

A Dictionary of the Psalter

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A Dictionary of the Psalter

CONTAINING THE VOCABULARY OF THE PSALMS,
HYMNS, CANTICLES, AND MISCELLANEOUS
PRAYERS OF THE BREVIARY PSALTER

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Preface

WERE a modern efficiency expert to measure the energy daily spent in the world-wide recitation of the Breviary his findings would be overwhelming. Unceasingly, with the ceaseless course of the sun, successive choirs of religious men and women chant the passing hours in a chorus of praise and prayer that is never silenced; while all through the day throughout the entire world countless other lips whisper the selfsame song. Everyone of the unnumbered legion in Sacred Orders, of every race and nation, whether in centers of civilization or in lonesome missionary fields, turns at times each day from the toil and cares of his ministry and, in comforting communion with God, unites his solitary voice with capitular and monastic choirs in the universal melody of the Divine Office. The quantity of energy, physical, mental and spiritual, consumed in this unending service is incalculable.

Were one to venture further and try to measure the results of this common effort his task would be hopeless. Its Godward influence is of course beyond finite calculation. Let the very thought be reverently dismissed: yet not without passing recognition of the undoubtedly stupendous effects of the Divine Office on the destinies of the Church and of mankind. Its daily recitation for centuries by so many devoted souls could not but effect the world's history and dispose untold events for God's greater glory and the salvation of numberless souls.

But there are produced as well effects that are quite personal. Even apart from the efficacy of prayers of petition there are influences quietly wrought in the mind and heart and soul of anyone devoted to the Church's constant prayer. Pope Pius X suggested some in his constitution *Divino afflatu*, in which without doubt the editor of this book found the inspiration of his fruitful labors. The saintly Pontiff wrote: "Who will not be moved by the frequent passages

of the Psalms in which the infinite majesty of God, His omnipotence, His unspeakable justice or goodness or mercy, or His other infinite praises are so nobly proclaimed? Who will not be inspired with similar feelings by their thanksgiving for benefits received from God, or by their humble and trustful prayers for desired favors, or by those outcries of the penitent soul at the sight of his sins? Whom will the Psalmist not fill with admiration when he recounts God's benign gifts to the people of Israel and to all mankind, and when he sets forth the truths of heavenly wisdom? Who, finally, will not be inflamed with love for the carefully foreshadowed figure of Christ our Redeemer, whose voice St. Augustine heard 'in all the Psalms, either singing or sighing, or rejoicing in hope, or mourning in present sorrow'?"

With no exaggeration may it be said that if one were to realize in himself effects commensurate with the effort which the Divine Office demands, were one but to receive the normal return for so much time well spent, one would gradually become by fidelity to this daily duty a Christian of singular holiness and vigor.

Such a change, however, would be proportioned to one's recitation of the Office as the Church's tradition would have it: "digne, attente, devote." The devotional and all-important element, to which the other two are ancillary, depends upon one's constant exercise of the theological and religious virtues. The worthy recitation of the Office is provided by bodily composure in decent surroundings conducive to peace in the old-time religious sense of that word. But the third element, even though only contributory, has an importance that cannot be overestimated. Only an attentive reading can be really devotional and worthy; and attention depends very much upon an understanding of what one reads. St. Augustine expressed it succinctly when he wrote: "When you pray to God in psalms and hymns let the heart feel what the voice utters." St. Benedict summed it up in his saying: "ut mens nostra concordet voci nostrae."

St. Charles Borromeo, in a sermon to his priests, quoted by Pope Pius X in his golden jubilee exhortation to the clergy, wrote on a text from the one hundredth Psalm: “‘psallam, et intelligam,’ if you recite the Psalms, meditate to whom it is you speak and what it is you say.”

Therefore, without in the least depreciating the generous and fruitful efforts of those who, without the Latin training of the priest, chant the inspired praises of God in a tongue not entirely familiar but from hearts most pleasing to God, it may be said that the better one understands the meaning of the psalter the easier it becomes to pray and the more helpful become one's prayers. Anything, then, that can help the present or prospective celebrant of the Divine Office the more intelligently to perform this daily service becomes of inestimable value.

Such surely is the volume here presented. Earnestly is it to be hoped that its extensive use will bring to individual souls as well as to the Church and to humanity a richer return for the energy generously spent each day in choral or personal psalmody, which one may at times fail fully to realize because of incomplete familiarity with the richly pregnant letter of one's daily prayer.

Moreover, the Priest at least, among the many who daily use the Latin Psalter, is the guardian of the Latin language and of the culture to which the classics lend enduring vigor. Latin is the official language of his Church. Latin is the language of all his prayers at the altar and in choir. Latin is the lasting matrix in which is graven ineffaceably the doctrine which he believes and teaches. Latin may be called the sacerdotal tongue. As a sacred trust it is committed to the keeping of the priest; and he is false to that trust who does not make due effort to cultivate the priestly language. With a dictionary such as this at hand the Latin of his Breviary will take on a clearer meaning; and the reader must needs become a better Latinist. It were to be desired that during the seminary course every student would with its aid explore profoundly the riches of the Latin

Vulgate Psalter, and make its words and thoughts so much his own that he will the more readily think in Latin. Indeed, in preparatory seminaries and in novitiates of both male and female Religious, where the neophyte is introduced to ecclesiastical chant and liturgical offices, one should begin to thumb the pages of this book and so at once make more vital the lessons of the Latin classroom and more soul-stirring the sublime poetry of the Psalms.

Then, too, a fuller understanding of the Latin Psalms and a deeper penetration of their treasures, becoming by dint of constant repetition a part of one's mental and spiritual being, will make it natural and easy to draw upon their riches in the pulpit. The preacher could more readily weave their form and substance into his discourses. The "sweet book of Psalms," as St. Ambrose called it, would lend savor and strength to his lessons and pleading. Our pulpits would thus more often make the appeal that must come from greater use of inspired language to which every soul seems instinctively attuned, ever ready to recognize and hearken to the Voice which brought it into being and to which it is destined to listen for all eternity.

Dom Britt for these and other reasons has done a deservedly welcome service to the Church and to the clergy. His labors will help the priest to pray and to preach. They will light the way of the student of the Sacred Scriptures and of the Latin language. They will aid the aspiring soul to anticipate more clearly the desired vision of God. And he has done this work in a scholarly fashion. Rich scholarship is evidenced in the Introduction; and a nice discernment distinguishes the ample vocabulary. The fruits of this scholarship are mature, ripened by long and actual experiment in a Benedictine novitiate.

In bringing to creditable completion this helpful work, the editor has lived up to the traditions of his venerable Order. Devotion to the Divine Office, the "Opus Dei," and to the preservation of the classics for Christian culture, have characterized the sons of St. Benedict during two thirds of the Christian era. Everyone who profits by his fruitful

labors will owe to Dom Britt no trifling share of the tribute which ages have been paying to Benedictine zeal and culture.

JOHN B. PETERSON
*Bishop of Hippo,
Auxiliary Bishop at Boston.*

Author's Preface

THE purpose of this volume is to give the meaning, or the various meanings, of the 2700 words that make up the vocabulary of the psalms, hymns, canticles, and miscellaneous prayers of the Breviary Psalter. The psalms naturally furnish the bulk of the words. The scope of the Dictionary which the editor has constantly had in mind is limited and definite. Like Dr. Harden's *Dictionary of the New Testament* (Macmillan, 1921) it concerns itself primarily with the Vulgate text, which is the official text of the Church and the one used in the liturgy. Translations of the Hebrew text are given when they throw light on obscure terms in the Vulgate or on versions made from it. The work is not intended for the specialist, but it is designed as a practical aid for those who recite the Divine Office, or rather for those who are preparing to do so. It may also be found helpful to the student of ecclesiastical Latin as well as to the ever increasing number of Sisters who chant the Office in choir.

The manuscript of the Dictionary was originally prepared in 1913 as a vocabulary for use in the local novitiate. At that time it was the editor's plan to restrict the definitions as far as possible to those found in approved translations of the Vulgate Psalter. But since 1913 the manuscript has been rewritten several times, and in each instance the scope and plan of the work has been somewhat enlarged. As it now stands, the definitions are still to a great extent based on seven English Catholic versions of the psalms, five of the Vulgate text and two of the Hebrew. Extensive use has also been made of many commentaries, Latin, English, and German, and of five non-Catholic translations of the Hebrew text. Considerable use has also been made of several Bible Dictionaries, especially those edited by Vigouroux, Smith, and Fallows. Nor must the fullest acknowledgment be withheld of the invaluable assistance derived from Dr. Ecker's scholarly *Porta Sion*, and from Dr. Kaulen's *Handbuch der Vulgat*, and from a recent

kindred work, *A Grammar of the Vulgate*, by Plater and White (Oxford, 1926). Some slight use has also been made of Dr. Stephan's *Psalmenschlüssel*. Father Rickaby's little book, *The Psalms Made Easy*, which solves many knotty problems in the Vulgate text, is often quoted. The Latin dictionaries most frequently consulted are Scheller's *Lexicon Totius Latinitatis* (Oxford), and *Harper's (Lewis and Short's) Latin Dictionary* (Amer. Book. Co.).

Much of the information contained in the Dictionary is the result of notes taken during many years, from a great variety of sources, and with no thought of ever publishing them. As a rule no record was kept of the sources of such information, and frequently no attempt is made to ascribe the interpretation of an obscure term to any particular authority. The reason for this is obvious to any one who is familiar with the wealth of existing literature on the psalms. The bibliography of Dr. Ecker's *Porta Sion* contains the names of more than 650 authors who have written one or more works on the Psalter. The list is made up chiefly of Latin, German, and French works, and it is not exhaustive. A complete bibliography would probably bring the list well over a thousand. In so great a mass of literature it is well nigh impossible to distinguish between what is original and what has been the common property of commentators for centuries. And it might be remarked in passing that an adequate exposition of the psalms did not await the advent of the modern philologist and Biblical critic as may be ascertained from a study of Bishop Agellius' *Commentarii in Psalmos et in divini Officii Cantica* (Rome, 1606), or Blessed Cardinal Bellarmine's *Explanatio in Psalmos* (Rome, 1611). For profound insight, for wealth and aptness of illustration, for lucidity and felicity of expression, combined with an innate reverence for the Sacred Scriptures, it is doubtful if these two holy prelates have been excelled by any commentators ancient or modern. Unfortunately Bishop Agellius' work is not easily obtained.

In the Dictionary, translations of passages quoted to illustrate the use of a word are sometimes followed by the initial of the author of the translation. This is especially true of the more recent versions by Father McSwiney, S.J.,

Dr. Boylan, and Dr. Bird, whose renderings often differ greatly from those found in the Douay version and in its more or less extensive revisions by Archbishop Kenrick, Dr. Richards, and others. Authorities quoted are not responsible for words or phrases in parentheses. Such matter is usually taken from other translations.

The editor's sincerest thanks are due to two confreres of St. Meinrad's Abbey, to Dom Eberhard Olinger, O.S.B., and to Dom Anselm Schaaf, O.S.B., for their kindly interest in the work, for reading the manuscript, and for making many valuable suggestions. To them is to be ascribed much of what is of value in the Dictionary. The editor alone is responsible for all mistakes whether of taste or judgment. He will greatly appreciate and gratefully acknowledge the pointing out of any inaccuracies found in its pages. The editor also wishes to acknowledge his indebtedness to Mr. Charles L. Dufault of the Washington State Highway Department for the typewriting of the manuscript.

Introduction

ENGLISH CATHOLIC VERSIONS OF THE PSALTER

SEVERAL different translations of the Vulgate text of the psalms are obtainable and are published apart from the other books of the Bible. The original Douay version of 1610 has long been out of print. It was succeeded in 1750 by the Douay-Challoner version. The changes made by Bishop Challoner were so numerous that in Cardinal Newman's judgment they render the revised text "little short of a new translation." This has been the most widely used Catholic version of the psalms, as it is the one found in the Douay Bible.

In 1857 Archbishop Kenrick's translation appeared. It differs considerably from the Douay-Challoner version. The text is accompanied by short but judicious notes—the notes of America's most distinguished theologian and Biblical scholar (Murphy, Baltimore). In recognition of the Oriental studies of Cardinal Wiseman, Archbishop Kenrick dedicated the work to him.

In 1871 there was published in England a version of the psalms which is now advertised by the publishers (Burns, Oates and Washbourne) as Dr. Richards' translation. From Cardinal Manning's Preface we learn that "this English version of the Book of Psalms may be regarded as one more of the many gifts bequeathed to us by my learned and lamented predecessor (Cardinal Wiseman). One half, at least, of the psalms were revised by his own hand, and have been inserted in our chief manuals of devotion, such as the *Garden of the Soul*, the *Golden Manual*, and others." It is published in small form and without notes or comment of any kind. It might be added that no name appears on the title page, and that inquiries made of the publishers and of English Biblical scholars as to Dr. W. J. B. Richards' connection with the text have been barren of results. He is probably responsible for the revision of "the other half" of the psalms.

In 1901 appeared a *Translation of the Psalms and Canticles with Commentary* by the Rev. James McSwiney, S.J.

(Herder, St. Louis). The versions by Challoner, Kenrick, and Richards were more or less extensive revisions of the Douay translation. Father McSwiney provided English-speaking Catholics with something entirely new. His work contains in parallel columns a very literal rendering of both Vulgate and Hebrew texts. He was the first Catholic to translate the Hebrew text into English. The notes that accompany the translations are condensed, judicious, and scholarly. The work is of great value, and extensive use has been made of it in the preparation of this volume.

In 1920 appeared Vol. I of Dr. Patrick Boylan's *The Psalms: A Study of the Vulgate Psalter in the Light of the Hebrew Text* (Herder). Vol. II, which completes the work, followed in 1924. This great work, comprising nearly 800 large octavo pages, contains an entirely new and beautiful translation of the psalms with a wealth of judicious comment. "Canon Boylan," says Father Stephen J. Brown, S.J., "has not given us a translation direct from the Hebrew, nor yet a translation of the Latin Vulgate just as it stands. He has in the main translated the Vulgate, but with constant reference to the Hebrew. Indeed, in many places his version is nearer to the Hebrew than it is to the Latin. Not therefore without qualifications could it be described as a translation of the Vulgate and Canon Boylan has not so described it. . . . One thing is certain, Dr. Boylan has produced a version much superior in intelligibility and in other qualities to the familiar Douay version. Its English is modern, yet dignified, the results of modern scholarship are brought to bear on translation and commentary, the Hebrew system of versification is recognized and reproduced so far as that is possible" (*The Divine Song Book*, p. 52, Herder).

Just as the manuscript of the Dictionary was completed, Messrs. Burns, Oates and Washbourne brought out Dr. T. E. Bird's *Commentary on the Psalms* (1927). This scholarly work is in two octavo volumes of about 900 pages. It contains the Vulgate text and a fine new English translation based in the main on the Hebrew text. In the translation, however, due consideration is given to preferential readings in the Septuagint, St. Jerome, and the Vulgate Psalters. The commentary is given under two heads, "Observations" and "Notes." Under the former are

found verse by verse observations on the texts, Hebrew, Greek, and Latin. The latter contains judicious exegetical comment of a more general nature. A matter of exceptional interest to students of the Latin Psalter is the frequency with which St. Jerome's *Psalterium juxta Hebraeos* is quoted.

That two new translations and extensive commentaries embodying the results of modern scholarship should have appeared within the space of a few years is a matter of the highest importance to English-speaking Catholics. No longer need our mother tongue cry out with the Psalmist, "Remove from me my reproach and contempt." There is now no dearth of standard reference works in English that will compare favorably with the best literature on the psalms in Latin, French, or German. It is gratifying also to know that the Westminster Version of the Scriptures will, when completed, provide Catholics with a scholarly new translation of the Old and New Testaments from the original Hebrew and Greek.

LATIN VERSIONS OF THE PSALTER

Three versions of the Latin Psalter are connected with St. Jerome's name. In 383 Pope St. Damasus commissioned him to revise the Itala, or Old Latin, text of the Scriptures then in use. The first Latin translation of the Bible was probably made in North Africa in the first half of the second century. But, owing to interpolations and to the carelessness and ignorance of copyists, the text soon became corrupt. St. Jerome in his day could say with a pardonable touch of exaggeration that there existed among the Latins quite as many forms of texts as there were copies. In obedience to the Pope's request he revised the New Testament and the Psalter by endeavoring to bring the revised text into agreement with the Septuagint. This first revision of the Psalter was immediately adopted at Rome, and on this account it is known as the *Roman Psalter*. It came into general use in Italy and Spain, and it remained the official text in use in Rome till the revision of the Breviary by Pope Pius V in 1568. In Rome it is still used in St. Peter's, and it continues in use in Milan Cathedral and in St. Mark's in Venice. Even to this day it is

the text used in all psalm-passages found in the Missal, viz., in the Introits, Graduals, Offertories, and Communions. In the Breviary it is still retained in the Invitatory Psalm (94), and in the Antiphons, Versicles, and Responsories. This revision was made in a cursory manner, and much to Jerome's disgust the mistakes he had corrected soon crept back into the text. As the laity knew many of the psalms by heart it is not difficult to understand their disinclination to adopt corrections that altered either the sense or rhythm of a text they knew so well and loved.

In 385 St. Jerome left Rome for Palestine, and from 386 till his death in 420 he dwelt at Bethlehem and devoted himself to the study of the Scriptures. Between 387 and 391, at the urgent request of SS. Paula and Eustochium, he made a second and more thorough revision of the Psalter, taking as the basis of his revision the Hexapla of Origen preserved in the library of Caesarea. Although the new version, like the old, was also based on the Septuagint, Jerome took pains to indicate by the obelus and asterisk the discrepancies between that text and the Hebrew. Unfortunately scribes ignored Jerome's expressed wish in the matter and neglected to reproduce these critical marks in the copies they made. This revision first came into general use in Gaul in the sixth century, and from this circumstance it is known as the *Gallican Psalter*. It gradually replaced the *Roman Psalter* even in Italy. It was incorporated in the Vulgate, and in 1568 it found its way into the revised Breviary of Pius V. From that time it has been the official liturgical text of the Western Church. As a version admittedly it leaves much to be desired. It contains many unidiomatic expressions that well nigh defy translation. Despite its shortcomings it possesses an exceptional rhythm as well as strength and conciseness. Nor would it be correct to say that it is generally lacking in clearness.

It is easy to understand that a man of St. Jerome's scholarship and knowledge of the Scriptures could never be satisfied with merely revising the Psalter. Accordingly about 393 he made a translation of the psalms directly from the Hebrew. This is known as the *Psalterium juxta Hebraeos*. At no time did it ever come into liturgical use, but it is of the greatest value to any one who would

study the psalms in Latin. The text differs greatly from the *Gallican Psalter* and it is on the whole superior to it in fidelity to the original. The non-adoption of this fine text into the liturgy of the Church is not a matter of surprise. In former days the faithful took a far more active part in the liturgy than they do today. Latin was a living language, and the people had an intimate knowledge of the Psalter. It was their hymn book and their prayer book. There was not a critical age. People knew the old version by heart. It was beautiful and they loved it. Nothing could induce them to put the fragrant old wine of God's word into the new bottles that Jerome had made in his hermitage at Bethlehem. A parallel example of this kind is found among the Anglicans of our own day. They still retain in their Prayer Book the Coverdale edition of 1539 which the people had been familiar with for seventy-five years before the King James version was made. Incidentally it was based to a great extent on the Vulgate text, from which it obtained much of the rhythmical qualities that make it so much admired.

The text of the *Psalterium juxta Hebraeos* has recently been edited by the Rev. J. M. Harden and is easily obtainable (Macmillan, 1922). It is also found in Migne's *Latin Fathers*, Vol. 28. Jerome's other Psalters, *Roman* and *Gallican*, are in Vol. 29 of the same work.

The Pontifical Biblical Institute of Rome has just published (1928) a new Latin version of the psalms and canticles, *Psalterium ex Hebraeo Latinum*, by Father Francis Zorell, S.J. It is not a revision of any older Latin text but a new version made directly from the Hebrew. The translation is accompanied by brief but good notes. It was the translator's aim to make his version so clear as to require the minimum of comment. Father Zorell has succeeded admirably in what he undertook. His version is terse, clear, and rhythmical, and it embodies the latest results of modern Biblical scholarship. The work should be in the hands of every serious student of the Latin Psalter.

THE LATINITY OF THE VULGATE PSALTER

In the following sections an attempt is made to point out some of the more conspicuous features of the Latinity

of the Vulgate Psalter. To understand how some of these peculiarities originated one must bear in mind the origin of the Latin text. The Vulgate Psalter is a slavishly literal rendering of the Septuagint, and the Greek text is in turn, for the greater part, an equally literal translation of the Hebrew. The Latin text is therefore a translation of a translation, and it contains many obscurities and many unidiomatic expressions due to its peculiar origin.

(1) ABSENCE OF THE ACCUSATIVE WITH INFINITIVE

One of the most noticeable features is the absence of the Accusative with the Infinitive construction and the substitution therefor of clauses introduced by *quod*, *quia*, or *quoniam*. These regularly render the Greek particle *ὅτι*, *that*. 99, 3 Scitote quoniam Dominus ipse est Deus. Know ye that the Lord is God. 9, 21; 58, 14; 134, 5. The Accusative with the Infinitive occurs but rarely in the Psalter. Cf. 67, 19; 118, 4.

(2) VERBS AND VERBAL CONSTRUCTIONS

(a) As in English and Greek the infinitive is frequently used to express purpose. (b) Transitive verbs are used for intransitives, and vice versa. (c) Deponents are used as passives; see *consolor* and *deprecor*. (d) Passives are used like the Greek middle, thus: 33, 3 in Domino laudabitur anima mea. Laudabitur = gloriabitur, *will boast, will glory*. My soul (= I) shall glory in the Lord. In the same sense magnificari, *to exalt one's self* 19, 6; and laudari, *to glory, boast one's self*, are common. 9, 24; 33, 3; 43, 9; 62, 12; 63, 11; 104, 3; 105, 5. (e) Compound verbs are frequently used for simple verbs: 1, 1 abire = ire; 67, 9 distillare = stillare; 1, 5 resurgere = surgere; 118, 17 retribuere = tribuere; 15, 8 providere = videre; 136, 6 proponere = ponere; 33, 5 exquirere = quaerere; 37, 7 ingredi = gradi; 17, 36 corrigere = regere; 5, 9 deducere = ducere; 5, 4 exaudire = audire; 22, 6 inhabitare = habitare, and elsewhere. Verbs are interchanged: 13, 7 avertere and 67, 23 convertere = reducere; 1, 4 projicere = disjicere; 5, 11 expellere = propellere; 9, 35 derelinqui = concredi, *to be left to, intrusted to*; 15, 8, pro-

videre = observare; 95, 10 corrigere = dirigere; 53, 7 avertere alicui = convertere in aliquem; 138, 4 providere = conspiciere, and others. (f) The object of a transitive verb is often omitted: 11, 6 Ponam (eos) in salutari; 4, 1 Cum (eum) invocarem; 7, 5 Si reddidi (mala). (g) Verbal constructions foreign to Classical Latin and moulded on the Hebrew are found: 62, 9 adhaerere post, to *cling to*; 36, 1 aemulari in, to *vie with, contend with*; 43, 2 aestimare, to *count, account, look upon*; 118, 132 aspicere in, to *look upon*; deficere in, with acc., to *pine or long for want of anything*. Cf. 118, 81, 82, 123; 95 timere a, and formidare a, to *fear*; 111, 1 velle in, to *delight greatly in*. (h) Verbs ending in *ficare* form a special class: aedificare, glorificare, honorificare, justificare, laetificare, magnificare, mirificare, mortificare, sacrificare, sanctificare, testificari and vivificare.

(3) ADVERBS AND ADVERBIAL PHRASES ARE GIVEN
NEW MEANINGS

(a) Adverbs are used as nouns: 112, 2 ex hoc nunc = ex hoc tempore; 92, 2 Parata sedes tua ex tunc = ex hoc tempore; 44, 14 ab intus = in virtutibus animae. (b) On the contrary, abstract nouns are often used in an adverbial sense: 81, 2, iudicare iniquitatem = inique iudicare; 9, 5 iudicare justitiam = juste iudicare; 16, 2 videre aequitatem = aequie videre; 24, 4 iniqua agere = inique agere; 33, 14 dolum loqui = dolose loqui; *loqui* is used in a similar manner with other nouns, thus: 5, 7 mendacium = mendaciter; 16, 10 superbiam = superbe (also *in superbia* in 30, 19); 27, 3 pacem = pacifice; 30, 19 iniquitatem = inique; 51, 5 aequitatem = aequie; 57, 2 justitiam = juste. In the same manner *operari* is used with iniquitatem, justitiam, and injustitiam. Cf. 5, 7; 35, 13; 93, 4. (c) Unfamiliar adverbs are found: fiducialiter, insuper, singulariter, supervacue, velociter, voluntarie.

(4) FACTITIVE VERBS

Facere and *ponere* and a few other verbs are used as factitives, i.e., they take, in addition to an object, something predicated of that object. Thus *facere* may take

an adjective or a participle: 31, 5 *Delictum meum cognitum tibi feci*. I have made my sin known to Thee. Very common with *beatum, notum, salvum, prudentem* and *cognitum*. Also with other verbs: 106, 40 *errare facere*, to make or cause to wander; 112, 9 *habitare* and in 67, 7 *inhabitare facere*, to make or cause to dwell; 38, 12 *tabescere facere*, to make or cause to waste away. *Ponere*: 147, 14 *Qui posuit fines tuos pacem*. Who maketh thy borders peaceful. 17, 12; 82, 14. With adjectives: 38, 6 *Ecce mensurabiles posuisti dies meos*. Behold, easily measured hast Thou made my days. *Efficere*: 7, 14 *Sagittas suas ardentibus (= ardentem) effecit*. His arrows He maketh fiery (Br). The same but an unusual construction is found with *illuminare*. 66, 2 *Illuminet vultum suum super nos*. May He make His face to shine upon us. A similar construction is found with verbs signifying to make, to become, when followed by the preposition *in* with the accusative. 17, 44 *Constitutes me in caput gentium*. Thou wilt make me head of the nations. In these sentences *in* is usually rendered by *as* or *for*. See 17, 57 *convertere in*; 20, 7 *dare in*; 30, 3 *esse in*; 131, 13 *eligere in*.

(5) PREPOSITIONS

(a) Compound prepositional forms are devised: *de post, de longe*. See *longe* and *post*. (b) Prepositional phrases are used instead of simple prepositions: *a facie, ante faciem, in conspectu, de manu*. See *facies, manus, conspectus*, and *ab, in* and *de* in the vocabulary. (c) prepositions are interchanged. *In* might be taken as a typical example. It is used for *cum, per, inter, and propter*. The instrumental use of *in* is quite common. *In* is at times followed by the ablative where Classical Latin would require the accusative.

(6) NOUNS USED FOR ADJECTIVES

Owing to the paucity of adjectives in Hebrew, their places are supplied by nouns. This idiom is most familiar in the form of abstract nouns in the genitive. This is the Qualitative Genitive. Examples: 44, 7 *virga directionis = sceptrum iustum*; 50, 21 *sacrificium iustitiae = sacrificium*

justum; 109, 2 *virga virtutis tuae* = *potens sceptrum tuum*; 77, 54 *mons sanctificationis* = *mons sanctus*; 60, 4 *turris fortitudinis* = *turris munitissima*; 22, 2 *aqua refectionis* = *aqua reficiens*; 77, 54 *funiculus distributionis* = *funiculus distribuens*; 4, 2 *Deus justitiae meae* = *Deus mi juste*; 5, 7 *vir sanguinum* = *vir sanguinarius*; 142, 3 *sicut mortuos saeculi* = *illi qui jam diu mortui sunt*; 78, 11 *Posside filios mortificatorum*. Save those that are condemned to death—the children of death. *Mortificata* is used for the abstract *mortificatio* = *mors*.

(7) VERBS USED FOR ADVERBS

A peculiar and quite common Hebraism is that used to denote intensive or repeated action. This is not done by adverbs as in other languages but by verbs. This construction is found especially with the following verbs: *abundo*, *addo*, *adjicio*, *appono*, *accelero*, *converto*, *magnifico*, *multiplico*, *diligo*, and *elongo*. Thus: 30, 3 *accelera ut eruas me* = *celeriter erue me*; 40, 9 *non adjiciat ut resurgat* = *non amplius resurgat*; 77, 38 *abundavit ut averteret* = *frequenter averteret*; 125, 3 *magnificavit Dominus facere nobiscum* = *magnifice egit Dominus nobiscum*; 77, 17 *apposuerunt adhuc peccare ei* = *rursum (again) peccaverunt ei*; 77, 41 *conversi sunt et tentaverunt* = *iterum tentaverunt*; 105, 13 *cito fecerunt, obliti sunt* = *cito obliti sunt*; 54, 8 *elongavi fugiens* = *longissime fugi*; 84, 7 *conversus vivificabis nos* = *iterum vitam novam nobis redde*; 33, 13 *diligit dies videre bonos*. Who would gladly (= *diligit*) enjoy good days. The usual construction with these verbs is with the accusative, or they are followed by an infinitive, or by *ut* with the subjunctive.

(8) REDUPLICATIONS ARE COMMON

Reduplication often conveys the idea of superlative excellence, of size, abundance, strength, and at times of plurality. 9, 6 *in saeculum saeculi* = *in aeternum*, *in omnia saecula*; in the same sense also the phrases: 48, 12 *in progenie et progenie*; 71, 5 *in generatione et generationem*. 49, 1 *Deus deorum* = *Deus summus*. 135, 3 *Dominus dominorum* = *Dominus supremus*. 71, 5, *homo*

et homo = multi homines. 121, 4 tribus, tribus Domini = omnes tribus Domini. 132, 2 in barbam, barbam Aaron, the repetition signifies the abundance of the oil of consecration; so copious was it that it flowed down from the head to the body as the context shows. This is the same construction as the familiar *vanitas vanitatum* (Eccles. 1, 2), vanity of vanities, the greatest vanity; and *canticum canticorum*, the canticles of canticles, the most excellent of canticles. A less usual meaning is found in 11, 3 in corde et corde locuti sunt = duplici et falaci corde (with duplicity) locuti sunt. A verb is sometimes repeated for the sake of emphasis: 39, 2 expectans expectavi, I waited eagerly. 117, 11 circumdantes circumdederunt me, they completely compassed me about.

(9) IN HEBREW THERE IS NO NEUTER GENDER

The feminine is used instead of the neuter. This Hebraism has been carried over through the Greek into the Latin. 26, 4 Unam (for unum) petii a Domino, hanc (for hoc) requiram. 7, 8 propter hanc (hoc). 31, 6 Pro hac = propter hoc. 118, 56, Haec (hoc) facta est mihi. 118, 50 Haec (hoc) me consolata est. 108, 27 Tu Domine fecisti eam (id). In these instances *res* is not to be understood; the Septuagint also has the feminine.

(10) THERE IS NO COMPARATIVE FORM IN HEBREW

The Hebrew preposition *min* is identical with the Latin comparative particle *quam*. (a) In the Vulgate *quam* (like *min*) may follow a positive: 117, 8 bonum est confidere in Domino, quam confidere in homine. It is better to trust in the Lord than to trust in man. 118, 72. (b) The comparative is also expressed by the prepositions *ab*, *ex*, *prae*, and *super*. 8, 6 Minuisti eum paulo minus ab angelis. Thou hast made him (viz., man) a little less than the angels. 138, 6 Mirabilis facta est scientia tua ex me. Thy knowledge is too wonderful for me, i.e., too high for me to understand. 44, 3 Speciosus forma prae filiis hominum. Fair in form art Thou above the sons of men. 18, 11 desiderabilia super aurum, more to be desired than gold.

(11) THE SUPERLATIVE, HOW EXPRESSED

(a) The superlative degree of adjectives and adverbs is frequently expressed by the adverbs *nimis*, *valde*, *multum*, and *vehementer*. 47, 2 *laudabilis nimis* = maxime laudabilis. Cf. 6, 11; 77, 59; 102, 8. (b) Certain nouns are also employed to express a very high degree of excellence. Thus, *Deus*: 35, 7 *montes Dei*, the mountains of God, i.e., the highest mountains; 79, 11 *cedri Dei*, the cedars of God, goodly cedars, noble specimens of forest trees. In a similar manner are used: *adeps*, *medulla*, *Tharsis*, and *Libanus*. 80, 17 *ex adipe frumenti*, with the fat of wheat, i.e., with the finest wheat; Deut. 32, 14 *medulla tritici*, the choicest wheat; 47, 8 *naves Tharsis*, ships of Tharsis, i.e., the greatest ships, those suitable for traffic with remote regions such as far off Tharsis (Tartessus) in Spain; 103, 16 *cedri Libani*, cedars of Libanus. To the Jewish mind the cedars of Libanus were the loftiest trees, trees which only God could have planted.

(12) THE NOMINATIVE ABSOLUTE

In this not unusual Hebraism a noun is found in the nominative accompanied by a demonstrative pronoun used pleonastically in the genitive. The usual construction would require that the noun itself should be in the genitive. Thus: 10, 5 *Dominus in caelo sedes ejus* = *Sedes Domini est in caelo*. 17, 31 *Deus meus, impolluta via ejus* = *Via Dei mei impolluta est*. 56, 5; 58, 11; 102, 15.

(13) REDUNDANT PRONOUNS

A demonstrative pronoun is often used redundantly at the end of a sentence. Relative pronouns are often followed by demonstratives of this kind. 18, 4 *Quorum non audiantur voces eorum*. 67, 32, *Aethiopia praeveniet manus ejus* (= *suas*) *Deo*. 104, 26 *Misit Moysen servum suum: Aaron, quem elegit ipsum*. 121, 3 *Civitas cujus participatio ejus in idipsum*. 145, 5 *Beatus cujus Deus Jacob adjutor ejus*. 39, 5; 143, 15. A demonstrative is found in place of a relative: 31, 2 *Nec est in spiritus ejus dolus* = *In cujus spiritus non est dolus*. 93, 12 *Beatus homo, quem*

tu erudieris Domine, et de lege tua docueris eum = et quem ex lege tua docueris.

(14) THE COGNATE ACCUSATIVE

The Hebrew cognate accusative is at times rendered by the ablative. 13, 5 Illic trepidaverunt timore. Then did they tremble with terror. Hebrew: They feared a fear. 63, 7 Defecerunt scrutantes scrutinio. They wearied themselves with a diligent (scrutinizing) search.

(15) "SI" AND "SI NON" IN OATHS

In emphatic speech, especially in oaths or adjurations, *si* = a negative, in the sense of *surely not*; and *si non* = an affirmative, *surely*. 88, 36 Semel juravi in sancto meo, si David mentiar. Once have I sworn by My holiness: I will not lie unto David. 131, 3-4 Si introiero . . . si ascendero . . . si dederō. Surely I will not enter . . . surely I will not go up . . . surely I will not give. 130, 2 Si non humiliter sentiebam. If I have not been (= I have indeed been) lowly minded. 94, 11 Ut juravi in ira mea: si introibunt in requiem meam. I swore in My wrath: "They shall not enter into My rest." In the above verses it will be observed that an affirmative oath has a negative form, and a negative oath an affirmative form. One must suppose the speaker as prefacing his oath with some such words as: "May such and such befall me if"; or "May so and so happen to me if . . . not."

(16) THE INTERROGATIVE IS OFTEN USED TO EXPRESS A WISH

O that! Would that! O that some one would grant that! 13, 7 Quis dabit ex Sion salutare Israel? O that the salvation of Israel would come out of Sion! 54, 7 Quis dabit mihi pennas sicut columbae. Would that I had wings like the dove! 119, 3.

(17) ABSTRACT FOR CONCRETE NOUNS

Abstract nouns are often used for concrete nouns: 87, 9 abominatio = res abominanda, a *foul thing*; 20, 7 bene-

dictio = vir fortunatissimus, *a man most blessed*; 67, 19 captivitas = captivi; 34, 8 captio = laqueus; 73, 2 congregatio = populus; 96, 2 correctio = firmamentum, *prop, foundation*; 143, 6 coruscatio = fulgur; 30, 4 fortitudo = refugium validissimum, *a most safe refuge*; the Hebrew has *rock*, or *protecting rock*; 20, 3 desiderium = res desiderata = voluntas in the same verse; 146, 2 dispersio = dispersi, ejecti Judaei; 88, 41 formido = res terribilis; 144, 21 laudatio = laus; 62, 6 pinguedo = pinguis cibus, *rich meats*; 23, 1 plenitudo terrae = quae replent terram, *all that dwell on the earth*; plenitudo is often used in this sense. Cf. 49, 12; 88, 12; 95, 11; 97, 7. 113, 2 potestas = regnum; 88, 15 praeparatio = futura, *prop, stay*; 94, 11 requies = locus ubi quis quiescit, *the Promised Land*; 73, 4 solemnitas = templum; 103, 5 stabilitas = fundamentum; 44, 10 varietas = vestis discolor, *varicolored raiment*. The plurals of such nouns are also common, e.g., altitudines, benedictiones, miserationes, misericordiae, judicia, justificationes, justitiae, salutes, testimonia, etc.

(18) TENSES OF HEBREW VERBS

One of the chief causes of obscurity in the Psalter is due to the failure of the Latin translators (following the Greek) to reproduce the exact meanings of the verb forms of the Hebrew original. In Hebrew a verb has only two tenses, a Perfect and an Imperfect, "and," says Father Higgins, "the important point for us, is, that for all intents and purposes, each of these tenses may express present, past or future time. Now the Vulgate renders one of these forms as a real past and the other as a real future, with the result that the Latin past and future tenses are used to express what may be really past, present, or future in the mind of the psalmist." This may be easily illustrated by hundreds of examples taken from current translations of the Vulgate. The Douay version and, to a considerable extent, its revisions ordinarily retain the tenses of the Latin. But Father McSwiney, Dr. Boylan, and Dr. Bird, who make extensive use of the Hebrew, reproduce in their translations the tenses required by the context of the Hebrew original. The result is most gratifying. But where there is such poverty in the Hebrew language with regard to the means of expressing

the relations of time, one must at times expect some variety in the translation of these forms. The rule, however, not the exception, is to be stressed. Note the tenses of the three verbs in the following verse of Ps. 6, 7:

- (a) Laboravi in gemitu meo,
lavabo per singulas noctes lectum meum:
lacrimis meis stratum meum rigabo (*Vulgate*).
- (b) I have labored in my groanings,
Every night I will wash my bed.
I will water my couch with my tears (D).
- (c) I have labored . . . I wash . . . I water (K).
- (d) I have labored . . . I will wash . . . I water
(R).
- (e) I am wearied . . . I wash . . . I water (M).
- (f) I am wearied . . . I bedew . . . I bathe (B).
- (g) I am weary . . . I wash . . . I soak (Br).
- (h) I am weary . . . I make to swim . . . I water
(AV).

(19) IN HEBREW GOD IS OFTEN STYLED A ROCK, SHIELD,
FORTRESS, ETC.

In comparing English translations of the Hebrew and Latin texts one cannot help but notice the frequency with which the Vulgate *Deus* and other terms have replaced the Hebrew epithets *rock, shield, fortress* or, as this last word is sometimes rendered, *tower, stronghold, firm stay, high tower, high fortress, high retreat, etc.* The translators of the Septuagint, on which the Vulgate text depends, avoided these terms and substituted others in their stead. With them God is our *helper, refuge, protector, etc.*, these terms being apparently more respectful to the later mind. Or probably a better explanation would be that the translators of the Septuagint wrote for the Greeks, who were given to idolatry. Now if the concrete nouns *rock, shield, tower, etc.*, were applied to God, the Greeks would be constantly tempted to worship Him in these material elements. Thus every rock and every shield and tower that suggested the idea of security or protection might serve as an incentive to idolatry.

As already stated, the Vulgate avoided these terms and,

as a result, in translations of the Latin text God is the *refuge, defense, defender, protector, helper, upholder, supporter* or *strength* of the Psalmist or of Israel. (a) The word *God* replaces *rock* in the following verses: 17, 32, 47; 27, 1; 30, 3; 61, 3, 7, 8; 70, 3; 72, 26; 91, 16; 94, 1; 143, 1. Instead of *rock* we also find *adjutor* 17, 3; *firmamentum* 17, 3; *adjutorium* 93, 22; *susceptor* 41, 10; 61, 3; 88, 27; and *fortitudo* 30, 4. (b) The Hebrew *shield* appears in the Vulgate as *protector* in 17, 3, 31; 27, 7; 32, 20; 58, 12; 83, 10; 113, 17, 18, 19; 118, 114; 143, 2, and once as *assumptio* in 88, 19. (c) For *fortress* the Latin has *refugium, susceptor, and adjutor*. 9, 10; 17, 3; 45, 8, 12; 58, 10, 17, 18; 61, 3, 7; 93, 22.

(20) PARALLELISM

A great help in interpreting obscure terms in the psalms is found in a knowledge of the peculiar parallelisms with which Hebrew poetry abounds. Parallelism is indeed the chief characteristic of Hebrew poetry. Fortunately it can be, and is, reproduced in our English versions. This is especially true of translations made directly from the Hebrew. In general, parallelism may be defined as a species of thought-rhythm. This implies no rhythm of form, but of matter only. Dr. Barry styles it "a rhythm of sentences and ideas." It is the correspondence resulting from a repetition of the same (or opposite) sentiment, imagery or sense, or from the same grammatical construction in successive lines, clauses, or passages. There are three principal kinds: (a) *Synonymous parallelism*. This is the most familiar form, and in it the parallel members express the same, or nearly the same, thought in different words.

113, 1-2 When Israel went out of Egypt
The house of Jacob from a barbarous people:
Judea was made His sanctuary,
Israel His dominion.

In the first two lines: *Israel = the house of Jacob*, and *Egypt = a barbarous people*, i.e., one speaking a strange tongue. In the last two lines: *Judea = Israel*.

7, 13-14 If ye be not converted, He will wield the sword.

He hath stretched out His bow and made it ready;

And on it He holdeth ready death-dealing darts;

Things of fire hath He made His arrows (B).

Other examples: 2, 4; 6, 7; 8, 5; 12, 1-3; 13, 1; 15, 6; 18, 8-11; 19, 3; 20, 2, 3; 28, 4; 32, 6, 9; 33, 2, 12, 13, 21; 50, 3; 58, 3; 59, 5; 60, 2; 66, 4, 6; 69, 2; 70, 12, 88, 10; 90, 14; 93, 3; 99, 2; 101, 28; 102, 1; 107, 11; 103, 20, 21; 131, 4; 141, 2; 142, 1; 143, 6, 15; 145, 8; 148, 1, 2, 3, 4; 150 entire. The study of these and many other examples will reveal that while parallel members most frequently occur in couplets it is not unusual to find parallels of three, four or six members.

(b) *Antithetic parallelism*. In this species the thought contained in the second line is contrasted with, or in opposition to, that contained in the first.

19, 9 They are entangled and fallen,
But we are risen and stand upright.

125, 5-6 They that sow in tears shall reap in joy.
Weeping they went forth scattering their seed:
Rejoicing they return, bearing their sheaves.

Other examples: 1, 6; 14, 4; 19, 8; 26, 10; 29, 6; 31, 10; 36, 9, 12, 21; 74, 11; 95, 5; 118, 163. This form is most frequent in the Book of Proverbs. It is often used to emphasize the distinction between truth and falsehood, good and evil.

(c) *Synthetic parallelism*. In this species the idea expressed in the first member is neither repeated in the second nor in subsequent members nor is it followed by its opposite. It expands, amplifies, or completes the thought. And this it does in a variety of ways by balancing off noun against noun, verb against verb, member against member, negative against negative, interrogative against interrogative. The second member often completes the idea contained in the first by adding a reason or reflection, or sometimes by a comparison.

- 26, 4 One thing have I asked of the Lord, that do I seek after:
 To dwell in the house of the Lord all the days of my life,
 That I may gaze upon the beauty of the Lord,
 And survey His Temple.
- 22, 5-6 Thou preparest for me a banquet
 In the sight of mine enemies.
 Thou hast anointed my head with oil;
 And the cup which refresheth me—how goodly it is!
 Thy kindness followeth me
 All the days of my life,
 So that I may dwell in the House of the Lord
 Forever and ever (B).

Other examples: 3, 5; 13, 2; 16, 11-12; 22, 1; 39, 2-4; 40, 2; 50, 15; 68, 2; 78, 3; 85, 10; 86, 3; 94, 18; 99, 3; 103, 27; 105, 35; 117, 24; 118, 25; 127, 136; 120, 2; 122, 1; 136, 5.

In addition to the above well recognized forms of parallelism some authorities distinguish others, thus: (*d*) the *Stairlike* or *Climactic*. 3, 2-3; 23, 8; 24, 1-7; 120. (*e*) the *Introverted*. 6, 9-11; 13, 1-3; 29, 9-11; 33, 16-22; 122, 1-2. (*f*) the *Emblematic*. 36, 1-2; 123, 6-8; 128, 5-8. The *Stairlike* is a more ornate variety of the *Synthetic*. In it the thought is repeated in practically the same words and developed still further. In the *Introverted* the thought veers from the main theme but later returns to it. The *Emblematic* develops a thought by use of a simile.

In studying parallelisms in English versions of the Psalter, it will be observed, as already stated, that parallel thoughts are often brought out better in translations made from the Hebrew than in those made from the Vulgate. Dr. Bird's translation is one of the best English texts obtainable for the study of parallelisms.

A knowledge of parallelism is of great importance in interpreting obscure passages in the psalms and in the other poetical books of the Bible. The sense or sentiment or imagery of the first member is either repeated, contrasted or expanded in the second or subsequent members. If one

member is clear, it gives a key to the interpretation of the other, thus:

75, 3 Et factus est in pace locus ejus:
et habitatio ejus in Sion.

In pace: the Hebrew has *in Salem*, i.e., in (Jeru)salem, the City of Peace (Gen. 14, 18). The Hebrew is rendered:

In Salem also is His tabernacle:
And His dwelling place in Sion.

Salem and *Sion* are one and the same place. In printing *pace* as a proper name the Vulgate conveys the sense of the original:

In Peace hath His place been set,
And in Sion His dwelling (B).

104, 15 Nolite tangere christos meos,
et in prophetis meis nolite malignari.
Touch not Mine anointed ones,
And harm not My prophets.

Prophets of the second member designates who *the anointed* are. The patriarchs are referred to. Prophets, priests and kings were anointed. The patriarchs were not anointed, but like the prophets they were frequently the recipients of divine revelations.

15, 6 Funes ceciderunt mihi in praeclaris:
etenim hereditas mea praeclara est mihi.
The lines are fallen for me in goodly places:
Yea, I have a goodly heritage.

Lines: measuring lines are meant, lines used by surveyors to measure off or divide possessions. By metonymy they stand for the *portion*, *plot* or *inheritance measured*. Hence *funes* = *hereditas*.

(21) THE BOOKS OF THE PSALTER

The Psalter is divided into five books, each of which closes with a doxology. In the Vulgate the doxology of the first four books terminates with fiat, fiat, so be it, so be it. The last psalm of the fifth book ends with an alleluia,

but the whole psalm may be regarded as a doxology. In the Hebrew the first three books terminate with amen, amen; the fourth with amen, alleluia; the fifth with alleluia. The books are distributed as follows:

Book I	contains psalms	1- 40
Book II	“	“ 41- 71
Book III	“	“ 72- 88
Book IV	“	“ 89-105
Book V	“	“ 106-150

(22) HOW THE PSALMS ARE NUMBERED

Much confusion arises from the different systems of numbering the psalms. There are 150 psalms in both the Hebrew and the Vulgate Psalter. The former and translations made from it usually employ one method of numbering, while the latter and versions made from it employ another. In its system of numbering the Vulgate follows the Septuagint. The subjoined table shows the relation between the two systems:

Hebrew	=	Vulgate
Psalms 1-8	=	1-8
9-10	=	9
11-113	=	10-112
114-115	=	113
116	=	114-115
117-146	=	116-145
147	=	146-147
148-150	=	148-150

(23) THE HYMNS

The Dictionary contains the vocabulary of the hymns of the Psalter but not of those proper to any particular season of the year. The text found in the Roman Breviary is the revised text of Urban VIII. The original text is still in use in the Benedictine (Monastic), Dominican, Cistercian and Carthusian Breviaries, and in that of the Premonstratensian Canons. The revision was made in 1632. In it 58 alterations were made in the hymns of the Psalter. The vocabularies of both texts are given.

(24) QUANTITY

To use a Latin dictionary intelligently a person should be familiar with the elementary rules of quantity. The more important of these principles are here stated in a brief and simple manner. For a more extended explanation the reader is referred to the treatise on quantity or prosody in Allen and Greenough, Gildersleeve and Lodge, Roby, Harkness, Bennett, D'Ooge, or any recent Latin grammar.

By the quantity of a vowel or syllable is meant the time occupied in pronouncing it. There are two degrees of quantity, long (—) and short (⤣). If the voice dwells upon a syllable in pronouncing it, it is called a long syllable; if it passes rapidly over it, it is called a short syllable. One long syllable is considered to occupy the same time as two short ones, as in *dēfīcīt*, *fābūlā*, *īnsūlā*. Note the quantity in the following pairs of words: *lānā*, *lāpīs*; *tē*, *ēt*; *tīmīdūs*, *trīnī*; *mōtūs*, *mōrbūs*; *tū*, *ūt*.

Quantity of Vowels

Vowels are either long or short by nature, and are pronounced accordingly. In general the quantity of vowels must be learned by observation. There are, however, a few general rules:

(1) A vowel is long before *nf*, *ns*, *nx*, and *nct*; also when it is the result of contraction: *as*, *īfero*, *īnfāns*, *sānxi*, *sānctus*; and *cōgo* from *co-ago*.

(2) A vowel is short before *nt*, *nd*, and before final *m* and *t*: *as*, *laudabānt*, *laudāndus*, *laudabām*, *laudāt*. This and the preceding rule are very important, as the vowels to which they apply are not usually marked in the dictionaries.

(3) A vowel is short before another vowel or *h*: *as*, *Dēus*, *trāho*.

(4) "All vowels are to be treated as short unless there are good reasons for believing them to be long" (Harkness).

(5) In this volume the method of indicating quantity, as well as the extent to which it is indicated, is that observed by Harpers, Scheller, White, Anthon, and Cassell collec-

tively in their Latin dictionaries. These have at times been supplemented from other sources.

Quantity of Syllables

A syllable is long or short according to the length of time it takes to pronounce it. Distinguish carefully between a long vowel and a long syllable.

(1) A syllable is naturally long if it contains a long vowel or a diphthong: *as, māter, caelum*. Diphthongs are never marked. A syllable of this kind is said to be long *by nature* for no other reason than that it takes a longer time to pronounce than one containing a short vowel.

(2) A syllable is long *by position* if it contains a short vowel followed by two or more consonants or by the double consonant *x*; *as, cāstra, sāxum*. A vowel should be pronounced long or short in accordance with its natural quantity without regard to the length of the syllable by position. Thus, in *exēplum* the first two syllables are long, though the vowels are short. Note the application of this rule to a verse of Ps. 148: *ignis, grāndo, nix, glacies, spiritus procēllarum: quae faciūnt vĕrbum ejus*. Vowels standing before *x* or any two consonants, except a mute and a liquid, are said to have hidden quantity. "It is often difficult, and sometimes absolutely impossible, to determine the natural quantity of vowels before two consonants, but the subject has of late received special attention from orthoepists (Roby)."

(3) A syllable is common (long or short) if its vowel is short and it is followed by a mute (*b, c, d, g, p, t*) and a liquid (*l* or *r*): *as, tenĕbrae*. In prose such syllables are regularly short, but they may be long in verse, as in *Nox, et tenĕbrae, et nubila*, hymn for Lauds, Wednesday.

(4) Syllables not embraced by the above rules are usually short.

Accent

Unlike English, Latin accent is very simple and uniform.

(1) Words of two syllables are always accented on the first: *as, mĕn'-sa, dŏ'-mus*.

(2) Words of more than two syllables are accented on

the penult if that is a long syllable, otherwise on the antepenult: as, legā'-tus, dō'-minus.

Observe that the position of the accent is determined by the length of the syllable, and not by the length of the vowel in the syllable: as, intĕn'-do, demĕr'-go.

TABLE OF ABBREVIATIONS

<i>abl.</i> , ablative.	<i>Gr.</i> , Greek.
<i>abstr.</i> , abstract.	<i>Hab.</i> , Prophet Habacuc.
<i>acc.</i> , accusative.	<i>i.e.</i> , id est, that is.
<i>adj.</i> , adjective.	<i>imper.</i> , imperative.
<i>adv.</i> , adverb.	<i>inchoat.</i> , inchoative.
<i>Apoc.</i> , Apocalypse of St. John.	<i>indecl.</i> , indeclinable.
<i>Ath. Creed.</i> , Athanasian Creed.	<i>inf.</i> , infinitive.
<i>A. V.</i> , Authorised Version.	<i>intens.</i> , intensive.
<i>B.</i> , Dr. Boylan's Version.	<i>Is.</i> , Prophet Isaias.
<i>Br.</i> , Dr. Bird's Version.	<i>Jer.</i> , Prophet Jeremias.
<i>c.</i> , common gender.	<i>Jos.</i> , Book of Josue.
<i>Cath. Encycl.</i> , Catholic Encyclopedia.	<i>K.</i> , Abp. Kenrick's Version.
<i>cf.</i> , confer, compare.	<i>Lev.</i> , Leviticus.
<i>coll.</i> , collective.	<i>lit.</i> , in a literal sense.
<i>concr.</i> , concrete.	<i>M.</i> , Father McSwiney's Version.
<i>conj.</i> , conjunction.	<i>m.</i> , masculine.
<i>contr.</i> , contraction, contracted.	<i>meton.</i> , metonymy.
<i>Cor.</i> , Epistle to the Corinthians.	<i>n.</i> , neuter.
<i>D.</i> , Douay Version.	<i>neg.</i> , negative.
<i>Dan.</i> , Prophet Daniel.	<i>nom.</i> , nominative.
<i>dat.</i> , dative.	<i>Num.</i> , Book of Numbers.
<i>demonstr.</i> , demonstrative.	<i>num.</i> , numeral.
<i>dep.</i> , deponent.	<i>obj.</i> , objective.
<i>desider.</i> , desiderative.	<i>Par.</i> , Paralipomenon.
<i>Deut.</i> , Deuteronomy.	<i>perf.</i> , perfect.
<i>dim.</i> , diminutive.	<i>pl.</i> , plural.
<i>Eccles.</i> , Ecclesiastes.	<i>poet.</i> , poetical.
<i>Ecclus.</i> , Ecclesiasticus.	<i>prep.</i> , preposition.
<i>e.g.</i> , exempli gratia, for example.	<i>prob.</i> , probably.
<i>esp.</i> , especially.	<i>prop.</i> , properly.
<i>etym.</i> , etymology.	<i>Ps. (Pss.)</i> , psalm (psalms).
<i>Exod.</i> , Exodus.	<i>R.</i> , Dr. Richards' Version.
<i>Ez.</i> , Prophet Ezechiel.	<i>Rk.</i> , Father Rickaby's <i>Psalms</i>
<i>f.</i> , feminine.	<i>Made Easy.</i>
<i>ff.</i> , following.	<i>R. V.</i> , Revised Version.
<i>fig.</i> , figure, figurative (ly).	<i>St. Jerome</i> , i.e., from the Hebrew.
<i>freq.</i> , frequentative.	<i>sing.</i> , singular.
<i>Gen.</i> , Genesis.	<i>subst.</i> , substantive.
<i>gen.</i> , gender.	<i>trans.</i> , transitive.
<i>genit.</i> , genitive.	<i>Zach.</i> , Prophet Zacharias.

A

ā, āb, abs, prep. with abl. Usual meaning *from* or *by* governing the agent after passive verbs. *A* is used before consonants, *ab* before vowels and *h*, and *abs* before *te* in 72,27 and 83,6; otherwise *a te*.

The fundamental signification of *ab* is departure from some fixed point. It is the opposite of *ad*, which denotes motion to a point. It is used:

(1) Of place: (a) *from*, to indicate a point of departure. 134,7 Educens nubes ab extremo terrae. He bringeth up clouds from the ends of the earth. 18,7; 60,3. (b) *from, away from*, denoting separation, with verbs of motion. 6,9 Discedite a me. Depart from me. 17,46; 59,6. (c) *from, far from*, indicating distance. 102,12 Quantum distat ortus ab occidente. As far as the east is from the west. Fig. 118,155 Longe a peccatoribus salus. Salvation is far from sinners. (d) *from*, with verbs of freeing and delivering. 68,15 Libera me ab iis, qui oderunt me. Deliver me from them that hate me. 17,49; 21,21. (e) *from*, with verbs of protecting and concealing. 120,7 Dominus custodit te ab omni malo. The Lord keepeth thee from all evil. 118,19 Non abscondas a me mandata tua. Hide not Thy commandments from me, i.e., give me knowledge as to how I shall live. 77,4; 140,9. (f) *from, away from*, denoting direction. 68,18 Ne avertas faciem tuam a puero tuo. Turn not away Thy face from Thy servant. (g) *from*, indicating a point of starting in place or time. 71,8 Dominabitur . . . a flumine usque ad terminos orbis terrarum. He shall rule from the river (Euphrates) unto the ends of the earth. 106,3; 112,3.

(2) Of time: *from*, in the sense of *since, beginning with*. 21,10 Tu es . . . spes mea ab uberibus matris meae. Thou art my hope from my mother's breast (from my infancy). 57,4; 70,5.

(3) Other uses: (a) to denote position, *at, on, by* or *near*. 44,10 Astitit regina a dextris tuis. The queen stands at thy right hand. 109,1 Sede a dextris meis. Sit Thou at My right hand. (b) *from*, to denote origin, source, or author. Adjutorium meum a Domino. My help is from the Lord. 83,6; 120,2. (c) with verbs of fearing. 26,1 A quo trepidabo? Of whom shall I be afraid? 64,9; 90,5. (d) in the sense of *because of*. 6,8 Turbatus est a furore oculus meus. My eye is dim for grief (B), or, troubled because of indignation (M). 67,30 A templo tuo in Jerusalem. Because of Thy Temple at Jerusalem (shall kings bring to Thee presents [M]). In this use *ab* = *propter*. In the Vulgate the preposition *prae* is often used in this sense. (e) in comparisons, *more than, besides*. 72,25 A te quid volui super terram? Besides Thee what do I desire upon earth? *A te* = *praeter te*, or, *magis quam te*. (f) *Ab* is twice used before adverbial nouns: 137,6 a longe, at a distance, afar off. 44,14 ab intus, within, on the inside.

Āārōn, indecl. (Heb., sublime), the eldest brother of Moses, and his spokesman. He was the first Jewish high priest. In the deliver-

ing of his countrymen from the bondage of Egypt, his life is interwoven with that of his brother. He died on Mount Hor at the age of 123 years. Each year on July 1st the following eulogy of Aaron is sung in the Roman Martyrology: "On Mount Hor, the death of holy Aaron, the first priest of the Levitical Order." His life is recorded in Exodus and Numbers; his death in Num. 20,24-30. Read the articles on *Aaron* and *High Priest*, in the *Cath. Encycl.* Cf. Pss. 76,21; 96,6; 104,26; 105,16; 113,10,12.

abdītum, i, n. (abdo), a *hidden* or *secret* place. 16,12 Sicut catulus leonis habitans in abditis. Like a lion's whelp lurking in secret places.

abdūco, duxi, ductum, ěre 3, *to lead*, or *take away*. 136,3 Qui abduxerunt nos, etc. They that led us away (into captivity, said).

āběo, ěi, ětum, ěre, (1) *to go away*, *depart*. Said of David when he departed from the king's presence. 33,1. (2) *to pass away*, *quit this world*, *to die*. 38,14 Priusquam abeam, et amplius non ero. Before I depart, and am no more. (3) *to walk*, i.e., *to bear*, *conduct*, or *deport one's self*, *to order one's life*. A familiar Hebraism in the Scriptures. 1,1 Beatus vir, qui non abiit (= ambulavit) in consilio impiorum. Blessed is the man who hath not walked according to the counsel of the ungodly. (4) Of water, *to run*, *to flow*. 104,41 Abierunt in sicco flumina. Rivers ran in the dry land. Cf. Num. 20,11.

Abīron (Heb., high father), indecl., a family-chief of the tribe of Ruben, who conspired with Core and Dathan against Moses and Aaron. The earth opened and swallowed them up. 105,17. Cf. Num. 16,1-7; 26,8-11; Deut. 11,6.

abjectĭo, ōnis, f. (abjicio), a *throwing away* or *rejection*; objectively, *that which is thrown away* or *rejected*, an *outcast*, an *object of contempt*. 21,7 Ego sum . . . opprobrium hominum, et abjectio plebis. I am the reproach of men, and the outcast of the people.

abjĭcĭo, jĕci, jectum, ěre 3 (ab and jacio), *to throw away*, *cast off*; *to degrade*. 83,11 Elegi abjectus esse in domo Dei mei; magis quam habitare in tabernaculis peccatorum. I had rather be an abject (be despised) in the house of my God, than to dwell in the tents of sinners. Hebrew: I had rather lie at the threshold, i.e., occupy the humblest position.

ablacto, āvi, ātum, āre (ab, lac; lacto, to suckle), *to wean*. 130,2 Sicut ablactatus est super matre sua, ita retributio in anima mea. As the weaned babe upon its mother's breast, so let my soul be rewarded. The Hebrew has: As a weaned child upon its mother: like a weaned child is my soul within me. As the weaned child no longer clamors to be fed by its mother, but rests quietly upon her bosom, so does the soul of the psalmist rest without longing or foolish ambition in the Lord (B). *Ablactatus*, part. adj.

ablūo, lūi, lūtum, ěre 3, *to wash away*; *to cleanse*. Sordesque mentis abluas. Mayest Thou wash away the stains of our soul. Hymn, *Nox atra rerum contegit*.

ābōmīnābĭlis, e (abominor), *hateful*, *worthy of detestation*. 13,1 Corrupti sunt, et abominabiles facti sunt in studiis suis. They are perverted and hateful because of their deeds (B). 52,2.

ābōmīnātīo, ōnis, *f.* (abominator), *an object of abhorrence, loathing or aversion.* 87,9 Posuerunt me abominationem sibi. They have made me an abomination to themselves. They look upon me as upon one afflicted with leprosy and driven forth from among men. For the law concerning leprosy see Lev. 13,44-46.

ābōmīnor, ātus sum, āri (ab and omen), *to abhor, loathe, detest.* 5,7 Virum sanguinum et dolosum abominabitur Dominus. The Lord abhorreth the bloodthirsty and deceitful man. 105,40; 118,163.

Ābrāham (father of a multitude), indecl. in the psalms, but elsewhere in the Vulgate the genit. and dat. *Abrahae* is sometimes found. Abraham was the founder of the Jewish nation. He was chosen by God to be the father, by generation, of the chosen people. Christ according to the flesh was of the seed of Abraham; hence Abraham is the spiritual father of all Christians. In his eulogy in the Roman Martyrology on October 9th he is styled, "Patriarch, and father of all believers." He died at the age of 175. His history is recorded in Gen. 11-25. Read the articles on *Abraham*, and on *Abraham in Liturgy* in the *Cath. Encycl.* He is mentioned in Pss. 46,10; 104,6,9.

Absālom (Hebrew, father is peace), indecl., the third son of David by Maacha. He was exceptionally handsome in appearance. He rebelled against this father and was slain by Joab, contrary to David's orders. An account of his life is given in 2 Kings 13-18. His name occurs in the titles of two psalms. 3,1; 142,1.

abscēdo, cessi, cessum, ēre 3, *to go away, depart.* Ut cum dies abscesserit. That when day (the daylight) has departed. Hymn, *Jam lucis orto sidere.*

abscindo, scidi, scissum, ēre 3, *to cut off, put an end to; to deprive one of.* 76,9 Aut in finem misericordiam suam abscindet? Or will He cut off His mercy forever? Hab. 3,17.

absconditum, *i. n.* (abscondo), (1) *a covert, secret place, implying protection.* 26,5 In die malorum protexit me in abscondito tabernaculi sui. In the day of troubles, He sheltered me in the secret part of His tent. (a) 30,21 in abscondito faciei tuae, with the protection of Thy countenance (Thou dost shield them). 9,30. (b) 80,8 Exaudi vi te in abscondito tempestatis. Out of darkness of storm I heard thee (B), on Sinai mid thunder and lightning. Cf. 17,12. (2) pl. Of the heart, *the secrets, hidden depths.* 43,22 Ipse enim novit abscondita cordis. For He knoweth the secrets of the heart. (3) pl., *hidden stores, treasures.* 16,14 De absconditis tuis adimpletus est venter eorum. With Thy hidden stores their belly (i.e., their longing) has been filled. The various sources from which men derive support and enjoyment are like the hidden stores of Divine Providence which secretly directs and controls all things (K). The Vulgate is obscure; see the rendering of the Hebrew under *divido*.

abscondo, condi, conditum, ēre 3, *to hide, conceal.* (1) 53,2 Nonne David absconditus est apud nos? Is not David hid with us? 18,7; 54,13. (a) *laqueum abscondere*, to hide a net or snare for some one. 9,16; 139,6. (2) *to conceal, i.e., to shield, shelter.* 30,21 Abscondes eos in abscondito faciei tuae. Thou dost shield them

with the protection of Thy countenance (B). 26,5. (3) *to lay up, to treasure, guard jealously*. 118,11 in corde meo abscondi eloquia tua. In my heart have I laid up Thine oracles (M).

absisto, stiti, stitum, ēre 3, *to withdraw, depart*. Absistat et recordia. May folly cease. Hymn, *Jam lucis orto sidere*.

absorbĕo, ūi, ēre 2, *to swallow up, gulp down*. 68,16 Neque absorbeat me profundum. Let not the deep swallow me up. 57,10; 123,4. (a) 140,6 Absorpti sunt juncti petrae iudices eorum. Their judges have been swallowed up (Heb., hurled down along) beside the rocks (M). The meaning is a matter of conjecture.

absque, prep. with abl., *without; except, besides*. Is. 45,21 Et non est ultra Deus absque me. And there is no God else besides Me.

abstergĕo, tersi, tersum, ēre 2, *to wipe away; to wipe out, obliterate*. Abstergat illud caelitus tuae potestas gloriae. May the power of Thy glory blot out *whatsoever we have failed in during the night* (= illud). Hymn, *Tu, Trinitatis Unitas*.

abstinentĭa, ae, f. (abstineo), *abstinence, moderation; esp., a voluntary forbearance from some indulgence of the appetite or the ordinary propensities of nature. Mundi per abstinentiam*. Still pure by virtue of abstinence. Hymn, *Jam lucis orto sidere*.

ābundanter, adv. (abundans), *fully, richly, plentifully, abundantly*. 30,24 Retribuet abundanter facientibus superbiam. He will fully requite them that act proudly.

ābundantĭa, ae, f. (abundo), (1) *greatness, abundance*. 32,17 In abundantia autem virtutis suae non salvabitur. Neither can he deliver himself by his great strength. 71,7,25. (2) *prosperity, abundance*. 29,7 Ego autem dixi in abundantia mea: non movebor in aeternum. As for me I said in my prosperity (great happiness B): I shall never fail. 121,6. (a) 121,7 Fiat . . . abundantia in turribus tuis. (Peace be within thy fortress), and plenty in thy towers.

ābundo, āvi, ātum, āre, (1) *to overflow; to be plentifully provided with, to abound, prosper, be rich*. 64,14 Valles abundabunt frumento. The valleys shall abound with corn. 72,12; 122,4. (a) *to be fruitful*. 127,3 Uxor tua sicut vitis abundans. Thy wife shall be a fruitful vine. She shall have many children. This was regarded as a great blessing among the Hebrews. (2) 77,38 Abundavit (= saepe) ut averteret iram suam. Many a time He turned away His anger. *Abundavit ut averteret* is a Hebraism. The repetition of an action, which in other languages is indicated by an adverb, is in Hebrew sometimes expressed by verbs. For fuller treatment see *Introduction* (7).

ābūsĭo, ōnis, f. (abutor), *scorn, contempt*. 30,19 In superbia, et in abusione. (Deceitful lips which speak evil things against the just), with pride and contempt.

ābyssus, i, f. (ἄβυσσος from ἄ, not, and βυσσός, bottom; hence, bottomless. It was primarily an adjective signifying very deep). (1) *the deep*, i.e., the primitive chaos mentioned in Gen. 1,2. 103,6 Abyssus, sicut vestimentum amictus ejus. The deep, as it were a garment, was its (the earth's) covering. (2) *the depths of the sea*.

106,26 Ascendunt usque ad caelos, et descendunt usque ad abyssos. They mount up to the heavens, and they sink down to the depths. They, i.e., sailors in a storm-tossed vessel. 134,6. (3) *the sea as a symbol of unfathomable depth*. 35,7 *Judicia tua abyssus multa*. Thy judgments are as a mighty sea (B), i.e., unsearchable, unfathomable. (4) *an abundant supply of water*. 77,15 *Adaquavit eos velut in abyssus multa*. (He struck the rock in the wilderness): and gave them to drink, as out of the great deep. Cf. Exod. 17,6. (5) *the depths, or deep water*, is in Scriptural language an image of overwhelming affliction. 41,8 *Abyssus abyssum invocat, in voce cataractarum tuarum*. Billow calleth to billow in Thy sounding cataracts (Higgins). One affliction calls to another and bids it make haste, as billow follows billow in a cataract. (6) *the depths of the earth, Sheol, the grave*, an expression signifying overwhelming misery. 70,20 *De abyssis terrae iterum reduxisti me*. Thou hast brought me back again from the depths of the earth.

ac, conj., *and*; found only in the expression *die ac nocte*, by day and by night, continually. 1,2; 31,4.

accēdo, cessi, cessum, ēre 3 (ad and cedo), *to come to, approach, draw nigh*. 33,6 *Accedite ad eum, et illuminamini*. Come ye to Him, and be enlightened. 63,7; 90,10. In 63,7 the meaning is obscure. See *cor*.

accēlĕro, āvi, ātum, āre (ad and celero; celer), (1) *to make haste*. 15,4 *Postea acceleraverunt*. (Their infirmities were multiplied): afterwards they made haste. The Hebrew has: Their sorrows shall be multiplied that offer gifts to strange gods. *Postea*, should probably read *post ea*, sc. *idola*; they ran after strange gods. (2) 30,3 *Accelera ut eruas me: a Hebraism for velociter eruas me*. See *Introduction* (7).

accendo, cendi, censum, ēre 3 (ad and cando, whence candeo, to glow with heat), *to kindle*. 77,38 *Non accendit omnem iram suam*. He did not kindle all His wrath. 77,21; 78,5.

accepto, āvi, ātum, āre (intens. of accipio), *to receive with pleasure*. 50,21 *Tunc acceptabis sacrificium justitiae, oblationes, et holocausta*. Then shalt Thou accept (Heb., delight in) a sacrifice of justice, offerings and holocausts.

accingo, cixi, cinctum, ēre 3 (ad and cingo), *to gird around or about*; in the passive with a reflexive force, *to gird one's self about*; fig., *to make ready*. 44,4 *Accingere gladio tuo super femur tuum, potentissime*. Gird thy sword upon thy thigh, O thou most mighty warrior. Fig. 64,7 *accinctus potentia, girded with strength*. 64,13.

accĭpio, cĕpi, ceptum, ēre 3 (ad and capio), (1) *to take*. 49,9 *Non accipiam de domo tua vitulos*. I will take no bullocks (for sacrifice) out of thy house. *Non accipiam*, i.e., I do not need, I am not in need of, as is evident from verse 10. God already possesses them. (2) *to seize, grasp*. 17,17 *Misit de summo, et accepit me*. He reached out from heaven and grasped me (B). God delivered the psalmist out of many waters, i.e., from great perils. (3) *to take away*. 30,14 *Accipere animam meam consiliati sunt*. They plotted to take away my life. 77,20. (4) *to receive or grasp mentally*. 74,3

Cum accepero tempus, ego justitias judicabo. When I (God) see the fit time I will hold just trial (B). (5) *to receive*. 67,19 Accepisti dona in hominibus. Thou hast received gifts among men (M). 23,5; 138,20. (6) 115,13 Calicem salutaris accipiam. I will take (Heb., raise, lift up) the cup of salvation.

accōla, ae, m. (ad and colo, to dwell), *a sojourner, one who dwells temporarily in a place*. 104,23 Jacob accola fuit in terra Cham. Jacob was a sojourner in the land of Cham, i.e., in Egypt.

ācētum, i, n. (aceo, to be sour or sharp, e.g., of wine), *vinegar*. 68,22 Et in siti mea potaverunt me aceto. And in my thirst they gave me vinegar to drink. Cf. Matt. 27,34.

Achimēlech (Hebrew, brother of the king), indecl. The Hebrew has Abimēlech. The word was probably a general Hebrew name for Philistine kings, in the same manner as the title Caesar was in use among the Romans. 33,1. The king referred to in this psalm is called Achis in 1 Kings 21,10-14. He was a high priest of Israel in the time of David. 51,2.

acquīro, quīsivi, quīsītum, ěre 3, (ad and quaero), *to acquire, obtain*. 68,36 Et hereditate acquirunt eam. And they shall acquire it (Juda) by inheritance. 77,54; 118,111.

actus, ūs, m. (ago), *action, deed*. In diurnis actibus, in our daily actions. Hymn, *Jam lucis orto sidere*. See *intersero*.

ācūlēus, i, m. (dim. of acus), lit., *a sting or sharp point of a thing or insect that penetrates the body*, e.g., of wasps, bees, arrows, thorns, etc. Fig., *a sting, pain*. Mortis aculeus, the sting of death. *Te Deum*.

ācūo, ūi, ūtum, ěre 3, *to make sharp or pointed*; fig., of the tongue, *to whet, sharpen*. 139,4 Acuerunt linguas suas sicut serpentis. They have sharpened their tongues like (that) of a serpent. The allusion is to slanderers who devise evil in their hearts.

ācūtus, a, um (acuo), *sharp, pointed*. 44,6 Sagittae tuae acutae. Thy arrows are sharp. 51,4; 56,5.

ad, prep. with acc. Usual meaning, *to, towards; at, near*. It is used: (1) to denote direction toward a place, person or object. 77,34 Diluculo veniebant ad eum. Early in the morning (i.e., speedily) they came to Him. 122,1. (2) to denote a terminal point or limit in space or time. 129,6 A custodia matutina usque ad noctem. From the morning watch even until night. *Watch*, a third part of the night. See *custodia*. 13,1 ad unum, or usque ad unum, even unto the last one, all to a man, without exception. (3) to signify *at or near* in place or time. 105,32 Et irritaverunt eum ad aquas contradictionis. They provoked Him at the Waters of Strife. Cf. Num. 20,2-13. 58,7 Convertentur ad vespem. They shall return (towards, at) in the evening. 29,6. (4) in address. 2,7 Dominus dixit ad me. The Lord said to me. (5) to indicate purpose. 143,1 Qui docet manus meas ad praelium, et digitos meos ad bellum. Who teacheth (traineth) my hands to fight, and my fingers to war. The gerundive: Luke 1, 79 Ad dirigendos pedes nostros in viam pacis. (The Orient from on high visited us) to direct our feet into the way of peace.

ădăquo, āvi, ātum, āre (ad and aqua), *to give to drink*. 77,15 Adaquavit eos velut in abyssu multa. He gave them to drink, as out of the great deep. Cf. Exod. 17,6. See *abyssus*.

ădaugĕo, auxi, auctum, ěre 2, *to increase*. Lucem fides adaugeat. Let faith increase the heavenly light. Hymn, *Immense caeli Conditor*.

addo, dīdi, dītum, ěre 3, *to add to, to increase*. 68,27 Super dolorem vulnere meorum addiderunt. They have increased the pain of my wounds.

addūco, duxi, ductum, ěre 3, *to bring, lead, or escort to*. 42,3 Ipsa me deduxerunt, et adduxerunt in montem sanctum tuum. (Thy light and Thy truth) they have led me, and have brought me to Thy holy mountain. 44,15; 71,10 dona adducere, to bring gifts. For 124,5 see *obligatio*.

ădeps, ĩpis, c. (akin to ἀλοιφή, ointment), (1) *fat, marrow*. Of grain or food, *the best, the finest*. 80,17 Et cibavit eos ex adipe frumenti. And He fed them with the fat of wheat. 62,6 Sicut adipe et pinguedine repleatur anima mea. As with marrow and fat (the richest meats) my soul is sated. The pleasure arising from praising God is a greater joy to the soul than the richest meats are to the body. 147,14. (2) *callousness, hard-heartedness*, a state or condition frequently resulting from prosperity. 16,10 Adipem suum concluserunt. They shut up their unfeeling heart (B).

ădhaerĕo, haesi, haesum, ěre 2, (1) *to adhere to, cleave to*. 136,6 Adhaereat lingua mea faucibus meis. May my tongue cleave to my throat (M). 21,16; 100,3. (2) *intensive, to cling to, hold fast to*. 72,28 Mihi autem adhaerere Deo bonum est. But for me it is good to cleave closely to God (M). 24,21; 118,31. (a) 62,9 Adhaesit anima mea post te. With all my soul I cling to Thee (B). *Adhaesit post* is a Hebraism.

ădhuc, adv. Of time: (a) *yet, as yet*. 77,30 Adhuc escae eorum erant in ore ipsorum. As yet their meat was in their mouth. (b) *still*. 77,32 In omnibus his peccaverunt adhuc. In the midst of all this, they still sinned (M). (c) *yet, even yet*. 41,6 Spera in Deo, quoniam adhuc confitebor illi. Put thy trust in God, for I shall yet (on my return to Jerusalem) give praise to him. 42,5; 48,10. (d) *even now*. 140,5. (e) non adhuc, *no more*. For 76,8, see *complacitus*.

ădimplĕo, ěvi, ětum, ěre 2, same as impleo, *to fill, fill up, fill full*. 15,11 Adimplebis me laetitia cum vultu tuo. Thou wilt fill me with joy through the vision of Thee (B). For 16,14 see *divido*.

ădinventĭo, ōnis, f., same as inventio; only pl. in the Psalter. (1) *plans, devices, counsels*. 80,13 Ibunt in adinventionibus suis. They shall walk in their own counsels. *Walk in, follow*. (2) *deeds, works*. 105,29 Et irritaverunt eum in adinventionibus suis. They provoked Him by their deeds (B). 27,4; 89,8; 105,39. Of God, 76,13 In adinventionibus tuis exercebor. I will reflect on Thy great deeds (B). *Adinventiones* = mirabilia of verse 12.

ădjĭcĭo, jĕci, jectum, ěre 3 (ad and jacio), *to add, increase*. 60,7 Dies super dies regis adjicies. Thou wilt add days to the lifetime of the king. 70,14. (a) 113,14 (22) Adjiciat Dominus super vos. May the Lord increase (add blessings upon) you more and more.

(b) 40,9 Numquid qui dormit non adjiciet ut resurgat? Shall he that lies (sick) ever rise again (M)? A negative answer is required. It is the expressed wish of the psalmist's enemies that he shall not rise again. *Non adjiciet ut resurgat*, a Hebraism: he will never rise again. See *Introduction* (7).

adjutor, ōris, *m.* (adjuvo), *a helper*. 27,7 Dominus adjutor meus, et protector meus. The Lord is my helper and my protector. 61,7; 71,12. Used chiefly of God.

adjūtōriūm, īi, *n.* (adjutor), (1) *help, aid, assistance*. 123,8 Adjutorium nostrum in nomine Domini. Our help is in the name of the Lord. 34,2; 37,23. (2) This word translates several Hebrew terms, some more or less figuratively: (a) *help, i.e., a shield*. 7,11 Justum adjutorium meum a Domino. My true help is from the Lord (B). (b) *help, i.e., strength*. 87,5 Factus sum sicut homo sine adjutorio. I am become like a man without help. (c) *shelter, protection*. 90,1 Qui habitat in adjutorio altissimi. He that dwelleth in the shelter of the Most High (B). (d) *prop, support*; Hebrew, *rock*. 93,22 Deus meus (factus est) in adjutorium spei meae. My God is the prop of my hope (M). Hebrew: My God (hath been) the rock of my refuge. (e) 88,44 Avertisti adjutorium gladii ejus. Thou hast turned back his strong (i.e., helping) sword (B). See *Introduction* (19).

adjūvo, jūvi, jūtum, āre, *to help, assist, support*. 43,26 Exsurge Domine, adjuva nos. Arise, O Lord, help us. 36,40; 78,9.

admīrābilis, e, (admiror), *wondrous, wonderful, worthy of admiration*. 41,5 in locum tabernaculi admirabilis, to the place of the wondrous Tabernacle. The psalmist, in exile, meditates on how he used to go up with the multitude to visit the house of God. 8,2.

admīror, ātus sum, āri, *to regard with wonder or astonishment, to marvel at*. 47,6 Ipsi videntes sic admirati sunt. But when they beheld it (Jerusalem, its strength), they (the enemy) were amazed.

ādōlescentior, ōris, *adj.* (comp. of adolescens), *a youth, young man*. 118,9 In quo corrigit adolescentior viam suam? How shall a young man direct (Heb., keep pure) his way? i.e., maintain purity of life.

ādōlescentūlus, i, *m.* (from adolescens; prop. an *adj.*), *a youth, a young man from 13 to 20 years of age, or even more* (Scheller). It connotes the idea of inexperience. 118,141 Adolescentulus sum ego, et contemptus. I am young (Heb., small) and despised. 67,28.

Ādōnāi, indecl. (Heb., lord, ruler; the pl. form of Adoni: the pl. of majesty), the Hebrew substitute for the ineffable name of Yahweh. It is rendered in the Vulgate by *Dominus*, and in the Douay Bible by *Lord*. It is retained in each version twice. Judith 16,16 Adonai Domine magnus es tu, et praeclarus in virtute tua. O Adonai Lord, great art Thou, and glorious in Thy power. Exod. 6,3. See the articles on *Adonai* and *Jehovah*, in the *Cath. Encycl.* English pronunciation, ād-ō-nā'-ī or ā-dō'-nī.

ādōro, āvi, ātum, āre, (1) *to worship, adore*. 28,2 Adorate Dominum in atrio sancto ejus. Adore ye the Lord in His holy court. 5,8; 21,28. (2) *adorare de, to pray for*. 71,15 Adorabunt de ipso

semper, tota die benedicent ei. And they shall pray for him (the king) always: all day long shall they bless him. The king is the Messiah. The Jews did not of course have full knowledge of the person of the Messiah, hence this very human way of speaking of Him.

adstringo, see *astringo*.

adsum, affūi, adesse (ad and sum), *to be present*. 138,8 Si ascendero in caelum, tu illic es: si descendero in infernum, ades. If I ascend into heaven, Thou art there: if I descend into hell, Thou art present.

ādulter, ěri, *m.*, *an adulterer*. 49,18 Cum adulteris portionem tuam ponebas. With adulterers thou didst cast thy lot, i.e., as a companion and accomplice.

ādūro, ussi, ustum, ěre 3, *to burn*. Flammis adure congruis. Burn (i.e., purify) Thou with becoming (holy) flames (our reins and our depraved hearts). Hymn, *Summae parens (Deus) clementiae*.

advēna, ae, *m.* (advenio), *a guest, stranger, sojourner*. 145,9 Dominus custodit advenas. The Lord protecteth strangers. 38,13; 93,6.

advēnio, vēni, ventum, ěre, *to come, arrive*. Adveniat regnum tuum. Thy kingdom come. Kingdom: the universal reign of God by grace in the souls of men, as opposed to the reign of Satan and of sin. Cf. Matt. 6,9-13 *Pater Noster*.

adventus, ūs, *m.* (advenio), (1) *coming, arrival*. (*Creed of St. Athanasius*). (2) *The first season of the ecclesiastical year*. It begins with the Sunday nearest the feast of St. Andrew (Nov. 30), and embraces four Sundays. It serves as a preparation for Christmas. Frequent in the rubrics. See *Advent in the Cath. Encycl.*

adversārius, ěi, *m.* (adversus), *an enemy, antagonist, adversary*. 73,10 Usquequo . . . irritat adversarius nomen tuum in finem? How long shall the foe utterly blaspheme Thy Name (B)? 1 Kings 2,10. (a) *the devil*. 1 Peter 5,8 adversarius vester diabolus. *Compline*. See *diabolus*.

adversor, ātus sum, āri (adversus), *to oppose, resist, withstand, to be ill-disposed towards any one*. 3,8 omnes adversantes mihi, all who were my enemies. 34,19.

adversus or **adversum**, prep. with acc. (part. of adverto, and hence, turned towards, facing). (1) *against*, in an unfriendly sense. 3,2 Multi insurgunt adversum me. Many rise up against me. 2,2; 34,3. (2) Of position, *in the presence of, over against, before*. 22,5 Parasti in conspectu meo mensam, adversus eos, qui tribulant me. Thou hast laid a table before me in the presence of mine oppressors (M). 37,12; 38,2.

advōco, āvi, ātum, āre, *to call, summon*. 49,4 Advocabit caelum desursum: et terram discernere populum suum. He shall summon the heaven above: and the earth, that He may judge His people (M). *Heaven and earth* = angels and men. Both are summoned to witness the Lord's words to His people. Cf. Deut. 32,1; Is. 1,2.

aedifico, āvi, ātum, āre (aedes and facio), (1) *to build*. 126,1 Nisi Dominus aedificaverit domum, in vanum laboraverunt qui

aedificam eam. Unless the Lord build the house, they labor in vain that build it. The Lord *builds* a house or city when by His blessing He co-operates in building it. 77,69; 117,22. (2) *to build up, to establish*, said of a throne. 88,5 Aedificabo in generationem et generationem sedem tuam. I will build up thy throne to all generations. This promise was made to David. Cf. 2 Kings 7,8-16. To build up a throne is to uphold and prosper it, and especially to secure succession to one's posterity. God's promise refers in part to Solomon and others, but in a special manner to Christ whose kingdom, the Church, is to last forever. (a) 88,3 In aeternum misericordia aedificabitur in caelis. Mercy shall be built up (abide, stand firm) forever in heaven. *Built up* expresses the abiding endurance of God's mercy as set forth in the promises contained in this psalm (verses 3-5). (3) *to rebuild something which has been destroyed*. 50,20 Ut aedificentur muri Jerusalem. That the walls of Jerusalem may be rebuilt. 68,36; 101,17; 146,2. (4) *fig., of persons, to build up, i.e., to favor, restore, provide with a numerous posterity*. 27,5 Non aedificabis eos. Thou shalt not build them up, i.e., Thou shalt destroy them.

aeger, gra, grum, sick, ill. Aegris salus refunditur. Health is restored to the sick. Hymn, *Aeterne rerum Conditor*.

Aegyptus, i, f., an extensive country in northeastern Africa, fronting on the Mediterranean. It lay along both sides of the Nile, by which it was irrigated. The southern section was known as Upper Egypt, the central portion as Middle Egypt, and the northern part as Lower Egypt, or the Delta. Egypt is frequently mentioned in the Scriptures. In the psalms it is also known as the land of Cham. 77,51; 104,23; 105,22. See *Cham*. (a) *its inhabitants*. 104,38 Laetata est Aegyptus in profectioe eorum. Egypt rejoiced at their departure. 135,10. Cf. Exod. 12,33.

aemulatio, ōnis, f. (aemulor), *jealousy*. 77,58 In sculptilibus suis ad aemulationem eum provocaverunt. They moved Him to jealousy with their idols.

aemulor, ātus sum, āri (aemulus), *to envy, to be emulous of, to contend or strive with any one for superiority*. 36,1 Noli aemulari in malignantibus (= in malignantes). Be not emulous of evil-doers. Or: Envy not the doers of iniquity. 36,1,7,8.

aequitas, ātis, f. (aequus), (1) *justice, fairness, uprightness, goodness*. 66,5 Judicas populos in aequitate. Thou judgest the people with justice, i.e., justly, fairly. 64,6; 95,13, (2) For its meaning in Ps. 118, see *lex*.

aequo, āvi, ātum, āre (aequus), *to equal, place on an equality with, compare to*. 88,7 Quis in nubibus aequabitur Domino? Who in the clouds can be compared to the Lord? *Clouds*, the angels are alluded to.

āēr, āēris, m. (ἀήρ), *the air*. 17,12 Tenebrosa aqua in nubibus aeris. Dark waters in the clouds of the air. The clouds are thought of as forming a pavilion in which God shrouds His majesty.

aerēs, a, um (aes), *made of brass, bronze, or copper*. 106,16 Contrivit portas aereas. He hath broken gates of brass. *Aes, ore*,

esp. copper; also any refined metal except gold, silver, tin and, usually, iron (Scheller). 17,35.

aerūgo, inis, *f.* (aes), lit., *rust of copper*; fig., *rust in grain, blight, mildew*. 77,46 Dedit aerugini fructus eorum. He gave up their fruits to the mildew. *Mildew*: The Hebrew has *to the devourer*. Probably some kind of locust is meant.

aerumna, ae, *f.*, *misery, distress, anguish*. 31,4 Conversus sum in aerumna mea, dum configitur spina. I was cast into misery, while the thorn (of sin) was still fixed in me (B). *In aerumna* = in aerumnam. *Thorn of sin*, sting of conscience.

aestas, ātis, *f.* (akin to aestus), *summer*. 73,17 Aestatem et ver tu plasmasti ea. Summer and spring (Heb., winter)—Thou hast fashioned them. See *ver*.

aestīmo, āvi, ātum, āre (prob. from aes; to estimate the money value of a thing), *to rate or value any thing, to count, reckon, account, estimate*. 43,22 Aestimati sumus sicut oves occisionis. We are counted (looked upon) as sheep for the slaughter. 87,5.

aestus, ūs, *m.* (akin to αἴθερος), *heat*. Dan. 3,66 Benedicite ignis, et aestus Domino. O ye fire and heat, bless the Lord. Dan. 3,67.

aeternālis, e (aeternus), *everlasting*. 23,7 Elevamini portae aeternales. Be ye lifted up, O eternal gates. The *gates* were those of the citadel of Sion. They were ancient, venerable gates, and they were to be lifted up to permit the procession bearing the Ark to enter.

aeternitas, ātis, *f.* (aeternus), *eternity*. Hab. 3,6 Incurvati sunt colles mundi, ab itineribus aeternitatis ejus. The hills of the world were bowed down by the journeys of His eternity. *Hills of the world* = everlasting hills, hills as old as creation. *The journeys of His eternity*: at His everlasting goings forth (M). The word *aeternitas* is sometimes used to signify something dark or mysterious.

aeternus, a, um (contr. from aeviternus, from aevum), *eternal*. It is often used to express an indefinite period of duration either past or future: (a) 76,6 Cogitavi dies antiquos: et annos aeternos in mente habui. I thought upon the days of old: and called to mind the eternal years. *Annos aeternos* = dies antiquos, years long since gone by, the ages past. 111,7. (b) 75,5 a montibus aeternis, from the everlasting hills. The hills are styled *eternal* on account of their solidity and antiquity. Cf. Deut. 33,15. See *aeternitas*. (c) 138,24 Deduc me in via aeterna. Lead me in the everlasting way, i.e., in the way that leads to eternal life. (d) in aeternum, *forever*, is frequent in the psalms.

Aethiōpīa, ae, *f.*, Ethiopia was an extensive country in Africa, south of Egypt. Its boundaries were not well defined, but it lay to the west of the Red Sea and included the upper Nile region. The Hebrews called it Chus (Cush). 67,32, see *praevenio*, and *Aethiops*.

Aethiōps, ōpis, *m.* (Αἰθίοψ prop. burnt in the face; of a dark complexion), *an Ethiopian*. 71,9 Coram illo procident Aethiopes. Before Him (the Messiah) the Ethiopians shall fall (bow) down. They shall prostrate themselves as a sign of submission. *Ethiopians*:

here and in 73,14 the Hebrew has *desert-dwellers, nomads*. In 86,4 it has *Cush*. See *Aethiopia*. Cush was a grandson of Noe.

affätim, adv. (ad and fatim, sufficiently), *sufficiently, abundantly*, Te postulamus affatim. We earnestly beseech Thee. Hymn, *Primo die, quo Trinitas*.

affectus, ūs, *m.* (afficio), *affection, thought, desire, design*. 72,7 Transierunt in affectum cordis. They follow the lusts of their hearts (B).

affĕro, attŭli, allätum, afferre (ad and fero), (1) *to bring to*. 95,7 Afferte Domino gloriam et honorem. Bring to the Lord glory and honor. 75,12; 95,8. (2) *to fulfill, satisfy*. 77,29 Desiderium eorum attulit (= adimplevit) eis. He gave them their desire. (3) in the sense of adduco, *to lead or conduct to*. 44,15 Proximae ejus afferentur tibi. Her companions are led to thee (the king).

afflictio, ōnis, *f.* (affligo), *affliction, misfortune*. 17,19 Praevenerunt me in die afflictionis meae. They seized upon me unawares (Heb., came upon me suddenly), in the day of my affliction (M). 43,20.

affligo, fixi, flictum, ěre 3 (ad and fligo), *to ill-treat; to afflict, persecute, oppress*. 42,2 Quare tristis incedo, dum affligit me inimicus? Why go I about in sadness, while the enemy oppresseth me? 37,9; 43,8. (a) Of God: 43,3 Afflixisti populos, et expulisti eos. Nations Thou didst smite and expel. *Nations*, the gentiles, the heathen peoples that dwell in Palestine before the Conquest.

afflŭo, fluxi, fluxum, ěre 3 (ad and fluo), prop., *to flow to or towards*; meton., *to flow or stream to one, to abound*. 61,11 Divitiae si affluent, nolite cor apponere. If wealth flow in, set not your heart thereon.

Africus, i, *m.* (sc. ventus), *a wind which blows from Africa, a south-west wind*. 77,26 Induxit in virtute sua Africum. (He removed the south wind from heaven; and by His power) He brought in the southwest wind. In this verse the Hebrew has *east wind* and *south wind*. The reference is to the wind that brought the quails. Cf. Num. 11,31.

Agarĕni (sc. populi), only in 82,7; elsewhere in the Vulgate written Agarei. The Agarens, or Agarites, were descendants of Agar, or Hagar, the handmaid of Abraham, but by a different husband, to whom she had been married after her dismissal by the Patriarch. They were an Arabic people who dwelt in Galaad, east of the Jordan. During the reign of Saul they were driven out of their country by the tribes of Ruben, Gad and Manasses. Cf. 1 Par. 5,10; and 5,18-20.

