vuestra paz se volverá á vosotros.	13. Et si quidem fuerit domus, digna, ingredietur pax vestra super eam : si autem non fuerit digna, pax vestra ad vos convertatur.