

A  
CONCISE DICTIONARY  
TO THE  
VULGATE NEW TESTAMENT

BY  
G. C. RICHARDS, D.D., Oxford and Durham  
CANON OF DURHAM CATHEDRAL  
AND PROFESSOR OF GREEK AND CLASSICAL LITERATURE  
IN THE UNIVERSITY OF DURHAM

*Multæ terricolis linguæ*



*cœlestibus una*

LONDON  
SAMUEL BAGSTER & SONS LIMITED  
15 PATERNOSTER ROW, E.C. 4

MADE IN GREAT BRITAIN

## PREFACE

THIS little work is an attempt to do for the Vulgate New Testament what Professor Alexander Souter has done for the Greek in his invaluable *Pocket Lexicon* (Oxford, Clarendon Press, 1916). Like him I have had in view the student of theology. It is unfortunately likely that in the future the study of Greek will be limited to comparatively few. But even those who have not had the opportunity of learning the language thoroughly may use the Latin of Jerome and understand in all important points its relation to the Greek. Therefore I have frequently added the Greek, and in the few cases where it is uncertain what the translator meant, or what word he was translating, I have given no rendering. In only two respects have I departed from my model, in that I have given more references than Professor Souter, and have added in square brackets some Latin words not found in the N.T., but in common use in Jerome's day, or have given the later usage of N.T. words. Some notes added by the late Professor C. H. Turner, who kindly read the MS., are given with his initials. I have received invaluable assistance from Mr. W. H. A. Learoyd, B.D., of St John's College, Durham, in revising the proofs, and wish to express my gratitude to him.

The text and orthography follow *Novum Testamentum Latine* of Wordsworth-White (*editio minor, curante Henrico I. White Oxonii MDCCCXI*). Numerals, Proper Names (except for special reasons) and the commonest pronouns and prepositions are not included. An asterisk denotes that the word occurs only once, or in one passage. Students are strongly recommended to use *Grammar of the Vulgate*, Plater and White, Clarendon Press, 1926.

*Haec meditare, in his esto : ut profectus tuus manifestus sit omnibus.*

G. C. RICHARDS.



# INTRODUCTION

## THE VULGATE AS A TRANSLATION

IN A.D. 380 Pope Damasus entrusted Jerome with the task of revising the Latin Bible. Jerome tells us (*Letter 27*) that the Gospels were published in 384, and that work on the Epistles was then in progress. Damasus died in December 384, and Jerome left Rome for the East in August 385. It is possible that by that time the New Testament was completed, but that much of it escaped the touch of Jerome. The superiority of the translation work in the Gospels to that in the rest of the New Testament is plain, and only they can be regarded as in the fullest sense his work. On the other hand the Old Testament occupied him for twenty-five years.

Jerome compared the text then in use in Rome with some Greek MS. (of which *b. Veronensis* is thought to be the best extant representative) and introduced changes only to render more accurately the Greek original. If this was interlinear,<sup>1</sup> each Greek word being given its Latin equivalent immediately below it, the Greek order of words confronted Jerome at the outset of his task. Thus the order of words in the Vulgate, far more than in Latin as written then or earlier, was the order which became normal for the Romance languages. The verb comes immediately before or after the subject, and is immediately followed by the direct object. When the Greek order does not observe this rule, a slight change is made—e.g. Mt. xii 8 :

κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ  
ἀνθρώπου.

Dominus est enim Filius hominis etiam  
sabbati.

Jas. v 18 : καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑπέδωκε.

Et rursus oravit ; et caelum dedit pluuiam.

<sup>1</sup> One small but striking proof that this was the case is found in the rendering of *ἐν* by *forte* or *forsitan*, which should not be translated in English. Another is that *βλέπεις εἰς* is rendered *uides in* : yet at no period of the Latin language did *uideo* mean anything but 'I see.'

The first question, therefore, for the translator was what he should do, where Latin lacked the equivalent of any Greek word or form.