äger, agri, *m.* (ἀγρός), (1) *a field, a piece of land under cultivation*. 106,37 Seminauerunt agros, et plantaverunt vineas. They sowed fields, and planted vineyards. (2) *the open country* in opposition to the town. 103,11 Potabunt omnes bestiae agri. All the beasts of the field shall drink. 49,11; 102,15.

agnus, i, *m.*, *a lamb*. 113,4 sicut agni ovium, like young sheep, like lambs of the flock. 113,6.

ägo, ěgi, actum, ěre 3 (ἀγω), prop. *to set in motion*; of actions

in general, *to act, do, deal with*. It is used principally with adverbs to denote the manner or nature of an act or deed. The following phrases occur: (1) bene agere, *to do good, to act uprightly*. 35,4. (2) dolose agere, *to act or deal deceitfully*. 5,11; 35,3. (3) inique agere, *to act wickedly, to be false or disloyal to*. 43,18; 74,5. (4) libere agere, *to act freely, openly or boldly*. 93,1. (5) 11,6 Fiduialiter agam in eo. I will deal boldly with it (M). I will act decisively therein (B). (6) injuste agere, *to do injustice, to act unjustly*. 105,6. (7) viriliter agere, *to act bravely, boldly, or manfully*. 26,14; 30,25. (8) dolum agere, *to use deceit*. 14,3. (9) iniqua agere, *to do injustice, act unjustly*; iniqua agentes are, then, *evil-doers*. 24,4. (10) contra legem agere, *to transgress*; contra legem agentes, *transgressors*. 70,4. (11) diem festum agere, *to keep a feast day, to keep holiday, make festival*. 75,11.

āio, defective verb, *to say*. Pacem et veritatem diligite ait Dominus omnipotens. Love ye truth and peace, saith the Lord almighty. The *Little Chapter* in Prime.

āla, ae, f. (perhaps for agla, from ago), *a wing*; in a fig. sense the wing is *a symbol of care, protection or patronage*. It is used in this sense in the psalms. 16,8 Sub umbra alarum tuarum protege me. Protect me under the shadow of Thy wings. 35,8; 60,5. For a good example of this fig. use, see Matt. 23,37.

albescō, ēre 3 (albeo), *to begin to be white, to grow white or bright*. Albescit polus, the sky grows bright. Hymn, *Nox, et tenebrae, et nebulae*.

āles, ālītis, adj. (ala), *winged*. Ales diei nuntius, the winged herald of the day (the cock). Hymn for Lauds, Thursday.

ālīēnīgēna, ae, m. (alienus and gigno, old form, geno), *a for-eigner, stranger, alien*. This word occurs four times in the psalms. In each instance it should be rendered *the Philistines*. It has no other meaning. 82,8 Alienigenae cum habitantibus Tyrum. The Philistines and the men of Tyre. 59,10; 86,4; 107,10.

ālīēno, āvi, ātum, āre (alienus), *to estrange, alienate*. 57,4 Alienati sunt peccatores a vulva. Sinners are estranged (from virtue, even) from the womb. The wicked are perverse from their very birth.

ālīēnus, a, um (alius), (1) *strange, not one's own*. 136,4 in terra aliena, in a strange land, i.e., in Babylon, which was a strange land to the Jewish exiles. (a) deus alienus, *a false god, an idol*. 43,21; 80,10. (2) As a subst.; alienus, i, m., *a stranger in a hostile, unfriendly sense; a proud or insolent enemy*. 53,5 Quoniam alieni insurrexerunt adversum me. For strangers are risen up against me. 108,11. (a) In this sense also filii alieni in 17,46; 143,7. (b) 18,14 Et ab alienis parce servo tuo. And from the proud keep Thou Thy servant far (B). *Ab alienis*: this phrase is variously interpreted. The translation given above agrees with St. Jerome's *a superbis*. The Hebrew probably means: (From secret sins acquit me), and from presumptuous ones guard Thy servant.

ālīquando, adv. (aliquis), *at length, at last*. 93,8 Stulti aliquando gapite. Ye fools, be wise at last.

ǎlīquis, alicūjus, indef. pron. (aliusquis), *any one*. 87,12 Numquid narrabit aliquis in sepulcro misericordiam tuam? Shall any one in the grave tell of Thy mercy?

ǎlius, a, ud, alius, distributively, *one, another*. Alia est enim persona Patris, alia Filii, alia Spiritus Sancti. For there is one Person of the Father, another of the Son, another of the Holy Ghost. *Ath. Creed*.

ǎllēlūia, Heb., *praise ye the Lord!* An exclamation of joy or praise. It is of frequent use in the liturgy. In the psalms it is not found earlier than number 104. In all it occurs 24 times, chiefly in the titles of the psalms. Cf. 104-106; 110-118. See also the last verse of each of the following: 147-150. Outside of the psalms it occurs in the Old Testament only in Tobias 13,22.

ǎllēvo, āvi, ātum, āre (adlevo), (1) *to lift up on high, to exalt, extol*. 72,18 Dejecisti eos dum alleverantur. Thou castest them down when they rebel (B). *Dum alleverantur*: when men extol them (M); when they were lifted up (D,K,R). (2) *to support, uphold, sustain*. 144,14 Allevat Dominus omnes qui corruunt. The Lord supports all that are (on the point of) falling (M). (3) Ecclus. 36,3 Alleva manum tuam super gentes alienas, ut videant potentiam tuam. Lift up Thy hand over (=punish, afflict) the strange nations, that they may see Thy power.

ǎllīdo, lisi, lisum, ěre 3 (ad and laedo), (1) *to strike or dash against*. 136,9 Beatus, qui tenebit, et allidet parvulos tuos ad petram. Blessed shall he be that shall take and dash thy little ones (babes) against the rock. The allusion is to the destruction of Babylon. Cf. Is. 13,16-18. The murder of male infants was not uncommon in ancient warfare. Cf. 4 Kings 8,12; Nahum 3,10. (2) *to cast down through misfortune or affliction*. 101,11 Quia elevans allisisti me. Having lifted me up (exalted me) Thou hast dashed me down. The psalmist speaks in the name of Israel at the time of the Babylonian captivity.

ǎllīgo, āvi, ātum, āre (ad and ligo), (1) *to bind or make fast, to fetter*. 149,8 Ad alligandos reges eorum in compedibus. To bind their kings with chains. (2) *to bind up as a wound*. 146,3 Qui sanat contritos corde: et alligat contritiones eorum. Who healeth the broken of heart, and bindeth up their wounds.

ǎllōphŷlus, a, um (ἀλλόφυλος), *one of a different nation, a stranger, foreigner*. In the Greek text it is used of the Philistines. 55,1 Cum tenuerunt eum (sc. David) Allophyli in Geth. When the Philistines held him captive in Geth. The title is obscure. Cf. 1 Kings 21,10-15. See *alienigena*.

ǎllo, ǎlŷi, altum and ǎlitum, ěre 3, *to nourish, support, sustain, provide with food*. 32,19 Ut eruat a morte animas eorum; et alat eos in fame. That He may deliver their souls (=them) from death, and feed them in famine.

ǎltāre, is, n. (altus), *a raised place on which sacrifices were offered, an altar*. 50,21 Tunc imponent super altare tuum vitulos. Then shall they lay bullocks upon Thy altar. 25,6; 42,4.

ǎlter, těra, těrum, genit., altěrŷus, or altěrŷius, properly *one of two*.

(1) In the sense of *alius, another*. 108,8 Episcopatum ejus accipiat alter. Let another take his office (B,M). 104,13. Cf. Acts 1,20. See *episcopatus*. (2) In the sense of *next, following, subsequent*. 101,19 Scribantur haec in generatione altera. Let these things be written for a following generation (M). 47,14; 77,4,6.

altitūdo, īnis, *f.* (from *altus*, signifying high or deep, according to the position of the observer). (1) *height*. 94,4 Altitudines montium ipse conspicit. The heights of the mountains (the mountain tops) He beholds. This is the text of the Roman Psalter, not that of the Vulgate. The Roman text is used in Matins. 102,11. (a) *loftiness, greatness, majesty*. 11,9 Secundum altitudinem tuam multiplicasti filios hominum. As befits Thy majesty Thou promotest the welfare of the sons of men (Thalhofer). The text is obscure. (b) 55,4 altitudo diei, *noon-day, the full light of day*. The psalmist feared the full light of day which would enable his enemies to track him. The Hebrew is different and divides verses 3 and 4 differently. (2) *depth*. 68,3 Veni in altitudinem maris. I am come into deep waters (B). *Deep waters*, a symbol of deadly peril or calamity.

altus, a, um, *high*. (1) *proud, haughty*. 137,6 Quoniam excelsus Dominus, et humilia (= humiles) respicit; et alta (= superbos) a longe cognoscit. For exalted is the Lord; yet He looketh upon the lowly; but the proud He regardeth from afar (B). (2) *deep*. 63,7 Accedet homo ad cor altum. Man shall come to a deep heart. An obscure passage. The Hebrew has: The interior of each man, and heart is deep. The obscurity remains. (3) Subst., *altum*, i, n., *height*, used esp. with the prepositions *in, de, ex*. It is used with verbs signifying either rest or motion. (a) 67,19 Ascendisti in altum. Thou hast ascended on high. 7,8; 74,6. (b) 92,4 Mirabilis in altis Dominus. Wonderful is the Lord on high. (c) *de alto*. 143,7 Emitte manum tuam de alto. Stretch forth Thy hand from on high. (d) *ex alto*. Luke 1,78 Visitavit nos Oriens ex alto. The Orient (= the Messiah) from on high hath visited us. (4) *altissimus*, a, um (superl. of *altus*), *most high*, used only with *Deus* or *Dominus*. 12,6; 56,3; 96,9. Subst., *Altissimus*, i, m., *the Most High*. 49,14 Redde Altissimo vota tua. Pay thy vows to the Most High. 9,3; 20,8. Very frequent in the Scriptures.

Amālec, indecl., a grandson of Esau. The Amalecites, or descendants of Amalec, were a fierce nomadic tribe that dwelt in the district south of Palestine between Egypt and Idumaea, and to the east of the Dead Sea and Mount Seir. They were bitter enemies of the Israelites, and were the first to attack them after the passage through the Red Sea. Cf. Exod. 17,8-13. They were defeated in turn by Josue (Exod. 17,8-16), and by Saul (1 Kings 15), and by the Simeonites in 715 B.C. Cf. 1 Par. 4,42-43; Ps. 82,8.

āmārītūdo, īnis, *f.* (*amarus*), *bitterness*, in both a lit. and fig. sense. 9,28 Cujus maledictione os plenum est, et amaritudine, et dolo. His mouth is full of cursing, and taunting (*bitterness*) and treachery (B). *Bitterness*, bitter words, offensive or reproachful language. Is. 38,15 Recogitabo tibi omnes annos meos in amaritudine animae meae. I will reflect before Thee on all my years in the bitterness of my soul (M). Is. 38,17 Ecce in pace amaritudo mea

amarissima. Behold, unto peace was mine exceeding bitterness (M). When peace had been restored to the people, Ezechias was himself afflicted with a grave sickness. Bitterness is symbolical of affliction, misery and servitude.

āmārus, a, um, *bitter*; of language, *bitter, biting, severe.* 63,4 Intenderunt arcum rem amaram. They have bent their bow—a bitter thing. *Thing,* in Hebrew, *word.* Bitter language is likened to an arrow shot from a bow.

ambō, īvi and īi, itum, īre (amb, about, and eo), *to strive for, seek to gain.* Te mentis ardor ambiat. May the ardor of our soul seek to attain Thee. Hymn, *Somno. refectis artubus.*

ambūlo, āvi, ātum, āre (dim. of ambio), (1) *to walk*; in the Scripture this is a familiar Hebraism signifying, when qualified, *the manner in which one orders one's life*; or, *how one bears, conducts, behaves or departs one's self*; or, *how one acts, lives or the like.* 118,1 Beati immaculati in via: qui ambulant in lege Domini. Blessed are the undefiled in the way, who walk in the law of the Lord, i.e., who live according to the law of the Lord. 100,6; 142,8. (2) *to trample upon.* 90,13 Super aspidem, et basiliscum ambulabis. Thou shalt trample upon the asp and the basilisk, i.e., upon treacherous and dangerous foes.

āmēn (a Hebrew word), adv., *so be it, verily, truly.* In the Hebrew text the psalms are divided into five books. The divisions occur at the ends of psalms 40, 71, 88 and 105. In the Hebrew each of the first four books closes with a doxology which terminates with *amen, amen.* In each instance the Vulgate renders the Hebrew by *fiat, fiat.* Elsewhere in the Vulgate *amen* is retained. The word *amen* ordinarily confirms the words which precede it and invokes the fulfilment of them.

āmīcīo, icūi and ixi, ictum, īre (amb and jacio), *to clothe, wrap about.* 103,2 Amictus lumine sicut vestimento. Thou art clothed with light as with a garment. A reference to the created light of Gen. 1,3-8 which was but a feeble image of the uncreated and unapproachable light of 1 Tim. 6,16.

āmīctus, ūs, m. (amicio), *a garment, robe, vesture; a covering.* 103,6 Abyssus, sicut vestimentum amictus ejus. The deep like a garment was its (the earth's) covering. An allusion to the condition of the earth as described in Gen. 1,2. No land was visible.

āmīcus, i, m. (amo), *a friend.* 87,19 Elongasti a me amicum et proximum. Friend and neighbor Thou hast put far from me. 37,12; 107,10.

Ammon (Heb., Ben-Ammi, son of my people), indecl., the son of Lot by his younger daughter. The Ammonites, or descendants of Ammon, dwelt east of the Dead Sea and the Jordan. The Moabites were their neighbors on the south. Both of these nations were almost continually at war with the Israelites. 82,8. Cf. Gen. 19,38.

āmo, āvi, ātum, āre, *to love.* 36,28 Dominus amat iudicium (= justitiam, justice and right). The Lord loveth justice (B).

Amorrhæi, ōrum, m. (Heb., mountaineers). The Amorites were the most powerful of the tribes that possessed Canaan before its

conquest by the Israelites. They dwelt west, and later northeast, of the Dead Sea. In the days of Moses they had two kingdoms. The southern kingdom had its capital at Hesebon and was ruled over by Sehon, king of the Amorites. The northern kingdom was governed by Og, king of Basan. They were dispossessed of their lands by Moses. 134,11; 135,19. Cf. Gen. 15,16; Num. 21,13-35.

āmōvēo, mōvi, mōtum, ēre 2, (1) *to remove, put away*. 38,11 *Amove a me plagas tuas. Remove from me Thy chastisements.* 118,29. (2) *to turn away, reject*. 65,20 *Benedictus Deus, qui non amovit orationem meam. Blessed be God, who hath not turned away my prayer.*

amplius (neut. compar. of *amplus*), (1) *adv., more, yet more*. 50,4 *Amplius lava me ab iniquitate mea. Wash me yet more (= more and more, completely, thoroughly), from my iniquity.* (2) *non amplius, no more, no longer*. 38,14 *Priusquam abeam, et amplius non ero. Before I depart (die), and am no more.* 73,9; 102,16. (3) *As a neut. subst.* 89,10 *Et amplius eorum, labor et dolor. And what is over and above these (eighty years of a man's life) is but labor and trouble. Amplius eorum = quod est super 80 annos. This use is also found in Classical Latin.*

ampūto, āvi, ātum, āre, prop., *to cut round about, to lop as in pruning trees; to remove, take away*. 118,39 *Amputa opprobrium meum, quod suspicatus sum. Take away my reproach (shame) which I fear (forebode).*

Ananias, ae, m. (Heb., Jehovah protects). Ananias, Azarias, and Misael (in Chaldean, Sidrach, Abdenago, and Misach, Dan. 1,7) were the three holy youths whom king Nabuchodonosor cast into the fiery furnace in Babylon on their refusal to worship his statue. They were miraculously preserved from harm. Read Dan. 3, which recounts their ordeal (1-24), and contains their beautiful prayer (25-51), and their sublime canticle (52-90).

anceps, cīpitis (amb and caput, lit., two-headed), adj., *two-edged*. 149,6 *Gladii ancipites in manibus eorum. (The high praises of God shall be in their mouth), and two-edged swords in their hands.*

ancilla, ae, f., *a handmaid, maidservant*. 115,16 *Ego servus tuus, et filius ancillae tuae. I am Thy servant, and the son of Thy handmaid.* 85,16; 122,2; Luke 1,48.

angēlus, i, m. (ἄγγελος, messenger), *an angel, spirit, messenger*. According to their nature angels are spirits; according to their name they are messengers. In the Scriptures they frequently appear in the rôle of messengers to announce the will of God, to correct, punish, teach, console, etc. In the psalms their activities are various: (1) Their chief duty is singing the praise of God. 148,2 *Laudate eum omnes angeli ejus. Praise ye Him, all His angels.* (2) They execute God's commands. 102,20 *Benedicite Domino omnes angeli ejus: potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus. Bless the Lord, all ye angels of His, mighty in strength, that perform His bidding, hearkening to the voice of His orders.* (3) They are the guardians of men. 90,11 *Quoniam angelis suis mandavit de te: ut custodiant te in*

omnibus viis tuis. For He hath given His angels charge over thee, to keep thee in all thy ways. 33,8. (4) The *angeli mali* of 77,49 may be either evil spirits of whom God avails Himself to execute His judgments, or, what is more probable, they are good angels who are ministers of divine justice. 34,5,6. (5) The angels are superior to men. 8,6 *Minuisti eum paulo minus ab angelis*. Thou hast made him (man) a little less than the angels. (6) 103,4 *Qui facis angelos tuos, spiritus*. Hebrew: He maketh winds His messengers. See *spiritus*. (7) The manna sent from heaven is styled "the bread of angels." 77,25 *Panem angelorum manducavit homo*. Man ate the bread of angels. Cf. Num. 11,7-9; John 6,31; 1 Cor. 10,3.

angor, ōris, *m.* (ango), *physical or mental distress*. *Pellat angorem*. May He banish trouble. Hymn, *Ecce jam noctis*. The Monastic Brev. has *languorem*.

angŭlus, i, *m.* (ango, to make narrow, whence *angustus*), *a corner*. 117,22 *Lapidem, quem reprobaverunt aedificantes: hic factus est in caput anguli*. The stone which the builders rejected, the same is become the head of the corner. *Caput anguli*, the corner stone, or chief stone. The psalmist has in mind Israel which has risen from its ruins, and has been raised by God to the rank of a great spiritual power despite the fact that it was despised (*rejected*) by its heathen neighbors. Christ applies this and the following verse to Himself. He is the chief corner stone in the spiritual edifice, the Church, which is to embrace Jews and gentiles. Cf. Is. 28,16; Matt. 21,42; Acts 4,11.

angustiā, ae, *f.* (*angustus*), prop. *narrowness of space*; of means, *narrowness of circumstances, scarcity, want, poverty*. 118,143 *Tribulatio et angustia invenerunt me*. Distress and penury have found me (M).

ānima, ae, *f.* (akin to *ἀνεμος* = *ventus*). This word occurs 143 times in the psalms. Authorities differ considerably as to the proper terms to use in translating it. In Hoberg's German version *anima* is rendered 92 times by personal pronouns, 43 times by substantives; in eight passages it remains untranslated and its signification is conveyed by an adjective or a noun as indicated below. (1) Equivalent to a personal pronoun: 34,9 *Anima autem mea exaltabitur in Domino*. But I will rejoice in the Lord (B). 21,31; 33,3; 34,9; 56,2; 61,2; 62,6, etc. It is in general not difficult to distinguish when a pronoun may be used. The nom. and acc. occur 25 and 49 times respectively. The other cases are less common. The pl. is also found: *anima nostra* = we; *animas eorum* = them. (2) Untranslated: 73,19 *animas pauperum*, the poor. 106,9 *animam esurientem*, the hungry. 96,10 *animas sanctorum suorum*, His worshippers. 71,13; 71,14; 73,19 (bis); 93,21. (3) Translated by substantives: (a) 6,4 *anima mea turbata est valde*. My soul is troubled exceedingly. 12,2; 30,10. (b) *life*. 34,4 *Confundantur et revereantur, quaerentes animam meam*. Let them be abashed and put to shame who seek my life (B). 25,9; 30,14. *Life, soul, and heart* are the substantives most frequently used in rendering *anima*. In a few instances *will* or *desire* occurs. 43,3 *Et non tradat eum*

in animam inimicorum ejus. And deliver him not up to the will of his enemies. 26,12. Dr. Boylan frequently uses pers. pronouns in rendering *anima*. The other versions generally use *soul* wherever *anima* occurs.

ānīmal, ālis, *n.* (*anima*), (1) *any living creature*. 144,16 Imple omne animal benedictione. Thou fillest with blessing every living creature. (2) In a narrower sense *a beast as opposed to man*. 103,25 Animalia pusilla cum magnis. Living things (in the sea) both small and great. (3) *fig.*: 67,11 Animalia tua habitabunt in ea. Thy "hosts" do dwell therein (B). *Hosts*, probably the Israelites. *Therein*, in Canaan. The passage is disputed.

annuntio, āvi, ātum, āre (ad and nuntio), *to announce, proclaim, publish, make known*. 50,17 Os meum annuntiabit laudem tuam. My mouth will proclaim Thy praise. 9:12; 49,6.

annūo, ūi, ēre 3 (ad and nuo), *to wink as a sign of mockery or deceit*. 34,19 Qui oderunt me gratis et annuunt oculis. (My enemies) who hate me without cause, and mock me with their eyes (B).

annus, *i, m.* (akin to annulus, a ring; a revolution of time, hence), *a year*. 89,4 Mille anni ante oculos tuos, tamquam dies hesternae, quae praeteriit. A thousand years in Thy sight are as yesterday, which is passed. 64,12; 76,6.

ante, prep. with the acc., *before*, used both of place and time. (1) Of place: mostly in the sense of coram, *in the presence of, in the sight of, before the eyes, of*, in the phrases "ante oculos," "ante faciem," "ante conspectum," 25,3; 41,3; 53,5. 71,5 Permanebit cum sole, et ante lunam, in generatione et generationem. He will abide as long as the sun, and before (the face of) the moon, throughout all generations. *Ante lunam*, as long as the moon shall last, forever. 71,17 *ante solem*, has the same meaning. (2) Of time: (a) 126,2 ante lucem surgere, to rise before the dawn. (b) 54,20 ante saecula, before all ages, from eternity, referring to God. 73,12 Deus autem rex noster ante saecula. But God is our king from of old, i.e., from the earliest times.

anticīpo, āvi, ātum, āre (ante and capio), *anticipate, forestall, present*. 76,5 Anticipaverunt vigilias oculi mei. My eyes presented (= were awakened before), the dawn. 78,8.

antīquus, a, um (for anticus, from ante), *old, ancient*. 76,6 Cogitavi dies antiquos. I thought upon the days of old, i.e., the early days of Hebrew history. 43,2; 142,5. (a) 138,5 Ecce Domine tu cognovisti omnia novissima, et antiqua. Behold, O Lord, Thou knowest all things, both new and old. The Hebrew has: Behind and before Thou besettest me. *Behind and before*, i.e., on every side, that I cannot flee from Thee.

anxior, ātus sum, āri (ango), *to be in anguish, to be straitened or distressed*. 142,4 Anxiatius est super me spiritus meus. My spirit is in anguish within me. *Is in anguish* (K, D), vexed (R), troubled (B), dismayed (M), fainteth (Br). 60,3.

anxius, a, um (ango), *dejected, afflicted*. In the title of 101,1. āper, āpri, *m.*, *a wild boar*. 79,14 Exterminavit eam aper de

silva. The boar out of the forest hath laid it waste. *It*, the vine stock taken out of Egypt, i.e., Israel. The wild boar of the East is common especially in the woody parts of Palestine. It is usually smaller than the tame species but occasionally grows to a very large size. Its snout is long and broad; its short, black ears are rounded; its tusks are prominent; its back bears a profusion of long bristles; its color is iron-gray inclining to black. It is regarded as the most destructive enemy of vineyards. It is astonishing what havoc a wild boar can effect in a single night. It is a fitting type of a ruthless enemy. See *singularis*.

ăpěrĭo, pěrĭi, pertum, ĭre, (1) *to open*. 77,23 Januas caeli aperuit. He opened the gates of heaven. 7,16; 21,14. (2) 48,5 Aperiam in psalterio propositionem meum. I will solve my problem (make plain my solution B) on the harp (M). *Problem*, one too difficult to solve by unaided human reason.

ăpis, is, *f.*, a *bee*. 117,12 Circumdederunt me sicut apes. They swarmed about me like bees. *They*, the heathen nations. *Bees*, Cf. Deut. 1,44; Is. 7,18.

appărĕo, ũi, ĭtum, ĕre 2 (ad and pareo), *to appear, to be or come in sight, to show one's self*. 17,16 Apparuerunt fontes aquarum. The springs of the deep appeared. In the great storm the waves were so high that between them the bottom of the sea and of the water-channels was laid bare. 16,15; 41,3; 62,3; 91,8. See *fons*.

appōno, pōsŭi, pōsitum, ĕre 3 (ad and pono), (1) *to add to, put to, put in addition*. 68,28 Appone iniquitatem super iniquitatem eorum. Add iniquity to their iniquity. Reckon up every detail of their offending (B, notes). (2) *to care for, apply one's self to*. 61,11 Divitiae si affluent, nolite cor apponere. If wealth flow in, set not your heart thereon. (3) a Hebraism signifying *to do further*. 77,17 Et apposuerunt adhuc peccare ei. Yet sinned they further against Him. 9,39; 76,8; 88,23; 119,3. See *Introduction* (7).

apprĕhendo, prĕhendi, prĕhensum, ĕre 3 (ad and prehendo), *to seize, take, lay hold of*. 34,2 Apprehende arma et scutum. Seize arms and buckler. 34,8; 47,7. (a) 2,12 Apprehendite disciplinam. Accept instructions. Lay hold on instruction. Accept correction. The Hebrew has: Kiss the son, i.e., show homage to the Messiah referred to in the preceding verses. The Vulgate is at least intelligible, while the Hebrew is much disputed.

apprōpĭnquo, āvi, ātum, āre (ad and propinquo; prope, near), *to draw near, approach*. 90,7 Ad te autem non appropinquabit. But to thee it (evil of any kind) shall not come nigh. It is used alone or with *ad* or *adversum*. 37,12; 54,19; and with *in* (abl.) 118,169.

apprōpĭo, āre (ad and prope), *to approach, draw near to, come to*. 26,2 Dum appropriant super me nocentes, ut edant carnes meas. When evil-doers draw nigh against me, to devour my flesh (like savage wild beasts).

approximo, āre (ad and proximo; proximus), *to approach, draw near to*. 31,9 Qui non approximant ad te. Who come not nigh

to Thee. 31,6. Only twice in the Vulgate, and in both instances with *ad*.

aptus, a, um, *suitable, appropriate, fitting*. Ut germen aptum preferens. That the earth might bring forth appropriate produce. Hymn, *Telluris almae (ingens) Conditor*.

apud, prep. with acc., *at, near, by, with, in presence of*. (1) Of nearness of person: 38,13 Advena ego sum apud te. I am a stranger (guest) with Thee. 35,10; 53,2. (a) *by*. 36,23 Apud Dominum (= a Domino) gressus hominis dirigentur. By the Lord shall the steps of a (just) man be directed. (b) *for, of*. 21,26 Apud te laus mea in ecclesia magna. Of Thee shall be my hymn in the great church (M). God is the theme of the psalmist's hymn of praise. 41,9 Nocte canticum ejus. Apud me oratio Deo vitae meae. By night His song shall be with me—a prayer to the God of my life. *Canticum* and *oratio* are in apposition; and *apud me* belongs to the first part of the sentence. (2) Of place: 80,8 Probavi te apud (= ad 105,32) aquam contradictionis. I proved thee at the waters of contradiction (strife). Cf. Exod. 17,1-7; Num. 20,13.

āqua, ae, f., *water*. (1) 21,15 Sicut aqua effusus sum. I am poured out like water. This signifies a state of utter helplessness or exhaustion. 77,16; 78,3. Used frequently in the pl. 1,3; 77,20. (2) *the sea*. 135,6 Qui firmavit terram super aquas. Who established (Heb., stretched out) the earth upon the waters. Cf. 23,2. (3) fig. (a) *danger, misfortune*. 143,7 Libera me de aquis multis. Deliver me from many waters, i.e., from great dangers. 17,17; 65,12; 68,2. (b) *trials*. 123,5 aqua intolerabilis, an overwhelming flood under which one must needs succumb. 123,4. (c) Anima mea sicut terra sine aqua tibi. My soul turneth, like soil that is parched, to Thee (B). My soul thirsts after Thee as the parched earth thirsts for rain. In a parched country like Palestine wells, springs, and running water were regarded with peculiar esteem and affection. Water was a familiar image of fertility and refreshment, and hence of joy, grace, and prosperity.

āquīla, ae, f., *an eagle*. 102,5 Renovabitur ut aquilae juventus tua. Thy youth shall be renewed like the eagle's. The eagle *renews his youth* by annually changing his plumage.

āquīlo, ōnis, m., *the north wind*; by meton., *the north*, in which sense alone it occurs. 106,3 ab aquilone, et mari, from the north and from the sea, i.e., the Mediterranean, the west. 88,13. For 47,3 see *latus*.

Ārābes, um, m., *the inhabitants of Arabia, the Arabs*. In ancient times Arabia was an extensive country lying east and southeast of Palestine and occupying the peninsula between the Red Sea and the Persian Gulf. It was the home of the Ismaelites, Edomites, Amalecites, and of many of the nomadic tribes mentioned in the Bible. 71,10. See *Saba*.

Ārābīa, ae, f. (Heb., probably, a desert plain.) 71,15 Et vivet, et dabitur ei de auro Arabiae. And he will live, and the gold of Arabia will be given to him. *Vivet*: It is uncertain whether *king* or *poor man* is the subject of this verb. See *Arabes*.

ǎrānĉa, ae, f. (*ἀράχνη*), a spider. 38,12 Et tabescere fecisti sicut araneam animam ejus. Thou makest his life to waste away like (the life of) a spider. The Hebrew has: Then Thou, like a moth, makest his (= man's) beauty to consume away. Thou takest away man's life as a moth consumeth a garment. 89,9 Anni nostri sicut aranea meditabuntur. Our years have spun out their tale as a spider (M). Hebrew: We have spent our years (with the speed of) a thought (M). *Aranea* of the Vulgate does not occur in the Hebrew.

arbustum, i, n. (arbor), prop. a place planted with trees; a vineyard in which the vines are trained to trees, differing from *vinea* where the vines are trained to poles, or lie on the ground; pl., *boughs, branches, tendrils*. 79,11 Et arbusta ejus cedros Dei operuit. And the branches thereof entwined themselves round the cedars of God, i.e., great cedars, the cedars of Libanus.

arca, ae, f. (akin to arceo, to enclose), *the Ark of the Covenant*. 131,8 Tu et arca sanctificationis tuae. Thou and the Ark of Thy holiness = Thy holy Ark. The Ark was constructed by the Israelites in the wilderness, and later deposited by them in the Temple in Jerusalem. In it were kept the Tables of the Law. For details of its construction and contents see Exod. 25,10-22; Heb. 9,4. The Jews regarded the presence of the Ark as an earnest of victory; in 77,61 it is styled their *strength*. It was also their *glory* and the center of God's self-revelation.

arcānum, i, n. (arcanus, pertaining to an arca; hence fig., that which keeps or contains a secret), a secret; pl., *secret things, hidden things*. Its meaning in 45,1 is much disputed. "It may mean a treble voice, or be the name of a musical instrument" (M). The former is the more probable.

arcĉo, cūi, ěre 2 (root arc, whence arca), to keep at a distance, prevent. Ut arceantur crimina. (Grant us, O Lord, Thy grace) that we may commit no sins. Hymn, *Nox atra rerum contegit*.

arcus, ūs, m., a bow. 10,3 Ecce peccatores intenderunt arcum. Lo, the wicked have bent (stretched) their bow. 45,10; 63,4. (a) 57,8 Intendit arcum suum donec infirmentur. He bends His bow (continues to shoot) until they be undone (M); until they sink down in helplessness (B). 77,9 (b) 77,57 arcus pravus, is not a bent bow but a twisted, worthless one.

ardens, entis, part. adj., burning, flaming. 7,14 Sagittas suas ardentibus (= ardentibus) effecit. He hath made ready His burning arrows (K). Arrows were sometimes tipped with inflammable material and shot over the walls of cities and into camps. The arrows, or fiery darts here alluded to are probably thunderbolts.

ǎrĉna, ae, f. (areo, to be dry), sand. 77,27 arena maris, the sand of the sea. God rained down upon the Israelites quail as numerous as the sand of the sea. 138,18; Cf. Num. 11,31-32.

ǎrĉo, ūi, ěre 2, to be dry, dry up, wither. 101,5 Percussus sum ut foenum, et aruit cor meum. I am smitten as grass, and my heart is withered. 21,16; 101,4,12.

āresco, ēre (incho. of areo), *to dry up, become dry; fig., to die.* 36,2 Tamquam foenum velociter arescent. Swiftly, like grass, shall they (the wicked) dry up. 89,6. See *induro*.

argentum, i, n (ἀργός, bright), *silver.* 134,15 Simulacra gentium argentum et aurum, opera manuum hominum. The idols of the gentiles are silver and gold, the works of men's hands. 11,7; 65,10.

argūo, ūi, ūtum, ěre 3 (ἀργός, bright, clear), lit., *to make clear or bright, to put in a clear light; fig., to rebuke, censure, reprove.* 6,2 Domine, ne in furore tuo arguas me. Lord, in Thy wrath rebuke me not. 37,2; 49,8,21; 93,10.

ārīda, ae, f. (sc. terra), *dry land.* 65,6 Qui convertit mare in aridam. Who turneth the sea into dry land (for the passage of the Israelites. Cf. Exod. 14,21). 94,5 of the Rom. Psalter in the beginning of Matins. The Vulgate has *sicca*.

āries, iētis, m., a ram. 113,4 Montes exsultaverunt ut arietes: et colles sicut agni ovium. The mountains skipped like rams, and the hills like lambs of the flock. A poetic passage referring to the terrors of Sinai. Cf. Exod. 19,18. (a) 28,1 filii arietum, young rams. (b) 64,14 arietes ovium, rams of the flock. 65,15 cum incenso arietum, with the smoke of sacrificial rams.

arma, ōrum, n. pl., *arms, weapons.* 45,10 Arcum conteret, et confringet arma. He shall destroy the bow, and break the weapons. 34,2 Apprehende arma et scutum. Seize arms and buckler. In 34,2 the Hebrew has *shield and buckler*, the former being a protection for the face, and the latter for the body. The phrase signifies a complete defense or protection. 56,5.

armentum, i, n. (aro, to plow; cattle used for plowing), *cattle collectively, a herd.* Hab. 3, 17 Abscindetur de ovili pecus: et non erit armentum in praesepibus. The flock shall be cut off from the fold, and there shall be no herd in the stalls. Jer. 31,12.

arrīpio, rīpui, reptum, ěre 3 (ad and rapio), *to seize, lay hold of.* Deut. 32,41 Et arripuerit iudicium manus mea. And my hand shall lay hold on judgment.

artus, ūs, m. (ἄρθρον), usually pl., *the joints; poet., the limbs.* Hymn, *Somno refectis artubus.* Our limbs refreshed with sleep, we, etc.

ārundo, īnis, f. (prob. from ad and unda, that which grows near water), *a reed.* 67,31 Increpa feras arundinis. Rebuke the wild beasts of the reeds. *The beasts of the reeds:* either the crocodile or hippopotamus is meant, either of which may be taken as a symbol of Egypt.

arvum, i, n. (arvus, plowed, sc. solum, ground), *cultivated land, a field.* Hab. 3,17 Mentietur opus olivae: et arva non afferent cibum. The labor of the olive tree shall fail (= disappoint expectations): and the fields shall yield no food.

ascendo, scendi, scensum, ěre 3 (ad and scando), (1) *to go up, ascend.* 23,3 Quis ascendet in montem Domini? Who shall ascend the mountain of the Lord? *Mountain*, Mount Sion on which stood the Tabernacle. Cf. Is. 2,3. Pss. 17,9; 103,8. (2) *to mount a*

horse, chariot, etc., to ride. 75,7 Dormitaverunt qui ascenderunt equos. The riders sank into sleep (B). 17,11; Hab. 3,8.

ascensio, ōnis, *f.* (ascendo), *an ascent, a going up.* 83,6 Ascensiones in corde suo disposuit. In his heart he has purposed to go up, i.e., to make pilgrimages to Jerusalem to visit the Temple. *To go up:* Jerusalem was built on a high table-land, hence one literally *went up* to it. It is 2593 feet above the Mediterranean which is only thirty miles distant. See *dispono*.

ascensus, ūs, *m.* (ascendo), *an ascent; that to which one ascends, a chariot.* 103,3 Qui ponis nubem ascensum tuum. The clouds Thou makest Thy chariot.

ascia, ae, *f.*, *a carpenter's axe, a hatchet.* 73,6 In securi, et ascia dejecerunt eam. With axe and hatchet have they broken it (the gate) down.

asper, ěra, ěrum, *rough.* Of speech, *harsh, bitter, abusive.* 93,3 Ipse liberavit me de laqueo venantium, et a verbo aspero. He shall deliver me from the snare of the hunters, and from the slanderous report (M); from the word that destroyeth (B); from the destroying pestilence (Hebrew).

aspergo, spersi, spersum, ěre 3 (ad and spargo), *to sprinkle; to purify, purge, cleanse.* 50,9. Asperges me hyssopo, et mundabor. Purify (purge) me with hyssop, that I may be clean (B). The verb used here in the Hebrew text is the same as the word meaning to sin, only in the form which means to expiate a sin, or cleanse from sin (Pope). Sprinkling was a symbol of purification. There is an allusion here to the legal rite of purification. Cf. Lev. 14,4-7; Num. 19,18; Heb. 9,13 ff.

aspicio, spexi, spectrum, ěre 3 (ad and specio), *to look at, behold, see.* 118,132 Aspice in me, et miserere mei. Look Thou upon me, and have mercy on me. 65,18; 83,10; 101,20.

aspis, ědis, *f.* (ἄσπης), *a kind of small, venomous serpent, an asp, adder, viper.* 13,3 Venenum aspidum sub labiis eorum. The poison of adders is beneath their lips. (a) 57,5 aspis surda, a deaf adder. *Deaf:* when a serpent fails to respond to the influence of the charmer it is said to be deaf. This deafness is not real, but it indicates a state of untamableness and intractability. 90,13; 139,4.

assimilo, āvi, ātum, āre (ad and similis), *to make like, liken, compare.* 21,1 Nequando taceas a me, et assimilabor descendentibus in lacum. Lest Thou being silent toward me, I should be likened to them that go down to the pit, i.e., to the grave, the nether world, Sheol.

assisto, astiti, assistere 3, *to stand by or near; to defend, aid, help.* Assiste postulantibus. Aid Thy supplicants. Hymn, *Consortors paterni luminis.*

assūmo, sumpsī, sumptum, ěre 3 (ad and sumo), *to take to one's self, to take up as for protection.* 26,10 Dominus autem assumpsit me. (My father and my mother have forsaken me), but the Lord hath taken me up. 17,17; 64,5. (a) 49,16 Quare . . . assumis testamentum meum per os tuum? Why dost thou take up My testament in thy mouth? i.e., by continually speaking of it. Hypocrites

have God's covenant in their mouths and on their lips, but not in their hearts.

assumptiō, ōnis, *f.* (ad and sumo), *a protection*. 88,19 Quia Domini est assumptio nostra, et sancti Israel regis nostri. For our protection is of the Lord, and our king the Holy One of Israel. *Protection*: the Hebrew has *shield*. The Lord is our defense; and the Holy One of Israel is our king.

Assur (Heb., darkness), indecl., the same as Assyria, and used frequently in the Old Testament. It was named from Assur, son of Sem. Gen. 10,10-20. It was an extensive country lying along the Tigris, and extending as far north as Armenia. Its boundaries differed greatly at different periods. Nineveh was its capital. It was destroyed by the Medes and Persians in 606 B.C. The word occurs in psalm 82,9 where its meaning is disputed.

Assyrii, ōrum, *m.* (Assur), *the Assyrians*. See *Assur*. 75,1.

asto (adsto), stiti, āre. (1) *to stand at, by, or near*. 44,10 Astitit regina a dextris tuis. The queen stood at thy right hand. (a) 35,5 Astitit omni viae non bonae. He takes his stand (walks) on every way that is not good (M). (b) 2,2 Astiterunt reges terrae. The kings of the earth stood forth to challenge (B). (2) *to stand by the side of to help, to assist*. 108,31 Astitit a dextris pauperis. He hath stood at the right hand of the poor man. (3) *to wait upon*. 5,5 Mane astabo tibi et videbo. In the morning I present myself before Thee, and remain on the watch for Thee (B). (4) *to be, remain*. Ne corpus astet sordidum. Lest the body become defiled. Hymn, *Tu, Trinitatis Unitas*.

astringo, strinxī, strictum, ěre 3 (ad and stringo), *to draw together, tighten*. Astringe pacis foedera. Draw closer the bonds of peace. Hymn, *Homini superne Conditor*.

ater, atra, atrum, *black, dark* (dead black, while *niger* is shining black). Nox atra, dark night. Hymn, *Nox atra rerum contegit*.

ātrium, ii, *n.*, *a court*, often pl., *courts*; esp. the open courts surrounding the Tabernacle and Temple. 83,11 Melior est dies una in atriis tuis super millia. Better is one day in Thy courts than thousands (spent elsewhere). To be or to dwell in God's courts does not necessarily imply physical presence, but rather a close union with God, and a consciousness of His presence. 64,5; 91,14; 133,1.

attendo, tendi, tentum, ěre 3 (ad and tendo), with dat. or acc., *to give heed to, give ear to, apply one's mind to, consider*. 77,1 Attendite popule meus legem meam. Give ear, O My people, unto My law. 5,3; 65,19; 76,2, frequent.

attēnuo, āvi, ātum, āre (ad and tenuo), *to weaken, to enfeeble*. Is. 38,14 Attenuati sunt oculi mei, suspicientes in excelsum. My eyes are weakened looking upward.

attĕro, trīvi, tritum, ěre (ad and tero), *to rub against; fig., to destroy*. Nos error atterat vetus. Lest some old deception destroy us. Hymn, *Immense caeli Conditor*.

attollo, ěre 3, *to raise up, lift up, raise on high*. 23,7 Attollite portas, principes, vestras. Lift up your gates, O ye princes.

Hebrew: Lift up your heads, O ye gates. The choir summons the gates of the city to open to admit the Ark of the Covenant. Gates in ancient times, says Kenrick, were hoisted aloft by pulleys and ropes. 23,9.

attrāho, traxi, tractum, ěre 3 (ad and traho), (1) *to draw to*; of persons, *to drag*. 9,30 Insidiatur ut rapiat pauperem: rapere pauperem dum attrahit eum. He lieth in ambush to catch the poor man: to catch the poor whilst he draweth him to him. Or, draggeth him after him (M). (2) *to draw breath*. 118,131 Attraxi spiritum. (I opened my mouth) and panted (drew breath M).

audĭo, ivi or ĭi, ĭtum, ĭre (connected with auris), (1) *to hear*. 134,17 Aures habent, et non audient. They have ears, but they hear not. 33,3; 93,9. (2) *to hear gladly*. 91,12 In insurgentibus in me malignantibus audiet auris mea. My ear heareth gladly (of the fall) of my fierce foes (B). (3) 105,2 auditum facere, *to sound forth, utter, announce*. Is. 45,21. (4) *to hear favorably, to grant*, said of God. 29,11 Audivit Dominus, et misertus est mei. The Lord heard me and took pity on me.

auditĭo, ōnis, *f.* (audio), *anything which one hears reported, a hearing, report*. Hab. 3,2 Domine audivi auditionem tuam, et timui. O Lord, I have heard the report of Thee, and was afraid. 111,7 auditio mala, an evil report.

auditus, ūs, *m.* (audio), (1) *hearing*. 17,45 Populus . . . in auditu auris obedivit mihi. A people . . . at the hearing of the ear (i.e., at the very mention of my name) have obeyed me. Prompt obedience is signified. (2) *hearing, ear*. 50,10 Auditui meo dabis gaudium et laetitiam. To my hearing Thou shalt give joy and gladness. Hebrew: Thou shalt make me hear joy and gladness.

aufĕro, abstŭli, ablātum, auferre (ab and fero), *to take or bear away; to destroy*. 140,8 in te speravi, non auferas animam meam. In Thee have I put my trust: snatch not away my life. 75,13; 103,29. (a) in the passive, *to disappear, be destroyed*. 57,9 Sicut cera, quae fluit, auferentur. As melted wax they shall be destroyed (M). 71,7; 103,23.

augĕo, auxi, auctum, ěre 2, (akin to αὐξάνω), *to cause to grow, to increase*. 104,24 Et auxit populum suum vehementer. And He increased his people greatly. Hebrew: He caused His people to be fruitful exceedingly. Cf. Exod. 1,7.

aula, ae, *f.* (αὐλή), *a court, fore-court; meton., a palace*. Aula caeli, the court of heaven. Hymn, *Nocte surgentes*.

aura, ae, *f.* (αὔρα), *a breeze, as opposed to a strong wind*. 106,29 Et statuit procellam ejus in auram. He hushed the storm wind to a gentle breeze.

aurĕus, a, um (aurum), *golden, of gold, made of gold*. 44,14 In fimbriis aureis circumamicta varietatibus. She (the king's daughter) is adorned with fringes of gold (B).

auris, is, *f.* (akin to audio), *the ear*. 77,1 Inclinate aurem vestram in verba oris mei. Incline your ear (hearken) to the words of my mouth. 17,7; 43,5; 85,1.

aurōra, ae, *f.* (αὐω-ῥῶς), *dawn, the morning, dawn, break of*

day, redness of morning. 73,16 Tu fabricatus es auroram et solem. Thou hast made the morning light and the sun. Frequent in the hymns.

aurum, *i, n., gold.* (a) 118,127 Ideo dilexi mandata tua super aurum et topazion. Therefore have I loved Thy commandments more than gold and the topaz. 18,11; 134,15. (b) When a numeral precedes aurum the latter refers to the gold shekel, the value of which was \$10.88; e. g., 118,72 super millia auri et argenti, more than thousands (of shekels) of gold and silver. (c) 104,37 Eduxit eos cum argento et auro. He brought them out (of Egypt) with silver and gold. These were the vessels of gold and silver which the Jews obtained from the Egyptians. Cf. Exod. 12,35.

Auster, *stri, m.,* (1) *the south wind.* 77,26 Transtulit austrum de caelo. He withdrew the south wind from Heaven. Hebrew: He made (caused) an east wind to blow in the heavens, and by His power brought on the south wind. These were the winds that brought the quails. Cf. Num. 11,31. (2) By meton., *the south.* 125,4 Sicut torrens in austro, like the wady in the south-land (B). *Austro*, the dry or parched regions of southern Palestine. Hab. 3,3 Dominus ab austro veniet. God shall come from the south. *Ab austro*, from Sinai. Cf. Deut. 33,2.

aut, *conj.* (1) In double questions: numquid . . . aut. 49,13 Numquid manducabo carnes taurorum, aut sanguinem hircorum potabo? Shall I eat the flesh of bullocks? or shall I drink the blood of goats? 76,8-10. (a) also si . . . aut. 52,3. (b) quid . . . aut. 119,3; 143,3. (2) In the sense of *et*, when used to introduce an appositional word or statement. 8,5 Quid est homo . . . aut filius hominis? What is man . . . or the son of man? 89,2.

autem, *adversative conj., but, on the contrary, however.* Frequent in this sense. In a few instances it is used as a copulative conj. 6,6; 32,17; 35,8; 102,17.

auxilior, *atus sum, ari (auxilium), to help, assist, support.* 88,22 Manus enim mea auxiliabitur ei. For My hand shall support him (i.e., David). 88,44.

auxilium, *ii, n. (augeo), help, aid, assistance.* 19,3 Mittat tibi auxilium de sancto. May He send thee help from the sanctuary. 48,15; 59,13; 70,12.

avaritia, *ae, f. (avarus), avarice, covetousness.* 118,36 Inclina cor meum in testimonia tua: et non in avaritiam. Incline my heart unto Thy commandments, and not unto avarice.

Āvernus, *i, m., poet. name for hell.* Hymn, *Primo die, quo Trinitas.*

averto, *verti, versum, 3, (1) to turn away, avert.* 21,25 Nec avertit faciem suam a me. He hath not turned away His face from me, i.e., refused me aid. 12,1; 26,9; 50,11; 68,18. (2) *to bring back.* 13,7 Cum averterit Dominus captivitatem plebis suae. When the Lord bringeth back the captivity (= the captives) of His people. *Bring back*, change the lot of. 84,2. See *captivitas*.

āvis, *is, f., a bird.* Deut. 32,24 Et devorabunt eos aves morsu amarissimo. And birds shall devour them with a most bitter bite.

Azariās, ae, *m.* (Heb. Yahweh helps). Dan. 3,38; otherwise *Sidrach*. One of the three holy youths whom Nabuchodonosor cast into the fiery furnace. See *Ananias*.

B

Bābŷlon, ōnis, *f.* (Heb., confusion), a celebrated city, and the capital of the ancient kingdom of Babylonia. It was situated on the lower Euphrates. At Babylon the descendants of Noe attempted to build the Tower of Babel (i.e., confusion). Cf. Gen. 11,1-9. It was the place of the Jewish exiles during the seventy years of their captivity (606-536 B.C.). It was taken by Cyrus in 536, and later by Alexander the Great who died there. 136,1 Super flumina Babylonis. By the rivers of Babylon. The Euphrates ran through the city. There were also numerous canals. 136,8 Filia Babylonis misera. O wretched daughter of Babylon! *Filia Babylonis*, the city itself or its inhabitants. The Hebrews styled cities daughters. It is wretched in the prophetic mind of the psalmist, for it was to be laid waste. 86,4.

bācūlus, i, *m.* (akin to βάκτρον, from βᾶω, βᾶξω, to go), a *stick*, *staff*, a *shepherd's staff*, a *walking-stick*. 22,4 Virga tua, et baculus tuus: ipse me consolata sunt. Thy rod and Thy staff, they have comforted me (given me confidence). *Rod* and *staff* have either the same meaning, or *rod* is here the shepherd's crook with which he guides the sheep and *staff* is a stout stick used either to defend the sheep or for his own support. These instruments in the hands of God are symbols of His guidance and loving solicitude. See *virga*.

barba, ae, *f.*, the *beard*. Among the Jews and other oriental peoples much importance was attached to the possession of a beard. It was an attribute of manly dignity. 132,2 Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. The allusion is to the oil of priestly consecration which was poured in such abundance upon the head of the high priest that it ran down upon his beard (and upon the border of his vesture). Cf. Exod. 30,22-30; Lev. 8,12.

barbārus, a, um (*βάρβαρος*), *foreign*, *strange*. 113,1 In exitu Israel de Aegypto, domus Jacob de populo barbaro. When Israel went out of Egypt, the house of Jacob from among a strange people (R). The two members of the verse form a parallel. The *populus barbarus* is therefore Egypt. *Barbarus*: the Hebrew term refers to the language of the Egyptians, which was to them an unintelligible alien tongue. Cf. 80,6.

Bāsān, indecl. (Heb., a plain of fertile ground), *Basan*, or *Bashan*, was an extensive fertile region which lay to the east of the Jordan and the Sea of Galilee, embracing in its widest sense all the land between Galaad and Mount Hermon. It is frequently referred to on account of the richness of its pasture lands and the superiority of its breed of cattle. The giant Og was the last of its kings. He was slain by the Israelites under the leadership

of Moses. Deut. 32,14 arietes filiorum Basan, rams of the breed of Basan. Pss. 67,23; 134,11.

bāsīliscus, *i. m.* (βασιλίσκος), *a basilisk, a kind of venomous serpent.* 90,13 Super aspidem, et basiliscum ambulabis. On snakes and adders thou shalt tread (B). Snakes and adders = treacherous foes. The Hebrew has: Upon the lion and the adder = powerful and treacherous foes.

bēātus, *a, um* (beo, to bless, make happy), *happy, blessed, fortunate.* 64,5 Beatus, quem elegisti, et assumpsisti. Blessed is he whom Thou hast chosen, and taken to Thyself. 1,1; 31,2; 32,2; 39,5; 40,2.

Beelphegor (Heb., Baal [lord] of Phogor; English pron., bē ēl' fē gôr), indecl., a god worshipped by the Moabites. The Israelites were initiated into the rites peculiar to the worship of this idol. 105,28 Initiati sunt Beelphegor. They were initiated (St. Jerome: consecrated themselves) to Beelphegor. Cf. Num. 25,3-5; Osee 9,10.

bellātor, *ōris, m.* (bello), *a warrior.* Hab. 3,14 Maledixisti sceptris ejus, capiti bellatorum ejus. Thou didst curse his scepters, the head of his warriors.

bello, *āvi, ātum, āre* (bellum), *to war, wage war, fight.* 55,3 Multi bellantes adversum me. There are many who fight against me.

bellum, *i, n.* (old form, duellum, a contest between two), (1) *war, battle.* 88,44 Non es auxiliatus ei in bello. Thou hast not helped him in battle. 45,10; 143,1. (2) *war-equipment of every sort.* 75,4 Ibi confregit potentias arcuum, scutum, gladium, et bellum. There broke He the powers of the bow, the shield, the sword, and (all the weapons of) war.

bēne, *adv.* (from bonus, which seems to have been anciently written benus), *well; rightly, uprightly.* 35,4 bene agere, to act uprightly. 32,2; 91,15; 127,2.

bēnēdīco, *dixi, dictum, ěre 3, to bless, with dat. or acc.* (1) Of God: 66,7 Benedicat nos Deus. May God bless us. When God blesses He bestows upon one an abundance of temporal goods, or an abundance of good things temporal and spiritual. (2) Of men: *to praise, bless, give thanks to (God).* 102,1 Benedic, anima mea, Domino. Bless the Lord, O my soul. 30,22; 133,1. (3) *to be well pleased with, to take pleasure in.* 84,2 Benedixisti Domine terram tuam. Thou hast blessed Thy land, O Lord. *Blessed:* the Hebrew has, art well pleased with.

bēnēdīctīo, *ōnis, f.* (benedico), (1) *a blessing.* 23,5 Hic accipiet benedictionem a Domino. Such a one will receive blessings from the Lord. 3,9; 128,8. (2) *a source of blessing for others.* For Thou markest him a (source of) blessing forever (B). *Him,* the king, the Messias. (3) *the object of natural desire.* 144,16 Aperis tu manum tuam: et implet omne animal benedictione. Thou openest Thy hand, and abundantly satisfiest every living creature with blessing. The Hebrew has: Thou satisfiest the desire of every living thing.

bĕněfáčĭo, fĕci, factum, ěre 3, *to do well; to do good to, to deal kindly with*. 114,7 Dominus benefecit tibi. The Lord hath dealt kindly with thee. 48,19; 56,3; 124,4.

bĕněfactum, i, n. (benefacio), *a benefit, favor*. 77,11 Obliti sunt benefactorum ejus. They forgot His benefits (deeds of power) (B).

bĕněpláčĭtum, i, n. (bene-placeo), *good pleasure, favor, gracious purpose*—of God towards man. 88,18 In beneplacito tuo exaltabitur cornu nostrum. In Thy good pleasure our horn (strength) is exalted. 68,14; 105,4; 140,5. See the adj. *beneplacitus*.

bĕněpláčĭtus, a, um (bene-placeo), *well-pleasing, agreeable, acceptable*. 118,108 Voluntaria oris mei beneplacita fac Domine. Let the free-will offerings of my mouth be pleasing unto Thee, O Lord. It is used mostly in the neuter and followed by the dative. 149,4. Beneplacitum est Domino in populo suo. The Lord is well pleased with His people. 67,17; 146,11. For 146,10 see *tibia*. See *beneplacitum*.

bĕněsónans, antis, part. adj. (bene and sono), *sweet-sounding, high-sounding, melodious*. 150,5 In cymbalis benesonantibus, with sweet-sounding cymbals.

bĕnigne, adv. (benignus), *kindly, lovingly, favorably*. 50,20 Benigne fac, Domine, in bona voluntate tua Sion. Deal favorably, O Lord, in Thy goodwill with Sion.

bĕnignĭtas, atis, f. (benignus), (1) *goodness, kindness*, esp. in conferring favors, bounty, etc. 64,12 Bendices coronae anni benignitatis tuae. Thou wilt bless the crown of the year of Thy goodness. The Hebrew has: Thou dost crown the year of Thy goodness; and Thy tracks drip with fatness (Briggs). The tracks are God's footsteps as He visits the land to bless it with refreshing showers. (2) *that which is good as opposed to what is evil*. 51,5 Dilexisti malitiam super benignitatem. Thou hast loved evil more than good.

bĕnignus, a, um (contr. from benignus, from bonus and genus), *kind, gracious*. 68,17 Exaudi me Domine, quoniam benigna est misericordia tua. Hear me, O Lord, for Thy mercy is gracious.

Benjāmin, indecl., was the youngest son of Jacob by Rachel. His mother died immediately after giving him birth. With her dying breath she named him Benoni, *son of my pain*, which name Jacob changed to Benjamin, *son of the right hand*. Cf. Gen. 35,19. The tribe of Benjamin occupied a small territory north of Juda, but containing within its boundaries Jerusalem and Jericho. 67,28; 79,3.

bestĭa, ae, f., *a beast*, esp. *a wild beast*. 148,10 Bestiae et universa pecora. Beasts and all cattle, i.e., beasts both wild and domesticated. 78,2; 103,11,20; 148,10.

Bethsabĕe, f. (Heb., daughter of an oath), indecl., Bethsabee, or Bathsheba, was the wife of Urias, whom David caused to be slain. The king himself then took her to wife and she bore him Solomon. 50,2. Read 2 Kings 11, and Nathan's beautiful parable in 2 Kings 12. English pronunciation, Beth-sá' be-e.

bĭbo, bibi, bibĭtum, ěre 3, *to drink*. 74,9 Bibent omnes peccatores terrae. All the sinners of the earth shall drink them (B). *Them*,

the lees or bitterest portion of the cup of God's wrath. 68,13; 77,44.

bōnitas, ātis, *f.* (bonus), (1) *goodness, kindness*. 118,68. In bonitate tua doce me justificationes tuas. In Thy goodness teach me Thy ordinances. 24,7; 118,65,66. (2) *good*, in the sense of *blessings, prosperity*. 103,28 Aperiente te manum tuam, omnia implebuntur bonitate. When Thou openest Thy hand, they shall all be filled with good things. 105,5 Ad videndum in bonitate electorum tuorum. That we may see the prosperity of Thy chosen ones, i.e., the Israelites. (3) *good, that which is good*. 36,3 Fac bonitatem. Do good. 37,21.

bōnus, a, um, (1) *good*. 105,1 Confitemini Domino quoniam bonus. Give glory to the Lord, for He is good. 72,1; 134,3. (2) Of things, *good, pleasant*. 33,13 Dies videre bonos. To see (enjoy) good days. 110,10 intellectus bonus, a good understanding. (3) Of one's life or conduct, *good, morally good, upright*. 35,5 Astitit omni viae non bonae. He walketh only on evil paths (B). (4) the positive for the comparative, a Hebraism. 117,9 Bonum est sperare in Domino, quam sperare in principibus. It is better to trust in the Lord, than to put any trust in princes. 118,72. (5) As a subst: (a) Of persons, pl., *the good*. 124,4 Benefac, Domine, bonis. Do good, O Lord, to those that are good. (b) Of things *that which is good as opposed to what is evil*. 13,3 Non est qui faciat bonum. There is none that doth good. 36,27. (c) *good things, possessions, prosperity*. 12,6 Cantabo Domino qui bona tribuit mihi. I will sing unto the Lord who hath given me good things, i.e., dealt bountifully with me. 15,2; 83,13. (d) *in bonum*, for one's advantage. 118,122 Suscipe servum tuum in bonum. Receive Thy servant for (his) good (M), unto favor (B).

bōs, bōvis, *c.* (βovς), in the psalms the pl. only is found signifying *oxen, bullocks, domestic cattle in general, sacrificial victims*. 143,14 Boves eorum crassae. Their oxen are fat. 8,8; 49,10; 65,15; 143,14.

bōtrus, *i, m.* (βετρus), *a cluster of grapes*. Deut. 32,32 Uva eorum uva fellis, et botri amarissimi. Their grapes are grapes of gall, and their clusters most bitter.

brāchium, ūi, *n.* (βραχίον), *the arm; a symbol of power, might, strength*. 43,4 Brachium eorum non salvavit eos. Neither did their own arm save them. 70,18; 78,11; 88,11,14,22; 97,1.

brēvis, *e* (βραχύς), (1) With regard to time, *short*. 2,13 Cum exarserit in brevi (sc. tempore) ira ejus. When His wrath shall be kindled in a short time. (2) With regard to number, *small*. 104,12 Cum essent numero brevi. When they (the Israelites) still were but few.

brūchus, *i, m.* (βρουχος), *a kind of locust*. 103,34 Bruchus, cujus non erat numerus. The bruchus, of which there was no number. This was the eighth plague. Cf. Exod. 10,4-20.

buccella, *ae, f.* (dim. of bucca, the cheek), *a small mouthful, a morsel, fragment*. 147,17 Mittet crystallum suam sicut buccellas. He sendeth down His ice (hail) as fragments (B).

buccino, āvi, ātum, āre (from the sound bu and cano), *to sound a trumpet*. 80,4 Buccinate in Neomenia tuba. At the New Moon blow the trumpet. See *Neomenia*.

būtŕum, i, n. (*βοτρυρον*, from βούς and τυρός prop. cheese, which was in use among the Greeks and Romans before butter), *butter*, Deut. 32,14 Butyrum de armento, et lac de ovibus. Butter of the herd, and milk of the sheep. In the latest editions of the Vatican, Ratisbon, Tours, and Monastic (Desclee) Psalter *butyrum* is accented on the penult. Some Psalters omit the accent mark leaving it to the choice of the reader to stress either the penult or the antepenult.

C

Cades (Heb., holy), indecl. Cades was a city in Edom, a desert region to the south of Palestine. It marks the site from which the Jews were twice turned back from entering the Promised Land; the first time to begin their penal wanderings of forty years in the desert; the second time on account of the refusal of the king of Edom to allow them to pass through his territory. It was from Cades also that Moses sent out the twelve spies to view the land of Canaan. Cf. Num. 13-14. It was here that Moses struck the rock and produced the miraculous flow of water. Cf. Gen. 14,7; Num. 20; Ps. 28,8.

caĉo, cĉidi, cāsum, ěre 3 (1) Of men: *to fall*, esp. *in battle*. 17,39 Cadent subtus pedes meos. They shall fall under my feet. 44,6; 90,7. (a) *to bow down, fall down, prostrate one's self*. 21,30 In conspectu ejus cadent omnes qui descendunt in terram. Before Him shall fall prostrate all they that go down to the dust. 9,31. (2) Of inanimate things: *to happen, fall, befall*. 15,6 Funes ceciderunt mihi in praeclaris. My lines are fallen unto me in goodly places. 54,5; 68,10. See *funis*.

caecitas, ātis, f. (caecus), *blindness, darkness*. Pallens facessat caecitas. May the waning darkness depart. Hymn, *Lux ecce surgit aurea*.

caecus, a, um, *blind*. Subst., *the blind*. 145,8 Dominus illuminat caecos. The Lord giveth light to the blind.

caelebs, libis (prob. from caelum), *heavenly, angelic, angel-like*. Used in this sense in stanza eight of hymn *Primo dierum omnium*. This stanza is not found in the revised text *Primo die, quo Trinitas*, which appears in the Roman Breviary.

caelestis, e (caelum), *heavenly*. (1) Subst., *the Heavenly One*. 67,15 Dum discernit caelestis reges super eam, nive dealbantur in Selmon. When the Heavenly One (Hebrew, the Almighty) scattereth kings upon it (the land), they shall become snow-white on Selmon. Selmon will be covered as it were by a blanket of snow—an allusion to the bleaching bones and polished armor of the slain kings of Canaan. The meaning is obscure. (2) *the saints*. Tu vera lux caelestium. Thou true Light of the saints. Hymn, *Nox, et tenebrae, et nubila*.

caelum, i, n., or **caeli, ōrum, m.** (1) *heaven, the abode of God.* 102,19 Dominus in caelo paravit sedem suam. The Lord hath prepared (established) His throne in heaven. 19,7; 122,1. (2) *heaven, or the heavens as opposed to the earth.* 8,4 Quoniam videbo caelos tuos, opera digitorum tuorum. If I look on Thy heavens, the work of Thy hands (B). 95,5; 120,2. (3) *the air.* 8,9 Volucres caeli, et pisces maris. The birds of the air, and the fishes of the sea. 49,11; 78,2. (4) *the sky.* Intonuit de caelo Dominus. The Lord thundered from heaven. To the Hebrews, thunder was the voice of God. 67,9. (5) *caelum caeli, or caeli caelorum* is a Hebraism signifying the highest heavens, the heaven of heavens. 67,34; 148,4. See *Introduction* (8).

cālāmus, i, m. (κάλαμος), *a reed; meton., an article made of a reed, a writing-reed, a pen.* 44,2 Lingua mea (est) calamus scribae, velociter scribentis. My tongue is like the pen of a ready scribe (B).

calcānĕum, i, n. (calx), *the heel.* 55,7 Ipsi calcaneum meum observabunt. They watch (mark) my steps—like a hunter tracking game. 48,6 Iniquitas calcanei mei. The iniquity of my heel, i.e., the malice of those that dog my footsteps, persecute me.

calcĕamentum, i, n. (calceare, to shoe; calx), *a shoe.* 59,10 In Idumaeam extendam calceamentum meum. Into Edom will I stretch out my shoe, i.e., I will subjugate it. See *extendo*.

cālĭgo, ĩnis, f. (akin to celo, to hide), prop., *a thick atmosphere, a fog, mist; meton., darkness caused by fog, mist, etc.* 96,2 Nubes et caligo in circuitu ejus. Clouds and darkness are round about Him. 17,10 Caligo (=nubes densissimae) sub pedibus ejus. Darkness was under His feet.

cālĭx, ĩcis, m. (κύλιξ), *a cup, goblet, drinking-vessel.* 15,5 Dominus pars hereditatis meae, et calicis mei. The Lord is the portion of my inheritance and of my cup. *Pars calicis*, share, portion. Among the Hebrews it was customary for the head of the family who presided at the table to pour out into each one's cup the portion of wine allotted to him. 10,7. The Lord himself was the psalmist's portion.

cālōr, ōris, m. (caleo), *heat, warmth.* Aufer calorem noxium. Remove harmful heat, i.e., the heat of passion. Hymn, *Rector potens, verax Deus.*

cālūmĭnĭa, ae, f. (calvor, to deceive), *oppression, false accusation.* 118,134 Redime me a calumniis hominum. Save me from the oppression of men (M). See *calumniator*.

cālūmĭnĭātor, ōris (calumnior), *an oppressor.* One who by fraudulent claims, or false charges, wrests the law to his own profit, and ruins the simple and helpless by chicanery. This is the meaning of the Latin word (M). 71,4 Humiliabit calumniatorem. He shall humble the oppressor. The oppression of the weak by fraud or violence is implied.

cālūmĭnĭor, ātus sum, āri (calumnia), *to oppress, to speak against unjustly.* 118,122 Non calumnientur me superbi. Let not the proud

oppress me. *Calumnior*, in the Vulgate, has this force (K). 118,121. See *calumniator*.

campus, *i, m.*, a field, plain, an open level country. 8,8 pecora campi, the beasts of the field, i.e., wild beasts as distinguished from domestic animals. 64,12; 95,12.

cāmus, *i, m.* (κημός), a bit, curb. 31,9 In camo et fraeno maxillas eorum constringe. With bit and bridle bind fast their jaws. See *maxilla*.

candīdātus, *a, um* (candidus, shining white), clothed in white, white-robed. Te martyrum candidatus laudat exercitus. The white-robed army of martyrs praise Thee. *Te Deum*..

candor, *ōris, m.* (candeo), splendor, brilliancy. Candore pingis igneo. Thou adornest with fiery brilliancy (the lightsome regions of the universe). Hymn, *Caeli Deus sanctissime*.

cānis, *is, c.*, a dog. The dog is often taken as a symbol of what is unclean or vicious. The psalmist's enemies are compared to a pack of savage hungry dogs. This sight is familiar to travelers in the East. 21,17 Circumdederunt me canes multi. Many dogs (foes) have surrounded me. 58,7; 67,24.

cāno, *cēcīni, cantum, ěre 3, to sing, to celebrate in song.* Ipsi canamus gloriam. Let us sing His glory. Hymn, *Jam lucis orto sidere*.

cānor, *ōris, m.* (cano), a song. In stanza three of hymn, *Aurora jam spargit polum*. See *cernuus*.

cānōrus, *a, um* (canor), melodious, sweet-sounding. Voce canora, with melodious voice. Hymn, *Ecce jam noctis*.

cantābilis, *e* (canto), worthy of praise, worthy of being sung. 118,54 Cantabiles mihi erant justificationes tuae. Thine ordinances were the subject of my song (the themes of my song B).

cantātīo, *ōnis, f.* (canto), a song, song of praise. 70,6 In te cantatio mea semper. Unto Thee is my song of praise at all times (B).

cantīcum, *i, n.* (cano), a song, canticle. 136,4 Quomodo cantabimus canticum Domini in terra aliena? How shall we sing the song of the Lord, in a strange land? 68,31; 91,4.

cantīo, *ōnis, f.* (cano), a song. 136,3 verba cantionum, songs.

canto, *āvi, ātum, āre* (intens. of cano), to sing, to praise in song. 12,6 Cantabo Domino qui bona tribuit mihi. I will sing unto the Lord, who hath given me good things. 58,17; 67,33; 88,2; 104,2; 136,3.

cāpillus, *i, m.* (dim. from root cap, whence caput, and κεφαλή; prop. an adj., sc. crinis), the hair of the head. 68,5 Multiplicati sunt super capillos capitis mei, qui oderunt me gratis. They who hate me without cause are more numerous than the hairs of my head. 39,13. (a) 67,22 verticem capilli, hairy crown, the head as covered with hair; equivalent to *verticem capillatum*.

cāpiō, *cēpi, captum, ěre 3, (1) to take possession of, obtāin.* 36,34 Exaltabit te ut hereditate capias terram. He will exalt thee so that thou shalt inherit the land. (2) to hunt after. 58,4 Quia

ecce ceperunt animam meam. For behold they (my enemies) make chase after my life (B), they hunt after my soul (M). 139,12 Virum injustum mala capient in interitu. Misfortune shall hunt (sweep off B) the unjust man to destruction (M). (3) *to seize, take captive*. 105,46 In conspectu omnium qui ceperant eos. In the sight of all that had made them captives. 67,19. (4) 54,15 cibos capere, to partake of food.

captio, ōnis, *f.* (capio), (1) *prey, booty*. 123,6 Benedictus Dominus, qui non dedit nos in captionem dentibus eorum. Blessed be the Lord, who hath not given us up as a prey to their teeth. (2) *a net, trap, snare*. 34,8 Captio, quam abscondit, apprehendat eum. May the net which he hath set in secret enmesh himself (B).

captivitas, ātis, *f.* (captivus), (1) *captivity*. 77,61 Tradidit in captivitatem virtutem eorum. And He delivered their strength into captivity. *Strength*, i.e., the Ark of the Covenant wherein God manifested His might and majesty. Its presence was to the Jews an earnest of victory. (2) *abstr. for concr., captives*. 67,17 Cepisti captivitatem. Captives Thou bringest with Thee (B). In its literal sense some military victory is probably meant. In a higher sense St. Paul (Ephes. 4,8) applies it to the Ascension. 125,1,4. (a) *Captivitatem avertere*. 84,2 Avertisti captivitatem Jacob. The exiles of Jacob (in the Babylonian captivity) Thou hast brought back (B). 13,7 Cum averterit Dominus captivitatem plebis suae. When the Lord bringeth back the captives of His people (B). Hebrew: In that Yahweh hath restored the prosperity of His people (Briggs).

captivus, a, um (captus, capio), *captured, taken*. Subst., **captivus**, i, m., *a captive, prisoner of war*. 136,3 Qui captivos duxerunt nos. They that led us away captive, or into captivity. 70,1.

capto, āvi, ātum, āre (intens. of capio), *to seek after, endeavor to catch*. 93,21 Captabunt in animam justi. They seek after (make chase after) the life of the just (B).

cāpūt, itis, *n.* (akin to κεφαλή), (1) *the head*. (a) 3,4 caput exaltare, *to lift up the head of another* is to honor or exalt him. 26,6. (b) *to lift up one's own head* is to triumph, as in 109,7; or as in 82,3 caput efferre, *to show pride, to rebel against God*. (c) 21,8 caput movere, *to shake or wag the head at one* implies contempt, mockery, or insult. (d) 139,8 Obumbrasti super caput meum. Thou hast overshadowed my head, i.e., Thou hast protected me as with a helmet or shield. (e) 37,5 Quoniam iniquitates meae supergressae sunt caput meum. For my iniquities are gone over my head. The psalmist's misery is symbolized by an overwhelming flood. His sin and its punishment weigh him down. (f) 139,10 Caput circuitus eorum. The head of them that encompass me about. *Caput*, St. Jerome has *amaritudo*, bitterness. The bitter speeches of the enemies round about him shall turn to their own injury. (g) 73,13 Contribulasti capita draconum in aquis. Thou didst crush the heads of the dragons in the waters. *Dragons*, the crocodile which is here probably taken as a symbolic name for the Egyptians, who were smitten at the Exodus. Cf. Exod. 14,22-31; Ps. 73,14. (h) 17,44 Constitues me in caput gentium. Thou wilt make me

head of the gentiles (nations B). David is referred to. *Nations*, some neighboring heathen tribes whom David brought under subjection. (2) 39,8 Caput libri, the head of the book; in the Hebrew, the roll of the book. The *roll* is the support round which the parchment was rolled. The head of the book was the projecting end of the roll, and here by synecdoche the book itself.

carbo, *ōnis*, *m.*, *coal, charcoal; burning or glowing coals.* 17,9 Carbones succensi sunt ab eo. Coals were enkindled by it, i.e., by the fire of God's wrath. 17,13,14; 119,4; 139,11.

cardo, *īnis*, *m.*, *pl.*, *the poles of the earth.* 1 Kings 2,8 Domini enim sunt cardines terrae. For the poles (pillars M) of the earth are the Lord's (and upon them He hath set the world).

carmen, *īnis*, *n.* (from cano and suffix men; orig. canmen, then casmen, then carmen), *a song, canticle.* 39,4 carmen Deo nostro, a song of praise to our God. (a) In the titles of four psalms in *carminibus* occurs, and is properly rendered, *on* or *with stringed instruments.* 4,1; 6,1; 53,1; 54,1.

cāro, *cārnis*, *f.* (1) *flesh as food.* (a) *the flesh of beasts:* 49,13 Numquid manducabo carnes taurorum? Shall I eat the flesh of bullocks? (b) 78,2 *the flesh of man* as the food of birds. (c) Of quails: 77,27 Pluit super eos sicut pulverem carnes. Meat He rained on them like dust. Cf. Num. 11,31-33. (2) *flesh, i.e., man, mankind:* 55,5 Non timebo, quid faciat mihi caro. I will not fear what flesh can do to me. 64,3; 77,39; 144,21. (3) *the body:* 83,3 Cor meum, et caro mea exsultaverunt in Deum vivum. My heart and my body exult unto the living God (B). 37,4; 72,26. (4) *every living being:* 135,25 Qui dat escam omni carni. He giveth food to every creature (B).

cāsia, *ae, f.* (*κασθα*), *cassia, a fragrant shrub-like plant or tree; prob. the wild cinnamon.* 44,9 Myrrha, et gutta, et casia a vestimentis tuis. The scent of myrrh and aloes and cassia exhales from thy garments.

castīgātio, *ōnis, f.* (*castigo*), *punishment, chastisement.* 72,14 Castigatio mea in matutinis. My chastisement was every morning, i.e., renewed daily.

castīgo, *āvi, ātum, āre* (*castum-ago*), *to chastise, chasten, discipline.* 117,18 Castigans castigavit me = dure me castigavit. The Lord hath chastened me sore. The repetition of the verb is a common Hebraism. It intensifies the meaning of the word repeated. Tobias 13,5.

castra, *ōrum, n.* (1) *a camp; meton., an army, host.* 26,3 Si consistant adversum me castra, non timebit cor meum. Though an army were set in array against me, my heart shall not be afraid (B). (2) The camp of the Israelites in their wanderings in the desert. 105,16 Et irritaverunt Moysen in castris. (By their jealousy) they provoked Moses also in the camp. 77,28. Cf. Num. 16.

castus, *a, um, pure, chaste.* Of God's promise, *sincere, altogether trustworthy.* 11,7 Eloquia Domini, eloquia casta. The words of the Lord are sincere (pure) words.

cāsus, *ūs, m.* (*cado*), *a falling, fall, misfortune.* Fraudis novae

ne casibus, etc., lest by the misfortune of some new deception. Hymn, *Immense caeli Conditor*.

cătāracta, ae, f. (καταβάκτης), *flood-gate, cataract, rushing waters*. 41,8 Abyssus abyssum invocat, in voce cataractarum tuarum. Deep calleth to deep at the noise of Thy cataracts. *Cataracts*, probably an allusion to the waterfalls of the mountain streams at the source of the Jordan. In the Scriptures flood-gates are a symbol of misery and affliction. See *abyssus*.

cāterva, ae, f., a *crowd, band, troop, multitude*. Fuga catervas daemonum. Put to flight the bands of evil spirits. Hymn, *Consors paterni luminis*.

cāthēdra, ae. f. (καθέδρα), (1) *a chair, seat*. 1,1 Beatus vir, qui . . . in cathedra pestilentiae non sedit. Blessed is the man who hath not sat in the chair of pestilence. *Chair of pestilence*: the Hebrew implies a circle, group, or assembly of scoffers. Godless men who scoff at virtue and seduce others may rightly be likened to a plague. (2) 106,32 In cathedra seniorum laudent eum. Where the elders sit, let them praise Him (B). In the council or assembly of the elders, etc. See *pestilentia*.

cătūlus, i, m. (akin to canis), *a cub, whelp, the young of animals*. 16,12 Sicut catulus leonis habitans in abditis. Like a young lion that lurks in (his) lair (B). 56,5; 103,21.

causa, ae, f. (1) *cause, reason*. (a) sine causa, *without cause, without good reason, unjustly*. 3,8 Tu percussisti omnes adversantes mihi sine causa. Thou hast smitten all those who were without cause mine enemy. Hebrew: Thou hast smitten all my enemies on the cheek. (b) sine causa, *in vain, to no purpose*. 72,13 Ego sine causa justificavi cor meum. Then have I in vain kept my heart clean. (2) *cause, case*. 42,1 Judica me, Deus, et discerne causam meam de gente non sancta. Judge me, O Lord, and plead my cause against an ungodly nation. 9,5; 34,23; 73,22.

Cedar, or **Kedar** (Heb. tanned, sun-burnt), indecl., the second son of Ismael, who gave his name to the nomadic tribe of which he was the founder, as well as to the place where they dwelt. Their home was in Arabia, south of Palestine. In a figurative sense the term Kedar signifies foes of a cruel, heartless nature. 119,5. Cf. Gen. 25,13; 1 Par. 1,29.

cēdrus, i, f. (κέδρος), *the cedar tree*. In the psalms it is used of the cedars of Libanus, which symbolize all that is great, lofty, or inspiring. It is frequently used in comparisons: (a) *They are a type of strength*: 28,5 Confringet Dominus cedros Libani. The Lord shall (doth) shatter the cedars of Libanus, i.e., even the mightiest of trees. In doing this lightning is God's instrument, and thunder, His voice. Cf. 28,5-7. (b) *As a symbol of lofty pride*: 36,35 Vidi impium superexaltatum, et elevatum sicut cedros Libani. I have seen the wicked highly exalted, and lifted up like the cedars of Libanus. (c) *They are the cedars of God*, i.e., lofty, majestic cedars, the greatest trees: 79,11. Among the Hebrews the phrase "of God" signified excellence, the highest, the greatest, etc. (d) *They are an emblem of prosperity, perpetuity, and undying vigor*: 91,13 Sicut cedrus Libani multiplicabitur. Like a cedar of Libanus

doth he (the just man) flourish. (e) *They are the trees which the Lord hath planted*, i.e., trees not planted by man. 103,16.

The great forests of Libanus, as known to the Hebrews, have practically disappeared. A few (eleven) small groups remain. In one of these there are some ten venerable patriarchs probably 2000 years old. The cedars of Libanus often reached a height of 100 feet, with a circumference of 40 feet. These dimensions are not improbable. Much larger cedars at least in height can be found in the great forests of western Washington and Oregon. See the article on *Cedar* in the *Cath. Encycl.*

celsus, a, um, *high, lofty*. Celsi Tonantis Unice, O Thou only-begotten Son of the sublime Thunderer—poetical name for God. *Celsi*, Monastic Brev., *summi*. Hymn, *Aeterna caeli gloria*. Cf. 2 Kings 22,14; 1 Kings 2,10; Pss. 17,14; 28,3.

censĕo, ūi, um, ĕre 2, *to think, deem; ordain, decree; to ratify, sanction*. Paulusque gestis censuit. (As the prophet commands us to do) and Paul by his deeds approved. Hymn, *Rerum Creator optime*.

centrum, i, n. (κέντρον, any sharp point, the point round which a circle is described), *the center, middle point or place*. Lucidum centrum poli. The lightsome center of the heavens. The Roman Brev. text has *lucidas mundi plagas*, the lightsome regions of the universe, i.e., the heavenly bodies, sun, moon, and stars. Hymn, *Caeli Deus sanctissime*.

cĕra, ae, f. (akin to κερός), *wax*. 67,3 Sicut fluit cera a facie ignis. As wax melteth before the fire. Wax is a symbol of instability, helplessness, or exhaustion. 21,15; 57,9; 96,5.

cernĕus, a, um, *profoundly bowed, prostrate*. It is found in the third stanza of the hymn, *Aurora jam spargit polum*, which may be rendered: While the present morning resounds with song (canore), we here with profound humility beg (deprecamur cernui) that the last morning may also dawn for us with light eternal. The stanza is obscure. This word is familiar from the second line of the *Tantum Ergo* sung in Benediction.

certus, a, um (cerno), *fixed, settled, determined*. Per temporum certas vices. Through determined changes of time, i.e., while time shall last. Hymn, *Hominis superne Conditor*.

cervix, icis, f., *the neck*. 128,4 Dominus justus concidit cervices peccatorum. The Lord is just: He hath cut asunder the necks of sinners. *Necks*, Hebrew, *cords*, traces yoking Israel as oxen are yoked to the plow. The allusion is not clear.

cervus, i, m., *a stag, deer*. (1) as a symbol of swiftness. 17,34 Qui perfecit pedes meos tamquam cervorum. Who hath made my feet like those of the stag. 41,2; Hab. 3,19. (2) 103,18 Montes excelsi cervis. The high mountains are for the stags. *Stags*, the Hebrew has *wild goats*. For 28,9 see *praeparo*.

cesso, āvi, ātum, āre (freq. of cedo), *to cease, stop, leave off*. 105,30 Cessavit quassatio. The slaughter ceased. Deut. 32,26. See *placo*.

cĕtus, i, m., pl. *cete*, n. (κητος), *any large sea-animal, a sea-*

monster, whale. Dan. 3,79 Benedicite cete, et omnia quae moventur in aquis, Domino. O ye whales, and all that move in the waters, bless the Lord. The pl. is found in Gen. 1,21; the sing. in Job 7,12; Is. 27,1; Matt. 12,40.

Cham, m. indecl. (Heb. swarthy, hot), or Ham, was the youngest son of Noe, and the father of one of the three great races of men. He was cursed by his father (Gen. 9,22). In the psalms Cham is a poetical name for Egypt. 77,51; 104,23; 105,22. Africa was the home of the Hamites.

Chānāan (Heb., low, flat), indecl. Canaan was the ancient name of that portion of Palestine which lay to the west of the Jordan and the Dead Sea, and extended as far west as the Mediterranean. It took its name from Canaan, the son of Cham and grandson of Noe, whose descendants peopled the land and the adjoining districts. Canaan was the Promised Land, the conquest of which is recorded in Josue 3-12. Cf. Gen. 12. Pss. 104,11; 105,38; 134,11. English pron., kā'nān, or kā'nā-ān.

chāos, n. (χάος), acc. chaos, abl. chao, other cases not found; *chaos, an unfathomably deep and dark place.* Illabitur tetrum chaos. Foul darkness descends. Hymn, *Lucis Creator optime.*

Chērub, m., indecl., Heb. pl. Cherubim (Heb. probably, *great, strong*), The Scriptures mention nine choirs of angels, whom the Fathers and theologians divide into three hierarchies of three choirs each. The first hierarchy consists of choirs of Seraphim, Cherubim, and Thrones. The second of Dominations, Virtues, and Powers. The third of Principalities, Archangels, and Angels. 17,11; 79,2; 98,1.

chorda, ae, f. (χορδή), *a string of a musical instrument.* 32,2 In psalterio decem chordarum psallite illi. Sing to Him on a ten-stringed psaltery (lute, harp). (a) 150,4 Laudate eum in chordis et organo. Praise Him with stringed instruments and reeds. *Organo*, probably a shepherd's pipe, a reed-pipe.

chōrus, i, m. (χορός, a circle), prop., *a dance in a ring, a choral dance*; meton., *a dancing and singing troop or band, a chorus, a choir.* 150,4 Laudate eum in tympano et choro. Praise Him with tymbrel and choir (with tabret and dance B). 149,3. The *dance* is the sacred dance. Cf. Exod. 15,20; Jer. 31,4,13.

christus, a, um (χριστός), *anointed.* (1) subst., *one who has been anointed.* Kings, priests, and prophets were anointed. The word is frequently used of king David, who was a figure of Christ. 88,39 Distulisti christum tuum. Thou hast been angry with Thy anointed, i.e., with the king chosen and anointed by Thy command, or, with the Davidic dynasty. 17,51; 19,7; 27,8; 83,10; 88,52; 131,10,17. (2) *the patriarchs* are also styled God's anointed; though not anointed in the literal sense, they were priests and prophets in that they were the inspired organs of Divine communications to others. 104,15 Nolite tangere christos meos. Touch not My anointed ones. Cf. M. See *Christus.*

Christus, i, m. (χριστός), *Christ, the Messiah, the Messianic King.* 2,2 Astiterunt reges terrae . . . adversus Dominum, et adversus

Christum ejus. The kings of the earth have risen up against the Lord and against His Christ. This psalm is directly and literally Messianic. Cf. Acts 4,25-27; Heb. 1,5 and 5,5; Apoc. 2,27; 12,5; 19,15. See *christus*.

Chusi, *m.* (Heb., dark colored), an unknown Benjaminite, perhaps a courtier of king Saul, conspicuous for his hostility towards David. 7,1.

cībārīa, ōrum, *n. pl.* (cibus), *food, provisions, sustenance*. 77,25 Cibaria misit eis in abundantia. Food in abundance He sent them.

cībo, āvi, ātum, āre (cibus), *to feed*. 80,17 Et cibavit eos ex adipe frumenti. And He fed them with the fat (= the finest of) wheat. 79,6.

cībus, *i, m., food, sustenance*. 64,10 Parasti cibum illorum. Thou didst prepare their food, viz., by preparing the earth for tillage and by giving rain in abundance. (a) The phrases *escam panis* and *cibum panis* are found in 13,4 and 52,5. They have the same meaning. 13,4 Qui devorant plebem meam sicut escam panis. Who devour my people like a morsel of bread (M). (b) 54,15 dulces cibos, sweet meats. The Hebrew has *familiar intercourse, sweet companionship*.

cicātrix, icis, *f., a scar, mark; a wound, bruise, sore*. 37,6 Putruerunt et corruptae sunt cicatrices meae. My wounds are festering and decaying. (B).

cīĕo, cīvi, cītum, cīere 2 (akin to κῆω, to go), *to make to go, to rouse or call, to call by name*. Jesum ciamus vocibus. Let us with our voices invoke the name of Jesus. Hymn, *Ales diei nuntius*. See *cupido*.

cīlicīum, īi, *n.* (κλικιον), this is the subst. form of *silicius*, *a, um, sc. vestimentum*. Cilicia was a province in southern Asia Minor. Cilicium was a coarse garment made originally of Cilician goats' hair; hence, *hair-cloth, sackcloth*. 34,13 Induebar cilicio. I clad myself with sackcloth. Sackcloth was worn as a sign of mourning, distress, penance, etc. 68,12. See *parabola*.

cīnīfes, um, *m. pl., or ciniphes, um, gnats, stinging insects*. 104,31 Et cinifes in omnibus finibus eorum. And gnats (came) in all their borders. This was the third plague. Cf. Exod. 8,16-19. Scheller gives six spellings of this word.

cīnis, ĕris, *m.* (akin to κνίς), *ashes*. In the Scriptures it is a familiar symbol of grief or mourning. 101,10 Cinerem tamquam panem manducabam. I have eaten ashes like bread. Grief has become to me as my daily food, and tears, my cup. 147,16.

circā, prep. with the acc. (akin to circum), *round about, in the neighborhood of*. 77,28 circa tabernacula eorum, round about their tents.

circūĕo, īvi or īi, ĩtum, ĩre, or circūmĕo, (1) *to go round, to go about, to go from one place or person to another*. 58,7 Famem patientur ut canes, et circuibunt civitatem. They shall hunger like dogs, and shall prowl about the city. See *canis*. (2) *to surround, enclose, encompass in a hostile sense*. 117,10 Omnes gentes circuei-runt me. All nations encompass me (= Israel) about. (3) 26,6

Circuivi, et immolari in tabernaculo ejus hostiam vociferationis. I draw nigh (the altar), and offer up in His Tabernacle a sacrifice with trumpet-clang. It is here probably used in the same sense as *circumdo* in 25,6.

circūitus, ūs, m. (*circueo*), (1) Used chiefly in the phrase "in circuitu," *round about*. 124,2 Montes in circuitu ejus. Mountains are round about her, i.e., Jerusalem. 11,9; 127,3. (2) 139,10 Caput circuitus eorum. The heads of them that encompass me about. Or: As for the heads of their faction (M). St. Jerome has: The bitterness of them that sit at table with me.

circūlus, i, m. (akin to *circus*, a circular line), *a circle*. Per quod dierum circulis, etc. That in the lapse of days (we may fail in none of our actions). Hymn, *Tu, Trinitatis Unitas*.

circumānctus, a, um (*circum* and *amicio*), *clothed, robed, adorned, arrayed*. 44,15 Circumamicta varietatibus. (The king's daughter is) arrayed in garments of many colors.

circumdo, dēdi, dātum, ħre, (1) *to surround, beset, encompass with a hostile intent*. 21,17 Circumdederunt me canes multi. A multitude of dogs (= foes) surround me. 16,9,11; 17,5,6; 31,7. See *canis*. (a) *to gather round or about without hostile intent*. 7,8 Synagoga populorum circumdabit te. A congregation of people shall surround Thee. (2) *to protect, shield, encompass about*. 90,5 Scuto circumdabit veritas ejus. His Truth guardeth thee like a shield (B). 31,10. (3) *to go round as in a procession*. 25,6 Circumdabo altare tuum, Domine. I will walk in procession round Thy altar, O Lord. (4) *to walk round, make the circuit of for purposes of observation*. 47,13 Circumdate Sion, et complectimini eam. Walk round Sion, and make the circuit thereof (contemplate her). Behold her strength, and see that the siege has left her unscathed. (5) *to gird, clothe*. 29,12 Circumdedisti me laetitia. Thou hast girded me with gladness. 44,10.

circumdūco, duxi, ductum, ħre 3, *to lead round*. Deut. 32,10 Circumduxit eum, et docuit. He (God) led him (Israel) about, and taught him.

circūmēo, see *circueo*.

circumornātus, a, um (*circumorno*), *embellished, adorned round about*. 143,12 Filiae eorum compositae: circumornatae ut similitudo templi. Their daughters are decked out, adorned round about after the similitude of a temple. Hebrew: Our daughters are like corner-pillars beautifully carved as for a palace.

circumplector, plexus sum, plecti 3, *to clasp around, enfold, encompass, surround*. 118,61 Funes peccatorum circumplexi sunt me. The snares of the wicked have entangled me—have been wound about me.

circumstantīa, ae, f. (*circumsto*), lit., *a standing round, a fortification, a surrounding as with a wall*. 140,3 Pone, Domine, custodiam ori meo: et ostium circumstantiae labiis meis. Set a watch, O Lord, upon my mouth: and a strong door (lit., a door of fortification) to my lips (M). Guard well the gate of my lips (B). A prayer for self-control. See *ostium*.

