MEDIEVAL LATIN SERIES · VOLUME 26

The Etymologies

Isidore of Seville

Etymologiae

The Etymologies

Part Two: Scripture, the Church, Peoples, and Words

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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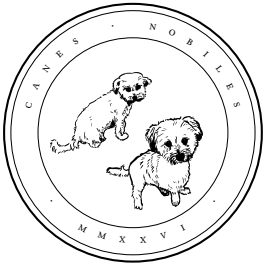

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De Veteri et Novo Testamento

I · THE OLD AND NEW TESTAMENTS

The Old Testament is so called because it ceased when the New came, and the New because it renews. Isidore counts the twenty-two books of the Hebrew canon in three orders, the Law, the Prophets, and the Hagiographa, adds a fourth of books the Jews set among the apocrypha but the Church honors, and those of the New in two, the Gospels and the Apostles. Scripture is read as history, morals, and allegory.

Vetus Testamentum ideo dicitur, quia veniente Novo cessavit.
the-Old Testament therefore is-called because with-coming the-New it-ceased
De quo Apostolus meminit dicens: 'vetera transierunt,
about which the-Apostle makes-mention saying the-old-things have-passed-away
et ecce facta sunt nova.' Testamentum [autem] Novum
and behold made are new-things the-Testament moreover New
ideo nuncupatur, quia innovat. Non enim illud discunt nisi
therefore is-named because it-renews not for that they-learn except
homines renovati ex vetustate per gratiam, et pertinentes
men renewed from oldness through grace and belonging
iam ad Testamentum Novum, quod est regnum caelorum.
already to the-Testament New which is the-kingdom of-the-heavens
Hebraei autem Vetus Testamentum, Esdra auctore, iuxta
the-Hebrews moreover the-Old Testament with-Ezra as-author according-to
numerum litterarum suarum in viginti duos libros accipiunt,
the-number of-letters their into twenty two books receive
dividentes eos in tres ordines: Legis scilicet, Prophetarum
dividing them into three orders of-the-Law namely of-the-Prophets
et Hagiographorum. Primus ordo Legis in quinque libris
and of-the-Hagiographa the-first order of-the-Law in five books
accipitur, quorum primus est Bresith, quod est Genesis;
is-received of-which the-first is Bresith which is Genesis

secundus Veelle Semoth, quod est Exodus; tertius Vaiicra,
the-second Veelle Semoth which is Exodus the-third Vaiicra
quod est Leviticum; quartus Vaiedabber, quod est Numerus;
which is Leviticus the-fourth Vaiedabber which is Numbers
quintus Elleaddebarim, quod est Deuteronomium. Hi sunt
the-fifth Elleaddebarim which is Deuteronomy these are
quinque libri Moysi, quos Hebraei Thora, Latini Legem
the-five books of-Moses which the-Hebrews Torah the-Latins the-Law
appellant. Proprie autem Lex appellatur, quae per Moysen
call properly moreover the-Law is-called which through Moses
data est. Secundus ordo est prophetarum, in quo continentur
given was the-second order is of-the-prophets in which are-contained
libri octo, quorum primus Iosuae Benun: qui latine Iesu Nave
books eight of-which the-first Joshua Ben-Nun who in-Latin Jesus Nave
dicitur; secundus Sophtim, quod est Iudicum; tertius Samuel,
is-called the-second Sophtim which is of-Judges the-third Samuel
qui est Regum primus; quartus Malachim, qui est Regum
which is of-Kings the-first the-fourth Malachim which is of-Kings
secundus; quintus Esaias; sextus Ieremias; septimus Ezechiel;
the-second the-fifth Isaiah the-sixth Jeremiah the-seventh Ezekiel
octavus Thereazar, qui dicitur Duodecim Prophetarum, qui
the-eighth Thereazar which is-called of-the-Twelve Prophets which
libri, quia sibi pro brevitate adiuncti sunt, pro uno
books because to-one-another for brevity joined are for one
accipiuntur. Tertius [est] ordo Hagiographorum, id est
are-received the-third is the-order of-the-Hagiographa that is
sancta scribentium, in quo sunt libri novem, quorum primus
holy-things of-(those)-writing in which are books nine of-which the-first
Iob; secundus Psalterium; tertius Masloth, quod est Proverbia
Job the-second the-Psalter the-third Masloth which is the-Proverbs
Salomonis; quartus Coheleth, quod est Ecclesiastes; quintus
of-Solomon the-fourth Coheleth which is Ecclesiastes the-fifth

Sir hassirim, quod est Canticum canticorum; sextus Daniel;
Sir hassirim which is the-Song of-songs the-sixth Daniel
septimus Dibre haiamim, quod est verba dierum, hoc est
the-seventh Dibre haiamim which is words of-days that is
Paralipomenon; octavus Esdras; nonus Hester; qui simul
Paralipomenon the-eighth Ezra the-ninth Esther which together
omnes quinque, octo et novem fiunt viginti duo, sicut superius
all five eight and nine make twenty two as above
conprehensi sunt. Quidam autem Ruth et Cinoth, quod
comprised they-are some moreover Ruth and Cinoth which
Latine dicitur Lamentatio Ieremiae, Hagiographis adiciunt,
in-Latin is-called the-Lamentation of-Jeremiah to-the-Hagiographa add
et viginti quattuor volumina Testamenti Veteris faciunt,
and twenty four volumes of-the-Testament Old make
iuxta viginti quattuor seniores qui ante conspectum Dei
according-to the-twenty four elders who before the-sight of-God
adsistunt. Quartus est apud nos ordo Veteris Testamenti
stand the-fourth is among us the-order of-the-Old Testament
eorum librorum qui in canone Hebraico non sunt. Quorum
of-those books which in the-canon Hebrew not are of-which
primus Sapientiae liber est; secundus Ecclesiasticus; tertius
the-first of-Wisdom the-book is the-second Ecclesiasticus the-third
Thobias; quartus Iudith; quintus et sextus Macchabaeorum;
Tobit the-fourth Judith the-fifth and sixth of-the-Maccabees
quos licet Iudaei inter apocrypha separant, ecclesia tamen
which although the-Jews among the-apocrypha separate the-church yet
Christi inter divinos libros et honorat et praedicat. In Novo
of-Christ among the-divine books both honors and proclaims in the-New
autem Testamento duo sunt ordines. Primus evangelicus, in
moreover Testament two are orders the-first of-the-gospel in
quo sunt Matthaeus, Marcus, Lucas et Iohannes. Secundus
which are Matthew Mark Luke and John the-second

apostolicus, in quo sunt Paulus in quattuordecim Epistolis,
apostolic in which are Paul in fourteen Epistles
Petrus in duabus, Iohannes in tribus, Iacobus et Iudas
Peter in two John in three James and Jude
in singulis, Actus Apostolorum, et Apocalypsin Iohannis.
in single the-Acts of-the-Apostles and the-Apocalypse of-John
Summa autem utriusque Testamenti trifarie distinguitur: id
the-sum moreover of-each Testament threefold is-distinguished that
est in historia, in moribus, in allegoria. Rursus ista tria
is in history in morals in allegory again these three
multifarie dividuntur: id est quid a Deo, quid ab angelis,
manifold are-divided that is what by God what by angels
vel ab hominibus gestum dictumque sit; quid a prophetis
or by men done and-said may-be what by the-prophets
nuntiatum de Christo et corpore eius; quid de diabolo
announced about Christ and the-body his what about the-devil
et membris ipsius; quid de veteri et novo populo; quid
and the-members his what about the-old and new people what
de praesenti saeculo et futuro regno atque iudicio.
about the-present age and the-future kingdom and judgment

De scriptoribus et vocabulis sanctorum librorum

II · THE WRITERS AND NAMES OF THE HOLY BOOKS

Isidore names the writers of the holy books as Hebrew tradition holds them, Moses first with the five books of the Pentateuch. Each book is named and its title explained in turn, through the histories, the prophets, and the books of wisdom, then the Gospels, the letters of the apostles, and the Apocalypse. The apocrypha, of hidden origin, carry no canonical authority.

Veteris Testamenti secundum Hebraeorum traditionem hi
of-the-Old Testament according-to of-the-Hebrews the-tradition these
perhibentur auctores. Primus Moyses divinae historiae
are-held authors the-first Moses of-divine history
cosmographiam in quinque voluminibus edidit, quod
the-cosmography in five volumes put-forth which
Pentatichum nominatur. Pentateuchus autem a quinque
the-Pentateuch is-named the-Pentateuch moreover from five
voluminibus dicitur; πέντε enim Graece quinque, τεῦχος
volumes is-called pente for in-Greek five teuchos
volumen vocatur. Genesis liber inde appellatur, eo quod
a-volume is-called Genesis the-book thence is-called for-this that
exordium mundi et generatio saeculi in eo contineatur.
the-beginning of-the-world and the-generation of-the-age in it is-contained
Exodus vero exitum ab Aegypto, vel egressum populi
Exodus but the-exit from Egypt or the-going-out of-the-people
Israelis digerit, et ex ea causa nomen accepit. Leviticus
of-Israel sets-forth and from that cause name received Leviticus
appellatus eo quod Levitarum ministeria et diversitatem
called for-this that of-the-Levites the-ministries and the-diversity
victimarum exequitur, totusque in eo ordo Leviticus
of-victims it-sets-out and-the-whole in it order Levitical

adnotatur. Numerorum liber vocatur eo quod in eo
is-noted of-Numbers the-book is-called for-this that in it
egressae de Aegypto tribus dinumerantur, et quadraginta
gone-out from Egypt the-tribes are-numbered and of-forty
duarum per eremum mansionum in eo discriptio continetur.
two through the-desert stations in it the-description is-contained
Deuteronomium Graeco sermone appellatur, quod Latine
Deuteronomy in-Greek speech is-called which in-Latin
interpretatur secunda lex, id est repetitio et evangelicae legis
is-interpreted the-second law that is a-repetition and of-the-gospel law
praefiguratio; quae sic ea habet quae priora sunt, ut
a-prefiguring which so those-things has which earlier are that
tamen nova sint omnia quae in eo replicantur. Iosue liber
yet new be all-things which in it are-repeated of-Joshua the-book
nomen accepit a Iesu filio Nave, cuius historiam continet;
name received from Jesus son of-Nave whose history it-contains
scriptorem vero eius eundem Iosue Hebraei adseverant; in
the-writer but its the-same Joshua the-Hebrews assert in
cuius textu post Iordanis transitum regna hostium
whose text after of-the-Jordan the-crossing the-kingdoms of-the-enemies
subvertuntur, terra populo dividitur et per singulas
are-overturned the-land to-the-people is-divided and through single
urbes, viculos, montes atque confinia Ecclesiae caelestisque
cities villages mountains and borders of-the-Church and-of-heavenly
Hierusalem spiritalia regna praefigurantur. Iudicum nominatur
Jerusalem the-spiritual kingdoms are-prefigured of-Judges it-is-named
a principibus populi, qui praefuerunt in Israel post Moysen
from the-chiefs of-the-people who presided in Israel after Moses
et Iosue, antequam David et ceteri reges existerent. Hunc
and Joshua before David and the-other kings existed this
librum edidisse creditur Samuel. Liber Samuel eiusdem
book to-have-put-forth is-believed Samuel the-book of-Samuel of-the-same

Samuelis nativitatem et sacerdotium et gesta describit;
Samuel the-birth and priesthood and deeds describes
idcirco et ab eo nomen accepit. Et quamvis hic liber
for-this-reason also from him name received and although this book
Saul et David historiam contineat, utrique tamen ad Samuel
of-Saul and David the-history contains both yet to Samuel
referuntur, quia ipse uncxit Saul in regnum, ipse David
are-referred because he-himself anointed Saul into the-kingdom he-himself David
in regem futurum. Cuius libri primam partem conscripsit
as king about-to-be of-which book the-first part wrote-down
idem Samuel, sequentia vero eius usque ad calcem
the-same Samuel the-following-parts but its all-the-way to the-end
scripsit David. Malachim liber proinde appellatur, eo quod
wrote David Malachim the-book accordingly is-called for-this that
reges Iudae et Israeliticae gentis gestaque eorum per
the-kings of-Judah and of-the-Israelite nation and-the-deeds their through
ordinem digerat temporum. Melachim enim Hebraice, Latine
order it-sets-forth of-times Melachim for in-Hebrew in-Latin
Regum interpretatur. Hunc librum Ieremias primus in unum
of-Kings is-interpreted this book Jeremiah first into one
volumen coegit. Nam antea sparsus erat per singulorum
volume gathered for before scattered it-was through of-single
regum historias. Paralipomenon Graece dicitur, quod nos
kings the-histories Paralipomenon in-Greek is-called which we
praetermissorum vel reliquorum dicere possumus, quia
of-things-passed-over or of-the-remaining-things to-say can because
ea, quae in lege vel regum libris vel omissa vel non
those-things which in the-law or of-kings in-the-books either omitted or not
plene relata sunt, in isto summatim ac breviter explicantur.
fully related are in this summarily and briefly are-set-out
Librum Iob quidam Moysen scripsisse arbitrantur, alii
the-book of-Job some Moses to-have-written think others

unum ex prophetis, nonnulli vero eundem Iob post plagam
one of the-prophets some but the-same Job after the-plague
suae passionis scriptorem fuisse existimant, arbitrantes ut,
of-his suffering the-writer to-have-been reckon judging that
qui certamina spiritalis pugnae sustinuit, ipse narraret
who the-contests of-spiritual battle sustained he-himself might-narrate
quas victorias expedivit. Principia autem et fines libri Iob
what victories he-achieved the-beginnings moreover and ends of-the-book of-Job
apud Hebraeos prosa oratione contexta sunt, media autem
among the-Hebrews in-prose speech woven are the-middle moreover
ipsius ab eo loco, quo ait: 'pereat dies in qua natus
of-it from that place where he-says let-perish the-day in which born
sum,' usque ad eum locum: 'idcirco ego me reprehendo
I-was all-the-way to that place for-this-reason I myself reprove
et ago poenitentiam,' omnia heroico metro discurrunt.
and do penance all in-heroic meter run
Psalmorum liber Graece psalterium, Hebraice nabla, Latine
of-Psalms the-book in-Greek psalterion in-Hebrew nabla in-Latin
organum dicitur. Vocatus autem Psalmorum [liber] quod,
organ is-called called moreover of-Psalms the-book because
uno propheta canente ad psalterium, chorus consonando
with-one prophet singing to the-psaltery the-chorus by-sounding-together
responderet. Titulus autem in psalmis Hebraicus ita est,
answered the-title moreover in the-psalms Hebrew so is
Sepher Thehilim, quod interpretatur volumen hymnorum.
Sepher Thehilim which is-interpreted the-volume of-hymns
Auctores autem psalmorum qui ponuntur in titulis: Moyses
the-authors moreover of-the-psalms who are-put in the-titles Moses
scilicet et David et Salomon, Asaph, Ethan et Idithun et
namely and David and Solomon Asaph Ethan and Idithun and
filii Core, Eman, Ezraithae et reliquorum, quos Esdras
the-sons of-Core Eman of-the-Ezrahite and of-the-rest whom Ezra

uno volumine conprehendit. Omnes autem psalmi apud
in-one volume comprised all moreover the-psalms among
Hebraeos metrico carmine constant esse conpositi. Nam
the-Hebrews in-metrical song are-agreed to-be composed for
in more Romani Flacci et Graeci Pindari, nunc alii
in the-manner of-the-Roman Flaccus and the-Greek Pindar now some
iambo currunt, nunc Alcaico personant, nunc Sapphico nitent
in-iambs run now in-Alcaic sound now in-Sapphic shine
trimetro, vel tetrametro pede incedentes. Salomon, filius
in-trimeter or tetrameter foot proceeding Solomon son
David, rex Israel iuxta numerum vocabulorum suorum tria
of-David king of-Israel according-to the-number of-names his three
volumina edidit, quorum primus est Masloth: quem Graeci
volumes put-forth of-which the-first is Masloth which the-Greeks
Parabolas, Latini Proverbiorum nominant, eo quod in ipso
Parables the-Latins of-Proverbs name for-this that in it
sub conparativa similitudine figuras verborum et imagines
under comparative likeness the-figures of-words and the-images
veritatis ostenderit. Ipsam autem veritatem ad intellegendum
of-truth he-showed the-very moreover truth for understanding
legentibus reservavit. Secundum librum Coheleth vocavit, qui
to-the-readers he-reserved the-second book Coheleth he-called which
Graece Ecclesiastes dicitur, Latine Contionator, eo quod
in-Greek Ecclesiastes is-called in-Latin the-Preacher for-this that
sermo eius non specialiter ad unum, sicut in Proverbiis,
the-speech his not specially to one as in the-Proverbs
sed ad universos generaliter dirigatur, docens omnia, quae in
but to all generally is-directed teaching all-things which in
mundo cernimus, caduca esse et brevia, et ob hoc
the-world we-see perishable to-be and brief and on-account-of this
minime adpetenda. Tertium librum Sir hassirim praenotavit,
least to-be-sought the-third book Sir hassirim he-entitled

qui in Latinam linguam vertitur Canticum canticorum,
which into the-Latin tongue is-turned the-Song of-songs
ubi per epithalamium carmen coniunctionem Christi et
where through a-nuptial song the-union of-Christ and
Ecclesiae mystice canit. Dictum autem Canticum canticorum,
of-the-Church mystically he-sings called moreover the-Song of-songs
eo quod omnibus canticis praeferatur, quae in Scripturis
for-this that to-all songs it-is-preferred which in the-Scriptures
sacris habentur, sicut quaedam in lege dicuntur sancta,
sacred are-held as certain-things in the-law are-called holy
quibus maiora sunt sancta sanctorum. Horum autem trium
than-which greater are the-holy of-holies of-these moreover three
librorum carmina hexametris et pentametris versibus apud
books the-songs in-hexameter and pentameter verses among
suos conposita perhibentur, ut Iosippus Hieronymusque
their-own composed are-held as Josephus and-Jerome
scribunt. Esaias, evangelista potius quam propheta, edidit
write Isaiah an-evangelist rather than a-prophet put-forth
librum suum, cuius omne textum eloquentiae prosa incedit.
book his whose whole text of-eloquence in-prose proceeds
Canticum vero hexametro et pentametro versu discurrit.
the-Song but in-hexameter and pentameter verse runs
Hieremias similiter edidit librum suum cum threnis eius,
Jeremiah likewise put-forth book his with the-threnodies his
quos nos Lamenta vocamus, eo quod in tristioribus
which we Lamentations call for-this that in sadder
rebus funeribusque adhibeantur; in quibus quadruplicem
things and-funerals they-are-applied in which a-fourfold
diverso metro conposuit alphabetum, quorum duo prima
in-diverse meter he-composed alphabet of-which the-two first
quasi Sapphico metro scripta sunt, quia tres versiculos, qui
as-if in-Sapphic meter written are because three little-verses which

sibi nexi sunt et ab una tantum littera incipiunt,
to-one-another bound are and from one only letter begin
heroicum comma concludit. Tertium alphabetum trimetro
a-heroic comma concludes the-third alphabet in-trimeter
scriptum est, et a ternis litteris iidem terni versus
written is and from three-each letters the-same three-each verses
incipiunt. Quartum alphabetum simile primo et secundo
begin the-fourth alphabet like to-the-first and second
habetur. Ezechiel et Daniel a viris quibusdam sapientibus
is-held Ezekiel and Daniel by men certain wise
scripti esse perhibentur, quorum Ezechiel principia et
written to-be are-held of-whom Ezekiel the-beginnings and
fines multis habet obscuritatibus involuta. Daniel vero
ends with-many has obscurities wrapped Daniel but
claro sermone regna orbis pronuntiat et tempus
in-clear speech the-kingdoms of-the-world declares and the-time
adventus Christi manifestissima praedicatione adnotat. Hi
of-the-coming of-Christ with-most-manifest preaching notes these
sunt quattuor prophetae qui Maiores vocantur, quia prolixa
are the-four prophets who the-Greater are-called because long
volumina condiderunt. Libri duodecim prophetarum auctorum
volumes they-composed the-books of-the-twelve prophets of-authors
suorum nominibus praenotantur; qui propterea dicuntur
their with-the-names are-entitled who for-this-reason are-called
Minores, quia sermones eorum breves sunt. Unde et conexi
the-Lesser because the-speeches their brief are whence also joined
sibimet invicem in uno volumine continentur, quorum
to-themselves mutually in one volume they-are-contained whose
nomina sunt: Osee, Iohel, Amos, Abdias, Ionas, Micheas,
names are Hosea Joel Amos Obadiah Jonah Micah
Naum, Abacuc, Sophonias, Aggeus, Zacharias et Malachias.
Nahum Habakkuk Zephaniah Haggai Zechariah and Malachi

Esdra liber auctoris sui titulo praenotatur, in cuius textu
of-Ezra the-book of-author its by-the-title is-entitled in whose text
eiusdem Esdrae Nehemiaeque sermones pariter continentur.
of-the-same Ezra and-of-Nehemiah the-speeches equally are-contained
Nec quemquam moveat quod unus Esdrae dicitur liber, quia
nor anyone let-it-move that one of-Ezra is-called book because
secundus, tertius et quartus non habentur apud Hebraeos,
the-second third and fourth not are-held among the-Hebrews
sed inter apocryphos deputantur. Hester librum Esdras
but among the-apocrypha are-reckoned of-Esther the-book Ezra
creditur conscripsisse. In quo eadem regina sub figura
is-believed to-have-written in which the-same queen under the-figure
Ecclesiae Dei populum a servitute et morte eripuisse
of-the-Church of-God the-people from slavery and death to-have-snatched
scribitur, atque, interfecto Aman, qui interpretatur iniquitas,
is-written and with-killed Haman who is-interpreted iniquity
diei celebritas in posteros mittitur. Liber Sapientiae apud
of-the-day the-celebration to posterity is-sent the-book of-Wisdom among
Hebraeos nusquam est, unde et ipse titulus Graecam magis
the-Hebrews nowhere is whence also the-very title Greek rather
eloquentiam redolet. Hunc Iudaei Philonis esse adfirmant,
eloquence smells-of this the-Jews of-Philo to-be affirm
qui proinde Sapientiae nominatur, quia in eo Christi
which therefore of-Wisdom is-named because in it of-Christ
adventus, qui est sapientia Patris, et passio eius evidenter
the-coming who is the-wisdom of-the-Father and the-passion his evidently
exprimitur. Librum autem Ecclesiasticum certissime Iesus
is-expressed the-book moreover Ecclesiasticus most-certainly Jesus
filius Sirach, Hierosolymita, nepos Iesu sacerdotis magni,
son of-Sirach of-Jerusalem grandson of-Jesus priest great
conposuit, de quo meminit et Zacharias, qui liber apud
composed about whom makes-mention also Zechariah which book among

Latinos propter eloquii similitudinem Salomonis titulo
the-Latins on-account-of of-eloquence the-likeness of-Solomon with-the-title
praenotatur. Dictus autem Ecclesiasticus eo quod de
is-entitled called moreover Ecclesiasticus for-this that about
totius Ecclesiae disciplina religiosae conversationis magna
of-the-whole Church the-discipline of-religious conduct with-great
cura et ratione sit editus. Hic et apud Hebraeos reperitur,
care and reason it-was published this also among the-Hebrews is-found
sed inter apocryphos habetur. Iudith vero et Tobiae, sive
but among the-apocrypha is-held of-Judith but and of-Tobit or
Machabaeorum libri quibus auctoribus scripti sunt minime
of-the-Maccabees the-books by-what authors written they-were least
constat. Habent autem vocabula ex eorum nominibus,
is-agreed they-have moreover the-names from their names
quorum gesta scribunt. Quattuor libros Evangeliorum quattuor
whose deeds they-write four books of-the-Gospels the-four
Evangelistae singulariter conscripserunt. Primus Matthaeus
Evangelists singly wrote-down the-first Matthew
conscripsit Evangelium litteris Hebraicis et sermonibus in
wrote-down the-Gospel in-letters Hebrew and words in
Iudaea initians evangelizare ab humana Christi nativitate
Judaea beginning to-evangelize from the-human of-Christ birth
dicens: ‘Liber generationis Iesu Christi filii David, filii
saying the-book of-the-generation of-Jesus Christ son of-David son
Abraham’: significans descendisse corporaliter ex semine
of-Abraham signifying to-have-descended bodily from the-seed
patriarcharum Christum, sicut promissum erat in prophetis
of-the-patriarchs Christ as promised it-was in the-prophets
per Spiritum sanctum. Secundus Marcus plenus sancto
through the-Spirit holy the-second Mark full of-the-holy
Spiritu scripsit Evangelium Christi eloquio Graeco in Italia,
Spirit wrote the-Gospel of-Christ in-speech Greek in Italy

secutus Petrum ut discipulus. Is initium ab spiritu
having-followed Peter as a-disciple he the-beginning from the-spirit
prophetali fecit dicens: 'Vox clamantis in deserto, parate
prophetic made saying the-voice of-one-crying in the-desert prepare
viam Domino': ut ostenderet Christum post adsumptionem
the-way for-the-Lord that he-might-show Christ after the-assumption
carnis Evangelium praedicasse in mundo. Ipse enim
of-flesh the-Gospel to-have-preached in the-world he-himself for
Christus et propheta dictus est, sicut scriptum est: 'Et
Christ also a-prophet called is as written it-is and
prophetam in gentibus posui te.' Tertius Lucas, inter
as-a-prophet among the-nations I-have-placed you the-third Luke among
omnes evangelistas Graeci sermonis eruditissimus, quippe ut
all the-evangelists of-the-Greek tongue the-most-learned indeed as
medicus in Graecia, Evangelium scripsit Theophilo Episcopo,
a-physician in Greece the-Gospel wrote for-Theophilus the-Bishop
initians a sacerdotali spiritu dicens: 'Fuit in diebus Herodis
beginning from the-priestly spirit saying there-was in the-days of-Herod
regis Iudaeae sacerdos Zacharias,' ut manifestaret Christum
king of-Judaea a-priest Zechariah that he-might-show Christ
post nativitatem carnis et praedicationem Evangelii hostiam
after the-birth of-the-flesh and the-preaching of-the-Gospel a-victim
fuisse effectum pro salute mundi. Ipse est sacerdos
to-have-been made for the-salvation of-the-world he-himself is the-priest
de quo dictum est in Psalmis: 'Tu es sacerdos in aeternum
about whom said it-is in the-Psalms you are a-priest into eternity
secundum ordinem Melchisedech.' Ubi enim Christus advenit,
according-to the-order of-Melchizedek where for Christ came
sacerdotium Iudaeorum obmutuit, lex et prophetia cessavit.
the-priesthood of-the-Jews fell-silent the-law and prophecy ceased
Quartus Iohannes scripsit Evangelium ultimus in Asia,
the-fourth John wrote the-Gospel last in Asia

incipiens a Verbo, ut ostenderet eundem Salvatorem, qui
beginning from the-Word that he-might-show the-same Savior who
pro nobis dignatus est nasci et pati, ipsum ante saecula
for us deigned has to-be-born and to-suffer himself before the-ages
Dei Verbum esse, ipsum a caelo venisse, et post mortem
of-God the-Word to-be himself from heaven to-have-come and after death
ad caelum iterum remeasse. Hi sunt quattuor Evangelistae,
to heaven again to-have-returned these are the-four Evangelists
quos per Ezechielem Spiritus sanctus significavit in quattuor
whom through Ezekiel the-Spirit holy signified in four
animalibus. Propterea autem quattuor animalia, quia per
animals for-this-reason moreover four animals because through
quattuor mundi partes fides Christianae religionis eorum
the-four of-the-world parts the-faith of-the-Christian religion by-their
praedicatione disseminata est. Animalia autem dicta sunt
preaching disseminated was animals moreover called they-are
quoniam propter animam hominis praedicatur Evangelium
since on-account-of the-soul of-man is-preached the-Gospel
Christi. Nam et oculis plena erant intus et foris, quoniam
of-Christ for also with-eyes full they-were within and without since
praevident Evangelia quae dicta sunt a prophetis, et quae
they-foresee the-Gospels what spoken were by the-prophets and what
promiserit in priori. Crura autem eorum recta, quia nihil
he-promised in the-former the-legs moreover their straight because nothing
pravum in Evangeliis est; et alas senas, tegentes crura
crooked in the-Gospels is and wings six-each covering the-legs
et facies suas; revelata sunt enim quae tegebantur
and faces their revealed are for the-things-which were-covered
in adventum Christi. Evangelium autem interpretatur bona
at the-coming of-Christ the-Gospel moreover is-interpreted good
adnuntiatio. Graece enim εὖ bonum, ἀγγελία adnuntiatio
announcement in-Greek for eu good angelia announcement

dicitur. Unde et angelus nuntius interpretatur. Paulus
is-called whence also angel messenger is-interpreted Paul
Apostolus suas scripsit Epistolas quattuordecim, e quibus
the-Apostle his wrote Epistles fourteen of which
novem septem ecclesiis scripsit, reliquas discipulis suis
nine to-seven churches he-wrote the-rest to-disciples his
Timotheo, Tito et Philemoni. Ad Hebraeos autem Epistola
Timothy Titus and Philemon to the-Hebrews moreover the-Epistle
plerisque Latinis eius esse incerta est propter dissonantiam
to-most Latins his to-be uncertain is on-account-of the-dissonance
sermonis, eandemque alii Barnaban conscripsisse, alii a
of-speech and-the-same others Barnabas to-have-written others by
Clemente scriptam fuisse suspicantur. Petrus scripsit duas
Clement written to-have-been suspect Peter wrote two
nominis sui Epistolas, quae Catholicae ideo nominantur,
of-name his Epistles which Catholic therefore are-named
quia non uni tantum populo vel civitati, sed universis
because not to-one only people or city but to-all
gentibus generaliter scriptae sunt. Iacobus et Iohannes et
nations generally written they-are James and John and
Iudas suas scripserunt Epistolas. Actus Apostolorum primordia
Jude their wrote Epistles the-Acts of-the-Apostles the-beginnings
fidei Christianae in gentibus et nascentis Ecclesiae
of-the-faith Christian among the-nations and of-the-nascent Church
historiam digerit. Actuum Apostolorum scriptorem Lucam esse
the-history sets-forth of-the-Acts of-the-Apostles the-writer Luke to-be
evangelistam, in quo opere nascentis Ecclesiae infantia texitur,
the-evangelist in which work of-the-nascent Church the-infancy is-woven
et apostolorum historia retinetur. Unde et Actus Apostolorum
and of-the-apostles the-history is-retained whence also the-Acts of-the-Apostles
dicitur. Apocalypsin librum Iohannes evangelista scripsit eo
it-is-called the-Apocalypse the-book John the-evangelist wrote at-that

tempore, quo ob evangelii praedicationem in insulam
time when on-account-of of-the-gospel the-preaching to the-island
Pathmon traditur relegatus. Apocalypsin autem ex Graeco
Patmos he-is-reported banished the-Apocalypse moreover from Greek
in Latinum revelatio interpretatur. Revelatio enim dicitur
into Latin revelation is-interpreted revelation for is-called
manifestatio eorum quae abscondita erant, iuxta quod
the-manifestation of-those-things which hidden were according-to what
et ipse Iohannes dicit: 'Apocalypsin Iesu Christi, quam
also he-himself John says the-Apocalypse of-Jesus Christ which
dedit illi Deus palam facere servis suis.' Hi sunt scriptores
gave to-him God openly to-make to-servants his these are the-writers
sacrorum librorum, qui per Spiritum sanctum loquentes
of-the-sacred books who through the-Spirit holy speaking
ad eruditionem nostram et praecepta vivendi et credendi
for instruction our both the-precepts of-living and of-believing
regulam conscripserunt. Praeter haec alia volumina apocrypha
the-rule wrote-down besides these other volumes apocrypha
nuncupantur. Apocrypha autem dicta, id est secreta, quia in
are-named Apocrypha moreover called that is secret because into
dubium veniunt. Est enim eorum occulta origo nec patet
doubt they-come is for their hidden the-origin nor it-is-plain
Patribus, a quibus usque ad nos auctoritas veracium
to-the-Fathers from whom all-the-way to us the-authority of-the-truthful
scripturarum certissima et notissima successione pervenit. In
scriptures by-most-certain and most-known succession has-come in
iis apocryphis etsi invenitur aliqua veritas, tamen propter
these apocrypha although is-found some truth yet on-account-of
multa falsa nulla est in eis canonica auctoritas; quae
many false-things no is in them canonical authority which
recte a prudentibus iudicantur non esse eorum credenda,
rightly by the-prudent are-judged not to-be theirs to-be-believed

quibus adscribuntur. Nam multa et sub nominibus
to-whom they-are-ascribed for many-things both under the-names
prophetarum, et recentiora sub nominibus apostolorum ab
of-the-prophets and more-recent-ones under the-names of-the-apostles by
haereticis proferuntur, quae omnia sub nomine apocryphorum
heretics are-brought-forth which all under the-name of-apocrypha
auctoritate canonica diligenti examinatione remota sunt.
from-authority canonical by-diligent examination removed are

De bibliothecis

III · LIBRARIES

A library is named from the Greek for a place where books are laid up. Ezra restored the library of the Old Testament after the Chaldeans burned the Law, and among the Greeks Pisistratus, tyrant of Athens, first founded one, which Xerxes carried off when he burned Athens and Seleucus brought back. Ptolemy Philadelphus gathered seventy thousand books at Alexandria, the divine writings among them.

Bibliotheca a Graeco nomen accepit, eo quod ibi
the-library from the-Greek name received for-this that there
recondantur libri. Nam βιβλίων librorum, θήκη repositio
are-stored-away books for biblion of-books theke a-repository
interpretatur. Bibliothecam Veteris Testamenti Esdras scriba
is-interpreted the-library of-the-Old Testament Ezra the-scribe
post incensam Legem a Chaldaeis, dum Iudaei regressi fuissent
after the-burned Law by the-Chaldeans when the-Jews returned had
in Hierusalem, divino afflatus Spiritu reparavit, cunctaque
into Jerusalem by-divine breathed-upon Spirit restored and-all
Legis ac Prophetarum volumina quae fuerant a gentibus
of-the-Law and of-the-Prophets the-volumes which had-been by the-gentiles
corrupta correxit, totumque Vetus Testamentum in viginti
corrupted he-corrected and-the-whole Old Testament into twenty

duos libros constituit, ut tot libri essent in Lege quot
two books established that as-many books might-be in the-Law as-many-as
habebantur et litterae. Apud Graecos autem bibliothecam
were-held also letters among the-Greeks moreover a-library
primus instituisse Pisistratus creditur, Atheniensium tyrannus,
first to-have-founded Pisistratus is-believed of-the-Athenians the-tyrant
quam deinceps ab Atheniensibus auctam Xerxes, incensis
which afterward by the-Athenians increased Xerxes with-burned
Athenis, evexit in Persas, longoque post tempore Seleucus
Athens carried-off to the-Persians and-long after time Seleucus
Nicanor rursus in Graeciam rettulit. Hinc studium regibus
Nicanor again into Greece brought-back hence a-zeal in-kings
urbibusque ceteris natum est conparandi volumina diversarum
and-cities other born was of-acquiring the-volumes of-diverse
gentium, et per interpretes in Graecam linguam vertendi.
nations and through interpreters into the-Greek tongue of-turning
Dehinc magnus Alexander vel successores eius instruendis
thereafter the-great Alexander or the-successors his to-equipping
omnium librorum bibliothecis animum intenderunt; maxime
of-all books libraries the-mind turned most-of-all
Ptolomaeus cognomento Philadelphus omnis litteraturae
Ptolemy by-surname Philadelphus of-all literature
sagacissimus, cum studio bibliothecarum Pisistratum
most-sagacious since in-zeal for-libraries Pisistratus
aemularetur, non solum gentium scripturas, sed etiam et
he-emulated not only of-the-gentiles the-writings but also also
divinas litteras in bibliothecam suam contulit. Nam septuaginta
the-divine letters into library his brought for seventy
milia librorum huius temporibus Alexandriae inventa sunt.
thousand of-books in-his times at-Alexandria found were

De interpretibus

IV · THE TRANSLATORS

Ptolemy Philadelphus had the Old Testament turned from Hebrew into Greek by the seventy translators, each in his own cell, who agreed in every word through the Spirit. Aquila, Symmachus, Theodotion, and the anonymous Fifth Edition followed, Origen found a sixth and seventh, and Jerome's translation from the Hebrew into Latin is rightly preferred to them all.

Hic etiam et ab Eleazaro pontifice petens Scripturas Veteris
he also also from Eleazar the-pontiff seeking the-Scriptures of-the-Old
Testamenti, in Graecam vocem ex Hebraica lingua per
Testament into the-Greek speech from the-Hebrew tongue through
septuaginta interpretes transferre curavit, quas in Alexandrina
seventy interpreters to-translate took-care which in the-Alexandrian
bibliotheca habuit. Siquidem singuli in singulis cellulis separati
library he-held since single in single little-cells separated
ita omnia per Spiritum sanctum interpretati sunt, ut nihil
so all-things through the-Spirit holy interpreted have that nothing
in alicuius eorum codice inventum esset quod in ceteris vel in
in of-any of-them the-book found was which in the-others even in
verborum ordine discreparet. Fuerunt et alii interpretes, qui
of-words the-order differed there-were also other interpreters who
ex Hebraea lingua in Graecum sacra eloquia transtulerunt,
from the-Hebrew tongue into Greek the-sacred utterances translated
sicut Aquila, Symmachus et Theodotion, sicut etiam et
as Aquila Symmachus and Theodotion as also also
vulgaris illa interpretatio, cuius auctor non apparet et ob
common that translation whose author not appears and on-account-of
hoc sine nomine interpretis Quinta Editio nuncupatur.
this without the-name of-the-translator the-Fifth Edition is-named

Praeterea sextam et septimam editionem Origenes miro
besides a-sixth and seventh edition Origen with-wondrous
labore repperit, et cum ceteris editionibus conparavit. Presbyter
labor found and with the-other editions compared the-priest
quoque Hieronymus trium linguarum peritus ex Hebraeo in
also Jerome of-three tongues skilled from Hebrew into
Latinum eloquium easdem Scripturas convertit, eloquenterque
Latin speech the-same Scriptures turned and-eloquently
transfudit. Cuius interpretatio merito ceteris antefertur;
poured-over whose translation deservedly to-the-others is-preferred
nam [est] et verborum tenacior, et perspicuitate sententiae
for it-is both of-words more-tenacious and in-clearness of-sense
clarior [atque, utpote a Christiano, interpretatio verior].
clearer and inasmuch-as by a-Christian a-translation truer

De eo qui primum Romam libros advexit

V · WHO FIRST BROUGHT BOOKS TO ROME

Aemilius Paullus first brought a store of books to Rome after defeating Perseus, then Lucullus from the spoil of Pontus. Caesar gave Varro the task of building the largest library, and Pollio first opened libraries to the public.

Romae primus librorum copiam advexit Aemilius Paulus,
to-Rome first of-books an-abundance brought Aemilius Paulus
Perse Macedonum rege devicto; deinde Lucullus e
with-Perseus of-the-Macedonians king conquered then Lucullus from
Pontica praeda. Post hos Caesar dedit Marco Varroni
the-Pontic booty after these Caesar gave to-Marcus Varro
negotium quam maximae bibliothecae construendae. Primum
the-task as greatest of-a-library to-be-built first

autem Romae bibliothecas publicavit Pollio, Graecas simul
moreover at-Rome libraries made-public Pollio Greek at-once
atque Latinas, additis auctorum imaginibus in atrio, quod
and Latin with-added of-the-authors images in the-atrium which
de manubiis magnificentissimum instruxerat.
from the-spoils most-magnificent he-had-built

Qui apud nos bibliothecas instituerunt

VI · WHO FOUNDED LIBRARIES AMONG US

Among Christians the martyr Pamphilus strove to equal Pisistratus, with nearly thirty thousand volumes in his library. Jerome and Gennadius later listed the writers of the Church.

Apud nos quoque Pamphilus martyr, cuius vitam Eusebius
among us also Pamphilus the-martyr whose life Eusebius
Caesariensis conscripsit, Pisistratum in sacrae bibliothecae
of-Caesarea wrote-down Pisistratus in of-a-sacred library
studio primus adaequare contendit. Hic enim in bibliotheca
zeal first to-equal strove he for in library
sua prope triginta voluminum milia habuit. Hieronymus
his nearly thirty of-volumes thousand had Jerome
quoque atque Gennadius ecclesiasticos scriptores toto
also and Gennadius ecclesiastical writers in-the-whole
orbe quaerentes ordine persecuti sunt, eorumque studia in
world seeking in-order pursued have and-their studies in
uno voluminis indiculo conprehenderunt.
one of-a-volume little-index comprised

Qui multa scripserunt

VII · WHO WROTE MUCH

Varro wrote countless books among the Latins, and Chalcenterus among the Greeks more than a man could copy out by hand. Of the Christians Origen outnumbered Greeks and Latins alike, but Augustine surpassed them all, writing more than anyone could even read.

Marcus Terentius Varro apud Latinos innumerabiles libros
Marcus Terentius Varro among the-Latins innumerable books
scripsit. Apud Graecos quoque Chalcenterus miris
wrote among the-Greeks also Chalcenterus with-wondrous
attollitur laudibus, quod tantos libros ediderit quantos
is-raised praises because so-many books he-published as-many-as
quisque nostrum alienos scribere propria manu vix possit.
each of-us of-others to-write with-own hand scarcely could
De nostris quoque apud Graecos Origenes in scripturarum
of ours also among the-Greeks Origen in of-the-scriptures
labore tam Graecos quam Latinos operum suorum numero
labor as-much the-Greeks as the-Latins of-works his in-the-number
superavit. Denique Hieronymus sex milia librorum eius
surpassed finally Jerome six thousand of-books his
legisse fatetur. Horum tamen omnium studia Augustinus
to-have-read confesses of-these yet all the-studies Augustine
ingenio vel scientia sui vicit. Nam tanta scripsit ut
by-genius or knowledge his conquered for so-many-things he-wrote that
diebus ac noctibus non solum scribere libros eius quisquam,
by-days and nights not only to-write the-books his anyone
sed nec legere quidem occurrat.
but not-even to-read indeed may-happen

De generibus opusculorum

VIII · THE KINDS OF WRITINGS

Short works are of three kinds: excerpts or scholia, homilies spoken to the people, and tomes or books. Isidore then names the forms of writing, from dialogue, sermon, and treatise to commentary, apology, panegyric, preface, precept, parable, and problem, and last the letter, once written on wooden tablets.

Opusculorum genera esse tria. Primum genus excerpta
of-little-works the-kinds to-be three the-first kind excerpts
sunt, quae Graece scholia nuncupantur; in quibus ea
are which in-Greek scholia are-named in which those-things
quae videntur obscura vel difficilia summatim ac breviter
which seem obscure or difficult summarily and briefly
praestringuntur. Secundum genus homiliae sunt, quas Latini
are-touched-on the-second kind homilies are which the-Latins
verbum appellant, quae proferuntur in populis. Tertium
word call which are-delivered among the-peoples the-third
tomi, quos nos libros vel volumina nuncupamus. Homiliae
tomes which we books or volumes name the-homilies
autem ad vulgus loquuntur, tomi vero, id est libri,
moreover to the-common-people speak the-tomes but that is books
maiores sunt disputationes. Dialogus est conlatio duorum
greater are disputations the-dialogue is a-conference of-two
vel plurimorum, quem Latini sermonem dicunt. Nam quos
or of-more which the-Latins discourse call for what
Graeci dialogos vocant, nos sermones vocamus. Sermo autem
the-Greeks dialogues call we discourses call discourse moreover
dictus quia inter utrumque seritur. Unde in Vergilio:
called because between each it-is-sown whence in Virgil

Multa inter se serebant,
many-things between themselves they-sowed

Tractatus est * *. Differt autem sermo, tractatus
the-treatise is (lacuna) (lacuna) differs moreover discourse treatise
et verbum. Sermo enim alteram eget personam; tractatus
and word discourse for another needs person the-treatise
specialiter ad se ipsum est; verbum autem ad omnes.
specially to itself itself is the-word moreover to all
Unde et dicitur: 'Verbum fecit ad populum.' Commentaria
whence also it-is-said a-word he-made to the-people the-commentaries
dicta, quasi cum mente. Sunt enim interpretationes, ut
called as-if with mind they-are for interpretations as
commenta iuris, commenta Evangelii. Apologeticum est
commentaries of-law commentaries of-the-Gospel the-apologetic is
excusatio, in quo solent quidam accusantibus respondere.
an-excuse in which are-wont some to-accusers to-answer
In defensione enim aut negatione sola positum est; et est
in defense for or denial alone placed it-is and it-is
nomen Graecum. Panegyricum est licentiosum et lasciviosum
a-name Greek the-panegyric is a-licentious and wanton
genus dicendi in laudibus regum, in cuius conpositione
kind of-speaking in praises of-kings in whose composition
homines multis mendaciis adulantur. Quod malum a
men with-many lies flatter which evil from
Graecis exortum est, quorum levitas instructa dicendi
the-Greeks arisen is whose levity equipped of-speaking
facultate et copia incredibili multas mendaciorum nebulas
with-the-faculty and abundance incredible many of-lies clouds
suscitavit. Fastorum libri sunt in quibus reges vel consules
raised-up of-the-Fasti the-books are in which kings or consuls

scribuntur, a fascibus dicti, id est potestatibus. Unde
are-written from the-fasces called that is the-powers whence
et Ovidii libri Fastorum dicuntur, quia de regibus et
also of-Ovid the-books of-the-Fasti are-called because about kings and
consulibus editi sunt. Prooemium est initium dicendi.
consuls published they-are the-prooemium is the-beginning of-speaking
Sunt enim prooemia principia librorum, quae ante causae
they-are for prooemia the-beginnings of-books which before of-the-case
narrationem ad instruendas audientium aures coaptantur. Cuius
the-narration for equipping of-the-hearers the-ears are-fitted whose
nomen plerique latinitatis periti sine translatione posuerunt.
name most of-Latinity skilled without translation have-placed
Hoc autem vocabulum apud nos interpretatum praefatio
this moreover word among us interpreted preface
nuncupatur, quasi praelocutio. Praecepta sunt quae aut quid
is-named as-if a-fore-speaking precepts are which either what
faciendum aut quid non faciendum docent. Quid faciendum,
to-be-done or what not to-be-done teach what to-be-done
ut: 'Dilige [Dominum] Deum tuum,' et: 'honora patrem
as love the-Lord God your and honor father
tuum et matrem tuam.' Quid non faciendum, ut: 'Non
your and mother your what not to-be-done as not
moechaberis,' 'Non furtum facies.' Similiter et gentilium
you-shall-commit-adultery not theft you-shall-do likewise also of-the-gentiles
praecepta vel iubent vel vetant. Iubent faciendum, ut:
the-precepts either order or forbid they-order to-be-done as

Nudus ara, sere nudus.
naked plow sow naked

Vetant, ut:
they-forbid as

Neve inter vites corylum sere, neve flagella
nor among the-vines the-hazel sow nor the-shoots
summa pete.
highest seek

Primus autem praecepta apud Hebraeos Moyses scripsit;
first moreover precepts among the-Hebrews Moses wrote
apud Latinos Marcius vates primus praecepta conposuit. Ex
among the-Latins Marcius the-seer first precepts composed of
quibus est illud:
which is that

Postremus dicas, primus taceas.
last you-should-speak first you-should-be-silent

Parabolae et problemata nominibus suis indicant altius
parables and problems by-names their show more-deeply
se perscrutari oportere. Parabola quippe alicuius rei
themselves to-be-searched it-behooves the-parable indeed of-some thing
similitudinem prae se gerit. Quod licet sit vocabulum
a-likeness before itself bears which although it-be a-word
Graecum, iam tamen pro Latino usurpatur. Et notum est
Greek now yet for Latin is-used and known it-is
quod in parabolis quae dicuntur rerum similitudines rebus,
that in parables which are-called of-things likenesses to-the-things

de quibus agitur, conparant. Problemata autem, quae
about which it-is-treated they-compare the-problems moreover which
Latine appellantur propositiones, quaestiones sunt habentes
in-Latin are-called propositions questions are having
aliquid quod disputatione solvendum sit. Quaestio autem
something which by-disputation to-be-solved may-be the-question moreover
est quaesitio, cum quaeritur an sit, quid sit, quale
is a-seeking when it-is-asked whether it-is what it-is of-what-sort
sit. Argumentum vero dictum quasi argutum, vel quod sit
it-is the-argument but called as-if keen or because it-be
argute inventum ad conprobandas res. Epistolam proprie
keenly found for proving things the-epistle properly
Graeci vocant, quod interpretatur Latine missa. Στόλα enim
the-Greeks call which is-interpreted in-Latin sent stola for
sive στόλοι missa vel missi. Ante cartae et membranarum
or stoloi sent or sent-ones before of-paper and of-parchments
usum in dedolatis ex ligno codicellis epistolarum alloquia
the-use on smoothed from wood little-tablets of-letters the-addresses
scribebantur, unde et portitores earum tabellarios vocaverunt.
were-written whence also the-carriers their tablet-men they-called

De ceris

IX · WAX TABLETS

Wax tablets, the nurses of children, give boys their first learning. The Greeks and Etruscans first wrote on wax with an iron stylus, until the Romans forbade it and the stylus was made of bone.

Cerae litterarum materies, parvulorum nutrices, ipsae:
wax-tablets of-letters the-material of-little-ones the-nurses they-themselves

Dant ingenium pueris, primordia sensus.
they-give wit to-boys the-beginnings of-sense

Quarum studium primi Graeci tradidisse produntur.
of-which the-study first Greeks to-have-handed-down are-reported
Graeci autem et Tusci primum ferro in ceris
the-Greeks moreover and the-Etruscans first with-iron on wax-tablets
scripserunt; postea Romani iusserunt ne graphium ferreum
wrote afterward the-Romans ordered that-not a-stylus iron
quis haberet. Unde et apud scribas dicebatur: ‘Ceram ferro
anyone should-have whence also among the-scribes it-was-said the-wax with-iron
ne caedito.’ Postea institutum ut cera ossibus scriberent,
not you-shall-cut afterward it-was-instituted that on-wax with-bones they-should-write
sicut indicat Atta in Satura dicens:
as shows Atta in the-Satire saying

Vertamus vomerem
let-us-turn the-plowshare
in cera mucroneque aremus osseo.
in wax and-with-a-point let-us-plow of-bone

Graphium autem Graece, Latine scriptorium dicitur. Nam
the-graphium moreover in-Greek in-Latin a-writing-tool is-called for
γραφή scriptura est.
graphe writing is

De cartis

X · PAPYRUS

Egypt first gave the use of papyrus, at Memphis, as Lucan says. Isidore names the grades of sheet, from the finest, called Augustan, down to the coarse wrapping paper of the market.

Cartarum usum primum Aegyptus ministravit, coeptum apud
of-papers the-use first Egypt furnished begun at
Memphiticam urbem. Memphis enim civitas est Aegyptiorum,
the-Memphitic city Memphis for a-city is of-the-Egyptians
ubi cartae usus inventus est primum, sicut ait Lucanus:
where of-paper the-use found was first as says Lucan

Conficitur bibula Memphitis carta papyro.
is-made from-the-thirsty Memphitic paper papyrus

Bibulam autem papyrum dixit quod humorem bibat. Carta
thirsty moreover the-papyrus he-called because the-moisture it-drinks paper
autem dicta quod carptim papyri tegmen decerptum
moreover called because piecemeal of-the-papyrus the-covering plucked-off
glutinatur. Cuius genera quam plura sunt. Prima et praecipua
is-glued of-which the-kinds very many are the-first and chief
Augustea regia, maioris formae in honorem Octaviani
the-Augustan royal of-larger form in honor of-Octavian

Augusti appellata. Secunda Libyana, ob honorem
Augustus called the-second the-Libyan on-account-of the-honor
Libyae provinciae. Tertia hieratica dicta [eo] quod ad sacros
of-Libya the-province the-third hieratic called for-this that for sacred
libros eligebatur, similis Augusteae, sed subcolorata. Quarta
books it-was-chosen like to-the-Augustan but somewhat-colored the-fourth
Taeneotica, a loco Alexandriae qui ita vocatur, ubi fiebat.
Taeneotic from a-place of-Alexandria which so is-called where it-was-made
Quinta Saitica, ab oppido Sai. Sexta Corneliana, a Cornelio
the-fifth Saitic from the-town Sais the-sixth Cornelian by Cornelius
Gallo praefecto Aegypti primum confecta. Septima emporetica,
Gallus the-prefect of-Egypt first made the-seventh emporetic
quod ea merces involvuntur, cum sit scripturis minus idonea.
because in-it wares are-wrapped since it-is for-writings less fit

De pergamenis

XI · PARCHMENT

The kings of Pergamum, short of papyrus, invented parchment, which keeps their name and is also called membrane, since it is drawn from the limbs of beasts. It was first yellow, then white, which soils easily and tires the eyes, as green refreshes them; the yellow and purple skins are named.

Pergameni reges cum carta indigerent, membrana primi
the-Pergamene kings since paper they-lacked parchment first
excogitaverunt. Unde et pergamenarum nomen hucusque
devised whence also of-parchments the-name hitherto
tradente sibi posteritate servatum est. Haec et
with-handing-down to-itself posterity kept is these also
membrana dicuntur, quia ex membris pecudum detrahuntur.
membranes are-called because from the-members of-cattle they-are-drawn-off

Fiebant autem primum coloris lutei, id est crocei, postea
they-were-made moreover first of-color yellow that is saffron afterward
vero Romae candida membrana reperta sunt; quod apparuit
but at-Rome white parchments found were which seemed
inhabile esse, quod et facile sordescant, aciemque legentium
unsuitable to-be because both easily they-grow-dirty and-the-sight of-readers
laedant; cum peritiores architecti neque aurea lacunaria
harm since the-more-skilled architects neither golden ceilings
ponenda in bibliothecis putent neque pavimenta alia quam e
to-be-placed in libraries think nor pavements other than from
Carysteo marmore, quod auri fulgor hebetat et Carystei
Carystian marble because of-gold the-glare dulls and of-the-Carystian
viriditas reficiat oculos. Nam et qui nummulariam discunt,
the-greenness refreshes the-eyes for also who the-money-changing learn
denariorum formis myrteos pannos subiciunt, et gemmarum
of-denarii to-the-forms myrtle cloths put-under and of-gems
sculptores scarabaeorum terga, quibus nihil est viridius,
the-carvers of-beetles the-backs than-which nothing is greener
subinde respiciunt, et pictores [idem faciunt, ut laborem
repeatedly look-back-at and the-painters the-same do that the-labor
visus eorum viriditate recreent]. Membrana autem aut
of-sight their by-greenness they-may-refresh parchments moreover either
candida aut lutea aut purpurea sunt. Candida naturaliter
white or yellow or purple are the-white naturally
existunt. Luteum membranum bicolor est, quod a confectore
exist the-yellow parchment two-colored is because by the-maker
una tinguitur parte, id est crocatur. De quo Persius:
on-one is-dyed side that is is-saffroned about which Persius

Iam liber et positis bicolor membrana capillis.
already the-book and with-laid-down two-colored the-parchment hairs

Purpurea vero inficiuntur colore purpureo, in quibus aurum
the-purple but are-dyed with-color purple in which gold
et argentum liquescens patescat in litteris.
and silver melting may-lie-open in letters

De libris conficiendis

XII · THE MAKING OF BOOKS

Among the gentiles books were made to fixed sizes, poems and letters small and histories large, and they were written not only on papyrus and parchment but on elephants' cauls and woven leaves of mallow and palm, as Cinna recalls. The trimming of books first became common in Sicily; before that they were smoothed with pumice, as Catullus says.

Quaedam nomina librorum apud gentiles certis modulis
certain names of-books among the-gentiles in-fixed measures
conficiebantur. Breviori forma carmina atque epistolae. At
were-made in-shorter form songs and letters but
vero historiae maiori modulo scribebantur, et non solum in
indeed histories in-a-larger measure were-written and not only on
carta vel membranis, sed etiam et in omentis elephantinis
paper or parchments but also also on cauls elephant
textilibusque malvarum foliis atque palmarum. Cuius generis
and-woven of-mallows on-leaves and of-palms of-which kind
Cinna sic meminit:
Cinna thus makes-mention

Haec tibi Arateis multum invigilata lucernis
these for-you by-Aratean much watched-over lamps
carmina, quis ignis novimus aerios,
songs in-which fires we-have-learned airy
levis in aridulo malvae descripta libello
light in a-dry of-mallow written little-book
Prusiaca vexi munera navicula.
Prusian I-have-carried gifts in-a-little-ship

Circumcidi libros Siciliae primum increbuit. Nam initio
to-be-trimmed books in-Sicily first grew-common for at-the-beginning
pumicabantur. Unde et Catullus ait:
they-were-pumiced whence also Catullus says

Cui dono lepidum novum libellum
to-whom do-I-give the-charming new little-book
arido modo pumice expolitum?
with-dry just-now pumice polished

De librorum vocabulis

XIII · THE NAMES OF BOOKS

A codex is of many books, a book of one volume. The codex is named from the trunks of trees, as if caudex, the volume from rolling, and the book from the inner bark, on which volumes were made before papyrus and parchment, whence copyists are called librarii.

Codex multorum librorum est; liber unius voluminis. Et
the-codex of-many books is a-book of-one volume and
dictus codex per translationem a codicibus arborum seu
called codex through transfer from the-trunks of-trees or
vitium, quasi caudex, quod ex se multitudinem librorum
of-vines as-if caudex because from itself a-multitude of-books
quasi ramorum contineat. Volumen liber est a volvendo
as-if of-branches it-contains the-volume a-book is from rolling
dictus, sicut apud Hebraeos volumina Legis, volumina
called as among the-Hebrews the-volumes of-the-Law the-volumes
Prophetarum. Liber est interior tunica corticis, quae ligno
of-the-Prophets the-bast is the-inner tunic of-the-bark which to-the-wood
cohaeret. De quo Vergilius sic:
clings about which Virgil thus

Alta liber haeret in ulmo.
on-the-lofty the-bark clings on the-elm

Unde et liber dicitur in quo scribimus, quia ante usum
whence also book is-called in which we-write because before the-use
cartae vel membranarum de libris arborum volumina
of-paper or of-parchments from the-barks of-trees volumes

fiebant, id est conpaginabantur. Unde et scriptores a
were-made that is were-joined-together whence also the-writers from
libris arborum librarios vocaverunt.
the-barks of-trees copyists they-called

De librariis et eorum instrumentis

XIV · COPYISTS AND THEIR TOOLS

Copyists were once called booksellers, and are also called antiquaries, though copyists write new works and old and antiquaries only old. The scribe is named from writing, and his tools are the reed and the quill, whose split point Isidore believes signifies the two Testaments. Then come the leaves of books and their pages, the lines named from the turning of the plow, and the scheda, a draft not yet put into books.

Librarios antea bibliopolas dictos. Librum enim Graeci
copyists formerly booksellers called the-book for the-Greeks
βίβλον vocant. Librarii autem iidem et antiquarii vocantur:
biblos call the-copyists moreover the-same also antiquaries are-called
sed librarii sunt qui et nova scribunt et vetera; antiquarii,
but copyists are who both new-things write and old antiquaries
qui tantummodo vetera, unde et nomen sumpserunt. Ab
who only old-things whence also the-name they-took from
scribendo autem scriba nomen accepit, officium exprimens
writing moreover the-scribe name received the-office expressing
vocabuli qualitate. Instrumenta scribae calamus et pinna.
of-the-word by-the-quality the-instruments of-the-scribe the-reed and the-quill
Ex his enim verba paginis infiguntur; sed calamus arboris
from these for words on-pages are-fixed but the-reed of-a-tree
est, pinna avis; cuius acumen in dyade dividitur, in toto
is the-quill of-a-bird whose point into a-dyad is-divided in the-whole
corpore unitate servata, credo propter mysterium, ut in
body with-unity kept I-believe on-account-of a-mystery that in

duobus apicibus Vetus et Novum Testamentum signaretur,
two tips the-Old and New Testament might-be-signified
quibus exprimitur verbi sacramentum sanguine Passionis
by-which is-expressed of-the-word the-sacrament with-the-blood of-the-Passion
effusum. Dictus autem calamus quod liquorem ponat. Unde et
poured-out called moreover calamus because the-liquid it-puts whence also
apud nautas calare ponere dicitur. Pinna autem a pendendo
among sailors calare to-put is-called the-quill moreover from hanging
vocata, id est volando. Est enim, ut diximus, avium. Foliae
called that is flying it-is for as we-said of-birds the-leaves
autem librorum appellatae sive ex similitudine foliorum
moreover of-books called either from the-likeness of-the-leaves
arborum, seu quia ex follibus fiunt, id est ex pellibus,
of-trees or because from bellows they-are-made that is from skins
qui de occisis pecudibus detrahi solent; cuius partes
which from killed cattle to-be-drawn-off are-wont whose parts
paginae dicuntur, eo quod sibi invicem conpingantur.
pages are-called for-this that to-themselves mutually they-are-joined
Versus autem vulgo vocati quia sic scribebant antiqui
verses moreover commonly called because so wrote the-ancients
sicut aratur terra. A sinistra enim ad dexteram primum
as is-plowed the-earth from the-left for to the-right first
deducebant stilum, deinde convertebantur ab inferiore, et
they-drew the-stylus then they-were-turned from the-lower and
rursus ad dexteram versus; quos et hodieque rustici versus
again to the-right verses which also today the-rustics turns
vocant. Scheda est quod adhuc emendatur, et necdum in
call the-scheda is what still is-corrected and not-yet into
libris redactum est; et est nomen Graecum, sicut et tomus.
books brought is and it-is a-name Greek as also tomus

De canonibus Evangeliorum

XV · THE CANONS OF THE GOSPELS

Ammonius of Alexandria first devised the canons of the Gospels, and Eusebius of Caesarea completed them, so that a reader may find what each evangelist shares with the others and what is his own. Isidore explains their ten tables.

Canones Evangeliorum Ammonius Alexandriae primus
the-canons of-the-Gospels Ammonius of-Alexandria first
excogitavit, quem postea Eusebius Caesariensis secutus
devised whom afterward Eusebius of-Caesarea having-followed
plenius conposuit. Qui ideo facti sunt, ut per eos invenire
more-fully composed-them which therefore made were that through them to-find
et scire possimus qui reliquorum Evangelistarum similia
and to-know we-may-be-able which of-the-other Evangelists similar
aut propria dixerunt. Sunt autem numero decem, quorum
or proper-things said they-are moreover in-number ten of-which
primus continet numeros in quibus quattuor eadem
the-first contains the-numbers in which four the-same-things
dixerunt: Matthaeus, Marcus, Lucas, Iohannes. Secundus, in
said Matthew Mark Luke John the-second in
quibus tres: Matthaeus, Marcus, Lucas. Tertius, in quibus
which three Matthew Mark Luke the-third in which
tres: Matthaeus, Lucas, Iohannes. Quartus, in quibus tres:
three Matthew Luke John the-fourth in which three
Matthaeus, Marcus, Iohannes. Quintus, in quibus duo:
Matthew Mark John the-fifth in which two
Matthaeus, Lucas. Sextus, in quibus duo: Matthaeus, Marcus.
Matthew Luke the-sixth in which two Matthew Mark
Septimus, in quibus duo: Matthaeus, Iohannes. Octavus, in
the-seventh in which two Matthew John the-eighth in

quibus duo: Lucas, Marcus. Nonus, in quibus duo: Lucas,
which two Luke Mark the-ninth in which two Luke
Iohannes. Decimus, in quibus singuli eorum propria quaedam
John the-tenth in which single of-them proper certain-things
dixerunt. Quorum expositio haec est. Per singulos enim
said of-which the-exposition this is through single for
Evangelistas numerus quidam capitulis adfixus adiacet, quibus
Evangelists a-number certain to-the-chapters affixed lies-beside to-which
numeris subdita est aera quaedam mineo notata, quae
numbers placed-under is a-figure certain with-vermilion marked which
indicat in quoto canone positus sit numerus, cui subiecta
shows in which canon placed is the-number to-which placed-under
est aera. Verbi gratia: Si est aera .I., in primo canone; si
is the-figure of-word for-the-sake if it-is the-figure one in the-first canon if
secunda, in secundo; si tertia, in tertio; et sic per ordinem
the-second in the-second if the-third in the-third and so through order
usque ad decimum perveniens. Si igitur, aperto quolibet
all-the-way to the-tenth arriving if therefore with-opened any-you-please
Evangelio, placuerit scire qui reliquorum Evangelistarum
Gospel it-shall-have-pleased to-know which of-the-other Evangelists
similia dixerunt, adsumes adiacentem numerum capituli,
similar-things said you-shall-take the-adjacent number of-the-chapter
et requires ipsum numerum in suo canone quem indicat,
and you-shall-seek the-very number in its canon which it-shows
ibique invenies quot et qui dixerint; et ita demum
and-there you-shall-find how-many and who said-it and so at-last
in corpore inquisita loca, quae ex ipsis numeris indicantur,
in the-body the-sought places which from the-very numbers are-shown
per singula Evangelia de eisdem dixisse invenies.
through single Gospels about the-same-things to-have-spoken you-shall-find

De canonibus conciliorum

XVI · THE CANONS OF THE COUNCILS

Canon is Greek for rule. The general canons of the councils began under Constantine, and Isidore names the four principal synods, Nicaea, Constantinople, Ephesus, and Chalcedon, the heresy each condemned, and the lesser councils whose canons the Church keeps. Synod, council, and assembly are each derived.

Canon autem Graece, Latine regula nuncupatur. Regula
canon moreover in-Greek in-Latin rule is-named rule
autem dicta quod recte ducit, nec aliquando aliorsum trahit.
moreover called because rightly it-leads nor ever elsewhere draws
Alii dixerunt regulam dictam vel quod regat, vel quod
others have-said rule called either because it-rules or because
normam recte vivendi praebeat, vel quod distortum pravumque
the-norm rightly of-living it-offers or because the-distorted and-crooked
quid corrigat. Canones autem generalium conciliorum a
anything it-corrects the-canons moreover of-general councils from
temporibus Constantini coeperunt. In praecedentibus namque
the-times of-Constantine began in the-preceding for
annis, persecutione fervente, docendarum plebium minime
years with-persecution raging of-teaching the-common-people least
dabatur facultas. Inde Christianitas in diversas haereses
was-given the-opportunity thence Christianity into diverse heresies
scissa est, quia non erat licentia [episcopis] in unum
split was because not there-was license to-bishops into one
convenire, nisi tempore supradicti imperatoris. Ipse enim
to-come-together except at-the-time of-the-above-said emperor he-himself for
dedit facultatem Christianis libere congregare. Sub hoc etiam
gave the-opportunity to-Christians freely to-gather under this-one also
sancti Patres in concilio Nicaeno de omni orbe terrarum
the-holy Fathers in the-council of-Nicaea from all the-circle of-the-lands

convenientes, iuxta fidem evangelicam et apostolicam,
coming-together according-to the-faith of-the-gospel and apostolic
secundum post Apostolos symbolum tradiderunt. Inter cetera
the-second after the-Apostles creed handed-down among the-other
autem concilia quattuor esse venerabiles synodos, quae totam
moreover councils four to-be venerable synods which the-whole
principaliter fidem conplectunt, quasi quattuor evangelia, vel
chiefly faith embrace as-if four gospels or
totidem paradisi flumina. Harum prior Nicaena synodus
as-many of-paradise rivers of-these the-first the-Nicene synod
trecentorum decem et octo episcoporum Constantino Augusto
of-three-hundred ten and eight bishops with-Constantine Augustus
imperante peracta est. In qua Arianae perfidiae blasphemia
ruling completed was in which of-the-Arian perfidy the-blasphemy
condemnata, quam de inaequalitate sanctae Trinitatis idem
condemned which about the-inequality of-the-holy Trinity the-same
Arius adserebat; consubstantialem Deo patri Deum filium
Arius asserted consubstantial with-God the-father God the-son
†idem† sancta synodus per symbolum definivit. Secunda
the-same [?] the-holy synod through the-creed defined the-second
synodus centum quinquaginta Patrum sub Theodosio seniore
synod of-a-hundred fifty Fathers under Theodosius the-elder
Constantinopolim congregata est, quae Macedonium, sanctum
at-Constantinople gathered was which Macedonius the-holy
Spiritum Deum esse negantem, condemnans, consubstantialem
Spirit God to-be denying condemning consubstantial
Patri et Filio sanctum Spiritum demonstravit, dans
with-the-Father and the-Son the-holy Spirit demonstrated giving
symboli formam quam tota Graecorum et Latinorum
of-the-creed the-form which the-whole of-the-Greeks and of-the-Latins
[confessio] in ecclesiis praedicat. Tertia synodus Ephesina
confession in the-churches proclaims the-third synod of-Ephesus

prima ducentorum episcoporum sub iuniore Theodosio
the-first of-two-hundred bishops under the-younger Theodosius
Augusto edita, quae Nestorium duas personas in Christo
Augustus put-forth which Nestorius two persons in Christ
adserentem iusto anathemate condemnavit, ostendens manere
asserting with-just anathema condemned showing to-remain
in duabus naturis unam Domini [nostri] Iesu Christi
in two natures one of-the-Lord our Jesus Christ
personam. Quarta synodus Chalcedonensis sexcentorum
person the-fourth synod of-Chalcedon of-six-hundred
triginta sacerdotum sub Marciano principe habita est, in qua
thirty priests under Marcian the-prince held was in which
Eutychem Constantinopolitanum abbatem Verbi Dei et
Eutyches of-Constantinople the-abbot of-the-Word of-God and
carnis unam naturam pronuntiantem, et eius defensorem
of-the-flesh one nature declaring and his defender
Dioscorum, quondam Alexandrinum Episcopum, et ipsum
Dioscorus once of-Alexandria Bishop and the-very
rursum Nestorium cum reliquis haereticis una Patrum
again Nestorius with the-other heretics by-one of-the-Fathers
sententia condemnavit; praedicans eadem synodus Christum
sentence it-condemned proclaiming the-same synod Christ
Dominum sic natum de Virgine, ut in eo substantiam et
the-Lord so born of the-Virgin that in him the-substance both
divinae et humanae confiteamur naturae. Haec sunt quattuor
of-divine and of-human we-may-confess nature these are the-four
synodi principales, fidei doctrinam plenissime praedicantes;
synods chief of-the-faith the-doctrine most-fully proclaiming
sed et si qua sunt concilia quae sancti Patres spiritu Dei
but also if any are councils which the-holy Fathers with-the-spirit of-God
pleni sanxerunt, post istorum quattuor auctoritatem omni
full sanctioned after of-these four the-authority with-all

manent stabilita vigore, quorum gesta in hoc opere condita
remain established vigor whose acts in this work set-down
continentur. Synodum autem ex Graeco interpretari comitatum
are-contained synod moreover from Greek to-be-interpreted company
vel coetum. Concilii vero nomen tractum ex more
or assembly of-council but the-name drawn from the-custom
Romano. Tempore enim, quo causae agebantur, conveniebant
Roman at-the-time for when cases were-conducted came-together
omnes in unum communique intentione tractabant. Unde et
all into one and-with-common attention they-treated whence also
concilium a communi intentione dictum, quasi comcilium.
concilium from common attention called as-if comcilium
Nam cilia oculorum sunt. Unde et considium consilium,
for cilia of-the-eyes are whence also considium consilium
D in L litteram transeunte. Coetus vero conventus est
with-D into L letter passing assembly but a-meeting is
vel congregatio, a coeundo, id est conveniendo in unum.
or a-congregation from coming-together that is convening into one
Unde et conventum est nuncupatum, sicut conventus coetus
whence also conventus it-is named as conventus coetus
vel concilium, a societate multorum in unum.
or concilium from the-association of-many into one

De cyclo paschali

XVII · THE EASTER CYCLE

Hippolytus first wrote an Easter cycle, and Eusebius of Caesarea, Theophilus, Prosper, and Victorius enlarged its reckonings, which Cyril of Alexandria set out for ninety-five years. After the table of the nineteen-year cycle Isidore tells how the Fathers at Nicaea moved Easter from the Jews' fourteenth moon to the Lord's day, that pascha is a Hebrew word for passing over, and why the feast keeps the first month and the third week; then the common and embolismic years, the bissextile, the intercalary days, and the epacts.

Paschalem cyclum Hippolytus episcopus temporibus Alexandri
the-paschal cycle Hippolytus the-bishop in-the-times of-Alexander
imperatoris primus conscripsit. Post quem probatissimi auctores
the-emperor first wrote-down after whom most-approved authors
Eusebius Caesariensis, Theophilus Alexandrinus, Prosper
Eusebius of-Caesarea Theophilus of-Alexandria Prosper
quoque natione Aquitanus atque Victorius, amplificatis eiusdem
also by-nation Aquitanian and Victorius with-amplified of-the-same
festivitatis rationibus, multiplices circulos ediderunt. Cuius
festival the-reckonings manifold circles published of-which
quidem rationem beatissimus Cyrillus Alexandriae urbis
indeed the-reckoning the-most-blessed Cyril of-Alexandria of-the-city
episcopus in nonaginta quinque annos per quinquies decem
the-bishop into ninety five years through five-times ten
novies calculans, quoto Kal. vel luna debeat paschalis
nine-times calculating on-which the-Kalends or moon ought the-paschal
sollemnitas celebrari, summa brevitate notavit. Cyclum
solemnity to-be-celebrated with-highest brevity noted cycle
autem vocatum eo quod in orbe digestum sit, et quasi in
moreover called for-this that in a-circle set-out it-is and as-if in
circulo dispositum ordinem conplectat annorum sine varietate
a-circle disposed the-order it-embraces of-years without variety

et sine ulla arte. Unde factum est ut cuiusque materiae
and without any art whence done it-is that of-each subject
carmina simplici formitate facta cyclica vocarentur. Hinc et
songs with-simple formality made cyclic were-called hence also
laterculum dictum, quod ordinem habeat stratum annorum.
laterculum called because the-order it-has laid-out of-years
Cyclus primus Decemnovenalis. Lunae B. Com. an. ii.
cycle first nineteen-year of-the-moon B common year 2
Idus April. xx. C. vi. Kal. April. xvi. Em. xvi.
before-the-Ides of-April 20 C 6 before-the-Kalends of-April 16 Em 16
Kal. Mai. xvii. C. vi. Idus April. xx. B. C.
before-the-Kalends of-May 17 C 6 before-the-Ides of-April 20 B C
ix. Kal. April. xv. E. ii. Idus April. xvi. C. ii.
9 before-the-Kalends of-April 15 E 2 before-the-Ides of-April 16 C 2
Non. April. xix. E. viii. Kal. Mai. xx. B C.
before-the-Nones of-April 19 E 8 before-the-Kalends of-May 20 B C
v. Idus April. xv. C. ii. Kal. April. xviii. E. xii.
5 before-the-Ides of-April 15 C 2 before-the-Kalends of-April 18 E 12
Kal. Mai. xix. C. Non. April. xv. B. C. v. Kal.
before-the-Kalends of-May 19 C the-Nones of-April 15 B C 5 before-the-Kalends
April. xvii. E. xvi. Kal. Mai. xviii. C. vi. Idus April.
of-April 17 E 16 before-the-Kalends of-May 18 C 6 before-the-Ides of-April
xxi. C. ix. Kal. April. xvii. B. E. xi. Idus April.
21 C 9 before-the-Kalends of-April 17 B E 11 before-the-Ides of-April
xvii. C. ii. Non. April. xx. E. viii. Kal. Mai. xxi.
17 C 2 before-the-Nones of-April 20 E 8 before-the-Kalends of-May 21
Secundus cyclus lunae. C. v. Idus April. xviii. B. C. ii.
second cycle of-the-moon C 5 before-the-Ides of-April 18 B C 2
Kal. April. xx. E. xii. Kal. Mai. xxi. C. Non.
before-the-Kalends of-April 20 E 12 before-the-Kalends of-May 21 C the-Nones
April. xvii. C. v. Kal. April. xx. B. E. xvi. Kal.
of-April 17 C 5 before-the-Kalends of-April 20 B E 16 before-the-Kalends

Mai. xx. C. Kal. April. xvi. E. xi. Kal. Mai.
of-May 20 C the-Kalends of-April 16 E 11 before-the-Kalends of-May
xvii. C. Idus April. xx. B. C. v. Kal. April. xv. E.
17 C the-Ides of-April 20 B C 5 before-the-Kalends of-April 15 E
xv. Kal. Mai. xvi. C. v. Idus April. xix. C. viii.
15 before-the-Kalends of-May 16 C 5 before-the-Ides of-April 19 C 8
Kal. April. xv. B. E. Idus April. xv. C. Non. April.
before-the-Kalends of-April 15 B E the-Ides of-April 15 C the-Nones of-April
xviii. C. v. Kal. April. xxi. E. iv. Idus April.
18 C 5 before-the-Kalends of-April 21 E 4 before-the-Ides of-April
xv. B. C. Kal. April. xvii. E. xi. Kal. Mai. xviii.
15 B C the-Kalends of-April 17 E 11 before-the-Kalends of-May 18
Tertius cyclus lunae. C. viii. Idus April. xv. C. iv.
third cycle of-the-moon C 8 before-the-Ides of-April 15 C 4
Kal. April. xviii. B. E. xv. Kal. Mai. xviii.
before-the-Kalends of-April 18 B E 15 before-the-Kalends of-May 18
C. v. Idus April. xxi. C. viii. Kal. April. xvii.
C 5 before-the-Ides of-April 21 C 8 before-the-Kalends of-April 17
E. xviii. Kal. Mai. xviii. B. C. Non. April. xx. E.
E 18 before-the-Kalends of-May 18 B C the-Nones of-April 20 E
vii. Kal. Mai. xvi. C. iv. Idus April. xxii. C.
7 before-the-Kalends of-May 16 C 4 before-the-Ides of-April 22 C
vi. Non. April. xx. B. E. xi. Kal. Mai. xx. C.
6 before-the-Nones of-April 20 B E 11 before-the-Kalends of-May 20 C
viii. Idus April. xvi. C. iv. Kal. April. xix. E.
8 before-the-Ides of-April 16 C 4 before-the-Kalends of-April 19 E
xiv. Kal. Mai. xx. B. C. iv. Non. April. xv. C.
14 before-the-Kalends of-May 20 B C 4 before-the-Nones of-April 15 C
viii. Kal. April. xviii. E. xviii. Kal. Mai. xviii.
8 before-the-Kalends of-April 18 E 18 before-the-Kalends of-May 18

Quartus cyclus lunae. C. iii. Kal. April. xix. B. E.

fourth cycle of-the-moon C 3 before-the-Kalends of-April 19 B E

xiv. Kal. Mai. xv. C. ii. Idus April. xix. C. vii.

14 before-the-Kalends of-May 15 C 2 before-the-Ides of-April 19 C 7

Kal. April. xv. E. xvii. Kal. Mai. xvi. B. C.

before-the-Kalends of-April 15 E 17 before-the-Kalends of-May 16 B C

viii. Idus April. xviii. C. iv. Kal. April. xxi. E.

8 before-the-Ides of-April 18 C 4 before-the-Kalends of-April 21 E

iii. Idus April. xv. C. iii. Non. April. xviii. B. E.

3 before-the-Ides of-April 15 C 3 before-the-Nones of-April 18 B E

x. Kal. Mai. xviii. C. xviii. Kal. Mai. xxi. C.

10 before-the-Kalends of-May 18 C 18 before-the-Kalends of-May 21 C

iii. Kal. April. xvii. E. xiii. Kal. Mai. xviii.

3 before-the-Kalends of-April 17 E 13 before-the-Kalends of-May 18

B. C. iv. Idus April. xx. C. vii. Kal. April. xvi.

B C 4 before-the-Ides of-April 20 C 7 before-the-Kalends of-April 16

E. xvii. Kal. Mai. xvi. C. vii. Idus April. xx.

E 17 before-the-Kalends of-May 16 C 7 before-the-Ides of-April 20

B. C. xi. Kal. April. xv. E. iii. Idus April. xvi.

B C 11 before-the-Kalends of-April 15 E 3 before-the-Ides of-April 16

C. iii. Non. April. xix. E. ix. Kal. Mai. xx.

C 3 before-the-Nones of-April 19 E 9 before-the-Kalends of-May 20

Quintus cyclus lunae. B. C. vii. Idus April. xvi. C.

fifth cycle of-the-moon B C 7 before-the-Ides of-April 16 C

iii. Kal. April. xix. E. xiii. Kal. Mai. xx.

3 before-the-Kalends of-April 19 E 13 before-the-Kalends of-May 20

C. ii. Non. April. xvi. B. C. vii. Kal. April.

C 2 before-the-Nones of-April 16 B C 7 before-the-Kalends of-April

xvii. E. xviii. Kal. Mai. xix. C. ii. Kal.

17 E 18 before-the-Kalends of-May 19 C 2 before-the-Kalends

April. xv. E. xii. Kal. Mai. xvi. B. C. iii. Idus

of-April 15 E 12 before-the-Kalends of-May 16 B C 3 before-the-Ides

April. xviii. C. iii. Non. April. xxi. E. xvi. Kal.
of-April 18 C 3 before-the-Nones of-April 21 E 16 before-the-Kalends
Mai. xv. C. vi. Idus April. xviii. B. C. iii. Kal.
of-May 15 C 6 before-the-Ides of-April 18 B C 3 before-the-Kalends
April. xx. E. xiii. Kal. Mai. xxi. C. ii. Non.
of-April 20 E 13 before-the-Kalends of-May 21 C 2 before-the-Nones
April. xvii. C. vi. Kal. April. xx. B. E. xvii.
of-April 17 C 6 before-the-Kalends of-April 20 B E 17
Kal. Mai. xx. C. ii. Kal. April. xvi. E. xii.
before-the-Kalends of-May 20 C 2 before-the-Kalends of-April 16 E 12
Kal. Mai. xvi. post cuius expletionem ad primum
before-the-Kalends of-May 16 after whose completion to the-first
exordium recurrendum. [A conditione mundi usque ad
beginning one-must-run-back from the-founding of-the-world all-the-way to
hunc novissimum cyclum conputantur anni.] Antiquitus
this newest cycle are-reckoned years anciently
Ecclesia pascha quarta decima luna cum Iudaeis celebrabat,
the-Church Easter on-the-fourth tenth moon with the-Jews celebrated
quocumque die occurreret. Quem ritum sancti Patres in
on-whatever day it-fell which rite the-holy Fathers in
Nicaena synodo prohibuerunt, constituentes non solum
the-Nicene synod forbade establishing not only
lunam paschalem et mensem inquirere, sed etiam et diem
the-moon paschal and the-month to-seek-out but also also the-day
resurrectionis Dominicae observare; et ob hoc pascha
of-the-resurrection of-the-Lord to-observe and on-account-of this Easter
a quarta decima luna usque ad vicesimam primam
from the-fourth tenth moon all-the-way to the-twentieth first
extenderunt, ut dies Dominicus non omitteretur. Paschae
they-extended that the-day of-the-Lord not might-be-omitted of-Pascha
autem vocabulum non Graecum, sed Hebraeum est; nec
moreover the-word not Greek but Hebrew is nor

a passione, quoniam πάσχειν Graece dicitur pati, sed a
from the-passion since paschein in-Greek is-called to-suffer but from
transitu Hebraeo verbo pascha appellata est, eo quod
the-passing-over in-the-Hebrew word pascha called it-is for-this that
tunc populus Dei ex Aegypto transierit. Unde et in
then the-people of-God out-of Egypt passed-over whence also in
Evangelio: 'Cum vidisset,' inquit, 'Iesus quia venit hora ut
the-Gospel when had-seen he-says Jesus that came the-hour that
transiret de mundo ad Patrem.' Cuius nox ideo pervigilia
he-should-pass from the-world to the-Father whose night therefore in-vigil
ducitur, propter adventum regis ac Dei nostri, ut
is-spent on-account-of the-coming of-the-king and God our that
tempus resurrectionis eius nos non dormientes, sed vigilantes
the-time of-resurrection his us not sleeping but watching
inveniat. Cuius noctis duplex ratio est: sive quod in ea
may-find of-which night twofold the-reason is either because in it
et vitam tunc recepit, cum passus est; sive quod postea
also life then he-received when suffered he-had or because afterward
eadem hora, qua resurrexit, ad iudicandum venturus est.
at-the-same hour in-which he-rose for judging about-to-come he-is
Eo autem modo agimus pascha, ut non solum mortem et
in-that moreover manner we-keep Easter that not only the-death and
resurrectionem Christi in memoriam revocemus, sed etiam
resurrection of-Christ into memory we-may-recall but also
cetera, quae circa eum adtestantur, ad sacramentorum
the-other-things which about him are-attested for of-the-sacraments
significationem inspiciamus. Propter initium enim novae
the-signification we-may-look-into on-account-of the-beginning for of-new
vitae et propter novum hominem, quem iubemur induere
life and on-account-of the-new man whom we-are-bidden to-put-on
et exuere veterem, expurgantes vetus fermentum, ut simus
and to-put-off the-old purging-out the-old leaven that we-may-be

nova consparsio, quoniam pascha nostrum inmolatus est
a-new lump since passover our sacrificed is
Christus. Propter hanc ergo vitae novitatem primus mensis
Christ on-account-of this therefore of-life newness the-first month
novorum in mensibus anni celebrationi paschali mystice
of-new-things among the-months of-the-year to-the-celebration paschal mystically
adtributus est. Quod vero tertiae hebdomadae die pascha
attributed is that but of-the-third of-the-week on-the-day Easter
celebratur, id est qui dies occurrit a quarta decima in
is-celebrated that is which day falls from the-fourth tenth to
vicesimam primam, hoc significat quia in toto tempore
the-twentieth first this signifies that in the-whole time
saeculi, quod septenario dierum numero agitur, nunc tertium
of-the-age which by-the-seven-fold of-days number is-driven now the-third
tempus hoc sacramentum aperuit. Primum enim tempus
time this sacrament opened the-first for time
est ante legem, secundum sub lege, tertium sub gratia;
is before the-law the-second under the-law the-third under grace
ubi iam manifestatum est sacramentum prius occultum in
where already manifested is the-sacrament before hidden in
prophetico aenigmate: ideo et propter haec tria saeculi
prophetic riddle therefore also on-account-of these three of-the-age
tempora resurrectio Domini triduana est. Quod vero a
times the-resurrection of-the-Lord of-three-days is that but from
quarta decima luna usque ad vicesimam primam per dies
the-fourth tenth moon all-the-way to the-twentieth first through days
septem paschalis dies quaeritur, propter ipsum numerum
seven the-paschal day is-sought on-account-of the-very number
septenarium, quo universitatis significatio saepe figuratur;
seven-fold by-which of-the-universe the-signification often is-figured
qui etiam ipsi Ecclesiae tribuitur propter instar
which also to-the-very Church is-attributed on-account-of the-likeness

universitatis, unde et Iohannes Apostolus in Apocalypsin
of-the-universe whence also John the-Apostle in the-Apocalypse
ad septem scribit ecclesias. Ecclesia vero adhuc in ista
to seven writes churches the-Church but still in this
mortalitate carnis constituta propter ipsam mutabilitatem
mortality of-the-flesh established on-account-of the-very changeableness
lunae nomine in Scripturis significatur. Varia autem
of-the-moon by-the-name in the-Scriptures is-signified various moreover
observantia opinionum paschalis festivitatis interdum errorem
observance of-opinions of-the-paschal festival sometimes error
gignit. Latini namque a iii Non. Mart. usque
begets the-Latins for from the-third before-the-Nones of-March all-the-way
in iii Non. Apr. primi mensis lunam inquirunt;
to the-third before-the-Nones of-April of-the-first month the-moon seek-out
et si quinta decima luna die Dominico provenerit, in
and if the-fifth tenth moon on-day of-the-Lord shall-have-come into
alium Dominicum pascha protrahunt. Graeci primi mensis
another of-the-Lord Easter they-prolong the-Greeks of-the-first month
lunam ab viii Id. Mart. usque in diem Non.
the-moon from the-eighth before-the-Ides of-March all-the-way to the-day of-the-Nones
Apr. observant; et si decima quinta luna die Dominico
of-April observe and if the-tenth fifth moon on-day of-the-Lord
incurrerit, sanctum pascha celebrant. Huiusmodi ergo
shall-have-fallen the-holy Easter they-celebrate of-this-kind therefore
dissensio inter utrosque paschalem regulam turbat. Communis
dissension between both the-paschal rule disturbs common
annus dicitur, qui duodecim tantum lunas, hoc est dies
the-year is-called which twelve only moons that is days
cccliv habet. Dictus autem communis quia saepe
three-hundred-fifty-four has called moreover common because often
duo ita coniuncti incedunt ut invicem se in paschali
two so joined proceed that in-turn each-other in the-paschal

sollemnitate sequantur. Nam embolismus annus semper solus
solemnity they-follow for the-embolismic year always alone
est. Embolismus annus est qui tredecim menses lunares,
is the-embolismic year is which thirteen months lunar
id est ccclxxxiv dies habere monstratur. Ipse est
that is three-hundred-eighty-four days to-have is-shown it is
annus sancto Moysi divinitus revelatus, in quo iubentur hi,
the-year to-holy Moses divinely revealed in which are-bidden those
qui longius habitabant, in secundo mense pascha celebrare.
who farther dwelt in the-second month Easter to-celebrate
Embolismus autem nomen Graecum est, quod interpretatur
embolismus moreover a-name Greek is which is-interpreted
Latine superaugmentum; eo quod expleat numerum annorum
in-Latin over-increase for-this that it-fills-up the-number of-the-years
communium, quibus undecim lunares dies deesse cernuntur.
common to-which eleven lunar days to-be-lacking are-seen
Embolismi autem anni et communes sic inveniuntur. Si enim
the-embolismic moreover years and common so are-found if for
a quarta decima luna paschae praecedentis usque ad
from the-fourth tenth moon of-the-Easter preceding all-the-way to
quartam decimam sequentis ccclxxxiv dies fuerint,
the-fourth tenth of-the-following three-hundred-eighty-four days shall-have-been
embolismus annus est; si cccliv, communis [est].
an-embolismic year it-is if three-hundred-fifty-four common it-is
Bissextus est per annos quattuor unus dies adiectus.
the-bissextile is through years four one day added
Crescit enim per singulos annos quarta pars assis. At ubi
grows for through single years a-fourth part of-the-as but when
quarto anno assem conpleverit, bissextum unum facit.
in-the-fourth year the-as it-shall-have-completed a-bissextile one it-makes
Dictus autem bissextus quia bis sexies ductus assem facit,
called moreover bissextus because twice six-times drawn the-as it-makes

quod est unus dies; sicut et quadrantem propter quater
which is one day as also the-quadrant on-account-of four-times
ductum; quod est bissextus quem super dierum cursum in
drawn which is the-bissextile which over of-days the-course in
anno sol facit. [sive quod nequeat anno suo introduci,
the-year the-sun makes or because it-cannot in-year its to-be-brought-in
nisi bis sextum nonas Martias conputaveris, hoc est
unless twice the-sixth before-the-Nones of-March you-shall-have-reckoned that is
et primo die sexto nonas Martias et, addito bis
both on-the-first day the-sixth before-the-Nones of-March and with-added twice
sexto, alio die sexto nonas Martias iteraveris.]
the-sixth on-another day the-sixth before-the-Nones of-March you-shall-have-repeated
A vi autem Non. Mart. usque in diem prid.
from the-sixth moreover before-the-Nones of-March all-the-way to the-day before
Kal. Ian., in lunae cursu bissextus adponitur
the-Kalends of-January in of-the-moon the-course the-bissextile is-placed
atque inde detrahitur. Intercalares autem dies idcirco
and thence is-taken-away intercalary moreover days for-this-reason
vocantur, quia interponuntur ut ratio lunae solisque
are-called because they-are-put-between that the-reckoning of-the-moon and-of-the-sun
conveniat. Calare enim ponere dicitur, intercalare interponere.
may-agree calare for to-put is-called intercalare to-put-between
Epactas Graeci vocant, Latini adiectiones annuas lunares,
epacts the-Greeks call the-Latins additions annual lunar
quae per undenarium numerum usque ad tricenarium
which through the-eleven-fold number all-the-way to the-thirty-fold
in se revolvuntur. Quas ideo Aegyptii adiciunt, ut
into themselves revolve which therefore the-Egyptians add that
lunaris emensio rationi solis aequetur. Luna enim
the-lunar measurement to-the-reckoning of-the-sun may-be-made-equal the-moon for
iuxta cursum suum viginti novem semis dies lucere
according-to course her twenty nine and-a-half days to-shine

dinoscitur, et fiunt in anno lunares dies cccliv;
is-known and there-are in the-year lunar days three-hundred-fifty-four
remanent ad cursum anni solaris dies undecim, quos
there-remain to the-course of-the-year solar days eleven which
Aegyptii adiciunt. Unde et adiectiones vocantur: absque
the-Egyptians add whence also additions are-called without
his non invenies luna quota sit in quolibet anno et
these not you-shall-find the-moon which it-is in any year and
mense et die. Istae epactae semper xi Kal.
month and day these epacts always on-the-eleventh before-the-Kalends
April. reperiuntur in eadem luna quae fuerit eo die.
of-April are-found in the-same moon which shall-have-been on-that day
Continentur autem circulo decemnovenali; sed cum ad
they-are-contained moreover in-the-circle nineteen-year but when to
viginti novem epactas pervenerint, qui est circulus nonus
twenty nine epacts they-shall-have-come which is the-circle ninth
decimus, iam sequenti anno non addes super viginti
tenth now in-the-following year not you-shall-add over twenty
novem undecim, ut decem adnunties detractis triginta,
nine eleven that ten you-may-announce with-taken-away thirty
sed inde reverteris, ut undecim pronunties.
but thence you-shall-return that eleven you-may-declare

De reliquis festivitatibus

XVIII · THE OTHER FEASTS

A festival is named from feast days given wholly to divine things, a solemnity from what is fixed and firm, and a celebration because only heavenly things are done in it. After Easter, the first of the feasts, Isidore names Pentecost, Epiphany, the Hebrews' Scenopegia, Neomenia and Encaenia, Palm Sunday, the Lord's Supper, the Sabbath, and the Lord's Day, and what each signifies.