#### DISADVANTAGES OF LATIN AS COMPARED WITH GREEK

(a) **Latin has no definite article.** (1) The Greek article is simply omitted with substantives, adjectival expressions and participles. Mk. xii 10, οἱ οἰκοδομοῦντες, *aedificantes*; Ac. iv 11, ὑφ' ἡμῶν τῶν οἰκοδομοῦντων, *a nobis aedificantibus*, just as ἐκ τοῦ καλοῦντος becomes *ex uocante*, σὺν τοῖς δώδεκα *cum duodecim*, and τις τῶν συνανακειμένων *quidam de simul discumbentibus*. Μακάριοι οἱ καθαροὶ τῆ καρδίας is rendered *beati mundo corde*. Τοιοῦτος is more often rendered by *huiusmodi eiusmodi* than by *talis*, and as Mk. x 14 τῶν τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ is rendered *talium est regnum Dei*, we find *tradere eiusmodi, aduersus huiusmodi* and even *subditi sitis eiusmodi* (τοῖς τοιοῦτοις). The omission of the article seems very harsh in Ac. xiii 34, τὰ δσια Δαβιδ τὰ πιστά, *sancta David fidelia*, or 2 Pet. ii 20, τὰ ἔσχατα χεῖρονα τῶν πρώτων, *posteriora deteriora prioribus*, which Jerome can hardly have passed himself: but in Ro. xiii 10, πλήρωμα οὖν νόμου ἡ ἀγάπη, *plenitudo ergo legis est dilectio*, the insertion of the copula makes the meaning clearer. (2) In the O.T. Vulgate *hic* occasionally represents the Greek article. In the N.T. *ille*, which was destined to form the article of the Romance languages, begins to appear: Jo. ix 39, ὁ ἄνθρωπος, *ille homo*; Lk. xxiv 9, τοῖς ἕνδεκα, *illis undecim*; Jo. xx 3, ὁ ἄλλος μαθητής, *ille alius discipulus*; Heb. viii 7, ἡ πρώτη (διαθήκη), *illud prius (testamentum)*; 2 Pet. ii 22, τὸ τῆς ἀληθοῦς παροιμίας, *illud ueri prouerbii*. (3) Most frequently a relative clause with *is* as antecedent is employed,<sup>1</sup> and the order of words is exactly preserved: 2 Cor. iv 16, ὁ ἔξω ἡμῶν ἄνθρωπος, *is qui foris est noster homo* (the Latin avoids the risk of taking ἔξω as governing ἡμῶν); 1 Pet. iii 4, ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, *qui absconditus est cordis homo*;

<sup>1</sup> Occasionally by an oversight the participle is left unchanged after *qui*: Ac. xxi 28 *homo . . . qui docens*, Ro. ii 7 *his qui . . . quaerentibus*, Ph. iii 3 *qui gloriarum et non . . . habentes*, Ju. i *his qui . . . dilectis*. Similar oversights are found in Ac. xxvii 1, 1 Th. iii 1.

1 Pet. v 9, τῆ ἐν κόσμῳ ὑμῶν ἀδελφότητι, *ei quae in mundo est uestrae fraternitati*. (4) As a translation of τὸ αὐτό and εἰς τὸ αὐτό we find *id ipsum* once in the Gospels (Mt. xxvii 44), and nine times in the Acts and Epistles; Ph. ii 2, τὸ αὐτὸ φρονῆτε, *idem sapiatis*, but τὸ αὐτὸ φρονοῦντες, *id ipsum sentientes*, for the sake of variety. Ammianus Marcellinus (e.g. xvi 10, 16), a contemporary of Jerome, has *is ipse* at the beginning of a sentence.

(b) **Latin lacks some verbal forms which Greek possesses.**

(1) The Greek aorist participle active is rendered *either* by abl. absolute, ἀκούσαντες *audito*, ἀφέντες τὰ δίκτυα *relictis retibus*, ὑμνήσαντες *hymno dicto*; *or* by the present participle, προβάς *procedens*. This is very curious in Heb. i 1, λαλήσας . . . ἐλάλησεν, *loquens . . . locutus est*. The translator even renders two Greek aorist participles by two ablatives absolute, Lk. x 30 πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ, *plagis impositis abierunt semiuivuo relicto*. (2) Greek present participle passive is rendered by Latin perfect participle passive, συνεχομένους *comprehensos*, θλιβόμενοι *tribulationem passi*, καταβαρυνόμενοι *ingraupati*; *or* by the gerundive, Heb. xi 1, ἐλπίζομένων ὑπόστασις *sperandorum substantia*. (3) When the Greek article with the aorist participle is rendered by a relative clause, Jerome prefers the pluperfect, Mt. xv 38 (so probably Mk. vi 44, viii 9. C. H. T.).

(c) **The verb μέλλω has no Latin equivalent.** (1) A periphrasis is used. Lk. ix 44, ὁ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι, *Filius hominis futurum est ut tradatur*. (2) But as the gerundive had become equivalent in the spoken language to a future participle passive,<sup>1</sup> we have Mt. xvii 22 μέλλει παραδίδοσθαι *tradendus est*, Ac. xxviii 6 προσεδόκων αὐτὸν μέλλειν πίμπρασθαι *existimabant eum in tumorem conuertendum*, Gal. iii 23 τὴν μέλλουσαν ἀποκαλυφθῆναι *quae reuelanda erat*. (3) The Old Latin rendering of μέλλω by *incipio* is retained in Jo. iv 47, Ac. iii 3, xviii 14, xix 27, xxiii 27, xxvii 10, Jas. ii 12, Ap. iii 16. But in eleven passages of Mt. and Lk. Jerome has substituted eight times the future participle and *sum*, twice *futurum est ut*, and once the gerundive with *sum*.

<sup>1</sup> But its earlier use survives, e.g. Lk. v 38 βλητέον *mittendum est*.