Cisson, or **Kishon** (Heb., winding), indecl., a river in northern Palestine, the scene of the defeat of Sisara, and the destruction of the prophets of Baal. It drains the plain of Esdrelon which separates the mountain ranges of Carmel and Samaria from those of Galilee. It empties into the Mediterranean through the bay of Acre. 82,10. Cf. Judges 4-5. In Judges and 3 Kings it is spelled Cison.

cīthāra, ae, f. (κίθαρα), a stringed instrument, a harp. 42,4 Confitebor tibi in cithara. I will praise Thee upon the harp. 32,2; 70,22; 80,3; 91,4.

cīto, quickly, speedily. 78,8 Cito anticipent nos misericordiae tuae. Let Thy kindness speedily hasten to meet us (B). 36,2; 105,13.

cīvitas, ātis, f. (civis), citizenship, the condition or rights of a citizen; meton., the citizens united in a community, a city, state, commonwealth. The word is often used of Jerusalem, the Holy City, where alone was to be found the Temple of the true God. The term *civitas Dei* refers to Jerusalem in the literal sense, and to the Church militant or triumphant in a figurative sense. 47,9 In civitate Dei nostri, in the city of our God. 45,5; 58,7; 59,11; 86,3; 121,3.

clāmo, āvi, ātum, āre (akin to κἀλέω), to call, cry out; to call to or upon for aid. 65,17 Ad ipsum ore meo clamavi. I cried unto Him with my mouth. 3,5; 16,6; 17,7; 129,1.

clāmor, ōris, m. (clamo), (1) a cry, an earnest prayer for help. 101,2 Clamor meus ad te veniat. Let my cry come unto Thee. 5,2; 17,7; 101,2. (2) a cry of distress. 143,14 Non est . . . clamor in plateis eorum. There is no outcry (of distress) in their streets.

clārītas, ātis, f. (clarus), glory, brightness. Paterna claritas, Christ, whom St. Paul styles *Splendor Patris*. Cf. Heb. 1,3. Hymn, *Primo die, quo Trinitas*.

clārus, a, um, clear, bright; clarum = lumen in the original text, line 4, of hymn *Rerum Deus tenax vigor*. Roman Brev.: Largire lumen (= clarum) vespere. Bestow upon us Thy light in the evening of life.

claudīco, āvi, ātum, āre (claudus), to limp, halt, be lame. 17,46 Filii alieni . . . claudicaverunt a semitis suis. Strange children limped away from their paths. They hobbled out of their strongholds to surrender to David.

clēmēns, entis, loving, merciful, clement. O clemens, O pia, O dulcis Virgo Maria. O clement, O loving, O sweet Virgin Mary. *Salve Regina*.

clēmēntīa, ae, f. (clemens), mercy, clemency. Pro tua clementia, in accordance with Thy mercy. Hymn, *Te lucis ante terminum*. The Monastic Brev. has: Ut solita clementia, with Thy accustomed clemency.

clērus, i, m. (κλήρος, properly sors), lot, something assigned by lot. 67,14 Si dormiatis inter medios clerous. When ye rest amid your allotted spoil (B). The women cheer the warriors by the prospect of rest and plenty in the enjoyment of rich spoils. Cf. M. The various interpretations of the whole verse are mere conjectures. The Hebrew affords no help.

clibānus, *i, m.* (κλίβανος), *an oven, furnace.* 20,10 Pones eos ut clibanum ignis in tempore vultus tui. Thou makest them a furnace of fire when Thy anger bursts forth (B). *Furnace*, the furnace of God's wrath into which His enemies shall be cast.

cōaequālis, *e* (coaequo), *coequal.* Totae tres personae coaeternae sibi sunt et coaequales. All three persons (of the Trinity) are coeternal and coequal, i.e., equal in nature, substance, and attributes. *Creed of St. Athanasius.*

cōaeternus, *a, um* (con and aeternus), *coeternal, equally eternal.* See *coaequalis.*

cōāgūlo, *āvi, ātum, āre* (coago = cogo), *to curdle;* only as *p. adj., coagulatus*, lit., *curdled.* (1) *fat.* 118,70 Coagulatum est sicut lac cor eorum. Their heart is curdled like milk. Hebrew: Their heart is as fat as grease. *Fat* implies on the part of the sinner insensibility to the divine law. (2) 67,16 mons coagulatus, a *humpy, swelling, or craggy* mountain. It suggests the idea of strength, firmness, stability, 67.17.

cōarcto, *āvi, ātum, āre* (same as coarto), *to force, constrain, straiten.* 34,5 Et angelus Domini coarctans eos. And let the angel of the Lord straiten them. *Straiten*, press them hard, drive them on.

coelum, see *caelum.*

coenōmyīa, *ae, f.*, in the Breviary *coenōmyīa*, (κυνόμυια), the dog-fly—which the *Century Dictionary* defines as a voracious biting fly, common in woods and bushes, and very troublesome to dogs. 77,45 Misit in eos coenomyiam, et comedit eos. He sent among (against) them the dog-fly, which devoured them. This was the fourth plague. 104,31. Cf. Exod. 8,21-31; and the second, Exod. 8,2-6. Dr. Boylan suggests that *cynomyia* would be a better spelling of the word.

coepi, *coepisse* (a defective verb), *to begin, commence; to have begun.* 76,11 Et dixi: Nunc coepi. Then I said: Now I begin to comprehend (B).

cōgītātio, *ōnis, f.* (cogito), (1) *pl., thoughts, plans, designs.* 138,3 Intellexisti cogitationes meas de longe. Thou understandest my thoughts from afar (M). (2) *evil plans or devices.* 32,10 Dominus . . . reprobatur autem cogitationes populorum. The Lord bringeth to naught the designs of the people. 5,11; 55,6. (3) *the deep plans or thoughts of God.* 91,6 Nimis profundae factae sunt cogitationes tuae. Thy thoughts are exceeding deep. 32,11; 39,6.

cōgīto, *āvi, ātum, āre* (contr. from coagito), *to think, plan, devise, take counsel.* Used in a good sense, but more commonly in a bad sense. (1) In a good sense: 76,6 Cogitavi dies antiquos. I thought upon the days of old (which were much better than the present). 37,19; 118,59. (2) In a bad sense: 40,8 Adversum me cogitabant mala mihi. They devised evils against me. 34,4,20; 40,8; 51,4; 82,4,6; 139,3.

cognātio, *ōnis, f.* (com and gnascor = nascor), *kindred, progeny, offspring, descendants.* 73,8 cognatio eorum simul, the whole brood (race) of them together.

cognosco, *gnōvi, gnītum, ěre 3,* *to know, see, learn, perceive, be-*

come acquainted with. 55,10 Ecce cognovi quoniam Deus meus es. Lo, I know that Thou art my God. 13,4; 17,45; 40,12; 70,15, frequent.

cōhors, rtis, *f.* (akin to *χῆρος*, prop., an enclosed place), *a troop, throng.* Omnis errorum cohors, all the bands of night-prowlers. Hymn, *Aeterne rerum Conditor.*

collaudātio, ōnis, *f.* (collaudo), *praise.* 32,1 Rectos decet collaudatio. Praise becometh the upright. It is especially becoming that the just praise God, for—Praise is not seemly in the mouth of a sinner (Ecclus. 15,9).

collido, lisi, lisum, ěre 3 (com and laedo), lit., *to strike or dash together*; then, (1) *to cast or dash down.* 88,45 Et sedem ejus in terram collisisti. And Thou hast cast his (David's) throne down to the ground. (2) 36,24 Cum ceciderit, non collidetur. When he falleth, he shall not be crushed. Hebrew: He shall not be cast headlong, or, utterly cast down.

colligo, lēgi, lectum, ěre 3 (com and lego), *to gather, gather together, collect.* 103,28 Dante te illis, colligent. Thou givest (it) to them; they gather it (B). The reference is to food. 128,7.

collis, is, *m., a hill.* 71,3 Suscipiant montes pacem populo: et collis justitiam. May the mountains bring peace to the people, and the hills justice (M)! *Mountains and hills*, i.e., the whole land. Palestine is a mountainous country. 64,13; 113,4; 148,9. For *collis* in Hab. 3,6, see *aeternitas*.

collōco, āvi, ātum, āre (con and loco), (1) *to set, place, put.* 112,8 Ut collocet eum cum principibus. That He may set him with (besides) princes. *Him*, the poor man. 142,3. (2) *to lie down, to rest.* 22,2 In loco pascuae ibi me collocavit. In the pasture He lets me rest (B). The Hebrew term suggests the lying down of sheep in a meadow (K). 103,22.

collum, i, *n., the neck.* Hab. 3,13 Denudasti fundamentum ejus usque ad collum. Thou didst lay bare its foundation even to the neck. The utter ruin of the Chaldean empire is figured by the wholesale demolition of a house (M). *Usque ad collum*, entirely.

cōlo, cōlūi, cultum, ěre 3, *to worship, adore.* Deut. 32,17 Immolaverunt . . . diis quos non coluerunt patres eorum. They sacrificed to gods whom their fathers worshipped not.

cōlor, ōris, *m., color,* Hymn, *Nox atra rerum contegit.*

cōlumba, ae, *f., a dove, pigeon.* 54,7 Quis dabit mihi pennas sicut columbae, et volabo, et requiescam? Had I the wings of a dove, I would fly away, and find rest (B). 67,14.

cōlumna, ae, *f., a pillar, column;* fig., (1) *a support, stay.* 74,4 Ego confirmavi columnas ejus (sc. terrae). I have established the pillars thereof. *Pillars*, God's decree that the earth abide. It is His will alone that sustains the earth. (2) 98,7 In columna nubis loquebatur ad eos. In the pillar of cloud He spake to them (to Moses and Aaron). Cf. Exod. 13,21; Num. 12,5.

combūro, bussi, bustum, ěre 3, *to consume by burning, to burn;* fig., *to ruin, destroy.* 82,15 Sicut ignis, qui comburit silvam: et sicut flamma comburens montes. As a fire that burneth up a forest:

and as a flame setting the mountains in a blaze (so shall God pursue His enemies and destroy them utterly). 104,32; 105,18.

cōmēdo, ēdi, ēsum or estum, ēre 3, (1) Of men and beasts: *to eat, eat up, consume, devour*. 101,5 Oblitus sum comedere panem meum. I forgot to eat my bread (because of my affliction). (a) 104,35 Comedit omne foenum in terra eorum. They (the locusts and bruchus) devoured all things green in the land. This was the eighth plague. Cf. Exod. 10,1-19. For 77,45 see *coenomyia*. (2) Of inanimate things: 68,10 Quoniam zelus domus tuae comedit me. For zeal for Thy house hath consumed me. 77,63.

commīnor, ātus sum, āri (con and minor), *to threaten*. 102,9 Non . . . in aeternum comminabitur. He will not threaten (keep His anger) forever.

commīnūo, ūi, ūtum, ēre 3, *to break into small pieces, to crush to pieces*. 17,43 Comminuam eos, ut pulverem ante faciem venti. I beat them small as dust before the wind (M). It here signifies rather *to pulverize*, and thus to scatter as dust before the wind. The future tense *comminuam* is properly translated as a past tense. (a) 28,6 Comminuet eas (cedros) tamquam vitulum Libani. This is a difficult passage. It is variously rendered, e.g., The Lord dasheth them (the cedars) headlong like the calf of Lebanon (B). Others: He splitteth them. He beateth them small. Thalhofer suggests the following interpretation: "God, in His might, shatters the cedars of Libanus, 'breaks them small,' as easily as He could destroy a young horned animal grazing on the range."

commiscēo, miscūi, mixtum or mistum, ēre 2, *to mingle, intermingle, to mix together*. 105,35 Commisti sunt inter gentes, et didicerunt opera eorum. They mingled with the gentiles, and learned their works. *Mingled*, lit., mixed themselves; this refers probably to the mixed marriages which the Israelites contracted so freely (Judges 3,6) in spite of Josue's warning. Josue 23,12-13.

commōdo, āvi, ātum, āre (commodus, friendly, obliging), *to lend, oblige, adapt one's self to suit another person*. 111,5 Jucundus homo qui miseretur et commodat. Happy the man that showeth pity and lendeth. 36,26.

commōdum, i, n. (commodus), *favor, reward, blessing*. Nobisque largus commoda. Generously bestow upon us the blessings (of eternal life). Hymn, *Primo die, quo Trinitas*.

commōror, ātus sum, āri, *to dwell, abide*. 30,14 Audivi vituperationem multorum commorantium in circuitu. I have heard the censure of many that dwell round about. 90,1.

commōtīo, ōnis, f. (commoveo), lit., *a moving, motion*. (1) *a moving or shaking as of the head in derision*. 43,15 Posuisti nos . . . commotionem capitis in populis. Thou hast made us a shaking of the head (= an object of derision) among the peoples. (2) *dare in commotionem*; said of the feet, *to be moved, i.e., to stumble, slip, fall*. 120,3 Non det in commotionem pedem tuum. May He not suffer thy foot to be moved. May God not permit that thou fall by the wayside and perish. May He sustain Thee till thou reachest the goal of thy earthly pilgrimage. 65,9.

commōvēo, mōvi, mōtum, ēre 2., general meaning, *to move, shake, agitate, disturb*, either in a lit. or fig. sense; used of material things, the mind, or the passions. It occurs frequently. (1) *to shake or disturb greatly, to put in violent motion*. 59,4 Commovisti terram, et conturbasti eam. Thou hast made the earth to quake, and hast troubled it. 17,8; 28,8; 76,19; 96,4. (2) *to waver, falter, hesitate, fail*; generally rendered (in the passive), *to be moved, or disturbed*. 20,8 In misericordia Altissimi non commovebitur. Through the mercy of the Most High he shall not be moved. 37,17; 45,6; 92,1; 95,10. (3) *to tremble from fear, be in awe of*. 32,8 Ab eo autem commoveantur omnes inhabitantes orbem. Let all the dwellers of the earth tremble before Him. 95,9; 111,8.

commūnīco, āvi, ātum, āre (communis), *to partake, share, participate in*. 140,4 Non communicabo cum electis eorum. I will take no part in their pleasures (M), in their choice bits (B), in their dainties (Br. and others). *Electa*, every form of sensual enjoyment. St. Jerome, *deliciis*.

commūtātīo, ōnis, *f.* (commuto), (1) *change*. 54,20 Non enim est illis commutatio, et non timuerunt Deum. For with others there is no change (of heart), and they do not fear God. (2) *exchange, barter, sale*. 43,13 Vendidisti populum tuum sine pretio: et non fuit multitudo in commutationibus eorum. Thou hast sold Thy people gratis (for a mere trifle): and there was no crowd at their sale (M). There was no competition of buyers when the captive Jews were sold into slavery; they were therefore sold "for a mere trifle." This was owing to their great number. Their sale had been foretold by Moses. Cf. Deut. 28,68. (3) 88,52 Quod exprobraverunt commutationem christi tui. Wherewith they have reviled the altered condition of Thine anointed (M). *Altered condition*, changed lot, fortune. The altered lot, i.e., the misfortune and wretchedness of the king anointed by God. Hebrew: the footsteps of Thine anointed.

commūto, āvi, ātum, āre, *to change*. 72,21 Renes mei commutati sunt. My reins (the seat of desire) have been changed. The Jews referred thoughts to the reins (K). See *ren*. A man's reins are changed when he is afflicted with disquieting thoughts and tormenting passions, such as envy, anger, and sorrow. The meaning of this word in the titles of psalms 44,68, and 79 is obscure. The Hebrew term which it translates may mean a six-stringed lyre, or the melody to which the psalms were sung.

compāgo, īnis, *f.* (compingo), *a joining together, joint; bodily structure*. Compago nostri corporis, the structure of our body. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

compar, pārīs, (com and par), *equal*. Praesta, Pater piissime, Patrique compar Unice. Grant this, most loving Father, and Thou, only-begotten Son who are equal to the Father. From one of the common doxologies in the Psalter.

compāro, āvi, ātum, āre (compar), *to compare, value alike, esteem as equal*. 48,13 Comparatus est jumentis insipientibus, et similis factus est illis. He (man) is compared unto (= resembleth) senseless beasts, and is become like unto them.

compēditus, a, um (compedio, from compes), *shackled, fettered*. Subst., *those in fetters, prisoners*. 101,21 Ut audiret gemitus compeditorum. That He might hear the groaning (sighs) of the captives. 78,11; 145,7.

compes, pēdis, *f.* (com and pes), *a fetter or shackle for the feet*. 149, 8 Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis. To bind their kings with fetters, and their nobles with manacles of iron. 104,18. Note the instrumental use of *in*.

compesco, pescūi, ēre 3 (akin to compes, compedio), *to restrain, hold in check*. 82,2 Ne taceas, neque compescaris, Deus. Be not silent, neither be Thou still, O Lord. *Be still*, i.e., hold not back. Withhold not punishment from the enemies of Thy people.

complācēo, cūi or cītus sum, ēre 2, (1) *to please, to be acceptable to, find favor with*. 39,14 Complaceat tibi, Domine, ut eruas me. May it please Thee, O Lord, to rescue me. 18,15. (2) *to delight in, be well pleased with, take pleasure in*. 25,3 Complacui in veritate tua. I delight in Thy truth. 43,4; 48,14. (3) *to behave kindly toward, to be ready to help*. 34,14 Quasi proximum, et quasi fratrem nostrum, sic complacebam. As if it were our neighbor or brother, I behaved kindly to them (M).

complācītus, a, um (complaceo), comp., **complācītior**, *favorable, well pleased*. 76,8 Non apponet ut complacitior sit adhuc? Will He never be more favorable than now? For *appono* see *Introduction* (7).

complector, plexus sum, plecti 3 (com and plecto), *to encircle, encompass, walk round*. 47,13 Circumdate Sion, et complectimini eam. Walk round Sion, and make the circuit thereof (M). *Make the circuit thereof*, i.e., behold her strength and her splendor, and observe that the siege has left her unscathed.

complēo, plēvi, ētum, ēre, 2, lit., *to fill, fill full, fill up*; said of arrows, *to spend, discharge, shoot*. Deut. 32,23 Sagittas meas complebo (= immittam) in eis. Mine arrows will I spend among them.

compōsītus, a, um (compono), *comely, decked out, well arranged*. 143,12 Filiae eorum compositae. Their daughters are decked out. The Hebrew has: Our daughters are like corner-pillars (beautifully carved as for a palace).

comprēhendo, di, sum, ēre 3, (1) *to seize, lay hold of*. 70,11 Persequimini, et comprehendite eum. Pursue and seize him. 7,6; 9,23. (2) *to overtake, seize*. 17,38 Persequar inimicos meos, et comprehendam illos. I will pursue my enemies, and overtake them. 39,13; 68,25. (3) In the passive, *to be taken, enmeshed, caught as in a snare*. 58,13 Comprehendantur in superbia sua. May they be taken captives in their pride (B). 9,16-17.

comprīmo, pressi, pressum, ēre 3 (com and premo), lit., *to press, squeeze together*; fig., *to check, restrain*. Hostemque nostrum comprime. Restrain Thou our adversary. Hymn, *Te lucis ante terminum*.

compunctiō, ōnis, *f.* (compungo), *a pricking, pain, sorrow*. 59,5 Potasti nos vino compunctionis. Thou hast given us draughts

of staggering wine (B). *Vino compunctionis*: the Greek word represented by *compunctio* means lethargy or stupefaction. Other English versions render it *the wine of sorrow*, with reference probably to its after-effects. Hebrew: wine that bewilders (Br). St. Jerome: Thou hast drenched us with stupefying wine.

compungo, punxi, punctum, ěre 3, (1) *to prick; fig., to wound, hurt*; in passive, *to feel compunction, sorrow, regret, or remorse, to repent*. 4,5 Quae dicitis in cordibus vestris, in cubilibus vestris compungimini (= paeniteat vos). Feel compunction (repent on your beds) for what you say (think) in your hearts (M). 29,13; 34,16. (2) 108,17 Compunctum corde mortificare. (He persecuted) the broken hearted (smitten in heart Br.) to put him to death.

concalesco, cālūi, ěre 3 (inchoat. of concaleo), *to become thoroughly warm, to glow*; fig., a man's heart is said *to glow* with the fires of love, indignation, resentment, etc. 38,4 concauit cor meum intra me. My heart burned within me (with suppressed indignation or bitterness).

concido, cidi, cĭsum, ěre (com and caedo), (1) *to cut, cut in pieces; to cleave, hew asunder*. 128,4 Dominus justus concidit cervices peccatorum. The Lord is just: He hath cut asunder the necks of sinners. *Necks*, see *cervix*. (2) *to cut to pieces in war, to cut down, destroy, slay*. 88,24 Concidam a facie ipsius inimicos ejus. I will cut down his enemies before his face.

concido, ĭdi, ěre 3 (com and cado), *to fall down; fig., to perish, be disheartened*. Elisa mens ne concidat. Lest the despondent soul be disheartened. Hymn, *Magnae Deus potentiae*.

concĭlium, ĭi, n. (com and cio = cĭeo), *an assembly, council*, in either a good or bad sense: (a) 1,5 Neque peccatores in concilio justorum. Nor shall sinners stand in the Assembly of the just (B). 39,11. (b) 21,17 concilium malignantium, a band of evil-doers. (c) 25,4 concilio vanitatis, in the gathering (council) of the godless (B).

concinno, āvi, ātum, āre (concinus, skilfully put together), *to put or fit together carefully, to arrange*. Fig.: (1) *to frame, weave*. 49,19 Lingua tua concinnabat dolos. Thy tongue hath framed deceits. (2) *to contrive, forge, accomplish*. 57,3 In terra iniquitias manus vestrae concinnant. Your hands forge injustice (contrive wrongs) in the land.

conciĭno, cĭnūi, centum, ěre 3 (cum and cano), *to sing, celebrate in song*. Concĭnendo, with song, by chanting the night-hours. Hymn, *Summae Parens clementiae*.

conciĭpio, cĕpi, ceptum, ěre 3 (com and capio), (1) *to conceive, become pregnant*. 50,7 Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea. For behold I was conceived (Hebrew brought forth) in iniquities, and in sins did my mother conceive me. The fact of original sin could hardly be more plainly stated even though the psalmist himself may have had but a dim sense—if any at all—of the meaning which the Holy Spirit intended to convey through his halting words (Pope). (2) *to conceive mentally, receive into the mind*. 7,15 Conceptit dolorem,

et peperit iniquitatem. He (the sinner) hath conceived sorrow (trouble, mischief), and brought forth iniquity. See *dolor*. The term conception or parturition is often used to express the designs of the wicked and their execution (K). Cf. Job 15,35; Is. 59,4.

concĭto, āvi, ātum, āre (frequent. of concieo), *to stir up, excite, provoke, arouse*. 77,58 In iram concitaverunt eum in collibus suis. They provoked Him to anger with their high places, i.e., the usual places where heathen sacrifices were offered. 77,40; Deut. 32,16.

conclūdo, clūsi, clūsum, ěre 3 (com and claudio), (1) *to close, close up; to block or bar the way*. 34,3 Effunde frameam, et conclude adversus eos, qui persequuntur me. Unsheathe the sword, and bar the way against those that pursue me. (a) 16,10 Adipem suum concluderunt. They have shut up their fat, i.e., their unfeeling heart. (2) *to deliver over, hand over, surrender*. 77,62 Conclussit in gladio populum suum. He gave over also His people to the sword (M). 30,9; 77,50.

concoro, dis, *concordant, harmonious*. Voce concordii, with harmonious voices. Hymn, *Nocte surgentes*.

concrĕpo, ūi, ĭtum, āre, *to sound, resound*. Canore concrepat. From Hymn, *Aurora jam spargit polum*. See translation under *cernuus*.

concreresco, crĕvi, crĕtum, ěre 3, *to grow together, unite*. Deut. 32,2 Concresecat ut pluvia doctrina mea, fluat ut ros eloquium meum. Let my doctrine gather as the rain, let my speech distil as the dew.

conculco, āvi, ātum, āre (com and calco, to tread upon), (1) *to trample upon, tread under foot; fig., to despise, treat with contempt*. 55,3 Conculcaverunt me inimici mei tota die. Mine enemies have trodden upon me all the day long. 7,6; 55,2; 56,4; 90,13. (2) *to cover, conceal*. 138,11 Et dixi: Forsitan tenebrae conculcabunt me. And I said: Perhaps darkness shall cover me. The Hebrew term rendered by *conculcabunt* is obscure. St. Jerome, *operient*.

concupiscĕntĭa, ae, f. (concupisco), *desire*. 105,14 Concupierunt concupiscĕntiam in deserto. They lusted exceedingly in the desert. Cf. Num. 11,4. The cognate accusative intensifies the desire expressed by the verb.

concupisco, cŭpĭvi or cŭpĭi, cŭpĭtum, ěre 3 (concupio), *to desire eagerly, to long for or after*. 83,3 Concupiscit et deficit anima mea in atria Domini. My soul longeth (pineth), yea, languisheth for the courts of the Lord. 44,12; 118,20,40,174.

concutĭo, cussi, cussum, ěre 3 (for con-quatĭo), *to shake violently, to cause to tremble*. 28,8 Vox Domini concutientis desertum. The voice of the Lord who maketh the desert to tremble (B)!

condemno, āvi, ātum, āre (com and damno), *to condemn*. 93,21 Sanguinem innocentem condemnabunt. They will condemn innocent blood. 108,7.

condensa, ōrum, n. (condensus, thick, dense), *thickets, leafy boughs, shady boughs*. 28,9 Revelabit condensa. He will lay open the thickets (strip them bare). (a) 117,27 Constituite diem

solemnem in condensis, usque ad cornu altaris. Marshal the festive dance with leafy branches, (that reach) even unto the altar-horns (B). Hebrew: Bind the sacrifice with cords as far as (even unto) the horns of the altar. The decorations of the courts of the temple extended even to the horns of the altar. An obscure verse.

conditor, ōris, *m.* (condo), *maker, framer, author, founder, creator. Telluris ingens (alme) Conditor.* O great Creator of the world. Hymn for Vespers, Thursday.

condo, dīdi, dītum, ēre 3, (1) *to lay up, store up.* Deut. 32,34 Nonne haec condita sunt apud me? Is not this laid up with Me (sealed up in My treasures)? (2) *to make, create.* Mundum condere, *to create the world.* Hymn, *Primo die, quo Trinitas (Primo dierum omnium).*

confēro, contūli, collātum, conferre, *to bring, impart, bestow.* Haec lux serenum conferat. May this light bring us contentment. Hymn, *Lux ecce surgit aurea.*

confessio, ōnis, *f.* (confiteor), (1) In the psalms *confessio* is the praise of God, or the glory and majesty of God confessed by His creatures, and the giving of thanks to God. It is nowhere the confession of sins. 103,1 Confessionem, et decorem induisti. With glory and majesty Thou art robed. 41,5; 94,2; 95,6; 148,14. (2) 110,3 Confessio et magnificentia opus ejus. Splendid and glorious is His work (B). The two nouns are used for adjectives —a Hebraism.

confestim, adv. (allied to festino), *immediately, forthwith, without delay.* 39,16 Ferant confestim confusionem suam. Let them at once be put to confusion.

confīdo, fīsus sum, ēre 3, *to trust, to have or place confidence in.* 145,2 Nolite confidere in principibus. Put not your trust in princes. 24,2; 48,7; 56,2; 117,8.

confīgo, fīxi, fīxum, ēre 3, (1) *to fasten or fix in.* 31,4 Conversus sum in aerumna (= aerumnam) mea. I was cast into misery while the thorn (of sin) was still fixed in me (B). *The thorn of sin*, the pricks of self reproach. The thorn of divine chastisement turned my life into wretchedness. (2) *to pierce through, to transfix as with a weapon.* 118,120 Confīge timore tuo carnes meas. Penetrate my flesh with Thy fear. The Hebrew has: My flesh trembleth for fear of Thee.

confirmo, āvi, ātum, āre, (1) *to strengthen, confirm, establish.* 67,29 Confirma hoc Deus, quod operatus es in nobis. Strengthen, O God, what Thou hast wrought in us. 50,14; 74,4. (2) in the passive, *to be sustained, supported, stayed.* 70,6 In te confirmatus sum ex utero. By Thee have I been supported from the womb. 110,8 Fidelia omnia mandata ejus, confirmata in saeculum saeculi. Faithful are all His decrees, stable (established, they stand fast) for ever and ever. (3) 37,3 Confirmasti super me manum tuam. Thy hand presseth heavily upon me by way of chastisement. (4) 73,13 Tu confirmasti in virtute tua mare. Thou, by Thy might, didst make the sea solid (M). *Make solid*, i.e., didst compact the waters of the Red Sea into solid walls for the passage of the Israelites. Cf. Exod. 14,22 ff.

confitēor, fessus sum, ēri 2 (com and fateor), (1) *to praise, give thanks*. These are the two usual meanings of *confiteor* that occur frequently in the psalms. 9,2 Confitebor tibi, Domine, in toto corde meo. I will give praise to Thee, O Lord, with my whole heart. 7,18; 17,50; 135,1-3. (2) *to confess, acknowledge one's guilt*. 31,5 Confitebor adversum me injustitiam meam Domino. I will confess against myself my iniquity unto the Lord.

conflūo, fluxi, ēre 3, *to flow together, to come together in multitudes*. Jer. 31,12 Confluent ad bona Domini. They (the Israelites) shall flow together to the good things of the Lord. On the return from exile the temporal prosperity of Israel shall be greater than ever, and this shall foreshadow an abundance of spiritual blessings.

conforto, āvi, ātum, āre (com and fortis), (1) *to strengthen, make strong*. 88,22 Et brachium meum confortabit eum. My arm also shall strengthen him. 147,13 Confortavit seras portarum tuarum. He hath strengthened the bolts of thy gates. (2) *to prevail*. 9,20 Exsurge Domine, non confortetur homo. Arise, O Lord, let not (mere) man prevail (M, after the Hebrew). *Conforto* occurs chiefly in the passive and is rendered, *to be strengthened, to be powerful, great, mighty*. 28,5; 36,15; 57,5; 67,22.

confractiō, ōnis, f. (confringo), *a gap, breach, or break as in a wall or fortification*. 105,23 Si non Moyses electus ejus stetisset in confractione in conspectu ejus. Had not Moses His chosen one stood forth before Him in the breach. Moses like a brave warrior stood in the breach as intercessor. Cf. Exod. 32,10-44; Deut. 9, 13-19.

confringo, frēgi, fractum, ēre 3 (com and frango), *to break in pieces, shatter; to destroy, bring to naught*. 2,9 Tamquam vas figuli confringes eos. Thou shalt break them in pieces like a potter's vessel. 28,5; 36,15; 57,7; 67,22.

confūgio, fūgi, ēre 3, *to flee for refuge or succor, to take sanctuary*. 142,9 Domine, ad te confugi. O Lord, unto Thee have I fled.

confundo, fūdi, fūsum, ēre 3, *to put or bring to shame, to discomfit*. 43,8 Odientes nos confudisti. Thou hast put to shame them that hate us. 43,10; 118,31. The passive is more common. 30,2,18; 34,4; 52,6; 96,7; 126,5.

confūsiō, ōnis, f. (confundo), *shame, confusion*. 88,46 Perfundisti eum confusione. Thou hast covered him with shame. 34,26; 39,16; 68,8,20.

confūsus, a, um (confundo), *confused, disordered*. Confusa mundi et turbida, confused and disordered state of the world. These words are in apposition with the opening line of hymn, *Nox, et tenebrae, et nubila*.

congaudēo, ēre 2, *to rejoice together with*. Secunda spes congaudeat. Secondly, may hope rejoice us. Hymn, *Aeterna caeli gloria*.

conglūtīno, āvi, ātum, āre (from com and glutino, to glue or paste together), *to cleave to*. 43,25 Conglutinatus est in terra venter

noster. Our belly cleaveth to the earth, i.e., we lie prostrate while our enemies march over us.

congrĕgātio, ōnis, *f.* (congrego), *a gathering, assembly, congregation.* 61,9 Sperate in eo, omnis congregatio populi. Trust in Him, all ye congregation of the people, i.e., all Israel. 67,31 Congregatio taurorum in vaccis populorum. There is a gathering of bulls with the cows of the people (B). The *bulls* are the princes, the *cows* are the people, the subjects of the princes. 73,2; 105,17; 110,1.

congrĕgo, āvi, ātum, āre (com and grex), *to collect, gather together, assemble.* 46,10 Principes populorum congregati sunt cum Deo Abraham. The princes of the people are gathered together with the God of Abraham. 32,7; 47,5; 105,47; 106,2; 146,2.

congrūus, a, um (congruo), *fit, appropriate, becoming,* Flammiis adure congruis. Purify with becoming flames our reins, etc. Hymn, *Summae Parens clementiae.*

conjunctus, a, um (conjungo), *joined, united, connected.* 67,26 Praevenerunt principes conjuncti psallentibus. First came the princes, followed by zither-players.

conquasso, āvi, ātum, āre (com and quasso, to shake violently), *to break, crush, or dash to pieces.* 109,6 Conquassabit capita in terra multorum. He shall crush the heads in the land of many. *He*, the Messiah.

conscindo, scīdi, scissum, ěre 3, *to tear or rend in pieces.* 29,12 Conscidisti saccum meum. Thou hast rent off my sackcloth, i.e., garments of mourning.

conscriptus, a, um, part. adj. (conscribo), *written.* 149,9 Ut faciant in eis iudicium conscriptum. To execute on them the judgment written, or, the doom decreed by God. Cf. Deut. 32,41 ff. It is not certain just what *written judgment* is meant.

consensus, ūs, m. (consentio), *agreement, consent, harmony, concord.* 54,15 In domo Dei ambulavimus cum consensu. We used to walk in the house of God in concord (M). *Cum consensu:* the Hebrew has *in the throng.* We walked in the house of God (the Tabernacle) with the throng.

consĕquor, sĕcūtus sum, sĕqui, *to follow after, pursue; to obtain.* It is used in this last sense in the title of psalm 5. It does not occur elsewhere in the Psalter.

conservo, āvi, ātum, āre, *to keep, preserve, maintain.* 15,1 Conserva me Domine, quoniam in te speravi. Preserve (guard) me, O Lord, for in Thee have I put my trust. 36,28; 40,3.

considĕro, āvi, ātum, āre, (1) *to look at closely, to observe with the eyes or mind, to regard, contemplate.* 21,18 Ipsi vero consideraverunt et inspexerunt me. They have looked (gazed) and stared at me. 9,35; 90,8; 119,15,18. (2) *to lie in wait for, to watch for with hostile intent.* 36,32 Considerat peccator justum. The sinner lieth in wait for the just (B). The sinner notes carefully what the just man says and does that he may ensnare him.

consīlior, ātus sum, āri (consilium), *to take counsel, to plan,*

devise. 30,14 Accipere animam meam consiliati sunt. They plotted to take away my life (K).

consilium, *ii, n.* (connected with *consulo*), (1) in an active sense a *taking counsel, a deliberation, consultation* in either a good or bad sense. 70,10 Qui custodiebant animam meam, consilium fecerunt in unum. Those who sought my life took counsel together. 118,24. (2) In a passive sense, *the result of the deliberation, a plan, plot, resolution, conclusion* in either a good or bad sense. 9,23 Comprehenduntur in consiliis quibus cogitant. They (the godless) are taken in the crafty counsels (plans B) which they have devised (M), 12,2; 13,6; 19,5; 20,12; 32,10. This use is frequent. (3) Used also of God, *His plan, counsel, design.* 106,11 Consilium Altissimi irritaverunt. They spurned the counsel of the Most High. 32,11; 105,13. (4) Phrases: *consilium facere, ponere, or inire, to consult, take counsel.* 12,2. 70,10.

consisto, *stīti, ēre 3, to stand, to take one's stand, to place one's self.* In the psalms only with the prep. *adversum*: 26,3 Si consistam adversum me castra. If armies in camp were set in array against me. 38,2 Posui ori meo custodiam, cum consisteret peccator adversum me. I will set a guard on my mouth in the presence of the wicked (B).

consolatio, *ōnis, f.* (*consolor*), a *consoling, consolation, comfort.* 93,19 Consolationes tuae laetificaverunt animam meam. Thy comfortings gladdened my soul.

consolator, *ātus sum, āri, Active, to comfort, console, encourage.* 85,17 Quoniam tu, Domine, adjuvisti me, et consolatus es me. Because Thou, O Lord, hast helped me, and hast comforted me. 22,4; 68,21; 70,21; 118,50,76,82. *Passive, to be comforted, etc.* 76,3 Renuit consolari anima mea. My soul refused to be comforted. 118,52: 125,1.

consors, *sortis, c., a partaker, sharer, partner, one who has an equal share with another, or others.* 44,8 Propterea unxit te Deus Deus tuus oleo laetitiae prae consortibus tuis. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Cf. Heb. 1,8-9, in which this passage is applied directly to the Messiah. In the hymn *Consors paterni luminis*, the Son is the sharer of the Father's light.

conspectus, *ūs, m.* (*conspicio*), *sight, presence*; very common and nearly always with one of the prepositions *a, ante, or in.* 137,1 In conspectu angelorum, in the sight of the angels. 53,5; 97,9. Without a prep. in 16,15.

conspicio, *spexi, spectrum, ēre 3 (com and specio), to look to, consider.* 21,20 Ad defensionem meam conspice. Look towards my defense. Hasten Thee to help me.

constitūo, *stītūi, stītūtum, ēre 3 (com and statuo), (1) to set, place, put, appoint.* 8,7 Constituisti eum super opera manuum tuarum. Thou hast set him (man) over the works of Thy hands. 2,6; 108,6. (2) *to make, create.* 88,48 Numquid enim vane constituisti omnes filios hominum? For hast Thou made all the children of men in vain? (3) *to build, found.* 106,36 Constituerunt civitatem habitationis. They built themselves a city to dwell in.

(4) 40,9 Verbum iniquum constituerunt adversum me. Against me they set up (spoke) their goddess saying (B). *Verbum*, the evil wishes of his enemies, who hoped that the sick psalmist would not recover. (5) *to devise, design.* 139,3 Tota die constitutebant praelia. All the day long they designed battles. *Designed*, i.e., stirred up or instigated strife. (6) *to fix, appoint, mark out.* Deut. 32,8 Altissimus . . . constituit terminos populorum juxta numerum filiorum Israel. The Most High . . . fixed the bounds of the peoples according to the number of the children of Israel. For *constituere in* as a factitive, see *Introduction* (4).

constringo, strinxi, strictum, ěre 3, *to bind together; to hold fast, fetter, restrain.* 31,9 In camo et freno maxillas eorum constringe. With bit and bridle bind fast their jaws. See *maxilla*.

consummatio, ōnis, f. (consummo), (1) *perfection, accomplishment, achievement.* 118,96 Omnis consummationis vidi finem. I have seen an end to all perfection. Which, according to Rashi means: Naught is so perfect, but that it comes to an end; (not so Thy Law with the sanction it holds out). (2) *destruction.* 58,14 In consummatione: in ira consummationis, et non erunt. In utter destruction; (they shall perish) in the wrath of utter destruction, and shall be no more. Translations differ widely. See *exsecratio*. (3) *close, ending.* 28,1 In consummatione tabernaculi. (A psalm of David) for the close of the feast of Tabernacles.

consummo, āvi, ātum, āre (com and summa), *to complete, finish; to make an end of, destroy.* In 118,87 Paulo minus consummaverunt me in terra. They had well nigh made an end of me upon earth.

consūmo, sumpsi, sumptum, ěre 3, *to destroy, annihilate, bring to naught.* (a) passive, *to come to an end, etc.* 7,10 Consumetur nequitia peccatorum. Let the malice of sinners be brought to an end (B).

consurgo, surrexi, surrectum, ěre 3, *to rise up, stand up, arise.* 93,16 Quis consurget mihi (=mecum, or, pro me) adversus malignantes? Who shall stand with me against the workers of iniquity? *Stand with*, stand up to defend.

contāgium, ĩi, n. (contingo, to touch), *touch, infection, contagion.* Ne criminis contagio tepescat ardor spiritus. Lest the fervor of the soul be chilled by the touch of sin. Hymn, *Tu Trinitatis Unitas*.

contāmīno, āvi, ātum, āre (com and tagmino, from tango), *to defile, profane.* 54,21 Contaminaverunt testamentum ejus. They have defiled His covenant. 105,39.

contĕgo, texi, tectum, ěre 3, *to cover, conceal, envelop.* 54,6 Contexterunt me tenebrae. Darkness hath enveloped me.

contemptio, ōnis, f. (contemno), *contempt, scorn, disdain.* 106,40 Effusa est contemptio super principes. Contempt was poured out upon princes.

contemptus, a, um, part. adj: (contemno), *despised.* 188,141 Adolescentulus sum ego, et contemptus. I am little (young) and despised.

contemptus, ūs, *m.* (contemno), *contempt, scorn, disdain.* 118,22 Aufer a me opprobrium, et contemptum. Take from me shame and contempt. This may be understood in either an active or a passive sense, i.e., the shame and contempt which I may have for others, or they for me.

contĕro, trĭvi, ĭtum, ĕre 3, *to break, crush, destroy.* 106,16 Contrivit portas aereas. He hath broken (shattered) gates of brass. 3, 8; 36, 17; 104, 16, 33; Hab. 3, 6. (a) 9, 36 Contere brachium peccatorum et maligni. Shatter, Thou, the arm (power) of the sinner and the evil-doer. Contere brachium = frange robur, vires, potentiam. (b) 50, 19 Cor contritum et humiliatum Deus non despicias. A contrite (broken) and humble heart, O God, Thou wilt not despise. 146,3.

contestor, ātus sum, āri, *to call to witness; to bear witness, testify.* 80,9 Audi, populus meus, et contestabor te. Hear, O My people, and I will testify unto (admonish B) thee, i.e., of what I especially desire of thee, viz., abstention from idolatry. Cf. Deut. 5.

conticesco, ticĭi, ĕre 3 (inchoat. of conticeo), *to be or become silent.* I Kings 2,9 Impii in tenebris conticescent. The wicked shall be silent in darkness.

contĭnĕo, tinĭi, tentum, ĕre 2 (com and teneo), (1) *to hold or keep back, be silent about.* 88,51 Memor esto, Domine, opprobrii servorum tuorum (quod continui in sinu meo) multarum gentium. Remember, O Lord, the reproach of Thy servants (which I have borne in my bosom) the reproach of many nations. (2) *to hold, restrain; to shut up, imprison.* 76,10 Aut continebit in ira sua misericordias suas? Or will He in His anger shut up (keep imprisoned) His tender mercies?

contrā, prep. with acc. (1) in the sense of coram, *before, in the presence of.* 43,16 Tota die verecundia mea contra me est semper. All the day long my shame is before me. 49,21; 50,5; 108,15. (a) 76,3 Manibus meis nocte contra eum. With my hands lifted up unto Him in the night. (2) *against*, in a hostile sense. 139,9 Cogitaverunt contra me. They planned evil against me. In 70,4 contra legem agere = male agere, *to transgress*; the Hebrew has, *to deal unrighteously or unjustly.*

contradictĭo, ōnis, *f.* (contradico), (1) *strife, contention, conflict.* 54,10 Vidi iniquitatem, et contradictionem in civitate. I have seen iniquity and strife in the city. 17,44; 79,7. (2) 80,8 and 105,32 aqua contradictionis, in Hebrew, the waters of Meribah, i.e., *strife, contradiction*; so styled by Moses because the Israelites contradicted God by complaining of the want of water. At Cades, even Moses showed some lack of faith. Cf. Exod. 17,1-7; Num. 20,2-24; 27,14.

contrĕmisco, trĕmĭi, ĕre 3 (inchoat. of contremo), *to shake, quake, tremble violently.* 17,8 Commota est, et contremuit terra. The earth shook and trembled. 76,19.

contribŭlo, āvi, ātum, āre (com and tribulo, to press; fig., to oppress), (1) *to crush, shatter.* 73,13 Contribulasti capita draconum in aquis. Thou didst crush the heads of the dragons in the waters. See draco. (2) participle, contribulatus, a, um, *afflicted,*

troubled, chastened. 50,19 Sacrificium Deo spiritus contribulatus. A sacrifice (that is pleasing) to God is a chastened spirit. A penitential spirit is more acceptable to God than animal-sacrifices.

contristo, āvi, ātum, āre (com and tristo; tristis), *to make sad or sorrowful, to sadden, cast down.* Only the passive form occurs in the psalms, and then only in a middle sense: (a) 37,7 Tota die contristatus ingrediebar. I went about sorrowful all the day. 34,14; 41,10; 54,3. (b) *to sympathize with, to commiserate.* 68,21 Et sustinui qui simul contristaretur, et non fuit. And I waited for one who would sympathize with me, but there was no one.

contritio, ōnis, *f.* (contero), (1) *destruction.* 13,3 Contritio et infelicitas in viis eorum. Destruction and misery are in their ways. (2) *a bruise or wound of the soul.* 146,3 Qui sanat contritos corde: et alligat contritiones eorum. Who healeth the broken of heart, and bindeth up their bruises. (3) *a rent, rift, or chasm made by an earthquake.* 59,4 Commovisti terram, et conturbasti eam: sana contritiones ejus. Thou hast made the earth to quake, and hast troubled it: Heal Thou the rents thereof. *Earthquake* here signifies a severe visitation of God, or probably a great military disaster.

conturbatio, ōnis, *f.* (conturbo), *trouble, disturbance, vexation.* 30,21 Abscondes eos . . . a conturbatione hominum. Thou shalt shield them from the vexation (plottings, disturbing schemes) of men.

conturbo, āvi, ātum, āre, *to trouble, disquiet, discomfit, dismay; to disturb in mind, cause anxiety.* Frequent in both the active and the passive voice. 41,6 Quare tristis es, anima mea? et quare conturbas me? Why art thou sad, O my soul? and why dost thou trouble me? 2,5; 6,3,11; 17,5,8,15; 30,11; 38,7; 54,5. (a) 30,11 Ossa mea conturbata sunt. Hebrew: My bones are wasted away.

convallis, is, *f.* (com-vallis, lit., a valley inclosed on all sides), *a vale, valley.* 59,8 Laetabor, et partibor Sichimam: et convallem tabernaculorum metibor. I will gladly divide Sichem; and measure out the valley of tents, (huts). Hebrew: I will exult, I will divide Shechem. *The valley of tents*, Hebrew, Succoth, lay to the east of the Jordan in Galaad. Jacob halted there and built the *huts* for his flocks. 103,10. Cf. Gen. 33,17.

convēnio, vēni, ventum, ire, *to come or meet together, to assemble.* 2,2 Principes convenerunt in unum adversus Dominum. The princes have met together (conspired) against the Lord. 30,14; 34,15; 101,23.

conventicūlum, i, *n.* (dimin. of conventus, a meeting), *a meeting, assembly.* 15,4 Non congregabo conventicula eorum de sanguinibus. I will not call together their gatherings because of (their) libations of blood (B). The Jews were strictly forbidden *to eat blood.* Cf. Gen. 9,4-6; Lev. 3,17; 7,26-27; Acts 15,29. To this day the Jews eat *kosher* meat. Cf. Br. The verse is obscure.

conventus, ūs, *m.* (convenio), *an assembly.* 63,3 Protexisti me a conventu malignantium. Thou hast protected me from the assembly (conspiracy, plot) of the wicked.

converto, verti, versum, ěre 3, in general, *to turn, change, alter,*

bring back. It is variously used: (a) 6,5 Convertere, Domine, et eripe animam meam. Turn (graciously to me again), O Lord, and deliver my soul. (b) 9,18 Convertantur peccatores in infernum. Let sinners be turned back into the nether world (M). The nether world is here Sheol, the abode of disembodied spirits.

(c) *to quicken, refresh.* 18,8 Lex Domini immaculata convertens animas. The law of God is perfect—soul-quickening (B), converting souls, bringing back life. (d) 31,4 Conversus sum in aerumna mea, dum configitur spina. I am turned (I writhe in) my anguish (I am cast into misery) while the thorn is fastened in me. *Thorn*, probably, the gnawing of conscience. (e) *to bring back.* 67,23 Dixit Dominus: Ex Basan convertam, convertam in profundum maris. The Lord said: From Basan will I bring (them) back, even from the depths of the Sea will I bring (them) back (B). *Them*, God's enemies that He may be avenged on them. (f) *to restore, i.e., to re-establish, set up again in strength.* 79,4 Deus converte nos. O God, establish us once more (B). (g) 118,59 Converti pedes meos in testimonia tua. I turned my feet unto (towards) Thy decrees, i.e., I turned my affections from the law of the flesh and sin unto Thy law, O Lord, which alone is the right way (Bellarmine). (h) 52,7 Cum converterit Deus captivitatem plebis suae. When God shall bring back the captivity (the captives) of His people. (i) *to convert, turn from sin.* 7,13 Nisi conversi fueritis, gladium suum vibrabit. If ye be not converted, He will wield the sword, i.e., destroy you. (j) *to change, turn.* 29,12 Convertisti planctum meum in gaudium. Thou hast turned for me my mourning into joy. (k) In a factitive sense: 77,57 Conversi sunt in arcum pravum. They were turned aside (they became) as a crooked bow, i.e., one that does not accomplish the archer's end. St. Jerome has, *a useless bow.* (l) For the Hebraism in which *convertere* expresses intensive or repeated action see 70,20,21; 77,41; 84,7; 103,9. See *Introduction* (7).

convolvo, volvi, vólūtum, ěre 3, *to roll up.* 38,12 Generatio mea ablata est; et convoluta est a me, quasi tabernaculum pastorum. My generation is at an end, and it is rolled up from me like a shepherd's tent.

cōpĕrĭo, pĕrĭi, pertum, ĭre, *to cover, envelop.* 43,20 Cooperuit nos umbra mortis. The shadow of death hath covered (overcast) us. 43,16.

cōphĭnus, i, m. (κόφινος), *a basket.* 80,7 Manus ejus in cophino servierunt. His (Israel's) hands had (in Egyptian bondage) slaved with the task-basket (M). The *cophinus* corresponded to our hod. One was suspended to each end of a yoke laid across the shoulders. In this way brick, mortar, and clay for making brick were carried. The Israelites did this work in Egypt. Cf. Exod. 1,14.

cōpĭōsus, a, um (copia), *plentiful, plenteous.* 129,7 Et copiosa apud eum redemptio. And with Him there is plentiful redemption.

cōr, cordis, n., *the heart, regarded as the seat of the faculties, feelings, emotions, passions; the mind, the soul.* (1) *as the thinking faculty.* 4,5 Quae dicitis in cordibus vestris. What ye plan in your hearts. (2) *to do a thing with one's whole heart* is to do it with love and diligence. 9,2 Confitebor tibi Domine, in toto corde meo.

I will give praise to Thee, O Lord, with my whole heart. (3) *a double, divided, deceitful heart* is one which pretends one thing and seeks another. 11,3 Labia dolosa, in corde et corde locuti sunt. With deceitful lips, and with a double (insincere) heart have they spoken. (4) a heart is *fat* or *curdled* when it is devoid of feeling, and giving itself up to sensual pleasures, it is unconcerned about eternal things. 118,70 Coagulatum est sicut lac cor eorum. Their heart is curdled like milk. Hebrew: Their heart is as fat (insensible) as grease. (5) A man's heart is *large* or *enlarged* when he knows much, or is filled with spiritual liberty and joy. 118,32 Viam mandatorum tuorum cucurri, cum dilatasti cor meum. I ran the way of Thy commandments, when Thou didst enlarge my heart, i.e., fill it with comfort and joy. (6) *desire*. 19,5 Tribuat tibi secundum cor tuum. May He grant Thee thy heart's desire (B). (7) *The heart as the seat of memory*. 30,13 Oblivioni datus sum, tamquam mortuus a corde. I am (clean) forgotten like one dead out of mind (M). In English we find this use in the phrase *to learn by heart*. (8) *the interior of anything*. 45,3 in cor maris, in the midst (depth) of the sea. (9) cor ponere, *to mark well, consider, give attention to*. 47,14 Ponite corda vestra in virtute ejus. Mark well her strength (bulwarks). (10) ad cor, *in heart, from the heart*. 84,9 In eos qui convertuntur ad cor. To them that are converted in heart. (11) cor altum, *a deep design*. 63,7 Accedet homo ad cor altum. If a man give assent to an arrogant plan (B). The passage is obscure. The Hebrew has: And the inward part of each man and heart are deep (or, deceitful). The Vulgate may mean: A man (an enemy of mine?) approaches a heart fostering deep plans (his own or the one he consults), i.e., he allies himself with him and accepts his devices (M).

cōram (com and os, oris), prep. with abl., *in the presence of, before the face of, before*. 77,12 Coram patribus eorum fecit mirabilia. Wonderful things did He in the sight of their fathers. 55,13; 61,9; 71,9; 115,14.

Core (Heb., baldness), indecl., a descendant of Levi, who rebelled against Moses. With Dathan and Abiron he was swallowed up alive by a miraculous opening of the earth. Cf. Num. 16 and 26,9-11. This name is found in the titles of eleven psalms, viz., 41,43,44,45,46, 47,48,83,84,86,87.

cornēus, a, um (cornu), *of horn, made of horn*. 97,6 tuba cornea, *a horn, cornet, a trumpet made of a ram's horn*. See *tuba*.

cornu, ūs, n. (κέρας), (1) lit., *the horn of animals, of the bull, ram, etc.* 68,32 Super vitulum novellum, cornua producentem et unguulas. Better than a young bull that putteth forth horns and hoofs. (2) As horns are the chief source of strength for attack and defense with the animals to which God has given them, they are frequently used in the Scriptures as symbols of strength, power, glory, pride, or dominion. *To defile the horn* is to degrade one's self; *to lift up* or *exalt the horn* is to raise one's self to eminence, or, to bear one's self proudly, haughtily, or boldly. 111,9 Cornu ejus exaltabitur in gloria. His horn (power, might) shall be exalted in glory. 74,5 Dixi . . . delinquentibus: nolite exaltare

cornu. I said to the sinners: Lift not up the horn. Be not proud, boastful, or over-confident. 74,11; 88,18; 91,11. (3) cornu altaris, the horn of the altar. 117,27. There were four horns, one at each corner of the altar of holocausts. By laying hold of the horns of the altar a criminal condemned to death could find an asylum and safety. Cf. 3 Kings 1,50. In liturgy the word *cornu* means side. Thus *cornu Epistolae*, the Epistle side of the altar; *cornu Evangelii*, the Gospel side. (4) Hab. 3,4 Splendor ejus ut lux erit: cornua in manibus ejus. His brightness shall be as the light (sun). Horns (rays, lightning-flashes) are in His hands. The horns were manifestations of God's power revealed on Sinai. Cf. Exod. 34,29-35.

cōrōna, ae, f. (κορῶνη), a crown. 64,12 Benedices coronae anni benignitatis tuae. Thou shalt bless the crown of the year of Thy goodness. *The crown of the year* are the fruits of the earth with which God decks it each year. Seasonable rains give assurance even in springtime that it is to be "a year of Thy goodness." 20,4. In the Hebrew *benedices* belongs to verse 11: Thou wilt bless its budding. Thou crownest the year of Thy goodness.

cōrōno, āvi, ātum, āre (corona), (1) to crown, to bestow something on as a mark of honor or dignity, to adorn. 8,6 Gloria et honore coronasti eum. Thou hast crowned him (man) with glory and honor. 102,4. (2) to surround, encompass. 5,13 Domine, ut scuto bonae voluntatis tuae coronasti nos. Lord, Thou hast encompassed us with Thy good will as with a shield. (M).

correctio, ōnis, f. (corrigo), lit., improvement, amendment, in which sense it is not used. *A prop, stay, support.* 96,2 Justitia, et iudicium correctio sedis ejus. Justice and judgment are the support (basis, foundation) of His throne.

corrigo, rexi, rectum, ěre 3 (com and rego), (1) to establish, found, fix firmly. 95,10 Etenim correxit orbem terrae qui non commovebitur. For He hath established the world, and it shall not be moved. (2) to reform, set right, direct. 17,36 Et disciplina tua correxit me in finem. And thy teaching (chastening) hath set me right indeed (B). 118,9 In quo corrigit adolescentulus viam suam? How shall a youth direct (Hebrew, keep pure) his way?

corrīpio, rīpūi, reptum, ěre 3 (com and rapio), (1) to chastize, chasten. 37,2 Neque in ira tua tua corripias me. And in Thy anger chastize me not. 38,12; 93,10; 140,5. (2) to reprove, rebuke. 104,14 Corripuit pro eis reges. He rebuked kings for their (the Israelites') sake. Kings, Pharaoh and Abimelech. Cf. Gen. 12,17; 20,3-7; 26,11. For Ps. 89,10 see *mansuetudo*.—*Chastise*.

corrōbōro, āvi, ātum, āre (com and roboro; robur), to strengthen, 102,11 Corroboravit misericordiam suam timentes se. So hath He strengthened (established) His mercy upon them that fear Him.

corrumpo, rūpi, ruptum, ěre 3 (com and rumpo), (1) to corrupt, pervert. 52,2 Corrupti sunt, et abominabiles facti sunt in iniquitatibus. They are perverted and hateful because of their evil deeds. 13,1; 74,1. (2) Of wounds, to fester, putrify. 37,6. See *cicatrix*.

corrūo, rūi, ěre 3 (com and ruo), to fall, sink down. 114,14

Allevat Dominus omnes qui corruunt. The Lord lifteth up all that fall. Or, The Lord supports all that are falling (M).

corruptio, ōnis, *f.* (corumpo), *corruption, destruction.* 15,10 Nec dabis sanctum tuum videre corruptionem. Nor wilt Thou permit Thy holy one to see corruption (or, the pit). In the New Testament this passage is applied to Christ by St. Peter (Acts 2, 24-32), and by St. Paul (Acts 13,34-37). Ps. 29,10.

cōruscātio, ōnis, *f.* (corusco), lit., *a flash, glittering; lightning.* 143,6 Fulgura coruscationem, et dissipabis eos. Send forth lightning, and Thou shalt scatter them. 76,19.

cōrusco, āvi, ātum, āre (akin to κορσσω), *to shine, flash, glitter.* Lux et aurorae rutilans coruscat. And the ruddy light of dawn breaks forth. Hymn, *Ecce jam noctis.*

corvus, i, *m.* (κόραξ), *a raven.* 146,9 Qui dat jumentis escam ipsorum: et pullis corvorum invocantibus eum. He giveth to the beasts their food, and to the young ravens that call to Him.

cōturnix, icis, *f.*, *a quail.* 104,40 Petierunt, et venit coturnix: et pane caeli saturavit eos. They asked, and the quail came, and with the bread of heaven He sated them. *Coturnix . . . pane caeli*, the quails and the manna wherewith God fed the Israelites in the wilderness. Cf. Exod. 16,13.

crāpūlātus, a, um (crapulo, from κραπάλη, a surfeit, debauch), *surfeited, inebriated.* 77,65 Tamquam potens crapulatus a vino. Like a mighty man that hath been surfeited (overcome) by wine.

crassitūdo, inis, *f.* (crassus), *thickness; a clod.* 140,7 Sicut crassitudo terrae erupta est super terram. As when the thick earth is broken up upon the ground (K). As a clod of earth is crushed upon the ground (M). Hebrew: As one plows and breaks up the ground, so are our bones scattered at the mouth of Sheol, i.e., at the mouth of the grave. The allusion is obscure.

crassus, a, um, *fat, well fed.* 143,14 Boves eorum crassae. Their oxen are fat, or heavily laden—with young. Briggs has: Their kine are great with young. This would account for the feminine *crassae* of the Vulgate.

Crēātor, ōris, *m.* (creo), *creator, maker, author, founder; God. Rerum Creator optime.* Sovereign Creator of the world. Hymn for Matins, Wednesday.

crēdībīlis, e, (credo), *worthy of belief, trustworthy.* 92,5 Testimonia tua credibilia facta sunt nimis. Trustworthy indeed are Thy testimonies (B).

crēdo, dīdi, dītum, ěre 3, (1) *to believe*, with the dative, or with *in* followed by the acc. or abl. 105,12 Et crediderunt verbis ejus. And they believed (put trust in) His words. 77,22 Non crediderunt in Deo. They believed not in God. Credo in unum Deum (*Creed*). "In scripturis eadem significatione dicitur credere Deo, credere Deum, et Credere in Deo" (Heser in *Porta Sion*). 77,32; 105,24. (a) With the infinitive: 26,13 Credo videre bona Domini in terra viventium. I believe (I am confident) that I shall see the good things of the Lord in the land of the living. (2) passive, *to be faithful to, loyally devoted to.* 77,8 Non est creditus cum Deo

spiritus ejus. Whose spirit held not loyally to God (B). (3) 67,19 Etenim non credentes, inhabitare Dominum Deum. Yea, even those that believe not that the Lord God dwelleth here. *Non credentes*, the rebellious, according to the Hebrew. The Lord lets even these dwell with Him after they have made their submission. The verse is obscure.

crēmĭum, ĩi, *n.* (cremo), *fuel, firewood*. 101,4 Ossa mea sicut cremium aruerunt. My bones (through the fever of affliction) are grown dry like fuel for the fire. Hebrew: My bones are grown hot as with burning.

crĕo, āvi, ātum, āre, *to create, bring into being*. 32,9 Ipse mandavit, et creata sunt. He spoke and they (all creatures) spring into being (B). 50,12; 101,19; 103,30.

crĕpuscŭlum, i, *n.* (creper, dark obscure), *twilight, esp. evening twilight, the dusk of evening*. Crepusculum mens nesciat. May our soul know no twilight, i.e., spiritual darkness. Hymn, *Splendor paternae gloriae*.

crĭmen, ĩnis, *n., sin, guilt*. Everte moles criminum. Overturn the great load of our sins. Hymn, *Coeli Deus sanctissime*.

crŭcĭfigo, xi, xum, ěre 3 (crux, and figo), *to crucify*. *Apostolės' Creed*.

crŭor, ōris, *m., blood, gore*. Deut. 32,42 de cruore occisorum, with the blood of the slain.

crystallus, i, *f.* (κρυσταλλος) lit. *a crystal; ice, hail*. 147,17 Mittit crystallum suam sicut bucellas. He sendeth down His ice like morsels (fragments).

cŭbile, is, *n.* (cubo), (1) *a bed, couch*. 4,5 Quae dicitis in cordibus vestris, in cubilibus vestris compungimini. Feel compunction on your beds for what you say (think) in your hearts (M). 35,5; 149,5. (2) *a den, lair*. 103,22 In cubilibus suis collocabuntur. They (the young lions) shall lie down in their dens.

culpa, ae, *f.* *sin, fault, guilt*. Fletuque culpa solvitur. Our guilt is washed away by our tears. Hymn, *Aeterne rerum Conditor*.

cum, prep. with abl. (1) usual meaning, *with, together with, in company with*. 54,15 Qui simul mecum dulces capiebas cibos. Thou who didst partake of sweet meats with me. (2) to express the manner in which an action is done. 68,31 Laudabo nomen Dei cum cantico. I will praise the name of God with (in) song. 2,11; 9,7. (3) in the sense of *coram* or *apud*, *before, in the presence of*. 17,24 Et ero immaculatus cum eo. And I shall be blameless with (before) Him. 25,5; 71,5. (4) *to be with as a helper*. 45,8 Dominus virtutum nobiscum. The Lord of hosts is with us. 22,4; 93,16. (5) *for et, and*. 65,15 Offeram tibi boves cum hircis. I will offer Thee oxen and goats. 80,3. (6) *for erga*. 17,26 Cum sancto (= ergo pium) sanctus eris, etc. Towards the pious Thou art gracious, etc. (B). See *electus*. 17,27; 77,37; 85,17.

cum, conj. Of time: (1) *when*. 119,7 Cum loquebar illis. When I spoke to them. 50,2; 55,1. (2) *when, as soon as, as often as*. 63,2 Exaudi, Deus, orationem meam cum deprecor. Hear, O God my prayer, when I make supplication to Thee. 47,4; 74,3.

cunctus, a, um (prob. a contr. of conjunctus), pl., *all, everything*. 1 Par. 29,11 Cuncto enim quae in caelo sunt, et in terra, tua sunt. For all that is in heaven and in the earth is Thine.

cūpīdo, īnis, *f.* (cupio), *desire, longing*. Repelle, quod cupidinis, ciente vi nos impetit, aut moribus se suggerit, aut actibus se interserit. Drive from us whatever evil desire may assail us, whether it attaches itself to our morals, or intertwines (sows itself among) our actions. Hymn, *Hominis superne Conditor (Plasmator hominis Deus)*.

cūra, ae, *f.*, *care, burden, anxiety*. 54,23 Jacta super Dominum curam tuam. Cast thy care upon the Lord.

curro, cūcurri, cursum, ěre 3, *to run, hasten*. 49,18 Si videbas furem, currebas cum eo. If thou sawest a thief, thou didst run with him, i.e., associate thyself with him as an accomplice. 18,6; 61,5; 118,32; 147,15.

currus, ūs, *m.* (curro), *a chariot*. 19,8 Hi in curribus, et hi in equis. Some put their trust in chariots, and some in horses. 67,18.

curvo, āvi, ātum, āre (curvus), *to bend, bow, bow down*. 37,7 Miser factus sum, et curvatus sum usque in finem. I am wretched, and am greatly bowed (cast) down. Is. 45,24.

custōdia, ae, *f.* (custos), (1) *a guard, watch*. 38,2 Posui ori meo custodiam. I have set (put) a guard (muzzle) on my mouth. 140,3. (2) *a night watch*; among the Hebrews a third part of the night. After the conquest they adopted the Roman method of dividing the night into four watches. 69,4 custodia in nocte, a night watch, 139,6. (a) 78,1 Posuerunt Jerusalem in pomorum custodiam. They have made Jerusalem as a tent of orchard-watchers (B). *Pomorum custodia*, a hut or night shelter for a watchman in an orchard. The Vulgate renders the Greek ὄπωροφυλάκιον in three different ways: by *tugurium*, a hut; *tabernaculum*, a tent; and *acervus lapidum*, a heap of stones (= ruins). This last agrees with St. Jerome's *in acervis lapidum*. The Hebrew has: They have laid Jerusalem in heaps (ruins). (3) *custody, i.e., a prison*. 141,8 Educ de custodia animam meam. Bring forth my soul (= me) out of prison. David was hiding from Saul in a cave, which was for him a prison.

custōdiō, īvi or īi, ītum, īre (cutos), *to guard, watch, keep*. (1) In a good sense: 24,20 Custodi animam meam. Keep Thou my soul. 16,8; 126,1. (2) In a bad sense: 70,10 Qui custodiebant animam meam, concilium fecerunt in unum. They that watch for my soul (seek to take my life) take counsel together. 58,1. (3) *to maintain, to hold steadfastly*. 36,37 Custodi innocentiam. Hold fast to innocence. 18,12; 88,32; 145,7.

cymbālum, i, *n.* (κύμβαλον), *a cymbal, one of a pair of concave brass plates, which emit a ringing sound when struck together*. 150,5 Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis. Praise Him on high-sounding cymbals: praise Him on cymbals of joy. Hebrew: Praise Him with ringing cymbals: Praise Him with crashing cymbals (Askwith). Two kinds of cymbals are meant. It is the opinion of Agellius that the ringing cymbals were

used to accompany song, and the crashing cymbals when the singing had ceased.

D

daemon, ōnis, *m.* (δαίμων), *an evil spirit, demon.* Fraude . . . daemonum, by the deception of the evil spirits. Hymn, *Tu, Trinitatis Unitas.*

daemōnium, īi, *n.* (δαίμωνιον), *a devil, demon, evil spirit.* 105,37 Immolaverunt filios suos et filias suas daemōniis. They sacrificed their sons and their daughters to devils. 95,5. (a) 90,6 Non timebis . . . ab incurso, et daemōnio meridiano. Thou shalt not fear the demon's attack at the noontide. The Latin may be regarded as a hendiadys. The Hebrew has: For the destruction that layeth waste at noonday. The *demon* of the Vulgate text may be understood of sudden death from the excessive heat of midday. For examples of the use of *ab* with verbs of fearing see 26,1; 55,4; 9,111, 7; 118,120.

damno, āvi, ātum, āre (damnum), *to condemn.* 36,33 Nec damnabit eum (Dominus) cum iudicabitur illi. Nor will the Lord condemn him when he is tried. *Him*, the just man, whom God will not condemn even though the wicked condemn him, or bring about his condemnation.

Dathan (Heb., perhaps, fount), see *Abiron.* 105,17.

Dāvid, Dāvidis, *m.* (Heb., beloved), generally indecl. (1085-1015 B.C.). The royal psalmist, was the youngest of the eight sons of Isai, or Jesse. He was born at Bethlehem, and spent his early years keeping his father's flocks. At the age of fifteen he was anointed by Samuet as the second king of the Jews and the successor of Saul. He slew the giant Goliath with his sling, and at the royal court he soothed the melancholy of the king by his harp. He won the friendship of Jonathan, Saul's son, but drew upon himself the jealousy, and finally the fury of the king, who repeatedly attempted to kill him. David was forced to become an outlaw. He baffled every attempt of the king to capture him. On the death of Saul, David was acknowledged king by the tribe of Juda, and seven years later he was anointed king of all Israel, and reigned thirty-three years at Jerusalem. One of the great sorrows of his life was the death of his son Absalom, who rebelled against his father but was defeated in battle and slain. David was succeeded by his son Solomon, who built the Temple. Christ was descended from David according to the flesh, and is called "the son of David," and is said to sit upon his (David's) throne. His history is found chiefly in the Books of Samuel, in 1 Par. and in the psalms, eighty-five of which are attributed to him in the Vulgate, and seventy-three in the Hebrew text. All versions agree in assigning him sixty-nine. Familiarity with the life of David as recounted in the Books of Samuel (1-2 Kings) is really indispensable for a proper understanding of the psalms.

dē, prep. with abl. (1) denoting separation, *from, away from, down from, out of.* It is frequently found where in Classical Latin

ex or a simple genitive would be used. 79,9 Vineam de Aegypto transtulisti. A vine stock Thou tookest from Egypt (B). 21,10; 77,16. (2) signifying the place from which. 41,7 de terra Jordanis, from the land of Jordan. 17,7; 148,1,7. (3) Of time: to denote the point of time from which. 21,11 De ventre matris meae Deus meus es tu. From my mother's womb (Since the time when I was in my mother's womb) Thou hast been my God. (4) to express origin, source. 67,27 de fontibus Israel. (Ye that are) of the wellspring of Israel. *Wellspring*, ancient stock. 79,14; 80,17. (5) concerning, of. 39,8. In capite libri scriptum est de me. In the heading of the book it is written concerning me. 77,19; 86,3. (6) out of, of, to indicate the material out of which a thing is made. 20,4 Posuisti in capite ejus coronam de lapide pretioso. On his head Thou hast set a crown of precious stones (Hebrew, a crown of fine gold). (7) by, at the hands of. 9,14 Vide humilitatem meam de inimicis meis. Behold my humiliation by my enemies. (8) with adverbial nouns: 138,3 de longe, from afar.. 77,70.

dēalbo, āvi, ātum, āre (albus), to make white, whiten. 50,9 Lavabis me, et super nivem dealbabor. Thou shalt wash me, and I shall be made whiter than snow. 67,15. Dum discernit caelestis regis super eam, nive dealbabitur in Selmon. When the Heavenly One scattereth kings on it (the ground) they shall become snow-white on Selmon. Or, When the Almighty scattereth the dead bodies of kings on the ground, they shall lie as thick as snow on Selmon (Rk). The latter gives the sense of the text. The Latin emphasizes the whiteness more than the Hebrew. There is probably a reference to the dead bodies or bleaching bones of the slain kings of Canaan and to the polished armor strewn on the battle field. The meaning is obscure. See *caelestis*.

dēargento, āvi, ātum, āre (de and argentum), to plate or cover with silver. 67,14 pennae columbae deargentatae, the silver wings of a dove. The reference is to the silvery appearance of the wings of a dove in flight upon which the bright rays of the sun are shining.

dēauro, āvi, ātum, āre (de and auro; aurum), to gild, cover with gold. 44,10 Astitit regina a dextris tuis in vestitu deaurato. At thy right hand stands the queen in vesture inwrought with gold, or, in golden raiment. The Hebrew has *in gold of Ophir*.

dēbēo, ūi, ĩtum, ĩre 2 (contracted from de-habeo, to have from a person, i.e., to be bound to restore), to owe, to be indebted. Grates rependat debitas, to/ return due thanks to God. Hymn, *Aeterna caeli gloria*.

dēbitor, ōris, m. (debeo), one who owes, a debtor; in the Lord's Prayer a trespasser, a transgressor of the moral law with regard to one's neighbor. Matt. 6,12.

dēbĭtum, i, n. (debeo), a debt; an offense, sin, transgression. See *debitor*.

dēcācordus, a, um, or dēcācordum, i, n. (δεκάχορδος); as an adj., *ten-stringed*; as a subst., a *ten-stringed instrument*. The word occurs twice, viz., in Pss. 91,4 and 143,9. In each instance it is accompanied by the word *psalterium*. In the official edition of the

Vulgate, as well as in the latest edition of the Vatican Breviary, the two words are in each instance separated by a comma. Kaulen says that the punctuation incorrectly indicates that *decacordus* is a noun. Ecker also regards the word as an adjective. (1) 91,4 In decacordo, psalterio. With ten-stringed psaltery and harp (B). This is the usual rendering of the Hebrew, in which it seems two distinct instruments are mentioned. Dr. Bird and Briggs however have: *With a ten-stringed harp*. St. Jerome and many old Latin Psalters have: In decacordo et in psalterio. (2) 143,9 In psalterio, decacordo psallam tibi. On a ten-stringed psaltery will I play to Thee (M), with a ten-stringed zither (B), with a lyre of ten strings (Briggs). D, K, R, and A V render the two words as nouns. Dr. Bird Askwith, A V, Allioli and many recent authorities, who either render the Hebrew text or ignore the comma, regard the word as an adjective. In neither verse is there any matter of importance involved. Cf. 32,2.

dĕcet, ūit, ěre 2, *it becomes, it beseems, behooves, is fitting, proper*. 64,2 Te decet hymnus, Deus, in Sion. A hymn becometh Thee, O God in Sion. 92,5 Domum tuam decet sanctitudo, Domine. Holiness becometh Thy house, O Lord. 32,1. In the Vulgate *decet* is used both personally and impersonally. See *collaudatio*.

dĕcĭdo, cĭdi, ěre 3 (de and cado), (1) *to fall down, to die; to wither*, said of plants and flowers. 36,2 Quemadmodum olera herbarum cito decident. Speedily, like green herbs, do they wither. 89,6. (2) *to fail, to fall, i.e., to be overcome, to be unfortunate*. 5,11 Decidant a cogitationibus suis. Let them fall by reason of their own devices (M). Let them fail in their schemes (B). (3) *to fall in battle*. 7,5 Decidam merito ab inimicis meis inanis. Then, indeed, let me fall helpless before my foes (B).

dĕcĭpĭo, cĕpi, ceptum, ěre 3 (de and capio), (1) *to deceive*. 14,4 Qui jurat proximo suo, et non decipit. Who sweareth to his neighbor, and deceiveth him not. (a) 76,3 Manibus meis nocte contra eum: et non sum deceptus. The Hebrew has: My hand was stretched out in the night, and did not grow numb (or, did not become languid). To give *deceptus* a reasonable meaning it should be rendered: disappointed with regard to my strength, i.e., deceived as to my powers of endurance (B). (b) 61,10 Ut decipiant ipsi de vanitate in idipsum. So that in their utter emptiness they completely deceive (B), i.e., disappoint every expectation placed in them. Hebrew: Men placed on a balance go up, they deceive, they are less than vanity altogether. See *idipsum*.

dĕclĕrĕtĭo, ōnis, f. (declaro), *a declaration, an open and clear statement*. 118,130 Declaratio sermonum tuorum illuminat. The unfolding (unveiling) of Thy words giveth light.

dĕclĭno, āvi, ātum, āre, (1) *to bend from the straight path, to turn aside or away, depart from* in a lit. or fig. sense. 43,19 Et declinasti semitas nostras a via tua. Neither hast Thou turned aside our paths (steps) from Thy way. The negative is in the preceding clause. (a) 16,11 Oculos suos statuerunt declinare in terram. They have set their eyes (so as) to bow them down to the earth. Hebrew: They set their eyes (= watch eagerly) to cast

us down to the ground. (b) 20,12 Quoniam declinaverunt in te mala. For they have sought to turn evil on thee (B), designed evil against thee (K). (2) intransitive, *to turn aside, go astray*. 13,3 Omnes declinaverunt, simul inutiles facti sunt. All have gone astray, they are become worthless altogether. 36,27; 100,4; 118,51,102,157.

dēcor, ōris, *m.* (decet), *comeliness, elegance, majesty*. 29,8 Praesitisti decori meo virtutem. Thou hast added strength to my beauty (to my fair outward seeming B). 20,6; 25,8; 44,12; 92,1; 103,1.

dēcōrus, a, um (decor), *comely, becoming, seemly, proper*. 146,1 Deo nostro sit jucunda, decoraque laudatio. Praise sweet and beautiful becometh our God (B).

dēcūro, curri, cursum, ěre 3, *to run down from a higher point*. Of water, *to flow*. 57,8 Ad nihilum devenient tamquam aqua decurrens. They shall come to naught, like water running down (or, that floweth by).

dēcursus, ūs, *m.* (decurro), *a running down*. Of water, *a downward course, descent*. 1,3 secus decursus aquarum, by or near running waters. This word occurs nowhere else in the Vulgate. It is equivalent to *juxta aquas decurrentes*. St. Jerome has *juxta rivulos aquarum*.

dēdūco, duxi ductum, ěre 3, (1) *to lead or bring down*. 21,16 In pulverem mortis deduxisti me. Thou hast brought me down to the dust of death. 7,6; 54,24; 77,16; 118,136. (2) *to guide, lead, conduct*. 22,3 Deduxit me super semitas justitiae. He hath guided me on the right path. 5,9; 59,11; 76,21; 77,14, frequent. (3) *ad nihilum deducere, to bring to naught*. 107,14. (a) *to treat with contempt, despise*. 14,4 Ad nihilum deductus est in conspectu ejus malignus. In his sight an evil-doer is set at naught (M), Hebrew, despised.

dēfectiō, ōnis, *f.* (deficio), *a fainting*. 118,53 Defectio tenuit me. A fainting (Hebrew, hot indignation) hath laid hold of me. Horror hath seized me. *Defectiō*, which the Vulgate here employs, is fainting caused by horror (K).

dēfensiō, ōnis, *f.* (defendo), *defense, aid, help*. 21,20 Ad defensionem meam conspice. Look (hasten) towards my defense. Haste Thee to help me.

dēficiō, feci, fectum, ěre 3 (de and facio), (1) *to fail, to be wasted, spent, consumed, or destroyed*. 30,11 Defecit in dolore vita mea. My life is spent with grief. 17,38; 38,12; 70,13; 89,7. (2) *to cease to be, come to an end, vanish, depart*. 54,12 Et non defecit de plateis ejus usura, et dolus. Usury and deceit have not departed from its streets. 72,19; 101,4. (3) *to waste away, pine, or swoon away, fail*. 72,26 Defecit caro mea, et cor meum. My flesh and my heart have failed. 76,4; 89,7. (4) *deficere in* with acc., *to long for, pine for*. 118,82 Defecerunt oculi mei in eloquium tuum. My eyes long for Thy word (B). 118,81,123.

dēfliō, fluxi, ěre 3, *to flow down*. Of things not liquid, *to move downwards softly, to descend, to fall, as a leaf*. 1,3 Folium ejus non defluet. Its leaf shall not fall off.

dēglūtīo, īvi, ěre, *to swallow down or up*. 105,17 Aperta est terra,

et deglutivit Dathan. The earth opened and swallowed up Dathan. 123,3. See *Abiron*.

Dēitas, ātis, *f.* (Deus), *the Deity, Godhead*; used in the doxologies of hymns, *Nocte surgentes*, and *Ecce jam noctis*.

dējicio, jēci, jectum, ěre 3 (de and jacio), (1) *to cast, throw, or hurl down*. 139,11 In ignem dejicies eos. Thou wilt cast them down into the fire. 36,14; 72,18. (a) 105,27 Ut dejiceret semen eorum in nationibus. (He swore) that He would cast down (overthrow) their seed among the nations: (and scatter them in the lands). Cf. Ez. 20,23; Lev. 26,32-33; Num. 14,28-38. (2) 73,6 In securi et ascia dejecerunt eam. With axe and with hatchet they have broken (hewn) it down. They broke down the gates of the Temple as woodmen fell trees.

dēlectātio, ōnis, *f.* (delecto), *delight, pleasure*. 15,11 Delectationes in dextera tua usque in finem. Delights are in Thy right hand forever, i.e., they are held in store for God's faithful friends.

dēlecto, āvi, ātum, āre (intens. of delicio, to allure), *to delight, gladden, rejoice*. 91,5 Quia delectasti me, Domine, in factura tua. For Thou, O Lord, hast gladdened me by Thy deeds. 29,2; 36,4,11; 50,18. (a) passive, *to be glad, to rejoice*. 89,14 Delectati sumus omnibus diebus nostris. We have rejoiced all our days. 76,4; 103,34.

dēlēo, lēvi, lētum, ěre 2, *to destroy, blot out, annihilate*. 50,11 Omnes iniquitates meas dele. Blot out all my iniquities. 9,6; 50,3; 108,13,14.

dēlīcīae, ārum, *f.* (delicio, to allure), *delight, pleasure*. 138,11 Et dixi . . . Nox illuminatio mea in deliciis meis. I said: Let the night be the sole light around me (B). This translation is based on the Hebrew text: "Let the light about me be night." Read verses 11-12 together. St. Jerome has: "If I should say, Perhaps darkness will cover me; night also shall be light about me." It is impossible to withdraw from the all seeing eye of God. (K).

dēlictum, i, *n.* (delinquo), (1) *sin, offense, transgression*. 18,14 Emundabor a delicto maximo. I shall be cleansed from grievous sin. 24,7,18; 58,13. (a) *fault, offense, defect, sin*. 18,13 Delicta quis intelligit. Who can know (one's) offenses (B)? *Offenses*, sins of inadvertence. (b) 21,2 Longe a salute mea verba delictorum meorum. Far from my deliverance (i.e., from availing me) are the words of my transgression (M). *Words of my transgressions*, sinful deeds, or better, the whole affair or business of sin (B). The psalm is prophetic of Christ's sufferings, and it begins with the very words Christ used on the cross. The transgressions are our sins which Christ took upon Himself to expiate. Of Matt. 27,46; Mark 15,34. (2) 58,12 Delictum oris eorum, sermonem laborum ipsorum. (Bring them down) because of the sin of their mouth, and the utterance of their lips. Some regard the two nouns as the objects of *depone* of the preceding verse. Others supply *propter* with the verb *depone*.

dēlinquo, liqui, lictum, ěre 3, (1) *to fail, offend, sin, transgress*. 38,2 Dixi: Custodiam vias meas: ut non delinquam in lingua mea. I said: I will take heed unto my ways, that I sin not with my tongue.

24,8; 35,2; 74,5; 118,67. (2) 33,22 Qui oderunt justum, delinquent. They that hate the righteous shall be held guilty, i.e., shall pay the penalty (Hebrew).

dēmergo, mersi, mersum, ěre 3, *to sink*; fig., *to overwhelm*. 68,3 Tempestas demersit me. A tempest hath overwhelmed me. 68,16.

dēmonstro, āvi, ātum, āre, *to show, indicate, point out*. 24,4 Vias tuas, Domine, demonstra mihi. Show me, O Lord, Thy ways.

dēmōror, ātus sum, āri, *to dwell, abide*, used in a somewhat fig. sense. 29,6 Ad vesperum demorabitur fletus: et ad matutinum laetitia. In the evening weeping may take up its abode (have place, or, come in to lodge), but in the morning there shall be gladness. 24,13 Anima ejus in bonis demorabitur. His soul shall dwell amidst plenty (K). *Amidst plenty*, at ease (R V); in prosperity (M); will enjoy good fortune (B). Prosperity in this world's goods was to the Jewish mind one of the rewards of being religious. Cf. Br. on 24,13.

dens, dentis, *m.* (akin to *δούς, δόντος*), *a tooth*; frequent in a fig. sense. (1) *to gnash the teeth* means properly to grind the teeth with rage or despair. 34,16; 36,12; 111,10. (2) *to escape the malice of enemies* is to escape from their teeth. 123,6. (3) *the teeth of calumniators, etc.* are compared to spears and arrows. 56,5. (4) *to break the teeth of one* is to destroy his power, to render him harmless. 3,8 Dentem peccatorum contrivisti. Thou hast broken the teeth of sinners. 57,7.

dēnūdo, āvi, ātum, āre, *to lay bare, uncover*. Hab. 3,13 Denudasti fundamentum ejus usque ad collum. (Thou didst smite the head from the house of the wicked one), Thou didst lay bare its foundation even to the neck (M). *Usque ad collum*, utterly, entirely. The complete destruction of the Chaldean empire is figured by the utter demolition of a house.

dēpasco, pāvi, pastum, ěre 3, and dep., **dēpascor**, pastus sum, pasci 3, *to feed upon, eat up, consume*. 48,15 Mors depascet eos. Death shall feed upon them. Hebrew: Death is their shepherd. Death is represented as a shepherd who gathers his sheep into Sheol—the abode of the dead being conceived as their fold, in which they are shut up for the night (Briggs). 79,14.

dēpello, pūli, pulsum, ěre 3, *to thrust, drive, or cast down*. 61,4 Maceriae depulsae, a broken down fence (M); a tottering fence (D. K. R. Br.); a falling fence (B). See *maceria*.

dēpōno, pōsūi, pōsitum, ěre 3, *to put down, hurl down*. 58,12 Depone eos, protector meus Domine. Cast them headlong, my protector, O Lord (B). Luke 1,52 Deposuit potentes de sede. He hath put down the mighty from their seat.

dēprēcābilis, e (deprecor), *gracious, capable of being moved by entreaty*. 89,13 Convertere Domine usquequo? et deprecabilis esto super servos tuos. Return, O Lord, how long? and be gracious once more to Thy servants. *How long*, i.e., wilt Thou be angry?

dēprēcātio, ōnis, *f.* (deprecor), *prayer, supplication, entreaty*. 60,2 Exaudi Deus deprecationem meam. Hear, O God, my supplication. 6,10; 16,1; 27,2,6.

dēprecōr, ātus sum, āri, deponent, used as a transitive, an intransitive, and a passive verb. (1) transitive, *to entreat*. 118,58 Deprecatus sum faciem tuam in toto corde meo. I entreated (begged, supplicated) Thy countenance (i.e., favor) with my whole heart. 44,13. (2) intransitive, *to pray, make supplication*. 63,2 Exaudi Deus orationem meam cum deprecor. Hear, O God, my prayer, when I make supplication to Thee. 29,9; 141,2. (3) passive, *to be entreated, supplicated*. 134,14 Et (Dominus) in servis suis deprecabitur. And the Lord will be entreated for His servants, or, suffereth Himself to be entreated (B).

dēprīmo, pressi, pressum, ēre 3 (de and premo), *to press down, weigh down; to oppress, afflict*. 88,43 Exaltasti dexteram deprimentium eum. Thou hast exalted the right hand (= power) of his oppressors, i.e., Thou hast given the victory to those that afflict him.

dērēlinquo, liqui, lictum, ēre 3, *to abandon, forsake*. 21,2 Quare me dereliquisti? Why hast Thou abandoned me? Used frequently of God, of men, and of things. 9,11; 15,10; 26,9,10; 36,8,25,28,33; 70,9,11,18.

dērīdēo, risi, risum, ēre 2, *to laugh at, scoff at, deride, laugh to scorn*. 21,8 Omnes videntes me, deriserunt me. All that see me laugh me to scorn. 58,9.

dērīsus, ūs, *m.* (derideo), *derision, mockery, scorn*. 43,14 Posuisti nos opprobrium vicinis nostris, subsannationem et derisum his, qui sunt in circuitu nostro. Thou hast made us the laughing-stock of our neighbors—a theme (an object) of mockery and laughter for those round about us (B).

descendo, scendi, scensum, ēre 3 (de and scando), *to descend, to come or go down*. 143,5 Domine inclina caelos tuos, et descende. Bow down Thy heavens, O Lord, and come down. 27,1; 87,5; 106,26. (a) 21,30 In conspectu ejus cadent omnes qui descendunt in terram. Before Him shall bow all who go down to the dust, i.e., those who go down to the grave; those who must die, but not those who are already dead. Cf. B. (2) with the accusative: 106,23 Qui descendunt mare in navibus. They that go down to the sea in ships. The prep. *in* was probably omitted before *mare* by copyists. This is the only instance in the Vulgate where *descendo* is followed by the accusative. St. Jerome has *in mare navibus*.

dēsēro, sērui, sertum, ēre 3, (de and sero), *to sever one's connections with, to abandon, forsake, give up*. Viam nocendi deserit. (The bands of night-prowlers) abandon their deeds of violence. Hymn, *Aeterne rerum Conditor*.

dēsertus, a, um, part. adj. (desero), (1) *desert, arid, waste, solitary, desolate*. 62,3 In terra deserta, et inuata, et inaquosa. In a desert, pathless, arid land. 68,26; 74,7. (2) subst., **dēsertum**, *i, n., a desert, wilderness*. 77,19 Numquid poterit Deus parare mensam in deserto? Can God furnish a table in the wilderness? 28,8; 64,13. This use is frequent in the psalms.

dēsēs, sidis (desideo, to sit long in one place), *idle, slothful, indolent*. Aegro sopore desides, you who have become slothful from idle, sickness-producing sleep. Hymn, *Ales diei nuntius*.

dēsīdērābilis, e, (desidero), *desirable, worthy to be desired; precious, excellent, goodly*. 18,11 Desiderabilia super aurum. More to be treasured (desired) than gold. 105,24 Pro nihilo habuerunt terram desiderabilem. They set at naught (despised) the Land of Desire, i.e., the Promised Land. Cf. Jer. 3,19; Zach. 7,14.

dēsīdērium, ii, n. (desidero), *desire, longing, wish, yearning*. 37,10 Domine, ante te est omne desiderium meum. Lord, all my desire is before Thee. 9,24,38; 80,13; 102,5. (a) *the thing desired*. 77,29 Desiderium eorum attulit eis. What they longed for (viz., food) He gave them. 20,3. Cf. Exod. 16.

dēsīdēro, āvi, ātum, āre, *to long for, desire, earnestly wish for*. 118,131 Mandata tua desiderabam. I longed for Thy commandments. 118,20. (a) with the prep. *ad*, 41,2 Quemadmodum desiderat cervus ad fontes aquarum. As the hart panteth after (longeth for) the water-brooks.

dēsīno, sivi or sīi, sītum, ěre 3, with prep. *ab*, *to cease, leave off, desist from*. 36,8 Desine ab ira. Cease from anger.

dēsōlātīo, ōnis, f. (desolo), *desolation, ruin, destruction*. 72,19 Quomodo facti sunt in desolationem. How are they brought to desolation!

dēsōlātōriūs, a, um (desolo, to leave solitary, to desert; or, to lay waste). 119,4 cum carbonibus desolatoriis. Note the various renderings: with coals that lay waste (D, K); with destroying coals of fire (R); then, with coals of the desert (B, M). The Hebrew has: coals of broom (Br.). The expression probably means with glowing embers of desert wood.

dēsōlo, āvi, ātum, āre (de and solus), *to lay waste, to desolate*. 78,7 Locum ejus desolaverunt. (They have devoured Jacob); and have laid waste his land (dwelling-place). See *Jacob*.

despectīo, ōnis, f. (despicio), *a looking down upon; fig., a despising, contempt*. 122,3 Multum repleti sumus despectione. We are exceedingly filled with contempt (M), sated with shame (B). 122,4 Opprobrium abundantibus, et despectio superbis. We are the reproach of the wealthy (Hebrew, of those that are at ease), and the contempt of the proud (M).

despīcio, spexi, spectrum, ěre 3 (de and specio), (1) *to look away from, not to look at, to slight, neglect, overlook*. 9,22 Ut quid Domine recessisti longe, despicias in opportunitatibus, in tribulatione? Why, O Lord, hast Thou retired afar off? Why dost Thou overlook us in times of need, in distress? (2) *to despise*. 50,19 Cor contritum et humiliatum Deus non despicias. A contrite and humble heart, O God, Thou wilt not despise. 21,25; 137,8. (3) *to look down upon, to behold without fear*. 53,9 Super inimicos meos despexit oculus meus. Mine eye hath looked down upon mine enemies (with the confidence and scorn of perfect security. M). 91,12; 11,8; 117,7.

destrūo, struxi, structum, ěre 3, (1) *to pull or tear down anything built, to destroy, ruin*. 9,7 civitates, cities; 79,13 maceriam, a fence; 88,41 sepes, hedges. (2) *to deprive or strip one of something, to put an end to*. 88,45 Destruxisti eum ab emundatione,

Thou hast stripped him of his glory. (3) *to confound, silence, strike dumb.* 8,3 Ut destruas inimicum et ultorem. That Thou mayest confound the enemy and the avenger (K).

dēsūm, fūi, esse, *to be wanting.* 22,1 Dominus regit me, et nihil mihi deerit. The Lord guideth me, and nothing is wanting to me. Or, The Lord is my shepherd; I shall not want (A V). 38,5.

dēsūper, adv., *from above, above.* 77,23 Et mandavit nubibus desuper. And He commanded the clouds above (B). The verse refers in a poetic manner to the raining down of the manna. Cf. Num. 11,7-9.

dēsursūm, adv. (= desuper), *from above.* 49,4 Advocabit caelum desursum: et terram discernere populum suum. He calleth from above the heaven and earth, that He may judge His people (B). *Heaven and earth*—angels and men—are to witness the judgment (K). Hebrew: He calleth to the heavens above, and to the earth, that He may judge His people. Cf. Is. 1,2; Heb. 10,30.

dētermīno, āvi, ātum, āre, *to bound, limit, determine, fix the limits of.* Lucis diurnae tempora successibus determinans. Thou dost determine the regular divisions of time by the successive changes of the light of day. Hymn, *Rerum Deus tenax vigor.*

dētrāho, traxi, tractum, ēre 3, *to slander, calumniate.* 37,21 Qui retribuunt mala pro bonis, detrahebant mihi. They that render evil for good, have slandered me. 70,13; 100,5; 108,4,20,29.