Festivitas dicta a festis diebus, quasi festiditas, eo quod
festival called from festive days as-if festiditas for-this that
in eis sola res divina fit. Quibus contrarii sunt fasti,
on them only the-thing divine is-done to-which contrary are the-fasti
in quibus ius fatur, id est dicitur. Sollemnitas a sacris
on which law is-spoken that is is-said solemnity from sacred-things
dicitur, ita suscepta ut mutari ob religionem non
is-called so undertaken that to-be-changed on-account-of religion not
debeat, ab †solito†, id est firmo atque solido nominata.
it-ought from the-customary [?] that is firm and solid named
[vel ex eo, quod soleat fieri in anno.] Celebritas
or from this that it-is-wont to-be-done in the-year celebration
autem vocatur quod non ibi terrena, sed caelestia tantum
moreover is-called because not there earthly but heavenly-things only
agantur. Pascha festivitatum omnium prima est, de cuius
are-done Easter of-festivals of-all the-first is about whose
vocabulo iam superius dictum est. Pentecoste, sicut et
word already above said it-is Pentecost as also
pascha, apud Hebraeos celebris dies erat, quod post quinque
Easter among the-Hebrews a-celebrated day was because after five
decadas paschae colebatur; unde et vocabulum sumpsit. Πέντε
decades of-Easter it-was-kept whence also the-word it-took pente

enim Graece quinque, in quo die secundum legem panes
for in-Greek five on which day according-to the-law the-loaves
propositionis de novis frugibus offerebantur. Cuius figuram
of-proposition from new fruits were-offered whose figure
annus iubileus in Testamento Veteri gessit, qui nunc iterum
the-year jubilee in the-Testament Old bore which now again
per figuram repromissionis aeternam requiem praefigurat.
through the-figure of-the-promise eternal rest prefigures
Epiphania Graece, Latine apparitio [sive manifestatio] vocatur.
Epiphany in-Greek in-Latin appearing or manifestation is-called
Eo enim die Christus sideris indicio Magis apparuit
on-that for day Christ of-the-star by-the-indication to-the-Magi appeared
adorandus. Quod fuit figura primitiae credentium gentium.
to-be-adored which was a-figure of-the-firstfruits of-believing gentiles
Quo die [et] Dominici baptismatis sacramentum et
on-which day both of-the-Lord of-baptism the-sacrament and
permutatae in vinum aquae, factorum per Dominum
of-changed into wine water of-the-done through the-Lord
signorum principia extiterunt. Duae sunt autem epiphaniae:
signs the-beginnings came-about two are moreover epiphanies
prima, in qua natus Christus [et] pastoribus Hebraeorum
the-first in which born Christ also to-the-shepherds of-the-Hebrews
angelo nuntiante apparuit; secunda, in qua ex gentium
with-an-angel announcing appeared the-second in which from of-the-gentiles
populis stella indice praesepis cunabula Magos adoraturos
the-peoples with-a-star as-indicator of-the-manger the-cradle the-Magi about-to-adore
exhibuit. Scenopegia sollemnitas Hebraeorum, de Graeco
it-showed Scenopegia a-solemnity of-the-Hebrews from Greek
in Latinum tabernaculorum dedicatio interpretatur; quae
into Latin of-tabernacles the-dedication is-interpreted which
celebrabatur a Iudaeis in memoriam expeditionis, cum ab
was-celebrated by the-Jews in memory of-the-expedition when from

Aegypto promoti in tabernaculis agebant, et ex eo
Egypt moved-forward in tabernacles they-lived and from that
scenopegia. Σκηνὴ enim Graece tabernaculum dicitur. Quae
scenopegia skene for in-Greek tabernacle is-called which
sollemnitas apud Hebraeos Septembri mense celebrabatur.
solemnity among the-Hebrews in-September month was-celebrated
Neomenia apud nos kalendae, apud Hebraeos autem, quia
Neomenia among us the-kalends among the-Hebrews moreover because
secundum lunarem cursum menses supputantur, et Graece
according-to the-lunar course months are-reckoned and in-Greek
μήνη luna appellatur, inde neomenia, id est nova luna.
mene moon is-called thence neomenia that is new moon
Erant enim apud Hebraeos ipsi dies kalendarum ex legali
they-were for among the-Hebrews the-very days of-the-kalends from legal
institutione sollemnes, de quibus in Psalterio dicitur: 'Canite
institution solemn about which in the-Psalter it-is-said sound
initio mensis tuba, in die insigni sollemnitatis
at-the-beginning of-the-month with-the-trumpet on the-day notable of-solemnity
vestrae.' Encaenia est nova templi dedicatio. Graece enim
your Encaenia is the-new of-the-temple dedication in-Greek for
καινὸν dicitur novum. Quando enim aliquid novum dedicatur,
kainon is-called new when for something new is-dedicated
encaenia dicitur. Hanc dedicationis templi sollemnitatem
encaenia it-is-called this of-the-dedication of-the-temple solemnity
Iudaei Octobri mense celebrabant. Dies Palmarum ideo
the-Jews in-October month celebrated the-Day of-Palms therefore
dicitur, quia in eo Dominus et Salvator noster, sicut Propheta
is-called because on it the-Lord and Savior our as the-Prophet
cecinit, Hierusalem tendens asellum sedisse perhibetur. Tunc
sang Jerusalem making-for on-an-ass to-have-sat is-held then
gradiens cum ramis palmarum multitudo plebium
going with branches of-palms the-multitude of-the-common-people

obviam ei clamaverunt: 'Osanna, benedictus qui venit in
to-meet him cried Hosanna blessed who comes in
nomine Domini rex Israel.' Vulgus autem ideo hunc
the-name of-the-Lord the-king of-Israel the-common-people moreover therefore this
diem Capitilavium vocant, quia [in eo] tunc moris est
day Capitilavium call because on it then of-custom it-is
lavandi capita infantium, qui unguendi sunt ne observatione
of-washing the-heads of-the-infants who to-be-anointed are lest by-the-observance
quadragesimae sordidata ad unctionem accederent. Hoc autem
of-Lent soiled to the-anointing they-should-come on-this moreover
die symbolum conpetentibus traditur propter confinem
day the-creed to-the-competents is-handed-over on-account-of the-neighboring
Dominicae paschae sollemnitatem; ut qui iam ad Dei
of-the-Lord Easter solemnity that who already to of-God
gratiam percipiendam festinant, fidem, quam confiteantur,
the-grace to-be-received hasten the-faith which they-may-confess
agnoscant. Coena Dominica dicta est, eo quod in
they-may-recognize the-Supper of-the-Lord called is for-this that on
eo die Salvator pascha cum suis discipulis fecerit; quod
that day the-Savior the-passover with his disciples made which
et hodieque, sicut est traditum, celebratur, sanctumque in
also today as it-is handed-down is-celebrated and-the-holy on
eo chrisma conficitur, atque initium novi et veteris
it chrism is-made and the-beginning of-the-new and of-the-old
testamenti cessatio declaratur. Sabbatum ab Hebraeis ex
testament the-cessation is-declared the-sabbath by the-Hebrews from
interpretatione vocabuli sui requies nominatur, quod Deus in
the-interpretation of-word its rest is-named because God on
ipso, perfecto mundo, requievisset. Siquidem et eo die
that-very with-finished world had-rested since also on-that day
requievit Dominus in sepulchro, ut quietis illius mysterium
rested the-Lord in the-tomb that of-rest that the-mystery

confirmaret; quod Iudaeis observandum in umbra futuri
he-might-confirm which for-the-Jews to-be-observed in the-shadow of-the-future
praeceptum est. Sed postquam Christus in sepultura sua eius
enjoined is but after Christ in burial his its
figuram adinplevit, observatio eius quievit. Dominicus dies
figure fulfilled the-observance its rested of-the-Lord day
proinde vocatur, quia in eo resurrectionis Domini nostri
accordingly is-called because on it of-the-resurrection of-the-Lord our
gaudium celebratur. Qui dies non Iudaeis, sed Christianis
the-joy is-celebrated which day not for-the-Jews but for-Christians
in resurrectionem Domini declaratus est, et ex illo habere
for the-resurrection of-the-Lord declared is and from that to-have
coepit festivitatem suam. Illis enim solum celebrandum
began festival its to-those for alone to-be-celebrated
sabbatum traditum est, quia erat antea requies mortuorum;
the-sabbath handed-down is because it-was before the-rest of-the-dead
resurrectio autem nullius erat qui resurgens a mortuis
the-resurrection moreover of-no-one was who rising from the-dead
non moreretur. Postquam autem facta est talis resurrectio in
not should-die after moreover done was such resurrection in
corpore Domini, ut praeiret in capite Ecclesiae quod
the-body of-the-Lord that it-might-go-before in the-head of-the-Church what
corpus Ecclesiae speraret in finem, iam dies Dominicus,
the-body of-the-Church might-hope-for at the-end already the-day of-the-Lord
id est octavus, qui et primus, celebrari coepit.
that is the-eighth which also the-first to-be-celebrated began

De officiis

XIX · THE OFFICES

An office is named from effecting, and the chief kind is in sacred and divine things. Isidore names the parts of the Church's worship: the evening and morning offices, the Mass, the choir, antiphons and responsories, the reading, canticle, psalm, and hymn, alleluia, amen, and hosanna, the offertory and the kinds of sacrifice, the sacraments of baptism and chrism, the laying on of hands, exorcism, the creed, prayer and its hours, fasting, penance, confession, and the litanies.

Officiorum plurima genera esse, sed praecipuum illud quod in
of-offices very-many kinds to-be but chief that which in
sacris divinisque rebus habetur. Officium autem ab efficiendo
sacred and-divine things is-held office moreover from effecting
dictum, quasi efficium, propter decorem sermonis una
called as-if efficium for-the-sake-of the-beauty of-speech with-one
mutata littera; vel certe ut quisque illa agat quae
changed letter or surely that each those-things may-do which
nulli officiant, sed prosint omnibus. Vespertinum officium
to-no-one may-be-harmful but may-profit all the-evening office
est in noctis initio, vocatum ab stella Vespere, quae surgit
is at of-night the-beginning called from the-star Vesper which rises
oriente nocte. Matutinum vero officium est in lucis initio,
with-rising night the-morning but office is at of-light the-beginning
ab stella Lucifero appellatum, quae oritur inchoante mane.
from the-star Lucifer called which rises with-beginning morning
Quorum duorum temporum significatione ostenditur ut die
of-which two times by-the-signification it-is-shown that by-day
ac nocte semper Deus laudetur. Missa tempore sacrificii
and night always God be-praised the-Mass at-the-time of-the-sacrifice
est, quando catechumeni foris mittuntur, clamante levita: 'Si
is when the-catechumens outside are-sent with-crying the-deacon if

quis catechumenus remansit, exeat foras'; et inde missa,
any catechumen has-remained let-him-go-out outside and thence missa
quia sacramentis altaris interesse non possunt qui nondum
because in-the-sacraments of-the-altar to-be-present not can who not-yet
regenerati noscuntur. Chorus est multitudo in sacris collecta;
regenerated are-known the-choir is a-multitude in sacred-rites gathered
et dictus chorus quod initio in modum coronae circum
and called chorus because at-the-beginning in the-manner of-a-crown around
aras starent et ita psallerent. Alii chorum dixerunt a
the-altars they-stood and so sang-psalms others choir have-said from
concordia, quae in caritate consistit; quia, si caritatem non
concord which in charity consists because if charity not
habeat, respondere convenienter non potest. Cum autem unus
it-have to-respond fittingly not it-can when moreover one
canit, Graece monodia, Latine sicinium dicitur; cum vero
sings in-Greek monody in-Latin sicinium is-called when but
duo canunt, bicinium appellatur; cum multi, chorus. Nam
two sing bicinium it-is-called when many chorus for
chorea ludicrum cantilenae vel saltationes classium sunt.
dances the-sports of-songs or the-dancings of-companies are
Antiphona ex Graeco interpretatur vox reciproca: duobus
the-antiphon from Greek is-interpreted a-voice reciprocal with-two
scilicet choris alternatim psallentibus ordine commutato,
namely choirs alternately singing-psalms with-order exchanged
sive de uno ad unum. Quod genus psallendi Graeci
or from one to one which kind of-psalm-singing the-Greeks
invenisse traduntur. Responsorios Itali tradiderunt. Quos
to-have-invented are-reported the-responsories the-Italians handed-down which
inde responsorios cantus vocant, quod alio desinente id
thence responsory songs they-call because with-one ceasing that
alter respondeat. Inter responsorios autem et antiphonam
the-other answers between responsories moreover and the-antiphon

hoc differt, quod in responsoriis unus versum dicit, in
this differs that in responsories one the-verse says in
antiphonis autem versibus alternant chori. Lectio dicitur
antiphons moreover with-verses alternate the-choirs the-lesson is-called
quia non cantatur, ut psalmus vel hymnus, sed legitur
because not it-is-sung as a-psalm or hymn but is-read
tantum. Illic enim modulatio, hic sola pronuntiatio quaeritur.
only there for melody here only pronunciation is-sought
Canticum est vox cantantis in laetitiam. Psalmus autem
the-canticle is the-voice of-one-singing in gladness the-Psalm moreover
dicitur qui cantatur ad Psalterium, quod usum esse David
is-called which is-sung to the-Psaltery which used to-be David
prophetam in magno mysterio prodit historia. Haec autem
the-prophet in great mystery relates history these moreover
duo in quibusdam Psalmorum titulis iuxta musicam artem
two in some of-the-Psalms titles according-to the-musical art
alternatim sibi adponuntur. Nam canticum Psalmi est,
alternately to-each-other are-set for the-canticle of-a-Psalm is
cum id quod organum modulatur, vox postea cantantis
when that which the-instrument plays the-voice afterward of-one-singing
eloquitur. Psalmus vero cantici, cum quod humana vox
speaks the-Psalm but of-a-canticle when what the-human voice
praeloquitur, ars organi modulantis imitatur. Psalmus
speaks-first the-art of-the-instrument playing imitates the-Psalm
autem a psalterio dicitur, unde nec mos est ex alio opere
moreover from the-psaltery is-called whence nor custom is from another work
eum conponi. Tres autem gradus sunt in cantando: primus
it to-be-composed three moreover degrees are in singing the-first
succentoris, secundus incentoris, tertius accentoris. Diapsalma
of-the-succentor the-second of-the-incentor the-third of-the-accentor Diapsalma
quidam Hebraeum verbum esse volunt, quo significatur
some a-Hebrew word to-be wish by-which is-signified

semper; id est, quod illa, quibus hoc interponitur,
always that is that those-things to-which this is-interposed
sempiterna esse confirment. Quidam vero Graecum verbum
everlasting to-be they-confirm some but a-Greek word
existimant, quo significatur intervallum psallendi; ut
think by-which is-signified an-interval of-psalm-singing so-that
psalma sit quod psallitur, diapsalma vero interpositum in
psalma be what is-sung-as-psalm diapsalma but an-interposed in
psallendo silentium: ut quemadmodum synpsalma dicitur
psalm-singing silence that just-as synpsalma is-called
vocis copulatio in cantando, ita diapsalma disiunctio earum,
of-voices the-coupling in singing so diapsalma the-disjunction of-them
ubi quaedam requies distincta continuationis ostenditur. Unde
where a-certain rest distinct of-the-continuation is-shown whence
illud probabile est, non coniungendas sententias in psallendo,
that probable is not to-be-joined the-sentences in psalm-singing
ubi diapsalma interposita fuerit; quia ideo interponitur,
where a-diapsalma interposed shall-have-been because therefore it-is-interposed
ut conversio sensuum vel personarum esse noscantur. Hymnus
that a-change of-senses or of-persons to-be may-be-known the-hymn
est canticum laudantium, quod de Graeco in Latinum laus
is a-song of-those-praising which from Greek into Latin praise
interpretatur, pro eo quod sit carmen laetitiae et laudis.
is-interpreted for that that it-is a-song of-gladness and of-praise
Proprie autem hymni sunt continentes laudem Dei. Si ergo
properly moreover hymns are containing the-praise of-God if therefore
sit laus et non sit Dei, non est hymnus; si sit et laus
it-be praise and not it-be of-God not it-is a-hymn if it-be both praise
et Dei laus, et non cantetur, non est hymnus. Si ergo
and of-God praise and not it-be-sung not it-is a-hymn if therefore
et in laudem Dei dicitur et cantatur, tunc est hymnus.
both in praise of-God it-is-said and it-is-sung then it-is a-hymn

Cui contrarium est threnum, quod est carmen lamenti et
to-which contrary is the-threnody which is a-song of-lament and
funeris. Alleluia duorum verborum interpretatio est, hoc est
of-funeral Alleluia of-two words the-interpretation is that is
laus Dei, et est Hebraeum. Ia enim unum est de decem
praise of-God and it-is Hebrew ia for one is of the-ten
nominibus, quibus apud Hebraeos Deus vocatur. Amen
names by-which among the-Hebrews God is-called Amen
significat vere, sive fideliter, quod et ipsud Hebraeum est.
signifies truly or faithfully which also itself Hebrew is
Quae duo verba amen et alleluia nec Graecis nec Latinis
which two words amen and alleluia neither for-Greeks nor for-Latins
nec barbaris licet in suam linguam omnino transferre
nor for-barbarians it-is-allowed into their tongue at-all to-translate
vel alia lingua adnuntiare. Nam quamvis interpretari
or in-another tongue to-announce for although to-be-interpreted
possint, propter sanctiorem tamen auctoritatem servata
they-can on-account-of the-holier yet authority kept
est ab Apostolis in his propriae linguae antiquitas. Tanto
is by the-Apostles in these of-their-own tongue the-antiquity so
enim sacra sunt nomina ut etiam Iohannes in Apocalypsin
for sacred are the-names that even John in the-Apocalypse
referat se Spiritu revelante vidisse et audisse vocem
reports himself with-the-Spirit revealing to-have-seen and to-have-heard the-voice
caelestis exercitus tamquam vocem aquarum multarum et
of-the-heavenly host as-if the-voice of-waters many and
tonitruum validorum dicentium: amen et alleluia: ac per
of-thunders mighty saying amen and alleluia and through
hoc sic oportet in terris utraque dici, sicut in caelo
this so it-behooves on earth both to-be-said as in heaven
resonant. Osanna in alterius linguae interpretationem in toto
they-resound Hosanna into of-another tongue the-interpretation in whole

transire non potest. Osi enim salvifica interpretatur; anna
to-pass not can osi for save is-interpreted anna
interiectio est, motum animi significans sub deprecantis
an-interjection is a-motion of-the-mind signifying under of-one-entreating
affectu. Integre autem dicitur osianna, quod nos corrupta
the-affection wholly moreover is-said osianna which we with-corrupted
media vocali littera et elisa dicimus osanna, sicut fit
the-middle vowel letter and elided say osanna as happens
in versibus cum scandimus. Littera enim prima verbi
in verses when we-scan the-letter for first of-the-word
sequentis extremam prioris verbi veniens excludit, et dicitur
following the-last of-the-prior word coming excludes and it-is-said
Hebraice osanna, quod interpretatur salvifica, subaudiendo
in-Hebrew osanna which is-interpreted save by-understanding
vel: populum tuum, vel: totum mundum. Offertorium tali
either people your or the-whole world the-offertory such
ex causa sumpsit vocabulum. Fertum enim dicitur oblatio
from a-cause took the-word fertum for is-called the-oblation
quae altari offertur et sacrificatur a pontificibus, a
which to-the-altar is-offered and is-sacrificed by the-pontiffs from
quo offertorium nominatum, quasi propter fertum. Oblatio
which offertory named as-if for fertum oblation
vocatur quia offertur. Dona proprie divina dicuntur, munera
is-called because it-is-offered gifts properly divine are-called the-presents
hominum. Nam munera dicuntur obsequia, quae pauperes
of-men for presents are-called the-services which the-poor
divitibus loco munerum solvunt. Itaque munus homini
to-the-rich in-place of-presents pay and-so a-present to-man
datur, donum Deo. Unde etiam in templis donaria dicimus.
is-given a-gift to-God whence also in temples gift-offerings we-say
Munera autem vocantur quia manibus vel accipiuntur
presents moreover are-called because with-hands either they-are-received

vel dantur. Duo sunt autem quae offeruntur: donum et
or are-given two are moreover which are-offered the-gift and
sacrificium. Donum dicitur quidquid auro argentoque aut
the-sacrifice gift is-called whatever from-gold and-silver or
qualibet alia specie efficitur. Sacrificium autem est victima
from-any other kind is-made sacrifice moreover is the-victim
et quaecumque in ara cremantur seu ponuntur. Omne
and whatever-things on the-altar are-burned or are-placed all
autem quod Deo datur, aut dedicatur aut consecratur. Quod
moreover which to-God is-given either is-dedicated or is-consecrated what
dedicatur, dicendo datur; unde et appellatur. Unde errant
is-dedicated by-saying is-given whence also it-is-called whence err
qui consecrationem dedicationem putant significari. Immolatio
who consecration dedication think to-be-signified immolation
ab antiquis dicta eo quod in mole altaris posita
by the-ancients called for-this that on the-mass of-the-altar placed
victima caederetur. Unde et mactatio post immolationem est.
the-victim was-slain whence also slaughter after immolation is
Nunc autem immolatio panis et calicis convenit, libatio
now moreover immolation of-the-bread and of-the-cup belongs libation
autem tantummodo calicis oblatio est. Hinc est illud:
moreover only of-the-cup the-oblation is hence is that
'Et libavit de sanguine uvae.' Sicut et saecularium
and he-poured-libation from the-blood of-the-grape as also of-the-secular
quidam poetarum: 'Nunc,' inquit, 'pateras libate Iovi.'
a-certain-one of-the-poets now he-says the-bowls pour to-Jove
Libare ergo proprie fundere est, sumptumque nomen
to-pour-libation therefore properly to-pour is and-taken the-name
ex Libero quodam, qui in Graecia usum repperit vitis.
from Liber a-certain who in Greece the-use found of-the-vine
Hostiae apud veteres dicebantur sacrificia quae fiebant
hostiae among the-ancients were-called the-sacrifices which were-made

antequam ad hostem pergerent. Victimae vero sacrificia
before to the-enemy they-proceeded victims but the-sacrifices
quae post victoriam, devictis hostibus, immolabant. Et
which after victory with-conquered enemies they-immolated and
erant victimae maiora sacrificia quam hostiae. Alii victimam
were victims greater sacrifices than hostiae others victim
dictam putaverunt, quia ictu percussa cadebat, vel quia
called thought because by-a-blow struck it-fell or because
vincta ad aras ducebatur. Holocaustum illud est, ubi
bound to the-altars it-was-led the-holocaust that is where
totum igne consumitur quod offertur. Antiqui enim cum
whole by-fire is-consumed what is-offered the-ancients for when
maxima sacrificia administrarent, solebant totas hostias in
greatest sacrifices they-administered were-wont whole victims in
sacrorum consumere flamma, et ipsa erant holocaustomata.
of-the-sacred-rites to-consume the-flame and they were holocausts
Ὅλον enim Graece totum dicitur, καῦσις incensio, et
holon for in-Greek whole is-called kausis burning and
holocaustum totum incensum. Caerimoniae apud Latinos
holocaust whole burnt ceremonies among the-Latins
dicuntur sacra omnia quae apud Graecos orgia vocantur.
are-called the-sacred-rites all which among the-Greeks orgies are-called
Proprie autem visum est doctoribus a carendo appellari
properly moreover seemed it-is to-the-doctors from lacking to-be-named
caerimonias, quasi carimonias; eo quod ea quae in
ceremonies as-if carimonias for-this that those-things which in
sacris divinis offeruntur, in suo usu id carerent homines;
sacred-rites divine are-offered in their use that might-lack men
quod nomen etiam in usu est litterarum sanctarum. Alii
which name also in use is of-letters sacred others
caerimonias proprie in observationibus Iudaeorum credunt;
ceremonies properly in the-observances of-the-Jews believe

abstinentiam scilicet quarundam escarum secundum veterem
abstinence namely of-certain foods according-to the-old
legem; eo quod observantes careant his rebus quibus
law for-this that the-observing lack those things from-which
se abstinuerunt. Sacrificium dictum quasi sacrum factum,
themselves they-abstained sacrifice called as-if a-sacred deed
quia prece mystica consecratur in memoriam pro nobis
because with-prayer mystical it-is-consecrated in memory for us
Dominicae passionis; unde hoc eo iubente corpus Christi
of-the-Lord passion whence this with-him bidding the-body of-Christ
et sanguinem dicimus. Quod dum sit ex fructibus terrae,
and blood we-call which while it-is from the-fruits of-the-earth
sanctificatur et fit sacramentum, operante invisibiliter
is-sanctified and becomes a-sacrament with-working invisibly
Spiritu Dei; cuius panis et calicis sacramentum Graeci
the-Spirit of-God of-which of-bread and of-cup the-sacrament the-Greeks
Eucharistian dicunt, quod Latine bona gratia interpretatur. Et
Eucharist call which in-Latin good grace is-interpreted and
quid melius sanguine et corpore Christi? Sacramentum est
what better than-the-blood and body of-Christ a-sacrament is
in aliqua celebratione, cum res gesta ita fit ut aliquid
in some celebration when the-thing done so is-done that something
significare intellegatur, quod sancte accipiendum est. Sunt
to-signify it-is-understood which holily to-be-received is there-are
autem sacramenta baptismum et chrisma, corpus et sanguis
moreover sacraments baptism and chrism the-body and blood
[Domini]. Quae ob id sacramenta dicuntur, quia
of-the-Lord which on-account-of this sacraments are-called because
sub tegumento corporalium rerum virtus divina secretius
under the-covering of-bodily things the-power divine more-secretly
salutem eorundem sacramentorum operatur; unde et a
the-salvation of-the-same sacraments works whence also from

secretis virtutibus vel a sacris sacramenta dicuntur.
secret powers or from sacred-things sacraments they-are-called
Quae ideo fructuose penes Ecclesiam fiunt, quia sanctus
which therefore fruitfully within the-Church are-done because the-holy
in ea manens Spiritus eundem sacramentorum latenter
in her remaining Spirit the-same of-the-sacraments secretly
operatur effectum. Unde, seu per bonos seu per malos
works effect whence whether through good or through bad
ministros intra Dei ecclesiam dispensentur, tamen quia
ministers within of-God the-church they-be-dispensed yet because
sanctus Spiritus mystice illa vivificat, qui quondam Apostolico
the-holy Spirit mystically them vivifies who once Apostolic
in tempore visibilibus apparebat operibus, nec bonorum
in time by-visible appeared works neither of-the-good
meritis dispensatorum amplificantur haec dona, nec malorum
by-merits of-dispensers are-amplified these gifts nor of-the-bad
adtenuantur, quia: 'neque qui plantat est aliquid, neque qui
are-diminished because neither he-who plants is anything nor he-who
rigat, sed qui incrementum dat, Deus'; unde et Graece
waters but he-who the-increase gives God whence also in-Greek
mysterium dicitur, quod secretam et reconditam habeat
mystery it-is-called because a-secret and hidden it-has
dispositionem. Baptismum Graece, Latine tinctio interpretatur;
disposition baptism in-Greek in-Latin dipping is-interpreted
quae idcirco tinctio dicitur, quia ibi homo spiritu
which for-this-reason dipping is-called because there man by-the-spirit
gratiae in melius inmutatur, et longe aliud quam erat
of-grace into better is-changed and far other than he-was
efficitur. Prius enim foedi eramus deformitate peccatorum,
is-made before for foul we-were with-the-deformity of-sins
in ipsa tinctione reddimur pulchri dealbatione virtutum;
in the-very dipping we-are-rendered beautiful by-the-whitening of-virtues

unde et in Canticis scribitur canticorum: 'Quae est ista
whence also in the-Song is-written of-songs who is this
quae ascendit dealbata?' Cuius mysterium non aliter nisi
who ascends whitened whose mystery not otherwise except
sub Trinitatis designatione, id est Patris et Filii et
under of-the-Trinity the-designation that is of-the-Father and of-the-Son and
Spiritus sancti, cognominatione conpletur, dicente Domino
of-the-Spirit holy by-the-naming is-completed with-saying the-Lord
ad Apostolos: 'Ite docete omnes gentes, baptizantes eos in
to the-Apostles go teach all nations baptizing them in
nomine Patris et Filii et Spiritus sancti.' Sicut enim
the-name of-the-Father and of-the-Son and of-the-Spirit holy as for
in tribus testibus stat omne verbum, ita hoc sacramentum
on three witnesses stands every word so this sacrament
confirmat ternarius numerus nominum divinorum. Quod
confirms the-threefold number of-names divine that
autem per aquam baptismum datur, haec ratio est. Voluit
moreover through water baptism is-given this the-reason is wished
enim Dominus ut res illa invisibilis per congruentem, sed
for the-Lord that thing that invisible through a-fitting but
profecto contrectabilem et visibilem inpenderetur elementum,
surely tangible and visible should-be-bestowed element
super quem etiam in principio ferebatur Spiritus sanctus.
over which also in the-beginning was-borne the-Spirit holy
Nam sicut aqua purgatur exterius corpus, ita latenter eius
for as by-water is-purged outwardly the-body so secretly by-its
mysterio per Spiritum sanctum purificatur et animus.
mystery through the-Spirit holy is-purified also the-mind
Cuius sanctificatio ita est. Invocato enim Deo descendit
whose sanctification so is with-invoked for God descends
Spiritus sanctus de caelis, et medicatis aquis sanctificat
the-Spirit holy from the-heavens and with-treated waters sanctifies

eas de semetipso; et accipiunt vim purgationis, ut
them from himself and they-receive the-power of-purgation that
in eis et caro et anima delictis inquinata mundetur.
in them both the-flesh and the-soul by-sins stained may-be-cleansed
Chrisma Graece, Latine unctio nominatur; ex cuius nomine
chrism in-Greek in-Latin anointing is-named from whose name
et Christus dicitur, et homo post lavacrum sanctificatur.
both Christ is-called and man after the-washing is-sanctified
Nam sicut in baptismo peccatorum remissio datur, ita
for as in baptism of-sins the-remission is-given so
per unctionem sanctificatio spiritus adhibetur; et hoc de
through anointing the-sanctification of-the-spirit is-applied and this from
pristina disciplina, qua ungui in sacerdotium et in
the-former discipline by-which to-be-anointed into the-priesthood and into
regnum solebant, ex quo et Aaron a Moyse unctus est.
the-kingship they-were-wont from which also Aaron by Moses anointed was
Quae dum carnaliter fit, spiritaliter proficit; quomodo
which while carnally it-is-done spiritually it-profits as
et in ipsa baptismi gratia visibilis actus, quod in aqua
also in the-very of-baptism grace visible the-act that in water
mergimur, sed spiritalis effectus, quod delictis mundamur.
we-are-plunged but spiritual the-effect that from-sins we-are-cleansed
Hoc significat illud unguentum, quod peccatrix mulier super
this signifies that ointment which the-sinful woman upon
pedes, et ea quae dicitur non fuisse peccatrix, super caput
the-feet and she who is-said not to-have-been a-sinner upon the-head
Iesu fudisse scribuntur. Manus inpositio ideo fit,
of-Jesus to-have-poured are-written of-the-hand the-imposition therefore is-done
ut per benedictionem advocatus invitetur Spiritus sanctus.
that through blessing called-upon be-invited the-Spirit holy
Tunc enim ille Paracletus post mundata et benedicta corpora
then for that Paraclete after cleansed and blessed bodies

libens a Patre descendit, et quasi super baptismi aquam
gladly from the-Father descends and as-if over of-baptism the-water
tamquam super pristinam sedem recognoscens quiescit. Nam
as-if over a-former seat recognizing rests for
legitur quod in principio aquis superferebatur Spiritus
it-is-read that in the-beginning over-the-waters was-borne the-Spirit
sanctus. Exorcismus Graece, Latine coniuratio, sive sermo
holy exorcism in-Greek in-Latin adjuration or speech
increpationis est adversus diabolum, ut discedat: sicut
of-rebuke is against the-devil that he-may-depart as
est illud in Zacharia: 'Et ostendit mihi Iesum sacerdotem
is that in Zechariah and he-showed me Jesus the-priest
magnum stantem coram angelo Dei, et Satan stabat a
great standing before the-angel of-God and Satan stood at
dextris eius, ut adversaretur ei; et dixit Dominus ad Satan:
the-right his that he-might-oppose him and said the-Lord to Satan
Increpet Dominus in te, Satan, et increpet in te Dominus,
may-rebuke the-Lord in you Satan and may-rebuke in you the-Lord
qui elegit Hierusalem.' Hoc est exorcismus increpare et
who chose Jerusalem this is exorcism to-rebuke and
coniurare adversus diabolum; unde sciendum est quod non
to-adjure against the-devil whence to-be-known is that not
creatura Dei in infantibus exorcizatur aut exsufflatur, sed
the-creature of-God in infants is-exorcized or blown-upon but
ille sub quo sunt omnes qui cum peccato nascuntur. Est
he under whom are all who with sin are-born he-is
enim princeps peccatorum. Symbolum per linguam Graecam
for the-prince of-sinners the-creed through the-tongue Greek
signum vel cognitio interpretatur. Discessuri enim Apostoli
sign or knowledge is-interpreted about-to-depart for the-Apostles
ad evangelizandum in gentibus hoc sibi praedicationis
for evangelizing among the-nations this for-themselves of-preaching

signum vel indicium posuerunt. Continet autem confessionem
the-sign or token set it-contains moreover the-confession
Trinitatis et unitatem Ecclesiae et omne Christiani dogmatis
of-the-Trinity and the-unity of-the-Church and all of-Christian dogma
sacramentum. Quod symbolum fidei et spei nostrae non
the-sacrament which creed of-faith and of-hope our not
scribitur in carta et atramento, sed in tabulis cordis
is-written on paper and with-ink but on the-tablets of-the-heart
carnalibus. Oratio petitio dicitur. Nam orare est petere, sicut
fleshly prayer petition is-called for to-pray is to-ask as
exorare inpetrare. Constat autem oratio loco et tempore.
to-entreat to-obtain consists moreover prayer in-place and time
Loco, quia non ubique, cum prohibeamur a Christo in
in-place because not everywhere since we-are-forbidden by Christ in
publico, sed ubi opportunitas dederit aut necessitas
public but where opportunity shall-have-given or necessity
inportaverit. Neque enim contra praeceptum reputatur ab
shall-have-brought-in nor for against the-precept is-reckoned by
Apostolis factum, quia in carcere audientibus custodibus
the-Apostles done because in prison with-hearing the-guards
orabant et canebant Deo. De tempore vero dictum est:
they-prayed and sang to-God about time but said it-is
'Sine intermissione orate,' sed hoc [in] singularibus. Nam
without intermission pray but this in singulars for
est observatio quarundam horarum communium, quae
there-is the-observance of-certain hours common which
diei interspatia signant, tertia, sexta et nona; similiter et
of-the-day the-intervals mark the-third sixth and ninth likewise also
noctis. Sed ideo haec orandi horae divisae sunt, ut si
of-the-night but therefore these of-praying hours divided are that if
forte aliquo fuerimus opere detenti, ipsud nos ad officium
perhaps by-some we-shall-have-been work detained that-very us to the-office

tempus admoneat; quae tempora in Scripturis inveniuntur.
time may-admonish which times in the-Scriptures are-found
Primum enim Spiritus sanctus congregatis discipulis hora
first for the-Spirit holy with-gathered the-disciples at-the-hour
tertia infusus est. Petrus, qua die visionem communicationis
third poured-in was Peter on-which day the-vision of-communion
in illo vasculo expertus est, sexta hora orandi gratia
in that little-vessel experienced had at-the-sixth hour of-praying for-the-sake
ascenderat. Idem etiam cum Iohanne hora nona templum
had-gone-up the-same also with John at-the-hour ninth the-temple
adiit, quando paralyticum sanitati reformavit. Sed et
approached when the-paralytic to-health he-restored but also
Danielum legimus haec tempora in oratione observasse, et
Daniel we-read these times in prayer to-have-observed and
utique ex Israelis disciplina, ut ne minus quam ter
certainly from of-Israel the-discipline that not less than three-times
die adoremus. Debitores enim sumus trium, Patris
a-day we-may-adore debtors for we-are of-three of-the-Father
et Filii et Spiritus sancti; exceptis utique et aliis
and of-the-Son and of-the-Spirit holy with-excepted certainly also other
legitimis orationibus, quae sine ulla admonitione debentur,
lawful prayers which without any admonition are-owed
ingressus lucis ac noctis sive vigiliarum; sed et cibum
at-the-entrance of-light and of-night or of-the-vigils but also food
non prius sumere quam interposita oratione. Priora enim
not before to-take than with-interposed prayer prior for
habenda sunt spiritus refrigeria, quia priora caelestia
to-be-held are of-the-spirit the-refreshments because prior heavenly-things
quam terrena. Qui autem vult orationem suam volare ad
than earthly-things who moreover wishes prayer his to-fly to
Deum, faciat illi duas alas, ieiunium et eleemosynam,
God let-him-make for-it two wings fasting and almsgiving

et ascendet celeriter et exaudietur. Ieiunium est parsimonia
and it-shall-ascend swiftly and shall-be-heard fasting is sparingness
victus abstinentiaque ciborum, cui nomen est inditum ex
of-living and-abstinence from-foods to-which the-name is given from
quadam parte viscerum tenui semper et vacua, quod vulgo
a-certain part of-the-entrails thin always and empty which commonly
ieiunum vocatur. Unde ieiunii nomen creditur derivatum,
jejunum is-called whence of-fasting the-name is-believed derived
quod sui inedia viscera vacua et exinanita existant.
because by-its want the-entrails empty and emptied are
Ieiunium autem et statio dicitur. Statio autem de militari
fasting moreover also station is-called station moreover from military
exemplo nomen accepit, pro eo quod nulla laetitia obveniens
example name received for that that no gladness befalling
castris stationem militum rescindit. Nam laetitia libentius,
to-the-camp the-station of-soldiers rescinds for gladness more-freely
tristitia sollicitius administrat disciplinam; unde et milites
sadness more-anxiously administers discipline whence also soldiers
numquam inmemores sacramenti magis stationibus parent.
never unmindful of-the-oath more the-stations obey
Discernunt autem quidam inter ieiunium et stationem. Nam
distinguish moreover some between fasting and station for
ieiunium est indifferenter cuiuslibet diei abstinentia, non
fasting is indifferently of-any day the-abstinence not
secundum legem, sed secundum propriam voluntatem; statio
according-to the-law but according-to own will the-station
autem est observatio statutorum dierum vel temporum.
moreover is the-observance of-fixed days or times
Dierum, ut quartae feriae et sextae feriae ieiunium ex
of-days as of-the-fourth weekday and of-the-sixth weekday the-fast from
veteri lege praeceptum: de qua statione in Evangelio dixit
the-old law commanded about which station in the-Gospel said

ille: 'Ieiuno bis in sabbato,' id est quarta et sexta
that-one I-fast twice in the-sabbath that is the-fourth and sixth
sabbati. Temporum autem, quae legalibus ac propheticis
of-the-sabbath of-times moreover which by-legal and prophetic
institutionibus terminatis temporibus statuta sunt, ut ieiunium
institutions at-fixed times established are as the-fast
quarti, quinti, septimi, ac decimi mensis; vel, sicut in
of-the-fourth fifth seventh and tenth month or as in
Evangelio, dies illi in quibus ablatus est sponsus; vel sicut
the-Gospel days those in which taken-away is the-bridegroom or as
observatio quadragesimae, quae in universo orbe institutione
the-observance of-Lent which in the-whole world by-institution
Apostolica observatur circa confinium Dominicae passionis.
Apostolic is-observed around the-border of-the-Lord passion
His tertium genus quidam adiciunt quam Xerophagiam
to-these a-third kind some add which Xerophagy
dicunt, abstinentiam scilicet ciborum humentium. Unde et
they-call abstinence namely from-foods moist whence also
nomen hoc datum, eo quod siccis quidam escis utantur.
name this given for-this that dry some foods use
Poenitentia appellata, quasi punitentia, eo quod ipse
penance called as-if punitence for-this that he-himself
homo in se poenitendo puniat quod male admisit.
man on himself by-repenting punishes what wrongly he-committed
Nam nihil aliud agunt, quos veraciter poenitet, nisi ut
for nothing else do whom truly it-repents except that
id, quod male fecerunt, inpunitum esse non sinant. Eo
that which wrongly they-did unpunished to-be not they-allow in-that
quippe modo sibi non parcentibus ille parcit, cuius
indeed way themselves not to-those-sparing he spares whose
altum iustumque iudicium nullus contemptor evadit. Perfecta
high and-just judgment no despiser escapes perfect

est autem poenitentia, praeterita deflere et futura non
is moreover penance the-past-things to-bewail and the-future not
admittere. Haec secunda in similitudine fontis est, ut
to-admit this the-second in likeness of-a-font is that
si forte inpugnante diabolo aliquod peccatum inrepserit,
if perhaps with-attacking the-devil some sin shall-have-crept-in
huius satisfactione purgetur. Satisfactio autem est causas
by-its satisfaction it-may-be-purged satisfaction moreover is the-causes
peccatorum et suggestiones excludere et ultra peccatum
of-sins and the-suggestions to-shut-out and further the-sin
non iterare. Reconciliatio vero est, quae post conplementum
not to-repeat reconciliation but is which after the-completion
poenitentiae adhibetur. Nam sicut conciliamur Deo, quando
of-penance is-applied for as we-are-reconciled to-God when
primum a gentilitate convertimur, ita reconciliamur,
first from gentilism we-are-converted so we-are-reconciled-again
quando post peccatum poenitendo regredimur. Exomologesis
when after sin by-repenting we-return exomologesis
Graeco vocabulo dicitur, quod Latine confessio interpretatur,
by-a-Greek word is-called which in-Latin confession is-interpreted
cuius nominis duplex significatio est. Aut enim in laude
of-which name twofold the-signification is either for in praise
intellegitur confessio, sicut est: 'Confitebor tibi Domine
is-understood confession as is I-shall-confess to-you Lord
Pater caeli et terrae': aut dum quisque confitetur sua
Father of-heaven and earth or when each confesses his
peccata ab eo indulgenda, cuius indeficiens est misericordia.
sins by him to-be-pardoned whose unfailing is mercy
Ex hoc igitur Graeco vocabulo exprimitur et frequentatur
from this therefore Greek word is-expressed and is-frequented
exomologesis, qua delictum nostrum Domino confitemur;
exomologesis by-which offense our to-the-Lord we-confess

non quidem ut ignaro, cuius cognitioni nihil occultum
not indeed as to-one-ignorant to-whose knowledge nothing hidden
est; sed confessio est rei scilicet eius quae ignoratur
is but confession is of-a-thing namely of-that which is-unknown
professa cognitio. Utile enim sibi ac iucundum quisquam
a-professed knowledge useful for to-himself and pleasant anyone
esse existimaverat rapere, adulterare, furari; sed ubi haec
to-be had-thought to-rob to-commit-adultery to-steal but when these-things
aeternae damnationi obnoxia esse cognovit, cognitis his,
to-eternal damnation liable to-be he-knew with-known these
confitetur errorem. Confessio autem erroris professio est
he-confesses the-error confession moreover of-error the-profession is
desinendi: desinendum ergo a peccatis est, dum confessio
of-ceasing to-be-ceased therefore from sins is while confession
est. Confessio autem antecedit, remissio sequitur. Ceterum
is confession moreover precedes remission follows moreover
extra veniam est qui peccatum cognoscit nec cognitum
outside pardon is he-who sin recognizes nor the-recognized
confitetur. Itaque exomologesis prosternendi et humilificandi
confesses and-so exomologesis of-prostrating and of-humbling
hominis disciplina est, habitu atque victu, sacco et cinere
man a-discipline is in-dress and food in-sackcloth and ash
incubare, corpus sordibus obscurare, animum maeroribus
to-lie the-body with-filth to-darken the-mind with-sorrows
deicere, illa, quae peccant, tristi tractatione mutare.
to-cast-down those-things which sin by-sad treatment to-change
Litaniae autem Graeco nomine appellantur, quae Latine
litanies moreover by-a-Greek name are-called which in-Latin
dicuntur rogationes. Inter litanias vero et exomologesin hoc
are-called rogations between litanies but and exomologesis this
differt, quod exomologesis pro sola confessione peccatorum
differs that exomologesis for the-sole confession of-sins

agitur; litaniae vero, quae indicuntur propter rogandum
is-done litanies but which are-proclaimed for asking
Deum et inpetrandam in aliquo misericordiam eius. Sed
God and obtaining in something the-mercy his but
nunc iam utrumque vocabulum sub una designatione
now already each word under one designation
habetur, nec distat vulgo utrum litaniae an exomologesis
is-held nor it-differs commonly whether litanies or exomologesis
dicantur. Supplicationis autem nomen quodammodo nunc ex
they-be-called of-supplication moreover the-name in-a-way now from
gentilitate retinetur. Nam feriae aut legitimae erant apud
gentilism is-retained for holidays either lawful were among
eos aut indictae. Indictae autem, quia paupertas antiqua
them or proclaimed proclaimed moreover because the-poverty ancient
Romanorum ex conlatione sacrificabat, aut certe de bonis
of-the-Romans from contribution sacrificed or surely from the-goods
damnatorum. Unde supplicia dicuntur supplicationes, quae
of-the-condemned whence punishments are-called supplications which
fiebant de bonis passorum supplicia. Sacrae enim res
were-made from the-goods of-those-suffering punishments sacred for things
de rebus execrandorum fiebant.
from the-things of-the-accursed were-made

De Deo

I · GOD

Jerome first turned the meanings of the Hebrew names into Latin, and Isidore sets out some of them. God is called by ten names among the Hebrews, El, Sabaoth, Adonai, Saddai, and the rest, each interpreted, then by the names of his substance, immortal, unchangeable, eternal, and the like, and last by words taken from our bodies and from place and time, said of him only in figure.

Beatissimus Hieronymus, vir eruditissimus et multarum
the-most-blessed Jerome a-man most-learned and of-many
linguarum peritus, Hebraeorum nominum interpretationem
tongues skilled of-Hebrew names the-interpretation
primus in Latinam linguam convertit. Ex quibus pro
first into the-Latin tongue turned from which for
brevitate praetermissis multis quaedam huic operi adiectis
brevity with-passed-over many certain-ones to-this work with-added
interpretationibus interponenda studui. Vocabulorum enim
interpretations to-be-inserted I-have-striven of-words for
expositio satis indicat quid velit intellegi. Habent enim
the-exposition enough shows what it-may-wish to-be-understood they-have for
quaedam ex propriis causis nominum rationem. In principio
some from own causes of-names the-reason at the-beginning
autem decem nomina ponimus, quibus apud Hebraeos Deus
moreover ten names we-place by-which among the-Hebrews God
vocatur. Primum apud Hebraeos Dei nomen El dicitur;
is-called the-first among the-Hebrews of-God name El is-called
quod alii Deum, alii etymologiam eius exprimentes ἰσχυρὸς,
which some God others the-etymology its expressing ischyros
id est fortem interpretati sunt, ideo quod nulla infirmitate
that is strong interpreted have therefore because by-no weakness

opprimitur, sed fortis est et sufficiens ad omnia perpetranda.
he-is-oppressed but strong he-is and sufficient for all-things to-be-accomplished
Secundum nomen Eloi. Tertium Eloe, quod utrumque in
the-second name Eloi the-third Eloe which both in
Latino Deus dicitur. Est autem nomen in Latinum ex
Latin God is-called it-is moreover a-name into Latin from
Graeca appellatione translatum. Nam Deus Graece δέος,
the-Greek appellation transferred for Deus in-Greek deos
φόβος dicitur, id est timor, unde tractum est Deus, quod
phobos is-called that is fear whence drawn is Deus because
eum colentibus sit timor. Deus autem proprie nomen
him to-those-worshiping he-is fear God moreover properly the-name
est Trinitatis pertinens ad Patrem et Filium et Spiritum
is of-the-Trinity pertaining to the-Father and the-Son and the-Spirit
sanctum. Ad quam Trinitatem etiam reliqua quae in Deo
holy to which Trinity also the-other which of God
infra sunt posita vocabula referuntur. Quartum nomen Dei
below are placed words are-referred the-fourth name of-God
dicitur Sabaoth, quod vertitur in Latinum exercituum sive
is-called Sabaoth which is-turned into Latin of-hosts or
virtutum, de quo in Psalmo ab angelis dicitur: 'Quis est iste
of-powers about which in the-Psalm by the-angels it-is-said who is this
rex gloriae? Dominus virtutum.' Sunt enim in huius mundi
king of-glory the-Lord of-powers there-are for in of-this world
ordinatione virtutes multae, ut angeli, archangeli, principatus
the-ordering powers many as angels archangels principalities
et potestates, cunctique caelestis militiae ordines, quorum
and powers and-all of-the-heavenly host the-orders of-which
tamen ille Dominus est. Omnes enim sub ipso sunt eiusque
yet he the-Lord is all for under him are and-his
dominatui subiacent. Quintum Elion, quod interpretatur in
to-lordship are-subject the-fifth Elion which is-interpreted into

Latinum excelsus, quia supra caelos est, sicut scriptum
Latin lofty because above the-heavens he-is as written
est de eo: 'Excelsus Dominus; super caelos gloria eius.'
it-is about him lofty the-Lord above the-heavens the-glory his
Excelsus autem dictus pro valde celsus. Ex enim pro valde
excelsus moreover said for very celsus ex for for very
ponitur, sicut, eximius, quasi valde eminens. Sextum Eie, id
is-put as eximius as-if very eminent the-sixth Eie that
est, qui est. Deus enim solus, quia aeternus est, hoc est,
is who is God for alone because eternal he-is that is
quia exordium non habet, essentiae nomen vere tenet. Hoc
because a-beginning not he-has of-essence the-name truly holds this
enim nomen ad sanctum Moysen per angelum est delatum.
for name to holy Moses through an-angel was brought
Quaerenti enim quod esset nomen eius, qui eum pergere
to-him-asking for what might-be the-name of-him who him to-go
praecipiebat ad populum ex Aegypto liberandum, respondit:
commanded to the-people from Egypt to-be-freed he-answered
'Ego sum, qui sum: et dices filiis Israel: Qui est,
I am who I-am and you-shall-say to-the-sons of-Israel he-who is
misit me ad vos'; tamquam in eius conparatione, qui vere
sent me to you as-if in his comparison who truly
est, quia incommutabilis est, ea, quae commutabilia,
is because unchangeable he-is those-things which changeable
facta sunt quasi non sint. Quod enim dicitur fuit, non
made are as-if not they-be what for is-said it-was not
est: et quod dicitur erit, nondum est. Deus autem esse
is and what is-said it-shall-be not-yet is God moreover to-be
tantum novit, fuisse et futurum esse non novit. Solus
only knows to-have-been and about-to-be to-be not he-knows alone
enim Pater cum Filio et Spiritu sancto veraciter est. Cuius
for the-Father with the-Son and the-Spirit holy truly is whose

essentiae conparatum esse nostrum non esse est. Unde et
to-essence compared to-be our not to-be is whence also
in conloquio dicimus: 'Vivit Deus,' quia essentia vita vivit,
in conversation we-say lives God because by-essence life he-lives
quam mors non habet. Septimum Adonai, quod generaliter
which death not has the-seventh Adonai which generally
interpretatur Dominus, quod dominetur creaturae cunctae,
is-interpreted Lord because he-may-rule the-creature whole
vel quod creatura omnis dominatui eius deserviat. Dominus
or because creature every to-lordship his may-serve Lord
ergo et Deus, vel quod dominetur omnibus, vel quod
therefore and God either because he-may-rule all or because
timeatur a cunctis. Octavum Ia, quod in Deo tantum
he-may-be-feared by all the-eighth Ia which on God only
ponitur, quod etiam in alleluia in novissima syllaba sonat.
is-put which also in alleluia in the-last syllable sounds
Nonum Tetragrammaton, hoc est quattuor litterarum, quod
the-ninth Tetragrammaton that is of-four letters which
proprie apud Hebraeos in Deo ponitur, iod, he, iod, he, id
properly among the-Hebrews on God is-put iod he iod he that
est, duabus ia, quae duplicata ineffabile illud et gloriosum
is by-two ia which doubled ineffable that and glorious
Dei nomen efficiunt. Dicitur autem ineffabilis, non quia
of-God name make it-is-called moreover ineffable not because
dici non potest, sed quia finiri sensu et intellectu
to-be-said not it-can but because to-be-bounded by-sense and understanding
humano nullatenus potest; et ideo, quia de eo nihil
human in-no-way it-can and therefore because about him nothing
digne dici potest, ineffabilis est. Decimum Saddai, id est,
worthily to-be-said can ineffable he-is the-tenth Saddai that is
omnipotens. Vocatus autem omnipotens eo quod omnia
almighty called moreover almighty for-this that all-things

potest, sed a faciendo quod vult, non a patiendo quod
he-can but from doing what he-wills not from suffering what
non vult. Quod si ei accideret, nequaquam esset
not he-wills which if to-him it-should-happen by-no-means he-would-be
omnipotens; facit enim quidquid vult, et inde omnipotens.
almighty he-does for whatever he-wills and thence almighty
Item omnipotens, quia ipsius sunt omnia quae ubique
likewise almighty because his are all-things which everywhere
sunt; solus enim totius mundi habet imperium. Dicuntur
are alone for of-the-whole world he-has the-empire there-are-said
autem et alia quaedam in Deum substantialiter nomina, ut
moreover also other certain of God substantially names as
inmortalis, incorruptibilis, incommutabilis, aeternus. Unde et
immortal incorruptible unchangeable eternal whence also
merito cunctae praeponitur creaturae. Inmortalis, sicut de
deservedly to-all he-is-set-before creation immortal as about
eo scriptum est: 'Qui solus habet inmortalitatem': quia in
him written it-is who alone has immortality because in
eius natura nulla est commutatio. Nam omnis mutabilitas
his nature no is change for all mutability
non inconvenienter mortalitas dicitur; secundum quam et
not unfittingly mortality is-called according-to which also
anima dicitur mori, non quia in corpus vel in aliquam
the-soul is-said to-die not because into body or into some
alteram substantiam mutatur et vertitur, sed in ipsa
other substance it-is-changed and is-turned but in its-very
sua substantia quidquid alio modo nunc est aut fuit,
own substance whatever in-another way now is or was
secundum id quod destitit esse quod erat, mortalis utique
according-to that which it-ceased to-be what it-was mortal certainly
deprehenditur; ac per hoc solus Deus dicitur inmortalis,
is-detected and through this alone God is-called immortal

quia solus incommutabilis. Incorruptibilis appellatur quia
because alone unchangeable incorruptible he-is-called because
corrumpi et dissolvi non potest nec dividi. Quidquid
to-be-corrupted and to-be-dissolved not he-can nor to-be-divided whatever
enim capit divisionem et interitum capit. Ille nec dividi
for receives division also death receives he neither to-be-divided
potest nec interire; inde incorruptibilis est. Incommutabilis
can nor to-perish thence incorruptible he-is unchangeable
est quia semper manet et mutari nescit. Nec proficit,
he-is because always he-remains and to-be-changed knows-not nor he-advances
quia perfectus est, nec deficit, quia aeternus est. Aeternus
because perfect he-is nor he-fails because eternal he-is eternal
est, quia sine tempore est. Non enim habet initium neque
he-is because without time he-is not for he-has a-beginning nor
finem. Hinc et sempiternus, eo quod sit semper aeternus.
an-end hence also everlasting for-this that he-is always eternal
A quibusdam autem aeternus ab aethere creditur dictus,
by some moreover aeternus from the-ether is-believed called
quoniam caelum sedes eius habetur. Unde est illud: 'Caelum
since heaven the-seat his is-held whence is that the-heaven
caeli Domino': et haec ista quattuor unum significant, nam
of-heaven to-the-Lord and these those four one-thing signify for
una eademque res dicitur, sive dicatur aeternus Deus, sive
one and-the-same thing is-said whether he-be-called eternal God or
inmortalis, sive incorruptibilis, sive inmutabilis. Invisibilis, quia
immortal or incorruptible or unchangeable invisible because
numquam per substantiam suam apparuit oculis mortalium
never through substance his appeared to-the-eyes of-mortals
Trinitas, nisi per speciem subiectae creaturae eademque
the-Trinity except through the-appearance of-subject creature and-that
corporeae. Nam nemo potest ipsam manifestationem essentiae
bodily for no-one can the-very manifestation of-the-essence

Dei videre et vivere, sicut et dictum est Moysi; unde et
of-God see and live as also said it-was to-Moses whence also
Dominus in Evangelio dicit: 'Deum nemo vidit umquam.'
the-Lord in the-Gospel says God no-one has-seen ever
Res est enim invisibilis, ideoque non oculo, sed corde
a-thing it-is for invisible and-therefore not by-the-eye but by-the-heart
quaerendus est. Inpassibilis, quia nullis perturbationibus
to-be-sought he-is impassible because by-no perturbations
afficitur, quibus fragilitas humana subcumbit. Non enim
he-is-affected to-which frailty human succumbs not for
adtingunt eum ullae passiones, ut libido, iracundia, cupiditas,
reach him any passions as lust wrath greed
timor, maeror, invidia, et cetera quibus mens humana
fear grief envy and the-rest by-which the-mind human
turbatur. Sed cum dicitur Deum irasci aut zelare aut
is-disturbed but when it-is-said God to-be-angry or to-be-jealous or
dolere, nostro usu dicitur. Apud Deum enim perturbatio
to-grieve by-our usage it-is-said with God for perturbation
nulla est, apud quem tranquillitas summa est. Simplex autem
none is with whom tranquility highest is simple moreover
dicitur sive non amittendo quod habet, seu quia non aliud
he-is-called either by-not losing what he-has or because not other
est ipse et aliud quod in ipso est, sicut in homine, cuius
is he-himself and other what in him is as in man of-whom
aliud [est] esse, [et] aliud sapere. Nam et esse potest,
one-thing is to-be and another to-be-wise for both to-be he-can
et sapiens non esse; Deus autem habet essentiam, habet et
and wise not to-be God moreover has essence has also
sapientiam; sed quae habet, hoc et est, et omnia unus est;
wisdom but what he-has this also he-is and all one he-is
ac proinde simplex est, quia non in eo aliquid accidentis
and therefore simple he-is because not in him anything of-accident

est, sed et quod est, et quod in ipso est, essentialiter est,
is but both what he-is and what in him is essentially is
excepto quod relative ad quamcumque personam est. Summe
except what relatively to any-whatever person is supremely
bonus, quia incommutabilis est. Creatura vero bonum, sed
good because unchangeable he-is the-creature but a-good but
non summum est, quia mutabilis est. Et dum sit quidem
not highest is because changeable it-is and while it-be indeed
bonum, non tamen esse potest et summum. Incorporeus
a-good not yet to-be it-can also highest incorporeal
autem vel incorporalis ideo dicitur Deus, ut spiritus
moreover or bodiless therefore is-called God that a-spirit
credatur vel intellegatur esse, non corpus. Nam dum
he-may-be-believed or be-understood to-be not a-body for when
dicitur spiritus, eius significatur substantia. Inmensus, quia
he-is-called spirit his is-signified substance immense because
cuncta concludit, ipse a nullo concluditur; sed omnia intra
all-things he-encloses he-himself by none is-enclosed but all-things within
eius omnipotentiam coartantur. Perfectus dicitur quia nihil
his omnipotence are-confined perfect he-is-called because nothing
ei possit adici. Adtamen de consummatione alicuius
to-him can to-be-added however about the-consummation of-some
facti perfectio dicitur. Deus autem, qui non est factus,
thing-made perfection is-said God moreover who not is made
quomodo est perfectus? Sed hoc vocabulum de usu nostro
how is-he perfect but this word from use our
sumpsit humana inopia, sicut et reliqua verba, quatenus id
took human poverty as also the-other words so-that that
quod ineffabile est utcumque dici possit, quoniam de
which ineffable is in-some-way to-be-said may-be-able since about
Deo nihil digne humanus sermo dicit, sicut sunt et alia.
God nothing worthily human speech says as are also others

Creator dictus pro totius mundi rebus ab ipso creatis.
creator called for of-the-whole world the-things by him created
Nihil enim est quod non originem a Deo traxerit. Ipse
nothing for is which not its-origin from God has-drawn he-himself
et unus, quia dividi non potest, vel quia nihil aliud esse
also one because to-be-divided not he-can or because nothing other to-be
potest quod tantundem capiat potestatis. Haec igitur, quae
can which as-much may-hold of-power these-things therefore which
de Deo dicta sunt, ad totam pertinent Trinitatem propter
about God said are to the-whole pertain Trinity on-account-of
unam et coaeternam substantiam, sive in Patre, sive in
the-one and coeternal substance whether in the-Father or in
Filio eius unigenito in forma Dei, sive in Spiritu sancto,
the-Son his only-begotten in the-form of-God or in the-Spirit holy
qui unus Spiritus est Dei Patris et Filii eius unigeniti.
who one Spirit is of-God the-Father and of-the-Son his only-begotten
Sunt et quaedam vocabula ex usu nostro ad Deum
there-are also certain words from use our to God
sumpta, de membris nostris, sive de inferioribus; et quia
taken from members our or from lower-things and because
in propria natura invisibilis et incorporeus est; pro efficientiis
in own nature invisible and incorporeal he-is for the-effects
tamen causarum in ipso rerum species adscribuntur, ut
yet of-causes in him of-things the-appearances are-ascribed that
more locutionis nostrae facilius se ipsum insinuet:
in-the-manner of-speech our more-easily himself himself he-may-insinuate
ut quia omnia videt, dicatur oculus; et propter quod
so-that because all-things he-sees he-is-called eye and on-account-of which
audit omnia, dicatur auris; pro eo autem quod avertitur,
he-hears all-things he-is-called ear for that moreover that he-turns-away
ambulat; pro eo quod spectat, stat. Sic et in ceteris
he-walks for that that he-looks he-stands so also in the-other

horum similibus ab humanis mentibus trahitur similitudo
of-these similar-things from human minds is-drawn a-likeness
ad Deum, sicut est obliviscens et memorans. Hinc est quod
to God as is forgetting and remembering hence it-is that
et Propheta dicit: 'Iuravit Dominus exercituum per animam
also the-Prophet says swore the-Lord of-hosts by soul
suam': non quod Deus animam habeat, sed hoc nostro
his not that God a-soul has but this by-our
narrat affectu. Nam et facies Dei in Scripturis sanctis non
he-narrates affection for also the-face of-God in the-Scriptures holy not
caro, sed divina cognitio intellegitur, eadem ratione qua
flesh but divine knowledge is-understood by-the-same reason by-which
per faciem conspectam quisque cognoscitur. Hoc enim in
through the-face seen each is-known this for in
oratione dicitur Deo: 'Ostende nobis faciem tuam': ac si
prayer is-said to-God show us face your as if
dicatur: 'Da nobis cognitionem tuam.' Sic et vestigia Dei
it-were-said give us knowledge your so also the-footsteps of-God
dicuntur, quia nunc Deus per speculum agnoscitur, ad
are-called because now God through a-mirror is-recognized to
perfectum vero omnipotens reperitur, dum in futurum facie
the-perfect but almighty he-is-found when in the-future face
ad faciem quibusque electis praesentabitur, ut ipsam speciem
to face to-each-of-the chosen he-shall-be-presented that the-very appearance
contemplentur, cuius nunc vestigia conprehendere conantur,
they-may-contemplate of-whom now the-footsteps to-comprehend they-try
hoc est, quem videre per speculum dicitur. Nam et situs
that is whom to-see through a-mirror it-is-said for both position
et habitus et locus et tempus in Deum non proprie,
and dress and place and time on God not properly
sed per similitudinem translate dicuntur; quippe 'sedere
but through likeness figuratively are-said since to-sit

super Cherubin' dicitur, quod est ad situm; et: 'Abyssum
upon the-Cherubim he-is-said which is to position and the-abyss
tamquam vestimentum amictus,' quod est ad habitum; et:
as-if a-garment cloaked which is to dress and
'Anni tui non deficient,' quod ad tempus pertinet; et: 'Si
years your not shall-fail which to time pertains and if
ascendero in caelum, tu ibi es,' quod ad locum. Nam
I-shall-have-ascended into heaven you there are which to place for
et in Propheta: 'Plaustri portantis fenum' species ad
also in the-Prophet of-a-wagon carrying hay the-appearance to
Deum dicitur. Et haec omnia per figuram Deus, quia
God is-said and these all-things through figure God because
nihil est horum ad proprietatem substantiae eius.
nothing is of-these to the-property of-substance his

De Filio Dei

II · THE SON OF GOD

Christ is called by many names in the Scriptures, some from the substance of his divinity, some from the economy of the flesh he took. Isidore explains them, Christ, Jesus, Emmanuel, Word, Wisdom, Image, Lamb, Bridegroom, Stone, Way, Door, Shepherd, and many more, and ends with the two natures in one person, by which God is said to have borne the cross.

Multis etiam modis Christus appellari in scripturis invenitur
in-many also ways Christ to-be-named in the-scriptures is-found
divinis. Nam ipse Dei Patris Unigenitus filius, dum
divine for he-himself of-God the-Father the-Only-begotten son while
esset aequalis Patri, propter salutem nostram formam
he-was equal to-the-Father for-the-sake-of salvation our the-form
servi accepit. Proinde quaedam nomina in illo ex
of-a-servant received accordingly certain names in him from

divinitatis substantia, quaedam ex dispensatione susceptae
of-the-divinity the-substance certain from the-dispensation of-the-assumed
humanitatis adsumpta sunt. Christus namque a chrismate
humanity taken have-been Christ for from chrism
est appellatus, hoc est unctus. Praeceptum enim fuerat
was called that is anointed commanded for it-had-been
Iudaeis ut sacrum conficerent unguentum, quo perungui
to-the-Jews that a-sacred they-should-make ointment with-which to-be-anointed
possent hi qui vocabantur ad sacerdotium vel ad regnum:
could those who were-called to the-priesthood or to the-kingship
et sicut nunc regibus indumentum purpurae insigne est
and as now for-kings the-garment of-purple the-mark is
regiae dignitatis, sic illis unctio sacri unguenti
of-royal dignity so for-them the-anointing of-the-sacred ointment
nomen ac potestatem regiam conferebat; et inde Christi
the-name and power royal conferred and thence christs
dicti a chrismate, quod est unctio. Nam chrisma Graece,
called from chrism which is anointing for chrism in-Greek
Latine unctio nuncupatur, quae etiam Domino nomen
in-Latin anointing is-named which also to-the-Lord the-name
adcommodavit facta spiritalis, quia Spiritu unctus est
fitted made spiritual because with-the-Spirit anointed he-was
a Deo Patre, sicut in Actibus: 'Collecti sunt enim in
by God the-Father as in the-Acts gathered they-were for in
hac civitate adversus sanctum Filium tuum, quem uncxisti':
this city against holy Son your whom you-anointed
non utique oleo visibili, sed gratiae dono, quod visibili
not certainly with-oil visible but of-grace with-the-gift which by-visible
significatur unguento. Non est autem Salvatoris proprium
is-signified ointment not is moreover of-the-Savior the-proper
nomen Christus, sed communis nuncupatio potestatis. Dum
name Christ but a-common naming of-power when

enim dicitur Christus, commune dignitatis nomen est; dum
for it-is-said Christ a-common of-dignity name it-is when
Iesus Christus, proprium est vocabulum Salvatoris. Christi
Jesus Christ the-proper it-is word of-the-Savior of-Christ
autem nomen nusquam alibi omnino nec in aliqua gente
moreover the-name nowhere else at-all nor in any nation
fuit, nisi tantum in illo regno ubi Christus prophetabatur,
was except only in that kingdom where Christ was-prophesied
et unde venturus erat. Messias autem Hebraice dicitur,
and whence about-to-come he-was Messiah moreover in-Hebrew is-called
Graece Christus, Latina autem locutione unctus. Iesus
in-Greek Christ in-the-Latin moreover speech anointed Jesus
Hebraice, Graece σωτήρ, Latine autem salutaris sive salvator
in-Hebrew in-Greek soter in-Latin moreover saving or savior
interpretatur, pro eo quod cunctis gentibus salutifer
is-interpreted for that that to-all nations salvation-bearing
venit. Etymologiam autem nominis huius etiam Evangelista
he-came the-etymology moreover of-name this also the-Evangelist
significat, dicens: 'Vocabis nomen eius Salvator, quia ipse
signifies saying you-shall-call the-name his Savior because he-himself
salvum faciet populum suum.' Sicut enim Christus significat
safe shall-make people his as for Christ signifies
regem, ita Iesus significat salvatorem. Non itaque nos salvos
king so Jesus signifies savior not and-so us safe
facit quicumque rex, sed rex Salvator. Quod verbum Latina
makes whatever king but the-king Savior which word the-Latin
lingua antea non habebat, sed habere poterat, sicut potuit,
tongue before not had but to-have could as it-could
quando voluit. Emmanuel ex Hebraeo in Latinum significat
when it-wished Emmanuel from Hebrew into Latin signifies
'nobiscum Deus,' scilicet quia per Virginem natus Deus
with-us God namely because through the-Virgin born God

hominibus in carne mortali apparuit, ut terrenis viam
to-men in flesh mortal appeared that to-earthly-ones the-way
salutis ad caelum aperiret. Ad divinitatis substantiam quae
of-salvation to heaven he-might-open to of-the-divinity the-substance which
pertinent ista sunt: Deus, Dominus. Deus autem dictus
pertain these are God Lord God moreover called
propter unitam cum Patre substantiam. Dominus propter
on-account-of the-united with the-Father substance Lord on-account-of
servientem creaturam. Deus autem et homo, quia Verbum
the-serving creation God moreover and man because Word
et caro. Unde et bis genitus dicitur, sive quia Pater eum
and flesh whence also twice begotten he-is-called either because the-Father him
genuit sine matre in aeternitate, sive quia mater sine patre
begot without mother in eternity or because the-mother without father
in tempore. Unigenitus autem vocatur secundum divinitatis
in time only-begotten moreover he-is-called according-to of-the-divinity
excellentiam, quia sine fratribus; Primogenitus, secundum
the-excellence because without brothers Firstborn according-to
susceptionem hominis, in qua per adoptionis gratiam fratres
the-assumption of-man in which through of-adoption the-grace brothers
habere dignatus est, quibus esset primogenitus. Homousion
to-have he-deigned has to-whom he-might-be firstborn Homousion
Patri ab unitate substantiae appellatur. Substantia enim
with-the-Father from the-unity of-substance he-is-called substance for
vel essentia Graece οὐσία dicitur, ὁμο- unum. Utrumque
or essence in-Greek ousia is-called homo one both
igitur coniunctum sonat una substantia. Hoc enim vocatur
therefore joined sounds one substance this for is-called
Homousion, quod est: ‘Ego et Pater unum sumus,’ hoc
Homousion which is I and the-Father one are that
est, eiusdem cum Patre substantiae. Quod nomen etsi
is of-the-same with the-Father substance which name although

scriptum in sanctis litteris non inveniatur, in assertione tamen
written in holy letters not it-be-found in the-assertion yet
totius Trinitatis defenditur, quia datur ratio unde recte
of-the-whole Trinity it-is-defended because is-given a-reason whence rightly
dici ostendatur; sicut et Pater in illis libris nusquam
to-be-said it-may-be-shown as also the-Father in those books nowhere
Ingenitus legitur, sed tamen dicendus esse atque credendus
Unbegotten is-read but yet to-be-called to-be and to-be-believed
non dubitatur. Homoeusion, similis substantiae, quia qualis
not is-doubted homoeusion of-like substance because such-as
Deus, talis est et imago eius. Invisibilis Deus et imago
God such is also the-image his invisible God and image
invisibilis. Principium, eo quod ab ipso sint omnia, et
invisible beginning for-this that from him are all-things and
quia ante eum nihil. Finis, vel quia dignatus est in fine
because before him nothing end either because he-deigned has in the-end
temporum humiliter in carne nasci et mori, et iudicium
of-times humbly in flesh to-be-born and to-die and the-judgment
novissimum ipse suscipere, vel quia quidquid agimus ad
last he-himself to-undertake or because whatever we-do to
illum referimus. Et cum ad eum pervenerimus, ultra quod
him we-refer and when to him we-shall-have-come further what
quaeramus non habemus. Os Dei est, quia Verbum
we-may-seek not we-have the-mouth of-God he-is because the-Word
eius est. Nam sicut pro verbis, quae per linguam fiunt,
his he-is for as for words which through the-tongue are-made
saepe dicimus illa et illa lingua, ita et pro Dei verbo
often we-say that and that tongue so also for of-God the-word
os ponitur, quia mos est ut ore verba formentur.
mouth is-put because the-custom is that by-the-mouth words be-formed
Verbum autem ideo dicitur, quia per eum Pater omnia
the-Word moreover therefore he-is-called because through him the-Father all-things

condidit, sive iussit. Veritas, quia non fallit, sed tribuit
founded or ordered truth because not he-deceives but bestows
quod promisit. Vita, quia creavit. Imago dicitur propter
what he-promised life because he-created image he-is-called on-account-of
parem similitudinem Patris. Figura est, quia suscipiens
the-equal likeness of-the-Father figure he-is because taking
formam servi operum virtutumque similitudine Patris
the-form of-a-servant of-works and-of-virtues by-the-likeness of-the-Father
in se imaginem atque inmensam magnitudinem designavit.
in himself the-image and immense greatness he-designated
Manus Dei est, quod omnia per ipsum facta sunt. Hinc
the-hand of-God he-is because all-things through him made were hence
et dextera propter effectum operis totius creaturae,
also right-hand on-account-of the-effect of-the-work of-the-whole creation
quae per ipsum formata est. Brachium, quia ab ipso
which through him formed was arm because by him
omnia continentur. Virtus, pro eo quod omnem potestatem
all-things are-held-together power for that that all power
Patris in semetipso habeat, et omnem caeli terraeque
of-the-Father in himself he-has and all of-heaven and-of-earth
creaturam gubernet, contineat atque regat. Sapientia, pro eo
the-creation governs holds-together and rules wisdom for that
quod ipse revelet mysteria scientiae et arcana sapientiae.
that he-himself reveals the-mysteries of-knowledge and the-secrets of-wisdom
Sed tamen cum sit Pater et Spiritus sanctus sapientia
but yet since is the-Father and the-Spirit holy wisdom
et virtus et lumen et lux, proprie tamen his nominibus
and power and light and light properly yet by-these names
Filius nuncupatur. Splendor autem appellatur propter quod
the-Son is-named splendor moreover he-is-called on-account-of what
manifestat. Lumen, quia inluminat. Lux, quia ad veritatem
he-manifests light because he-illumines light because to truth

contemplandam cordis oculos reserat. Sol, quia inluminator.
to-be-contemplated of-the-heart the-eyes he-unlocks sun because illuminator
Oriens, quia luminis fons et inlustrator est rerum, et
rising because of-light the-source and illustrator he-is of-things and
quod oriri nos faciat ad vitam aeternam. Fons, quia rerum
because to-rise us he-makes to life eternal fount because of-things
origo est, vel quod satiat sitientes. Ipse quoque A
the-origin he-is or because he-satisfies the-thirsting he-himself also A
et Ω. Alpha enim litteram nulla praecedit; prima est
and Omega alpha for the-letter none precedes first it-is
enim litterarum, sicut et Filius Dei; ipse enim se
for of-the-letters as also the-Son of-God he-himself for himself
principium Iudaeis interrogantibus esse respondit. Unde et
the-beginning to-the-Jews asking to-be answered whence also
Iohannes in Apocalypsi proprie ipsam litteram ponens ait:
John in the-Apocalypse properly the-very letter placing says
'Ego sum A et Ω, primus et novissimus.' Primus, quia
I am A and Omega the-first and the-last first because
ante eum nihil est. Novissimus, quia iudicium novissimum
before him nothing is last because the-judgment last
ipse suscepit. Mediator, quia inter Deum et hominem
he-himself undertook mediator because between God and man
medius constitutus est, ut hominem ad Deum perduceret;
in-the-middle established he-is that man to God he-might-lead
unde et illum Graeci μεσίτην vocant. Paracletus, id est
whence also him the-Greeks mesites call Paraclete that is
advocatus, quia pro nobis intercedit apud Patrem, sicut
advocate because for us he-intercedes with the-Father as
de eo dicit Iohannes: 'Advocatum habemus apud Patrem
about him says John an-advocate we-have with the-Father
Iesum Christum iustum.' Paracletus autem Graecum est,
Jesus Christ the-just Paraclete moreover Greek is

quod Latine dicitur advocatus. Quod nomen et Filio et
which in-Latin is-called advocate which name both to-the-Son and
Spiritui sancto adscribitur, iuxta quod et Dominus in
to-the-Spirit holy is-ascribed according-to what also the-Lord in
Evangelio ait: 'Rogabo Patrem, et alium paracletum dabit
the-Gospel says I-shall-ask the-Father and another paraclete he-shall-give
vobis.' Intercessor autem ideo vocatur, quia pro culpa
you intercessor moreover therefore he-is-called because for guilt
nostra removenda curam gerit, et pro abluendis nostris
our to-be-removed care he-bears and for washing-away our
criminibus curam inpendit. Sponsus, quia descendens de
crimes care he-spends bridegroom because descending from
caelo adhaesit Ecclesiae, ut pace Novi Testamenti
heaven he-clung to-the-Church that by-the-peace of-the-New Testament
essent duo in carne una. Angelus dicitur propter
they-might-be two in flesh one angel he-is-called on-account-of
adnuntiationem paternae ac suae voluntatis. Unde [et]
the-announcing of-the-paternal and of-his-own will whence also
apud Prophetam 'magni consilii angelus' legitur, dum sit
in the-Prophet of-great counsel the-angel is-read while he-is
Deus et Dominus angelorum. Missus dicitur eo quod
God and Lord of-angels sent he-is-called for-this that
apparuit huic mundo Verbum caro factum, unde et idem
he-appeared to-this world the-Word flesh made whence also the-same
dicit: 'Ego a Patre exii, et veni in hunc mundum.'
says I from the-Father went-out and came into this world
Homo autem dicitur quia natus est. Propheta, quia futura
man moreover he-is-called because born he-is prophet because the-future
revelavit. Sacerdos, quia pro nobis hostiam se obtulit.
he-revealed priest because for us a-victim himself he-offered
Pastor, quia custos. Magister, quia ostensor. Nazarenus vero
shepherd because guardian master because shower the-Nazarene but

a loco. Nazareus a merito, id est sanctus sive mundus,
from the-place Nazarite from merit that is holy or clean
quia peccatum non fecit. Siquidem et de aliis inferioribus
because sin not he-did indeed also from other lower
rebus nominum species ad se trahit Christus, ut facilius
things of-names the-forms to himself draws Christ that more-easily
intellegatur. Dicitur enim Panis, quia caro. Vitis, quia
he-may-be-understood he-is-called for Bread because flesh vine because
sanguine ipsius redempti sumus. Flos, quia electus. Via, quia
by-the-blood his redeemed we-are flower because chosen way because
per ipsum ad Deum imus. Ostium, quia per ipsum ad
through him to God we-go door because through him to
Deum ingredimur. Mons, quia fortis. Petra, quia firmitas
God we-enter mountain because strong rock because the-firmness
est credentium. Lapis angularis, vel quia duos parietes e
he-is of-believers the-stone corner either because two walls from
diverso, id est de circumcisione et praeputio, venientes in
opposite that is from circumcision and foreskin coming into
unam fabricam Ecclesiae iungit, vel quod pacem in se
one structure of-the-Church he-joins or because peace in himself
angelis et hominibus facit. Lapis offensionis, quia veniens
for-angels and men he-makes the-stone of-stumbling because coming
humilis offenderunt in eum increduli homines, et factus
humble stumbled against him unbelieving men and made
est petra scandali, sicut dicit Apostolus: 'Iudaeis quidem
he-is a-rock of-scandal as says the-Apostle to-the-Jews indeed
scandalum.' Fundamentum autem ideo vocatur, quia fides
a-scandal foundation moreover therefore he-is-called because faith
in eo firmissima est, vel quia super eum catholica Ecclesia
in him most-firm is or because upon him the-catholic Church
constructa est. Nam et Christus Agnus pro innocentia; et
built is for also Christ Lamb for innocence and

Ovis propter patientiam; et Aries propter principatum;
Sheep on-account-of patience and Ram on-account-of leadership
et Haedus propter similitudinem carnis peccati; et
and Kid on-account-of the-likeness of-the-flesh of-sin and
Vitulus pro eo quod pro nobis est immolatus; et Leo pro
Calf for that that for us he-is sacrificed and Lion for
regno et fortitudine; et Serpens pro morte et sapientia;
kingship and strength and Serpent for death and wisdom
idem et Vermis, quia resurrexit; Aquila, propter quod
the-same also Worm because he-rose-again Eagle on-account-of that
post resurrectionem ad astra remeavit. Nec mirum si
after the-resurrection to the-stars he-returned nor a-wonder if
vilibus significationibus figuretur, qui usque ad nostrarum
by-vile significations he-be-figured who all-the-way to of-our
passionum seu carnis contumelias descendisse cognoscitur.
sufferings or of-flesh the-insults to-have-descended is-known
Qui dum sit Dei Patris coaeternus ante saecula Filius,
who while he-is of-God the-Father coeternal before the-ages the-Son
postquam venit plenitudo temporis, propter salutem nostram
after came the-fullness of-time for-the-sake-of salvation our
formam servi accepit, et factus est Filius Dei hominis
the-form of-a-servant received and made he-is the-Son of-God of-man
filius. Unde et quaedam de illo in Scripturis secundum
the-son whence also certain-things about him in the-Scriptures according-to
formam Dei, quaedam secundum formam servi dicuntur.
the-form of-God certain-things according-to the-form of-a-servant are-said
Quorum, exempli gratia, duo quaedam commemorantur, ut
of-which for-the-sake of-example two certain-ones are-recalled that
singula ad singula referantur. Secundum formam enim Dei
single-ones to single-ones may-be-referred according-to the-form for of-God
de se ipso dixit: ‘Ego et Pater unum sumus’: secundum
about him himself he-said I and the-Father one are according-to

formam servi: ‘Quoniam Pater maior me est.’ Homines
the-form of-a-servant since the-Father greater than-me is men
autem minus intellegentes quid pro quid dicatur, ea
moreover less understanding what for what may-be-said those-things
quae propter formam servi dicta sunt volunt transferre
which on-account-of the-form of-a-servant said are wish to-transfer
ad formam Dei; et rursus ea quae dicta sunt ut
to the-form of-God and again those-things which said are that
ad se invicem personae referantur, volunt nomina esse
to themselves mutually the-persons may-be-referred they-wish names to-be
naturae atque substantiae, et faciunt errorem in fide. Sic
of-nature and of-substance and make error in faith so
autem Dei filio coniuncta est humana natura, ut ex
moreover of-God to-the-son joined is human nature that from
duabus substantiis fieret una persona. Solus igitur
two substances there-might-become one person alone therefore
homo pertulit crucem, sed propter unitatem personae et
man bore the-cross but on-account-of the-unity of-person also
Deus dicitur pertulisse. Hinc est quod scribitur: ‘Si enim
God is-said to-have-borne hence is what is-written if for
cognovissent, numquam Dominum gloriae crucifixissent.’
they-had-known never the-Lord of-glory they-would-have-crucified
Filium ergo Dei crucifixum fatemur, non ex virtute
the-Son therefore of-God crucified we-confess not from the-power
divinitatis, sed ex infirmitate humanitatis: non ex suae
of-the-divinity but from the-weakness of-the-humanity not from of-his
naturae permansione, sed ex nostra susceptione.
nature the-permanence but from our assumption

De Spiritu sancto

III · THE HOLY SPIRIT

The Holy Spirit is God because he proceeds from the Father and the Son and has their substance. He is called Spirit, Paraclete, Gift, Love, grace, the finger of God, fire, water, and anointing, comes in the form of a dove, and his sevenfold grace is named.