(d) **The translation of Greek compounds causes difficulty.** Σύν meaning 'along with' occurs in the Greek N.T. in composition with nouns, adjectives and verbs. The literal translation of such compounds leads to an extension of the Latin vocabulary. Some, like *coheres*, *commilito*, existed already, but we have new nouns, *coetaneus*, *concaptivus*, *consenior*, *conseruus*, *contribulis*, *cooperator*; new adjectives and adjectival participles, *concorporalis*, *conformis*, *conparticeps*, *conelectus*, *configuratus*, *conplantatus*. With verbs it is not so easy, because *con-* in composition strengthens, e.g. *contenebro*. So words like συνανάκειμαι are usually rendered 'simul discumbo.' *Commorior* is found in classical Latin, meaning 'I die with,' but apparently it was not thought to be sufficiently clear; for in Mk. xiv 31 we find 'etsi oportuerit me simul commori tibi.'<sup>1</sup> The compound verbs become more frequent in the Epistles: Ro. vii 22 *condelector*; Ro. vi 4, Col. ii 12 *consepelio*; Ro. viii 17 *conpatior conglorificor*, 28 *cooperor*; 1 Cor. xii 26 *conpatior congaudeo*; 2 Cor. vii 8 *contristo*; Eph. ii 5, 6 *conuiuifico*, *conresuscito*, *consedeo*; Ph. ii 17 *congratulor* (Plautine); Col. iii 1 *consurgo*; 2 Tim. i 8 *conlaboro*, ii 11 *commorior*, *conuiuio*, *conregno*; Heb. ii 4 *contestor*. The most curious experiment in language is Gal. ii 19 Χριστῷ συνεσταύρωμαι, *Christo confixus sum cruci*.<sup>2</sup>

#### ADVANTAGES OF THE LATIN LANGUAGE OVER GREEK

On the other hand (1) Latin has an advantage in being able to render the instrumental participle by the ablative of the gerund, ἀγωνιζόμενος *certando*. But this is not invariable, e.g. Mt. vi 27 μεριμνῶν *cogitans*. (2) The Latin language is full of heavy and sonorous form-endings. There is a great extension of nouns in *-antia*, *-entia*, *-men*, *-mentum*, *-arium*, *-erium*, *-orium*; of adjectives in *-orius*, *natatorius*, *administratorius*; in *-icius*, *immolaticius*, *commendaticius*; in *-aneus*, *momentaneus*, *temporaneus*; in *-alis*, *principalis*,

<sup>1</sup> The use of the dative after *commorior*, *condelector*, *tibi* rather than *tecum*, *legi* rather than *lege*, shows an almost slavish literalness.

<sup>2</sup> The reason, I think, is that σταυροῦν was originally rendered *figere* or *cruci figere* (two words, not one) (C. H. T.).



*originalis, subiugalis*; in *-bilis, passibilis, (in)possibilis, (in)rationabilis, incessabilis* (the form is even active in meaning in *persuasibilis* 1 Cor. ii 4). (3) The enormous richness of the Latin language is shown in the deliberate **variation of rendering** and the great number of **synonyms**. In fact Latin agrees with English, as against Greek, in disliking the repetition of the same word, if it can possibly be helped. This point may be illustrated by five Latin words, all of which we have inherited in English, though two have now different meanings, *tolerantia, patientia, sufferentia, sustinentia, sustentatio*. Two passages show this tendency almost rampant: Ro. iv 3-11, 3 ἐλογίσθη *reputatum est*, 4 λογίζεται *imputatur*, 5 λογίζεται *reputatur*, 6 λογίζεται *acceptio fert*, 8 λογισθηται *imputabit*, 9 ἐλογίσθη *reputata est*, 11 λογισθῆναι *reputetur*, vi 11 λογίσεσθε *existimate*. In 2 Cor. vi 14-16 St Paul himself uses rhetorical variation. The translator is equal to the occasion. He renders μετοχή *participatio*, κοινωνία *societas*, συμφώνησις *conuentio*, μέρος *pars*, συγκατάθεσις *consensus*. 'I recline at table,' κατάκειμαι or κατακλίνομαι, is *discumbo, recumbo* or *accumbo*.

#### DELIBERATE VARIATION ILLUSTRATED FROM VARIOUS PARTS OF THE N.T.

Mt. xiv 21 χωρὶς γυναικῶν *exceptis mulieribus*, xv 38 χωρὶς γυναικῶν *extra mulieres*. Mt. xxii 12 ἐφίμωθη *obmutuit*, 34 ἐφίμωσε *silentium imposuit* (1 Pet. ii 15 φιμῶν *obmutescere faciatis*). Mt. xxiii 25 ἔξωθεν *deforis*, 27 ἔξωθεν *aforis*. Mt. xxvi 36 χωρὶον λεγόμενον Γεθσημανῆ *uillam quae dicitur Gethsemani*. Mk. xiv 32 χωρὶον οὐ τὸ ὄνομα Γεθσημανῆ *praedium cui nomen Gethsemani*. Mk. iii 24 μερισθῆ *diuidatur*, 25 μερισθῆ *dispertiat*. Mk. vii 15 κοιῶσαι *coinquinare*, τὰ κοινοῦντα *quae communicant*. Mk. vii 27 κυναριοὶς *canibus*, 28 κυνάρια *catelli*. Mk. xii 30 ἰσχύος *virtute*, 33 ἰσχύος *fortitudine*. Lk. ix 48 δέξεται *susceperit*, δέχεται *recipit*. Lk. xi 46 φορτία *oneribus*, φορτίους *sarcinas*. Lk. xix 37 μαθητῶν *discentium*, 39 μαθηταῖς *discipulos*. Lk. xxiii 16 παιδεύσας ἀπολύσω *emendatum dimittam*, 22 παιδεύσας ἀπολύσω *corripiam et dimittam*. Jo. i 8 οὐκ ἦν φῶς . . . περὶ τοῦ φωτός *non erat lux . . .*