Dēus, i, m. (akin to *Θεός*), (1) *God, the one true God.* It occurs about 400 times in the psalms. (2) *deus, pl., dei or dii, a false god or gods.* 94,3; 134,5. (a) *deus alienus, a strange (false) god, an idol.* 43,21; 80,10. (3) *The mighty ones of the earth* are called gods. 46,10 Quoniam dii fortes terrae vehementer elevati sunt. What a splendid honor for the great ones of earth (B). The text may mean that the princes, who are of God, representing His authority, were assembled (K). The same may be said of the rulers and judges who are styled gods in 81,6. They are God's vicars and representatives. (4) The genitive *Dei* is frequently used with nouns in a superlative sense expressing the idea of excellence, greatness, loftiness, etc. 64,10 flumen Dei, river of God, i.e., a mighty river, probably the psalmist had in mind the Jordan at the time of the spring floods. But most commentators regard rain as it descends from heaven as the River of God. 35,7 montes Dei, mountains of God, the highest mountains. 79,11 cedri Dei, cedars of God, lofty cedars; the cedars of Libanus were such. See *Introduction* (11).

dēvēniō, vēni, ventum, īre, *to come to, arrive at.* 57,8 Ad nihilum devenient tamquam aqua decurrens. They will come to naught, like water that floweth by.

dēvīus, a, um (de and via), *out of or wandering from the way, removed from the straight road.* Errore devio, in wide-wandering error. Hymn, *Lux ecce surgit aurea.*

dēvōro, āvi, ātum, āre, *to swallow, gulp down, devour.* 13,4 Qui devorant plebem meam sicut escam panis. (Evil-doers) who devour My people as a morsel of bread. 20,10; 52,5; 106,27.

dexter, tĕra, tĕrum; and **dexter**, tra, trum. (1) In the Psalter only the feminine form is found: thus: *dextĕra* or *dextra*, ae, f. (sc. manus), *the right hand*. 25,10 *Dextra eorum repleta est muneribus*. Their right hand is filled with bribes. (2) *a dextris*, at or on the right hand, in the place of honor. 44,10 *Astitit regina a dextris tuis in vestitu deaurato*. At thy right hand stands the queen in vesture inwrought with gold. 109,1. (a) *a dextris* denotes also the position of a protector. 15,8 *Quoniam a dextris est mihi, ne commovear*. For He is at my right hand, that I may not waver. That I may have no fear of danger. *A dextris* = *a dextra* = *ad dexteram*. (b) *The right hand is also the position of an accuser or adversary*. 108,6 *Diabolus stet a dextris ejus*. Let the accuser stand at his right hand (M). In trials among the Jews the accuser stood at the right hand of the culprit. (3) *The hand is the emblem of power*. God's hand, or right hand, signifies His power and the exercise thereof, either in the way of mercy or of wrath. 62,9 *Me suscepit dextera tua*. Thy right hand hath upheld me. 17,36; 19,7; 20,9; 43,4; 59,7; 73,11; 77,54; 79,16,18: 88,14: 89,12: 97,1.

dĭābŏlus, i, m. (*διδάβολος*), properly *an accuser, adversary, calumniator; the devil*. 108,6 *Diabolus stet a dextris ejus*. (Set over him one who is godless), an accuser at his right hand (B). 1 Peter 5,8 *adversarius vester diabolus*, your adversary the devil. He who is called the devil and Satan in Apoc. 12,9, is styled the accuser of our brethren in verse 10.

dĭco, dixi, dictum, ěre 3, (1) *to say, speak*, very common in the psalms. (2) *to sing*. 65,2 *Psalum dicite nomini ejus*. Sing ye a psalm (song of praise) to His Name. (3) in the sense of *to think, plan, desire*. 4,5 *Quae dicitis in cordibus vestris*. What ye plan in your hearts (B). 3,3; 35,2. (4) *to command*. 105,344 *Non disperdiderunt gentes, quas dixit Dominus illis*. They destroyed not the gentiles, as the Lord had commanded them (B). (5) *to praise*. 39,11 *Veritatem tuam et salutare tuum dixi*. Thy fidelity and Thy saving help I praise (B).

dictus, ūs, m. (*dico*), same as *dictum*, i., *a word, saying, command*. Hymn, *Hominis superne Conditor*.

dĭes, ěi, m. and f.; fem. in sing. except in 73,16; 75,11. In pl. only m. (1) *a day, the natural day*. It is found in several combinations with prepositions, with *nox*, and even with an adverb. (a) 31,4 *Die et nocte gravata est super me manus tua*. For day and night (i.e., day by day) Thy hand was heavy upon me. 1,2; 54,11. (b) 36,26 *tota die*, *all the day long, the livelong day*. 31,3; 34,28. (c) *per diem*, *the livelong day*. 12,2 (d) *per singulos dies*, *every day*. 7,12. (e) *die quotidie, day by day, daily*. 67,20. (f) *de die in diem, from day to day*. 95,2. (2) *a period of time*. 19,2 in *die tribulationis*, in time of trial. Pl. 36,19 in *diebus famis*, in days (time) of famine. 22,6 in *longitudinem dierum*, unto length of days, i.e., forever and ever. (3) *a lifetime*. 22,6 *omnibus diebus vitae meae*, all the days of my life. 114,2 in *diebus meis*, as long as I live. (a) In one sense, *the day of an individual* signifies the time of his fall or misfortune. 36,13 *Quoniam prospicit quod veniet dies ejus*. For He foreseeth that his (the sinner's) day is near.

136,7 in die Jerusalem, on the day of Jerusalem, i.e., on the day of its overthrow. (4) The Jews originally divided the day into three equal parts, and the night likewise into three parts called watches. But after the conquest they adopted the Roman method of dividing the day and night. The Romans divided the day, from sunrise to sunset, into twelve equal parts called hours. These were the common hours. "Are there not twelve hours in the day?" (John 11,9). They also divided the day into four greater hours, each being of three common hours' duration. In the same manner the night was divided into four watches or vigils. As the hours or watches of the Roman day and night were based on solar time, they varied in length with the season of the year. The time of the equinox is taken as the standard. The greater hours of the Roman day were divided thus: the First Hour, from 6 to 9 a. m.; the Third Hour, from 9-12 m.; the Sixth Hour, from 12-3 p. m.; the Ninth Hour, from 3-6 p. m. The watches of the night were designated as follows: the first watch was known as the *evening watch*, from 6-9 p. m.; the second, *midnight*, from 9-12 p. m.; the third as *cock-crowing*, from 12-3 a. m.; the fourth, *morning*, from 3-6 a. m. These four watches are mentioned in Mark 13,35.

diffĕro, distŭli, dilātum, differre (dis and fero), (1) *to reject, cast off, be angry with.* 77,21 Ideo audivit Dominus, et distulit. This the Lord heard, and cast them off. 88,39. (2) *to defer, put off.* Deut. 32,27 Sed propter iram inimicorum distuli. But on account of the wrath of the enemies (of Israel) I have deferred it.

diffundo, fŭdi, fŭsum, ĕre 3 (dis and fundo), *to pour out, forth, or abroad.* 44,3 Diffusa est gratia in labiis tuis. Grace is poured forth on thy lips. *Thy*, best understood of the Messias. *Grace*, courtesy of address, graciousness. Cf. John 7,46.

dīgĭtus, i, m., *the finger, meton., the hand.* 8,4 Videbo caelos tuos, opera digitorum tuorum. I will behold Thy heavens, the works of Thy fingers. 143,1.

dignor, ātus sum, āri (dignus), *to disdain, vouchsafe.* Dignare Domine, die isto, sine peccato nos custodire. Vouchsafe, O Lord, this day to keep us without sin. *Prime.*

dijŭdĭco, āvi, ātum, āre (dis and judico), *to judge.* 81,1 Deus . . . deos dijudicat. God judgeth gods. *Gods*, i.e., judges, kings, and princes as representing divine power and justice in their functions.

dilāto, āvi, ātum, āre (dis and adj. latus, broad), *to make broad or broader, to enlarge, extend.* (1) "to enlarge," i.e., to set at large, set at liberty. 4,2 In tribulatione dilatasti mihi. When I was in straits, Thou didst set me at liberty. Hebrew: Thou didst make room for me, i.e., didst give me relief. 17,37 Dilatasti gressus meos. Thou hast made free my stride (B). (2) *Of the mouth, to be open wide.* 80,11 Dilata os tuum, et implebo illud. Open wide thy mouth, and I will fill it. 34,21. (3) *to enlarge, said of the heart, i.e., to dilate with comfort and joy.* 118,32 Cum dilatasti cor meum. When Thou didst enlarge my heart. (4) *to grow thick or fat.* Deut. 32,15 Incrassatus est dilectus, et recalcitravit: incrassatus, impinguatus, dilatatus. The beloved grew fat, and kicked: he grew

fat, and thick, and gross. *Beloved*, i.e., Israel, God's chosen people. Israel is compared with a refractory, well conditioned young bull.

dilectio, ōnis, *f.* (diligō), *love*. 108,5 Posuerunt adversum me mala pro bonis: et odium pro dilectione mea. They repaid me evil for good, and hatred for my love.

dilectus, a, um (diligō), (1) *lovely, dear, beloved*. 83,2 Quam dilecta tabernacula tua, Domine virtutum. How lovely are Thy tabernacles, O Lord of hosts! *Tabernacles*, probably the Temple with its various courts and parts. (2) **dilectus**, i, m., *one who is beloved, a loved one*. 59,6 Ut liberentur dilecti tui. That Thy loved ones may be rescued. 44,1. For Deut. 32,15 see *dilato*. (a) In 67,13 the repetition *dilecti dilecti* is equivalent to a superlative, *the much beloved, most dearly beloved*. The Hebrew has: The kings of the armies shall flee, they shall flee. 44,1; 107,7.

diligo, lexi, lectum, ěre 3 (dis and lego, to choose), (1) *to love*; very frequent with the words God, Lord, commandment, law, justice, judgment, mercy, salvation, iniquity, and others. (2) *to flatter, make pretence of loving*. 77,36 Dilixerunt eum in ore suo. They loved Him—but only with words (B). 5,12; 10,6. For the use of *diligo* in the Hebraism expressing intensive or repeated action see *Introduction* (7).

diluculum, i, n. (diluceo, to be clear), *the dawn, daybreak, the early morning*. 107,3 Exsurgam diluculo. I will arise in the morning early. 45,6; 118,148. *Diluculum* is the morning twilight, *crepusculum* the evening. Hymn, *Splendor paternae gloriae*.

diluo, lūi, lūtum, ěre 3 (dis and luo), *to wash away*. Culpam diluit. He washes away his sin. Hymn, *Aeterne rerum Conditor*.

diluvium, ii, n. (diluo), (1) *a flood*. 28,10 Dominus diluvium inhabitare facit. The Lord made the Flood His dwelling. The abundance of water visible after the thunder-storm recalls to the mind of the psalmist the great Deluge. (2) 31,6 Verumtamen in diluvio aquarum multarum, ad eum non approximabunt. Yet in a flood of mighty waters, they shall not come nigh to him. *Flood*, great waters are a symbol of great dangers, calamities, and the like. The just man prays that these waters may not approach him.

dīmētior, mensus sum, mētiri (dis and metior), *to measure out*. 107,8 Convallem tabernaculorum dimetiar. I will mete out the Vale of Tabernacles (the Valley of Tents). The valley of Succoth (*huts, booths*) was in the tribe of Gad. It was Jacob's first halting-place on his return from Mesopotamia. Cf. Gen. 33,17-18. See the same verse in 59,8 where the simple verb *metior* is used.

dīmīdīo, āvi, ātum, āre (dimidium, half), *to halve, to divide into halves*. 54,24 Viri sanguinum, et dolosi non dimidiabunt dies suos. Bloodthirsty and deceitful men will not live out half their days. They will die a sudden or at least a premature death. Cf. Jer. 17,11.

dīmīdīum, ii, n. (dimedius, a, um, half), *the half*. 101,25 Ne revoces me in dimidio dierum meorum. Call me not away in the midst of my days. Cut me not off in the flower of my age. The psalmist asks for a prolongation of his life till he beholds the liberation of his people from bondage and exile. Is. 38,10.

dīmīnūo, mīnūi, mīnūtum, ěre 3 (de and minuo), *to diminish, make less, lessen.* 11,2 Diminutae sunt veritates a filiis hominum. Vanished is faithfulness from among the children of men. *Faithfulness, i.e., the faithful, the steadfast, the constant.* St. Jerome has *fideles*.

dīmītto, mīsi, missum, ěre 3 (dis and mitto), (1) *to send away, dismiss.* 33,1 Dimisit eum. He dismissed him. David feigned madness before Achimelech, who sent him away. (2) *to set free, liberate.* 104,20 Misit rex, et solvit eum; princeps populorum, et dimisit eum. The king sent, and released him; the ruler of the people (sent), and set him free. (3) *to forgive.* 24,18 Dimitte universa delicta mea. Pardon all my sins. See also Matt. 6,12. *Pater Noster.* (4) *to leave as an inheritance.* 16,14 Dimiserunt reliquias suas parvulis suis. They leave the rest (of their substance) to their babes (M), i.e., to their children's children to whom a remainder of their property descends. (5) *to give over to, to surrender to, to abandon.* 80,13 Dimisi eos secundum desideria cordis eorum. I let them go after (or, gave them up to) the lusts of their own heart.

dīnūmēro, āvi, ātum, āre (dis and numero), *to count, number.* 21,18 Dinumeraverunt omnia ossa mea. They have numbered all my bones. The sufferer's body was so spent (as was Christ's body on the cross) that the bones were plainly visible. 138,18. (a) 89,11-12 Quis novit potestatem irae tuae: et prae timore tuo iram tuam dinumerare? Dexteram tuam sic notum fac, et eruditos corde in sapientia. With the aid of the Hebrew this may be rendered: Who knoweth the might of Thy anger, and Thy wrath according to the fear that is due unto Thee? So teach us to number our days that we may acquire a wise heart, i.e., a good understanding.

dīplōis, īdis, *f.* (διπλοῖς, duplex, sc. vestis), *a double cloak, i.e., one that can be folded twice round the body.* 108,29 Operiantur sic ut diploide confusione sua. Let them (my detractors) be covered with their confusion as with a mantle (with a double cloak D. K. R).

dīrēctiō, ōnis, *f.* (dirigo), (1) *uprightness, righteousness.* 118,7 Confitebor tibi in directione cordis. I will praise Thee with uprightness of heart (with a sincere heart). 44,7 Virga directionis virga regni tui. The scepter of Thy kingdom is a scepter of uprightness, i.e., a just scepter. (2) *that which is right, just, or proper.* 98,4 Tu parasti directiones. Just (or, due) order Thou hast established (B).

dīrēctum, i, *n.* (dirigo), lit., *a straight line, straightness;* used only in the phrase *in directo.* 25,12 Pes meus stetit in directo. My foot is on the straight path (B), i.e., a smooth path on which there is a feeling of security. The Hebrew term means *a level place.*

dīrēmtiō, ōnis, *f.* (dirimo), *a separation.* Dīrēmtionis terminus, a line of separation, a boundary line. Hymn, *Caeli Deus sanctissime.*

dīrīgo, rexi, rectum, ěre 3 (dis and rego), *to direct, guide, set aright.* 26,11 Dirige me in semitam rectam. Guide me on the right path. 24,5; 89,16; 118,133, frequent. (a) *to prosper, to be established.* 100,7 Qui loquitur iniqua, non direxit in conspectu oculorum meorum. The unjust speaker (Hebrew, He that speaks lies) prospered not in my sight (M). 7,10; 89,17; 101,29; 139,12.

diripĭo, rĭpĭi, reptum, ěre 3 (dis and rapio), *to rob, plunder, despoil*. 108,11 Et diripiant alieni labores ejus. Let strangers plunder the fruits of his toil. 34,10; 43,11; 88,42; 108,11.

dirumpo, rūpi, ruptum, ěre 3, (1) *to rend, burst, break or dash to pieces*. 2,3 Dirumpamus vincula eorum. Let us break their bonds asunder. 115,16. (2) *to cleave*. 73,15 Tu dirupisti fontes et torrentes. Thou didst cleave (hast broken up, D, K, R) springs and streams (M). This is another way of saying: Thou didst cleave the rock at Horeb (Exod. 17,6), and at Cades (Num. 20,8), whence gushed forth abundant waters. 104,41.

discĕdo, cessi, cessum, ěre 3, (1) *to go away, depart*. 6,9 Discedite a me omnes qui operamini iniquitatem. Depart from me, all ye workers of iniquity. 21,12; 34,22; 37,22; 79,19. (2) *to wander, deviate or swerve from*. 118,118 Sprevisi omnes discedentes a judiciis tuis. Thou scornest all that swerve from Thy judgments (laws).

discerno, crĕvi, crĕtum, ěre 3, (1) *to judge, decide, distinguish between, determine*. 42,1 Judica me Deus, et discerne causam meam de gente non sancta. Give judgment for me, O God, and decide my cause against an unholy people (B), or, plead my cause against an ungodly nation. 49,4. (2) *to scatter*. 67,15 Dum discernit caelestis reges super eam, nive dealbabuntur in Selmon. The sense is: When the Almighty scattereth the dead bodies of kings on the ground, they shall lie thick as the white snow on Selmon (Rk). The reference is to the corpses or the bleaching bones of the slain and to the polished armor that lay strewn about on the battle field. See *dealbo* and *caelestis*.

disciplĭna, ae, f. (discipulus), (1) *instruction, correction*. 2,12 Apprehendite disciplinam. Accept instruction (B). 49,17. (2) *discipline, chastening visitation*. 17,36 Et disciplina tua correxit me in finem: et disciplina tua ipsa me docebit. And Thy chastening has fully reformed me; yea, Thy chastening itself shall instruct me (M). *Disciplina tua*, Thy teaching (B). The Hebrew and St. Jerome have *gentleness, condescension*. (3) *discernment, good judgment*. 118,66 Bonitatem et disciplinam et scientiam doce me. Teach me kindness, discernment and knowledge (M).

disco, didĭci, ěre 3, *to learn*. 118,73 Discam mandata tua. I will learn Thy commandments. 105,35; 118,7.

discŭtĭo, cussi, cussum, ěre 3 (dis and quatio), *to disperse, scatter, dispel*. Mentisque somnum discute. Dispel the lethargy of the soul. Hymn, *Aeterne rerum Conditor*.

disperdo, didi, ditum, ěre 3, *to destroy, destroy utterly*. 11,4 Disperdat Dominus universa labia dolosa. May the Lord destroy all deceitful lips. 53,7; 77,38; 82,5; 93,23,145,9. (a) 77,45 Misit in eos . . . ranam, et disperdidit eos. And He sent against them the frog, and it ravaged them (wrought them ruin). This was the second plague. Cf. Exod. 8,1-15.

disperĕo, ĭi, ĩre, *to perish utterly, to be entirely ruined*. 82,11 Disperierunt in Endor: facti sunt ut stercus terrae. They perished at Endor: they became as dung for the land. Probably a reference

to Gedeon's victory over the Madianites (Judges 7); 36,22,38; 108,15.

dispergo, spersi, spersum, ěre 3 (dis and spargo), (1) *to scatter, disperse*. 88,11 In brachio virtutis tuae dispersisti inimicos tuos. With Thy mighty arm Thou hast scattered Thine enemies. 43,12; 58,12; 91,10. (2) *to separate, loosen*. 21,15 Dispersa sunt omnia ossa mea. All my bones are loosened (separated, out of joint). A picture of one whose body is forcibly stretched out as in crucifixion. The psalm is Messianic. (3) *to take away, withdraw*. 88,34 Misericordiam autem meam non dispergam ab eo. But My mercy (favor) I will not take away from him. (4) *to scatter*, in the sense of *to roam abroad, to wander about*. 58,16 Ipsi dispergentur ad manducandum: si vero non fuerint saturati, et murmurabunt. As for them, they (like half-starved dogs) roam to and fro for food, and if they are not filled they howl (growl, Briggs). (5) 111,9 Dispersit, dedit pauperibus. He hath distributed, he hath given to the poor (K). Or better: He giveth lavishly to the poor (B).

dispersio, ōnis, *f.* (dispergo), *a scattering, dispersion*; abstract for concrete, *the dispersed, the scattered exiles*. 146,2 Dispersiones Israelis congregabit. He will gather together the dispersed of Israel. The Hebrew has *the outcasts of Israel*. God will bring back to Jerusalem the Israelites who dwell in exile and captivity scattered among the gentiles.

dispōno, pōsui, pōsitum, ěre 3, *to set in order, to arrange, dispose, prepare*. (1) testamentum disponere, *to make a covenant, to enter into or promise by a covenant*. 82,6; 88,4; 104,8-9. (2) 111,5 Disponent sermones suos in iudicio. He will direct his affairs with judgment (M). (3) 83,6 Ascensiones in corde suo disposuit. (Happy the man) when he hath set his heart on making pilgrimages. Pious journeys to the Temple in Jerusalem are probably meant. "Ascensiones," *ascensio*, a going up, an ascending. On account of its location one literally *went up* to Jerusalem. Its elevation is 2,593 feet above the Mediterranean, and 3,883 feet above the Dead Sea. See *Jerusalem*.

dirumpo = dirumpo, *to break in pieces*. This form is found in 106,14 Vincula eorum dirupit. He burst asunder their bonds. See *dirumpo*.

dissipo, āvi, ātum, āre (dis and obs. sipo = jacio), (1) *to scatter, disperse*. 67,31 Dissipa gentes, quae bella volunt. Scatter Thou the nations that delight in wars. 17,15; 52,6; 140,7; 143,6. (2) *to frustrate, bring to naught*. 32,10 Dominus dissipat consilia gentium. The Lord frustrateth the plans of the heathen. (3) *to break, annul, make void (a law)*. 118,126 Dissipaverunt legem tuam. They have utterly annulled Thy Law (M). Hebrew: They have broken Thy Law.

dissolvo, solvi, sōlūtum, ěre 3, *to scatter*. Hab. 3,6 Aspexit, et dissolvit gentes. He beheld, and drove asunder the nations (M). *Drove asunder*: the Hebrew has: He made the nations tremble.

distillo, āvi, ātum, āre (= destillo, from di or dis and stillo, to drip, to drop), *to drop*. 67,9 Caeli distillaverunt a facie Dei

Sinai. The heavens dropped (rain) at the presence of the God of Sinai. The heavens poured themselves forth (B). Here distillo = stillo.

distinguo, stinxi, stinctum, ěre 3, lit., to divide, separate, discriminate. (1) to utter, to speak distinctly. 65,13-14 Reddam tibi vota mea, quae distinxerunt labia mea. I will pay Thee my vows which my lips have promised. Hebrew: I will pay Thee my vows which have separated my lips, i.e., Thy vows in my heart have opened my lips, and caused my lips to pronounce them. (2) to speak rashly, unadvisedly or thoughtlessly. 105,33 Et distinxit in labiis suis. And (Moses) spoke thoughtlessly with his lips. *Distinxit* in this verse is obscure. The subject may be *Deus*. It would then be rendered: And He swore with His lips; viz., that neither Moses nor Aaron should lead His people into Canaan.

disto, āre (dis and sto), to be apart, separate, or distinct. 102,12 Quantum distat ortus ab occidente. As far as the east is from the west.

distribūo, ūi, ūtum, ěre 3, to distribute, in the sense of contemplate in detail. 47,14 Distribuite domos ejus. Contemplate in detail her palaces (M). The Hebrew term, which is not found elsewhere, is thought to imply detailed inspection of them (K).

distribūtio, ōnis, f. (distribuo), allotment, distribution. 77,54 Et sorte divisit eis terram in funiculo distributionis. And by lot He divided the land among them by a measuring line (of allotment). By a measuring line, or by lot, He assigned to each of them a separate possession. Cf. Josue 13, 7 ff. See *funiculus*.

dīto, āvi, ātum, āre (dis, rich), to make rich, to enrich. 1 Kings 2, 7 Dominus pauperem facit et ditat. The Lord maketh poor and maketh rich.

dīurnus, a, um (dies), daily, that happens in a day. In diurnis actibus, in our daily actions. Hymn, *Jam lucis orto sidere*.

dīversus, a, um (diverto), different; loca diversa, different places. Hymn, *Magnae Deus potentiae*.

dīverto, verti, ěre 3 (dis and verto), (1) to turn away, turn aside. 35,15 Diverte a malo, et fac bonum. Turn away from evil, and do good. (2) transitive, to remove, to free. 80,7 Divertit ab oneribus dorsum ejus. He removed his back from the burdens. This is a Hebraism for: He removed the burdens from his back.

dīves, itis, rich; subst., the rich. 33,11 Divites eguerunt et esurierunt. The rich have suffered want, and felt the pang of hunger. *The rich*; the Hebrew has *young lions*. 44,13; 48,3,17.

dīvīdo, vīsi, visum, ěre 3, (1) to separate, divide, part. 21,19 Diviserunt sibi vestimenta mea. They parted my garments among them. 77,54; 107,8. Cf. Matt. 27,35. (2) 54,10 Praecipita, Domine, divide linguas eorum. Cast them down (frustrate them), O Lord, and divide their tongues, i.e., confuse their plans, bring their counsels to naught. An allusion to the tower of Babel. Cf. Gen. 11,7-9. (3) 16,14 Domine, a paucis de terra divide eos in vita eorum: de absconditis tuis adimpletus est venter eorum. The Vulgate is obscure. The Hebrew has: Deliver me by Thy hand, O Yahweh, from

men of the world whose portion is in this life, and whose belly Thou fillest with Thy treasures; they have plenty of children and leave the rest of their substance to their babes.

dīvisiō, ōnis, *f.* (divido), *a part, division, portion.* 135,13 Qui divisit Mare rubrum in divisiones. He hath divided the Red Sea into parts. It was divided into parts by the passage of the Israelites. Cf. Exod. 14,21-22.

dīvitīae, ārum, *f.* (dives), *riches, wealth, abundance.* 61,11 Divitiae si affluent, nolite cor apponere. If wealth flow in (if riches increase), set not the heart thereon. 36,3,16; 48,7,11.

do, dēdi, dātum, āre, *to give*, in the widest sense of the term. It is used in many phrases with a variety of meanings: (a) 17,41 dorsum dare, *to turn the back, i.e., to flee.* (b) 36,4 petitionem dare, *to grant a request.* (c) 1,3 fructum dare, *to yield fruit.* 66,7 (d) 76,18 vocem dare, *to utter or send forth a sound.* (e) 80,3 tympanum dare, *to sound the timbrel.* (f) 20,7 aliquem in benedictionem dare, *to make one a (source of) blessing.* When followed by *in* with the acc. it is used as a factitive. (g) 123,6 in captionem dare, *to give as a prey.* (h) 120,3 pedem in commotionem dare, *to suffer or permit one's foot to be moved, i.e., to stumble, fall by the wayside.* (i) *to give, make.* 43,12 Dedisti nos tamquam oves escarum. Thou hast given us up (made us) like sheep set apart for slaughter. Note also: 24,8 legem dare, *to give a law;* 79,6 potum, *a drink;* 31,8 intellectum, *understanding;* 118,49 spem, *hope;* 30,13 oblivioni, *to oblivion;* 56,4 in opprobrium, *to give up to shame, to make an object of reproach.* For *dare* and other verbs used as factitives or causatives, see *Introduction* (4).

dōcēo, dōcūi, doctum, ēre 2 (prob. from dico, which originally meant to show, point out), *to teach, instruct.* 24,9 Docebit mites vias suas. He will teach the meek His ways. 17,36; 50,15. Very common and mostly with a double accusative.

doctrīna, ae, *f.* (doceo), 59,1 in doctrina, for instruction. Not found elsewhere in the Psalter.

dōlēo, ūi, ēre 2, *to suffer pain of body or mind, to grieve, sorrow.* 68,30 Ego sum pauper et dolens. I am poor and sorrowful (wretched).

dōlor, ōris, *m.* (doleo), *pain whether of body or of mind, grief, sorrow, affliction.* 7,15 Concepit dolorem, et peperit iniquitatem. He hath conceived mischief (trouble, sorrow) and brought forth sin (B). *Sin:* The Hebrew term which means *falsehood* is taken for a false birth or abortion. The wicked are pregnant with malice, but all their painful efforts come to naught. 7,15,17; 12,2; 17,5; 30,11; 38,3; 47,7; 68,27; 114,3. (a) 40,4 lectum doloris, bed of pain, sick bed.

dōlōse, adv. (dolosus), *deceitfully, treacherously.* 5,11 Linguis suis dolose agebant. With their tongues they dealt deceitfully. 13,3; 35,3.

dōlōsus, a, um (dolus), (1) *full of craft or guile, deceitful, treacherous.* 42,1 Ab homine iniquo et doloso erue me. Deliver me

from the unjust and deceitful man. 5,7; 16,1; 51,24; 108,2; 119,2,3. (2) *deceiving, lying*. 30,19 Muta fiant labia dolosa. Let lying lips be dumb. 11,3,4. 108,3 lingua dolosa, a deceitful tongue.

dōlus, i, m. (δδλος), *deceit, guile, craft*. 31,2 Nec est in spiritu ejus dolus. In whose spirit there is no guile. 51,4; 54,12. (a) 72,18 Verumtamen propter dolos posuisti eis (*mala*). 'Tis, surely, because of their treachery Thou sendest them evil (B). The Roman, Milan, and the Monte Cassino Psalters complete the construction by supplying *mala* after the verb *ponere*. The Hebrew has: Truly, Thou settest them in slippery places, i.e., the ways of the wicked are unsafe and full of danger. (b) 14,3 Qui non egit dolum in lingua sua. Who accomplisheth no deceit with his tongue (B), i.e., who alloweth no slander on his tongue. (c) 104,25 dolum facere, to deal *deceitfully, craftily, or treacherously*.

dōmicīlium, ii, n. (domus), *a house, abode, dwelling*. 101,7 Factus sum sicut nycticorax in domicilio. I am become like a night-raven in the house, i.e., among ruins. Like an owl in a ruined house (M). An image of a desolate man. See *nycticorax*.

dōmīna, ae, f. (dominus), *a mistress*. 122,2 Sicut oculi ancillae in manibus dominae suae. As the eyes of the handmaid are on the hands of her mistress. *Hands*—whose gestures threaten chastisements.

dōmīnātio, ōnis, f. (dominor), *dominion, rule, sovereignty*. 144,13 Dominatio tua in omni generatione et generationem. Thy rule endureth forever. 102,22.

dōmīnor, ātus sum, āri (dominus), *to rule over, have dominion over, lord it over*; sometimes with the dat., but mostly with the genitive. 105,41 Et dominati sunt eorum qui oderunt eos. And they that hated them lorded it over them. 18,14; 21,29; 48,15; 58,14; 88,10; 102,19. (a) *to rule, reign*. 109,2 Dominare in medio inimicorum tuorum. Rule Thou (the Messiah) in the midst of Thy enemies. 65,7; 71,8.

Dōmīnus, i, m. (prob. from domus, and so prop., the master of a house), lit., *a master, lord, ruler, owner, possessor*. It is used both of God and of man. (1) Of God: the Vulgate *Dominus* represents several Hebrew words, e.g., Jehovah or Yahweh, Elohim, Adoni and its plural of majesty, Adonai. Yahweh occurs about 6000 times in the Old Testament, Elohim is found 2570 times, but only four times in the psalms. In the English versions *Lord* is applied to God without much discrimination as we have not the same number of distinguishing titles as the Hebrew. (a) *God, the One* object of supreme adoration, the Creator and Ruler of the universe. 1,6 Novit Dominus viam justorum. The Lord (i.e., Yahweh) knoweth (approveth of) the way of the just. This use is very common in the Psalter. (b) *the Messiah, the God-Man*. 109,1 Dixit Dominus Domino meo: Sede a dextris meis. The Lord (= God the Father) said unto my Lord (= the incarnate Son of God): Sit Thou at My right hand. (2) Of men: *a master, ruler*. 104,21 Constituit eum dominum domus suae. He appointed him master (lord) over his house. 11,5; 122,2. (a) 135,3 Dominus dominorum, the Lord

of lords; the repetition has a superlative meaning, *the greatest, the supreme Lord*.

dōmus, ūs, *f.* (δῶμος), (1) *a house, structure*. 126,1 Nisi Dominus aedificaverit domum. Unless the Lord build the house. The Lord *builds a house* when by His blessing He coöperates in the building of it. (2) *a house, abode, dwelling place*. 48,12 Et sepulchra eorum domus illorum in aeternum. And their graves are their dwellings forever. 58,1; 131,3. (3) *Temple: domus Dei, God's house*. 41,5; 51,10. Also: domus Domini, the house of the Lord. 22,6; 91,14. Or simply *domus*. 29,1. (4) *the inmates of a house, a family, household*. 44,11 Obliviscere populum tuum, et domum patris tui. Forget thy people, and thy father's house. (5) *a race, people, nation*. 113,17 Domus Israel, the house of Israel, i.e., the Israelites, the Jewish people. 97,3; 113,20. (6) *the priesthood*. Domus Aaron, the house of Aaron, i.e., the priestly family. 113,18-20; 134,19. (a) *the Levites*. 134,20 Domus Levi, the house of Levi. (7) *Domus David, the house of David, the Davidic dynasty*. (8) *a nest for birds*. 83,4 Passer invenit sibi domum. The sparrow hath found herself a home. For Hab. 3, 13 see *percutio*.

dōnēc, conj., *till, until*. 72,17 Donec intrem in sanctuarium Dei. Until I go into the sanctuary of God. 57,8; 104,19; 109,1.

dōno, āvi, ātum, āre (donum), *to give, present, bestow*. Donesque Christe gratiam. Grant us, O Christ, Thy grace. Hymn, *Nox atra rerum contegit*.

dōnum, i, *n.* (dare), *a gift, present*. 71,10 Reges Arabum et Saba dona adducent. The kings of the Arabs and of Saba will bring gifts. (a) 67,19 Accepisti dona in hominibus. Thou receivest men as gifts (B), or Thou didst receive gifts taken from among men. Both may be correct. The victor takes with him not only the captives but also the treasures of the vanquished.

dormiō, īvi or īi, ītum, īre, *to sleep, to lie down to rest*. 3,6 Ego dormivi et soporatus sum. I laid me down to rest, and slept (B). 4,9; 40,9; 120,4.

dormitātio, ōnis, *f.* (dormito), *slumber*. 131,4 Si dederō somnum oculis meis, et palpebris meis dormitationem. It will not give sleep to my eyes, nor slumber to my eyelids.

dormīto, āvi, ātum, āre (dormio), (1) *to be sleepy, to slumber*. 120,4 Ecce non dormitabit neque dormiet, qui custodit Israel. Lo, He that keepeth Israel shall neither slumber nor sleep. 120,3. (2) 118,28 Dormitavit anima mea prae taedio. My soul slumbers through weariness. Or, My soul is weary (grown heavy) from trouble (B). (3) *the sleep of death*. 75,7 Dormitaverunt qui ascenderunt equos. The riders sank into sleep (B). The reference is to the destruction of Sennacherib's army. Cf. 4 Kings 19.

dorsum, i, *n.*, *the back*. 17,41 Inimicos meos dedisti mihi dorsum (= terga). Thou hast made mine enemies turn their backs (flee) before me. 20,13; 68,24; 80,7; 128,3. (a) 67,14 Posteriora dorsi ejus (columbae) in pallore auri. And her tail-feathers are covered with green-shimmering gold.

drāco, ōnis, *m.* (δράκων), *a dragon, by which is meant a great*

land or sea monster, a whale, crocodile, venomous serpent, etc. 73,13 Contribulasti capita draconum in aquis. Thou didst crush the heads of the dragons in the waters. The crocodile is meant, and it is here symbolical of the Egyptians, who dwell along the Nile where this kind of reptile abounds. 73,13; 90,13; 103,26; 148,7.

dūco, duxi, ductum, ēre 3, *to lead*. 136,3 Qui captivos duxerunt nos. They that led us away captive, or, into captivity.

ductilis, e (duco), *drawn, beaten out*. 97,6 In tubis ductilibus, with trumpets of metal. In the same verse trumpets of horn, probably made of a ram's horn, are mentioned.

dulcēdo, īnis, *f.* (dulcis), (1) *goodness*. 30,20 Quam magna multitudo dulcedinis tuae, Domine. How great is the abundance of Thy Goodness, O Lord (M)! 67,11. (2) *sweetness, goodness, kindness*. 20,4 Praevenisti eum in benedictionibus dulcedinis. Thou hast met him with blessings of kindness (M), with abundant blessings (B).

dulcis, e, (1) *sweet, agreeable to the palate*. 18,11 Dulciora super mel, sweeter than honey. 54,15; 118,103. (2) *good, kind*. 24,8 Dulcis et rectus Dominus. Kind and upright (just) is the Lord.

dulcīter, adv. (dulcis), *sweetly, agreeably*. Dulciter canamus hymnos. Let us sing sweet hymns to the Lord. Hymn, *Nocte surgentes*.

dūō, ae, ō (*δύο*), *two*. 61,12 Semel locutus est Deus, duo haec audivi. Once did God speak, and these two things I heard: viz., that power and loving-kindness belong to God; and that God rendereth to every man according to his works. Cf. Exod. 20,5-6; Matt. 16,27; Rom. 2,6; 1 Cor. 3,8; Gal. 6,5.

dūdēcim (duo and decem), *twelve*. 59,2 Percussit Idumaeam in valle Salinarum duodecim millia. (Joab returned and) smote Edom in the Valley of Salt—twelve thousand men. This number is probably a copyist's error for 18,000. Cf. 2 Kings 8,13; I Par. 18,12.

dūrus, a, um, (1) *hard, difficult to endure*. 59,5 Ostendisti populo tuo dura. Thou hast shown Thy people hardships (bitter things). They were made to feel God's hand resting heavily upon them. (2) 16, 4 Propter verba labiorum tuorum ego custodivi vias duras. I keep myself from ways of evil because of the words of Thy lips (B). Or, I have kept hard ways, i.e., ways of austerity. The Hebrew has: I have kept from the ways of the robber.

dux, dūcis, c. (duco), (1) *a leader, guide*. 54,14 Dux meus, et notus meus. My guide and trusted friend. 67,28. (2) 103,17 Herodii domus dux est eorum. The heron's nest takes the lead among them, i.e., it is built highest of all. This is the simplest and most natural interpretation of the Vulgate text, and it is supported by Boylan, Rickaby, Schegg, Thalhofer and others. The Hebrew has: The firs are a home for the stork. Tristram says that where the stork has neither houses nor ruins for its nest, it selects any tree tall and strong enough to provide a platform for its huge nest, and for this purpose none are more convenient than the fir

tree (*Nat. Hist. Bible*, p. 248). *Firs*: Briggs has *cypresses*. See *herodius*.

E

ē, ex, prep. with abl. (akin to Greek ἐκ, ἐξ), usual meaning, *out of, from within*; opposed to *in*. It is used of space and time, and of other relations. It is often employed in a fig. sense. (1) 67,32 Venient legati ex Aegypto. Ambassadors shall come out of Egypt. (a) 24,22 Libera Deus Israel, ex (= ab) omnibus tribulationibus suis. Set Israel free, O God, from all her sorrows. 85,13. Both of the above uses are common. (2) In imitation of the Hebrew it may be used in comparisons. 138,6 Mirabilis facta est scientia tua ex me (= quam ego). Thy knowledge is too wonderful for me, or too high for me to understand. (3) With the adverbs *nunc* and *tunc* it is used substantively. 92,2 Parata sedes tua ex tunc (= ab aeterno). Thy throne is firmly set since the days of old, i.e., from eternity. 75,8 Ex tunc ira tua, at (in) the time of Thy wrath. 112,2; 113,18; 124,2. (4) *deficere ex me*. 141,4 In deficiendo ex me spiritum meum = Cum deficeret in me spiritus meus. When my spirit failed me (was fainting within me). (5) As in Classical Latin *ex* is sometimes used for the partitive genitive. 33,21; 105,11. (6) The prepositions *ex*, *ab*, and *de* are occasionally interchanged, thus: *ex* for *ab* in 7,2; 33,18, etc. *De* for *ex* in 18,6; 20,4 frequent. *Ab* for *ex* in 18,7; 29,4, frequent.

ēbriētās, ātis, f. (ebrius), *drunkenness, excess*. Laeti bibamus sobriam Ebrietatem spiritus. Joyfully let us drink of the sober affluence of the spirit. Hymn, *Splendor paternae gloriae*. The Roman Breviary text has *profusionem*.

ēbriūs, ii, m., a *drunken man*. 106,27 Turbati sunt, et moti sunt sicut ebrius. They were troubled, and reeled like a drunken man.

ēburnēus, a, um (ebur, ivory), *ivory, of ivory, made of ivory*. 44,9 a domibus eburneis, (the scent of myrrh, etc. exhale from thy garments and) from the ivory palaces. The palaces were ornamented with ivory. The Hebrew has: From out of ivory palaces stringed instruments make thee glad.

ecce, adv. (from en and ce), *lo! see! behold!* 67,34 Ecce dabit voci suae vocem virtutis. Behold, He will give unto His voice the voice of power. He will make His voice resound mightily. 7,15; 32,18; 38,6; 39,8,10; 50,7,8.

ecclesiā, ae, f. (ἐκκλησία), *an assembly, congregation, esp. a gathering of the people for religious worship; in the Old Law, the Jewish Church; in the New the Catholic*. 21,23 In medio ecclesiae laudabo te. In the midst of the church I will praise Thee. 39,10; 88,6; 106,32. (a) 25,5 Odivi ecclesiam malignantium. I hate the assembly of evil-doers (of the evil-minded B).

ēdo, ēdi, ēsum, ēre 3 (ἐδω), *to eat*. (1) 21,27 Edent pauperes, 100,5. (2) *to eat one's flesh, i.e., to oppress*. 26,2 Dum appropriant super me nocentes, ut edant carnes meas. When evil-doers draw nigh against me to eat my flesh. *To oppress* is a figurative

meaning of the phrase. In a lit. sense the psalmist's enemies are likened to savage wild beasts. 13,4.

ēdo, dīdi, dītum, ēre 3 (e and do), *to bring into the world, bring forth, give birth to*. 104,30 Edidit terra eorum ranas. Their land brought forth (swarmed with) frogs. The second plague. Cf. Exod. 8,1-14.

ēdōcēo, dōcūi, doctum, ēre 2, *to teach, instruct*. 24, Semitas tuas edoce me. Teach me Thy paths, i.e., how I shall live that I may be pleasing to Thee.

Edom (Hebrew, red. Cf. Gen. 25,30), indecl., the name given to Esau, son of Isaac, and to the country occupied by his descendants. Edom lay to the south and southeast of Palestine. It was wholly mountainous and was originally called Mount Seir. Its ancient capital was Bosra. The Edomites were enemies of the Jews. 136,7; Exod. 15,15. See *Idumaea* which is the Greek name of Edom.

ēdūco, āvi, ātūm, āre (educo 3), *to bring up, nourish, foster, provide for, sustain*. 22,2 Super aquam refectiois educavit me. He nourishes me at the water of repose (M). Hebrew: He leadeth me unto refreshing waters, or, waters of rest. Not merely waters that satisfy the thirst, but waters that refresh. Their presence implies rich pasture for the sheep. *Leadeth*: Dr. Bird reminds us that the Eastern shepherd does not drive but leads his flock. Cf. John 10,3-4.

ēdūco, duxi, ductum, ēre 3, (1) *to lead out or forth*. 17,20 Eduxit me in latitudinem. He led me forth into an open place. 65,12; 142,11. (2) *to bring or draw forth*. 39,3 Eduxit me de lacu miseriae. He brought me out of the pit of misery. 29,4; 80,11. See *faex*.

effēro, extūli, elātum, efferre (ex and fero), *to raise up, lift up, exalt*. 130,1 Neque elati sunt oculi mei. Nor are my eyes lofty—a sign of pride.

effīcio, fēci, fectum, ēre 3 (ex and facio), *to make*. 7,14 Sagittas suas ardentibus (= ardentibus) effecit. Things of fire (fiery shafts) hath He made His arrows (B). This agrees with St. Jerome. Cf. Ephes. 6,16.

efflōrēo, ūi, ēre 2 (ex and floreo), *to blow or blossom forth, to flourish*. 102,15 Tamquam flos agri sic efflorescit. As the flower of the field so shall he (man) flourish. 131,18.

efflūo, fluxi, ēre 3 (ex and fluo), lit., *to flow out or forth*. Cum luce nobis effluat. May (what we pray for) come to us together with the light. Eternal light is probably meant. The stanza is very obscure. Hymn, *Aurora jam spargit polum*.

effōdīo, fōdi, fossum, ēre 3 (ex and fodio), *to dig out, excavate*. 7,16 Lacum aperuit, et effodit eum. He hath opened a pit, and hollowed it out (B). Hebrew: He hath dug a pit, and deepened it.

effor, fātus sum, fāri (for ex-for), *to speak out, utter*. 93,4 Effabuntur, et loquentur iniquitatem. They babble (speak great things), haughtily they speak (B).

effūgio, fūgi, fūgītum, ēre 3 (ex and fugio), *to escape from, avoid*. Tob. 13,2 Non est qui effugiat manum tuam. There is none that can escape Thy hand.

effundo, fūdi, fūsum, ēre 3 (ex and fundo), (1) *to pour out, pour forth, to shed*. 21,15 Sicut aqua effusus sum. I am poured out like water. This indicates a state of utter helplessness or exhaustion. 13,3; 78,3. In a fig. sense said of wrath, prayers, etc. 78,6; 101,1. (2) Of a sword, *to draw, unsheathe*. 34,3 Effunde frameam. Unsheathe a sword. (3) of one's steps, *to slip*. 72,2 Pene effusi sunt gressus mei. My steps (feet) had well-nigh slipped (stumbled B). *Slipped*, i.e., I was in danger of falling away from God by apostasy.

ēgēnus, a um (egeō), *needy, poor*. 69,6 Ego vero egenus, et pauper sum. But I am needy and poor. 34,10; 40,2.

ēgēo, ūi, ēre 2, (1) *to be in need, suffer want, be destitute*. 33,11 Divites eguerunt et esurierunt. The rich have suffered want, and have felt the pang of hunger. (2) With genitive: 15,2 Quoniam bonorum meorum non eges (Roman Psalter, *indiges*). For Thou hast no need of my possessions. *Indiges*, antiphon, Prime, Friday, in Monastic Breviary. *Bonorum*, the Greek genitive.

ēgo (ἐγώ), pers. pro., I. Owing to the influence of the Hebrew original, the personal and possessive pronouns are used much oftener in the Vulgate than Classical usage would permit. Very common in all cases sing. and pl.

ēgrēdior, gressus sum, grēdi 3 (ex and gradior), *to go or come out or forth, to march forth*. 43,10 Et non egredieris Deus in virtutibus nostris. And (now) Thou goest not forth, O God, with our armies (as Thou wast wont to do of old. Cf. 23,7-10). 40,7; 67,8.

ēgressio, ōnis, f. (egredior), *a going out or forth, a departure*. 18,7 A summo caelo egressio ejus: et occursus ejus usque ad summum ejus. His (the sun's) going forth is from the farthestmost (i.e., from one end of) heaven, and his course is unto the other extremity thereof.

ēgressus, ūs, m. (egredior), *a going forth, departure*. 143,13 Oves eorum foetosae, abundantes in egressibus suis. Their sheep are prolific, countless as they go forth to pasture (M). The Hebrew has: May our sheep multiply by thousands, yea, by ten thousands in our fields.

ējā, interj., an exclamation of joy, or of exhortation, *come then! turn then!* Used in the *Salve Regina*.

ējicio, jēci, jectum, ēre 3, (ex and jacio), *to cast out, thrust out, drive out, expel*. 79,9 Vineam de Aegypto transtulisti: ejecisti gentes, et plantasti eam. Thou didst transplant a vine (= Israel) out of Egypt: Thou didst cast out the heathen and plant it. 77,54; 108,10.

ēlātio, ōnis, f. (effero), prop., *a lifting or raising up; a billow*. 92,4 Mirabiles elationes maris: mirabilis in altis Dominus. Wondrous are the billows of the sea: more wondrous is the Lord on high (M). Or after the Hebrew: Beyond (more than) the surging of the sea, is the Lord wonderful on high (B).

ēlectus, a, um, part. adj. (eligo), (1) *chosen, elect*. 88,4 Disposui testamentum electis meis. I have made a covenant with My chosen ones. 88,20; 105,23. (a) 77,31 electi Israel, the picked men of Israel, the young men. (2) 17,27 Cum electo electus eris: et cum perverso perverteris. With the just Thou dealest justly; and with the treacherous Thou dealest craftily (B), i.e., God treats every man according to his deserts. This is the proper meaning of the verse. It is often, but improperly, quoted to show the necessity of avoiding evil company. (3) 140, 4 Non communicabo cum electis eorum. I will take no part in their pleasures (M). *Electa*, ōrum, dainties, choice bits. See *eligo*.

ēlĕvātĭo, ōnis, *f.* (elevo), *a raising up, lifting up*. 140,2 Elevatio manuum mearum sacrificium vespertinum. Let the lifting up of my hands be as the evening sacrifice. The evening offering of flour, oil, and incense was a symbol of prayer, an accompanying ceremonial action of which consisted in the lifting up of the hands. May my prayer be as pleasing to Thee as the evening sacrifice offered by the priest in Thy holy Temple.

ēlĕvo, āvi, ātum, āre (ex and levo), *to raise, lift up*. 23,7 Elevamini portae aeternales. Raise yourselves, ye everlasting gates (B)! See *attollo*. 92,3; 101,11; 105,26. (a) passive, *to be exalted, lifted up*. 36,35 Vidi impium superexaltum, et elevatum sicut cedros Libani. I have seen the wicked highly exalted, and lifted up (set high) like the cedars of Libanus. 8,2; 46,10.

ēlĭdo, lisi, lisum, ěre 3 (ex and laedo), *to cast or dash down*. 145,8 Dominus erigit elisos. The Lord lifteth up those that are cast down. *Elisos*, the afflicted. 144,14.

ēlĭgo, lĕgi, lectum, ěre 3 (ex and lego), *to choose, pick out, select*. 77,68 Elegit tribum Juda. He chose the tribe of Juda. 32,12; 77,70; 131,13. See *electus*. For *eligere in* used in a factitive sense, see *Introduction* (4).

ēlongo, āvi, ātum, āre (e and longus), (1) trans., *to remove afar, put at a distance*. 87,19 Elongasti a me amicum et proximum. Thou hast removed far from me friend and neighbor. 21,20; 72,27. (2) intrans., *to go far off, withdraw afar*. 54,8 Ecce, elongavi fugiens. Lo, I have gone far off flying away. The expression is a Hebraism. The Hebrew has the future: Lo, then would I wander afar off.

ēlŏquĭum, ĭi, *n.* (eloquor), *a word, speech, utterance, promise*. It occurs twenty times in psalm 118 with reference to the Law of God. See *lex*. 11,7 Eloquia Domini, eloquia casta. The words (promises) of the Lord are pure (sincere) words. 17,31; 18,15; 106,11.

Eman (Hebrew, faithful), indecl., or Heman, was probably the chief chanter of the family of Core (I Par. 16,19). The name Heman occurs in several passages of the Old Testament, but it is not certain that it always refers to the same person. Cf. I Par. 6,33; 15,19; 25,1-6; Ps. 87,1.

ēmĭgro, āvi, ātum, āre (ex and migro), (1) intrans., *to remove from a place, wander forth, depart*. 61,7 Non emigrabo. I will not depart. Non emigrabo = Non me separabo a Deo. I will not separate myself from God. (2) trans., *to drive away, remove*. 51,7

Emigravit te de tabernaculo tuo. He shall utterly remove thee from thy dwelling. (M). Emigrabit te = faciet te emigrare. Hebrew: He will pluck thee out of thy tent.

ēmīto, mīsi, missum, ēre 3 (ex and mitto), (1) *to send out or forth*. 103,30 Emittes spiritum tuum, et creabuntur. Thou shalt send forth Thy spirit, and they shall be created. *Spirit*, God's vivifying breath. The Hebrew has: Sendest Thou forth Thy breath, they are created. 42,3; 103,10; 143,6; 147,15,18. (2) *to stretch forth, put forth*. 143,7 Emitte manum tuam de alto. Stretch forth Thy hand from on high. 109,2.

ēmūdātio, ōnis, f. (emundo) lit., *a cleansing; splendor, glory, majesty*. 88,45 Destruixisti eum ab emundatione. Thou hast stripped him of his glory (B).

ēmundo, āvi, ātum, āre (ex and mundo), *to cleanse*. 18,14 Emundabor a delicto maximo. I shall be cleansed from the greatest sin. *Cleansed*, be clear from (M), stand free from (B).

ēnarro, āvi, ātum, āre, (1) *to publish, tell of, declare*. 18,2 Caeli enarrant gloriam Dei. The heavens show forth the glory of God. 25,7; 47,14. (2) *to talk about*. Used of hypocrites who have the Law of God on their lips but not in their hearts. 49,16 Quare tu (peccator) enarras justitias (= praecepta) meas? Why recitest thou My laws?

Endor (Hebrew, spring of Dor, or spring of habitation), indecl., a town in the half-tribe of Manasses, six and a half miles south-east of Nazareth. It is chiefly memorable as the abode of the sorceress whom Saul consulted on the eve of the battle in which he perished. 82,11 Disperierunt in Endor. They perished at Endor. Cf. 1 Kings 28, 7 ff. See *disperero*.

ēnim, conj. (probably of the same origin as nam; only that enim never begins a sentence), *for*. 50,7 Ecce enim in iniquitatibus conceptus sum. For behold, I was conceived in iniquities. 9,27; 50,8.

enuntiō, āvi, ātum, āre, *to tell, declare, disclose*. 118,26 Vias meas enuntiavi, et exaudisti me. I have declared my ways, and Thou heardest me. *Declared my ways*: I have laid before Thee my wants (cares).

ēnūtrio, īvi, itum, ire, *to nourish, sustain, preserve*. 54,23 Jacta super Dominum curam tuam, et ipse te enutriet. Cast thy care upon the Lord and He will preserve thee. 30,4.

ēo, īvi or īi, itum, ire, *to go*, in the widest sense of the word, *to walk, proceed, etc.* 106,7; 138,7. 121,1 In domum Domini ibimus. We shall go into the house of the Lord. Note the Hebraism in the repetition of the verb in the following: 125,6 Euntes ibant et flebant, mittentes semina sua. Going they went and wept, scattering their seed. Or, They went forth on their way and wept.

ēōus, a um (hōs, the dawn), *of or belonging to the morning or to the East, eastern*. Tu lux eoi sideris. Thou light of the morning star. *Light*, Christ. From the Monastic Brev. text of hymn, *Lux, et tenebrae, et nubila*. The Rom. Brev. text has: *Tu vera lux credentium*. Thou true Light of the saints.

Ephrāim (Hebrew, double fruitfulness), indecl. (English pron., ē'frā-īm), (1) the second son of the patriarch Joseph (Gen. 41,52). Though younger than Manasses, he received precedence over him in the blessing bestowed upon them by Jacob. This blessing was an adoptive act whereby the two grandsons were counted as sons of Jacob in the place of their father. The object being to give Joseph, through his sons, a double portion. (2) The territory occupied by the tribes of Ephraim and Manasses. To the tribe of Ephraim was assigned an extensive and fertile territory north of Jerusalem and stretching from the Jordan to the Mediterranean. On the north lay the half-tribe of Manasses, and on the south Benjamin and Dan. Cf. Jos. 16,5 ff; and 17,7 ff. Pss. 59,9; 79,3.

Ephrata, ae, f. (Ecker marks the penult long; it is unmarked in all Breviaries). It is regarded by some as an ancient name for Bethlehem, the city of David. The word means fruitful, or the fruitland. There is no little conjecture as to the location or identity of Ephrata. 131,6 Ecce audivimus eam in Ephrata. Behold we heard of it in Ephrata. *Eam*, it, viz., the oath of David. Some regard *arca*, the Ark as the antecedent of *eam*. Cf. Gen. 35, 16-19; 48,7; Ruth, 4,11; Ruth 5,2. According to others Ephrata is a name of the district in which Kariathiarim, i.e., the Town of the Forest, was located. In this city the Ark long reposed. English pronunciation, ēf-rā-tā.

Ephrem = Ephraim. 77,9 Filii Ephrem, the sons of Ephraim, the Ephraimites. The form Ephrem is found also in John 11,54 of the Vulgate. See *Ephraim*.

ēpiscōpātus, ūs, m. (episcopus, an overseer), *an overseership, an office, post of authority*. 108,8 Episcopatum ejus accipiat alter. Let another take his office (B, M). In the case of Judas *his bishopric* (Acts 1,20). St. Peter uses this passage to show that a successor to Judas should be chosen. The term denotes the office of overseer, inspector or supervisor, and was used in regard to any high office. The individual whom the psalmist had in view may have been Doeg, Achitophel or Semei: but Judas was principally intended by the Holy Ghost (K).

ēpūlor, ātus sum, āri (epulae), *to eat, especially at a banquet or entertainment; to feast, banquet, rejoice*. 67,4 Justi epulentur, et exsultent in conspectu Dei. Let the just rejoice and be glad before God. 41,5 sonus epulantis, the noise of one feasting. Hebrew: with a multitude keeping holiday.

ēques, ītis, m. (equus), *a horseman, rider*. Exod. 15,19 Ingressus est enim eques Phrao cum curribus et equitibus ejus in mare. For the horse of Pharo, with his chariot and horsemen, went into the sea (M). *Eques*, horse, collective singular; or as Thalhoffer thinks, *eques* is either a scribe's blunder, or an unauthorized emendation for *equus*.

ēquus, i. m. (akin to ἵππος horse), *a horse*. 31,9 Nolite fieri sicut equus et mulus. Be not like the horse and the mule (that have no understanding). 19,8; 32,17. For 146,10 see *tibia*.

ērēmus, i, f. (ἐρημός a desert, solitude), *a waste, desert, wilder-*

ness. 77,15 Interrupit petram in eremo. He cleft the rock in the desert. Cf. Exod. 17,6; Num. 20,2-11.

ērigo, rexi, rectum, ěre 3 (e and rego), to raise, lift or set up, raise, place upright. 144,14 Dominus erigit omnes elisos. The Lord raiseth up all that are bowed down. 19,9; 112,7.

ērĭpio, rĭpui, reptum, ěre 3 (ex and rapio, to snatch away; to rescue, deliver. 6,5 Convertere, Domine, et eripe animam meam. Turn to me, O Lord, and deliver (rescue) my soul (= me). 16,13; 30,16; 33,5,8.

erro, avi, atum, are, (1) to wander, stray, rove, in a lit. sense: 106,4 Erraverunt in solitudine in inaquoso. They wandered in a wilderness, in a place without water. 106,40; 118,176. (2) in a fig. sense: to wander from the way of God's commandments. 94,10 Dixi: semper hi errant corde. I said: In heart they evermore stray (B). 57,4; 118,110.

erro, onis, m. (erro), a wanderer, rover, vagabond. Erronum cohors, a band of night-prowlers. Hymn, Aeternae rerum Conditor.

ērūbesco, rūbui, ěre 3, to redden or blush with shame, to feel ashamed. 69,4 Avertantur retrorsum, et erubescant, qui volunt mihi mala. Let them that wish me evil, be turned backward and blush for shame. 6,11; 24,2,20; 344,26.

eructo, avi, atum, are, lit., to belch, belch forth; fig.: (1) to utter, declare, publish. 144,7 Memoriam abundantiae suavitatis tuae eructabunt. They shall publish the story of Thy overflowing sweetness. 18,3; 44,2; 118,171. (2) to overflow. 143,13 Promptuaria eorum plena, eructantia ex hoc in illud. Their storehouses are full, overflowing from one into another. Hebrew: That our garners may be full, affording store of every kind.

ērūdĭo, ivi or ii, itum, ire (ex and rudis), to teach, instruct, educate. 2,10 Erudimini, qui iudicatis terram. Be instructed, ye that judge the earth. 89,12; 93,12; 104,22.

erumpo, rūpi, ruptum, ěre 3, to break up, crush. 140,7 Sicut crassitudo terrae erupta est super terram. As when the thick earth is broken up upon the ground. See crassitudo.

ērūo, rūi, rūtum, ěre 3, to deliver, rescue, save. 42,1 Ab homine iniquo, et doloso erue me. Deliver me from the unjust and deceitful man. 21,21; 24,20; 38,9.

esca, ae, f. (edo), food for men or beasts. 43,12 oves escaram, sheep for food, sheep to be eaten. 13,4 esca panis, a morsel of bread, or simply bread. 135,25; 146,9.

ēsūrĭo, ivi or ii, itum, ire (from esum, supine of edo), to be hungry, to suffer or to endure hunger. 33,11 Divites eguerunt et esurierunt. The rich suffer want, and feel the pang of hunger (B). 49,12; 106,5,9,36.

ēt, conj. (ἐτι), and. (1) It is used much as and is used in English simply to connect words and clauses. When several words are connected the conjunction is generally repeated before each word, but it is sometimes expressed only before the last word. 17,3 Dominus firmamentum meum, et refugium meum, et liberator meus. 4,8; 54,18. (2) It connects words that have other relations in

sense. Hendiadys is common: 90,6 ab incursu et daemonio meridiano. (Thou shalt not fear) the demon's attack at the noon-tide. 148,3 stellae et lumen, light-giving stars, shining stars. 55,7 Inhabitabunt et abscondent. They secretly encompass me. (3) In the sense of, *especially, in particular*. 17,1 Eripuit eum (David) de manu omnium inimicorum ejus, et de manu Saul. The Lord deliver him from the power of all his foes, and especially from the power of Saul. 71,12; 144,10. (4) et = sed, adversative. 4,5 Irascimini, et nolite peccare. Be angry, but sin not. (5) et = vel. 138,7 Quo ibo a spiritu tuo? et quo a facie tua fugiam? Whither shall I go from Thy spirit? or whither shall I flee from Thy face? 61,4; 138,9. (6) In appositions. 43,2 Opus, quod operatus es in diebus eorum, et in diebus antiquis. The work Thou wroughtest in their time, in the days of old. 57,6. (7) In the sense of *yea, even*. 28,5 Et confringet Dominus cedros Libani. Yea, the Lord shattereth the cedars of Libanus. 103,16; 138,11. (8) In conditional sentences. 58,16 Si vero non fuerint saturati, et (= tunc) murmurabunt. If they be not filled, then they murmur (M).

ětěnim, conj., (1) a strong *et; and, yea, indeed, truly*. 36,25 Junior fui, etenim senui. I have been young, yea, I am now grown old. 82,9 Etenim Assur venit cum illis. Yea, and the Assyrian also is joined with them. 15,6; 40,10. (2) as an adversative. 128,2 Etenim non potuerunt mihi. But they could not prevail over me.

Ethan (Hebrew, strong), indecl., a Levite to whom psalm 88 is ascribed. He was a brother of Eman, and was probably one of the masters of the Temple music in the time of David. Cf. 3 Kings 4,31; 1 Par. 6,44. See *Eman*.

Ethan, indecl. 73,15 Tu siccasti fluvios Ethan. Thou didst dry up the rivers of Ethan, i.e., the everflowing rivers. Ethan is not a proper name. It signifies *continually flowing*. St. Jerome has "the mighty rivers," for only such flowed throughout the year. The reference in 73,15 is to the stopping of the Jordan for the passage of the Israelites (Josue 3,15-17). The pl. *rivers* is poetical, signifying the great abundance of the waters, for as Josue testifies "the Jordan, it being harvest time, had filled the banks of its channel."

ěugě, interj. (εὐγε). In the psalms it is used only in an ironical sense, and it is found only in pairs. It is variously rendered: *Ha! Ha!; Aha! Aha!; Vah! Vah!; Well done! Well done! It is well! It is well!* 34,21,25; 39,16; 69,4.

ěvāgīno, āvi, ātum, āre (ex and vagina), *to unsheathe, draw out of the scabbard*. 36,14 Gladium evaginaverunt peccatores. Sinners have unsheathed (drawn) the sword. Exod. 15,9.

ěvangēlizo, āvi, ātum, āre (εὐαγγελίζω), *to announce good tidings, to proclaim glad tidings*. 67,12 Dominus dabit verbum evangelizantibus, virtute multa. The Lord doth give the message (of triumph) to them that proclaim glad tidings, a goodly throng (B). *Doth give the message*, utters the decree proclaiming Israel's victories.

ěvello, velli, vulsum, ěre 3, *to tear, pull, or pluck out*. 128,6 Fiant sicut foenum tectorum: quod priusquam evellatur, exaruit.

Let them be as grass upon the housetops, which withereth before it is plucked. *Housetops*, flat-roofed houses upon which blades of grass grow. 24,15. (a) *to pluck out, snatch away, remove*. 51,7 Evellet te. He will pluck thee out, i.e., of thy very home. He will exterminate thee—as the sequel shows.

ēverto, verti, versum, ěre 3, (1) *to overthrow*. 117,13 Impulsus eversus sum ut caderem. I was pushed violently that I might fall (K). The two verbs express the intensity of the action. (2) *to make void, overthrow*. 88,40 Evertisti testamentum servi tui. Thou hast made void (contemned B) the covenant of Thy servant (M).

ēvōco, āvi, ātum, āre, *to call forth, to summon*. Jubarque solis evocat. (The herald of the day) calls forth the rays of the sun. Hymn, *Aeterne rerum Conditor*. See *pervigil*.

exācerbātio, ōnis, *f.* (exacerbo), *an exasperation; in particular the stirring of Divine anger by the Jews in the desert, the provocation*. 94,9 Sicut in exacerbatione, secundum diem tentationis in deserto. As in the provocation, according to the day of temptation in the wilderness. The Hebrew has: (Harden not your hearts) as at Meribah (= quarrel, strife), as in the day of Massah (= temptation) in the wilderness. The Greek translators and St. Jerome took these words for common nouns. They both designate one and the same place in the desert of Pharan, where the Hebrews, suffering for want of water, murmured against God. The word is from the text of the Roman Psalter. Cf. Exod. 17,1-7; Num. 20,1-13.

exācerbo, āvi, ātum, āre (ascerbus), *to embitter*. 104,28 Et non exacerbavit sermones suos. Omitting the *non*, but otherwise retaining the Vulgate, we might translate: "And He embittered His words," made them stern realities not mere threats (Rk). The passage is obscure and the Hebrew helps but little: He sent darkness and it became dark and they rebelled not against His word. *They*, viz., darkness and obscurity. Others regard Moses and Aaron as the subject—And they rebelled not against His words (as at Meribah). (a) *to provoke, embitter*. 77,40 Quoties exacerbaverunt eum in deserto. How often did they provoke Him in the desert! 77,41,56; 105,33,43.

exācūo, ūi, ūtum, ěre 3, *to sharpen, whet*. 63,4 Quia exacuerunt ut gladium linguas suas. For they have sharpened their tongues like a sword. "Orientals had a gift of abusive speech, which took the place of the modern newspapers" (*Expositor*, Sept., 1924, p. 165).

exaltātio, ōnis, *f.* (exalto), lit., *a raising, lifting up, exalting; fig., praise, high praise*. 149,6 Exaltationes Dei in gutture eorum. The high praises of God shall be in their mouth.

exalto, āvi, ātum, āre (ex and altus), (1) *to exalt, i.e., to elevate in rank, power, dignity, or the like; to dignify, glorify*. 117,16 Dextra Domini exaltavit me. The right hand of the Lord hath exalted me. 26,6; 36,34. Phrases: (a) 3,4 exaltare caput, *to lift up one's head, to support, to imbue with fresh courage, to take away one's humiliation*. (b) 109,7 exaltare cornu, *to lift up the horn*. The horn is a symbol of power, insolence, and the like, either in a good sense as in 148,14, or in a bad sense as in 74,5. (2) *to*

praise, extol. 144,1 Exaltabo te, Deus meus rex. I will extol Thee, O God my king. 17,47; 29,2. (3) in the passive: (a) *to triumph.* 12,3 Usquequo exaltabitur inimicus meus super me? How long shall my foe triumph over me (B)? 45,11. (b) 93,2 Exaltare qui judicas terram. Arise, Thou that judgest the earth! (Give requital to the proud!)

exāmīno, āvi, ātum, āre (examen, the tongue of a balance), prop., *to weigh*; fig., *to try, purify, or refine, as metals.* Found in the phrase *igne examinare*, to try or test by fire. 11,7; 16,3; 17,31; 65,10.

exardēo, arsi, arsum, ēre 2, *to kindle, to flame or break forth, break out.* 2,13 Cum exarserit in brevi ira ejus. When His wrath shall be suddenly kindled. 17,9; 105,18; 117,12. See *exardesco*.

exardesco, arsi, arsum, ēre 3, inchoative, *to take fire, to be enkindled.* 49,3 Ignis in conspectu ejus exardescet. A fire shall be enkindled before Him. Fire, lightning, thunder, the usual accompaniment of the theophany (Ps. 17,9-15). 38,4; 88,47. See *exardeo*.

exāresco, ārui, escēre 3, *to become dry, to wither, dry up.* 128,6 foenum . . . quod . . . exaruit, grass which withereth.

exaspēro, āvi, ātum, āre (ex and aspero, to make rough), *to provoke, embitter.* 65,7 Qui exasperant non exaltentur in semetipsis. Let not them that provoke Him be exalted in themselves. Hebrew: Let not the rebellious exalt themselves (Br). The reference is either to the heathen rulers of Canaan or to the murmurers among the Israelites. Cf. Br. (a) 77,8 generatio prava et exasperans, a perverse and rebellious race. *Exasperans*, disobedient, provoking to wrath. 67,7.

exaudīo, ivi, itum, īre, *to hear, hearken to, listen to, give heed to; to regard, answer.* 16,6 Ego clamavi, quoniam exaudisti me, Deus. I call on Thee, for Thou hearest me, O God (B). 3,5; 4,2,4; 6,9,10; 12,4; 16,1,6; 30,23; 85,7, frequent especially with reference to God.

excelsus, a, um (excello), (1) *high, august, sublime, towering aloft.* 88,28 Ego primogenitum ponam illum excelsum prae regibus terrae. I will make him (David) My first-born, the highest of the kings of earth. (2) with *Deus*, the most high. 77,35 Deus excelsus, the most high God. As a subst., **Excelsus**, i, the Most High. 77,17; 81,6. (3) *uplifted*, said of the arm. 135,12 In manu potenti, et brachio excelso. With a mighty hand and uplifted arm. *Uplifted*, i.e., to enable Him to strike more effectively. (4) as a neut. subst., **excelsus**, i, sing. and pl.: (a) *heights, high places.* 17,34 Super excelsa statuens me. (God it is) who hath set me upon the high places (out of harm's reach). 72,8 in excelso, on high. (b) *billows, high waves.* 41,8 Omnia excelsa tua, et fluctus tui super me transierunt. All Thy billows and Thy waves pass over me.

excessus, ūs, m. (excedo), lit., *a going out, going forth, departure*; fig., in the phrase *in excessu mentis* it signifies loss of self-possession, or the temporary suspension or departure of the mental powers. 67,28 Ibi Benjamin adolescentulus, in mentis excessu. There is young Benjamin in ecstasy, or, swept along by enthusiasm. 30,23 Ego autem dixi in excessu mentis meae. But I said in the trans-

port (terror, perturbation, emotion, dismay) of my mind: I am cast away from before Thine eyes. 115,11.

excīdo, cīdi, cīsum, ěre 3 (ex and caedo), *to cut or hew down*. 73,6 Securibus exciderunt januas ejus in idipsum. With axes they have shattered all its gates (B).

excitātor, ōris, m. (excito), *one who arouses or animates, an awakener*. Excitator mentium, the awakener of souls, Christ. Hymn, *Ales diei nuntius*.

excīto, āvi, ātum, āre (1) *to arouse, awaken, stir up*. 79,3 Excita potentiam tuam, et veni, ut salvos facias nos. Arouse Thy strength, and come and save us. 77,65. (2) *to provoke*. 77,17 In iram excitaverunt Excelsum in inaquoso. They provoked the Most High to wrath in the desert.

excūdō, clūsi, clūsum, ěre 3 (ex and claudio), *to exclude, reject, drive away*. 67,31 Ut excludant eos, qui probati sunt argento. To drive away them that are tried as silver (K). The translations and interpretations of this passage are mere conjectures.

excūbo, ūi, ūtum, āre, *to keep watch, be on guard*. Accincti ut artus excubent. That our well girded limbs may keep watch. Hymn, *Summae Parens clementiae*.

excūsātiō, ōnis, f. (excuso), *an excuse*. 140,4 Non declines cor meum in verba malitiae, ad excusandas excusationes in peccatis. Let not my heart tend to things evil, nor seek excuses for sinning (B).

excūso, āvi, ātum, āre, *to excuse*. 140,4 Ad excusandas excusationes in peccatis = ad excusanda peccata. See preceding word.

excussus, a, um, part. adj. (excutio), *cast out, thrown out*. 126,4 Sicut sagittae in manu potentis: ita filii excussorum. As arrows in the hand of a mighty man: so are the sons of the outcasts (M). *Outcasts*, the exiled Jews now restored to their native land. The Hebrew has: *the sons of (a man's) youth*, the vigorous fruits of an early marriage. See *excutio*.

excūtīo, cussi, cussum, ěre 3 (ex and quatio), (1) *to shake off, shake out*. 108,23 Excussus sum sicut locustae. I am shaken off as locusts (might be from the folds of a garment). (2) 135,15 Excussit Pharaonem, et virtutem ejus in mari Rubro. Who overthrew Pharao and his host in the Red Sea. *Overthrew*, Hebrew: Who shook off (drove forward B) Pharao and his army into the Red Sea (Br), shook out into (M).

exĕcrātiō, see *exs*.

exĕcror, see *exs*.

exĕo, ivi or ūi, ūtum, ūre, *to go out or forth, to depart; to come out*. 103,23 Exhibit homo ad opus suum: et ad operationem suam usque ad vesperum. Man goeth forth to his work, and to his labor until the evening. This was Cardinal Newman's favorite verse. 18,5; 80,6; 107,12; 145,4.

exercĕo, cūi, cĕtum, ěre 2 (ex and arceo), *to exercise, work at, employ one's self about a thing; in the Psalter it is used only in the passive with in, signifying to meditate on, be occupied or employed*

expecto, āvi, ātum, āre, (1) *to wait for a person or thing, to await, trust.* 36,34 *Exspecta Dominum, et custodi viam ejus.* Wait for (on) the Lord and keep His way. 26,14; 118,95. (2) 39,2 *Expectans expectavi Dominum.* I trustingly (= eagerly) waited for the Lord. The repetition of the verb is a familiar Hebraism serving to intensify the meaning of the word. (3) *to look for, expect.* 68,21 *Improperium expectavit cor meum et miseriam.* My heart looked for (awaited) shame and wretchedness (B). 103,27; 118,166. (4) 103,11 *Expectabunt onagri in siti sua.* The wild asses shall wait in their thirst. Hebrew: The wild asses shall quench their thirst. The Vulgate makes them look to God for their sustenance.

exstāsis, is, *f.* (*ἐκστασις*), *ecstasy, bewilderment, the state of being beside one's self.* It is found only in the title of Ps. 30; it does not occur in the Hebrew.

extinguo, stinxi, stinctum, ěre 3, *to put out, quench, extinguish.* *Exstingue flammam litium.* Extinguish Thou the flames of strife. Hymn, *Rector potens, verax Deus.*

exsto, āre, *to stand out or forth; to be, to exist.* Qua (= quibus) major exstat caritas. But even greater than these (viz., faith and hope) is charity. Hymn, *Aeterna caeli gloria.* Cf. 1 Cor. 13,13.

exsul, ūlis, *c.* (ex and solum = patria), *an exile. Exsul* may be followed by the abl. or gen. See *exsilium.*

exsūlo, āvi, ātum, āre (exsul), *to be banished, live in exile; in an active sense, to banish, cast into exile.* Phantasma noctis exsulat. Let phantoms of the night be banished. Hymn, *Aurora jam spargit polum.*

exsultātio, ōnis, *f.* (exsulto), *joy, rejoicing, exultation.* 46,2 *Jubilare Deo in voce exsultationis.* Rejoice unto the Lord with shouts of joy. 41,5; 47,3; 64,13; 125,2,5,6.

exsulto, āvi, ātum, āre (freq. of exsilio), *prop., to spring, leap, or jump up; to exult, to rejoice exceedingly.* 149,5 *Exsultabunt sancti in gloria.* The saints shall exult (Hebrew: Let the pious exult) in glory. 9,16; 12,5,6; 13,7; 50,10,16; 62,8. (a) *to skip* like frisking lambs. 113,4 *Montes exsultaverunt ut arietes.* The mountains skipped like rams. Highly poetical language. Probably an allusion to the terrors and convulsions of nature that accompanied the promulgation of the Law on Sinai. 113,6. Cf. Exod. 19,18.

exsurgo, surrexi, surrectum, ěre 3, (1) *to rise up, arise, i.e., to come to the aid of.* Used especially in addressing God. 9,20 *Exsurge Domine, non confortetur homo.* Arise, O Lord, let not man prevail (M). 7,7; 9,20; 16,13; 34,2. (2) Of men: *to rise up, i.e., to wake, waken.* 138,18 *exsurrexi, et adhuc sum tecum.* I awakened, and am with Thee still. 56,9; 138,18.

extendo, tendi, tentum, ěre 3, (1) *to stretch out or forth.* 137,7 *Super iram inimicorum meorum extendisti manum tuam.* Thou hast stretched forth Thy hand against the wrath of my enemies. 54,21; 79,12; 124,3. (2) *to extend, prolong, protract, continue.* 84,6 *Extendes iram tuam a generatione in generationem?* Wilt Thou stretch

out Thy wrath from age to age? (3) 59,10 In Idumaeam extendam calceamentum meum. On Edom I cast my shoe (B). This symbolizes its complete subjugation. The above rendering is after the Hebrew. The Vulgate is rendered: Into Edom I stretch forth my shoe, i.e., to be cleaned. As Moab is the slave that will wash his feet, so Edom shall clean his shoes. The verse is not clear. See *lebes*.

extermīno, āvi, ātum, āre, (1) *to cut off, exterminate*. 36,9 Quoniam qui malignantur, exterminabuntur. For evil-doers shall be cut off. (2) *to lay waste, ravage*. 79,14 Exterminavit eam aper de silva. A boar out of the wood hath laid it (the vineyard) waste. See *aper*.

extollo, extūli, ěre 3, *to lift up, raise up, exalt*. 133,2 In noctibus extollite manus vestras in sancta. Lift up your hands by night towards the sanctuary. 27,2; 27,9; 74,6.

extrā, prep. with acc., *beside, beyond, with the exception of*. 1 Kings 2,2 Neque enim est alius extra te (Domine). For there is no other beside Thee, O Lord.

extrāho, traxi, tractum, ěre 3, *to draw out, to draw or bring forth*. 21,10 Quoniam tu es, qui extraxisti me de ventre. For Thou indeed art He who didst bring me forth from the womb.

extrānĕus, a, um (extra), *that which is outside; not belonging to a house, family, or country; hence, foreign, strange*. Subst., **extrānĕus**, i, m., *a stranger, foreigner*. 68,9 Extraneus factus sum fratribus meis. I am become a stranger to my brethren.

extrĕmus, a, um, (superl. of *exter* and *exterus*), subst., **extrĕmum**, i, n., *the end, that which is outermost*. 138,9 Si sumpsero pennas meas diluculo, et habitavero in extremis maris. If I take my wings at dawn, and sojourn in the furthestmost parts of the sea, i.e., If I fly from the farthest east to the farthest west. 134,7.

Ezechĭel, is, m. (Hebrew, whom God makes strong), one of the four great prophets, the son of Buzi. He was carried captive to Babylon by Nabuchodonosor, in 598 B.C. He was a contemporary of Jeremias and Daniel. His book abounds in sublime visions. He is said to have ended his days by martyrdom. 64,1.

Ezrahĭta, ae, m., "the Ezrahite," a patronymic given to two persons, to *Eman* 87,1; and to *Ethan* 88,1. They are not otherwise mentioned in the Psalter. See *Eman*, and *Ethan*.

F

fābrĭcātor, ōris, m. (fabrico), *a maker, artificer, framer, forger*. Is. 45,16 fabricatores errorum, forgers of errors, i.e., makers of idols.

fābrĭco, āvi, ātum, āre (faber), and dep., **fābrĭcor**, *to make, fashion, build; to forge anything out of hard material*. 128,3 Supra dorsum meum fabricaverunt peccatores. The wicked have wrought (forged) upon my back. The Hebrew has: The plowers plowed upon my back. As the earth is furrowed by the plow, so Israel's back is lacerated by the stripes of her enemies. Deponent: 73,16

Tu fabricatus es auroram et solem. Thou hast made the daybreak and the sun.

fābŭlātīo, ōnis, *f.* (fabulor; fabula; fari), *a fable, an idle tale.* 118,85 Narraverunt mihi iniqui fabulationes. The wicked have told me idle tales. The Hebrew has: The proud have digged pits for me. This agrees with St. Jerome.

fācesso, cessi, itum, ēre 3 (intens. of facio), intransitive, *to be off, go away, retire, depart.* Pallens facessat caecitas. May the waning darkness depart. Hymn, *Lux ecce surgit aurea.* The Monastic Breviary has *fatiscat*, decrease, grow weak.

fācīes, ēi, *f.* (from facio, whence factura, form, fashion, figure), *lit., face, countenance, appearance.* It is commonly used in a fig. sense. (1) *presence.* 138,7 Quo a facie tua fugiam? Whither shall I flee from Thy presence? 3,1; 59,6. The phrase *a facie* is a Hebraism used as a preposition. In this use *facies* retains none of its original meaning. It is rendered: *from, from before, from one's presence, sight, eyes, etc.* 9,26 Auferuntur judicia tua a facie ejus. Thy judgments are removed from his sight. 30,23; 59,6; 95,13, very common. (a) *because of.* 37,4 a facie irae tuae (also peccatorum), because of Thy wrath (my sins). 37,6. (b) *ante faciem* = coram, *before, in the presence of.* 41,3 Quando veniam et apparebo ante faciem Dei. When shall I come and appear before the face of God? i.e., visit the Temple. 34,5; 82,14; 147,17. (c) *contra faciem, before.* 49,21 Arguam te, et statuam contra faciem tuam (= ponam coram te scelera tua). I will confute thee, and set (thine offenses) before thine eyes (M). (d) *illuminare vultum suum* or *illustrare faciem suam super aliquem.* God makes His countenance to shine on any one when His countenance is joyful, when He favors him. 66,2; 118,135. (2) *surface.* 1,4 a facie terrae (the dust which the wind driveth) from the face of the earth. 103,30.

fācīo, fēci, factum, ēre 3, (1) *to make, do, cause, bring to pass.* 1,3 Omnia quaecumque faciet, prosperabuntur. All whatsoever he doeth shall prosper. 7,4; 9,16, frequent. (2) To render Greek and Hebrew verbs, *facio* is frequently used with substantives, adjectives, verbs and adverbs, thus: (a) with substantives: 70,10 consilium facere, *to take counsel*; 104,25 dolum facere, *to deal craftily or deceitfully.* (b) with adjectives: 3,7 salvum facere, *to save*; 40,3 beatum facere, *to bless, to make happy or blessed*; 15,11 notum facere, *to show, to make known*; 31,5 cognitum facere, *to make known, to acknowledge*; 65,8 auditum facere, *to cause to hear, to resound*; 118,98 prudentem facere, *to make wiser.* (c) with other verbs: 112,9 habitare (or inhabitare) facere, *to dwell*; 106,40 errare facere, *to make or cause to wander.* 38,12 tabescere facere, *to make or cause to waste away* (see *arana*); 118,139 tabescere facere, *to make or cause to pine away.* 67,7; 112,9. (d) with adverbs: 50,20 benigne facere, *to deal kindly or favorably with*; 87,9 longe facere, *to put far away, to remove afar.* For *facere* and other verbs used as factitives, see *Introduction* (4).

factor, ōris, *m.* (facio), *a maker, creator.* Deut. 32,15 Dereliquit Deum factorem suum. (Thy beloved) forsook God who made him.

factum, i, n. (facio), *work, deed*. 142,5 In factis manuum tuarum meditabar. I meditated upon the works of Thy hands. 63,10.

factūra, ae, f. (facio), *work, deed, performance*. 91,5 Delectasti me Domine in factura tua. Thou, O Lord, hast gladdened me by Thy deeds.

faex, faecis, f. (1) *grounds, sediment, lees, the dregs or refuse of any liquid*. 74,9 Verumtamen faex ejus non est exinanita. But the dregs thereof (of the cup of strong wine full of mixture) are not emptied. *Dregs*, the bitterest portion of the cup which God's punitive justice presses to the lips of sinners. Cf. Is. 51,17; Jer. 25,15 ff. (2) *fig., ooze, dregs, clay, filth, mire*. 39,3 Eduxit me de lacu miseriae, et de luto faecis. He drew me forth from the pit of sorrow, and the slimy ooze (B), miry clay (R), slimy filth (M), or deep mire (K). These expressions are best understood figuratively of David's perilous and miserable plight during his persecutions.

fallax, ācis, adj. (fallo), *vain, untrustworthy, not to be relied on*. 32,17 Fallax equus ad salutem. A horse is not to be relied upon for safety (M). He shall save neither himself nor his rider.

falsus, a, um (fallo), *false, lying, untrue*. 39,5 insaniae falsae, lying frenzies, false delusions, lying follies. Subst. falsum, i, n., a *lie*. 57,4 Locuti sunt falsa. (Sinners) speak lies.

fāmes, is, f. (1) *hunger*. 58,7 Famem patientur ut canes. They will hunger like dogs. (2) *famine*. 104,16 Vocavit famem super terram. He called famine into the land (of Canaan). Cf. Gen. 12,10-20; Gen. 41,53. Pss. 32,19; 36,19.

fāmīlīa, ae, f. (1) *a family*. 106,41 Posuit sicut oves familias. (But the poor man He helpeth out of poverty), and maketh him families like a flock. *Like*, as numerous as. (2) *kindred, race, nation*. 21,28 Adorabunt in conspectu ejus universae familiae gentium. All the heathen nations shall worship before Him (B).

fāmūlus, i, m., *a servant*. Te ergo quaesumus, tuis famulis subveni. We beseech Thee, therefore, help Thy servants. *Te Deum*.

fastīdium, īi, n. (fastidio, to loathe), lit., *a loathing, aversion*. In the hymn *Aeterne rerum Conditor* it is used in the sense of *monotony, wearisomeness*.

fātisco, ēre 3 (akin to χαβω to yawn, gape), *to decrease*. This word is used in the original text of hymn *Lux ecce surgit aurea* instead of *facesso* of the Roman Brev. text.

fauces, ūm, f. pl. (sing. faux is not used), (1) *the throat*. 68,4 Raucae factae sunt fauces meae. My throat is hoarse. (2) *taste, palate*. 118,103 Quam dulcia faucibus meis eloquia tua. How sweet are Thy words to my taste! (3) *jaws, throat*. 136,6 Adhaereat lingua mea faucibus meis. May my tongue cleave to my jaws (palate, mouth). A condition arising from a burning thirst. 21,16.

fāvus, i, m., *a honeycomb*, by meton., *honey*. 18,11 Dulciora super mel et favum. Sweeter than honey and the (dripping) honeycomb (B).

fax, fācis, f., *a torch*; fig., *that which inflames or incites*. Faces libidinis, the flames of lust. Hymn, *Primo die, quo Trinitas*. Only in the Roman Brev. text.

fēcundus, a, um (from obs. feo, whence fetus, femina), *fruitful, prolific*. Fecunda fructu sisteret. That the earth might become prolific in fruits. Hymn, *Telluris almae (ingens) Conditor*.

fēl, fēllis, n. (akin to χόλος, gall, bile), *gall*. 68,22 Dederunt in escam meam fel. They gave me gall for food. *Fel* here renders a Hebrew term signifying a very bitter poisonous plant. Cf. Matt. 27,34; Mark 15,23. (a) *animal gall*. Deut. 32,32-33.

fēmur, ōris, n., *the thigh*. 44,4 Accingere gladio tuo super femur tuum. Gird thy sword on thy thigh (hip).

fēra, ae, f. (sc. bestia; ferus), *a wild beast*. 49,10 Quoniam meae sunt omnes ferae silvarum. For all the wild beasts of the forest are Mine. (a) 67,31 Increpa feras arundinis. Rebuke the wild beasts of the reeds, i.e., the crocodile or the hippopotamus, symbols of Egypt.

fēro, tūli, lātum, ferre, (1) *to bring*. 40,4 Dominus opem ferat illi super lectum doloris ejus. The Lord will bring him solace when he lies on the bed of pain (B). (2) *to bear, suffer, endure*. 39,61 Ferant confestim confusionem suam, qui dicunt mihi: Euge, euge. Let them at once meet their shame who cry to me: Ha! Ha! (B).

ferrēus, a, um (ferrum), *iron, made of iron*. 2,9 Reges eos in virga ferrea. Thou shalt rule them with a rod (scepter) of iron. 106,16; 149,8.

ferrum, i, n., *iron*; by meton., *an instrument made of iron, a sword, chain*. 104,18 Ferrum pertransiit animam ejus. Lit., The iron entered his soul (= him). Hebrew: His soul (= he) went into iron, i.e., He was put in chains. 106,10 Vincitos in mendicitate et ferro. Fettered in poverty and iron (chains).

fertīlis, e (fero), *fruitful, prolific, fertile*. Aqua fertilis. In hymn *Magnae Deus potentiae* the water is styled fertile because it was the common source from which the birds and fishes sprang. Cf. Gen. 1,20-23.

fērus, i, m. (akin to θήρ), *a wild beast, a wild boar*. 79,14 Singularis ferus depastus est eam. A solitary wild beast (the wild boar, which herds not with others) hath devoured it (the vineyard). Singularis ferus = aper de silva in the same verse. See *aper*.

fervēo, ferbūi, ēre 2, *to glow, boil*. Fides calore ferueat. May our faith glow with fervor. Hymn, *Splendor paternae gloriae*.

festīnātio, ōnis, f. (festino), *haste, hurry*. 77,33 Et anni eorum cum festinatione. And their years (vanished) in haste.

festīno, āvi, ātum, āre, (1) *to hasten, make haste, be quick*. 69,2 Domine, ad adiuvandum me festina. O Lord, make haste to help me. (2) trans. Eccclus. 36,10 Festina tempus. Hasten the time.

festus, a, um, *sacred, hallowed, devoted to festivals, festive*; with *dies, a festival, feast day, holiday*. 73,8 Quiescere faciamus omnes dies festos Dei a terra. Let us abolish all the festival days of God from the land. 75,11.

fīculnēa, ae, f. (ficus), *a fig tree*. 104,33 Percussit vineas eorum,

et ficulneas eorum. He destroyed their vineyards and their fig trees. St. Jerome has *ficus*.

ficus, i, f., a *fig tree*. Hab. 3,17 *Ficus enim non florebit*. For the fig tree shall not blossom (owing to the havoc wrought by the invading Chaldeans, who were God's agents in chastizing His people).

fidēlis, e (*fides*), *faithful, trustworthy*. 18,8 *Testimonium Domini fidele*. The testimony of the Lord is trustworthy. 88,38; 110,8; 144,13.

fidēs, ēi, f. (*fido*), *faithfulness, trustworthiness*. 32,4 *Omnia opera ejus in fide*. All His works are done with faithfulness, i.e., in fidelity to His promises.

fidūciā, ae, f. (*fido*), *trust, confidence*. Deut. 32,37 *Ubi sunt dii eorum, in quibus habebant fiduciam?* Where are their gods, in whom they trusted?

fidūciālīter, adv. (*fiducia*), *boldly, decisively, with confidence*. 11,6 *Fiducialiter agam in eo*. I will act decisively therein. If these words are spoken by God, they must mean: I will act boldly in behalf of the oppressed (B).

figmentum, i, n. (*figo*), *any thing made, a production, creation*. 102,14 *Ipsē cognovit figmentum nostrum*. He knoweth our frame (our fashioning, formation. Gen. 2,7). Or, He knoweth our frail, weak nature.

figūlus, i, m. (*figo*), *a worker in clay, a potter*. 2,9 *Tamquam vas figuli confringes eos*. Thou shalt shatter them like a potter's vessel. *Vas figuli* = *vas fictile*, a vessel of clay easily shattered when no longer useful. Cf. Jer. 19,11.

filīa, ae, f. (*filius*), (1) *a daughter*. 44,11 *Audi filia, et vide, et inclina aurem tuam*. Hearken, O daughter (= the royal bride), and consider, and incline thine ear. 44,14; 143,12. (2) The Hebrews styled cities daughters. 9,15 *in portis filiae Sion*, in the gates of the daughter of Sion. *Filiae Sion*, an appositional genitive. *Gates*, public meeting places. It is used in this way also for *people, inhabitants*. 136,8 *filia Babylonis*, the city and its inhabitants collectively. 44,13; 47,12; 72,28; 96,8.

filīus, īi, m. (*υἱός*), *a son*. (1) Of the Son of God: 2,7 *Filius meus es tu, ego hodie genui te*. Thou art my Son; this day I have begotten Thee. Cf. Heb. 2,5 and 5,5. (2) Of the angels: 88,7 *Quis similis erit Deo in filiis Dei?* Who is like God among the sons of God? *In filiis Dei* is parallel with *in nubibus*, those who dwell in heaven. (3) Of men: 71,20 *David filii Jesse*, of David the son of Jesse. 49,20; 68,9. (a) *children, descendants*. 16,14 *Saturati sunt filii*. They are full of children. The whole verse is obscure. 77,9; 82,9; 102,7; 104,6; 148,14, frequent. (b) *fili alieni, strangers*. 17,46; 143,7. (4) Of animals: 28,1 *Afferite Domino filios arietum*. Bring to the Lord young rams. Deut. 32,14 *arietum filiorum Basan*, rams of the breed of Basan.

fimbrīa, ae, f. (*fibra*), pl. *a fringe, border, edge*. 44,14-15. *In fimbriis aureis circumamicta varietatibus*. (The king's daughter is adorned) with golden fringed garments, arrayed in divers colors.

figo, *finxi*, *fictum*, ēre 3, *to give shape to anything, to make,*

frame, form, fashion. 32,15 Qui finxit sigillatim corda eorum. He who hath made the hearts of every one of them. 93,9,20.

fīnō, īvi or īi, ītum, īre (finis), *to put an end to, make an end of, finish.* Is. 38,12 De mane usque ad vesperam finies me. From morning even unto night (I keep expecting that) Thou wilt make an end of me.

fīnis, is, m., (1) *a boundary, limit, border; pl., territory.* 147,14 Qui posuit fines tuos pacem. He hath established peace on thy borders (B). 7,7; 104,31. (2) *an end, limit, termination; the end of life.* 60,3 A finibus terrae ad te clamavi. To Thee have I cried from the ends of the earth. 38,5; 94,4. (3) *in finem or usque in finem, utterly, altogether; or, always, forever, as manner or time is indicated.* 9,19 Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in finem. But not altogether will the poor be forgotten: the enduring hope of the poor will not be always frustrated (B). 15,11; 51,7. (a) *in finem* is found in the titles of fifty-five psalms. The Hebrew term for which it is used is best rendered: For the leader of the choir. According to Delitzsch, its being prefixed to a psalm defines it as belonging to the songs of the Temple worship that require musical accompaniment.

fīo, factus sum, fīēri (pass. of facio), *to be made or done, to become, happen.* 101,7 Similis factus sum pellicano solitudinis. I am become like a pelican in the wilderness. 32,9; 89,2.