Spiritus sanctus ideo praedicatur Deus, quia ex Patre
the-Spirit holy therefore is-proclaimed God because from the-Father
Filioque procedit, et substantiam eius habet. Neque enim
and-the-Son he-proceeds and the-substance his he-has nor for
aliud de Patre procedere potuit quam quod ipse est
other from the-Father to-proceed could than what he-himself is
Pater. Spiritus autem dictus secundum id quod ad aliquid
the-Father spirit moreover called according-to that which to something
refertur spiratus; et spirans utique spiritu inspirans est,
is-referred breathed and breathing certainly by-spirit inspiring he-is
et ex eo appellatus Spiritus est. Proprio autem modo
and from that called Spirit he-is in-own moreover manner
quodam dicitur Spiritus sanctus secundum quod refertur
a-certain he-is-called the-Spirit holy according-to that he-is-referred
ad Patrem et Filium, quod eorum spiritus sit. Nam et
to the-Father and the-Son because their spirit he-is for also
hoc nomen, quod Spiritus dicitur, non secundum id quod
this name which Spirit is-called not according-to that which
refertur ad aliquid, sed secundum id quod aliquam naturam
is-referred to something but according-to that which some nature
significat. Omnis enim incorporea natura spiritus in Scripturis
signifies every for incorporeal nature spirit in the-Scriptures
sacris appellatur, unde non tantum Patri et Filio et
sacred is-called whence not only to-the-Father and to-the-Son and

Spiritui sancto, sed omni rationali creaturae et animae
to-the-Spirit holy but to-every rational creature and soul
hoc vocabulum congruit. Ideo igitur Spiritus Dei sanctus
this word fits for-this therefore the-Spirit of-God holy
vocatur, quia Patris et Filii sanctitas est. Nam cum
is-called because of-the-Father and of-the-Son the-holiness he-is for since
sit et Pater spiritus et Filius spiritus, et Pater sanctus
is both the-Father spirit and the-Son spirit and the-Father holy
et Filius sanctus, proprie tamen ipse vocatur Spiritus
and the-Son holy properly yet he-himself is-called the-Spirit
sanctus, tamquam sanctitas coessentialis et consubstantialis
holy as-if holiness coessential and consubstantial
amborum. Spiritus sanctus ideo non dicitur genitus, ne duo
of-both the-Spirit holy therefore not is-called begotten lest two
in Trinitate Filii suspicentur. Ideo non praedicatur ingenitus,
in the-Trinity Sons be-suspected therefore not is-proclaimed unbegotten
ne duo Patres in ipsa Trinitate credantur. Procedens autem
lest two Fathers in the-very Trinity be-believed proceeding moreover
dicitur testimonio Domini dicentis: 'Multa adhuc habeo
he-is-called by-the-testimony of-the-Lord saying many-things still I-have
quae vobis loquar, sed non potestis illa modo audire.
which to-you I-may-speak but not you-can them now to-hear
Veniet autem Spiritus veritatis, qui a Patre procedit,
shall-come moreover the-Spirit of-truth who from the-Father proceeds
et de meo accipiet: ille vobis indicabit omnia.' Hic autem
and from mine shall-receive he to-you shall-show all-things he moreover
non solum natura procedit, sed semper ad peragenda
not only by-nature proceeds but always for to-be-accomplished
opera Trinitatis indesinenter procedit. Hoc autem interest
the-works of-the-Trinity unceasingly proceeds this moreover is-the-difference
inter nascentem Filium et procedentem Spiritum sanctum,
between the-being-born Son and the-proceeding Spirit holy

quod Filius ex uno nascitur, Spiritus sanctus ex utroque
that the-Son from one is-born the-Spirit holy from both
procedit; et ideo dicit Apostolus: 'Qui autem Spiritum
proceeds and therefore says the-Apostle who moreover the-Spirit
Christi non habet, hic non est eius.' Spiritus sanctus ex
of-Christ not has this-one not is his the-Spirit holy from
opere etiam et angelus intellegitur. Dictum est enim de
work also also angel is-understood said it-is for about
illo: 'Et quae ventura sunt adnuntiabit vobis'; et utique
him and what to-come are he-shall-announce to-you and certainly
angelus Graece, Latine nuntius interpretatur. Unde et duo
angel in-Greek in-Latin messenger is-interpreted whence also two
angeli apparuerunt Loth, in quibus Dominus singulariter
angels appeared to-Lot in whom the-Lord singularly
appellatur, quos intellegimus Filium et Spiritum sanctum,
is-called whom we-understand the-Son and the-Spirit holy
nam Pater numquam legitur missus. Spiritus sanctus, quod
for the-Father never is-read sent the-Spirit holy that
dicitur Paracletus, a consolatione dicitur; παράκλησις enim
he-is-called Paraclete from consolation is-called paraklesis for
Latine consolatio appellatur. Christus enim eum Apostolis
in-Latin consolation is-called Christ for him to-the-Apostles
lugentibus misit, postquam ab eorum oculis ipse in
mourning sent after from their eyes he-himself into
caelum ascendit. Consolator enim tristibus mittitur, secundum
heaven ascended consoler for to-the-sad is-sent according-to
illam eiusdem Domini sententiam: 'Beati lugentes, quoniam
that of-the-same Lord saying blessed the-mourning since
ipsi consolabuntur.' Ipse etiam dixit: 'Tunc lugebunt filii
they shall-be-consoled he-himself also said then shall-mourn the-sons
sponsi, cum ab eis ablatus fuerit sponsus.' Item
of-the-bridegroom when from them taken-away shall-have-been the-bridegroom likewise

Paracletus, pro eo quod consolationem praestet animabus,
Paraclete for that that consolation he-may-offer to-souls
qui gaudium temporale amittunt. Alii Paracletum [dicunt]
which joy temporal lose others Paraclete say
Latine oratorem vel advocatum interpretantur. Ipse enim
in-Latin orator or advocate interpret he-himself for
Spiritus sanctus dicit; ipse docet; per ipsum datur sermo
the-Spirit holy speaks he-himself teaches through him is-given the-word
sapientiae; ab ipso sancta Scriptura inspirata est. Spiritus
of-wisdom by him holy Scripture inspired is the-Spirit
sanctus ideo septiformis nuncupatur, propter dona quae
holy therefore sevenfold is-named on-account-of the-gifts which
de unitatis eius plenitudine particulatim quique, ut digni
from of-unity his the-fullness piecemeal each as worthy
sunt, consequi promerentur. Ipse enim Spiritus sapientiae
they-are to-obtain deserve he-himself for the-Spirit of-wisdom
et intellectus: Spiritus consilii et fortitudinis: Spiritus
and of-understanding the-Spirit of-counsel and of-fortitude the-Spirit
scientiae et pietatis: Spiritus timoris Domini. Spiritus autem
of-knowledge and of-piety the-Spirit of-fear of-the-Lord the-Spirit moreover
principalis in Psalmo quinquagesimo legitur, ubi quia
principal in the-Psalm fiftieth is-read where because
tertio spiritus repetitur, nonnulli Trinitatem intellexerunt
a-third-time spirit is-repeated some the-Trinity have-understood
ideo quia scriptum est: 'Deus Spiritus est.' Quod enim
therefore because written it-is God Spirit is what for
non est corpus, et tamen est, videtur restare ut spiritus sit.
not is body and yet is seems to-remain that spirit it-be
Intellegunt enim ibi nonnulli Trinitatem significari: in Spiritu
understand for there some the-Trinity to-be-signified in the-Spirit
principali Patrem: in Spiritu recto Filium: in Spiritu sancto
principal the-Father in the-Spirit right the-Son in the-Spirit holy

Spiritum sanctum. Spiritus sanctus ideo donum dicitur,
the-Spirit holy the-Spirit holy therefore gift is-called
eo quod datur. A dando enim donum est nuncupatum.
for-this that he-is-given from giving for gift is named
Notissimum est enim Dominum Iesum Christum, cum post
most-known it-is for the-Lord Jesus Christ when after
resurrectionem a mortuis ascendisset in caelum, dedisse
the-resurrection from the-dead he-had-ascended into heaven to-have-given
Spiritum sanctum, quo credentes inpleti linguis omnium
the-Spirit holy by-whom believers filled in-the-tongues of-all
gentium loquebantur. In tantum autem donum Dei est, in
nations spoke to so-great moreover a-gift of-God he-is in
quantum datur eis qui per eum diligunt Deum. Apud
so-far-as he-is-given to-those who through him love God with
se autem Deus est: apud nos donum est; sed sempiterne
himself moreover God he-is with us gift he-is but everlastingly
Spiritus sanctus donum est, distribuens singulis, prout vult,
the-Spirit holy a-gift is distributing to-each as he-wills
gratiarum dona. Nam et prophetias quibus vult inpertit,
of-graces the-gifts for both prophecies to-whom he-wills he-imparts
et peccata quibus vult dimittit. Nam peccata sine Spiritu
and sins to-whom he-wills he-forgives for sins without the-Spirit
sancto non donantur. Spiritus sanctus inde proprie caritas
holy not are-forgiven the-Spirit holy thence properly charity
nuncupatur, vel quia naturaliter eos, a quibus procedit,
is-named either because naturally them from whom he-proceeds
coniungit et se unum cum eis esse ostendit, vel quia in
he-joins and himself one with them to-be shows or because in
nobis id agit ut in Deo maneamus, et ipse in nobis.
us that he-does that in God we-may-remain and he-himself in us
Unde et in donis Dei nihil maius est caritate, et
whence also among the-gifts of-God nothing greater is than-charity and

nullum est maius donum Dei quam Spiritus sanctus. Ipse
no is greater gift of-God than the-Spirit holy he-himself
est et gratia, quae quia non meritis nostris, sed voluntate
is also grace which because not by-merits our but by-will
divina gratis datur, inde gratia nuncupatur. Sicut autem
divine freely is-given thence grace is-named as moreover
unicum Dei Verbum proprie vocamus nomine Sapientiae,
the-only of-God Word properly we-call by-the-name of-Wisdom
cum sit universaliter et Spiritus sanctus et Pater ipse
since are universally both the-Spirit holy and the-Father himself
sapientia, ita Spiritus sanctus proprie nuncupatur vocabulo
wisdom so the-Spirit holy properly is-named by-the-word
Caritatis, cum sit et Pater et Filius universaliter caritas.
of-Charity since are both the-Father and the-Son universally charity
Spiritus sanctus Digitus Dei esse in libris Evangelii
the-Spirit holy the-Finger of-God to-be in the-books of-the-Gospel
apertissime declaratur. Cum enim unus Evangelista dixisset:
most-openly is-declared when for one Evangelist had-said
'In digito Dei eicio daemonia': alius hoc idem ita dixit:
by the-finger of-God I-cast-out demons another this same so said
'In spiritu Dei eicio daemonia.' Unde et digito Dei
by the-spirit of-God I-cast-out demons whence also with-the-finger of-God
scripta est lex, data die quinquagesimo ab occisione
written is the-law given on-the-day fiftieth from the-slaying
agni, et die quinquagesimo venit Spiritus sanctus a
of-the-lamb and on-the-day fiftieth came the-Spirit holy from
passione Domini nostri Iesu Christi. Ideo autem digitus
the-passion of-the-Lord our Jesus Christ therefore moreover the-finger
Dei dicitur, ut eius operatoria virtus cum Patre et
of-God he-is-called that his operative power with the-Father and
Filio significetur. Unde et Paulus ait: 'Haec autem omnia
the-Son may-be-signified whence also Paul says these moreover all

operatur unus atque idem Spiritus, dividens singulis prout
works one and the-same Spirit dividing to-each as
vult.' Sicut autem per baptismum in Christo morimur
he-wills as moreover through baptism in Christ we-die
et renascimur, ita Spiritu signamur, quod est digitus
and are-reborn so by-the-Spirit we-are-sealed which is the-finger
Dei et spiritale signaculum. Spiritus sanctus idcirco in
of-God and the-spiritual seal the-Spirit holy for-this-reason in
columbae specie venisse scribitur, ut natura eius per
of-a-dove the-form to-have-come is-written that the-nature his through
avem simplicitatis et innocentiae declararetur. Unde et
a-bird of-simplicity and of-innocence might-be-declared whence also
Dominus: 'Estote,' inquit, 'simplices sicut columbae.' Haec
the-Lord be he-says simple as doves this
enim avis corporaliter ipso felle caret, habens tantum
for bird bodily the-very gall lacks having only
innocentiam et amorem. Spiritus sanctus inde nomine
innocence and love the-Spirit holy thence by-the-name
ignis appellatur, pro eo quod in Apostolorum Actibus per
of-fire is-called for that that in of-the-Apostles the-Acts through
divisionem linguarum ut ignis apparuit, qui et insedit super
the-division of-tongues as fire he-appeared who also sat upon
unumquemque eorum. Propterea autem diversarum linguarum
each of-them for-this-reason moreover of-diverse tongues
gratiam apostolis dedit, ut idonei efficerentur fidelium
the-grace to-the-apostles he-gave that fit they-might-be-made of-the-faithful
eruditioni populorum. Quod vero supra singulos sedisse
for-the-instruction peoples that but upon single-ones to-have-sat
memoratur, id causa est, ut intellegatur per plures
is-recorded this the-cause is that it-may-be-understood through many
non fuisse divisus, sed mansisse in singulis totus, sicut
not to-have-been divided but to-have-remained in single-ones whole as

fere ignibus mos est. Hanc enim habet naturam ignis
nearly with-fires the-custom is this for has nature fire
accensus, ut quanti ad eum, quanti ad ‘crinem purpurei
kindled that as-many-as at it as-many-as at the-hair of-purple
splendoris’ aspexerint, tantis visum suae lucis inpertiat,
splendor shall-have-looked to-so-many the-sight of-its light it-imparts
tantis ministerium sui muneris tribuat, et ipse nihilominus
to-so-many the-service of-its gift it-bestows and itself nevertheless
in sua integritate permaneat. Spiritus sanctus nomine aquae
in its integrity remains the-Spirit holy by-the-name of-water
appellatur in Evangelio, Domino clamante et dicente: ‘Si
is-called in the-Gospel with-the-Lord crying and saying if
quis sitit, veniat ad me et bibat. Qui credit in me,
anyone thirsts let-him-come to me and drink who believes in me
flumina aquae vivae fluent de ventre eius.’ Evangelista
rivers of-water living shall-flow from the-belly his the-Evangelist
autem exposuit unde diceret. Secutus enim ait: ‘Hoc
moreover explained whence he-said having-followed for he-says this
enim dicebat de Spiritu, quem accepturi erant credentes
for he-said about the-Spirit whom about-to-receive were those-believing
in eum.’ Sed aliud est aqua sacramenti, aliud aqua quae
in him but one-thing is the-water of-the-sacrament another the-water which
significat Spiritum Dei. Aqua enim sacramenti visibilis est:
signifies the-Spirit of-God the-water for of-the-sacrament visible is
aqua Spiritus invisibilis est. Ista abluit corpus, et significat
the-water of-the-Spirit invisible is that washes the-body and signifies
quod fit in anima: per illum autem Spiritum sanctum
what is-done in the-soul through that moreover Spirit holy
ipsa anima mundatur et saginatur. Spiritus sanctus ideo
the-very soul is-cleansed and is-fattened the-Spirit holy therefore
unctio dicitur, Iohanne testante apostolo, quia sicut oleum
anointing is-called with-John testifying the-apostle because as oil

naturali pondere superfertur omni liquori, ita in principio
by-natural weight is-borne-above every liquid so in the-beginning
superferebatur Spiritus sanctus aquis. Unde et Dominus
was-borne-above the-Spirit holy the-waters whence also the-Lord
oleo exultationis, hoc est Spiritu sancto, legitur
with-the-oil of-exultation that is with-the-Spirit holy is-read
fuisse unctus. Sed et Iohannes apostolus Spiritum sanctum
to-have-been anointed but also John the-apostle the-Spirit holy
unctionem vocat dicens: 'Et vos,' inquit, 'unctionem quam
anointing calls saying and you he-says the-anointing which
accepistis ab eo, permaneat in vobis; et necesse non habetis
you-received from him let-it-remain in you and need not you-have
ut aliquis doceat vos: sed sicut unctio eius docet vos de
that anyone teach you but as the-anointing his teaches you about
omni re.' Ipse est enim Spiritus sanctus unctio invisibilis.
every thing he-himself is for the-Spirit holy anointing invisible

De Trinitate

IV · THE TRINITY

The Trinity is so called because one whole is made of three, as memory, understanding, and will are one in the mind. Father, Son, and Holy Spirit are one substance in three persons; Isidore separates the names said of their essence from those said of their relations, and explains the Greek and Latin terms for person and substance.

Trinitas appellata quod fiat totum unum ex quibusdam
the-Trinity called because there-becomes a-whole one from certain
tribus, quasi Triunitas; ut memoria, intellegentia et voluntas,
three as-if Tri-unity as memory understanding and will
in quibus mens habet in se quandam imaginem divinae
in which the-mind has in itself a-certain image of-the-divine

Trinitatis. Nam dum tria sint, unum sunt, quia et singula in
Trinity for while three they-be one they-are because both single-ones in
se manent et omnia in omnibus. Pater igitur et Filius
themselves remain and all in all the-Father therefore and the-Son
et Spiritus sanctus trinitas et unitas. Idem enim unum,
and the-Spirit holy trinity and unity the-same for one
idem [et] tria. In natura unum, in personis tria. Unum
the-same also three in nature one in persons three one
propter maiestatis communionem, tria propter personarum
on-account-of of-majesty the-communion three on-account-of of-the-persons
proprietatem. Nam alius Pater, alius Filius, alius Spiritus
the-property for another the-Father another the-Son another the-Spirit
sanctus: sed alius quidem non aliud, quia pariter simplex
holy but another indeed not another-thing because equally simple
pariterque incommutabile bonum et coaeternum. Pater solus
and-equally unchangeable good and coeternal the-Father alone
non est de alio; ideo solus appellatur ingenitus. Filius
not is from another therefore alone he-is-called unbegotten the-Son
solus de Patre est natus; ideo solus dicitur genitus.
alone from the-Father is born therefore alone he-is-called begotten
Spiritus sanctus solus de Patre et Filio procedit; ideo
the-Spirit holy alone from the-Father and the-Son proceeds therefore
solus amborum nuncupatur spiritus. In hac Trinitate alia
alone of-both is-named spirit in this Trinity some
appellativa nomina, alia propria sunt. Propria sunt essentialia,
appellative names others proper are proper are the-essential
ut Deus, Dominus, Omnipotens, Inmutabilis, Inmortalis. Et
as God Lord Almighty Unchangeable Immortal and
inde propria, quia ipsam substantiam significant qua unum
thence proper because the-very substance they-signify by-which one
sunt. Appellativa vero Pater et Filius et Spiritus sanctus,
they-are the-appellative but Father and Son and Spirit holy

Ingenitus et Genitus et Procedens. Eadem et relativa,
Unbegotten and Begotten and Proceeding the-same also relative
quia ad se invicem referuntur. Cum enim dicitur Deus,
because to themselves mutually they-are-referred when for it-is-said God
essentia est, quia ad se ipsum dicitur. Cum vero dicitur
the-essence it-is because to it itself it-is-said when but it-is-said
Pater et Filius et Spiritus sanctus, relative dicuntur, quia
Father and Son and Spirit holy relatively they-are-said because
ad se invicem referuntur. Nam Pater non ad se
to themselves mutually they-are-referred for the-Father not to him
ipsum, sed ad Filium relative dicitur, quia est ei filius:
himself but to the-Son relatively is-said because he-is to-him a-son
sic et Filius relative dicitur, quia est ei pater: sic et
so also the-Son relatively is-called because he-is to-him a-father so also
Spiritus sanctus, quia est Patris Filiique spiritus. His
the-Spirit holy because he-is of-the-Father and-of-the-Son the-spirit by-these
enim appellationibus hoc significatur, quod ad se invicem
for appellations this is-signified that to themselves mutually
referuntur, non ipsa substantia qua unum sunt. Proinde
they-are-referred not the-very substance by-which one they-are accordingly
Trinitas in relativis personarum nominibus est; deitas non
the-Trinity in the-relative of-the-persons names is the-deity not
triplicatur, sed in singularitate est; quia si triplicatur, deorum
is-tripled but in singularity is because if it-is-tripled of-gods
inducimus pluralitatem. Nomen autem deorum in angelis et
we-bring-in a-plurality the-name moreover of-gods in angels and
sanctis hominibus ideo pluraliter dicitur, propter quod non
holy men therefore in-the-plural is-said on-account-of that not
sint merito aequales. De quibus Psalmus: 'Ego dixi: Dii
they-are in-merit equal about whom the-Psalm I said gods
estis.' De Patre autem et Filio et Spiritu sancto propter
you-are about the-Father moreover and the-Son and the-Spirit holy on-account-of

unam et aequalem divinitatem non nomen deorum, sed
the-one and equal divinity not the-name of-gods but
Dei esse ostenditur, sicut ait Apostolus: 'Nobis tamen unus
of-God to-be is-shown as says the-Apostle to-us yet one
Deus,' vel sicut voce divina dicitur: 'Audi Israel, Dominus
God or as by-voice divine it-is-said hear Israel the-Lord
Deus tuus Deus unus est,' scilicet ut et Trinitas sit, et
God your God one is namely that both a-Trinity it-be and
unus Dominus Deus sit. Fides apud Graecos de Trinitate
one Lord God it-be the-faith among the-Greeks about the-Trinity
hoc modo est: una οὐσία, ac si dicat una natura aut
in-this manner is one ousia as if he-should-say one nature or
una essentia: tres ὑποστάσεις, quod resonat in Latinum vel
one essence three hypostases which resounds in Latin either
tres personas vel tres substantias. Nam Latinitas proprie
three persons or three substances for Latinity properly
non dicit de Deo nisi essentiam; substantiam vero non
not says about God except essence substance but not
proprie dicit, sed abusive; quoniam vere substantia apud
properly says but loosely since truly substance among
Graecos persona intellegitur, non natura.
the-Greeks person is-understood not nature

De angelis

V · THE ANGELS

Angel is Greek for messenger, a name of office, not of nature. Isidore names the nine orders, angels, archangels, thrones, dominations, virtues, principalities, powers, cherubim, and seraphim, and the angels named in Scripture, Gabriel, Michael, Raphael, and Uriel, each with its meaning. Angels preside over places and men, the good stood firm after the fall of the bad, and Isaiah's two Seraphim figure the two Testaments.

Angeli Graece vocantur, Hebraice malachoth, Latine vero
angels in-Greek are-called in-Hebrew malachoth in-Latin but
nuntii interpretantur, ab eo quod Domini voluntatem
messengers are-interpreted from that that of-the-Lord the-will
populis nuntiant. Angelorum autem vocabulum officii nomen
to-the-peoples they-announce of-angels moreover the-word of-office the-name
est, non naturae. Semper enim spiritus sunt, sed cum
is not of-nature always for spirits they-are but when
mittuntur, vocantur angeli. Quibus ideo pictorum licentia
they-are-sent are-called angels to-whom therefore of-painters by-the-license
pinnas faciunt, ut celerem eorum in cuncta discursum
wings they-make that the-swift their into all-things running-about
significent, sicut et iuxta fabulas poetarum venti pinnas
they-may-signify as also according-to the-tales of-the-poets the-winds wings
habere dicuntur, propter velocitatem scilicet. Unde et
to-have are-said on-account-of swiftness namely whence also
Scriptura sacra dicit: 'Qui ambulat super pinnas ventorum.'
Scripture sacred says who walks upon the-wings of-the-winds
Novem autem esse ordines angelorum sacrae Scripturae
nine moreover to-be orders of-angels the-sacred Scriptures
testantur, id est angeli, archangeli, throni, dominationes,
testify that is angels archangels thrones dominions

virtutes, principatus, potestates, cherubim et seraphim.
virtues principalities powers cherubim and seraphim
Quorum officiorum vocabula cur ita dicta sint, interpretando
of-which offices the-words why so said they-are by-interpreting
exequimur. Angeli vocantur propter quod de caelis ad
we-pursue angels are-called on-account-of that from the-heavens for
adnuntiandum hominibus mittuntur. Angelus enim Graece,
announcing to-men they-are-sent angel for in-Greek
Latine nuntius dicitur. Archangeli Graeca lingua summi
in-Latin messenger is-called archangels in-the-Greek tongue highest
nuntii interpretantur. Qui enim parva vel minima adnuntiant,
messengers are-interpreted who for small or least-things announce
angeli; qui vero summa, archangeli nuncupantur. Archangeli
angels who but highest-things archangels are-named archangels
dicti eo quod primatum teneant inter angelos; ἀρχός enim
called for-this that the-primacy they-hold among the-angels archos for
Graece, Latine princeps interpretatur. Sunt enim duces et
in-Greek in-Latin prince is-interpreted they-are for leaders and
principes, sub quorum ordine unicuique angelorum officia
princes under whose order to-each of-the-angels the-offices
deputata sunt. Nam quia archangeli angelis praesunt Zacharias
assigned are for that archangels over-angels preside Zechariah
propheta testatur dicens: ‘Ecce angelus, qui loquebatur in me,
the-prophet testifies saying behold the-angel who spoke in me
egrediebatur, et angelus alius egrediebatur in occursum eius,
went-out and angel another went-out to meeting his
et dixit ad eum: Curre, loquere ad puerum istum dicens:
and he-said to him run speak to boy this saying
Absque muro habitabitur Hierusalem.’ Si enim in ipsis
without wall shall-be-inhabited Jerusalem if for in the-very
officiis angelorum nequaquam potestates superiores inferiores
offices of-the-angels by-no-means the-powers higher the-lower

disponerent, nullo modo hoc, quod homini diceret angelus,
should-dispose in-no way this which to-man should-say the-angel
ab angelo cognovisset. Quidam autem archangelorum
from an-angel he-would-have-learned certain moreover of-the-archangels
privatis nominibus appellantur, ut per vocabula ipsa
by-private names are-called that through the-words themselves
in opere suo quid valeant designetur. Gabriel Hebraice
in work their what they-avail may-be-designated Gabriel in-Hebrew
in linguam nostram vertitur fortitudo Dei. Ubi enim
into tongue our is-turned the-strength of-God where for
potentia divina vel fortitudo manifestatur, Gabriel mittitur.
power divine or strength is-manifested Gabriel is-sent
Unde et eo tempore, quo erat Dominus nasciturus
whence also at-that time in-which was the-Lord about-to-be-born
et triumphaturus de mundo, Gabriel venit ad Mariam,
and about-to-triumph over the-world Gabriel came to Mary
ut illum adnuntiaret qui ad debellandas aerias potestates
that him he-might-announce who for warring-down the-aerial powers
humilis venire dignatus est. Michael interpretatur, Qui sicut
humble to-come deigned has Michael is-interpreted Who as
Deus. Quando enim aliquid in mundo mirae virtutis fit,
God when for something in the-world of-wondrous power is-done
hic archangelus mittitur. Et ex ipso opere nomen est eius,
this archangel is-sent and from the-very work the-name is his
quia nemo valet facere quod facere potest Deus. Raphael
because no-one is-able to-do what to-do can God Raphael
interpretatur curatio vel medicina Dei. Ubicumque enim
is-interpreted cure or medicine of-God wherever for
curandi et medendi opus necessarium est, hic archangelus
of-curing and of-healing the-work necessary is this archangel
a Deo mittitur; et inde medicina Dei vocatur. Unde et
by God is-sent and thence the-medicine of-God is-called whence also

ad Tobiam idem archangelus missus oculis eius curationem
to Tobit the-same archangel sent to-the-eyes his a-cure
adhibuit, et caecitate detersa visum ei restituit. Nominis
applied and with-blindness wiped-away sight to-him restored of-the-name
enim interpretatione et angeli officium designatur. Uriel
for by-the-interpretation also of-the-angel the-office is-designated Uriel
interpretatur ignis Dei, sicut legimus apparuisse ignem in
is-interpreted fire of-God as we-read to-have-appeared fire in
rubo. Legimus etiam ignem missum desuper, et inplesse
the-bush we-read also fire sent from-above and to-have-fulfilled
quod praeceptum est. Throni autem et dominationes et
what commanded is thrones moreover and dominions and
principatus et potestates et virtutes, quibus universam
principalities and powers and virtues with-which the-whole
caelestem societatem Apostolus conplectitur, ordines angelorum
heavenly society the-Apostle embraces orders of-angels
et dignitates intelleguntur; et pro hac ipsa distributione
and dignities are-understood and for this very distribution
officiorum alii throni, alii dominationes, alii principatus,
of-offices some thrones others dominions others principalities
alii potestates dicuntur, pro certis dignitatibus quibus
others powers are-called for fixed dignities by-which
invicem distinguntur. Virtutes angelicae quaedam ministeria
in-turn they-are-distinguished the-Virtues angelic certain ministries
perhibentur, per quos signa et miracula in mundo fiunt;
are-held through whom signs and miracles in the-world are-done
propter quod et Virtutes dicuntur. Potestates sunt,
on-account-of which also Virtues they-are-called the-Powers are
quibus virtutes adversae subiectae sunt, et inde Potestatum
to-whom the-virtues adverse subject are and thence of-Powers
nomine nuncupantur, quia maligni spiritus eorum potestate
by-the-name they-are-named because malign spirits their by-power

coercentur, ne tantum mundo noceant quantum cupiunt.
are-restrained lest so-much to-the-world they-harm as-much-as they-desire
Principatus sunt hi qui angelorum agminibus praesunt. Qui
the-Principalities are those who of-the-angels over-the-troops preside who
pro eo, quod subditos angelos ad explendum ministerium
for that that the-subject angels for fulfilling the-ministry
divinum disponunt, principatus vocabulum acceperunt. Nam
divine they-dispose of-principality the-word received for
alii sunt qui administrant, alii qui adsistunt, sicut et per
some are who administer others who stand-by as also through
Danielum dicitur: 'Milia milium ministrabant ei, et
Daniel it-is-said thousands of-thousands ministered to-him and
decies milies centena milia adsistebant ei.' Dominationes
ten-times thousand-times hundreds thousands stood-by him the-Dominions
sunt ii qui etiam Virtutibus et Principatibus praeeminent,
are those who even over-the-Virtues and Principalities are-pre-eminent
qui pro eo, quod ceteris angelorum agminibus dominantur,
who for that that over-the-other of-the-angels troops they-rule
Dominationes vocantur. Throni sunt agmina angelorum,
Dominions are-called the-Thrones are troops of-angels
qui Latino eloquio sedes dicuntur; et vocati Throni quia
who in-Latin speech seats are-called and called Thrones because
illis conditor praesidet, et per eos iudicia sua disponit.
over-them the-founder presides and through them judgments his disposes
Cherubin autem et ipsi sublimes caelorum potestates et
the-Cherubim moreover also themselves lofty of-the-heavens powers and
angelica ministeria perhibentur; qui ex Hebraeo in linguam
angelic ministries are-held who from Hebrew into tongue
nostram interpretantur scientiae multitudo. Sunt enim
our are-interpreted of-knowledge multitude they-are for
sublimiora agmina angelorum, qui pro eo, quod vicinius positi
loftier troops of-angels who for that that nearer placed

divina scientia ceteris amplius pleni sunt, Cherubin,
with-divine knowledge than-the-others more full are Cherubim
id est plenitudo scientiae, appellantur. Ipsa sunt illa duo
that is fullness of-knowledge are-called they are those two
animalia super propitiatorium arcae ficta ex metallo,
animals over the-mercy-seat of-the-ark fashioned from metal
propter significandam angelorum praesentiam, in quorum
for signifying of-the-angels the-presence in whose
medio ostenditur Deus. Seraphin quoque similiter multitudo
midst is-shown God the-Seraphim also likewise a-multitude
est angelorum, qui ex Hebraeo in Latinum ardentes vel
is of-angels who from Hebrew into Latin burning or
incendentes interpretantur. Qui idcirco ardentes vocantur,
kindling are-interpreted who for-this-reason burning are-called
quia inter eos et Deum nulli angeli consistunt; et ideo
because between them and God no angels stand and therefore
quanto vicinius coram eo consistunt, tanto magis luminis
by-how-much nearer before him they-stand by-so-much more of-light
claritate divini inflammantur. Unde et ipsi velant
by-the-brightness divine they-are-inflamed whence also they-themselves veil
faciem et pedes sedentis in throno Dei; et idcirco
the-face and feet of-the-one-sitting on the-throne of-God and for-this-reason
cetera angelorum turba videre Dei essentiam plene non
the-other of-angels crowd to-see of-God the-essence fully not
valent, quoniam Cherubin eam tegit. Haec igitur vocabula
are-able since the-Cherubim it covers these therefore words
agminum angelorum ita sunt specialia ordinum singulorum,
of-the-troops of-angels so are special of-orders single
ut tamen sint ex parte communia omnium. Nam dum
that yet they-be in part common of-all for while
Throni sedes Dei in quorundam angelorum ordine specialiter
the-Thrones seats of-God in of-certain angels the-order specially

designentur, tamen per Psalmistam: 'Qui sedes super
be-designated yet through the-Psalmist who sit upon
Cherubin,' dicitur. Sed ideo isti ordines angelorum privatis
the-Cherubim is-said but therefore these orders of-angels by-private
nominibus appellantur, quia hoc ipsud officium in proprio
names are-called because this very office in own
ordine plenius acceperunt. Et cum sint omnibus communia,
order more-fully they-received and though they-be to-all common
proprie tamen haec nomina suis ordinibus deputantur.
properly yet these names to-their orders are-assigned
Unicuique enim, sicut praedictum est, propria officia sunt
to-each for as said-before it-is own offices are
iniuncta, quae promeruisse eos in mundi constat exordio.
enjoined which to-have-merited them in of-the-world it-is-agreed the-beginning
Nam quia angeli et locis et hominibus praesunt, per
for that angels both over-places and men preside through
Prophetam testatur angelus dicens: 'Princeps regni
the-Prophet testifies the-angel saying the-Prince of-the-kingdom
Persarum restitit mihi.' Unde apparet nullum esse locum
of-the-Persians withstood me whence it-appears no to-be place
cui angeli non praesint. Praesunt enim et auspiciis
over-which angels not preside they-preside for also over-the-auspices
operum omnium. Hic est ordo vel distinctio angelorum,
of-works all this is the-order or distinction of-angels
qui post lapsum malorum in caelesti vigore steterunt.
who after the-fall of-the-bad in heavenly vigor stood
Nam postquam apostatae angeli ceciderunt, hi perseverantia
for after the-apostate angels fell these by-the-perseverance
aeternae beatitudinis solidati sunt. Unde et post caeli
of-eternal blessedness made-firm were whence also after of-heaven
creationem in principio reperitur: 'Fiat firmamentum, et
the-creation in the-beginning is-found let-there-be a-firmament and

vocatum est firmamentum caelum.' Nimirum ostendentis
called was the-firmament heaven surely of-one-showing
quod post ruinam angelorum malorum hi, qui permanserunt,
that after the-ruin of-angels bad those who remained
firmitatem aeternae perseverantiae consecuti sunt, nullo iam
the-firmness of-eternal perseverance obtained have by-no now
lapsu aversi, nulla superbia cadentes, sed firmiter in Dei
fall turned-away by-no pride falling but firmly in of-God
amore et contemplatione manentes, nihil aliud dulce habent
the-love and contemplation remaining nothing other sweet they-have
nisi eum a quo creati sunt. Quod autem duo Seraphim
but him by whom created they-are that moreover two Seraphim
in Esaia leguntur, figuraliter Veteris et Novi Testamenti
in Isaiah are-read figuratively of-the-Old and New Testament
significationem ostendunt. Quod vero faciem et pedes Dei
the-signification they-show that but the-face and feet of-God
operiunt, quia praeterita ante mundum et futura post
they-cover because past-things before the-world and future-things after
mundum scire non possumus, sed media tantum eorum
the-world to-know not we-can but the-middle only their
testimonio contemplamur. Singuli senas alas habent, quia
by-testimony we-contemplate each six-each wings have because
de fabrica tantum mundi, quae in sex diebus facta sunt,
about the-structure only of-the-world which in six days made were
in praesenti saeculo novimus. Quod clamat ter Sanctus alter
in the-present age we-know that cries thrice Holy one
ad alterum, Trinitatis in una divinitate demonstrat mysterium.
to the-other of-the-Trinity in one divinity shows the-mystery

De hominibus qui quodam praesagio nomen acceperunt

VI · MEN WHO TOOK THEIR NAMES FROM A PRESAGE

Many of the first men had names given prophetically, fitting their fortunes before or after. Isidore keeps to the literal sense, gives the Latin meaning of the Hebrew names, and explains that one name is rendered variously by differences of accent and letter, from Adam, Eve, Cain, and Abel through the patriarchs, the judges, and the kings of Judah and Israel, down to Nebuchadnezzar and Zerubbabel.

Plerique primorum hominum ex propriis causis originem
most of-the-first men from own causes the-origin
nominum habent. Quibus ita prophetice indita sunt vocabula,
of-names have to-whom so prophetically given are the-words
ut aut futuris aut praecedentibus eorum causis conveniant.
that either to-future or to-preceding their causes they-may-agree
In quibus tamen manente spiritali sacramento, nunc tantum
in which yet with-remaining spiritual sacrament now only
ad litteram intellectum historiae persequimur. Ubi autem
to the-letter the-sense of-history we-pursue where moreover
etymologiae interpretationem non attigimus, solam ipsam in
of-the-etymology the-interpretation not we-have-touched only the-very in
Latino etymologiam posuimus. Quod autem unum nomen
Latin etymology we-have-placed that moreover one name
Hebraicum aliter atque aliter interpretatur, hoc secundum
Hebrew otherwise and otherwise is-interpreted this according-to
accentuum et litterarum evenit diversitatem, ut in variis
of-accents and of-letters happens the-diversity that in various
significationibus nomina commutentur. Adam, sicut beatus
significations names may-be-exchanged Adam as blessed
Hieronymus tradit, homo sive terrenus sive terra rubra
Jerome hands-down man or earthly or earth red

interpretatur. Ex terra enim facta est caro, et humus hominis
is-interpreted from earth for made was flesh and soil of-man
faciendi materies fuit. Eva interpretatur vita sive calamitas
to-be-made the-material was Eve is-interpreted life or calamity
sive vae. Vita, quia origo fuit nascendi: calamitas et vae,
or woe life because the-origin she-was of-being-born calamity and woe
quia praevaricatione causa extitit moriendi. A cadendo
because by-transgression the-cause she-became of-dying from falling
enim nomen sumpsit calamitas. Alii autem dicunt: ob
for the-name took calamity others moreover say on-account-of
hoc Eva vita et calamitas appellata, quia saepe mulier viro
this Eve life and calamity called because often woman to-man
causa salutis est, saepe calamitatis et mortis, quod est
the-cause of-salvation is often of-calamity and of-death which is
vae. Cain possessio interpretatur, unde etymologiam ipsius
woe Cain possession is-interpreted whence the-etymology his
exprimens pater eius ait: 'Cain, id est, Possedi hominem
expressing father his says Cain that is I-have-gotten a-man
per Deum.' Idem et lamentatio, eo quod pro interfecto
through God the-same also lamentation for-this that for the-slain
Abel interfectus sit, et poenam sui sceleris dederit. Abel
Abel slain he-was and the-penalty of-his crime gave Abel
luctus interpretatur, quo nomine praefigurabatur occidendus.
mourning is-interpreted by-which name was-prefigured one-to-be-killed
Idem et vanitas, quia cito solutus est atque subtractus.
the-same also vanity because quickly loosed he-was and withdrawn
Seth interpretatur resurrectio, eo quod post fratris
Seth is-interpreted resurrection for-this that after of-the-brother
interfectionem natus sit, quasi resurrectionem fratris ex
the-killing born he-was as-if the-resurrection of-the-brother from
mortuis suscitaret. Idem et positio, quia posuit eum Deus
the-dead he-should-raise the-same also placing because placed him God

pro Abel. Enos iuxta propriae linguae varietatem homo
for Abel Enos according-to of-own tongue the-variety man
vel vir dicitur. Et congrue hoc vocabulum habuit. De eo
or male is-called and fittingly this word he-had about him
enim scriptum est: 'Tunc initium fuit invocandi nomen
for written it-is then the-beginning was of-invoking the-name
Domini'; licet plerique Hebraeorum arbitrentur quod tunc
of-the-Lord although most of-the-Hebrews think that then
primum in nomine Domini et in similitudine eius fabricata
first in the-name of-the-Lord and in likeness his made
sint idola. Enoch dedicatio. In ipsius enim nomine civitatem
were idols Enoch dedication in his for name a-city
postea aedificavit Cain. Cainan lamentatio vel possessio
afterward built Cain Cainan lamentation or possession
eorum; sicut enim Cain possessio, ita derivatum nomen, quod
their as for Cain possession so the-derived name which
est Cainan, facit possessio eorum. Matusalam interpretatur
is Cainan makes possession their Methuselah is-interpreted
mortuus est. Evidens etymologia nominis. Quidam enim
dead he-is evident the-etymology of-the-name some for
eum cum patre translatum fuisse, et diluvium praeterisse
him with the-father translated to-have-been and the-flood to-have-passed
putaverunt. Ob hoc signanter transfertur: mortuus
thought on-account-of this pointedly is-translated dead
est, ut ostenderetur non vixisse eum post diluvium, sed
he-is that it-might-be-shown not to-have-lived him after the-flood but
in eodem cataclysmo fuisse defunctum. Soli enim octo
in the-same cataclysm to-have-been dead alone for eight
homines in arca diluvium evaserunt. Lamech percutiens. Iste
men in the-ark the-flood escaped Lamech striking he
enim percussit et interfecit Cain: quod etiam ipse postea
for struck and killed Cain which also he-himself afterward

perpetrasse uxoribus confitetur. Noe requies interpretatur,
to-have-perpetrated to-his-wives confesses Noah rest is-interpreted
pro eo quod sub illo omnia retro opera quieverunt per
for that that under him all past works rested through
diluvium. Unde et pater eius vocans nomen eius Noe
the-flood whence also father his calling the-name his Noah
dixit: 'Iste requiescere nos facit ab omnibus operibus
said this-one to-rest us makes from all works
nostris.' Sem dicitur nominatus, quod nomen ex praesagio
our Shem is-called named because the-name from a-presage
posteritatis accepit. Ex ipso enim patriarchae et apostoli
of-posterity he-received from him for the-patriarchs and apostles
et populus Dei. Ex eius quoque stirpe et Christus, cuius
and the-people of-God from his also stock also Christ whose
ab ortu solis usque ad occasum magnum est nomen
from the-rising of-the-sun all-the-way to the-setting great is the-name
in gentibus. Cham calidus, et ipse ex praesagio
among the-nations Ham hot and he-himself from a-presage
futuri cognominatus. Posteritas enim eius eam terrae
of-the-future surnamed posterity for his that of-the-earth
partem possedit, quae vicino sole calentior est. Unde et
part possessed which with-the-near sun hotter is whence also
Aegyptus usque hodie Aegyptiorum lingua Kam dicitur.
Egypt up-to today of-the-Egyptians in-the-tongue Kam is-called
Iapheth latitudo. Ex eo enim populus gentium nascitur;
Japheth breadth from him for the-people of-the-gentiles is-born
et quia lata est ex gentibus multitudo credentium, ab
and because broad is from the-gentiles the-multitude of-believers from
eadem latitudine Iapheth dictus est. Canaan filius Cham
the-same breadth Japheth called he-is Canaan son of-Ham
interpretatur motus eorum. Quod quid est aliud nisi opus
is-interpreted motion their which what is other except work

eorum? Pro motu enim patris, id est pro opere eius,
their for the-motion for of-the-father that is for work his
maledictus est. Arfaxat sanans depopulationem. Chus Hebraice
cursed he-is Arphaxad healing devastation Cush in-Hebrew
Aethiops interpretatur; a posteritate sui generis nomen
Ethiopian is-interpreted from the-posterity of-his race the-name
sortitus. Ab ipso enim sunt progeniti Aethiopes. Nembroth
having-obtained from him for are begotten the-Ethiopians Nimrod
interpretatur tyrannus. Iste enim prior arripuit insuetam in
is-interpreted tyrant he for first seized unaccustomed in
populo tyrannidem, et ipse adgressus est adversus Deum
the-people tyranny and he-himself undertaken has against God
impietatis aedificare turrem. Heber transitus. Etymologia
of-impiety to-build a-tower Heber passing the-etymology
eius mystica est, quod ab eius stirpe transiret Deus, nec
his mystical is because from his stock might-pass God nor
perseveraret in eis, tralata in gentibus gratia. Ex
might-persevere in them with-transferred among the-gentiles grace from
ipso enim sunt exorti Hebraei. Phaleg divisio, cui pater
him for are sprung the-Hebrews Peleg division to-whom the-father
propterea tale nomen inposuit, quia tunc natus est, quando
for-this-reason such a-name gave because then born he-was when
per linguas terra divisa est. Thara exploratio ascensionis.
by tongues the-earth divided was Terah the-exploration of-ascent
Melchisedech rex iustus. Rex, quia ipse postea imperavit
Melchizedek king just king because he-himself afterward ruled
Salem. Iustus, pro eo quod discernens sacramenta Legis
Salem just for that that distinguishing the-sacraments of-the-Law
et Evangelii, non pecudum victimas, sed oblationem panis
and of-the-Gospel not of-cattle victims but the-oblation of-bread
et calicis in sacrificio obtulit. Loth declinans. Factis
and of-cup in sacrifice he-offered Lot declining to-the-deeds

enim Sodomorum non consensit, sed eorum inlicita carnis
for of-the-Sodomites not he-consented but their unlawful of-the-flesh
incendia declinavit. Moab ex patre. Et totum nomen
burnings declined Moab from the-father and the-whole name
etymologiam habet. Concepit enim eum primogenita filia
an-etymology has conceived for him the-firstborn daughter
de patre. Ammon, cuius causa nomen redditur filius populi
from the-father Ammon whose cause the-name is-rendered son of-people
mei, sic derivatur, ut ex parte sensus nominis, ex parte
my so is-derived that in part the-sense of-the-name in part
ipse sit sermo. Ammi enim, a quo dicti sunt Ammonitae,
itself be the-word Ammi for from which called are the-Ammonites
vocatur populus meus. Sarai interpretatur princeps mea, eo
is-called people my Sarai is-interpreted princess my for-this
quod esset unius tantummodo domus materfamilias. Postea
that she-was of-one only house the-mother-of-the-family afterward
causa nominis inmutata, ablata de fine I littera,
with-the-cause of-the-name changed with-taken-away from the-end I letter
dicitur Sara, id est princeps. Omnium quippe gentium
she-is-called Sara that is princess of-all indeed nations
futura princeps erat, sicut et Dominus pollicitus fuerat ad
about-to-be princess she-was as also the-Lord promised had to
Abraham: 'Dabo tibi ex Sara filium, et benedicam ei, et
Abraham I-shall-give you from Sara a-son and I-shall-bless her and
erit in gentes, et reges populorum erunt ex ea.' Agar
she-shall-be among the-nations and kings of-peoples shall-be from her Hagar
advena, vel conversa. Fuit enim. [conplexui Abrahae advena
stranger or turned she-was for to-the-embrace of-Abraham a-stranger
causa generandi data, quae post contemptum, angelo
for-the-cause of-begetting given who after contempt with-the-angel
increpante, conversa est ad Saram.] Cethura thymiama.
rebuking turned was to Sara Keturah incense

Ismahel interpretatur auditio Dei; sic enim scriptum est:
Ishmael is-interpreted the-hearing of-God thus for written it-is
'Et vocavit nomen eius Ismahel, quia exaudivit eum Deus.'
and he-called the-name his Ishmael because heard him God
Esau trinomius est, et ex propriis causis varie nuncupatur.
Esau three-named is and from own causes variously is-named
Dicitur enim Esau, id est rufus, ob coctionem scilicet
he-is-called for Esau that is red on-account-of the-cooking namely
rufae lentis ita appellatus, cuius edulio primogenita perdidit.
of-red lentil so called whose by-eating the-birthright he-lost
Edom autem ob ruborem corporis dictus est, quod
Edom moreover on-account-of the-redness of-body called he-is which
Latine sanguineus dicitur. Seir vero, quod fuerit hispidus et
in-Latin blood-colored is-called Seir but because he-was shaggy and
pilosus; quando enim natus est, totus sicut pellis pilosus
hairy when for born he-was wholly as a-skin hairy
erat. Atque idem tribus nominibus appellatur: Esau, id est
he-was and the-same by-three names is-called Esau that is
rufus: Edom, id est sanguineus: Seir, id est pilosus, quia
red Edom that is blood-colored Seir that is hairy because
non habuit lenitatem. Rebecca patientia, sive quae multum
not he-had smoothness Rebecca patience or she-who much
acceperit. Lia laboriosa, utique generando. Plurimos enim
may-have-received Leah laborious certainly in-begetting very-many for
dolores quam Rachel fecunditate pariendi experta est. Rachel
pains than Rachel by-fruitfulness of-bearing experienced she-has Rachel
interpretatur ovis. Pro ea enim Iacob pavit oves Laban.
is-interpreted sheep for her for Jacob pastured the-sheep of-Laban
Zelpha os hians. Bala inveterata. Dina transfertur in
Zilpah mouth gaping Bilhah grown-old Dinah is-translated into
causam. Iurgii enim in Sichimis causa extitit. Thamar
cause of-strife for among the-Shechemites the-cause she-became Tamar

amaritudo pro viris mortuis. Item et commutans. Mutavit
bitterness for husbands dead likewise also changing she-changed
enim se in habitu meretricis, quando cum socero suo
for herself into the-dress of-a-harlot when with father-in-law her
concubuit. Phares divisio, ab eo quod diviserit membranula
she-lay Perez division from that that he-divided the-little-membrane
secundarum, divisoris, id est phares, sortitus est nomen.
of-the-afterbirth of-the-divider that is perez obtained has the-name
Unde et Pharisaei, qui se quasi iustos a populo
whence also the-Pharisees who themselves as-if just from the-people
separabant, divisi appellabantur. Zara frater eius, in cuius
separated divided were-named Zerah brother his on whose
manu erat coccinum, interpretatur oriens; sive quia primus
hand was the-scarlet is-interpreted rising either because first
apparuit, sive quod plurimi ex eo iusti nati sunt, ut
he-appeared or because very-many from him just born were as
in libro Paralipomenon continetur, Zara, id est oriens,
in the-book of-Paralipomenon is-contained Zerah that is rising
appellatus est. Iob in Latinum vertitur dolens; et recte
called he-is Job into Latin is-turned grieving and rightly
dolens, propter percussionem carnis et passiones dolorum.
grieving on-account-of the-striking of-the-flesh and the-sufferings of-pains
Calamitates enim suas nominis etymologia praefiguravit.
calamities for his of-the-name the-etymology prefigured
Pharao nomen est non hominis, sed honoris, sicut et
Pharaoh a-name is not of-a-man but of-an-honor as also
apud nos Augusti appellantur reges, cum propriis nominibus
among us Augusti are-called kings though by-own names
censeantur. Exprimitur autem in Latino Pharao denegans eum,
they-be-reckoned it-is-expressed moreover in Latin Pharaoh denying him
utique Deum, sive dissipator eius. Populi enim Dei fuit
certainly God or scatterer his of-the-people for of-God he-was

afflictor. Iannes marinus, sive ubi est signum. Cessit enim
the-afflicter Jannes of-the-sea or where is the-sign yielded for
et defecit signum eius coram signis Moysi; unde et dixerunt
and failed the-sign his before the-signs of-Moses whence also said
magi: 'Hic digitus Dei est.' Mambres mare pellicium sive
the-magi this the-finger of-God is Jambres sea of-skin or
mare in capite. Denique Moyses interpretatur sumptus ex
sea in the-head finally Moses is-interpreted taken from
aqua. Invenit eum ad ripam fluminis expositum filia
water found him on the-bank of-the-river exposed the-daughter
Pharaonis, quem colligens adoptavit sibi; vocavitque nomen
of-Pharaoh whom gathering-up adopted for-herself and-called the-name
eius Moysen, eo quod de aqua sumpsisset eum. Aaron
his Moses for-this that from the-water she-had-taken him Aaron
mons fortitudinis interpretatur, propter quod turibulum
mountain of-strength is-interpreted on-account-of that the-censer
accipiens in medio superstitum et interemptorum obviam
taking in the-midst of-the-survivors and the-slain in-the-way
stetit, et ruinam mortis quasi quidam mons fortis exclusit.
he-stood and the-ruin of-death as-if a-certain mountain strong shut-out
Eleazar Dei adiutorium. Balac praecipitans, sive devorans.
Eleazar of-God help Balak precipitating or devouring
Balaam vanus populus. Phinees ori parcens. Transfixit
Balaam vain people Phinehas to-the-mouth sparing he-pierced
enim pugione Zambri cum scorto Madianitide, et Domini
for with-a-dagger Zimri with the-harlot Midianite and of-the-Lord
furorem placavit, ut parceret. Zambri iste lacessiens vel
the-fury appeased that he-might-spare Zimri this provoking or
amaricans. Proprie enim nomen ab amaritudine figuratum,
embittering properly for the-name from bitterness formed
quod peccando amaricaverit populum. Raab latitudo, vel
because by-sinning he-embittered the-people Rahab breadth or

fames, sive impetus. Iosue interpretatur salvator. Ipse enim
hunger or onset Joshua is-interpreted savior he-himself for
in figura Christi populum a deserto salvavit, et in terram
in the-figure of-Christ the-people from the-desert saved and into the-land
repromissionis induxit. Caleph quasi cor, aut canis. Othoniel
of-promise led Caleb as-if heart or dog Othniel
tempus eius Deus, vel responsio Dei. Aoth gloriosus. Barach
time his God or the-answer of-God Ehud glorious Barak
fulgurans. Debbora apis vel loquax. Apis, quia fuit ad
lightning Deborah bee or talkative bee because she-was to
bellum promptissima, dimicans adversus Sisaram, quo
war most-ready fighting against Sisera with-whom
perempto cecinit canticum; inde loquax. Iahel ascensio.
killed she-sang a-song thence talkative Jael ascent
Gedeon experimentum iniquitatis eorum. Frequentibus enim
Gideon the-trial of-iniquity their by-frequent for
documentis informatus est quali praesagio contra hostes
proofs instructed he-was with-what presage against the-enemies
futuram victoriam expediret, ex quo futuro experimento
the-future victory he-might-achieve from which future trial
etymologiam nominis sumpsit. Abimelech pater meus rex.
the-etymology of-the-name he-took Abimelech father my king
Tola vermiculum, vel coccinum. Iair inluminans. Iephte
Tola little-worm or scarlet Jair illuminating Jephthah
aperiens, vel apertus. Esebon cogitatio, sive vinculum maeroris.
opening or opened Heshbon thought or bond of-grief
Abdo servus eius. Samson sol eorum, vel solis fortitudo.
Abdon servant his Samson sun their or of-the-sun strength
Fuit enim virtute clarus, et liberavit Israel de hostibus.
he-was for in-power famous and freed Israel from the-enemies
Dalila paupercula, vel situla. Booz in fortitudine, [sive] in
Delilah poor-little or bucket Boaz in strength or in

quo robur. Noemi, quam interpretare possumus consolatam,
whom might Naomi whom to-interpret we-can consoled
eo quod marito et liberis peregre mortuis, nurum
for-this that with-husband and children abroad dead the-daughter-in-law
Moabitidem in consolatione sua tenuit. Ruth interpretatur
Moabite in consolation her she-held Ruth is-interpreted
festinans. Alienigena enim erat ex populo gentili, quae
hastening a-foreigner for she-was from the-people gentile who
relicta patria festinavit transire in terram Israel, dicens
with-left homeland hastened to-pass into the-land of-Israel saying
socrui suae: 'Quocunque perrexeris, pergam.' Anna
to-mother-in-law her wherever you-shall-have-gone I-shall-go Hannah
gratia eius interpretatur, quia, dum prius esset sterilis
grace her is-interpreted because while before she-was barren
natura, postremo Dei gratia fecundata est. Heli Deus
by-nature at-last of-God by-grace made-fruitful she-was Eli God
meus. Ophni discalciatus. Filius enim fuit Heli electus
my Hophni unshod son for he-was of-Eli chosen
in ministerium sacerdotii, cuius amissionem suo expressit
into the-ministry of-the-priesthood whose loss by-his he-expressed
vocabulo. Apostolus enim ait: 'Calciati pedes in praeparationem
name the-Apostle for says shod the-feet in the-preparation
Evangelii pacis.' Et Propheta: 'Quam speciosi pedes qui
of-the-Gospel of-peace and the-Prophet how beautiful the-feet which
adnuntiant pacem!' Iste ergo discalciatus interpretatur, ut
announce peace he therefore unshod is-interpreted that
eius nomine Veteris Testamenti sacerdotium a veteri
his by-name of-the-Old Testament the-priesthood from the-old
populo significaretur ablatum. Phinees frater Ophni os
people might-be-signified taken-away Phinehas brother of-Hophni mouth
mutum interpretatur, quo significatur sacerdotii veteris et
mute is-interpreted by-which is-signified of-the-priesthood old and

doctrinae silentium. Samuel nomen eius Deus. Iessai insulae
of-teaching the-silence Samuel the-name his God Jesse of-the-island
sacrificium, vel incensum. Saul petitio [interpretatur]. Notum
sacrifice or incense Saul petition is-interpreted known
est enim quomodo Hebraeorum populus eum sibi regem
it-is for how of-the-Hebrews the-people him for-itself as-king
petierit, et accepit non secundum Deum, sed secundum
asked and received not according-to God but according-to
suam voluntatem. David fortis manu, utique quia fortissimus
its-own will David strong in-hand certainly because most-strong
in proeliis fuit. Ipse et desiderabilis, in stirpe scilicet sua,
in battles he-was he-himself also desirable in stock namely his
de qua praedixerat Propheta: 'Veniet desideratus cunctis
about which had-foretold the-Prophet shall-come the-desired to-all
gentibus.' Salomon tribus nominibus fuisse perhibetur.
nations Solomon with-three names to-have-been is-held
Primum vocabulum eius Salomon dicitur, id est pacificus,
the-first word his Solomon is-called that is peaceable
eo quod in regno eius pax fuerit. Secundum nomen Ididia,
for-this that in kingdom his peace was the-second name Jedidiah
eo quod fuerit dilectus et amabilis Domino. Tertium
for-this that he-was beloved and lovable to-the-Lord the-third
vocabulum eius Coheleth, quod Graece appellatur Ecclesiastes,
word his Coheleth which in-Greek is-called Ecclesiastes
Latine Contionator, quod ad populum loqueretur. Ionathan
in-Latin the-Preacher because to the-people he-spoke Jonathan
columbae donum. Absalon patris pax per antiphrasin,
of-a-dove the-gift Absalom of-the-father the-peace by antiphrasis
eo quod bellum adversus patrem gessisset, sive quod
for-this that war against the-father he-had-waged or because
in ipso bello David pacatum fuisse legitur filio,
in the-very war David pacified to-have-been is-read toward-the-son

adeo ut etiam magno cum dolore extinctum plangeret.
so that even great with grief him-dead he-lamented
Roboam latitudo populi, et ipsud per antiphrasin, quod
Rehoboam breadth of-the-people and that-too by antiphrasis because
decem tribubus ab eo separatis, duae tantum ei relictae
with-ten tribes from him separated two only to-him left
sint. Abia pater Dominus, vel pater fuit. Asa tollens, sive
were Abijah father the-Lord or father was Asa lifting or
sustollens. Iosaphat Domini iudicium. Ioram, qui est excelsus.
uplifting Jehoshaphat of-the-Lord judgment Jehoram who is lofty
Achazias adprehendens Dominum. Athalia tempus Domini.
Ahaziah seizing the-Lord Athaliah the-time of-the-Lord
Ioas spirans, vel Domini robur. Amasias populum tollens.
Joash breathing or of-the-Lord strength Amaziah the-people lifting
Ozias fortitudo Domini. Azarias auxilium Domini. Ozias
Uzziah strength of-the-Lord Azariah help of-the-Lord Uzziah
autem ipse est qui Azarias duplici nomine. Iste est
moreover he-himself is who Azariah by-double name this-one is
qui, inlicitum sibi sacerdotium vindicare conatus, lepra
who unlawful for-himself the-priesthood to-claim having-tried with-leprosy
in fronte percussus est. Ioatham est perfectus. Pulchram
on the-forehead struck was Jotham is perfect a-beautiful
etymologiam nominis. Fecit enim rectum in conspectu
etymology of-the-name he-did for right in the-sight
Domini, et portam templi aedificavit excelsam. Achaz
of-the-Lord and the-gate of-the-temple built lofty Ahaz
adprehendens. Ezechias fortis Dominus. Manasse obliviosus.
seizing Hezekiah strong the-Lord Manasseh forgetful
Per multa enim scelera et sacrilegia reliquerat et
through many for crimes and sacrileges he-had-abandoned and
oblitus fuerat Deum. [sive quod oblitus est Deus peccatorum
forgotten had God or because forgotten has God of-the-sins

illius.] Amon fidelis vel onustus. Iosias, ubi est incensum
his Amon faithful or burdened Josiah where is the-incense
Domini, propria etymologia nominis. Iste [est] enim qui
of-the-Lord own the-etymology of-the-name this is for he-who
simulacra conbussit. Ioachaz robustus. Ioachim, ubi est
the-images burned Jehoahaz robust Jehoiakim where is
praeparatio. Eliachim Dei resurrectio. Ieconias praeparatio
preparation Eliakim of-God resurrection Jeconiah preparation
Domini. Sedechias iustus Domini. Ieroboam iudicatio sive
of-the-Lord Zedekiah the-just of-the-Lord Jeroboam judgment or
causa populi, vel, ut quidam aiunt, divisio interpretatur,
cause of-the-people or as certain say division is-interpreted
pro eo quod in regno eius divisus sit populus Israel,
for that that in kingdom his divided was the-people of-Israel
et praecisus a regno stirpis David. Divisionis enim
and cut-off from the-kingdom of-the-stock of-David of-the-division for
populi causa iste extitit. Zambri psalmus vel canticum
of-the-people the-cause he became Zimri psalm or song
meum. Omri crispans meus. Achab frater patris. Iezabel
my Omri crisping my Ahab brother of-the-father Jezebel
fluxus sanguinis, vel fluens sanguinem: sed melius, ubi
flow of-blood or flowing blood but better where
est sterquilinium. Praecipitata enim deorsum comederunt
is the-dunghill thrown for down ate
carnes eius canes, sicut praedixerat Helias: 'Et erunt,' inquit,
the-flesh her the-dogs as had-foretold Elijah and shall-be he-says
'carnes Iezabel sicut stercus super faciem terrae.' Ochozias
the-flesh of-Jezebel as dung upon the-face of-the-earth Ahaziah
adprehendens Deum. Iehu ipse, vel est. Ioatha robustus.
seizing God Jehu he-himself or is Jehoahaz robust
Sella umbra eius, vel petitio. Manahem consolans. Paceas
Shallum shadow his or petition Menahem consoling Pekahiah

aperiens. Nabuchodonosor prophetia lagunculae angustae, sive
opening Nebuchadnezzar the-prophecy of-a-little-flask narrow or
prophetans istiusmodi signum, pro somnio scilicet futurorum
prophesying of-this-kind a-sign for the-dream namely of-future-things
quod vidisse narratur, et Daniel interpretatus est; sive
which to-have-seen he-is-related and Daniel interpreted has or
sessio in agnitione angustiae, pro his qui in captivitatem
sitting in recognition of-distress for those who into captivity
ab eo ducti sunt. Zorobabel apud Hebraeos ex tribus
by him led were Zerubbabel among the-Hebrews from three
integris nominibus traditur esse conpositus: zo iste, ro
whole names is-handed-down to-be composed zo this ro
magister, babel proprie Babylonium sonat; et efficitur nomen
master babel properly Babylonian sounds and is-made the-name
Zorobabel, iste magister de Babylone. In Babylone enim
Zerubbabel this master from Babylon in Babylon for
ortus est, ubi et princeps gentis Iudaeae extitit.
born he-was where also the-prince of-the-nation Jewish he-became

De patriarchis

VII · THE PATRIARCHS

Patriarch means prince of the fathers. Isidore explains the names of Abraham, Isaac, Jacob, and Israel, noting the four men of the Old Testament named before they were born, and then those of Jacob's twelve sons, most from their mothers' words at the birth. He ends with Joseph's Egyptian name, savior of the world, and with Joseph's sons Manasseh and Ephraim.

Quorundam patriarcharum etymologiae notandae sunt, ut
of-certain patriarchs the-etymologies to-be-noted are that
sciamus quid in suo vocabulo resonant. Nam plerique
we-may-know what in their word they-sound for most
eorum ex causis propriis nomina acceperunt. Patriarchae
of-them from causes own names received the-patriarchs
interpretantur patrum principes. Ἀρχός enim Graece princeps
are-interpreted of-the-fathers princes archos for in-Greek prince
est. Abram primum vocatus est pater videns populum,
is Abram first called was father seeing the-people
propter Israel scilicet tantum. Postea appellatus est Abraham,
on-account-of Israel namely only afterward called was Abraham
quod transfertur pater multarum gentium, quod erat adhuc
which is-translated father of-many nations which was still
per fidem futurum. Gentium autem non habetur in nomine,
through faith future of-nations moreover not is-held in the-name
sed subauditur, iuxta illud: 'Erit nomen tuum Abraham,
but is-understood according-to that shall-be name your Abraham
quia patrem multarum gentium posui te.' Isaac ex risu
because father of-many nations I-have-placed you Isaac from laughter
nomen accepit. Riserat enim pater, quando ei promissus
name received had-laughed for the-father when to-him promised

est, admirans in gaudio. Risit et mater, quando per
he-was wondering in joy laughed also the-mother when through
illos tres viros promissus est, dubitans in gaudio. Ex hac
those three men promised he-was doubting in joy from this
ergo causa nomen accepit Isaac; interpretatur enim risus.
therefore cause name he-received Isaac is-interpreted for laughter
Sciendum autem quod quattuor in Veteri Testamento absque
to-be-known moreover that four in the-Old Testament without
ullo velamine nominibus suis, antequam nascerentur, vocati
any veil by-names their before they-were-born called
sunt: Ismahel, Isaac, Salomon et Iosias. Lege Scripturas.
were Ishmael Isaac Solomon and Josiah read the-Scriptures
Iacob subplantator interpretatur, sive quod in ortu plantam
Jacob supplanter is-interpreted either because at birth the-heel
nascentis fratris adprehenderit, sive quod postea fratrem
of-the-being-born brother he-seized or because afterward the-brother
arte deceperit. Unde et Esau dixit: 'Iuste vocatum est nomen
by-art he-deceived whence also Esau said justly called is the-name
eius Iacob, subplantavit enim me ecce secundo.' Israel vir
his Jacob he-supplanted for me behold a-second-time Israel a-man
videns Deum. Tunc enim hoc nomen accepit, quando tota
seeing God then for this name he-received when the-whole
nocte luctatus vicit in certamine angelum, et oriente
night having-wrestled he-conquered in the-contest the-angel and with-rising
lucifero benedictus est. Inde propter visionem Dei
the-morning-star blessed he-was thence on-account-of the-vision of-God
Israel appellatus est, sicut et ipse ait: 'Vidi Dominum
Israel called he-was as also he-himself says I-have-seen the-Lord
et salva facta est anima mea.' Ruben interpretatur visionis
and safe made is soul my Reuben is-interpreted of-vision
filius. Sic enim, quando eum peperit Lia, vocavit nomen eius
son so for when him bore Leah she-called the-name his

Ruben dicens: 'Quia vidit Deus humilitatem meam.' Simeon
Reuben saying because has-seen God humility my Simeon
interpretatur auditio. Sic enim dixit Lia, quando peperit eum:
is-interpreted hearing so for said Leah when she-bore him
'Quia exaudivit me Deus.' Levi additus. Dixit enim Lia,
because has-heard me God Levi added said for Leah
quando peperit eum, non ambigens de amore viri:
when she-bore him not doubting about the-love of-her-husband
'Nunc mecum erit vir meus, quia peperi ei tres
now with-me shall-be husband my because I-have-borne to-him three
filios.' Iudas confessio dicitur. Quando enim peperit eum Lia,
sons Judah confession is-called when for bore him Leah
laudem Domino rettulit dicens: 'Nunc super hoc confitebor
praise to-the-Lord she-rendered saying now over this I-shall-confess
Domino,' et ob id vocatus est Iudas. A confessione
to-the-Lord and on-account-of this called was Judah from confession
itaque nomen eius [est] dictum, quod est gratiarum actio.
and-so the-name his was called which is of-thanks the-giving
Issachar interpretatus est merces. Is quippe dicitur est,
Issachar interpreted is reward is indeed is-called is
sachar merces. Hoc autem ideo, quia mandragoris filii
sachar reward this moreover therefore because with-the-mandrakes of-the-son
Ruben introitum viri, qui Racheli debebatur, ad se
Reuben the-entrance of-the-husband which to-Rachel was-owed to herself
emerat Lia. Unde et dum natus est, dixit Lia: 'Dedit
had-bought Leah whence also when born he-was said Leah has-given
Deus mercedem meam.' Zabulon interpretatur habitaculum.
God reward my Zebulun is-interpreted dwelling
Sextum enim hunc filium genuerat Lia: propterea iam
the-sixth for this son had-borne Leah for-this-reason now
secura dixit: 'Habitabit mecum vir meus.' Unde et filius
secure she-said shall-dwell with-me husband my whence also son

eius vocatus est habitaculum. Nephtalim. De conversione,
her called was dwelling Naphtali from turning
sive conparatione causa nominis eius est. Unde et dixit
or comparison the-cause of-the-name his is whence also said
Rachel, cum eum peperisset ancilla eius Bala: 'Habitare me
Rachel when him had-borne handmaid her Bilhah to-dwell me
fecit Deus habitationem cum sorore mea.' Dan interpretatur
has-made God a-dwelling with sister my Dan is-interpreted
iudicium. Bala enim dum eum peperisset, dixit Rachel
judgment Bilhah for when him she-had-borne said Rachel
domina eius: 'Iudicavit me Dominus, et exaudiens dedit
mistress her has-judged me the-Lord and hearing has-given
mihi filium.' Causam nominis expressit, ut ab eo quod
to-me a-son the-cause of-the-name she-expressed that from that that
iudicasset Dominus, filio ancillae iudicii nomen
had-judged the-Lord on-the-son of-the-handmaid of-judgment the-name
inponeret. Gad ab eventu, sive procinctu vocatus est.
she-might-impose Gad from fortune or girding called was
Quando enim peperit eum Zelpha, dixit domina eius Lia:
when for bore him Zilpah said mistress her Leah
In fortuna, id est quod dicitur, in procinctu vel eventu.
in fortune that is which is-said in girding or fortune
Aser beatus dicitur. Dum enim peperisset eum Zelpha, dixit
Asher blessed is-called when for had-borne him Zilpah said
Lia: 'Beata ego, et beatificant me mulieres': et ab eo,
Leah blessed I and call-blessed me women and from that
quod beata dicatur, ex etymologia nominis beatum vocavit.
that blessed she-be-called from the-etymology of-the-name blessed she-called
Ioseph ab eo, quod sibi alium addi mater optaverat,
Joseph from that that to-herself another to-be-added the-mother had-wished
vocavit augmentum. Hunc Pharao Zaphanath appellavit, quod
she-called increase him Pharaoh Zaphnath named which

Hebraice absconditorum repertorem sonat, pro eo quod
in-Hebrew of-hidden-things a-finder sounds for that that
obscura somnia revelavit et sterilitatem praedixit. Tamen,
obscure dreams he-revealed and the-barrenness foretold yet
quia hoc nomen ab Aegyptio ponitur, ipsius linguae debet
because this name by an-Egyptian is-put of-the-very tongue it-ought
habere rationem. Interpretatur ergo Zaphanath Aegyptio
to-have the-reason is-interpreted therefore Zaphnath in-the-Egyptian
sermone salvator mundi, eo quod orbem terrae ab
speech savior of-the-world for-this that the-circle of-the-earth from
inminenti famis excidio liberarit. Beniamin interpretatur
the-imminent of-famine destruction he-freed Benjamin is-interpreted
filius dexterae, quod est virtutis. Dextera enim appellatur
son of-the-right-hand which is of-strength the-right-hand for is-called
iamin. Mater quippe eius moriens vocaverat nomen eius
iamin the-mother indeed his dying had-called the-name his
Benoni, id est filius doloris mei. Pater hoc mutavit, filium
Benoni that is son of-grief my the-father this changed son
dexterae nominans. Manasses dictus ab eo, quod sit
of-the-right-hand naming Manasseh called from that that was
pater eius oblitus laborum suorum. Ita enim Hebraice vocatur
father his forgetful of-labors his so for in-Hebrew is-called
oblivio. Ephraim, eo quod auxerit eum Deus; et ex
forgetfulness Ephraim for-this that increased him God and from
hoc vocabulo in linguam nostram transfertur augmentum.
this word into tongue our is-translated increase

De prophetis

VIII · THE PROPHETS

What the gentiles call seers, the Church calls prophets, since they speak forward and foretell; in the Old Testament they were called seers, since they saw what others did not. Isidore interprets the prophets' names, from Elijah and Elisha through the four great and the twelve lesser to Ezra, Nehemiah, the three youths, the singers of the psalms, Judith, Esther, and John the Baptist. He then sets out the seven kinds of prophecy and the three kinds of vision, and shows from Saul that a bad man can prophesy too.

Quos gentilitas vates appellant, hos nostri prophetas vocant,
whom gentilism seers call these ours prophets call
quasi praefatores, quia porro fantur et de futuris
as-if fore-speakers because forward they-speak and about future-things
vera praedicunt. Qui autem [a] nobis prophetae, in Veteri
true-things they-foretell who moreover by us prophets in the-Old
Testamento videntes appellabantur, quia videbant ea
Testament seers were-called because they-saw those-things
quae ceteri non videbant, et praespiciebant quae in mysterio
which the-rest not saw and foresaw what in mystery
abscondita erant. Hinc est quod scriptum est in Samuele:
hidden were hence is that written it-is in Samuel
'Eamus ad videntem.' Hinc Esaias: 'Vidi,' inquit, 'Dominum
let-us-go to the-seer hence Isaiah I-saw he-says the-Lord
sedentem super thronum excelsum et elevatum.' Et Ezechiel:
sitting upon a-throne lofty and raised and Ezekiel
'Aperti sunt caeli et vidi visiones Dei.' Quorundam autem
opened were the-heavens and I-saw the-visions of-God of-certain moreover
prophetarum etymologiae nominum adnotandae sunt. Vocabula
prophets the-etymologies of-the-names to-be-noted are the-words
enim eorum satis ostendunt quid in futuris factis dictisque
for their enough show what in future deeds and-sayings

suis praenuntiassent. Helias interpretatur Dominus Deus. Ex
their they-foretold Elijah is-interpreted Lord God from
futuri igitur praesagio sic vocatus. Nam dum altercaretur
of-the-future therefore a-presage so called for when he-contended
in sacrificio cum quadringentis sacerdotibus Baal, invocato
in sacrifice with four-hundred priests of-Baal with-invoked
nomine Domini descendit de caelo ignis super holocaustum.
the-name of-the-Lord descended from heaven fire upon the-holocaust
'Quod cum vidisset omnis populus, cecidit in faciem suam
which when had-seen all the-people fell on face their
et ait: Dominus ipse est Deus'. Ex hac igitur causa
and said the-Lord he-himself is God from this therefore cause
tale prius nomen accepit, pro eo quod per eum postea
such first name he-received for that that through him afterward
cognoverit populus Dominum Deum. Idem et fortis Dominus
knew the-people the-Lord God the-same also strong Lord
interpretatur, vel propter quod interfecit eosdem sacerdotes,
is-interpreted either on-account-of that he-killed the-same priests
vel propter quod Achab adversitatem toleravit. Helisaeus
or on-account-of that of-Ahab the-adversity he-bore Elisha
Domini salus interpretatur; vocabulum autem et idem
of-the-Lord salvation is-interpreted the-word moreover also the-same
ex futuri praesagio suscepit. Denique et multas virtutes
from of-the-future a-presage took finally both many powers
fecit et famem pellens populum a morte salvavit. Nathan
he-did and famine driving-out the-people from death saved Nathan
dedit, sive dantis. Esaias interpretatur salvator Domini.
gave or of-one-giving Isaiah is-interpreted savior of-the-Lord
Et merito; Salvatorem enim universarum gentium eiusque
and deservedly the-Savior for of-all nations and-his
sacramenta amplius quam ceteri praedicat. Ieremias excelsus
sacraments more than the-rest he-proclaims Jeremiah lofty

Domini, pro eo quod dictum est ei: 'Constitui te super
of-the-Lord for that that said it-was to-him I-have-set you over
gentes et regna.' Ezechiel fortitudo Dei. Daniel iudicium
nations and kingdoms Ezekiel strength of-God Daniel judgment
Dei, sive quia in presbyterorum iudicio sententiam divinae
of-God either because in of-the-elders the-judgment the-sentence of-divine
examinationis exhibuit, dum reperta eorum falsitate Susannam
examination he-displayed when with-found their falsehood Susanna
ab interitu liberavit; sive quod visiones et somnia, quibus
from death he-freed or because visions and dreams by-which
per singula quaedam et aenigmata futura monstrabantur,
through single certain-things and riddles future-things were-shown
sagaci mente discernens aperuit. Hic et desideriorum
with-sagacious mind discerning he-opened he also of-desires
vir appellatus est, quia panem desiderii non manducavit et
a-man called was because the-bread of-desire not he-ate and
vinum concupiscentiae non bibit. Ozee salvator, aut salvans.
the-wine of-lust not he-drank Hosea savior or saving
Dum enim iram Dei in populum Israel ob crimen
when for the-wrath of-God against the-people of-Israel on-account-of the-crime
idolatriae prophetasset, domui Iudae salutem pronuntiavit.
of-idolatry he-had-prophesied to-the-house of-Judah salvation he-declared
Propter quod Ezechias rex Iuda, sublatis idolis, quos
on-account-of which Hezekiah king of-Judah with-removed idols which
praecedentes reges consecraverant, templum Domini purgasse
preceding kings had-consecrated the-temple of-the-Lord to-have-purged
ac purificasse monstratur. Iohel Dominus Deus, sive incipiens
and purified is-shown Joel Lord God or beginning
Deo, vel fuit Dei. Haec enim eius vocabulum resonat
to-God or he-was of-God this for his word sounds
etymologia incerta. Amos populus avulsus. Prophetia enim eius
the-etymology uncertain Amos a-people torn-away the-prophecy for his

ad populum fuit Israel, quia iam avulsus erat a Domino,
to the-people was of-Israel because already torn-away it-was from the-Lord
et aureis vitulis serviebat, sive avulsus a regno stirpis
and the-golden calves served or torn-away from the-kingdom of-the-stock
David. Nahum gemens, sive consolator. Increpat enim civitatem
of-David Nahum groaning or consoler he-rebukes for the-city
sanguinum, et post eversionem illius consolatur Sion dicens:
of-bloods and after the-overthrow its consoles Zion saying
'Ecce super montes pedes evangelizantis et adnuntiantis
behold upon the-mountains the-feet of-one-evangelizing and announcing
pacem.' Habacuc amplexans; qui vel ex eo, quod amabilis
peace Habakkuk embracing who either from this that lovable
Domini fuit, vocatur amplexatio, vel quod in certamen cum
of-the-Lord he-was is-called embrace or because in contest with
Deo congreditur, amplexantis, id est luctantis, sortitus
God he-engages of-one-embracing that is of-one-wrestling obtained
est nomen. Nullus enim tam audaci voce ausus est Deum
he-has the-name no-one for so with-bold a-voice dared has God
ad disceptationem iustitiae provocare, cur in rebus humanis
to a-debate of-justice to-challenge why in affairs human
et mundi istius tanta rerum versatur iniquitas. Micheas,
and of-world this so-great of-things is-turned iniquity Micah
quis hic, vel quis iste? Sophonias speculum, vel arcanum
who here or who this Zephaniah watchtower or secret
Domini interpretatur. Utrumque ad prophetam convenit; ipsi
of-the-Lord is-interpreted each to the-prophet fits they
enim sciunt mysteria Dei. Unde et ad Ezechiel dicitur:
for know the-mysteries of-God whence also to Ezekiel it-is-said
'Speculatorem te posui.' Et alibi: 'Non faciet Dominus
a-watchman you I-have-placed and elsewhere not shall-do the-Lord
quicquam, nisi revelaverit servis suis prophetis.' Abdias
anything unless he-shall-have-revealed to-servants his the-prophets Obadiah

servus Domini. Sicut enim Moyses famulus Domini et
servant of-the-Lord as for Moses the-attendant of-the-Lord and
apostolus servus Christi, ita iste legatus ad gentes missus
the-apostle the-servant of-Christ so this-one an-envoy to the-nations sent
venit et praedicat, quae prophetali digna sunt ministerio et
comes and preaches what of-prophetic worthy are ministry and
servitute: inde servus Domini. Ionas interpretatur columba,
service thence servant of-the-Lord Jonah is-interpreted dove
sive dolens. Columba pro gemitu, quando in ventre ceti
or grieving dove for the-groaning when in the-belly of-the-whale
triduo fuit. Dolens autem vel propter tristitiam, quam
three-days he-was grieving moreover either on-account-of the-sadness which
habuit de salute Ninivitarum, vel propter hederam
he-had about the-salvation of-the-Ninevites or on-account-of the-ivy
subito arescentem, cuius umbraculo tegebatur contra solis
suddenly withering whose by-shade he-was-covered against of-the-sun
ardorem. Ipse est et Amathi, Sareptanae viduae filius, ut
the-heat he-himself is also of-Amathi of-the-Sareptan widow the-son as
Iudaei adfirmant, quem resuscitavit Helias, matre postea
the-Jews affirm whom raised Elijah with-the-mother afterward
ad eum dicente: 'Nunc cognovi quia vir Dei es tu, et
to him saying now I-know that a-man of-God are you and
verbum Dei in ore tuo est veritatis.' Ob hanc causam
the-word of-God in mouth your is of-truth on-account-of this cause
ipsum puerum Amathi vocitatum. Amathi enim ex Hebraeo
the-very boy Amathi was-called Amathi for from Hebrew
in Latinam linguam veritas dicitur; [et] ex eo quod verum
into the-Latin tongue truth is-called and from that that true
Helias locutus est, ille, qui suscitatus est, filius nuncupatus
Elijah spoken has he who raised was son named
est veritatis. Zacharias memoria Domini. Septuagesimo enim
was of-truth Zechariah memory of-the-Lord with-the-seventieth for

anno desolationis templi conpleto, Zacharia praedicante,
year of-the-desolation of-the-temple completed with-Zechariah preaching
memoratus est Dominus populum suum, iussuque Darii
remembered has the-Lord people his and-by-the-order of-Darius
reversus est Dei populus, et reaedificatum est et urbs
returned has of-God the-people and rebuilt was both the-city
et templum. Aggaeus in Latino festinus et laetus resonat.
and the-temple Haggai in Latin hasty and glad sounds
Destructum enim templum aedificandum prophetat, et post
the-destroyed for temple to-be-built he-prophesies and after
luctum captivitatis regressionis laetitiam praedicat. Malachias
the-mourning of-captivity of-return the-gladness he-proclaims Malachi
interpretatur angelus Domini, id est nuntius. Quidquid enim
is-interpreted angel of-the-Lord that is messenger whatever for
loquebatur, quasi a Domino essent mandata, ita credebantur;
he-spoke as-if from the-Lord were commands so they-were-believed
et inde ita eius nomen Septuaginta transtulerunt dicentes:
and thence so his name the-Seventy translated saying
'Adsumptio verbi Domini super Israel in manu angeli eius.'
the-assumption of-the-word of-the-Lord over Israel in the-hand of-angel his
Esdras adiutor. Nehemias consolator a Domino. Quodam
Ezra helper Nehemiah consoler from the-Lord by-a-certain
enim praesagio futuri nomina ista sortiti sunt. Fuerunt
for presage of-the-future names these obtained have they-were
enim in adiutorium et consolationem omni illius populo
for for help and consolation to-all of-that people
redeunti ad patriam. Nam et templum Domini iidem
returning to the-homeland for both the-temple of-the-Lord the-same
reaedificaverunt, et murorum ac turrium opus ipsi
rebuilt and of-walls and of-towers the-work they-themselves
restauraverunt. Ananias gratia Dei. Idem et Sidrac lingua
restored Hananiah grace of-God the-same also Shadrach in-the-tongue

Chaldaea, quod interpretatur decorus meus. Azarias auxilium
Chaldean which is-interpreted comely my Azariah help
Domini. Idem et Abdenago, quod in Latinum vertitur
of-the-Lord the-same also Abednego which into Latin is-turned
serviens taceo. Misahel, qui populus Domini. Ipse et
serving I-am-silent Mishael who the-people of-the-Lord he-himself also
Misac, quod interpretatur risus vel gaudium. Ahia frater
Meshach which is-interpreted laughter or joy Ahijah brother
meus. Semeia audiens Dominum. Asaph [congregans]. Ethan
my Shemaiah hearing the-Lord Asaph gathering Ethan
[robustus sive ascensus]. Idithun transiliens eos, sive saliens
robust or ascent Idithun leaping-over them or leaping
eos. Quosdam enim inhaerentes humo, curvatos in terram,
them some for clinging to-the-soil bent to the-earth
et ea quae in imo sunt cogitantes, et in rebus
and those-things which at the-bottom are thinking and in things
transeuntibus spem ponentes transilivit canendo iste, qui
passing hope placing leaped-over by-singing he who
vocatur transiliens. Eman accipiens, vel formido eorum.
is-called leaping-over Heman receiving or the-dread their
Ethan robustus. Barachia benedictus Domini, vel benedictus
Ethan robust Berechiah blessed of-the-Lord or blessed
Dominus. Olda districtio, sive diverticulum. Iudith laudans,
the-Lord Huldah strictness or byway Judith praising
vel confitens. Hester absconsa. Zacharias [memoria Domini,
or confessing Esther hidden Zechariah memory of-the-Lord
ob hoc quod canit: 'Memorare testamenti sancti sui'].
on-account-of this that he-sings remember of-the-testament holy his
Iohannes [baptista, Domini gratia, eo quod sit limes
John the-baptist of-the-Lord grace for-this that he-is the-boundary
prophetiae, praenuntius gratiae, sive initium baptismatis,
of-prophecy the-forerunner of-grace or the-beginning of-baptism

per quod gratia ministratur]. Hi sunt prophetae Veteris
through which grace is-ministered these are the-prophets of-the-Old
Novique Testamenti, quorum finis Christus, cui dicitur a
and-New Testament whose end Christ to-whom it-is-said by
Patre: 'Et prophetam in gentibus posui te.' Prophetiae
the-Father and as-a-prophet among the-nations I-have-placed you of-prophecy
autem genera septem sunt. Primum genus ecstasis, quod est
moreover the-kinds seven are the-first kind ecstasy which is
mentis excessus; sicut vidit Petrus vas illud summissum de
of-the-mind the-departure as saw Peter vessel that let-down from
caelo in stupore mentis cum variis animalibus. Secundum
heaven in amazement of-mind with various animals the-second
genus visio; sicut apud Esaiam dicentem: 'Vidi Dominum
kind vision as in Isaiah saying I-saw the-Lord
sedentem super solium excelsum.' Tertium genus somnium;
sitting upon a-throne lofty the-third kind dream
sicut Iacob subnixam in caelo scalam dormiens vidit.
as Jacob propped in heaven a-ladder sleeping saw
Quartum genus per nubem; sicut ad Moysen et ad Iob
the-fourth kind through a-cloud as to Moses and to Job
post plagam loquitur Deus. Quintum genus vox de caelo;
after the-plague speaks God the-fifth kind a-voice from heaven
sicut ad Abraham sonuit dicens: 'Ne inicias manum tuam
as to Abraham sounded saying do-not lay-on hand your
in puerum.' Et ad Saulum in via: 'Saule, Saule, quid
upon the-boy and to Saul on the-way Saul Saul why
me persequeris?' Sextum genus accepta parabola; sicut apud
me do-you-persecute the-sixth kind received parable as in
Salomonem in Proverbiis, et apud Balaam, cum evocaretur
Solomon in the-Proverbs and in Balaam when he-was-summoned
a Balac. Septimum genus repletio sancti Spiritus; sicut
by Balak the-seventh kind the-filling of-the-holy Spirit as

pene apud omnes prophetas. Alii tria genera visionum
nearly in all the-prophets others three kinds of-visions
[esse] dixerunt. Unum secundum oculos corporis; sicut vidit
to-be have-said one according-to the-eyes of-the-body as saw
Abraham tres viros sub ilice Mambre, et Moyses ignem
Abraham three men under the-oak of-Mamre and Moses fire
in rubo, et discipuli transfiguratum Dominum in monte
in the-bush and the-disciples transfigured the-Lord on the-mountain
inter Moysen et Heliam, et cetera huiusmodi. Alterum
between Moses and Elijah and the-other-things of-this-kind the-other
secundum spiritum, quo imaginamur ea quae per
according-to the-spirit by-which we-imagine those-things which through
corpus sentimus; sicut vidit Petrus discum illum submitti de
the-body we-perceive as saw Peter dish that be-let-down from
caelo cum variis animalibus, et sicut Esaias Deum in sede
heaven with various animals and as Isaiah God on a-seat
altissima non corporaliter, sed spiritaliter vidit. Non enim
most-lofty not bodily but spiritually saw not for
Deum forma corporea circumterminat, sed quemadmodum
God a-form bodily bounds but just-as
figurate, non proprie multa dicuntur, ita etiam figurate
figuratively not properly many-things are-said so also figuratively
multa monstrantur. Tertium autem genus visionis est, quod
many-things are-shown the-third moreover kind of-vision is which
neque corporeis sensibus, neque illa parte animae qua
neither by-bodily senses nor by-that part of-the-soul by-which
corporalium [rerum] imagines capiuntur, sed per intuitum
of-bodily things the-images are-captured but through the-gaze
mentis quo intellecta conspicitur veritas sicut Daniel
of-the-mind by-which understood is-beheld truth as Daniel
praeditus mente vidit quod Balthasar viderat corpore, sine
endowed with-mind saw what Belshazzar had-seen with-body without

quo genere illa duo vel infructuosa sunt, vel etiam in
which kind those two either fruitless are or even into
errorem mittunt. Omnia tamen haec genera Spiritus sanctus
error send all yet these kinds the-Spirit holy
moderatur. Habere autem prophetiam non solum bonus,
governs to-have moreover prophecy not only a-good-man
sed etiam et malus potest. Nam invenimus Saulem regem
but also also a-bad-man can for we-find Saul the-king
prophetasse. Persequebatur enim sanctum David, et inpletus
to-have-prophesied he-persecuted for holy David and filled
Spiritu sancto prophetare coepit.
with-the-Spirit holy to-prophesy began

De apostolis

IX · THE APOSTLES

Apostle means one sent. Christ sent the apostles to preach through the whole world, and Isidore interprets the names of Peter, Paul, Andrew, John, James, and the rest of the twelve, then of Matthias, Mark, Luke, and Barnabas. Peter is named from the rock, which is Christ, as Christian is named from Christ.