*de lumine*. Ac. i 17 κατηριθμημένος ἐν ἡμῖν *connumeratus in nobis*, 26 συγκατεψηφίσθη μετὰ τῶν ἕνδεκα *adnumeratus cum undecim*, Ac. vii 38 λόγια *uerba*, but Ro. iii 2 *eloquia*, Heb. v 12, 1 Pet. iv 11 *sermones*. Ro. i 31 ἀστέρους ἀσπόνδους ἀνελεήμονας, *sine adfectione, absque foedere, sine misericordia*. Ro. ii 15 συναρτυρούσης . . . συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων, *reddente conscientia et inter se invicem cogitationum accusantium*. (Here the Lat. abl. abs. is coupled with the Gk. gen. abs. for the sake of variety.) Ro. xi 11 εἰς τὸ παραζηλώσαι αὐτούς *ut illos aemulentur*, 14 εἰ πως παραζηλώσω αὐτούς *si ad aemulandum prouocem*. Ro. xv 26 εὐδόκησαν *probauerunt*, 27 εὐδόκησαν *placuit iis*. 1 Cor. iii 16 φθείρει *uiolauerit*, φθερεῖ *disperdet*. 1 Cor. xii 9 χάρισματα ἰαμάτων *gratia sanitatum*, 28 χάρισματα ἰαμάτων *gratias curationum*, 31 χάρισματα *charismata*. 2 Cor. i 8 ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν *ut taederet nos etiam uiuere*, iv 8 ἐξαπορούμενοι *destituimur*. iii 10 οὐ δεδοξασται τὸ δεδοξασμένον *nec glorificatum est quod claruit*. xi 5 τῶν ὑπερλίαν ἀποστόλων *magnis Apostolis*, xii 11 *his qui sunt supra modum apostoli*. Eph. iii 3 τὸ μυστήριον *sacramentum*, 4 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ *in mysterio Christi*. 1 Tim. v 11 νεωτέρας *adulescentiores*, 14 νεωτέρας *iuueniores*. Jas. iv 4 κόσμου *mundi*, κόσμου *saeculi*. 1 Pet. ii 17 τιμῆσατε *honorate*, τιμᾶτε *honorificate*, 20 ὑπομενεῖτε *suffertis*, ὑπομενεῖτε *sustinetis*. Ap. v 1 σφραγῖσιν ἑπτὰ *sigillis septem*, 2 τὰς σφραγῖδας αὐτοῦ *signacula eius*, xvii 5 Μυστήριον *Mysterium*, 7 τὸ μυστήριον τῆς γυναικὸς *sacramentum mulieris*.

#### OCCASIONAL ABSENCE OF VARIATION

The absence of variation is so exceptional as to be noticeable when it occurs.

Mt. vii 17 πᾶν δένδρον ἀγαθὸν καρποῦς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροὺς ποιεῖ, *omnis arbor bona fructus bonos facit, mala autem arbor fructus malos facit*. Mk. vi 26 περίλυπος γενόμενος *contristatus*, ἀθετῆσαι *contristare*. xii 40 προφάσει μακρὰ προσευχόμενοι *sub obtentu proluxae orationis*; λήμψονται περισσότερον κρῖμα *accipient proluxius iudicium*. Lk. xix 43 περιβαλοῦσι *circumdabunt*, περικυκλώσουσι *cir-*

*cumdabunt*, xxi 23 ἀνάγκη *pressura*, 25 συνοχή *pressura*. Ac. xvii 18 ξένων *nouorum*, 19 καινή διδασχὴ *noua doctrina*, 20 ξενίζοντά τινα *noua quaedam*. Gal. vi 9 ἐγκακῶμεν *deficiamus*, ἐκλυόμενοι *deficientes*. 1 Th. ii 19 στέφανος καυχήσεως *corona gloriae*, 20 δόξα *gloria*.

#### EXACT TRANSLATION OF COMPOUND WORDS

Compound words in Greek are carefully reproduced in Latin. Thus we have μωρολογία *stultiloquium*, ματαιολογία *uaniiloquium*, σπερμολόγος *seminiuerbius*, ὀλιγόψυχος *pusillanimis*, πρωτότοκος *primigenitus*, χειροποίητος *manufactus*. Εἰρηνοποιέω is rendered *pacifico*, and such compounds are much favoured. Δοξάζω is variously rendered by *clarifico*, *glorifico*, *honorifico* and *magnifico*. In Jo. xii 26–28 we have τιμήσει *honorificabit*, σῶσον *salvifica*, δόξασον *clarifica* in three successive verses.