fīrmāmentum, i, n. (firmo), (1) *anything that makes fast or strengthens, a support, prop, stay.* 17,3 Dominus firmamentum meum, et refugium meum. The Lord is my stay and my refuge. 24,14. (a) 88,41 Posuisti firmamentum ejus formidinem. Thou hast laid his strong places in ruins (B). *Strong places*, i.e., the fortifications of Jerusalem which David had built. (2) *the firmament, the heavens, the vault or arch of the sky.* 18,2 Caeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum. The heavens show forth the glory of God, and the firmament proclaims the work of His hands. 150,1. The firmament is God's impregnable stronghold. (3) *That which makes men strong, food, bread.* 71,16 Erit firmamentum in terra. There shall be corn in the land (B). There shall be the prop (of life) in the land (M). St. Jerome has *triticum*, wheat. The Hebrew may be rendered *an abundance of corn.* 104,16.

fīrmīter, adv. (firmus), *firmly, steadfastly.* Nisi quisque fideliter firmiterque crediderit. Except a man believe faithfully and steadfastly. *Athanasian Creed.*

fīrmo, āvi, ātum, āre (firmus), (1) *to strengthen, make firm or strong.* 88,14 Firmetur manus tua. Let Thy hand be strengthened. 63,6 Firmaverunt sibi sermonem nequam. They strengthen themselves in their vile plan (B. in notes). 88,14; 104,24. (2) *establish, make stable or firm.* 135,6 Qui firmavit terram super aquas. He hath established the earth on the waters (B). 32,6; 92,1. (3) 31,8 Firmabo super te oculos meos. I will fix Mine eyes upon thee. Hebrew: My eyes shall be upon thee, i.e., I will favor thee (M).

fīgello, āvi, ātum, āre (flagellum), *to whip, scourge, lash; to strike or beat esp. with anything pliant.* 72,14 Fui flagellatus tota die. I have been scourged all the day long. 72,5; Tob. 13,2.

flāgellum, *i, n.* (dim. of *flagrum*), (1) *a scourge, whip*; by meton., *sorrow, punishment, sting of conscience*. 31,10 *Multa flagella peccatoris*. Many are the scourges of the sinner. 34,15; 37,18. (2) *a plague, affliction*. 90,10 *Flagellum non appropinquabit tabernaculo tuo*. Neither shall the scourge come nigh thy tent. An allusion, perhaps, to the Israelites' exemption from the plagues of Egypt. Cf. Exod. 12,23.

flāgīto, *āvi, ātum, āre* (root *flag*, whence *flagro* = *flagranter posco*), *to entreat, ask, demand earnestly*. Ut *flagitemus omnium a te medelam vulnerum*. That we may ask of Thee a remedy for all our wounds. Hymn, *Tu, Trinitatis Unitas*.

flāgro, *āvi, ātum, āre* (akin to *φλέγω*, to burn), *to flame, blaze, burn, glow*; fig., *to glow with passion, to be eager*. *Flagrans et in laudem Dei*, etc. And zealous in the praise of God. Hymn, *Aeterna caeli gloria*.

flamma, *ae, f.* (for *flagma*, from root *flag*, whence *flagro*), *a flame, blaze*. 105,18 *Flamma combussit peccatores*. The flame burned the wicked. 28,7; 82,15.

flammesco, *ēre 3* (*flamma*), *to become inflamed*. *Flammascat igne caritas*. May our charity in its fervor glow brightly. Hymn, *Nunc Sancte nobis Spiritus*.

flammēus, *a, um* (*flamma*), *fiery, flaming*. *Quarto die qui flammam dum solis accendis rotam*. Thou, on the fourth day (of creation), didst light up the fiery disk of the sun. Hymn, *Caeli Deus sanctissime*. Cf. Gen. 1,14-19.

flēo, *flēvi, flētum, flēre 2*, *to weep*. 136,1 *Super flumina Babylonis, illic sedimus et flevimus*. By the rivers of Babylon, there we sat and wept. 125,6.

flētus, *ūs, m.* (*fleo*), *a weeping, bewailing*. 6,9 *Exaudivit Dominus vocem fletus mei*. The Lord hath heard the voice of my weeping (my tearful cry). 29,6; 101,10.

flo, *flāvi, flātum, flāre*, *to blow*. 147,18 *Flabit spiritus ejus, et fluent aquae*. His wind shall blow, and the waters shall run. Exod. 15,10.

flōrēo, *ūi, ēre 2* (*flos*), *to bloom, flower*; fig., of persons, *to prosper, flourish*. 71,16 *Florebunt de civitate sicut foenum terrae*. The city-folk shall flourish like grass of the earth (B). (a) The just shall flourish, prosper. 89,6; 91,13,14.

flos, *ōris, m.*, *a flower*. 102,15 *Tamquam flos agri sic efflorebit*. As a flower of the field, so he (*viz.*, man) flourishes (M). Man's life is short.

fluctuātio, *ōnis, f.* (*fluctuo*), *a being tossed about or to and fro*. 54,23 *Non dabit in aeternum fluctuationem justo*. He will never suffer the just man to be tossed to and fro (M). *Fluctuatio* is not "uncertainty" but "insecurity"—the possibility of being pushed out of one's place. God will not allow the just to be disturbed (B).

fluctus, *ūs, m.* (*fluo*), *a wave, billow*. 88,10 *Motum autem fluctuum ejus (maris) tu mitigas*. Thou appeasest (calmest) the motion of the waves thereof. 41,8; 64,8; 92,3; 106,25.

fluentum, i, n., (fluo), *running water, a stream, river.* Aquae fluenta dividens. Thou dividest the floods of water. Hymn, *Immense caeli Conditor*, which tells of the work of the second day of creation. Cf. Gen. 1,6-8.

flūmen, inis, n. (fluo), (1) *a flowing of water; a river, stream.* 97,8 Flumina plaudent manu. The rivers shall clap their hands. 45,5; 65,6; 71,8; 77,16. (2) *rain.* 64,10 Flumen Dei repletum est aquis. The river of God is filled with waters. The rain falling from above is a heaven-sent stream as opposed to the canals men dig. Among the Arabs rain is *God's river*.

flūo, fluxi, fluxum, ěre 3, (1) *Of water, to flow.* 77,20 Quoniam percussit petram, et fluxerunt aquae. Because he struck the rock, and the waters flowed (gushed out). 104,41; 147,18. Cf. Exod. 17,1-6. (2) *Of wax, to melt.* 67,3 Sicut fluit cera a facie ignis. As wax melteth before the fire. 57,9; 96,5.

flūvius, ii, m. (fluo), *flowing water, a river, stream.* 73,15 Tu scicasti fluvios Ethan. Thou didst dry up the rivers of Ethan, i.e., the everflowing streams. Hab. 3,9. See *Ethan*.

fōdĭo, fōdi, fossum, ěre 3, (1) *to dig.* 56,7 Foderunt ante faciem meam foveam. Before my face they dug a pit. 93,13. (2) *to pierce.* 21,17 Foderunt manus meas et pedes meos. They have pierced my hands and my feet. Verses 15-19 seem to contain a vivid prophetic description of Christ's crucifixion. Cf. Matt. 27,35-46.

foenērātor, ōris, m. (foenero, to lend on interest), *a money-lender; in an odious sense, a usurer.* 108,11 Scrutetur foenerator omnem substantiam ejus. Let the usurer seize all his belongings (B).

foenum, i, n., grass. 36,2 Tamquam foenum velociter arescent. They shall shortly wither away as the grass. In Palestine the spring rains are soon followed by the parching heat of the summer sun. The grass quickly dies, and is a fit emblem of the transitoriness of the life of man. 91,8; 101,5,12; 102,15. (a) 128,6 foenum tectorum, the grass of the roofs, i.e., the grass growing on the flat roofs of oriental houses. As it is without soil it quickly passes away like the prosperity of the wicked. (b) 71,16 Et florebunt de civitate sicut foenum terrae. And the city folk shall flourish like the grass of the earth (B). *Flourish*, be as numerous as.

foeto, āre (foetus), *to bring forth, to have young.* 77,70 De post foetantes accepit eum. From following the teeming ewes took He him (M). God took David from his occupation as shepherd and made him king. Foetantes (= oves) may mean ewes great with young. It may also mean ewes that have their young, or ewes giving suck, milch-ewes.

foetōsus, a, um (foetus), *prolific, producing young abundantly.* 143,13 Oves eorum foetosae. Their sheep are prolific.

foetus, ūs, m. (feo, whence foetus, fecundus), *a bringing forth of fruit; said of animals, the earth, and trees.* Of animals *young ones, offspring, increase.* Jer. 31,12 super foetu pecorum et armentorum, for the increase of cattle and herds.

fōliūm, ii, n. (akin to φύλλον), *a leaf*, coll., *foliage*. 1,3 Folium ejus (= cujus) non defluet. Whose foliage falleth not (B).

fons, fontis, m. (fundo, to pour out), (1) *a fountain, spring*. 103,10 Qui emittis fontes in convallibus. Thou sendest forth springs in the valleys. 41,2; 73,15; 113,8. (2) *fig., source, fountain, origin*. 67,27 In ecclesiis benedicite Deo Domino, de fontibus Israel. In the assemblies bless ye God the Lord, (ye that are) of the fountains (ancient stock) of Israel. 35,10. (3) (pl) *water courses, channels of water*. 17,16 Apparuerunt fontes aquarum. The springs of the deep appeared. Hebrew: Then the channels of waters (i.e., of the sea) appeared. The terrific storm laid bare the bed of the sea between the mountainous waves.

fōrās, adv. (akin to θύρα, door), (1) with the accessory idea of motion beyond, *out, forth, out of doors*. 40,7 Egrediebatur foras. He went out. (2) *abroad, without, out of doors*. 30,12 Qui videbant me foras, fugerunt a me. They that see me abroad, do fly from me (B).

fōrīs, adv. (akin to θύρα, door), *out of doors, abroad, without*. Deut. 32,25 foris vastabit eos gladius, et intus pavor. Without, the sword shall lay them waste, and terror within.

forma, ae, f., *form, figure, shape, beauty*. 44,3 Speciosus forma prae filiis hominum. Fair in form (beauty) art Thou beyond the sons of men (B). See *prae*.

formīdo, āvi, ātum, āre. In the psalms only in the phrase "formidare a," *to fear, be afraid, tremble at*. 118,161 A verbis tuis formidavit cor meum. My heart trembles at (stands in awe of) Thy words (M). 103,7.

formīdo, inis, f. (1) *fear, dread*. 54,5 Formido mortis cecidit super me. The fear of death hath come upon me. (2) *that which occasions fear, an object of fear*. 88,41 Posuisti firmamentum ejus formidinem. Thou hast made his stronghold a terror (Hebrew, a ruin).

formo, āvi, ātum, āre (forma), *to give shape to anything, to form, fashion*. 138,16 Dies formabuntur et nemo in eis. Days are fashioned while as yet not one of them is (B). When God fashions a man in the womb, He forms also the days which that man will live though none of them have as yet come to pass. Cf. B. The passage is obscure. 89,2; 138,5. 94,5 Gallican Psalter; the Roman Psalter has *fundaverunt* (Matins).

fornax, ācis, f. (formus = furnus, an oven), *an oven, furnace*. Tres pueri jussu regis in fornacem missi sunt. Antiphon of canticle *Benedicite*. Cf. Dan. 3,19-22.

fornīcor, ātus sum, āri (fornix, a brothel), lit., *to commit fornication; fig., to apostatize, to be disloyal*. In the Scriptures fornication is a symbol of idolatry. 72,27 Perdidisti omnes, qui fornicantur abs te. Thou shalt destroy all them that are disloyal to Thee. 105,39 "The alliance between God and Israel was regarded as a marriage (just as the Christian marriage is emblematic of the union between Christ and the Church, Ephes. 5,32). Hence an Israelite who was faithless to the covenant was said to commit fornication" (Br). Cf. 57,3; Osee 2,1-8.

forsītan, adv. (fors sit an, it may happen that), (1) *perhaps, perchance, peradventure*. 54,13 Abscondissem me forsitan ab eo. I would perhaps have hidden myself from him. 80,15; 138,11. (2) *surely*. 123,4 Forsitan aqua absorbuisset nos. The water would surely have overwhelmed us (B). 123,5.

forte, adv. (abl. of fors; lit. by chance), *perhaps, perchance*. Deut. 32,27 Ne forte superbirent hostes eorum. Lest perhaps their enemies might be proud. 78,10; 90,12; 123,3. Instead of translating *forte* the subjunctive alone may be used.

fortis, e, *strong, mighty*. 23,8 Dominus fortis et potens. The Lord who is strong and mighty. 7,12; 46,10; 70,7. (a) 34,10 Eripiens inopem de manu fortiorum ejus. (b) Lord . . . who deliverest the poor from them that are stronger than he (a Grecism).

fortītūdo, īnis, f. (fortis), (1) *strength, might, power*. 17,2 Diligam te Domine fortitudo mea. I will love Thee, O Lord, my strength. 38,12; 60,4; 117,14. (2) *a defense*. 59,9 Ephraim est fortitudo capitis mei. Ephraim (the strongest of the tribes) is my head's defense, i.e., my helmet. According to Agellius Ephraim is *the strength of my head* by providing military forces. (3) 45,4 Conturbati sunt montes in fortitudine ejus. The mountains may quake at its violence. *Its*, the raging of the storm-tossed sea. (4) 67,7 Educit victos in fortitudine (= fortiter). He leads forth the bound mightily (M). Hebrew: He bringeth forth the prisoners into prosperity.

fōvēa, ae, f. (for fodia, from fodio), *a pit, pitfall, a trap for men or beasts; esp. a pit with the opening masked*. 7,16 Lacum aperuit, et effodit eum; et incidit in foveam quam fecit. He hath digged a pit, and hollowed it out; and hath fallen into the pit which he hath made (B). 56,7; 93,13.

fragīlitas, ātis, f. (fragilis, from frango), *frailty, weakness*. Concede misericors Deus fragilitati nostrae praesidium. Grant, O merciful God, Thy protection to our weakness. Oratio post *Ave Regina*.

frāmēa, ae, f. (an old German word, a spear, javelin), in the Vulgate, *a sword*. 21,21 Erue a framea Deus animam meam. Deliver my life, O God, from the sword. 34,3 Effunde frameam, et conclude adversus eos qui persequuntur me. Draw the sword, and bar (the way) against those that pursue me (B). 9,7; 16,13.

frāter, tris, m. (1) *a brother*. 34,14 Quasi proximum, et quasi fratrem nostrum, sic complacebam. As a neighbor and as a brother, so did I act (K). 48,8. (2) In a wider sense, *a fellow-man, kinsman, one of the same tribe*; in the pl., usually rendered *brethren*. 121,8 Propter fratres meos, et proximos meos, loquebar pacem de te. Because of my brethren and my neighbors, I would pray for thy peace (B). 21,23; 68,9; 121,8; 132,1.

fraudo, āvi, ātum, āre (fraus), (1) lit., *to cheat, defraud, deprive of*. 77,30 Non sunt fraudati a desiderio suo. They were not deprived of that which they craved. Cf. Num. 11,33. (2) *to refuse, reject*. 20,3 Voluntate labiorum ejus non fraudasti eum. Thou hast not withholden from him (disappointed him of) the request of his lips.

fraus, fraudis, *f.*, *deception, error*. Fraudis venena nesciat. May our faith never know the poison of error. Hymn, *Splendor paternae gloriae*.

frēmītus, ūs, *m.* (fremo), lit., *a murmuring; a shouting, clashing; anger*. Hab. 3,12 In fremitu conculcabis terram. In Thy anger (fury, indignation) Thou wilt tread the earth under foot.

frēmo, ūi, itum, ěre 3 (βρέμω, to roar), (1) *to rage, clamor*. 2,1 Quare fremerunt gentes? Why are the nations in tumult (Br)?, i.e., why do the gentile races clamor or plot against the Messianic King? (2) *dentibus fremere*, to gnash the teeth. 111,10 Peccator . . . dentibus suis fremet et tabescet. The sinner shall gnash with his teeth and pine away.

frendo or **frendĕo**, frendūi, frĕsum or frĕssum, ěre 2 or 3, *to gnash with the teeth*, with or without *dentibus*. 34,16 Frenduerunt super me dentibus suis. They gnashed their teeth against me.

frĕnum, i, *n.*, *a bridle, curb*. 31,9 In camo et freno maxillas eorum constringe. With bit and bridle bind fast their jaws. See *maxilla*.

frĕtum, i, *n.*, lit., *a raging, swelling; then, a strait, sound, a channel of the sea; by meton., the sea*. Pontique mitescunt freta. The raging of the sea subsides. Hymn, *Aeterne rerum Conditor*.

frĕgus, ōris, *n.* (δῖγος), *cold, frost, esp. the cold of winter*. 147,17 Ante faciem frigoris ejus quis sustinebit? Before His cold who can stand? Dan. 3,67,69.

fructĭfer, a, um (fructus and fero), *fruitful, fruit-bearing*. 148,9 ligna fructifera, fruit-bearing trees. 106,34. 51,10 Sicut oliva fructifera in domo Dei. (I am) like a fruitful (Hebrew, a flourishing, verdant) olive tree in the house of God.

fructus, ūs, *m.* (fruor), (1) *fruit, produce; the fruit of the soil, trees, etc.* 77,46 Dedit aerugini fructus eorum. He gave up their fruits to the mildew. 1,3; 71,16; 84,13; 104,35; 106,37. (2) *a reward*. 57,12 Dicet homo: si utique est fructus justo. Men will say: Verily there is guerdon for the just one (B). (3) *the fruit of the womb, children, posterity*. 20,11 Fructum eorum de terra perdes. Their offspring shalt Thou destroy from the earth. 126,3; 131,11.

frūmentum, i, *n.* (fruor), (1) *corn, i.e., wheat, rye, barley, etc.* 4,8 A fructu frumenti, vini, et olei sui multiplicati sunt. (Thou givest joy to my heart), greater than doth the produce of corn and wine and oil, when these abound (B). In this rendering *a* with *fructu*, etc., is the Hebrew comparative particle *min*. 64,14. (2) *wheat*. 80,17 Cibavit eos ex adipe frumenti. He fed them with the fat of wheat (the finest wheat). 147,14.

frustrā, adv. (akin to *fraudo*), *in vain, vainly, to no purpose, uselessly*. 126,1 Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam. Unless the Lord keep the city, he watcheth in vain that keepeth it. 38,7.

frustror, ātus sum, āri (frustra), *to annul, make void*. 131,11 Juravit Dominus David veritatem, et non frustrabitur eam. The Lord hath sworn the truth unto David, and He will not make it void.

fūcus, *i, m.* (φύκος), *red or purple color, rouge; fig., deceit, pretence.* Sunt multa fucis illita. There are many things bedaubed with false colors. Hymn, *Nox, et tenebrae, et nubila.*

fūga, *ae, f.* (φύγη), (1) *flight.* 88,24 Odientes eum in fugam convertam. Them that hate him I will put to flight. (2) *a means of escape, a place of refuge.* 141,5 Periiit fuga a me. Refuge hath failed me. Flight was no longer possible, for the soldiers of Saul surrounded the cave, David's place of refuge.

fūgĭo, **fūgi**, **fūgĭtum**, *ĕre 3* (φεβγω), (1) *to flee, take to flight, run away.* 103,7 Ab increpatione tua fugient. At Thy rebuke they (the waters) shall flee. 30,12; 113,3,5. (2) With the phrase *a facie*, in the sense of *from, from before, from the presence of.* 59,6 Ut fugiant a facie arcus. That they may flee from before the bow. 3,1; 56,1; 67,2; 138,7. (3) 54,8 Ecce, elongavi fugiens. Lo, I flee afar off (M). This is a Hebraism; see *Introduction* (7).

fūgo, **āvi**, **ātum**, **āre** (fuga), *to put to flight, drive away,* Deut. 32,30 Quomodo persequatur unus mille, et duo fugent decem millia? How should one pursue after a thousand, and two put to flight ten thousand?

fulgor, **ōris**, *m.* (fulgeo), *prop., lightning; by meton., brightness, glory.* 17,13 Prae fulgore in conspectu ejus nubes transierunt. At the brightness before Him the clouds passed away.

fulgur, **ūris**, *n.* (fulgeo), *lightning, a thunderbolt.* 17,15 Fulgura multiplicavit, et conturbavit eos. He multiplied His thunderbolts, and routed them. 96,4; 134,7.

fulgūro, **āvi**, **ātum**, **āre** (fulgur), *to lighten, flash.* 143,6 Fulgura coruscationem, et dissipabis eos. Flash forth (cast forth, Askwith) lightning, and Thou shalt scatter them. Hab. 3,11.

fulvus, *a, um* (akin to furvus, dark, swarthy), *gold colored, reddish yellow.* Fulvis decora floribus. That the earth might be adorned with gold colored flowers. Hymn, *Telluris alme (ingens) Conditor.*

fūmĭgo, **āvi**, **ātum**, **āre** (fumus and ago), *to smoke.* 103,32 Qui tangit montes, et fumigant. He toucheth the mountains, and they smoke. 143,5. Cf. Exod. 19,18.

fūmus, *i, m., smoke.* 17,9 Ascendit fumus in ira ejus. The smoke of His anger rose up. Hebrew: Smoke went up from His nostrils. The picture is taken from animals snorting with fury (B). The clouds are the smoke which are represented as proceeding from God's nostrils. 36,20; 67,3; 101,4.

fundāmentum, *i, n.* (fundo), *that upon which anything is founded or stands, a foundation.* 136,7 Exinanite, exinanite usque ad fundamentum in ea. Raze it, raze it, even to the foundation thereof. The cry of the Edomites against Jerusalem. 17,8; 81,5; 86,1.

fundo, **āvi**, **ātum**, **āre** (fundus, bottom, base), (1) *to lay the foundation of, to found, establish.* 101,26 Initio tu, Domine, terram fundasti. In the beginning, O Lord, Thou didst found the earth. 8,4; 23,2; 77,69. (2) Hab. 3,13 Denudasti fundamentum ejus (domus impii), usque ad collum. Thou didst lay bare its founda-

tion even to the neck. The figure implies the utter ruin of the Chaldean Empire.

fūnicūlus, *i, m.* (dim. of *funis*), (1) *a measuring line or cord.* By meton., *the portion of land measured; an estate, inheritance, portion, lot, etc.* In ancient times land was measured with cords. 77,54 Sorte divisit eis terram in funiculo distributionis. He assigned to them by lot the divided land (B). 104,11; Josue 13,7 ff. (2) fig., 138,3 Semitam meam, et funiculum meum investigasti. After the Hebrew: My path and my resting place (bed) Thou explorest (siftest, provest). God searches out not only what I do during the day (semitam meam), but that also which I do in time of repose (funiculum meum). See *funis* below.

fūnis, *is, m., lit., a line, cord, rope,* (1) *a measuring line; by meton., a lot or portion marked off by, or as by, a measuring line; hence fortune, condition, one's appointed lot in life.* See *funiculus* above. 15,6 Funes ceciderunt mihi in praeclaris. The lines are fallen unto me in goodly places. My lot or portion is quite to my liking. (2) *a snare.* 118,61 Funes peccatorum circumplexi sunt me. The snares of the wicked have entangled me—have been wound about me. 139,6.

fūr, *fūris, m. (φῶρ), a thief.* 49,18 Si videbas furem, currebas cum eo. If thou sawest a thief thou rankest along with him.

fūrōr, *ōris, m. (furo), rage, wrath, fury, indignation.* 6,2 Domine, ne in furore tuo arguas me. O Lord, rebuke me not in Thy indignation, 2,5; 6,8; 57,5; 68,25; 73,1.

G

Galāad (Hebrew, rocky), indecl., the Greek form of Gilead. An extensive mountainous part of Palestine lying along the east bank of the Jordan. It was distinguished for its rich pastures (Num. 32,1), and for its balm (Gen. 37,25). 59,9 Meus est Galaad, et meus est Manasses. Mine is Galaad, and mine is Manasses. The two are taken to denote the whole trans-Jordanic region. The former indicates the southern part, the latter the northern. 107,9.

gallus, *i, m., a cock.* Gallus jacentes excitat. The cock awakens the sleepers. Hymn, *Aeterne rerum Conditor.*

gaudēō, *gāvīsus sum, ēre 2, to rejoice, to be glad, delight in.* 40,12 Non gaudebit inimicus meus super me. My enemy shall not rejoice (boasteth not) over me. (a) 95,12 Gaudebunt campi. The fields shall be glad. Inanimate nature welcomes the Messianic King.

gaudīum, *īi, (gaudeo), joy, gladness, delight.* 29,12 Convertisti planctum meum in gaudium mihi. Thou hast turned my mourning into joy. 20,7; 50,10; 125,2.

Gebal (Hebrew, to twist, hence, a chain of mountains), indecl. The Gebal referred to in Ps. 82,8 is the ancient land of Seir in the mountainous district south of the Dead Sea. There was another Gebal, a maritime city of considerable repute, in ancient Phoenecia. It was famous for its masonry and ship building.

gĕlu, ūs, *n.*, *frost, icy cold*. Dan. 3,69 Benedicite, gelu et frigus, Domino. Ye frost and icy cold, bless ye the Lord.

gĕmĭtus, ūs, *m.* (gemo), *a sigh, sighing, groaning*. 6,7 Laboravi in gemitu meo. I am wearied with my sighing. 11,6; 30,11; 37,9,10.

gĕmo, ūi, ĭtum, ĕre 3, *to sigh, groan*. Gementes et flentes in hac lacrymarum valle. Mourning and weeping in this vale of tears. *Salve Regina*.

gĕnĕrĕtĭo, ōnis, *f.* (genero, are), *lit., a begetting, generating, generation*. (1) *The whole body of individuals born about the same period; also; the period of time covered by the lives of these*. 77,8 Ne fiant sicut patres eorum: generatio prava et exasperans. That they may not become like their fathers, a perverse and provoking generation. 21,32; 77,4,6; 101,19. (2) "*for ever and ever*." The word occurs in various phrases signifying *forever*; e.g., a generatione in generationem, in generationem et generationem; in omni generatione et generationem (or generatione); a generatione hac in aeternum, etc. These phrases are of frequent occurrence.

gĕnĭmen, ĭnis, *n.* (geno = gigno), *fruit, offspring*. 64,11 Rivos ejus inebria, multiplica genimina ejus. Fill Thou its streams; multiply its fruits (crops, produce).

gĕnĭtor, ōris, *m.* (geno = gigno), *a father; the Creator*. *Alma Redemptoris Mater*. Familiar from the hymn *Pange Lingua*, the last two stanzas of which are sung in Benediction.

gĕnĭtrix, trĭcis, *f.* (fem. of genitor), *a mother; the Mother of God*. Ora pro nobis, sancta Dei Genitrix. Pray for us, O holy Mother of God. *Salve Regina*.

gens, gentis, *f.* (geno = gigno), (1) *sing., people, nation, the chosen people, the Israelites*. 105,5 Ad laetandum in laetitia gentis tuae. That we may rejoice in the gladness of Thy people. 32,12. (2) *pl., gentes, the heathen, the gentiles, i.e., all non-Jewish peoples*. 9,6 Increpasti gentes, et periit impius. Thou hast rebuked the heathen, and the wicked one has perished. 2,1; 9,12; 43,12; 78,10, very common.

gĕnu, ūs, *n.* (akin to γόνυ, the knee), *the knee*. 108,24 Genua mea infirmata sunt a jejunio. My knees totter from fasting (B).

gĕnus, ĕris, *n.* (geno = gignus), *race, people, nation*. Judith 16,20 Vae genti insurgenti super genus meum. Woe to the nation that riseth up against my people.

germen, ĭnis, *n.* (prob. from gero, the thing produced), *prop., a sprig, offshoot, sprout, bud; by meton., fruit, produce*. Hab. 3,17 Ficus enim non florebit: et non erit germen in vineis. For (or, though) the fig tree shall not blossom, and there be no fruit in the vineyards (M). See *ficus* for explanation. Deut. 32,22.

germĭno, āvi, ātum, āre (germen), *to bud or sprout forth, spring up*. 64,11 In stillicidiis ejus laetabitur germinans. (The crop) springing up shall rejoice in its drops (M). Dan. 3,76.

gĕro, gessi, gestum, ĕre 3, *to do, to act, to conduct one's self*. 25,4 iniqua agentes, *evil-doers*. Similar to 74,5 inique agere, *to act unjustly*. 70,4; 118,51. Impie agere, *to act wickedly, to sin*. 17,22

Nec impie gessi a Deo meo = Nec impie me gessi recedens a Deo meo. I have not wickedly turned away from my God. See *impie*. This use of *a* with *Deo* is similar to *abs te* in 72,27. See *fornicor*.

gestiō, *ivi*, or *ii*, *itum*, *ire* (*gestus*), *to desire eagerly, long for*. *Obscura gestit tollere*. (The guilty soul) longs to put away its evil deeds. Hymn, *Nox atra rerum contegit*.

Geth or *Gath* (Hebrew, a wine press), indecl., one of the five princely cities of the Philistines. The home, and probably the birthplace, of Goliath (1 Kings 21,10-15). It was also the place of David's refuge when he fled from Saul. 55,1.

gīgas, *antis*, *m*. (*Γίγας*, a fabled son of the Earth and Tartarus), *a giant; a strong man, a hero*. 18,6 *Exsultavit ut gigas ad currendam viam*. He (the sun) exulteth like a hero when he entereth on his path (B). 32,16.

gigno, *gēnūi*, *gēnītum*, *ēre* 3 (old form *geno*; like *γεννομαι* which is formed on the same principle), *to beget*. Of the eternal generation of the Son. 2,7 *Filius meus es tu, ego hodie genui te*. Thou art My son; this day have I begotten Thee. This verse is quoted to prove the divine nature of the Son (Heb. 1,5), indirectly also His eternal priesthood (Heb. 5,5), the necessity of Christ's resurrection (Acts, 13,33). 109,3. *Genui te* may also refer to His temporal birth from a virgin. It is used in this sense in the Introit of the first Mass on Christmas day. See *hodie*.

glāciēs, *ēi*, *f*., *ice*. 148,8 *Ignis, grando, nix, glaciēs, spiritus procellarum: Quae faciunt verbum ejus*. Fire, hail, snow, ice, stormy winds, which fulfil His word. Dan. 3,70.

glādīus, *ii*, *m*., *a sword*. 44,4 *Accingere gladio tuo super femur tuum, potentissime*. Gird thy sword upon thy thigh, most mighty one. 7,13; 75,4.

glōrīa, *ae*, *f*. (1) *glory, honor, majesty*. 23,8 *Quis est iste Rex gloriae?* Who is this King of Glory? 25,8; 62,3. (2) *I = my soul, life*. 29,13 *Ut cantet tibi gloria mea*. So that my soul (glory) may sing to Thee. Man's *glory* is his immortal soul made after the image and likeness of his Creator. 7,6; 56,9; 107,2. (3) *wealth, riches*. 48,17 *Cum multiplicata fuerit gloria domus ejus*. When the glory of his house is increased. 111,3 *Gloria et divitiae in domo ejus*. Splendor (Hebrew, wealth, substance) and wealth are in his house (B). (4) God is the Glory of the Israelites, which Glory they bartered for an idol. 105,20. Cf. Jer. 2,11; Exod. 32,1-8. See *similitudo*.

glōrīfīco, *āvi*, *ātum*, *āre* (*gloria* and *facio*), *to praise, glorify, exalt*. 85,12 *Glorificabo nomen tuum in aeternum*. I will glorify Thy name forever. 14,4; 21,24; 85,9; 88,8.

glōrīor, *ātus sum*, *āri* (*gloria*), (1) mostly "gloriarī in," *to boast of, glory in, pride one's self on anything*. 51,3 *Quid gloriaris in malitia*. Why boasteth thou of evil? 48,7; 96,7; in a good sense, 5,12; 105,47. (2) Without prep. *in*., *to boast*. 93,3 *Usquequo peccatores gloriabuntur?* How long shall sinners boast? 73,4. (3) *to be joyful, exult*. 31,11 *Gloriamini omnes recti corde*. Exult all ye that are upright of heart (B). (4) *to raise a shout*. 73,4 *Gloriati*

sunt qui oderunt te, in medio solemnitatis tuae. They that hate Thee have raised a boastful shout in the midst of Thy festival (M). *Boastful shout*: The Hebrew has *roared*. The uproar of a crowd of adversaries, who have captured the Temple after a prolonged conflict, and make its ancient walls ring with shouts of triumph (Briggs).

glōrīōsus, a, um (gloria), *glorious, full of glory*. 86,3 Glorious things are spoken of thee, O city of God.

Goliath (Hebrew, perhaps, *an exile*), indecl., the giant of Geth (Gath) who defied the armies of Israel, and was slain by David (1 Kings 17). His height was six cubits and a span, probably more than eleven feet. This height is based on a cubit of twenty-one inches, but even if the measure was a handbreadth shorter he would still have been over nine feet. Goliath is probably the largest man of whom there is any authentic record. 143,1.

Gomorrha, ae, f. (Hebrew, perhaps, *submersion*), one of the five cities of the plain, which lies to the north of the Dead Sea. It was second to Sodom in importance. Its wickedness provoked the divine vengeance, and it was destroyed by fire from heaven. Cf. Gen. 18,20; 19,24. The punishment of these cities is frequently mentioned in both the Old Testament and the New. For Deut. 32,32, see *Sodoma*.

grādīor, gressus sum, grādi, *to walk, i.e., to live, conduct one's self*. 37,8 Instruam te in via hac, qua gradieris. I will instruct thee in the way wherein thou shalt walk. See *ambulo*.

grādus, ūs, m. (gradior), *a step*. Fifteen psalms beginning with the 119th, have in their titles the words *Canticum graduum*, "a song of the steps." There is much conjecture as to the meaning of this term. Some maintain that they were sung on the fifteen steps which led up to the Temple. Others are of the opinion that they were used by the Jews on their return from Babylon. Probably the most commonly received opinion is that they were chanted by caravans of pilgrims on their way to Jerusalem (which was seated amongst mountains) to celebrate the great festivals. They are known as the Gradual Psalms or the Gradual Canticles.

grāmen, īnis, n., *grass*. Deut. 32,2 Quasi stillae super gramina. As drops of rain upon the grass.

grando, īnis, f., *hail, a hail-storm*. 77,47 Occidit in grandine vineas eorum. He destroyed their vineyards with hail. 17,13; 77,48; 148,8.

grātes, pl., f., only in the nom., acc., and abl., *thanks*. Grates rependat debitas. May the soul return due thanks to God. Hymn, *Aeterna caeli gloria*.

grātīa, ae, f. (gratus), (1) *graciousness, courtesy of address*. 44,3 Diffusa est gratia in labiis tuis. Graciousness has been poured out on thy lips (B). The passage is best understood of the Messiah, of whom it was said: Never did man speak like this man. John 7,46. (2) *grace, favor*. 83,12 Gratiam et gloriam dabit Dominus. The Lord will give grace (favor B) and glory.

grātīs, adv. (contraction of the abl. pl. of gratia, viz., gratiis;

prop., for the sake of thanks, without recompense, gratis), *without cause*, hence, *unjustly*. 68,5 Multiplicati sunt super capillos capitis mei, qui oderunt me gratis. They who hate me without cause are more numerous than the hairs of my head. 34,7,19; 108,3; 118,161; 119,7.

grătŭlor, ātus sum, āri (gratus), *to rejoice, exult, manifest one's joy*. 34,26 Erubescant, et revereantur simul, qui gratulantur malis meis. Let them be put both to shame and confusion who rejoice at my misfortunes.

grātus, a, um, *pleasing, agreeable*. Pastumque gratum redderet. That the earth might yield agreeable sustenance. Hymn, *Telluris alme (ingens) Conditor*.

grāvis, e, (1) *heavy*. 37,5 Sicut onus grave gravatae sunt (iniquitates meae) super me. Like a heavy load they weigh me down. (2) said of the heart, *dull, hard*. 4,3 Filii hominum usquequo gravi corde. Ye sons of men, how long will ye be dull of heart (of hardened heart)? (3) Said of a people, *strong, great, numerous*. 34,18 In populo gravi laudabo te. I will give thanks to Thee in a great assembly.

grāvo, āvi, ātum, āre (gravis), *to weigh down, burden, oppress*. 31,4 Die et nocte gravata est super me manus tua. Day and night Thy hand was heavy upon me, i.e., to chasten or afflict me. 37,5.

gressus, ūs, m. (gradior), pl., *steps, stride, goings, the whole course of one's life*. 16,5 Perfice gressus meos in semitis tuis. Direct my steps in Thy paths. Hebrew: My steps have held fast to Thy paths. 36,23,31; 39,3; 84,14.

grex, grēgis, m., *a flock, herd*. 77,52 Perduxit eos tamquam gregem in deserto. He led them (His people) in the wilderness like a flock. 49,9; 77,70.

gūberno, āvi, ātum, āre (κυβερνώ), *to guide, direct, govern*. Dirigere et sanctificare, regere et gubernare dignare, Domine Deus. O Lord God . . . vouchsafe to direct and sanctify, rule and govern our hearts, etc. Prayer in Prime.

gurges, itis, m., *a raging abyss, whirlpool*; by meton., *waters, stream, sea*. Partim relinquis gurgiti. Thou didst assign in part (the offsprings of the fertile water) to the deep. The birds and fishes are the offsprings of the fertile water, both of which sprang from a common source. Cf. Gen. 1,20-23. Hymn, *Magnae Deus potentiae*.

gusto, āvi, ātum, āre, *to taste*. 33,9 Gustate, et videte quoniam suavis est Dominus. O taste and see that the Lord is sweet (good, kind).

gutta, ae, f, *a drop of any liquid, stacte; myrrh-oil*, the fragrant resin or sweet-scented oil that distils drop by drop from the myrrh tree. It was one of the sweet spices used by the Jews in the preparation of incense. 44,9 Myrrha, et gutta, et casia a vestimentis tuis. Myrrh, and stacte (Hebrew, aloes) and cassia exhale from thy vestments.

guttur, is, n., *the throat*. 113,7 Non clamabunt in gutture suo. Neither shall they (the idols) cry out through their throat. 149,6.

5,11 Sepulcrum patens est guttur eorum. Their throat is an open sepulcher, i.e., exhaling the corruption within.

H

hăběo, ūi, ĭtum, ěre 2, *to have*. (1) 134,16 Os habent, et non loquentur. They have a mouth, but they speak not. 37,15; 113,5(13). (2) It is sometimes used with nouns and adjectives to convey the meaning of a Greek or Hebrew verb: (a) 105,24 pro nihilo habere, *to despise, spurn, set at naught*. (b) 146,10 voluntatem habere, *to delight in*. (c) 76,6 in mente habere, *to have in mind, to recall to mind*. (d) 118,113 odio habere, *to hate*. (e) passive, fidelem haberi, *to be faithful to*. 77,37 Nec fideles habiti sunt in testamento ejus. They did not show themselves faithful to His covenant.

hăbĭtăcŭlum, i, n. (habito), *a dwelling-place, habitation*. 106,4 Viam civitatis habitaculi (=viam ad civitatem habitabilem) non invenerunt. They found no way to a city of habitation, i.e., where men dwell (M), peopled city (B). 32,14; 54,16.

hăbĭtătĭo, ōnis, f. (habito), *a dwelling, habitation*. 131,13 Elegit eam (Sion) in habitationem sibi. He hath chosen it for His dwelling. 25,8; 68,26; 86,7.

hăbĭtătŏr, ōris, m. (habito), *an inhabitant*. Is. 38,11 Non aspiciam hominem ultra, et habitatorem quietis. I shall behold man no more, nor the inhabitant of rest. This probably means: I shall not behold man any more when I am with the inhabitants of rest, in Sheol. The passage is obscure.

hăbĭto, āvi, ātum, āre (freq. of habeo), *to dwell, abide, live*. 83,5 Beati, qui habitant in domo tua Domine. Blessed are they that dwell in Thy house, O Lord. *They*, the officials of the Temple, the priests and Levites. 77,60; 132,1. It is frequently used of God who dwelleth in the heavens. 2,4; 122,1.

haereditas, see *hereditas*.

hasta, ae, f., *a spear*. Hab. 3,11 Ibunt in splendore fulgurantis hastae tuae. They went (i.e., the sun and moon vanish) at the sight of Thy glittering spear (M).

haurĭo, hauri, haustum, ĭre, *to draw water*. Is. 12,3 Haurietis aquas in gaudio de fontibus salvatoris. Therefore shall ye draw waters with joy out of the fountains of salvation (M). A probable allusion to the waters drawn by Moses from the rock. Or in a spiritual sense the graces and gifts of the Holy Spirit, which shall gush forth like fountains of living water.

herba, ae, f. (1) *an herb, grass as a symbol of something transitory*. 89,6 Mane sicut herba transeat, mane floreat, et transeat. In the morning man shall grow up like grass; in the morning he shall flourish and pass away. 36,2. (2) *herbage, i.e., corn, grain*. 103,14 Producens foenum jumentis, et herbam servituti hominum. Bringing forth grass for the cattle, and herb for the service of men.

hĕrĕdĭtas, ātis, f. (heres), (1) *an inheritance, possession*. 60,6

Dedisti hereditatem timentibus nomen tuum. Thou hast given an inheritance (a sure possession B) unto them that fear Thy name. (2) In a fig. sense, *the chosen people, the Israelites, the Church*. 32,12 Populus, quem elegit in hereditatem sibi. The people whom He hath chosen as a special possession (B). 27,9; 46,5; 73,2; 77,62, frequent.

hērēdīto, āvi, ātum, āre (heres), (1) *to inherit, to be an heir*. 24,13 Semen ejus hereditabit terram. His seed (posterity) shall inherit the land. 36,9. To the Jewish mind, says Dr. Bird, the reward for being religious was (a) prosperity in this world's goods; (b) a continuation of the family, "seed"; (c) continual residence in Canaan, as the "land" promised to the patriarchs (Gen. 15,7-8) and to Israel 20,12; Lev. 26,3, etc. (2) Also with *in*: 81,8 Tu hereditabis in omnibus gentibus. For Thou shalt inherit all nations. i.e., all nations are called to the Church. 36,11,22,29.

hērīnāciūs, īi, *m.*, a *hedgehog*. 103,18 Petra refugium herinacii. The rocks are a shelter for the hedgehogs (B,M). D and K have *irchins* an obs. form of *urchins* = hedgehogs. Briggs has marmots. Askwith, Br, R, AR, and RV have *conies*. The cony of the Old Testament is a native of Asia and Africa, and is not to be identified with our rabbit, for the latter is nowhere found in Bible lands. The herinacius is the Hyrax Cyriacus. Cf. any English dictionary for cony, marmot, hedgehog. See also any Bible dictionary.

Hermon (Heb., elevated, lofty), indecl., a lofty snow-capped mountain on the northeastern border of Palestine (elev. 9166 feet). It stands at the southern end of the Anti-Libanus range. Although located in Syria at the head waters of the Jordan it was the most conspicuous northern landmark of the Hebrews. It has three summits of about equal height. 88,13; 132,3. See *Hermoniim*.

Hermoniim, indecl., this is the pl. of the preceding word. It is used in this form to denote either the whole Anti-Libanus range, or the three conspicuous summits of Hermon. 41,7.

hērōdīus, īi, *m.* (ἑρωδιός), a *heron*. 103,17 Herodii domus dux est eorum. The highest of them is the home (nest) of the heron. The heron's nest is built the highest of all. The Hebrew has: The firs are a home for the stork. The stork is related to the heron, and more remotely to the crane. In Deut. 14,16 both birds are mentioned. The Jews were forbidden to eat *herodium ac cygnum et ibin*—the heron and swan and the stork (= ibis). See *dux*.

hesternus, a, um (from the same root as heri), *of or relating to yesterday*; dies hesterna, *yesterday*. 89,4.

heu! interj., an exclamation of grief or pain; *woe! alas!* 119,5 Heu mihi, quia incolatus meus prolongatus est. Woe is me, that my sojourning is prolonged!

hīc, haec, hōc, demon. pron., *this*. The Hebrew has no neuter; the feminine is used in its stead. Note the Hebraisms; 26,4 Unam (for unum) petii a Domino, hanc (for hoc) requiram. One thing have I asked of the Lord, that will I earnestly seek. 31,6 Pro hac (for propter hoc) orabit ad te omnis sanctus. Therefore shall every holy one turn to Thee in prayer. 118,50 Haec (hoc) me con-

solata est in humilitate mea. This comforts me in my affliction. 118,56 Haec (hoc) facta est mihi. This was my lot. 7,8 Propter hanc (hoc), for this cause (M), because of it (B). In the above verses *res* is not understood; the Septuagint from which the Gallican Psalter was translated likewise has the feminine.

hīc, adv. (1) *here, in this place.* 131,14 Hic habitabo. Here will I dwell. (2) *hither.* 72,10 Ideo convertetur populus meus hic. Therefore do my people turn hither (B). *Hither:* Their thoughts turned to this subject, viz., the contemplation of the prosperity of the wicked, their pride, influence, etc.

Hīērēmīas, ae, *m.* (Jeremias), the name Jeremias is mentioned in the title of Ps. 64, where it is linked with that of Ezechiel. It is probable that the names of both prophets is an interpolation. Neither of them is mentioned in the Hebrew text. Also in 136,1, where it may mean: A psalm of Jeremias after the manner of a Davidic psalm (B).

hircus, i, *m.*, a *he-goat.* 65,15 Offeram tibi boves cum hircis. I will offer Thee oxen and goats. 49,9,13.

hīrundo, īnis, *f.* a *swallow.* Is. 38,14 Sicut pullus hirundinis, sic clamabo. I will cry like a young swallow. See *pullus*.

hōdīē, adv. (contr. from hoc die), (1) *today.* 94,8 Hodie si vocem ejus audieritis, nolite obdurare corda vestra. Today if (=whenever) you shall hear His voice, harden not your hearts. *Hodie*, at whatever time of life. Cf. Heb. 3,7-12. (2) 2,7 Filius meus est tu, ego hodie genui te. Thou art My son, this day have I begotten Thee. *Hodie genui te* may be taken in any one of the three following senses: (a) The eternal generation of the Son from the bosom of the Father. Heb. 1,5. (b) The birth of the Son in time according to the flesh. Heb. 5,5. (c) the Resurrection of Christ, on which day He was gloriously re-born from the sepulcher. Acts 13,33. See *gigno*.

hōlōcaustum, i, *n.* (ὁλόκαυστον), sc. sacrificium, a *sacrifice* or *offering wholly consumed by fire, a whole burnt-offering, a holocaust.* 50,21 Tunc acceptabis sacrificium justitiae, oblationes, et holocausta. Then shalt Thou accept (receive B) a sacrifice of justice, oblations, and whole burnt-offerings. 49,8; 50,18; 65,13,15. For 39,7 see *peccatum*.

hōmo, īnis, *m.* (according to Varro and Lactantius from humus, quia sit humo natus), (1) *man, a human being.* 55,11 Non timebo quid faciat mihi homo. I will not fear what man (any human being) may do to me. 38,6; 48,21. As in 55,11 above it is sometimes used in an unfriendly sense. 9,20; 30,21 (2) *mortal man* as compared with God. 9,21 Ut sciant gentes quoniam homines sunt. That the gentiles may know that they are but men. 8,5; 89,3. (3) *man, person, individual.* 93,12 Beatus homo, quem tu erudieris Domine. Blessed is the man whom Thou instructest, O Lord. 36,23; 127,4. (4) 86,5 Numquid Sion dicit: homo et homo natus est in ea. Shall it not be said of Sion, This one and that one is born in her (M)? Of Sion, men shall say, Every man was born there (B). The verse probably means that Jerusalem shall be proclaimed the fruitful mother of countless spiritual children (Higgins).

honor, ōris, m., honor, a mark of honor. 48,13 Et homo, cum in honore esset non intellexit. For a man, when he is in honor, doth not realise it (B). 8,6; 28,2; 48,13.

honorābilis, e, (honoro), honorable, worthy of honor. 71,14 Honorabile nomen eorum coram illo. Their name shall be honorable in His sight. *His, the Messiah*'.

honorīfīco, āvi, ātum, āre (honor and facio), to honor, glorify. 49,23 Sacrificium laudis honorificabit me. The sacrifice of praise shall honor me. 36,20; 49,15; 138,17.

hōra, ae, f. (ώρα), an hour. Horis quietis psallimus. We sing (His praises) in the hours of rest. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

Horeb (Heb., dry), indecl., the same as Sinai, or at least the northern lower summit of Sinai; the southern and higher summit was Sinai proper. It is apparently regarded in certain books of the Scripture as synonymous with Sinai. 105,19. See *Sinai*.

horrēo, ūi, ēre 2, to fear, abhor, shrink from. Non horruisti Virginis uterum. Thou didst not abhor the Virgin's womb. *Te Deum*.

horrīdus, a, um (horreo), dreadful, horrible. Quidquid tenebris horridum nox attulit culpae, cadat. Whatever dreadful thing of evil the night hath brought, let it vanish with the darkness. Hymn, *Aurora jam spargit polum*.

horror, ōris, m. (horreo), horror, dread. Deut. 32,10 In loco horroris, et vastae solitudinis. In a place of horror, and of vast wilderness.

hostia, ae, f., a victim, sacrifice, offering, gift. 95,8 Tollite hostias, et introite in atria ejus. Bring offerings, and enter His courts. 115,117. (a) 26,6 hostia vociferationis, a sacrifice of praise or thanksgiving accompanied by song and probably by music.

hostis, is, c., an enemy; the devil, man's greatest enemy. Hostemque nostrum comprime. Restrain our adversary (the devil). Hymn, *Te lucis ante terminum*.

hūmānitas, ātis, f. (humanus), human nature. Unus autem, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum. (Christ is) one, not by the conversion of the Godhead into flesh, but by the assuming of human nature into God. *Ath. Creed*.

hūmānus, a, um (homo), human. Perfectus Deus, perfectus homo: ex anima rationali, et humana carne subsistens. (Christ is) perfect God and perfect man; of rational soul and human flesh subsisting. *Ath. Creed*.

hūmīlīo, āvi, ātum, āre (humilis), to humble, bring low. 71,4 Humiliabit calumniatorem. He will humble (Hebrew, crush) the oppressor. 54,20; 146,6 Often with the additional ideas of *to afflict, to sadden*. 34,14; 43,25; 118,67.

hūmīlis, e (humus), humble, lowly. 81,3. Humilem, et pauperem iustificate. Establish the right of the lowly and poor (B). (a) *humilia, the lowly, God's people and their affairs*. 137,6 Ex-

celsus Dominus, et humilia respicit: et alta a longe cognoscit. The Lord is high, yet He looketh upon the lowly; but the proud He regardeth from afar. 112,6. Luke 1,52 Et exaltavit humiles. (He hath put down the mighty from their seat), and hath exalted the humble (lowly).

hūmīlitas, ātis, *f.* (humilis), (1) *affliction, humiliation, wretchedness, misery.* 118,153 Vide humilitatem meam, et eripe me. Look on my misery and rescue me (B). 9,14; 24,18; 30,8; 118,50,92; 135,23. (2) 89,3 Ne avertas hominem in humilitatem. Turn not man back to nothingness (M). Hebrew: Thou turnest man to dust. (3) 21,22 Salva me ex ore leonis: et a cornibus unicornium humilitatem meam. Save me from the lion's mouth: and save me, lonely one, from the horns of the unicorn. Humilitas = anima = unica of the preceding verse, viz., *his life*, which alone the sufferer still possesses. Cf. B. (4) Luke 1,48 Quia respexit humilitatem ancillae suae. Because He hath regarded the humility (low estate) of His handmaid. Humility here conveys the idea of the lowliness, abjectness, or unworthiness of the speaker. It could scarcely mean the virtue of humility, as Mary would not be apt to credit this virtue to herself.

hūmīliter, adv. (humilis), *lowly, humbly.* 130,2 Si non humiliter sentiebam. If I have not been (= I have indeed been) lowly minded (M). See *Introduction* (15).

hūmus, i, *f.*, *the ground, earth, soil.* Humum jubet producere repantis et ferae genus. Thou didst bid the earth bring forth reptiles and beasts. Hymn, *Hominis superne Conditor (Plasmator hominis Deus).*

hymnus, i, *m.* (ὑμνος), (1) *a hymn, a song of praise to God.* 64,2 Te decet hymnus Deus in Sion. To Thee is due a song of praise in Sion, O God (B). 99,4; 118,171. (2) 143,14 Hymnus omnibus sanctis ejus. 'Tis a theme of praise for all His saints (B). (He has raised up a horn for His people): this horn is an object of praise, or a matter of praise for all His people. See *cornu*. (3) 64,14 hymnum dicere, *to sing a hymn*; 136,3 hymnum cantare, *to sing a hymn.*

hyssōpus, i, *f.* (ὑσσώπος), *hyssop, a plant the twigs of which were used by the Jews for sprinkling in the rites of purification.* 50,9 Asperges me hyssopo, et mundabor. Purify me with hyssop, that I may be clean (B)! *Hyssop*, an allusion to the Mosaic rite of purification from leprosy (Lev. 14,4 ff.), or from contact with a corpse (Num. 19,6). Cf. *Hyssop* in the *Cath. Encycl.* See *aspergo*.

I

ībi, adv. (1) Of place, *there, in that place.* 22,2 In loco pascuae ibi me collocavit. In a place where pasture is, there he makes me dwell (M). 67,28; 68,36. (2) Of time, *then.* 65,6 Ibi laetabimur in ipso. Then did we rejoice in Him. 35,13; 47,7.

ictus, ūs, *m.* (ico), *a stroke, blow, thrust.* Et mortis ictum (actum) nesciat. May the soul know not the stroke of death, i.e., mortal sin. Hymn, *Telluris alme (ingens) Conditor.*

idem, *ëdem*, *idem* (from *is* and suffix *dem*), *the same*; with *ipse*, *the selfsame*. 101,28 Tu autem idem ipse es, et anni tui non deficient. But Thou art always the selfsame, and Thy years shall not fail (K).

idëo, *adv.*, *therefore, on that account*. 118,127 Ideo dilexi mandata tua. Therefore have I loved Thy commandments. 1,5; 72,6; 118,119.

idipsum, a demon. pronoun which has lost its original character. It occurs six times in the Psalter in the phrase *in idipsum*, which renders the Greek *ënl rô avró*. (1) *together*. 33,4 Et exaltemus nomen ejus in idipsum. And let us together exalt His name. 40,8; 121,3. (2) *at once*. 4,9 In pace in idipsum (= simul ac) dormiam et requiescam. In peace I lay me down and sleep forthwith (B). 73,6. (3) *altogether, completely*. 61,10 Ut decipiant ipsi de vanitate in idipsum. They are altogether formed out of vanity, or, they are all alike formed out of vanity (M). The Hebrew freely rendered gives: All put together (in idipsum) on the scales to (ut) go up (i.e., to be balanced) they are (i.e., they weigh) less than a breath. See *decipio*.

Idithun (Heb., he who praises), *indecl.* This name appears in the titles of three psalms. David entrusted the Temple music to the Levite families of Asaph, Heman, and Idithun (= Ethan). The musicians of these families David divided into twenty-four classes, giving to each class twelve choir-masters, and twelve pupils (B). In 38,1 Idithun is generally taken to signify a choir-leader. In 61,1 and 76,1 it probably denotes a body of singers named after the chorister, and consisting in part at least of his sons or descendants. Cf. 1 Paral. 16,41 and 25,1; 2 Paral. 5,12.

Idümaea, *ae, f.*, the Greek name of Edom. It was an extensive mountainous country lying to the south of Palestine. The Edomites were descendants of Esau. Saul attacked and subdued them. 59,2,10,11; 62,1. See *extendo* and *Edom*.

Idümaeus, *i, m.*, *an Idomite, an Idumaeon; an inhabitant of Idumaea*. 82,7 Tabernacula Idumaeorum et Ismahelitae: Moab, et Agareni. The tents of the Idomites, and the Ishmaelites, Moab, and the Agarenes. These and others mentioned (verses 8-9) were the enemies that threatened Israel. 51,2.

ignëus, *a, um (ignis)*, *fiery, flowing*. Jam sol recedit igneus. The fiery sun now sinks to rest. Vespers hymn, Saturday. It is the third line of the original text: *O lux, beata Trinitas*.

ignis, *is, m. (abl. e and i)*, (1) *fire*. 45,10 Scuta comburet igni. The shields He burneth with fire. 20,10; 28,7; 82,15. (2) *lightning*. 28,7 Vox Domini intercidentis flammam ignis. The voice of the Lord who cleaveth (divideth) the flame of fire (B). Forked lightning is the *cloven flame*. 17,9; 49,3. (3) *As a symbol of great danger*. 65,12 Transivimus per ignem et aquam. We have passed through fire and water. (4) 16,3 Igne me examinasti. Thou hast tried (tested) me as with fire—in the furnace of affliction. 65,10. (a) 17,31 Eloquia Domini igne examinata. The words of the Lord are reliable. 11,7.

ignïtus, *a, um (ignis)*, *fire-tried, purified from dross, very pure*

118,140 Ignitum eloquium tuum vehementer. Thy word is exceedingly refined (fire-proved like metals in a furnace, hence, very pure).

ignōmīnīa, ae, f. (in and gnomēn = nomen), *shame, confusion*. 82,17 Imple facies eorum ignominia. Fill their faces with shame.

ignōrantīa, ae, f. (ignoro), lit., *want of knowledge*. 24,7 Delicta juventutis meae, et ignorantias meas (= peccata per ignorantiam vel imprudentiam commissa) ne memineris. The sins of my youth and my offenses (follies M) do not remember (K). These *ignorantiae* may not be, as the word would imply, such sins as were committed through ignorance or inadvertance, but sins in general, acts of revolt against God. Cf. B.

ignōro, āvi, ātum, āre (ignarus), *not to know, to be ignorant of, i.e., to have no knowledge of a person or thing*. 34,11 Surgentes testes iniqui, quae ignorabam interrogabant me. False witnesses rising up have charged me with things that I know not, i.e., they charged me with crimes of whose very existence I was ignorant. 34,8; 38,7; Tob. 13,4.

ignosco, nōvi, nōtum, ěre 3 (in and nosco), *to overlook, forgive, pardon*. Ignosce culpīs omnibus. Pardon all our transgressions. Hymn, *Rerum Creator optime*.

illābor, lapsus sum, lābi (in and labor), *to fall, glide down, sink down*. Verusque sol illabere. O Thou, true Sun, descend. Hymn, *Splendor paternae gloriae*.

ille, illa, illud, demon. pron., *that*; also *he, she, it*. 5,11 Judica illos Deus. Judge them, O God. 7,13; 21,31. In the Vulgate *ille* is frequently used for *is* or *ipse* as in the verses quoted above.

illic, adv. (1) Of place: *there, in that place*. 136,1 Super flumina Babylonis, illic sedimus et flevimus. By the rivers of Babylon, there we sat and wept. 86,4; 106,36; 132,3. (2) Of time: *then*. 13,5 Dominum non invocaverunt, illic trepidaverunt timore, ubi non erat timor. They called not upon the Lord: then did they tremble with fear, where there was no (real) cause of fear. 52,6.

illīgo, āvi, ātum, āre (in and ligo), *to bind, fetter, encumber*. Seseque culpīs illigat. (The soul) fetters itself with sins. Hymn, *Lucis Creator optime*.

illīno, lēvi, lītum, ěre 3 (in and lino), *to smear, cover with, bedaub*. Sunt multa fucis illita. Many things are bedaubed with false colors (lit., with rouge). Hymn, *Nox, et tenebrae, et nubila*.

illuc, adv. (1) *thither, to that place*. 121,4 Illuc enim ascenderunt tribus, tribus Domini. For thither (to Jerusalem) did the tribes go up, the tribes of the Lord. (2) *there, in that place*. 131,17 Illuc producam cornu David. There (in Sion) will I bring forth a horn (a mighty King of David's race) to David. *Horn*, the Messias. 138,10.

illucesco, luxi, ěre 3, (1) *to shine upon, give light to, illuminate*. 76,19 Illuxerunt coruscationes tuae orbi terrae. Thy lightnings illumined the world (B). 96,4. (2) Of God: 117,27 Deus Dominus, et illuxit nobis. The Lord is God, and He hath shone upon us (given us light). He dispels darkness and illuminates our hearts by His graces.

illūdo, lūsi, lūsum, ěre 3 (in and ludo), *to play, to sport*. 103,26 Draco iste, quem formasti ad illudendum ei. The leviathan which Thou hast formed to play therein (in the great sea).

illūminātiō, ōnis, *f.* (illumino), (1) *light*. 26,1 Dominus illuminatio mea, et salus mea. The Lord is my light and my salvation. *Light*: as darkness often stands for adversity, so the deliverer is regarded as the light of him whom he rescues. Cf. Mich. 7,8; Is. 60,1. Cf. M. 77,14,138,11. (a) 43,4 illuminatio vultus tui, the light of Thy countenance, i.e., *God's power, help, favor*. (2) 89,8 Saeculum nostrum in illuminatione vultus tui. (Thou hast set our iniquities before us), the course of our life in the light of Thy countenance. *Saeculum nostrum*: the Hebrew has, *our secrets*, or *our secret (sins)*. St. Jerome has, *neglegentias nostras*, or *misdeameans (Br)*.

illūmīno, āvi, ātum, āre (in and lumino), (1) transitive, *to make or cause to shine, to enlighten, illuminate*. 17,29 Quoniam tu illuminas lucernam meam Domine. For Thou lightest my lamps, O Lord. The lighting of one's lamp is a symbol of divine favor, of prosperity and happiness (2 Kings 21,17). An extinguished lamp is a symbol of the misfortune that overtakes the wicked (Job 18,5). 12,4; 118,130. (a) *illuminare vultum* or *illustrare faciem suam super aliquem*. God makes His face to shine on any one when He is benignantly disposed towards him or shows him favors. God's countenance is then joyful, and it imparts joy. 66,2; 118,135. See *obdormio*. (2) intransitive, *to shine forth, to shine*. 75,5 Illuminans tu mirabiliter a montibus aeternis. Thou shinest forth wondrously from the everlasting hills. A reference to the lightning that usually accompanies the appearances of the Lord of hosts. Here He is represented as overwhelming the Assyrians. For 66,2 where illuminare is used as a factitive, see *Introduction* (4).

illūsio, ōnis, *f.* (illudo), (1) *mockery, illusion*. 37,8 Lumbi mei impleti sunt illusionibus. My loins are filled with illusions, i.e., temptations. The passage is obscure. The loins are the symbol and seat of strength and of the generative organs. If a man's loins become a mockery his strength deserts him. (2) *derision, i.e., an object of jest, mockery, contempt, or ridicule*. 78,4 Facti sumus . . . subsannatio et illusio his, qui in circuitu nostro sunt. We are become a scorn and a derision to them that are round about us.

illustro, āvi, ātum, āre (illustris), *to make or cause to shine*. 30,17 Illustra faciem tuam super servum tuum. Make Thy face to shine upon (i.e., be favorably disposed toward, or show favor unto) Thy servant. See *facies*.

īmāgo, īnis, *f.*, *an image, appearance, mere form*. 72,20 In civitate tua imaginem ipsorum ad nihilum rediges. In Thy city Thou defeatest their vain schemes (B), Thou wilt bring their image to nothing (R), despise their image (M). *Image*, i.e., the transitory pomp, splendor, or ambition of the wicked, which God will destroy when He awakes. 38,7.

imber, bris, *m.* (akin to ἔμβρος, a shower), prop., *rain, a shower, pelting rain*; meton., *water*. 77,44 Convertit in sanguinem flumina eorum, et imbres eorum, ne biberent. He changed their rivers into

blood, and their streams, that they might not drink (B). *Streams, waters.* Cf. Exod. 7,19.

immācūlātus, a, um (in and maculo), *undefiled, stainless, blameless, perfect.* 118,1 Beati immaculati in via: qui ambulat in lege Domini. Blessed are the undefiled (stainless, blameless) in the way who walk in the law of the Lord. *Walk, live according to.* 17,24; 18,14; 36,18; 100,6.

immensus, a, um (in and metior), *unmeasurable, immense, all-pervading, omnipresent.* Immensus Pater, immensus Filius, immensus Spiritus Sanctus. The Father is infinite, the Son infinite, the Holy Ghost infinite. *Ath. Creed.* By immensity is meant that perfection in virtue of which God must necessarily pervade all things that exist, and be present everywhere without limitation (Wilmers).

immissio, ōnis, f. (immitto), *a sending forth of, a letting loose.* 77,49 Misit in eos . . . immissiones per angelos malos. He let loose upon them (the fury of His anger, wrath, and indignation, and affliction), a sending forth of evil angels (M), i.e., a sending forth of messengers of woe. The plagues of Egypt are represented as being inflicted by evil spirits, but these messengers of woe might also have been good angels acting as ministers of Divine justice.

immōbilis, e (in and mobilis), *immovable.* Exod. 15,16 Fiant immobiles quasi lapis. Let them become immovable as a stone.

immōlo, āvi, ātum, āre (in and mola, meal), lit., *to sprinkle meal on a victim*; hence by menton., *to offer, to sacrifice, immolate.* 49,14 Immola Deo sacrificium laudis. Offer to God the sacrifice of praise. 26,6; 105,37.

immōtus, a, um (in and motus), *unmoved, unchanged.* Rerum Deus tenax vigor, immotus in te permanens. O God, the sustaining power of created things, who in Thyself dost remain unmoved. Hymn, *Rerum Deus tenax vigor.*

immūto, āvi, ātum, āre (in and muto), (1) *to change, alter.* 108,24 Caro mea immutata est propter oleum. My flesh is changed for lack of oil. Hebrew: My flesh faileth of fatness, i.e., is become lean. 59,1 (2) *mirabilia immutare, to work miracles.* Ecclus. 36,6. (3) 33,1 David, cum immutavit vultum suum. (By) David when he feigned madness (B).

impēdio, ivi, itum, ire (in and pes), *to entangle, impede; to bring down; prostrate.* 77,31 Et occidit pingues eorum, et electos eorum impedivit. And He slew the fat ones (robust warriors) among them, and brought low (struck down) the picked men of Israel.

impello, pūli, pulsum, ěre 3 (in and pello), *to push, thrust.* 117,13 Impulsus eversus sum ut caderem. I was indeed sore pushed that I might fall (M). The two verbs express the intensity of the action.

imperfectum, i, n. (imperfectus, a, um, from in and perficio), *something imperfect, incomplete, unfinished.* 138,16 Imperfectum meum viderunt oculi tui. Thine eyes beheld my shapeless mass (M), my unformed body, my embryonic being.

impĕrium, ii, n. (impero), (1) *empire, dominion, sovereignty.*

I kings 2,10 Dominus . . . dabit imperium regi suo. The Lord shall give empire to His king. (2) *strength*. 85,16 Da imperium puero tuo. Give Thy strength unto Thy servant.

impĕto, ěre 3 (in and peto), *to attack, assail*. In hymn, *Hominis superne Conditor*. See *cupido*.

impĕtus, ūs, m. (impes, etis, an attack; in and peto), *rush, force, vigor, rapid motion*. 45,5 Fluminis impetus laetificat civitatem Dei. The swiftly flowing stream rejoiceth the City of God (B). No violence is implied. A river (the Church) with its branches is represented as flowing through the Holy City spreading gladness and blessing. Cf. K.

impĭĕ, adv. (impius), *wickedly, impiously*. 17,22 Nec impie gessi (me recendo) a Deo meo. I have not impiously turned away from my God (M). Properly: Nec impie recessi, vel defeci a Deo meo. Impie gerere, *to act wickedly, to sin*. See *gero*.

impĭĕtas, ātis, f. (impius), (1) *sin, misdeed, transgression*. 64,4 Impietatibus nostris tu propitiaberis. Thou wilt pardon our transgressions. 5,11. (2) *impiety, wickedness*. 72,6 Operti sunt iniquitate et impietate sua. They are covered (clad) with their iniquity and their wickedness. The Hebrew has: Violence covers them like a garment. 31,5.

impinguo, āvi, ātum, āre (in and pinguis), (1) *to anoint*. 22,5 Impinguasti in oleo caput meum. Thou hast anointed my head with oil. 140,5. Among oriental peoples the anointing of a guest's head was a familiar token of welcome. Cf. Luke 7,46. (2) *to fatten, grow thick*. Deut. 32,15 (Dilectus est) increassatus, impinguat, dilatatus. The beloved one (i.e., Israel) grew fat, and thick, and gross. See *dilato*.

impĭus, ii, m. (in and pius), pl., *sinner, the wicked, the godless*. 25,9 Ne perdas cum impiis Deus, animam meam. Destroy not my soul with the wicked, O God. 1,1,4,5,6; 16,9; 25,5; 50,15. This use is very common. For Hab. 3,13 see *percutio*.

implĕo, plĕvi, plĕtum, ěre 2 (in and pleo), *to fill, fill up, fill full*. 79,10 Plantasti radices ejus, et implevit terram. Thou didst plant the roots thereof (of the vine brought out of Egypt) and it filled the land. 37,8; 80,11. (a) *to fill, to cover*. 82,17 Imple facies eorum ignominia. Fill their faces with shame. 109,6. (b) *to fill, satisfy*. 126,5 Beatus vir qui implevit desiderium suum ex ipsis (sc. filiis). Happy the man who hath satisfied his desire with them. *Desire*: The Hebrew has *filled his quiver*. The Vulgate may be rendered: Lucky is he who has sons that fulfil his expectations (B, comment). 144,16.

impollŭtus, a, um (in and polluo), *undefiled, spotless, perfect*. 17,31 Deus meus impolluta via ejus. The dealings of my God are beyond reproach (B). The Latin is a Hebraism equivalent to: Via Dei mei impolluta est. God's way of acting is perfect. It illustrates the nominative absolute construction, in which the gen. of the demon. pronoun is used for the gen. of the noun. See *Introduction* (12).

impŏno, pŏsŭi, pŏsĭtum, ěre 3 (in and pono), (1) *to put, set, lay,*

place on or upon. 20,6 Gloriam et magnum decorem impones super eum. Glory and majesty dost Thou lay upon him. (2) *to lay upon (an altar as a sacrifice), to offer.* 50,21 Tunc imponent super altare tuum vitulos. Then shall men offer bullocks on Thy altar (B). (3) *to set over as master, ruler, etc.* 65,12 Imposuisti homines super capita nostra. Thou hast set men over our heads (D, K, R). Hebrew: Thou didst cause men to ride (march) over our heads. The figure signifies a state of abject slavery.

imprimo, pressi, pressum, ẽre 3 (in and premo), to press, or thrust in or into; to place in, confine. Demersa lymphis imprimens, confiding the fishes to the water. Hymn, *Magnae Deus potentiae.*

imprõpẽrium, ẽi, n. (impropero, to taunt, upbraid), a reproach, disgrace, shame. 68,21 Improperium expectavit cor meum et miseriam. My heart hath looked for shame and misery. 68,20; 73,22; 78,12.

imprõpẽro, ẽvi, ẽtum, ẽre (in and propero), to taunt, reproach, upbraid. 73,10 Usquequo, Deus, improperabit inimicus? How long, O Lord, shall the enemy reproach (mock B)? 73,18.

impugno, ẽvi, ẽtum, ẽre (in and pugno), to fight against, attack, assail. 34,1 Expugna impugnantes me. Overthrow them that fight against me. 55,2; 119,7.

impũto, ẽvi, ẽtum, ẽre (in and puto), to impute, charge with, attribute, lay to the charge of. 31,2 Beatus vir, cui non imputavit Dominus peccatum. Blessed is the man to whom the Lord hath not imputed sin. St. Paul used this text to show that justification is gratuitous (Rom. 4,6). No man is entitled to justification. Pardon of sin is an act of Divine mercy, for which, however, grace must dispose the sinner, by moving him to faith and compunction (K).

in, prep. with the abl. or acc. (1) With the ablative, in, within, on, among. (a) Of place: 12,2 in corde meo, in my heart. 101,22 in Jerusalem. 45,11 Exaltabor in gentibus. I shall be exalted among the nations. 17,50; 109,6. 16,5 in semitis tuis, on Thy paths. 86,1. (b) Of time: 1,3 in tempore opportuno, in due season. 17,19; 113,1. (c) To denote means or instrument, *by, with.* 2,9 Reges eos in virga ferrea. Thou shalt rule them with a rod (scepter) of iron. 43,4; 91,4. Also to denote the personal agent, *by, through, by the help of.* 17,30 In te eripiar a tentatione, et in Deo meo transgrediar murum. By Thee I shall be delivered from temptation, and by the help of my God I shall leap over a wall. Cf. for *instrument or agent* 14,3; 16,1; 20,4; 22,5; 38,5; 43,4; 43,6; 46,2; 64,5; 77,47; 88,2,11; 107,107,14. In this sense the phrase *in te* is common. (d) In the Vulgate *in* with the abl. is often used for other prepositions, e.g., for *ad*, 9,8 Paravit in iudicio thronum suum. He hath set up His throne for holding trial. For *apud*, 5,12. For *cum*, 2,9. For *de*, 1,2. For *in* with the acc., 7,6, this use is frequent. For *ob* or *propter* 5,8. For *per*, 17,30. For *secundum*, 7,7 Exurge . . . in praeceptum quod mandasti. Awake, O Lord my God, according to the decree Thou didst command (M). (e) To denote a passing phase or attitude of mind. 2,5 in ira sua, et in furore suo, in His anger, and in His fierce wrath. 2,11; 4,9. (f) *To denote manner.* 23,4 in dolo, treacherously. 77,25; 83,13.

(2) With the accusative; usual meaning *into*, opposed to *ex*. Of place: (a) with verbs of motion. 7,16 Incidit in foveam quam fecit. He hath fallen into the pit which he hath made. 17,7; 145,4. (b) in the sense of *on, upon*. 71,6 Descendet sicut pluvia in vellus. He will come down like rain upon the fleece. 7,17; 78,6. (c) To denote direction, *towards, to, unto*. 118,59 Converti pedes meos in testimonia tua. I turned my feet towards Thy decrees. 10,5; 33,16. (d) For the phrase "in idipsum" see *idipsum*. (3) Of time: It is used in a variety of phrases conveying the idea of endless duration. 11,8 in aeternum; 9,37 in saeculum saeculi; 22,6 in longitudinem dierum, *forever*; 88,5 in generationem et generationem, etc. (4) Of other relations: (a) *To express purpose*. 69,2 Deus in adiutorium meum intende. O God, come to my assistance. 55,6; 85,17. (b) *With verbs signifying to change from one state or condition to another*. 65,6 Qui convertit mare in aridam. The sea He changed into dry land. 105,20; 113,8. (c) *With verbs signifying to make, to become*. 17,44 Constitutes me in caput gentium. Thou wilt make me (set me up as) head of the gentiles. 56,4; 68,22; 78,1; 117,22. See the Section on *factitives* in the *Introduction* (4). (d) *To denote the end of a series*. 60,9 Ut reddam vota mea de die in diem. That I may fulfil my vows from day to day. 76,9; 83,9. (e) *With verbs signifying opposition; against* in a hostile sense. 26,12 Insurrexerunt in me testes iniqui. Unjust witnesses have risen up against me. 20,12; 58,4. (5) It is frequently used with the ablative where one would expect the accusative. 83,7 In (=per) valle, lacrymarum in loco (=locum) quem posuit. Through the Valley of Tears, to the goal he hath fixed (B). 32,7 Congregans sicut in utre aquas maris. He gathers, as into a bottle, the waters of the sea. 1,1; 4,7; 7,6; 43,25; 101,19; 122,2; 142,3.

inānis, e, *empty, vain, worthless*. (1) 2,1 Populi meditati sunt inania? Why have the people devised (planned) vain things? (2) 106,9 Quia satiavit animam inanem; et animam esurientem satiavit bonis. The empty soul He hath sated: the hungry soul He hath filled with good things. *Empty*: the Hebrew has *longing*. St. Jerome has *vacua*, empty. (3) *helpless, powerless*. 7,5 Decidam merito ab inimicis meis inanis. Let me deservedly fall powerless before my enemies.

ināquōsus, a, um (in, neg., and aquosus; aqua), (1) *dry, waterless*. 62,3 In terra deserta, et in via, et in aquosa. In a desert, trackless, and waterless land. (2) Generally as a subst., *ināquōsum*, i, n., *a desert, a waterless waste*. 77,17 In iram concitaverunt Excelsum in inaquoso. They provoked the Most High to wrath in the desert. 105,14; 106,4.

incanto, āvi, ātum, āre, *to charm*. 57,6 Quae non exaudiet vocem incantantium: et venefici incantantis sapienter. (The deaf asp) which will not hearken to the voice of the charmers, nor of the wizard when he skilfully chanteth his charms. See *surdus*.

incēdo, cessi, cessum, ēre 3, *to walk, go about*. 42,2 Quare tristis incedo? Why do I go about in sadness? 41,10 has *contristatus*. See *contristo*.

incendo, cendi, census, ěre 3 (in and cando), (1) *to kindle, set fire to, to burn.* 73,7 Incenderunt igni sanctuarium tuum. They have set fire to Thy sanctuary. 79,17 Incensa igni, et suffosa. It (the vine) is burned with fire and dug up. (2) 9,23 Dum superbit impius, incenditur pauper. Whilst the wicked man is proud, the poor man is set on fire (with indignation caused by oppression).

incensum, i, n., (incendo), (1) *incense.* 140,2 Dirigatur oratio mea sicut incensum in conspectu tuo. Let my prayer be directed as incense in Thy sight. (2) *the smoke of sacrifice, the smell of the sacrificial offerings.* 65,15 Holocausta medullata offeram tibi cum incenso arietum. Fat burnt offerings I will present to Thee, with the smoke of sacrificial rams (B).

incertus, a, um, *hidden, uncertain.* 50,8 Incerta et occulta sapientiae tuae manifestasti mihi. The secret (unascertained M) and hidden things of Thy wisdom Thou hast made known to me.

incessabilis, e (in, neg., and cessabilis, from cesso, to cease), *unceasing.* Incessabili voce, with unceasing voice. *Te Deum.*

incido, cidi, ěre 3 (in and cedo), *to fall into.* 7,16 Incidit in foveam, quam fecit. He hath fallen into the pit which he hath made. 56,7.

incipio, cēpi, ceptum, ěre 3 (in and capio), *to begin.* 64,1 cum inciperent exire, when they (the Jews) began to go forth (from Babylon).

incito, āvi, ātum, āre, *to provoke, blaspheme.* 73,18 Populus insipiens incitavit nomen tuum. A foolish people hath provoked (blasphemed B, K, R) Thy name (D, M).

inclino, āvi, ātum, āre, *to bend, incline.* (1) lit., 61,4 Tamquam parieti inclinato, as a leaning wall. (2) to incline a cup so as to pour out its contents. 74,9 Inclinavit ex hoc in hoc. He poureth therefrom (from the cup) all around (B). As it stands the Latin *ex hoc in hoc* is best understood adverbially, as, *one after another, to all in turn* (B). The cup is the symbol of God's wrath, and He presses this cup to the lips of every sinner till all have drunk therefrom. The greatest sinners drain off the lees. See *faex*. (3) Phrases: (a) *aurem inclinare, incline thy ear.* This phrase addressed to God is of frequent occurrence and may be rendered: *to listen favorably to; to give ear to; to be favorably disposed towards.* 16,6 Inclina aurem tuam mihi, et exaudi verba mea. Incline Thine ear to me, and hear my words. 30,3; 87,3. (b) *cor inclinare, to turn or incline the heart, to be favorably disposed towards.* 118,112. (4) 17,10 Inclinavit caelos, et descendit. He bowed (lowered) the heavens, and came down. During the thunder storm the clouds and the lightnings came down upon the earth as if God descended in anger to strike it. (5) 45,7 Conturbatae sunt gentes, et inclinata sunt regna. Nations were troubled (dismayed), and kingdoms tottered (on account of the Assyrian invasion). (6) 103,5 Qui fundasti terram super stabilitatem suam: et non inclinabitur in saeculum saeculi. Thou didst found the earth upon its own bases: it shall not be moved forever and ever. The earth is con-

ceived as being built on well-settled foundations, so strong as to be forever immutable.

inclŷtus, a, um (Gr. κλυτός, much heard or talked of), *glorious*. 1 Par. 29,13 Laudamus nomen tuum inclŷtum. We praise Thy glorious name.

incōla, ae, m. (incolo), *a stranger, sojourner, one who has but a temporary residence in a place*. 118,19 Incola ego sum in terra. I am a sojourner upon earth. 104,12; 119,6.

incōlātus, ūs, m. (incolo), *a sojourn or sojourning, a stay or residence as that of a stranger or traveler*. 119,5 Heu mihi, quia incolatus meus prolongatus est. Woe is me, that my sojourn is prolonged. The psalmist laments his exile among the inhabitants of Cedar and Mosoch, hostile barbarous tribes.

incrasso, āvi, ātum, āre (in and crasso), *to grow or wax fat*. Deut. 32,15 Incrassatus est dilectus, et recalcitravit. My beloved grew fat, and kicked. See *dilato*.

incrēpātio, ōnis, f. (increpo), (1) *a chiding, rebuke*. 75,7 Ab increpatione tua, Deus Jacob. At Thy rebuke, O God of Jacob. *Rebuke*, not merely in words, but in deeds—the destruction of Sennacherib's invading army of 185,000 men. 17,16; 79,17; 103,7. (2) *punishment, chastisement*. 149,7 Ad faciendam vindictam in nationibus: increpationes in populis. (and two-edged swords in their hands) to execute vengeance upon the nations, chastisements among the people. 38,12.

incrēpo, āvi or ūi, ātum, āre, (1) *to chide, rebuke, reprove*. 9,6 Increpasti gentes. Thou hast rebuked the nations (the gentiles). 67,31; 105,9; 118,21; 140,5. (2) *to correct, instruct*. 15,7 Insuper et usque ad noctem increpuerunt me renes mei. My reins, too, have instructed me (do exhort me B) even till night (M). *Reins*, the moral conscience, its warnings and reproaches.

incūbo, ūi, itum, āre, *to lie or rest upon*. 104,38 Incubuit timor eorum super eos. The fear of them (the Hebrews) lay upon them (the Egyptians).

incursus, ūs, m. (incurro), *assault, attack*. 90,6 (Non timebis) ab incurso, et daemonio meridiano. (Thou shalt not be afraid) of the assault of the noon-day demon (M). "Ab incurso et daemonio meridiano" may be regarded as a hendiadys. Probably a pestilence is meant.

incurvo, āvi, ātum, āre (incurvus), *to bend, curve, bow down*. 68,24 Et dorsum eorum semper incurva. And bend Thou their backs (in servitude) at all times. 56,7; for Hab. 3,6 see *aeternitas*.

indīco, āvi, ātum, āre (intens. of indico 3), *to show, reveal, make known*. 18,3 Dies diei eructat verbum, et nox nocti indicat scientiam. Day unto day (= day after day) uttereth speech, and night unto night showeth knowledge. Each day and each night (the day-heavens and the night-heavens) reveals the glory of the Creator.

indīgēo, ūi, ēre 2 (in and egeo), see *egeo*.

indīgnātio, ōnis, f. (indignor), *indignation, anger*. 84,4 Avertisti

ab ira indignationis tuae. Thou hast turned Thee from Thy fierce indignation (M). 77,26,54; 87,8.

indūco, duxi, ductum, ēre 3, (in and duco), *to lead or bring in or into*. 65,11 Induxisti nos in laqueum. Thou didst lead us into a snare. 77,26,54; 87,8.

indulgentīa, ae, f. (indulgens), *pardon, remission*. Indulgentiam, absolutionem, et remissionem peccatorum, etc., pardon, absolution, and remission of sins.

indulgēo, dulsi, dultum, ēre 2 (prob. from in and dulcis), *to be indulgent or forbearing; to pardon*. Sic Christe nobis omnibus indulgeas credentibus. Mayest Thou, O Christ, grant pardon to all of us who believe in Thee. Hymn, *Consors paterni luminis*.

indūo, ūi, ūtum, ēre 3 (ἐνδύω), *to put on, to clothe with*. Of others: 131,18 Inimicos ejus induam confusione. His enemies I will clothe with confusion. 108,18; 131,16. (2) Of one's self: 103,1 Confessionem, et decorem, induisti. Thou hast put on (Thou art clad with) glory and majesty. (3) The passive also may take the accusative: 92,1 Dominus regnavit, decorem indutus est; indutus est dominus fortitudinem. The Lord hath reigned: He is clothed with majesty: the Lord is clothed with strength. 131,9. In both instances St. Jerome has the ablative *gloria* and *justitia* respectively. (4) With the usual passive construction: 64,14 Induti sunt arietes ovium. The rams of the flock are thick-fleeced (B). Hebrew: The pastures are clothed with flocks. 34,26; 108,29.

indūro, āvi, ātum, āre (in and duro), *to grow hard, to harden*. Of vegetation, *to dry up*. 89,6 Vespere decidat, induret, et arescat. In the evening it (the grass, an emblem of the life of man) falleth, becometh hard, and withereth (B). Hebrew: In the evening it is cut and withereth.

īnēbrīo, āvi, ātum, āre, (1) lit. or fig., *to inebriate, intoxicate; to fill up, to fill or saturate with*. 35,9 Inebriabuntur ab ubertate domus tuae. They shall be inebriated (plentifully filled, sated by) the abundance (plenty, fatness) of Thy house. 22,5 Et calix meus inebrians quam praeclarus est! And mine overflowing (lit., inebriating) cup, how goodly it is (M)! The Hebrew has: My cup runneth over (A V, R V.) or, My cup is superabundance—referring to the constant replenishing (B, notes). Briggs renders it: My cup is exhilarating. This is equivalent to the Vulgate lit. rendered: My cup which inebriateth me (D, K, R). Deut. 32,42. (2) 64,11 Rivos ejus inebria. Fill up plentifully the streams thereof (of the earth). (3) *to refresh as with drink, to water, drench, moisten*. 64,10 Visitasti terram, et inebriasti eam. Thou hast visited the earth, and hast plentifully watered it.

īnēnarrābilis, e (in neg., and enarro), *unspeakable, indescribable*. Ecclus. 36,16 Reple Sion inenarrabilibus verbis tuis. Fill Sion with Thy unspeakable words.

īnfans, antis, c. (in neg., and fans, from fari), *a babe, child*. 8,3 ex ore infantium et lactentium, out of the mouth of babes and sucklings. Cf. Matt. 21,16.

īnfēlicītas, ātis, f. (infelix), *unhappiness, wretchedness*. 13,3

Contritio et infelicitas in viis eorum. Destruction and wretchedness are in their ways.

inferior, *ōris*, compar. (*inferus*), *lower*. (1) As a subst., or with a subst., e.g., terra, lacus, Sheol, the *nether world*, the *grave*. 85,13 Eruisti animam meam ex inferno inferiori. Thou hast delivered my soul (= me) from the lowest hell. *Hell*, Sheol, the *nether world*, the *grave*, not hell with its present connotation (M). 62,10; 87,7. (2) 138,15 Non est occultatum os meum a te, quod fecisti in occulto; et substantia mea in inferioribus terrae. My bony frame (body), which Thou madest in secret, was not hid from Thee: nor my substance in the lower parts of the earth. *Inferioribus terrae*: The dark recesses of the womb are here meant (K).

infernus, *i*, *m*. Hebrew Sheol; in the psalms properly rendered, the *nether world*, the *underworld*, the *grave*, the *kingdom of the dead*, *hell* but not in its usual sense. The word *infernus* occurs in the psalms fifteen times. It appears first in Ps. 6,6. The following comments on this verse are illuminating: (a) Sheol = the *grave*, or the *nether world* of disembodied spirits. *Hell*, with its usual connotation is a misleading rendering (M). (b) The Hebrews did not write with the full light of the New Testament upon them. Hence the undoubtedly gloomy view which they took of death and the *grave*; cf. Pss. 29,10; 87,4-7; 87,11-13. Only when alive could man sing God's praises; cf. Pss. 144,7; 113,25 (in Heb. 115,17), and the Canticle of Ezechias, Isaias 38,18-19. *In the grave*: The more correct reading would be "Sheol," the Hebrew term for "Hades"; we have a graphic description of it in Isaias 14,9-20. This was the "underworld" or, as we should describe it, the "Limbo of the Patriarchs." From it there was no deliverance; but that such deliverance should one day be wrought was prophesied by Micheas 2,13; cf. St. Peter's speech, Acts 2, and especially verse 24. That deliverance Christ wrought, and He was its "firstfruits;" 1 Cor. 15,23, see the entire chapter. Pope, *The Penitential Psalms*. (c) *Infernus*, Hebrew, Sheol (Greek, Hades); it was, in ancient Hebrew thought, a sort of underworld where the dead lived in darkness a life which was only partly real—a life without thought or action, and, hence, without any worship of God (B). (d) In Ecker's *Porta Sion* it is everywhere "die Unterwelt (Hölle)," the *nether world*, except in 113,17 where it is *silence*, or fig., the *kingdom of the dead*. (e) In Dr. Stephan's *Psalmenschlüssel* it is in the psalms: "not hell but *das Untere*, that which is beneath us, what is below us in the earth, i.e., the *grave*, and fig., the *kingdom of the dead*." (f) The abode of the dead (in *inferno*, the Hebrew Sheol) was thought of as a subterranean, dark place, where souls led, until the resurrection, a gloomy, shadowy existence, unable to praise God as on earth (Fillion).

In the New Testament where it renders the Hebrew *Sheol* it designates in general the kingdom of the dead, both of the good and of the reprobates. It may mean hell in the strict sense of the term or the Limbo of the Fathers (Cf. *Cath. Encycl.*, Art., *Hell*). Authorities are not unanimous in interpreting the word in some passages in the psalms. It occurs in 6,6; 9,18; 15,10; 17,6; 29,4; 30,18; 48,15; 54,16; 85,13; 87,4; 93,17; 113,17; 114,3; 138,8; 140,7.

infĕro, intŭli, illātum, inferre, *to bring, bear, carry in*. Ut culpa, quam nox intulit, lucis labascet munere. In order that sin, which the darkness brought with it, may depart with the advent of light. Hymn, *Sommo reffectis artubus*.

infĕrus, i, m., *the nether world, the grave*. It has the same meaning as *infernus*. It is found twice. 48,16; 88,49.

inficĭo, fĕci, fectum, ĕre 3 (in and facio), *to put or dip into anything*; hence *to tinge, dye, stain*. 105,38 Et infecta est terra in sanguinibus. And the land was polluted with blood.

infigo, fixi, fixum, ĕre 3 (in and figo), (1) *to fix, thrust or fasten in*. 37,3 Sagittae tuae infixae sunt mihi. Thy arrows are fastened (have fixed themselves) in me. (2) *to stick fast, to stick as in the mud*. 68,3 Infixus sum in limo profundi. I am stuck fast in deep mire (M). 9,16; 68,3,15.

infirmĭtas, ātis, f. (infirmus), *weakness, infirmity, sickness, pains*. 102,3 (Dominus) qui sanat omnes infirmitates tuas. (The Lord) who healeth all thy diseases. 15,4; 40,4.

infirmo, āvi, ātum, āre (infirmus), (1) *to make physically weak, deprive of strength; to weaken, enfeeble*. 30,11 Infirmata est in paupertate virtus mea. My strength is weakened through poverty (misery, suffering). 9,4; 17,37; 26,2; 108,24. (a) 63,9 Et infirmatae sunt contra eos linguae eorum. And their tongues were weakened against themselves (M). Hebrew: and they (my foes) are made to stumble (infirmatae sunt): their own tongues are against them. The *eos* is reflexive, referring back to *eorum*. According to Fillion: Their malignant tongues are, then, the cause of their ruin.

infirmus, a, um, (1) *weak, sick*. 6,3 Miserere mei Domine quoniam infirmus sum. Have mercy on me, O Lord, for I am weak (sick, M). (2) As a subst., *one who is feeble, a weakling*. 104,37 Et non erat in tribubus eorum infirmus. And there was no weakling among their tribes (when going out of Egypt). There was no one that walked with difficulty.

inflammo, āvi, ātum, āre (in and flammo), (1) *to burn, set on fire*. 96,3 Ignis ante ipsum praecedet, et inflammabit in circuitu inimicos ejus. A fire (lightnings) shall go before Him, and shall burn (devour, consume) His enemies round about. Fire is a symbol of wrath and divine punishment. (2) *to try as by fire, to prove*. 104,19 Eloquentium Domini inflammavit eum. The utterance (word) of the Lord tried him as with fire (M). Joseph was tried (proved) by the years of suffering that intervened between God's promise to him and its fulfilment. (3) *passive, to be on fire or inflamed; to be grieved, embittered*. 72,21 Quia inflammatum est cor meum, et renes mei commutati sunt. For my heart was on fire (embittered with anger or sorrow), and my reins were (disturbed) changed (M). *Reins*, the seat of the emotions.

infundo, fŭdi, fŭsum, ĕre 3 (in and fundo), *to pour in, upon, or into; to infuse, impart*. Jubarque sancti Spiritus infunde nostris sensibus. Infuse into our hearts the radiance of the Holy Spirit. Hymn, *Splendor paternae gloriae*, and in other hymns.

ingens, gentis, adj. (in and geno = gigno; lit., grown to a great

size), *great, mighty, strong*. *Telluris ingens (alme) Conditor*, O great Creator of the world. This is the opening line of the original text of the Vespers hymn for Tuesday.

ingĕro, gessi, gestum, ĕre 3 (in and gero), *to pour into, infuse*. *Dignare promptus ingeri nostro refusus pectori*. Deign (O Holy Spirit) to come to us without delay, and be infused into (or diffused in) our hearts. Hymn, *Nunc Sancte nobis Spiritus*.

ingrĕdiōr, gressus sum, grĕdi (in and gradior), (1) *to enter, to go or come in*. 40,7 *Et si ingrediebatur ut videret*. And if he come in to see me. 117,19; Hab. 3,16. (2) *to walk, go about*. 37,7 *Tota die contristatus ingrediebar*. I walked sorrowful all the day long. (3) *fig., to walk, conduct one's self*. 25,1 *Ego autem in innocentia mea ingressus sum*. For I have walked in my innocence (= led a blameless life). 114,2 *Qui ingreditur sine macula*, he that walketh without stain. 85,11. See *ambulo*.

ingressus, ūs, *m.* (ingredior), lit., *a going into, an entering; a procession*. 67,25 *Viderunt ingressus tuos, Deus, ingressus Dei mei: regis mei qui est in sancto*. They have seen (= men see) Thy processions, O God: the processions of my God, of my King, who dwells in the sanctuary (M).

inhābito, āvi, ātum, āre (in and habito), (1) *to dwell, abide*. 26,4 *Ut inhabitem in domo Domini omnibus diebus vitae meae*. (One thing I seek after) that I may dwell in the house of the Lord all the days of my life. 68,26,36. (2) *trans., to inhabit, dwell in*. 36,3 *Et inhabitata terram, et pasceres in divitiis ejus*. Dwell in the land, and thou shalt be fed with the wealth thereof. (3) *Pres. part., inhabitants, inhabitants, dwellers*. 32,8; 106,34. (4) 28,10 *Dominus diluivium inhabitare facit*. The Lord dwelleth in the Flood (B). The Lord maketh the Flood to dwell. There is ample authority for both versions. The passage is obscure. (5) 55,7 *Inhabitabant et abscondent*. They dwell near, and lurk (lie in ambush to spy out my movements). Or, They secretly encompass me (B). *Abscondent* is here used in an adverbial sense.

inimicus, i, *m.* (in and amicus), *a foe, enemy*. 6,8 *Inveteravi inter omnes inimicos meos*. I have grown old amongst all my enemies. 40,6,8; 50,3,10.

iniquĕ, adv. (iniquus), *unjustly, wrongfully, wickedly*. 118,86 *Inique persecuti sunt me, adjuva me*. They persecuted me unjustly, help Thou me. 37,20; 74,5.

iniquitas, ātis, *f.* (iniquus), *iniquity, injustice, sin*. 50,3 *Dele iniquitatem meam*. Blot out my iniquity. 74,17; 16,3; 34,32. For 7,15 see *dolor* or *pario*.

iniquus, a, um, (1) *unjust, godless, wicked*. 34,11 *testes iniqui, unjust (false) witnesses*. 17,49; 118,128. (2) As a subst. (a) Of persons: *the wicked, the godless, the unjust (man or men)*. 50,15 *Docebo iniquos vias tuas*. I will teach the godless Thy ways. 70,4; 72,3. (b) Of things: 62,12 *Obstructum est os loquentium iniqua*. The mouth of them that speak wicked things is stopped. 100,7. (c) 25,4 *iniqua agentes, evil-doers*. 24,4 (4) note the phrase, *labia iniqua*, deceitful lips, 119,2.

inītio, āvi, ātum, āre (initium), *to initiate, to admit to sacred rites.* 105,28 Et initiati sunt Beelphegor. They were initiated also (in the mysteries of) Beelphegor (M). Or, They dedicated themselves to Beelphegor.

inītium, īi, n., (1) *beginning, commencement.* 110,10 Initium sapientiae (est) timor Domini. The fear of the Lord is the beginning (perfection) of wisdom. In the Old Testament "the fear of the Lord" is almost equivalent to *religion*. Cf. Br. (2) 77,2 Loquar propositiones ab initio. I will utter sayings (hidden) from of old, i.e., things that befell the land in the beginning of its history. 73,2; 76,12; 101,26; 118,152.

injūrīa, ae, f. (in and jus), *wrong, injustice.* 145,7 (Qui) facit iudicium injuriam patientibus. Who executeth judgment for them that suffer wrong. 102,6.

injustē, adv. (injustus), (1) *unjustly, unrighteously.* 105,6 Injuste egimus. We have acted unjustly. (2) *wrongfully, without cause.* 68,5 Confortati sunt qui persecuti sunt me inimici mei injuste. My enemies who have wrongfully persecuted me are grown strong. 118,78.

injustītīa, ae, f. (injustus), *injustice, iniquity, sin.* 7,15 Ecce parturit injustitiam. Behold he (the sinner) hath been in travail with injustice. 31,5; 51,4; 93,4.

injustus, a, um (in, neg., and justus), (1) *unjust, godless.* 139,12 Virum injustum mala capient in interitu. Misfortunes (evils) shall hunt the unjust man unto destruction (M). 100,3; 118,118. (2) as subst., *the unjust, the wicked.* 36,28 Injusti punientur. The wicked shall be punished. 35,2; 36,38.

innōcens, centis (from in, neg., and part. nocens; prop., that does no harm or hurt), *innocent, clean, guiltless.* 23,4 Innocens manus et mundo corde. He that hath clean hands and a pure heart. 14,5; 25,6; 93,21. (a) 17,26-27 Cum sancto sanctus eris, et cum viro innocente innocens eris: Et cum electo electus eris: et cum perverso perverteris. Towards the pious Thou art (dost show Thyself to be) gracious; and towards the upright Thou dost act uprightly. With the just Thou dealest justly; and with the treacherous Thou dealest craftily (B). These two verses are often misunderstood. They contain no warning against bad company. God deals with men in the same manner that they deal with Him. He treats every man according to his deserts. Cf. K. 17,26.

innōcentīa, ae, f. (innocens), *innocence, blamelessness, guiltlessness.* 25,11 Ego autem in innocentia mea ingressus sum. But as for me, I have walked in my innocence (in blamelessness).

innōtesco, nōtūi, ēre 3, *to become known, be made known.* 143,3 Domine, quid est homo, quia innotuisti ei? Lord, what is man, that Thou shouldst reveal Thyself to him (take notice of him)? 78,10.

innōvo, āvi, ātum, āre, *to renew,* 50,12 Et spiritum rectum innova in visceribus meis. And renew a right (steadfast) spirit (disposition) within me. Ecclus. 36,6 Innova signa et immuta mirabilia. Renew

Thy signs (= make new signs), and work new miracles. The two verbs have the same meaning.