Apostoli missi interpretantur. Hoc enim eorum nomen
apostles sent-ones are-interpreted this for their name
indicat. Nam sicut Graece ἄγγελοι, Latine nuntii vocantur,
shows for as in-Greek angeloi in-Latin messengers are-called
ita Graece Apostoli, Latine missi appellantur. Ipsos enim
so in-Greek Apostles in-Latin sent-ones are-called them for
misit Christus evangelizare per universum mundum, ita ut
sent Christ to-evangelize through the-whole world so that
quidam Persas Indosque penetrarent docentes gentes, et
some the-Persians and-the-Indians penetrated teaching the-nations and

facientes in nomine Christi magna et incredibilia miracula,
doing in the-name of-Christ great and incredible miracles
ut adtestantibus signis et prodigiis crederetur illis in
that with-attesting signs and prodigies it-might-be-believed to-them in
his quae dicebant et viderant. Habent autem plerique
those-things which they-said and had-seen have moreover most
ex his causas suorum vocabulorum. Petrus a petra nomen
of these causes of-their words Peter from rock name
accepit, hoc est a Christo, super quem est fundata
received that is from Christ upon whom is founded
Ecclesia. Non enim a Petro petra, sed Petrus a petra
the-Church not for from Peter the-rock but Peter from the-rock
nomen sortitus est, sicut non Christus a Christiano, sed
the-name obtained has as not Christ from Christian but
Christianus a Christo vocatur; ideoque ait Dominus:
Christian from Christ is-called and-therefore says the-Lord
'Tu es Petrus, et super hanc petram aedificabo ecclesiam
you are Peter and upon this rock I-shall-build church
meam,' quia dixerat Petrus: 'Tu es Christus filius Dei vivi';
my because had-said Peter you are the-Christ son of-God living
deinde ei Dominus: 'Super hanc,' inquit, 'petram,' quam
then to-him the-Lord upon this he-says rock which
confessus es, 'aedificabo ecclesiam meam.' Petra enim erat
confessed you-have I-shall-build church my rock for was
Christus, super quod fundamentum etiam ipse aedificatus est
Christ upon which foundation also himself built was
Petrus. Cephas dictus eo quod in capite sit constitutus
Peter Cephas called for-this that at the-head he-is set
Apostolorum; κεφαλή enim Graece caput dicitur, et ipsud
of-the-Apostles kephale for in-Greek head is-called and the-very
nomen in Petro Syrum est. Simon Bar-iona in lingua nostra
name in Peter Syrian is Simon Bar-iona in tongue our

sonat filius columbae, et est nomen Syrum pariter et
sounds son of-a-dove and it-is a-name Syrian equally and
Hebraeum. Bar quippe Syra lingua filius, Iona Hebraice
Hebrew Bar indeed in-Syrian tongue son Iona in-Hebrew
columba; utroque sermone dicitur Bariona. Alii simpliciter
dove in-both speech is-said Bariona others simply
accipiunt, quod Simon, id est Petrus, filius sit Iohannis,
take that Simon that is Peter son be of-John
iuxta illam interrogationem: 'Simon Iohannis, diligis
according-to that questioning Simon of-John do-you-love
me?' et volunt scriptorum vitio depravatum, ut pro
me and they-hold of-the-writers by-the-fault corrupted that for
Bar-Iohannem, hoc est filium Iohannis, Barione scriptum sit,
Bar-John that is son of-John Barione written be
una detracta syllaba. Iohanna autem interpretatur Domini
with-one taken-away syllable Iohanna moreover is-interpreted of-the-Lord
gratia. Et fuisse Petrum trinomium: Petrum, Cephan, et
grace and to-have-been Peter three-named Peter Cephas and
Simon Bariona: Simon autem Hebraice interpretatur audiens.
Simon Bariona Simon moreover in-Hebrew is-interpreted hearing
Saulus Hebraeo sermone temptatio dicitur, eo quod prius
Saul in-Hebrew speech temptation is-called for-this that before
in temptatione Ecclesiae sit versatus. Persecutor enim erat:
in the-temptation of-the-Church he-was engaged a-persecutor for he-was
inde nomen habet istud, quando persequebatur Christianos.
thence the-name he-has this when he-persecuted the-Christians
Postea mutato nomine de Saulo factus est Paulus,
afterward with-changed name from Saul made he-was Paul
quod interpretatur mirabilis, sive electus. Mirabilis, vel quia
which is-interpreted wonderful or chosen wonderful either because
multa signa fecit, vel quia ab oriente usque ad occasum
many signs he-did or because from the-east all-the-way to the-west

evangelium Christi in omnibus gentibus praedicavit. Electus,
the-gospel of-Christ among all nations he-preached chosen
sicut in Actibus apostolorum Spiritus sanctus dicit: 'Segregate
as in the-Acts of-the-apostles the-Spirit holy says separate
mihi Barnaban et Paulum ad opus, quod elegi eos.'
for-me Barnabas and Paul for the-work for-which I-have-chosen them
Latino autem sermone Paulus a modico dictus, unde et
in-Latin moreover speech Paul from small called whence also
ipse ait: 'Ego autem sum minimus omnium apostolorum.'
he-himself says I moreover am the-least of-all the-apostles
Quando enim Saulus, superbus, elatus; quando Paulus,
when for Saul proud lifted-up when Paul
humilis, modicus. Ideo sic loquimur: 'paulo post videbo te,'
humble small therefore thus we-speak a-little after I-shall-see you
id est post modicum. Nam quia modicus factus est, ipse
that is after a-small-while for because small made he-is he-himself
dicit: 'Ego enim sum novissimus [omnium] apostolorum,' et:
says I for am the-last of-all the-apostles and
'Mihi minimo omnium sanctorum.' Cephas autem et Saulus
to-me the-least of-all the-saints Cephas moreover and Saul
ideo mutato nomine sunt vocati, ut essent etiam
therefore with-changed name were called that they-might-be even
ipso nomine novi, sicut Abraham et Sarra. Andreas
by-the-very name new as Abraham and Sarah Andrew
frater Petri carne, et cohaeres gratia. Secundum Hebraeam
brother of-Peter in-flesh and coheir in-grace according-to the-Hebrew
etymologiam interpretatur decorus, sive respondens; sermone
etymology is-interpreted comely or answering in-speech
autem Graeco a viro virilis appellatur. Iohannes quodam
moreover Greek from man manly is-called John by-a-certain
vaticinio ex merito nomen accepit. Interpretatur enim, In
prophecy from merit the-name received he-is-interpreted for in

quo est gratia, vel Domini gratia. Amplius enim eum
whom is grace or of-the-Lord grace more for him
ceteris Apostolis dilexit Iesus. Iacobus Zebedaei a
than-the-other Apostles loved Jesus James of-Zebedee from
patre cognominatur, quem relinquens cum Iohanne verum
the-father is-surnamed whom leaving with John the-true
patrem secuti sunt. Hi sunt filii tonitrui, qui etiam
father followed they-have these are the-sons of-thunder who also
Boanerges ex firmitate et magnitudine fidei nominati sunt.
Boanerges from the-firmness and greatness of-faith named were
Hic est Iacobus filius Zebedaei, frater Iohannis, qui post
this is James son of-Zebedee brother of-John who after
ascensionem Domini ab Herode manifestatur occisus. Iacobus
the-ascension of-the-Lord by Herod is-shown killed James
Alphaei ob distinctionem prioris cognominatus, qui dicitur
of-Alphaeus for distinction of-the-former surnamed who is-called
filius Zebedaei, sicut iste filius Alphaei. Cognomentum
son of-Zebedee as this-one son of-Alphaeus the-surname
igitur ambo a patre sumpserunt. Iste est Iacobus minor,
therefore both from the-father took this is James the-lesser
qui in Evangelio frater Domini nominatur, quia Maria
who in the-Gospel brother of-the-Lord is-named because Mary
uxor Alphaei soror fuit matris Domini, quam Mariam
wife of-Alphaeus sister was of-the-mother of-the-Lord whom Mary
Cleophae Iohannes evangelista cognominat, a patre, sive
of-Cleophas John the-evangelist surnames from the-father or
a gentilitate familiae, aut quacumque alia causa ei
from the-gens of-the-family or for-whatever other cause on-her
nomen inponens. Alphaeus autem Hebraeo sermone in
a-name imposing Alphaeus moreover in-Hebrew speech in
Latino exprimitur millesimus, sive doctus. Philippus os
Latin is-expressed thousandth or learned Philip mouth

lampadarum, vel os manuum. Thomas abyssus, vel geminus,
of-lamps or mouth of-hands Thomas abyss or twin
unde et Graece Didymus appellatur. Bartholomeus filius
whence also in-Greek Didymus he-is-called Bartholomew son
suspendentis aquas, vel filius suspendentis me. Syrum est,
of-one-suspending the-waters or son of-one-suspending me Syrian it-is
non Hebraeum. Matthaeus in Hebraeo donatus exprimitur.
not Hebrew Matthew in Hebrew given is-expressed
Idem et appellatus Levi ex tribu a qua ortus fuit.
the-same also called Levi from the-tribe from which sprung he-was
In Latino autem ex opere publicani nomen accepit, quia
in Latin moreover from the-work of-a-publican the-name he-received because
ex publicanis fuit electus et in apostolatum translatus.
from the-publicans he-was chosen and into the-apostolate transferred
Simon Cananeus ad distinctionem Simonis Petri, de
Simon the-Cananaean for distinction of-Simon Peter from
vico Galileae Cana, ubi aquas Dominus mutavit in
the-village of-Galilee Cana where the-waters the-Lord changed into
vinum. Ipse est qui in alio evangelista scribitur Zelotes.
wine he is who in another evangelist is-written Zealot
Cana quippe zelum interpretatur. Iudas Iacobi, qui alibi
Cana indeed zeal is-interpreted Jude of-James who elsewhere
appellatur Lebbaeus, figuratum nomen habet a corde,
is-called Lebbaeus a-figured name has from the-heart
quod nos diminutive corculum possumus appellare; ipse
which we in-the-diminutive little-heart can to-name he-himself
in alio evangelista Thaddaeus scribitur, quem ecclesiastica
in another evangelist Thaddaeus is-written whom ecclesiastical
tradit historia missum Edessam ad Abgarum regem. Iudas
hands-down history sent to-Edessa to Abgar the-king Judas
Iscariotes vel a vico in quo ortus est, vel ex tribu
Iscariot either from the-village in which born he-is or from the-tribe

Issachar vocabulum sumpsit, quodam praesagio futuri
of-Issachar the-word took by-a-certain presage of-the-future
in condemnationem sui. Issachar enim interpretatur
for the-condemnation of-himself Issachar for is-interpreted
merces, ut significaretur pretium proditoris quo vendidit
reward that might-be-signified the-price of-the-traitor for-which he-sold
Dominum, sicut scriptum est: '[Et] acceperunt mercedem
the-Lord as written it-is and they-received reward
meam, triginta argenteos, pretium quod adpretiatus sum ab
my thirty silver-pieces the-price at-which priced I-am by
eis.' Matthias, qui inter Apostolos sine cognomine solus
them Matthias who among the-Apostles without surname alone
habetur, interpretatur donatus, ut subaudiatur pro Iuda.
is-held is-interpreted given that may-be-understood for Judas
Iste enim in locum eius electus est ab Apostolis, cum pro
he for in the-place his chosen was by the-Apostles when for
duobus sors mitteretur. Marcus excelsus mandato, utique
two the-lot was-cast Mark lofty in-command certainly
propter Evangelium Altissimi, quod praedicavit. Lucas
on-account-of the-Gospel of-the-Most-High which he-preached Luke
ipse consurgens, sive ipse elevans [eo quod elevaverit
himself rising or himself raising for-this that he-raised
praedicationem Evangelii post alios]. Barnabas filius prophetae,
the-preaching of-the-Gospel after others Barnabas son of-a-prophet
vel filius consolationis.
or son of-consolation

De reliquis in Evangelio nominibus

X · THE OTHER NAMES IN THE GOSPEL

Mary means enlightener or star of the sea, and in Syriac lady. Isidore interprets the other names of the Gospels, Elizabeth, Magdalene, Martha, Lazarus, Zacchaeus, and the rest, down to Pilate and Barabbas.

Maria inluminatrix, sive stella maris. Genuit enim lumen
Mary enlightener or star of-the-sea she-bore for the-light
mundi. Sermone autem Syro Maria domina nuncupatur; et
of-the-world in-speech moreover Syrian Mary lady is-named and
pulchre; quia Dominum genuit. Elisabeth Dei mei saturitas,
beautifully because the-Lord she-bore Elizabeth of-God my the-fullness
vel Dei mei iuramentum. Magdalena turris. Martha inritans,
or of-God my the-oath Magdalene tower Martha provoking
[vel] provocans. Sermone autem Syro interpretatur dominans.
or challenging in-speech moreover Syrian is-interpreted ruling
Nathanael donum Dei [quia dolus, id est simulatio, dono
Nathanael gift of-God because guile that is pretense by-the-gift
Dei in eo non fuit]. Zebedaeus donatus, sive fluens iste.
of-God in him not was Zebedee given or flowing this
Zacchaeus iustus, sive iustificatus, aut iustificandus. Syrum
Zacchaeus just or justified or to-be-justified Syrian
est nomen, non Hebraeum. Lazarus adiutus [eo quod sit
is the-name not Hebrew Lazarus helped for-this that he-was
a morte resuscitatus]. Herodes pellicius, gloriosus. Caiphas
from death raised Herod of-skin glorious Caiaphas
investigator, aut sagax, aut vomens ore. Inique enim
investigator or shrewd or vomiting with-mouth unjustly for
ore suo iustum condemnavit, quamvis hoc mysterio
with-mouth his the-just condemned although this by-mystery

prophetali adnuntiasset. Pontius declinans consilium, utique
prophetic he-had-announced Pontius declining the-counsel certainly
Iudaeorum. Accepta enim aqua lavit manus suas dicens:
of-the-Jews with-taken for water he-washed hands his saying
'Innocens ego sum a sanguine iusti huius.' Pilatus os
innocent I am of the-blood of-just this Pilate mouth
malleatoris [quia dum Christum ore suo et iustificabat
of-a-hammerer because while Christ with-mouth his both he-justified
et condemnabat, more malleatoris utraque ferit]. Barabba
and condemned in-the-manner of-a-hammerer both he-strikes Barabbas
filius magistri eorum; absque dubio Iudaeorum magistri, qui est
son of-master their without doubt of-the-Jews of-the-master who is
diabolus, homicidiorum auctor, qui usque hodie regnat in eis.
the-devil of-murders the-author who up-to today reigns in them

De martyribus

XI · THE MARTYRS

Martyr is Greek for witness, since they bore witness to Christ and contended for the truth even to death; the Church keeps the Greek word as more familiar. Stephen, the first martyr, is named crown, stoned humbly and crowned on high. Martyrdom is of two kinds, open suffering and the hidden virtue of those who resist the enemy and their desires, who are martyrs even in time of peace.

Martyres Graeca lingua, Latine testes dicuntur, unde et
martyrs in-the-Greek tongue in-Latin witnesses are-called whence also
testimonia Graece martyria nuncupantur. Testes autem ideo
testimonies in-Greek martyria are-named witnesses moreover therefore
vocati sunt, quia propter testimonium Christi passiones
called were because on-account-of the-testimony of-Christ sufferings
sustinuerunt, et usque ad mortem pro veritate certaverunt.
they-sustained and all-the-way to death for truth they-contended

Quod vero non testes (quod Latine utique possemus), sed
that but not witnesses which in-Latin certainly we-could but
Graece martyres appellamus, familiarius Ecclesiae auribus hoc
in-Greek martyrs we-call more-familiarly of-the-Church to-the-ears this
Graecum verbum sonat, sicut multa Graeca nomina quae
Greek word sounds as many Greek names which
pro Latinis utimur. Martyrum primus in Novo Testamento
for Latin we-use of-martyrs the-first in the-New Testament
Stephanus fuit, qui Hebraeo sermone interpretatur norma,
Stephen was who in-Hebrew speech is-interpreted norm
quod prior fuerit in martyrio ad imitationem fidelium. Idem
because first he-was in martyrdom for the-imitation of-the-faithful the-same
autem ex Graeco sermone in Latinum vertitur coronatus; et
moreover from Greek speech into Latin is-turned crowned and
hoc prophetice ut, quod sequeretur in re, vaticinio quodam
this prophetically that what should-follow in fact by-a-prophecy certain
futuri prius in vocabulo resonaret. Passus est enim,
of-the-future first in the-word might-sound suffered he-has for
et quod vocabatur accepit. Stephanus enim corona dicitur;
and what he-was-called he-received Stephen for crown is-called
humiliter lapidatus, sed sublimiter coronatus. Duo sunt
humbly stoned but sublimely crowned two are
autem martyrii genera, unum in aperta passione, alterum
moreover of-martyrdom kinds one in open suffering the-other
in occulta animi virtute. Nam multi hostis insidias
in hidden of-the-mind virtue for many of-the-enemy the-snares
tolerantes, et cunctis carnalibus desideriis resistentes per
enduring and all carnal desires resisting through
hoc, quod se omnipotenti Deo in corde mactaverunt,
this that themselves to-almighty God in heart they-sacrificed

etiam pacis tempore martyres facti sunt, qui etiam si
even of-peace in-time martyrs made are who even if
persecutionis tempus existeret, martyres esse potuerunt.
of-persecution the-time should-arise martyrs to-be could

De clericis

XII · THE CLERGY

Clerics are named from the lot by which Matthias was chosen, since they are the Lord's portion. Isidore names the orders and their duties, from the bishop, the archbishop, and the patriarch, through the priest and the deacon, to the reader, the psalmist, the exorcist, the acolyte, and the doorkeeper.

Cleros et clericos hinc appellatos, quia Matthias sorte
the-clergy and clerics hence called because Matthias by-lot
electus est, quem primum per Apostolos legimus ordinatum.
chosen was whom first through the-Apostles we-read ordained
Κλῆρος enim Graece sors vel hereditas dicitur. Propterea
kleros for in-Greek lot or inheritance is-called for-this-reason
ergo dicti clerici, quia de sorte sunt Domini, vel quia
therefore called clerics because of the-lot they-are of-the-Lord or because
Domini partem habent. Generaliter autem clerici nuncupantur
of-the-Lord a-part they-have generally moreover clerics are-named
omnes qui in ecclesia Christi deserviunt, quorum gradus
all who in the-church of-Christ serve whose grades
et nomina haec sunt: ostiarius, psalmista, lector, exorcista,
and names these are doorkeeper psalmist lector exorcist
acolythus, subdiaconus, diaconus, presbyter, episcopus. Ordo
acolyte subdeacon deacon presbyter bishop the-order
episcoporum quadripertitus est, id est in patriarchis,
of-bishops fourfold is that is into patriarchs

archiepiscopis, metropolitanis atque episcopis. Patriarcha
archbishops metropolitans and bishops patriarch
Graeca lingua summus patrum interpretatur, quia primum,
in-the-Greek tongue highest of-fathers is-interpreted because the-first
id est apostolicum, retinet locum; et ideo, quia summo
that is the-apostolic he-holds place and therefore because with-the-highest
honore fungitur, tali nomine censetur, sicut Romanus,
honor he-is-invested by-such a-name he-is-reckoned as the-Roman
Antiochenus et Alexandrinus. Archiepiscopus Graeco vocabulo
the-Antiochene and the-Alexandrian archbishop by-a-Greek word
quod sit summus episcoporum. Tenet enim vicem apostolicam
because he-is highest of-bishops he-holds for the-place apostolic
et praesidet tam metropolitanis quam episcopis ceteris.
and presides as-much over-metropolitans as over-bishops other
[Metropolitani autem a mensura civitatum vocati.] Singulis
metropolitans moreover from the-measure of-cities called over-single
enim provinciis praeeminent, quorum auctoritati et doctrinae
for provinces they-are-pre-eminent whose to-authority and teaching
ceteri sacerdotes subiecti sunt, sine quibus nihil reliquos
the-other priests subject are without whom nothing the-other
episcopos agere licet. Sollicitudo enim totius provinciae
bishops to-do is-allowed the-care for of-the-whole province
ipsis commissa est. Omnes autem superius designati ordines
to-them committed is all moreover above designated orders
uno eodemque vocabulo episcopi nominantur, sed inde
by-one and-the-same word bishops are-named but thence
privato nomine quidam utuntur, propter distinctionem
by-a-private name some use on-account-of the-distinction
potestatum quam singulariter acceperunt. Patriarcha pater
of-powers which singly they-received patriarch father
principum. Ἄρχων enim princeps. Archiepiscopus princeps
of-princes archon for prince archbishop prince

episcoporum. Metropolitanus. Episcopatus autem vocabulum
of-bishops metropolitan of-the-episcopate moreover the-word
inde dictum, quod ille, qui superefficitur, superintendat,
thence said that he who is-made-over oversees
curam scilicet subditorum gerens. Σκοπεῖν enim Latine
the-care namely of-the-subjects bearing skopein for in-Latin
intendere dicitur. Episcopi autem Graece, Latine speculatores
to-attend is-called bishops moreover in-Greek in-Latin watchmen
interpretantur. Nam speculator est praepositus in Ecclesia;
are-interpreted for a-watchman is set-over in the-Church
dictus eo quod speculatur, atque praespiciat populorum
called for-this that he-watches and foresees of-the-peoples
infra se positorum mores et vitam. Pontifex princeps
below himself placed the-manners and life the-pontiff prince
sacerdotum est, quasi via sequentium. Ipse et summus
of-priests is as-if the-way of-those-following he-himself also highest
sacerdos, ipse pontifex maximus nuncupatur. Ipse
priest he-himself pontiff greatest is-named he-himself
enim efficit sacerdotes atque levitas: ipse omnes ordines
for makes priests and levites he-himself all orders
ecclesiasticos disponit: ipse quod unusquisque facere debeat
ecclesiastical disposes he-himself what each to-do ought
ostendit. Antea autem pontifices et reges erant. Nam
shows before moreover pontiffs also kings were for
maiorum haec erat consuetudo, ut rex esset etiam
of-the-ancestors this was the-custom that the-king should-be also
sacerdos vel pontifex. Unde et Romani imperatores pontifices
priest or pontiff whence also the-Roman emperors pontiffs
dicebantur. Vates a vi mentis appellatos, cuius significatio
were-called seers from the-force of-mind called whose signification
multiplex est. Nam modo sacerdotem, modo prophetam
manifold is for now a-priest now a-prophet

significat, modo poetam. Antistes sacerdos dictus ab eo quod
it-signifies now a-poet antistes the-priest called from that that
ante stat. Primus est enim in ordine Ecclesiae, et supra
before he-stands first he-is for in the-order of-the-Church and above
se nullum habet. Sacerdos autem nomen habet conpositum
himself none has priest moreover a-name has compounded
ex Graeco et Latino, quasi sacrum dans; sicut enim rex a
from Greek and Latin as-if sacred giving as for king from
regendo, ita sacerdos a sacrificando vocatus est. Consecrat
ruling so priest from sacrificing called is he-consecrates
enim et sanctificat. Sacerdotes autem gentilium flamines
for and sanctifies the-priests moreover of-the-gentiles flamens
dicebantur. Hi in capite habebant pilleum, in quo erat brevis
were-called they on the-head had a-cap on which was a-short
virga desuper habens lanae aliquid. Quod cum per aestum
rod from-above having of-wool something which when through the-heat
ferre non possent, filo tantum capita religare coeperunt.
to-bear not they-could with-a-thread only the-heads to-bind they-began
Nam nudis penitus eos capitibus incedere nefas erat.
for with-bare wholly them heads to-go-about unlawful was
Unde a filo, quo utebantur, flamines dicti sunt, quasi
whence from the-thread which they-used flamens called were as-if
filamines. Verum festis diebus filo deposito pilleum
filamines but on-festal days with-the-thread laid-aside the-cap
inponebant pro sacerdotii eminentia. Presbyter Graece, Latine
they-put-on for of-the-priesthood the-eminence presbyter in-Greek in-Latin
senior interpretatur, non pro aetate, vel decrepita senectute;
elder is-interpreted not for age or decrepit old-age
sed propter honorem et dignitatem, quam acceperunt,
but on-account-of the-honor and dignity which they-received
presbyteri nominantur. Ideo autem et presbyteri sacerdotes
presbyters are-named therefore moreover also presbyters priests

vocantur, quia sacrum dant, sicut episcopi, qui licet sint
are-called because the-sacred they-give as bishops who although they-be
sacerdotes, tamen pontificatus apicem non habent; quia nec
priests yet of-the-pontificate the-summit not they-have because neither
chrismate frontem signant, nec Paracletum Spiritum dant,
with-chrism the-forehead they-sign nor the-Paraclete Spirit they-give
quod solis deberi episcopis lectio Actuum apostolorum
which to-alone to-be-owed bishops the-reading of-the-Acts of-the-apostles
demonstrat. Unde et apud veteres idem episcopi et
shows whence also among the-ancients the-same bishops and
presbyteri fuerunt, quia illud nomen dignitatis est, hoc
presbyters were because that name of-dignity is this
aetatis. Levitae ex nomine auctoris vocati. De Levi enim
of-age levites from the-name of-the-founder called from Levi for
levitae exorti sunt, a quibus in templo Dei mystici
the-levites sprung are by whom in the-temple of-God of-the-mystical
sacramenti ministeria explebantur. Hi Graece diacones, Latine
sacrament the-ministries were-fulfilled these in-Greek deacons in-Latin
ministri dicuntur, quia sicut in sacerdote consecratio, ita in
ministers are-called because as in the-priest consecration so in
diacono ministerii dispensatio habetur. Hypodiacones Graece,
the-deacon of-ministry the-dispensing is-held hypodeacons in-Greek
quos nos subdiaconos dicimus, qui ideo sic appellantur,
whom we subdeacons call who therefore so are-called
quia subiacent praeceptis et officiis levitarum. Oblationes
because they-lie-under the-precepts and offices of-the-levites the-oblations
enim in templo Dei a fidelibus ipsi suscipiunt, et
for in the-temple of-God from the-faithful they-themselves receive and
levitis superponendas altaribus deferunt. Hi apud Hebraeos
to-the-levites to-be-placed-upon the-altars carry these among the-Hebrews
Nathanei vocantur. Lectores a legendo, psalmistae a
Nathinaeans are-called lectors from reading psalmists from

psalmis canendis vocati. Illi enim praedicant populis quid
psalms to-be-sung called those for proclaim to-the-peoples what
sequantur, isti canunt ut excitent ad conpunctionem
they-should-follow these sing that they-may-rouse to compunction
animos audientium; licet et quidam lectores ita miseranter
the-minds of-the-hearers although also some lectors so pitiably
pronuntiant, ut quosdam ad luctum lamentationemque
pronounce that some to mourning and-lamentation
conpellant. Idem etiam et pronuntiatores vocantur, quod
they-drive the-same also also pronouncers are-called because
porro adnuntiant. Tanta enim et tam clara erit eorum
forth they-announce so-great for and so clear shall-be their
vox, ut quamvis longe positorum aures adinpleant. Cantor
voice that although far-off of-those-placed the-ears they-may-fill cantor
autem vocatus quia voce modulatur in cantu. Huius duo
moreover called because with-voice he-modulates in song of-this two
genera dicuntur in arte musica, sicut ea docti homines
kinds are-said in the-art musical as them learned men
Latine dicere potuerunt, praecentor et succentor. Praecentor
in-Latin to-say could precentor and succentor precentor
scilicet, qui vocem praemittit in cantu. Succentor autem, qui
namely who the-voice sends-before in song succentor moreover who
subsequenter canendo respondet. Concentor autem dicitur,
subsequently by-singing answers concentor moreover is-called
quia consonat; qui autem consonat nec concinit, nec
because he-sounds-together who moreover sounds-together and-not sings-together nor
concentor erit. Acolythi Graece, Latine ceroferarii dicuntur,
concentor shall-be acolytes in-Greek in-Latin candle-bearers are-called
a deportandis cereis, quando legendum est Evangelium,
from carrying candles when to-be-read is the-Gospel
aut sacrificium offerendum. Tunc enim accenduntur luminaria
or the-sacrifice to-be-offered then for are-lit the-lights

ab eis et deportantur, non ad effugandas tenebras, dum
by them and are-carried not for putting-to-flight darkness while
sol eodem tempore rutilet, sed ad signum laetitiae
the-sun at-the-same time glows but for a-sign of-gladness
demonstrandum, ut sub typo luminis corporalis illa lux
to-be-shown that under the-type of-light bodily that light
ostendatur de qua in Evangelio legitur: 'Erat lux
may-be-shown about which in the-Gospel is-read it-was the-light
vera, quae inluminat omnem hominem venientem in hunc
true which illumines every man coming into this
mundum.' Exorcistae ex Graeco in Latino adiurantes sive
world exorcists from Greek in Latin adjurers or
increpantes vocantur. Invocant enim super cathecumenos, vel
rebukers are-called they-invoke for over catechumens or
super eos qui habent spiritum inmundum, nomen Domini
over those who have a-spirit unclean the-name of-the-Lord
Iesu, adiurantes per eum ut egrediatur ab eis. Ostiarii
Jesus adjuring through him that it-may-go-out from them doorkeepers
idem et ianitores, qui in Veteri Testamento electi sunt
the-same also janitors who in the-Old Testament chosen were
ad custodiam templi, ut non ingrederetur eum inmundus
for the-guard of-the-temple that not might-enter it the-unclean
in omni re. Dicti autem ostiarii, quod praesint ostiis
in any thing called moreover doorkeepers because they-preside-over the-doors
templi. Ipsi enim tenentes clavem omnia intus extraque
of-the-temple they for holding the-key all-things within and-without
custodiunt, atque inter bonos et malos habentes iudicium
guard and between good and bad having judgment
fideles recipiunt, respuunt infideles.
the-faithful they-receive they-reject the-unfaithful

De monachis

XIII · THE MONKS

Monk is named from the Greek for single, so a monk has no business in a crowd. The cenobites live in common and imitate the apostles; the anchorites, who are also the hermits, leave the common life to dwell alone in the desert, imitating Elijah and John. Abba is Syriac for father, and Paul joins it to the Latin in one cry.

Monachus Graeca etymologia vocatus, eo quod sit singularis.
monk by-Greek etymology called for-this that he-is single
Μονάς enim Graece singularitas dicitur. Ergo si solitarius
monas for in-Greek singleness is-called therefore if solitary
interpretatur vocabulum monachi, quid facit in turba qui
is-interpreted the-word of-monk what does-he-do in a-crowd who
solus est? Plura sunt autem genera monachorum. Coenobitae,
alone is several are moreover kinds of-monks cenobites
quos nos In commune viventes possumus appellare. Coenobium
whom we in common living can to-call cenobium
enim plurimorum est. Anachoritae sunt qui post coenobialem
for of-very-many is anchorites are who after cenobitic
vitam deserta petunt et soli habitant per deserta; et ab
life deserts seek and alone dwell through deserts and from
eo, quod procul ab hominibus recesserunt, tali nomine
that that far from men they-withdrew by-such a-name
nuncupantur; sed anachoritae Heliam et Iohannem, coenobitae
are-named but anchorites Elijah and John cenobites
Apostolos imitantur. Eremitae hi sunt, qui et anachoritae, ab
the-Apostles imitate hermits these are who also anchorites from
hominum conspectu remoti, eremum et desertas solitudines
of-men the-sight removed the-desert and deserted solitudes
appetentes. Nam eremum dicitur quasi remotum. Abba autem
seeking for desert is-called as-if remote abba moreover

Syrum nomen, significat in Latino pater, quod Paulus Romanis
a-Syrian name signifies in Latin father which Paul to-the-Romans
scribens exposuit dicens: 'In quo clamamus: Abba pater': in
writing explained saying in which we-cry abba father in
uno nomine duabus usus linguis. Dicit enim abba Syro
one name two having-used tongues he-says for abba by-the-Syrian
nomine patrem, et rursus Latine nominat itidem patrem.
name father and again in-Latin he-names likewise father

De ceteris fidelibus

XIV · THE OTHER FAITHFUL

Christian is named from anointing or from Christ its author, as the Jews are from Judah; only one whose deeds follow the name is truly a Christian. Isidore names the other words for believers: catholic, orthodox, neophyte, catechumen, competent, layman, and proselyte.

Christianus, quantum interpretatio ostendit, de unctione
Christian as-far-as the-interpretation shows from anointing
deducitur, sive de nomine auctoris et creatoris. A Christo
is-derived or from the-name of-the-author and creator from Christ
enim Christiani sunt cognominati, sicut a Iuda Iudaei. De
for Christians were surnamed as from Judah Jews from
magistri quippe nomine cognomen sectatoribus datum est.
of-the-master indeed the-name a-surname to-the-followers given was
Christiani autem olim a Iudaeis quasi opprobrio Nazaraei
Christians moreover once by the-Jews as-if in-reproach Nazarenes
vocabantur, pro eo quod Dominus noster atque Salvator a
were-called for that that Lord our and Savior from
vico quodam Galileae Nazaraeus sit appellatus. Non se
a-village certain of-Galilee Nazarene was called not himself

autem glorietur Christianum, qui nomen habet et facta non
moreover let-him-glory a-Christian who the-name has and the-deeds not
habet. Ubi autem nomen secutum fuerit opus, certissime
has where moreover the-name followed shall-have the-work most-surely
ille est Christianus, quia se factis ostendit Christianum,
he is a-Christian because himself by-deeds he-shows a-Christian
ambulans sicut et ille ambulavit a quo et nomen traxit.
walking as also he walked from whom also the-name he-drew
Catholicus universalis sive generalis interpretatur. Nam Graeci
catholic universal or general is-interpreted for the-Greeks
universale καθολικόν vocant. Orthodoxus est recte credens, et
the-universal katholikon call orthodox is rightly believing and
ut credit [recte] vivens. Ὀρθῶς enim Graece recte dicitur,
as he-believes rightly living orthos for in-Greek rightly is-called
δόξα gloria est: hoc est vir rectae gloriae. Quo nomine non
doxa glory is that is a-man of-right glory by-which name not
potest vocari, qui aliter vivit quam credit. Neophytus Graece,
can to-be-called who otherwise lives than he-believes neophyte in-Greek
Latine novellus et rudis fidelis, vel nuper renatus interpretari
in-Latin new and raw faithful or lately reborn to-be-interpreted
potest. Catechumenus dictus pro eo, quod adhuc doctrinam
can catechumen called for that that still the-teaching
fidei audit, necdum tamen baptismum recepit. Nam
of-the-faith he-hears not-yet yet baptism has-received for
κατηχούμενος Graece auditor interpretatur. Conpetens vocatus,
katechoumenos in-Greek hearer is-interpreted competent called
quia post instructionem fidei conpetit gratiam Christi; inde
because after the-instruction of-faith he-seeks the-grace of-Christ thence
et a petendo conpetentes vocati. Laicus popularis. Λαός
also from seeking competents called layman of-the-people laos

enim Graece populus dicitur. Proselytus, id est advena et
for in-Greek people is-called proselyte that is stranger and
circumcisus qui miscebatur populo Dei, Graecum est.
circumcised who was-mingled with-the-people of-God Greek it-is

De Ecclesia et synagoga

I · THE CHURCH AND THE SYNAGOGUE

Church is Greek for a calling together, since it calls all to itself; catholic means universal, since it is spread over the whole earth. The Church is called Sion for its present pilgrimage and Jerusalem for its future peace, and the synagogue, the congregation of the Jews, differs from it as cattle are gathered but men called.

Ecclesia Graecum est, quod in Latinum vertitur convocatio,
church Greek is which into Latin is-turned convocation
propter quod omnes ad se vocet. Catholica, universalis,
on-account-of that all to itself it-calls catholic universal
ἀπὸ τοῦ καθ' ὅλον, id est secundum totum. Non
from the according-to whole that is according-to the-whole not
enim sicut conventicula haereticorum in aliquibus regionum
for as the-conventicles of-heretics in some of-regions
partibus coartatur, sed per totum terrarum orbem dilatata
parts it-is-confined but through the-whole of-lands circle spread
diffunditur. Quod etiam Apostolus adprobat ad Romanos
it-is-diffused which also the-Apostle approves to the-Romans
dicens: 'Gratias ago Deo meo pro omnibus vobis, quia fides
saying thanks I-give to-God my for all you because faith
vestra adnuntiatur in universo mundo.' Hinc et universitas
your is-announced in the-whole world hence also universality
ab uno cognominata est, propter quod in unitatem
from one surnamed is on-account-of that into unity
colligitur. Unde Dominus in Evangelio: 'Qui mecum non
it-is-gathered whence the-Lord in the-Gospel who with-me not
colligit, spargit.' Cur autem Ecclesia cum una sit, a Iohanne
gathers scatters why moreover the-Church though one it-be by John

septem scribuntur, nisi ut una catholica septiformi plena
seven are-written-to unless that one catholic sevenfold full
Spiritu designetur? Sicut [et] de Domino novimus dixisse
with-Spirit may-be-designated as also about the-Lord we-know to-have-said
Salomonem: 'Sapientia aedificavit sibi domum et excidit
Solomon wisdom has-built for-herself a-house and has-hewn
columnas septem,' quae tamen septem una esse non ambigitur,
columns seven which yet seven one to-be not is-doubted
dicente Apostolo: 'Ecclesia Dei vivi, quae est columna et
with-saying the-Apostle the-Church of-God living which is the-column and
firmamentum veritatis.' Inchoavit autem Ecclesia a loco
firmament of-truth began moreover the-Church from the-place
ubi venit de caelo Spiritus sanctus, et inplevit uno loco
where came from heaven the-Spirit holy and filled in-one place
sedentes. Pro peregrinatione autem praesenti Ecclesia Sion
those-sitting for the-pilgrimage moreover present the-Church Zion
dicitur, eo quod ab huius peregrinationis longitudine posita
is-called for-this that from of-this pilgrimage the-length placed
promissionem rerum caelestium speculetur; et idcirco Sion,
the-promise of-things heavenly it-watches and for-this-reason Zion
id est speculatio, nomen accepit. Pro futura vero patriae
that is watching the-name it-received for the-future but of-the-homeland
pace Hierusalem vocatur. Nam Hierusalem pacis visio
peace Jerusalem it-is-called for Jerusalem of-peace vision
interpretatur. Ibi enim absorpta omni adversitate pacem,
is-interpreted there for with-swallowed-up all adversity the-peace
quae est Christus, praesenti possidebit obtutu. Synagoga
which is Christ with-present it-shall-possess gaze synagogue
Graece congregatio dicitur, quod proprium nomen Iudaeorum
in-Greek congregation is-called which own name of-the-Jews
populus tenuit. Ipsorum enim proprie synagoga dici
the-people held of-them for properly synagogue to-be-called

solet, quamvis et ecclesia dicta sit. Nostram vero Apostoli
is-wont although also church called it-be ours but the-Apostles
numquam synagogam dixerunt, sed semper ecclesiam, sive
never synagogue called but always church either
discernendi causa, sive quod inter congregationem, unde
for-the-sake of-distinguishing or because between congregation whence
synagoga, et convocationem, unde ecclesia nomen accepit,
synagogue and convocation whence church the-name received
distet aliquid; quod scilicet congregari et pecora
there-is-a-difference something because namely to-be-gathered also cattle
solent, quorum et greges proprie dicimus; convocari autem
are-wont of-which also flocks properly we-say to-be-convoked moreover
magis est utentum ratione, sicut sunt homines.
more is of-those-using reason as are men

De religione et fide

II · RELIGION AND FAITH

Dogma is named from thinking. Religion binds souls to the worship of one God, faith is that by which we believe what we cannot see, and hope is the foot of progress. Charity, the love of God and neighbor, is greater than all, since he who loves also believes and hopes.

Dogma a putando philosophi nominaverunt, id est, 'hoc
dogma from thinking the-philosophers named that is this
puto esse bonum,' 'hoc puto esse verum.' Religio appellata,
I-think to-be good this I-think to-be true religion called
quod per eam uni Deo religamus animas nostras ad
because through it to-one God we-bind-back souls our to
cultum divinum vinculo serviendi. Quod verbum conpositum
worship divine with-the-bond of-serving which word compounded

est a relegendo, id est eligendo, ut ita Latinum videatur
is from re-reading that is choosing so-that thus in-Latin may-seem
religio sicut eligio. Tria sunt autem quae in religionis cultu
religio as eligio three are moreover which in of-religion the-worship
ad colendum Deum in hominibus perquiruntur, id est fides,
for worshiping God in men are-sought that is faith
spes, caritas. In fide, quid credendum; in spe, quid sperandum;
hope charity in faith what to-be-believed in hope what to-be-hoped
in caritate, quid sit amandum. Fides est qua veraciter
in charity what may-be to-be-loved faith is by-which truly
credimus id quod nequaquam videre valemus. Nam credere
we-believe that which by-no-means to-see we-are-able for to-believe
iam non possumus quod videmus. Proprie autem nomen
now not we-can what we-see properly moreover the-name
fidei inde est dictum, si omnino fiat quod dictum
of-faith thence is said if wholly there-be-done what said
est aut promissum. Et inde fides vocata, ab eo quod fit
is or promised and thence faith called from that that is-done
illud quod inter utrosque placitum est, quasi inter Deum
that which between both agreed is as-if between God
et hominem; hinc et foedus. Spes vocata quod sit pes
and man hence also covenant hope called because it-is a-foot
progrediendi, quasi 'est pes.' Unde et e contrario desperatio.
of-progressing as-if it-is a-foot whence also on the-contrary despair
Deest enim ibi pes, nullaque progrediendi facultas est; quia
is-lacking for there the-foot and-no of-progressing faculty is because
dum quisque peccatum amat, futuram gloriam non sperat.
while each sin loves the-future glory not he-hopes
Caritas Graece, Latine dilectio interpretatur, quod duos in se
charity in-Greek in-Latin love is-interpreted because two in itself
liget. Nam dilectio a duobus incipit, quod est amor Dei
it-binds for love from two begins which is the-love of-God

et proximi; de qua Apostolus 'Plenitudo', inquit, 'legis
and of-neighbor about which the-Apostle the-fullness he-says of-the-law
dilectio.' Maior est autem haec omnibus, quia qui diligit
love greater is moreover this than-all because who loves
et credit et sperat. Qui autem non diligit, quamvis multa
both believes and hopes who moreover not loves although many
bona faciat, frustra laborat. Omnis autem dilectio carnalis
good-things he-do in-vain labors all moreover dilectio carnal
non dilectio, sed magis amor dici solet. Dilectionis
not dilectio but rather amor to-be-called is-wont of-dilectio
autem nomen tantum in melioribus rebus accipi solet.
moreover the-name only in better things to-be-received is-wont

De haeresi et schismate

III · HERESY AND SCHISM

Heresy is named from choosing, as each chooses what seems best to him, and the philosophers' schools are its likeness. A sect is named from following, a schism from cutting, and superstition from what is superfluous.

Haeresis Graece ab electione vocatur, quod scilicet unusquisque
heresy in-Greek from choice is-called because namely each
id sibi eligat quod melius illi esse videtur, ut philosophi
that for-himself chooses which better to-him to-be seems as the-philosophers
Peripatetici, Academici, et Epicurei et Stoici, vel sicut alii
Peripatetic Academic and Epicurean and Stoic or as others
qui perversum dogma cogitantes arbitrio suo de Ecclesia
who perverse dogma thinking by-choice their from the-Church
recesserunt. Inde ergo haeresis, dicta Graeca voce, ex
withdrew thence therefore heresy called by-a-Greek word from

interpretatione electionis, qua quisque arbitrio suo ad
the-interpretation of-choice by-which each by-choice his for
instituenda, sive ad suscipienda quaelibet ipse sibi
establishing or for taking-up whatever-things he-himself for-himself
elegit. Nobis vero nihil ex nostro arbitrio inducere licet,
chose for-us but nothing from our choice to-bring-in is-allowed
sed nec eligere quod aliqui de arbitrio suo induxerit.
but nor to-choose what anyone from choice his shall-have-brought-in
Apostolos Dei habemus auctores, qui nec ipsi quicquam
the-Apostles of-God we-have as-authors who not-even themselves anything
ex suo arbitrio, quod inducerent, elegerunt, sed acceptam
from their choice which they-might-bring-in chose but the-received
a Christo disciplinam fideliter nationibus adsignaverunt.
from Christ discipline faithfully to-the-nations assigned
Itaque etiamsi angelus de caelis aliter evangelizaverit,
and-so even-if an-angel from the-heavens otherwise shall-have-evangelized
anathema vocabitur. Secta a sequendo et tenendo nominata.
anathema he-shall-be-called sect from following and holding named
Nam sectas dicimus habitus animorum, ac instituta circa
for sects we-call the-habits of-minds and institutions concerning
disciplinam vel propositum, quem tenendo sequuntur, longe
discipline or purpose which by-holding they-follow far
alia in religionis cultu opinantes quam ceteri. Schisma
other-things in of-religion the-worship thinking than the-rest schism
ab scissura animorum vocata. Eodem enim cultu, eodem
from the-cutting of-minds called with-the-same for worship with-the-same
ritu credit ut ceteri; solo congregationis delectatur discidio.
rite it-believes as the-rest only of-the-congregation it-delights in-the-division
Fit autem schisma cum dicunt homines, ‘nos iusti sumus,’
there-is-made moreover a-schism when say men we just are
‘nos sanctificamus inmundos,’ et cetera similia. Superstitio
we sanctify the-unclean and the-other like-things superstition

dicta eo quod sit superflua aut superinstituta observatio.
called for-this that it-is superfluous or over-instituted observance
Alii dicunt a senibus, quia multis annis superstites per
others say from old-men because for-many years surviving through
aetatem delerant et errant superstitione quadam, nescientes
age they-dote and err by-superstition a-certain not-knowing
quae vetera colant aut quae veterum ignari adsciscant.
what old-things they-worship or what of-the-old ignorant they-adopt
Lucretius autem superstitionem dicit superstantium rerum, id
Lucretius moreover superstition says of-standing-over of-things that
est caelestium et divinorum quae super nos stant; sed male
is of-heavenly and divine-things which over us stand but badly
dicit. Haereticorum autem dogmata ut facile possint
he-says of-the-heretics moreover the-dogmas that easily they-may-be-able
agnosci, causas eorum vel nomina demonstrare oportuit.
to-be-recognized the-causes their or names to-show it-behooved

De haeresibus Iudaeorum

IV · THE HERESIES OF THE JEWS

Jews means confessors and Hebrews passers-over, a name that urges them to pass from worse to better. Isidore names the Jewish sects, Pharisees, Sadducees, Essenes, Galileans, Masbotheans, Genistae, Meristae, Samaritans, Herodians, and Hemerobaptists, each with its error.

Iudaei confessores interpretantur. Multos enim ex his sequitur
Jews confessors are-interpreted many for of these follows
confessio, quos antea perfidia possidebat. Hebraei transitores
confession whom before perfidy possessed Hebrews passers
dicuntur. Quo nomine admonentur ut de peioribus ad
are-called by-which name they-are-admonished that from worse to

meliora transeant, et pristinos errores relinquant. Pharisaei
better-things they-may-pass and former errors may-leave Pharisees
[negant Christum venisse nec nulla in rebus praedictis
deny Christ to-have-come nor nothing in things foretold
communicant] [Pharisaei et Saducaei inter se contrarii
they-share Pharisees and Sadducees between themselves contrary
sunt. Nam Pharisaei ex Hebraeo in Latinum interpretantur
are for Pharisees from Hebrew into Latin are-interpreted
Divisi, eo quod traditionum et observationum, quas illi
divided for-this that of-traditions and observances which they
δευτερήσεις vocant, iustitiam praeferunt. Unde et divisi
deuteroseis call the-justice they-prefer whence also divided
vocantur a populo, quasi per iustitiam.] Saducaei [negant
are-called from the-people as-if through justice Sadducees deny
resurrectionem, dicentes dictum esse in Genesi: 'Dudum
the-resurrection saying said to-be in Genesis long-since
terra es, et in terram ibis.'] [Sadducaei interpretantur
earth you-are and into earth you-shall-go Sadducees are-interpreted
iusti. Vindicant enim sibi quod non sunt, corporis
just they-claim for for-themselves what not they-are of-the-body
resurrectionem negant, et animam interire cum corpore
the-resurrection they-deny and the-soul to-perish with the-body
praedicant. Hi quinque tantum libros Legis recipiunt,
they-proclaim these five only books of-the-Law receive
Prophetarum vaticinia respuunt.] Essei dicunt ipsum esse
of-the-Prophets the-prophecies they-reject Essenes say him to-be
Christum qui docuit illos omnem abstinentiam. [Galilaei
the-Christ who taught them all abstinence Galileans
dicunt Christum venisse et docuisse eos ne dicerent
say Christ to-have-come and to-have-taught them lest they-should-call
dominum Caesarem neque eius monitis uterentur.] Masbothei
lord Caesar nor his admonitions should-use Masbotheans

dicunt ipsum esse Christum qui docuit illos in omni re
say him to-be the-Christ who taught them in every thing
sabbatizare. Genistae [praesumunt quoniam de genere Abrahae
to-keep-sabbath Genistae presume since of the-race of-Abraham
sunt] [dicti eo quod de genere Abrahae esse glorientur.
they-are called for-this that of the-race of-Abraham to-be they-boast
Nam cum in Babyloniam venisset populus Dei, plerique
for when into Babylonia had-come the-people of-God most
relinquentes uxores suas Babylonicis mulieribus adhaeserunt:
leaving wives their to-Babylonian women clung
quidam autem Israeliticis tantum coniugiis contenti, vel ex
some moreover with-Israelite only marriages content or from
eis geniti, dum reversi essent de Babylonia, diviserunt
them born when returned they-had from Babylonia divided
se ab omni populo et adsumserunt sibi hoc nomen
themselves from all the-people and took for-themselves this name
iactantiae.] Meristae appellati eo quod separent Scripturas,
of-boasting Meristae called for-this that they-separate the-Scriptures
non credentes omnibus Prophetis, dicentes aliis et aliis
not believing all the-Prophets saying by-other and other
spiritibus illos prophetasse. [Meris enim Graece.] Samaritae
spirits them to-have-prophesied meris for in-Greek Samaritans
[qui in locum, Israhel captivo abducto in Babyloniam,
who into the-place with-Israel captive led-away into Babylonia
translati sunt, venientes in terram regionis Samariae, ex
transferred were coming into the-land of-the-region of-Samaria in
parte Israhelitarum consuetudinem, quam per sacerdotem
part of-the-Israelites the-custom which through a-priest
reductum didicerunt, tenent, ex parte gentilem, quam in
brought-back they-learned they-hold in part the-gentile which in
nativitatis suae terra habuerunt. Nam in observationibus
of-birth their the-land they-had for in observances

suis a Iudaeis omnino separantur, quorum superstitio
their from the-Jews altogether they-are-separated whose superstition
proculdubio omnibus nota est.] [Samaritae dicti quod Legem
doubtless to-all known is Samaritans called because the-Law
solam custodiant. Nam Prophetas non recipiunt.] [Herodiani.
alone they-guard for the-Prophets not they-receive Herodians
Haec haeresis temporibus Salvatoris surrexit. Hi Herodem
this heresy in-the-times of-the-Savior arose these Herod
magnificabant, dicentes ipsum esse Christum]. Hemerobaptistae
magnified saying him to-be the-Christ Hemerobaptists
[qui cotidie corpora sua et domum et supellectile lavant]
who daily bodies their and house and furniture wash
[eo quod cotidie vestimenta sua et corpora lavent.]
for-this that daily garments their and bodies they-wash

De haeresibus Christianorum

V · THE HERESIES OF THE CHRISTIANS

Heretics are named from their authors or from their doctrines. Isidore runs through some seventy of them, from Simon Magus and the Gnostics through the Manichees, the Arians, and the Donatists to the Nestorians, the Acephali, and the Tritheites, each with the error that marks it, and then the heresies with no author or name. Divided among themselves, all conspire against the Church, and whoever reads Scripture otherwise than the Holy Spirit demands may be called a heretic even without leaving it.

Quidam etiam haeretici, qui de Ecclesia recesserunt, ex
certain also heretics who from the-Church withdrew from
nomine suorum auctorum nuncupantur; quidam vero ex
the-name of-their authors are-named certain but from
causis quas elegentes instituerunt. Simoniani dicti a Simone
causes which choosing they-instituted Simonians called from Simon

magicae disciplinae perito, cui Petrus in Actibus apostolorum
of-magic discipline skilled whom Peter in the-Acts of-the-apostles
maledixit, pro eo quod ab Apostolis Spiritus sancti gratiam
cursed for that that from the-Apostles of-the-Spirit holy the-grace
pecunia emere voluisset. Hi dicunt creaturam non a Deo,
with-money to-buy he-had-wished these say the-creation not by God
sed a virtute quadam superna creatam. Menandriani a
but by a-power certain supernal created Menandrians from
Menandro mago, discipulo Simonis nuncupati; qui mundum
Menander the-magician disciple of-Simon named who the-world
non a Deo, sed ab angelis factum asserunt. Basilidiani a
not by God but by angels made assert Basilidians from
Basilide appellati, qui inter reliquas blasphemias passum
Basilides called who among other blasphemies having-suffered
Iesum abnegavit. Nicolaitae dicti a Nicolao, diacono ecclesiae
Jesus denied Nicolaitans called from Nicolaus the-deacon of-the-church
Hierosolymorum, qui cum Stephano et ceteris constitutus est
of-Jerusalem who with Stephen and the-others appointed was
a Petro; qui propter pulchritudinem relinquens uxorem, ut
by Peter who on-account-of beauty leaving wife that
qui vellet eam uteretur, versa est in stuprum talis consuetudo,
who wished her might-use turned was into debauchery such a-custom
ut invicem coniugia commutarentur. Quos Iohannes in
that in-turn marriages were-exchanged whom John in
Apocalypsi inprobat dicens: ‘Sed hoc habes, quod odisti
the-Apocalypse condemns saying but this you-have that you-hate
facta Nicolaitarum.’ Gnostici propter excellentiam scientiae
the-deeds of-the-Nicolaitans Gnostics on-account-of the-excellence of-knowledge
se ita appellare voluerunt. Animam naturam Dei esse
themselves so to-name wished the-soul the-nature of-God to-be
dicunt, bonum et malum Deum suis dogmatibus fingunt.
they-say good and evil God by-their dogmas they-fashion

Carpocratiani a Carpocrate quodam vocantur, qui dixit
Carpocratians from Carpocrates a-certain are-called who said
Christum hominem fuisse tantum, et de utroque sexu
Christ a-man to-have-been only and from both sex
progenitum. Cerinthiani a Cerintho quodam nuncupati. Hi
begotten Cerinthians from Cerinthus a-certain named these
inter cetera circumcisionem observant; mille annos post
among other-things circumcision observe a-thousand years after
resurrectionem in voluptate carnis futuros praedicant. Unde
the-resurrection in pleasure of-the-flesh about-to-be they-proclaim whence
et Graece Chiliastae, Latine Miliasti sunt appellati. Nazaraei
also in-Greek Chiliasts in-Latin Millenarians are called Nazarenes
dicti, qui dum Christum, qui a vico Nazaraeus est
called who while Christ who from a-village Nazarene was
appellatus, filium Dei confiteantur, omnia tamen veteris Legis
called son of-God they-confess all-things yet of-the-old Law
custodiunt. Ophitae a colubro nominati sunt. Coluber enim
they-keep Ophites from the-snake named are snake for
Graece ὄφις dicitur. Colunt enim serpentem, dicentes ipsum
in-Greek ophis is-called they-worship for the-serpent saying him
in paradiso induxisse virtutis cognitionem. Valentiniani
in paradise to-have-brought-in of-virtue the-knowledge Valentinians
a Valentino quodam Platonico sectatore vocati, qui αἰῶνας,
from Valentinus a-certain Platonic follower called who aeons
id est saecula quaedam, in originem Dei creatoris induxit;
that is ages certain into the-origin of-God the-creator brought-in
Christum quoque de Virgine nihil corporis adsumpsisse, sed
Christ also from the-Virgin nothing of-body to-have-taken but
per eam quasi per fistulam transisse adseruit. Apellitae,
through her as-if through a-pipe to-have-passed he-asserted Apellites
quorum Apelles princeps fuit, qui, creatorem angelum nescio
of-whom Apelles the-chief was who the-creator an-angel I-know-not

quem gloriosum superioris Dei faciens, Deum legis Israhel
what glorious of-the-higher God making the-God of-the-law of-Israel
illum igneum adfirmans, dixit Christum non Deum in
that fiery-one affirming said Christ not God in
veritate, sed hominem in phantasia apparuisse. Archontiaci
truth but man in phantasm to-have-appeared Archontics
a principibus appellantur, qui universitatem, quam Deus
from princes are-called who the-universe which God
condidit, opera esse archangelorum defendunt. Adamiani
founded the-works to-be of-archangels defend Adamites
vocati, quod Adae imitentur nuditatem; unde et nudi
called because of-Adam they-imitate the-nakedness whence also naked
orant, et nudi inter se mares feminaeque conveniunt.
they-pray and naked among themselves males and-females come-together
Caiani proinde sic appellati, quoniam Cain adorant. Sethiani
Cainites accordingly so called since Cain they-adore Sethians
nomen acceperunt a filio Adam, qui vocatus est Seth,
the-name received from the-son of-Adam who called was Seth
dicentes eundem esse Christum. Melchisedechiani vocati
saying the-same to-be Christ Melchizedekians called
pro eo, quod Melchisedech sacerdotem Dei non hominem
for that that Melchizedek the-priest of-God not a-man
fuisse, sed virtutem Dei esse arbitrantur. Angelici vocati,
to-have-been but a-power of-God to-be they-think Angelics called
quia angelos colunt. Apostolici hoc sibi nomen ideo
because angels they-worship Apostolics this to-themselves name therefore
praesumpserunt, quod nihil possidentes proprium, nequaquam
presumed because nothing possessing own by-no-means
recipiunt eos qui aliquid in hoc mundo utuntur. Cerdoniani
they-receive those who anything in this world use Cerdonians
a Cerdone quodam nominati; qui duo contraria principia
from Cerdo a-certain named who two contrary principles

adserunt. Marcionistae a Marcione Stoico philosopho
assert Marcionites from Marcion the-Stoic philosopher
appellati, qui Cerdonis dogma secutus, alterum bonum,
called who of-Cerdo the-dogma having-followed one good
alterum iustum Deum adseruit, tamquam duo principia
the-other just God asserted as-if two principles
creatoris et bonitatis. Artotyritae ab oblatione vocati.
of-the-creator and of-goodness Artotyrites from the-oblation called
Panem enim et caseum offerunt, dicentes primis hominibus
bread for and cheese they-offer saying by-the-first men
oblationem a fructibus terrae et a fructibus ovium
the-oblation from the-fruits of-the-earth and from the-fruits of-sheep
fuisse celebratam. Aquarii appellati, eo quod aquam
to-have-been celebrated Aquarians called for-this that water
solam offerunt in calice sacramenti. Severiani a Severo exorti
alone they-offer in the-cup of-the-sacrament Severians from Severus sprung
vinum non bibunt: Vetus Testamentum et resurrectionem
wine not they-drink the-Old Testament and the-resurrection
non recipiunt. Tatiani a Tatiano quodam vocati, qui et
not they-receive Tatians from Tatian a-certain called who also
Encratitae dicti, quia carnes abominantur. Alogii vocantur
Encratites called because meats they-abominate Alogians are-called
tamquam sine Verbo. Λόγος enim Graece verbum dicitur.
as-if without the-Word logos for in-Greek word is-called
Deum enim Verbum non credunt, respuentes Iohannis
God for the-Word not they-believe rejecting of-John
evangelium et Apocalypsin. Cataphrygiis nomen provincia
the-gospel and the-Apocalypse to-the-Cataphrygians the-name the-province
Phrygia dedit, quia ibi extiterunt. Auctores eorum Montanus,
Phrygia gave because there they-arose the-authors their Montanus
Prisca et Maximilla fuerunt. Hi adventum Spiritus Sancti
Prisca and Maximilla were these the-coming of-the-Spirit Holy

non in Apostolis, sed in se traditum adserunt. Catharoe
not in the-Apostles but in themselves handed-down assert Cathari
propter munditiam ita se nominaverunt. Gloriantes enim
on-account-of cleanness so themselves named boasting for
de suis meritis, negant paenitentibus veniam peccatorum:
about their merits they-deny to-the-penitent pardon of-sins
viduas, si nupserint, tamquam adulteras damnant:
widows if they-shall-have-married as-if adulteresses they-condemn
mundiores se ceteris praedicant. Qui nomen suum si
cleaner themselves than-the-others they-proclaim who name their if
cognoscere vellent, mundanos se potius quam mundos
to-know they-wished worldly themselves rather than clean
vocarent. Pauliani a Paulo Samosateno exorti sunt, qui dixit
would-call Paulians from Paul of-Samosata sprung are who said
non semper fuisse Christum, sed a Maria sumpsisse
not always to-have-been Christ but from Mary to-have-taken
initium. Hermogeniani ab Hermogene quodam vocati, qui
a-beginning Hermogenians from Hermogenes a-certain called who
materiam non natam introducens, Deo non nato eam
matter not born introducing to-God not born it
comparavit, matremque elementorum et deam adseruit;
compared and-mother of-the-elements and goddess asserted
quos Apostolus inprobat, elementis servientes. Manichei
whom the-Apostle condemns to-the-elements serving Manichees
a quodam Persa extiterunt, qui vocatus est Manes. Hic
from a-certain Persian arose who called was Mani he
duas naturas et substantias introduxit, id est bonam et
two natures and substances introduced that is good and
malam, et animas ex Deo quasi ex aliquo fonte manare
evil and souls from God as-if from some fount to-flow
adseruit. Testamentum Vetus respuunt: Novum ex parte
asserted the-Testament Old they-reject the-New in part

recipiunt. Anthropomorphitae dicti pro eo, quod simplicitate
they-receive Anthropomorphites called for that that with-simplicity
rustica Deum habere humana membra, quae in divinis libris
rustic God to-have human members which in the-divine books
scripta sunt, arbitrantur; ἄνθρωπος enim Graece, Latine
written are they-think anthropos for in-Greek in-Latin
homo interpretatur: ignorantes vocem Domini, qui ait:
man is-interpreted not-knowing the-voice of-the-Lord who says
'Spiritus est Deus.' Incorporeus est enim, nec membris
spirit is God incorporeal he-is for nor by-members
distinguitur, nec corporis mole censetur. Heraclitae ab
he-is-distinguished nor of-body by-bulk he-is-reckoned Heraclites from
Heraclio auctore exorti. Monachos tantum recipiunt, coniugia
Heraclius as-author sprung monks only they-receive marriages
respuunt, regna caelorum parvulos habere non credunt.
they-reject the-kingdoms of-the-heavens little-ones to-have not they-believe
Novatiani a Novato Romae urbis presbytero exorti,
Novatians from Novatus of-Rome of-the-city presbyter sprung
qui adversus Cornelium cathedram sacerdotalem conatus
who against Cornelius the-chair priestly having-tried
invadere, haeresim instituit, nolens apostatas suscipere,
to-invade a-heresy instituted not-wishing apostates to-receive
et rebaptizans baptizatos. Montani haeretici dicti, quod
and rebaptizing the-baptized Montani heretics called because
tempore persecutionis in montibus latuerunt; qua occasione
in-the-time of-persecution in the-mountains they-hid on-which occasion
se a catholicae Ecclesiae corpore diviserunt. Ebionitae
themselves from of-the-catholic Church the-body divided Ebionites
ab Ebione dicti. Hi semiiudaei sunt; et ita tenent
from Ebion called these half-Jews are and so hold
Evangelium ut Legem carnaliter servent: adversus quos ad
the-Gospel that the-Law carnally they-keep against whom to

Galatas Apostolus scribens invenitur. Photiniani a Photino
the-Galatians the-Apostle writing is-found Photinians from Photinus
Gallograeciae Sirmiae episcopo nuncupati, qui Ebionitarum
of-Gallograecia of-Sirmium bishop named who of-the-Ebionites
haeresim suscitans adseruit Christum a Maria per Ioseph
the-heresy reviving asserted Christ from Mary through Joseph
nuptiali coitu fuisse conceptum. Aeriani ab Aerio quodam
by-nuptial union to-have-been conceived Aerians from Aerius a-certain
nuncupati sunt. Hi offerre sacrificium pro defunctis spernunt.
named are these to-offer sacrifice for the-dead spurn
Aetiani ab Aetio sunt vocati. Idemque Eunomiani, ab
Aetians from Aetius are called and-the-same Eunomians from
Eunomio quodam dialectico, Aetii discipulo, ex cuius nomine
Eunomius a-certain dialectician of-Aetius disciple from whose name
magis innotuerunt: dissimilem Patri asserentes Filium et
more they-became-known unlike to-the-Father asserting the-Son and
Filio Spiritum sanctum. Dicunt etiam nullum inputari
to-the-Son the-Spirit holy they-say also no to-be-imputed
peccatum in fide manentium. Origeniani Origene auctore
sin in faith of-those-remaining Origenists with-Origen as-author
exorti sunt, dicentes quod non possit Filius videre Patrem,
sprung are saying that not can the-Son to-see the-Father
nec Spiritus sanctus Filium. Animas quoque in mundi
nor the-Spirit holy the-Son souls also in of-the-world
principio dicunt peccasse, et pro diversitate peccatorum
the-beginning they-say to-have-sinned and for the-diversity of-sins
de caelis usque ad terras diversa corpora quasi vincula
from the-heavens all-the-way to the-earth diverse bodies as-if chains
meruisse, eaque causa factum fuisse mundum. Noetiani
to-have-deserved and-for-that cause made to-have-been the-world Noetians
a quodam Noeto vocati, qui dicebat Christum eundem
from a-certain Noetus called who said Christ the-same

esse et Patrem et Spiritum sanctum, ipsamque Trinitatem
to-be both the-Father and the-Spirit holy and-the-very Trinity
in officiorum nominibus, non in personis accipiunt. Unde
in of-offices names not in persons they-take whence
et Patripassiani vocantur, quia Patrem passum dicunt.
also Patripassians are-called because the-Father to-have-suffered they-say
Sabelliani ab eodem Noeto pullulasse dicuntur, cuius
Sabellians from the-same Noetus to-have-sprouted are-said whose
discipulum perhibent fuisse Sabellium, ex cuius nomine
disciple they-hold to-have-been Sabellius from whose name
maxime innotuerunt; unde et Sabelliani vocati sunt. Hi
most they-became-known whence also Sabellians called were these
unam personam Patris et Filii et Spiritus sancti
one person of-the-Father and of-the-Son and of-the-Spirit holy
astruunt. Ariani ab Ario Alexandrino presbytero orti sunt,
maintain Arians from Arius of-Alexandria presbyter sprung are
qui coaeternum Patri Filium non agnoscens, diversas in
who coeternal with-the-Father the-Son not acknowledging diverse in
Trinitate substantias adseruit, contra illud quod ait Dominus:
the-Trinity substances asserted against that which says the-Lord
'Ego et Pater unum sumus.' Macedoniani a Macedonio
I and the-Father one are Macedonians from Macedonius
Constantinopolitano episcopo dicti sunt, negantes Deum esse
of-Constantinople bishop called are denying God to-be
Spiritum sanctum. Apollinaristae ab Apollinare vocati sunt,
the-Spirit holy Apollinarists from Apollinaris called are
dicentes Christum corpus tantummodo sine anima suscepisse.
saying Christ a-body only without soul to-have-taken
Antidicomaritae appellati sunt pro eo, quod Mariae virginitati
Antidicomarians called are for that that of-Mary to-the-virginity
contradicunt, adserentes eam post Christum natum viro
they-speak-against asserting her after Christ born with-husband

suo fuisse conmixtam. Metangismonitae ideo tale nomen
her to-have-been mingled Metangismonites therefore such a-name
acceperunt, quia ἄγγος Graece vas dicitur. Adserunt enim
received because angos in-Greek vessel is-called they-assert for
sic esse in Patre Filium, tamquam vas minus intra
so to-be in the-Father the-Son as-if a-vessel lesser within
vas maius. Patriciani a quodam Patricio nuncupati sunt,
a-vessel greater Patricians from a-certain Patricius named are
qui substantiam humanae carnis a diabolo conditam dicunt.
who the-substance of-human flesh by the-devil founded say
Coluthiani a quodam Colutho nominati, qui dicunt Deum
Coluthians from a-certain Coluthus named who say God
non facere mala, contra illud quod scriptum est: 'Ego Deus,
not to-make evils against that which written is I God
creans mala.' Floriani a Florino, qui e contrario dicunt
creating evils Florinians from Florinus who on the-contrary say
Deum creasse male, contra id quod scriptum est: 'Fecit
God to-have-created ill against that which written is made
Deus omnia bona.' Donatistae a Donato quodam Afro
God all-things good Donatists from Donatus a-certain African
nuncupati, qui de Numidia veniens totam pene Africam
named who from Numidia coming the-whole almost Africa
sua persuasione decepit, adserens minorem Patre Filium,
by-his persuasion deceived asserting less than-the-Father the-Son
et minorem Filio Spiritum sanctum, et rebaptizans
and less than-the-Son the-Spirit holy and rebaptizing
catholicos. Bonosiaci a Bonoso quodam episcopo exorti
catholics Bonosians from Bonosus a-certain bishop sprung
produntur, qui Christum filium Dei adoptivum, non proprium
are-reported who Christ son of-God adoptive not own
adserunt. Circumcelliones dicti eo, quod agrestes sint, quos
assert Circumcellions called for-this that rustic they-are whom

Cotopitas vocant, supradictae haeresis habentes doctrinam.
Cotopitae they-call of-the-above-said heresy having the-doctrine
Hi amore martyrii semetipsos perimunt, ut violenter de
these for-love of-martyrdom themselves destroy that violently from
hac vita discedentes martyres nominentur. Priscillianistae a
this life departing martyrs they-may-be-named Priscillianists from
Priscilliano vocati, qui in Hispania ex errore Gnosticorum
Priscillian called who in Spain from the-error of-the-Gnostics
et Manichaeorum permixtum dogma conposuit. Luciferiani
and of-the-Manichees a-mixed dogma composed Luciferians
a Lucifero Sirmiae episcopo orti, qui episcopos catholicos,
from Lucifer of-Sirmium bishop sprung who the-bishops catholic
qui Constantii persecutione perfidiae Arianorum consentientes
who of-Constantius in-the-persecution to-the-perfidy of-the-Arians consenting
erant, et postea correcti redire in catholicam delegerunt,
were and afterward corrected to-return into the-catholic chose
damnantes, sive quod crediderunt, sive quod se credidisse
condemning either because they-had-believed or because themselves to-have-believed
simulaverant; quos Ecclesia catholica materno recepit sinu,
they-had-pretended whom the-Church catholic with-maternal received bosom
tamquam Petrum post fletum negationis. Hanc illi matris
as-if Peter after the-weeping of-the-denial this they of-the-mother
caritatem superbe accipientes eosque recipere nolentes ab
charity proudly taking and-them to-receive not-wishing from
Ecclesiae communione recesserunt et cum ipso Lucifero
of-the-Church the-communion withdrew and with the-very Lucifer
auctore suo, qui mane oriebatur, cadere meruerunt.
author their who in-the-morning rose to-fall deserved
Iovinianistae a Ioviniano quodam monacho dicti, adserentes
Jovinianists from Jovinian a-certain monk called asserting
nullam nuptarum et virginum esse distantiam, nullumque
no of-married-women and of-virgins to-be difference and-no

inter abstinentes et simpliciter epulantes esse discrimen.
between abstainers and simply feasters to-be distinction
Elvidiani ab Elvidio nominati, qui dicunt post natum
Helvidians from Helvidius named who say after born
Christum alios Mariam filios de viro Ioseph peperisse.
Christ other Mary sons from husband Joseph to-have-borne
Paterniani a Paterno quodam exorti [qui] inferiores corporis
Paternians from Paternus a-certain sprung who the-lower of-the-body
partes a diabolo factas opinantur. Arabici nuncupati, eo
parts by the-devil made think Arabics named for-this
quod in Arabia exorti sunt, dicentes animam cum corpore
that in Arabia sprung they-are saying the-soul with the-body
mori, atque in novissimum utrumque resurgi. Tertullianistae
to-die and at the-last both to-be-raised Tertullianists
dicti a Tertulliano presbytero Africanae provinciae, civitatis
called from Tertullian presbyter of-the-African province of-the-city
Carthaginensis, animam inmortalem esse, sed corpoream
of-Carthage the-soul immortal to-be but bodily
praedicantes, et animas hominum peccatorum post mortem
proclaiming and the-souls of-men sinful after death
in daemones verti putantes. Tessarescaedecatitae dicti,
into demons to-be-turned thinking Quartodecimans called
quia XIV luna pascha cum Iudaeis observandum
because on-the-fourteenth moon Easter with the-Jews to-be-observed
contendunt. Nam τέσσαρες quattuor significat, et δέκα
they-contend for tessares four signifies and deka
decem. Nyctages a somno nuncupati, quod vigilias noctis
ten Nyctages from sleep named because the-vigils of-the-night
respuant, superstitionem esse dicentes iura temerari
they-reject superstition to-be saying the-laws to-be-violated
divina, qui noctem ad requiem tribuit. Pelagiani a
divine of-him-who the-night for rest gave Pelagians from

Pelagio monacho exorti. Hi liberum arbitrium divinae
Pelagius the-monk sprung these free will to-divine
gratiae anteponunt, dicentes sufficere voluntatem ad inplenda
grace put-before saying to-suffice the-will for fulfilling
iussa divina. Nestoriani a Nestorio Constantinopolitano
the-commands divine Nestorians from Nestorius of-Constantinople
episcopo nuncupati, qui beatam Virginem Mariam non Dei,
bishop named who the-blessed Virgin Mary not of-God
sed hominis tantummodo adseruit genetricem, ut aliam
but of-man only asserted the-mother so-that one
personam carnis, aliam faceret Deitatis: nec unum Christum
person of-flesh another he-made of-Deity nor one Christ
in verbo Dei et carne credidit, sed separatim atque
in the-word of-God and flesh he-believed but separately and
seiunctim alterum filium Dei, alterum hominis praedicavit.
disjointly one son of-God another of-man he-preached
Eutychiani dicti ab Eutyche Constantinopolitano abbate, qui
Eutychians called from Eutyches of-Constantinople abbot who
Christum post humanam adsumptionem negavit adsistere
Christ after the-human assumption denied to-consist
de duabus naturis, sed solam in eo divinam adseruit esse
of two natures but only in him the-divine asserted to-be
naturam. Acephali dicti, id est sine capite quem sequuntur
nature Acephali called that is without a-head whom they-follow
haeretici. Nullus enim eorum reperitur auctor, a quo exorti
heretics no for of-them is-found author from whom sprung
sunt. Hi trium Chalcedonensium capitulorum inpugnatores
they-are these of-the-three Chalcedonian chapters assailants
duarum in Christo substantiarum proprietatem negant, et
of-the-two in Christ substances the-property deny and
unam in eius persona naturam praedicant. Theodosiani et
one in his person nature proclaim Theodosians and

Gaianitae appellati a Theodosio et Gaiano, qui temporibus
Gaianites called from Theodosius and Gaianus who in-the-times
Iustiniani principis in Alexandria populi perversi electione
of-Justinian the-prince in Alexandria of-the-people perverse by-the-election
uno die sunt ordinati episcopi. Hi errores Eutychis et
on-one day were ordained bishops these the-errors of-Eutyches and
Dioscori sequentes Chalcedonense concilium respuunt: ex
of-Dioscorus following the-Chalcedonian council reject from
duabus unam in Christo naturam adserunt, quam Theodosiani
two one in Christ nature assert which the-Theodosians
corruptam, Gaianitae incorruptam contendunt. Agnoitae et
corruptible the-Gaianites incorruptible contend Agnoetae and
Tritheitae a Theodosianis exorti sunt; ex quibus Agnoitae
Tritheites from the-Theodosians sprung are of whom the-Agnoetae
ab ignorantia dicti, quia perversitati, a qua exorti sunt,
from ignorance called because to-the-perversity from which sprung they-are
id adiciunt, quod Christi divinitas ignoret futura, quae
this they-add that of-Christ the-divinity is-ignorant-of the-future-things which
sunt scripta de die et hora novissima, non recordantes
are written about the-day and hour last not remembering
Christi personam in Esaia loquentis: 'Dies iudicii in corde
of-Christ the-person in Isaiah speaking the-day of-judgment in heart
meo.' Tritheitae vero vocati, quod sicut tres personas in
my the-Tritheites but called because as three persons in
Trinitate, ita quoque tres adstruunt Deos esse, contra illud
the-Trinity so also three they-maintain Gods to-be against that
quod scriptum est: 'Audi, Israel; Dominus Deus tuus Deus
which written is hear Israel the-Lord God your God
unus est.' Sunt et aliae haereses sine auctore et sine
one is there-are also other heresies without author and without
nominibus: ex quibus aliae triformem putant esse Deum:
names of which some threefold think to-be God

aliae Christi divinitatem passibilem dicunt: aliae Christi de
others of-Christ the-divinity passible say others of-Christ from
Patre nativitati initium temporis dant: aliae liberationem
the-Father to-the-birth a-beginning of-time give others the-liberation
hominum apud inferos factam Christi descensione [non]
of-men among the-dead made of-Christ by-the-descent not
credunt: aliae animam imaginem Dei negant: aliae animas
believe others the-soul the-image of-God deny others souls
converti in daemones et in quacumque animalia existimant:
to-be-turned into demons and into whatever animals think
aliae de mundi statu dissentiunt: aliae innumerabiles
others about of-the-world the-state dissent others innumerable
mundos opinantur: aliae aquam Deo coaeternam faciunt:
worlds suppose others water with-God coeternal make
aliae nudis pedibus ambulant: aliae cum hominibus non
others with-bare feet walk others with men not
manducant. Haec sunt haereses adversus catholicam fidem
eat these are the-heresies against the-catholic faith
exortae, et ab Apostolis et a sanctis Patribus vel Conciliis
sprung and by the-Apostles and by the-holy Fathers or Councils
praedamnatae: quae dum in se multis erroribus divisae
condemned-beforehand which while in themselves by-many errors divided
invicem sibi dissentiant, communi tamen nomine
in-turn with-themselves they-disagree with-common yet name
adversus Ecclesiam Dei conspirant. Sed et quicumque
against the-Church of-God they-conspire but also whoever
aliter Scripturam sanctam intellegit quam sensus Spiritus
otherwise the-Scripture holy understands than the-sense of-the-Spirit
sancti flagitat, a quo conscripta est, licet de Ecclesia non
holy demands by whom written-down it-is although from the-Church not
recesserit, tamen haereticus appellari potest.
he-has-withdrawn yet a-heretic to-be-called can

De philosophis gentium

VI · THE PHILOSOPHERS OF THE GENTILES

Philosopher means lover of wisdom, a name begun with Pythagoras, and philosophers are physicists, ethicists, or logicians. Isidore names the schools and their founders, the Platonists, Stoics, Academics, Peripatetics, Cynics, and Epicureans, with their teachings, then the Gymnosophists and the theologians' varied opinions of God and the world, and says that the heretics took their errors from the philosophers.