#### BORROWING OF GREEK WORDS

The vocabulary of the language is increased by a great many Greek words, of which the following are the most important: *abyssus*, *agon*, *agonia*, *allegoria*, *anathematizo*, *angario*, *angelus*, *aroma*, *azymus*, *baptismus* (-*ma*, -*mum*), *baptizo*, *basis*, *blasphemia*, *blasphemo*, *brauium*, *byssus*, *cathecizo*, *cathedra*, *cauterio*, *cetus*, *character*, *charisma*, *chorus*, *clerus*, *clibanus*, *daemon*, *daemonium*, *diabolicus*, *diabolus*, *diacon*, *discus*, *dogma*, *dragma*, *dyscolus*, *ecclesia*, *episcopus*, *ethnicus*, *euangelista*, *euangelium*, *euangelizo*, *fascino*, *gazophylacium*, *genealogia*, *haeresis*, *holocaustoma*, *idolatria*, *metreta*, *mna*, *mysterium*, *naucleerius*, *neomenia*, *neophytus*, *orfanus*, *paedagogus*, *peripsima*, *petra*, *phantasma*, *platea*, *presbyterium*, *presbyterus*, *propheta*, *prophetizo*, *prose-lytus*, *scandalizo*, *schisma*, *stadium*, *stigma*, *thesaurizo*, *zelus*.<sup>1</sup>

The large proportion which deals with religion shows that the words were already in use.

Hybrids also occur like *bithalassus*, *scenofactorius*.

<sup>1</sup> Some of these words had already been borrowed: but the Vulgate popularized them.

## HEBRAISTIC GREEK IS LITERALLY RENDERED

*Iudex* or *uilius iniquitatis* is even more strange in Latin than in Greek. The same may be said of *benedicens benedicam* Heb. vi 14, and *multiplicans multiplicabo* (ib.).

## LITERALISM WHICH DOES VIOLENCE TO THE LANGUAGE

This is also found. Thus not only is the genitive absolute sometimes used, but the genitive after the comparative is not infrequent. It may be said even that the ablative case is used much less than is natural because it is wanting in Greek (cp. Ro. vi 5, Ph. i 27). The government of cases by verbs is affected. Thus Mk. xvi 18 *noceo* takes an acc. because βλάπτω does; *confundor* follows the usage of ἐπαισχύνομαι; *maledico* = κακολογέω takes acc.; αἰτοῦντι σέ is rendered *petentite*. Ju. 3 ἐπαγωνίζεσθαι τῇ πίστει is rendered *supercertari fidei*, but there is no evidence of a deponent *certor* ever having been in use. In Ro. ii 17 ἐπονομάζεσθαι is translated by the unsuitable *cognominari*, so as to keep a compound verb. If *corruptela* is a good rendering of φθορά (I Cor. xv 50), it must be said that *incorruptela* as a translation of ἀφθαρσία is a bad word. *Incorruptio* from *incorruptus* is better. *Inhonorus* is used by Pliny, and Tertullian uses *inhonoro* (Jo. viii 49), but *exhonoro* (Jas. ii 6) is better. *Intemptator* (*malorum*) is a bad word and a mistranslation of ἀπειραστος κακῶν 'untempted to evil' (Jas. i 13). Such a use of 'eo' as the two following is really an experiment: Lk. xiv 19 πορεύομαι δοκιμάσαι αὐτά *eo probare illa*, 31 πορευόμενος συμβαλεῖν *iturus committere bellum*. The ablative should sometimes be used, but Greek dative is rendered by Latin dative, Ro. vi 5, Ph. i 27. There is no grammar in Ac. xxvii 1, I Th. iii 1.

## PASSAGES IN WHICH THE TRANSLATION IS WRONG

Mt. ix 16 (*commissura*) *tollit plenitudinem eius a uestimento*, but when the translator came to Mk. ii 21 he saw that πλήρωμα was subject, not object, and rendered *auferet supplementum nouum a ueteri*. Mt. xx 12 μίαν ὥραν ἐποίησαν, where ποιέω like *facio* = 'pass,'<sup>1</sup> cp. Seneca *Epp.* 66, 4: but *una hora fecerunt* = 'they have worked for one hour.'

<sup>1</sup> Ac. xv 33 *facto tempore*. xx 16 *ut diem Pentecosten facerent Hierosolymis*, Jas. iv 13 *faciemus annum*, Ap. xiii 5 *facere menses*.