īnōpīa, ae, f. (inops), *poverty, need, want*. 33,10 Quoniam non est inopia timentibus eum. For there is no want to them that fear Him. 43,24; 106,41. In 87,10 prae inopia, through misery, grief, or affliction. *Prae*, because of, on account of.

īnops, ōpis, *without means or resources; poor, needy, indigent, destitute*. 71,13 Parcet pauperi et inopi. He shall spare the poor and needy. 11,6; 13,6; 108,17; 112,7.

inquīno, āvi, ātum, āre, *to pollute, contaminate, defile*. 9,26 Inquinatae sunt viae illius in omni tempore. His ways are defiled (filthy, shameful) at all times.

inquīro, quisivi, quisitum, ěre 3 (in and quaero), *to seek, seek after*. 37,13 Et vim faciebant qui quaerebant animam meam. And they that sought my life used violence. 33,11,15.

insānīa, ae, f. (insanus), *madness, frenzy, folly*. 39,5 Et non respexit in vanitates et insanias falsas. ('Tis well for the man) who hath not heeded vanities and lying ravings (Br). *Vanities*, false religion (Deut. 32,21); *lying ravings*, false prophecy muttered by heathen oracles (Br).

insātiābilis, e (in and saturo), *insatiable, ambitious*. 100,5 Superbo oculo, et insatiabili corde, cum hoc non edebam. With him that had a proud eye, and an ambitious (covetous, proud) heart, I would not eat.

inscriptiō, ōnis, f. (inscribo), The term *tituli inscriptio* is found in the titles of Pss. 15,55-59. It has a variety of renderings, all of which are mere conjectures. 15,1 Tituli inscriptio ipsi David. A monumental poem of David (B). A monumental inscription of David (M). *Monumental*, because it was inscribed on a pillar.

insīdiāe, ārum, f. (insideo), *an ambush, a lying in wait*. 10,8 (H) Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem. He sitteth in ambush with the rich in secret places, that he may kill the innocent.

insīdiōr, ātus sum, āri (insidiāe), *to lie in ambush, lie in wait for, to plot against*. 9,30 Insidiatur in abscondito, quasi leo in spelunca sua. He lieth in wait in secret like a lion in his den.

insignis, e (in and signum), *noted*. 80,4 Buccinate in Neomenia tuba, in insigni die solemnitatis vestrae. Blow the trumpet on the new moon, on the noted day of your solemnity (on the auspicious day of your feast M). On your splendid feast-day (B).

insīpiens, entis (in and sapiens), (1) adj., *foolish, unwise*. 73,18 Populus insipiens incitavit nomen tuum. A foolish people hath provoked Thy name. 91,7. (a) 48,13 Comparatus est jumentis insipientibus. He is compared to senseless cattle. (2) subst., *a fool*. 13,1 Dixit insipiens in corde suo: Non est Deus. The fool said in his heart: There is no God. *Fool*: not a silly person but a wicked one who does not deny the existence of God but does deny that God cares for mortals. He denies the providence of God. 38,9; 48,11; 73,22.

insīpiēntīa, ae, f. (insipiens), *folly, foolishness*. 21,3 Et (clama

bo) nocte, et non ad insipientiam mihi. (I cry) by night, and it shall not be reputed as folly in me, i.e., I cry not out without good reason. 37,6; 68,6.

insōno, sōnūi, sōnītum, āre, to *sound, resound*. Ne litis horror insonet, lest the jarring discord of strife resound. Hymn, *Jam lucis orto sidere*.

inspīcīo, spexi, spectrum, ěre 3 (in and specio), to *gaze upon, stare upon*. 21,18 Ipsi vero consideraverunt et inspexerunt me. And they have looked and stared upon (examined) me.

inspirātīo, ōnis, f. (in and spiro), a *breath, blast*. 17,16 Ab inspiratione spiritus irae tuae. At the blast of the breath of Thy wrath (M). At the fierce breath of Thy wrath (B, notes).

insto, stīti, āre (from in and sto), (1) to *follow closely, be close to*. Sed praemium mortis sacrae perennis instet gloria. May eternal glory await us as the reward of a holy death. Hymn, *Rerum Deus tenax vigor*. (2) to *threaten*. Nec torpor instet cordium. Lest torpor of heart threaten us. Hymn, *Tu, Trinitatis Unitas*.

instrūo, struxi, structum, ěre 3, (1) *instruere in, to teach, instruct*. 31,8 Instruam te in via hac, qua gradieris. I will instruct thee in the way, in which thou shalt go. (2) With double acc. 118,27 Viam justificationum tuarum instrue me. Instruct me in the way of Thine Ordinances (M).

insūla, ae, f., an *island*. 71,10 Reges Tharsis, et insulae munera offerent. The kings of Tharsis and the islands shall offer presents. *Tharsis and the islands*, i.e., remote regions in general. Kings from afar shall bring gifts to the Messiah. *Insulae* in 96,1 has the same indefinite meaning, *heathen nations, remote countries*.

insūper, adv., *moreover, besides, yea also*. 8,8 Insuper et pecora campi. Yea, and all the beasts of the field. 15,7,9.

insurgo, surrexi, surrectum, ěre 3 (in and surgo), to *rise up against, revolt against*; with the prepositions *in* (with acc. and abl.), *adversum, super*. 58,2 Ab insurgentibus in me libera me. Defend me from them that rise up against me. 43,6 insurgentes in nobis, those that rise up against us. 85,14 Deus, iniqui insurxerunt super me. O God, the wicked are risen up against me. 17,49; 26,12; 53,5; 91,12.

intellectus, ūs, m. (intelligo), (1) *understanding, insight*. 118,34 Da mihi intellectum, et scrutabor legem tuam. Give me understanding, and I will search Thy law. 15,17; 31,8; 118,73,125,130,144, 169. It is also found in the titles of Pss. 31,41,43,44,51,53,54,73, 77,87,88,141. The meaning is obscure. It probably signifies an instructive or didactic poem.

intelligentīa, ae, f. (intelligo). This word occurs in the title of Ps. 52. In finem, pro Maeleth intelligentiae David. For the end, for Maeleth; (a song) of instruction of David (M). Maeleth: the meaning is obscure. "A musical instrument, or a tune" (K).

intelligo, lexi, lectum, ěre 3 (inter and lego), (1) to *understand*. This is the usual rendering of *intelligere* in the Douay version, and to a great extent also in Kenrick's and Richard's translations. Dr. Stephan, on the other hand, holds that this rendering is scarcely

ever justifiable. "Intelligere" he says, "in scarcely a single instance signifies to *understand*, but regularly to *give heed to something, to consider*." 5,2 Intellige clamorem meam. Give heed to my cry (B). Attend to my cry (M). 27,5; 49,22; 93,8; 100,2; and often in Ps. 118. (2) intelligere = sentire, to *feel*. 57,10 Priusquam intelligerent spinæ vestrae rhamnum. Before your thorns have seen (felt, perceived) themselves grown to a thorn-bush (B). This is a sort of proverb signifying that the wicked shall be swallowed up before their evil designs can be accomplished.

intendo, tendi, tentum, ěre 3, (1) arcum intendere, to *stretch or bend a bow*. 10,3; 36,14; 57,8; 63,4. The Hebrew has *tread the bow*—for the purpose of stringing it. The foot was used to bend it. In translating the phrases *arcum tendere* or *intendere* Dr. Bird uses the term *tread the bow*. (2) to *direct one's steps, betake one's self*. 44,5 Specie tua et pulchritudine tua intende, prospere procede, et regna. With Thy comeliness and Thy beauty, go forth, advance prosperously, and reign. (3) to *give heed to, pay attention to*. (a) With dat. 60,2 Intende orationi meae. Give heed to my prayer. 54,3; 85,6 (b) With acc. to *regard, look upon*. 16,1 Intende deprecationem meam. Give heed to my petition. (c) With prep. *in*. 69,2 Deus in adiutorium meum intende. O God, come to my assistance (set Thy mind to help me B; exert Thee for mine aid M). (d) With *ad*. 58,6 Intende ad visitandas omnes gentes. Set Thy thought on the punishment of all peoples (B).

intentus, a, um (part of intendo), *anxious, intent, waiting eagerly for, attentive to*. Intenta supplicatio, fervent prayer. Hymn, *Ales diei nuntius*.

inter, prep. with the acc. (*in* with the adverbial ending *ter*), (1) Of space: *between*. 103,10 Inter medium montium pertransibunt aquae. The waters shall flow between the mountains. (2) *among, amongst, amid*. 95,3 Annuntiate inter gentes gloriam ejus. Declare His glory among the gentiles. 87,6 inter mortuos liber, free (left alone) among the dead. 54,19 Quoniam inter multos erant mecum. For many were against me (M). There were many in conflict with me. (3) *among* in the sense of *with*. 25,6 Lavabo inter innocentes manus meas. I will wash my hands among the innocent. 72,13; 98,6.

intercēdo, cessi, cessum, ěre 3, (inter and cedo), lit., to *be or stand between*; as a mediator, to *interpose in behalf of a person, to intercede*. Dei Genitrix, intercede pro nobis. O Mother of God, make intercession for us. *Alma Redemptoris Mater, Response*.

intercīdo, cīdi, cisum, ěre 3 (inter and caedo), to *divide, separate*. 28,7 Vox Domini intercidentis flammam ignis. The voice of the Lord who cleaveth the flame of fire (B). Forked lightning is the "divided flame."

intērēo, īi, itum, ire (inter and eo; prop. to go among several things so as to be no longer distinguished, as a drop of water that falls into the sea), to *die, perish*. 48,18 Quoniam cum interierit, non sumet omnia. For when he dieth he shall take nothing away. 36,38; 91,8.

interfīcīo, fēcī, fectum, ěre (inter and facio), to *kill, slay, put*

to death. 93,6 Viduam et advenam interfecerunt. They have slain the widow and the stranger. 9,29; 61,4; 100,8.

intērīmo, ēmi, emptum, ēre (inter and emo), to kill, slay. 101,21 Ut solveret filios interemptorum. That He might set free the sons of the slain (M), those doomed to death (K), i.e., the exiles in Babylon.

intērīor, intērīus, ōris, compar. adj. (from obsolete interus, a, um), inner, interior. Pl. subst., interiora, um, the inner parts of anything, the bowels, entrails. 108,18 Et induit maledictionem sicut vestimentum, et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus. And he put on cursing like a garment; and it went like water into his entrails, and like oil into his bones. Expressive figures!

intērītīo, ōnis, f. (intereo), destruction. 106,20 Et eripuit eos de interitionibus eorum. And He delivered them from destruction (from death—from the graves ready to receive them K).

intērītus, ūs, m. (intereo), (1) destruction. 9,16 Infixae sunt gentes in interitu, quem fecerunt. The gentiles have stuck fast in the destruction which they prepared. An image of a trap or net is here represented (K). 34,7; 48,11; 54,24. (2) 108,13 Fiant nati ejus in interitum: in generatione una deleatur nomen ejus. May his posterity be cut off (given up to utter destruction): in one generation may his name be blotted out.

interrōgo, āvi, ātum, āre, (1) to ask, to question. 34,11 Surgentes testes iniqui, quae ignorabam interrogabant me. False witnesses rise up, I am questioned as to things I know not (B). (2) to request, demand. 136,3 Quia illic interrogaverunt nos, qui captivos duxerunt nos, verba cantionum. And they that led us away captive (our oppressors) asked us for songs (M). (3) to examine, try, test. 138,23 Interroga me, (Deus), et cognosce semitas meas. Examine me, (O God), and know my paths (my thoughts). 10,5,6.

interrumpo, rūpi, ruptum, ēre, (1) to cleave, break asunder. 77,15 Interrupit petram in eremo. And He cleft the rock in the desert (B). Cf. Exod. 17,6. (2) to divide, separate. 77,13 Interrupit mare, et perduxit eos. He divided the sea and brought them through. Cf. Exod. 14,22.

intersēro, sēvi, sītum, ēre 3, to sow or plant between. Aut actibus se interserit, or intertwines itself with our actions. Hymn, *Homini superne Conditor*. The complete stanza is given and translated under *cupido*.

intingo, tinxī, tinctum, ēre, to dip or steep in. 67,24 Ut intingatur pes tuus in sanguine. That thy foot may be dipped in the blood of thy enemies. The figure expresses the bloody vengeance of Israel over its foes.

intimus, a, um (superl. of interior), innermost, inmost; as a subst. mostly pl., intima, ōrum, the inmost parts. In the Monastic Brev. text of hymn *Lucis Creator optime* it is found in the singular: Caelorum pulset intimum. Roman Brev.: Caeleste pulset ostium. May it (the soul) knock at the inmost gates of heaven.

intōlērābilis, e, overwhelming, unbearable. 123,5 Forsitan per-

transisset anima nostra aquam intolerabilem. Perhaps our soul would have passed through overwhelming waters. Hebrew: Then the proud waters had gone over our soul. Overwhelming floods are a symbol of misery and misfortune.

intōno, tōnūi, tōnātum, āre, *to thunder*. 17,14 Et intonuit de caelo Dominus. And the Lord thundered from heaven. Among the Hebrews thunder was regarded as the voice of God. 28,3.

intrā, prep. with the acc., *within, on the inside of*. 108,2 Et cor meum conturbatum est intra me. And my heart is troubled within me. 102,1.

intrinsēcus, adv., *within, internally, on the inside*. Repelle tu caliginem intrinsecus quam maxime. Mayest Thou drive out completely the darkness that is within. Hymn, *Nox atra rerum contegit*.

intro, āvi, ātum, āre, (1) *to enter, go into*. 72,17 Donec intrem in sanctuarium Dei. Until I go into the sanctuary of God. 104; 23; 117,20. (2) Of a sword, *to enter, pierce*. 36,15 Gladius eorum intret in corda ipsorum. May their sword pierce through to their own heart (B). (3) In a fig. sense: 142,2 Et non intres in iudicium cum servo tuo. And enter not into judgment with Thy servant. David beseeches God that He act not as a strict judge. 87,3; 108,18; 118,170.

intrōō, īvi or īi, ītum, īre, *to go into, to enter*. 23,7 Introibit rex gloriae. And the King of Glory shall enter in. Transitive: 99,4 Introite portas ejus in confessione. Go ye into His gates with thanksgiving. Also with the prepositions *in* 95,8; *ad* 42,4; and *cum* 25,4.

intrōitus, ūs, *m.* (introeo), *a going in, entrance*. 120,8 Dominus custodiat introitum tuum, et exitum tuum. The Lord keepeth thy coming in and thy going out (from this day forth and forever). *Coming in* and *going out* signify all man's activities, all his doings, the whole course of his life. It is equivalent to: Thou shalt be protected always, everywhere, in all thy doings. Cf. M, notes. Cf. Deut. 28,6; 31,2.

intus, adv. (prob. from *ἐντός*), (1) *within, inside*. Deut. 32,25 Foris vastabit eos gladius, et intus pavor. Without, the sword shall lay them waste, and terror within. (2) as an adverbial noun with *ab*. 44,14 Omnis gloria ejus filiae regis ab intus. The full glory of the king's daughter (i.e., the queenly bride) is within (B). An obscure verse. In a Messianic sense the Church is the bride, and Christ the bridegroom.

inundo, āvi, ātum, āre, *to overflow, flood*. 77,20 Torrentes inundaverunt. The streams overflowed.

inūtilis, e, *useless, worthless, unprofitable*. 52,4 Omnes declinaverunt, simul inutiles facti sunt. All have gone astray; all have become profitless (B). 13,3.

invēnio, vēni, ventum, ire, (1) *to find*, in both a lit. and a fig. sense. 88,21 Inveni David servum meum. I have found David my servant. 16,3; 20,19; 83,4 frequent. (a) 20,9 Inveniatur manus tua omnibus inimicis tuis: dextra tua inventiat omnes, qui te oderunt. May Thy hand (find, reach) be felt by all Thy enemies:

May Thy right hand reach unto all that hate Thee. Both sentences have the same meaning. (b) 35,3 Ut inveniatur iniquitas ejus ad odium. So that his godlessness rises even to hatred (B). (2) non invenire, *to cease to be*. 36,10 Quaeres locum ejus, et non invenies. Thou shalt seek his (the sinner's) place, and shall not find it. The sinner abides not, but shall disappear altogether.

investīgo, āvi, ātum, āre (vestigium), *to search out or into, to trace*. 138,3 Semitam meam, et funiculum meum investigasti. My path and the course of my life Thou hast traced out (M). *Funiculum*, Hebrew, *bed, resting-place*. See *funiculus*.

invētēro, āvi, ātum, āre (in and vetus), (1) *to grow old, become old*. 6,8 Inveteravi inter omnes inimicos meos. I have grown old because of all my foes (B). (2) *to be enfeebled, fail in strength*. 17,46 Filii alieni inveterati sunt. The children of the stranger have waned in strength. 31,3.

invīdus, i, m. (part. of invideo), *an envious person*. Dentes rundat invidi. May he blunt the teeth of the envious one (the devil). Hymn, *Splendor paternae gloriae*.

invius, a, um, (in neg. and via), *without a way, pathless, impassable*. 62,3 In terra deserta, et invia, et inaquosa. In a desert, trackless, and waterless land (M). As a subst., **invium**, ii, *a trackless region*. 106,40 Et errare fecit eos in invio, et non in via. He caused them to wander in the waste, where there was no path.

invōco, āvi, ātum, āre, (1) *to invoke, call upon (God)*. 104,1 Confitemini Domino, et invoke nomen ejus. Give glory (thanks) to the Lord, and call upon His name. 4,2; 17,4,7; 78,6. (2) *to put trust in*. 19,8 Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus. Some put their trust in chariots, others in steeds, but we in the name of the Lord, our God. (3) Used also of the cries of hungry animals: 146,9 Qui dat jumentis escam ipsorum: et pullis corvorum invocantibus eum. Who giveth to beasts their food: and to the young ravens that call upon Him. He gives them the food for which they seem to call. This is a beautiful interpretation of the cry of animals (K).

ipse, a, um, demon. pronoun., *himself, herself, itself*. (1) Emphatic use: 99,3 Ipse fecit nos, et non ipsi nos. He made us, and not we ourselves. 9,9; 44,12. (2) Used for *is, ea, id*, he, she, it. 3,3 Non est salus ipsi in Deo ejus. There is no salvation for him in his God. 88,25; 94,5. (3) It is used pleonastically: 104,26 Aaron, quem elegit ipsum. Aaron whom He had chosen.

īra, ae, f., *anger, wrath*. 7,7 Exsurge Domine in ira tua. Arise. O Lord, in Thy anger. In the Scriptures anger and wrath are frequently ascribed to God. It implies no tumultuous passion. It signifies His aversion to sin and His just displeasure with sinners. To speak in anger or to show anger is, in Scriptural language, *to punish*. 2,5; 37,2; 77,17,21,38,40,49.

īrācundiā, ae, f. (iracundus), *anger, wrath*. 34,20 Quoniam mihi quidem pacifice loquebantur: et in iracundiā terrae loquentes, dolos cogitabant. For to me indeed They spoke peaceably: but when speaking conformably with the anger of the populace, they planned deceits (M). The text is extremely obscure (K). Hebrew: They

will not speak peace (to me); and against the quiet ones of the earth they will devise words of deceit. The authenticity of the Hebrew is questioned. Deut. 32,19.

irācundus, a, um (irascor), *angry, wrathful*. 17,48 Liberator meus de inimicis meis iracundis. My Saviour from my raging foes (B)!

irascor, irātus sum, irasci (ira), *to be angry or wrathful*. (1) Of God: 84,6 Numquid in aeternum irasceris nobis? Wilt Thou (O God) be angry with us forever? 2,12; 59,3; 78,5. (2) Of men: 4,5 Irascimini et nolite peccare. Be angry (with me, if you will); but sin not (B). Or, according to the Hebrew: Stand in awe (at the thought of God's vengeance) and sin not. The speaker is David. 98,1; 111,10. (3) 7,12 Numquid irascitur per singulos dies? Will He be angry every day? A negative answer is expected. See *numquid*. The Hebrew is just the opposite: God shows His indignation every day.

irridēo, rīsi, rīsum, ēre 2 (in and rideo), *to laugh at, mock*. 2,4 Qui habitat in caelis, irridebit eos. He that dwelleth in heaven shall laugh them to scorn. 24,3; 36,13.

irrigō, āvi, ātum, āre, *to water, supply moisture to*. This word occurs in the Monastic Brev. text of hymn, *Magnae Deus potentiae*. Demersa (animalia) lymphis imprimens, subvecta (animalia) caelis irrigans (Rom. Brev. erigens). Thou dost consign the fishes to the waters, and providest water for the birds lifted up on high. *Erigens* is the better word—Thou liftest up the birds on high.

irrigūus, a, um, (irrigō), *watered, irrigated*. Jer. 31,12 Eritque anima eorum, quasi hortus irriguus. And their soul shall be as a watered garden.

irritātiō, ōnis, f. (irrito), *provocation*. 94,9 Sicut in irritatione secundum diem tentationis in deserto. As in the provocation, and in the day of temptation in the wilderness (R). Read Exod. 17,1-7; Num, 20,2-13.

irritō, āvi, ātum, āre (from ira, or from in, and obs. rito, are, to incite), *to excite or rouse to anger, to provoke, anger, annoy*. 9,34 Propter quid irritavit impius Deum? Wherefore hath the wicked provoked God? 5,11; 105,7,16,29,32.

irritus, a, um (in and ratus), *void, invalid, of no effect*. 88,35 Et quae procedunt de labiis meis non faciam irrita. Nor will I make void the words that go forth from my lips.

irruō, rūi, ēre 3 (in and ruo), (1) With prep. *in*, *to rush on or upon*. 58,4 Irruerunt in me fortes. The mighty have rushed in upon me. 61,4 see *paries*. (2) lit. or fig., *to seize upon, to take possession of*. Exod. 15,16 Irruat super eos formido et pavor. Let fear and dread fall upon them.

īs, ēa, ĩd, demon. pronoun., an unemphatic word, generally used as a personal pronoun of the third person, *he, she, it*. The genitives *ejus, eorum, earum* are frequently used instead of the possessive pronoun *suus*. It is occasionally used pleonastically after a relative pronoun. 145,5 Cujus Deus Jacob adjutor ejus. Blessed is he

whose helper is the God of Jacob. 32,12; 73,2. See *Introduction* (13).

Isāac (Hebrew, he laughs), indecl., patriarch, the son of Abraham and Sara, born in his mother's old age. His birth had been foretold (Gen. 17,19; 18,10); Abraham was commanded to offer him in sacrifice (Gen. 22,9,12). He married Rebecca who bore him two sons, Esau and Jacob (Gen. 25,21-25). God promised that in his seed all nations would be blessed (Gen. 26,4). Isaac was the heir and transmitter of the promises God made to Abraham. 104,9.

Ismahelīta, ae, *m.*, a descendant of Ismael (Hebrew, God hears) who was the son of Abraham by Agar, an Egyptian. The modern Arabs are descended from Ismael. The history of the Ismaelites is contained in Gen. 16-17. They are mentioned in Ps. 82,7 with other enemies of the Israelites.

Isrāēl (Hebrew, who struggles, or contends, with God), indecl., another name for Jacob (Gen. 32,23-32). It is also the name of the people descended from Jacob—"the children of Israel," the Hebrews, the Jews. 113,12 domus Israel, the house of Israel; filii Israel, the children of Israel; 21,25 semen Israel, the seed of Israel. All these expressions signify *the Hebrew people*.

Ītēr, ĩtĭnĕris, *n.*, (1) *fig., way, journey*. 1,6 Iter impiorum peribit. The way of the ungodly (their plan of action) shall perish (end in ruin). 49,23. *Way*: As the Lord is the way of the just so the devil is the way of sinners; the former leads to heaven, the latter to hell. (2) lit. 67,5 Iter facite ei, qui ascendit super occasum. Make (prepare) a way for Him who advances towards the west. Hebrew: for him who rideth through the deserts. A reference to the desert marches prior to the settlement of Palestine, the final stages of which were towards the west. 67,20; 139,6. For Hab. 3,6 see *aeternitas*. See *occasus*.

Ītĕrum, adv., *again, a second time*. 70,20 Et de abyssis terrae iterum reduxisti me. And Thou hast brought me back again from the depth of the earth. "Depth of the earth" is a common expression signifying overwhelming misery.

J

Jabin (Hebrew, intelligent), indecl., was king of Azor in the north of Palestine. For twenty years he was an oppressor of the Israelites. His army under the command of his general Sisara was finally defeated by Barac on the plains of Esdrelon, b. c. 1285. Ps. 82,10. Cf. Judges 4.

ĵācĕo, ũi, ĩtum, ĕre 2, *to lie down, to sleep*. Gallus jacentes excitat. The cock awakens the sleepers. Hymn, *Aeternae rerum Conditor*.

Jacob (Hebrew, supplanter), indecl., the second son of Isaac and Rebecca. After wrestling all night with an angel his name was changed to Israel. His descendants are called: (a) 104,6 filii Jacob, the sons of Jacob; (b) 113,1 domus Jacob, the house of Jacob; (c) 21,24 semen Jacob, the seed of Jacob. All of these expressions

have the same general meaning, viz., the Jews, the Hebrews, the Israelites, the chosen people. Jacob's dramatic history is told in Gen. 25-50. See the article on *Jacob* in the *Cath. Encycl.*

jactantĭa, ae, f. (*jacto*), a *boasting, bragging, vainglory*. Nullum efferat jactantia. Let vainglory (pride) exalt no one. Hymn, *Magnae Deus potentiae*.

jacto, āvi, ātum, āre (intens. of *jacio*), to *throw, cast*. 54,23 *Jacta super Dominum curam tuam, et ipse te enutriet*. Cast thy care upon the Lord, and He shall sustain (preserve) thee.

jācūlum, i, n. (from *jacio*; the thing thrown, sc. *telum*), a *dart, an arrow*. 54,22 *Molliti sunt sermones ejus super oleum: et ipsi sunt jacula*. His words are softer than oil, and yet they are darts. Probably the *words* are those of the enemy or traitor of verses 13-15. *Darts*, Hebrew, *drawn swords*. His words are soft but they wound like arrows or swords.

jam, adv., *now*; with negatives, *no longer, no more*. 73,9 *Jam non est propheta*. There is no longer a prophet (M).

jānūa, ae, f. a *door, gate*. 76,23 *Januas caeli aperuit*. He opened the doors of heaven (and rained down manna). 73,6 *Exciderunt januas ejus in idipsum*. They have cut down at once the gates thereof (of the Temple). Those who destroyed the Temple and its ornaments "with axe and hatchet," are likened to men felling trees.

jēcūr, ōris, n., *the liver*; regarded by the ancients as the seat of the passions. *Lumbos jecurque morbidum flammis adure congruis*. Burn (cleanse) Thou with becoming flames our reins and our depraved hearts. Hymn, *Summae Parens (Deus) clementiae*.

jējūnĭum, ĩi, n., (*jejuno*), a *fasting, abstinence from food*. 108,24 *Genua mea infirmata sunt a jejunio*. My knees are weakened through fasting. 34,13; 68,11.

Jemĭni (Hebrew, same as Benjamin, son of the right hand) indecl. The name of this unknown individual occurs in the title of Ps. 7. *Psalmus David, quem cantavit Domino pro verbis Chusi filii Jemini*. The psalm of David which he sang to the Lord, because of the words (charges) of Chusi the son of Jemini. He was evidently a partisan of Saul and a calumniator of David. Jemini is a patronymic of Benjamin. Hence the rendering: because of the words of the Benjaminite Chusi (B).

Jērēmĭas, ae, m. See *Hieremias*:

Jerusālem, indecl. (Hebrew, prob. City of Peace, or dwelling of peace) ancient name, Salem (= peace) the capital of Melchisedech, king, and priest of the Most High. When David became king over the twelve tribes of Israel about 1058 B. C. he made it both the political and religious center of God's chosen people. It became also the permanent abiding place of the Ark of the Covenant. David built a royal palace and prepared the material for the construction of the Temple. Solomon, his son, built the Temple. Under Roboam, the son of Solomon, the kingdom was divided (981). The ten northern tribes formed the kingdom of Israel which lasted till 721 B. C. During the schism Jerusalem remained the capital of the tribes of Benjamin and Juda. That Jerusalem occupied a strategic posi-

tion is evident from its history. From the death of Josue (about 1400 B. C.) till the year 70 A. D. it underwent seventeen sieges. It was twice razed to the ground; and on two occasions its walls were leveled.

The city is located near the summit of a broad mountain-ridge thirty miles due east of the Mediterranean and fourteen miles west of the north end of the Dead Sea, and eighteen from the Jordan. It has an elevation of 2,593 feet above the Mediterranean and 3,883 feet above the Dead Sea, the latter being 1,290 feet below the level of the Mediterranean and the lowest point on the surface of the globe. In Biblical language one literally *went up* to Jerusalem. See the article on *Jerusalem* in the *Cath. Encycl.* or in any Bible Dictionary.

Jesse, or Isai, the father of David (Ruth 4,17; Is. 11,10). He resided at Bethlehem where David tended his flocks. 71,20.

Joab (Hebrew, Yahweh is father), indecl., a nephew of David and the general-in-chief of his army. He was an accomplished soldier, faithful to his king, but withal a most unscrupulous man. Cf. 2 Kings 2; 2 Kings 3; 2 Kings 14. His death is recorded in 3 Kings 2. Ps. 59,2.

Jonādab (Hebrew, Yahweh encourages), indecl., son of Rechab, and chief of the Rechabites. Jehu took him to witness the destruction of the house of Achab and of the priests of Baal (4 Kings 10, 15-23). He forbade his followers to drink wine, plant fields, or build houses. Cf. Jer. 35,6-10. Ps. 70,1.

Jordānis, is, *m.* (Hebrew, the descender, probably from the rapid descent of the stream), the Jordan, the chief river of Palestine. It rises in the Anti-Libanus range of mountains and flowing south through Lake Merom (length 12 m.) and the Sea of Galilee (length 53 m.) it empties into the Dead Sea. Its total length as the crow flies is not more than 136 miles. The distance between the Sea of Galilee and the Dead Sea is 65 miles. Down this part of the valley the rapid, muddy Jordan pursues a zigzag course. Its breadth varies from 90 to 100 feet, and its depth from three to ten feet. In the 65 miles the descent is 610 feet, or an average of nine feet to the mile.

It has been well said that there may be something on another planet to match the Jordan Valley: there is nothing on this. No other part of the earth, uncovered by water, sinks to 300 feet below the level of the ocean. But here we have a rift more than 160 miles long, and from two to fifteen broad, which falls from sea-level to as deep as 1,292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1300 feet deeper still (Smith's *Hist. Geog. of the Holy Land*, p. 468). 113,3 Mare vidit, et fugit: Jordanis conversus est retrorsum. The sea saw and fled: Jordan was turned back. These two miracles record the beginning and the end of the wanderings in the desert. For the division of the Red Sea, cf. Exod. 14,21; for the crossing of the Jordan, see Josue 3,13-17. Ps. 41,7.

Jōsēph (Hebrew, He *the Lord* shall add), indecl., patriarch, son of Jacob and Rachel (Gen. 30). He was much beloved by his father. Out of jealousy, and for having denounced the wickedness

of his brothers they resolved to put him to death, but instead they sold him to the Ismaelites (Ps. 104,17; Gen. 37,28). He was taken to Egypt and sold to Putiphar (Gen. 39,1). After interpreting Pharaoh's dream (Gen. 41), the king, admiring his wisdom, set him over all Egypt. During a famine his own brothers came down to Egypt and received grain from him without recognizing him (Gen. 42-43). He later discovered himself to them. His life as related in Genesis is most interesting and edifying. 76,16; 79,2; 80,6.

jūbar, āris, *n.*, a beaming light, radiance, the light of the sun. Jubarque solis evocat. (The herald of the day) calleth forth the rays of the sun. Hymn, *Aetérne rerum Conditor*.

jūbēo, jussi, jussum, ēre 2, to order, command. Humum jubes producere reptantis et ferae genus. Thou didst command that the earth bring forth reptiles and beasts. Hymn, *Hominis superne Conditor (Plasmator hominis Deus)*. In the same hymn, *Dictu jubentis*, at the word of the Creator.

jūbilātio, ōnis, *f.* (jubilo), gladness, jubilation. 88,16 Beatus populus, qui scit jubilationem. Happy the people who knoweth the festival cry (songs of praise sung with enthusiastic vehemence B). 150,5.

jūbīlo, āvi, ātum, āre (jubilum), to rejoice, exult, to sing or shout joyfully. 80,2 Jubilate Deo Jacob. Shout joyfully (exult, sing aloud) to the God of Jacob (M). 46,2; 97,4,6.

jūbīlum, i, *n.*, jubilee, a shout of joy. 46,6 Ascendit Deus in júbilo. God hath gone up (ascended His throne as King of Israel) mid jubilee (B).

jūcundus, a, um (for jovicundus, from juvo, to please), (1) pleasing, acceptable. 103,34 Jucundum sit ei eloquium meum. May my speech be pleasing unto Him. 146,1. (2) happy, fortunate. 111,5 Jucundus homo qui miseretur et commodat. Happy is the man that showeth pity and lendeth. The word implies that he sheds happiness about him. (3) good. 118,39 Judicia tua jucunda. Thy judgments are good. (4) sweet, pleasant. 132,1 Ecce quam bonum et quam jucundum habitare fratres in unum. Behold, how good and how pleasant it is for brethren to dwell together in unity. 80,3 Psalterium jucundum cum cithara. The sweet harp and zither (B).

Jūda, ae, *m.*, in some verses indecl. (Hebrew, praise. Gen. 29,35) (1) the fourth son of Jacob and Lia. He devised the plan of selling Joseph into Egypt instead of killing him. (Gen. 37,26). Jacob foretold that the scepter should not be taken away from Juda till the advent of the Expectation of Nations (Gen. 49,10). 59,10; 107,9. (2) The kingdom of Juda included the tribes of Juda and Benjamin, with the Levites. It lasted from 962 B. C. to 588 B. C. Its capital was at Jerusalem. In extent it embraced about one sixth of Palestine. 68,36; 96,8. By extension, the Jewish people.

Jūdaea, ae, *f.* (from Juda), the land of Juda. Judaea, or Juda, was originally the name applied to the Kingdom of Juda as distinguished from that of Israel. But after the Babylonian Captivity, as most of the exiles who returned belonged to the kingdom of Juda, the name Judaea (Juda, whence Jew) was applied to the whole

of Palestine west of the Jordan. 75,2; 113,2. See the articles on *Juda* and *Judea* in the *Catholic Encycl.*

jūdex, *icis, m.* (judico), *a judge*; used both of God and men. 7,12 Deus judex justus. God is a just judge. 49,6; 148,11 (a) 67,6 (Deus est) pater orphanorum, et judex viduarum. God is the father of orphans, and the advocate (judge, defender, avenger) of widows.

jūdicium, *ii, n.* (judex), (1) *judgment*. 9,17 *judicium facere, to execute judgment, administer justice*. (a) Of God: 75,10 Cum exurgeret in *judicium* Deus. When God arose in judgment. 2,10; 5,11, frequent. (2) *law, commandment*. 17,23 Quoniam omnia *judicia* ejus in conspectu meo. For all His laws were before my eyes. See *lex*. (3) *the power, or faculty of judging wisely*. 71,2 Deus, *judicium* tuum regi da. Give to the king Thy judgment, O God. Give to the king a Godlike spirit to guide him in his judgments. (4) *justice*. 36,30 *Lingua* ejus loquetur *judicium*. And his tongue (the tongue of the just man) talketh of justice. *Judicium* is here the law of God, or God's wisdom shown in particular cases—God's verdict as it were (B). (5) *cause*. 118,154 *Judica* *judicium* meum et redime me. Judge Thou my cause (vindicate my right M) and redeem me (M).

jūdīco, *āvi, ātum, āre* (jus and dico), *to judge* in a general sense; it also signifies *to rule*, as originally the office of judge and king was held by the same person. (a) 9,9 Et ipse *judicabit orbem* terrarum in aequitate. And He shall judge the world in justice. 7,9; 25,1; 42,1; 81,3, frequent. It is followed by the dat. or acc. (b) *to punish*. 5,11 *Judica* illos Deus. Judge them (my enemies), O God. Declare them guilty, condemn them. (c) 9,5 *judicas* *justitiam*, a Hebraism for *judicas juste*, Thou judgest justly. 74,3. See *Introduction* (3). (d) *to do justice to, to relieve from wrong*. 9,39 *Judicare* pupillo et humili. To do justice to the orphan and the oppressed (B). (e) 66,5 *Judicas* *populos* in aequitate. Thou dost judge (rule) the people with justice. 2,10.

jūgīter, *adv.* (jugis), *continually, forever*. This word occurs in the doxology of hymn, *Jam sol recedit igneus (O lux beata Trinitas)*.

jūgum, *i, n.* (root jug, whence also jungo), *a yoke; fig., bonds, fetters, slavery*. 2,3 *Projiciamus* a nobis *jugum* ipsorum. Let us cast away their yoke from us.

jūmentum, *i, n.* (= jugumentum, from jungo), *a draught animal, beast of burden, as a horse, ox, or ass; cattle*. 103,14 *Producens foenum* jumentis, bringing forth grass for cattle. 49,10; 77,48. In 72,23 man is compared to a senseless beast. Ut jumentum factus sum apud te. Like a brute (as one without understanding) was I before Thee (B). 48,13,21; 77,48,50.

jungo, *junxi, junctum, ěre 3, to join, unite*. 140,6 *Absorpti sunt juncti* *petrae* *judices* *eorum*. Their judges are flung down the side of the crag (Br). This verse is very obscure. *Juncti* *petrae* is evidently a corruption for *juxta* *petram*, near the rocks (M). The judges are the leaders of the enemies of the psalmist.

jūrāmentum, *i, n.* (juro), *an oath*. 104,9 *Juramenti* *sui* *ad* *Isaac*.

(He hath remembered) His oath to Isaac, viz., that in his seed all the nations of the earth would be blessed. Cf. Gen. 26,2-4.

jūro, āvi, ātum, āre, *to swear, take an oath*. 88,4 Juravi David servo meo. I have sworn to David my servant. *Jurare in*, to swear by. 88,36 Semel juravi in sancto meo. Once have I sworn by my holiness. 23,4; 62,12; 109,4.

jussus, ūs, *m.* (jubeo), *an order, command*. Found only in the abl. *Jussu regis*, by the king's command. From the antiphon of the *Canticle of the Three Children* (Dan. 3).

justificātiō, ōnis, *f.* (justifico), (1) precept. law, ordinance. This word occurs some twenty times in Ps. 118. See *lex*. (2) *justice*. 118,62 super judicia justificationis tuae. (I arose at midnight to give praise to Thee) for Thy just judgments. The Latin is equivalent to *propter justa judicia tua*.

justifico, āvi, ātum, āre (justus and facio), *to do justice to*. 81,3 Humilem et pauperem justificate. Do justice unto the humble and the poor. In the passive: 18,10 *Judicia Domini vera, justificata in semetipsa*. The judgments of the Lord are true, justified in themselves (altogether). 50,6; 72,13; 142,2.

justitiā, ae, *f.* (justus), (1) *justice, righteousness, innocence, piety, moral integrity*. 7,9 *Judica me Domine secundum justitiam meam*. Judge me, O Lord, according to my justice. 17,21,25; 44,8; 131,9. (2) It is found in phrases: (a) In an adjectival sense: 4,2 *Deus justitiae meae, my just God*. 4,6 *sacrificia justitiae, a just sacrifice*. 22,3 *semitae justitiae, the right ways*. (b) In an adverbial sense: 9,5 *Qui judicas justitiam*. Thou who judgest justly. See *Introduction* (3).

justus, a, um (jus), (1) Of God: *just*. 144,17 *Justus Dominus in omnibus viis suis*. The Lord is just in all His ways. 111,4; 128,4. (2) Of men: as a subst., *a just man, the just*. 10,4 *Justus autem quid fecit?* But the just man—what can he do (B)? 1,5,6; 5,13, frequent. (3) 2,12 *Ne pereatis de via justa (= recta)*. Lest ye come to naught, missing the right way, i.e., lest ye come to ruin, or go astray on the way.

jūvencūla, ae, *f.* (dimin. of juvenus, a youth), *a maiden*. 67,26 *In medio juvenularum tympanistriarum (= in medio virginum tympana pulsantium)*. In the midst of young damsels playing on timbrels.

jūvēnis, is, *young, youthful*; subst., *a young man*. 77,63 *Juvenes eorum comedit ignis*. Fire (of war) devoured their young men. 148,12. The compar., **jūnior**, ōris, is used for the positive in 36,25. *Junior fui, etenim senui*. I was young, and now I am grown old.

jūventus, ūtis, *f.* (juvenis), *youth*. 70,17 *Deus docuisti me a juventute mea*. Thou hast taught me, O God, from my youth. 24,7; 42,4; 70,5; 88,17.

juxtā, (connected with jungo), prep. with acc., (1) *near, close to, at hand*. 5,6 *Neque habitabit juxta te malignus*. Neither shall the wicked dwell near Thee. 37,12; 93,15. 139,6 *Juxta iter (= viam) scandalum posuerunt mihi*. They have set a stumbling-block for me by the wayside. (2) *according to*. 118,169 *Juxta eloquium*

tuum da mihi intellectum. Give me understanding according to Thy word. 61,13. (3) adv., *near, close to, by the side of*. 33,19 Juxta est Dominus iis, qui tribulato sunt corde. The Lord is nigh unto them that are of a contrite heart, or, to the broken-hearted (Hebrew).

L

lābasco, ēre 3 (labo), prop., *to begin to totter, to be about to fall*; fig., *to give way, yield*. Ut culpa, quam nox intulit, lucis labascat munere. That sin, which night brought with it, may depart with the coming of light. Light is a symbol of Christ. Hymn, *Somno rejectis artubus*.

lābes, is, f. (labor 3), *a blot, stain, blemish; sin*. Si respicis, labes cadunt. If Thou but look, our sins vanish. Hymn, *Aeterne rerum Conditor*.

lābium, ii, n., *a lip*. 11,3 labia dolosa, with flattering, deceiving, or deceitful lips. 11,4; 16,1. 11,5 Labia nostra a nobis sunt. Our lips depend on us alone (B)—we can use them as we please. By metonymy *lips* frequently stands for *language, speech, thought, plan, design*. 13,3; 15,4; 20,3; 44,3; 58,8; 119,2.

lābo, āvi, ātum, āre, (akin to labor 3), *to totter, waver, to be unstable*. Jesu labantes respice. O Jesus, look with compassion upon those that waver. Hymn, *Aeterne rerum Conditor*.

lābor, lapsus sum, lābi 3, dep., *to slip, slide*. Deut. 32,35 Ut labatur pes eorum. That their foot may slide (slip)—that they may come to grief.

lābor, ōris, m., (1) *work, labor, toil, effort*; also the results of one's labor, *produce, possessions, etc.* 127,2 Labores manuum tuarum manducabis. Thou shalt eat the labors of thy hands. 76,46; 104,44; 108,11. (2) *Labor, travail*. 77,51 Et percussit . . . primitias omnibus laboris eorum in tabernaculis Cham. And He smote (killed) . . . the first-fruits (firstlings) of all their travail in the tents of Cham (M). *First-fruits*, their eldest born. 104,36. (3) *mischief*. 54,11 Et labor in medio ejus. Mischief also is in the midst thereof (of the city). (4) *trouble, difficulty*. 72,16 Labor est ante me. Toil it was in my eyes (B). The "toil" is the problem of the earthly prosperity of the wicked. McSwiney renders it: It is too difficult for me. *Ante me*: St. Jerome has *in oculis meis*. It is too difficult in my eyes. 87,16; 93,20.

lābōro, āvi, ātum, āre (labor), (1) *to toil, labor*. 126,1 In vanum laboraverunt qui aedificant eam. They labor in vain that build it (the house). 48,9. (2) *to be tired, wearied, or exhausted*. 6,7 Laboravi in gemitu meo. I am wearied with my sighing. 68,4.

lāc, lāctis, n. (akin to γάλα, milk), *milk*. 118,70 Coagulatum est sicut lac cor eorum. Their heart is curdled like milk. Their hearts have grown fat, and insensible to the word of God. Hebrew: Their heart is as fat as grease.

lācrīma, ae, f., *a tear*. 6,7 Lacrymis meis stratum meum rigabo. I will water my couch with my tears. 33,13; 41,4; 55,9; 79,6; 114,8.

(a) 83,7 in valle lacrymarum, in (*through* is better) the Vale of Tears. No definite valley is meant. A valley, says Kenrick, on the road to Jerusalem may have got the name from the sufferings of travelers from drought, whilst passing through it. The expression has passed from this verse into the *Salve Regina*.

lactens, entis (part. of lacteo, from lac), *a suckling*. 8,3 Ex ore infantium et lactentium perfecisti laudem. Out of the mouths of babes and of sucklings Thou hast perfected praise. *Lactentium*: One must not forget, says Fillion, that in the East the *yonquim* (= lactentium) remained at the breast usually up to the age of two or three years. Deut. 32,25. Cf. Matt. 21,16.

lācus, ūs, *m.* (λάκκος), (1) *a pit*. 7,16 Lacum aperuit, et effodit eum. He hath digged a pit, and hollowed it out (B). *Lacus* is here *a pitfall, a trap*. (2) *the grave, the nether world, the kingdom of the dead, Sheol*; this is the most common meaning of the word. 29,4 Salvasti me a descendentibus in lacum. Thou hast delivered me from among those that go down to the pit. 27,1; 87,5,7; 142,7. (3) *a cistern used as a prison*. 39,3 Et eduxit me de lacu miseriae et de luto faecis. And He drew me forth from a pit of misery, and the slimy filth. A cistern, or pit, is a symbol of peril and suffering (B). See *faex*.

laetificō, āvi, ātum, āre (laetus and facio), *to make glad or joyful, to cheer, gladden, delight*. 103,15 Et vinum laetificet cor hominis. And wine which gladdeneth the heart of man. 18,9; 42,4; 45,5; 88,43.

laetitīa, ae, *f.* (laetus), *joy, gladness*. 99,2 Servite Domino in laetitia. Serve ye the Lord with gladness. 4,7; 29,6; 50,10,14; 96,11.

laetor, ātus sum, āri, (laetus), *to rejoice, be joyful, take delight in, be glad*. 20,2 Domine in virtute tua laetabitur rex. O Lord, the king doth rejoice because of Thy power. 15,19; 67,18.

laetus, a, um, *joyful, glad*. Laeti bibamus sobriam profusionem Spiritus. Joyfully let us drink of the sober affluence of the Spirit. Hymn, *Splendor paternae gloriae*. *Laeti*: adjectives, especially those expressive of joy or knowledge, are often used where the English idiom would require adverbs.

lāmento, āvi, ātum, āre (dep. lamentor), *to weep, mourn, lament*. 77,63 Virgines eorum non sunt lamentatae. Their maidens were not mourned for. Hebrew: Their maidens were not praised in marriage song. The young men were slain, hence there could be no weddings. The maidens remained unmarried.

lāna, ae, *f.* (λήνος; Doric, λᾶνος, wool), *wool*. 147,16 Qui dat nivem sicut lanam. Who giveth snow like wool. The whiteness, softness, and lightness of the two objects supply the comparison.

languēo gūi, ēre 2, *to be weak, faint, feeble*. 87,10 Oculi mei languerunt prae inopia. My eyes are dimmed from (grief, misery) poverty (M), through affliction (Br). See *prae*.

languor, ōris, *m.* (languēo), *feebleness, ill-health*. Pellat languorem, tribuat salutem. That He may banish illness and bestow

health. Hymn, *Ecce jam noctis* (Monastic Brev.). The Roman Brev. has *angorem*, trouble.

lāpis, idis, *m.* a stone. 90,12 Ne forte offendas ad lapidem pedem tuum. Lest, perchance, thou dash thy foot against a stone. 18,11; 101,15; 117,22. (a) a gem., 20,4 corona de lapide pretioso, a crown of precious stones. The Hebrew has: a crown of *fine gold*; also *fine gold* in 18,11.

lapsus, ūs, *m.* (labor), a slipping, a fall; a moral fall. 55,13 Eripuisti animam meam de morte, et pedes meos de lapsu. Thou hast delivered my soul from death, and my feet from slipping, 114,8.

lāquēus, ēi, *m.*, a noose for capturing animals; a snare, trap, net. 118,110 Posuerunt peccatores laqueum mihi. The wicked set snares for me (B). 24,15; 30,5; 56,7; 90,3; 123,7.

largior, itus sum, iri (largus), to give abundantly, to bestow, grant. Largire lumen vespere. Bestow upon us Thy light in the evening (of life). Hymn, *Rerum Deus tenax vigor*.

largus, a, um, abundant, plentiful; fig., giving abundantly or much, bountiful. Nobisque largus commoda vitae perennis conferas. And generously bestow upon us the reward of eternal life. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

lātībūlum, i, *n.* (lateo), a covert, hiding-place. 17,12 Et posuit tenebras latibulum suum. And He made darkness His covert. Dark clouds formed the covert.

lātītūdo, inis, *f.* (latus), breadth, wideness, spaciousness. With verbs of motion it implies freedom from restraint, and conveys the additional idea of gladness. 17,20 Et eduxit me in latitudinem. And He led me out into an open space (B). 117,5 Exaudivit me in latitudine Dominus. (Out of distress I called upon the Lord): and the Lord hearkened to me and brought me into a broad place, i.e., set me at large (M). His freedom is contrasted with his former bondage. 118,45 Et ambulabam in latitudine. And I walked at large (as one who is free and happy).

lātro, ōnis, *m.* (λάρης), a robber, highwayman, brigand. Mucro latronis conditur. The robber's sword is sheathed. Hymn, *Aeterne rerum Conditor*.

lātus, ēris, *n.*, (1) the side or flank of men or animals. 90,7 Cadent a latere tuo mille. A thousand shall fall at thy side. *A latere*, on or at the side of. (2) The side or lateral surface of a thing. 127,3 Uxor tua sicut vitis abundans, in lateribus domus tuae. Thy wife shall be as a fruitful vine on the sides of thy house. The vine is a symbol of fruitfulness. Among the Hebrews a wife's fecundity was deemed a blessing. (3) 47,3 The words *latera aquilonis* are variously interpreted. They probably signify the two sides of the north, the junction of the northern and eastern walls of Jerusalem (Rk).

lātus, a, um, broad, wide. 118,96 Latum mandatum tuum nimis. Thy Commandment (Law) is exceeding broad. Or, Thy Law is without end (B).

laudātio, ōnis, *f.* (laudo), praise. 144,21 Laudationem Domini

loquetur os meum. My mouth shall proclaim the praise of the Lord. 9,5; 110,10.

laudo, āvi, ātum, āre (laus), (1) *to praise, glorify*. 116, 1 Laudate Dominum omnes gentes: laudate eum omnes populi. Praise the Lord, all ye nations: praise Him, all ye people. 21,23, 24,27, frequent. (2) *to boast, glory, rejoice*. 43,9 In Deo laudabimur tota die. We boast in the Lord at all times (B). The passive is often used in this sense—the Greek middle. To glory in God, says Schegg, means to make God the object of our glory. 9,24; 33,3; 62,12; 63,11; 104,3; 105,5.

laus, laudis, *f.*, *praise*. 70,8 Repleatur os meum laude. Let my mouth be filled with praise. 8,3; 21,26; 33,2; 47,11; 78,13. (a) 118,164 laudem dicere, to give praise to.

lāvo, lāvi, lautum or lōtum, āre, (1) *to wash*. 25,6 Lavabo inter innocentes manus meas. I will wash my hands among the innocent. The priests washed their hands and feet before approaching the altar (Exod. 30, 17-21). The washing of the hands was a declaration of innocence. Thus Pilate washed his hands to declare himself innocent of the blood of Christ. As by the hands, says St. Cyril of Jerusalem, are meant our doings, the washing thereof fitly denotes the purity of our actions. (a) 6,7 Lavabo per singulas noctes lectum meum. Every night do I drench my bed (Bd). Tears gush from the eyes so copiously that they drench the couch. The figure, says Briggs, seems extravagant to Western taste, but not to the Oriental. 50,4,9; 72,13. (2) Washings, ablutions, or purifications were common among the Jews as ceremonial rites, and are frequently mentioned in the Scriptures. These purifications symbolized: (a) the cleansing of a person from the taint of a lower state and his initiation into a higher one (Lev. 8,6); (b) the cleansing of one from the tainting or soiling influence of common life, and his preparation for special acts of religious service (Exod. 30, 17-21); (c) the purification of individuals from defilements contracted by particular acts and circumstances and their restoration to the privileges of ordinary life (Lev. 12-15); (d) the declaration of one's own freedom (after ceremonial ablution) from the guilt of a particular act. (Deut. 21, 6-9). (3) Some customs that obtained among the Jews necessitated frequent ablutions. As knives and forks were not in use among them it was necessary that their hands be clean while at table, for it would be unbecoming to thrust unwashed hands into the common dish. The use of sandals, which afforded poor protection for the feet, made necessary the practice of washing the feet after a journey, or on entering the house of a stranger. After the salutation the first act of hospitality was to offer a basin and water to the guest for foot washing. Gen. 17,4; Exod. 30,17-21. See Luke 7,44-46.

lēbes, ētis, *m.* (λεβης), *a vessel of metal for holding water, whether for boiling, washing of hands, or the like; a cauldron, kettle, basin*. 107,10 Moab lebes spei meae. Moab is the washpot I desire. The wash-basin as a receptacle of uncleanness typifies the humiliation of Moab (B). Cf. Ps. 59,10 Moab olla spei meae. Lebes = olla. *Spes* in both psalms is due to a mistranslation of the

Hebrew which is equivalent to *lotio*, washing. Both passages contain the same Hebrew words.

lectŭlus, i, m. (dim. of *lectus*), *a couch, bed*. Auferte, clamat, lectulos. Take up your beds, He cries. Hymn, *Ales diei nuntius*.

lectus, i, m. (from *lego*, a gathering or collecting together), *a couch, bed*. 40,4 super lectum doloris ejus, on his bed of pain. 6,7; 131,3.

legātus, i, m. (*legare*), *an ambassador*. 67,32 Venient legati ex Aegypto. Ambassadors will come from Egypt. This is a Messianic prophecy. These predictions, says Kenrick, are eminently fulfilled in the Church.

lēgislātor, ōris, m. (*lex and fero*), *a lawgiver*. 9,21 Constitue Domine legislatorem super eos. Appoint, O Lord, a lawgiver over them. 83,8.

lēo, lēōnis, m. (*λέων*), *a lion; fig., a man of a cruel, blood-thirsty, or malevolent disposition*. 21,22 Salve me ex ore leonis. Save me from the lion's mouth. 7,3; 16,12; 21,22. Satan is, in the Scriptures, the roaring lion, man's fiercest enemy. 1 Peter 5,8 Diabolus tamquam leo rugiens circuit, quaerens quem devoret. The devil, as a roaring lion, goeth about seeking whom he may devour. *Compline*.

Levi (Hebrew, to unite), indecl., the third son of Jacob and Lia (Gen. 29,34); with his brother Simeon he massacred the Sichemites in revenge for their outrage on his sister. (Gen. 34,25). He participated in the crime of selling Joseph (Gen. 37,27). He went down into Egypt with his three sons (Gen. 46,11). Ps. 134,20 Domus Levi, benedicite Domino. House of Levi, praise the Lord. *The house of Levi*, the Levites, a portion of the tribe of Levi who acted as assistants to the priests in the temple-worship. Originally they guarded the Tabernacle and assisted in carrying it. They prepared the corn, wine, oil, etc., for the sacrifice. They furnished the music for the service, and had charge of the treasures and revenues. They were supported by tithes. Later they became the judges, scribes, lawyers, teachers, artists, as well as the menials of Hebrew society. See the article on *Levites* in the *Cath. Encycl.*

lēvo, āvi, ātum, āre (*levis*), *to rise, lift up, elevate*. 120,1 Levavi oculos meos in montes. I lifted up mine eyes to the mountains. The *mountains* are the hills on which Jerusalem is built, and the pilgrims returning to their city strain their eyes to obtain the first glimpse of it afar off. 24,1; 62,5; 118,48.

lex, lēgis, f. (deriv. uncertain), *a law; the Law of God*. 77,1 Attendite popule meus legem meam. Hear, O my people, My law. *Lex* occurs very frequently in the Psalter. It is found at least twenty-six times in Ps. 118. This, the longest as well as one of the most beautiful of the psalms, contains in its 176 verses an "enthusiastic defense and glorification of the Law." Its subject throughout is God's Law, and every one of its verses except verse 122 contains a reference to the Law under various names by which it is designated.

The structure of the psalm is peculiar. Its 176 verses are divided

into twenty-two stanzas, each of which consists of eight verses. The stanzas are arranged according to the regular sequence of the Hebrew letters, and each verse of a stanza begins with the same letter of the alphabet. Furthermore each verse throughout the psalm contains two members only. That there are eight verses in a stanza is probably due to the fact that in Hebrew there are eight chief terms used to designate the Law, and it is probable that in the original text of the psalm each of these terms was used once in each stanza. They do actually occur in several stanzas. It should be borne in mind, however, that the Vulgate does not always render the same Hebrew term by the same Latin word.

For the better understanding of the psalm the words synonymous with *lex* are arranged below in alphabetical order. The meanings attached to the Vulgate terms are found in various renderings of the text. These words are also treated in their proper places in the vocabulary. The plural is retained in such words as generally occur in that form.

- (1) *eloquium, word, oracle*; it has special reference to divine revelation; but it frequently implies *a promise*.
- (2) *judicia, judgments, decrees*; the Law which makes manifest the will of God and inflicts punishment on those who disobey it.
- (3) *justificationes, precepts, decrees, statutes, ordinances*; St. Jerome renders the same Hebrew term *mandata* in some verses, and *praecepta* in others.
- (4) *justitia, justice, righteousness*; the Law as an expression of God's justice.
- (5) *lex, the Law*; the will of God as manifested in His commandments or ordinances; authoritative teaching, the instruction of the Mosaic code.
- (6) *mandata, commandments, precepts, decrees*; the Law as a command—as enjoined upon man prescribing his duties towards God, and his obligations towards his fellow men.
- (7) *ordinatio, ordinance, decree*, occurs only in verse 91.
- (8) *semita, path, way*; the "way" is the path which God's commandments prescribe.
- (9) *sermo, word*; pl. *words*; *a command, edict*; the expression of God's will.
- (10) *testimonia, testimonies, commands, decrees*; the preceptive part of the Law, esp. the Decalogue.
- (11) *verbum, word*; pl. *words*., the expression of God's will; *a command, edict*, also *a promise*.
- (12) *veritas, truth*, the Law as a record of God's promise and fidelity.
- (13) *via, way, path*; the Law of God indicates to man the way he must walk to attain his final goal. A man's *way* is his moral conduct; God's *way* is the moral order He has established. Cf. M. p. 523; Br., Vol. II, p. 280 ff; Briggs, Vol. II, p. 415 ff.

libāmen, inis, n. (*libo*, to pour a libation in honor of a god), *a drink-offering, libation*. Deut. 32,28 *Bibebant vinum libaminum*, They drank the wine of their (false gods') drink-offerings.

Lībānus, *i, m.* (Hebrew, white), the name of a long chain of mountains on the northern border of Palestine. The Anti-Libanus range is a parallel range to the east of Libanus. These ranges enclose a fertile well-watered valley averaging about fifteen miles in width. The cedars of Libanus were known for their great size. 28,5,6; 36,35; 91,13; 103,16. See *cedar*.

liber, *bri, m., a book*; the Book of Life in which God is represented as having inscribed the names of all men. From this list as from a roll of the citizens of a state the names of the unworthy are erased (blotted out). 68,29 *Deleantur de libro viventium*. May they be blotted out from the Book of Life (B). 39,8; 138,16. For 39,8 *caput libri*, see *caput*.

liber, *ēra, ērum, free*. 87,6 *Inter mortuos liber*. I am abandoned (cast away, without sympathy) among the dead (B). *Free*, set free from the duties of life, from the precepts of the Law, from bodily service. Targum, Aben Ezra, Rashi.

libērātor, *ōris, m. (libero), a deliverer, protector*. 69,6 *Adjutor meus, et liberator meus es tu*. Thou art my helper and deliverer. 17,3,48; 143,2.

libērē, *adv. (liber), freely, boldly, openly*. 93,1 *Deus ultionum libere egit*. The God of vengeance hath acted freely (D) boldly (B), or, appears openly (M). He has taken vengeance on the wicked.

libēro, *āvi, ātum, āre (liber), to free, set free, deliver, very common*. 71,12 *Liberabit pauperem a potente*. He shall deliver the poor from the mighty oppressor (M). 7,2; 24,22; 36,40; 58,2; 71,12.

libīdo, *īnis, f. (libet), lust*. *Absint faces libidinis*. May the flames of lust be far removed from us. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

lignum, *i, n., a tree*; there are six instances of this use in the psalms. 1,3 *Et erit tamquam lignum, quod plantatum est secus decursus aquarum*. He shall be like a tree that is planted by running water. 73,5; 95,12; 103,16; 104,33; 148,9. See also Gen. 3.

limes, *itis, m., a boundary, limit*. *Caelum dedisti litem*. Thou didst establish the sky as a boundary. Hymn, *Immense caeli Conditor*.

limus, *i, m., (lino), mire, mud, slime*. 68,3 *Infixus sum in limo profundi*. I am stuck fast in deep mire (= I am in great misery, wretchedness). See *faex*.

lingo, *linxi, linctum, ěre 3 (λετχω), to lick*. 71,9 *Inimici ejus terram lingent*. His foes shall lick the dust. *To lick the dust* signifies most humble prostration before, or complete submission to, the King, the Messias.

lingua, *ae, f., (1) the tongue*. 13,3 *Linguis suis dolose agebant*. With their tongues they deal deceitfully. 21,16; 38,5; 67,24. (2) *language, speech, tongue*. 80,6 *Linguam, quam non noverat audivit*. He (Israel on coming out of Egypt) heard a language he knew not. (3) *plan, council*. 54,10 *Praecipita Domine, divide linguas eorum*. Cast them down, O Lord, divide their tongues (confuse their plans).

An allusion to the confusion of tongues at Babel. *Praecipita*, Hebrew, swallow them up—as the earth swallowed Dathan and Abiron. Cf. Num. 16, 30 ff.

linguōsus, a, um (lingua), lit., *talkative, loquacious; evil tongued*. 139,12 Vir linguosus non dirigetur in terra. A man of evil tongue shall not be established (shall not prosper M) in the land. A *vir linguosus* is not a mere chatterbox but a man of evil tongue, a slanderer.

līnō, īvi, itum, ire (for lino 3), *to besmear, anoint*. 26,1 Psalmus David priusquam liniretur. A Psalm of David before he was anointed (King). Cf. 1 Kings 16; 2 Kings 2 and 5.

līquēfāciō, fēci, factum, ēre 3 (liqueo and facio), *to melt, dissolve*. 74,4 Liquefacta est terra, et omnes qui habitant in ea. The earth is melted (with terror; disorganized by the invader), and all that dwell therein. 147,18 Emittet verbum suum et liquefaciet ea. He sendeth forth His word, and melteth (thaweth B) them (Br). *Them*, ice, hoar-frost, snow.

līquesco, licūi, ēre 3 (inchoat. of liqueo), *to melt*. 21,15 Factum est cor meum tamquam cera liquescens in medio ventris mei. My heart hath become like wax that melteth within me (B). The figure denotes a state of utter prostration (K). Judith 16,18 Petrae, sicut cera, liquescent ante faciem tuam. The rocks shall melt as wax before Thy face.

līs, litis, *f.*, *strike, contention*. Ne litis horror insonet. Lest the jarring discord of strife resound. Hymn, *Jam lucis orto sidere*.

littērātūra, ae, *f.* (litterae), *a writing; learning, erudition*. This word occurs only in 70,15 where its meaning is uncertain. Quoniam non cognovi litteraturam, etc. Because I know not how to compose written treatises in praise of the mighty works of God (potentias Domini), I will enter (ingrediar) upon the praise of them with my mouth (Rk).

lōco, āvi, ātum, āre (locus), *to let or hire out; se locare, to hire one's self out*. 1 Kings 2, 5 Repleti prius pro panibus se locaverunt. They that were full before have hired out themselves for bread.

lōcūplēto, āvi, ātum, āre (locuples), *to enrich*. 64,10 Multiplicasti locupletare eam. Thou didst abundantly enrich it (the earth). The expression is a Hebraism. See *Introduction* (7).

lōcus, i, *m.* (in the hymns also *lōca*, ōrum), *a place*. 102,22 In omni loco dominationis ejus. In every place of His dominion. 22,2; 23,3; 25,8, frequent.

lōcusta, ae, *f.* (etym. doubtful), *a locust; one of the plagues of Egypt* (Exod. 10, 4-15). 77,46 Dedit aerugini fructus eorum: et labores eorum locustae. And He gave their produce (fruits) to the mildew, and their labors to the locust. 104,34; 108,23. Locusts are insects remarkable for their numbers and voracity. They are winged, creeping things that measure two inches or more in length. They have six legs and four transparent wings. In many countries they are used for food. In Old Testament imagery the locust is a symbol of destruction. Cf. Is. 33,4; 2 Paral. 7,13.

longānīmis, e (longus and animus), *long-suffering, bearing injuries or provocation for a long time with patience.* 102,8 Miserator, et misericos Dominus: longanīmis, et multum misericos. The Lord is compassionate and merciful, long-suffering and gracious indeed.

longē, adv. (longus), (1) *far off, at a distance.* 118,155 Longe a peccatoribus salus. Salvation is far from sinners. 21,2; 64,6. (2) as a substantive with *a* and *de*, *afar off, from afar.* 137,6 Et alta a longe cognoscit. But the haughty He knoweth (regardeth) afar off. 37,12; 138,3. (3) *longe facere, to remove afar off, hold at a distance.* Longe fecisti notos meos a me. My friends Thou holdest far from me (B). 55,1. (a) *to withhold.* 39,12 Longe facias miserationes tuas a me. Withhold not (O Lord) Thy tender mercies from me.

longītūdo, īnis, *f.* (longus), lit., *length*, (1) *longitudo dierum, length of days, a long life.* 90,16 Longitudine dierum replebo eum. I will fill him with length of days, i.e., I will grant him a long life. 20,5. (2) *forever.* 22,6 Et ut inhabitem in domo Domini in longitudinem dierum. So that I may dwell in the House of the Lord forever and ever (B). 92,5.

lōquēla, ae, *f.* (loquor), *speech.* 18,4 Non sunt loquēlae, neque sermones, quorum non audiantur voces eorum. They (these testimonies of the heavens) are not speeches nor words, whose voices are not heard (M). They cannot but be heard by men.

lōquor, lōcūtus sum, lōqui, *to speak, utter, tell.* 40,7 Vana loquebatur. He spoke vain things. 16,4; 68,13; 76,5. It is frequently used after abstract nouns such as *pacem, superbiam, iustitiam, aequitatem, mendacium, vanitatem, etc.*, where the usual construction would require an adverb. 5,7; 16,10; 27,3; 30,19; 51,5; 57,2; 143,8. See *Introduction* (3).

Lōt, indecl., the son of Aran, the nephew of Abraham, and the ancestor of Moab and Ammon (Ps. 82,9; Gen. 19,37-38). He dwelt at Sodom, and when that city was to be destroyed, admonished by God, he moved away with his family. It was on this occasion that Lot's wife was turned into a pillar of salt. Cf. Gen. 19,1-26.

lūbrīcum, i, *n.*, lit., *slipperiness.* 34,6 Fiat via illorum tenebrae et lubricum. Let their way be darkness (dark) and slipperiness (slippery). *Lubricum is a Hebraism*—the using of a predicate noun for a predicate adjective. The ordinary construction would read: Fiat via illorum tenebrosa et lubrica.

lūbrīcus, a, um, *slippery*; in the hymns, *dangerous, impure.*

lūcēo, luxi, ēre 2 (lux), *to shine, give light.* 104,39 Expandit nubem in protectionem eorum, et ignem ut luceret eis per noctem. He spread out a cloud for their protection, and a fire to give them light in the night. A reference to the pillar of fire. Cf. Exod. 13,21; Ps. 77,14.

lūcerna, ae, *f.* (luceo), *a light, lamp.* A (lighted) lamp is a symbol of prosperity and undying permanence. In the two verses here quoted it may also be a symbol of posterity. 17,29 Tu illuminas lucernam meam Domine. Thou lightest my lamp, O Lord. 118,105. 131,17 Paravi lucernam Christo meo. I have prepared a lamp for

my Anointed (= David). I will make the glory and prosperity of David (who was a figure of the Messiah) to shine forth. 118,105. See *illumino*.

lūcidus, a, um (lux), *lightsome, full of light, bright*. 18,9 Praeceptum Domini lucidum, illuminans oculos. The commandment of the Lord is lightsome, enlightening the eyes (suggesting gladness and certainty of guidance B).

lūcifer, ferī, m. (lux and fero), *the morning-star, the day-star*. 109,3 Ex utero ante luciferum genui te. From the womb before the day-star have I begotten Thee. A much disputed passage. It was generally understood by the Fathers to refer to the eternal generation of the Son from the bosom of the Father. "Before the day-star" signifies *before all ages, from eternity*. See *uterus* where the Hebrew is given.

luctus, ūs, m. (lugeo), *mourning, grief, lamentation*. Jer. 31,13 Et convertam luctum eorum in gaudium. And I will turn their mourning into joy.

lūgēo, luxi, luctum, ēre 2, *to grieve, mourn*. 34,14 Quasi lugens et contristatus, sic humiliabar. As one mourning and sorrowful, so was I humbled.

lumbus, i, m., *the loin; pl. the loins, the reins*; the loins were the symbol and seat of strength and of the inmost feelings and desires. 37,8 Quoniam lumbi mei impleti sunt illusionibus. For my loins are become a mockery (B). My strength hath abandoned me. The loins are the lower part of the back and sides between the ribs and the hips. In the hymns they are frequently regarded as the seat of the affections.

lūmen, īnis, n. (for lucmen, from luceo), *light*; in the hymns, *brightness, splendor*. As in English it is frequently used in a fig. sense. Among the Jews it was a symbol of prosperity. 88,16 Domine, in lumine vultus tui ambulabunt. They shall walk, O Lord, in the light of Thy countenance (favor). 4,7; 35,10; 36,6; 48,20. See *facies* or *illumino*.

lūmināre, is, n. (lumen), *a light*. 135,7 Qui fecit luminaria magna. Who made the great lights, i.e., the sun, moon, and stars. Cf. Gen. 1,14-17.

lūna, ae, f. (for lucna, from luceo), *the moon*. (1) 71,5 Permanebit cum sole, et ante lunam. He will abide as long as the sun and moon (B). (2) 71,7 Donec auferatur luna. Till the moon be no more (till it ceases to exist). (3) 88,38 sicut luna perfecta in aeternum, like the moon which is established (abideth) forever. 8,4; 120,6; 135,9. For 103,19 see *tempus*.

lūtum, i, n. (λύω), *mire, dirt, mud*. 17,43 Ut lutum platearum delebo eos. I will bring them to naught, like the dirt in the streets. 68,15; Hab. 3,15. For 39, 3 see *faex*.

lux, lūcis, f. (λευκός), (1) *light, dawn*. 126,2 Vanum est vobis ante lucem surgere. It is vain (futile) for you to rise before the dawn (i.e., unless God's blessing rests upon you). 62,2 Ad te de luce vigilo. (O God, my God), to Thee do I watch at break of day (Rk). After Thee do I long in the morning (B). (2) *fig.*

salvation, consolation, happiness. 96,11 Lux orta est justo. Light is sprung up (risen) for the just (M). 42,3 Emitte lucem tuam et veritatem tuam. Send forth Thy light and Thy truth. "Light and truth" are here like the guardian angels of Ps. 90,11.

luxus, ūs, m., luxury, sensual excess, debauchery. Luxu remoto pessimo, far removed from baneful lust. Hymn, *Summae parens (Deus) clementiae.*

lymphā, ae, f. = aqua, water. Hymn, *Magnae Deus potentiae.*

M

mācērīa, ae, f. (μάκελος or μάκελλον, enclosure), (1) a wall or fence. 61,4 Tamquam parieti inclinato et maceriae depulsae. As a leaning wall, and a tottering (broken down M) fence. The psalmist likens himself to such a wall. See *paries.* 79,13. (2) *a city wall.* 143,14 Non est ruina maceriae, neque transitus. There is no breach in the wall, and no going forth (of captives).

māchīna, ae, f. (μηχανή), lit., a machine; fabric, frame. Mundi regis qui machinam. Who ruleth over the vast fabric of the universe. Hymn, *Summae Parens (Deus) clementiae.*

mācūla, ae, f., a spot, stain, blemish. 14,2 Qui ingreditur sine macula. Who walketh without stain. See *ambulo.*

Madīan (Hebrew, contention), indecl., son of Abraham and ancestor of the Madianites, a nomadic Arabian tribe. The land of Madian extended east and southeast of the country of the Moabites, whose territory lay to the east of the Dead Sea. The Madianites were very hostile to the Israelites. 82,10; Hab. 3,7. For the slaughter of the Madianites under Gedeon, read Judges 7.

Maëleth or *Maheleth* (Hebrew, harp, lute) indecl. This word appears in the title of Ps. 52. It is doubtful whether it refers to the choir-leader of the Maëleth group of Temple singers, or to the melody according to which the psalm should be sung. In 87,1 pro *Maheleth.*

māgis, adv., magis quam, more than. 51,5; 83,11.

magnālia, ūm, n. pl. (magnus), wonders, great deeds, especially of such as are wrought by God. 105,21 Deus . . . qui fecit magnalia in Aegypto. God, who hath wrought great deeds in Egypt. 70,19.

magnīfice, adv. (magnificus), nobly, generously. Is. 12,5 Cantate Domino, quoniam magnifice fecit. Sing ye to the Lord, for He hath done great things (for He hath done gloriously M).

magnīficientīa, ae, f. (magnificus), glory, splendor, majesty, magnificence. 95,6 Sanctimonia et magnificentia in sanctificatione ejus. Holiness and majesty are in His sanctuary. 8,2; 28,4; 67,35; 70,21; 110,3; 144,5,12.

magnīfīco, āvi, ātum, āre (magnus and facio), (1) to praise, glorify, extol, magnify. 33,4 Magnificate Dominum mecum. Glorify the Lord with me. 69,5; 71,17. Luke 1,46 Magnificat anima mea Dominum. My soul (= I myself do) doth magnify the Lord.

Magnify, proclaim His praises, extol His sanctity, omnipotence, wisdom, majesty, loving-kindness, etc. (a) 11,5 Linguam nostram magnificabimus. We shall (in a boasting, insolent manner) show forth the power of our tongue (B). (2) magnificare facere, *to do great things*, a Hebraism. 125,3 Magnificavit Dominus facere nobiscum. The Lord hath done great things for us. 125,2. See *Introduction* (4). (3) magnificare se = jactare se, se efferre, superbiere, *to magnify* or *exalt one's self*. 9,39 Ut non apponat ultra magnificare se homo super terram. So that mere man may no more proudly exalt himself on earth (B). (4) In the passive, *to be exalted*, or *to exalt oneself* (the Greek middle). 19,6 In nomine Dei nostri magnificabimur. In the name of our God we shall be exalted (K), we shall boast (B). 103,1 Domine Deus meus magnificatus es vehementer. O Lord my God, Thou art exceeding great.

magnificus, a, um (magnus and facio), *glorious, sublime, rich*. Exod. 15,11 Quis similis tui, magnificus in sanctitate? Who is like to Thee, glorious in holiness?

magniloquus, a, um (magnus and loquor), *boastful, vaunting*. 11,4 Disperdat Dominus universa labia dolosa, et linguam magniloquam. May the Lord destroy all deceitful lips and every boasting tongue (every tongue that speaketh proud things).

magnitudo, ĩnis, *f.* (magnus), *greatness, power, majesty*. 144,3 Et magnitudinis ejus non est finis. And there is no limit to His greatness. 70,8; 78,11; 144,6; 150,2.

magnus, a, um, (1) *great, mighty*. 46,3 Rex magnus super omnem terram. A mighty King over all the earth. 20,6; 30,20. (2) the comparative is used: (a) for the positive. 113,21 pusillis cum majoribus, the little and the great. (b) *elders*. Deut. 32,7 interroga . . . majores tuos, et dicent tibi. Ask thy elders and they will tell thee.

mälē, adv. (malus), *ill, evil, badly*. 77,19 Et male locuti sunt de Deo. And they spoke ill of God. They spoke against, or murmured against, God.

mälēdico, dixi, dictum, ěre 3 (male and dico), (1) *to curse, revile, slander*. 36,22 Maledicentes autem ei disperibunt. But they who revile Him shall be utterly destroyed. 61,5; 108,28. (2) *p. part.*, **mälēdictus**, *cursed, accursed*. 118,21 Maledicti qui declinant a mandatis tuis. Accursed are they who turn aside (away) from Thy commandments. Apostates and prevaricators are meant. (3) *to revile, reproach*. 61,5 Si inimicus meus maledixisset mihi, sustinuissem utique. Had my enemy upbraided me, I would verily have borne with it.

mälēdictio, ōnis, *f.* (maledico), *a curse, cursing*. 13,3 Quorum os maledictione et amaritudine plenum est. Their mouth is full of cursing and bitterness. 10,7 (H); 108,18.

mälignitas, ātis, *f.* (malignus), *malice, spite, malignity*. 34,17 Respice animam meam a malignitate eorum. Rescue my soul from their malice.

mäligno, āvi, ātum, āre, and **mälignor**, dep., (1) *to do wickedly*. 36,9 Quoniam qui malignantur exterminabuntur. For they who do

evil shall be cut off (exterminated). 36,1,8; 73,3. The present part. is frequently found: *mālignantes*, ūm, *evil-doers, the wicked*. 21,17; 25,5; 36,1. (2) *consilium malignare, to plan evil, plot malignantly*. 82,4.

mālignus, a, um (malus and gigno, opp. of benignus), (1) adj., *evil, malicious, malignant*. 143,10 *gladius malignus, a fatal, hurtful, or murderous sword*. (2) subst., *mālignus, i, m., an evil-doer, a malicious or wicked person*. 118,115 Declinate a me maligni. Depart from me, ye evil-doers. 5,6; 14,4; 100,4.

mālitia, ae, f. (malus), *evil, malice, wickedness*. 51,3 *Quid gloriaris in malitia? Why boastest thou of wickedness?* 35,5; 49,19; 106,34.

mālus, a, um, (1) adj., *bad, evil, wicked*. 139,2 *Eripe me, Domine, ab homine malo. Deliver me, O Lord, from the evil man*. 111,7; 118,101. (a) *dies mala: 48,6 Cur timebo in die mala? Why should I fear in the day of trouble (danger)?* 40,2; 93,13. (2) *grievous, sore, severe*. 70,20 *Quantas ostendisti mihi tribulationes multas et malas. What afflictions many and sore hast Thou shown to me (M)!* (3) subst., *mālum, i, n., evil, sin*. Declina a malo, et fac bonum. Turn away from evil and do good. 33,14; 50,6. (a) *woe, harm, misfortune*. 22,4 *Non timebo mala: quoniam tu mecum es. I will fear no misfortune: because Thou art with me (B)*. 34,26; 139,12. In the Vulgate both the noun and the adjective are very common.

Manasses, genitive, Manasse (Hebrew, who causes to forget), the eldest son of Joseph after whom one of the twelve tribes was named. This tribe was divided into two half-tribes—the eastern and the western. The pastoral half was permitted to establish itself east of the Jordan; the remaining half occupied territory that lay between the river and the Mediterranean. Ps. 59,9 *Meus est Galaad, et meus est Manasses: et Ephraim fortitudo capitis mei. Juda rex meus. Galaad is mine, and Manasses is mine: and Ephraim is my head's defense (i.e., my helmet—the defense of my kingdom). Juda is my king. These four names are taken to represent the whole of Palestine. Galaad and Manasses, i.e., the territory east of the Jordan; Ephraim and Juda that on the west*. 79,3. Cf. Num. 32,33; Jos. 1,14; 13,31; and all of Jos. 17.

mandātum, i, n. (mando), *law, precept, command, commandment (of God)*. 118,69 *In toto corde meo scrutabor mandata tua. With my whole heart, will I search into Thy commandments (M)*. This word is found thirty-six times in Ps. 118. See *lex*. Also in other psalms. 77,7; 88,32; 102,18; 110,8; 111,1.

mando, āvi, ātum, āre (perhaps for manui or in manum do), *to enjoin, order, command*. 32,9 *Ipsē mandavit, et creata sunt. He commanded, and they were created*. 7,7; 67,29; 77,5; 110,9.

mandūco, āvi, ātum, āre (mando 3, to chew), *to eat*. 126,2 *Qui manducatis panem doloris. Ye who eat the bread of sorrow. Life is sustained by continued toil accompanied by anxieties and afflictions*. 21,30; 77,25,29. See *cinis* for 101,10. For the first part of 126,2 see *postquam*.

mānĕ, adv. (prop. an indecl. subst.), *early*. 5,5 *Mane astabo tibi*

et videbo. In the morning I will present myself before Thee. I will prepare things for the morning sacrifice. 5,4; 54,18; 87,14; 89,6.

mǎněo, mansi, mansum, ěre 2 (μένω), *to abide, remain, continue*. 32,11 Consilium autem Domini in aeternum manet. But the counsel (plan) of the Lord endureth (standeth) forever. 54,8; 88,37; 110,3; 116,2.

mǎnīca, ae, f. (manus), *a handcuff, manacle*. 149,8 Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis. To bind their kings with fetters, and their nobles with manacles of iron.

mǎnifestē, adv. (manifesto), *clearly, openly, evidently, manifestly*. 49,3 Deus manifeste veniet. God shall come manifestly (to judgment (K). Or, God cometh forth visible (B)). The description of the theophany (verses 1-4) is obviously an echo of Deut. 33,2 (B).

mǎnifesto, āvi, ātum, āre (manifestus), *to make known, reveal, make manifest*. 50,8 Incerta et occulta sapientiae tuae manifestasti mihi. The secret and hidden things of Thy wisdom Thou hast made manifest to me. 24,14; 147,20. In the passive: 79,2 Qui sedes super cherubim, manifestare (imperative). Thou that art throned above the cherubim, manifest Thyself (M).

mǎnīpūlus, i, m. (manus and pleo), lit., *a small bundle, a handful; a sheaf*. 125,6 Venientes autem venient cum exultatione, portantes manipulos suos. But coming they shall come with joy, carrying their sheaves. 128,7.

manna, ae, f. (μάννα), *manna, the food miraculously supplied to the Israelites in the desert*. Cf. Exod. 16. Ps. 77,24 Et pluit illis manna ad manducandum. And He rained down on them manna to eat. The manna of the Israelites was a symbol of the Holy Eucharist. It came down from heaven every morning, and it was consumed in the morning; it was white and small; and such was its nature that "neither had he more that had gathered more, nor did he find less that had gathered less" (Exod. 16,18).

mǎnsūētūdo, īnis, f. (mansuetus), (1) *meekness, mildness, clemency*. 131,1 Memento Domine David, et omnis mansuetudinis ejus. Be mindful, O Lord, of David, and of all his meekness (piety B). 44,5. (2) *weakness, inactivity, senile decay*. 89,10 Quoniam supervenit mansuetudo: et corripiemur. For senile feebleness overtakes us, and we are chastened (M). The allusion is to men who have attained their eightieth year. *Chastened* may refer to the rough treatment second childhood has, at times, to undergo (Thalhofer).

mǎnsūētus, a, um (part. of mansuesco, to accustom to the hand, hence, to tame), *meek, mild, humble*. 33,3 Audiant mansueti, et laetentur. Let the meek hear and rejoice. 24,9; 36,11; 75,10; 146,6; 149,4.

mǎnus, ūs, f., *the hand*. It has a great variety of meanings, some literal, but most of them figurative. (1) As the hands are the instruments of acting, doing, or receiving, they are often regarded as *the symbols of power and work*. God's hand, or right hand, signifies His *power* and the exercise thereof either in the

way of mercy or of wrath. 81,4 Eripite pauperem: et egenum de manu peccatoris liberate. Rescue the poor; and deliver the needy out of the hand (power) of the sinner (the wicked). 17,1; 105,10. (a) 94,4 Quia in manu ejus sunt omnes fines terrae. For in His hands are all the ends of the earth. His rule is universal. 30,16 In manibus tuis sortes meae. In Thy hand is my fate (B). 88,14; 91,5. (2) God's standing at a man's right hand indicates His willingness to help and comfort him. 15,8 Quoniam a dextris est mihi, ne commovear. For He is at my right hand that (as my protector) I may not waver. (3) God's *hand* punishes: 31,4 Quoniam die et nocte gravata est super me manus tua. For day and night Thy hand lay heavy upon me. 38,12; 43,3. (4) *The clapping of the hands* denotes great joy: 46,2 Omnes gentes, plaudite manibus. Clap your hands, all ye nations. (a) The rivers (and trees) shall clap their hands as a sign of universal rejoicing. 97,8 Flumina plaudent manu. Let the rivers clap their hands. Cf. Is. 55,12. (5) In trials among the Jews, the accuser stood at the right hand of the culprit. 108,6 Diabolus stet a dextris ejus. Let the accuser (B, M) stand at his right hand. *Diabolus*, the devil (D, K, R); in this sense the *accuser* would appear before the Divine tribunal. (6) *A man of clean and holy hands* is one who does no evil thing. 23,4 Innocens manibus et mundo corde. He that is clean of hands, and pure of heart. See *lavo*. (7) *The hiding of the hand in the bosom* denotes inactivity, non-interference, or protection. Cf. Prov. 19,24. *The plucking forth of the hand from the bosom* signifies activity, the exercise of power (on the part of God), or cessation of protection. When God withdraws His hand, He forbears to help, comfort, or protect men. 73,11 Ut quid avertis manum tuam, et dexteram tuam, de medio sinu tuo in finem? Why withdrawest Thou Thy hand—Thy right hand from Thy bosom forever (B)? The Hebrew has: Why drawest Thou back Thy hand, even Thy right hand? (Pluck it forth) from the midst of Thy bosom and consume them (our enemies). God stands aside, as it were, with His strong right hand in His bosom and vindicates not his people. (8) *to lift up the hands*, or *to stretch forth the hands* indicates an attitude of prayer: 133,2 In noctibus extollite manus vestras in sancta, et benedicite Dominum. In the night raise your hands towards the Sanctuary, and praise ye the Lord (B). 27,2; 142,6. (9) *to lay the hands upon*, to guide, protect, chasten as in 31,4; 138,5. See *dextra*. (10) Of beasts, etc. 21,21 De manu canis unicum meam. (Deliver) my only one, i.e., my life, from the power of the dog. *Dog*, fierce enemy. 48,16 de manu inferi, from the power of Sheol.

māre, is, *n.*, *the sea*. (1) *the ocean*. 8,9 Volucres caeli, et pisces maris. The birds of the air and the fishes of the sea. 23,2; 67,23. (2) *the Red Sea* is often meant, even when the word *rubrum* is wanting: 65,6 Qui convertit mare in aridam, in flumine pertransibunt pede. The sea He changed into dry land, men passed dry-shod through the river (B). The miraculous passage of the Red Sea and Jordan. Exod. 14,22; Josue 3,15-17. Pss. 32,7; 76,20; 113,3,5; 105,7,9,22; 135,13,15. (3) *the Mediterranean*, which lay to the west of Jerusalem. 88,13 Aquilonem, et mare tu creasti.