Philosophi Graeca appellatione vocantur, qui Latine amatores
philosophers by-a-Greek appellation are-called who in-Latin lovers
sapientiae interpretantur. Est enim Philosophus qui divinarum
of-wisdom are-interpreted is for a-Philosopher who of-divine
et humanarum [rerum] scientiam habet, et omnem bene
and of-human things knowledge has and every of-well
vivendi tramitem tenet. Nomen Philosophorum primum
living path holds the-name of-Philosophers first
a Pythagora fertur exortum. Nam dum antea Graeci
from Pythagoras is-said arisen for while before the-Greeks
veteres sophistas, id est sapientes, aut doctores sapientiae
old sophists that is wise-men or teachers of-wisdom
semetipsos iactantius nominarent, iste interrogatus quid
themselves boastfully named he asked what
profiteretur, verecundo nomine philosophum, id est amatorem
he-professed by-a-modest name philosopher that is lover
sapientiae se esse respondit, quoniam sapientem profiteri
of-wisdom himself to-be answered since a-wise-man to-profess
arrogantissimum videbatur. Ita deinceps posteris placuit ut,
most-arrogant it-seemed so thereafter to-posterity it-pleased that
quantalibet de rebus ad sapientiam pertinentibus doctrina
by-however-great about things to wisdom pertaining learning

quisque vel sibi vel aliis videretur excellere, non nisi
each either to-himself or to-others should-seem to-excel not except
philosophus vocaretur. Idem autem philosophi triplici
a-philosopher be-should-be-called the-same moreover philosophers in-a-threefold
genere dividuntur: nam aut Physici sunt, aut Ethici, aut
kind are-divided for either Physicists they-are or Ethicists or
Logici. Physici dicti, quia de naturis tractant. Natura quippe
Logicians Physicists called because about natures they-treat nature indeed
Graece φύσις vocatur. Ethici, quia de moribus disputant.
in-Greek physis is-called Ethicists because about morals they-dispute
Mores enim apud Graecos ἤθη appellantur. Logici autem, quia
morals for among the-Greeks ethe are-called Logicians moreover because
in natura et in moribus rationem adiungunt. Ratio enim
to nature and to morals reason they-join reason for
Graece λόγος dicitur. Divisi sunt autem et hi in haeresibus
in-Greek logos is-called divided are moreover also these into sects
suis, habentes quidam nomina ex auctoribus, ut Platonici,
their having some names from authors as Platonists
Epicurei, Pythagorici: alii a locis conventiculorum et
Epicureans Pythagoreans others from the-places of-their-assemblies and
stationum suarum, ut Peripatetici, Stoici, Academici. Platonici
stations their as Peripatetics Stoics Academics Platonists
a Platone philosopho dicti. Hi animarum creatorem esse
from Plato the-philosopher called these of-souls the-creator to-be
Deum, corporum angelos asserunt; per multos annorum
God of-bodies angels assert through many of-years
circulos in diversa corpora redire animas dicunt. Stoici
cycles into diverse bodies to-return souls they-say Stoics
a loco dicti. Porticus enim fuit Athenis, quam ποικίλην
from a-place called a-Portico for was at-Athens which poikile
στοὰν appellabant, in qua picta erant gesta sapientium
stoa they-named in which painted were the-deeds of-wise-men

atque virorum fortium historiae. In hac porticu sapientes
and of-men brave the-histories in this portico wise-men
philosophabantur, ex quo et Stoici dicti sunt. Graece enim
philosophized from which also Stoics called they-are in-Greek for
porticus στοὰ dicitur. Hanc sectam primus Zenon instituit.
portico stoa is-called this sect first Zeno founded
Hi negant sine virtute effici quemquam beatum. Omne
these deny without virtue to-be-made anyone blessed every
peccatum uniforme esse asserunt, dicentes: 'Sic ille nocens
sin uniform to-be they-assert saying so he guilty
erit qui paleas furaverit quam qui aurum; qui mergum
shall-be who straws shall-have-stolen as who gold who a-gull
occiderit quam qui equum. Non enim animal crimen, sed
shall-have-killed as who a-horse not for the-animal the-crime but
animus facit.' Hi etiam animam cum corpore perire dicunt,
the-intent makes these also the-soul with the-body to-perish say
animam quoque. Virtutem continentiae esse negant. Affectant
the-soul also the-virtue of-continence to-be they-deny they-aspire-to
gloriam aeternam, cum se fateantur non esse aeternos.
glory eternal though themselves they-confess not to-be eternal
Academici appellati a villa Platonis Academia Athenarum,
Academics called from the-villa of-Plato the-Academy of-Athens
ubi idem Plato docebat. Hi omnia incerta opinantur;
where the-same Plato taught these all-things uncertain think
sed, sicut fatendum est multa incerta et occulta esse,
but as to-be-confessed it-is many-things uncertain and hidden to-be
quae voluit Deus intelligentiam hominis excedere, sic tamen
which wished God the-understanding of-man to-exceed so yet
plurima esse quae possint et sensibus capi et
very-many-things to-be which can both by-the-senses to-be-grasped and
ratione conprehendi. Hanc sectam Arcesilaus Cyrenaicus
by-reason to-be-comprehended this sect Arcesilaus the-Cyrenaic

philosophus repperit; cuius sectator fuit Democritus, qui
philosopher found whose follower was Democritus who
dixit tamquam in puteo alto, ita ut fundus nullus sit, ita in
said as-if in a-well deep so that a-bottom none be so in
occulto iacere veritatem. Peripatetici a deambulatione dicti,
hidden to-lie the-truth Peripatetics from walking-about called
eo quod Aristoteles auctor eorum deambulans disputare
for-this that Aristotle author their walking-about to-dispute
solitus esset. Hi dicunt quandam particulam animae esse
wont was these say a-certain small-part of-the-soul to-be
aeternam: de reliquo magna ex parte mortalem. Cynici
eternal of the-rest great in part mortal Cynics
ab inmunditia inpudentiae nuncupati. Contra humanam
from the-uncleanness of-shamelessness named against human
enim verecundiam in propatulo coire cum coniugibus eis
for modesty in the-open to-couple with wives to-them
mos erat, censentes licitum honestumque esse palam cum
the-custom was holding lawful and-honorable to-be openly with
uxore concumbere, quia coniugium iustum est, publice id
wife to-lie because marriage just is publicly it
praedicantes agendum, ut canes in vicis vel plateis. Unde
proclaiming to-be-done as dogs in lanes or streets whence
et a canibus, quorum vitam imitabantur, etiam vocabulum
also from the-dogs whose life they-imitated also the-word
nomenque traxerunt. Epicurei dicti ab Epicuro quodam
and-name they-drew Epicureans called from Epicurus a-certain
philosopho amatore vanitatis, non sapientiae, quem etiam
philosopher a-lover of-vanity not of-wisdom whom even
ipsi philosophi porcum nominaverunt, quasi volutans in
the-very philosophers a-pig named as-if wallowing in
caeno carnali, voluptatem corporis summum bonum adserens;
mire carnal the-pleasure of-the-body the-highest good asserting

qui etiam dixit nulla divina providentia instructum esse
who also said by-no divine providence equipped to-be
aut regi mundum. Sed originem rerum atomis, id
or to-be-ruled the-world but the-origin of-things to-atoms that
est insecabilibus ac solidis corporibus adsignavit, quorum
is to-uncuttable and solid bodies he-assigned whose
fortuitis concursionibus universa nascantur et nata sint.
by-fortuitous collisions all-things are-born and born have-been
Adserunt autem Deum nihil agere: omnia constare corporibus:
they-assert moreover God nothing to-do all-things to-consist of-bodies
animam nihil aliud esse quam corpus. Unde et dixit:
the-soul nothing other to-be than body whence also he-said
'Non ero, posteaquam mortuus fuero.' Gymnosophistae
not I-shall-be after dead I-shall-have-been Gymnosophists
nudi per opacas Indiae solitudines perhibentur philosophari,
naked through the-dark of-India solitudes are-held to-philosophize
adhibentes tantum genitalibus tegmina. Gymnasium enim ex
applying only to-the-genitals coverings gymnasium for from
eo dictum est, quod iuvenes nudi exercérentur in campo,
this called is that youths naked were-exercised on the-field
ubi pudenda sola tantum operiunt. Hi et a generando
where the-private-parts alone only they-cover these also from begetting
se cohibent. Theologi autem idem sunt qui et Physici.
themselves restrain Theologians moreover the-same are who also Physicists
Dicti autem Theologi, quoniam in scriptis suis de Deo
called moreover Theologians since in writings their about God
dixerunt. Quorum varia constat opinio, quid Deus esset
they-spoke of-whom varied stands the-opinion what God was
dum quaererent. Quidam enim corporeo sensu hunc mundum
while they-sought some for by-bodily sense this world
visibilem ex quattuor elementis Deum esse dixerunt, ut
visible from four elements God to-be said as

Dionysius Stoicus. Alii vero spiritaliter intellexerunt mentem
Dionysius the-Stoic others but spiritually understood mind
esse Deum, ut Thales Milesius. Quidam animum in omnibus
to-be God as Thales the-Milesian some a-spirit in all-things
commanentem et lucidum, ut Pythagoras. Quidam Deum
dwelling and luminous as Pythagoras some God
sine tempore incommutabilem, ut Plato. Quidam mentem
without time unchangeable as Plato some a-mind
solutam, ut Cicero. Quidam et spiritum et mentem, ut
loosed as Cicero some both spirit and mind as
Maro. Inventum enim solummodo Deum, non ut invenerunt,
Maro found for only God not as they-found
exposuerunt, quia evanuerunt in cogitationibus suis. Dicentes
they-set-forth because they-became-vain in thoughts their saying
enim se esse sapientes stulti facti sunt. [Item] Platonici
for themselves to-be wise fools made they-are likewise the-Platonists
quidem Deum curatorem et arbitrum et iudicem asserunt.
indeed God a-curator and arbiter and judge assert
Epicurei otiosum et inexercitatum. De mundo autem
the-Epicureans idle and unexercised about the-world moreover
Platonici adfirmant incorporalem; Stoici corporalem; Epicurus
the-Platonists affirm incorporeal the-Stoics corporeal Epicurus
atomis; Pythagoras ex numeris; Heraclitus ex igni. Unde
from-atoms Pythagoras from numbers Heraclitus from fire whence
et Varro ignem mundi animum dicit, proinde quod in
also Varro fire of-the-world the-mind says accordingly because in
mundo ignis omnia gubernet, sicut animus in nobis. Quam
the-world fire all-things governs as the-mind in us how
vanissime: 'Qui cum est,' inquit, 'in nobis, ipsi sumus:
most-vainly which when it-is he-says in us ourselves we-are
cum exit, emorimur.' Ergo et ignis cum de mundo per
when it-goes-out we-die therefore also fire when from the-world through

fulgura proficiscitur, mundus emoritur. Hi philosophorum
lightnings it-sets-out the-world dies these of-the-philosophers
errores etiam et apud Ecclesiam induxerunt haereses. Inde
errors also also in the-Church brought-in heresies thence
αἰῶνες et formae nescio quae, inde apud Arium Trinitas
aeons and forms I-know-not what thence with Arius the-Trinity
nominis, et apud Valentinum Platonicus furor. Inde Marcionis
of-the-name and with Valentinus the-Platonic frenzy thence of-Marcion
Deus melior de tranquillitate: ab Stoicis enim venerat;
the-God better from tranquility from the-Stoics for he-had-come
et ut anima interire dicatur, Epicurus observatur; et ut
and that the-soul to-perish be-said Epicurus is-observed and that
carnis restitutio negetur, de vana omnium philosophorum
of-the-flesh the-restoration be-denied from the-vain of-all philosophers
schola sumitur; et ubi materia cum Deo aequatur, Zenonis
school it-is-taken and where matter with God is-equated of-Zeno
disciplina est; et ubi quid de igneo Deo legitur,
the-discipline it-is and where anything about a-fiery God is-read
Heraclitus intervenit. Eadem materia apud haereticos et
Heraclitus intervenes the-same matter among heretics and
philosophos volutatur, idem retractatus inplicantur.
philosophers is-rolled-about the-same reconsiderations are-entangled

De poetis

VII · THE POETS

From Suetonius: the first men to honor their gods did so in loftier words and pleasing measures, and the makers of such poems were called poets. Isidore explains the bard's name, then the lyric, tragic, and comic poets, the old comedians and the new, who are the satirists, and the theological poets. The poet's office is to turn what happened into other forms by figures, so Lucan, who wrote history, is no poet; and poets speak in three modes, narrative, dramatic, and mixed.

Poetae unde sint dicti, sic ait Tranquillus: 'Cum primum
poets whence they-may-be called thus says Tranquillus when first
homines exuta feritate rationem vitae habere coepissent,
men with-stripped-off wildness a-reason of-life to-have had-begun
seque ac deos suos nosse, cultum modicum ac sermonem
and-themselves and gods their to-know worship moderate and speech
necessarium commenti sibi, utriusque magnificentiam ad
necessary having-devised for-themselves of-each the-magnificence for
religionem deorum suorum excogitaverunt. Igitur ut templa
the-religion of-gods their they-devised therefore as temples
illis domibus pulchriora, et simulacra corporibus ampliora
for-them than-houses more-beautiful and images than-bodies larger
faciebant, ita eloquio etiam quasi augustiore honorandos
they-made so with-eloquence also as-if more-august to-be-honored
putaverunt, laudesque eorum et verbis inlustrioribus et
they-thought and-the-praises their both with-words more-illustrious and
iucundioribus numeris extulerunt. Id genus quia forma
with-more-pleasant numbers they-extolled that kind because by-a-form
quadam efficitur, quae ποιότης dicitur, poema vocitatum est,
certain is-made which poiotes is-called poem called was
eiusque fictores poetae.' Vates a vi mentis appellatos Varro
and-its makers poets vates from the-force of-mind called Varro

auctor est; vel a viendis carminibus, id est flectendis,
the-authority is or from plaiting songs that is bending
hoc est modulandis: et proinde poetae Latine vates olim,
that is modulating and therefore poets in-Latin vates formerly
scripta eorum vaticinia dicebantur, quod vi quadam et
the-writings their vaticinations were-called because by-a-force certain and
quasi vesania in scribendo commoverentur; vel quod modis
as-if madness in writing they-were-moved or because in-measures
verba conecterent, viere antiquis pro vincire ponentibus.
words they-joined viere with-the-ancients for vincire putting
Etiam per furorem divini eodem erant nomine, quia et
also through frenzy the-divine by-the-same were name because also
ipsi quoque pleraque versibus efferebant. Lyrici poetae
they-themselves also very-many-things in-verses uttered lyric poets
ἀπὸ τοῦ ληρεῖν, id est a varietate carminum. Unde et lyra
from the to-babble that is from the-variety of-songs whence also lyre
dicta. Tragoedi dicti, quod initio canentibus praemium
called tragedians called because at-the-beginning for-the-singers the-prize
erat hircus, quem Graeci τράγος vocant. Unde et Horatius:
was a-goat which the-Greeks tragos call whence also Horace

Carmine qui tragico vilem certavit ob hircum.
with-song who tragic cheap contended for goat

Iam dehinc sequentes tragici multum honorem adepti sunt,
now thereafter the-following tragedians much honor gained have
excellentes in argumentis fabularum ad veritatis imaginem
excelling in plots of-fables to of-truth the-image
fictis. Comoedi appellati sive a loco, quia circum pagos
fashioned comedians called either from place because around villages
agebant, quos Graeci κώμας vocant, sive a comisatione.
they-performed which the-Greeks komas call or from reveling

Solebant enim post cibum homines ad eos audiendos venire.
they-were-wont for after food men to them to-be-heard to-come
Sed comici privatorum hominum praedicant acta; tragici vero
but comedians of-private men proclaim the-acts tragedians but
res publicas et regum historias. Item tragicorum argumenta
public affairs and of-kings histories likewise of-tragedians the-plots
ex rebus luctuosis sunt: comicorum ex rebus laetis. Duo sunt
from things mournful are of-comedians from things glad two are
autem genera comicorum, id est, veteres et novi. Veteres, qui
moreover kinds of-comedians that is old and new old who
et ioco ridiculares extiterunt, ut Plautus, Accius, Terentius.
also by-jest laughable were as Plautus Accius Terence
Novi, qui et Satirici, a quibus generaliter vitia carpuntur, ut
new who also Satirists by whom generally vices are-carped as
Flaccus, Persius, Iuvenalis vel alii. Hi enim universorum delicta
Flaccus Persius Juvenal or others these for of-all the-faults
corripiunt, nec vitabatur eis pessimum quemque describere,
rebuke nor it-was-avoided by-them the-worst each to-describe
nec cuilibet peccata moresque reprehendere. Unde et nudi
nor of-anyone the-sins and-manners to-reprove whence also naked
pinguntur, eo quod per eos vitia singula denudentur.
they-are-painted for-this that through them vices single are-laid-bare
Saturici autem dicti, sive quod pleni sint omni facundia,
Satirists moreover called either because full they-are of-all eloquence
sive a saturitate et copia: de pluribus enim simul
or from fullness and abundance about many for at-once
rebus loquuntur; seu ab illa lance quae diversis frugum vel
things they-speak or from that dish which with-diverse of-grains or
pomorum generibus ad templa gentilium solebat deferri; aut
of-fruits kinds to the-temples of-the-gentiles was-wont to-be-brought or
a satyris nomen tractum, qui inulta habent ea quae
from satyrs the-name drawn who unpunished have those-things which

per vinolentiam dicuntur. Quidam autem poetae Theologici
through drunkenness are-said certain moreover poets Theological
dicti sunt, quoniam de diis carmina faciebant. Officium
called were since about gods songs they-made the-office
autem poetae in eo est ut ea, quae vere gesta sunt, in
moreover of-the-poet in this is that those-things which truly done were into
alias species obliquis figurationibus cum decore aliquo conversa
other forms by-oblique figurations with grace some turned
transducant. Unde et Lucanus ideo in numero poetarum non
he-may-transfer whence also Lucan therefore in the-number of-poets not
ponitur, quia videtur historias conposuisse, non poema. Apud
is-put because he-seems histories to-have-composed not a-poem among
poetas autem tres characteres esse dicendi: unum, in quo
poets moreover three characters to-be of-speaking one in which
tantum poeta loquitur, ut est in libris Vergilii Georgicorum:
only the-poet speaks as is in the-books of-Virgil of-the-Georgics
alium dramaticum, in quo nusquam poeta loquitur, ut est
another dramatic in which nowhere the-poet speaks as is
in comoediis et tragoediis: tertium mixtum, ut est in
in comedies and tragedies the-third mixed as is in
Aeneide. Nam poeta illic et introductae personae loquuntur.
the-Aeneid for the-poet there and introduced persons speak

De Sibyllis

VIII · THE SIBYLS

Sibyl is the Greek name for every prophetess, as if mind of god, since they interpreted the divine will to men. The most learned authors count ten, from the Persian, the Libyan, and the Delphic to the Tiburtine, and the Erythraean, Herophile, foretold the fall of Troy and Homer's lies. Their songs write much of God and Christ, and the Erythraean is held the most famous.

Sibyllae generaliter dicuntur omnes feminae vates lingua
Sibyls generally are-called all women seers in-the-tongue
Graeca. Nam σιὼς Aeolico sermone deos, βουλὴν Graeci
Greek for sios in-Aeolic speech gods boulen the-Greeks
mentem nuncupant, quasi dei mentem. Proinde igitur, quia
mind call as-if of-god the-mind accordingly therefore because
divinam voluntatem hominibus interpretari solebant, Sibyllae
the-divine will to-men to-interpret they-were-wont Sibyls
nominatae sunt. Sicut enim omnis vir prophetans vel vates
named are as for every man prophesying either seer
dicitur vel propheta, ita omnis femina prophetans Sibylla
is-called or prophet so every woman prophesying Sibyl
vocatur. Quod nomen ex officio, non ex proprietate vocabuli
is-called which name from office not from property of-the-word
est. Decem autem Sibyllae a doctissimis auctoribus fuisse
is ten moreover Sibyls by most-learned authors to-have-been
traduntur. Quarum prima de Persis fuit; secunda Libyssa;
are-reported of-whom the-first of the-Persians was the-second the-Libyan
tertia Delphica in templo Delphii Apollinis genita, quae ante
the-third the-Delphic in the-temple of-Delphic Apollo born who before
Troiana bella vaticinata est, cuius plurimos versus operi
the-Trojan wars prophesied has whose very-many verses into-work

suo Homerus inseruit. Quarta Cimmeria in Italia; quinta
his Homer inserted the-fourth the-Cimmerian in Italy the-fifth
Erythraea nomine Herophila in Babylone orta, quae Graecis
the-Erythraean by-name Herophile in Babylon sprung who to-the-Greeks
Ilium petentibus vaticinata est perituram esse Troiam, et
Ilium seeking prophesied has about-to-perish to-be Troy and
Homerum mendacia scripturum. Dicta autem Erythraea,
Homer lies about-to-write called moreover Erythraean
quia in eadem insula eius inventa sunt carmina. Sexta
because in the-same island her found were the-songs the-sixth
Samia, quae Phemonoe dicta est, a Samo insula, unde
the-Samian who Phemonoe called was from Samos the-island whence
fuit cognominata. Septima Cumana, nomine Amalthea, quae
she-was surnamed the-seventh the-Cumaean by-name Amalthea who
novem libros adtulit Tarquinio Prisco, in quibus erant decreta
nine books brought to-Tarquinius Priscus in which were the-decrees
Romana conscripta. Ipsa est et Cumaea, de qua Vergilius:
Roman written-down she-herself is also the-Cumaean about whom Virgil

Ultima Cumaei venit iam carminis aetas.
the-last of-the-Cumaean has-come now of-song the-age

Dicta autem Cumana a civitate Cumas, quae est in
called moreover Cumaean from the-city Cumae which is in
Campania, cuius sepulchrum in Sicilia adhuc manet. Octava
Campania whose tomb in Sicily still remains the-eighth
Hellespontia in agro Troiano nata, quae scribitur Solonis et
the-Hellespontine in the-field Trojan born who is-written of-Solon and
Cyri fuisse temporibus; nona Phrygia, quae vaticinata est
of-Cyrus to-have-been in-the-times the-ninth the-Phrygian who prophesied has
Ancyrae, decima Tiburtina, nomine Albunea. Quarum omnium
at-Ancyra the-tenth the-Tiburtine by-name Albunea of-whom all

carmina efferuntur, in quibus de Deo et de Christo
the-songs are-brought-forth in which about God and about Christ
et gentibus multa scripsisse manifestissime conprobantur.
and the-nations many-things to-have-written most-manifestly they-are-proved
Celebrior autem inter ceteras ac nobilior Erythraea perhibetur.
more-celebrated moreover among the-others and nobler the-Erythraean is-held

De magis

IX · THE MAGI

Zoroaster, king of the Bactrians, was the first of the magi, and Democritus enlarged the art. Isidore names the magicians of Scripture and the poets and the kinds of divination, necromancy, hydromancy, the haruspices, augurs, astrologers, and casters of lots, and condemns all of them as the art of demons.

Magorum primus Zoroastres rex Bactrianorum, quem Ninus
of-the-Magi the-first Zoroaster king of-the-Bactrians whom Ninus
rex Assyriorum proelio interfecit: de quo Aristoteles scribit
king of-the-Assyrians in-battle killed about whom Aristotle writes
quod vicies centum milia versuum ab ipso condita
that twenty-times hundred thousand of-verses by him composed
indiciis voluminum eius declarentur. Hanc artem multa
by-the-indications of-the-volumes his are-declared this art many
post saecula Democritus ampliavit, quando et Hippocrates
after ages Democritus amplified when also Hippocrates
medicinae disciplina effloruit. Apud Assyrios autem magicae
of-medicine in-the-discipline flourished among the-Assyrians moreover magic
artes copiosae sunt testante Lucano:
arts abundant are with-testifying Lucan

Quis noscere fibra
who to-know by-the-entrails
facta queat, quis prodat aves, quis fulgura caeli
the-deeds could who could-reveal birds who the-lightnings of-heaven
servet, et Assyria scrutetur sidera cura?
may-observe and with-Assyrian may-search the-stars care

Itaque haec vanitas magicarum artium ex traditione angelorum
and-so this vanity of-magic arts from the-tradition of-angels
malorum in toto terrarum orbe plurimis saeculis valuit.
evil in the-whole of-lands circle for-very-many ages prevailed
Per quandam scientiam futurorum et infernorum et
through a-certain knowledge of-future-things and of-infernal-things and
vocationes eorum inventa sunt aruspicia, augurationes, et
the-callings their found were haruspicies augurations and
ipsa quae dicuntur oracula et necromantia. Nec
the-very-things which are-called oracles and necromancy nor
mirum de magorum praestigiis, quorum in tantum prodiere
a-wonder about of-the-magi the-illusions of-whom to so-much came-forth
maleficiorum artes ut etiam Moysi simillimis signis
of-evil-deeds the-arts that even Moses with-most-similar signs
resisterent, vertentes virgas in dracones, aquas in sanguinem.
they-resisted turning rods into serpents waters into blood
Fertur et quaedam maga famosissima Circe, quae socios
is-told also a-certain sorceress most-famous Circe who the-companions
Ulixis mutavit in bestias. Legitur et de sacrificio quod
of-Ulysses changed into beasts is-read also about the-sacrifice which
Arcades deo suo Lycaeo immolabant, ex quo quicumque
the-Arcadians to-god their Lycaean sacrificed from which whoever
sumerent in bestiarum formas convertebantur. Hinc apparet
took into of-beasts the-forms were-turned hence it-appears

non esse in toto dubium, quod nobilis ille poeta scribit
not to-be on the-whole doubtful what noble that poet writes
de quadam femina, quae magicis artibus excellebat:
about a-certain woman who in-magic arts excelled

'Haec,' inquit, 'se carminibus promittit solvere mentes
this-one he-says herself with-spells promises to-loose minds
quas velit, ast aliis duras inmittere curas;
which she-may-wish but on-others hard to-send cares
sistere aquam fluminis, et vertere sidera retro;
to-stop the-water of-the-river and to-turn the-stars back
nocturnosque ciet manes; mugire videbis
and-nocturnal she-calls-up shades to-bellow you-shall-see
sub pedibus terram, et descendere montibus ornos.'
under feet the-earth and to-descend from-the-mountains the-ash-trees

Quid plura, si credere fas est, de Pythonissa, ut prophetae
what more if to-believe right it-is about the-Pythoness that of-the-prophet
Samuelis animam de inferni abditis evocaret, et vivorum
Samuel the-soul from of-hell the-hidden-places she-called-forth and of-the-living
praesentaret conspectibus; si tamen animam prophetae fuisse
presented to-the-sights if yet the-soul of-the-prophet to-have-been
credamus, et non aliquam phantasmaticam inlusionem Satanae
we-believe and not some phantasmal illusion of-Satan
fallacia factam? Prudentius quoque de Mercurio sic ait:
by-the-deceit made Prudentius also about Mercury thus says

Traditur extinctas sumpto moderamine virgae
he-is-reported extinguished with-taken the-guidance of-the-rod
in lucem revocasse animas,
into light to-have-recalled souls
ast alios damnasse neci.
but others to-have-condemned to-death

Et post paululum adiecit:
and after a-little he-added

Murmure nam magico tenues excire figuras,
with-murmur for magic thin to-call-forth shapes
atque sepulchrales scite incantare favillas.
and sepulchral skillfully to-enchant ashes
Vita itidem spoliare alios ars noxia novit.
of-life likewise to-despoil others the-art harmful knows

Magi sunt, qui vulgo malefici ob facinorum
magi are who commonly evil-doers on-account-of of-crimes
magnitudinem nuncupantur. Hi et elementa concutiunt,
the-greatness are-named these both the-elements shake
turbant mentes hominum, ac sine ullo veneni haustu
disturb the-minds of-men and without any of-poison draft
violentia tantum carminis interimunt. Unde et Lucanus:
by-the-violence only of-a-spell kill whence also Lucan

Mens hausti nulla sanie polluta veneni
the-mind of-drunk by-no gore polluted poison
incantata perit.
enchanted perishes

Daemonibus enim adcitis audent ventilare, ut quisque suos
with-demons for summoned they-dare to-fan that each his
perimat malis artibus inimicos. Hi etiam sanguine utuntur et
may-destroy by-evil arts enemies these also blood use and
victimis, et saepe contingunt corpora mortuorum. Necromantii
victims and often touch the-bodies of-the-dead necromancers
sunt, quorum praecantationibus videntur resuscitati mortui
are whose by-incantations seem raised the-dead
divinare, et ad interrogata respondere. Νεκρὸς enim Graece
to-divine and to the-things-asked to-answer nekros for in-Greek
mortuus, μαντεία divinatio nuncupatur: ad quos sciscitandos
dead manteia divination is-named for whom to-be-consulted
cadaveri sanguis adicitur. Nam amare daemones sanguinem
to-the-corpse blood is-added for to-love demons blood
dicitur. Ideoque quotiens necromantia fit, cruor aqua
it-is-said and-therefore whenever necromancy is-done gore with-water
miscitur, ut cruore sanguinis facilius provocentur.
is-mixed that by-the-gore of-blood more-easily they-may-be-provoked
Hydromantii ab aqua dicti. Est enim hydromantia in aquae
hydromancers from water called it-is for hydromancy in of-water
inspectione umbras daemonum evocare, et imagines vel
the-inspection the-shades of-demons to-call-forth and the-images or
ludificationes eorum videre, ibique ab eis aliqua audire,
mockeries their to-see and-there from them some-things to-hear
ubi adhibito sanguine etiam inferos perhibentur sciscitari.
where with-applied blood also the-dead they-are-held to-consult

Quod genus divinationis a Persis fertur adlatum. Varro
which kind of-divination from the-Persians is-said brought Varro
dicit divinationis quattuor esse genera, terram, aquam, aerem
says of-divination four to-be kinds earth water air
et ignem. Hinc geomantiam, hydromantiam, aeromantiam,
and fire hence geomancy hydromancy aeromancy
pyromantiam dictam. Divini dicti, quasi deo pleni: divinitate
pyromancy called diviners called as-if with-god full with-divinity
enim se plenos adsimulant et astutia quadam fraudulenta
for themselves full they-pretend and by-craft a-certain fraudulent
hominibus futura coniectant. Duo sunt [autem] genera
for-men the-future-things they-conjecture two are moreover kinds
divinationis: ars et furor. Incantatores dicti sunt, qui artem
of-divination art and frenzy enchanters called are who the-art
verbis peragunt. Arioli vocati, propter quod circa aras
by-words accomplish arioli called on-account-of that around the-altars
idolorum nefarias preces emittunt, et funesta sacrificia
of-idols wicked prayers they-send-forth and deadly sacrifices
offerunt, iisque celebritatibus daemonum responsa accipiunt.
offer and-at-these celebrations of-demons the-answers they-receive
Haruspices nuncupati, quasi horarum inspectores: dies enim et
haruspices named as-if of-hours inspectors days for and
horas in agendis negotiis operibusque custodiunt, et quid per
hours in to-be-done business and-works they-guard and what through
singula tempora observare debeat homo, intendunt. Hi etiam
single times to-observe ought a-man they-attend these also
exta pecudum inspiciunt, et ex eis futura praedicunt.
the-entrails of-cattle inspect and from them the-future-things foretell
Augures sunt, qui volatus avium et voces intendunt, aliaque
augurs are who the-flights of-birds and voices attend and-other
signa rerum vel observationes inprovisas hominibus occurrentes.
signs of-things or observations unforeseen to-men occurring

Idem et auspices. Nam auspicia sunt quae iter facientes
the-same also auspices for auspices are which journey making
observant. Dicta sunt autem auspicia, quasi avium aspicia, et
observe called are moreover auspices as-if of-birds watchings and
auguria, quasi avium garria, hoc est avium voces et linguae.
auguries as-if of-birds chatterings that is of-birds the-voices and tongues
Item augurium, quasi avigerium, quod aves gerunt. Duo sunt
likewise augurium as-if avigerium which birds carry two are
autem genera auspiciorum: unum ad oculos, alterum ad aures
moreover kinds of-auspices one to the-eyes the-other to the-ears
pertinens. Ad oculos scilicet volatus; ad aures vox avium.
pertaining to the-eyes namely the-flight to the-ears the-voice of-birds
Pythonissae a Pythio Apolline dictae, quod is auctor fuerit
pythonesses from Pythian Apollo called because he the-author was
divinandi. Astrologi dicti, eo quod in astris auguriantur.
of-divining astrologers called for-this that in the-stars they-augur
Genethliaci appellati propter natalium considerationes dierum.
genethliaci called on-account-of of-birth the-considerations of-days
Geneses enim hominum per duodecim caeli signa
the-nativities for of-men through the-twelve of-heaven signs
describunt, siderumque cursu nascentium mores, actus,
they-describe and-of-the-stars by-the-course of-those-being-born the-characters acts
eventa praedicare conantur, id est, quis quale signo fuerit
events to-foretell they-try that is who in-what sign was
natus, aut quem effectum habeat vitae qui nascitur. Hi sunt
born or what outcome may-have of-life who is-born these are
qui vulgo Mathematici vocantur; cuius superstitionis genus
who commonly Mathematicians are-called of-which superstition the-kind
Constellationes Latini vocant, id est notationes siderum,
Constellations the-Latins call that is the-notations of-the-stars
quomodo se habeant cum quisque nascitur. Primum autem
how themselves they-have when each is-born at-first moreover

idem stellarum interpretes magi nuncupabantur, sicut de
the-same of-the-stars interpreters magi were-named as about
his legitur qui in Evangelio natum Christum adnuntiaverunt;
those is-read who in the-Gospel born Christ announced
postea hoc nomine soli Mathematici. Cuius artis scientia
afterward by-this name only Mathematicians of-which art the-knowledge
usque ad Evangelium fuit concessa, ut Christo edito
all-the-way to the-Gospel was granted that with-Christ born
nemo exinde nativitatem alicuius de caelo interpretaretur.
no-one thereafter the-nativity of-anyone from heaven should-interpret
Horoscopi dicti, quod horas nativitatis hominum speculantur
horoscopes called because the-hours of-the-nativity of-men they-watch
dissimili et diverso fato. Sortilegi sunt qui sub nomine
by-unlike and diverse fate sortilegi are who under the-name
fictae religionis per quasdam, quas sanctorum sortes
of-feigned religion through certain which of-the-saints lots
vocant, divinationis scientiam profitentur, aut quarumcumque
they-call of-divination the-knowledge profess or of-whatever
scripturarum inspectione futura promittunt. Salisatores
writings by-the-inspection the-future-things promise salisatores
vocati sunt, quia dum eis membrorum quaecumque partes
called are because when to-them of-the-members whatever parts
salierint, aliquid sibi exinde prosperum seu triste
shall-have-leaped something for-themselves thence prosperous or sad
significare praedicunt. Ad haec omnia pertinent et ligaturae
to-signify they-foretell to these all pertain also the-ligatures
execrabilium remediorum, quae ars medicorum condemnat,
of-execrable remedies which the-art of-physicians condemns
sive in praecantationibus, sive in characteribus, vel in
whether in incantations or in characters or in
quibuscumque rebus suspendendis atque ligandis. In quibus
whatever things to-be-hung and to-be-bound in which

omnibus ars daemonum est ex quadam pestifera societate
all the-art of-demons is from a-certain pestilent fellowship
hominum et angelorum malorum exorta. Unde cuncta
of-men and of-angels evil sprung whence all-things
vitanda sunt a Christiano, et omni penitus execratione
to-be-shunned are by a-Christian and with-all utterly execration
repudianda atque damnanda. Auguria autem avium Phryges
to-be-rejected and to-be-condemned auguries moreover of-birds the-Phrygians
primi invenerunt. Praestigium vero Mercurius primus dicitur
first found sleight but Mercury first is-said
invenisse. Dictum autem praestigium, quod praestringat aciem
to-have-found called moreover praestigium because it-blunts the-edge
oculorum. Aruspicinae artem primus Etruscis tradidisse
of-the-eyes of-haruspicy the-art first to-the-Etruscans to-have-handed-down
dicitur quidam Tages. Hic ex †oris† aruspicinam dictavit,
is-said a-certain Tages he from oris haruspicy dictated
et postea non apparuit. Nam dicitur fabulose, arante
and afterward not appeared for it-is-said fabulously with-plowing
quodam rustico, subito hunc ex glebis exiluisse et
a-certain rustic suddenly him from the-clods to-have-leaped-out and
aruspicinam dictasse, qua die et mortuus est. Quos
haruspicy to-have-dictated on-which day also died he-has which
libros Romani ex Tusca lingua in propriam mutaverunt.
books the-Romans from the-Tuscan tongue into their-own changed

De paganis

X · THE PAGANS

Pagans are named from the villages where groves and idols were first set up, gentiles from being as they were born. Converts from the nations are no longer gentiles, and apostates are those who return after baptism to idols.

Pagani ex pagis Atheniensium dicti, ubi exorti sunt. Ibi
pagans from the-villages of-the-Athenians called where arisen they-are there
enim in locis agrestibus et pagis gentiles lucos idolaque
for in places rustic and villages the-gentiles groves and-idols
statuerunt, et a tali initio vocabulum pagani sortiti sunt.
set-up and from such a-beginning the-word pagans obtained have
Gentiles sunt qui sine lege sunt, et nondum crediderunt.
gentiles are who without law are and not-yet have-believed
Dicti autem gentiles, quia ita sunt ut fuerunt geniti, id
called moreover gentiles because so they-are as they-were begotten that
est, sicut in carne descenderunt sub peccato, scilicet idolis
is as in flesh they-came-down under sin namely to-idols
servientes et necdum regenerati. Proinde gentiles primitus
serving and not-yet regenerated accordingly gentiles originally
nuncupantur: ipsi dicuntur Graece Ethnici. Ethnici ex
are-named they-themselves are-called in-Greek Ethnics Ethnics from
Graeco in Latinum interpretantur gentiles. Ἔθνος enim Graece
Greek into Latin are-interpreted gentiles ethnos for in-Greek
gens dicitur. Post fidem autem non debere vocari gentes
nation is-called after faith moreover not to-be-obliged to-be-called nations
sive gentiles eos qui ex gentibus credunt; sicut post fidem
or gentiles those who from the-nations believe as after faith
dici iam non potest Iudaeus, testante Paulo Apostolo
to-be-called now not can a-Jew with-testifying Paul the-Apostle

et dicente iam Christianis: 'Quoniam cum gentes essetis,'
and saying now to-Christians since when nations you-were
hoc est, infideles. Apostatae dicuntur, qui post baptismum
that is unbelievers apostates are-called who after baptism
Christi susceptum ad idolorum cultum et sacrificiorum
of-Christ received to of-idols the-worship and of-sacrifices
contaminationem revertuntur. Est autem nomen Graecum.
the-contamination return it-is moreover a-name Greek

De diis gentium

XI · THE GODS OF THE GENTILES

The gods of the pagans were once men, worshiped after death for their merits, and demons put themselves in their images' place to be worshiped. Isidore defines idol and demon, the devil, Satan, and the Antichrist, and the idols of the Old Testament, then the gentiles' gods one by one, Saturn, Jupiter, Janus, Vulcan, Liber, Mercury, Mars, Apollo, Diana, Ceres, Juno, Minerva, Venus, Pan, and Isis, with their physical meanings, down to Fate, the Parcae, Fortune, the Furies, the Nymphs, the Manes, the Larvae, and the Incubi.

Quos pagani deos asserunt, homines olim fuisse produntur,
whom the-pagans gods assert men once to-have-been are-reported
et pro uniuscuiusque vita vel meritis coli apud
and for of-each the-life or merits to-be-worshiped among
suos post mortem coeperunt, ut apud Aegyptum Isis, apud
their-own after death they-began as in Egypt Isis in
Cretam Iovis, apud Mauros Iuba, apud Latinos Faunus, apud
Crete Jove among the-Moors Juba among the-Latins Faunus among
Romanos Quirinus. Eodem quoque modo apud Athenas
the-Romans Quirinus in-the-same also way at Athens
Minerva, apud Samum Iuno, apud Paphos Venus, apud
Minerva at Samos Juno at Paphos Venus at

Lemnos Vulcanus, apud Naxos Liber, apud Delos Apollo. In
Lemnos Vulcan at Naxos Liber at Delos Apollo in
quorum etiam laudibus accesserunt et poetae, et conpositis
whose also praises came-in also the-poets and with-composed
carminibus in caelum eos sustulerunt. Nam quorundam et
songs into heaven them raised for of-some also
inventiones artium cultu peperisse dicuntur, ut Aesculapio
inventions of-arts worship to-have-begotten are-said as for-Aesculapius
medicina, Vulcano fabrica. Ab actibus autem vocantur, ut
medicine for-Vulcan smithing from acts moreover are-called as
Mercurius, quod mercibus praeest; Liber a libertate. Fuerunt
Mercury because over-wares he-presides Liber from liberty there-were
etiam et quidam viri fortes aut urbium conditores, quibus
also also certain men brave or of-cities founders to-whom
mortuis homines, qui eos dilexerunt, simulacra finxerunt, ut
dead men who them loved images fashioned that
haberent aliquod ex imaginum contemplatione solacium;
they-might-have some from of-the-images the-contemplation solace
sed paulatim hunc errorem persuadentibus daemonibus ita in
but little-by-little this error with-persuading demons so into
posteris inrepsisse, ut quos illi pro sola nominis memoria
posterity to-have-crept that whom they for sole of-the-name the-memory
honoraverunt, successores deos existimarent atque colerent.
honored the-successors gods thought and worshiped
Simulacrorum usus exortus est, cum ex desiderio mortuorum
of-images the-use arisen is when from longing for-the-dead
constituerentur imagines vel effigies, tamquam in caelum
were-set-up images or likenesses as-if into heaven
receptis, pro quibus se in terris daemones colendi
to-those-received for whom themselves on earth demons to-be-worshiped
supposuerunt, et sibi sacrificari a deceptis et perditis
substituted and to-themselves to-be-sacrificed by the-deceived and lost

persuaserunt. Simulacra autem a similitudine nuncupata,
persuaded images moreover from likeness named
eo quod manu artificis ex lapide aliave materia
for-this that by-the-hand of-the-craftsman from stone or-other material
eorum vultus imitantur in quorum honore finguntur.
their faces they-imitate in whose honor they-are-fashioned
Ergo simulacra vel pro eo quod sunt similia, vel pro
therefore images either for that that they-are like or for
eo quod simulata atque conficta; unde et falsa sunt. Et
that that feigned and fabricated whence also false they-are and
notandum quod Latinus sermo sit in Hebraeis. Apud
to-be-noted that the-Latin word is among the-Hebrews among
eos enim idolum sive simulacrum Semel dicitur. Iudaei
them for idol or image Semel is-called the-Jews
dicunt quod Ismael primus simulacrum luto fecerit.
say that Ishmael first an-image from-clay made
Gentiles autem primum Prometheum simulacrum hominum
the-gentiles moreover first Prometheus an-image of-men
de luto finxisse perhibent, ab eoque natam esse artem
from clay to-have-fashioned hold from and-him born to-be the-art
simulacra et statuas fingendi. Unde et poetae ab eo
images and statues of-fashioning whence also the-poets by him
homines primum factos esse confingunt figurate propter
men first made to-have-been feign figuratively on-account-of
effigies. Apud Graecos autem Cecrops, sub quo primum in
the-likenesses among the-Greeks moreover Cecrops under whom first on
arce oliva orta est, et Atheniensium urbs ex Minervae
the-citadel the-olive arose has and of-the-Athenians the-city from of-Minerva
appellatione nomen sortita est. Hic primus omnium Iovem
the-appellation the-name obtained has he first of-all Jupiter
appellavit, simulacra repperit, aras statuit, victimas inmolavit,
named images found altars set-up victims sacrificed

nequaquam istiusmodi rebus in Graecia umquam visis.
by-no-means of-this-kind with-things in Greece ever seen
Idolatria idolorum servitus sive cultura interpretatur. Nam
idolatry of-idols the-service or worship is-interpreted for
λατρεία Graece, Latine servitus dicitur, quae quantum ad
latreia in-Greek in-Latin service is-called which as-far-as to
veram religionem adtinet, nonnisi uni et soli Deo debetur.
true religion pertains only to-one and alone God is-owed
Hanc sicut inpia superbia sive hominum sive daemonum
this as impious pride either of-men or of-demons
sibi exhiberi vel iubet vel cupit, ita pia humilitas vel
to-itself to-be-shown either orders or desires so pious humility either
hominum vel angelorum sanctorum sibi oblatam recusat,
of-men or of-angels holy to-itself offered refuses
et cui debetur ostendit. Idolum autem est simulacrum
and to-whom it-is-owed shows idol moreover is an-image
quod humana effigie factum et consecratum est, iuxta
which in-human in-a-human made and consecrated is according-to
vocabuli interpretationem. Εἶδος enim Graece formam sonat,
of-the-word the-interpretation eidos for in-Greek form sounds
et ab eo per diminutionem idolum deductum aeque apud
and from it through diminution idol derived equally among
nos formulam facit. Igitur omnis forma vel formula idolum
us little-form makes therefore every form or little-form idol
se dici exposcit. Inde idolatria omnis circa omnem
itself to-be-called demands thence idolatry all around every
idolum famulatus et servitus. Quidam vero Latini ignorantes
idol attendance and service some but Latins not-knowing
Graece inperite dicunt idolum ex dolo sumpsisse nomen,
Greek unskillfully say idol from guile to-have-taken the-name
quod diabolus creaturae cultum divini nominis invexit.
because the-devil to-the-creature the-worship of-the-divine name brought-in

Daemonas a Graecis dictos aiunt, quasi δαήμονας, id est
demons by the-Greeks called they-say as-if daemonas that is
peritos ac rerum scios. Praesciunt enim futura multa, unde
skilled and of-things knowing they-foreknow for future-things many whence
et solent responsa aliqua dare. Inest enim illis cognitio
also they-are-wont answers some to-give is-in for them knowledge
rerum plus quam infirmitati humanae, partim subtilioris
of-things more than to-weakness human partly of-subtler
sensus acumine, partim experientia longissimae vitae,
sense by-the-sharpness partly by-the-experience of-longest life
partim per Dei iussum angelica revelatione. Hi corporum
partly through of-God command by-angelic revelation these of-bodies
aeriorum natura vigent. Ante transgressionem quidem caelestia
airy in-nature thrive before the-transgression indeed heavenly
corpora gerebant. Lapsi vero in aeriam qualitatem conversi
bodies they-bore fallen but into airy quality turned
sunt, nec aeris illius puriora spatia, sed ista caliginosa tenere
they-are nor of-air that the-purer spaces but these murky to-hold
permissi sunt, qui eis quasi carcer est usque ad tempus
permitted they-are which to-them as-if a-prison is all-the-way to the-time
iudicii. Hi sunt praevaricatores angeli, quorum Diabolus
of-judgment these are the-transgressing angels of-whom the-Devil
princeps est. Diabolus Hebraice dicitur deorsum fluens, quia
the-prince is devil in-Hebrew is-called downward flowing because
quietus in caeli culmine stare contempsit, sed superbiae
quiet on of-heaven the-summit to-stand he-disdained but of-pride
pondere deorsum corruens cecidit. Graece vero diabolus
by-the-weight downward rushing he-fell in-Greek but devil
criminator vocatur, quod vel crimina, in qua ipse inlicit,
accuser is-called because either the-crimes into which he-himself entices
ad Deum referat, vel quia electorum innocentiam criminibus
to God he-reports or because of-the-chosen the-innocence with-crimes

fictis accusat; unde et in Apocalypsi voce angelica dicitur:
feigned he-accuses whence also in the-Apocalypse by-voice angelic it-is-said
'Proiectus est accusator fratrum nostrorum, qui accusabat illos
cast-down is the-accuser of-brothers our who accused them
in conspectu Dei nostri die ac nocte.' Satanas in Latino
in the-sight of-God our by-day and night Satan in Latin
sonat adversarius, sive transgressor. Ipse est enim adversarius,
sounds adversary or transgressor he is for the-adversary
qui est veritatis inimicus, et semper sanctorum virtutibus
who is of-truth the-enemy and always of-the-saints to-the-virtues
contraire nititur. Ipse et transgressor, quia praevaricator
to-oppose strives he also transgressor because a-prevaricator
effectus in veritate, qua conditus est, non stetit. Idem et
made in the-truth in-which created he-was not he-stood the-same also
temptator, quia temptandam iustorum innocentiam postulat,
tempter because to-be-tempted of-the-just the-innocence he-demands
sicut in Iob scribitur. Antichristus appellatur, quia contra
as in Job is-written Antichrist he-is-called because against
Christum venturus est. Non, quomodo quidam simplices
Christ about-to-come he-is not as some simple-ones
intellegunt, Antichristum ideo dictum quod ante Christum
understand Antichrist therefore called because before Christ
venturus sit, id est post eum veniat Christus. Non sic, sed
about-to-come he-be that is after him may-come Christ not so but
Antichristus Graece dicitur, quod est Latine contrarius Christo.
Antichrist in-Greek is-called which is in-Latin contrary to-Christ
Ἀντὶ enim Graece in Latino contra significat. Christum
anti for in-Greek in Latin against signifies Christ
enim se mentietur, dum venerit; et contra eum
for himself he-shall-feign when he-shall-have-come and against him
dimicabitur; et adversabitur sacramentis Christi, ut veritatis
shall-fight and shall-oppose the-sacraments of-Christ that of-truth

eius evangelium solvat. Nam et templum Hierosolymis
his the-gospel he-may-dissolve for both the-temple at-Jerusalem
reparare, et omnes veteris legis caerimonias restaurare
to-repair and all of-the-old law the-ceremonies to-restore
temptabit. Sed et ille Antichristus est qui negat esse Deum
he-shall-try but also he Antichrist is who denies to-be God
Christum. Contrarius enim Christo est. Omnes enim, qui
Christ contrary for to-Christ he-is all for who
exeunt de Ecclesia et ab unitate fidei praeciduntur, et
go-out from the-Church and from the-unity of-faith are-cut-off also
ipsi Antichristi sunt. Bel idolum Babylonium est, quod
themselves Antichrists are Bel an-idol Babylonian is which
interpretatur vetus. Fuit enim hic Belus pater Nini, primus
is-interpreted old was for this Belus father of-Ninus first
rex Assyriorum, quem quidam Saturnum appellant; quod
king of-the-Assyrians whom some Saturn call which
nomen et apud Assyrios et apud Afros postea cultum
name both among the-Assyrians and among the-Africans afterward worshiped
est, unde et lingua Punica Bal deus dicitur. Apud
was whence also in-the-tongue Punic Bal god is-called among
Assyrios autem Bel vocatur quadam sacrorum suorum ratione
the-Assyrians moreover Bel is-called by-a-certain of-sacred-rites their reason
et Saturnus et Sol. Belphegor interpretatur simulacrum
both Saturn and the-Sun Belphegor is-interpreted image
ignominiae. Idolum enim fuit Moab, cognomento Baal,
of-shame idol for he-was of-Moab by-surname Baal
super montem Phegor, quem Latini Priapum vocant, deum
upon the-mountain Phegor whom the-Latins Priapus call god
hortorum. Fuit autem de Lampsaco civitate Hellesponti, de
of-gardens he-was moreover from Lampsacus city of-the-Hellespont from
qua pulsus est; et propter virilis membri magnitudinem
which expelled he-was and on-account-of of-the-male member the-size

in numero deorum suorum eum Graeci transtulerunt, et in
into the-number of-gods their him the-Greeks transferred and into
numen sacraverunt hortorum; unde et dicitur praeesse hortis
a-divinity consecrated of-gardens whence also he-is-said to-preside-over gardens
propter eorum fecunditatem. Belzebub idolum fuit Accaron,
on-account-of their fertility Beelzebub the-idol was of-Ekron
quod interpretatur vir muscarum. Zebub enim musca vocatur.
which is-interpreted man of-flies Zebub for fly is-called
Spurcissimum igitur idolum ideo virum muscarum vocatum
the-foulest therefore idol therefore man of-flies called
propter sordes idolatriae, sive pro inmunditia. Belial *
on-account-of the-filth of-idolatry or for uncleanness Belial (lacuna)
*. Behemoth ex Hebraea voce in Latina lingua animal
(lacuna) Behemoth from Hebrew word in the-Latin tongue animal
sonat, propter quod de excelsis ad terrena cecidit, et
sounds on-account-of that from the-heights to earthly-things he-fell and
pro merito suo ut animal brutum effectus sit. Ipse est et
for merit his as an-animal brute made he-was he is also
Leviathan, id est serpens de aquis, quia in huius saeculi
Leviathan that is serpent from the-waters because in of-this age
mare volubili versatur astutia. Leviathan autem interpretatur
the-sea with-shifting he-is-turned craft Leviathan moreover is-interpreted
additamentum eorum. Quorum scilicet, nisi hominum quibus
addition of-them of-whom namely unless of-men to-whom
in paradiso semel culpam praevaricationis intulit, et hanc
in paradise once the-guilt of-transgression he-brought and this
usque ad aeternam mortem cottidie persuadendo adicit
all-the-way to eternal death daily by-persuading he-adds
vel extendit? Quaedam autem nomina deorum suorum
or extends certain moreover names of-gods their
gentiles per vanas fabulas ad rationes physicas conantur
the-gentiles through vain fables to reasons physical try

traducere, eaque in causis elementorum conposita esse
to-transfer and-them in the-causes of-the-elements composed to-be
interpretantur. Sed hoc a poetis totum fictum est, ut deos
they-interpret but this by the-poets wholly feigned is that gods
suos ornarent aliquibus figuris, quos perditos ac dedecoris
their they-might-adorn with-some figures whom lost and of-disgrace
infamia plenos fuisse historiae confitentur. Omnino enim
with-infamy full to-have-been the-histories confess altogether for
fingendi locus vacat, ubi veritas cessat. Saturnus origo
of-feigning the-place is-empty where truth ceases Saturn the-origin
deorum et totius posteritatis a paganis designatur. Hunc
of-the-gods and of-all posterity by the-pagans is-designated him
Latini a satu appellatum ferunt, quasi ad ipsum satio
the-Latins from sowing called they-say as-if to him the-sowing
omnium pertineat rerum, vel a temporis longitudine, quod
of-all may-pertain things or from of-time the-length because
saturetur annis. Unde et eum Graeci Cronos nomen habere
he-is-sated with-years whence also him the-Greeks Cronos as-name to-have
dicunt, id est tempus, quod filios suos fertur devorasse,
say that is time because sons his he-is-said to-have-devoured
hoc est annos, quos tempus produxerit, in se revolvit,
that is the-years which time has-brought-forth into itself it-rolls-back
vel quod eo semina, unde oriuntur, iterum redeunt. Hunc
or because to-it the-seeds whence they-arise again return him
Caeli patris abscidisse genitalia dicunt, quia nihil in
of-Heaven the-father to-have-cut-off the-genitals they-say because nothing in
caelo de seminibus nascitur. Falcem tenet, inquiunt, propter
heaven from seeds is-born a-sickle he-holds they-say for
agriculturam significandam, vel propter annos et tempora,
agriculture to-be-signified or on-account-of the-years and seasons
quod in se redeant, vel propter sapientiam, quod intus
because into themselves they-return or on-account-of wisdom because within

acuta sit. In aliquibus autem civitatibus Saturno liberos suos
sharp it-is in some moreover cities to-Saturn children their
apud gentiles inmolabant, quod Saturnum poetae liberos
among the-gentiles they-sacrificed because Saturn the-poets children
suos devorasse solitum tradiderunt. Iovis fertur a iuvando
his to-devour wont handed-down Jove is-said from helping
dictus, et Iuppiter quasi iuvans pater, hoc est, omnibus
called and Jupiter as-if helping father that is to-all
praestans. Hunc et privato titulo Iovem Optimum dixerunt,
excelling him also by-private title Jupiter Best they-called
dum fuisset incestus in suis, inpudicus in extraneis.
though he-had-been incestuous among his-own unchaste among strangers
Quem modo taurum fingunt propter Europae raptum;
whom now a-bull they-feign on-account-of of-Europa the-rape
fuit enim in navi cuius insigne erat taurus: modo Danaes
he-was for in a-ship whose ensign was a-bull now of-Danae
per imbrem aureum appetisse concubitum; ubi intellegitur
through a-shower golden to-have-sought the-bed where it-is-understood
pudicitiam mulieris ab auro fuisse corruptam: modo in
the-chastity of-the-woman by gold to-have-been corrupted now in
similitudine aquilae, propter quod puerum ad stuprum
the-likeness of-an-eagle on-account-of that a-boy for debauchery
rapuerit: modo serpentem, quia reptaverit, et cygnum, quia
he-carried-off now a-serpent because he-crawled and a-swan because
cantaverit. Et ideo non figurae istae sunt, sed plane de
he-sang and therefore not figures these are but plainly of
veritate scelera. Unde turpe erat tales deos credi, quales
truth crimes whence shameful it-was such gods to-be-believed as
homines esse non debeant. Ianum dicunt quasi mundi
men to-be not they-ought Janus they-say as-if of-the-world
vel caeli vel mensuum ianuam: duas Iani facies faciunt,
or of-heaven or of-the-months the-door two of-Janus faces they-make

propter orientem et occidentem. Cum vero faciunt eum
on-account-of the-east and the-west when but they-make him
quadrifrontem et Ianum geminum appellant, ad quattuor
four-fronted and Janus twin they-call to the-four
mundi partes hoc referunt, vel ad quattuor elementa
of-the-world parts this they-refer or to the-four elements
sive tempora. Sed dum hoc fingunt, monstrum, non deum
or seasons but while this they-feign a-monster not a-god
faciunt. Neptunum aquas mundi praedicant; et dictus ab
they-make Neptune the-waters of-the-world they-proclaim and called by
eis Neptunus, quasi nube tonans. Vulcanum volunt ignem;
them Neptune as-if with-cloud thundering Vulcan they-hold fire
et dictus Vulcanus quasi volans candor, vel quasi volicanus,
and called Vulcan as-if flying brightness or as-if volicanus
quod per aerem volat. Ignis enim e nubibus nascitur.
because through the-air it-flies fire for from clouds is-born
Unde etiam Homerus dicit eum praecipitatum de aere in
whence also Homer says him hurled from the-air to
terras, quod omne fulmen de aere cadit. Idcirco autem
the-earth because every thunderbolt from the-air falls for-this-reason moreover
Vulcanus de femore Iunonis fingitur natus, quod fulmina de
Vulcan from the-thigh of-Juno is-feigned born because thunderbolts from
imo aere nascantur. Claudus autem dicitur Vulcanus, quia
the-lowest air are-born lame moreover is-called Vulcan because
per naturam numquam rectus [est] ignis, sed quasi claudus
by nature never straight is fire but as-if lame
eiusmodi speciem motumque habet. Ideo autem in fabrorum
of-this-kind appearance and-motion it-has therefore moreover in of-smiths
fornace eundem Vulcanum auctorem dicunt, quia sine igne
the-furnace the-same Vulcan the-author they-call because without fire
nullum metalli genus fundi extendique potest. Pluton
no of-metal kind to-be-melted and-to-be-extended can Pluto

Graece, Latine Diespiter vel Ditis pater; quem alii Orcum
in-Greek in-Latin Diespiter or of-Dis father whom others Orcus
vocant, quasi receptorem mortium. Unde et orca nuncupatur
call as-if the-receiver of-deaths whence also orca is-named
vas quod recipit aquas. Ipse et Graece Charon. Liberum
the-vessel which receives waters he also in-Greek Charon Liber
a liberamento appellatum volunt, quod quasi mares in
from liberation called they-hold because as-if males in
coeundo per eius beneficium emissis seminibus liberentur;
coupling through his benefit with-emitted seeds are-freed
quod idem Liber muliebri et delicato corpore pingitur.
because the-same Liber with-womanly and delicate body is-painted
Dicunt enim mulieres ei adtributas et vinum propter
they-say for women to-him attributed and wine on-account-of
excitandam libidinem. Unde et frons eius pampino cingitur.
arousing lust whence also the-brow his with-vine-leaf is-girded
Sed ideo coronam viteam et cornu habet, quia cum
but therefore a-crown of-vine and a-horn he-has because when
grate et moderate vinum bibitur, laetitiam praestat; cum
pleasantly and moderately wine is-drunk gladness it-offers when
ultra modum, excitat lites, id est quasi cornua dat. Idem
beyond measure it-stirs-up quarrels that is as-if horns it-gives the-same
autem et Lyaeus ἀπὸ τοῦ λύειν, quod multo vino membra
moreover also Lyaeus from the to-loosen because by-much wine the-limbs
solvantur. Iste et Graece Διόνυσος a monte Indiae Nysa,
are-loosed he also in-Greek Dionysos from the-mountain of-India Nysa
ubi dicitur esse nutritus. Ceterum est et Nysa civitas,
where he-is-said to-have-been nourished besides there-is also Nysa a-city
in qua colitur idem Liber, unde Nysaeus dictus est.
in which is-worshiped the-same Liber whence Nysaean called he-is
Mercurium sermonem interpretantur. Nam ideo Mercurius
Mercury speech they-interpret for therefore Mercury

quasi medius currens dicitur appellatus, quod sermo currat
as-if in-the-middle running is-said called because speech runs
inter homines medius. Ideo et Ἑρμῆς Graece, quod sermo,
among men in-the-middle therefore also Hermes in-Greek because speech
vel interpretatio, quae ad sermonem utique pertinet, ἑρμηνεία
or interpretation which to speech certainly pertains hermeneia
dicitur. Ideo et mercibus praeesse, quia inter vendentes
is-called therefore also over-wares to-preside because between sellers
et ementes sermo fit medius. Qui ideo fingitur habere
and buyers speech is-made middle who therefore is-feigned to-have
pinnas, quia citius verba discurrunt. Unde et velox et
wings because quickly words run-about whence also swift and
errans inducitur: alas eius in capite et in pedibus
wandering he-is-introduced the-wings his on the-head and on the-feet
significare volucrem fieri per aera sermonem. Nuntium
to-signify swift to-become through the-air speech messenger
dictum, quoniam per sermonem omnia cogitata enuntiantur.
called since through speech all thoughts are-uttered
Ideo autem furti magistrum dicunt, quia sermo animos
therefore moreover of-theft the-master they-call-him because speech the-minds
audientium fallit. Virgam tenet, qua serpentes dividit, id
of-hearers deceives a-rod he-holds with-which serpents he-divides that
est venena. Nam bellantes ac dissidentes interpretum oratione
is poisons for the-warring and the-quarreling of-interpreters by-the-speech
sedantur; unde secundum Livium legati pacis caduceatores
are-calmed whence according-to Livy envoys of-peace caduceatores
dicuntur. Sicut enim per fetiales bella indicebantur, ita
are-called as for through fetials wars were-declared so
pax per caduceatores fiebat. Hermes autem Graece dicitur
peace through caduceatores was-made Hermes moreover in-Greek is-called
ἀπὸ τῆς ἑρμηνείας, Latine interpres; qui ob virtutem
from the interpretation in-Latin interpreter who on-account-of virtue

multarumque artium scientiam Trimegistus, id est ter
and-of-many arts knowledge Trismegistus that is thrice
maximus nominatus est. Cur autem eum capite canino
greatest named was why moreover him with-head canine
fingunt, haec ratio dicitur, quod inter omnia animalia canis
they-feign this reason is-given because among all animals the-dog
sagacissimum genus et perspicax habeatur. Martem deum
the-most-sagacious kind and keen-sighted is-held Mars the-god
belli esse dicunt, et Martem appellatum quia per viros
of-war to-be they-say and Mars called because through men
pugnatur, ut sit Mars mas; licet et tria sint genera
it-is-fought so-that be Mars mas although also three be kinds
consuetudinum, sicut Scytharum, ubi et feminae et viri
of-customs as of-the-Scythians where both women and men
in pugna eunt: Amazonum, ubi solae feminae: Romanorum
into battle go of-the-Amazons where only women of-the-Romans
aliarumque gentium, ubi soli mares. Item Martem quasi
and-of-other nations where only males likewise Mars as-if
effectorem mortium. Nam a Marte mors nuncupatur.
the-effecter of-deaths for from Mars death is-named
Hunc et adulterum dicunt, quia belligerantibus incertus
him also adulterer they-call because to-those-warring uncertain
est. Quod vero nudo pectore stat, ut bello se quisque
he-is that but with-bare breast he-stands that to-war himself each
sine formidine cordis obiciat. Mars autem apud Thracos
without fear of-heart may-expose Mars moreover among the-Thracians
Gradivus dicitur, eo quod in bello gradum inferant qui
Gradivus is-called for-this that in war a-step they-bring-on who
pugnant, aut quod inpigre gradiantur. Apollinem quamvis
fight or because tirelessly they-step Apollo although
divinatorem et medicum vellent, ipsum tamen etiam
a-diviner and physician they-would-have-him him yet also

Solem dixerunt, quasi solum. Ipsum Titan, quasi unum
the-Sun they-called as-if alone him Titan as-if one
ex Titanis, qui adversus Iovem non fecit. Ipsum Phoebum,
from the-Titans who against Jupiter not acted him Phoebus
quasi ephebum, hoc est adolescentem. Unde et sol
as-if ephebus that is a-youth whence also the-sun
puer pingitur, eo quod cottidie oriatur et nova luce
a-boy is-painted for-this that daily it-rises and with-new light
nascatur. Pythium quoque eundem Apollinem vocari aiunt
is-born Pythian also the-same Apollo to-be-called they-say
a Pythone inmensae molis serpente, cuius non magis
from Python of-immense bulk a-serpent whose not more
venena quam magnitudo terrebat. Hunc Apollo sagittarum
poisons than size terrified him Apollo of-arrows
ictibus sternens nominis quoque spolia reportavit, ut
with-the-blows laying-low of-the-name also the-spoils carried-off that
Pythius vocaretur. Unde et ob insigne victoriae Pythia
Pythian he-might-be-called whence also for the-mark of-victory Pythian
sacra celebranda constituit. Dianam quoque germanam eius
rites to-be-celebrated he-established Diana also sister his
similiter lunam et viarum praesidem aiunt. Unde et virginem
likewise the-moon and of-roads the-guardian they-say whence also a-virgin
volunt, quod via nihil pariat. Et ideo ambo sagittas
they-would-have-her because a-road nothing bears and therefore both arrows
habere finguntur, quod ipsa duo sidera de caelo radios
to-have are-feigned because the-very two stars from heaven rays
usque ad terras emittant. Dianam autem vocatam quasi
all-the-way to the-earth send-forth Diana moreover called as-if
Duanam, quod luna et die et nocte appareat. Ipsam et
Duana because the-moon both by-day and by-night appears her also

Lucinam adseverant, eo quod luceat. Eandem et Triviam,
Lucina they-assert for-this that she-shines the-same also Trivia
eo quod tribus fungatur figuris. De qua Vergilius:
for-this that with-three she-functions figures about whom Virgil

Tria virginis ora Dianae,
three of-the-virgin faces of-Diana

quia eadem Luna, eadem Diana, eadem Proserpina vocatur.
because the-same Luna the-same Diana the-same Proserpina is-called
Sed cum Luna fingitur:
but when as-Luna she-is-feigned

Sublustri splendet amictu.
dim-lit she-shines in-garment
cum subcincta iacit calamos, Latonia virgo est:
when girded she-throws arrows the-Latonian virgin she-is
cum subnixa sedet solio, Plutonia coniux.
when propped she-sits on-the-throne the-Plutonian consort

Latonia autem Diana, eo quod Latonae fuerit filia.
Latonian moreover Diana for-this that of-Latona she-was daughter
Cererem, id est terram, a creandis frugibus adserunt
Ceres that is the-earth from creating fruits they-assert
dictam, appellantes eam nominibus plurimis. Dicunt etiam
called naming her by-names very-many they-say also
eam et Opem, quod opere melior fiat terra: Proserpinam,
her also Ops because by-work better becomes the-earth Proserpina
quod ex ea proserpiant fruges: Vestam, quod herbis vel
because from her creep-forth the-fruits Vesta because with-herbs or
variis vestita sit rebus, vel a vi sua stando. Eandem
various clothed she-is things or from force her by-standing the-same

et Tellurem et Matrem magnam fingunt, turritam cum
also Tellus and Mother great they-feign turreted with
tympano et gallo et strepitu cymbalorum. Matrem vocatam,
a-drum and a-cock and the-clash of-cymbals mother called
quod plurima pariat; magnam, quod cibum gignat;
because very-many-things she-bears great because food she-begets
almam, quia universa animalia fructibus suis alit. Est
nourishing because all animals with-fruits her she-nourishes it-is
enim alimentorum nutrix terra. Quod simulacrum eius cum
for of-nourishments the-nurse the-earth that the-image her with
clavi fingitur, quia tellus hieme clauditur, vere aperitur ut
a-key is-fashioned because the-earth in-winter is-closed in-spring is-opened that
fruges nascantur. Quod tympanum habet, significare volunt
the-fruits may-be-born that a-drum she-has to-signify they-bold
orbem terrae. Quod curru vehi dicitur, quia ipsa est
the-circle of-the-earth that in-a-chariot to-be-borne she-is-said because she is
terra quae pendet in aere. Quod sustinetur rotis, quia
the-earth which hangs in the-air that it-is-held-up on-wheels because
mundus rotatur et volubilis est. Quod leones illi subiciunt
the-world is-whirled and rolling is that lions to-her they-subject
mansuetos, ut ostendant nullum genus esse tam ferum quod
tame that they-may-show no kind to-be so wild which
non subigi possit aut superari ab ea. Quod in capite
not to-be-subdued could or to-be-overcome by her that on the-head
turritam gestat coronam, ostendit superpositas terrae civitates
turreted she-bears a-crown it-shows set-upon the-earth cities
quasi insignitas turribus constare. Quod sedes finguntur circa
as-if marked with-towers to-stand that seats are-feigned around
eam, quia cum omnia moveantur, ipsam non moveri. Quod
her because while all-things be-moved she not to-be-moved that
Corybantes eius ministri cum strictis gladiis esse finguntur,
the-Corybantes her ministers with drawn swords to-be are-feigned

ut significetur omnes pro terra sua debere pugnare. Quod
that it-may-be-signified all for land their ought to-fight that
gallos huic deae ut servirent fecerunt, significant qui
gelded-priests to-this goddess that they-might-serve they-made they-signify who
semine indigeant, terram sequi oportere; in ea quippe omnia
of-seed lack the-earth to-follow it-behooves in it indeed all-things
reperire. Quod se apud eam iactant, praecipitur, inquiunt,
to-find that themselves before her they-throw it-is-enjoined they-say
ut qui terram colunt ne sedeant; semper enim esse quod
that who the-earth till not they-should-sit always for to-be what
agant. Cymbalorum autem aereorum sonitus, ferramentorum
they-may-do of-cymbals moreover brazen the-sound of-iron-tools
crepitus in colendo agro: sed ideo aere, quod terram
the-clatter in tilling the-field but therefore of-bronze because the-earth
antiqui aere colebant, priusquam ferrum esset inventum.
the-ancients with-bronze tilled before iron was found
Eandem Vestam et ignem esse perhibent, quia terram ignem
the-same Vesta also fire to-be they-hold because the-earth fire
habere non dubium est, ut ex Aetna Vulcanoque datur
to-have not doubtful it-is as from Etna and-Vulcan it-is-given
intellegi. Et ideo virginem putant, quia ignis inviolabile
to-be-understood and therefore a-virgin they-think-her because fire an-inviolable
sit elementum, nihilque nasci possit ex eo, quippe qui
is element and-nothing to-be-born can from it inasmuch-as which
omnia quae arripuerit absumat. Ovidius in Fastis:
all-things which it-has-seized consumes Ovid in the-Fasti

Nec tu aliud Vestam quam vivam intellege flammam;
nor you other Vesta than living understand flame
nataque de flamma corpora nulla vides.
and-born from flame bodies none you-see

Propterea et virgines ei servire dicuntur, eo quod
for-this-reason also virgins her to-serve are-said for-this that
sicut ex virgine, ita nihil ex igne nascatur. Iunonem
as from a-virgin so nothing from fire is-born Juno
dicunt quasi ianonem, id est ianuam, pro purgationibus
they-say as-if ianonem that is door for the-purgations
feminarum, eo quod quasi portas matrum natorum pandat,
of-women for-this that as-if the-gates of-mothers of-children she-opens
et nubentum maritis. Sed hoc philosophi. Poetae autem
and of-the-brides for-husbands but this the-philosophers the-poets moreover
Iunonem Iovis adserunt sororem et coniugem: ignem enim
Juno of-Jupiter assert sister and wife fire for
et aerem Iovem, aquam et terram Iunonem interpretantur;
and air Jupiter water and earth Juno they-interpret
quorum duorum permixtione universa gignuntur. Et sororem
of-which two by-the-mixing all-things are-begotten and sister
dicunt quod mundi pars est; coniugem, quod commixta
they-call-her because of-the-world part she-is wife because mixed
concordat. Unde et Vergilius:
she-agrees whence also Virgil

Tum pater omnipotens fecundis imbribus aether
then the-father almighty with-fruitful showers the-ether
coniugis in gremium descendit.
of-his-wife into the-lap descended

Minerva apud Graecos Ἀθήνη dicitur, id est, femina. Apud
Minerva among the-Greeks Athene is-called that is woman among
Latinos autem Minervam vocatam quasi deam et munus
the-Latins moreover Minerva called as-if goddess and the-gift
artium variarum. Hanc enim inventricem multorum ingeniorum
of-arts various her for the-inventress of-many talents

perhibent, et inde eam artem et rationem interpretantur,
they-hold and thence her art and reason they-interpret
quia sine ratione nihil potest contineri. Quae ratio, quia
because without reason nothing can to-be-contained which reason because
ex solo animo nascitur, animumque putant esse in capite et
from alone the-mind is-born and-the-mind they-think to-be in the-head and
cerebro, ideo eam dicunt de capite Iovis esse natam,
brain therefore her they-say from the-head of-Jupiter to-have-been born
quia sensus sapientis, qui invenit omnia, in capite est. In
because the-sense of-the-wise-man who finds all-things in the-head is on
cuius pectore ideo caput Gorgonis fingitur, quod illic est
whose breast therefore the-head of-the-Gorgon is-fashioned because there is
omnis prudentia, quae confundit alios, et inperitos ac saxeos
all prudence which confounds others and the-unskilled and stony
conprobat: quod et in antiquis Imperatorum statuis cernimus
shows which also in the-ancient of-the-Emperors statues we-see
in medio pectore loricae, propter insinuandam sapientiam
in the-middle of-the-breast of-the-cuirass for insinuating wisdom
et virtutem. Haec Minerva et Tritonia dicitur. Triton enim
and virtue this Minerva also Tritonia is-called Triton for
Africae palus est, circa quam fertur virginali apparuisse
of-Africa a-marsh is around which she-is-said at-virginal to-have-appeared
aetate, propter quod Tritonia nuncupata est. Unde et
age on-account-of which Tritonia named she-is whence also
tanto proclivius dea credita, quanto minus origo eius
so-much more-readily a-goddess believed by-how-much less the-origin her
innotuit. Pallas autem dicta vel ab insula Pallene in
became-known Pallas moreover called either from the-island Pallene in
Thracia, in qua nutrita est; vel ἀπὸ τοῦ πάλλειν τὸ δόρυ,
Thrace in which nourished she-was or from the to-brandish the spear
id est ab hastae concussione; vel quod Pallantem gigantem
that is from of-the-spear the-shaking or because Pallas the-giant

occiderit. Venerem exinde dicunt nuncupatam, quod sine
she-killed Venus thence they-say named because without
vi femina virgo esse non desinat. Hanc Graeci Ἀφροδίτην
force a-woman a-virgin to-be not ceases her the-Greeks Aphrodite
vocant propter spumam sanguinis generantem. Ἀφρὸς
call on-account-of the-foam of-blood begetting aphros
enim Graece spuma vocatur. Quod autem fingunt Saturnum
for in-Greek foam is-called that moreover they-feign Saturn
Caelo patri genitalia abscidisse, et sanguinem fluxisse
from-Heaven the-father the-genitals to-have-cut-off and the-blood to-have-flowed
in mare, atque eo spuma maris concreta Venus nata
into the-sea and from-that with-the-foam of-the-sea congealed Venus born
est, illud aiunt quod per coitum salsi humoris substantia
was that they-say because through coupling of-salt moisture the-substance
est; et inde Ἀφροδίτην Venerem dici, quod coitus spuma
is and thence Aphrodite Venus to-be-called because coupling the-foam
est sanguinis, quae ex suco viscerum liquido salsoque
is of-blood which from the-juice of-the-entrails liquid and-salt
constat. Ideo autem Venerem Vulcani dicunt uxorem, quia
consists therefore moreover Venus of-Vulcan they-call the-wife because
Venerium officium nonnisi calore consistit, unde est:
the-Venereal office not-except by-heat consists whence is

Frigidus in Venerem senior.
cold into Venus the-old-man

Nam quod Saturnus dicitur patri Caelo virilia
for that Saturn is-said from-the-father Heaven the-virile-parts
amputasse, quae in mare cadentia Venerem creaverunt,
to-have-cut-off which into the-sea falling Venus created
quod ideo fingitur quia nisi humor de caelo in terram
that therefore is-feigned because unless moisture from heaven to earth

descenderit, nihil creatur. Cupidinem vocatum ferunt
shall-have-descended nothing is-created Cupid called they-say
propter amorem. Est enim daemon fornicationis. Qui ideo
on-account-of love he-is for the-demon of-fornication who therefore
alatus pingitur, quia nihil amantibus levius, nihil mutabilius
winged is-painted because nothing than-lovers lighter nothing more-changeable
invenitur. Puer pingitur, quia stultus est et inrationabilis
is-found a-boy he-is-painted because foolish is and irrational
amor. Sagittam et facem tenere fingitur, Sagittam, quia
love an-arrow and a-torch to-hold he-is-feigned an-arrow because
amor cor vulnerat; facem, quia inflammat. Pan dicunt
love the-heart wounds a-torch because it-inflames Pan call
Graeci, Latini Silvanum, deum rusticorum, quem in naturae
the-Greeks the-Latins Silvanus god of-rustics whom in of-nature
similitudinem formaverunt; unde et Pan dictus est, id est
the-likeness they-formed whence also Pan called he-is that is
omne. Fingunt enim eum ex universali elementorum specie.
all they-fashion for him from the-universal of-the-elements form
Habet enim cornua in similitudinem radiorum solis et
he-has for horns in the-likeness of-the-rays of-the-sun and
lunae. Distinctam maculis habet pellem, propter caeli
of-the-moon distinguished with-spots he-has a-skin on-account-of of-heaven
sidera. Rubet eius facies ad similitudinem aetheris. Fistulam
the-stars reddens his face in the-likeness of-the-ether a-pipe
septem calamorum gestat, propter harmoniam caeli, in
of-seven reeds he-bears on-account-of the-harmony of-heaven in
qua septem sunt soni et septem discrimina vocum. Villosus
which seven are sounds and seven distinctions of-voices shaggy
est, quia tellus convestita est †agitventibus†. Pars eius
he-is because the-earth clothed is agitventibus the-part his
inferior foeda est, propter arbores et feras ut pecudes.
lower foul is on-account-of trees and beasts as cattle

Caprinas ungulas habet, ut soliditatem terrae ostendat,
goatish hooves he-has that the-solidity of-the-earth he-may-show
quem volunt rerum et totius naturae deum; unde Pan quasi
whom they-hold of-things and of-all nature the-god whence Pan as-if
omnia dicunt. Isis lingua Aegyptiorum terra appellatur,
all they-call-him Isis in-the-tongue of-the-Egyptians earth is-called
quam Isin volunt esse. Fuit autem Isis regina Aegyptiorum,
which Isis they-hold to-be was moreover Isis queen of-the-Egyptians
Inachis regis filia, quae de Graecia veniens Aegyptios
of-Inachus the-king daughter who from Greece coming the-Egyptians
litteras docuit, et terras colere instituit; propter quod et
letters taught and the-lands to-till instituted on-account-of which also
terram eius nomine appellaverunt. Serapis omnium maximus
the-land her by-name they-named Serapis of-all the-greatest
Aegyptiorum deus. Ipse est Apis rex Argivorum, qui
of-the-Egyptians god he-himself is Apis king of-the-Argives who
navibus transvectus in Aegyptum, cum ibidem mortuus
in-ships carried-over into Egypt when there dead
fuisset, Serapis appellatus est; propterea quia arca, in qua
he-had-been Serapis called was for-this-reason because the-chest in which
mortuus ponitur, quam sarcophagum vocant, σορὸς dicitur
a-dead-man is-put which sarcophagus they-call soros is-called
Graece, et ibi eum venerari sepultum coeperunt, priusquam
in-Greek and there him to-venerate buried they-began before
templum eius esset instructum. Velut σορὸς et Apis, Sorapis
the-temple his was built as soros and Apis Sorapis
primo, deinde una littera commutata Serapis dictus est.
at-first then with-one letter changed Serapis called he-is
Apis fuit apud Aegyptios taurus Serapi consecratus, et
Apis was among the-Egyptians a-bull to-Serapis consecrated and
ab eo ita cognominatus, quem Aegyptus instar numinis
from him so surnamed whom Egypt like a-divinity

colebat, eo quod de futuris daret quaedam manifesta
worshiped for-this that about future-things it-gave certain manifest
signa. Apparebat enim in Menphis. Quem centum antistites
signs it-appeared for in Memphis whom a-hundred priests
prosequebantur et repente velut lymphatici praecanebant.
escorted and suddenly as-if frenzied foretold
Huius capitis imaginem sibi in eremo Iudaei fecerunt.
of-this the-head an-image for-themselves in the-desert the-Jews made
Fauni a fando, vel ἀπὸ τῆς φωνῆς dicti, quod voce,
Fauns from speaking or from the voice called because by-voice
non signis ostendere viderentur futura. In lucis enim
not by-signs to-show they-seemed the-future-things in groves for
consulebantur a paganis, et responsa illis non signis, sed
they-were-consulted by the-pagans and answers to-them not by-signs but
vocibus dabant. Genium autem dicunt, quod quasi vim
by-voices they-gave Genius moreover they-say because as-if the-force
habeat omnium rerum gignendarum, seu a gignendis
he-has of-all things to-be-begotten or from begetting
liberis; unde et geniales lecti dicebantur a gentibus, qui
children whence also genial beds were-called by the-gentiles which
novo marito sternebantur. Haec et alia sunt gentilium
for-a-new husband were-spread these and other-things are of-the-gentiles
fabulosa figmenta, quae interpretata sic habentur, ut ea
fabulous figments which interpreted so are-held that them
non intellecta damnabiliter tamen adorent. Fatum autem
not understood damnably yet they-may-adore fate moreover
dicunt esse quidquid dii fantur, quidquid Iuppiter fatur.
they-say to-be whatever the-gods speak whatever Jupiter speaks
A fando igitur fatum dicunt, id est a loquendo. Quod
from speaking therefore fate they-say that is from talking which
nisi hoc nomen iam in alia re soleret intellegi, quo
unless this name already in another thing were-wont to-be-understood to-which

corda hominum nolumus inclinare, rationabiliter possumus
the-hearts of-men we-wish-not to-incline reasonably we-can
a fando fatum appellare. Non enim abnuere possumus esse
from speaking fate name not for to-deny we-can to-be
scriptum in litteris sanctis: 'Semel locutus est Deus: duo
written in letters sacred once spoken has God two
haec audivi,' et cetera. Quod enim dictum est, 'semel
these-things I-heard and the-rest what for said is once
locutus est,' intellegitur inmobiliter, hoc est incommutabiliter
spoken has is-understood immovably that is unchangeably
est locutus; sicut novit incommutabiliter omnia quae futura
he-has spoken as he-knows unchangeably all-things which future
sunt, et quae ipse facturus est. Tria autem fata fingunt
are and which he-himself about-to-do is three moreover fates they-fashion
in colo et fuso digitisque filum ex lana torquentibus,
with distaff and spindle and-with-fingers the-thread from wool twisting
propter tria tempora: praeteritum, quod in fuso iam
on-account-of three times the-past which on the-spindle already
netum atque involutum est: praesens, quod inter digitos
spun and wound is the-present which between the-fingers
neentis traicitur: futurum, in lana quae colo inplicata
of-the-spinner is-passed the-future in the-wool which to-the-distaff wrapped
est, et quod adhuc per digitos neentis ad fusum
is and which still through the-fingers of-the-spinner to the-spindle
tamquam praesens ad praeteritum traiciendum est. Parcas
as-if the-present to the-past to-be-passed is the-Parcae
κατ' ἀντίφρασιν appellatas, quod minime parcant. Quas tres
kat antiphrasin called because least they-spare whom three
esse voluerunt: unam, quae vitam hominis ordiatur; alteram,
to-be they-would-have one which the-life of-man begins the-second
quae contexat; tertiam, quae rumpat. Incipimus enim cum
which weaves the-third which breaks we-begin for when

nascimur, sumus cum vivimus, desiimus cum interimus.
we-are-born we-are when we-live we-cease when we-perish
Fortunam a fortuitis nomen habere dicunt, quasi
Fortune from fortuitous-things the-name to-have they-say as-if
deam quandam res humanas variis casibus et fortuitis
a-goddess certain things human with-various chances and fortuitous
inludentem; unde et caecam appellant, eo quod passim
mocking whence also blind they-call-her for-this that everywhere
in quoslibet incurrens sine ullo examine meritorum, et ad
upon whomever running without any examination of-merits both to
bonos et ad malos venit. Fatum autem a fortuna separant:
good and to bad she-comes fate moreover from fortune they-separate
et fortuna quasi sit in his quae fortuitu veniunt, nulla
and fortune as-if it-be in those-things which by-chance come with-no
palam causa; fatum vero adpositum singulis et statutum
openly cause fate but appointed to-single-ones and fixed
aiunt. Aiunt et tres Furias feminas crinitas serpentibus,
they-say they-say also three Furies women haired with-serpents
propter tres affectus, quae in animis hominum multas
on-account-of three affections which in the-minds of-men many
perturbationes gignunt, et interdum cogunt ita delinquere, ut
disturbances beget and sometimes compel so to-offend that
nec famae nec periculi sui respectum habere permittant.
neither for-reputation nor for-danger their a-regard to-have they-allow
Ira, quae vindictam cupit: cupiditas, quae desiderat opes:
wrath which revenge desires greed which longs-for wealth
libido, quae appetit voluptates. Quae ideo Furiae appellantur,
lust which seeks pleasures which therefore Furies are-called
quod stimulis suis mentem feriant et quietam esse non
because with-goads their the-mind they-strike and quiet to-be not
sinant. Nymphas deas aquarum putant, dictas a nubibus.
allow Nymphs goddesses of-waters they-think called from clouds

Nam ex nubibus aquae, unde derivatum est. Nymphas deas
for from clouds waters whence derived is Nymphs goddesses
aquarum, quasi numina lympharum. Ipsas autem dicunt
of-waters as-if the-divinities of-the-lymphs them moreover they-call
et Musas quas et nymphas, nec inmerito. Nam aquae
also Muses whom also nymphs nor undeservedly for of-water
motus musicen efficit. Nympharum apud gentiles varia sunt
the-motion music produces of-Nymphs among the-gentiles various are
vocabula. Nymphas quippe montium Oreades dicunt, silvarum
the-words Nymphs indeed of-mountains Oreads they-call of-woods
Dryades, fontium Hamadryades, camporum Naides, maris
Dryads of-springs Hamadryads of-plains Naiads of-the-sea
Nereides. Heroas dicunt a Iunone traxisse nomen. Graece
Nereids Heroes they-say from Juno to-have-drawn the-name in-Greek
enim Iuno Ἥρα appellatur. Et ideo nescio quis filius
for Juno Hera is-called and therefore I-know-not which son
eius secundum Graecorum fabulam ἥρως fuit nuncupatus;
her according-to of-the-Greeks the-fable heros was named
hoc videlicet velut mysticum significante fabula, quod aer
this namely as-if mystical signifying the-fable that the-air
Iunoni deputetur, ubi volunt heroas habitare. Quo nomine
to-Juno is-assigned where they-hold heroes to-dwell by-which name
appellant alicuius meriti animas defunctorum, quasi ἀηρωας,
they-call of-some merit the-souls of-the-dead as-if aeroas
id est viros aerios et caelo dignos propter sapientiam et
that is men aerial and of-heaven worthy on-account-of wisdom and
fortitudinem. Penates gentiles dicebant omnes deos quos domi
fortitude Penates the-gentiles called all gods whom at-home
colebant. Et penates dicti, quod essent in penetralibus, id
they-worshiped and penates called because they-were in the-inner-recesses that
est in secretis. Hi dii quomodo vocabantur, vel quae nomina
is in secret-places these gods how they-were-called or what names

habuerint, ignoratur. Manes deos mortuorum dicunt, quorum
they-had is-unknown Manes gods of-the-dead they-say whose
potestatem inter lunam et terram asserunt; a quibus et
power between the-moon and the-earth they-assert from whom also
mane dictum existimant; quos putant ab aere, qui μανός,
morning called they-think whom they-think from the-air which manos
id est rarus est, manes dictos, sive quia late manant per
that is thin is manes called either because widely they-flow through
auras, sive quia mites sunt, inmanibus contrarii, nomine
the-breezes or because mild they-are to-the-monstrous contrary by-name
hoc appellantur. Apuleius autem ait eos κατ' ἀντίφρασιν
this are-called Apuleius moreover says them kat antiphrasin
dici manes, hoc est mites ac modestos, cum sint
to-be-called manes that is mild and modest though they-be
terribiles et inmanes, ut Parcas, ut Eumenides. Larvas ex
terrible and monstrous as the-Parcae as the-Eumenides Larvae from
hominibus factos daemones aiunt, qui meriti mali fuerint.
men made demons they-say who of-merit bad have-been
Quarum natura esse dicitur terrere parvulos et in angulis
whose nature to-be is-said to-terrify little-ones and in corners
garrire tenebrosis. Lamias, quas fabulae tradunt infantes
to-chatter dark Lamias which the-fables relate infants
corripere ac laniare solitas, a laniando specialiter dictas.
to-seize and to-tear wont from tearing specially called
Pilosi, qui Graece Panitae, Latine Incubi appellantur,
the-hairy-ones who in-Greek Panitae in-Latin Incubi are-called
sive Inui ab ineundo passim cum animalibus. Unde et
or Inui from going-in everywhere with animals whence also
Incubi dicuntur ab incumbendo, hoc est stuprando. Saepe
Incubi they-are-called from lying-upon that is debauching often
enim inprobi existunt etiam mulieribus, et earum peragunt
for wicked they-are even toward-women and their accomplish

concubitum: quos daemones Galli Dusios vocant, quia
lying-with whom demons the-Gauls Dusii call because
adsidue hanc peragunt inmunditiam. Quem autem vulgo
assiduously this they-accomplish uncleanness whom moreover commonly
Incubonem vocant, hunc Romani Faunum ficarium dicunt.
Incubo they-call this-one the-Romans Faunus ficarius call
Ad quem Horatius dicit:
to whom Horace says

Faune, Nympharum fugientium amator,
Faunus of-the-Nymphs fleeing lover
per meos fines et aprica rura
through my borders and sunny fields
lenis incedas.
gentle may-you-walk

De linguis gentium

I · THE LANGUAGES OF THE NATIONS

The diversity of tongues arose at the building of the tower; before it Hebrew was the one tongue of all. Hebrew, Greek, and Latin are the three sacred tongues, in which Pilate wrote the charge over the cross. Isidore names the five dialects of Greek and the four kinds of Latin, asks in what tongue God spoke and the angels speak, and treats tongues before nations because nations arose from tongues.