Lk. iii 13 μηδὲν πράσσετε (exact nothing) *nihil faciatis*.  
 Lk. iv 34 ἔα is translated *sine*, but it is an interjection.  
 Lk. xi 53 ἀποστοματίζω, 'I interrogate,' is wrongly rendered  
*os opprimo*. Ac. xii 7 οἶκημα 'prison' is rendered *habitaculum*,  
 xviii 10 ἐπιθήσεται *adponetur*. Ac. xix 35 *Iouisque prolis*  
 is put for τοῦ διοπετοῦς (ἀγάλατος), 40 μηδενὸς αἰτίου  
 is neuter, but we have *nullus obnoxius*. Ac. xxvii 4 εἶων  
 (τάς ἀγκύρας) εἰς τὴν θάλασσαν *committebant se mari*. xxvii 13  
 ἄραντες ἄσσον παρελέγοντο, *cum sustulissent de Asson legebant*.  
 Ro. viii 3 περὶ ἁμαρτίας is technical and not adequately  
 rendered by *de peccato*. Ro. xi 13 ἐφ' ὅσον *quamdiu*. I Cor.  
 xii 27 μέλη ἐκ μέρους *membra de membro* (μέλους). I Cor.  
 xiii 4 οὐ περπερεύεται *non agit perperam* (probably a mere  
 guess, but perhaps 'perperus' = boaster; 'does not play  
 the boaster,' reading *perperum*). Gal. i 16 προσανεθέμην  
*adquieui*: ii 6 προσανέθεντο is rightly rendered *contulerunt*.  
 Ph. ii 6 ἀρπαγμός *rapina* (this has recently been contested  
 but without success). Col. ii 20 δογματίζεσθε (pass.),  
*decernitis*. Heb. vi 11 πληροφορίαν ἐλπίδος *expletionem spei*.  
 Heb. ix 28 εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας *ad multorum  
 exhaurienda peccata*. Jas. i 5 ἀπλῶς *affluenter*. Did he read  
 ἀφθόνως? I Pet. iv 12 μὴ ξενίζεσθε *nolite peregrinari* (? to  
 avoid persecution), but 4 ξενίζονται rightly = *admirantur*.  
 There seems to be no instance of *peregrinari in* = 'to be  
 surprised at.' 2 Pet. i 16 σεσοφισμένοις μύθοις 'fictitious  
 fables,' *doctas fabulas*. It is quite uncertain why the word  
 ἀφανίζω is rendered *demolior* in Mt. vi 16. It seems to  
 throw little light to say the word is used *latiore sensu* (Berlin  
 Thesaurus).<sup>1</sup> In Lk. xxi 26 ἀποψύχω is rendered *aresco*: as  
 ξηραίνεται (Mk. ix 18) is rendered *arescit*, perhaps it means  
 there 'faints,' not 'pines away.' In Ju. ii ἐξεχύθησαν is  
 translated *effusi sunt* quite literally but without any sense,  
 and in Lk. iii 23 and Jo. viii 25 the translator knew no more  
 than we do what the meaning was.

#### COLLOQUIAL CHARACTER OF THE LATIN

The following table shows the supersession of the  
 commonest classical words by more colloquial synonyms.

<sup>1</sup> But see Jerome's commentary on St Matthew's Gospel. O.L.  
 had *extermino*, which Jerome (*Ep.* 44. 1) uses of adulterating oil.

The majority of the words in column II have descended into the Romance languages.

I	II
accidit (ut) 6	contingit 11, fit (ut & verb) 56
aeger (eger) 1	infirmus 15, languidus 3, aegrotus 2
aegroto 0	infirmor 9
amor 3	caritas 93, dilectio 25
animus 3 (except in phrases)	sensus 21
auctoritas 0	potestas 101, imperium 10
carus 0	carissimus <sup>1</sup> 43, dilectus 21, dilectissimi 5
cura 2	sollicitudo 16
desino 2	cesso 17
edo 18	manduco 136, comedo 15
lacus 0 (lacus = <i>oil or winepress</i> 4)	mare 50, fretum 8, stagnum 10
laetor 6	gaudeo 63, exulto 16
metuo 4	timeo 95
metus 6	timor 44, tremor 5
morbis 0	languor 10
pareo (?) 1	oboedio 32
paruus 1	modicus 40, pusillus 22, minimus 6
prodo ( <i>betray</i> ) 1	trado 30
pudet me 0	confundor 19, erubesco 11
pudor 0	confusio 6
robur 0	uirtus 97, uirtutes (concrete) 24
saxum 1, rupes 0	petra 16, petrosa 4
sentio (φρονέω) 9	sapio 20
tego 2	operio 9, cooperio 6
uicus (Mk. only) 5	castellum <sup>2</sup> 21 (Gospels only : O.T. 3, Apocr. 5)

<sup>1</sup> The superlative has lost its force (yet Jerome substitutes 'maximus' for O.L. 'magnus' as a stronger word in Mk. v 40). The Greek superlative is generally rendered by the Latin comparative.

<sup>2</sup> 'Castellum' must mean a walled village and is extremely inappropriate to Palestine. It is found in an African inscription, and St Augustine speaks of Fussala, forty miles from Hippo, as a 'castellum.' 'Castello' has long been used for an Italian walled village.

I	II
uideor ( <i>I seem</i> ) 17	appareo 49, pareo 7
urbs (Ac. only) 3	ciuitas 160 (uilla 11 = <i>farm, farm-</i> <i>house</i> )
(common in O.T.)	