The north and the sea (= the west) Thou hast created. 71,8 Dominabitur a mari usque ad mare. He shall rule from sea to sea. From the Mediterranean to the Indian Ocean. The expression signifies the universal dominion of the Messias. 79,12; 88,26.

māter, tris, *f.* (μήτηρ), *mother*. 112,9 matrem filiorum laetantem, the joyful mother of children. 49,20; 68,9. (a) Note the phrases signifying *from birth, from the beginning of one's existence*: de utero matris meae. 138,13; de ventre matris meae. 21,11; 70,6; ab uberibus matris meae. 21,10.

mātūrītas, ātis, *f.* (maturus), *early morning, dawn*. Used only in the phrase *in maturitate* in Ps. 118,147. Praeveni in maturitate. I prevented (= anticipated, forestalled) the dawning of the day, i.e., I rose early.

mātūtīnus, a, um, (1) *pertaining to the morning, early in the morning*. 129,6 A custodia matutina usque ad noctem. From the morning watch until night. In the Hebrew this goes with verse five: My soul waiteth for the Lord, more than do the watchmen for the morning (Askwith). 21,1. (2) subst., *mātūtīnum*, i, n. (sc. tempus), *the morning*. 29,6 Ad vesperum demorabitur fletus: et ad matutinum laetitia. In the evening weeping shall have place, and in the morning gladness. 64,4. (a) in the sense of *soon, quickly*. 48,15 Et dominabuntur eorum iusti in matutino. The just shall have dominion over them (the wicked) in the morning. 100,8. (b) 62,7 In matutinis (= in vigiliis) meditabor in te. Through the night watches will I meditate on Thee (Br). (c) 72,14 Castigatio mea in matutinis. My chastisement was every morning (M).

maxilla, ae, *f.* (dim. of mala, ae, the cheekbone, or jawbone of men or animals), *the jawbone, the jaw*. 31,9 In camo et freno maxillas eorum constringe, qui non approximant ad te. With bit and bridle constrain Thou their jaws, else they will not come nigh thee, i.e., submit to thee. *They*, the horse and mule, irrational beings. But you, O reasonable creature, submit to God of your own accord, freely.

mēdēla, ae, *f.* (medeor), *a remedy, healing, cure*. Ut flagitemus omnium a te medelam vulnerum. That we may ask of Thee a remedy for all our wounds. Hymn, *Tu, Trinitatis Unitas*.

mēdīcus, i, m. (medeor), *a physician*. 87, 11 Numquid mortuis facies mirabilia: aut medici suscitabunt, et confitebuntur tibi? Wilt Thou do wonders for the dead; or shall physicians raise (them) up, that they may give thanks to Thee? The Hebrew term rendered *medici* in the Vulgate is best translated "shades of the departed." Shall the departed spirits arise and give Thee praise? The answer is of course negative.

mēdītātīo, ōnis, *f.* (meditor), *thought, reflection, musing, meditation*. 118,77 Lex tua meditatio mea est. Thy law is my meditation. 18,15; 48,4. (a) 38,4 Concluit cor meum intra me: et in meditatione mea exardescet ignis. My heart (on account of the insults of my enemy) grew hot within me, and through my thinking a fire (the fire of wrath) was enkindled. (b) *delight*. 118,24 Nam et tes-

timonia tua meditatio mea est. Thy testimonies also are my delight (Hebrew).

mēdītor, ātus sum, āri, *to think, plan, devise, meditate*. 76,7 Et meditatus sum nocte cum corde meo, et exercitabar, et scopebam spiritum meum. I communed (meditated Br) with mine own heart by night, and I pondered, and thoroughly searched my spirit (M). (a) *spoken or murmured thought*. 2.1 Quare fremuerunt gentes, et populi tui meditati sunt inania? Why do the gentiles rage, and the people devise vain things? 1,2; 34,28; 36,30; and often in 118 and elsewhere. (b) *to take pleasure in, to delight in*. 118,16 In justificationibus tuis meditabor. I will delight myself in Thy statutes (Hebrew). 118,70. For 89,9 see *arana*.

mēdīus, a, um (μέσος, η, ον), *in the middle, midst*. 118,62 Media nocte surgebam ad confitendum tibi. At midnight I rise to praise Thee (B). 67,14; 73,11. (a) subst., **mēdīum**, īi, n., *the middle, the midst*. 100,2 in medio domus meae, in the midst of my house. Very common with the prep. *in*, and found also with *de, per*, and *inter*. 21,15; 22,4; 47,10; 67,26; 100,2,7.

mēdulla, ae, f. (medius), lit., *marrow, the marrow of bones; the innermost part of a thing, the finest part, the quintessence*. Deut. 32,14 Butyrum de armento, et lac de ovibus, cum adipe agnorum, et arietum filiorum Basan, et hircos, cum medulla tritici, etc. Butter of the herd, and milk of the sheep, with the fat of lambs, and of the rams of the breed of Basan, and goats, with the marrow (finest) of wheat, etc. Everything of the highest quality.

mēdullātus, a, um (medulla), *full of marrow, fat*. 65,15 Holocausta medullata, fat burnt offerings (B), whole-burnt-offerings (holocausts) full of marrow (M). *Medullata* = *pinguia*.

mēl, mēllis, n. (μέλι), *honey*. 18,11 Dulciora super mel et favum. Sweeter than honey and the (dripping) honeycomb. 118,103. (a) 80,17 Et cibavit eos ex adipe frumenti: et de petra, melle (= de melle e petra) saturavit eos. And He fed them with the fat of (finest of) wheat, and filled (sated) them with honey out of the rock. This verse is variously interpreted. It may mean that God supplied His people with an abundance of food, though their country, Palestine, was mountainous and its soil stony. Cf. Deut. 32,13-14. In a literal sense also honey made by wild bees may have been found in abundance in hollow places in the rocks.

Melchisēdech (Hebrew, king of justice), indecl., king and priest of Salem (i.e., Jerusalem) who is believed to have been the first to have "brought forth bread and wine" (Gen. 14,18) as an offering to the Most High. In the Epistle to the Hebrews, St. Paul represents him as a prototype of Christ. Heb. 5,6; 7,15-17. He was a contemporary of Abraham. See *ordo*.

mēlior, īus, ōris (comp. of bonus), *better*. 83,11 Quia melior est dies una in atriis tuis, super millia. For better is one day in Thy courts (one day well spent in the house of God) than thousands (spent elsewhere in worldly affairs). 36,16; 62,4.

mēlos, i, n. (μέλος), *a song, hymn*. Melos canamus gloriae. That we may sing hymns of praise. Hymn, *Primo dierum omnium (Primo die, quo Trinitas)*.

mēmīni, nisse (connected with moneo, mens, Gr., μέμνω), (1) *to remember, be mindful of*; with the genitive: 136,6 Adhaereat lingua mea faucibus meis, si non meminero tui. Let my tongue cleave to my jaws, if I remember thee not (O Jerusalem). 77,8; 105,5; 105,4; 136,6. (2) with the acc. of the thing: 24,7 Delicta juventutis meae, et ignorantias meas ne memineris. The sins of my youth and my follies remember not (O Lord).

mēmōr, ōris (memini), (1) *mindful of, thoughtful of*. Often translated by the verbs, *to remember, call to mind, think of, take thought for, recall, recount, etc.* Of God: God is mindful of one when He is favorably disposed towards him or bestows favors on him. One must expect just the contrary when God is unmindful of him. 73,2 Memor esto congregationis tuae. Take thought for Thy people (B). 8,5; 15,4; 19,4; 41,7; 73,18,22; 76,12; 88,51; 113,12; 135,23. (2) *to think of*. 6,6 Quoniam non est in morte qui memor sit tui. For in death (among the dead) there is none who thinks of Thee (B). *Thinks of*, i.e., worships Thee, praises Thee. 62,7 Si memor fui tui super stratum meum. When I think of (muse on) Thee on my couch (B).

mēmōriā, ae, f. (memor), *memory, remembrance*. 33,17 Ut perdat de terra memoriam eorum. To destroy their (= evil-doers') remembrance from the earth. 9,7; 29,5; 111,7. (a) *a memorial*. 110,4 Memoriam fecit mirabilium suorum. He hath made a memorial of His wondrous works. A probable reference to the institution of the Passover (K, M). (b) *in memoriam redire*, to be remembered, come into remembrance. 108,14.

mēmōriāle, is, n. (memoria), *memorial, remembrance*. 101,13 Tu autem Domine in aeternum permanes: et memoriale tuum in generationem et generationem. But Thou, O Lord, abidest forever, and Thy remembrance (memory, name, worship) to all generations. 134,13.

mēmōro, āvi, ātum, āre, and dep. mēmōror, ātus, sum, āri (memor), *to remember*. 88,48 Memorare (imperative) quae mea substantia. Remember, (O Lord), of what nature I am (B), what my being is (M). Man's life is short and vain. 70,16; 82,5.

mendācium, īi, n. (mendax), *a lie, lying, falsehood*. 5,7 Perdes omnes qui loquuntur mendacium. Thou shalt destroy (destroyest) all them that speak falsehood. 4,3; 58,13.

mendax, ācis (mentior), lit., *given or prone to lying, mendacious; deceitful, unreliable*. 115,2 Ego dixi in excessu meo: Omnis homo mendax (= omnes homines sunt fallaces). I said in my depression (dismay): Every man is a liar (B). God alone is true and faithful; men are not to be relied upon. The psalmist learned this by experience. 61,10 Mendaces filii hominum in stateris. Deceitful are the sons of men in the weighing-scales (B). They have no weight. In the balances they rise; they are lighter than a breath. See *decipio*.

mendīcitas, ātis, f. (mendicus), *want, poverty*. 106,10 Vincitos in mendicitate et ferro. Fettered in poverty and iron. A hendiadys for—fettered in iron which afflicts.

mendīco, āvi, ātum, āre (mendicus), *to beg*. 108,10 Nutantes

transferantur filii ejus, et mendicent. May his children wander as vagabonds and beg (Br). For *nutantes transferantur*, St. Jerome has *instabiles vagentur*, which is better.

mendicus, a, um, *poor, in want, indigent*. 108,17 Et persecutus est hominem inopem, et mendicum. But he persecuted the wretched and the needy. 39,18.

mens, mentis, f., (1) *mind, soul, spirit*. 30,23 Ego autem dixi in excessu mentis meae. I had said in the dismay (consternation) of my mind, "I am cast out from Thy eyes!" (B), *in excessu mentis*, in my terror (M). 67,28 In mentis excessu, referring to the youthful Benjamin, *in ecstasy* (M); *swept along by enthusiasm* (B). (a) in mente habere, *to have in mind, to recall, call to mind*. 76,6 Et annos aeternos in mente habui. And I called to mind years long since gone by (M). (2) *thought, purpose*. Luke 1,51 Dispersit superbos mente cordis sui. He has scattered the proud in the thought (conceit D) of their heart (M).

mensa, ae, f., *a table*. 127,3 in circuitu mensae tuae, round about thy table. (a) *parare mensam, to furnish, lay, or prepare a table, to provide meat, sustenance*. 77,19 Numquid poterit Deus parare mensam in deserto? Can God furnish a table in the desert? 22,5; 77,20. (b) *meton., a means of sensual gratification*. 68,23 Fiat mensa eorum coram ipsis in laqueum. Let their table before them become a snare.

mensūra, ae, f. (metior), *measure*. 79,6 Et potum dabis nobis in lacrymis in mensura? And Thou givest us to drink of tears in full measure (B). Hebrew: Thou givest them tears to drink three-fold.

mensurābilis, e (mensuro), *measurable; short, easily measured*. 38,6 Ecce mensurabiles posuisti dies meos. Behold, Thou hast made my days of short measure (K, R). Hebrew, *handbreadths*, nine of which made a yard; hence, *a short distance*.

mentior, itus sum, iri (mens), (1) *to lie, tell lies*. 77,36 Et lingua sua mentiti sunt ei. And with their tongue they lied unto Him. (2) 88,36 Semel juravi in sancto meo, si David mentiar. Once (for all) have I sworn by My holiness: I will not lie (speak falsely) unto David. *Si David mentiar* = juro, nunquam Davidi mentiar: it is the usual form of adjuration, making a negation. *Si non* is used in the affirmative form. *Si mentiar*, If I lie, may so and so befall me! See *Introduction* (15). (3) *to pay lip homage, to offer feigned but forced submission, hence to submit*. 80,16 Inimici Domini mentiti sunt ei. The enemies of the Lord have lied (paid false or forced homage) to Him. 17,46; 65,3. (4) *to fail, deceive, disappoint (one's expectations)*. Hab. 3,17 Mentietur opus olivae. The labor (fruit, produce) of the olive tree will disappoint (its owner).

mērācus, a, um (merus, a, um, *pure, unmixed; esp., applied to wine*), *pure, unmixed*. Deut. 32,14 Et sanguinem uvae biberet meracissimum. That he (Jacob, i.e., the Israelites) might drink the purest blood of the grape (the finest wine).

merces, ēdis, f. (mereo), *a reward*. 126,3 Ecce hereditas Domini, filii, merces fructus ventris. Lo, children are an inheritance (gift)

from the Lord; the fruit of the womb (is His) reward. Children, rather than riches, are the heritage which God bestows on His servants.

mĕrĕo, ūi, ĭtum, ĕre 2, *to merit, deserve, be worthy of*. Regina caeli, laetare, alleluia! Quia quem meruisti portare, alleluia! Queen of heaven rejoice, alleluia! For He whom thou didst merit to bear, alleluia! Dep. mĕrĕor is found in hymn, *Nocte surgentes*.

mergo, mersi, mersum, ĕre 3, *to plunge, sink, overwhelm*. Mersos sopore libera. Deliver us, overwhelmed by sleep. Hymn, *Rerum Creator optime*.

mĕridiānus, a, um (meridies), *midday, noonday*. 90,6 Ab incursu, et daemonio meridiano. (Thou shalt not fear) the demon's attack at the noonday (B). The expression is best understood as a hendiadys. It is so rendered by B. and R.

mĕrĭdĕs, ĕi, m. (medius and dies), *noon, the noonday*. 36,6 Et educet quasi lumen justitiam tuam: et iudicium tuum tamquam meridiem. He shall bring (show) forth thy justice as the light, and thy judgment (righteous cause K) as the noonday. 54,18.

mĕrĭto, adv. (meritus), *deservedly, according to desert, rightly*. 7,5 Decidam merito ab inimicis meis inanis. (If I have requited with evil those that requited me), may I deservedly fall empty before my enemies.

mĕrus, a, um, *pure, unmixed with water, said esp. of wine*. 74,9 Quia calix in manu Domini vini meri plenus misto. For in the hand of the Lord there is a cup of strong wine full of mixture. The cup is filled with God's wrath; the wine is strong, i.e., unmixed with water, but it is mixed with herbs, with myrrh, nard, etc., to increase its stupefying power. There is then no contradiction between cup of *pure* wine and *mixture*. mĕrum, i, n., *pure wine unmixed with water*. See *faex*.

Mĕsōpōtāmĭa, ae, f. (Μεσοποταμία, country between rivers), a country of Asia lying between the Euphrates and the Tigris. 59,2.

mĕtĭor, mensus sum, metĭri, *to measure, mete; to measure out, to allot or distribute by measure*. 59,8 Laetabor, et partibor Sichimam: et convallem tabernaculorum metibor. I will gladly divide Sichem; and measure out the Valley of Tents (B). The reference is to the division of Canaan by Josue. Cf. Josue 13, esp. verse 27. *Valley of Tents*, in Hebrew, *Succoth*, i.e., *huts, booths*. Cf. Gen. 23,17-18. *Partibor and metibor* are old future forms.

mĕto, messŭi, messum, ĕre 3, *to reap, mow, gather harvest*. 125,5 Qui seminant in lacrymis, in exultatione metent. They that sow in tears shall reap in joy. 128,7. As the husbandman's wearisome labor is requited by an abundant harvest, so the sufferings of the Jews in captivity were followed by a joyful return to their country.

mĕtŭo, ūi, ĕre 3 (metus), *to fear, be afraid*. 59,6 Dedisti metuentibus te significationem. Thou hast given to them that fear Thee a banner (a standard round which to rally). 32,18; 66,8.

mĕus, a, um, poss. pron., *my, mine*; very common. The vocative *meus* for *mi* is regularly used. 7,2,4,7.

mĭco, ūi, āre, *to shine, glitter, sparkle*. Verusque sol illabere,

micans nitore perpeti. O Thou, true Sun, descend, shining with everlasting brightness. Hymn, *Splendor paternae gloriae*.

mille, num. adj., *a thousand*; pl. subst., *millia*, *ium*, *n.*, thousands; used generally in the sense of *an indefinitely large number, a host, multitude*. 3,7 Non timebo millia populi circumdantis me. I will not fear (even) thousands of people, who encompass me round about. 59,2; 67,18; 83,11; 118,72.

mīnister, tri, *m.* (from root *min*, whence also *minus*), *a minister, servant*. 103,4 Qui facis angelos tuos, spiritus: et ministros tuos ignem urentem. Who makest Thy messengers winds: and Thy ministers a flaming fire (M). The winds and lightnings are God's servants. The verse is variously rendered. 102,21; Cf. Heb. 1,7.

mīnistro, āvi, ātum, āre (minister), *to serve, wait on, minister to*. 100,6 Ambulans in via immaculata, hic mihi ministrabat. Whoso walketh in a blameless path, he shall serve me (B).

mīnōro, āvi, ātum, āre (minor), (1) *to decrease, diminish*. 106,38 Et jumenta eorum non minoravit. And their cattle He suffered not to decrease (in number). (2) *to shorten*. 88,46 Minorasti dies temporis ejus. Thou hast shortened the days of his youth (B,M). Not that the psalmist's life was shortened, but his trials made him old before his time.

mīnūo, ūi, ūtum, ěre 3 (from root *min*, whence *minor*, *μνῶω*), *to make smaller or less, diminish*. 8,6 Minuisti eum paulo minus ab angelis. Thou hast made him (man) a little less than the angels. (a) *passive, to lack, want, be deprived of*. 33,11 Inquirentes autem dominum non minuuntur omni bono. They that seek the Lord shall not be deprived of any good.

mīnus, used only in the phrase *paulo minus*, *q. v.*

mīrābilis, e (miror), (1) *wonderful, marvellous*. 67,36 Mirabilis Deus in sanctis suis. God is wonderful in His saints (D, K, R; among His holy ones Br; in His sanctuary B; in his Holy places M). 64,6; 117,23. (2) *subst., mirabilia*, *ium*, *wonders, wonderful works, marvellous things*. 9,2 Narrabo omnia mirabilia tua. I will recount all Thy wondrous deeds. 25,7; 39,6; 70,17,18, frequent.

mīrābiliter, adv. (mirabilis), *wondrously, marvellously, singularly*. 44,5 Et deducet te mirabiliter dextera tua. And thy right hand shall lead thee wondrously. Hebrew: And thy right hand will show thee terrible deeds (Briggs). *Mirabiliter*: St. Jerome has *terribilia*. 75,5.

mīrifico, āvi, ātum, āre (mirus and facio), (1) *to exalt, to favor wonderfully*. 4,4 Et scitote quoniam mirificavit Dominus sanctum suum. Know ye also that the Lord hath exalted His holy one (= David). (2) *to fulfill or accomplish wondrously*. 15,3 Mirificavit omnes voluntates meas in eis. He hath wondrously accomplished all that which I did wish for them (= the pious). (3) *to show forth wondrously*. 16,7 Mirifica misericordias tuas. Show wondrously Thy mercies (kindness B). 30,22.

Misael (Hebrew, who is what God is?) indecl., one of the three holy youths whom Nabuchodonosor cast into the fiery furnace. See *Ananias*.

miscĕo, miscĕi, mixtum and mistum, ěre 2 (μίσγω = μίγνυμι), *to mix, mingle*. 101,10 Potum meum cum fletu miscebam. I mingled my drink with tears. 74,9.

mĭser, ěra, ěrum, *wretched, miserable*. 136,8 Filia Babylonis misera. O wretched daughter of Babylon! *Filia*, the city and its inhabitants. See *filia*. 37,7.

mĭsĕrĕtĭo, ōnis, *f.* (misereor), *kindness, compassion, mercy*. 39,12 Ne longe facies miserationes tuas a me. Withhold not Thou Thy tender mercies from me. 24,6; 50,3; 68,17, frequent, but found in the psalms only in the plural.

mĭsĕrĕtŏr, ōris, *m.* (miseror), *merciful, one who shows mercy*. It is found only in the phrase *miserator et misericors Dominus*, merciful and gracious is the Lord. 85,15; 102,8; 110,4; 111,4. Nouns ending in *or* are often best translated as adjectives.

mĭsĕrĕor, sertus sum, ěri 2 (miser), *to pity, have mercy on*. Used both with reference to God and man. It is followed by the gen. or dat. (a) 50,3 Miserere mei, Deus. Have mercy on me, O God. 29,11; 66,2; 102,13; 122,2. (b) dat. 59,3 Misertus es nobis. Thou hast had mercy on us. The dat. is familiar from its use in the Mass and in the Litanies. 58,6; 102,13; 108,12.

mĭsĕrĭa, ae, *f.* (miser), *misery, wretchedness*. 11,6 Propter miseriam inopum, et gemitum pauperum nunc exurgam, dicit Dominus. Because of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. 68,21; 139,11. (a) the obscure phrase *a miseria* in 87,19 is variously rendered: "through my wretchedness" (B); "because of misery." The Hebrew text would give: Thou hast put far from me lover and friend; my familiar friends are darkness (= a miseria). The grave is now my only friend.

mĭsĕrĭcŏrdĭa, ae, *f.* (misericors), *mercy, kindness, favor, compassion, loving-kindness*. 93,18 Misericordia tua Domine adjuvabat me. Thy mercy, O Lord, held me up (helped me). 22,6; 24,6; 50,3; 76,10, frequent in both the sing. and pl.

mĭsĕrĭcŏrs, cordis (misero and cor), *merciful, abounding in mercy*. 114,5 Misericors Dominus, et justus. The Lord is merciful and just. 85,15; 110,4; 144,8.

mĭsĕror, ātus sum, āri (miser), *to pity, have compassion on*. Ut reos culpae miseratus (est). That He may have pity on those guilty of sin. Hymn, *Ecce jam noctis*.

mĭstum, i, or mixtum, i, *n.* (misceo), *a mixture*. It is found only in 74,9 where it is used with reference to wine mixed with herbs and other ingredients to increase its intoxicating potency. See *faex* and *merus*.

mĭtesco, ěre 3 (mitis), *to become mild; to be allayed, to subside*. Pontique mitescunt freta. The raging of the sea subsides. Hymn, *Aeterne rerum Conditor*.

mĭtĭgo, āvi, ātum, āre (mitem ago), (1) *to calm, soften, or mitigate (anger)*. 84,4 Mitigasti omnem iram tuam. Thou hast calmed (put away) all Thine anger. (2) *to give one rest, peace, or relief*. 93,13 Ut mitiges ei a diebus malis. That Thou mayest give

him relief (save, or rescue him) in evil days (M). (3) *to calm, allay*. 88,10 Motum autem fluctuum ejus tu mitigas. Thou calmest the tumult of its (the sea's) waves.

mītis, e, (1) Of God, *mild, gentle*. 85,5 Quoniam tu Domine suavis, et mitis. For Thou, O Lord, art kind and gentle. (2) Of men, *meek*. 24,9 Docebit mites vias suas. He will teach the meek (peaceful B) His ways.

mitto, misi, missum, ěre 3, (1) *to send*. 19,3 Mittat tibi auxilium de sancto. May He send thee help from the sanctuary. 77,25; 104,17. (2) *sortem mittere*, to cast lots. 21,19 Et super vestem meam miserunt sortem. And upon my vesture they cast lots. (3) *sagittas mittere*, to send forth arrows. 17,15 Et misit sagittas suas, et dissipavit eos. And He sent forth His arrows (fig., lightnings), and scattered them. (4) 77,9 mittentes arcum, i.e., mittentes sagittas ex arcu. (The children of Ephraim) bending and shooting with the bow (M). (5) *semina mittere*, to sow seed. 125,6 Euntes ibant et flebant, mittentes semina sua. Going they went and wept, scattering their seed.

Mōab, indecl., son of Lot, and ancestor of the Moabites who dwelt east of the Dead Sea and south of the river Arnon. They were a warlike people, and were ancient and bitter enemies of the Israelites. They were worshippers of the god Moloch. 59,10; 82,7. See *olla*.

mōdīcus, a, um (modus), (1) *of a moderate, middling, or intermediate size; small, little*. 41,7 a monte modico, from the little hill. *The little hill* is probably a small mountain at the source of the Jordan in the neighborhood of Caesarea Philippi. (2) subst., *mōdicum*, i, n., *a little*. 36,16 Melius est modicum justo, super divitias peccatorum multas. Better is a little to (or, the scanty store of) the just man, than the great riches of the wicked.

mōla, ae, f. (molo), to grind in a mill; mola, mill, mill-stone), pl., *the jaw-teeth, the grinders*. 57,7 Molas leonum confringet Dominus. The Lord shall break the jaw-teeth (great-teeth) of the lions (M). *Lions, wicked rulers* (Briggs).

mōlestīa, ae, f. (molestus), *trouble, annoyance*. Pulsis aquae molestiis, terram dedisti immobilem. After driving away the troubled waters Thou didst firmly establish the land. Hymn, *Telluris alme (ingens) Conditor*.

mōlestus, a, um (moles), *troublesome, burdensome, annoying, irksome*. 34,13 Ego autem, cum mihi molesti essent, induebar cilicio. But as for me, when they gave me trouble, I put on sackcloth (M). 54,4.

mollīo, ivi, itum, ire (mollis), *to make pliant or supple; to make smooth, to soften*. 54,22 Molliti sunt sermones ejus super oleum: et ipsi sunt jacula. Smoother than oil were his words, yet they were darts (Hebrew, drawn swords). His words were soft but they wounded like sharp weapons. *His*, a smirking hypocrite (Br), or the traitor of verses 13-15.

mons, montis, m., *a mountain*; it is found frequently in the Psalter, and is often used in a figurative sense. A mountain is

a symbol of strength, greatness, etc.: (1) *signifying stability, permanence.* 124,1 Qui confidunt in Domino, sicut mons Sion: non commovebitur in aeternum. They that trust in the Lord are like Mt. Sion, that is immovable, that abideth forever (B). (2) *protection, defense.* In 124,2 God is represented as the defender of His people, as the mountains round about Jerusalem are its natural defenses. Montes in circuitu ejus: et Dominus in circuitu populi sui. Mountains are round about her, and the Lord is round about His people. (3) *mountains and hills,* which are characteristic features of Palestine, are used for the country itself. 71,3 Suscipiant pacem populo: et colles justitiam. Let the mountains receive peace for the people: and the hills justice. (4) 75,5 a montibus aeternis, from the everlasting mountains, or eternal hills; so called because of their immovableness and unchangeableness. Their lofty peaks seem to reach up into heaven, whence God sends forth His lightnings. (5) *to signify great excellence* an object is compared to a high and majestic mountain. 35,7 Justitia tua sicut montes Dei. Thy justice (O Lord) is as the mountains of God. Thus too "cedars of God." 79,11. (6) *Mount Sion* under different appellations: 23,3 mons Domini, the mountain of the Lord. 2,6 mons sanctus ejus, His holy mountain. 77,54 mons sanctificationis suae, the mountain of His sanctuary. (7) 120,1 Levavi oculos meos in montes, unde veniet auxilium mihi. I have lifted up my eyes to the mountains, from whence help shall come to me (D, K, R). These words were probably spoken by the returning captives on first coming in sight of the mountain ridge on which Jerusalem and the Temple are built.

mōra, ae, f., a delay. Morasque noctis rumpimus. Let us (rising to pray) interrupt the lingering hours of the night. Hymn, *Rerum Creator optime.*

morbīdus, a, um (morbus), diseased, depraved. Lumbos, jecurque morbidum flammis adure congruis. Burn Thou with becoming (Thy holy) flames our reins and our depraved hearts. Hymn, *Summae Parens clementiae.*

mordēo, mōmordi, morsum, ēre 2, to bite, take fast hold of. Mens ecce torpet impia, quam culpa mordet noxia. Lo, the guilty soul which mortal sin holds fast is torpid. Hymn, *Nox atra rerum contegit.*

mōriōr, mortūus sum, mōri (mors), (1) to die. 117,17 Non moriar sed vivam. I will not die, but live. 40,6; 48,11; 87,1. (2) **mortūus, a, um, part. adj. Subst., a dead man, pl., the dead.** 87,1 Numquid mortuis facies mirabilia? 87,6,11; 113,17. (a) 142,3 mortuos saeculi (He has made me to dwell in dark places) as those who have been long dead. A Hebraism in which the former, and not the latter, of two nouns is inflected. The genitive in this construction becomes equivalent to an adjective. See *Introduction* (6). (b) 30,13 Oblivioni datus sum, tamquam mortuus a corde. To oblivion I am abandoned altogether (= a corde), like one dead (B). The phrase *a corde* goes with *oblivioni datus sum*, and not with *mortuus*.

mors, mortis, f., death. 117,18 Morti non tradidit me. He hath

not delivered me over to death. 77,50; 115,15. *Mors* occurs in many phrases: 7,14 vasa mortis, instruments of death (arrows). 21,16 pulvis mortis, the dust of death (the grave). 67,21 exitus mortis, means or ways of escape from death. 22,4 in medio umbrae mortis, in the midst of the shadow of death, i.e., in very great danger. 17,5 dolores mortis, pains, pangs of death. 88,49 videre mortem, to see (i.e., to experience) death. 12,4 obdormire in morte, to sleep in death, i.e., to sleep the sleep of death. 6,6 non est in morte (= inter mortuos, in mortis regno). In death there is none (who thinks of Thee).

morsus, ūs, *m.* (mordeo), *a bite, biting.* Deut. 32,24 Devorabunt eos aves morsu amarissimo. Birds shall devour them with a most bitter bite.

mortālis, e, (mors), *mortal, i.e., subject to death; subst., a man, human being.* Beata spes mortalium, blessed hope of mortals, (i.e., Christ). Hymn, *Aeterna caeli gloria.*

mortīcinum, i, *n.* (mors: late Latin; the word is really an adj.), *a corpse.* 78,2 Posuerunt morticina servorum tuorum escas volatilibus caeli. They have given the corpses of Thy servants as food to the birds of the air.

mortīfico, āvi, ātum, āre (mors and facio), *to kill, slay.* 36,32 Quærit mortificare eum. (The wicked) seeketh to put him (the just man) to death. 108,17. (a) 78,11 Posside filios mortificatorum. Save (preserve) the children of the slain. The sons of those whose fathers have been put to death. *Mortificata* may also be taken in an abstract sense for *mortificatio*, hence, "the sons of death," i.e., those who were condemned to death. Those doomed to death (K). (b) 43,22 Quoniam propter te mortificamur tota die. Because for Thy sake we are slain all the day long. On account of our fidelity to Thee we live daily in imminent danger of death. St. Paul applies these words to the sufferings and persecutions of the Apostles and early Christians. Rom. 8,36.

mōrus, i, *f.* (μωπέα), *a mulberry tree.* 77,47 Et occidit . . . moros eorum in pruina. And He destroyed (killed) their mulberry trees with frost.

mōs, mōris, *m., manner.* 67,7 Deus qui inhabitare facit unius moris in domo. God who maketh men of one manner (disposition) to dwell in a house. *Men of one manner:* Hebrew, the solitary ones, lonely ones. Yahweh bringeth home again (maketh to dwell at home) the lonely ones. The Hebrew speaks only of the loneliness of those referred to, while the Vulgate and Greek suggest qualities of temperament and character. The Vulgate *unius moris* ought to mean, of simple or consistent, and, therefore, of steadfast character. Cf. B. The reference is to the Israelites who were either bondmen in Egypt or wanderers in the desert. Although in great numbers they were lonely because they were without a fixed habitation.

mōtus, ūs, *m.* (moveo), *a motion, movement; tumult.* 88,10 Motum autem fluctuum ejus (sc. maris) tu mitigas. The tumult of its waves Thou calmest.

mōvēo, mōvi, mōtum, ēre 2, (1) *to move, affect, influence.* 35,12

Manus peccatoris non moveat me. Let not the hand of the sinner move (disturb B) me. (2) *caput movere*, to shake or wag the head as a sign of contempt 21,8; 108,25. (3) *to waver, falter, hesitate, fail.* 16,5 *Perfice gressus meos in semitis tuis: ut non moveantur vestigia mea.* Make firm my steps in Thy paths, so that my feet may not be made to stray. 9,27; 93,18. (4) 67,9 *Terra mota est*, the earth was moved, i.e., it trembled, shook, or quaked. 45,7; 113,7. (5) 97,7 *Moveatur mare, et plenitudo ejus.* Let the sea be moved (as with joy, or reverential awe) and the fullness thereof (the animals that dwell therein). (6) *to reel, stagger.* 106,27 *Turbati sunt, et moti sunt sicut ebrius.* They (the mariners in a tempest) were troubled, they stagger like a drunken man.

Moyses, genit. and dat. Moysi, acc. Moysen, *m.*, a Hebrew liberator, law-giver, prophet, and historian. He was born in Egypt about 1571 B. C. He was brought up at court, and was instructed in all the wisdom of the Egyptians; and he was mighty in his words and in his deeds (Acts 7,22). He is the author of the Pentateuch, the first five books in the Bible. For an account of his life read Exodus. Psalm 89 is, in its title, ascribed to Moses. It is probably the most sublime psalm in the Psalter.

mucro, ōnis, m., the sharp point of anything, esp. of a sword; a sword. *Mucro latronis conditur.* The robber's sword is sheathed. Hymn, *Aeterne rerum Conditor.*

multiplex, pl̄icis (multus and plex, from plico), *manifold, many; far more, many times more.* 67,18 *Currus Dei decem millibus multiplex.* The chariot of God (the Ark) is attended by ten thousands (= an innumerable host). The Hebrew term expresses iteration, or a multiplication of numbers, "two myriads."

multipliciter, adv. (multiplex), *in manifold or various ways.* 62,2 *Sitivit in te anima mea, quam multipliciter tibi caro mea.* For Thee my soul hath thirsted; for Thee my flesh longeth, O how many ways! (D); O how exceedingly! (R); O how much! (K); how often! (M). Hebrew: My flesh doth pine for Thee in a dry and dreary land, where no water is (Br). The Hebrew divides the verse differently.

multiplicō, āvi, ātum, āre (multiplex), (1) *to multiply, increase.* 24,17 *Tribulationes cordis mei multiplicatae sunt.* The troubles (cares) of my heart are multiplied. 3,2; 24,19; 37,20; 39,6. (2) 4,8 *A fructu frumenti, vini, et olei sui multiplicati sunt.* With the fruit of their corn and wine and oil, they have been enriched (M). (3) 64,10 *Multiplicasti lucupletare eam (a Hebraism).* Thou hast abundantly enriched it (the earth). See *Introduction* (7). (4) *to grow, flourish.* 91,13 *Justus, ut palma florebit: sicut cedrus Libani multiplicatur.* The just shall flourish like the palm tree: he shall grow up (attain a great age) like a cedar of Libanus: He will be strong and full of vigor when the sinner is decrepit or dead. (5) 105,29 *Multiplicata est in eis ruina.* Destruction was multiplied among them. A great slaughter took place among them. Cf. Num. 25.

multitūdo, inis, *f.* (multus), (1) *a large number, multitude.*

63,3 Protexisti me a . . . multitudine operantium iniquitatem. Thou hast protected me from the multitude (throng) of the workers of iniquity. (2) *abundance, greatness*. 36,11 Mansueti . . . delectabuntur in multitudine pacis. The meek shall delight in an abundance of peace. This use is very common. (3) 43,13 Vendidisti populum tuum sine pretio: et non fuit multitudo in commutationibus eorum. Thou hast sold Thy people gratis (for a mere trifle). And there was no crowd at their sale (M). And in their sale the price was not high (B). The Jews when sold as slaves went cheap, *sine pretio*. (4) as an adjective, *great, mighty*. 76,18 Multitudo sonitus aquarum. Mighty was the roar of the waters.

multum, adv. (*multus*), *very, to a great degree or extent*. 102,8 Miserator et misericors Dominus: longanimis, et multum misericors. The Lord is compassionate and merciful: long suffering and plenteous (full of) in mercy. 119,6 Multum incola fuit anima mea. Long (too long B) has my soul been a sojourner (M). 122,3,4; 144,8.

multus, a, um, (1) *much; many, numerous; much, great*. Very common as an adjective. (2) As a subst., *multi, ōrum, m., many*. 3,3 Multi dicunt animae meae. Many say to my soul, i.e., to me. 3,2; 4,6; 30,14; 39,4, frequent.

mūlus, i, *m., a mule*. 31,9 Nolite fieri sicut equus et mulus, quibus non est intellectus. Be not as the horse and the mule, that have no understanding. See *maxilla*.

mundus, āvi, ātum, āre (*mundus, clean*), *to cleanse*. 50,4 A peccato meo munda me. Cleanse me from my sin. 18,13; 50,9.

mundus, a, um, *clean, pure*. 50,12 Cor mundum crea in me Deus. Create a clean heart in me, O God. 23,4. Also in Hymn *Jam lucis orto sidere*.

mūnĕro, āvi, ātum, āre (*munus*), *to present, honor, or reward with a thing*. (Eos) donis beatis muneret. That He may reward with heavenly gifts those, etc. Hymn, *Primo die, quo Trinitas*.

mūnĭtus, a, um (*part. of munio*), *fortified, defended, secure*. 30,22 Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita. Blessed be the Lord, for He has wondrously made manifest His Mercy to me (as if I were) in a fortified city. 59,11 (a) Of God: 70,3 Esto mihi in Deum protectorem, et in locum munitum: ut salvum me facias. Be Thou unto me a God, a protector, and a place of strength (a stronghold), that Thou mayest make me safe.

mūnus, ĕris, *n., (1) a gift, present*. 71,10 Reges Tharsis, et insulae munera offerent. The kings of Tharsis and the islands shall offer presents. 44,13; 67,30; 75,12. (2) *a bribe*. 14,5 Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. (He will dwell in God's tent), who giveth not his money at usury, and taketh not bribes against the innocent. 25,10.

murmūro, āvi, ātum, āre (*murmur*), *to murmur, the low muttered complaint of discontented persons*. 58,16 Si vero non fuerint saturati, et murmurabunt. If they be not filled (fed), then they murmur. 105,25.

mūrus, i, *m., a wall; prop., a wall round a city*. 50,20 Ut aedifi-

centur muri Jerusalem. That the walls of Jerusalem may be rebuilt. 17,30 Et in Deo meo transgrediar murum. And through my God I shall go over (scale, leap over) a wall. 54,11.

mūtatiō, ōnis, *f.* (muto), *a change.* 76,11 Et dixi: Nunc coepi: haec mutatio dexteræ Excelsi. Then I said; Now I begin (to comprehend); This is a change of the right hand of the Most High (B). What causes me sorrow is the changed attitude of God towards Israel. His strong right hand in the past protected Israel.

mūto, āvi, ātum, āre, (1) *to change.* 101,27 Et sicut opertorium mutabis eos, et mutabuntur. And as a vesture (garment) Thou shalt change them (the heavens), and they shall be changed. All created things grow old like a garment; God alone is immutable. (2) *to exchange, barter.* 105,20 Et mutaverunt gloriam suam in similitudinem vituli comedentis foenum. And they exchanged their Glory (God, in whom they should glory), for the likeness of a grass-eating calf (an idol). Cf. Exod. 32,1-8.

mūtūor, ātus sum, āri (mutuum), *to borrow.* 36,21 Mutuabitur peccator, et non solvet. The sinner borroweth, and payeth not back.

mūtus, a, um, *dumb, unable to speak.* 37,14 Ego autem tamquam surdus non audiebam; et sicut mutus non aperiens os suum. But I, as a deaf man, heard not: and I was as a dumb man that opened not his mouth. 30,19.

myrrha, ae, *f.* (μύρρα), *myrrh, a strong odoriferous gum which exudes from the myrrh tree, a low, thorny, hard-wood tree growing in Arabia.* 44,9 Myrrha, et gutta, et casia a vestimentis tuis. The scent of myrrh and aloes and cassia is in thy garments, i.e., they exhale from thy garments.

N

nāres, ūm, *f.*, pl., *the nostrils, the nose.* 113,14 Aures habent, et non audient: nares habent, et non odorabunt. They have ears, and hear not: noses have they, and smell not.

narro, āvi, ātum, āre (narrus = gnarus), (1) *to tell, relate, recount.* 74,2 Narrabimus mirabilia tua. We will relate (proclaim, recount, tell of) Thy wondrous works. 9,2; 21,23, frequent. (2) 47,13 Circumdate Sion, et complectimini eam: narrate in turribus ejus. Walk round Sion, and make the circuit thereof: tell ye of her towers (M), count well its towers (B). Mark well or count her towers to see that the siege has in no wise impaired her strength. *In* of the Vulgate seems equivalent to *de* (K). St. Jerome has: Numerate turres ejus. Count her towers. For 86,6 see *scriptura*.

nascor, nātus sum, nasci, *to be born.* 86,5 Homo, et homo natus est in ea. This man and that man (a Hebraism, *every man*) was born in her. *Her*, Sion, Jerusalem, the mother-city of the world. *Is born*: if not by physical descent at least by moral and religious adoption, so that each one may be as truly regarded as a citizen as if he had been born in her. Cf. Briggs. 21,32; 44,17; 77,6.

Nathan (Hebrew, given by God) *indecl.*, a prophet who lived at the time of David and Solomon. He reproved David for his sin

of adultery and murder, and artfully caused the king to condemn himself by reciting to him the parable of the traveler and the lamb (2 Kings 12). Nathan is supposed to have been the tutor of Solomon. His name occurs in the title of the psalm *Miserere*, which was written by the penitent king "when Nathan the prophet came to him after he had sinned with Bethsabee" (Ps. 50,2).

nātiō, ōnis, f. (nascor), (1) *nation, people*; in pl., *the gentiles*. 78,10 Ne forte dicant in gentibus: Ubi est Deus eorum? Lest they should say among the gentiles (the heathen, the nations): Where is their God? 105,27,47; 109,6; 147,20; 149,7. (2) *a generation*. 72,15 Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi. If I said, I will speak thus; behold I should condemn (disown, betray) the generation of Thy children (= the true Israelites). *Speak thus*, cf. verses 11-14—thoughts that suggest themselves to the minds of the wicked.

nātīvitas, ātis, f. (nativus, beginning or originating in birth), lit., *birth*; *yield, increase, produce of the field*. 106,37 Et seminaverunt agros, et plantaverunt vineas: et fecerunt fructum nativitatis. And they sowed fields, and planted vineyards: and they (the vines and fields) yielded fruit.

nātus, i, m. (nascor), *a son*; pl., *children, race, offspring, family, posterity*. 108,13 Fiant nati ejus in interitum. Let his (i.e., one slanderer as the type of many) posterity be cut off (given up to utter destruction).

nauta, ae, m. (for navita, from navis), *a sailor, seaman, mariner*. Hoc (canente) nauta vires colligit. While he (the cock, at dawn) sings, the weary sailor gathers new strength. Hymn, *Aeterne rerum Conditor*.

nāvis, is, f. (ναῦς), *a ship, vessel*. 106,23 Qui descendunt mare in navibus. They that go down to the sea in ships. 47,8; 103,26. See *descendo*.

ne, conj., that not. (1) It is used with the present, and with the perfect subjunctive in independent clauses containing an entreaty or prohibition. 21,12 Ne discesseris a me. Depart not from me. 6,2 Domine, ne in furore tuo arguas me. O Lord, rebuke me not in Thy indignation. 39,12; 89,3 frequent. (2) In dependent clauses of purpose. 77,44 Et convertit in sanguinem flumina eorum, et imbres eorum, ne biberent. And He turned their rivers into blood, and their showers, that they might not drink (Exod. 7,19-21). 77,8; 118,37 frequent.

nēbūla, ae, f. (νεφέλη), *a fog, mist*. 147,16 Qui dat nivem sicut lanam: nebulam sicut cinerem spargit. (Praise the Lord, O Jerusalem), who giveth snow like wool: He scattereth mists (Hebrew, hoar-frost like ashes. Hoar-frost covering objects makes them appear as if they were strewn with ashes.

nēcēssītas, ātis, f. (necesse), *distress, affliction, sorrow*. 106,13 Et de necessitatibus eorum liberavit eos. And from their distress (straits Br, M) He delivered them (B). 24,17; 30,8; 106,6,19,28. In the Psalter it is found only in the plural.

nēgo, āvi, ātum, āre (perhaps from ne and aio), *to say no, to*

deny. Gallus negantes arguit. The cock rebukes the unwilling (those unwilling to rise at cock-crow). Hymn, *Aeterne rerum Conditor.*

nĕgōtĭum, *ii, n.* (nec and otium, want of leisure; nec = non), lit., *business, occupation; anything difficult or unpleasant; a plague, pestilence.* 90,6 Non timebis . . . a negotio perambulante in tenebris. Thou shalt not be afraid of the thing that walketh about in the dark (K). Hebrew: Thou shalt not fear the pestilence that walketh in darkness.

nĕmo, *inis, m.* (ne and homo), *no man, no one, nobody.* 138,16 Dies formabuntur, et nemo in eis. Days shall be formed, and no one in them (D, K, R). Hebrew: Days were conceived (formed) though not one of them as yet was. The *days* are those which the still unborn psalmist was to live. These were fully determined and written in God's book.

Nĕōmĕnĭa, *ae, f.* (νεομηνία), *the new moon.* 80,4 Buccinate in Neomenia tuba, in insigni die solemnitatis vestrae. At the new moon blow the horn; on your splendid feast-day. (B). Hebrew: Blow the horn at the new moon, at the full moon, the day of your feast (Br)! "New moon, i.e., of the month Tisri (September-October), in which from the fifteenth to the twenty-first day was kept the Feast of Tabernacles. The feast came at the full moon of this month, but the new moon of the month marked the Jewish New Year's Day, which was greeted by the blowing of trumpets" (Br). Cf. Lev. 23,24,25. The word occurs once in the New Testament, in Col. 2,16, where St. Paul urges the faithful to have no fear of being condemned for the non-observance of Mosaic rites or festivals.

Nephtāli (Hebrew, wrestling, struggle), or Nephthāli, indecl., the son of Jacob after whom one of the twelve tribes, the tribe of Nephthali, was named. His allotment lay to the north and west of the Sea of Galilee. 67,28.

nĕquam, *adj., indecl., evil, wicked, iniquitous.* 63,6 Firmaverunt sibi sermonem nequam. They hold firmly among themselves to their iniquitous scheme (B), wicked proposal (M).

nĕquando, *conj., (ne quando, for ne aliquando), lest, that not, lest at any time.* 12,5 Nequando dicat inimicus meus: Praevalui adversus eum. Lest at any time my enemy say: I have prevailed against him. 7,3; 37,17 frequent.

nĕque and **nĕc**, negative particles, (1) *and not, also not.* 30,9 Nec conclusisti me in manibus inimici. And Thou hast not shut me up in the hands of the enemy. 17,22; 30,9, frequent. (a) *yet, but not,* 43,18 Haec omnia venerunt super nos, nec obliti sumus te. All these things have come upon us, yet we have not forgotten Thee. (2) *After ne, or non in the sense of ne.* 82,2 Deus, quis similis erit tibi? ne taceas, neque compascaris, Deus. O God, who shall be like unto Thee? hold not Thy peace, neither be Thou still, O God. 34,25; 37,2; 68,16.

nĕquĭtĭa, *ae, f.* (nequam), *wickedness, malice, iniquity.* 72,8 Cogitaverunt, et locuti sunt nequitiam. They think and speak wickedness. 7,10; 27,4; 54,16.

nesciō, īvi, itum, īre, *not to know, to be ignorant of*. 72,22 Et ego ad nihilum redactus sum, et nescivi. And I am brought to nothing, and knew not (= am without understanding M). Hebrew: Yea, I have been a stupid animal, and ignorant. His ignorance consisted in his inability to understand the justice of God in permitting the temporary prosperity of the wicked. 81,5.

nīdīfīco, āvi, ātum, āre (nidus and facio), *to build or make a nest*. 103,17 Illic passerēs nīdīfīcabunt. There the sparrows shall make their nests.

nīdus, i, m., *a nest*. 83,4 Etenim passer invenit sibi domum: et turtur nidum sibi. For the sparrow hath found her a home, and the turtle dove a nest for herself.

nīhil, n., indecl., *nothing*. (1) 22,1 Dominus regit me, et nihil mihi deerit. The Lord ruleth me, and I shall want nothing. 75,6. (a) 88,23 *nihil proficere*, to gain no advantage (over), to effect nothing (against). (2) **nīhilum**, i, n. (a) *ad nihilum* is used with verbs to signify *to bring to naught*, with reduco, and deduco, 14,4; 58,9; 59,14; 107,14; with redigo, *to reduce to nothing*, 72,20,22; 77,59; with devenio, *to come to nothing*, 57,8. (b) *pro nihilo*: 55,8 Pro nihilo salvos facies illos. Thou wilt on no account (for no consideration) save them. 89,5 *pro nihilo haberi*, to be accounted as nothing; 105,24 *pro nihilo habere*, to despise, set at naught. 80,15 nihilo (i.e., quasi nihilum = facile) forsitan inimicos eorum humiliassem. I shall soon (easily, quickly) have humbled their enemies. Father Rickaby: *in an instant*—as we say, *in no time*.

nīmis, adv., *exceedingly, greatly, beyond measure*. 37,9 Afflictus sum, et humiliatus sum nimis. I am afflicted and humbled exceedingly. 78,8; 96,9, frequent. It is used for the superlative in 47,2; 78,8; 91,6; 92,5; 118,96.

nīsi, conj. (ne and si), *if not, unless*. 126,1 Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam. Unless the Lord build the house, they labor in vain that build it. 7,13. (a) nisi quia = nisi 93,17; 123,1-2. (b) nisi quod = nisi 118,92.

nīsus, ūs, m. (nitor), *a striving, effort, labor, endeavor*. Nisibus totis rogitemus omnes cunctipotentem. Let us all, with all our strength, invoke the Almighty. Hymn, *Ecce jam noctis* (Monastic Brev.).

nītēo, ūi, ēre 2, *to shine, glitter, glisten, be bright*. Rebusque jam color redit, vultu nitentis sideris. Color now returns to things at the appearance of the shining star of day (the sun). Hymn *Nox, et tenebrae, et nubila*.

nītor, ōris, m. (niteo), *brilliance, brightness, splendor*. Verusque sol illabere, micans nitore perpeti. O Thou, true Sun, descend, shining with everlasting brightness. Hymn, *Splendor paternae gloriae*.

nīx, nīvis, f. (νίψ, snow), *snow*. 50,9 Lavabis me, et super nivem dealabor. Wash me, and I shall be made whiter than snow. Spiritual purification is here meant. 147,16; 148,8. For 67,15 see *dealbor*.

nōbīlis, e, *noble, high-born, of noble birth, of distinguished or illustrious ancestors*. (a) as a subst.: 149,8 Ad alligandos reges

eorum in compedibus: et nobiles eorum in manicis ferreis. To bind their kings with fetters, and their nobles with iron manacles.

nōcĕo, nōcĕi, ĭtum, ĕre 2, (1) *to hurt, harm, injure*, with dat. or acc. 34,1 *Judica, Domine, nocentes me. Judge Thou, O Lord, them that wrong me.* 104,14. (2) pres. part., *the wicked, evil-doers.* 26,2 *Dum appropiant super me nocentes, ut edant carnes meas. When evil-doers draw nigh against me (like wild beasts) to eat my flesh.* (3) 88,23 *Non apponet nocere ei. He shall not presume (continue) to afflict him (M).* *Apponat, see Introduction (7).* (4) 88,34 *Neque nocebo in veritate mea. Nor will I suffer my truth to fail, i.e., I will forever maintain it inviolate. Nocebo; St. Jerome has mentiar. I will not be false to my truth (Br).*

nocturnus, a, um (noctu), *by night, nightly, nocturnal.* 90,5 *Non timebis a timore nocturno. Thou shalt not be afraid of any terror by night (M).*

nōlo, nōlūi, nolle (ne and volo), *to be unwilling, not to wish, to refuse.* 39,7 *Sacrificium et oblationem noluisti. Sacrifice and offering Thou wouldst not.* 35,4; 108,18. (a) It is generally found in the imperative followed by the infinitive of another verb. 145,2 *Nolite confidere in principibus. Put not your trust in princes.* 31,9; 74,5, frequent.

nōmen, ĩnis, n. (from root gno, whence nosco), *name.* 40,6 *Quando morietur, et peribit nomen ejus? When shall he die and his name perish?* 9,6; 48,12. It is used very often with reference to God: *nomen Domini; nomen Dei; nomen tuum, suum*, and these expressions have practically the same meaning as *Deus. Nomen*, or *name*, when applied to God comprehends whatever He makes Himself known by. It signifies: (1) *God himself.* 28,2 *Afferte Domino gloriam nomini ejus. Bring to the Lord the glory (due) to His name (M).* 7,18; 22,3. This use is very common. (2) *the perfections of God, His glory, majesty, wisdom, power, goodness*, as displayed in the works of creation and in His providence. 8,2 *Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! O Lord, our Lord, how wondrous (glorious, admirable) is Thy Name in all the earth (M)!* (3) *Propter nomen tuum:* (a) for the sake of Thy glory, or honor. 24,11 *Propter nomen tuum, Domine, propitiaberis peccato meo. For Thy Name's sake, O Lord, Thou wilt pardon my sins.* 30,4. (b) *mercy, pity.* 108,21 *Et tu, Domine, Domine, fac mecum propter nomen tuum. But Thou, O Lord, my Lord, deal with me for Thy Name's sake (as becometh Thy name, i.e., with tender pity, mercifully).* (4) *Secundum nomen tuum.* 47,11 *Secundum nomen tuum, Deus, sic et laus tua in fines terrae. As is Thy Name, O God, so too is Thy praise to the ends of the earth (M).* God's Name and glory should alike be known throughout the world. (5) *In nomine (tuo), in, by, or with Thy grace, help, power, authority, favorable assistance.* 53,3 *Deus in nomine tuo salvum me fac. Save me, O God, by Thy Name (M).* 43,6; 117,10. (a) *In nomine Patris, et Filii, et Spiritus Sancti*—when said at the beginning of any prayer or undertaking indicates that we begin it by God's authority and power, or that we hope to complete it by His helping grace.

nōn, adv. (from old Latin *noenum* = *ne unum*), *not*. (1) With affirmative adjectives the negative formed by *non* is emphatic: *by no means*. 42,1 *Discerne causam meam de gente non sancta*. Plead my case against an ungodly nation (an unholy people). 35,5. (2) in negative commands, *do not*, *let not*. 35,12 *Non veniat mihi pes superbiae*. Let not the foot of pride (the proud oppressor) come against me. 9,20; 24,20; 34,25.

nonnē, interrog. adv., *not?* It asks a question to which an affirmative answer is expected, *yet*, *indeed*, *certainly*. 138,21 *Nonne qui oderunt te, Domine, oderam?* Have I not hated them, O Lord, that hated Thee? 13,4; 52,5; 61,2, frequent.

nosco, *nōvi*, *nōtum*, *ēre* 3 (old form *gnosco*), (1) *to know*, *to be acquainted with*. The perfect is rendered as a present tense. The present is not found in the Psalter. 89,11 *Quis novit potestatem irae tuae?* Who knoweth the might of Thine anger? 9,11; 80,6, frequent. (a) *notum facere*, to make known. 38,5; 102,7, frequent. (b) *notus*, well known, celebrated. 75,2 *Notus in Judaea Deus*. Well known is God in Judaea (B). (2) Of God, *to know*, *regard with approbation*; equivalent to *approbare*, *amare*. 1,6 *Quoniam Dominus novit viam justorum*. For the Lord knoweth (approveth of) the way of the just. God's knowledge implies interest and loving care. 36,18. See *notus*.

noster, *nostra*, *nostrum* (*nos*), possess. pron., *our*, *our own*, *ours*. Very common.

nōtus, *i*, *m*. (*nosco*), *a friend*, *acquaintance*. 87,9 *Longe fecisti notos meos a me*. Thou hast removed mine acquaintances far from me. 30,12; 54,14 87,19.

nōvācūla, *a*, *f*. (*novare*, to make new; to renew as a shave does the face), *a razor*. 51,4 *Sicut novacula acuta fecisti dolum*. Like a sharp razor thou accomplishest mischief (B), i.e., thy malignant tongue inflicts a dangerous wound.

nōvellus, *a*, *m*. (dim. of *novus*), *young*, *new*. (1) Of plants: 127,3 *Filii tui sicut novellae olivarum*. Thy sons are like shoots of the olive (B), like young olive trees that grow up round the parent tree. (a) 143,12 *novellae plantationes*, *young plants*, *saplings*. (2) Of animals: 68,32 *vitulus novellus*, *a young calf*, *a bullock*.

nōvus, *a*, *um*, (1) *new*. 95,1 *Cantate Domino canticum novum*. Sing ye to the Lord a new song. 97,1; 149,1, frequent. (2) **nōvissimus**, *a*, *um*. Subst., *n*. pl. **nōvissima**, *ōrum*: (a) *the end*, *final lot*. 72,17 *Et intelligam in novissimis eorum*. (Until I go into the sanctuary of God), and (so) understand their latter end. The end of the wicked is referred to. Deut. 32,29. (b) 138,5 *Ecce, Domine, tu cognovisti omnia, novissima, et antiqua*. Behold, O Lord, Thou knowest all things, both new and old (M). Hebrew: Behind and before Thou besettest me. God has encompassed me round about, and nothing can escape His knowledge.

nox, *noctis*, *f*. (*vūξ*), (1) *night*. 1,2 *In lege ejus meditabitur die et nocte*. On His law he (the just man) shall meditate day and night. 41,4; 87,2, frequent. (2) In a figurative sense day and light symbolize joy, blessings, and all that is good, while night and

darkness are symbols of adversity, distress, sorrow, and of whatever is harmful.

noxa, ae, *f.* (noceo), *harm, injury; any harmful thing.* Noxas ut omnes amputes. (We suppliantly pray) that Thou remove from us all harmful things. Hymn, *Somno refectis artubus.*

noxius, a, um (noxa), *harmful, sinful.* Aufer calorem noxium. Banish harmful heat (evil desires). Hymn, *Rector potens verax Deus.*

nūbes, is, *f.* (according to some, from nubo because it covers or veils the heavens), (1) *a cloud.* In addition to its lit. meaning the term cloud is often used in Scripture in a fig. sense; (2) *to denote what is unlimited, infinite.* 35,6 Et veritas tua usque ad nubes. And Thy truth reacheth even to the clouds. The sublime character of divine truth is thus indicated. 56,11; 67,35; 107,5. (3) God is represented in clouds and darkness when His purposes are mysterious and awful. 96,2 Nubes et caligo in circuitu ejus. Clouds and darkness are round about Him. 17,12. (a) His coming is accompanied by clouds whence issue thunder and lightning. 76,18 Vocem dederunt nubes. The clouds thundered forth \ (B). (4) *God makes the clouds His chariot* to mark His majesty. 103,3. (5) A miraculous cloud guided the Hebrews through the desert by day, and a pillar of fire by night. 77,14; Cf. Exod. 13,21.

nūbīlum, i, *n.* (nubes), *a cloudy sky; pl., the clouds.* Nox, et tenebrae, et nubila, night, darkness, and clouds. The opening line of the hymn for Wednesday at Lauds.

nūdātus, a, um (nudo), *bare.* Deut. 32,42 nudati inimicorum capitibus, of the bare head of the enemies.

nūmēro, āvi, ātum, āre (numerus), *to count, reckon, number.* 146,4 Qui numerat multitudinem stellarum: et omnibus eis nomina vocat. He numbereth (tellecth) the multitude of the stars; and calleth them all by their names. The verse suggests the idea of God's omniscience.

nūmērus, i, *m.* (1) *number.* 38,5 Notum fac mihi, Domine, finem meum, et numerum dierum meorum quis est. O Lord, make me know my end, and what is the number of my days. (2) *super numerum*, above number, beyond all counting, more than can be numbered. 39,6 Multiplicati sunt super numerum. (Thy wondrous deeds) are beyond all counting. The masculine *multiplicati* should read *multiplicata*. (a) *cujus non est numerus*, and *quorum non est numerus*, without number, innumerable, countless. 103,25 Illic reptilia, quorum non est numerus. These are creeping things without number. 39,13; 104,34. (b) *without limit, infinite.* 146,5 Et sapientiae ejus non est numerus. And His wisdom is infinite.

numquid, interrog. adv. for which there is no corresponding term in English. (1) A negative answer is generally expected. 84,6 Numquid in aeternum irasceris nobis? Wilt Thou be angry with us forever? 29,10; 49,13; 76,8; 77,19,20; 87,11,12,13; 88,48; 93,20. (2) *numquid . . . non = nonne*, and requires an affirmative answer. 40,9. (a) 86,5 Numquid (= nonne) Sion dicet? The Douay rendering, "Shall not Sion say?" does not reproduce the

Hebrew. Of Sion men shall say (B). Shall it not be said of Sion? (M). An affirmative answer is expected.

nunc, adv. (akin to Gr. *νῦν* with demonstrative suffix *ce*), (1) *now, at present, at this moment*. 11,6 Propter miseriam inopum, et gemitum pauperum nunc exurgam, dicit Dominus. By reason of the misery of the needy, and the groans of the poor, now will I rise, saith the Lord. 16,11; 19,7, frequent. (2) As a subst. in the phrase, *ex hoc nunc* (= *ex hoc tempore*) *et usque in saeculum*, from this time forth, and forevermore. 112,2; 113,18; 120,8; 124,2; 130,3. *Usque nunc*, till now, = *usque ad hoc tempus*. 70,17.

nuntio, āvi, ātum, āre (nuntius), *to announce, tell, declare*. 101,24 Paucitatem dierum meorum nuntia mihi. Declare unto me the fewness of my days. Hebrew: He shortened my days. 51,2.

nuntiūs, ii, *m.* (perhaps contracted from *noventius*, a person newly arrived), *a messenger, forerunner, herald, harbinger. Ales diei nuntius*, the winged herald of the day (the cock). Hymn for Lauds on Tuesday.

nusquam, adv. (from *ne* and *usquam*), prop., *nowhere, on no occasion; never, at no time*. Quo vita nusquam decidat. That life may never fail us (either here on earth or hereafter). *Vita* = *vita spiritualis*. Hymn, *Rerum Deus tenax vigor*.

nūto, āvi, ātum, āre (nuo), *to totter, waver; to be unstable, to wander*. 108,10 Nutantes transferantur filii ejus, et mendicent. May his children wander restlessly, begging (B). More literally: Let his children wandering wander (as homeless vagabonds), and let them beg. *Nutantes transferantur*: St. Jerome has *instabiles vagentur* which is preferable to the Vulgate.

nyctīcorax, ācis, *m.* (νυκτικώραξ), *a night-raven*. A bird which remains in seclusion during the day and is abroad at night. In its habits it resembles the owl. In the Vulgate the word is found only in Ps. 101,7 Similis factus sum pellicano solitudinis: factus sum sicut nycticorax in domicilio. I am become like a pelican of the wilderness: I am like a night-raven in the house. This is a literal rendering of the Vulgate (D, K, R). The Hebrew has *owl*, and it is so rendered by M, B, Br, and by all who translate the Hebrew text. I am become like an owl in a ruined house (M), deserted house (Br), an owl of the wastes (Briggs), waste places (Br). St. Jerome has *bubo solitudinum*, the owl of desert places. Whatever bird is meant, dismal ruins are its usual abode. The verse expresses the utter loneliness of the psalmist in the midst of his enemies and abandoned by God.

O

o!, an interjection followed by the vocative, and expressing entreaty, appeal, or invocation. 117,25 O Domine, salvum me fac: o Domine, bene prosperare. O Lord, save me: O Lord, grant me success. 114,4; 115,16.

ōb, prep with acc., *on account of, for, because of*. It is found in several hymns.

obdormiō, īvi, ītum, īre, *to fall asleep, to sleep*. 43,23 Exsurge,

quare obdormis Domine? Arise, why sleepest Thou, O Lord? *Sleepest*: God's apparent indifference to the welfare of His people. 12,4 Illumina oculos meos ne unquam obdormiam in morte. Enliven my eyes lest I fall asleep in death, i.e., lest I die and my triumphant enemies rejoice. The psalmist is in peril of death, unless the favor of God shine forth from the divine face upon him, with its quickening power (Briggs).

obdūro, āvi, ātum, āre (ob and duro, to harden; durus, hard), to harden, to make or cause to be obdurate. 94,8 Hodie si vocem ejus audieritis, nolite obdurare corda vestra. Today (or, at whatsoever time you) if you should hear His voice, harden not your hearts. Cf. Heb. 3,7-12.

ōbēdīo, īvi, itum, īre (ob and audio), to obey, to yield obedience or submission to. 17,45 Populus, quem non cognovi, servivit mihi: in auditu auris obedivit mihi. A people whom I knew not served me; as soon as they heard (the report of my victories), they submitted to me (M).

oblātīo, ōnis, f. (from the supine of offero), an offering, oblation. 39,7 Sacrificium et oblationem noluisti. Sacrifice and offering Thou wouldst not (Thou didst not desire). *Sacrifice*: bloody sacrifice of sheep, goats, cattle, doves. *Offering*: unbloody sacrifices which consisted of meal-offerings, first-fruits, loaves of proposition, tithes, etc. In the English translations of the Bible the words *oblation*, *offering*, *sacrifice*, *gift* are used indiscriminately. In general the Jews offered sacrifices to God: (a) to procure some favor or benefit; (b) as an expression of thanks or gratitude; (c) as an atonement for sin. 50,21.

oblīgātīo, ōnis, f. (obligo), lit., a binding; fig., an entangling, ensnaring. The word is found in these meanings in Classical Latin. In the Vulgate it occurs only twice, in Acts 8,23, and in Ps. 124,5. In both instances the Douay version renders it *bonds*, i.e., hard bargains, à la Shylock (Rk). 124,5 Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem. But such as turn aside to crooked ways (to treachery B; crafty devices M; deceits R), the Lord shall lead out (shall number) with the workers of iniquity (K). The Hebrew has, *crooked ways, perversities*.

oblīgo, āvi, ātum, āre, to bind, to put bonds, fetters, etc., round a person or thing, to entangle. 19,9 Ipsi obligati sunt, et ceciderunt. They are entangled, and have fallen.

oblīvīo, ōnis, f. (obliviscor), (1) in a passive sense, *oblivion*, a state of being forgotten. (a) 30,13 Oblivioni datus sum, tamquam mortuus a corde. I am forgotten as one dead, out of mind (M, R). *A corde*: the heart regarded as the seat of memory. 9,19. (2) in either an active or passive sense, *forgetfulness*, i.e., *aptness to forget*, or a *being forgotten*. 136,5 Si oblitus fuero tui, Jerusalem, oblivioni detur dextra mea. If I forget thee, O Jerusalem, may my right hand be forgotten (= become powerless). The Hebrew reading is "forget." Let my right hand forget its cunning. (3) 87,13 in terra oblivionis, in the Land of Forgetfulness, in the place where the dead dwell, in Sheol; either the place where the dead are forgotten by

men, or where they themselves no longer retain any recollection of their life on earth. It is generally taken in a passive sense.

oblīviscor, oblitus sum, oblīvisci (perhaps from obliño), (1) *to forget*; frequent with both the gen. and acc. 9,13 Non est oblitus clamorem pauperum. He hath not forgotten the cry of the poor. 9,18; 41,10; 43,24. (2) non obliviscor, *I will not forget, I will not be unmindful of Thy law, precepts, etc. I will strictly observe.* 118,16,30,61,83,93, and elsewhere.

oblōquor, cūsus sum, lōqui, *to speak against someone; to revile, detract, slander.* 43,17 A voce exprobrantis, et obloquentis. At the voice of him that reproacheth and revileth me.

obmūtesco, mūtūi, ěre 3, (ob and mutesco; mutus, dumb), *to be dumb, to be speechless, mute, silent.* 38,3 Obmutui, et humiliatus sum, et silui a bonis. I was dumb and was humbled, and kept silent (when cut off) from good things (Rk). 38,10.

obrīgesco, rīgūi, rīgescēre 3, *to become stiff.* Exod. 15,15 Obriquerunt omnes habitatores Chanaan. All the inhabitants of Canaan became stiff (with consternation). The Hebrew has *melted away*. Either expression signifies that they were so overcome that they could perform no duty.

obrūo, rūi, rūtum, ěre 3, *to overwhelm.* Expelle somnolentiam, ne pigritantes obruat. Drive away drowsiness, lest it overwhelm the slothful. Hymn, *Consors paterni luminis.*

obscūro, āvi, ātum, āre (obscurus), *to make dark, darken, obscure.* Passive, *to be dark.* 104,28 Misit tenebras, et obscuravit. He sent darkness, and made it dark. 68,24. The following verses lack clearness: (a) 73,20 Quia repleti sunt, qui obscurati sunt terrae domibus iniquitatum. For the mentally dark ones of the land have an abundance of dwellings (acquired) by wrong (M). (b) 138,12 Quia tenebrae non obscurabuntur a te. For darkness shall not be dark to Thee (cannot be too dark for Thee M). Light and darkness are alike to Yahweh.

obscūrus, a, um, *dark, obscure; fig., sinful.* In the Psalter it is used only as a subst.: obscūrum, i, n., *the dark, darkness.* 142,3 Collocavit me in obscuris sicut mortuos saeculi. He hath made me to dwell in darkness as those that have been long dead. 10,3. Fig., *spiritual darkness.* Obscura quaeque tollere, et te Redemptor quaerere. The guilty soul longs, O Redeemer, to put away its darkness and seek Thee. Hymn, *Nox atra rerum contegit.*

obscērātio, ōnis, f. (obsecro), *supplication, entreaty, prayer.* 142,1 Domine, . . . auribus percipe obsecrationem meam in veritate tua. O Lord, give ear to my supplication in Thy truth, i.e., in Thy loyalty to Thy promises.

obseruo, āvi, ātum, āre, (1) *to watch, observe, regard.* 55,7 Ipsi calcaneum meum observabunt. They watch (mark) my steps (like a hunter tracking game). (a) 129,3 Si iniquitates observaveris, Domine. If Thou, O Lord, wilt mark (remember so as to punish) iniquities, (Lord, who shall stand, i.e., before Thy anger)? (b) *observare ab* for *cavere ab*, to be on one's guard against. 17,24 Observabo me ab iniquitate mea. I kept myself from my sin (B,

after the Hebrew). (c) 30,7 Odisti observantes vanitates. Thou hatest them that idly worship vanities, i.e., idols (M). (2) *to watch, plot against*. 36,12 Observabit peccator justum. The sinner shall watch for the just man. Hebrew, *plotteth against*.

obsidĕo, sĕdi, sessum, ěre 2 (ob and sedeo), *to sit over against* or *opposite, to besiege, hem in, beset*. 21,17 Concilium malignantium obsedit me. The assembly of the wicked has beset me round (M). 21,13.

obstrĕo, struxi, structum, ěre 3, *to close, stop up*. 62,12 Obstructum est os loquentium iniqua. The mouth of them that speak wicked things is stopped.

obstĕpĕfĕcio, fĕci, factum, ěre 3, *to astonish, astound, amaze*. Hab. 3,12 In furore obstupefacies gentes. In Thy wrath Thou wilt astonish the nations.

obtempĕro, ĕvi, ĕtum, ĕre, *to obey, comply with, attend to, submit to*. Jussis tuis obtemperet. May it (the soul) obey Thy commands. Hymn, *Telluris alme (ingens) Conditor*.

obtinĕo, tinĕi, tentum, ěre 2 (ob and teneo), *to secure, obtain, lay hold of*. 72,12 Ecce ipsi peccatores, et abundantes in saeculo obtinuerunt divitias. Lo, these are sinners! And they that prosper in the world attain to riches (M), increase their wealth (Br). *Obtinuerunt*, rather *multiplicaverunt* (St. Jerome).

obtĕro, ĕvi, ĕtum, ĕre, *to stop up, close*. 57,5 Sicut aspidis surdae, et obturantis aures suas. (Their rage; Hebrew, *venom*, is like that of a serpent); like that of a deaf asp that stoppeth up its ears. *Deaf asp*: not really *deaf*, but one uninfluenced by the snake-charmer's spells. The non-deaf serpent answers the call of the charmer by hissing, the deaf serpent by silence.

obumbro, ĕvi, ĕtum, ĕre, *to overshadow, shield, protect*, with dat. 90,4 Scapulis suis obumbrabit tibi. He will overshadow thee with His shoulders. The Hebrew term means the wings of a large bird, such as an eagle. (a) obumbrare super, *to shield, protect*. 139,8 Obumbrasti super caput meum in die belli. Thou hast covered my head (= Thou didst protect me) in the day of battle.

obvĕo, ĕvi, ĕtum, ĕre (ob and viare, to go), *to meet*, with dative. 84,11 Misericordia, et veritas obviaverunt sibi. Mercy and truth are met together (have met each other). *Are met*, are united. This is to follow the advent of the Messiah. The reign of mercy and truth would bring to men every blessing.

occĕsus, ũs, m. (occido), prop., *the going down* or *setting of the sun, stars, etc.* By meton., *the quarter of the heavens in which the sun sets: the west, sunset*. 49,1 A solis ortu usque ad occasum. From the rising of the sun to the going down thereof. From sunrise to sunset. 106,3; 112,3. (a) 103,10 Sol cognovit occasum suum. The sun (as if endowed with knowledge) knoweth (the hour of) his setting. (b) 67,5 Iter facite ei, qui ascendit super occasum. Prepare the way for him who advanceth towards the west (B)! *Towards the west*: The Hebrew has *through the deserts*. The final stages of the Israelites' march through the desert, led by God, was

towards the west. God is represented as riding upon a chariot, at the head of His people.

occidens, entis, *m.* (pres. part. of *occido*, sc. sol), *the evening, the west.* 102,12 Quantum distat ortus (sc. solis) ab occidente. As far as the East is from the West: (so far hath He removed our iniquities from us). 74,7.

occido, cidi, cisum, ēre 3 (ob and caedo), *to beat to the ground, to kill, slay*; used of God except in 93, 6 where the evil-doers murder the orphans. 134,10 Qui percussit gentes multas: et occidit reges fortes. He smote many nations, and slew mighty kings. 58,12; 77,31,34; 134,10; 135,18; 138,19. In 77,47 God destroyed their vines with hail, and their mulberry trees with frost.

occisio, ōnis, *f.* (*occido*), *a slaying, killing, slaughter.* 43,22 Aestimati sumus sicut oves occisionis. We are counted (looked upon) as sheep for the slaughter. St. Paul applies this verse to the sufferings endured by the early martyrs. Rom. 8,36.

occulto, āvi, ātum, āre (intens. of *occulo*), *to hide, conceal.* 138,15 Non est occultatum os meum a te, quod fecisti in occulto. My bony frame, which Thou madest in secret (in my mother's womb), was not hid from Thee (M). 77,4.

occultus, a, um (*occulo*), *hidden, secret.* (1) As a subst., *occulta*, ōrum, *n.* In *occultis*: (a) 63,5 sagittare in occultis, to shoot in secret; (b) 9,29 sedere in occultis, to sit or lie in secret places. For the singular see its use in Ps. 138,15 quoted under *occulto* above. (2) 18,13 Delicta quis intelligit? ab occultis meis (= a peccatis mihi occultis) munda me. Who can know (one's) offenses? Cleanse me from my secret faults (B). One's secret faults are transgressions unconsciously committed. (3) 50,8 Incerta et occulta sapientiae tuae manifestasti mihi (= secreta et occulta sapientia tua). The secret and hidden things of Thy wisdom Thou hast made manifest to me. Thou hast manifested to me Thy admirable wisdom which Thou hast hidden from men. The use of the neut. of an adj. used substantively instead of an adj. modifying its noun is common in the Vulgate.

occursus, ūs, *m.*, (*occurro*), (1) *a meeting, a falling in with.* 58,6 Exsurge in occursum meum. Rise up Thou to meet me (= to help me). (2) *a course.* Of the circuit of the sun in the heavens. 18,7 A summo caelo egressio ejus: et occursus ejus usque ad summum ejus. On the one boundary of heaven is his rising, and his course is unto the other (B).

ocīus, *adv.* (compar. of *ociter*), *more quickly, speedily.* Surgamus omnes ocīus. Let us all rise quickly. Hymn, *Primo die, quo Trinitas.*

octāvus, a, um, (*octo*). The term *pro octava* is found in the title of Pss. 6 and 11. Its meaning is uncertain, but it is by many taken to indicate the tone of voice in which the psalm is to be sung, in this instance by bass voices. Others regard it as referring to a harp of eight strings.

octōginta, numeral (*octo*; *ginta* = *κοῦρα*: eight tens), *eighty.*

89,10 octoginta anni, fourscore years. The days of our life are eighty years at best—the psalmist's limit.

ocūlus, i, m., *the eye*. 120,1 Levavi oculos meos in montes. I have lifted up my eyes to the mountains. 37,11; 122,2, frequent. It is often used in a fig. sense: (a) God's people are compared to the apple of His eye to indicate how dear they are to Him. 16,8 Custodi me, ut pupillam oculi. Keep me, as the apple of Thine eye. (b) *to fix the eyes on one* denotes delight in, or favor for, him. 100,6 Oculi mei ad fideles terrae ut sedeant mecum. Mine eyes (King David is speaking) are upon the faithful (trusty ones) of the land, that they may dwell with me (M). The king desired only the most trustworthy men as his counselors. (c) *Before one's eyes signifies what is evident, easily seen*. 25,3 Quoniam misericordia tua ante oculos meos est. For Thy mercy is before mine eyes (ever-present before me). (d) *In one's eyes signifies in his sight, view, or opinion*. 117,23 A Domino factum est istud: et est mirabile in oculis nostris. This is the Lord's doing: and it is wonderful in our eyes. (e) *To have eyes and see not* is to have natural faculties to discern, and to have even a natural knowledge of divine things, without any spiritual understanding of them. (f) *One's eyes are toward the Lord* to indicate that He is the source of our help. 24,15 Oculi mei semper ad Dominum. Mine eyes are ever toward the Lord. (g) *to enlighten one's eyes; see obdormio*.

ōdi and ōdīvi, ōdisse; other forms, odirem, odiens; *to hate*. 5,7 Odisti omnes qui operantur iniquitatem. Thou hatest all the workers of iniquity (evil-doers). 17,18; 24,19; 25,5, frequent. ōdiens, *one who hates*; found only in pl., 17,41; 43,8; 88,24; 105,10.

ōdium, ii, n. (odi), *hate, hatred*. 24,19 Odio iniquo oderunt me. (My enemies) have hated me with an unjust hatred. 108,3,5; 138,22. (a) Note the phrase odio habere, *to have hatred towards, to entertain hatred against, to hate*. 118,113 Iniquos odio habui. I hate the iniquitous. 118,128 and 163. (b) *Ad odium*: 35,3 Ut inveniatur iniquitas ejus ad odium. So that his godliness rises even to hatred (B).

ōdōro, āvi, ātum, āre (odor), *to smell*. 115,6 Nares habent, et non odorabunt. Noses have they, but they cannot smell. *They, idols*.

offendo, fendi, fensum, ěre 3, (1) *to strike, knock, or dash against*. 90,12 Ne forte offendas ad lapidem pedem tuum. Lest, perchance, thou dash thy foot against a stone. (2) *passive, to be offended, displeased, angry with*. 94,10 Quadraginta annis offensus fui generationi illi. Forty years long was I displeased with that generation, viz., with the generation that went out of Egypt, who, owing to their rebellious spirit, did not enter the Promised Land. The above is the Vulgate text.

offĕro, obtūli, oblātum, offerre (ob and fero), *to present, offer, bring*. 71,10 Reges Tharsis, et insulae munera offerent. The kings of Tharsis and the islands shall offer presents. 65,15; 67,30.

Og, indecl. king of Basan, (Bā'sān) the mountainous region east of the Sea of Galilee. Og probably means *giant*, and he was a giant. His bedstead, kept as a curiosity, measured nine cubits

by four. (Deut. 3,11). He was defeated by the Israelites under Moses. Cf. Num. 21,33-35; Deut. 3,1-7. Pss. 134,11; 135,20.

ōlēum, *ii, n.* (ἐλαιον, olive oil), (1) *oil*, esp., *olive-oil*. Oil was used by the Jews for many purposes: (a) *as a food*, or in the preparation of food, as butter or lard is used today. Oil is the Oriental's butter. (b) *as a cosmetic*; it was used, e.g., after a bath to give the skin a comely appearance. (c) for illuminating purposes. (d) *as a medicine*. (e) in the consecration of kings, priests, and prophets. (2) *Fig. uses*: (a) The use of oil as a cosmetic is significative of joy, gladness, prosperity. 22,5 Impinguasti in oleo caput meum. Thou hast anointed my head with oil. 44,8; 103,15. Guests were honored at feasts by anointing their heads and still more their feet. (b) To be deprived of the use of oil was regarded as a serious privation. Voluntary abstention from its use found place in times of fasting, mourning, and calamity (2 Kings 14,2). 108,24 Caro mea immutata est propter oleum. My flesh is changed (shriveled up) for lack of oil. (c) 140,5 oleum peccatoris, the oil of the sinner, i.e., flattery (K), or gifts, favors, marks of hospitality.

ōlīva, *ae, f.* (from olea; ἔλαια), *the olive tree*. The olive tree, which is very common in Palestine, is an emblem of beauty, vigor, prosperity, and fecundity. 51,10 Ego autem, sicut oliva fructifera in domo Dei. But as for me, (I am) as a fruitful olive tree in the house of God. The psalmist hopes to prosper in God's house like an ever green olive tree. Hab. 3,17. (a) 127,3 novellae olivarum, young olive trees. A man's children are likened to vigorous young olive plants full of promise for the future.

olla, *ae, f., a pot; a wash-pot, wash-basin, caldron*. 59,10 Moab olla spei meae. Hebrew: Moab is my wash-pot. The enemies that harassed the Jews are to be reduced to the most abject state of servitude. Proud Moab was to become the wash-basin in which the victor would wash his feet. Cf. 107,10 Moab lebes spei meae. Moab is my wash-pot (Hebrew). An expression of contempt. Olla = lebes. In the Hebrew both passages are identical.

ōlus, *ōlēris, n., a herb, i.e., any kind of kitchen or garden herb, vegetables*. 36,2 Quemadmodum olera herbarum cito decident. Like the green herbs they shall quickly fall (Hebrew, *wither*). *They, sinners*.

omnis, *e, all, each, every; subst., all men, all things, everything*. Very common. Its translation depends on the context. 1,3; 2,13; 5,12; 6,9; 13,4; 21,30.

ōnāger, *i, m.* and ōnāgrus, *i, m.* (ὄναγρος), *a wild ass*. 103,11 Expectabunt onagri in siti sua. The wild asses shall slake (quench) their thirst (B).

ōnus, *ēris, n., a load, burden*. 37,4 Sicut onus grave gravatae sunt super me. Like a heavy burden they (my iniquities) weigh me down. 80,7.

ōpērātio, *ōnis, f. (operator), (1) toil, work, labor*. 103,23 Exhibit homo ad opus suum: et ad operationem suam usque ad vesperum. Man goeth forth to his work, and to his labor until the evening. This was a favorite verse with Cardinal Newman. (2) *a business*,

trade. 106,23 Qui descendunt mare in navibus, facientes operationem in aquis multis. They that go down to the sea in ships, that do business (ply their trade) in the great waters. See *descendo*.

öperio, *perui*, *pertum*, *ire* (ob and *pario*), (1) *to cover, cover over.* 79,11 Operuit montes umbra ejus. The shadow of it (the vine) covered the hills. (2) *to cover, i.e., to pardon.* Operuisti omnia peccata eorum. Thou hast covered all their sins. (3) *to cover, to overwhelm.* 77,53 Inimicos eorum operuit mare. The sea overwhelmed their enemies. (4) *to clothe.* 108,19 Fiat ei sicut vestamentum quo operitur. Let it be like the garment that clothed him (B). 70,13; 72,6; 108,29. (5) 68,11 Et operui in jejuniö animam meam. Hebrew: I wept and chastened my soul with fasting. The Vulgate is obscure.

öperor, *ätus sum*, *äre* (*opus*), *to work, do.* 142,2 Qui ingreditur sine macula, et operatur justitiam. He that walketh without blemish (stain), and worketh (practiseth) justice. 5,7; 6,9; 43,2; 67,29, frequent.

öpertörüm, *ii*, *n.* (*operio*), *a cover, vesture, mantle.* 101,27 Et sicut opertorium mutabis eos, et mutabuntur. And as a vesture shalt Thou change them (the heavens), and they shall be changed.

öpütölor, *ätus sum*, *äri* (*ops* and *tulo* = *fero*), *to help, aid, assist.* Deut. 32,38. Surgent, et opitulentur vobis. Let them arise and help you.

öppilo, *ävi*, *ätum*, *äre* (ob and *pilo*), *to stop up, close up, shut up.* 106,42 Omnis iniquitas oppilabit os suum. (The just have seen this and rejoice), and every iniquity (malice, wickedness) shall close its mouth. *Every iniquity*, all the wicked.

öppörtünitas, *ätis*, *f.* (*opportunus*), (1) *a fit, opportune, suitable, or favorable time.* 9,10 Adjutor in opportunitatibus, in tribulatione. (The Lord is) a helper in due (good, seasonable) time, in affliction. (2) *need, want.* 9,22 Ut quid, Domine, recessisti longe, despicias in opportunitatibus, in tribulatione? Why, O Lord, hast Thou retired afar off: why dost Thou slight us in our wants, in the time of trouble?

öppörtünus, *a*, *um.* Of time: *due, seasonable, fit, right, opportune.* 144,15 Et tu das escam illorum in tempore opportuno. And Thou givest them food in due season (i.e., when they need it). 31,6.

öppöröbrüm, *ii*, *n.* (ob and *probrum*), *a reproach, taunt, byword; an object of scorn, mockery, derision; a disgrace.* 43,14 Posuisti nos opprobrium vicinis nostris. Thou hast made us a reproach to (the laughing-stock of B) our neighbors. 14,3; 21,7; 30,12; 68,8,10, frequent.

öps, *öpis*, *f.*, *pl. öpes*, *um* (found in the sing. only in the gen. and acc.), *aid, help, assistance, solace.* 40,4 Dominus opem ferat illi super lectum doloris ejus. The Lord help him (bring him solace) on his bed of pain (= sick-bed).

öpus, *öris*, *n.*, *work.* (1) Mostly of the work of creation. 103,24 Quam magnificata sunt opera tua, Domine! How vast are Thy works, O Lord! 8,4; 65,3, frequent. (2) Of the works, or deeds of men. 61,13 Quia tu reddes uniuersis iuxta opera sua. For

Thou wilt render to every man according to his works. 27,4; 32,15, frequent. (3) 108,20 Hoc opus eorum, qui detrahunt mihi apud Dominum. This is the work of them who oppose me before the Lord. *Work* is here taken for *recompence*, or *punishment* (K). (4) In a poetical sense: Hab. 3,17 opus olivae = fructus olivae. See *mentior*. (a) 44,2 Dico ego opera mea regi. I recite my poem to the King (B). *Opera mea* = poema, vel carmen. *Dico* = recito. For *opus est* see the following word.

opus, *n.* indecl., *need, necessity*; used only in the nom. and acc. In connection with *sum* it has an adj. force: opus est, *it is necessary, there is need*. Ante omnia opus est, ut teneat Catholicam fidem. Before all things it is necessary (for him who desires to be saved) that he hold the Catholic faith. *Ath. Creed*.

ōra, *ae, f.*, *the extremity of a thing; the edge, rim, border*. 132,2 Sicut unguentum . . . quod descendit in oram vestimenti ejus. As the ointment . . . that ran down upon the border of his (Aaron's) vesture. The border or rim alluded to is the collar of Aaron's garment.

orātio, *ōnis, f.* (oro), *prayer, supplication*. 4,2 Miserere mei, et exaudi orationem meam. Have mercy on me, and hear my prayer. 5,3; 6,10; 30,23, frequent.

orbis, *is, m.*, *a circle, ring, anything round*. (1) *the world, the earth*. 32,8 omnes inhabitantes orbem, all the inhabitants of the world. 48,2; 89,2. (a) orbis terrae, *the world, the earth*. 18,5 in fines orbis terrae, unto the ends of the world. 49,12; 76,19; 96,4, frequent. (b) orbis terrarum, *the world, the earth*. 17,16 fundamenta orbis terrarum, the foundations of the world. 23,1; 71,8; 97,7,9. (2) by meton., *men*. 9,9 Et ipse judicabit orbem terrae in aequitate. And He Himself will judge the world in justice (M).

ordīnātio, *ōnis, f.* (ordino), *ordinance, decree*. 118,91 Ordinatione tua perseverat dies. By Thy ordinance (arrangement M; decree B) the day continueth (for all things serve Thee). See *persevero* and *lex*.

ordīno, *āvi, ātum, āre* (ordo), *to arrange, draw up in order, ordain, appoint, establish*. 49,5 Qui ordinant testamentum ejus super sacrificia. (His saints) who make (seal, establish) a covenant with Him upon sacrifices (i.e., confirm it by the offering of sacrifices K). *Super*, by, with.

ordior, *orsus est, iri, to begin, commence*. Is. 38,12 Dum adhuc ordire, succidit me. Whilst I was yet but beginning (my life), He cut me off—brought me to an untimely end. Written by King Ezechias after he had been sick and probably made whole by a miracle.

ordo, *inis, m.* (orior), *order, manner, likeness*. 109,4 Tu es sacerdos in aeternum secundum ordinem Melchisedech. Thou (the Messiah) art a priest forever according to the order (after the manner or likeness) of Melchisedech. Cf. Heb. 7, where St. Paul applies this prophecy to Christ. The Ruler addressed is to be a priest not after the manner of the Levitical or Aaronitic priests, but of Melchisedech, who of old combined the office of priest-king. He was the first priest to offer to God a sacrifice of bread and wine

thus foreshadowing the Sacrifice of the Mass. Christ was to abolish the Levitical priesthood. (Heb. 7,11-12) and to establish a new priesthood after the manner of Melchisedech.

Oreb (Hebrew, crow, raven), indecl. Oreb and Zeb and Zebee and Salmana were four Madianite princes. The first two were captured and slain by Gedeon. Cf. Judges 7,25. The remaining two, who are styled kings in Judges 8,5; were likewise defeated and put to death by Gedeon. Cf. Judges 8,3-21; Ps. 82,12.

orgānum, i, n. (ὄργανον), (1) *a musical instrument; a harp, zither, stringed instrument.* 136,2 In salicibus in medio ejus, suspendimus organa mostra. Upon the willows in the midst thereof (of Babylon) we have hung up our harps (Br). (2) *a wind instrument; probably a shepherd's pipe, a reed-pipe.* 150,4 Laudate eum in chordis (= stringed instruments) et organo (= some kind of wind instrument). Praise Him with strings and reeds (B).

ōriens, entis, m. (part. of orior, sc. sol), (1) *the rising sun, the sunrise; the quarter where the sun rises, the east.* 74,7 Neque ab oriente, neque ab occidente. Neither from the east, nor from the west. 67,34. (2) In the *Benedictus*, Christ is styled *the Orient, the Sunrise.* Luke 1,78 Visitavit nos oriens ex alto. The Orient from on high visited us. He is the Sun of justice (Malac. 4,2); the Light of the world (John 8,12). See *lux*.

ōrīor, ortus sum, īri, *to rise, spring up, come forth, appear.* 96,11 Lux orta est justo, et rectis corde laetitia. Light is risen to the just, and gladness to such as are right of heart. 71,7; 84,12; 103,22. See *lux*.

ōro, āvi, ātum, āre (os, oris), *orare ad or orare alone, to pray, supplicate, pray to, offer petition to.* 36,7 Subditus esto Domino, et ora eum. Be subject to the Lord, and pray to Him. 108,4. 31,6 Pro hac orabit ad te omnis sanctus. For this shall every one that is holy pray to Thee. 5,4; 27,2.

orphānus, i, m. (ὀρφανός), *an orphan.* 9,35 Orphano tu eris adjutor. For the orphan Thou art the protector. *Orphan*, a typical example of a helpless, dependent, unprotected person. 67,6; 108,9.

ortus, ūs, m. (orior), prop., *a rising of the heavenly bodies; by meton., the east.* It is used with or without *solis*. 102,12 Quantum distat ortus (sc. solis) ab occidente. As far as the east is from the west (a) 112,3 A solis ortu usque ad occasum. From the rising of the sun unto its setting. 49,1; 106,3.

ōs, ōris, n., *the mouth.* (1) Of men: 50,17 Et os meum annuntiabit laudem tuam. And my mouth shall declare Thy praise. 16,4; 70,8, frequent. (2) Of beasts: 21,22 Salva me ex ore leonis. Save me from the lion's mouth. (3) Of a place or receptacle: 68,16 Neque urgeat super me puteus os suum. Let not the pit (Sheol) shut her mouth upon me. See *urgeo* and *puteus*.

ōs, ossis, n., *a bone*, mostly pl. ossa, ium. It is often used in a figurative sense, thus: *a member of the body, or, the members, one's whole being, one's spirit, strength.* 6,3 Sana me, Domine, quoniam conturbata sunt ossa mea. Heal me, O Lord, for my bones are troubled. 21,15,18; 30,11; 31,3; 33,21. 34,10 Omnia ossa mea

dicent: Domine, quis similis tibi? All my bones shall say: Lord, who is like Thee. 37,4; 50,10. For 138,15 see *oculto*.

oscūlor, ātus sum, āri (osculum), *to kiss*. 84,11 Justitia et pax osculatae sunt. Justice and peace have kissed. A union of all the virtues is portrayed. This will take place in Messianic times.

ostendo, tendi, tentum, ěre 3 = facere ut quis videat. (1) *to show, display; to expose, lay open*. 4,6 Multi dicunt: Quis ostendit nobis bona? Many say: Who will give us to see good fortune (B)? 49,23; 58,12; 59,5; 70,20; 77,11; 84,8; 90,16. (2) *to show, i.e., to cause to shine forth*. 79,4 Ostende faciem tuam, et salvi erimus. Let Thy face shine forth (show us Thy friendship), and we shall be saved (B). 79,8,20. See *facies*.

ostium, ii, n. (os, oris), *an entrance to anything, a door, gate*. 140,3 Pone Domine custodiam ori meo: et ostium circumstantiae labiis meis. Set a watch, O Lord, upon my mouth: and a strong door (a stronghold at the door of my lips Br) to my lips (M). Guard well the gate of my lips (B), i.e., Guard me against rash words (K). The Verona Psalter has *ostium continentiae circa labia mea*, a door of self-control about my lips.

ōvīle, is, n. (ovis), *a fold, sheepfold*. Hab. 3,17 Abscindetur de ovili pecus. The flock shall be cut off from the fold.

ōvis, is, f (ōvis), *a sheep*. 8,8 oves et boves universas, sheep and all cattle. It is found frequently in both a lit. and fig. sense. 43,12,22; 48,15; 77,70. The nature of sheep and their relation to man have given rise to many beautiful figures: (a) Yahweh was the Shepherd of Israel, and they were His flock. 77,52 Et abstulit sicut oves populum suum. And He took away (out of Egypt) His own people as sheep. 73,1; 76,21. (b) The apostasy of a sinner from God is likened to the condition of a lost sheep. 118,176 Erravi, sicut ovis, quae periit. I have strayed like a lost sheep. In the Scripture men are at times likened to sheep or lambs to denote their innocence, patience, harmlessness, etc.; and sinners are so denominated to mark their proneness to wander, their helplessness, and constant need of a Shepherd.