Linguarum diversitas exorta est in aedificatione turris
of-tongues the-diversity arose has at the-building of-the-tower
post diluvium. Nam priusquam superbia turris illius in
after the-flood for before the-pride of-tower that into
diversos signorum sonos humanam divideret societatem, una
diverse of-signs sounds human divided society one
omnium nationum lingua fuit, quae Hebraea vocatur; quam
of-all nations tongue there-was which Hebrew is-called which
Patriarchae et Prophetae usi sunt non solum in sermonibus
the-Patriarchs and Prophets used have not only in speeches
suis, verum etiam in litteris sacris. Initio autem quot
their but also in letters sacred at-the-beginning moreover as-many
gentes, tot linguae fuerunt, deinde plures gentes quam
nations as-many tongues there-were then more nations than
linguae; quia ex una lingua multae sunt gentes exortae.
tongues because from one tongue many are nations arisen
Linguae autem dictae in hoc loco pro verbis quae per
tongues moreover called in this place for words which through
linguam fiunt, genere locutionis illo quo is qui efficit
the-tongue are-made by-the-kind of-speech that by-which he who effects
per id quod efficitur nominatur; sicut os dici solet
through that which is-effected is-named as mouth to-be-said is-wont

pro verbis, sicut manus pro litteris. Tres sunt autem linguae
for words as hand for letters three are moreover tongues
sacrae: Hebraea, Graeca, Latina, quae toto orbe maxime
sacred Hebrew Greek Latin which in-the-whole world most
excellunt. His enim tribus linguis super crucem Domini a
excel in-these for three tongues above the-cross of-the-Lord by
Pilato fuit causa eius scripta. Unde et propter obscuritatem
Pilate was the-charge his written whence also on-account-of the-obscurity
sanctarum Scripturarum harum trium linguarum cognitio
of-the-holy Scriptures of-these three tongues the-knowledge
necessaria est, ut ad alteram recurratur dum siquam
necessary is that to the-other one-may-have-recourse when if-any
dubitationem nominis vel interpretationis sermo unius linguae
doubt of-name or of-interpretation the-speech of-one tongue
adtulerit. Graeca autem lingua inter ceteras gentium
shall-have-brought the-Greek moreover tongue among the-others of-the-nations
clarior habetur. Est enim et Latinis et omnibus linguis
more-illustrious is-held it-is for both than-Latin and than-all tongues
sonantior: cuius varietas in quinque partibus discernitur.
more-sonorous whose variety into five parts is-distinguished
Quarum prima dicitur κοινὴ, id est mixta, sive communis
of-which the-first is-called koine that is mixed or common
quam omnes utuntur. Secunda Attica, videlicet Atheniensis,
which all use the-second Attic namely Athenian
qua usi sunt omnes Graeciae auctores. Tertia Dorica, quam
which used have all of-Greece the-authors the-third Doric which
habent Aegyptii et Syri. Quarta Ionica, quinta Aeolica,
have the-Egyptians and Syrians the-fourth Ionic the-fifth Aeolic
†quas Αἰολιστὶ locutos dixerunt.† Et sunt in observatione
which aiolisti spoken they-said and there-are in the-observance
Graecae linguae eiusmodi certa discrimina; sermo enim
of-the-Greek tongue of-this-kind fixed distinctions speech for

eorum ita est dispertitus. Latinas autem linguas quattuor
their so is divided Latin moreover tongues four
esse quidam dixerunt, id est Priscam, Latinam, Romanam,
to-be some have-said that is Old Latin Roman
Mixtam. Prisca est, quam vetustissimi Italiae sub Iano
Mixed the-Old is which the-most-ancient of-Italy under Janus
et Saturno sunt usi, incondita, ut se habent carmina
and Saturn have used unpolished as themselves have the-songs
Saliorum. Latina, quam sub Latino et regibus Tusci
of-the-Salii the-Latin which under Latinus and the-kings the-Tuscans
et ceteri in Latio sunt locuti, ex qua fuerunt duodecim
and the-rest in Latium have spoken from which were the-twelve
tabulae scriptae. Romana, quae post reges exactos a populo
tables written the-Roman which after the-kings driven-out by the-people
Romano coepta est, qua Naevius, Plautus, Ennius, Vergilius
Roman begun was in-which Naevius Plautus Ennius Virgil
poetae, et ex oratoribus Gracchus et Cato et Cicero
the-poets and of the-orators Gracchus and Cato and Cicero
vel ceteri effuderunt. Mixta, quae post imperium latius
or the-rest poured-forth the-Mixed which after the-empire more-widely
promotum simul cum moribus et hominibus in Romanam
advanced together with manners and men into the-Roman
civitatem inrupit, integritatem verbi per soloecismos et
state burst the-integrity of-the-word through solecisms and
barbarismos corrumpens. Omnes autem Orientis gentes in
barbarisms corrupting all moreover of-the-East the-nations in
gutture linguam et verba conlidunt, sicut Hebraei et Syri.
the-throat tongue and words clash as the-Hebrews and Syrians
Omnes mediterraneae gentes in palato sermones feriunt,
all inland nations on the-palate speech strike
sicut Graeci et Asiani. Omnes Occidentis gentes verba
as the-Greeks and Asians all of-the-West the-nations words

in dentibus frangunt, sicut Itali et Hispani. Syrus et
on the-teeth break as the-Italians and Spaniards Syrian and
Chaldaeus vicinus Hebraeo est in sermone, consonans in
Chaldean neighbor to-Hebrew is in speech agreeing in
plerisque et litterarum sono. Quidam autem arbitrantur
most-things and of-letters in-the-sound some moreover think
linguam ipsam esse Chaldaeam, quia Abraham de Chaldaeis
the-tongue itself to-be Chaldean because Abraham from the-Chaldeans
fuit. Quod si hoc recipitur, quomodo in Danielo Hebraei
was which if this is-accepted how in Daniel the-Hebrew
pueri linguam, quam non noverant, doceri iubentur?
boys the-tongue which not they-knew to-be-taught are-ordered
Omnem autem linguam unusquisque hominum sive Graecam,
every moreover tongue each of-men whether Greek
sive Latinam, sive ceterarum gentium aut audiendo potest
or Latin or of-the-other nations either by-hearing can
tenere, aut legendo ex praeceptore accipere. Cum autem
to-hold or by-reading from a-teacher to-receive since moreover
omnium linguarum scientia difficilis sit cuiquam, nemo
of-all tongues the-knowledge difficult is for-anyone no-one
tamen tam desidiosus est ut in sua gente positus suae
yet so slothful is that in his nation placed of-his
gentis linguam nesciat. Nam quid aliud putandus est
nation the-tongue he-knows-not for what other to-be-thought is
nisi animalium brutorum deterior? Illa enim propriae vocis
except than-animals brute worse those for of-own voice
clamorem exprimunt, iste deterior qui propriae linguae caret
the-cry express he worse who of-own tongue lacks
notitiam. Cuiusmodi autem lingua locutus est Deus in
the-knowledge of-what-sort moreover in-tongue spoke has God in
principio mundi, dum diceret: 'Fiat lux,' inveniri difficile
the-beginning of-the-world when he-said let-there-be light to-be-found difficult

est. Nondum enim erant linguae. Item qua lingua insonuit
is not-yet for were tongues likewise in-what tongue sounded-in
postea exterioribus hominum auribus, maxime ad primum
afterward to-the-outer of-men ears most-of-all to the-first
hominem loquens, vel ad prophetas, vel dum corporaliter
man speaking or to the-prophets or when bodily
sonuit vox dicentis Dei: 'Tu es Filius meus dilectus'; ubi
sounded the-voice of-saying God you are Son my beloved where
a quibusdam creditur illa lingua una et sola, quae fuit
by some is-believed that tongue one and only which was
antequam esset linguarum diversitas. In diversis quippe
before was of-tongues the-diversity among diverse indeed
gentibus creditur quod eadem lingua illis Deus loquatur
nations it-is-believed that in-the-same tongue to-them God may-speak
quam ipsi homines utuntur, ut ab eis intellegatur.
which themselves the-men use that by them he-may-be-understood
Loquitur autem Deus hominibus non per substantiam
speaks moreover God to-men not through substance
invisibilem, sed per creaturam corporalem, per quam
invisible but through creature bodily through which
etiam et hominibus apparere voluit, quando locutus est.
also also to-men to-appear he-willed when spoken he-has
Dicit etiam Apostolus: 'Si linguis hominum loquar et
says also the-Apostle if with-tongues of-men I-speak and
angelorum.' Ubi quaeritur qua lingua angeli loquantur;
of-angels where it-is-asked in-what tongue angels may-speak
non quod angelorum aliquae linguae sint, sed hoc per
not that of-angels any tongues are but this through
exaggerationem dicitur. Item quaeritur qua lingua in
exaggeration is-said likewise it-is-asked in-what tongue in
futurum homines loquantur: nusquam reperitur. Nam dicit
the-future men may-speak nowhere is-found for says

Apostolus: ‘Sive linguae, cessabunt.’ Ideo autem prius de
the-Apostle whether tongues shall-cease therefore moreover first about
linguis, ac deinde de gentibus posuimus, quia ex linguis
tongues and then about nations we-have-placed because from tongues
gentes, non ex gentibus linguae exortae sunt.
nations not from nations tongues arisen are

De gentium vocabulis

II · THE NAMES OF THE NATIONS

A nation is a multitude of one origin. From the sons of Noah come seventy-two nations, from Shem, Ham, and Japheth, each named from its founder; then Isidore names the peoples of Asia, Europe, and Africa, the Assyrians, Medes, Persians, Greeks, Romans, Goths, Franks, Spaniards, Moors, and many more, with the origin of each name. He ends by rejecting the Antipodes as without reason and telling the fable of the Titans, named from vengeance.

Gens est multitudo ab uno principio orta, sive ab alia
a-nation is a-multitude from one beginning arisen or from another
natione secundum propriam collectionem distincta, ut Graeciae,
nation according-to its-own grouping distinguished as of-Greece
Asiae. Hinc et gentilitas dicitur. Gens autem appellata
of-Asia hence also kinship is-called nation moreover called
propter generationes familiarum, id est a gignendo, sicut
on-account-of the-generations of-families that is from begetting as
natio a nascendo. Gentes autem a quibus divisa est terra,
nation from being-born the-nations moreover by which divided is the-earth
quindecim sunt de Iaphet, triginta et una de Cham, viginti
fifteen are from Japheth thirty and one from Ham twenty
et septem de Sem, quae fiunt septuaginta tres, vel potius,
and seven from Shem which make seventy three or rather

ut ratio declarat, septuaginta duae; totidemque linguae, quae
as reason declares seventy two and-as-many tongues which
per terras esse coeperunt, quaeque crescendo provincias
through the-lands to-be began and-which by-growing provinces
et insulas inpleverunt. Filii Sem quinque singulariter
and islands filled the-sons of-Shem five singly
gentes singulas procreaverunt. Quorum primus Elam, a
nations single begot of-whom the-first Elam from
quo Elamitae principes Persidis: secundus Assur, a quo
whom the-Elamites the-princes of-Persia the-second Asshur from whom
Assyriorum pullulavit imperium: tertius Arphaxat, a quo
of-the-Assyrians sprouted the-empire the-third Arphaxad from whom
gens Chaldaeorum exorta est: quartus Ludi, a quo
the-nation of-the-Chaldeans arisen is the-fourth Lud from whom
Lydii: quintus Aram, a quo Syri, quorum metropolis
the-Lydians the-fifth Aram from whom the-Syrians of-whom the-capital
fuit Damascus. Filii Aram, nepotes Sem, quattuor: Hus
was Damascus the-sons of-Aram grandsons of-Shem four Uz
et Ul et Gether et Mes. Hus Traconitidis conditor, qui
and Hul and Gether and Mash Uz of-Trachonitis the-founder who
inter Palaestinam et Coelesyriam tenuit principatum, unde
between Palestine and Coelesyria held the-principality whence
fuit Iob, secundum quod scriptum est: 'Vir erat in terra
was Job according-to what written is a-man there-was in the-land
Hus': secundus Ul, a quo Armenii: tertius Gether, a
of-Uz the-second Hul from whom the-Armenians the-third Gether from
quo Acarnanii sive Curiae: quartus Mes, a quo sunt hi
whom the-Acarnanians or Curians the-fourth Mash from whom are those
qui vocantur Maeones. Posteritas Arphaxat filii Sem; Heber
who are-called Maeonians the-posterity of-Arphaxad son of-Shem Eber
nepos Arphaxat, a quo Hebraei; Iectam filius Heber, a
grandson of-Arphaxad from whom the-Hebrews Joktan son of-Eber from

quo Indorum orta est gens; Sale filius Iectam, a quo
whom of-the-Indians arisen is the-nation Sale son of-Joktan from whom
Bactriani, licet eos alii Scytharum exules suspicantur. Ismael
the-Bactrians although them others of-the-Scythians exiles suspect Ishmael
filius Abraham, a quo Ismaelitae, qui nunc corrupto
son of-Abraham from whom the-Ishmaelites who now with-corrupted
nomine Saraceni, quasi a Sarra, et Agareni ab Agar.
name Saracens as-if from Sarah and Hagarenes from Hagar
Nabaioth filius Ismael, a quo Nabathei, qui ab Euphrata
Nebaioth son of-Ishmael from whom the-Nabateans who from the-Euphrates
in mare Rubrum inhabitant. Moab et Ammon filii Loth;
to the-sea Red dwell Moab and Ammon sons of-Lot
a quo Moabitae et Ammonitae. Edom filius Esau, a quo
from whom the-Moabites and Ammonites Edom son of-Esau from whom
Idumaei. Haec sunt gentes quae de Sem stirpe descendunt,
the-Idumaeans these are the-nations which from of-Shem the-stock descend
possidentes terram meridianam ab ortu solis usque ad
possessing the-land southern from the-rising of-the-sun all-the-way to
Phoenices. Filii Cham quattuor, ex quibus ortae sunt gentes
the-Phoenicians the-sons of-Ham four from whom arisen are nations
haec: Chus, a quo Aethiopes progeniti; Mesraim, a quo
these Cush from whom the-Ethiopians begotten Mizraim from whom
Aegyptii perhibentur exorti. Phut, a quo Libyi. Unde
the-Egyptians are-held arisen Phut from whom the-Libyans whence
et Mauretaniae fluvius usque in praesens Phut dicitur,
also of-Mauretania a-river all-the-way to the-present Phut is-called
omnisque circa eum regio Phuthensis. Chanaam, a quo
and-all around it the-region Phuthensis Canaan from whom
Afri et Phoenices et Chananaeorum decem gentes. Item
the-Africans and Phoenicians and of-the-Canaanites ten nations likewise
ex nepotibus Cham filii Chus, nepotes Cham sex. Filii
from the-grandsons of-Ham the-sons of-Cush grandsons of-Ham six the-sons

Chus: Saba et Hevila, Sabatha, Rhegma, Seba, Cuza. Saba,
of-Cush Seba and Havilah Sabtah Raamah Sabteca Cuza Seba
a quo progeniti et appellati Sabaei, de quibus Vergilius:
from whom begotten and called the-Sabaeans about whom Virgil

Solis est thurea virga Sabaeis.
to-alone is the-incense rod to-the-Sabaeans

Hi sunt et Arabes. Hevila, a quo Getuli in parte
these are also the-Arabs Havilah from whom the-Getuli in the-part
remotioris Africae heremo cohaerentes. Sabatha, a quo
of-remoter Africa to-the-desert adjoining Sabtah from whom
Sabatheni, qui nunc Astabari nominantur. Rhegma vero et
the-Sabatheni who now Astabari are-named Raamah but and
Seba et Cuza paulatim antiqua vocabula perdiderunt, et quae
Sabteca and Cuza little-by-little the-ancient names lost and what
nunc a veteribus habeant ignorantur. Filii Rhegma, Saba
now from the-old they-may-have is-unknown the-sons of-Raamah Sheba
et Dadan. Hic Saba per Sin litteram scribitur in Hebraeo;
and Dedan this Sheba through Sin the-letter is-written in Hebrew
ille autem superior Saba per Samech, a quo appellatos
that moreover earlier Seba through Samech from whom called
Sabaeos: interpretatur autem nunc Saba Arabia. Dadan, a
the-Sabaeans is-interpreted moreover now Sheba Arabia Dedan from
quo gens est Aethiopiae in occidentali plaga. Filii Mesraim
whom a-nation is of-Ethiopia in the-western region the-sons of-Mizraim
Labaim, a quo Libyi, qui quondam Phuthaei vocabantur.
Lehabim from whom the-Libyans who once Phuthaei were-called
Casloim, a quo Philistiim, quos veteres Ἀλλοφύλους, nos
Caslubim from whom the-Philistines whom the-ancients Allophyloi we
modo corrupte Palaestinos vocamus. Ceterae sex gentes ignotae
now corruptly Palestinians call the-other six nations unknown

sunt, quia bello Aethiopico subversae usque ad oblivionem
are because by-war Ethiopian overthrown all-the-way to oblivion
praeteritorum nominum pervenerunt. Filii Chanaam undecim,
of-the-former names they-came the-sons of-Canaan eleven
ex quo Chananaeorum decem gentes, quorum terram his
from whom of-the-Canaanites ten nations whose land with-these
expulsis Iudaei possiderunt. Quorum primogenitus Sidon,
expelled the-Jews possessed of-whom the-firstborn Sidon
a quo Sidones. Unde et urbs eorum in Phoenice
from whom the-Sidonians whence also the-city their in Phoenicia
Sidon vocatur. Secundus Cheth, a quo Chetaei. Tertius
Sidon is-called the-second Heth from whom the-Hittites the-third
Iebus, a quo Iebusaei, quorum fuit Hierusalem. Quartus
Jebus from whom the-Jebusites whose was Jerusalem the-fourth
Amorrhaeus, a quo Amorrhaei. Quintus Gergesaeus, a
the-Amorite from whom the-Amorites the-fifth the-Girgashite from
quo Gergesaei. Sextus Hevaeus, a quo Hevaei. Ipsi
whom the-Girgashites the-sixth the-Hivite from whom the-Hivites they-themselves
sunt Gabaonitae, a civitate Gabaon, qui supplices venerunt
are the-Gibeonites from the-city Gibeon who suppliant came
ad Iesum. Septimus Aracaeus, qui Arcas condidit oppidum
to Joshua the-seventh the-Arkite who Arca founded a-town
contra Tripolim in radicibus Libani situm. Octavus Sinaeus,
opposite Tripolis at the-roots of-Lebanon situated the-eighth the-Sinite
a quo Sinaei. Nonus Aradius, a quo Aradii sunt, qui
from whom the-Sinites the-ninth the-Arvadite from whom the-Arvadites are who
Aradum insulam possiderunt angusto fretu a Phoenicis
Aradus the-island possessed by-a-narrow strait from the-Phoenician
litore separatam. Decimus Samareus, a quo Syriae nobilis
shore separated the-tenth the-Zemarite from whom of-Syria the-noble
civitas, quae vocatur Coeles. Undecimus Amathaeus. Haec
city which is-called Coele the-eleventh the-Hamathite these

sunt gentes de stirpe Cham, quae a Sidone usque ad
are the-nations from the-stock of-Ham which from Sidon all-the-way to
Gaditanum fretum omnem meridianam partem tenent. Item
the-Gaditan strait all the-southern part hold likewise
tribus filiorum Iafeth. Filii igitur Iaphet septem nominantur:
the-tribes of-the-sons of-Japheth the-sons therefore of-Japheth seven are-named
Gomer, ex quo Galatae, id est Galli. Magog, a quo
Gomer from whom the-Galatians that is the-Gauls Magog from whom
arbitrantur Scythas et Gothos traxisse originem. Madai,
they-think the-Scythians and Goths to-have-drawn origin Madai
a quo Medos existere putant. Iavan, a quo Iones, qui
from whom the-Medes to-arise they-think Javan from whom the-Ionians who
et Graeci. Unde et mare Ionium. Thubal, a quo Iberi,
also Greeks whence also the-sea Ionian Tubal from whom the-Iberians
qui et Hispani; licet quidam ex eo et Italos suspicentur.
who also Spaniards although some from him also the-Italians suspect
Mosoch, ex quo Cappadoces. Unde et urbs apud eos usque
Meshech from whom the-Cappadocians whence also a-city among them up-to
hodie Mazaca dicitur. Thiras, ex quo Thraces; quorum non
today Mazaca is-called Tiras from whom the-Thracians whose not
satis inmutatum vocabulum est, quasi Tiraces. Filii Gomer,
enough changed the-name is as-if Tiraces the-sons of-Gomer
nepotes Iaphet. Aschanaz, a quo Sarmatae, quos Graeci
grandsons of-Japheth Ashkenaz from whom the-Sarmatians whom the-Greeks
Rheginos vocant. Riphath, a quo Paphlagones. Gotorna,
Rhegini call Riphath from whom the-Paphlagonians Togarmah
a quo sunt Phryges. Filii Iavan Elisa, a quibus
from whom are the-Phrygians the-sons of-Javan Elishah from whom
Graeci Elisaei, qui vocantur Aeolides. Unde et lingua
the-Greeks Elisaei who are-called Aeolians whence also the-tongue
quinta Graece Αἰολίς appellatur. Tharsis, a quo Cilices,
fifth in-Greek Aiolis is-called Tarshish from whom the-Cilicians

ut Iosephus arbitratur. Unde et metropolis civitas eorum
as Josephus thinks whence also the-capital city their
Tharsus dicitur. Cethim, a quo Citii, id est Cyprii,
Tarsus is-called Kittim from whom the-Citians that is Cypriots
a quibus hodieque urbs Citium nominatur. Dodanim, a
from whom still-today a-city Citium is-named Dodanim from
quo Rhodii. Haec sunt gentes de stirpe Iaphet, quae
whom the-Rhodians these are the-nations from the-stock of-Japheth which
a Tauro monte ad aquilonem mediam partem Asiae et
from Taurus the-mountain to the-north the-middle part of-Asia and
omnem Europam usque ad Oceanum Brittanicum possident,
all Europe all-the-way to the-Ocean British possess
nomina et locis et gentibus relinquentes; de quibus
names both to-places and to-nations leaving of which
postea inmutata sunt plurima, cetera permanent ut fuerunt.
afterward changed are very-many the-others remain as they-were
Nam multarum gentium vocabula partim manserunt, ita ut
for of-many nations the-names partly have-remained so that
hodieque appareat unde fuerant derivata, sicut ex Assur
still-today it-appears whence they-had-been derived as from Asshur
Assyrii, ex Heber Hebraei: partim vero temporis vetustate
Assyrians from Eber Hebrews partly but of-time by-the-age
ita mutata sunt, ut vix homines doctissimi antiquissimas
so changed are that scarcely men most-learned the-most-ancient
historias perscrutantes, nec omnium, sed aliquarum ex istis
histories scrutinizing not of-all but of-some from these
origines gentium potuerunt reperire. Nam quod ex filio
the-origins of-the-nations have-been-able to-find for that from the-son
Cham, qui vocatur Mesraim, Aegyptii sunt exorti, nulla hic
of-Ham who is-called Mizraim the-Egyptians are arisen no here
resonat origo vocabuli, sicut nec Aethiopum, qui dicuntur
resounds origin of-the-name as neither of-the-Ethiopians who are-said

ad eum filium Cham pertinere qui Chus appellatus est. Et
to that son of-Ham to-belong who Cush called was and
si omnia considerentur, plura tamen gentium mutata quam
if all-things be-considered more yet of-nations changed than
manentia vocabula apparent; quibus postea nomina diversa
remaining names appear to-which afterward names diverse
dedit ratio. Namque Indi ab Indo flumine dicti sunt,
gave reason for the-Indians from the-Indus river called are
qui ab occidentali parte eos includit. Seres a proprio
which on the-western side them encloses the-Seres from their-own
oppido nomen sortiti sunt, gens ad Orientem sita, apud
town the-name obtained have a-nation in the-East situated among
quos de arboribus lana contexitur. De quibus est illud:
whom from trees wool is-woven about whom is that

Ignoti facie, sed noti vellere Seres.
unknown by-face but known by-fleece the-Seres

Gangaridae populi sunt inter Assyrios Indosque, habitantes
the-Gangaridae peoples are between the-Assyrians and-the-Indians dwelling
circa Gangen fluvium. Unde etiam Gangaridae nuncupati
around the-Ganges river whence also Gangaridae named
sunt. Hircani dicti a silva Hircania, ubi sunt plurimae
they-are the-Hyrcanians called from the-forest Hyrcania where are very-many
tigres. Bactriani Scythae fuerunt, qui suorum factione a
tigers the-Bactrians Scythians were who of-their-own by-the-faction from
sedibus suis pulsi iuxta Bactron Orientis fluvium consederunt,
seats their driven beside the-Bactrus of-the-East a-river settled
ex cuius vocabulo et nomen sortiti. Huius gentis rex
from whose name also the-name obtained of-this nation the-king
fuit Zoroastres, inventor magicae artis. Parthi quoque
was Zoroaster the-inventor of-the-magic art the-Parthians also

et ipsi ab Scythis originem trahunt. Fuerunt enim
also themselves from the-Scythians origin draw they-were for
eorum exules, quod etiam eorum vocabulo manifestatur. Nam
their exiles which also their by-name is-shown for
Scythico sermone exules 'parthi' dicuntur. Hi, similiter ut
in-Scythian speech exiles parthi are-called these likewise as
Bactriani, domesticis seditionibus Scythia pulsi solitudines
the-Bactrians by-domestic seditions from-Scythia driven the-wastes
iuxta Hircaniam primum furtim occupaverunt, deinde pleraque
beside Hyrcania first stealthily occupied then most
finium etiam virtute obtinuerunt. Assyrii ab Assur filio
of-the-territory also by-valor obtained the-Assyrians from Asshur son
Sem vocati, gens potentissima, quae ab Euphrate usque
of-Shem called a-nation most-powerful which from the-Euphrates all-the-way
ad Indorum fines omnem in medio tenuit regionem.
to of-the-Indians the-borders all in the-middle held the-region
Medi a rege suo cognominati putantur. Namque Iason,
the-Medes from king their surnamed are-thought for Jason
Peliaci regis frater, a Peliae filiis Thessalia pulsus est
of-Pelias the-king brother by of-Pelias the-sons from-Thessaly driven was
cum Medea uxore sua; cuius fuit privignus Medus rex
with Medea wife his whose was stepson Medus king
Atheniensium, qui post mortem Iasonis Orientis plagam
of-the-Athenians who after the-death of-Jason of-the-East the-region
perdomuit, ibique Mediam urbem condidit, gentemque
subdued and-there Media a-city founded and-the-nation
Medorum nomine suo appellavit. Sed invenimus in Genesi
of-the-Medes by-name his named but we-find in Genesis
quod Madai auctor gentis Medorum fuit, a quo et
that Madai the-author of-the-nation of-the-Medes was from whom also
cognominati, ut superius dictum est. Persae a Perseo rege
surnamed as above said it-is the-Persians from Perseus the-king

sunt vocati, qui e Graecia Asiam transiens, ibi barbaras
are called who from Greece to-Asia crossing there barbarous
gentes gravi diuturnoque bello perdomuit, novissime victor
nations by-heavy and-long war subdued at-last victor
nomen subiectae genti dedit. Persae autem ante Cyrum
the-name to-the-subjected nation gave the-Persians moreover before Cyrus
ignobiles fuerunt, et nullius inter gentes loci habebantur.
obscure were and of-no among the-nations place were-held
Medi semper potentissimi fuerunt. Chasdei, qui nunc
the-Medes always most-powerful were the-Chasdim who now
Chaldaei vocantur, a Chased filio Nachor fratris Abrahae
Chaldeans are-called from Chesed son of-Nahor brother of-Abraham
cognominati sunt. Sabaei dicti ἀπὸ τοῦ σέβεσθαι, quod est
surnamed are the-Sabaeans called from the to-revere which is
supplicari et venerari, quia divinitatem per ipsorum tura
to-supplicate and to-venerate because the-divinity through their incense
veneramus. Ipsi sunt et Arabes, quia in montibus Arabiae
we-venerate they are also Arabs because in the-mountains of-Arabia
sunt, qui vocantur Libanus et Antilibanus, ubi tura
they-are which are-called Lebanon and Antilebanon where incense
colliguntur. Syri a Surim vocati perhibentur, qui fuit
is-gathered the-Syrians from Surim called are-held who was
nepos Abraham ex Cethura. Quos autem veteres Assyrios,
grandson of-Abraham from Keturah whom moreover the-ancients Assyrians
nunc nos vocamus Syros, a parte totum appellantes. Hebraei
now we call Syrians from the-part the-whole naming the-Hebrews
vocati sunt ab Heber, qui pronepos fuit Sem. Israelitae vero
called are from Eber who great-grandson was of-Shem the-Israelites but
ab Israel filio Isaac. Nam patriarcham Hebraeorum fuisse
from Israel son of-Isaac for the-patriarch of-the-Hebrews to-have-been
Israel, a quo duodecim Iudaeorum tribus Israelis vocabulum
Israel from whom the-twelve of-the-Jews tribes of-Israel the-name

sortitae sunt. Iudaeis autem scissura decem tribuum nomen
obtained have on-the-Jews moreover the-split of-the-ten tribes the-name
inposuit. Nam antea Hebraei sive Israelitae nuncupabantur.
imposed for before Hebrews or Israelites they-were-named
Ex quo autem in duo regna Dei populus est divisus,
from when moreover into two kingdoms of-God the-people was divided
tunc duae tribus, quae de stirpe Iuda reges habebant,
then the-two tribes which from the-stock of-Judah kings had
Iudaeorum nomen sortitae sunt. Reliqua pars decem
of-the-Jews the-name obtained have the-remaining part of-the-ten
tribuum, quae in Samaria regem sibi constituit, ob
tribes which in Samaria a-king for-itself set-up on-account-of
populi magnitudinem pristinum nomen retinuit Israel.
of-the-people the-size the-former name kept Israel
Samaritanorum gens sumpsit exordium ab Assyriis, qui
of-the-Samaritans the-nation took the-beginning from the-Assyrians who
transmigrati habitaverunt in Samaria, qui Latine interpretantur
transplanted dwelt in Samaria who in-Latin are-interpreted
custodes, eo quod captivato Israel isti in terram regionis
guards for-this that with-captured Israel these into the-land of-the-region
eorum ad custodiam conlocati sunt. Phoenix, Cadmi frater,
their for guard placed were Phoenix of-Cadmus brother
de Thebis Aegyptiorum in Syriam profectus, apud Sidonem
from Thebes of-the-Egyptians into Syria setting-out at Sidon
regnavit, eosque populos ex suo nomine Phoenices, eamque
reigned and-those peoples from his name Phoenicians and-that
provinciam Phoeniciam nuncupavit. Sidones autem a
province Phoenicia named the-Sidonians moreover from
civitate quae vocatur Sidon traxisse vocabulum perhibentur.
the-city which is-called Sidon to-have-drawn the-name are-held
Saraceni dicti, vel quia ex Sarra genitos se praedicent,
the-Saracens called either because from Sarah begotten themselves they-proclaim

vel sicut gentiles aiunt, quod ex origine Syrorum sint,
or as the-gentiles say because from the-origin of-the-Syrians they-be
quasi Syriginae. Hi peramplam habitant solitudinem. Ipsi
as-if Syrigenae these a-very-vast inhabit wilderness they
sunt et Ismaelitae, ut liber Geneseos docet, quod sint
are also Ishmaelites as the-book of-Genesis teaches because they-be
ex Ismaele. Ipsi Cedar a filio Ismaelis. Ipsi Agareni ab
from Ishmael they Kedar from the-son of-Ishmael they Hagarenes from
Agar; qui, ut diximus, perverso nomine Saraceni vocantur,
Hagar who as we-have-said with-perverted name Saracens are-called
quia ex Sarra se genitos gloriantur. Philistaei ipsi
because from Sarah themselves begotten they-boast the-Philistines themselves
sunt Palaestini, quia P litteram sermo Hebraeus non habet,
are the-Palestinians because P the-letter speech Hebrew not has
sed pro eo Phi Graeco utitur. Inde Philistaei pro Palaestinis
but for it Phi Greek uses thence Philistines for Palestinians
dicuntur, a civitate utique sua. Idem et Allophyli, id est
are-called from city certainly their the-same also Allophyli that is
alienigenae, ob hoc, quia semper fuerunt inimici Israel,
foreign-born on-account-of this because always they-were enemies of-Israel
et longe ab eorum genere ac societate separati. Chananei
and far from their race and fellowship separated the-Canaanites
appellati de Chanaam filio Cham, quorum terram Iudaei
called from Canaan son of-Ham whose land the-Jews
possiderunt. Ex cuius origine fuit Emor, pater Sichem,
possessed from whose origin was Hamor father of-Shechem
a quo Amorrhaei sunt nuncupati. Aegyptii ab Aegypto
from whom the-Amorites are named the-Egyptians from Aegyptus
quodam rege vocati sunt. Nam antea Aerii dicebantur.
a-certain king called are for before Aerii they-were-called
Interpretantur autem lingua Hebraica Aegyptii adfligentes,
are-interpreted moreover in-the-tongue Hebrew Egyptians afflicting

eo quod adflixerint Dei populum, priusquam divino
for-this that they-afflicted of-God the-people before by-divine
auxilio liberarentur. Armenius ex Thessalia unus de numero
help they-were-freed Armenius from Thessaly one from the-number
ducum Iasonis, qui ad Colchos profecti sunt, recollecta
of-the-leaders of-Jason who to the-Colchians set-out are with-regathered
multitudine, quae amisso rege Iasone passim vagabantur,
the-multitude which with-lost king Jason everywhere wandered
Armeniam condidit, gentique ex suo vocabulo nomen
Armenia founded and-to-the-nation from his name the-name
dedit. Limes est Persicus, qui Scythas ab eis dividit,
gave the-boundary there-is Persian which the-Scythians from them divides
Scytha cognominatus, a quo limite Scythae a quibusdam
Scytha surnamed from which boundary the-Scythians by some
perhibentur vocati, gens antiquissima semper habita. Hi
are-held called a-nation most-ancient always held these
Parthos Bactrianosque; feminae autem eorum Amazonum
the-Parthians and-Bactrians the-women moreover their of-the-Amazons
regna condiderunt. Massagetae ex Scytharum origine
the-kingdoms founded the-Massagetae from of-the-Scythians the-origin
sunt. Et dicti Massagetae quasi graves, id est fortes Getae.
are and called Massagetae as-if heavy that is strong Getae
Nam sic Livius argentum grave dicit, id est massas. Hi
for so Livy silver heavy calls that is masses these
sunt, qui inter Scythas atque Albanos septentrionalibus locis
are who between the-Scythians and Albanians in-northern places
inhabitant. Amazones dictae sunt, seu quod simul viverent
dwell the-Amazons called were either because together they-lived
sine viris, quasi ἅμα ζῶν, sive quod adustis dexterioribus
without men as-if hama zon or because with-burned the-right
mammis essent, ne sagittarum iactus inpediretur, quasi ἄνευ
breasts they-were lest of-arrows the-throw be-hindered as-if aneu

μαζῶν. Nudabant enim quam adusserant mammam. Has
mazon they-bared for the-one-which they-had-burned breast these
Titianus Unimammas dicit. Nam hoc est Amazon, quasi
Titianus One-breasted calls for this is Amazon as-if
ἄνευ μαζοῦ, id est sine mamma. Has iam non esse, quod
aneu mazou that is without breast these now not to-be because
earum partim ab Hercule, partim ab Achille vel Alexandro
of-them partly by Hercules partly by Achilles or Alexander
usque ad internicionem deletae sunt. In partes Asiaticae
all-the-way to extermination destroyed they-were in the-parts of-Asian
Scythiae gentes, quae posteros se Iasonis credunt, albo
Scythia nations which descendants themselves of-Jason believe with-white
crine nascuntur ab adsiduis nivibus; et ipsius capilli color
hair are-born from constant snows and of-the-very hair the-color
genti nomen dedit. Et inde dicuntur Albani. Horum
to-the-nation the-name gave and thence they-are-called Albanians of-these
glauca oculis, id est picta, inest pupilla, adeo ut nocte
gray in-the-eyes that is painted is-in the-pupil so that by-night
plus quam die cernant. Albani autem vicini Amazonum
more than by-day they-see the-Albanians moreover neighbors of-the-Amazons
fuerunt. Hugnos antea Hunnos vocatos, postremo a rege suo
were the-Hugni before Huns called lastly from king their
Avares appellatos, qui prius in ultima Maeotide inter glacialem
Avars called who before in farthest Maeotis between the-icy
Tanaim et Massagetarum inmanes populos habitaverunt.
Tanais and of-the-Massagetae the-monstrous peoples dwelt
Deinde pernicibus equis Caucasi rupibus, feras gentes
then on-swift horses of-the-Caucasus from-the-crags the-wild nations
Alexandri claustra cohibente, eruperunt, et orientem viginti
of-Alexander the-barriers restraining burst-out and the-east for-twenty
annis tenuerunt captivum, et ab Aegyptiis atque Aethiopibus
years held captive and from the-Egyptians and Ethiopians

annuum vectigal exegerunt. Troianorum gens antea Dardana
an-annual tribute exacted of-the-Trojans the-nation before Dardanian
a Dardano nominata. Nam Dardanus et Iasius fratres e
from Dardanus named for Dardanus and Iasius brothers from
Graecia profecti; ex his Iasius ad Thraciam, Dardanus ad
Greece setting-out of these Iasius to Thrace Dardanus to
Phrygiam pervenit, ibique primus regnavit. Post quem filius
Phrygia came and-there first reigned after whom son
eius Ericthonius, deinde nepos eius Tros, a quo Troiani
his Erichthonius then grandson his Tros from whom the-Trojans
nuncupati sunt. Galatae Galli esse noscuntur, qui in
named are the-Galatians Gauls to-be are-known who into
auxilium a rege Bithyniae evocati, regnum cum eo parta
aid by the-king of-Bithynia summoned the-kingdom with him with-won
victoria diviserunt; sicque deinde Graecis admixti primum
victory divided and-so then with-the-Greeks mingled first
Gallograeci, nunc ex antiquo Gallorum nomine Galatae
Gallograeci now from the-ancient of-the-Gauls name Galatians
nuncupantur. Graeci ante Thessali a Thessalo, postea a
are-named the-Greeks before Thessalians from Thessalus afterward from
Graeco rege Graeci sunt nuncupati. Nam Graeci proprie
Graecus the-king Greeks are named for Greeks properly
Thessali sunt. Lapithas autem gentem Thessaliae fuisse
Thessalians are the-Lapiths moreover a-nation of-Thessaly to-have-been
aiunt, circa Penion amnem olim inhabitantem, a Lapitha
they-say around the-Peneus river once dwelling from Lapitha
Apollinis filia nuncupatos. Sicyonii Graeci sunt nuncupati,
of-Apollo daughter named the-Sicyonians Greeks are named
a Sicyone rege. Hi primum Agialei vocabantur, a rege
from Sicyon the-king these first Aegialei were-called from king
Agealeo, qui primus Sicyonis imperavit; a quo et Agealea
Aegialeus who first over-Sicyon ruled from whom also Aegialea

civitas nuncupata est, quae nunc Peloponensis vocatur a
the-city named was which now Peloponnese is-called from
Pelope rege suo. Ipsi sunt et Arcades, ab Arcade rege
Pelops king its they are also Arcadians from Arcas the-king
Iovis et Callistae filio dicti. Danai a Danao rege vocati.
of-Jupiter and of-Callisto son called the-Danai from Danaus the-king called
Idem et Argivi, ab Argo conditore cognominati. Postquam
the-same also Argives from Argus the-founder surnamed after
autem rex Graecorum Apis mortuus est, huic filius Argus
moreover the-king of-the-Greeks Apis dead was to-him son Argus
successit in regnum, et ex eo Argivi appellati sunt; qui
succeeded into the-kingdom and from him Argives called are who
etiam ab eis post obitum [ut] deus haberi coepit, templo
also by them after death as a-god to-be-held began with-temple
et sacrificio honoratus. Achaei, qui et Achivi, ab Achaeo
and sacrifice honored the-Achaeans who also Achivi from Achaeus
Iovis filio dicti. Pelasgi nominati, quia cum velis passis
of-Jupiter son called the-Pelasgians named because with sails spread
verno tempore advenisse Italiam visi sunt, ut aves. Primo
in-spring time to-have-arrived in-Italy seen they-were as birds first
enim eos Varro Italiam adpulisse commemorat. Graeci vero
for them Varro Italy to-have-reached records the-Greeks but
Pelasgos a Iovis et Larissae filio perhibent dictos.
the-Pelasgians from of-Jupiter and of-Larissa the-son hold called
Myrmidones fuerunt Achilli socii: Dolopes Pyrrhi. Dicti
the-Myrmidons were of-Achilles the-companions the-Dolopes of-Pyrrhus called
autem sunt Myrmidones propter astutiam, quasi μύρμηκες,
moreover are Myrmidons on-account-of cunning as-if myrmekes
id est formicae. Eratosthenes autem dicit dictos Myrmidonas
that is ants Eratosthenes moreover says called the-Myrmidons
a Myrmidone duce, Iovis et Eurymedusae filio. Cecropi
from Myrmidon the-leader of-Jupiter and of-Eurymedusa son to-Cecrops

Atheniensium regi successit Cranaus, cuius filia Atthis
of-the-Athenians king succeeded Cranaus whose daughter Atthis
nomen et regionis et gentis dedit. Et ex ea Attici
the-name both of-the-region and of-the-nation gave and from her Attic
cognominati, qui sunt Athenienses. Ion, vir fortis, ex
surnamed who are Athenians Ion a-man brave from
suo nomine eosdem Athenienses vocavit Iones. Macedones
his name the-same Athenians called Ionians the-Macedonians
a nomine Emathionis regis antea Emathii nuncupati sunt:
from the-name of-Emathion the-king before Emathii named were
postea Macedones dicti. Epirotae a Pyrrho Achilli filio
afterward Macedonians called the-Epirotes from Pyrrhus of-Achilles son
prius Pyrrhidae, postea vero Epiro rege... ad Italiam transire
first Pyrrhidae afterward but with-Epirus king to Italy to-cross
praesumpserunt. Dorus Neptuni et Ellepis filius fuit, unde
presumed Dorus of-Neptune and of-Hellepis son was whence
Dori et originem et nomen ducunt. Sunt autem pars
the-Dorians both origin and name draw they-are moreover a-part
Graeciae gentis; ex quibus etiam cognominata est tertia
of-Greece of-the-nation from which also surnamed is the-third
lingua Graecorum, quae Dorica appellatur. Lacedaemones a
tongue of-the-Greeks which Doric is-called the-Lacedaemonians from
Lacedaemone Semelae filio dicti. Hi diu perseverantes in
Lacedaemon of-Semele son called these long persevering in
bellum contra Messenios, veriti ne diuturnitate proelii spem
war against the-Messenians fearing lest by-the-length of-the-battle the-hope
prolis amitterent, praeceperunt ut virgines eorum cum
of-offspring they-should-lose ordered that the-virgins their with
iuvenibus domi relictis concumberent; sicque ex promiscuo
the-youths at-home left should-lie and-so from the-promiscuous
virginum concubitu iuvenes de incertis parentibus nati ex
of-the-virgins lying-with the-youths from uncertain parents born from

nota materni pudoris Spartani vocati sunt. Nam ipsos
the-mark of-maternal shame Spartans called were for they
esse Spartanos, quos et Lacedaemonios. Thraces ex filio
to-be Spartans who also Lacedaemonians the-Thracians from the-son
Iaphet, qui vocatus est Thiras, et orti et cognominati,
of-Japheth who called was Tiras both arisen and surnamed
ut superius dictum est, perhibentur; licet gentiles eos ex
as above said it-is are-held although the-gentiles them from
moribus ita dictos existimant, quod sint truces. Saevissimi
their-manners so called think because they-be truculent most-savage
enim omnium gentium fuerunt, unde et multa de eis
for of-all nations they-were whence also many-things about them
fabulosa memorantur: quod captivos diis suis litarent, et
fabulous are-recorded that captives to-gods their they-sacrificed and
humanum sanguinem in ossibus capitum potare soliti essent.
human blood in the-bones of-heads to-drink wont they-were
De quibus Vergilius:
about whom Virgil

Heu fuge crudeles terras, fuge litus avarum;
alas flee the-cruel lands flee the-shore greedy

quasi crudelium et avarorum. Istrorum gens originem a
as-if of-the-cruel and of-the-greedy of-the-Istrians the-nation origin from
Colchis ducit, qui missi ad Argonautas persequendos, ut
the-Colchians draws who sent for the-Argonauts to-be-pursued as
a Ponto intraverunt Istrum fluvium, a vocabulo amnis,
from the-Pontus they-entered the-Ister river from the-name of-the-river
quo a mari recesserunt, appellati sunt. Romani a Romuli
by-which from the-sea they-withdrew called are the-Romans from of-Romulus
nomine nuncupati, qui urbem Romam condidit gentique
the-name named who the-city Rome founded and-to-the-nation

et civitati nomen dedit. Hi antea a Saturno Saturnii,
and to-the-state the-name gave these before from Saturn Saturnians
a Latino Latini vocati sunt. Nam Latinus Italiae rex fuit,
from Latinus Latins called were for Latinus of-Italy king was
qui ex suo nomine Latinos appellavit, qui postea Romani
who from his name Latins named who afterward Romans
nuncupati sunt. Hi et Quirites dicti, quia Quirinus dictus
named were these also Quirites called because Quirinus called
est Romulus, quod semper hasta utebatur, quae Sabinorum
was Romulus because always a-spear he-used which of-the-Sabines
lingua curis dicitur. Italus quoque et Sabinus et Sicanus
in-the-tongue curis is-called Italus also and Sabinus and Sicanus
fratres fuerunt, ex quibus nomina populis inposita et
brothers were from whom names on-the-peoples imposed and
regionibus sunt. Nam ab Italo Itali, a Sabino Sabini,
on-the-regions are for from Italus Italians from Sabinus Sabines
a Sicano Sicani cognominati sunt, qui et Siculi, id est
from Sicanus Sicani surnamed are who also Siculi that is
Sicilienses. Tusci Italiae gens est a frequentia sacrorum
Sicilians the-Tuscans of-Italy a-nation is from the-frequency of-sacred-rites
et turis vocata, id est ἀπὸ τοῦ θυσιάζειν. Umbri Italiae
and of-incense called that is from the to-sacrifice the-Umbrians of-Italy
gens, sed Gallorum veterum propago, qui Appenninum
a-nation but of-the-Gauls old the-offspring who the-Apennine
montem incolunt; de quibus historiae perhibent eo quod
mountain inhabit about whom the-histories hold for-this that
tempore aquosae cladis imbribus superfuerint, [et ob hoc]
in-the-time of-the-watery disaster the-rains they-survived and for this
Ὀμβρίους Graece nominatos. Marsi gens Italiae dicta a
Ombrioi in-Greek named the-Marsi a-nation of-Italy called from
comite Liberi Marsya, qui usum illis vitium ostendit; et
the-companion of-Liber Marsyas who the-use to-them of-vines showed and

ob hoc illi statuam fecerunt, quam postea Romani victis
for this to-him a-statue they-made which afterward the-Romans with-conquered
Marsis tulerunt. Marsos autem Graeci Oscos vocant, quasi
the-Marsi carried-off the-Marsi moreover the-Greeks Osci call as-if
ὀφσκους, quod multas serpentes habeant, et ὄφις serpens
ophskoi because many serpents they-have and ophis serpent
dicatur. Inlaesos autem esse carminum maleficiis. Inhabitant
is-called unharmed moreover to-be of-spells by-the-sorceries they-inhabit
autem plagam Appennini montis simul cum Umbris.
moreover the-region of-the-Apennine mountain together with the-Umbrians
[Alexander historiographus ait: 'Vulscos quidam appellatos
Alexander the-historiographer says the-Volsci some called
aiunt a Vulsco Antiphatae Laestrygonis filio. Fabius quoque
say from Volscus of-Antiphates the-Laestrygonian son Fabius also
Sicolicis profectos corrupto nomine Vulscos ait dictos.']
from-the-Sicilians set-out with-corrupted name Volsci says called
Gothi a Magog filio Iaphet nominati putantur, de
the-Goths from Magog son of-Japheth named are-thought from
similitudine ultimae syllabae, quos veteres magis Getas quam
the-likeness of-the-last syllable whom the-ancients rather Getae than
Gothos vocaverunt; gens fortis et potentissima, corporum
Goths called a-nation strong and most-powerful of-bodies
mole ardua, armorum genere terribilis. De quibus Lucanus:
in-bulk lofty of-arms in-kind terrible about whom Lucan

Hinc Dacus premat inde Getes occurrat Iberis.
hence the-Dacian may-press thence the-Getan may-run-against the-Iberians

Daci autem Gothorum soboles fuerunt, et dictos putant
the-Dacians moreover of-the-Goths offspring were and called they-think
Dacos, quasi Dagos, quia de Gothorum stirpe creati sunt.
Dacians as-if Dagi because from of-the-Goths the-stock created they-are
De quibus ille:
about whom he

Ibis arctoos procul usque Dacos.
you-shall-go to-the-northern far up-to the-Dacians

Bessi barbari fuerunt, qui a multitudine bovum sic vocati
the-Bessi barbarians were who from the-multitude of-oxen so called
creduntur. De quibus quidam:
are-believed about whom someone

Qui colit terrae medio vel ille
who tills of-the-earth in-the-middle or he
divitis multo bove pilleatus
of-rich much in-ox capped
accola ripae.
the-dweller of-the-bank

Gipedes pedestri proelio magis quam equestre sunt usi,
the-Gepids in-foot battle rather than in-horse have used
ex hac causa vocati. Sarmatae patentibus campis armati
from this cause called the-Sarmatians on-open plains armed
inequitabant prius quam eos Lentulus Danubio prohiberet;
rode earlier than them Lentulus from-the-Danube should-bar
atque inde ob studio armorum Sarmatae nuncupati
and thence on-account-of zeal of-arms Sarmatians named
existimantur. Lanus fluvius fertur ultra Danubium, a
are-thought the-Lanus river is-said beyond the-Danube from

quo Alani dicti sunt, sicut et populi inhabitantes iuxta
which the-Alans called are as also the-peoples dwelling beside
Lemannum fluvium Alemanni vocantur. De quibus Lucanus:
the-Lemannus river Alemanni are-called about whom Lucan

Deseruere cavo tentoria fixa Lemanno.
they-deserted at-hollow tents fixed Lemannus

Langobardos vulgo fertur nominatos prolixa barba et
the-Lombards commonly is-said named from-the-long beard and
numquam tonsa. Vindilicus amnis ab extremis Galliae
never shorn the-Vindilicus river from the-farthest-parts of-Gaul
erumpens, iuxta quem fluvium inhabitasse, et ex eo traxisse
bursting beside which river to-have-dwelt and from it to-have-drawn
nomen Vandali perhibentur. Germanicae gentes dictae, quod
the-name the-Vandals are-held the-Germanic nations called because
sint inmania corpora inmanesque nationes saevissimis duratae
they-be huge bodies and-monstrous nations by-most-savage hardened
frigoribus; qui mores ex ipso caeli rigore traxerunt, ferocis
colds who manners from the-very of-the-sky severity drew of-fierce
animi et semper indomiti, raptu venatuque viventes. Horum
spirit and always untamed by-plunder and-hunting living of-these
plurimae gentes variae armis, discolores habitu, linguis dissonae,
very-many nations various in-arms parti-colored in-dress in-tongues discordant
et origine vocabulorum incertae; ut Tolosates, Amsivari,
and in-the-origin of-names uncertain as the-Tolosates Amsivari
Quadi, Tuungri, Marcomanni, Bruteri, Chamavi, Blangiani,
Quadi Tungri Marcomanni Bructeri Chamavi Blangiani
Tubantes; quorum inmanitas barbariae etiam in ipsis vocabulis
Tubantes whose monstrousness of-barbarity even in the-very names

horrorem quendam significat. Suevi pars Germanorum
horror a-certain signifies the-Suevi a-part of-the-Germans
fuerunt in fine Septentrionis. De quibus Lucanus:
were at the-end of-the-North about whom Lucan

Fundit ab extremo flavos aquilone Suevos.
he-pours from the-farthest blond north the-Suevi

Quorum fuisse centum pagos et populos multi prodiderunt.
of-whom to-have-been a-hundred cantons and peoples many have-handed-down
Dicti autem Suevi putantur a monte Suevo, qui
called moreover Suevi they-are-thought from the-mountain Suevus which
ab ortu initium Germaniae facit, cuius loca incoluerunt.
from the-rising the-beginning of-Germany makes whose places they-inhabited
Burgundiones quondam, a Romanis subacta interiori
the-Burgundians once by the-Romans with-subdued inner
Germania, per castrorum limites positi a Tiberio Caesare
Germany along of-the-camps the-boundaries placed by Tiberius Caesar
in magnam coaluerunt gentem, atque ita nomen ex locis
into a-great grew-together nation and so the-name from the-places
sumpserunt; quia crebra per limites habitacula constituta
took because frequent along the-boundaries dwellings set-up
burgos vulgo vocant. Hi postea rebelles Romanis effecti
burgi commonly they-call these afterward rebels to-the-Romans made
plus quam octoginta milia armatorum ripae Rheni
more than eighty thousand of-armed-men the-bank of-the-Rhine
fluminis insederunt, et nomen gentis obtinuerunt. Saxonum
river occupied and the-name of-a-nation obtained of-the-Saxons
gens in Oceani litoribus et paludibus inviis sita,
the-nation on of-the-Ocean the-shores and marshes pathless situated
virtute atque agilitate habilis. Unde et appellata, quod sit
in-valor and agility able whence also called because it-be

durum et validissimum genus hominum et praestans ceteris
a-hard and most-strong kind of-men and excelling the-others
piraticis. Franci a quodam proprio duce vocari putantur.
in-piracies the-Franks from a-certain own leader to-be-called are-thought
Alii eos a feritate morum nuncupatos existimant. Sunt
others them from the-fierceness of-manners named think there-are
enim in illis mores inconditi, naturalis ferocitas animorum.
for in them manners rough natural ferocity of-spirits
Brittones quidam Latine nominatos suspicantur, eo quod
the-Britons some in-Latin named suspect for-this that
bruti sint, gens intra Oceanum interfuso mari quasi
brutish they-be a-nation within the-Ocean with-flowing-between sea as-if
extra orbem posita. De quibus Vergilius:
outside the-world placed about whom Virgil

Toto divisos orbe Britannos.
from-the-whole divided world the-Britons

Scotti propria lingua nomen habent a picto corpore, eo
the-Scots in-their-own tongue the-name have from painted body for-this
quod aculeis ferreis cum atramento variarum figurarum
that with-needles iron with ink of-various figures
stigmate adnotentur. Galli a candore corporis nuncupati
by-the-tattoo they-are-marked the-Gauls from the-whiteness of-body named
sunt. Γάλα enim Graece lac dicitur. Unde et Sibylla sic
are gala for in-Greek milk is-called whence also the-Sibyl so
eos appellat, cum ait de his:
them names when she-says about these

Tunc lactea colla
then milky necks
auro innectuntur.
with-gold are-entwined

Secundum diversitatem enim caeli et facies hominum et
according-to the-diversity for of-the-sky both the-faces of-men and
colores et corporum quantitates et animorum diversitates
colors and of-bodies the-sizes and of-minds diversities
existunt. Inde Romanos graves, Graecos leves, Afros
arise thence the-Romans grave the-Greeks light the-Africans
versipelles, Gallos natura feroces atque acriores ingenio
shifty the-Gauls by-nature fierce and sharper in-wit
pervidemus, quod natura climatum facit. Galli autem
we-see because the-nature of-the-climes makes-it the-Gauls moreover
Senones antiquitus Xenones dicebantur, quod Liberum
Senones anciently Xenones were-called because Liber
hospitio recepissent; postea X in S litteram commutata
with-hospitality they-had-received afterward X into S the-letter changed
est. Vacca oppidum fuit iuxta Pyrenaeum, a quo sunt
was Vacca a-town was beside the-Pyrenees from which are
cognominati Vaccei, de quibus creditur dixisse poeta:
surnamed the-Vaccaei about whom it-is-believed to-have-said the-poet

Lateque vagantes Vaccei.
and-widely wandering the-Vaccaei

Hi Pyrenaei iugis peramplam montis habitant
these of-the-Pyrenean on-the-ridges a-very-vast of-the-mountain inhabit
solitudinem. Idem et Vascones, quasi Vaccones, C in S
wilderness the-same also Vascones as-if Vaccones C into S

litteram demutata. Quos Gnaeus Pompeius edomita Hispania
the-letter changed whom Gnaeus Pompey with-subdued Spain
et ad triumphum venire festinans de Pyrenaei iugis
and to the-triumph to-come hastening from of-the-Pyrenees the-ridges
deposuit et in unum oppidum congregavit. Unde et
brought-down and into one town gathered whence also
Convenarum urbs nomen accepit. Hispani ab Ibero amne
of-the-Convenae the-city the-name received the-Spaniards from the-Iberus river
primum Iberi, postea ab Hispalo Hispani cognominati sunt.
first Iberians afterward from Hispalus Spaniards surnamed are
Galleci a candore dicti, unde et Galli. Reliquis enim
the-Gallaeci from whiteness called whence also the-Gauls than-the-other for
Hispaniae populis candidiores existunt. Hi Graecam sibi
of-Spain peoples whiter they-are these a-Greek for-themselves
originem adserunt. Unde et naturali ingenio callent.
origin assert whence also by-natural wit they-are-shrewd
Siquidem post finem Troiani belli Teucrum morte Aiacis
since after the-end of-the-Trojan war Teucer for-the-death of-Ajax
fratris invisum patri Telamoni, dum non reciperetur
his-brother hateful to-his-father Telamon when not he-was-received
in regnum, Cyprum concessisse, ibique urbem nomine
into the-kingdom to-Cyprus to-have-withdrawn and-there a-city by-the-name
antiquae patriae Salamina condidisse, inde ad Galleciam
of-the-ancient fatherland Salamis to-have-founded thence to Gallaecia
profectus et positis sedibus ex loco genti nomen
set-out and with-placed seats from the-place to-the-nation the-name
dedisse. Astures gens Hispaniae, vocati eo, quod circa
to-have-given the-Astures a-nation of-Spain called for-this that around
Asturam flumen septi montibus silvisque crebris inhabitent.
the-Astura river hedged by-mountains and-forests dense they-dwell
Cantabri gens Hispaniae a vocabulo urbis et Iberi
the-Cantabri a-nation of-Spain from the-name of-a-city and of-the-Iberus

amnis, cui insidunt, appellati. Horum animus pertinax et
river on-which they-settle called of-these the-spirit stubborn and
magis ad latrocinandum et ad bellandum, vel ad perpetiendum
rather for robbing and for warring or for enduring
verbera semper parati. Celtiberi ex Gallis Celticis fuerunt,
blows always ready the-Celtiberians from the-Gauls Celtic were
quorum ex nomine appellata est regio Celtiberia. Nam
whose from name called is the-region Celtiberia for
ex flumine Hispaniae Ibero, ubi considerunt, et ex Gallis,
from the-river of-Spain Iberus where they-settled and from the-Gauls
qui Celtici dicebantur, mixto utroque vocabulo Celtiberi
who Celtic were-called with-mixed each name Celtiberians
nuncupati sunt. Afri appellati ab uno ex posteris
named are the-Africans called from one from the-descendants
Abrahae, qui vocabatur Afer, qui dicitur duxisse adversus
of-Abraham who was-called Afer who is-said to-have-led against
Libyam exercitum, et ibi victis hostibus considisse,
Libya an-army and there with-conquered enemies to-have-settled
eiusque posteros ex nomine atavi et Afros et Africam
and-his descendants from the-name of-the-forefather both Afri and Africa
nuncupasse. Poeni autem Carthaginenses sunt a Phoenicibus
to-have-named the-Punic moreover Carthaginians are from the-Phoenicians
nuncupati, qui cum Didone profecti sunt. Tyrios vero a
named who with Dido set-out have the-Tyrians but from
Tyria urbe Phoenicum nominatos, de qua profecti sunt et
Tyre the-city of-the-Phoenicians named from which set-out have and
in Africae litus venerunt. Getuli Getae dicuntur fuisse,
to of-Africa the-shore came the-Getuli Getae are-said to-have-been
qui ingenti agmine a locis suis navibus conscendentes,
who with-a-huge host from places their ships boarding
loca Syrtium in Libya occupaverunt, et quia ex Getis
the-places of-the-Syrtes in Libya occupied and because from the-Getae

venerant, derivato nomine Getuli cognominati sunt. Unde
they-had-come with-derived name Getuli surnamed are whence
et opinio est apud Gothos ab antiqua cognatione Mauros
also the-opinion is among the-Goths from ancient kinship the-Moors
consanguinitate propinquos sibi vocare. Africam autem
by-blood near to-themselves to-call Africa moreover
initio habuere Libyes, deinde Afri, post haec Getuli,
at-the-beginning held the-Libyans then the-Africans after these the-Getuli
postremum Mauri et Numides. Mauri et Numidae, ut
at-last the-Moors and Numidians the-Moors and Numidians as
Afri putant, sic sumpserunt exordium et vocabulum.
the-Africans think so took the-beginning and the-name
Nam postquam in Hispania Hercules interiit, et exercitus
for after in Spain Hercules perished and the-army
eius conpositus ex variis gentibus, amisso duce, passim
his composed from various nations with-lost leader everywhere
sibi sedes quaerebant, ex eo numero Medi et Persae
for-themselves seats sought from that number the-Medes and Persians
et Armenii navibus in Africam transvecti proxima mari
and Armenians in-ships into Africa carried-over nearest to-the-sea
loca occupavere. Sed Persae, dum materiam in agris pro
the-places occupied but the-Persians when timber in the-fields for
construendis domiciliis non invenirent, et ignara lingua
building dwellings not they-found and the-unknown tongue
commercium prohiberet, per patentes agros et diversas
commerce prevented through open fields and diverse
solitudines vagabantur, et a pabulationibus vagabundis
wastes wandered and from foragings wandering
semetipsos propria lingua Numides appellaverunt, id est
themselves in-their-own tongue Numidians named that is
sine oppido vagos et errantes. Medi autem cum Libyis
without a-town roving and wandering the-Medes moreover with the-Libyans

se miscuerunt, qui proxima Hispania inhabitabant;
themselves mixed who nearest Spain inhabited
quorum nomen paulatim Libyes corrupere, barbara lingua
whose name little-by-little the-Libyans corrupted in-barbarous tongue
Mauros propter Medos appellantes, licet Mauri ob colorem
Mauri on-account-of the-Medes calling although the-Moors for color
a Graecis vocentur. Graeci enim nigrum μαῦρον vocant.
by the-Greeks are-called the-Greeks for black mauron call
Aestifero quippe calore afflati speciem atri coloris
by-summer-bringing indeed heat blasted the-appearance of-black color
ducunt. Massylia civitas Africae est, non longe ab Atlante
they-take Massylia a-city of-Africa is not far from Atlas
et hortis Hesperidum; a qua civitate Massyli vocati sunt,
and the-gardens of-the-Hesperides from which city the-Massyli called are
quos nos corrupte Massulos vocamus, de quibus Vergilius:
whom we corruptly Massuli call about whom Virgil

Hic mihi Massylae gentis monstrata sacerdos.
here to-me of-the-Massylian nation shown a-priestess

Gaulalum gentes sunt a meridie usque Oceanum
of-the-Gaulales the-nations are from the-south up-to the-Ocean
Hesperium pervagantes. His nomen Gauloe insula dedit,
Hesperian roaming to-these the-name Gaulos the-island gave
quae est iuxta Aethiopiam, ubi nec serpens nascitur neque
which is beside Ethiopia where neither a-serpent is-born nor
vivit. Garamantes populi Africae prope Cyrenas inhabitantes,
lives the-Garamantes peoples of-Africa near Cyrene dwelling
a Garamante rege Apollinis filio nominati, qui ibi ex
from Garamas the-king of-Apollo son named who there from

suo nomine Garama oppidum condidit. Sunt autem proximi
his name Garama a-town founded they-are moreover nearest
gentibus Aethiopum. De quibus Vergilius:
to-the-nations of-the-Ethiopians about whom Virgil

Extremi Garamantes.
the-farthest Garamantes

Extremi autem, quia saevi et a consortio humanitatis remoti.
farthest moreover because savage and from the-fellowship of-humanity removed
Hesperii vero sunt, qui circa Hispaniam conmorantur. Nam
the-Hesperians but are who around Spain dwell for
Hispania Hesperia. Aethiopes dicti a filio Cham, qui vocatus
Spain Hesperia the-Ethiopians called from the-son of-Ham who called
est Chus, ex quo originem trahunt. Chus enim Hebraica
was Cush from whom origin they-draw Cush for in-the-Hebrew
lingua Aethiops interpretatur. Hi quondam ab Indo flumine
tongue Ethiopian is-interpreted these once from the-Indus river
consurgentes, iuxta Aegyptum inter Nilum et Oceanum, in
rising beside Egypt between the-Nile and the-Ocean in
meridie sub ipsa solis vicinitate insiderunt, quorum tres
the-south under the-very of-the-sun nearness settled of-whom three
sunt populi: Hesperi, Garamantes et Indi. Hesperi sunt
are peoples Hesperians Garamantes and Indians the-Hesperians are
occidentis, Garamantes Tripolis, Indi orientis. Trochoditae
of-the-west the-Garamantes of-Tripolis the-Indians of-the-east the-Troglodytes
gens Aethiopum, ideo nuncupati, quod tanta celeritate
a-nation of-the-Ethiopians therefore named because such with-speed
pollent ut feras cursu pedum adsequantur. Pamphagi, et
they-are-strong that beasts by-running of-feet they-overtake the-Pamphagi also
hi in Aethiopia sunt: quibus esca est quidquid mandi potest
these in Ethiopia are for-whom food is whatever to-be-chewed can

et omnia fortuitu gignentia; unde et appellati. Icthyophagi,
and all-things by-chance growing whence also called the-Ichthyophagi
quod venando in mari valeant, et piscibus tantum alantur.
because by-hunting in the-sea they-are-strong and on-fish only are-fed
Hi post Indos montanas regiones tenent, quos subactos
these beyond the-Indians mountainous regions hold whom subdued
Alexander Magnus piscibus vesci prohibuit. Anthropophagi
Alexander the-Great on-fish to-feed forbade the-Anthropophagi
gens asperrima sub regione Siricum sita, qui quia humanis
a-nation most-harsh under the-region of-the-Seres situated who because on-human
carnibus vescuntur, ideo anthropophagi nominantur.
flesh they-feed therefore anthropophagi are-named
Itaque sicut his, ita et ceteris gentibus per saecula aut
and-so as for-these so also for-the-other nations through the-ages either
a regibus, aut a locis, aut a moribus, aut ex quibuslibet
from kings or from places or from manners or from whatever
aliis causis inmutata vocabula sunt, ita ut prima origo
other causes changed the-names are so that the-first origin
nominis eorum temporum vetustate non pateat. Iam vero hi
of-the-name their of-the-times by-the-age not lies-open now but those
qui Antipodae dicuntur, eo quod contrarii esse vestigiis
who Antipodes are-called for-this that contrary to-be to-footprints
nostris putantur, ut quasi sub terris positi adversa
our they-are-thought so-that as-if under the-lands placed opposite
pedibus nostris calcent vestigia, nulla ratione credendum est,
to-feet our they-tread footprints by-no reason to-be-believed is
quia nec soliditas patitur, nec centrum terrae; sed neque
because neither the-solidity allows nor the-center of-the-earth but nor
hoc ulla historiae cognitione firmatur, sed hoc poetae quasi
this by-any of-history knowledge is-confirmed but this the-poets as-if
ratiocinando coniectant. Titanas autem quosdam in Graecia
by-reasoning conjecture the-Titans moreover certain in Greece

ferunt fuisse robustos et excellentes viribus populos, quos
they-say to-have-been robust and excelling in-strength peoples whom
ferunt fabulae ab irata contra deos terra ad eius ultionem
relate the-fables by the-angry against the-gods earth for her vengeance
creatos. Unde et Titanes dicti sunt ἀπὸ τῆς τίσεως, id est
created whence also Titans called are from the vengeance that is
ab ultione, quod quasi ulciscendae matris Terrae causa
from vengeance because as-if of-avenging mother Earth for-the-sake
in deos armati existerent, quos fabulae a Iove bello
against the-gods armed they-stood-forth whom the-fables by Jupiter in-war
fuisse superatos atque extinctos fingunt, propter quod
to-have-been overcome and extinguished feign on-account-of which
e caelo iactis fulminibus interierunt.
from heaven with-hurled thunderbolts they-perished

De regnis militiaeque vocabulis

III · KINGDOMS AND THE WORDS OF SOLDIERY

Kingdom is named from kings and kings from ruling, and the king who does not correct does not rule; the Assyrian and Roman kingdoms are the two most glorious. Isidore names the consuls, dictators, Caesars, emperors, and tyrants, then the ranks of soldiery, the legion, the cohort, and the century, the three kinds of service, and the forms of the line of battle.

Regnum a regibus dictum. Nam sicut reges a regendo
kingdom from kings called for as kings from ruling
vocati, ita regnum a regibus. Regnum universae nationes
called so kingdom from kings kingdom all nations
suis quaeque temporibus habuerunt, ut Assyrii, Medi, Persae,
their each at-times have-had as the-Assyrians Medes Persians
Aegyptii, Graeci, quorum vices sors temporum ita volutavit
Egyptians Greeks whose turns the-lot of-the-times so rolled

ut alterum ab altero solveretur. Inter omnia autem regna
that one by another was-dissolved among all moreover the-kingdoms
terrarum duo regna ceteris gloriosa traduntur: Assyriorum
of-the-lands two kingdoms than-the-others glorious are-handed-down of-the-Assyrians
primum, deinde Romanorum, ut temporibus, et locis inter
first then of-the-Romans as in-times and in-places among
se ordinata atque distincta. Nam sicut illud prius et hoc
themselves ordered and distinguished for as that earlier and this
posterius, ita illud in oriente, hoc in occidente exortum est:
later so that in the-east this in the-west arisen is
denique in illius fine huius initium confestim fuit. Regna
finally at its end of-this the-beginning at-once was kingdoms
cetera ceterique reges velut adpendices istorum habentur. Reges
other and-other kings as appendages of-these are-held kings
a regendo vocati. Sicut enim sacerdos a sacrificando, ita
from ruling called as for priest from sacrificing so
et rex a regendo. Non autem regit, qui non corrigit. Recte
also king from ruling not moreover rules who not corrects rightly
igitur faciendo regis nomen tenetur, peccando amittitur. Unde
therefore by-doing of-king the-name is-held by-sinning it-is-lost whence
et apud veteres tale erat proverbium: 'Rex eris, si recte
also among the-ancients such was a-proverb king you-shall-be if rightly
facias: si non facias, non eris.' Regiae virtutes praecipuae
you-act if not you-act not you-shall-be royal virtues principal
duae: iustitia et pietas. Plus autem in regibus laudatur
two justice and piety more moreover in kings is-praised
pietas; nam iustitia per se severa est. Consules appellati
piety for justice by itself severe is consuls called
a consulendo, sicut reges a regendo, sicut leges a
from consulting as kings from ruling as laws from
legendo. Nam cum Romani regum superbam dominationem
reading for when the-Romans of-kings the-proud domination

non ferrent, annua imperia binosque consules sibi
not bore annual commands and-two-by-two consuls for-themselves
fecerunt. Nam fastum regium non benivolentia consulentis,
they-made for the-haughtiness royal not the-benevolence of-one-consulting
sed superbia dominantis erat. Hinc igitur consules appellati,
but the-pride of-one-dominating was hence therefore consuls called
vel a consulendo civibus, vel a regendo cuncta
either from consulting for-the-citizens or from ruling all-things
consilio. Quos tamen ideo mutandos per annos singulos
by-counsel whom yet therefore to-be-changed through years single
elegerunt, ut nec insolens diu maneret, et moderatior
they-chose that neither the-insolent long might-remain and the-more-moderate
cito succurreret. Inde autem duo pares, quia unus rem
quickly might-succeed thence moreover two equal because one the-affair
civilem, alter rem militarem administrabant. Regnaverunt
civil the-other the-affair military administered they-reigned
autem annis quadringentis sexaginta septem. Proconsules
moreover for-years four-hundred sixty seven proconsuls
suffecti erant consulibus, et dicti proconsules eo quod
substituted were for-the-consuls and called proconsuls for-this that
vicem consulis fungerentur, sicut procurator curatori, id est
the-place of-a-consul they-filled as procurator for-the-curator that is
actori. Exconsules autem dicti, quod iam a consulatu
for-the-agent ex-consuls moreover called because already from the-consulship
exierint, sive discesserint peracto vicis suae anno.
they-have-gone-out or departed with-completed of-turn their the-year
Dictatores quinto anno post reges expulsos Romani sibi
dictators in-the-fifth year after the-kings expelled the-Romans for-themselves
creaverunt, dum gener Tarquinii ad iniuriam soceri
created when the-son-in-law of-Tarquin for the-injury of-his-father-in-law
vindicandam ingentem adversus Romam collegisset exercitum.
to-be-avenged a-huge against Rome had-gathered army

Hi quinquennii temporis imperio utebantur. Plus enim
these of-five-years of-time the-command used more for
erant honore quam consules, qui annuas potestates tenebant.
they-were in-honor than consuls who annual powers held
Et dicti dictatores, quasi principes et praeceptores. Unde
and called dictators as-if princes and preceptors whence
et magistri populi nominabantur. Unde et edicta dicuntur.
also masters of-the-people they-were-named whence also edicts are-called
Caesarum nomen a Iulio coepit, qui bello civili commoto
of-the-Caesars the-name from Julius began who with-war civil stirred-up
primus Romanorum singularem optinuit principatum. Caesar
first of-the-Romans sole obtained princedom Caesar
autem dictus, quod caeso mortuae matris utero prolatus
moreover called because with-cut of-his-dead mother the-womb brought-forth
eductusque fuerit, vel quia cum caesarie natus sit.
and-drawn-out he-had-been or because with a-head-of-hair born he-was
A quo et imperatores sequentes Caesares dicti, eo
from whom also the-emperors following Caesars called for-this
quod comati essent. Qui enim execto utero eximebantur,
that long-haired they-were who for with-cut-out womb were-taken-out
Caesones et Caesares appellabantur. Iulius autem dictus, quia
Caesones and Caesares were-named Julius moreover called because
ab Iulo Aeneae filio originem duxit, ut confirmat Vergilius:
from Iulus of-Aeneas son origin he-drew as confirms Virgil

Iulius, a magno demissum nomen Iulo.
Julius from great sent-down a-name Iulus

Imperatorum autem nomen apud Romanos eorum tantum prius
of-emperors moreover the-name among the-Romans of-those only earlier
fuit apud quos summa rei militaris consisteret, et ideo
was among whom the-sum of-the-affair military rested and therefore

imperatores dicti ab imperando exercitui: sed dum diu duces
emperors called from commanding for-the-army but when long the-generals
titulis imperatoriis fungerentur, senatus censuit ut Augusti
with-titles imperial were-invested the-senate decreed that of-Augustus
Caesaris hoc tantum nomen esset, eoque is distingueretur a
Caesar this only the-name should-be and-by-it he might-be-distinguished from
ceteris gentium regibus; quod et sequentes Caesares hactenus
the-other of-the-nations kings which also the-following Caesars hitherto
usurpaverunt. Solet enim fieri ut primi regis nomen
have-used it-is-wont for to-happen that of-the-first king the-name
etiam reliqui possideant, sicut apud Albanos ex Silvii nomine
also the-rest possess as among the-Albans from of-Silvius the-name
omnes reges Albanorum Silviii appellati sunt; sicut apud
all kings of-the-Albans Silvii called are as among
Persas Arsacidae: apud Aegyptios Ptolomei; apud Athenienses
the-Persians Arsacids among the-Egyptians Ptolemies among the-Athenians
Cecropidae. Augustus ideo apud Romanos nomen imperii
Cecropids Augustus therefore among the-Romans the-name of-command
est, eo quod olim augerent rempublicam amplificando. Quod
is for-this that once they-increased the-commonwealth by-enlarging which
nomen primitus senatus Octavio Caesari tradidit, ut quia
name originally the-senate to-Octavius Caesar handed-over that because
auxerat terras, ipso nomine et titulo consecraretur.
he-had-increased the-lands by-the-very name and title he-might-be-consecrated
Dum autem idem Octavianus iam Caesar et imperator
when moreover the-same Octavian already Caesar and emperor
appellaretur, vel Augustus, postea vero dum ludos spectaret,
was-called or Augustus afterward but when the-games he-watched
et pronuntiatum esset illi a populo ut vocaretur et
and proclaimed it-had-been to-him by the-people that he-should-be-called also
Dominus, statim manu vultuque averso indecoras adulationes
Lord at-once with-hand and-face turned-away the-unseemly flatteries

repressit et Domini appellationem ut homo declinavit, atque
he-checked and of-Lord the-appellation as a-man declined and
insequenti die omnem populum gravissimo edicto corripuit,
on-the-following day all the-people by-most-severe edict rebuked
Dominumque se post haec appellari ne a liberis quidem
and-Lord himself after these-things to-be-called not by children even
suis permisit. Fuit autem filius A[c]tiae, quae nata est de
his he-permitted he-was moreover the-son of-Atia who born was from
sorore Iulii Caesaris. Reges autem ob hanc causam apud
the-sister of-Julius Caesar kings moreover for this cause among
Graecos βασιλεῖς vocantur, quod tamquam bases populum
the-Greeks basileis are-called because as-if bases the-people
sustinent. Unde et bases coronas habent. Quanto enim
they-sustain whence also bases crowns have by-how-much for
quisque magis praeponitur, tanto amplius pondere laborum
each more is-set-over by-so-much more by-the-weight of-labors
gravatur. Tyranni Graece dicuntur. Idem Latine et reges. Nam
he-is-burdened tyrants in-Greek are-called the-same in-Latin also kings for
apud veteres inter regem et tyrannum nulla discretio erat, ut:
among the-ancients between king and tyrant no distinction was as

Pars mihi pacis erit dextram tetigisse tyranni.
part to-me of-peace it-shall-be the-right-hand to-have-touched of-the-tyrant

Fortes enim reges tyranni vocabantur. Nam tiro fortis.
strong for kings tyrants were-called for tiro strong
De qualibus Dominus loquitur dicens: ‘Per me reges
about such-ones the-Lord speaks saying through me kings
regnant et tyranni per me tenent terram.’ Iam postea
reign and tyrants through me hold the-land now afterward
in usum accidit tyrannos vocari pessimos atque inprobos
into usage it-happened tyrants to-be-called the-worst and wicked

reges, luxuriosae dominationis cupiditatem et crudelissimam
kings of-luxurious domination the-desire and most-cruel
dominationem in populis exercentes. Princeps et dignitatis
domination over the-peoples exercising prince both of-dignity
modo significatur et ordinis, sicut est illud Vergilianum:
in-the-manner is-signified and of-rank as is that Virgilian

Princeps ardentem coniecit lampada Turnus,
first the-burning hurled torch Turnus

pro primus. Dictus autem princeps a capiendi significatione,
for first called moreover prince from of-taking the-signification
quod primus capiat, sicut municeps ab eo quod munia
because first he-takes as municeps from that that duties
capiat. Dux dictus eo quod sit ductor exercitus. Sed
he-takes leader called for-this that he-be the-leader of-the-army but
non statim, quicumque principes vel duces sunt, etiam reges
not at-once whoever princes or leaders are also kings
dici possunt. In bello autem melius ducem nominari
to-be-called can in war moreover better a-leader to-be-named
quam regem. Nam hoc nomen exprimit in proelio ducentem.
than a-king for this name expresses in battle one-leading
Unde et Vergilius:
whence also Virgil

Ducis Evandri.
of-the-leader Evander

Sallustius: 'Quo cupidius in ore ducis se quisque
Sallust by-which more-eagerly in the-mouth of-the-leader himself each
bonum.' Non dixit 'in ore consulis.' Monarchae sunt,
good not he-said in the-mouth of-the-consul monarchs are

qui singularem possident principatum, qualis fuit Alexander
who sole possess princedom such-as was Alexander
apud Graecos, et Iulius apud Romanos. Hinc et monarchia
among the-Greeks and Julius among the-Romans hence also monarchy
dicitur. Μονὰς quippe singularitas Graeco nomine, ἀρχὴ
is-called monas indeed singleness by-Greek name arche
principatus est. Tetrarchae sunt quartam partem regni
princedom is tetrarchs are the-fourth part of-the-kingdom
tenentes: nam τέτταρα quattuor sunt; qualis fuit apud
holding for tettara four are such-as was in
Iudaeam Philippus. Patricii inde vocati sunt, pro eo quod
Judea Philip patricians thence called are for that that
sicut patres filiis, ita provideant reipublicae. Praefecti dicti,
as fathers for-sons so they-provide for-the-commonwealth prefects called
quod praetoria potestate praesint. Praetores, idem qui et
because with-praetorian power they-preside praetors the-same who also
praefecti, quasi praepositores. Praesides vero dicti, qui alicuius
prefects as-if praepositores presidents but called who of-some
loci tutelam praesidialiter tenent. Tribuni vocati, quod
place the-guardianship presidially hold tribunes called because
militibus sive plebibus iura tribuunt. Chiliarchae sunt qui
to-the-soldiers or plebeians rights they-assign chiliarchs are who
mille praesunt, quos nos millenarios nuncupamus; et
over-a-thousand preside whom we millenarii name and
est Graecum nomen. Centuriones dicti, eo quod centum
it-is a-Greek name centurions called for-this that over-a-hundred
praesint militibus; sicut quinquagenarii, quia in capite sunt
they-preside soldiers as quinquagenarii because at the-head they-are
quinquaginta militum; sicut decani, ab eo quod decem
of-fifty soldiers as decani from that that to-ten
militibus praeferuntur. Miles dictus, quia mille erant ante
soldiers they-are-preferred soldier called because a-thousand they-were before

in numero uno, vel quia unus est ex mille electus. Romulus
in number one or because one he-is from a-thousand chosen Romulus
autem primus ex populo milites sumpsit et appellavit. Liber
moreover first from the-people soldiers took and named Liber
vero primus militiae ordinem docuit. Miles aut ordinarius
but first of-soldiery the-order taught soldier either ordinarius
dicitur, aut extraordinarius. Ordinarius est, qui per ordinem
is-called or extraordinarius ordinarius is who through the-order
militat, nec adhuc aliquem consecutus est gradum honoris.
serves nor yet any attained has grade of-honor
Est enim gregarius, id est humilis militiae. Extraordinarius
he-is for gregarius that is of-humble soldiery extraordinarius
vero, qui ob virtutem promovetur ex ordine. Emeriti dicuntur
but who for valor is-promoted from the-order emeriti are-called
veterani solutique militia, qui iam in usu proelii non sunt,
veterans and-released from-soldiery who already in the-use of-battle not are
et quia mereri militare dicitur, ab stipendiis scilicet quae
and because to-earn to-serve is-said from the-stipends namely which
merentur. Idem et veterani dicuntur, quia iam in usu
are-earned the-same also veterans are-called because already in the-use
proelii non sunt, sed post multos militiae labores quietis
of-battle not they-are but after many of-soldiery labors of-rest
suffragium consequuntur. Equestres milites dicti quod equo
the-favor they-attain equestrian soldiers called because on-a-horse
sedeant. Item militat ille in equestri ordine. Tirones dicuntur
they-sit likewise serves he in the-equestrian order recruits are-called
fortes pueri, qui ad militiam delegantur atque armis gerendis
strong boys who for soldiery are-assigned and in-arms to-be-borne
habiles existunt. Hi enim non ex sola professione nativitatis,
able are these for not from alone the-declaration of-birth
sed aspectu et valitudine corporis existimantur. Unde et
but by-the-appearance and health of-body are-judged whence also

tirones dicti, quique antequam sacramento probati sint, milites
recruits called and-who before by-the-oath approved they-be soldiers
non sunt. Romanae autem militiae mos fuit puberes primos
not are of-the-Roman moreover soldiery the-custom was the-youths first
exercere armis. Nam sexto decimo anno tirones militabant,
to-exercise in-arms for in-the-sixth tenth year recruits served
quo etiam solo sub custodibus agebant, de quibus Vergilius:
in-which also alone under guardians they-acted about whom Virgil

Et primo flore iuventus.
and in-first flower the-youth

Servos sane numquam militasse constat, nisi servitute
slaves certainly never to-have-served it-is-agreed unless with-slavery
deposita, excepto Hannibalis tempore, cum post Cannense
laid-down except of-Hannibal at-the-time when after the-Cannae
proelium in tanta necessitate fuissent Romani, ut ne
battle in such necessity had-been the-Romans that not
liberandorum quidem servorum daretur facultas. Desertores
of-to-be-freed even of-slaves was-given the-means deserters
vocati eo, quod desertis militaribus officiis evagantur.
called for-this that with-deserted military duties they-wander-off
Hi in alios numeros militiae nomen dare prohibentur,
these into other numbers of-soldiery a-name to-give are-forbidden
sed si non magni temporis culpam contraxerint, caesi
but if not of-great time a-fault they-shall-have-incurred beaten
numeris suis restituuntur. Sed et qui deserunt exercitum ad
to-numbers their they-are-restored but also who desert the-army to
hostes transeuntes et ipsi desertores vocantur. Conscripti
the-enemy crossing also themselves deserters are-called enrolled
milites dicuntur, quia in tabulis conferuntur ab eo qui eos
soldiers are-called because on tablets they-are-entered by him who them

ducturus est, sicut transcripti vocantur cum de alia in
about-to-lead is as transferred are-called when from one into
aliam legionem transeunt; et inde transcripti, quia nomina
another legion they-cross and thence transferred because names
dant, ut transcribantur. Obtiones dicti, quod sint electi.
they-give that they-may-be-transferred optiones called because they-be chosen
Nam optare eligere est, sicut est illud:
for to-opt to-choose is as is that

Optavitque locum regno,
and-he-opted a-place for-the-kingdom

id est elegit. Excubitores dicuntur, pro eo quod excubias
that is he-chose sentinels are-called for that that watches
semper agunt. Sunt enim ex numero militum et in
always they-keep they-are for from the-number of-soldiers and in
porticibus excubant propter regalem custodiam. Excubiae
the-porticoes they-keep-watch on-account-of the-royal guard watches
autem diurnae sunt, vigiliae nocturnae. Unde et vigiles.
moreover by-day are vigils by-night whence also vigiles
Velites erant apud Romanos genus militiae, a volitando
velites were among the-Romans a-kind of-soldiery from flitting
vocati. Lecti enim agilitate iuvenes cum armis suis post
called chosen for for-agility youths with arms their behind
terga equitum consedebant, et mox cum ad hostes ventum
the-backs of-horsemen sat and soon when to the-enemy come
esset, equis desiliebant, et continuo pedites ipsi,
it-had-been from-the-horses they-leaped-down and immediately foot-soldiers themselves
ex alia parte equitibus, per quos advecti fuerant,
from the-other side with-the-horsemen by whom carried they-had-been
dimicantibus, hostem perturbabant. Ab his igitur velitibus
fighting the-enemy threw-into-confusion by these therefore velites

elephanti quondam Hannibalis retro acti, cum regi
the-elephants once of-Hannibal back driven when to-be-ruled
iam a suis non possent, fabrili scalpro inter aures
already by their-own not they-could with-a-smithing chisel between the-ears
adacto necabantur. Castra sunt ubi miles steterit. Dicta
driven were-killed camp is where the-soldier shall-have-stood called
autem castra quasi casta, vel quod illic castraretur libido.
moreover castra as-if casta or because there was-castrated lust
Nam numquam his intererat mulier. Militia autem a
for never among-these was-present a-woman soldiery moreover from
militibus dicta; aut a multis, quasi multitia, quasi negotium
soldiers called or from many as-if multitia as-if the-business
multorum; aut a mole rerum, quasi moletia. Legio
of-many or from the-mass of-things as-if moletia legion
sex milium armatorum est, ab electo vocata, quasi lecti,
of-six thousand armed-men is from chosen called as-if lecti
id est armis electi. Proprie autem Macedonum phalanx,
that is in-arms chosen properly moreover of-the-Macedonians phalanx
Gallorum caterva, nostra legio dicitur. Legio habet sexaginta
of-the-Gauls caterva our legion is-called the-legion has sixty
centurias, manipulos triginta, cohortes duodecim, turmas
centuries maniples thirty cohorts twelve troops
ducentas. Centuria est pars exercitus in centenos milites
two-hundred century is a-part of-the-army into a-hundred-each soldiers
divisa. Unde et qui his praesunt centuriones dicuntur.
divided whence also who over-these preside centurions are-called
Subcenturiati vero sunt, non qui in prima, sed qui in secunda
subcenturiati but are not who in the-first but who in the-second
centuria sunt, quasi sub prima centuria: tamen structi etiam
century are as-if under the-first century yet drawn-up also
ipsi et in speculis positi in bello sunt; ut si prima
themselves and on watch placed in war they-are that if the-first

defecerit, isti, quos sub se diximus, laborantibus primis
shall-have-failed these whom under itself we-have-said to-the-laboring first
subveniunt. Unde et ad insidiandum ponitur subcenturiatus,
come-to-aid whence also for lying-in-ambush is-put the-subcenturiatus
quasi armis dolosis instructus. Manipulus ducentorum est
as-if with-arms deceitful equipped the-maniple of-two-hundred is
militum. Manipuli autem dicti sunt milites, sive quia bellum
soldiers maniples moreover called are the-soldiers either because war
primo manu incipiebant, sive quod antequam signa essent,
first by-hand they-began or because before standards there-were
manipulos sibi, id est fasciculos stipulae vel herbae
maniples for-themselves that is little-bundles of-straw or of-grass
alicuius pro signis faciebant, a quo signo manipulares
some for standards they-made from which standard manipular
milites cognominati sunt. De quibus Lucanus:
soldiers surnamed are about whom Lucan

Convocat armatos extemplo ad signa maniplos.
he-convokes the-armed at-once to the-standards maniples

Turma triginta equites sunt. Romani enim equites in una
troop thirty horsemen are the-Roman for horsemen in one
tribu trecenti fuerunt. De singulis enim centuriis decem
tribe three-hundred were from single for centuries ten
dabantur et fiebant turma. Cohors quingentos milites habet.
were-given and became a-troop the-cohort five-hundred soldiers has
Tria sunt militiae genera: sacramentum, evocatio, coniuratio.
three are of-soldiery kinds the-oath the-summons the-conspiracy
Sacramentum, in quo post electionem iurat unusquisque miles
the-oath in which after the-choice swears each soldier
se non recedere a militia, nisi post conpleta stipendia, id
himself not to-withdraw from soldiery except after completed stipends that

est, militiae tempora; et hi sunt qui habent plenam militiam.
is of-soldiery the-times and these are who have full soldiery
Nam viginti et quinque annis tenentur. Evocatio, dum ad
for for-twenty and five years they-are-held the-summons when for
subitum bellum non solum miles sed et ceteri evocantur.
a-sudden war not only the-soldier but also the-rest are-summoned
Unde etiam consul solebat dicere: 'Qui rempublicam salvam esse
whence also the-consul was-wont to-say who the-commonwealth safe to-be
vult, me sequatur.' Coniuratio, quae fit in tumultu, quando
wills me let-him-follow the-conspiracy which is-made in tumult when
vicinum urbis periculum singulos iurare non patitur, sed
the-neighboring of-the-city danger the-single-men to-swear not allows but
repente colligitur multitudo et tumultuosa in ira conflatur.
suddenly is-gathered a-multitude and tumultuous in anger is-fused
Haec et tumultuatio dicitur. In acie autem istae fere formae
this also tumultuatio is-called in battle-line moreover these about forms
sunt: exercitus, classis, nodus, cuneus, alae, cornua, agmen; quae
are army classis knot wedge wings horns column which
formas et nomina ab ipsis rebus, de quibus translata sunt,
the-forms and names from the-very things from which transferred they-are
mutuantur. Acies dicta, quod ferro armata sit et acumine
borrow battle-line called because with-iron armed it-be and with-the-sharpness
gladiorum. Exercitus multitudo ex uno genere, ab exercitatione
of-swords army a-multitude from one kind from the-exercise
belli vocata. Cuneus est collecta in unum militum multitudo.
of-war called wedge is gathered into one of-soldiers a-multitude
Unde propter quod in unum coit, ipsa coitio
whence on-account-of that into one it-comes-together the-very coming-together
in unum cuneus nominatus est, quasi couneus, eo quod
into one wedge named is as-if couneus for-this that

in unum omnes cogantur. Classes dictae propter divisionem
into one all are-driven classes called on-account-of the-division
exercitus, qui postea manipuli dicti sunt. Unde et Vergilius:
of-the-army which afterward maniples called were whence also Virgil

Classibus hic locus, hic acies certare solebant.
in-classes here the-place here the-lines to-contend were-wont

Iam postea et classica navium dicta. Nodus proprie est
now afterward also the-classica of-ships called knot properly is
densa peditum multitudo, sicut turma equitum. Nodum
a-dense of-foot-soldiers multitude as the-troop of-horsemen knot
autem dictum pro difficultate, quod vix possit resolvi.
moreover called for difficulty because scarcely it-can to-be-loosed
Alae in exercitu triginta equites esse dicuntur. Alae autem
wings in the-army thirty horsemen to-be are-said wings moreover
equites ob hoc dicti, quia tegunt pedites alarum vice.
horsemen for this called because they-cover the-foot-soldiers of-wings in-the-place
Cornua vocantur extremitas exercitus, quod intorta sit.
horns are-called the-extremity of-the-army because curved it-be
Agmen dicitur cum exercitus iter facit, ab agendo
column is-called when the-army a-march makes from driving
vocatum, id est eundo. Plautus: 'Quo te agis?' Ipse
called that is going Plautus whither yourself do-you-drive it
est enim exercitus ambulans. Nam agmen dicitur, quod in
is for the-army walking for column is-called what in
longitudine directum est, quale solet esse cum exercitus
length directed is such-as it-is-wont to-be when the-army
portis procedit. Quidquid fuerit aliud, abusive dicitur.
from-the-gates proceeds whatever shall-have-been else loosely is-called

De civibus

IV · CITIZENS

Citizens are named from living together. Isidore names the household, the people, the plebs, and the tribes, the senate and its orders, and the officers of the city, then the colonists, the tenants, and the foreigners, the slaves, the freeborn, and the classes of freedmen, down to the Latins and the Roman citizens.