### INFLUENCE OF THE VULGATE ON ENGLISH

It is obvious to any one who uses the Vulgate that it contains a wealth of words which have passed into the English language. Out of the above list one notices at once, 'charity, city, cease, confusion, infirm, obey, solicitude, virtue.' We may add the following, which if not first used by the Vulgate were at least popularized by it: 'abbreviate, agony, alleviate, appreciate, comfort (in P.B. = *conforto*, "strengthen"), original, pressure, protest, pusillanimous, secular, transplant, tribulation, visitation.' The idiom of the Vulgate shows a much greater approximation to our own than that of classical Latin. 'They gave him to drink,' *dabant ei bibere*. 'I go to prove them,' *eo probare ea*. 'The veil of the Temple was rent in twain,' *velum templi scissum est in duo*.

The accusative and infinitive is rare (e.g. Mk. vii 2, Lk. xi 18, xx 6. See P. and W. *Grammar*, § 110, 4) and its place is taken by *dico quod, quia, quoniam*.<sup>1</sup> It is also a great simplification of syntax to find that the indicative is used in a relative clause, and the subjunctive in nearly every other subordinate clause.<sup>2</sup> *Dic ut* translates εἰπέ ἵνα and seems natural to us. *Dico*, 'I command,' sometimes has infinitive εἶπε δοθῆναι αὐτῇ φαγεῖν *Dixit dari illi manducare*. Jerome shows this is a matter of indifference to

<sup>1</sup> In the epitaph composed by Pope Damasus for himself we read : *post cineres Damasum faciet quia surgere credo*, 'I believe that (God) will cause Damasus to rise again after death.'

<sup>2</sup> Thus in Mt. there are 57 instances of *quod, quia, quoniam*, with the pres., fut. and perf. indicative, and only 14 instances with the subjunctive (pluperf. 6, imperf. 6, perf. 2), and *putant quia exaudiantur* translating Gk. future, so that we should probably read *exaudientur*. The only indicatives in subordinate (not relative) clauses are temporal, after *dum, donec, postquam* (but *dum irent uenit*, xxv 10), simple conditional protases, and clauses introduced by *sicut*.

him in Mk. xii 33 by translating τὸ ἄγαπᾶν first by *ut diligatur* and then by *diligere*.

### INFLUENCE OF THE VULGATE LANGUAGE ON THE CHURCH

That this was profound may be illustrated by the following points:

(1) The phrase ποιῶ Πάσχα Mt. xxvi 18 means 'I keep the Passover,' *facio Pascha*. Heb. xi 28 πεποίηκεν Πάσχα is rendered *celebravit Pascha*, but the meaning is the same. As *facio* in Latin can mean 'I spend' (time), it is quite suitable as a rendering. In all probability the words τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν meant 'Keep this (Passover) for my memorial.' But because of the ordinary meaning of *facio* the original sense was obscured and forgotten.

(2) Quintilian (ix 3, 12) censures Sallust for using *paeniturus* as incorrect for *paenitentiam acturus*. So *paenitentiam ago* meant 'I repent.' As in Lk. xiii 3 we have *paenitentiam habere*, there is no doubt an exact parallel with *gratias agere* 'to express' and *gratiam habere* 'to feel gratitude.' The utmost *paenitentiam agere* could imply would be 'to express penitence in words.' But the word *agere* so inevitably suggested 'acts' that it no doubt led to the development of the penitential system, by which 'penance' became something done.

(3) The Greek word μυστήριον is either borrowed in Latin or rendered *sacramentum*: sometimes both are used. Even when the idea of 'sacrament' had become fixed, the original idea of a mystical interpretation or a holy secret survived (cp. *sacramentum*, p. 107).

(4) In Heb. xii 14 the word for 'holiness' is *sanctimonia*, the latter part of which is a formative suffix. But by false etymology it came to be associated with μονή, μοναχός, and hence *sanctimonialis uita* was used for the 'monastic life.'

Thus the language of the Vulgate affected in no small degree the life of the Church.



## A

- Abba** (Aram.), *Father* (voc.).
- \***abbreuio**, v. 1, Ro. ix 28, *I shorten*.
- \***abdico**, v. 1, *I renounce*, 2 Cor. iv 2.
- abduco**, v. 3, *I lead away, astray*, Ac. xx 30, Heb. xiii 9.
- abeo**, v. 4, *I go away, turn aside*.
- \***aberro**, v. 1, *I go astray*, 1 Tim. i 6.
- abicio**, v. 3, *I reject, set aside*, Gal. ii 21.
- abnego**, v. 1, *I deny, disown*: *abnegare se, to practise self-denial*, Mt. xvi 24.
- \***aboleo**, v. 2, *I abolish, make void*, Ro. iv 14.
- abominatio**, f., *detestation*: *an abhorred object*, Lk. xvi 15, Ap. xvii 5.
- abominor**, v. dep. 1, *I abhor, detest*, Ro. ii 22; part. *abominatus, abominable, accursed*, Ti. i 16.
- \***abortiuus**, adj., *born out of due time*, 1 Cor. xv 8.
- abseido** (caedo), v. 3, *I cut off*, Mt. v 30; pass. intended in Gal. v 12.
- abscondo**, v. 3, *I hide, conceal*; in *abscondito, in secret*, Mt. vi 4.
- \***absinthius**, m., *wormwood*: *Absinthius, a star*, Ap. viii 11.
- \***absoluo**, v. 3 (ἐπιλύω), *I explain, clear up*, Ac. xix 39.
- absorbeo**, v. 2, *I swallow up*, 1 Cor. xv 54, 2 Cor. ii 7, v 4, Ap. xii 16.
- absque**, prep., *out of, synagogis*, Jo. xvi 2: *without*, foedere, Ro. i 31; peccato, Heb. iv 15.
- abstergo**, v. 3, *I wipe away*, Ap. xxi 4.
- abstineo**, v. 2, me a (abl.), *I abstain from* [later *I excommunicate*, Cypr.].
- absum**, v., *I am absent*: *absit, God forbid*, Lk. xx 16, Ac. x 14, Ro. iii 4, 6, 31, vi 2, 15, vii 7, 13, ix 14, xi 1, 11, 1 Cor. vi 15, Gal. ii 17, iii 21, vi 14; *absit a te, Be it far from thee*, Mt. xvi 22.
- abundantia**, f., *overflow, abundance, fulness*.
- abundantior**, *over and above*; *abundantius, more abundantly*, Jo. x 10.
- abundo**, v. 1, *I exceed the ordinary, I abound*: *I am fully satisfied*, Ro. xiv 5; *I am the better*, 1 Cor. viii 8; *ex abundantia est, it is superfluous*, 2 Cor. ix 1.
- \***abutor**, v. dep. 3 (καταχράομαι), *I use to the full*, 1 Cor. ix 18.

- abyssus**, f., *the abyss*, in Jewish thought *the place of the dead*, Ro. x 7, and *of evil spirits*, Lk. viii 31, Ap. ix 1.
- accedo**, v. 3, *I approach*.
- accendo**, v. 3, *I set on fire, I light* a fire, Lk. xii 49.
- \***accensibilis**, adj., *burning* (lit. *that may be burnt*), Heb. xii 18.
- acceptabilis**, adj., *acceptable*, 2 Cor. vi 2, Ti. ii 14.
- acceptio**, f., *acceptance*.
- \***acceptor**, m. (personarum), *a respecter (of persons)*, Ac. x 34.
- acceptus**, part., *acceptable* : *accepto fero, I place to the credit of*, Ro. iv 6.
- accereso** (**arcesso**), v. 4, *I summon*, Ac. vii 14.
- accessus**, m., *approach*, Eph. ii 18.
- accido**, v. 3, *happen*, 4 times : 'contingo' 12 times.
- \***accingo**, v. 3 (ὑποζώννυμι), *I undergird, I strap* a ship to prevent the timbers from giving way, Ac. xxvii 17.
- accipio**, v. 3, *I receive, I take up* (crucem).
- \***accola**, m. (πάροικος), *a sojourner, non-citizen*, Ac. vii 6. s.v. 'aduenā.'
- \***accubitus**, m., *seat at table*.
- accumbo**, v. 3, *I recline at table*. Also 'recumbo,' 'discumbo.'
- accurro**, v. 3, *I hasten to*.
- accusatio**, f., *charge* ; **accusator**, m., *accuser* ; **accuso**, v. 1, *I prosecute, am an accuser*, Ac. xxiv 2, with 'aduersus,' Ro. viii 33 ; *I accuse someone* (acc.).
- acetum**, n., *vinegar, rough wine*, Mt. xxvii 48.
- \***acies**, f., *edge*, Heb. xi 34.
- [**acoluthus**, m., *acolyte*, Cypr. Ep. vii (A.D. 250) ; Eus. H.E. vi 43, forty-two at Rome in A.D. 251]
- actio**, f., *giving* (gratiarum) *of thanks*.
- \***actor**, m., *agent, administrator, overseer*, Gal. iv 2.
- actus**, m. (πράξις), *action, deed* ; Lk. xxiii 51, **actibus**, πράξει.
- \***aculeus**, m., *sting*, Ap. ix 10.
- acus**, f., *needle*.
- acutus**, adj., *sharp*.
- adaperio**, v. 4 (διανοίγω), *I open*, Lk. ii 23 : Ac. xvii 3, prob. *I expound*.
- \***adaquo**, v. 1 (ποτιζω), *I take (an animal) to the water*, Lk. xiii 15.
- \***adaugeo**, v. 2, *I add*, Lk. xvii 5.
- adelamo**, v. 1, *I acclaim*, Ac. xii 22 : *I shout against* (dat.), Ac. xxii 24.
- \***addico**, v. 3, v. 1 in Jas. v 6 (καταδικάζω), *I adjudge* a debtor to a creditor or a bondman to a master. The Greek word means *I give sentence against*.