De imperiis militiaeque vocabulis ex parte dictum est;
about commands and-of-soldiery the-words in part said it-has-been
deinceps civium nomina summatim subiungimus. Cives
next of-citizens the-names summarily we-subjoin citizens
vocati, quod in unum coeuntes vivant, ut vita communis
called because into one coming-together they-live that life common
et ornatior fiat et tutior. Domus unius familiae
both more-adorned may-become and safer house of-one family
habitaculum est, sicut urbs unius populi, sicut orbis
the-dwelling is as the-city of-one people as the-world
domicilium totius generis humani. Est autem domus
the-domicile of-the-whole race human is moreover a-house
genus, familia, sive coniunctio viri et uxoris. Incipit
the-kind the-family or the-union of-husband and wife it-begins
autem a duobus, et est nomen Graecum. Nam familia
moreover from two and it-is a-name Greek for family
est liberi ex liberis legibus suscepti, a femore. Genus
is children from free laws received from the-thigh kind
aut a gignendo et progenerando dictum, aut a
either from begetting and procreating called or from
definitione certorum prognatorum, ut nationes, quae propriis
the-definition of-certain offspring as the-nations which by-their-own
cognationibus terminatae gentes appellantur. Populus est
kinships bounded nations are-called people is

humanae multitudinis, iuris consensu et concordi communione
of-human multitude of-law by-consent and harmonious communion
sociatus. Populus autem eo distat a plebibus, quod
associated people moreover in-this differs from the-plebs that
populus universi cives sunt, connumeratis senioribus civitatis.
the-people all citizens are with-counted-in the-elders of-the-city
[Plebs autem reliquum vulgus sine senioribus civitatis.]
the-plebs moreover the-remaining crowd without the-elders of-the-city
Populus ergo tota civitas est; vulgus vero plebs est.
the-people therefore the-whole city is the-crowd but the-plebs is
Plebs autem dicta a pluralitate; maior est enim numerus
the-plebs moreover called from plurality greater is for the-number
minorum quam seniorum. Populus vero † σουχναμοις
of-the-younger than of-the-elders the-people but (corrupt) (souchnamois)
† dicitur, id est † σιτοασις †. Unde et populus
(corrupt) is-called that is (corrupt) (sitoasis) (corrupt) whence also people
dictus est. Graece autem populus λαὸς dicitur, a lapidibus.
called it-is in-Greek moreover people laos is-called from stones
Vulgus est passim inhabitans multitudo, quasi quisque quo
the-crowd is everywhere dwelling a-multitude as-if each where
vult. Tribus dicuntur tamquam curiae et congregationes
he-wills tribes are-called as-if curiae and congregations
distinctae populorum, et vocatae tribus ab eo quod in
distinct of-peoples and called tribes from that that in
principio Romani trifarie fuerunt a Romulo dispertiti: in
the-beginning the-Romans threefold were by Romulus divided into
senatoribus, militibus et plebibus. Quae tamen tribus nunc
senators soldiers and plebeians which yet tribes now
multiplicatae nomen pristinum retinent. Senatui nomen
multiplied the-name former retain to-the-senate the-name
aetas dedit, quod seniores essent. Alii a sinendo dictos
age gave because older they-were others from allowing called

accipiunt senatores. Ipsi enim agendi facultatem dabant.
take senators they for of-acting the-means gave
Senatusconsultus a consulendo et tractando est dictus,
senatusconsultus from consulting and handling is called
quod sic fit ut consuleat et nocere non possit. Patres
because so it-is-done that it-may-consult and to-harm not can the-fathers
autem, ut Sallustius dicit, a curae similitudine vocati sunt.
moreover as Sallust says from of-care the-likeness called were
Nam sicut patres filios suos, ita illi rempublicam alebant.
for as fathers sons their so they the-commonwealth nourished
Patres conscripti, quia dum Romulus decem curias senatorum
fathers conscript because when Romulus ten curiae of-senators
elegisset, nomina eorum praesenti populo in tabulas aureas
had-chosen the-names their with-present people into tablets golden
contulit, atque inde patres conscripti vocati. Primi ordines
he-entered and thence fathers conscript called the-first ranks
senatorum dicuntur inlustres, secundi spectabiles, tertii
of-senators are-called illustrious the-second notable the-third
clarissimi. Iam inferius quartum aliquod genus non est.
most-renowned now lower a-fourth any kind not is
Quamvis autem senatoria quisque origine esset, usque
although moreover of-senatorial each origin was all-the-way
ad legitimos annos eques Romanus erat; deinde accipiebat
to the-lawful years a-knight Roman he-was then he-received
honorem senatoriae dignitatis. Censores apud veteres Romanos
the-honor of-senatorial dignity censors among the-ancient Romans
erant. Est enim nomen censoris dignitas iudicialis. Censere
there-were it-is for the-name of-censor a-dignity judicial to-assess
enim iudicare est. Item censores sunt patrimoniorum iudices,
for to-judge is likewise censors are of-patrimonies judges
a censu aeris appellati. Iudices dicti quasi ius dicentes
from the-assessment of-bronze called judges called as-if right speaking

populo, sive quod iure disceptent. Iure autem disputare
to-the-people or because by-right they-decide by-right moreover to-dispute
est iuste iudicare. Non est autem iudex, si non est in
is justly to-judge not is moreover a-judge if not is in
eo iustitia. Praesides rectores provinciae sunt, dicti quod
him justice presidents the-rulers of-a-province are called because
praesunt. Praetores autem quasi praeceptores civitatis et
they-preside praetors moreover as-if the-preceptors of-the-city and
principes. Idem et quaestores quasi quaesitores, eo quod
princes the-same also quaestors as-if inquirers for-this that
quaestionibus praesunt. Consilium enim et causa apud eos
over-inquiries they-preside counsel for and cause with them
est. Proceres sunt principes civitatis, quasi procedes, quod
is the-nobles are the-princes of-the-city as-if procedes because
ante omnes honore praecedant. Unde et capita trabium,
before all in-honor they-precede whence also the-heads of-beams
quae eminent extra parietes, proceres dicuntur, eo quod
which project outside the-walls proceres are-called for-this that
primo procedant. Hinc ad primores facta translatio, quod
first they-proceed hence to the-foremost made the-transfer because
a cetera multitudine prominent. Tribuni dicti quod plebi
from the-other multitude they-stand-out tribunes called because to-the-plebs
vel iura vel opem tribuunt. Constituti sunt autem sexto
either rights or help they-assign established are moreover in-the-sixth
anno post reges exactos. Dum enim plebs a senatu et
year after the-kings driven-out when for the-plebs by the-senate and
consulibus premeretur, tunc ipsa sibi tribunos quasi proprios
consuls was-pressed then itself for-itself tribunes as-if its-own
iudices et defensores creavit, qui eorum libertatem tuerentur,
judges and defenders created who their liberty should-protect
et eos adversus iniuriam nobilitatis defenderent. Unde et
and them against the-injury of-the-nobility should-defend whence also

defensores dicti, eo quod plebem sibi commissam
defenders called for-this that the-plebs to-themselves committed
contra insolentiam inproborum defendant. At contra
against the-insolence of-the-wicked they-defend but on-the-contrary
nunc quidam eversores, non defensores existunt. Numerarii
now some overturners not defenders are numerarii
vocati sunt, quia publicum nummum aerariis inferunt.
called are because public money to-the-treasuries they-bring
Functi, ab eo quod fungantur officio et honore aliquo
functi from that that they-discharge an-office and honor some
dicti. Hinc et defunctos mortuos dicimus, qui conpleverunt
called hence also the-defunct the-dead we-call who have-completed
vitae officia; nihil enim iam faciunt. Municipes sunt in
of-life the-offices nothing for now they-do municipes are in
eodem municipio nati, ab officio munerum dicti, eo
the-same municipality born from the-office of-duties called for-this
quod publica munia accipiunt. Munia enim officia sunt.
that public duties they-take-up duties for offices are
Unde et inmunes dicuntur, qui nullum gerunt officium.
whence also immune are-called who no bear office
Municipales originales cives et in loco officium gerentes.
municipals original citizens and in the-place office bearing
Decuriones dicti, quod sint de ordine curiae. Officium
decurions called because they-be from the-order of-the-curia the-office
enim curiae administrant. Unde non est decurio, qui
for of-the-curia they-administer whence not is a-decurion who
summam non intulit vel curiam participavit. Curiales
the-sum not has-brought-in or the-curia shared the-curials
autem idem et decuriones. Et dicti curiales, quia civilia
moreover the-same also decurions and called curials because civic
munera procurant et exequuntur. Principales, magistrati
duties they-take-care-of and execute principals magistrates

et duumvirales curialium officiorum ordines sunt. Principales
and duumvirals of-curial offices the-ranks are principals
dicti, quod primi sint magistratibus. Magistrati vero, quod
called because first they-be to-the-magistrates magistrates but because
maiores sunt reliquis officiis. Duumvirales * *.
greater they-are than-the-remaining offices duumvirals (lacuna) (lacuna)
Tabellio vocatus eo quod sit portitor tabellarum. Idem
notary called for-this that he-be the-carrier of-tablets the-same
exceptor, idem et scriba publicus, quia ea tantum,
an-exceptor the-same also scribe public because those-things only
quae gestis publicantur, scribit. Burgarii a burgis dicti,
which in-the-acts are-published he-writes burgarii from burgi called
quia crebra per limites habitacula constituta burgos
because frequent along the-boundaries dwellings set-up burgi
vulgo vocant. Unde et Burgundionum gentis nomen
commonly they-call whence also of-the-Burgundians of-the-nation the-name
inhaesit, quos quondam subacta Germania Romani per
stuck whom once with-subdued Germany the-Romans through
castra disposuerunt, atque ita nomen ex locis sumpserunt.
camps disposed and so the-name from the-places they-took
Collegiati dicuntur, quod ex eorum collegio custodiisque
collegiati are-called because from their college and-guards
deputentur, qui facinus aliquod commiserunt. Est enim
are-assigned who a-crime some have-committed it-is for
sordidissimum genus hominum patre incerto progenitum.
the-most-sordid kind of-men by-father uncertain begotten
Privati sunt extranei ab officiis publicis. Est enim nomen
private-men are strangers from offices public it-is for the-name
magistratum habenti contrarium, et dicti privati quod
a-magistracy to-one-holding contrary and called privati because
sint ab officiis curiae absoluti. Mercennarii sunt qui
they-be from the-offices of-the-curia released mercenaries are who

serviunt accepta mercede. Idem et barones Graeco nomine,
serve with-received pay the-same also barones by-Greek name
quod sint fortes in laboribus. Βαρὺς enim dicitur gravis,
because they-be strong in labors barys for is-called heavy
quod est fortis. Cui contrarius est levis, id est infirmus.
which is strong to-which contrary is light that is weak
Publicani appellantur conductores vectigalium fisci, vel
publicans are-called the-contractors of-the-revenues of-the-fisc or
rerum publicarum, sive qui vectigalia publica exigunt, vel qui
of-things public or who revenues public exact or who
per negotia saeculi lucra sectantur. Unde et cognominati
through the-business of-the-world gains pursue whence also surnamed
sunt. Vilicus proprie villae gubernator est. Unde et
they-are the-steward properly of-the-villa the-governor is whence also
a villa vilicus nomen accepit. Interdum autem vilicus
from villa vilicus the-name received sometimes moreover vilicus
non gubernationem villae, sed dispensationem universae
not the-governance of-the-villa but the-management of-the-whole
domus Tullio interpretante significat, quod est universarum
house with-Tully interpreting signifies which is of-all
possessionum et villarum dispensatorem. Actores idem
possessions and villas the-manager agents the-same
et curatores ab agendo et curando vocati. Procuratores
also curators from acting and caring called procurators
vero, eo quod vice curatoris fungantur, quasi propter
but for-this that in-the-place of-a-curator they-act as-if beside
curatores, sicut proconsul pro consule. Coloni sunt cultores
curators as proconsul for consul coloni are cultivators
advenae, dicti a cultura agri. Sunt enim aliunde
newcomers called from the-cultivation of-the-field they-are for from-elsewhere
venientes atque alienum agrum locatum colentes, ac debentes
coming and another's field rented tilling and owing

condicionem genitali solo propter agri culturam sub
the-condition to-the-native soil on-account-of of-the-field the-culture under
dominio possessoris, pro eo quod his locatus est fundus.
the-dominion of-the-possessor for that that to-them rented is the-estate
Coloni autem quattuor modis dicuntur. Nam coloni aut
coloni moreover in-four ways are-called for coloni either
Romani sunt, aut coloni Latini, aut coloni auxiliares, aut
Roman are or coloni Latin or coloni auxiliary or
coloni ruris privati. Inquilini vocati quasi incolentes
coloni of-the-countryside private inquilini called as-if inhabiting
aliena. Non enim habent propriam sedem, sed in
another's-things not for they-have own seat but in
terra aliena inhabitant. Differt autem inter inquilinum et
land another's they-dwell it-differs moreover between the-tenant and
advenam. Inquilini enim sunt qui emigrant, et non perpetuo
the-newcomer tenants for are who emigrate and not perpetually
permanent. Advenae autem vel incolae adventicii perhibentur,
remain newcomers moreover or inhabitants adventitious are-held
sed permanentes; et inde incolae, quia iam habitatores
but remaining and thence incolae because already inhabitants
sunt, ab incolendo. Indigenae sunt inde geniti, et in eodem
they-are from inhabiting natives are thence begotten and in the-same
loco nati, ubi inhabitant. Incola autem non indigenam, sed
place born where they-dwell incola moreover not a-native but
advenam indicat. Peregrini dicti eo quod ignorantur eorum
a-newcomer indicates foreigners called for-this that are-unknown their
parentes, a quibus orti existunt. Sunt enim de longinqua
parents from whom sprung they-are they-are for from a-distant
regione. Urbani vocabantur, qui Romae habitabant. Qui vero
region urbani were-called who at-Rome dwelt who but
in ceteris locis, oppidani. Nam sola urbs Roma, cetera
in other places oppidani for alone a-city Rome the-others

oppida. Famuli sunt ex propria servorum familia orti. Servi
towns servants are from their-own of-slaves the-household sprung slaves
autem vocabulum inde traxerunt, quod hi, qui iure belli
moreover the-name thence drew that those who by-the-law of-war
possint occidi a victoribus, cum servabantur, servi fiebant,
could to-be-killed by the-victors when they-were-preserved slaves became
a servando scilicet servi appellati. Ancillae a sustentaculo
from preserving namely slaves called handmaids from support
vocatae. Ἀγκὼν enim Graece cubitus dicitur. Unde et anconem
called ankon for in-Greek elbow is-called whence also ancon
dicimus. Mancipium est quidquid manu capi subdique
we-say mancipium is whatever by-hand to-be-taken and-to-be-subdued
potest, ut homo, equus, ovis. Haec enim animalia statim
can as a-man a-horse a-sheep these for animals immediately
ut nata sunt, mancipium esse putantur. Nam et ea, quae
as born they-are mancipium to-be are-thought for also those which
in bestiarum numero sunt, tunc videntur mancipium esse,
in of-beasts the-number are then seem mancipium to-be
quando capi sive domari coeperint. Ingenui dicti,
when to-be-taken or to-be-tamed they-shall-have-begun freeborn called
quia in genere habent libertatem, non in facto, sicut liberti.
because in kind they-have liberty not in deed as freedmen
Unde et eos Graeci εὐγενεῖς vocant, quod sint boni
whence also them the-Greeks eugeneis call because they-be of-good
generis. Libertus autem vocatus quasi liberatus. Erat enim
kind freedman moreover called as-if freed he-was for
prius iugo servitutis addictus. Libertorum autem filii
before to-the-yoke of-slavery bound of-freedmen moreover the-sons
apud antiquos libertini appellabantur, quasi de libertis nati.
among the-ancients libertini were-named as-if from freedmen born
Nunc vero libertinus aut a liberto factus, aut possessus.
now but libertinus either by a-freedman made or possessed

Manumissus dicitur quasi manu emissus. Apud veteres enim
manumitted is-called as-if by-hand sent-out among the-ancients for
quotiens manu mittebant, alapa percussos circumagebant,
whenever by-hand they-released with-a-slap struck they-turned-round
et liberos confirmabant; unde et manumissi dicti, eo
and free confirmed whence also manumissi called for-this
quod manu mitterentur. Dediticii primum a deditione sunt
that by-hand they-were-released dediticii first from surrender are
nuncupati. Deditio enim dicitur quando se victi aut
named surrender for is-called when themselves conquered or
vincendi hostes victoribus tradunt: quibus haec origo
about-to-be-conquered enemies to-the-victors hand-over for-whom this the-origin
nominis fuit. Dum quondam adversus populum Romanum
of-the-name was when once against the-people Roman
servi armis sumptis dimicassent, victi se dederunt,
slaves with-arms taken-up had-fought conquered themselves they-surrendered
conprehensique varia turpitudine affecti sunt. Ex his
and-seized with-various disgrace afflicted were from these
quidam postea a dominis manumissi, propter suppliciorum
some afterward by their-masters manumitted on-account-of of-the-punishments
notas, quas manifeste perpessi sunt, ad dignitatem civium
the-marks which manifestly suffered they-had to the-dignity of-citizens
Romanorum non pervenerunt. Latini ante Romam conditam
Roman not attained Latins before Rome founded
apud Latinos fiebant, numquam per testamentum, sed per
among the-Latins were-made never through will but through
epistolam libertatem sumentes. Inde quia per testamentum
letter liberty taking thence because through will
non fiebant, nec ex testamento aliquid capere, nec
not they-were-made neither from a-will anything to-take nor
suos heredes facere poterant, cives Romani postea sub
their-own heirs to-make could citizens Roman afterward under

consulibus per testamenta in urbe Romana effecti sunt.
the-consuls through wills in the-city Roman made were
Dicti autem cives Romani, quia testamento liberi effecti
called moreover citizens Roman because by-will free made
in numerum Romanorum civium rediguntur. His primum
into the-number of-Roman citizens they-are-brought for-these first
aditus erat in urbe Roma commorari; ceteris autem libertis
access was in the-city Rome to-dwell to-the-other moreover freedmen
prohibebatur ne vel in urbe Romana vel infra septimum
it-was-forbidden that either in the-city Roman or within the-seventh
ab urbe miliarium commanerent.
from the-city milestone they-should-stay

De adfinitatibus et gradibus

V · HEIRS AND THE DEGREES OF KINSHIP

The heir is named from the sum of bronze. Father and mother are explained, then the ascending degrees of grandfather to tritavus and the descending ones from son to trinepos, with the four ways in which men are called sons.

Heredis nomen inposuit census aeris. Solvet enim
of-the-heir the-name imposed the-assessment of-bronze he-shall-pay for
tributum auctoris. In hoc enimvero vocabulo prima successio
the-tribute of-the-author in this indeed name the-first succession
est hereditatis et generis, ut sunt filii et nepotes. Proheres
is of-inheritance and of-race as are sons and grandsons proheres
est, qui loco heredis fungitur, quasi pro herede. Est enim
is who in-the-place of-the-heir acts as-if for the-heir he-is for
aut institutus, aut substitutus. Pater est, a quo initium
either instituted or substituted father is from whom the-beginning

nascitur generis. Itaque is paterfamilias vocitatur. Pater
is-born of-the-race and-so he father-of-the-family is-called father
autem dictus eo quod patratione peracta filium procreet.
moreover called for-this that with-patration completed a-son he-procreates
Patratio enim est rei veneriae consummatio. Lucretius:
patration for is of-the-thing venereal the-consummation Lucretius

Et bene patra patrum.
and well the-accomplished-things of-the-fathers

Genitores autem a gignendo; et parentes quasi parientes.
begetters moreover from begetting and parents as-if bearing
Idem et creatores. Crementum enim est semen masculi,
the-same also creators growth for is the-seed of-the-male
unde animalium et hominum corpora concipiuntur. Hinc
whence of-animals and of-men the-bodies are-conceived hence
creatores parentes dicuntur. Mater dicitur, quod exinde
creators parents are-called mother is-called because thence
efficiatur aliquid. Mater enim quasi materia; nam causa
is-made something mother for as-if matter for the-cause
pater est. Pater familias autem dictus, quod omnibus
the-father is father of-the-family moreover called because for-all
in familia sua positis servis tamquam pater filiis patria
in family his placed slaves as-if a-father for-sons with-fatherly
dilectione consulit, servorumque condicionem a filiorum
love he-provides and-of-the-slaves the-condition from of-the-sons
affectu non discernit, sed quasi unum membrum amplectit.
the-affection not he-separates but as-if one member he-embraces
Hinc enim exortum est nomen patri familias. Qui
hence for arisen is the-name for-the-father of-the-family who
autem inique dominantur in servis, hoc se nomine
moreover unjustly lord over slaves by-this themselves name

nequaquam reputent appellari. Matremfamilias inde vocari,
by-no-means let-them-reckon to-be-called mother-of-the-family thence to-be-called
quia per quandam iuris sollemnitatem in familiam transit
because through a-certain of-law solemnity into the-family she-passes
mariti. Tabulae enim matrimoniales instrumenta emptionis
of-the-husband the-tablets for matrimonial the-instruments of-purchase
suae sunt. Alias sicut matrona est mater primi pueri,
her are otherwise as matron is the-mother of-the-first boy
id est quasi mater nati, ita materfamilias illa est quae
that is as-if mother of-one-born so mother-of-the-family she is who
plures enixa est. Nam familia ex duobus esse incipit.
more brought-forth has for family from two to-be begins
Avus patris pater est, ab aevo dictus, id est ab
grandfather of-the-father the-father is from age called that is from
antiquitate. Proavus avi pater est, quasi prope
antiquity great-grandfather of-the-grandfather the-father is as-if near
avum. Abavus proavi pater [est], iam
the-grandfather great-great-grandfather of-the-great-grandfather the-father is now
longe ab avo. Atavus abavi pater.
far from the-grandfather atavus of-the-great-great-grandfather the-father
Tritavus atavi pater, quasi tetravus, id est quartus
tritavus of-the-atavus the-father as-if tetravus that is fourth
super avum. Sed tritavus ultimum cognationis nomen
above the-grandfather but tritavus the-last of-kinship name
est. Familia enim oritur a patre, terminatur in tritavo.
is the-family for rises from the-father is-bounded in the-tritavus
Filius et filia a familia dicti sunt; ipsi enim primi
son and daughter from family called are they for first
in ordine nascentium existunt. Unde et Cornelia familia
in the-order of-those-being-born are whence also the-Cornelian family
stirps ipsa omnis a Cornelio orta. Familia autem a
the-stock itself all from Cornelius arisen family moreover from

femore. Femore enim genus et stirps ostenditur. Nam
the-thigh by-the-thigh for race and stock is-shown for
familia pro servis abusive, non proprie dicitur. Stirps ex
family for slaves loosely not properly is-said stock from
longa generis significatione vocatur. Gnatus dictus quia
long of-race signification is-called gnatus called because
generatus. Unde et per G scribitur. Suboles eo quod
generated whence also with G it-is-written offspring for-this that
substitutio sit generis. Quadripertitus est autem ordo
the-substitution it-be of-the-race fourfold is moreover the-order
filiorum, ita: unigenitus, primogenitus, medius, novissimus.
of-sons thus only-begotten firstborn middle last
Primogenitus, ante quem nullus. Unigenitus, post quem
firstborn before whom no-one only-begotten after whom
nullus. Medius, inter omnes. Novissimus, post omnes. Idem
no-one middle among all last after all the-same
et minimus, a monade. Novissimus autem propter quod
also least from the-monad last moreover on-account-of that
novus, quia ceteri praecedendo antiquiores existunt. Quattuor
new because the-rest by-preceding older are in-four
etiam modis filii appellantur: natura, imitatione, adoptione,
also ways sons are-called by-nature by-imitation by-adoption
doctrina. Natura, veluti quum dicuntur filii Abrahae Iudaei.
by-teaching by-nature as when are-called sons of-Abraham the-Jews
Imitatione, ut ipsius Abrahae fidem imitantes ex gentibus,
by-imitation as of-the-very of-Abraham the-faith imitating from the-gentiles
dicente Evangelio: 'Potens est Deus de lapidibus istis
with-saying the-Gospel able is God from stones these
suscitare filios Abrahae'; veluti sicut eosdem Iudaeos Dominus
to-raise-up sons to-Abraham as as the-same Jews the-Lord
filios esse dicit diaboli; a quo non nati, sed quem fuerant
sons to-be says of-the-devil from whom not born but whom they-had

imitati. Adoptione quoque, quod humana consuetudine nulli
imitated by-adoption also which by-human custom to-no-one
licet nescire, vel sicut nos Deo non natura, sed
is-permitted not-to-know or as we to-God not by-nature but
adoptione dicimus: 'Pater noster, qui es in caelis.' Doctrina,
by-adoption say Father our who are in the-heavens by-teaching
sicut Apostolus filios suos appellat eos quibus Evangelium
as the-Apostle sons his calls those to-whom the-Gospel
praedicavit. Filii autem ideo in legibus liberi appellantur, ut
be-preached sons moreover therefore in the-laws liberi are-called that
isto vocabulo secernantur a servis; quia sicut servus in
by-that name they-may-be-separated from slaves because as the-slave in
potestate est domini, sic filius in potestate est patris. Inde
the-power is of-the-master so the-son in the-power is of-the-father thence
etiam filio fit emancipatio, ut sit liber a patre,
also for-the-son is-made emancipation that he-may-be free from the-father
sicut fit servo manumissio, ut sit liberatus a
as is-made for-the-slave manumission that he-may-be freed from
domino. Item liberi dicti, quia ex libero sunt matrimonio
the-master likewise liberi called because from free they-are marriage
orti. Nam filii ex libero et ancilla servilis condicionis
sprung for sons from a-free-man and a-handmaid of-servile condition
sunt. Semper enim qui nascitur deteriorem parentis statum
are always for who is-born the-worse of-a-parent the-status
sumit. Naturales autem dicuntur ingenuarum concubinarum
takes natural moreover are-called of-freeborn concubines
filii, quos sola natura genuit, non honestas coniugii. Idem
the-sons whom alone nature begot not the-honor of-wedlock the-same
et pueri a pube. Adoptivus filius est, qui aut patre
also boys from puberty adopted son is who either by-father
iusto, aut avo, aut proavo, cuius potestate per
lawful or by-grandfather or by-great-grandfather in-whose power through

mancipationem est traditus in alienam potestatem, qui
mancipation he-is handed-over into another's power who
utriusque fert nomen, ut Fabius Aemilius, vel Scipio Paulinus.
of-both bears the-name as Fabius Aemilius or Scipio Paulinus
Gemini sunt non duo tantum simul nati, sed etiam plures.
twins are not two only together born but also more
De geminis autem uno aborto, alter, qui legitime natus
of twins moreover with-one aborted the-other who lawfully born
fuerit, Vopiscus nominatur. Posthumus vocatur eo quod
shall-have-been Vopiscus is-named posthumous is-called for-this that
post humationem patris nascitur, id est post obitum. Iste
after the-burial of-the-father he-is-born that is after death he
et defuncti nomen accepit. Sic enim lex voluit, ut qui
also of-the-dead the-name received so for the-law willed that who
de defuncto nascitur, defuncti nomine appelletur. Nothus
from a-dead-man is-born of-the-dead-man by-the-name be-called bastard
dicitur, qui de patre nobili et de matre ignobili gignitur,
is-called who from a-father noble and from a-mother ignoble is-begotten
sicut ex concubina. Est autem hoc nomen Graecum et
as from a-concubine is moreover this name Greek and
in Latinitate deficit. Huic contrarius spurius, qui de matre
in Latinity is-lacking to-this contrary spurius who from a-mother
nobili et patre ignobili nascitur. Item spurius patre incerto,
noble and a-father ignoble is-born likewise spurius by-father uncertain
matre vidua genitus, velut tantum spurii filius; quia
from-mother widowed begotten as only of-a-spurius son because
muliebrem naturam veteres spurium vocabant; velut ἀπὸ
the-womanly nature the-ancients spurium called as-if from
[τοῦ] σπόρου, hoc est seminis; non patris nomine. Eosdem
the seed that is of-seed not of-a-father by-name the-same
et Favonios appellabant, quia quaedam animalia Favonio
also Favonii they-called because certain animals with-the-west-wind

spiritu hausto concipere existimantur. Unde et hi, qui
breath drawn-in to-conceive are-thought whence also those who
non sunt de legitimo matrimonio, matrem potius quam
not are from lawful marriage the-mother rather than
patrem sequuntur. Latine autem spurii quasi extra puritatem,
the-father follow in-Latin moreover spurii as-if outside purity
id est quasi inmundi. Nepos est, qui ex filio natus
that is as-if unclean grandson is who from a-son born
est. Dictus autem nepos quasi natus post. Primum enim
is called moreover nepos as-if born after first for
filius nascitur, deinde nepos. Gradus enim substitutionis
the-son is-born then the-grandson a-step for of-substitution
est. Hinc et posteritas, quasi postera aetas. Nepos autem
it-is hence also posterity as-if later age nepos moreover
utriusque sexus est. Nam ut neptis dicamus in iure est
of-both sex is for that neptis we-say in law is
propter discretionem successionis admissum. Pronepos est,
on-account-of the-distinction of-succession admitted great-grandson is
qui ex nepote conceptus natusque est. Et dictus pronepos,
who from a-grandson conceived and-born is and called pronepos
quasi natus porro post. Ex hoc quoque gradu incipit
as-if born further after from this also step begins
vocari et progenies, quasi porro post geniti. Nam filii et
to-be-called also progeny as-if further after begotten for sons and
nepotes non sunt progenies, quia non est in eis longa
grandsons not are progeny because not is in them long
posteritas. Sicut autem inferius longe editi progenies
posterity as moreover below far brought-forth progeny
dicuntur, ita superius proavi, atavi qui et progenitores
are-called so above great-grandfathers atavi who also progenitors
appellantur, quasi porro generantes. Pronepos dictus, quia
are-called as-if further begetting pronepos called because

prope nepotem. Abnepos, quia seiungitur a nepote. Est
near the-grandson abnepos because he-is-separated from the-grandson there-is
enim inter illum et nepotem pronepos. Adnepos abnepotis
for between him and the-grandson the-pronepos adnepos of-the-abnepos
filius. Trinepos adnepotis filius, quia post nepotem quartus
the-son trinepos of-the-adnepos the-son because after the-grandson fourth
in ordine est, quasi tetranepos. Minores autem non dicimus,
in order he-is as-if tetranepos descendants moreover not we-say
nisi quotiens graduum deficit nomen, ut puta filius,
except whenever of-the-steps fails the-name as for-example son
nepos, pronepos, abnepos, adnepos, trinepos. Ubi isti gradus
grandson great-grandson abnepos adnepos trinepos where these steps
defecerint, merito iam dicimus minores, sicut et maiores
shall-have-failed deservedly now we-say descendants as also ancestors
dicimus, post patris, avi, proavi, abavi,
we-say after of-father of-grandfather of-great-grandfather of-great-great-grandfather
atavi, tritavique vocabulum.
of-atavus and-of-tritavus the-name

De agnatis et cognatis

VI · AGNATES AND COGNATES

Agnates come through the male line, cognates through the female. Isidore explains brothers, four ways in Scripture, uncles, aunts, cousins, and in-laws, and sets out the degrees in tables. Consanguinity is fixed at six degrees, as the world has six ages, and when it fades, marriage binds it again.

Agnati dicti eo, quod accedant pro natis, dum desunt
agnates called for-this that they-come-in for children when are-lacking
filii. Qui ideo prius in gente agnoscuntur, quia veniunt
sons who therefore first in the-clan are-acknowledged because they-come

per virilis sexus personas, veluti frater eodem patre
through of-the-male sex persons as a-brother from-the-same father
natus, vel fratris filius neposve ex eo; item patruus.
born or of-a-brother the-son or-grandson from him likewise the-paternal-uncle
Cognati dicti, quia sunt et ipsi propinquitate cognationis
cognates called because they-are also themselves by-nearness of-kinship
coniuncti. Qui inde post agnatos habentur, quia per
joined who thence after the-agnates are-held because through
feminini sexus personas veniunt, nec sunt agnati, sed
of-the-female sex persons they-come nor are agnates but
alias naturali iure cognati. Proximus, propter proximitatem
otherwise by-natural law cognates next-of-kin on-account-of the-nearness
sanguinis appellatus. Consanguinei vocati, eo quod ex
of-blood called consanguineous called for-this that from
uno sanguine, id est ex uno patris semine sati sunt.
one blood that is from one of-a-father seed sown they-are
Nam semen viri spuma est sanguinis ad instar aquae
for the-seed of-a-man the-foam is of-blood after the-likeness of-water
in scopulos conlisae, quae spumam candidam facit, vel
upon rocks dashed which foam white makes or
sicut vinum nigrum, quod in calice agitatum spumam
as wine dark which in a-cup shaken foam
albentem reddit. Fratres dicti, eo quod sint ex eodem
whitish renders brothers called for-this that they-be from the-same
fructu, id est ex eodem semine nati. Germani vero de
fruit that is from the-same seed born germani but from
eadem genetrice manantes; non, ut multi dicunt, de eodem
the-same mother flowing not as many say from the-same
germine, qui tantum fratres vocantur. Ergo fratres ex eodem
germ who only brothers are-called therefore brothers from the-same
fructu, germani ex eadem genetrice manantes. Uterini vocati,
fruit germani from the-same mother flowing uterine called

quod sint ex diversis patribus, et uno utero editi.
because they-be from diverse fathers and from-one womb brought-forth
Nam uterus tantum mulieris est. Quattuor autem modis in
for the-womb only of-a-woman is in-four moreover ways in
Scripturis divinis fratres dici: natura, gente, cognatione,
the-Scriptures divine brothers to-be-called by-nature by-nation by-kinship
affectu. Natura, ut Esau et Iacob, Andreas et Petrus, Iacobus
by-affection by-nature as Esau and Jacob Andrew and Peter James
et Iohannes. Gente, ut omnes Iudaei fratres inter se
and John by-nation as all Jews brothers among themselves
vocantur in Deuteronomio: 'Si autem emeris fratrem
are-called in Deuteronomy if moreover you-shall-have-bought brother
tuum, qui est Hebraeus.' Et Apostolus: 'Optabam,' inquit,
your who is a-Hebrew and the-Apostle I-wished he-says
'ego Anathema esse a Christo pro fratribus meis, qui sunt
I accursed to-be from Christ for brothers my who are
cognati mei secundum carnem, qui sunt Israhelitae.' Porro
kinsmen my according-to the-flesh who are Israelites further
cognatione fratres vocantur, qui sunt de una familia, id est
by-kinship brothers are-called who are from one family that is
patria; quas Latini paternitates interpretantur, cum ex una
patria which the-Latins paternities interpret when from one
radice multa generis turba diffunditur. Et in Genesi dixit
root a-great of-race crowd is-spread and in Genesis said
Abraham ad Loth: 'Non sit rixa inter me et te et
Abraham to Lot not let-there-be strife between me and you and
inter pastores tuos et pastores meos, quia omnes fratres nos
between shepherds your and shepherds my because all brothers we
sumus.' Et certe Loth non erat frater Abrahae, sed filius
are and surely Lot not was the-brother of-Abraham but the-son
fratris eius Aram. Quarto modo affectu fratres dici, qui
of-brother his Haran in-the-fourth way by-affection brothers to-be-called which

in duo scinduntur: spiritale et commune. Spiritale, quo
into two are-split spiritual and common spiritual by-which
omnes Christiani fratres vocamur, ut: 'Ecce quam bonum,
all Christians brothers are-called as behold how good
et quam iucundum habitare fratres in unum.' In commune,
and how pleasant to-dwell brothers in one in common
cum et omnes homines ex uno patre nati pari inter nos
since also all men from one father born by-equal among us
germanitate coniungimur, Scriptura loquente: 'Dicite his qui
brotherhood we-are-joined with-Scripture speaking say to-those who
oderunt vos: Fratres nostri vos estis.' Germana ita intellegitur
have-hated you brothers our you are germana so is-understood
ut germanus, eadem genetrice manans. Soror autem, ut
as germanus from-the-same mother flowing sister moreover as
frater. Nam soror est ex eodem semine dicta, quod sola cum
brother for sister is from the-same seed called because alone with
fratribus in sorte agnationis habeatur. Fratres patrueles dicti,
the-brothers in the-lot of-agnation she-is-held brothers patrueles called
eo quod patres eorum germani fratres inter se fuerunt.
for-this that the-fathers their full brothers among themselves were
Consobrini vero vocati, qui aut ex sorore et fratre, aut
consobrini but called who either from a-sister and a-brother or
ex duabus sororibus sunt nati, quasi consororini. Fratrueles
from two sisters are born as-if consororini fratrueles
autem materterae filii sunt. Sobrini consobrinorum
moreover of-the-maternal-aunt the-sons are sobrini of-the-consobrini
filii. Tius Graecum est. Patruus frater patris est,
the-sons tius Greek is paternal-uncle the-brother of-the-father is
quasi pater alius. Unde et moriente patre pupillum prior
as-if father another whence also with-dying father the-orphan before-others
patruus suscipit, et quasi filium lege tuetur. Avunculus
the-paternal-uncle takes-up and as-if a-son by-law protects maternal-uncle

est matris frater, cuius nomen formam diminutivi habere
is of-the-mother the-brother whose name the-form of-a-diminutive to-have
videtur, quia ab avo venire monstratur. Amita est
seems because from grandfather to-come it-is-shown paternal-aunt is
soror patris quasi alia mater. Matertera est soror
the-sister of-the-father as-if another mother maternal-aunt is the-sister
matris, quasi mater altera. Socer est, qui filiam dedit.
of-the-mother as-if mother second father-in-law is who a-daughter gave
Gener est, qui filiam duxit. Gener autem dictus, quod
son-in-law is who a-daughter married gener moreover called because
adsciscatur ad augendum genus. Socer autem et socrus,
he-is-adopted for increasing the-race socer moreover and socrus
quod generum vel nurum sibi adsocient. Vitricus
because the-son-in-law or daughter-in-law to-themselves they-associate stepfather
[est], qui uxorem ex alio viro filium aut filiam habentem
is who a-wife from another husband a-son or daughter having
duxit. Et dictus vitricus quasi novitricus, quod a matre
married and called vitricus as-if novitricus because by the-mother
superducatur novus. Privignus est qui ex alio patre natus
he-is-brought-in new stepson is who from another father born
est; et privignus dici putatur quasi privigenus, quia prius
is and privignus to-be-called is-thought as-if privigenus because earlier
genitus. Unde et vulgo antenatus. Vocabula a gente haec
begotten whence also commonly antenatus words from gens these
videntur declinata: genitor, genetrix, agnati, agnatae, cognati,
seem derived begetter begettress agnates agnate-women cognates
cognatae, progenitores, progenetrices, germani, germanae.
cognate-women progenitors progenitresses germani germanae

Item de praedictis affinitatibus.

likewise about the-aforesaid affinities

Auctor mei generis mihi pater est, ego illi filius aut filia.

the-author of-my race to-me father is I to-him son or daughter

Patris mei pater mihi avus est, ego illi nepos, aut

of-father my the-father to-me grandfather is I to-him grandson or

neptis. Patris mei avus mihi proavus est, ego

granddaughter of-father my the-grandfather to-me great-grandfather is I

illi pronepos, aut proneptis. Patris mei proavus

to-him great-grandson or great-granddaughter of-father my the-great-grandfather

mihi abavus est, ego illi abnepos, aut abneptis. Patris mei

to-me abavus is I to-him abnepos or abneptis of-father my

abavus mihi atavus est, ego illi adnepos, aut adneptis. Patris

the-abavus to-me atavus is I to-him adnepos or adneptis of-father

mei atavus mihi tritavus est, ego illi trinepos, aut trineptis.

my the-atavus to-me tritavus is I to-him trinepos or trineptis

De patruis.

about paternal-uncles

Patris mei frater mihi patruus est, ego illi fratris

of-father my the-brother to-me paternal-uncle is I to-him of-the-brother

filius, aut filia. Patrui mei pater mihi pater magnus

son or daughter of-paternal-uncle my the-father to-me father great

est, ego illi filii, aut filiae fratris filius, aut

is I to-him of-the-son or of-the-daughter of-the-brother son or

filia. Patrui mei avus mihi propatruus est,

daughter of-paternal-uncle my the-grandfather to-me propatruus is

ego illi filii, aut filiae aut nepos, aut neptis.

I to-him of-the-son or of-the-daughter or grandson or granddaughter

Patrui mei proavus mihi adpatruus est, ego illi

of-paternal-uncle my the-great-grandfather to-me adpatruus is I to-him

nepotis, aut neptis filius, aut filia.

of-the-grandson or of-the-granddaughter son or daughter

De amitis.

about paternal-aunts

Patris mei soror mihi amita est, ego illi fratris

of-father my the-sister to-me paternal-aunt is I to-her of-the-brother

filius, aut filia. Amitae meae mater mihi amita

son or daughter of-paternal-aunt my the-mother to-me paternal-aunt

magna est, ego illi filiae fratris filius, aut filia.

great is I to-her of-the-daughter of-the-brother son or daughter

Amitae meae avia mihi proamita est, ego illi

of-paternal-aunt my the-grandmother to-me proamita is I to-her

nepotis aut neptis filius, aut filia. Amitae

of-the-grandson or of-the-granddaughter son or daughter of-paternal-aunt

meae proavia mihi abamita est, ego illi nepotis,

my the-great-grandmother to-me abamita is I to-her of-the-grandson

aut neptis filius, aut filia.

or of-the-granddaughter son or daughter

De avunculis.

about maternal-uncles

Matris meae frater mihi avunculus est, ego illi sororis

of-mother my the-brother to-me maternal-uncle is I to-him of-the-sister

filius, aut filia. Avunculi mei pater mihi avunculus

son or daughter of-maternal-uncle my the-father to-me maternal-uncle

magnus est, ego illi filii sororis filius, aut filia.

great is I to-him of-the-son of-the-sister son or daughter

Avunculi mei avus mihi proavunculus est, ego illi

of-maternal-uncle my the-grandfather to-me proavunculus is I to-him

filii nepos, aut neptis. Avunculi mei proavus

of-the-son grandson or granddaughter of-maternal-uncle my the-great-grandfather

mihi abavunculus est, ego illi neptis filius, aut filia.

to-me abavunculus is I to-him of-the-granddaughter son or daughter

De materteris.

about maternal-aunts

Matris meae soror mihi matertera est, ego illi sororis
of-mother my the-sister to-me maternal-aunt is I to-her of-the-sister
filius, aut filia. Materterae meae soror mihi matertera
son or daughter of-maternal-aunt my the-sister to-me maternal-aunt
magna est, ego illi sororis nepos, aut neptis. Aviae
great is I to-her of-the-sister grandson or granddaughter of-grandmother
meae soror mihi abmatertera est, ego illi pronepos
my the-sister to-me abmatertera is I to-her great-grandson
sororis, aut pronepotis. Proaviae meae soror mihi
of-the-sister or of-the-great-grandson of-great-grandmother my the-sister to-me
promatertera est, ego illi neptis filius, aut filia.
promatertera is I to-her of-the-granddaughter son or daughter
Stemmata dicuntur ramusculi, quos advocati faciunt in genere,
stemmata are-called the-little-branches which advocates make in a-race
cum gradus cognationum partiuntur, ut puta ille filius, ille
when the-degrees of-kinships they-divide as for-example he son he
pater, ille avus, ille agnatus, et ceteri, quorum figurae haec:
father he grandfather he agnate and the-rest whose figures these
Haec consanguinitas dum se paulatim propaginum ordinibus
this consanguinity while itself little-by-little of-offshoots by-the-orders
dirimens usque ad ultimum gradum subtraxerit, et
separating all-the-way to the-last degree shall-have-withdrawn and
propinquitas esse desierit, eam rursus lex matrimonii
nearness to-be shall-have-ceased it again the-law of-marriage
vinculo repetit, et quodam modo revocat fugientem. Ideo
by-the-bond seeks-back and in-a-certain way recalls fleeing therefore
autem usque ad sextum generis gradum consanguinitas
moreover all-the-way to the-sixth of-race degree consanguinity
constituta est, ut sicut sex aetatibus mundi generatio
established is that as in-six ages of-the-world the-generation

et hominis status finitur, ita propinquitas generis tot
and of-man the-state is-ended so the-nearness of-race by-so-many
gradibus terminaretur.
degrees might-be-bounded

De coniugiis

VII · MARRIAGES

Isidore explains the words of marriage, husband, betrothed, the earnest, the bride and the wife, the matron, the widow, divorce, and repudiation. A wife is taken for offspring, for help, and against incontinence; a husband is chosen for virtue, birth, beauty, and wisdom, as Dido chose Aeneas, and a wife for beauty, birth, wealth, and character, character best. Women stand under men's authority for their lightness of mind.

Vir sexum significat, non coniugium, nisi adieceris
man sex signifies not marriage unless you-shall-have-added
vir eius. Maritus vero etiam sine adiectione coniugem
husband her husband but even without addition spouse
sonat; et a mare maritus, quasi mas. Est enim nomen
sounds and from mas maritus as-if male it-is for a-name
primae positionis, quod facit in diminutione masculus,
of-first position which makes in diminution masculus
in derivatione maritus. Sponsus ab spondendo vocatus.
in derivation maritus betrothed from pledging called
Nam ante usum tabellarum matrimonii cautiones sibi
for before the-use of-the-tablets of-marriage guarantees to-themselves
invicem emittebant, in quibus spondebant se invicem
mutually they-sent-out in which they-pledged themselves mutually
consentire in iura matrimonii, et fideiussores dabant. Unde
to-consent into the-rights of-marriage and sureties they-gave whence

admissum est ut sponsum dicamus virum, ab spondendo,
admitted it-is that betrothed we-call the-man from pledging
et sponsam similiter. Ceterum proprie spondere velle
and the-betrothed-woman likewise besides properly to-pledge to-will
est. Ergo sponsus non quia promittitur, sed quia spondet
is therefore betrothed not because he-is-promised but because he-pledges
et sponsores dat. Arrabo dicta, quasi arra bona. Quod
and sponsors gives arrabo called as-if earnest good what
enim datur pro coniugio, bene datur, quia coniugium
for is-given for wedlock well is-given because wedlock
bonum est. Quod vero causa fornicationis aut adulterii,
good is what but for-the-sake of-fornication or of-adultery
malum est, idcirco arrabo non est. Dicta autem arra
evil is for-this-reason arrabo not is called moreover arra
a re, pro qua traditur. Est autem arra non solum
from the-thing for which it-is-handed-over is moreover arra not only
sponsio coniugalis, sed etiam pro qualibet promissa re,
pledge conjugal but also for any promised thing
ut aut reddatur aut conpleatur. Proci nuptiarum petitores,
that either it-be-returned or be-fulfilled suitors of-marriage the-seekers
a procando et petendo dicti. Pronuba dicta, eo quod
from procando and seeking called pronuba called for-this that
nubentibus praeest, quaeque nubentem viro coniungit.
over-the-brides she-presides and-who the-bride to-the-husband joins
Ipsa est et paranympha. Nam nympha sponsa in nuptiis; et
she is also paranympha for nympha the-bride in nuptials and
nympha pro lavationis officio, quod et ad nomen nubentis
nympha for of-washing the-office which also to the-name of-the-bride
adluditur. Coniuges appellati propter iugum, quod inponitur
is-alluded spouses called on-account-of the-yoke which is-placed
matrimonio coniungendis. Iugo enim nubentes subici
by-marriage on-those-to-be-joined by-the-yoke for those-marrying to-be-subjected

solent, propter futuram concordiam, ne separentur. Coniuges
are-wont on-account-of future concord lest they-be-separated spouses
autem verius appellantur a prima desponsationis fide,
moreover more-truly are-called from the-first of-betrothal faith
quamvis adhuc inter eos ignoretur coniugalis concubitus;
although still between them be-unknown conjugal lying-together
sicut Maria Ioseph coniux vocatur, inter quos nec fuerat
as Mary of-Joseph the-wife is-called between whom neither there-had-been
nec futura erat carnis ulla commixtio. Nuptae dictae, quod
nor about-to-be was of-flesh any mingling brides called because
vultus suos velent. Translatum nomen a nubibus, quibus
faces their they-veil transferred the-name from clouds by-which
tegitur caelum. Unde et nuptiae dicuntur, quod ibi primum
is-covered the-sky whence also nuptials are-called because there first
nubentium capita velantur. Obnubere enim cooperire est.
of-those-marrying the-heads are-veiled to-veil for to-cover is
Cuius contraria innuba, hoc est innupta, quae adhuc vultum
whose contrary innuba that is unmarried who still face
suum non velat. Uxores vocatae, quasi unxiores. Moris
her not veils wives called as-if unxiores of-custom
enim erat antiquitus ut nubentes puellae simul venirent
for it-was anciently that marrying girls together came
ad limen mariti, et postes, antequam ingrederentur,
to the-threshold of-the-husband and the-doorposts before they-entered
ornarent laneis vittis et oleo unguerent. Et inde uxores
adorned with-woolen fillets and with-oil anointed and thence uxores
dictae, quasi unxiores: quae ideo vetabantur limina
called as-if unxiores who therefore were-forbidden the-threshold
calcare, quod illic ianuae et coeant et separentur.
to-tread because there the-doors both they-come-together and are-separated
Matrona est quae iam nupsit, et dicta matrona, quasi
matron is who already has-married and called matrona as-if

mater nati, vel quia iam mater fieri potest, unde et
mother of-one-born or because already mother to-become she-can whence also
matrimonium dictum. Distinguitur autem inter matronam et
matrimony called it-is-distinguished moreover between matron and
matrem, et matrem et matremfamilias. Nam matronae, quia
mother and mother and mother-of-the-family for matrons because
iam in matrimonium convenerunt: matres, quia genuerunt:
already into matrimony they-have-come mothers because they-have-borne
matresfamilias, quia per quandam iuris sollemnitatem in
mothers-of-the-family because through a-certain of-law solemnity into
familiam mariti transierunt. Monogamus dictus, quia uni
the-family of-the-husband they-have-passed monogamous called because to-one
tantum nupsit. Μόνον enim apud Graecos unum dicitur,
only he-married monon for among the-Greeks one is-called
γάμος nuptiae interpretantur. Digamus autem et trigamus
gamos nuptials is-interpreted digamous moreover and trigamous
a numero uxorum vocatus, quasi duabus, vel tribus
from the-number of-wives called as-if to-two or three
maritus. Vidua vocata, quod cum viro duo non fuerit,
husband widow called because with a-husband two not she-has-been
nec circa consortium alterius viri post mortem coniugis
nor around the-partnership of-another husband after the-death of-the-spouse
primi adhaeserit. Nam quae alteri post mortem prioris
first she-has-clung for who to-another after the-death of-the-former
viri nupserint, viduae non dicuntur. Item vidua dicta,
husband shall-have-married widows not are-called likewise widow called
quod sola sit, nec circa consortium viri coniugalia iura
because alone she-be nor around the-partnership of-a-husband conjugal rights
custodiat. Fratris uxor fratrissa vocatur. Mariti frater
she-keep of-a-brother the-wife fratrissa is-called of-the-husband the-brother
levir dicitur. Duorum inter se fratrum uxores ianetrices
levir is-called of-two among themselves brothers the-wives ianetrices

vocantur, quasi eandem ianuam terentes, vel per eandem
are-called as-if the-same door wearing or through the-same
ianuam iter habentes. Viri soror galos appellatur.
door the-way having of-the-husband the-sister galos is-called
Sororis vir speciale nomen non habet, nec uxoris
of-the-sister the-husband special name not has nor of-the-wife
frater. Matrimonium est nubilium iusta conventio et
the-brother matrimony is of-the-marriageable a-just agreement and
condicio. Coniugium est legitimarum personarum inter se
condition wedlock is of-lawful persons among themselves
coeundi et copulandi nuptiae: coniugium dictum quia
of-coming-together and of-coupling the-nuptials wedlock called because
coniuncti sunt, vel a iugo quo in nuptiis copulantur, ne
joined they-are or from the-yoke by-which in nuptials they-are-coupled lest
resolvi aut separari possint. Conubium autem non a
to-be-loosed or to-be-separated they-may-be-able conubium moreover not from
nupta, sed a nubendo formatum. Dicitur autem conubium,
nupta but from marrying formed is-called moreover conubium
cum aequales in nuptias coeunt, ut puta cives Romani,
when equals into nuptials come-together as for-example citizens Roman
pari utique dignitate. Conubium autem non est, cum
of-equal certainly dignity conubium moreover not is when
civis Romanus cum Latina iungitur. Quotiens autem
a-citizen Roman with a-Latin-woman is-joined whenever moreover
conubium non est, filii patrem non sequuntur. Hymenaeus
conubium not is the-sons the-father not follow Hymenaeus
dicitur a quodam Hymenaeo, qui primus prospere usus
is-called from a-certain Hymenaeus who first prosperously used
est nuptiis, vel ἀπὸ τοῦ ὑμένος, quae membrana virginitatis
has nuptials or from the membrane which the-membrane of-virginity
est claustrum. Contubernium est ad tempus coeundi
is the-barrier contubernium is for a-time of-coming-together

conventio; unde et tabernaculum, quod modo huc, modo illuc
an-agreement whence also tabernacle which now here now there
praefigitur. Repudium est quod sub testimonio testium vel
is-fixed repudiation is what under the-testimony of-witnesses either
praesenti vel absenti mittitur. Divortium est quotienscumque
to-the-present or to-the-absent is-sent divorce is whenever
dissoluto matrimonio alter eorum alteras nuptias sequitur.
with-dissolved matrimony one of-them other nuptials follows
Divortium autem dictum a flexu viarum, hoc est, viae
divortium moreover called from the-bend of-roads that is roads
in diversa tendentes. Frivolum est cum eo animo
into diverse-ways tending frivolum is when with-that intention
separantur, ut rursum ad se invicem revertantur. Nam
they-are-separated that again to themselves mutually they-may-return for
frivolus est velut quassae mentis et fluxae, nec stabilis.
frivolous is as of-shaken mind and loose nor stable
Proprie autem frivola vocantur fictilia vasa inutilia. Tribus
properly moreover frivola are-called earthen vessels useless three
autem ob causis ducitur uxor: prima est causa prolis, de
moreover for causes is-married a-wife the-first is the-cause of-offspring about
qua legitur in Genesi: 'Et benedixit eos,' dicens: 'Crescite
which is-read in Genesis and he-blessed them saying increase
et multiplicamini': secunda causa adiutorii, de qua ibi
and be-multiplied the-second the-cause of-help about which there
in Genesi dicitur: 'Non est bonum esse hominem solum;
in Genesis is-said not is good to-be the-man alone
faciamus ei adiutorium simile': tertia causa incontinentiae,
let-us-make for-him a-helper like the-third the-cause of-incontinence
unde dicit Apostolus, ut: 'Qui se non continet, nubat.'
whence says the-Apostle as who himself not contains let-him-marry
In eligendo marito quattuor spectari solent: virtus, genus,
in choosing a-husband four to-be-regarded are-wont virtue race

pulchritudo, sapientia. Ex his sapientia potentior est ad
beauty wisdom of these wisdom more-powerful is for
amoris affectum. Refert haec quattuor Vergilius de Aenea,
of-love the-affection relates these four Virgil about Aeneas
quod his Dido inpulsa est in amorem eius: Pulchritudine:
that by-these Dido driven was into love of-him by-beauty

Quam sese ore ferens!
how himself in-face bearing

Virtute:
by-valor

Quam forti pectore et armis!
how with-brave breast and arms

Oratione:
by-speech

Heu quibus ille
alas by-what he
iactatus fatis, quae bella exhausta canebat!
tossed fates what wars endured he-sang

Genere:
by-race

Credo equidem, nec vana fides, genus esse deorum.
I-believe indeed nor vain the-belief race to-be of-the-gods

Item in eligenda uxore quattuor res inpellunt hominem
likewise in choosing a-wife four things drive a-man
ad amorem: pulchritudo, genus, divitiae, mores. Melius
to love beauty race riches manners better
tamen si in ea mores quam pulchritudo quaeratur. Nunc
yet if in her manners than beauty be-sought now
autem illae quaeruntur, quas aut divitiae aut forma, non
moreover those are-sought whom either riches or form not
quas probitas morum commendat. Ideo autem feminae
whom the-uprightness of-manners commends therefore moreover women
sub viri potestate consistunt, quia levitate animi
under of-the-husband the-power stand because by-the-levity of-mind
plerumque decipiuntur. Unde et aequum erat eas viri
mostly they-are-deceived whence also fair it-was them of-the-husband
auctoritate reprimi. Proinde et veteres voluerunt feminas
by-the-authority to-be-restrained accordingly also the-ancients willed women
innuptas, quamvis perfectae aetatis essent, propter ipsam
unmarried although of-full age they-were on-account-of the-very
animi levitatem in tutela consistere.
of-mind levity in guardianship to-stand

PREFACE

The origin of some names is not clear to almost everyone, so Isidore sets some of them in this work for the sake of knowing them.

Origo quorundam nominum, id est unde veniant, non
the-origin of-certain names that is whence they-may-come not
pene omnibus patet. Proinde quaedam noscendi gratia
to-almost all lies-open accordingly certain-things of-knowing for-the-sake
huic operi interiecimus.
into-this work we-have-inserted

De quibusdam vocabulis hominum

CERTAIN WORDS FOR MEN

Although the philosophers derive names by denomination, as wise from wisdom, some have a special origin, as man from the earth; Isidore gives examples of these.

Licet origo nominum, unde veniant, a philosophis
although the-origin of-names whence they-may-come by the-philosophers
eam teneat rationem, ut per denominationem homo ab
it may-hold reason that through denomination man from
humanitate, sapiens a sapientia nominetur, quia prius
humanity wise from wisdom be-named because earlier
sapientia, deinde sapiens; tamen claret alia specialis in
wisdom then wise yet is-clear another special in
origine quorundam nominum causa, sicut homo ab humo,
the-origin of-certain names cause as man from humus

unde proprie homo est appellatus. Ex quibus exempli
whence properly man is called from which of-example
gratia quaedam in hoc opere posuimus.
for-the-sake certain-things in this work we-have-placed

A

Words for men under A, from author and friend to avaricious, adulterer, and foreign-born, each with the origin Isidore gives it.

Aeros, vir fortis et sapiens. Auctor ab augendo dictus.
aeros a-man brave and wise author from increasing called
Auctorem autem feminino genere dici non posse. Nam
auctor moreover in-the-feminine gender to-be-said not to-be-able for
quaedam sunt quae in feminino flecti non possunt, ut
certain-things there-are which into the-feminine to-be-inflected not can as
cursor. Actor, ab agendo. Alumnus ab alendo vocatus, licet
runner actor from acting alumnus from nourishing called although
et qui alit et qui alitur alumnus dici potest; id est
both who nourishes and who is-nourished alumnus to-be-called can that is
et qui nutrit et qui nutritur; sed melius tamen qui nutritur.
both who nurtures and who is-nurtured but better yet who is-nurtured
Amicus, per derivationem, quasi animi custos. Dictus
friend through derivation as-if of-the-mind the-guardian called
autem proprie: amator turpitudinis, quia amore torquetur
moreover properly lover of-baseness because by-love he-is-tortured
libidinis: amicus ab hamo, id est, a catena caritatis; unde
of-lust friend from hook that is from the-chain of-charity whence
et hami quod teneant. Amabilis autem, quod sit amore
also hooks because they-hold lovable moreover because he-be of-love
dignus. Amasius, eo quod sit pronus ad amorem. Astutus
worthy amasius for-this that he-be inclined to love astute

ab astu vocatus, quod est callidi et cauti nominis, qui
from astus called which is of-the-crafty and cautious name who
possit sine periculo fortiter aliquid facere. Argutus, quia
can without danger bravely something to-do argutus because
argumentum cito invenit in loquendo. Acer, in unamquamque
an-argument quickly he-finds in speaking keen in each
formam vegetus ac nimius. Alacer, a velocitate et cursu,
form vigorous and excessive alacer from swiftness and running
quasi diceret aliger. Armiger, quod arma gerat. Alacris, laetus:
as-if he-said aliger armor-bearer because arms he-bears alacris glad
alacer, gestiens et [nullius] rei novitate turbatus. Agilis,
alacer exulting and of-no thing by-the-novelty disturbed agile
ab agendo aliquid celeriter, sicut docilis. Aemulus, eiusdem
from doing something quickly as docile rival of-the-same
rei studiosus, quasi imitator et amabilis. Alias inimicus
thing eager as-if imitator and lovable otherwise enemy
invenitur. Aequus est secundum naturam iustus dictus, ab
he-is-found fair is according-to nature just called from
aequitate, hoc est ab eo quod sit aequalis; unde et
equity that is from that that he-be equal whence also
aequitas appellata, ab aequalitate quadam scilicet. Aequaevus,
equity called from equality a-certain namely of-equal-age
ab eo quod sit alteri aequalis aevo, id est coaetaneus.
from that that he-be to-another equal in-age that is contemporary
Adrogans, eo quod multum rogetur, et ille fastidiosus sit.
arrogant for-this that much he-is-asked and be disdainful be
Audax proprie pro adrogante ponitur. Animosus, quod sit
bold properly for arrogant is-put spirited because he-be
animis et viribus plenus. Animatus, quasi animo auctus,
with-spirits and strength full animated as-if with-spirit increased
quasi animo firmatus. Aelatus, pro eo quod se ipsum
as-if with-spirit strengthened elated for that that him himself

super mensuram suam elevet, dum magnus sibi videtur
above measure his he-raises while great to-himself he-seems
de his quae agit. Adtollens, quod se elevet et
about those-things which he-does adtollens because himself he-raises and
erigat. Ambitiosus, quod honores ambiat. Avidus dictus
erects ambitious because honors he-goes-around-for avid called
ab avendo; avere enim cupere est. Hinc et avarus. Nam
from avere to-crave for to-desire is hence also avaricious for
quid est avarum esse? progredi ultra quam sufficit. Avarus
what is avaricious to-be to-go-forward beyond what suffices avaricious
ex eo dictus, quod sit avidus auri, et numquam opibus
from this called that he-be avid of-gold and never with-riches
expleatur, et quantum plus habuerit tantum plus cupiat,
be-filled and by-how-much more he-has-had by-so-much more he-desire
Flacci super hoc concordante sententia, qui ait:
of-Flaccus upon this with-agreeing the-opinion who says

Semper avarus eget.
always the-avaricious-man lacks

Et Sallustius: 'quod neque avaritia e copia, neque inopia
and Sallust that neither avarice by abundance nor by-want
minuatur.' Amarus a sapore translatum nomen habet. Est
is-diminished bitter from taste transferred the-name has he-is
enim insuavis, nec novit quemquam ad consortium suum
for unpleasant nor knows anyone to partnership his
aliqua invitare dulcedine. Adulter, violator maritalis pudoris,
by-any to-invite sweetness adulterer the-violator of-marital chastity
eo quod alterius torum polluat. Anceps, huc et illuc
for-this that of-another the-bed he-defiles doubtful hither and thither
fluctuans ac dubius istud an illud capiat, et in qua
fluctuating and uncertain this or that he-may-take and to which

parte declinet anxius. Atrox, quod sit tetris moribus.
side he-may-incline anxious atrocious because he-be of-foul manners
Abstemius, a temeto, id est vino, quasi abstinens a vino.
abstemious from temetum that is wine as-if abstaining from wine
[Adfinis.] Ablactatus, quod sit a lacte ablatus. Aeger,
related-by-marriage weaned because he-be from milk taken-away sick
quod agatur infirmitate vel tristitia ad tempus. Aegrotus,
because he-is-driven by-infirmity or sadness for a-time sickly
quod sit aeger frequentius, sicut iratus et iracundus.
because he-be sick more-often as angry and irascible
Aerumnosus a rumine dictus, quod per inopiam miser
aerumnosus from rumen called because through want wretched
factus esuriat et sitiat. Auspex, eo quod avium auspicia
made he-hungers and thirsts auspex for-this that of-birds the-auspices
intendat, sicut auceps quod aves capiat. Astrosus ab astro
he-attends as fowler because birds he-catches astrosus from star
dictus, quasi malo sidere natus. Aenormis, eo quod
called as-if under-an-evil star born enormous for-this that
normam et mensuram excedat. Abactor est fur iumentorum
the-norm and measure he-exceeds rustler is a-thief of-draft-animals
et pecorum, quem vulgo abigeium vocant, ab abigendo
and of-cattle whom commonly abigeius they-call from driving-off
scilicet. Atratus et albatus: ille a veste nigra, iste ab
namely black-clad and white-clad the-one from garment black the-other from
alba. Advena, eo quod aliunde adveniat. Alienigena, quod
white newcomer for-this that from-elsewhere he-arrives foreign-born because
alieni generis sit, et non eius ubi est. [Item] Alienigena,
of-a-foreign race he-be and not of-that where he-is likewise foreign-born
qui ex alia gente genitus est, et non ex ea ubi est.
who from another nation begotten is and not from that where he-is
Accola, eo quod adveniens terram colat. Agricola, a
accola for-this that arriving the-land he-tills farmer from

colendo agro, sicut silvicola. Adsecula, eo quod sequatur
tilling the-field as forest-dweller hanger-on for-this that he-follows
aliquem lucri causa. Assiduus dicebatur apud antiquos
someone of-gain for-the-sake assiduus was-called among the-ancients
qui assibus ad aerarium expensum conferendis erat, et in
who with-asses to the-treasury the-expense to-be-contributed was and in
negotiis quoque publicis frequens; unde et per S, non per
business also public frequent whence also with S not with
D scribendus est. Adparitor nominatus, quod appareat et
D to-be-written it-is attendant named because he-appears and
videatur et praesto sit ad obsequium. Adtentus, ut aliquid
is-seen and at-hand be for service attentive that something
audiens teneat. Adtonitus, veluti furore quodam instinctus
hearing he-may-hold thunderstruck as by-a-frenzy certain impelled
atque stupefactus; dictus autem adtonitus a tonitruum
and stupefied called moreover adtonitus from of-thunders
strepitu, quasi tonitru obstupefactus et vicino fulgori
the-crash as-if by-thunder astounded and to-the-neighboring lightning
aut tactu proximus. Adlectus, quod sit palam electus.
or to-the-touch nearest adlectus because he-be openly chosen
Abactus, quod sit ab actu remotus. Abortivus, eo quod
abactus because he-be from act removed abortive for-this that
non oriatur, sed aboriatur et excidat. Adoptivus, quia
not it-arises but miscarries and falls-out adoptive because
est optatus palam in filium. Ambo, ab eo quod est
he-is chosen openly into son both from that which is
ἄμφω, nomen de Graeco Latinum factum, littera tertia
ampho a-name from Greek Latin made with-the-letter third
demutata. Alius [e multis dicitur]. Alter [vero e duobus].
changed alius from many is-said alter but from two
Aequimanus appellatur utraque manu gladium tenens.
ambidextrous is-called with-either hand a-sword holding

Words under B, from blessed, good, and kind through brutish, with Junius Brutus, son of Tarquin the Proud's sister, who feigned folly lest he die as his brother had at their uncle's hands, to the stammerer, the bilious, and the man twice dead.

Beatus dictus quasi bene auctus, scilicet ab habendo quod
blessed called as-if well increased namely from having what
vellet et nihil patiendo quod nollet. Ille autem vere beatus
he-would and nothing suffering what he-would-not he moreover truly blessed
est qui et habet omnia quae vult bona, et nihil vult male.
is who both has all which he-wills good-things and nothing wills badly
Ex his enim duobus beatus homo efficitur. Bonus a venustate
from these for two blessed a-man is-made good from the-comeliness
corporis creditur dictus: postea et ad animum translatum
of-body is-believed called afterward also to the-mind transferred
nomen. Eum autem dicimus bonum cui non praevalet
the-name him moreover we-call good over-whom not prevails
malum: eumque optimum qui peccat minimum. Benignus est
evil and-him best who sins least kind is
vir sponte ad benefaciendum paratus et dulcis adloquio. Non
a-man willingly for doing-good ready and sweet in-address not
autem multum distat benignus a bono, quia et ipse ad
moreover much differs kind from good because also he for
benefaciendum videtur expositus. Sed in eo differt quia potest
doing-good seems disposed but in this he-differs because can
bonus esse et tristior, et bene quidem facere et praestare
the-good-man to-be also rather-sad and well indeed to-do and to-furnish
quod poscitur, non tamen suavis esse novit consortio;
what is-asked not yet pleasant to-be he-knows in-fellowship
benignus autem sua cunctos novit invitare dulcedine.
the-kind-man moreover with-his all knows to-invite sweetness

Beneficus a benefaciendo alteri dictus; unde et beneficientia
beneficent from doing-good to-another called whence also beneficence
vocatur, quae proximo prode est. Benivolus, quia bene
is-called which to-one's-neighbor of-profit is benivolus because well
vult. Non tamen dicimus benevolus, sicut nec malevolus.
he-wills not yet we-say benevolus as neither malevolus
Saepe enim ex duabus partibus conpositum nomen aut
often for from two parts compounded a-name either
priorem aut sequentem litteram corrumpit. Nam benevolentia
the-former or the-following letter corrupts for benevolentia
absurdum sonat. Blandus, dulcis et invitans ad familiaritatem
absurd sounds charming sweet and inviting to familiarity
sui. Brutus, quasi obrutus, quia sensu caret. Est enim
with-himself brutish as-if overwhelmed because sense he-lacks he-is for
sine ratione, sine prudentia. Unde et ille Iunius Brutus ex
without reason without prudence whence also that Junius Brutus from
sorore Tarquinii Superbi genitus, cum eundem casum timeret
the-sister of-Tarquin the-Proud begotten when the-same misfortune he-feared
quem frater inciderat, qui ob divitias et prudentiam ab
which his-brother had-fallen-into who for riches and prudence by
avunculo fuerat occisus, utilem temporis stultitiam simulavit.
his-uncle had-been killed a-useful for-the-time foolishness feigned
Unde etiam Brutus est cognominatus, dum vocaretur Iunius.
whence also Brutus he-was surnamed though he-was-called Junius
[Burrus.] Balbus a balando potius quam loquendo dictus.
Burrus stammerer from bleating rather than speaking called
Verba enim non explicat. Inde et blaesus, quia verba frangit.
words for not he-unfolds thence also lisper because words he-breaks
Bucco, garrulus, quod ceteros oris loquacitate, non sensu
bucco chatterer because the-others of-mouth by-the-loquacity not by-sense
exsuperet. Biliosus, quod sit semper tristis, ab humore nigro
he-surpasses bilious because he-be always sad from the-humor black

qui bilis vocatur. Baburrus, stultus, ineptus. Biothanatus, quod
which bile is-called baburrus foolish inept biothanatus because
sit bis mortuus. Θάνατος enim Graeco sermone mors dicitur.
he-be twice dead thanatos for in-Greek speech death is-called

C

Words under C, from famous, chaste, and celibate through cautious, cunning, and the compiler, as Virgil was called for Homer's verses, to blind, the procuress, and the carriage-maker.

Clarus, a caelo, quod splendeat. Unde et clara dies pro
famous from heaven because he-shines whence also bright day for
splendore caeli. Celsus a caelo dictus, quod sit sublimis
the-splendor of-heaven lofty from heaven called because he-be sublime
et altus, quasi caelestis. Castus primum a castratione
and high as-if heavenly chaste first from castration
nuncupatus: postea placuit veteribus etiam eos sic nominari
named afterward it-pleased the-ancients also those so to-be-named
qui perpetuam libidinis abstinentiam pollicebantur. Caeles
who perpetual of-lust abstinence promised caeles
dictus, quia iter sibi facit ad caelum. Caelebs, conubii
called because a-way for-himself he-makes to heaven celibate of-wedlock
expers, qualia sunt numina in caelo, quae absque coniugiis
without such-as are the-divinities in heaven which without marriages
sunt. Et caelebs dictus quasi caelo beatus. Caelicola, eo
are and celibate called as-if in-heaven blessed heaven-dweller for-this
quod caelum colat; est enim angelus. Continens non solum
that heaven he-inhabits he-is for an-angel continent not only
in castitate dicitur, sed et in cibo et potu, in ira quoque et
in chastity is-said but also in food and drink in anger also and

vexatione mentis et detrahendi libidine. Et continens, quod
agitation of-mind and of-detracting lust and continent because
se a multis malis abstineat. Clemens, misericors, ab eo
himself from many evils he-holds-back clement merciful from that
quod cluat, id est protegat et tueatur, sicut solet patronus
that he-shields that is he-may-protect and guard as is-wont the-patron
clientem. Concors a coniunctione cordis est appellatus. Nam
his-client concordant from the-conjunction of-heart is called for
sicut consors dicitur qui sortem iungit, ita ille concors dicitur
as consort is-called who a-lot joins so he concordant is-called
qui corde iungitur. Contionator. Consolator, adlocutor. Et inde
who in-heart is-joined haranguer consoler addresser and thence
dictus consolator, quod soli se adplicat cui loquitur,
called consoler because to-the-lonely-one himself he-applies to-whom he-speaks
et solitudinem levat adloquio suo. Hinc et solacium.
and the-loneliness he-lightens by-address his hence also solace
Consultus est qui consulitur; cui contrarius est inconsultus,
consultus is who is-consulted to-whom contrary is inconsultus
qui non accipit consilium. Constans dictus quod undique
who not receives counsel constant called because on-all-sides
stat, nec in aliquam partem declinari potest. Confidens,
he-stands nor to any side to-be-inclined can confident
quod sit in cunctis fiducia plenus. Unde et Caecilius:
because he-be in all-things with-trust full whence also Caecilius

Si confidentiam adhibes, confide omnia.
if confidence you-apply trust all-things

Cautus a cavendo dictus. Callidus, fraudulentus, quia
cautious from being-cautious called cunning fraudulent because
celare novit, et male peritus. Callidum autem veteres non
to-conceal he-knows and evilly skilled callidus moreover the-ancients not

pro astuto tantum, sed etiam pro astute docto ponebant.
for astute only but also for astutely learned set
Hunc et versutum, ab eo quod animum cito vertat.
him also versutus from that that the-mind quickly he-turns
Cupidus a capiendo multum, id est accipiendo, vocatus.
covetous from taking much that is receiving called
Clamosus, quasi calamosus, a calamo; scilicet quod sonet.
clamorous as-if calamosus from the-reed namely because it-sounds
Calumniator, falsi criminis accusator; a calvendo, id est
slanderer of-a-false crime the-accuser from calvere that is
frustrando et decipiendo, dictus. Calculator, a calculis, id
frustrating and deceiving called calculator from calculi that
est lapillis minutis, quos antiqui in manu tenentes numeros
is pebbles tiny which the-ancients in the-hand holding numbers
conponebant. Conpilator, qui aliena dicta suis praemiscet,
composed compiler who another's sayings with-his-own mixes
sicut solent pigmentarii in pila diversa mixta contundere.
as are-wont the-pigment-makers in a-mortar diverse-things mixed to-pound
Hoc scelere quondam accusabatur Mantuanus ille vates, cum
of-this crime once was-accused the-Mantuan that bard when
quosdam versus Homeri transferens suis permiscuisset
certain verses of-Homer transferring with-his-own he-had-mixed
et conpilator veterum ab aemulis diceretur. Ille respondit:
and compiler of-the-ancients by his-rivals was-called he answered
'Magnarum esse virium clavam Herculi extorquere de
of-great to-be strength the-club from-Hercules to-wrest from
manu.' Contumax, ab eo quod contemnat. Chromaticus, quia
the-hand contumacious from that that he-scorns chromaticus because
non confunditur nec colorem mutat. Graece enim χρῶμα color
not he-is-confounded nor color changes in-Greek for chroma color
vocatur. Contumeliosus, quia velox est et tumet verbis
is-called contumelious because swift he-is and swells with-words

iniuriae. Contentiosus ab intentione vocatus, qui non ratione
of-injury contentious from intention called who not by-reason
aliquid, sed sola pertinacia vindicat. Contemptibilis, vel quia
something but by-sole obstinacy claims contemptible either because
contemptui habilis, vel quia contemptus et vilis, id est
for-contempt apt or because despised and cheap that is
sine honore. Crudelis, hoc est crudus, quem Graeci ὠμὸν
without honor cruel that is crudus whom the-Greeks omon
appellant per translationem, quasi non coctus nec esui
call through transference as-if not cooked nor for-eating
habilis. Est enim asper et durus. Carnifex, quod carnem
apt he-is for harsh and hard executioner because the-flesh
afficiat. Cruciarius, eo quod sit cruce dignus. Collega
he-afflicts cruciarius for-this that he-be of-the-cross worthy colleague
a conligatione societatis et amicitiae conplexu dictus.
from the-binding-together of-fellowship and of-friendship by-the-embrace called
Coaetaneus, quasi conpar aetatis. Conplex, quia uno peccato
coeval as-if equal of-age accomplice because by-one sin
vel crimine alteri est adplicatus ad malum; ad bonum
or crime to-another he-is attached to evil to good
vero numquam dicimus conplicem. Consors, eo quod ad
but never we-say accomplice consort for-this that to
eum pars pertinet bonorum. Nam sortem veteres pro parte
him a-part belongs of-goods for lot the-ancients for part
ponebant. Consors ergo, quod sit communis sorte, sicut
set consort therefore because he-be common in-lot as
dissors dissimilis sorte. Celer appellatus a celeritate, quia
dissors unlike in-lot swift called from swiftness because
quod usus exigit velocius facit. Confinalis, ab eo quod sit
what use demands more-quickly he-does confinalis from that that he-be

genere vel loco adfinis. Colonus a colonia vel ab agro
in-race or in-place adjoining colonist from colony or from the-field
colendo dictus. Cognitor a cognoscendo causam dictus.
to-be-tilled called cognitor from examining the-case called
Curator, quod curam ferat pueris, qui adhuc eius aetatis sunt
curator because care he-bears for-boys who still of-that age are
ut negotia sua satis administrare non possint. Clientes prius
that business their sufficiently to-administer not they-can clients earlier
colientes dicebantur, a colendis patronis. [Captus.] Captivus
colientes were-called from tending patrons captured captive
dicitur quasi capite deminutus; ingenuitatis enim fortuna
is-called as-if in-head diminished of-free-birth for the-fortune
ab eo excidit, unde et ab iuris peritis capite deminutus
from him has-fallen whence also by of-law the-skilled in-head diminished
dicitur. Colomis a columna vocatus, eo quod erectus et
he-is-called unharmed from column called for-this that upright and
firmissimus sit. Comtus a coma dictus, quod sit formosus
most-firm he-be comtus from hair called because he-be handsome
capillis, vel quia comam nutrit. Calamistratus, a calamistro,
in-hair or because hair he-grows calamistratus from calamistrum
id est aco ferreo in calami similitudine facto, in quo crines
that is a-needle iron in of-a-reed the-likeness made in which the-hair
obtorquentur, ut crispi sint: quem in cinere calefacere solent
is-twisted that curly it-may-be which in ash to-heat are-wont
qui capillos crispant, ut calamistrati sint. Corpulentus,
who their-hair curl that curled they-may-be corpulent
quod sit corpore validus et lentis carnibus. Crassus, a
because he-be in-body strong and with-tough flesh fat from
sagina corporis, a creando carnes. Comesor, a comedendo
the-fattening of-body from creating flesh glutton from eating

satis. Est enim gulae ac ventri inmoderate deditus. Caupo,
enough he-is for to-gullet and belly immoderately given innkeeper
pessimus de vino aquam faciens. Candidus [bonus, candens].
most-wicked from wine water making white good shining
Canus dictus a candido; et candidus quasi candor datus.
hoary called from white and white as-if candor given
Studio enim accedit candor. Nam album vocari natura
by-effort for comes candor for white to-be-called nature
est. Crispus. Clodus. Curvus. Caecus appellatus, quod careat
is curly lame bent blind called because he-lacks
visum. Est enim luminibus amissis. Caecus est qui utroque
sight he-is for with-lights lost blind is who with-either
oculo non videt. Caducus a cadendo dictus. Idem lunaticus
eye not sees epileptic from falling called the-same lunatic
eo quod [certo lunae tempore patiatur]. Confusus a
for-this that at-a-fixed of-the-moon time he-suffers confounded from
confessione sceleris appellatus. Inde et confusio. Convulsus
the-confession of-crime called thence also confusion convulsed
dicitur, cui sua vi aliqua adimuntur. Unde et
is-called from-whom his-own by-force certain-things are-taken-away whence also
convulsa navis, cui eminentia vi tempestatis
a-wrecked ship from-which the-projecting-parts by-the-force of-the-storm
adimuntur, ut Vergilius:
are-taken-away as Virgil

Vix septem convulsae undis,
scarcely seven wrenched by-the-waves

quasi mutilatae. Consumptus, totus sumptus et devoratus.
as-if mutilated consumed wholly taken and devoured
Conciliatrix ob societatem flagitiosae consensionis dicta, eo
procuress for the-fellowship of-shameful agreement called for-this

quod intercurrat alienumque nundinet corpus. Hanc etiam
that she-runs-between and-another's traffics body her also
et lenonem vocant. Circumforanus, qui advocationum causa
also a-pimp they-call circumforaneus who of-pleadings for-the-sake
circum fora et conventus vagatur. Collegiatus. Carpentarius.
around the-forums and assemblies wanders collegiate carriage-maker

D

Words under D, from lord and learned through rich and decent to desperate, decrepit, guileful, and slothful.

Dominus per derivationem dictus, quod domui praesit.
lord through derivation called because over-the-house he-presides
Disertus, doctus, a disserendo dictus: disposite enim
eloquent learned from discoursing called orderly for
disserit. Doctus, a dicendo. Inde et dictor. Docilis, non
he-discourses learned from saying thence also sayer docile not
quod sit doctus, sed quia doceri potest: est enim
because he-be learned but because to-be-taught he-can he-is for
ingeniosus et ad discendum aptus. Discipulus a disciplina
talented and for learning apt disciple from discipline
dictus: disciplina autem a discendo vocata. Dispensator
called discipline moreover from learning called steward
vocatur, cui creditur administratio pecuniarum. Et ideo
is-called to-whom is-entrusted the-administration of-moneys and therefore
dispensator quia prius qui dabant pecuniam non numerabant
dispensator because earlier who gave money not counted
eam, sed adpendebant. Dives ab aere vocatus. Decorus,
it but weighed-out rich from bronze called comely
perfectus, a decem. [Dulcis.] Decens, conpositus, a numero
perfect from ten sweet decent composed from the-number

decem dictus. Hinc et decorus et decibilis. Directus, eo
ten called hence also decorus and decibilis direct for-this
quod in rectum vadit. Dilectus a diligentia. Haec sunt
that into straight he-goes beloved from diligence these are
enim signa diligendi. Delibutus, de oleo unctus, ut athletae
for the-signs of-loving delibutus with oil anointed as athletes
solent, vel in cereumate pueri. Hinc et 'delibutum gaudio,'
are-wont or in ceroma boys hence also delibutum with-joy
id est perfusum vel plenum. Delicatus, quod sit deliciis
that is suffused or full delicate because be-be on-delights
pastus, vivens in epulis et nitore corporis. Defessus, semper
fed living in feasts and sleekness of-body weary always
infirmus, quasi diu fessus. Debilis, quod per bilem factus
infirm as-if long tired feeble because through bile made
sit fragilis. Bilis enim humor est afficiens corpus. Decolor,
be-be fragile bile for a-humor is affecting the-body discolored
quod desit illi color. Desperatus vulgo vocatur malus ac
because is-lacking to-him color desperate commonly is-called the-bad and
perditus nec iam ullius prosperae spei. Dicitur autem per
lost nor now of-any prosperous hope it-is-said moreover through
similitudinem aegrorum qui affecti et sine spe deponuntur.
the-likeness of-the-sick who afflicted and without hope are-laid-down
Consuetudo autem erat apud veteres ut desperati ante ianuas
a-custom moreover was among the-ancients that the-desperate before doors
suas conlocarentur, vel ut extremum spiritum redderent
their were-placed either that the-last breath they-might-render
terrae, vel ut possent a transeuntibus forte curari, qui
to-the-earth or that they-could by passers-by perhaps to-be-cured who
aliquando simili laboraverant morbo. Degener, aut ignobilis,
once from-a-like had-suffered disease degenerate either ignoble
aut quod sit inpari genere, aut si dum sit genere
or because be-be of-unequal race or if while be-be of-race

optimo natus, inhoneste tamen vivit. Decrepitus, quod morti
best born dishonorably yet he-lives decrepit because to-death
propior quasi ad mortis tenebras vertat, sicut crepusculum
nearer as-if to of-death the-darkness he-turns as twilight
tempus noctis. Alii dicunt decrepitum non qui senectute
the-time of-night others say decrepit not who by-old-age
avulsus est, sed qui iam crepare desierit, id est loqui
torn-away is but who already to-rattle has-ceased that is to-speak
cessaverit. Depretiatus, ab eo quod sit vilis nec aliquo
has-stopped depreciated from that that he-be cheap nor of-any
pretio dignus. Dirus, praeparcus et teter, quasi divina ira
price worthy dire most-stingy and foul as-if by-divine wrath
in id actus. Nam dirum dicitur quod divina infertur ira.
into it driven for dire is-called what by-divine is-brought wrath
Alias dirus, magnus. Dehiscens, valde hiscens. Hic enim 'de'
otherwise dire great gaping greatly gaping this for de
augentis est, ut: 'deamo te, Syre.' Despiciens, eo quod
of-intensifying is as I-love-dearly you Syrus despising for-this that
deorsum aspiciat vel contemptui habeat. Dolosus, insidiosus
downward he-looks or in-contempt holds guileful treacherous
vel malignus, ab eo quod deludat. Ut enim decipiat,
or malignant from that that he-deludes that for he-may-deceive
occultam malitiam blandis sermonibus ornat. Dubius,
the-hidden malice with-flattering speeches he-adorns doubtful
incertus; quasi duarum viarum. Delator dictus eo quod
uncertain as-if of-two roads informer called for-this that
detegit quod latebat. Dilator, quia differt ad proferendum.
he-uncovers what lay-hidden delayer because he-postpones for bringing-forth
Desidiosus, tardus, piger, a desidendo vocatus, id est valde
slothful slow lazy from desidere called that is greatly
sedendo. Idem et resides a residendo. 'De' enim hic
sitting the-same also resides from residing de for here

augentis est. Delerus, mente defectus per aetatem, ἀπὸ
of-intensifying is delerus in-mind failed through age from
τοῦ ληρεῖν, vel quod a recto ordine et quasi a lira
the to-babble or because from the-straight order and as-if from the-furrow
aberret. Lira est enim arationis genus, cum agricolae facta
he-strays furrow is for of-plowing a-kind when farmers with-made
semente dirigunt sulcos, in quos omnis seges decurrit.
sowing direct furrows into which all the-crop runs-down
Demens, idem qui amens; id est sine mente, vel quod
demented the-same as amens that is without mind or because
diminutionem habeat mentis. Desipiens, eo quod minus
diminution he-has of-mind foolish for-this that less
sapere incipit quam quod solebat. Damnatus et damnabilis:
to-be-wise he-begins than what he-was-wont condemned and condemnable
quorum prior iam addictus est, sequens potest addici.
of-whom the-former already sentenced is the-latter can to-be-sentenced
Degulator, quod gulae sit deditus.
degulator because to-the-gullet he-be given

E

Words under E, from eloquent and erudite through exile and exterminator to eunuch and effete.

Eloquens, profusus eloquio. Exertus, in loquendo expeditus.
eloquent profuse in-eloquence exertus in speaking ready
Exerere enim proferre vel expedire est. Eruditus, quia non
exerere for to-bring-forth or to-make-ready is erudite because not
rudis, sed iam doctus. Expertus, multum peritus. ‘Ex’ enim
rude but already learned expert much skilled ex for

hic pro valde ponitur. Expers vero, qui est extra peritiam
here for greatly is-put expers but who is outside skill
et intellectum. Exornatus, valde ornatus. 'Ex' enim pro valde
and understanding exornatus greatly adorned ex for for greatly
ponitur, sicut excelsus, quasi valde celsus, et eximius, quasi
is-put as excelsus as-if greatly lofty and eximius as-if
valde eminens. Efficax dictus, quia nullam difficultatem habet
greatly eminent efficacious called because no difficulty he-has
in qualibet re facienda. Hinc et efficiens a faciendo dictus.
in any thing to-be-done hence also efficient from doing called
Exspes, quod sit sine spe. Expers, quia extra partem;
hopeless because he-be without hope expers because outside the-part
caruit enim partem. Exsors, quia extra sortem est. Exul,
he-has-lacked for a-part exsors because outside the-lot he-is exile
quia extra solum suum est; quasi trans solum missus, aut
because outside soil his he-is as-if across the-soil sent or
extra solum vagus. Nam exulare dicuntur, qui extra solum
outside the-soil wandering for to-be-exiled are-said who outside the-soil
eunt. Extorris, quia extra terram suam est; quasi exterris. Sed
go extorris because outside land his he-is as-if exterris but
proprie extorris, cum vi expulsus et cum terrore solo
properly extorris with force expelled and with terror from-the-soil
patrio eiectus; et extorris, ex terra sua pulsus. Extorris,
native cast-out and extorris from land his driven extorris
extra terram, aut extra terminos suos, quia exterretur.
outside the-land or outside the-boundaries his because he-is-terrified-out
Exterminator, non ille qui vulgo dicitur ἀφανισθῆναι, sed
exterminator not he who commonly is-said aphanisthenai but
qui deicit et expellit a terminis civitatis. Exterminatus,
who casts-down and expels from the-boundaries of-the-city exterminated
ab eo quod sit extra terminos suos eiectus. [Sic et]
from that that he-be outside the-boundaries his cast-out so also

Externus, eo quod sit alienae terrae. Egens et egenus,
external for-this that he-be of-another land needy and destitute
sine gente et sine genere indigentes. [Egenus.] Exiguus,
without nation and without race lacking egenus scanty
multum egens. 'Ex' enim pro valde ponitur. Exilis, tenuis,
much needy ex for for greatly is-put thin slender
quod possit quamvis per angustum exire. Exesus, quia
because he-can although through a-narrow-place to-go-out exesus because
percomesus; est enim aridus, tenuis, exilis. Exhaustus, quia
eaten-through he-is for dry slender thin exhausted because
consumptus est et inanis effectus. Exsanguis, quod sit
consumed he-is and empty made bloodless because he-be
extra sanguinem. Exanimis est mortuus. Exanimis autem
outside blood exanimis is dead exanimis moreover
et exanimus dicimus, sicut unanimus et unanimis, inermus
and exanimus we-say as unanimus and unanimis inermus
et inermis, et hoc nostro arbitrio subiacet. Exustus dicitur
and inermis and this to-our judgment is-subject burnt-up is-said
de quo nihil superest; quasi valde ustus. 'Ex' enim pro
of whom nothing remains as-if greatly burned ex for for
valde ponitur. Exosus ab odio dictus. Nam antiqui et odi
greatly is-put hated from hatred called for the-ancients both odi
dicebant et osus sum. Hinc est exosus, quo utimur, licet
said and osus sum hence is exosus which we-use although
iam osus non dicimus. Exitiosus, eo quod multis exitio
now osus not we-say destructive for-this that to-many for-destruction
sit. Executor, ab exequendo. Idem et exactor. Effractor,
he-be executor from executing the-same also exactor burglar
quod sit expugnator claustrorum. Efferatus, mente ferina
because he-be the-stormer of-bars savage with-mind bestial
effectus et ultra humanum modum excedens. Effrenatus,
made and beyond the-human measure exceeding unbridled

ab eo quod sit praeceps et pronus et sine freno
from that that be-be headlong and prone and without the-bridle
rationis. Eunuchus Graecum nomen est, quod est spado.
of-reason eunuch a-Greek name is which is spado
Horum quidam coeunt, sed tamen virtus in semine nulla
of-these some couple but yet power in the-seed none
est. Liquorem enim habent et emittunt, sed ad gignendum
is a-liquid for they-have and emit but for begetting
inanem atque invalidum. Effeta ab eo, quod sit frequenti
empty and powerless effete from that that she-be by-frequent
fetu exhausta. Partus enim eam adsiduus debilem reddit.
bearing exhausted childbirth for her constant weak renders

F

Words under F, from fluent, frugal, and faithful through foolish, thief, and factious to the furcifer, the fornicator, and the fugitive.

Facundus dictus, quia facile fari possit. Facetus, qui iocos
fluent called because easily to-speak be-can witty who jokes
et lusus gestis et factis conmendat, a faciendo dictus.
and games with-gestures and deeds commends from doing called
Frugalis a fruge nominatus, id est a fructu vel parsimonia,
frugal from fruit named that is from produce or thrift
sive, ut alii volunt, a modestia et temperantia. Fenerator,
or as others will from modesty and temperance usurer
qui pecuniam deponit apud debitorem, quasi fenoris actor:
who money deposits with a-debtor as-if of-interest the-agent
nam fenus pecunia est. Fenerator autem Latine dicitur et qui
for interest money is fenerator moreover in-Latin is-called both who

dat mutuum et qui accipit. Flamines, pontifices idolorum.
gives a-loan and who receives flamens the-pontiffs of-idols
Felix dicitur qui felicitatem dat, felix, qui accipit: et felix,
happy is-called who happiness gives happy who receives and happy
per quem datur felicitas, ut felix tempus, felix locus. Fidelis,
through which is-given happiness as happy time happy place faithful
pro eo quod fit ab eo id quod dicit vel promittit bonum.
for that that is-done by him that which he-says or promises good
Facilis, a faciendo, nec tardus. Firmus, unde et formosus.
easy from doing nor slow firm whence also handsome
Fortis, quia fert adversa vel quaecumque acciderint: sive
brave because he-bears adversities or whatever shall-have-befallen or
a ferro, quod sit durus nec molliatur. Formosus a forma
from iron because he-be hard nor be-softened handsome from form
dictus. Formum enim veteres calidum et fervens dixerunt.
called formum for the-ancients hot and boiling called
Fervor enim sanguinem movet, [et] sanguis pulchritudinem.
heat for the-blood moves and blood beauty
Foedus nomen habet ab hirco et haedo, F littera addita.
foul the-name has from hircus and haedus with-F the-letter added
Hunc veteres in gravi significatione ponebant, ut:
this the-ancients in a-grave signification set as

Sanguine foedantem quos ipse sacraverat ignes.
with-blood defiling which he-himself had-consecrated fires

Fragilis dictus eo quod facile frangi potest. Fessus,
fragile called for-this that easily to-be-broken it-can weary
quasi fissus, nec iam integer salute: est autem generale.
as-if split nor now whole in-health it-is moreover general
Dicimus enim fessus animo, ut:
we-say for weary in-mind as

Ter fessus valle resedit;
thrice weary in-the-valley sat-down

et fessus corpore, quod magis est proprium; et fessus
and weary in-body which more is proper and weary
rerum a casu venientium. Fatigatus, quasi fatis agitatus.
of-things from chance coming fatigued as-if by-fates driven
Formidolosus a formo, id est sanguine, dictus, cum se a
fearful from formus that is blood called when itself from
cute vel a praecordia fugiens contrahit sanguis. Nam timor
the-skin or from the-heart fleeing contracts the-blood for fear
sanguinem gelat, qui coactus gignit formidinem, unde est illud:
the-blood chills which congealed begets dread whence is that

Gelidusque coit formidine sanguis.
and-chill congeals with-dread the-blood

Formidolosus autem cum sit timidus, et timendum significat.
formidolosus moreover when he-be timid also to-be-feared signifies
Fatuus ideo existimatur dictus, quia neque quod fatur ipse,
foolish therefore is-thought called because neither what speaks he
neque quod alii dicunt intellegit. Fatuos origine duci
nor what others say he-understands the-Fatui by-origin to-be-drawn
quidam putant a miratoribus Fatuae, Fauni uxoris fatidicae,
some think from the-admirers of-Fatua of-Faunus of-the-wife prophesying
eosque primum fatuos appellatos, quod praeter modum
and-them first fatui called because beyond measure
obstupefacti sunt vaticiniis illius usque ad amentiam.
stupefied they-were by-the-prophecies of-her all-the-way to madness
Fautor, ab eo quod faveat et consentiat. Fictor appellatus
fautor from that that he-favors and agrees fictor called

a fingendo et conponendo aliquid, sicut capillos mulierum
from fashioning and composing something as the-hair of-women
lenit et pertractat, unguit et nitidat. Fallax, quod
he-smooths and handles anoints and makes-shine fallacious because
fando, id est loquendo, decipiat. Fervidus, iracundus. Ira
by-speaking that is by-talking he-deceives fervid irascible anger
enim inflammat. Frendens, quod minando frangat dentes et
for inflames frendens because by-threatening he-grinds the-teeth and
conprimat. Fremens. Ferox, ab eo quod feritatem exerceat, ut
presses fremens fierce from that that ferocity he-exercises as
bestia. Fur a furvo dictus est, id est a fusco. Nam noctis
a-beast thief from furvus called is that is from dark for of-night
utitur tempore. Factiosus, inter opprobria, cum seditiosum
he-uses the-time factious among reproaches when seditious
accipi volumus: cum vero gratiosum ac potentem et quasi
to-be-taken we-wish when but gracious and powerful and as-if
magnae factionis. Facinorosus a facti commisso nominatus:
of-great faction facinorous from of-a-deed the-committing named
facit enim quod alteri noceat. [Femellarius, feminis deditus,
he-does for what to-another may-harm femellarius to-women given
quem antiqui mulierarium appellabant]. Flagitiosus, eo
whom the-ancients mulierarius named flagitious for-this
quod frequentius flagitet atque adpetat libidinem. Furcifer
that more-often he-demands and seeks lust furcifer
dicebatur olim qui ob levi delicto cogebatur ad hominis
was-called once who for a-light offense was-forced for of-man
ignominiam, magis quam supplicii causa, furcam circa
the-disgrace rather than of-punishment for-the-sake a-fork around
viam ferre, praedicans peccatum suum, et monere ceteros ne
the-road to-carry proclaiming sin his and to-warn the-others lest
qui simile peccarent. Futilis, vanus, superfluus, loquax. Et est
any like might-sin futile vain superfluous loquacious and it-is

metaphora a vasis fictilibus, quae cassa et rimosa non tenent
a-metaphor from vessels earthen which empty and cracked not hold
quae inieceris. Fornicarius. Fornicatrix est cuius corpus
what you-shall-have-thrown-in fornicator fornicatrix is whose body
publicum et vulgare est. Haec sub arcuatis prostrabantur,
public and common is these under arches were-prostrated
quae loca fornices dicuntur, unde et fornicariae. Vergilius:
which places fornices are-called whence also fornicariae Virgil

Atque adverso fornice.
and from-the-opposite arch

Fecunda a fetu dicta, quasi fetunda. Est enim partu
fertile from offspring called as-if fetunda she-is for in-childbirth
frequens. Feta. Flens, quasi lacrimas fluens. Fugitivus nemo
frequent feta weeping as-if tears flowing fugitive no-one
recte dicitur nisi qui dominum fugit. Nam si parvulus puer
rightly is-called except who his-master flees for if a-little boy
a nutrice aut ab schola discessit, fugitivus non est.
from the-nurse or from school has-departed fugitive not he-is

G

Words under G, from glorious and grave to garrulous, named from the chattering jackdaws, and glutton.

Gloriosus a frequentia claritatis dictus, pro C G littera
glorious from the-frequency of-fame called for C G the-letter
conmutata. Gloriosus a laurea dictus quae datur victoribus.
changed gloriosus from the-laurel called which is-given to-victors
Gnarus, sciens; cui contrarius ignarus, nesciens. Gravis,
gnarus knowing to-whom contrary ignarus not-knowing grave

venerabilis. Unde et contemptibiles leves dicimus. Gravis
venerable whence also the-contemptible light we-call grave
pro consilio et constantia dictus, quia non levi motu
for counsel and constancy called because not by-light motion
dissilit, sed fixa constantiae gravitate consistit. [Grandis.
he-leaps-apart but with-fixed of-constancy gravity he-stands grand
Gracilis.] Grandaevus, quod sit grandis aevo. Gratus, gratiam
slender grandaevus because he-be great in-age grateful thanks
servans. Sed gratus tantum animo: gratissimus et animo
keeping but gratus only in-mind most-grateful both in-mind
et corpore dicitur. Gratificus, ab eo quod gratis faciat
and in-body is-said gratificus from that that gratis he-does
bonum. Gratiosus, quod plus unicuique quam meretur tribuit.
good gracious because more to-each than he-deserves he-assigns
Garrulus proprie dicitur, qui vulgo verbosus appellatur.
garrulous properly is-called who commonly wordy is-called
Accedente laetitia nec valentes nec volentes tacere. Sumtum
with-arriving gladness neither able nor willing to-be-silent taken
nomen a graculis avibus, qui inportuna loquacitate
the-name from jackdaws birds which with-importunate loquacity
semper strepunt nec usquam quiescunt. Ganeo, luxuriosus,
always clamor nor anywhere rest ganeo luxurious
et quamquam in occultis locis et subterraneis, quae γάνεια
and although in hidden places and underground which ganeia
Graeci vocant. Glutto, a gula, id est gulosus.
the-Greeks call glutton from gullet that is gulosus

Words under H, from humble and honest to the hypocrite, named from the masked players who deceive the people.

Humilis, quasi humo adclinis. Honorabilis, quasi honore
humble as-if to-the-ground bent honorable as-if for-honor
habilis, hoc est aptus. Honestus, quod nihil habeat
habilis that is apt honest because nothing it-has
turpitudinis. Nam quid est honestas nisi honor perpetuus, id
of-baseness for what is honesty except honor perpetual that
est quasi honoris status? Humanus, quod habeat circa homines
is as-if of-honor the-state humane because he-has toward men
amorem et miserationis affectum. Unde et humanitas dicta,
love and of-compassion affection whence also humanity called
qua nos invicem tuemur. Habilis, quod sit ad habendum
by-which we mutually protect habilis because he-be for having
commodus atque aptus. Honerosus plus est quam honeratus,
convenient and apt honerosus more is than honeratus
sicut scelerosus quam sceleratus. Hirsutus, ab eo quod
as scelerosus than sceleratus hirsute from that that
sit hirtus et pilis horridus. Hypocrita Graeco sermone
he-be shaggy and with-hairs bristling hypocrite in-Greek speech
in Latino simulator interpretatur. Qui dum intus malus
in Latin pretender is-interpreted who while within evil
sit, bonum se palam ostendit. Ὑπὸ enim falsum, κρίσις
he-be good himself openly shows hypo for false krisis
iudicium interpretatur. Nomen autem hypocritae tractum
judgment is-interpreted the-name moreover of-hypocrite drawn
est ab specie eorum qui in spectaculis contecta facie
is from the-appearance of-those who in shows with-covered face

incedunt, distinguentes vultum caeruleo minioque colore et
go-forth marking the-face with-blue and-red color and
ceteris pigmentis, habentes simulacra oris lintea gipsata et
other pigments having likenesses of-a-face linen plastered and
vario colore distincta, nonnumquam et colla et manus
with-various color marked sometimes also the-necks and hands
creta perungentes, ut ad personae colorem pervenirent
with-chalk smearing that to of-the-mask the-color they-might-come
et populum, dum [in] ludis agerent, fallerent; modo
and the-people while in the-games they-acted they-might-deceive now
in specie viri, modo in feminae, modo tonsi, modo
in the-appearance of-a-man now in of-a-woman now shorn now
criniti, anuli et virginali ceteraque specie, aetate
long-haired of-an-old-woman and virginal and-other appearance by-age
sexuque diverso, ut fallant populum, dum in ludis
and-sex different that they-may-deceive the-people while in the-games
agunt. Quae species argumenti translata est in his qui falso
they-act which appearance of-the-plot transferred is to those who with-false
vultu incedunt et simulant quod non sunt. Nam hypocritae
face go-forth and feign what not they-are for hypocrites
dici non possunt, ex quo foras exierint. Humatus,
to-be-called not they-can from when outside they-shall-have-gone-out buried
quod sit humo tectus, id est sepultus.
because he-be with-earth covered that is entombed

I

Words under I, from ingenious, inventor, and interpreter through just and illustrious to impious, iniquitous, enemy, envious, and the rest of the long list of words with the prefix in-.

Ingeniosus, quod intus vim habeat gignendi quamlibet
ingenious because within the-power he-has of-begetting any
artem. Inventor dictus [eo] quod in ea quae quaerit
art inventor called for-this that upon those-things which he-seeks
invenit. Unde et ipsa quae appellatur inventio, si
he-comes-upon whence also the-very-thing which is-called invention if
verbi originem retractemus, quid aliud resonat nisi
of-the-word the-origin we-retrace what else does-it-sound except
quia invenire est in id venire quod quaeritur? Interpres,
that to-come-upon is upon that to-come which is-sought interpreter
quod inter partes medius sit duarum linguarum, dum
because between the-parts in-the-middle he-be of-two tongues while
transferet. Sed et qui Deum [quem] interpretatur et
he-translates but also who God whom he-interprets and
hominum quibus divina indicat mysteria, interpres vocatur
of-men to-whom divine he-shows mysteries interpreter is-called
[quia inter eam quam transferet]. Iuridicus [quia legum
because between that which he-translates juridical because of-the-laws
iura dicit]. Indoles proprie est imago quaedam futurae
the-rights he-speaks native-quality properly is an-image a-certain of-future
virtutis. Iustus dictus quia iura custodit et secundum legem
virtue just called because rights he-guards and according-to the-law
vivit. Innox, quod non noceat: innocuus, cui nocitum
lives innox because not he-harms innocuus to-whom harm-done
non sit. Sed apud veteres utrumque indifferens est.
not has-been but among the-ancients each indifferent is

Ilaris Graecum nomen est. Iocundus, eo quod sit semper
cheerful a-Greek name is jocund for-this that he-be always
iocis aptus et hilaritati; a frequentia, sicut iracundus.
for-jokes apt and for-hilarity from frequency as irascible
Iocosus, iocis usus. Inclitus Graecum nomen est. Nam
jocose with-jokes using renowned a-Greek name is for
κλυτὸν Graeci gloriosum dicunt. Inlustris nomen notitiae
klyton the-Greeks glorious call illustrious a-name of-note
est, quod clareat multis splendore generis, vel sapientiae,
is because he-shines to-many by-the-splendor of-race or of-wisdom
vel virtutis; cuius contrarius est obscure natus. [Idoneus.]
or of-virtue whose contrary is obscurely born fit
Incolomis a columna nomen habet, quasi erectus, fortis
unharmed from column the-name has as-if upright strong
et stabilis. Inmarcescibilis, incorruptus et sempiternus; quod
and stable unfading incorrupt and everlasting because
sit sine marcore atque languore. Intemeratus, incorruptus
he-be without withering and languor intemeratus incorrupt
et nulla temeritate violatus. Infirmus, quia sine forma.
and by-no rashness violated infirm because without form
Inbecillus, quasi sine baculo fragilis et inconstans. Inanis,
imbecile as-if without a-staff fragile and inconstant inane
levis. Inconstans, quia non est stabilis, sed quod placet
light inconstant because not he-is stable but what pleases
ei rursus displicet. Iactans vel arrogans est, quia maiorum
him again displeases boastful or arrogant is because of-the-elders
institutis non adquiescit, sed propriam quandam viam
in-the-institutions not he-acquiesces but own a-certain way
iustitiae et sanctitatis inquirit. Iracundus dictus quia accenso
of-justice and holiness seeks irascible called because with-kindled
sanguine in furorem conpellitur; †ur† enim flamma dicitur,
blood into fury he-is-driven ur for flame is-called

et ira inflammat. Incentor, ab eo quod incendat atque
and anger inflames incentor from that that he-kindles and
inflammet. Incentor, quia prava suggestione ad vitia cor
inflames incentor because by-depraved suggestion to vices the-heart
aliorum succendit, et persuadendo inflammat. Inexpiabilis,
of-others he-sets-afire and by-persuading inflames inexpiable
quod numquam expiatur, numquam purgetur. Inlaudabilis,
because never it-is-expiated never may-be-purged unpraisable
non quia laudatus non sit, sed quia laudari non
not because praised not he-has-been but because to-be-praised not
meruit. Iratus, ira actus. Impius, quia sine pietate
he-deserved angry by-anger driven impious because without the-piety
religionis est. Iniquus proprie dictus quia non est aequus,
of-religion he-is iniquitous properly called because not he-is fair
sed inaequalis est. Inter impium autem et iniquum hoc
but unequal is between the-impious moreover and the-iniquitous this
distare nonnumquam solet, quia omnis impius iniquus,
to-differ sometimes is-wont that every impious-man iniquitous
non tamen omnis iniquus est impius. Impius namque
not yet every iniquitous-man is impious the-impious for
pro infideli ponitur: et dictus impius quod sit a
for the-unbeliever is-put and called impious because he-be from
pietate religionis alienus. Iniquus vero dicitur pro eo quod
the-piety of-religion estranged the-iniquitous but is-said for that that
non est aequus sed pravis operibus maculatur, vel [si]
not he-is fair but by-depraved works is-stained even if
Christianitatis nomine censeatur. Inimicus, quia non amicus,
of-Christianity by-the-name he-be-reckoned enemy because not a-friend
sed adversarius. Duae autem res inimicos faciunt: fraus et
but an-adversary two moreover things enemies make fraud and
terror. Terror, quod timent. Fraudes, malum quod passi sunt.
terror terror because they-fear frauds the-evil which suffered they-have

Invidus dictus ab intuendo felicitatem alterius. Invidiosus est
envious called from looking-at the-happiness of-another invidiosus is
qui ab alio patitur invidiam. Invisus, odiosus, ob invidia
who from another suffers envy invisus hateful from envy
et zelo dictus. Intestabilis, cuius testimonium non valet et
and zeal called intestabilis whose testimony not avails and
quod dixerit inritum inprobatumque sit. Infamis, non bonae
what he-has-said void and-unapproved be infamous not of-good
famae. Inprobus dictus quod instat etiam prohibenti.
repute wicked called because he-presses-on even against-one-forbidding
Inportunus, inquietus; quia non habet portum, id est
importunate restless because not he-has a-port that is
quietem. Unde et inportuni quasi in naufragium cito
rest whence also the-importunate as-if into shipwreck quickly
feruntur. Infrenis, hoc est qui frenis non regitur, ut:
are-borne unbridled that is who by-bridles not is-ruled as

Numidae infreni.
the-Numidians unbridled

Infrendens proprie est inter se conprimens dentes. Nam
infrendens properly is between themselves pressing the-teeth for
et frendere significat dentibus frangere, unde nefrendes
also frendere signifies with-the-teeth to-break whence nefrendes
infantes, qui necdum dentes habent. Ingluviosus a gula
infants who not-yet teeth have gluttonous from gullet
et voracitate dictus. Ingloriosus, quod sit sine gloria,
and voracity called inglorious because he-be without glory
id est sine triumphis. Item inglorius inmemor gloriae.
that is without triumphs likewise inglorius unmindful of-glory
Informis, ingens, non quod non habeat formam, sed quod
informis huge not because not it-has form but because

ultra formam magnitudinem habeat. Inveterator, eo quod
beyond form size it-has inveterator for-this that
sit multi veterisque usus in malitia. Inmanis, quia non
he-be of-much and-old practice in malice inhuman because not
bonus sed crudelis, [atque] terribilis. Manum enim bonum
good but cruel and terrible manum for good
dicitur. Unde et κατ' ἀντίφρασιν dii Manes, minime
is-called whence also kat antiphrasin the-gods Manes least
boni. Inmunis, minime munificus, ut est in proverbio veteri:
good immune least munificent as is in the-proverb old
'Inmunem cives odere sui.' Item inmunis, qui non facit
the-immune the-citizens hate his likewise immune who not does
munia, id est officio non fungitur. Est enim omni privilegio
duties that is an-office not discharges he-is for of-every privilege
vacuus. Indemnis, eo quod sine damno vivat, et sine
empty unharmed for-this that without damage he-lives and without
ulla culpa atque periculo. Iners, sine arte, et ob hoc
any fault and danger inert without art and on-account-of this
ne operis quidem ullius. Inermis, vel sine arma, vel sine
not of-work even any unarmed either without arms or without
viribus. Nam semper arma pro viribus [accipiuntur]. Ignavus,
strength for always arms for strength are-taken ignavus
ignarus viae, id est rationis et vitae. Ignarus, non gnarus,
ignorant of-the-way that is of-reason and of-life ignorant not gnarus
id est inscius, id est sine naribus. Olfecisse enim veteres
that is unknowing that is without nostrils to-have-smelled for the-ancients
scisse dicebant. Ignarus autem duo significat, vel qui
to-have-known said ignarus moreover two-things signifies either who
ignorat, vel qui ignoratur. Ignarus qui ignorat. Inmemor,
is-ignorant or who is-unknown ignarus who is-ignorant unmindful
qui oblitus est: perdidit enim memoriam. Inscius, quia sine
who forgetful is he-has-lost for memory unknowing because without

scientia est. Idiota, inperitus, Graecum est. Inperitus, sine
knowledge he-is idiot unskilled Greek it-is unskilled without
peritia. Inconsultus, ab eo quod non accipiat consilium.
skill inconsultus from that that not he-receives counsel
Inconsultus, quia est sine consilio et inscius rerum atque
inconsultus because he-is without counsel and unknowing of-things and
ignarus. Ineptus, apto contrarius est, quasi inaptus. Inops, qui
ignorant inept to-apt contrary is as-if inaptus needy who
sine terra est: opem enim terram intellegimus, quia opem
without land is ops for earth we-understand because help
fert fructificando. Alii inopem intellegunt non sepultum,
it-brings by-bearing-fruit others needy understand not buried
inhumatum, cui nec inane absenti surrexit tumulum.
unburied to-whom not-even an-empty to-the-absent rose tomb
Ignobilis, eo quod sit ignotus et vilis et obscuri generis,
ignoble for-this that he-be unknown and cheap and of-obscure race
cuius nec nomen quidem scitur. Ircosus, quia sudore
of-whom not the-name even is-known goatish because with-the-sweat
corporis foetido putet. Ignotus, ignobilis, vel ex inproviso
of-body fetid he-stinks unknown ignoble or from unforeseen
veniens. Inprovisus dictus eo quod subito sit et non
coming unforeseen called for-this that suddenly it-be and not
porro ante visus. Index, proditor ab indicando. Indigena
forward before seen informer betrayer from indicating native
vocatus quod inde sit genitus, id est in eodem loco natus.
called because thence he-be begotten that is in the-same place born
Inpudens, eo quod ab eo pudor et pudicitia procul
impudent for-this that from him shame and chastity far
abest. Inpudicus a podice vocatus. Putorem enim foetorem
is-absent unchaste from podex called putor for stench
dicit. Incestus, propter inlicitam conmixtionem vocatus,
means incestuous on-account-of illicit mingling called

quasi incastus; sicut qui virginem sacram, vel adfinitatis suae
as-if incastus as who a-virgin sacred or of-kinship his
proximam stupraverit. Internicida est qui falsum testamentum
the-nearest has-debauched internicida is who a-false will
fecit et ob id hominem occidit. Infitiator, negator, quia
made and on-account-of this a-man killed denier denier because
non fatetur sed contra veritatem mendacio nititur. [Inpostor.]
not he-confesses but against truth with-a-lie he-strives impostor
Interceptor proprie dicitur qui inter duos de medio
interceptor properly is-called who between two from the-middle
tollitur. Insidiosus, quod insidiat. Nam proprie insidere
is-taken-away insidious because he-lies-in-wait for properly insidere
est dolose aliquem expectare. Unde et insidiae nominatae
is deceitfully someone to-await whence also ambushes named
sunt. Incincta, id est sine cinctu; quia praecingi fortiter
are incincta that is without girdle because to-be-girded strongly
uterus non permittit. Investis, id est sine veste; nondum
the-womb not allows investis that is without garment not-yet
enim habet stolam; quod est signum maritalis virginitatis.
for she-has the-stola which is the-sign of-marital virginity
Iscurra vocatur quia causa escae quempiam consectatur.
iscurra is-called because for-the-sake of-food anyone he-pursues

K

Catholic, meaning universal, and karus, both Greek words, the second like charity and caristia.

Katholicus, universalis: Graecum enim est. Karus Graecum
catholic universal Greek for it-is karus a-Greek
nomen est, sicut et caritas, unde et caristia.
name is as also charity whence also caristia

L

Words under L, from lucid and reader through rich, liberal, and long-suffering to robber, pimp, leper, and she-wolf.

Luculentus, ab eo quod sit lingua clarus et sermone
lucid from that that be-he in-tongue clear and in-speech
splendidus. Lector dicitur a legendo, id est percurrendo.
splendid reader is-called from reading that is running-through
Unde et navis dicitur legere quicquid transit. Nam 'legit,'
whence also a-ship is-said to-skim whatever it-passes for legit
transit, praeterit, ut:
passes goes-by as

Crebris legimus freta concita terris.
with-frequent we-skim straits stirred by-lands

Item lector, a colligendo animo quae legit, quasi collector:
likewise reader from collecting in-mind what he-reads as-if collector
sicut illud:
as that

Qui legitis flores.
who gather flowers

Loquax non est eloquens. Laetus [a latitudine]. Locuples,
loquacious not is eloquent glad from breadth rich
quasi locis plenus, et possessionum plurimarum possessor,
as-if with-places full and of-possessions very-many the-possessor
quemadmodum docet Tullius de Republica in libro secundo:
as teaches Tully about the-Republic in book second
'multaque editione ovium et boum, quod tunc erat res in
and-by-much breeding of-sheep and of-oxen because then was wealth in
pecore et in locorum possessionibus: ex quo pecuniosi et
cattle and in of-places the-possessions from which moneyed and
locupletes vocabantur.' Liberalis dictus ab eo quod libenter
rich-men were-called liberal called from that that gladly
donet nec murmuret. Largus. Longus a linea dictus,
he-gives nor grumbles generous long from line called
propter quod sit porrectus. Longaevus, quasi longi aevi
on-account-of that it-be extended long-lived as-if of-long age
et longi temporis. Longanimis, sive magnanimis, eo quod
and of-long time long-suffering or magnanimous for-this that
nullis passionibus perturbatur sed ad universa sustinenda
by-no passions he-is-disturbed but for all-things to-be-borne
patiens est. Cui contrarius est pusillanimis, angustus et in
patient is to-whom contrary is pusillanimous narrow and in
nulla tribulatione subsistens, de quo scribitur: 'Pusillanimis
no tribulation standing about whom is-written the-pusillanimous

vehementer insipiens.' Levis ob inconstantiam vagationis
exceedingly foolish light for the-inconstancy of-wandering
appellatus, quia levi motu mentis nunc ista, nunc illa
called because by-light motion of-mind now these-things now those
desiderat. Lubricus, ab eo quod labitur. Labens, interdum
he-desires slippery from that that it-slips gliding sometimes
velox, ut:
swift as

Labere, nympha, polo,
glide nymph from-the-pole

et:
and

Labere pinnis.
glide on-wings

Cursu enim lapsus celerior est. Latro, insessor viarum, a
by-running for gliding swifter is robber a-waylayer of-roads from
latendo dictus: Aelius autem 'latro est,' inquit, 'latero ob latere,
lurking called Aelius moreover latro is he-says latero from side
insidiator viae.' Lanista, gladiator, id est carnifex, Tusca
the-ambusher of-the-road lanista gladiator that is executioner in-the-Tuscan
lingua appellatus, a laniando scilicet corpora. Lacessitor per
tongue called from mangling namely bodies provoker through
translationem dictus a canibus vel a feris, quae solent
transference called from dogs or from beasts which are-wont
lacerando provocare. Leno, conciliator stupri, eo quod
by-tearing to-provoke pimp the-procurer of-debauchery for-this that
mentes miserorum blandiat et deliniendo seducat. Libidinosus,
the-minds of-the-wretched he-flatters and by-soothing seduces lustful

ab eo quod facit quod libet. Libidinosus a Libero, qui
from that that he-does what pleases libidinosus from Liber who
puellarum [corpore pingitur]. Luxuriosus, quasi solutus in
of-girls with-the-body is-painted luxurious as-if loosened in
voluptate: unde et membra loco mota luxa dicuntur.
pleasure whence also limbs from-place moved luxa are-called
Lascivus, quod sit laxus, id est solutus et vanus. Lymphaticus,
lascivious because he-be lax that is loosened and vain lymphaticus
quod aquam timeat, quem Graeci ὑδροφόβην dicunt.
because water he-fears whom the-Greeks hydrophoben call
Lymphaticus proprie dicitur qui vitium ex aqua contrahit, cuius
lymphaticus properly is-called who a-defect from water contracts whose
vitium est huc atque illuc cursare, aut a fluore aquae sumpto
defect is hither and thither to-run or from the-flow of-water with-taken
vitio. Sed poetae iam hoc genus nominis pro furiosis usurpant.
defect but the-poets now this kind of-name for madmen use
[Languidus.] Luridus, quod sit pallidus, a loro dictus, quod
languid lurid because he-be pale from thong called because
huiusmodi habeat cutem. Leprosus a pruritu nimio ipsius
of-this-kind he-has skin leper from the-itching excessive of-itself
scabiae dictus, unde et per P scribi debet. Luscus, quod
of-the-scab called whence also with P to-be-written it-ought one-eyed because
lucem ex parte sciat, sicut luscitiosus, qui vesperi nihil videt.
light in part he-knows as luscitiosus who in-the-evening nothing sees
Luscos coclites dixerunt antiqui, unde et Cyclopas Coclites
the-one-eyed coclites called the-ancients whence also the-Cyclopes Coclites
legimus dictos, quod unum oculum habuisse perhibentur.
we-read called because one eye to-have-had they-are-held
Lotus, lautus, id est mundus. Lupa, meretrix, a rapacitate
washed lautus that is clean she-wolf harlot from rapacity
vocata, quod ad se rapiat miseros et adprehendat.
called because to herself she-snatches the-wretched and seizes

Words under M, from merciful and munificent through master and minister to wretched, liar, bad, and harlot.

Misericors a conpatiendo alienae miseriae vocabulum est
merciful from suffering-with another's misery the-name obtained
sortitus: et hinc appellata misericordia, quod miserum
has and hence called mercy because a-wretched
cor faciat dolentis aliena miseria. Non autem occurrit
heart it-makes of-one-grieving at-another's misery not moreover holds
ubique haec etymologia; nam est in Deo misericordia
everywhere this etymology for there-is in God mercy
sine ulla cordis miseria. Mactus, magis auctus gloria; et
without any of-heart misery mactus more increased in-glory and
est nomen tractum a sacris. Quotiens enim tus aut
it-is a-name drawn from sacred-rites whenever for incense or
vinum super victimam fundebatur dicebant: 'Mactus est
wine upon the-victim was-poured they-said honored is
taurus vino vel ture'; hoc est cumulata est hostia
the-bull with-wine or with-incense that is heaped-up is the-victim
et magis aucta. Munificus dicitur vel quia alicui multa
and more increased munificent is-called either because to-someone many
munera dat, vel quia munus suum, id est officium
gifts he-gives or because duty his that is the-office
quod debet, adinplet: sic et munifex, quia munera fert.
which he-owes he-fulfills so also munifex because gifts he-brings
Magnanimis, ab eo quod sit magni animi et magnae
magnanimous from that that he-be of-great mind and of-great
virtutis. Cui contrarius est pusillanimis. Magnificus a
virtue to-whom contrary is pusillanimous magnificent from

magna faciendo vocabulum traxit. Mansuetus, mitis vel
great-things doing the-name drew gentle mild or
domitus, quasi manu adsuetus. Modestus dictus a modo
tamed as-if to-the-hand accustomed modest called from measure
et temperie, nec plus quicquam nec minus agens. Mitis, lenis
and temperance nor more anything nor less doing mild soft
et mansuetus et cedens inprobitatibus et ad sustinendam
and gentle and yielding to-wickednesses and for bearing
iniuriam tacens, quasi mutus. Mutus, quia vox eius non
injury silent as-if mute mute because the-voice his not
est sermo, nisi mugitus: vocalem enim spiritum per nares
is speech but lowing a-vocal for breath through the-nostrils
quasi mugiens emittit. Memor, vel qui memoria tenet, vel
as-if lowing he-emits mindful either who in-memory holds or
quia memoria tenetur. Magister, maior in statione: nam
because in-memory he-is-held master greater in station for
†steron† Graece statio dicitur. Minister, minor in statione,
steron in-Greek station is-called minister lesser in station
sive quia officium debitum manibus exequitur. Maximus, aut
or because the-office owed with-hands he-carries-out greatest either
meritis, aut aetate, aut honore, aut facundia, aut virtute, aut
in-merits or in-age or in-honor or in-eloquence or in-virtue or
omnibus magis eximius. Maior. Minor, minimus, a numero
in-all-things more eminent greater lesser least from the-number
monadis, quod post eum non sit alter. Modicus, parvus,
of-the-monad because after it not be another moderate small
sed abusive; ceterum rationabilis. Moderatus, a modo
but loosely otherwise reasonable moderatus from measure
scilicet et temperamento. Mediocris, quod modicum illi
namely and temperance mediocre because a-modest-amount for-him
sufficiat. Miser proprie [dicitur] eo quod omnem felicitatem
suffices wretched properly is-called for-this that all happiness

amiserit. Secundum autem Ciceronem proprie mortuus, qui
he-has-lost according-to moreover Cicero properly the-dead who
in Tusculanis miseros mortuos vocat, propter quod iam
in the-Tusculans the-wretched the-dead calls on-account-of that already
amiserunt vitam. Miserabilis, quod sit miseriae habilis.
they-have-lost life miserable because he-be for-misery apt
Mestus, naturaliter tristis, non casu. Est enim a natura
mournful naturally sad not by-chance it-is for from the-nature
animi et mentis, unde et mestus. Mendicus dictus quia
of-the-soul and of-the-mind whence also mestus beggar called because
minus habet unde vitam degat: sive quia mos erat apud
less he-has whence life he-may-spend or because custom was among
antiquos os claudere egenum et manum extendere,
the-ancients the-mouth to-close the-needy-man and the-hand to-stretch-out
quasi manu dicere. Mendax, quod mentem alterius fallat.
as-if with-the-hand to-say liar because the-mind of-another he-deceives
Malignus, quia malitiae votum vel opus peragit. Malus
malignant because of-malice the-wish or work he-performs bad
appellatus a nigro felle, quod Graeci μέλαν dicunt: unde
called from black gall which the-Greeks melan call whence
et melancholici appellantur homines qui et conversationem
also melancholic are-called men who both the-company
humanam refugiunt et amicorum carorum suspecti sunt.
human flee and of-friends dear suspicious are
Malitiosus, deterior malo, quia frequenter malus. A malo
malicious worse than-bad because frequently bad from bad
autem peior dicitur: a bono deterior. Melior dictus quasi
moreover worse is-said from good inferior better called as-if
mollior: non durus aut ferreus: nam melius quasi mollius.
softer not hard or iron for melius as-if mollius
Minax, a facie oculorum, quando furiose ardescunt, ut
menacing from the-face of-the-eyes when furiously they-blaze that

amplius videns pertimescat. Minator et monitor. Sed
more seeing he-may-be-terrified threatener and admonisher but
monitor dicitur cum praenuntiat bona: minator, cum
admonisher is-called when he-foretells good-things threatener when
nuntiat adversa. Mulcator, eo quod blandis verbis
he-announces adversities mulcator for-this that with-flattering words
mulceat ad declinandum animum: translatio a mulso,
he-soothes for turning the-mind a-transference from mead
id est quod acceptum lenire solet fauces dolentis aut
that is which received to-soothe is-wont the-throat of-one-in-pain or
oppletum sordibus stomachum. Metatores appellantur qui
filled with-filth the-stomach surveyors are-called who
castra designant, a metiendo scilicet. Lucanus:
camps lay-out from measuring namely Lucan

Hesperios audax veniat metator in agros.
the-Hesperian bold let-come the-surveyor into fields

Mollis, quod vigorem sexus enerviati corpore dedecoret, et
effeminate because the-vigor of-sex with-enervated body he-disgraces and
quasi mulier emolliatur. Macer, a macie: et macies a
as-if a-woman is-softened lean from leanness and leanness from
moechia, eo quod inmoderata libido macros faciat. Mancus,
adultery for-this that immoderate lust lean-men makes maimed
manu ancus. Moribundus, morientis similis: sicut vitabundus,
in-hand ancus moribund of-one-dying like as vitabundus
viventi similis. Quando enim dicimus moriturus est, vere
to-one-living like when for we-say about-to-die he-is truly
moriturus est: moribundus autem non vere, sed veri similis
about-to-die he-is moribund moreover not truly but of-truth like
morientis est. Meretrix dicta eo quod pretium libidinis
of-one-dying is harlot called for-this that the-price of-lust

mereatur. Inde et meritoriae tabernae: nam et milites,
she-earns thence also hired shops for also soldiers
cum stipendia accipiunt, mereri dicuntur. Morio [a morte
when stipends they-receive to-earn are-said fool from death
vocatus, eo quod non vigeat intellectu]. Mulio dictus
called for-this that not he-thrives in-understanding muleteer called
a mulis, eo quod praesidet isdem vehiculis.
from mules for-this that he-presides-over the-same vehicles

N

Words under N, from noble and no-one through nequam, messenger, and Nazarite to nepos, named from a scorpion that devours its young, and black.

Nobilis, non vilis, cuius et nomen et genus scitur. Nubilis,
noble not cheap whose both name and race is-known nubile
ad nubendum habilis. Nemo ab homine tractum, id est
for marrying apt no-one from man drawn that is
ne homo, quod est pro nullo; nullus autem quasi ne ullus.
not man which is for none nullus moreover as-if not any
Nullus, ne ullus. Nihili conpositum est ex nil et hilo.
nullus not any nihili compounded is from nil and hilum
Hilum autem Varro ait significare medullam eius ferulae
hilum moreover Varro says to-signify the-pith of-that fennel-stalk
quam Graeci ἀσφόδελον vocant; et sic dici apud nos
which the-Greeks asphodelon call and so to-be-said among us
nihilum quomodo apud Graecos οὐδὲ γρῦ. Nequam a
nihilum as among the-Greeks oude gry nequam from
malo plerique distingunt, alium perniciosum, alium nugam
bad most distinguish the-one pernicious the-other trifling
existimantes; ut ait Munatius: ‘Hic adulescens nequam, non
thinking as says Munatius this youth nequam not

malus,' id est nugax, non perniciosus. Alii confundunt, quasi
bad that is trifling not pernicious others confuse as-if
utrumque unum idemque significent. Nequam ex eo quod
both one and-the-same may-signify nequam from this that
nec quicquam sit, id est ex eo quod nihil sit, veteres
not anything he-be that is from this that nothing he-be the-ancients
dictum [esse] voluerunt. Neuter, neque ille neque iste; quasi
called to-be willed neither neither he nor this as-if
diceret ne uterque. Nefarius, non dignus farre, quo primo
he-said not either nefarious not worthy of-spelt by-which first
cibi genere vita hominum sustentabatur. [Alias nefarius nec
of-food kind the-life of-men was-sustained otherwise nefarious not
dicendus.] [Nutritor, quasi nutu eruditor.] Nefandus, id est
to-be-spoken nourisher as-if by-nod instructor nefandus that is
nec nominandus quidem. Nuntius est [et] qui nuntiat et quod
not to-be-named even messenger is both who announces and what
nuntiatur, id est ἄγγελος καὶ ἀγγελία. Sed nuntius ipse
is-announced that is angelos kai angelia but nuntius the-very
homo genere masculino: id vero, quod nuntiat, genere neutro,
man in-gender masculine that but which he-announces in-gender neuter
ut hoc nuntium et haec nuntia. Nazaraeus, id est sanctus
as this nuntium and these nuntia Nazarite that is holy
Dei. Nazaraeus olim dicebatur qui sanctam comam nutriebat
of-God Nazarite once was-called who holy hair grew
et nihil contaminatum conspiciebat, abstinens se a vino
and nothing contaminated looked-at abstaining himself from wine
omnique sicera, quae mentem ab integra sanitate pervertit.
and-all strong-drink which the-mind from entire soundness perverts
Nugas autem Hebraeum nomen est. Ita enim in Prophetis
nugas moreover a-Hebrew name is so for in the-Prophets
est expositum, ubi dicit Sophonias: 'Nugas, qui a lege
it-is set-forth where says Zephaniah nugas who from the-law

recesserunt,' ut nosse possimus linguam Hebraicam omnium
have-withdrawn that to-know we-may-be-able the-tongue Hebrew of-all
linguarum esse matrem. Nugigerulus appellatus ab eo quod
tongues to-be the-mother nugigerulus called from that that
sit turpis nuntius. Neglegens, [quasi] nec legens. Nepos dictus
he-be a-base messenger negligent as-if not reading nepos called
a genere quodam scorpionum qui natos suos consumit,
from a-kind certain of-scorpions which offspring its consumes
excepto eum, qui dorso eius insiderit; nam rursus ipse qui
except that which on-the-back its shall-have-sat for in-turn itself which
servatus fuerit consumit patrem: unde homines qui bona
preserved shall-have-been consumes the-father whence men who the-goods
parentum per luxuriam consumunt nepotes dicuntur. Hinc
of-parents through luxury consume nepotes are-called hence
quoque nepotatio pro luxuria ponitur, qua certe quaeque
also nepotatio for luxury is-put by-which surely all
res consumuntur. Niger, quasi nubiger: quia non serenus,
things are-consumed black as-if nubiger because not serene
sed fusco opertus. Unde et nubilum diem tetrum dicimus.
but with-dark covered whence also a-cloudy day gloomy we-call

O

Words under O, from orthodox, orator, and guest to obscene, obtuse, and bereft.

Orthodoxus, rectae gloriae. Orator ab ore vocatus, a
orthodox of-right glory orator from mouth called from
perorando nominatus, id est dicendo; nam orare dicere
perorating named that is speaking for orare to-speak
est. Obaudiens, ab aure, eo quod audiat imperantem.
is obedient from ear for-this that he-hears one-commanding

Ospes, quod inferat ostio pedem. Ospes, facilis, aptus
guest because he-brings to-the-door the-foot guest easy apt
et ostio patens: unde et ospitalis homo dicitur. Osor,
and to-the-door open whence also a-hospitable man is-called osor
inimicus, ab odio dictus, sicut amator ab amore; et est
enemy from hatred called as lover from love and it-is
generis communis. Odibilis, odio aptus. Obsitus, obsessus,
of-gender common hateful for-hatred apt obsitus besieged
id est undique insidiis convallatus. Obscenus, inpurae
that is on-all-sides with-ambushes hemmed-in obscene of-impure
libidinis, a vitio Obscorum dictus. Obtunsus, hebetior et
lust from the-vice of-the-Oscans called obtuse duller and
obclusior, quasi ex omni parte tunsus. Obnixus, contranisus
more-closed as-if from every side beaten obnixus straining-against
et conabundus. Obnexus, quia obligatus est nexibus culpae.
and striving obnexus because bound he-is by-the-bonds of-guilt
Oblectator, quasi cum lacte, cum fraude, ut Terentius:
oblectator as-if with milk with fraud as Terence

Nisi me lactasses amantem.
unless me you-had-beguiled loving

Unde et oblectare dictum est. Obtrectator, malignus et qui
whence also oblectare called it-is detractor malignant and who
obstringillando officiendoque non sinat quempiam progredi
by-hindering and-obstructing not allows anyone to-advance
et augescere. Orbus, quod liberos non habet; quasi oculis
and to-grow bereft because children not he-has as-if with-eyes
amissis. Opifex, quod opus faciat aliquod. Opilio [custos
lost craftsman because work he-makes some shepherd the-guardian
ovium] [ovium pastor quasi ovilio].
of-sheep of-sheep the-pastor as-if ovilio

Words under P, from prudent, patient, and perfect, with the kinds of beauty, in face, hair, eyes, whiteness, features, and stature, each shown by a quotation, through patron and pedagogue to pirate, traitor, perjurer, parricide, and sinner.

Prudens, quasi porro videns. Praespicax est enim et
prudent as-if forward seeing foreseeing he-is for and
incertorum praevidet casus. Patiens dictus a pavendo.
of-uncertain-things foresees the-chances patient called from pavere
Pavere enim ferire est. Percutitur enim et tolerat. Perfectus,
pavere for to-strike is he-is-struck for and endures perfect
cui nihil iam adici potest. Huic nomini apud
to-whom nothing now to-be-added can to-this name among
Grammaticos conparatio non adicitur, quia si dixeris:
the-Grammarians comparison not is-added because if you-shall-have-said
'Ille perfectior est,' iste perfectus non erit. Pulcer ab
that-one more-perfect is this-one perfect not shall-be beautiful from
specie cutis dictus, quod est pellis: postea transiit hoc
the-appearance of-the-skin called which is hide afterward passed this
nomen in genus. Nam pulchritudo hominis aut in vultu est, ut:
name into kind for the-beauty of-a-man either in the-face is as

Os humerosque deo similis.
in-face and-shoulders to-a-god like

aut in capillis, ut:
or in the-hair as

Namque ipse decoram
for he-himself comely
caesariem.
hair

aut in oculis, ut:
or in the-eyes as

Laetos oculis adflarat honores.
glad on-the-eyes had-breathed honors

aut in candore, ut:
or in whiteness as

Quale manus addunt ebori decus.
such-as hands add to-ivory beauty

aut in lineamentis, ut: 'Te multo plus figura et lineamenta
or in the-features as you much more the-figure and features
hospitis delectabant,' aut in proceritate, ut Turnus:
of-the-guest delighted or in tallness as Turnus

Vertitur in mediis, et tota vertice supra est.
he-turns in the-midst and whole by-the-head above is

Pellax a perliciendo. Perspicax, splendidus, eo quod
pellax from enticing perspicax splendid for-this that
perluceat. [Perpetuus]. Perennis, ab eo quod sit perpetuus
he-shines-through perpetual perennial from that that he-be perpetual
annis. Praesul vocatus quia praeest sollicitudine. Praepositus
in-years prelate called because he-presides with-solicitude provost
appellatus eo quod sit subiectorum ac famulantium
called for-this that he-be of-the-subjects and of-the-serving
ordinator vel rector. Patroni a patribus dicti sunt, quod
the-orderer or ruler patrons from fathers called are because
huiusmodi affectum clientibus exhibeant ut quasi patres illos
of-this-kind affection to-clients they-show that as-if fathers them
regant. Paedagogus est cui parvuli adsignantur. Graecum
they-may-rule pedagogue is to-whom little-ones are-assigned a-Greek
nomen est; et est conpositum ab eo quod pueros agat,
name it-is and it-is compounded from that that boys he-drives
id est ductet et lascivientem refrenet aetatem. Praesens
that is leads and the-wanton curbs age present
dictus quod sit prae sensibus, id est coram oculis, qui
called because he-be before the-senses that is before the-eyes which
sensus sunt corporis. Prior, quod primus sit ordine: et
the-senses are of-the-body prior because first he-be in-order and
primus quasi praeminens. [Primus. Postremus.] Potens, rebus
first as-if preeminent first last powerful in-things
late patens: unde et potestas, quod pateat illi quaqua
widely lying-open whence also power because lies-open to-him wherever
velit, et nemo intercludat, nullus obsistere valeat. Praeopimus,
he-will and no-one shuts-off no-one to-resist is-able praeopimus
prae ceteris opibus copiosus. Pecuniosus: Tullius primum
beyond the-others in-wealth abundant moneyed Tully first
eos dictos refert qui plurimam habuissent pecuniam, id est
them called reports who very-much had-had money that is

pecora. Ita enim et antiqui eos appellabant; paulatim autem
cattle so for also the-ancients them named little-by-little moreover
per abusionem nomen aliud devolutum est. Pervicax proprie
through misuse the-name elsewhere rolled-down has pervicax properly
dicitur qui in proposito suo ad victoriam perseverat. Antiqui
is-called who in purpose his to victory perseveres the-ancients
enim vicam dicebant quam nos victoriam. Credo quod inde
for vica said what we victory I-believe that thence
dicatur herba vicia, id est victorialis. Pernix a pernitendo
is-called the-herb vetch that is victorious pernix from pernitere
tractum est: id est in conatibus perseverando. Alii pernicem
drawn is that is in efforts by-persevering others pernix
velocem intellegunt pedibus. Nam pernicitas pedum est, ut:
swift understand in-the-feet for pernicity of-feet it-is as

Pernicibus ignea plantis:
with-swift fiery soles

sicut celeritas pinnarum est, ut:
as swiftness of-wings it-is as

Celerique fuga sub sidera lapsae.
and-in-swift flight under the-stars glided

Piger, quasi pedibus aeger. Est enim tardus ad incedendum:
lazy as-if in-the-feet sick he-is for slow for walking
quod nomen per usum transiit ad animum. Pernox,
which name through use passed to the-mind pernox
pervigilans nocte. [Perseverans.] Pertinax, inpudenter tenens,
watching-through in-the-night persevering pertinacious impudently holding
quasi pertinens. Petulans nunc quidem pro audace et
as-if pertaining petulant now indeed for bold and

inprobo ponitur: olim autem acerbi flagitatores et proprie
wicked is-put once moreover harsh demanders and properly
argentariorum [coactorum] pueri, quod pretia rerum crebrius
of-the-bankers of-the-collectors the-boys because the-prices of-things more-often
et asperius exigebant, a petendo petulantes vocati. Procax,
and more-harshly they-exacted from seeking petulantes called procax
proprie idem quod petax. Nam procare est petere; unde et
properly the-same as petax for procare is to-seek whence also
petitores nuptiarum proci dicuntur. Prodigus, sumtuosus atque
the-seekers of-marriage suitors are-called prodigal sumptuous and
consumtor, qui omnia porro agit et quasi proicit. Profugus
consumer who all-things forward drives and as-if throws-forth fugitive
proprie dicitur qui procul a sedibus suis vagatur, quasi
properly is-called who far from seats his wanders as-if
porro fugatus. Peregrinus, longe a patria positus, sicut
forward put-to-flight foreigner far from fatherland placed as
alienigena. Proiectus, quasi longe et procul iactatus; sicut et
foreign-born proiectus as-if far and far-off thrown as also
produxit, quasi porro illum duxit; et provocavit, quasi porro
produxit as-if forward him he-led and provocavit as-if forward
illum vocavit. Proiectus, porro eiectus ac proiactatus, unde et:
him he-called proiectus forward cast-out and thrown-forth whence also

Proiectaque saxa;
and-projecting rocks

id est porro iactata. Proscriptus, cuius bona palam et
that is forward thrown proscribed whose goods openly and
aperte scribuntur. Praescriptus ordinem significat, sicut et
plainly are-written praescriptus order signifies as also
praescriptiones apud iurisconsultos. Procinctus, expeditus et
prescriptions among the-jurisconsults procinctus ready and
armatus; unde et 'in procinctu', id est cum belli causa
armed whence also in procinctu that is when of-war for-the-sake
arma sumebant. Praecinctus, eo quod ante se ponat
arms they-took-up girded for-this that before himself he-places
aliquid, quo praecingitur. Unde et de Domino dictum est:
something by-which he-is-girded whence also about the-Lord said it-is
'Praecinctus est linteo, et lavit pedes discipulorum
girded he-was with-a-linen-cloth and washed the-feet of-disciples
suorum.' Praedo est qui populando alienam provinciam
his brigand is who by-ravaging another's province
invadit: praedo ab abigendo praedas dictus; et praedo
invades praedo from driving-off plunders called and praedo
qui praedam habet. Praedator, hoc est cui de praeda
who plunder has plunderer that is to-whom from the-plunder
debetur aliquid. Plagiator, ἀπὸ τοῦ πλαγίου, id est oblico,
is-owed something kidnapper from the oblique that is oblique
quod non certa via grassatur sed pelliciendo dolis. Piratae
because not by-a-sure way he-proceeds but by-enticing with-wiles pirates
sunt praedones maritimi, ab incendio navium transeuntium
are robbers maritime from the-burning of-ships passing
quas capiebant dicti. Nam πυρά ignis est. Pugillator, qui
which they-captured called for pyra fire is pugillator who

de manu in manu nummorum aliquid subtrahit. Peculator,
from hand into hand of-coins something withdraws embezzler
pro eo quod sit pecuniae publicae defraudator. Proditor,
for that that he-be of-money public the-defrauder traitor
pro eo quod detegit. Item proditor perditor, ut:
for that that he-uncovers likewise proditor destroyer as

Unius ob iram
of-one on-account-of the-wrath
prodimur.
we-are-betrayed

Perfidus, quia fraudulentus est et sine fide, quasi perdens
perfidious because fraudulent he-is and without faith as-if destroying
fidem. Periurus, quia perpere iurat, id est male iurat. Periurus
faith perjured because wrongly he-swears that is badly he-swears periurus
autem in verbo R non habet. Nam peiuro et deiero dicimus.
moreover in the-verb R not has for peiuro and deiero we-say
Praevaricator, malae fidei advocatus, et qui vel in accusando
prevaricator of-bad faith advocate and who either in accusing
nocitura, vel in defendendo profutura praetereat aut
things-about-to-harm or in defending things-about-to-profit passes-over or
inutiliter dubieque ponat mercedis gratia licet corruptus.
uselessly and-doubtfully sets of-pay for-the-sake although corrupted
Cicero: ‘Quid enim tam praevarum?’ id est valde varum.
Cicero what for so praevarum that is greatly crooked
Pellax, dolosus et fallax, a pelle, id est vultu. Foris enim,
pellax guileful and fallacious from skin that is face outside for
ut fallat, arridet, sed nequitiam intus gerit. Profanus, quasi
that he-may-deceive he-smiles but wickedness within he-bears profane as-if
porro a fano. Sacris enim illi non licet interesse.
forward from the-shrine in-sacred-rites for to-him not it-is-permitted to-be-present

Parricida proprie dicitur interfector parentis, quamvis quidam
parricide properly is-called the-killer of-a-parent although some
veteres hunc parenticidam dixerunt, quoniam parricidium et
ancients him parenticide called since parricide and
homicidium quocumque intellegi possit, cum sint homines
homicide by-whatever to-be-understood can since are men
hominibus pares. Persecutor non semper pro malo intellegitur;
to-men equal persecutor not always for bad is-understood
unde et persecutus, perfecte secutus. Publicanus est qui
whence also persecutus perfectly followed publican is who
vectigalia publica exigit. Vel qui per publica negotia saeculi
the-revenues public exacts or who through public business of-the-world
lucra sectantur, unde et cognominati sunt. Peccator a pelice,
gains pursue whence also surnamed they-are sinner from pelex
id est meretrice vocatus, quasi pelicator; quod nomen apud
that is harlot called as-if pelicator which name among
antiquos tantum flagitiosum significabat, postea transiit hoc
the-ancients only shameful signified afterward passed this
vocabulum in appellationem omnium iniquorum. Prostitutae,
word into the-appellation of-all the-wicked prostitutes
meretrices a prosedendo in meritoriis vel fornicibus. Pelex
harlots from sitting-forth in hired-rooms or arches concubine
apud Graecos proprie dicitur, a Latinis concuba. Dicta autem
among the-Greeks properly is-called by the-Latins concuba called moreover
a fallacia, id est versutia, subdolositate vel mendacio.
from fallacy that is craftiness deceitfulness or lying
Procurvus, quasi per longum curvus. Pavidus est quem vexat
procurvus as-if along length curved fearful is whom vexes
trepidatio mentis. Habet cordis pulsationem, cordis motum.
the-trepidation of-mind he-has of-heart the-pulsation of-heart the-motion
Nam pavere ferire est, unde et pavimentum. Petro autem
for pavere to-strike is whence also pavement petro moreover

et rupex a duritia saxorum nominantur. Pusillanimis,
and rupex from the-hardness of-rocks are-named pusillanimous
pusillo animo. Petulcus dictus ab adpetendo; unde etiam
of-petty mind petulcus called from seeking whence also
et meretrices petulcas vocamus. [Productus.] [Pisinnus.]
also harlots petulcae we-call prolonged tiny

Q

Quaestor, gainful, querulous, and quiet.

Quaestor a quaerendo dictus, quasi quaesitor. Quaestuosus.
quaestor from seeking called as-if inquirer gainful
Querimoniosus. Querulus, quia querellam infert. Quietus,
querulous plaintive because complaint he-brings quiet
quod sit ipse sibi animo securus, neminem tangens.
because he-be himself to-himself in-mind secure no-one touching

R

Words under R, from religious, reasoner, and robust to the man guilty of treason, the quarrelsome, and the rustic.

Religiosus ait Cicero a relegendo appellatus; qui retractat et
religious says Cicero from re-reading called who handles-again and
tamquam relegit ea quae ad cultum divinum pertineant.
as-if re-reads those-things which to the-worship divine may-pertain
Hi sunt dicti religiosi ex relegendo, tamquam ex elegendo
these are called religious from re-reading as-if from choosing
elegentes, ex diligendo diligentes, ex intellegendo intellegentes.
elegant from loving diligent from understanding intelligent

Rationator dictus vir magnus; quia de omnibus rebus, quas
reasoner called a-man great because about all things which
esse mirabiles constat, possunt reddere rationem. Retractator,
to-be marvelous is-agreed they-can to-render an-account retractator
repetitor; nam retractare est repetere quod omiseras.
repeater for retractare is to-repeat what you-had-omitted
Resipiscens, eo quod mentem quasi post insaniam recipit,
resipiscens for-this that the-mind as-if after madness he-recovers
aut quia resapit qui sapere desierat. Castigat enim se
or because he-regains-taste who to-be-wise had-ceased he-chastises for him
ipsum dementiae, et confirmat animum suum ad rectius
himself for-dementia and strengthens mind his for more-rightly
vivendum, cavens ne iterum corruat. Repentinus, a repente.
living taking-care lest again he-fall sudden from suddenly
Repens autem et adverbium et nomen potest esse. Robustus,
repens moreover both an-adverb and a-noun can to-be robust
fortis, validus; a fortitudine roboreae arboris appellatus.
strong sturdy from the-strength of-the-oaken tree called
Rapidus, velox pedibus. Raptor, eo quod corruptor. Inde et
rapid swift in-feet ravisher for-this that a-corrupter thence also
rapta eo quod corrupta. Reus a re, de qua obnoxius
rapta for-this that corrupted defendant from the-thing about which liable
est, et reatum a reo [est] nuncupatum. Reus maiestatis
he-is and guilt from reus is named guilty of-majesty
primum dictus qui adversus rempublicam aliquid egisset,
first called who against the-commonwealth something had-done
aut quicumque hostibus consensisset. Dictus autem reus
or whoever with-the-enemies had-agreed called moreover guilty
maiestatis, quia maius est laedere patriam quam civem unum.
of-majesty because greater it-is to-harm the-fatherland than a-citizen one
Postea etiam et ii rei maiestatis dicti sunt qui adversus
afterward also also those guilty of-majesty called were who against

maiestatem principis egisse viderentur, vel qui leges inutiles
the-majesty of-the-prince to-have-acted seemed or who laws useless
reipublicae detulerant, vel utiles abrogaverant. Rixosus a
to-the-commonwealth had-brought or useful had-abrogated quarrelsome from
rictu canino dictus. Semper enim ad contradicendum paratus
the-gape canine called always for for contradicting ready
est, et iurgio delectatur, et provocat contendentem.
he-is and in-wrangling delights and provokes one-contending
Rusticus dictus quod rus operetur, id est terram.
rustic called because the-country he-works that is the-earth

S

Words under S, from wise and holy through solicitous, stupid, and proud to sacrilegious, buffoon, deaf, and swineherd.

Sapiens dictus a sapore; quia sicut gustus aptus est ad
wise called from taste because as the-taste apt is for
discretionem saporis ciborum, sic sapiens ad dinoscentiam
the-discernment of-the-flavor of-foods so the-wise-man for the-distinguishing
rerum atque causarum; quod unumquodque dinoscat, atque
of-things and causes because each-thing he-distinguishes and
sensu veritatis discernat. Cuius contrarius est insipiens, quod
by-the-sense of-truth discerns whose contrary is the-foolish because
sit sine sapore, nec alicuius discretionis vel sensus. Studiosus.
he-be without taste nor of-any discernment or sense studious
Sanctus a veteri consuetudine appellatus eo quod hi, qui
holy from old custom called for-this that those who
purificari volebant, sanguine hostiae tangebantur, et ex hoc
to-be-purified wished with-the-blood of-the-victim were-touched and from this
sancti nomen acceperunt. Sincerus, quasi sine corruptione,
of-holy the-name received sincere as-if without corruption

cui contrarius insincerus, vitiatus, corruptus. Supremus,
to-whom contrary insincere vitiated corrupt supreme
summus, ab eo quod superemineat. Unde et 'Supreme
highest from that that he-towers-above whence also supreme
Pater' dicimus. [Suavis.] Sublimis ab altitudine vocatus
Father we-say sweet sublime from the-height called
honoris. Nam proprie sublime dicitur quod in alto est, ut:
of-honor for properly sublime is-called what on high is as

Sublimemque feres ad sidera caeli.
and-sublime you-shall-carry to the-stars of-heaven

Speciosus, ab specie vel aspectu; sicut formosus a forma.
good-looking from appearance or aspect as handsome from form
Sollers, quod sit sollicitus in arte et utilis. Sollers enim
skillful because he-be careful in art and useful sollers for
apud antiquos dicebatur, qui erat omni bona arte instructus.
among the-ancients was-called who was in-every good art instructed
Terentius:
Terence

Adulescentem sollertem dabo.
a-youth skillful I-shall-give

Superstitiosos ait Cicero appellatos 'qui totos dies precabantur
superstitious says Cicero called who whole days prayed
et inmolabant, ut sibi sui liberi superstites essent.'
and sacrificed that to-them their children survivors might-be
Sollicitus, quia sollers et citus atque inrequietus. Sedulus
solicitous because skillful and quick and restless sedulous
familiare verbum Terenti; hoc est sine dolo: alias adsiduus.
a-familiar word of-Terence that is without guile otherwise assiduous

Sodales dicuntur qui ad symbolum convenire consueverunt,
comrades are-called who for a-contribution to-come-together have-been-accustomed
quasi suadentes. Ipsi et socii dicuntur propter periculi
as-if persuading they also companions are-called on-account-of of-danger
aut operis societatem, quasi in una caliga et in uno
or of-work the-fellowship as-if in one boot and in one
vestigio manentes. Stultus, hebetior corde, sicut quidam ait:
footprint remaining stupid duller in-heart as someone says

Ego me esse stultum existimo: fatuum esse non opino,
I myself to-be stupid think foolish to-be not I-suppose

id est obtunsis quidem sensibus, non tamen nullis. Stultus
that is with-blunted indeed senses not yet none stupid
est qui per stuporem non movetur iniuria; saevitiam enim
is who through stupor not is-moved by-injury cruelty for
perfert nec ultus est, nec ulla ignominia commovetur dolore.
he-endures nor avenged has nor by-any disgrace is-moved with-pain
Segnis, id est sine igni, ingenio carens. ‘Se’ autem sine
sluggish that is without fire of-wit lacking se moreover without
significat, ut sedulus sine dolo. Securus, quasi sine cura;
signifies as sedulus without guile secure as-if without care
id est frigidus, per quod inutiles accipimus. Stupidus,
that is cold through which useless-men we-understand stupid
saepius stupens. Superbus dictus quia super vult videri
more-often stunned proud called because above he-wishes to-seem
quam est; qui enim vult supergredi quod est, superbus
than he-is who for wishes to-go-beyond what he-is proud
est. Susurro de sono locutionis appellatus, quia non in
is whisperer from the-sound of-speaking called because not in
facie alicuius, sed in aure loquitur de altero detrahendo.
the-face of-someone but in the-ear he-speaks about another by-detracting

Seditiosus, qui dissensionem animorum facit et discordias
seditious who dissension of-minds makes and discords
gignit, quam Graeci διάστασιν dicunt. Severus, quasi saevus
begets which the-Greeks diastasin call severe as-if savage
verus; tenet enim sine pietate iustitiam. Simulator dicitur
true he-holds for without piety justice pretender is-called
a simulacro; gestat enim similitudinem eius, quae non est
from likeness he-bears for the-likeness of-that which not he-is
ipse. Suasor [a suadendo quem vult decipere]. [Studiosus.]
himself persuader from persuading whom he-wishes to-deceive studious
Scrupulosus, animi minuti et asperi. Scrupo est enim arena
scrupulous of-mind petty and harsh scrupo is for sand
durior. Sacrilegus dicitur ab eo quod sacra legit, id
harder sacrilegious is-called from that that the-sacred he-gathers that
est furatur. Sicarius vocatur quia ad perpetrandum scelus
is steals assassin is-called because for perpetrating crime
telis armatus est. Sica enim gladius est, a secando
with-weapons armed he-is sica for a-sword is from cutting
vocatus. Scaevus, sinister atque perversus, ἀπὸ τοῦ σκαιοῦ. Est
called scaevus left and perverse from the left it-is
enim pessimi et crudelis animi. Scenicus, qui in theatro
for of-most-wicked and cruel mind scenic who in the-theater
agit. Theatrum enim scena est. Scorta, quod a Graecis
acts the-theater for the-stage is harlots because by the-Greeks
quoque σκύτη vocabantur: quo defricantur pelles quibus
also skyte they-were-called by-which are-rubbed hides with-which
corruptela fit. Spurcus, quod sit inpurus. Scelerosus,
corruption is-done foul because he-be impure scelerosus
sceleribus plenus; ut lapidosus locus et arenosus. Plus est
with-crimes full as stony place and sandy more is
autem scelerosus quam sceleratus. Sator, seminator vel pater,
moreover scelerosus than sceleratus sower sower or father

a semine. Scurra, qui sectari quempiam solet cibi gratia.
from seed buffoon who to-follow someone is-wont of-food for-the-sake
A sequendo igitur inde scurras appellatos. Idem assecla,
from following therefore thence buffoons called the-same assecla
a sequendo. Satelles, quod adhaereat alteri, sive a
from following satellite because he-clings to-another or from
lateris custodia. Suffectus, in loco alterius suppositus, quasi
of-the-side the-guard suffect in the-place of-another substituted as-if
suffactus. Unde et consulem suffectum dicimus eum qui pro
suffactus whence also consul suffect we-call him who for
alio substituitur. Secundus, quia secus pedes: et tractus
another is-substituted second because beside the-feet and drawn
est sermo a sequentibus servis pedisequis. Unde et secunda
is the-word from following slaves footmen whence also favorable
fortuna dicitur, quod secundum nos est, id est prope nos.
fortune is-called because along us it-is that is near us
Inde et res secundae, id est prosperae. Secundae autem a
thence also things favorable that is prosperous secundae moreover from
sequendo sunt dictae. Stipulator, promissor. Stipulare enim
following are called stipulator promiser stipulare for
promittere est, ex verbis iurisperitorum. Sanus, a sanguine,
to-promise is from the-words of-the-jurists sound from blood
quia sine pallore est. [Sospes.] Subtilis ab extenuatione
because without pallor he-is safe subtle from thinning
dictus. Sequester dicitur qui certantibus medius intervenit,
called sequester is-called who for-those-contending in-the-middle intervenes
qui apud Graecos ὁ μέσος dicitur, apud quem pignera
who among the-Greeks ho mesos is-called with whom pledges
deponi solent. Quod vocabulum ob sequendo factum est,
to-be-deposited are-wont which word from following made is
quod eius, qui electus sit, utraque pars fidem sequatur.
because of-him who chosen be each party the-faith follows

Sessilis, quod non videtur stare, sed sedere. Surdus, a
sessilis because not it-seems to-stand but to-sit deaf from
sordibus humoris aure conceptis; et quamvis multis
the-filth of-humor in-the-ear conceived and although by-many
casibus accidat, nomen tamen aeger ex praedicto vitio
causes it-happen the-name yet the-sick-man from the-aforesaid defect
retinet. Siccus, quod sit exsucatus; sive per antiphrasin,
retains dry because it-be drained-of-juice or through antiphrasis
quod sit sine suco. Sepultus dictus est eo quod sit
because it-be without juice buried called is for-this that he-be
sine palpatione, vel sine pulsu, id est sine motu. Saio
without feeling or without pulse that is without motion saio
ab exigendo dictus. Sutor a suendis pellibus nominatus.
from exacting called cobbler from sewing hides named
Subulcus, porcorum pastor; sicut bubulcus, a cura boum.
swineherd of-swine the-pastor as oxherd from the-care of-oxen

T

Words under T, from guardian and witness to grim, drunken, and base.

Tutor, qui pupillum tuetur, hoc est intuetur; de quo in
guardian who the-ward protects that is watches about which in
consuetudine vulgari dicitur: 'Quid me mones? Et tutorem
custom common it-is-said why me do-you-admonish both a-guardian
et paedagogum olim obrui.' Testes dici quod testamento
and a-pedagogue long-ago I-buried witnesses to-be-called because to-a-will
adhiberi solent; sicut signatores, quod testamentum signent.
to-be-applied they-are-wont as sealers because the-will they-seal
Tetricus, mons in Sabinis asperrimus. Unde et tristes
Tetricus a-mountain among the-Sabines most-harsh whence also sad

homines tetricos dicimus. Taciturnus, in tacendo diuturnus.
men tetrici we-call taciturn in being-silent long-lasting
Trutinator, examinator, ex iudicii libra perpendens recta;
trutinator examiner from of-judgment the-scale weighing right-things
translatione a trutina, quae est gemina ponderum lances.
by-transference from the-trutina which is the-twin of-weights pans
Tristis. Tenax, nummi cupidior, quod teneat. Interdum et
sad tenacious of-money more-desirous because he-holds sometimes also
pertinax. [Truculentus.] Torvus, terribilis, eo quod sit
pertinacious truculent grim terrible for-this that he-be
torto vultu et turbulento aspectu, ut: 'torva leaena,' et:
with-twisted face and turbulent aspect as grim lioness and

Cernimus adstantes nequiquam lumine torvo.
we-see standing in-vain with-light grim

Turbidus, terribilis. Teter, ob obscura tenebrosaque vita.
turbid terrible foul for obscure and-dark life
Teterrimus, pro fero nimium. Tetrum enim veteres pro
most-foul for wild excessively tetrum for the-ancients for
fero dixerunt, ut Ennius: 'tetros elephantos.' Terribilis, quia
wild said as Ennius wild elephants terrible because
terrorem habet et timetur. Tergiversator, quod animum quasi
terror it-has and is-feared tergiversator because the-mind as-if
tergum vertat huc et illuc, nec [facile] qualis sit intellegitur.
the-back he-turns hither and thither nor easily what-sort he-be is-understood
Temulentus a temeto, id est vino, dictus. Timidus, quod
drunken from temetum that is wine called timid because
timeat diu, id est sanguine; nam timor sanguinem gelat, qui
he-fears long that is blood for fear the-blood chills which
coactus gignit timorem. Turpis, quod sit informis et torpeat.
congealed begets fear base because he-be shapeless and be-sluggish

Words under V, from man, true, and comely through wily and vain to poisoner and hunter, with the four offices of hunters.

Vir, a virtute. Utilis, ab utendo bene sua, vel quod
man from virtue useful from using well his-own-things or because
bene quid utere possit; sicut docilis, quod doceri possit.
well something to-use he-can as docile because to-be-taught he-can
Verus, a veritate; hinc et verax. Maior est veritas quam
true from truth hence also truthful greater is truth than
verus, quia non veritas a vero, sed verus a veritate
true because not truth from true but true from truth
descendit. Veridicus, quia verum dicit et veritatis adsertor
descends truth-telling because the-true he-tells and of-truth the-asserter
est. Verecundus, quia verum factum erubescit. Venustus,
is bashful because at-a-true deed he-blushes comely
pulcher, a venis, id est sanguine. [Viridis, vi et suco
beautiful from the-veins that is blood green with-force and juice
plenus, quasi vi rudis.] [Vivens, vivus.] Varius, quasi non
full as-if with-force raw living alive various as-if not
unius viae, sed incertae mixtaeque sententiae. Versutus, eo
of-one way but of-uncertain and-mixed opinion wily for-this
quod eius mens in quolibet actu ad quamlibet fraudem facile
that his mind in any act to any fraud easily
vertitur; unde et versutia dicitur contorta sententia. Plautus:
is-turned whence also craft is-called a-twisted opinion Plautus

Versutior [est] quam rota figularis.
more-wily he-is than the-wheel of-the-potter

[Vilis, a villa; nullius enim urbanitatis est.] Versipellis, eo
cheap from villa of-no for urbanity he-is versipellis for-this
quod in diversa vultum et mentem vertat. Inde et versutus
that in diverse-ways the-face and mind he-turns thence also wily
et callidus. Violentus, quia vim infert. Vecors, mali cordis et
and cunning violent because force he-brings vecors of-bad heart and
malae conscientiae. Vagus, quia sine via. Vanus a Venere
of-bad conscience vagrant because without a-road vain from Venus
etymologiam trahit. Item vanus inanis, falsus, eo quod
etymology draws likewise vain empty false for-this that
memoria evanescat. Vesanus, non probe sanus. Vinolentus, qui
from-memory it-vanishes insane not properly sane winebibber who
et satis bibit et difficile inebriatur. Vexatus, id est portatus;
both enough drinks and with-difficulty is-made-drunk vexed that is carried
ab eo quod est veho, vecto, vexo, ut vexasse sit portasse.
from that which is veho vecto vexo so-that vexasse be portasse
Veneficus, eo quod venenum mortis causa paravit, aut
poisoner for-this that poison of-death for-the-sake prepared or
praestitit, aut vendidit. Vector, quasi vehitor. Est autem vector
furnished or sold carrier as-if vehitor is moreover vector
et qui vehit et qui vehitur. Venator, quasi venabulator, a
both who carries and who is-carried hunter as-if venabulator from
venatione scilicet, quo bestias premit. Quattuor autem sunt
hunting namely by-which beasts he-presses four moreover are
venatorum officia: vestigatores, indagatores, alatores, pressores.
of-hunters the-offices trackers searchers beaters pressers