P

pācīfīce, adv. (pacificus), *peaceably, amicably, without anger or disposition to quarrel, as one disposed to peace*. 34,20 Quoniam mihi quidem pacifice loquebantur. For they spoke indeed peaceably (kindly B) to me. The Hebrew and St. Jerome contain a negative: For they speak not peace.

pācīfīcus, a, um (pax and facio), *peaceable, pacific, disposed to peace*. 119,7 Cum his qui oderunt pacem, eram pacificus. With (among) them that hated peace, I was peaceable. 36,37 Sunt reliquiae homini pacifico = homo pacificus numerosas prolem habet. There is a posterity for the peaceable man (M).

pactum, i, n. (paciscor), lit., *a contract, an agreement*; in the Scriptures, *a covenant*, i.e., a free promise on the part of God, which was generally, though not always expressly, conditioned on the

fulfilment of certain terms on the part of men, as obedience, faith, repentance, etc. 77,57 Et averterunt se, et non servaverunt pactum. And they turned away, and kept not the covenant.

pallĕo, ūi, ěre 2, *to be pale, to grow pale, to fade*. Lux ecce surgit aurea, pallens facessat caecitas. Behold, the golden light rises; may the waning darkness depart. Hymn for Lauds, Thursday.

pallor, ōris, *m.* (palleo), *a pale color, paleness*. 67,14 Et posteriora dorsi ejus in pallore auri. And the hinder parts of her (the dove's) back are covered with the paleness (sheen M, Br) of gold. With green-shimmering gold (B). With flaming gold (K).

palma, ae, *f.* (παλάμα), *the palm tree*. 91,13 Justus ut palma florebit. The just shall flourish like the palm tree—an emblem of fruitfulness, dignity and perpetuity.

palmes, itis, *m.* (palma), *a branch, a shoot of a vine, a vine-sprout*. 79,12 Extendit palmites suos usque ad mare. It (God's) vine, Israel) stretched forth (extended) its branches to the sea (the Mediterranean). See *vinea* and *mare*.

palpĕbra, ae, *f.* (palpo), *the eyelid*. 10,5 Oculi ejus in pauperem respiciunt: palpebrae ejus interrogant filios hominum. His (God's) eyes look upon the poor man: His eyelids (= eyes) examine the sons of men. *Eyelids* may indicate close scrutiny (Br).

palpo, āvi, ātum, āre, lit., *to stroke or touch softly*; in the Vulgate, *to feel, handle, grope or feel one's way*. 113,15 Manus habent, et non palpabunt. They (idols) have hands and feel not.

pando, pandi, pansum and passum, ěre 3, *to stretch out, expand; fig., to lay open in speech, to tell, publish*. Occulta nostra pandimus. We lay bare our secret faults. Hymn, *Rerum Creator optime*.

pānis, is, *m.* (akin to pasco), *bread, food in general*. 77,20 Numquid et panem poterit dare, aut parare mensam populo suo? Can He also give bread, or provide a table for His people? 101,5; 131,15, frequent. It is found in a number of phrases: (a) 104,16 Firmamentum panis, the staff, stay, or support of bread—for bread is the staff of life. (b) 126,2 qui manducatis panem doloris, ye who eat the bread of sorrow. Or, ye that eat the bread of sorrowful toils (M). Man's subsistence is obtained by constant toil and much anxiety. (c) 13,4 esca panis, and 52,5 cibus panis may be rendered *a meal, or piece of bread, or simply bread*.

pārābōla, ae, *f.* (παράβολή), *a parable, proverb, enigmatic maxim, similitude, illustration*. The word has a wide range of meaning in the Scriptures, but everywhere it involves the idea of comparison: (a) 77,2 Aperiam in parabolis os meum. I will open my mouth in parables (in proverbs B). 48,5. (b) *a byword, an object of derision*. 68,12 Et posui vestimentum meum cilicium: et factus sum illis in parabolam. And I put on sackcloth for my clothing, and I became a byword to them (to his enemies). Sackcloth was worn by penitents and mourners. A parable may be merely a short saying. A proverb may be defined as a contracted parable, and a parable, as an expanded proverb. See *Parable* in the *Cath. Encycl.*, and in Vol. I, p. 74 of Vincent's *Word Studies in the New Testament*.

parāclītus, *i, m.* (also parāclētus; παράκλητος), *prop., an advocate, defender, helper, protector*; applied to the Holy Spirit, the *Comforter, Consoler, Intercessor*. It is found in the *Te Deum* and in the doxologies of the Little Hours and Lauds throughout the week, and in the *Veni Creator Spiritus*. The penult of each of the above forms is scanned short in Prudentius. Cf. *Cath.* 5,160; and *Perieg.* 2622. While the dictionaries mark the penult of both forms of the word long, it is uniformly short in all the liturgical books. There is but one exception to be noted. In line 4 of the original text of the *Veni Creator Spiritus* the penult must be scanned long to preserve the iambic meter; thus, Qui paraclitus diceris (Monastic Breviary). The Roman Breviary has, Qui diceris Paraclitus.

parcītas, *ātis, f.* (parco), *sparingness, moderation*. Carnis terat superbiam potus cubique parcitas. May the sparing use of food and drink wear down the pride of the flesh. Hymn, *Jam lucis orto sidere*.

parco, pēperci, parsum, ěre 3 (parcus), (1) *to keep, preserve*. 18,14 Et ab alienis parce servo tuo. And from the proud keep Thou Thy servant far (B). 77,50. (2) *to spare, to pity*. 71,13 Parcet pauperi et inopi. He will spare (have pity on) the poor and needy.

pārens, *entis, c.* (pario), *a parent*. *Summae Parens (Deus) clementiae*, O Father (author, source) of infinite mercy! Hymn for Matins on Saturday.

pārīes, *ētis, m., a wall*; *prop. of a house, etc.*, as distinguished from that of a city (murus). 61,4 Tamquam parieti inclinato et maceriae depulsae. (How long will ye rush upon a man! Ye all are battering him to death)—Like a toppling wall, like a tottering fence (Br)!

pārīo, pēpēri, partum, ěre 3, *to bear, bring forth*. 7,15 Concepti dolorem, et peperit iniquitatem. He hath conceived sorrow (trouble, mischief), and brought forth iniquity (Hebrew, falsehood, i.e., *an abortion*). The wicked conceive malicious plots, but their efforts are in vain.

pāro, āvi, ātum, āre, (1) *to prepare, make ready*. 7,14 In eo paravit vasa mortis. In it (His bow) He hath prepared instruments of death (arrows). 7,13; 10,3, frequent. (2) *to furnish, equip, fit out, prepare, provide*. 77,19 Numquid poterit Deus parare mensam in deserto? Will God be able to prepare a table in the desert? 22,5; 131,17. (3) *to make firm, establish*. 92,2 Parata sedes tua ex tunc (= a saeculo). Thy throne is firmly set of old (M). See *praeparo*. (4) *part. and part. adj., pārātus, a, um, ready, fixed, steadfast*. 56,8 Paratum cor meum, Deus. My heart is steadfast, O God (B). 16,12; 37,18; 111,7; 118,60.

pars, *partis, f.*, (1) *portion, lot, share, allotted possession*. 15,5 Dominus pars hereditatis meae, et calicis mei. The Lord is the portion of my inheritance and of my cup. 62,11; 72,26. God is His people's portion since He supplies all their needs and enriches them with abundant blessings. (2) *Punishment* is the portion, lot, or destiny of sinners. 10,7 Ignis, et sulphur, et spiritus procel-

larum pars calicis eorum. Fire, and brimstone, and a stormy blast shall be the portion of their cup (M). See *calix*.

particeps, cipis (pars and capio), *sharing, participating in*. Subst., *a sharer, partaker, companion, friend*. 118,63 Particeps ego sum omnium timentium te. I am a friend of all who fear Thee (B).

participātio, ōnis, *f. (participo), a being compact*. 121,3 Jerusalem, quae aedificatur ut civitas: cujus participatio (= conjunctio) ejus in idipsum (= in unum). Jerusalem, which is built as a city, which is compact together. *Participatio* probably alludes to the solid compact rows of contiguous houses in the city. It is an unusual use of a word whose usual meaning is, *a sharing, participation, partaking*. Cf. 1 Cor. 10,16; 2 Cor. 6,14.

partim, adv., (acc. of pars), *partly, in part*. As a subst., *part of, some of, some*. Partim relinquis gurgiti, partim levas in aera. A part (of the offsprings of the fertile water) Thou didst assign to the deep, a part Thou didst raise aloft in the air. Hymn, *Magnae Deus potentiae*. Partim . . . partim, the fishes and the birds have a common origin, the water. Cf. Gen. 1,20-23.

partior, itus sum, iri (pars), *to part, divide, distribute*. 59,8 Laetabor, et partibor Sichimam. I will rejoice, and I will divide Sichem. *Partibor* is an old future form, as is *metibor* in the same verse. Sichem probably stands for the region west of the Jordan.

partūrō, ivi, itum, ire (desider. of pario), (x) *to desire to bring forth; to be pregnant with anything, meditate, intend*. 7,15 Ecce parturiit injustitiam. Behold he (the sinner) is big with injustice (B). (2) *to travail, be in labor*. 47,7 Ibi dolores ut parturietis. There were pains as of a woman in labor.

parvulus, a, um (dim. of parvus), *small, little*. Of age: *little, youthful, young*. As a subst., pl. (1) *children, little ones*. 16,14 Et dimiserunt reliquias suas parvulis suis. They have left to their little ones the rest of their substance. 136,9. (2) *little ones, i.e., the simple, the guileless, the inexperienced*. 118,130 Declaratio sermonum tuorum illuminat: et intellectum dat parvulis. The unfolding of Thy words giveth light, and maketh the simple to understand (B). 18,8; 114,6. (3) 63,8 Sagittae parvulorum factae sunt plagae eorum. Their blows become mere children's arrows (B). The word for *parvulorum* differs but slightly in Hebrew from the word for *suddenly*. In Hebrew this verse reads: God shall smite them with an arrow; suddenly shall their wounds come.

pasco, āvi, pastum, ěre 3, *to feed, pasture; to tend while feeding, to shepherd*. 77,71-72 Pascere Jacob servum suum, et Israel hereditatem suam: Et pavit eos in innocentia cordis sui. (Then chose He David His servant), to feed (tend M) Jacob His people, and Israel His possession. And he shepherded (tended M) them with pure heart (B). 36,3.

pascūa, ae, *f. (sc. terra, pasture land, from pasco), lit., a pasture, grass land for cattle to feed upon*. God is the Shepherd of Israel, and it constitutes His flock, His sheep, His people. 99,3 Ipse fecit nos, et non ipsi nos: populus ejus, et oves pascuae ejus. He hath

made us, and not we ourselves: we are His people and the sheep of His pasture. 22,2; 73,1; 78,13; 94,17.

passer, *ēris, m., a sparrow*; the Hebrew term means any kind of small bird, not necessarily a sparrow. 101,8 Vigilavi, et factus sum sicut passer solitarius in tecto. I have watched, and am become as a sparrow, all alone on the house top. *Bird all alone*: one of the similies used to picture a man abandoned by all, even by God, and alone among his enemies. 10,2; 83,4; 103,17; 123,7.

pastor, *ōris, m. (pasco), a shepherd*. Jer. 31,10 Et custodiet eum sicut pastor gregem suum. And He will keep him (Israel, the Israelites) as the shepherd doth his flock.

pastus, *ūs, m. (pasco), food, pasture, sustenance*. Pastumque gratum redderet. That it (the ground) might yield agreeable sustenance (for men, and beasts). Hymn, *Telluris alme (ingens) Conditor*.

pātēō, *ūi, ēre 2, to be open, to stand or lie open*; pres. part., *patens, open*. 5,11 Sepulcrum patens est guttur eorum. Their throat is an open sepulcher. 13,3.

pāter, *tris, m. (πατήρ), a father*; mostly pl. in the sense of *forefathers, ancestors*. 105,7 Patres nostri in Aegypto non intellexerunt mirabilia tua. Our fathers understood not Thy wonders in Egypt. 21,5; 38,13, frequent.

pāternus, *a, um (pater), paternal, belonging to a father*. Jam nunc, paterna claritas, te postulamus affatim. We now earnestly entreat Thee, O Splendor of the Father, etc. Christ is the Splendor of the Father. Cf. Heb. 1,3. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*, also in the opening line of hymn, *Splendor paternae gloriae*.

pātēns, *entis, p. adj. (patior), (1) patient, long-suffering*. 144,8 Miserator et misericors Dominus: patiens, et multum misericors. Merciful and gracious is the Lord, long-suffering and abounding in mercy. 7,12; 85,15. (2) *bene patiens*. 91,15 Adhuc multiplicabuntur in senecta uberi: et bene patientes (= bene valentes) erunt. They shall still increase in a vigorous old age: and hale and hearty shall they be (M). They shall flourish (K); They are still green and flourishing (B). They will be full of sap and freshly green (Briggs).

pātēntīa, *ae, f. (patiens), patience, long-suffering*; it conveys the idea of *hope, patient hope, perseverance*. 9,19 Patientia pauperum non peribit in finem. The enduring hope of the poor will not be always frustrated (B). 61,6; 70,5.

pātiōr, *passus sum, pāti (connected with πάσχω, to suffer), to suffer, bear with, endure, undergo*. 58,7 Famem patientur ut canes. They shall suffer hunger like dogs. *Famem patientur*, Hebrew, they growl like a dog. 102,6; 145,7.

pātrīa, *ae, f. (sc. terra; from patrius), fatherland, native land, country*. 95,7 patriae gentium, ye tribes of the nations (B), ye families of the gentiles (M), ye kindreds of the peoples (Askwith), (a) In the hymns, *heaven*; as in *Summae Parens (Deus) clementiae*.

paucitas, *ātis, f. (paucus), fewness, smallness of number*. 101,24

paucitatem dierum meorum nuntia mihi. Declare unto me the fewness of my days. In the Hebrew the whole verse reads: He hath weakened (brought down) my strength in the way (i.e., in the midst of my life), He hath shortened my days.

*paucus, a, um; only in pl., few. 108,8 Fiant dies ejus pauci. Let his days be few. 104,12; 106,39. 16,14 Domine a paucis de terra divide eos in vita eorum. O Lord, divide them from the few of the earth in their life (D, K, R). Pauci de terra, worldlings, the godless; the Hebrew has: From men whose portion in life is of the world. The Vulgate is obscure; see the Hebrew rendering under *divido*.*

*paulo minus, adv., (1) nearly, almost. 118,87 Paulo minus consummaverunt me in terra. They had almost (all but, well nigh) made an end of me upon earth. 93,17. (2) minus ab, less than, a little below, a little inferior to. 8,6 Minuisti eum paulo minus ab angelis. Thou hast made him (man) a little less than the angels. Minus here goes with *ab*, not with *paulo*; and *minus* and *ab* have the same meaning. The use of *ab* in comparisons is a Hebraism.*

pauper, ēris, adj., (1) poor, needy, indigent, helpless, destitute, wretched. 39,18 Ego autem mendicus sum et pauper. But I am a beggar and wretched (B). 24,16; 68,30; 69,6; 78,8; 85,1; 87,16. (2) Very common as a substantive in both the sing. and pl., the poor, the needy, the destitute; often connoting the idea of a state of abandonment, affliction, wretchedness, oppression, etc. Hence, the wretched, the afflicted, the oppressed, etc. 9,13 Non est oblitus clamorem pauperum. He (the Lord) forgets not the cry of the poor. Sing., 9,10,19; 10,5; 11,6; 21,27; 68,33,34; 71,2,4; 73,19, frequent.

paupertas, ātis, f. (pauper), poverty, misery, wretchedness, abandonment. 30,11 Infirmata est in paupertate virtus mea. My strength is weakened through misery (B). Hebrew: My strength fails because of my iniquity.

pāvimentum, i, n. (pavio, to beat or pound down), the earth, ground, dust, pavement. 118,25 Adhaesit pavimento anima mea. My soul cleaveth to the dust, i.e., in sign of mourning. It is said that the Emperor Theodosius quoted this verse, when he besought St. Ambrose to absolve him (M).

pāvor, ōris, m. (paveo), fear, dread, terror. Deut. 32,25 Foris vastabit eos gladius, et intus pavor. Without, the sword shall lay them waste, and terror within. Exod. 15,16.

*pax, pācis, f. (root pac, whence paciscor, pango), peace, and that which accompanies peace, friendship; and that which follows peace, blessings, prosperity, etc. 36,11 Delectabuntur in multitudine pacis. They (the meek) shall delight in abundance of peace. 33,15; 34,27; 37,4, frequent. 40,10 Etenim homo pacis meae, in quo speravi. For even my familiar friend, in whom I trusted (M). "The man of my peace" is a Hebraism for intimate friend. 124,5 Pax super Israel. Peace be upon Israel! These words imply a blessing. For 75,3, see *Salem* (= peace).*

peccātor, ōris, m. (pecco), a sinner, transgressor; the wicked, the godless. 7,10 Consumetur nequitia peccatorum. The wickedness

of sinners shall be brought to naught. 1,1; 3,8; 9,17,18, frequent. For 140,5 see *oleum*.

peccātrix, icis, *f.* (pecco), *a sinner*; as adj., *sinful*. Tob. 13,7 Ostendit majestatem suam in gentem peccatricem. He hath shown His majesty toward a sinful nation. In the Old Testament it is used as an adjective. Cf. Is. 1,4; 1 Mac. 1,11,36; and in the New, Mark 8,38.

peccātum, i, *n.* (pecco), *sin*. 50,11 Averte faciem tuam a peccatis meis. Turn away Thy face from my sins. 31,1; 50,4,7; 77,38, frequent. 108,7 Et oratio ejus fiat in peccatum. Let even his (the goddess one's) petition be reckoned as sin (B). Let his prayer be turned into sin (Askwith). May the plea advanced by him only serve to provoke a heavier penalty (K). 39,7 pro peccato = sacrificium pro peccato, *sin-offering*. See *postulo*.

pecco, āvi, ātum, āre, (1) *to sin*. 105,6 Peccavimus cum patribus nostris. We have sinned with (= in the same manner as) our fathers. 4,5; 77,32. (2) *to sin against*, with dat. 50,6 Tibi soli peccavi. Against Thee only have I sinned. 77,17; 118,11.

pectus, ōris, *n.*, *the breast*; fig., *the breast as the seat of affections, the heart, soul, mind*. Purgata servet pectora. May it (the holy light) preserve our hearts unsullied. Hymn, *Aeterna caeli gloria*.

pēcūnīa, ae, *f.* (pecus, orig. property in cattle), *money*. 145,5 Qui pecuniam suam non dedit ad usuram. He hath not put out his money to usury.

pēcus, ōris, *n.*, pl., *cattle, beasts*. 8,8 pecora campi, the beasts of the field. 148,10. Sing. 134,8 Ab homine usque ad pecus. (He slew the first-born of Egypt), from man even unto beast. Cf. Exod. 12,29.

pellīcānus, i, *m.* (πελεκάν), *a pelican*, a bird lonely in its habits and an appropriate image of a desolate man. 101,7 Similis factus sum pellicano solitudinis. I am become like a pelican in the wilderness. The psalmist, in the midst of his enemies and abandoned by God, was indeed desolate.

pellis, is, *f.*, lit., *a hide, skin*; by meton. something made of hide, *a tent-cloth, curtain, tent*. 103,2 Extendens caelum sicut pellem. The heavens Thou unfoldest as a tent. The dome of heaven is thought of, in Bedouin fashion, as the roof of a tent (B).

pello, pēpūli, pulsum, ěre 3, *to drive away, banish*. Pulsis procul torporibus, sloth being banished afar. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

pēne, adv., *almost, nearly*. 72,2 Mei autem pene moti sunt pedes. Yet my feet had almost stumbled (B), had all but tottered (M), all but slipped (Br). This denotes the beginning of the loss of faith in Yahweh.

pēnētrāle, is, *n.* (penetro), *an inner chamber*. 104,30 Edidit terra eorum ranas in penetralibus regum ipsorum. Their land (Egypt) brought forth frogs even in the inner chambers of their kings. This was the second plague. Cf. Exod. 8,1-14.

penna, ae, *f.* (old form petna; from the root πετ, whence πέταμα,

to fly, whence *peto*), *a feather*; pl. by meton., *a wing*. 54,7 Quis dabit mihi pennas sicut columbae. Who will give me wings like a dove? 67,14; 138,9. (a) As a symbol of protection: 90,4 Sub pennis ejus sperabis. Under His wings thou shalt be safe. (b) *pennae ventorum*, "the wings of the wind" 17,11; 103,3; and "the wings of the morning" 138,9 are expressive of the swiftness with which the winds and the morning move onward.

pennātus, a, um (*penna*), *feathered, winged*. 148,10 *volucres pennatae*, winged birds. 77,27 *volatilia pennata*, winged fowl, i.e., quails. Cf. Num. 11,31.

per, prep. with acc. (1) Of space, *through*. 65,12 *Transivimus per ignem et aquam*. We have passed through fire and water (= great dangers). (2) Of the means or instrument by which anything is done, *through, by, by means of*. 32,16 *Non salvatur rex per multam virtutem*. The king is not saved by (reason of) a great army. 77,49. (a) *in, upon*. 49,16 *Quare . . . assumis testamentum meum per os tuum?* Why dost thou (the sinner) take up My testament in thy mouth? *In thy mouth*, that is by constantly speaking of it, but not keeping it. 15,4. (3) Of time, *through, during, throughout, in the course of, by, at, in*. (a) *by day, by night*. 120,6 *Per diem sol non uret te, neque luna per noctem*. By day the sun shall not burn thee, nor the moon by night. 12,3; 21,3. (b) *per singulos dies* = *singulis diebus, every day*. 7,12; 41,11. Likewise *per singulas noctes* = *singulis noctibus*. *Per* is here used distributively.

pērambūlo, āvi, ātum, āre, (1) *to pass through, go about, traverse*. 8,9 *Volucres caeli, et pisces maris, qui perambulant semitas maris*. The birds of heaven, and the fishes of the sea, which traverse the paths of the sea (B). (2) 90,6 *Non timebis . . . a negotio perambulante in tenebris*. Thou shalt not fear . . . the plague that walketh (creepeth, stalketh) in the darkness. *Timere a*, see *Introduction* (3). (3) *fig., to walk, live, conduct one's self*. 100,2 *Perambulabam in innocentia cordis mei*. I walked in the innocence of my heart. 67,22. *Walked, lived*, see *ambulo* which often has this meaning.

percipīo, cēpi, ceptum, ēre 3 (*per* and *capio*), *to perceive*; found only in the imper. with *auribus* (abl.). *Auribus percipe, hear, hearken, give ear to*. 5,2 *Verba mea auribus percipe, Domine*. Give ear, O Lord, to my words. 16,1; 38,13,48,2; 53,4; 83,9; 85,6; 142,1.

percūtīo, cussi, cussum, ēre 3 (*per* and *quatio*), (1) *to smite, strike; to kill, slay*. 77,51 *Et percussit omne primogenitum in terra Aegypti*. And He smote every first-born in the land of Egypt. 59,2; 104,33. Hab. 3,13 *Percussisti caput de domo impii*. Thou didst smite (Heb., strike off) the head from the house of the wicked one, i.e., the wicked nation, the Chaldean empire in particular. For 77,66 see *posterus*. (a) The smiting of the rock by Moses: 70,20 *Percussit petram, et fluxerunt aquae*. He smote the rock, and the waters gushed out. Exod. 17,6. (2) Fig. 101,5 *Percussus sum ut foenum, et aruit cor meum*. I am smitten (burned up) as grass (is by the heat of the sun), and my heart is withered.

perdītīo, ōnis, f. (*perdo*), *ruin, destruction*. 87,12 *Numquid*

narrabit aliquis in sepulcro misericordiam tuam, et veritatem tuam in perditione? Shall any one in the grave declare Thy mercy: or Thy truth in destruction? (i.e., in the place of destruction—in the land of the dead). In the parallelism perditio = sepulcrum. *Ecclus.* 36,11.

perdo, dīdi, dītum, ēre 3, *to destroy*. 5,7 Perdes omnes, qui loquuntur mendacium. Thou wilt destroy all them that speak falsehood. 20,11; 25,9; 27,3; 33,17; 72,27; 118,95; 142,12. (a) 30,13 vas perditum, a shattered vessel—a symbol of something worthless.

perdūco, duxi, ductum, ēre 3, (1) *to lead or bring through*. 77,13 Interrupit mare, et perduxit eos. He divided the sea, and led them through. (2) *to guide, conduct*. 77,52 Perduxit eos tamquam gregem in deserto. He guided them in the wilderness like a flock.

pērēgrinātiō, ōnis, *f.* (peregrinor), *a pilgrimage, sojourning*. 118,54 Cantabiles mihi erant justificationes tuae, in loco peregrinationis meae. Thine ordinances (decrees) have been the theme of my song, in the place of my pilgrimage (M), in the house of my sojourning (Br). For a similar use, cf. *Gen.* 47,9.

pērēgrīnus, a, um (peregre), *strange, foreign*. (1) subst., *an alien, a foreigner, stranger*. 68,9 Extraneus factus sum fratribus meis, et peregrinus filiis matris meae. I am become a stranger to my brothers, and an alien to my mother's children. The psalmist was abandoned by even those nearest to him. (2) *a sojourner*. 38,13 Advena ego sum apud te, et peregrinus, sicut omnes patres mei. I am a sojourner (guest) with Thee, a nomad (wanderer B), as all my fathers were (Br). *Fathers*, the patriarchs. Cf. *Gen.* 23,1-4.

pērennis, e (per and annus), *everlasting, eternal*. Sed praemium mortis sacrae perennis instet gloria. That eternal glory may await us as the reward of a holy death. Hymn, *Rerum Deus tenax vigor*, and in other hymns.

pērēo, īi, itum, ire, (1) *to perish, come to naught, be lost*. 72,27 Quia ecce, qui elongant se a te, peribunt. For behold, they that depart from Thee shall perish. 36,20; 101,27, frequent. (2) *to stray, be lost*. 118,176 Erravi, sicut ovis, quae periit. I have strayed like a sheep that is lost. For 1,6 see *via*.

perfectus, a, um, p. adj. (perficio), *perfect, complete*. 138,22 Perfecto odio oderam illos. I have hated them with a perfect (full B, complete Br, thorough M) hatred. 88,38 Et sicut luna perfecta in aeternum. (And his throne is) like the moon, abiding (established) forever.

perficio, fēci, fectum, ēre 3 (per and facio), (1) *to accomplish, effect, work*. 30,20 Perfecisti eis, qui sperant in te. (How great is the abundance of Thy goodness, O Lord) . . . which Thou hast wrought for them that trust in Thee! (2) *to perfect*. 8,3 Ex ore infantium et lactentium perfecisti laudem. Out of the mouth of babes and sucklings, Thou hast perfected (firmly established) praise. (3) *to perfect, restore*. 79,16 Et perface eam (vineam), quam plantavit dextera tua. And perfect (fully restore M; set up again B) that which Thy right hand hath planted. 67,10. 16,5 Perface gressus meos in semitis tuis. Perfect Thou my goings (support my steps Br) in Thy paths. (4) *to make, to cause to be*. 17,34 Qui perfecit

pedes meos tamquam cetrorum. (God) who hath made my feet (swift) like the feet of harts. (5) *to make, do, establish.* 10,4 Quoniam quae perfecisti, destruxerunt. For they have destroyed the things which Thou didst establish, viz., the natural principles of justice on which God has based society. (6) *to perfect, dispose, prepare.* 39,7 Aures autem perfecisti mihi. But ears Thou hast made for me (Vulgate B). Ears Thou hast bored for me (Hebrew). But a body Thou hast fashioned for me (Septuagint Br). The verse is obscure. The Greek avoids the scarcely intelligible "bored" of the Hebrew and renders the phrase in its equivalent sense, which is "Thou hast made me capable of hearing, hence too, of obeying Thy law" (M).

perfrūor, fructus sum, frūi 3, *to enjoy fully or thoroughly.* Ut corde puro sordium te perfruamur largius. That with hearts free from sin we may enjoy Thee more abundantly. Hymn, *Summae Parens (Deus) clementiae.*

perfun-do, fūdi, fūsum, ēre 3, *to fill with apprehension of anything, to overwhelm with something.* 88,46 Perfudisti eum confusione. Thou hast covered him with confusion (overwhelmed him with shame M).

perīcūlum, i, n., *peril, danger.* 114,3 Pericula inferni invenerunt me. The perils (Hebrew, pains, anguish) of the nether world (Sheol) have found me (seized upon or overtaken me).

permanēo, mansi, mansum, ēre 2, *to remain, abide, continue, endure.* 101,27 Ipsi peribunt, tu autem permanes. They (the heavens) shall perish, but Thou shalt endure. 5,6; 9,8; 18,10,60,8. (a) ante solem permanere 71,17; and ante lunam permanere 71,5 have the same meaning, viz., to abide as long as the sun or moon, from age to age. Said of the king, the Messias.

perpes, pētis (perpetuus), *continuous, never ending, perpetual.* Verusque sol illabere, micans nitore perpeti. O Thou, true Sun, descend, shining with everlasting brightness. Hymn, *Splendor paternae gloriae.*

perpētīm, adv. (prob. the acc. of perpes), *continually, unceasingly.* Accincti ut sint perpetim, luxu remoto pessimo. That we may be continually well girded (alert), far removed from baneful lust. Hymn, *Summae Deus (Parens) clementiae.*

perpētūs, a, um (peto 3, perpes), *continuous, perpetual;* subst., perpētūum, i, *forever.* 102,9 Non in perpetuum irascetur. He remaineth not angry forever. Common in the Vulgate, esp. in the phrase *in perpetuum* or *in perpetuo.*

persequor, secūtus sum, sēqui, (1) In a good sense: *to pursue, follow perseveringly, follow after.* 33,15 Inquire pacem, et persequere eam. Seek after peace and pursue it. (2) In a bad sense: *to pursue, follow, pursue closely, follow hard upon, persecute.* 30,16 Eripe me de manu inimicorum meorum, et a persequentibus me. Deliver me out of the hands of my enemies, and from them that persecute me. 7,2,6; 17,38; 68,5,27; 43,17, frequent.

persevēro, āvi, ātum, āre (perseverus), *to continue, remain constant.* 118,91 Ordinatione tua perseverat dies. By Thy ordinance the day goeth on (K). The Hebrew has: They (heaven and earth)

abide this day according to Thine ordinances. This agrees with St. Jerome.

persōnālīter, adv. (personalis, persona), *personally, in person.* Unus potentialiter, trinusque personaliter. (God) one in power, in person three. Hymn, *Summae Deus (Parens) clementiae.* See *potentialiter*.

persōno, sōnūi, sōnitum, āre, *to make or cause to resound, to sound.* Os, lingua, mens, sensus, vigor confessionem personent. May mouth, tongue, mind, sense, and strength (= all our powers) proclaim Thy praise. Hymn, *Nunc Sancte nobis Spiritus.*

perspīcīo, spexi, spectrum, ěre 3, *to look into, look at attentively, examine.* 118,6 Tunc non confoundar, cum perspexero in omnibus mandatis tuis. Then shall I not be confounded, when I shall look into (meditate on) all Thy commandments.

pertransēo, īi or īvi, ěre (per and transeo), (1) *to pass through, traverse.* 65,6 In flumine pertransibunt pede. They passed through the river on foot. *River*, the Jordan and the Red Sea. Cf. Josue 3,17; Exod. 14,21 ff. Pss. 67,8; 123,5. (2) *to go about, wander, roam.* 103,20 In ipsa (nocte) pertransibunt omnes bestiae silvae. In it (the night) shall all the beasts of the woods go about. (a) 104,13 Pertransierunt de gente in gentem. They (the patriarchs) wandered from nation to nation (viz., in Canaan and Egypt). (b) Of the movement of ships. 103,26 Illic naves pertransibunt. There (in the great sea) go ships. (c) 104,18 Ferrum pertransiit animam ejus. The iron entered his soul (= him). Into chains he was cast (B). See *ferrum*. (d) *to pass, flow*, as water between mountains. 103,10. (3) *to pass, "come and go."* 38,7 Verumtamen in imagine pertransit homo. Surely as a shadowy image does man pass by (M). *Image*, a phantom, something of no substance and soon to vanish.

pĕrūro, ussi, ustum, ěre 3, *to burn through and through, to burn up.* Mentis perustae vulnera munda virore gratiae. Cleanse by the freshness of Thy grace the wounds of the sin-parched soul. Hymn, *Telluris alme (ingens) Conditor.*

perverto, verti, versum, ěre 3, lit., *to turn around or about; to pervert.* 17,27 Et cum electo electus eris: et cum perverso perverteris. With the just Thou dealest (art accustomed to deal) justly; and with the treacherous (perverse) Thou dealest craftily (B). God deals with us as we deal with Him and with our neighbor. This verse is often misapplied. See *electus* for improper interpretation. Deut. 32,5.

pervigīl, īlis, *very watchful, ever watchful; subst., an excellent or dependable watchman.* Praeco diei jam sonat, noctis profundae pervigil. The herald of the day, night's ever faithful watch, sends forth his cry. Hymn, *Aeterne rerum Conditor* (Monastic Brev.). The Roman Brev. text has: Jubarque solis evocat. *Herald of the day, i.e., the cock.*

pēs, pēdis, *m. (ποός), the foot.* 113,7 Pedes habent, et non ambulabunt. They (idols) have feet and walk not. 17,34; 21,17, frequent. Note the phrases: (a) pedes dare in commotionem, *to be moved, i.e., to stumble, slip, fall.* 65,9. (b) Pes moveri or commoveri, *to be moved, i.e., to waver, falter, hesitate, fail; to be insecure,*

or *unstable*. 37,17; 93,18. In these figures *pes* of course denotes the entire body, the person. (c) *to place under one's feet* denotes subjection as that of a subject to his sovereign. 8,8 Omnia subiecisti sub pedibus ejus. All things hast Thou put under his (man's) feet. Cf. Gen. 1, 26,28. (d) *pes superbiae*. 35,12 Non veniat mihi pes superbiae. Let not the foot of pride (the foot of the proud man) come against me (tread me down B).

pessímo, *äre* (pessimus), *to oppress, inflict harm on*. Eclus. 36,11 Qui pessimant plebem tuam inveniunt perditionem. Let them perish that oppress Thy people.

pessimus, a, um (superl. of malus), *very grievous, very evil*. 33,22 Mors peccatorum pessima. The death of the wicked is very evil (most wretched, most miserable).

pestilentia, ae, f. (pestilens, pestis), *pestilence, plague*. 1,1 Beatus vir qui . . . in cathedra pestilentiae non sedit. Blessed is the man who hath not sat in the chair of pestilence. *Chair of pestilence*: the Hebrew term implies a circle or assembly of scoffers or scorners, i.e., of free-thinkers who openly scoff at religion. Zorell has, *in consessu disipientium*, in the assembly of those without understanding, i.e., of those who mock at and scorn the discipline of wisdom (Briggs).

pētītio, ōnis, f. (peto), *desire, request, prayer, petition*. 19,7 Impleat Dominus omnes petitiones tuas. May the Lord grant all thy requests. 36,4; 105,15.

pēto, īi or īvi, ītum, ēre 3 (πέρομαι, to fly, make haste), *to seek, ask for, beg for*. 20,5 Vitam petiit a te. Life he did beg of Thee. 26,4; 77,18; 104,40.

petra, ae, f. (πέτρα), (1) *a rock, a symbol of something firm, solid*. 39,3 Et eduxit me de lacu miseriae, et luto faecis. Et statuit super petram pedes meos. And He drew me forth from the slimy ooze: and He set my feet upon a rock. 136,9. (2) *a place of safety*. 60,3 In petra exaltasti me. On a rock Thou hast set me (safely B). 26,6; 103,18. (a) In 80,17 the rocks, or the holes in them, are the places where the bees build their nests. See *mel*. (b) 103,12 De medio petrarum dabunt voces. From among the rocks (Hebrew, foliage) they (the birds) give forth their song (B). (3) Twice, at God's command, Moses struck a rock causing miraculous water to flow: (a) At Cades. Cf. Num. 20,7-14. (b) At Raphidim. Cf. Exod. 17,5-8. These miracles are referred to in several psalms. 77,15,20; 104,41; 113,8. The Waters of Contradiction. Cf. 80,8; 105,32. See *contradictio*.

phantasma, ātis, n. (φάντασμα), *an appearance, apparition*. Procul recedant somnia et noctium phantasmata. Far off let dreams and phantoms of the night depart. Hymn, *Te lucis ante terminum*.

Pharan (Hebrew, full of caverns) indecl., an extensive, mountainous, desert territory lying south of Palestine, and extending as far as the borders of Sinai. Hab. 3,3 Deus ab austro veniet, et Sanctus de monte Pharan. God shall come from the South, and the Holy One from mount Pharan. The prophet, in vivid colors, after the manner of the Orientals, depicts the coming manifestation of God by traits borrowed from the Sinaitic theophany. Deut. 19,16-18.

Mount Pharan lies between mounts Seir and Sinai near the southwest border of the Dead Sea.

Phărăo, *ōnis, m.* (Egyptian, the great house, the palace), a generic name for all the kings of Egypt. It is used in the Bible as the name of several Egyptian kings. It is found twice in the psalms in connection with the departure of the Israelites out of Egypt. 134,9; 135,15.

phărătra, *ae, f. (φάρτρα), a quiver.* 10,3 Paraverunt sagittas suas in pharetra. They have prepared their arrows in (for) the quiver.

Philisthīm (Hebrew, perhaps Wanderers) indecl., Philistia, whence the words Philistines and Palestine. The Philistines were a rich and powerful people who dwelt along the Mediterranean to the west and southwest of the land of Israel. They were a warlike nation, and were hostile to the Israelites. Exod. 15,14 Dolores obtinuerunt habitatores Philisthīm. Sorrows (travail) took hold on the inhabitants of Philisthīm (Philistia).

Phinēes (Hebrew, mouth of shining brass) indecl., son of Eleazer, and grandson of Aaron. He was the third high priest of the Jews. He was a man of fiery zeal as is evident from Num. 25,6-13. Ps. 105,30 refers to Num. 25,8. See *placo* and *quassatio*.

piaculum, *i, n.* (piare, to appease), *that which renders an expiatory sacrifice or sin-offering necessary; hence, a sin, crime, evil deed.* Ut auferas piacula, sordesque mentis abluas. That Thou take away our sins, and wash away the stains of the soul. Hymn, *Nox atra rerum contegit.*

piētas, *ātis, f.* (pius), *kindness, goodness, pity, mercy, compassion.* Donet et nobis pietate Patris regna polorum. And may He bestow upon us, in accordance with the loving-kindness of the Father, the joys of the kingdom of heaven. Hymn, *Ecce jam noctis* (Monastic Brev.).

pigrītor, *ātus sum, āri* (freq. of pigror, to be slow), *to be slow, sluggish, or tardy.* Expelle somnolentiam, ne pigritantes obruant. Drive away drowsiness lest it overcome the slothful. Hymn, *Consors paterni luminis.*

pingo, *pinxi, pictum, ěre 3, to paint, adorn, embellish.* Qui lucidas mundi plagas candore pingis igneo. Thou (most holy God of heaven) dost adorn with fiery brilliancy the lightsome regions of the universe. Hymn, *Caeli Deus sanctissime.*

pinguēdo, *īnis, f.* (pinguis), *fatness, fat.* 62,6 Sicut adipe et pinguedine repletur anima mea. Be my soul filled as with marrow and fatness, i.e., with that which is best; imagery borrowed from a rich feast.

pinguesco, *ěre 3* (pinguis), *to grow fat, to become fertile.* 64,13 Pinguescent speciosa deserti. The beautiful places (oases M) of the wilderness shall grow fat, i.e., be decked with verdure because of the rains.

pinguis, *e, (1) fat, strong, mighty.* 77,31 Occidit pingues eorum. It (the wrath of God) slew their chief men (B). *Pingues*, their robust and healthy warriors (M). 21,30. (a) 21,13 Tauri pingues

obsederunt me. Fat bulls besiege me. Hebrew: Strong bulls of Basan have surrounded me. Bulls are symbolical of the brutal nature of the psalmist's enemies. See *Basan*. (2) *acceptable, worthy to be received*, said of a sacrifice. 19,4 *Holocaustum tuum pingue fiat*. May thy sacrifice be acceptable. The fattest of the flock were chosen for sacrifice. The finer the victim the more likely it would prove to be acceptable. (3) 67,16 *Mons Dei, mons pinguis*. The mountain of God is a fertile (fruitful) mountain (M). The Hebrew has: A mountain of God (i.e., a lofty mountain range) is the range of Basan (= rich, fertile). Interpreters are divided as to whether it should be here taken as a proper name (K).

piscis, is, *m.*, a fish. 8,9 *pisces maris*, the fishes of the sea. 104,29.

pīus, a, um, *loving*. O *clemens*, O *pia*, O *dulcis Virgo Maria*. O clement, O loving, O sweet Virgin Mary. *Salve Regina*. Superlative, *piissimus*. The line *Praesta, Pater piissime*, Grant this, O most loving Father, is the beginning of the common doxology used in the hymns of Matins, the Little Hours, and Vespers.

plācātio, ōnis, *f.* (placo), a ransom. 48,8 *Frater non redimet, redimet homo: non dabit Deo placationem suam*. A brother redeemeth not, nor shall man redeem: he cannot give to God a ransom for himself. One's nearest relative cannot save his brother from death by any amount of money. Nor can one ransom (rescue) one's self from death. The verse assigns to the just a reason for their not being disquieted by the wealth of the rich—for they shall leave their riches to strangers (verse 11).

plācēo, ūi, itum, ēre 2, *to please, be well pleasing to*. 114,9 *Placebo Domino in regione vivorum*. I will please (walk before) the Lord in the land of the living. 68,32; 101,15; also *placere coram*. 55,13. (a) 52,6 *Quoniam Deus dissipavit ossa eorum qui hominibus placent*. For God hath scattered the bones of them that seek to please men. God breaks in pieces the bones of enemies encamped around His servant (K). The Hebrew is different: For God has scattered the bones of him that encamped against thee. The meaning is not evident.

plāco, āvi, ātum, āre, *to pacify, placate, appease, make atonement*. 105,30 *Et stetit Phinees, et placavit: et cessavit quassatio*. Then stood up Phinees and made atonement (Hebrew, exercised judgment): and the scourge ceased. Cf. Num. 25,7-13. God's anger was appeased by the quickness with which the judgment was executed.

plāga, ae, *f.* (πληγή), a blow, stroke, stripe; chastisement, affliction. 38,11 *Remove a me plagas tuas*. Remove from me Thy chastisements (B). 72,4. (a) 63,8 *Sagittae parvulorum factae sunt plagae eorum*. Their blows (wounds D, K, M, R, Br) become mere children's arrows (B). Their blows or wounds are as harmless as if children had inflicted them. See *parvulus*.

planctus, ūs, *m.* (plango, to strike, beat; prop. to beat the breast in grief), *mourning, lamentation*. 29,12 *Convertisti planctum meum in gaudium mihi*. Thou hast turned for me my mourning (plaint) into joy.

plantātio, ōnis, *f.* (planto), a planting, setting a plant; by meton.

a plant. 143,12 Quorum filii, sicut novellae plantationes in juventute sua. Whose sons are like young plants (saplings) in their youth.

planto, āvi, ātum, āre, (1) *to plant.* 1,3 Erit tamquam lignum, quod plantatum est secus decursus aquarum. He shall be like a tree that is planted by the running waters. (2) *Fig., to plant, i.e., to establish.* (a) 43,3 Manus tua gentes disperdidit, et plantasti eos. Thy hand destroyed (dispossessed, expelled) the gentiles, and Thou didst establish them (our fathers). 79,9,10,16; 91,14; 103,16. (b) 93,9 Qui plantavit aurem, non audiet? He that planted (i.e., created, formed, fashioned) the ear, shall He not hear? Does the Creator not possess the power He has given to His creatures?

plasmātor, ōris, *m.* (plasmō, are, to form, make), *one that forms anything; the Maker, Creator. Plasmator hominis Deus,* O God, the Creator of man. (Monastic Brev.). Hymn for Vespers, Friday. Roman Brev. text: *Hominis superne Conditor.*

plasmō, āvi, ātum, āre (πλάσμα), *to form, make, fashion.* 118,73 Manus tuae fecerunt me, et plasmaverunt me. Thy hands have made me and fashioned me. 73,17.

plātēa, ae, *f.* (πλατεία), *a street.* 143,14 Non est ruina maceriae, neque transitus: neque clamor in plateis eorum. There is no breach in the wall, and no going forth (of captives), and no outcry in their streets. 54,12.

plaudō, plausi, plausum, ěre 3, *to clap, strike, beat; manu or manibus plaudere, to clap the hands in token of approbation, to applaud.* 46,2 Omnes gentes, plaudite manibus. O clap your hands, all ye nations. (a) *Fig.:* 97,8 Flumina plaudent manu. Let the rivers clap their hands (in token of joy). Cf. Is. 55,12.

plebs, plēbis, *f., the people.* Frequent, and used mostly of the chosen people, the Israelites. 93,14 Quia non repellet Dominus plebem suam. For the Lord will not cast off (thrust away) His people. 13,4,7; 21,7; 27,8; 84,3.

plēnītūdo, ĩnis, *f.* (plenus), *fullness.* (1) Of the earth: 23,1 Domini est terra, et plenitudo ejus. The earth is the Lord's, and the fullness thereof (= whatever fills it, all that it holds) 49,12; 88,12. (2) Of the sea: 97,7 Moveatur mare, et plenitudo ejus. Let the sea be moved (roused) and the fullness thereof (= all that is in it). 95,11.

plēnus, a, um (pleo), *full, filled.* 118,64 Misericordia tua, Domine, plena est terra. The earth, O Lord, is full of Thy mercy. 32,5; 47,11; 74,9, frequent. (a) 72,10 Dies pleni invenientur in eis. Full days (a long life, or days full of prosperity) shall be found in them.

plōro, āvi, ātum, āre, *to weep, mourn, bewail.* 77,64 Viduae eorum non plorabantur (= plorabant). Their widows did not mourn (could not bewail their slain husbands). 94,6.

plumbum, i, *n., lead.* Exod. 15,10 Submersi sunt quasi plumbum in aquis vehementibus. They sank as lead in the mighty waters. *They, the Egyptians.*

plūo, ūi, ěre 3, *to rain.* Used of God: 10,7 Pluet super peccatores laqueos. He shall rain snares upon sinners. 77,24,27 refer to the manna and the quails. Cf. Exod. 16 and Num. 11.

plūvia, ae, f. (pluvius, pluo), *rain*. 146,8 Qui operit caelum nubibus: et parat terrae pluviam. Who covereth the heaven with clouds: and prepareth rain for the earth. 71,6; 104,32. (a) 67,10 Pluviam voluntariam segregabis Deus hereditati tuae. Thou, O God, didst set apart a gracious rain for Thine inheritance (M). *Voluntariam*, copious, generous. Some understand the rain to be the manna of the wilderness, others of an actual rain refreshing the parched soil. 134,7 Fulgura in pluviam fecit. He hath made lightnings for the rain. Rain accompanies or follows lightning.

poenitet, itūit (impers.), with acc., *it repents one, one relents*. 105,45 Et memor fuit testamenti sui: et poenituit eum secundum multitudinem misericordiae suae. And He was mindful of His covenant, and relented according to the greatness of His mercy. 109,4.

pollūo, ūi, ūtum, ěre 3, *to defile, pollute*. 78,1 Polluerunt templum sanctum tuum. They have defiled Thy holy Temple. 73,7.

pōlus, i, m. (πόλος), *the end of an axis, a pole; a pole of the earth, e.g., the north pole; fig., the sky, the heavens*. Regna polorum, the kingdom of heaven. Hymn, *Ecce jam noctis* (Monastic Brev.).

pōmus, i, f., *a fruit tree of any kind*. 78,1 Posuerunt Jerusalem in pomorum custodiam. They have made Jerusalem as a tent of (a lonesome hut or night-shelter for) orchard-watchers (B). Hebrew: They have laid Jerusalem in heaps (ruins). See *custodia*.

pōno, pōsūi, itum, ěre 3, (1) *to put, place, lay, set*. 87,7 Posuerunt me in lacu inferiori. They laid me in the lowest pit. Hebrew: Thou hast laid me in the lowest pit, i.e., in Sheol. 11,6 Ponam in salutari. I will set them in safety. 72,18 Verumtamen propter dolos posuisti eis. Surely, Thou settest (snares) for them on account of their crafty dealings (M). 139,6 Juxta iter scandalum posuerunt mihi. They have set a stumbling-block for me by the wayside. 20,4; 72,28; 83,7; 89,8, frequent. (2) It is frequently used in a factitive or causative sense for facere, reddere, *to make, to cause to be*. It is construed: (a) With a double acc. 17,12 Et posuit tenebras latibulum suum. And He made darkness His covert. (hiding-place). 20,13; 43,14; 51,9; 68,12; 73,4; 78,2; 80,6; 87,9; 88,28,41; 90,9; 103,3; 104,32; 109,1. With adjectives: 17,33 Et posuit immaculatam viam meam. (The God who girds me with strength), and makes my way blameless (M). 38,6. (b) With in with the acc.: 78,1 Posuerunt Jerusalem in pomorum custodiam. They have made Jerusalem a store-house for fruit (M), as a tent of orchard-watchers (B). See *pomus*. 43-15; 79,7; 106,33,35. (c) With ut, sicut, *to make like, as*. 20,10 Pones eos ut clibanum ignis. Thou shalt make them as a furnace of fire. 17,35; 82,12,14; 106,41. (3) *legem ponere, to teach*. 26,11 Legem pone mihi Domine in via tua. Teach me in Thy way, O Lord (M). 118,33. (a) 77,5 Legem posuit in Israel. He established (appointed M) a law in Israel. Cf. Exod. 10,2; 13,8; Deut. 4,9. (b) cor ponere in, *to consider, mark well*. 47,14. (c) consilia ponere, *to ponder anxiously*. 12,2 Quamdiu ponam consilia in anima mea. How long must I carry care in my soul (B)? See *Introduction* (4).

pontus, *i, m.* (πόντος), *the deep, the sea.* Pontique mitescunt freta. The raging of the sea subsides. Hymn, *Aeterne rerum Conditor.*

pōpūlus, *i, m., people.* (1) *the chosen people.* 3,9 Super populum tuum benedictio tua. Thy blessing is upon Thy people. 2,1; 27,9; 49,7, frequent. (2) *a heathen nation.* 9,9 Judicabit populos in justitia. He will judge the nations with justice. 7,8; 43,3,15; 86,4, frequent.

porrigo, *rexī, rectum, ēre 3 (pro and rego), to stretch out, reach out, extend.* Suamque dextram porrigat. May He stretch forth to us His right hand. Hymn, *Primo die, quo Trinitas (Primo dierum omnium).*

porta, *ae, f., a gate, city-gate.* The gates of ancient cities served many purposes. They were the most public places in a city. At them courts of justice were held, proclamations were made; near them were the public markets of the city, and many places of resort. "Public demonstrations," says Dr. Bird, "took place at the city gates, where there was an open space corresponding to the Greek agora, the Roman forum, the Italian piazza, and our town square." 9,15. And again in commenting on *sit in the gate* 68,13, he is undoubtedly correct when he says: "The gate of the city was the rendezvous for loafers and gossipers." A city's gates were a symbol of its power. When the gates fell the city was conquered. (a) 126,5 Non confundetur cum loquetur inimicis suis in porta. He shall not be confounded when he speaketh with his enemies (adversaries) in the gate (either when engaged in litigation, or when parleying with a hostile army). 23,7; 147,13. (b) 68,13 Adversus me loquebantur qui sedebant in porta. They that sat in the gate (the rabble, revelers, wine bibbers, etc.) spoke against me. (c) *the gates*, by synecdoche, *the city itself.* 86,2 Diligit Dominus portas Sion. The Lord loveth the gates of Sion. Portae Sion = Jerusalem. (d) 106,18 portae mortis, the gates of death, i.e., imminent danger, or the portals of the nether world which is conceived of as a barred prison. (e) 9,15 in portis filiae Sion, in the gates of the daughter of Sion, i.e., in Jerusalem. The Hebrews called cities *daughters*; it was also a collective name for the *people* of any given place. 44,13 Filiae Tyri, the inhabitants of Tyre. 136,8. See *filia*. For 23,7 see *attollo*.

portio, *ōnis, f., portion, lot.* 141,6 Tu es spes mea, portia mea in terra viventium. Thou art my hope, my portion in the land of the living. 118,57 Portio mea Domine. Thou art my portion, O Lord. (a) *portionem ponere, to cast one's lot with, to share the fortunes of.* 49,18 Cum adulteris portionem tuam ponebas. Thou didst cast thy lot with adulterers (M), i.e., as a companion and accomplice.

porto, *āvi, ātum, āre, to bear, carry.* 90,12 In manibus portabant te. In their hands they shall bear thee up. *Their*, the angels. 125,6. Cf. Matt. 4,6; Luke 4,10-11.

portus, *ūs, m., a harbor, port, haven.* 106,30 Et deduxit eos in portum voluntatis eorum. And he led them to their longed-for (desired) haven.

posco, *pōposci, ēre 3 (peto), to ask earnestly, beseech.* Rerum

Creator poscimus, O Creator of the world we beseech Thee that, etc. Hymn, *Te lucis ante terminum*.

possessio, ōnis, *f.* (possideo), (1) *possession, property, substance*. 2,8 Dabo tibi . . . possessionem tuam terminos terrae. I will give Thee (= the Messias) the utmost parts of the earth for Thy possession. 104,21; 134,4. (2) 77,48 Et tradidit grandini iumenta eorum: et possessionem eorum igni. And He gave over their cattle to the hail: and their main property (i.e., their cattle, flocks) to the fire. Cf. Exod. 9,22-25. (3) *creatures, creations*. 103,24 Impleta est terra possessione tua. The earth is full of Thy creatures (M), riches D, R, K; creations (B).

possidēo, sēdi, sessum, ēre 2 (from potis and sedeo), (1) *to possess; get possession of, acquire*. 43,4 Nec enim in gladio suo possederunt terram. For not by their own sword did they get possession of (conquer) the land. 73,2; 82,13; 104,44. (2) *save, preserve*. 78,11 Posside filios mortificatorum. Preserve the children of the slain (M). Preserve those doomed to death (K). (3) *to inherit*. 68,37 Semen servorum ejus possidebit eam. The seed of His servants shall inherit it (B). (4) 138,13 *to form, make*. See *ren*.

possum, pōtūi, posse (from potis and sum), (1) *to be able, to have power; used frequently with an infinitive or ut*. 77,19 Numquid poterit Deus parare mensam in deserto? Can God furnish a table in the wilderness? 39,13; 77,20. (2) It is used without another verb accompanying it: 128,2 Etenim non potuerunt mihi. But they have not prevailed against me. (a) 138,6 Confortata est, et non potero ad eam. (Thy knowledge) is difficult, and I cannot attain to it (M). I am not equal to it. (3) 140,6 Audient verba mea quoniam potuerunt. They shall hear my words for they are powerful.

post, prep. with acc., *after, behind*. 44,15 Adducentur regi virgines post eam. After her shall virgins be brought to the king. (a) 43,11 Avertisti nos retrorsum post inimicos nostros. Thou hast made us turn our backs to (made us retreat before B) our enemies. (b) Adhaerere post, *to cleave, cling, or stick to*. 62,9 Adhaesit anima mea post te. My soul hath stuck close to Thee. (c) *de post*, compound prep., *from behind*. 77,70 De post foetantes accepit eum. From following the teeming ewes He took him. *From following*: God took David the shepherd and made him king over Israel.

postēa, adv., *afterwards*. 15,4 Postea acceleraverunt. Afterwards they made haste. 48,14.

postērus, a, um, *following, coming after*; neut. pl. compar. occurs twice: (a) 77,66 Et percussit inimicos suos in posteriora. And He smote His enemies on the hinder parts (or, from behind—as indicated in 1 Kings 5,6-9. (b) 67,14 posteriora dorsi ejus, the hinder parts of her (the dove's) back. Her tail feathers (M).

postquam, conj., *after*. 126,2 Surgite postquam sederitis. Rise after (not till) ye have rested. The Vulgate is here poor. Even if you rise when you have scarcely rested (B). For the Hebrew of the first part of verse two see *surgo*.

postulātio, ōnis, *f.*, *prayer, request, supplication*. 118,170 Intret postulatio mea in conspectu tuo. Let my prayer come before Thee.

postūlo, āvi, ātum, āre, (1) *to ask*. 2,8 Postula a me, et dabo tibi gentes hereditatem tuam. Ask of Me, and I will give Thee (= the Messiah) the nations for Thine inheritance. (2) *to require, demand*. 39,7 Holocaustum et pro peccato non postulasti. Burnt-offering and sin-offering Thou didst not require.

pōtens, entis, p. adj. (from possum), (1) *powerful, mighty, strong*. 111,2 Potens in terra erit semen ejus. His seed shall be mighty upon the earth. 23,8; 135,12. (2) mostly as a subst. 126,4 Sicut sagittae in manu potentis. As arrows in the hand of a mighty man. 71,12; 77,65; 85,14. (a) The superl. 44,4 potentissime, O most mighty warrior!

pōtentātus, ūs, m. (potens), *strength, power, might*. (1) 19,7 In potentatibus salus dexteræ ejus. By mighty deeds is the deliverance of His right hand (M). The salvation of His right hand is powerful (K,R). (2) 89,10 Si autem in potentatibus octoginta anni. And if (men be) in strength, eighty years (M). The Hebrew has: And, if by reason of strength, eighty years. The reference is to the days of our life.

pōtenter, adv. (potens), *powerfully, efficaciously*. Orbem potenter qui regis. Thou who dost mightily rule the universe. Hymn, *Tu, Trinitatis Unitas*.

pōtentiā, ae, f. (potens), (1) *power, strength, might*. 79,3 Excita potentiam tuam, et veni, ut salvos facias nos. Arouse Thy strength, and come to our help (B). 64,7; 144,4,11,12; 105,8. (2) pl. 70,15 Introibo in potentias Domini. I will go into (= recount, celebrate) the mighty deeds of the Lord (M). 105,2. (a) 75,4 Ibi confregit potentias arcuum, scutum, gladium, et bellum. There (in Jerusalem) broke He the power of the bow, the shield, the sword and (all the weapons of) war. *Potentias arcuum*, the mighty bows. Hebrew, the lightnings of the bows.

pōtentiāliter, adv. (potentia), *in power, in might*. Unus potentialiter, trinusque personaliter. (O God of infinite mercy, and Creator of the vast fabric of the universe), Thou art one in power, though three in person. Hymn, *Summae Deus (Parens) clementiae*. Monastic Breviary.

pōtestas, ātis, f. (possum), (1) *power, strength, might*. 61,12 Duo haec audiavi, quia potestas Dei est, et tibi, Domine misericordia. These two things have I heard, that power belongeth to God, and mercy to Thee, O Lord. 88,10; 89,11. (2) by meton., for ruler, one exercising power. 135,8-9 (Qui fecit) solem in potestatem diei, . . . lunam, et stellas in potestatem noctis. Who made the sun as ruler of the day, . . . the moon and stars as rulers of night. (3) 113,2 Facta est Judaea sanctificatio ejus, Israel potestas ejus. *Judea* (i.e., Juda, the principal tribe as representing the whole nation) became His sanctuary, *Israel* His dominion (the sphere of His authority). At the period to which the psalm refers there was no distinction between Juda and Israel. Each term designates the whole nation. Cf. Exod. 19,6. (4) Potestates, *the Powers, one of the heavenly choirs*. *Te Deum*. See *angelus*.

pōto, āvi, ātum and pōtum, āre, (1) *to drink*. 103,11 Potabunt omnes bestiae agri. All the beasts of the field shall drink. 49,13.

(2) *to give to drink or make to drink.* 35,9 Et torrente voluptatis tuae potabis eos. And Thou makest them to drink of the torrent of Thy delights. 59,5; 68,22. In this construction *poto* takes the acc. of the person and the abl. of the thing, thus, Thou dost inebriate them with the torrent of Thy delights.

pōtus, ūs, m. (poto), a drink, draught. 101,10 Potum meum cum fletu miscebam. I mingled my drink with tears. 79,6.

prae, prep. with abl., (1) through, from, for, because of, on account of. 87,10 Oculi mei languerunt prae inopia. My eyes have grown dim from poverty. 17,13, 89,11; 118,28. (2) In forming comparisons, *above, beyond, more than, in comparison with.* 44,8 Propterea unxit te Deus, Deus tuus oleo laetitiae prae consortibus tuis. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 44,3; 88,28.

praecēdo, cessi, cessum, ěre, to go before, precede. 88,15 Misericordia et veritas, praecedent faciem tuam. Mercy and Truth (as heralds or loyal attendants) shall go before Thy face. (a) 96,3 Ignis ante ipsum praecedet. A fire shall go before Him. A reference to the Sinaitic theophany as a symbol of the last Judgment. Cf. 17,9; 49,3; Deut. 32,22; Hab. 3.

praeceps, cīpītis (prae and caput), adj., headlong, headforemost. Adverbial phrase, in *praeceps, headlong.* Quae nosmet in praecipis diu errore traxit devio. (May the waning darkness), which long drew us headlong in wide-wandering error, depart. Hymn, *Lux ecce surgit aurea.*

praecceptum, i, n. (praecipio), a law, commandment, precept, ordinance. 2,6 Ego autem constitutus sum rex ab eo . . . praedicans praecceptum Domini. But I have been established king by Him . . . declaring his ordinance (M), as herald of His decree (B). 7,7; 18,9; 80,5; 93,20; 98,7; 104,10; 148,6. See *praedico.*

praecīdo, cīdi, cīsum, ěre 3 (prae and caedo), to cut off. Is. 38,12 Praecisa est velut a texente vita mea. My life is cut off, as by a weaver. Or, As a weaver does, He cut me off from the thrum (Bickell).

praecingo, cinxi, cinctum, ěre 3, (1) to gird, surround with a girdle. 108,19 Sicut zona, qua semper praecingitur. Like a girdle wherewith he girds himself continually. (2) *fig.:* (a) When God *girds Himself* it imports that He gives a display of His almighty power, and of His readiness to act. 92,1 Indutus est Dominus fortitudinem, et praecinxit se. The Lord is clad with might, and has girded Himself therewith (M). (b) When the Lord *girds others* with strength or gladness, He excites and enables them to great exploits. He also fills the hearts with joy and pleasure. 17,40 Et praecinxit me virtute ad bellum. For Thou didst gird me with strength for battle. 17,33.

praecinō, cīnūi, centum, ěre 3 (prae and cano), to sing or play before. 146,7 Praecinite Domino in confessione. Sing ye to the Lord with praise. Also in hymn, *Consors paterni luminis.*

praecipīo, cēpi, ceptum, ěre 3 (prae and capio), to command,

charge. Propheta sicut praecipit. As the prophet (David) commands. Hymn, *Primo die, quo Trinitas (Primo dierum omnium).*

praecipitatio, ōnis, *f.* (praecipito), *ruin, destruction.* 51,6 Dilexisti omnia verba praecipitationis, lingua dolosa. Thou hast loved all the words of ruin, O deceitful tongue. *Words of ruin, ruin-working words.*

praecipito, āvi, ātum, āre (praeceps), *to cast headlong.* 54,10 Praecipita, Domine, divide linguas eorum. Cast (them) down, O Lord, divide their tongues (counsels). An allusion to the tower of Babel. Cf. Gen. 11,7-9.

praecclarus, a, um, *splendid, glorious; goodly, pleasant.* (1) 22,5 Calix meus inebrians quam praecclarus est. My cup which inebriateth (refresheth) me, how goodly it is! (2) 15,6 Funes ceciderunt mihi in praecclaris (= in optimis locis): etenim hereditas mea praecclara est mihi. The lines are fallen unto me in goodly places (= my allotment pleaseth me): for my inheritance is goodly unto me (= rejoiceth me). (3) Judith 16,16 Adonai Domine, magnus es tu, et praecclarus in virtute tua. O Adonai, Lord, great art Thou, and glorious is Thy power. See *Adonai*.

praeco, ōnis, *m., a public crier, herald.* Praeco diei jam sonat, jubarque solis evocat. The herald of the day (the cock) sends forth his cry, and calls forth the rays of the sun. Hymn, *Aeternae rerum Conditor.*

praeda, ae, *f.* (connected with praehendo), *prey.* 16,12 Susceperunt me sicut leo paratus ad praedam. They seize me like a lion ready for (his) prey (B).

praedicatio, ōnis, *f.* (praedicare), *lit., a making publicly known; then, a praising, praise, commendation.* 72,28 Ut annuntiem omnes praedicationes tuas. That I may proclaim all Thy praises (works M).

praedico, āvi, ātum, āre, *to proclaim, declare, announce, preach.* 2,6 praedicans praeceptum ejus, proclaiming His decree, viz., that the Son should reign. In the Hebrew this is the beginning of verse 7; I will tell of a decree Yahweh said to me, Thou art my Son.

praeeo, ivi and ii, itum, ire, *to go before, precede.* Luke 1,76 Praeibis enim ante faciem Domini parare vias ejus. For thou (John the Baptist) shalt go before the face of the Lord to prepare His ways.

praelium, ii, *n., war, battle.* 26,3 Si exsurgat adversum me praelium, in hoc ego sperabo. If battle should rage (rise up) against me, I still am confident (B). 17,35; 23,8; 139,3.

praemium, ii, *n.* (prae and emo), *a reward, recompense.* Praemium mortis sacrae, the reward of a holy death. Hymn, *Rerum Deus tenax vigor.*

praeoccupo, āvi, ātum, āre, (1) *to seize unexpectedly, take by surprise.* 17,6 Praeoccupaverunt me laquei mortis. The snares of death prevented me, or took possession of me. Hebrew: The cords of Sheol were round about me. (2) *to come before early or with eagerness, to prevent, anticipate.* 94,2 Praeoccupemus faciem ejus in confessione. Let us come before Him early with song (B). Let us come without delay into His presence with praise-giving (Br).

praeparatio, ōnis, *f.* (praeparo), (1), *a getting or making ready,*

a preparation. 64,10 Quoniam ita est praeparatio ejus. For such is the preparation thereof (of the earth). Plentiful rain prepares the earth for an abundant harvest. (2) *a stay, support, foundation.* 88,15 Justitia et judicium praeparatio sedes tuae. Justice and judgment are the support (stay B, M) of Thy throne (K). These renderings are based on the Hebrew. (3) *desire, longing.* 9,38 Praeparationem cordis eorum audivit auris tua. Thine ear doth hear the prayer of their heart (B). *Praeparatio cordis:* What their heart under divine influence sought to obtain (K). Hebrew: Thou wilt make their hearts firm, Thou wilt give them a ready ear, i.e., Thou wilt be to them a source of repose and confidence (Higgins).

praepāro, āvi, ātum, āre, (1) *to prepare, make ready.* 28,9 Vox Domini praeparantis cervos. The voice of the Lord who prepareth the hinds (i.e., to calve before their time through terror aroused by the storm). 20,13 In reliquiis tuis praeparabis vultum eorum. Thine arrows Thou shalt make ready against their face (K, R). *Reliquiis:* the Hebrew has *bow-strings*. Hence, on Thy bow-strings Thou shalt make ready (Thy arrows) against, etc. (2) *to found, establish, make fast or firm.* This is the usual meaning of the word in the psalms. 64,7 Praeparans montes in virtute sua. Establishing (lit., preparing) the mountains by Thy power (M). 23,2 Et super flumina praeparavit eum (= orbem terrarum). And upon the waters He hath made it (the land) firm (B). An allusion to Gen. 1,9. Ps. 32,14 de praeparato habitaculo suo, from His established dwelling-place (from heaven). 88,3,5.

praesto, sūti, sūtum, āre, *to give, grant, furnish.* 18,8 Sapientiam praestans parvulis, giving wisdom to little ones. 29,8. Praesta, Pater piissime. Grant this, O most loving Father—the opening line of a common doxology in the Psalter.

praestōlor, ātus sum, āri, *to wait for, expect.* Ut praestolamur cernui, melos canamus gloriae. That with profound humility we may sing (with the heavenly choirs) sweet songs of glory. Hymn, *Primo dierum omnium.* This stanza is not found in the Rom. Brev. text, *Primo die, quo Trinitas.*

praesul, sūlis, c. (praesilio), *a patron, protector.* Sis praesul et custodia. That Thou wouldst be our protector and our guard. Hymn, *Te lucis ante terminum.*

praetendo, tendi, tentum, ěre 3, *to stretch forth, extend; maintain, continue.* 35,11 Praetende misericordiam tuam scientibus te. Extend (continue) Thy mercy to them that know Thee.

praeter, prep. with the acc., *save, except.* 17,32 Quoniam quis Deus praeter Dominum? aut quis Deus praeter Deum nostrum? For who is God but the Lord? or who is God but our God?

praetĕrĕo, ii, itum, ĩre, (1) Of place: *to go by, pass by.* 128,8 Et non dixerunt qui praeteribant: Benedictio Domini super vos. And they that passed by have not said: The blessing of the Lord be upon you. (2) Of time: *to pass away.* 143,4 Dies ejus sicut umbra praetereunt. His (man's) days pass away like a shadow. 89,4. (3) Of a law: *to pass away, cease to be, come to an end.* 148,6 Praeceptum posuit, et non praeteribit. He (God) hath set up a law which passeth not away (B).

praetergrēdiōr, gressus sum, grēdi 3 (praeter and gradior), *to go or pass by, to walk past*. 79,13 Ut quid destruxisti maceriam ejus: et vindemiant eam omnes, qui praetergrediuntur viam? Why hast Thou broken down the fence thereof: so that all they who pass by the way do pluck it (do pluck grapes therefrom)? *Thereof*, of the vine, i.e., Israel. See *vinea*.

praevālĕo, ūi, ěre 2, used with the preps. *adversus*, *in*, *super*. *To be very strong or powerful*. (a) *to prevail against, to master, gain the day*. 12,5 Praevalui adversus eum. I have prevailed against him. (b) *to feel strong*. 51,9 Praevaluit in vanitate sua. He felt strong (was strengthened M) in his vanity (K). Hebrew: He strengthened himself in his iniquity. (c) with *super*, *to be too strong for, prevail against, overpower*. 64,4 Verba iniquorum praevaluerunt super nos. The words of the wicked have overpowered us. Or, Wickedness has been too strong for us (B).

praevāricātio, ōnis, f. (praevaricor), *a violation of duty; a transgression, an unlawful deed*. 100,3 Facientes praevaricationes odivi (= transgredientes legem divinam abominor). I hated the workers of iniquities (evil-doers).

praevāricor, ātus sum, āri (varicor), *lit., to walk crookedly in a lit. or fig. sense, not to act uprightly; to transgress, to break the law*. 118,119 Praevaricantes reputavi omnes peccatores terrae. I reckon all the sinners of the earth as transgressors. Hebrew: Thou removest all the wicked of the earth like dross. 118,158.

praevĕnĭo, vĕni, ventum, ĭre, (1) *to come or go before, precede*. 67,26 Praevenueerunt principes conjuncti psallentibus. First came the princes, followed by players on instruments (M). (2) *trans., to come before some one*. 87,14 Mane oratio mea praeveniet te. In the morning my prayer shall come before Thee, or come to meet Thee (M); come early before Thee (R); prevent Thee (D, K). 20,4. (3) *to be beforehand, anticipate, prevent, forestall*. 118,147 Praeveni in maturitate et clamavi. I prevented (was earlier than) the dawning of the day, and cried. At early morn I forestalled the dawn with my cry. 16,13; 118,148. (4) *to stretch forth, stretch out, with the accompanying idea of haste, eagerness*. 67,32 Aethiopia praeveniet manus ejus (i.e., suas) Deo. Ethiopia shall haste (to stretch forth) her hands to God (M). Ethiopia will stretch out eager hands to God (B). (5) In a hostile sense: 17,19 Praevenueerunt me in die afflictionis meae. They seized upon me unawares (attacked me; rushed on me) in the day of mine affliction (M).

praevĭdĕo, vĭdi, vĭsum, ěre 2, *to foresee, foreknow*. 138,4 Omnes vias meas praevidisti. Thou hast foreseen (Hebrew, Thou knowest) all my ways.

prāvus, a, um, (1) *wicked, evil, perverse*. 77,8 generatio prava et exasperans, a perverse and provoking generation. 100,4. (2) 77,57 in arcum pravum, like a deceptive, i.e., a crooked or twisted bow, one that misses its mark, a useless instrument. St. Jerome has, *arcus inutilis*, a useless bow.

prĕtĭōsus, a, um (pretium), *precious, of great value*. 18,11 lapis pretiosus, a precious stone. 20,4. See *lapis*. (a) *of great concern or importance*. 115,15 Pretiosa in conspectu Domini mors

sanctorum ejus. Precious in the sight of the Lord is the death of His saints.

prētium, *ii, n.*, (1) *price, value, worth, i.e., that which anything is worth, or is judged by any one to be worth.* 43,13 *Vendidisti populum tuum sine pretio.* Thou hast sold Thy people for no price (= gratis, for naught, for a mere trifle). The Jewish captives were sold as slaves, and owing to their great number they were purchased for a trifle. Moses foretold this. Cf. Deut. 28,68. (2) *ransom, ransom-money.* 48,9 *Et pretium redemptionis animae suae: et laborabit in aeternum.* (No man can give a bond to God), nor a ransom for himself, even if he should toil always (B). The Vulgate is obscure. Hebrew: One of them can in no wise redeem another (lit., a brother), nor can he give to God a ransom for him. (3) 61,5 *Verumtamen pretium meum cogitaverunt depellere.* In reality, they consult to thrust (me) down from my dignity (M). *Pretium* is here dignity, position of honor, royal estate.

prex, *prēcis, f.*, (found in the acc. and abl. sing.; in the pl., *preces, precum*), *prayer, petition, supplication.* 87,3 *Inclina aurem tuam ad preces meam.* Incline Thine ear to my petition. 33,16; 39,3; 101,1,18.

prīmitīae, *ārum, f.* (*primus*), *first-fruits, firstlings.* 77,51 *Et percussit omne primogenitum in terra Aegypti: primitias omnis laboris eorum.* And He smote every first-born in the land of Egypt: the first-fruits of all their labor. *Primitias* is equivalent to *first-born* of the preceding member. The first-fruits of their masculine genital vigor (M). 104,36. Cf. Exod. 12,29-30. See the article on *First-fruits* in the *Cath. Encycl.*

prīmōgēnītus, *a, um* (*primus* and *genitus*), *first-born, or first-begotten.* (1) Subst.: **prīmōgēnītus**, *i, m.*, *a first-born.* 88,28 *Et ego primogenitum ponam illum excelsum prae regibus terrae.* And I will make him (David, who was a figure of Christ) my first-born, high above the kings of the earth. The term *first-born* denotes that which is most excellent. The first-born son in each family enjoyed certain privileges: (a) That of priest in the father's absence or death; (b) A sort of authority over the rest of the family; (c) He received a double portion of inheritance. (2) **prīmōgēnītum**, *i, n.* 134,8 *Qui percussit primogenita Aegypti ab homine usque ad pecus.* He slew the first-born of Egypt from man even unto beast. Cf. Exod. 12,29. Pss. 77,51; 104,36; 135,10. See the article on *First-born*, in the *Cath. Encycl.*

prīmum, *adv.* (*primus*), *first, in the first place.* *Quaesita jam primum fides in corde radices agat.* First may faith long-sought strike deep its roots in our hearts. Hymn, *Aeterna caeli gloria.*

prīmūs, *a, um* (from old form *pris*, whence *pridem, pridie, pristinus*), *first.* 23,1 *Prima (sc. die) sabbati = prima die post sabbatum.* On the first day of the week, i.e., on Sunday. The expression occurs in Matt. 28,1; Mark 16,9.

princeps, *cīpis, m.* (*primus* and *cāpio*), *a prince, ruler, sovereign.* 117,9 *Bonum est sperare in Domino, quam sperare in principibus.* It is better to trust in the Lord, than to put any trust in princes. 2,2; 44,17, frequent. (a) An allusion to Joseph the

ruler of Egypt: 104,21 Constituit eum . . . principem omnis possessionis suae. He (Pharao) made him . . . ruler (chief steward B) of all his substance. (b) 104,20 princeps populorum = Pharao, the king. (c) 23,7 Attollite portas, principes, vestras. Lift up your gates, ye princes. The Hebrew has: Lift up your heads, ye gates. The gates are thus addressed as the Ark in solemn procession approaches the walls of the city. See *attollo*.

princĭpālis, e (princeps), 50,14 Spiritu principali confirma me. Strengthen me with Thy princely spirit. It is variously rendered, *noble, perfect*. Greek, *ruling, guiding*. Hebrew: Uphold me with a *willing (generous) spirit*. St. Jerome has, *spiritu potenti*, with Thy powerful spirit.

princĭpātus, ūs, m. (princeps), *rule, sovereignty*. 138,17 Nimis confortatus est principatus eorum. Their rule (the rule of the friends of God) is greatly strengthened (M). The Hebrew is different. The verse refers to thoughts not friends: (But to me, O God, how difficult are Thy thoughts), how great is their sum.

princĭpium, ĩi, n. (princeps), (1) *the beginning*. 136,6 Si non proposuero Jerusalem, in principio laetitiae meae. If I make not Jerusalem the beginning of my joy, i.e., my chief joy; or the crown of my joy (B); the chief source of my joy. (2) *the sum, substance, content*. 118,160 Principium verborum tuorum veritas. The sum (content) of Thy words is truth (B). (3) *sovereignty, princely power, dominion*. 109,3 Tecum principium in die virtutis tuae in splendoribus sanctorum. With Thee (the Messiah) is the sovereignty in the day of Thy power, in the splendor of (Thy) saints (M). Tecum principium = tu habes principatum. A much disputed verse. The Hebrew and Vulgate differ greatly.

prĭor, prĭus, ōris (superl., primus), *former, first*. 70,1 et priorum captivorum, and of those who were first led captive. In the Hebrew this psalm has no title. The Vulgate is obscure.

prĭusquam or prĭus quam, adv., *before, before that*. 38,14 priusquam abeam, before I depart. 57,10; 89,2.

prĭvo, āvi, ātum, āre (privus, deprived of, without), *to deprive of*. 83,13 Non privabit bonis (abl.) eos, qui ambulant in innocentia. He will not deprive of good things them that walk uprightly. See *ambulo*.

prō, prep. with abl., (1) *for*. In addition to its more common meaning it is used in the sense of: (a) *instead of, in lieu of*. 34,12 Retribuebant mihi mala pro bonis. They repaid me evil for good. 37,21; 44,17. (b) *because of, on account of*. 118,53 Defectio tenuit me, pro peccatoribus delinquentibus legem tuam. Indignation seized me because of the sinners, who abandon Thy law (B). 37,19. (2) It is found in the titles of many psalms, and then often in the sense of *de*. (3) Note the following phrases: (a) *pro nihilo, soon, shortly, quickly*. 80,15 Pro nihilo forsitan inimicos eorum humiliassem. I should soon have humbled their enemies. Father Rickaby translates: *in an instant*—as we say, *in no time*. (b) 89,5 pro nihilo habere, *to account as naught*. (c). 55,8 Pro nihilo salvos facies illos. Thou wilt *on no account* (for no consideration) save them (M). (d) pro eo quod, *because*. 108,16 Pro eo quod

non est recordatus facere misericordiam. Because he remembered not to show mercy. (e) pro peccato. 39,7 Holocaustum et pro peccato (= sacrificium pro peccato) non postulasti. Burnt-offering and sin-offering Thou didst not require. (f) pro eo ut, *instead of*. 108,4 Pro eo ut me diligenter, detrahebant mihi. Instead of loving me they are my foes (B).

prōbo, āvi, ātum, āre (probus), *to try, to test, prove, examine*. 25,2 Proba me, Domine, et tenta me. Prove me, O Lord, and try me. 16,3; 65,10; 80,8. (a) 94,9 Ubi tentaverunt me patres vestri, probaverunt me. When your fathers tempted me, they proved me (tried what I would do.) (b) *to search, prove*. 138,1 Domine probasti me. O Lord, Thou searchest me. 138,23. (c) *probatus*, a, um, part. 11,7 Eloquia Domini, eloquia casta argentum igne examinatum, probatum terrae, purgatum septuplum. The words of the Lord are pure words; as silver tried in the fire, purged from the earth (= cleared of all dross), refined seven times. God's words and promises are likened to the purest silver refined from every particle of dross. (d) 67,31 This verse is, in Kenrick's words, "extremely obscure." *Qui probati sunt argento* is rendered: those who are tried (as) with silver; those who are proved with (like) silver (M); those who guard themselves by silver (B). The Hebrew is clear: Threaten . . . till they prostrate themselves before Thee with pieces of silver offered as tribute (Fillion).

prōbrum, i, n., *a shameful act, a sin*. Ut probra nostra diluas. (We beseech Thee) that Thou wash away our sins. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

prōcēdo, cessi, cessum, ěre 3, *to proceed, come or go forth*. 18,6 Tamquam sponsus procedens de thalamo suo. Like a bridegroom coming out of his nuptial chamber. 44,5; 88,35.

prōcella, ae, f. (procello), *a storm, tempest*. 148,8 spiritus procellarum, stormy winds. 10,7 106,25,29.

prōcīdo, cīdi, ěre 3 (pro and cado), *to fall forward or down, to fall flat*. 71,9 Coram illo procident Aethiopes. Before Him (the Messias) the Ethiopians shall fall down. 94,6. *Aethiopes*, in Hebrew, *the desert-dwellers, nomads*.

prōcul, adv. (procello), *far, far off, far away*. Jer. 31,10 in insulis quae procul sunt, in the islands that are afar off. Also in the hymns.

prōdēo, īi, ĩtum, ĩre (pro(d) and eo), *to go or come forth*. 72,7 Prodiit quasi ex adipē iniquitas eorum. Their iniquity hath come forth, as it were from fatness. The reference is to the wealthy, or to those accustomed to excessive indulgence. 16,2. (a) It is used in the hymns in the sense of *to appear, show itself, e.g.*, of the dawn.

prōdīgĭum, fĭ, n., *a wonder, portent*. 134,9 Et misit signa, et prodigia in medio tui Aegyptē. He sent forth signs and wonders in the midst of thee, O Egypt (upon Pharaoh and all his servants). 45,9; 70,7; 77,43; 104,5,27.

prōdo, dīdi, dĭtum, ěre 3, *to bring forth*. Ut stirpe ab una prodita, diversa pleant loca. That animals (birds and fishes)

proceeding from the same source (water) might occupy different places. Hymn, *Magnae Deus potentiae*. Cf. Gen. 1,20-23.

prōdūco, duxi, ductum, ēre 3, *to bring forth*. 146,8 Qui producit in montibus foenum. Who maketh grass to grow on the mountains. 103,14; 134,7. *Maketh to grow: produco* has this meaning in Classical Latin, esp. in poetry. (a) 68,32 Cornua producens, (a young calf) horning, bringing forth horns. (b) 131,17 Producam cornu David. Fig., I will bring forth a horn to David. *Cornu*, a horn, i.e., a mighty King of the house of David. See *Cornu*.

prōfāno, āvi, ātum, āre (profanus; pro and fanum, lit., lying before, i.e., outside of a temple; hence, not sacred), *to profane*. 88,32 Si iustitias meas profanaverint. It they profane (keep not holy) my precepts (M). 88,35 Neque profanabo testamentum meum. Neither will I profane (break K, R) My covenant. 88,40.

prōfectiō, ōnis, *f.* (proficiscor), *a setting out, departure*. 104,38 Laetata est Aegyptus in profectioe eorum. Egypt rejoiced at their departure. Cf. Exod. 12,31-33.

prōfēro, tūli, lātum, ferre, *to bring forth, produce*. Ut germen aptum profertens. That the soil might bring forth appropriate fruits. Hymn, *Telluris alme (ingens) Conditor*, and in several hymns. It is used esp. in a fig. sense.

prōficiō, fēci, fectum, ēre 3 (pro and facio), *to effect anything, avail, prevail, derive advantage*. 88,23 Nihil proficiet inimicus in eo. No enemy shall gain advantage over him (M). Hebrew: The enemy shall not exact from him (do him violence).

prōfundus, a, um, (1) *deep; fig., bottomless, immeasurable; also secret, unknown, unsearchable*. 91,6 Nimis profundae factae sunt cogitationes tuae. Thy thoughts are exceeding deep (inscrutable). (2) Subst., **prōfundum**, i, n., *the depth, the sea, any deep water*. 106,24 Ipsi viderunt opera Domini, et mirabilia ejus in profundo. These (viz., who go down to the sea in ships) have seen the works of the Lord, and His wonders in the deep. 67,2; 68,3; 3,16; Exod. 15,5. (a) *the depths, deep waters*; in the Scripture these are common symbols of misery or of overwhelming affliction. 129,1 De profundis clamavi ad te, Domine. Out of the depths I have cried to Thee, O Lord. *Depths, overwhelming affliction*. The people are represented as sunk in the deepest misery on account of their sins. 68,3,15.

prōfūsio, ōnis, *f.* (profundo), *a pouring out, profusion*. Laeti bibamus sobriam profusionem Spiritus. Joyfully let us drink of the sober affluence of the Spirit. Hymn, *Splendor paternae gloriae*. The Monastic Brev. has *ebrietatem, temperate excess*. Cf. Acts 2,12-17.

prōgēnēs, ēi, *f.* (progigno), (1) *a generation, the body of men living at one period*. 47,14 Ut ennaretis in progenie altera. That you may relate it in another (to the next) generation. 48,20 Introibit usque in progenies patrum suorum. He shall go to the generation of his fathers (M). He shall go down to the grave; he shall join his ancestors in Sheol. (2) Note the phrases signifying *forever*: (a) 48,12 in progenie, et progenie. (b) Luke 1,50 a progenie in progenies. *Magnificat*.

prōhībēo, ūi, bītum, ēre 2 (pro and habeo), *to restrain, hinder, hold in check*. 39,10 Ecce labia mea non prohibebo. Lo, I will not restrain my lips (from praising Thee). 118,101. (a) *to keep, to guard*. 33,14 Prohibe linguam tuam a malo. Keep thy tongue from evil.

projicio, jēci, jectum, ēre 3 (pro and jacio), (1) *to cast away, off, or forth*. 50,13 Ne projecias me a facie tua. Cast me not away from Thy face (presence). 2,3; 30,23; 70,9. (2) *to cast*. 49,17 Projecisti sermones meos retrorsum. Thou hast cast My words behind thee (in contempt). (3) *to cast upon, i.e., commit to the care of*. 21,11 In te projectus sum ex utero. Upon Thee was I cast (when I was taken) from the womb. This contains an allusion to the custom of placing a newborn infant in the lap of its father, who, by receiving it acknowledged it as his own. (4) *to drive away, scatter, or sweep away, as wind does dust*. 14 Tamquam pulvis quem projicit ventus a facie terrae. Like the dust which the wind driveth from the face of the earth. (5) *to cast down*. 16,11 Projicientes me nunc circumdederunt me. They cast me down and encompass me (B). (6) *to cast off, reject*. 76,8 Numquid in aeternum projiciet Deus? Will God then cast off forever (His people Israel)?

prōles, is, f., *offspring, child, descendant*. Castaeque proles Virginis, the offspring of a chaste Virgin. Hymn, *Aeterna caeli gloria*.

prōlongo, āvi, ātum, āre (pro and longus), *to prolong, lengthen, draw out*. 119,5 Heu mihi, quia incolatus meus prolongatus est. Woe is me that my sojourning is prolonged! These are the words of the psalmist in exile. The Hebrew has: that I sojourn in Meshekkh (a barbarous border tribe of north-eastern nomads). (a) 128,3 Prolongaverunt iniquitatem suam. They (sinners) have prolonged their iniquity. The Hebrew reads: (Plowers plowed on my back); they have lengthened their furrows (they have made long furrows). The figure represents Israel's back as torn by the stripes of her enemies as land is furrowed by a plow.

prōmissiō, ōnis, f. (promitto), *a promise*. 55,9 Posuisti lacrymas meas in conspectu tuo, sicut et in promissione tua. My tears Thou dost set before Thee, as Thou hast promised (B). The Vulgate has a period before *sicut*. The Hebrew reads: Thou hast put my tears in Thy sight (others, *bottle*): are they not in Thy book? *In Thy bottle*: like precious liquor to be preserved (K).

promptuārīum, ii, n. (promptus, us, from promo, to give out, produce), *a storehouse, garner*. 143,13 Promptuaria eorum plena. Their storehouses are full.

promptus, a, um. (promo), *quick, prompt*. In Hymn, *Nunc Sancte nobis Spiritus*. See *ingero*.

prōnuntiō, āvi, ātum, āre, *to announce, declare, proclaim*. 118,172 Pronuntiabit lingua mea eloquium tuum. My tongue shall announce (sing of, echo, proclaim) Thy word (B). 70,17; 118,13; 141,3. *Eloquium*, see *lex*.

prōpāgo, inis, f. (propagare), *a shoot, i.e., a young branch which shoots out from the main stock, a set, layer*. 79,12 Et usque ad

flumen propagines ejus. (It sent forth its branches to the sea), and it shoots to the river. Israel is the vine which spread over Canaan from the Mediterranean to the Euphrates.

prōpe, adv., and prep. with acc. (1) adv., *near, nigh*. 144,18 Prope est Dominus omnibus invocantibus eum. The Lord is nigh to all that call upon Him. 118,151. (2) prep. 84,10 Verumtamen prope timentes eum salutare ipsius. Surely His salvation is nigh unto them that fear Him.

prōphēta, ae, m. (προφήτης), *a prophet*. 104,15 In prophetis meis nolite malignari. Do no evil to (harm not) My prophets. The Patriarchs are here styled prophets as they were often the recipients of divine revelations. Cf. Gen. 20,7. Pss. 50,2; 73,9.

prōpinquus, a, um (prope), (1) *near, neighboring*. Of time: *near, close at hand*. Ales diei nuntius lucem propinquam praecinit. The winged herald of the day (the cock) proclaims the approaching light. Hymn, Tuesday at lauds. (2) As a subst., **prōpinquus**, i, m. (sc. homo), *one who is near in point of relationship, a kinsman, relative*. From the prayer *Deus, veniae largitor* at the end of Prime in the Monastic Brev.

prōpitiātio, ōnis, f. (propitio), *forgiveness*. 129,4 Quia apud te propitiatio est. For with Thee there is merciful forgiveness.

prōpitiōr, ātus sum, āri, with dat., *to pardon, forgive*. 64,4 Impietatibus nostris tu propitiaberis. Thou wilt pardon our misdeeds. 24,11; 102, 3.

prōpitiūs, a, um, *merciful, forgiving, propitious*. 98,8 Deus, tu propitiūs fuisti eis. Thou wast a merciful God to them. 77,38; 78,9.

prōpōno, pōsūi, pōsitum, ěre 3, (1) *to set or place before*. 100,3 Non proponebam ante oculos meos rem injustam. I did not set before my eyes (as a thing to be desired) any unjust thing. 53,5; 85,14. (2) *to prefer, give preference to*. 136,6 Si non proposuero Jerusalem, in principio laetitiae meae. If I prefer not Jerusalem above my chief joy (M), i.e., if I make not Jerusalem the beginning or chief source of my joy. The Roman Psalter has *praeposuero*, if I prefer not.

prōpōsitiō, ōnis, f. (propono), *a dark or mysterious saying, a riddle, enigma*. 77,2 Loquar propositiones ab initio. Riddles from of old I will tell (B). 48,5 Aperiam in psalterio propositionem meam. I will solve my problem on the harp (M). The psalmist is represented as listening to inspirations from above—inspirations which he will proclaim *in psalterio*, to the sound of the harp.

propter, prep. with acc. In stating a cause: *on account of, by reason of, because of, from, for, for the sake of*. 6,5 Salvum me fac propter misericordiam tuam. Save me for Thy mercy's sake. 5,9; 8,3; 26,11, frequent. (a) 108,24 Caro mea immutata est propter oleum. My flesh is shriveled up by reason of (the lack) of oil. (b) The phrase *propter nomen tuum (suum)*, for Thy (His) name's sake, occurs often. 24,11; 30,4. (c) propter hoc and propter quod = propterea, *therefore, on that account*. 15,9; 24,8. (d) In 7,8 propter hanc = propter hoc, *for this cause* (M), *because of it*

(B). *Propter hanc* is a Hebraism. The Hebrew having no neuter uses the feminine.

proptĕrĕā, adv., (1) *therefore, on that account, for that cause.* 118,104 *A mandatis tuis intellexi: propterea odivi omnem viam iniquitatis.* I gain understanding from Thy Commandments: therefore I hate every unjust way (M). 44,3,45,3, frequent. (2) *but now.* 118,67 *Priusquam humiliarer ego deliqui: propterea eloquium tuum custodivi.* Before I suffered I had sinned, but I now keep Thy Law.

prosper, a, um, *prosperous, favorable.* 67,20 *Prosperum iter faciet nobis Deus salutarium nostrorum.* The God of our salvation (= our rescuing God) will make our journey prosperous. The Hebrew has: He beareth us along; and St. Jerome: *portabit nos*, He will carry us.

prospĕrĕ, adv. (prosper), *prosperously, agreeably to one's wishes.* 44,5 *Intende, prospere procede, et regna.* Go forth, proceed prosperously, and reign.

prospĕro, āvi, ātum, āre, and dep. **prospĕror**, ātus sum, āri (prosper), *to succeed, prosper.* 1,3 *Et omnia quaecumque faciet prosperabuntur.* And all whatsoever he (the just man) shall do shall prosper. 36,7. (a) 117,25 *O Domine, bene prosperare.* O Lord, grant me success (B). The expression is elliptical and is equivalent to: *O Domine, (fac me) prosperare, or prospera me.* *Bene* is not in the Hebrew or in St. Jerome.

prōspicio, spexi, spectrum, ěre 3 (pro and specio), (1) *to look, look into the distance.* (a) *prospicere de caelo*, to look down from heaven. 13,2; 52,3; 84,12; 101,20. (2) *to foresee.* 36,13 *Dominus autem irridebit eum; quoniam prospicit quod veniet dies ejus.* But the Lord shall laugh at him (the sinner): for He foreseeeth that his day shall come. *Prospicit*: St. Jerome has *videns*, knowing, seeing.

prōsterno, strāvi, strātum, ěre 3, *to overthrow, cast to the ground.* 105,26 *Et elevavit manum suam super eos: ut prosterneret eos in deserto.* And He lifted up His hand over them (= He swore): to overthrow (cast them headlong) in the desert. The Israelites are referred to. Cf. Num. 14,28-38.

prōtectiō, ōnis, f. (protego), *a covering, a protection.* 104,39 *Expandit nubem in protectionem eorum.* He spread a cloud for their protection. 90,1; 120,5. Cf. Exod. 14,19-21; Ps. 77,14. (a) 17,36 *Et dedisti mihi protectionem salutis tuae.* Thou hast also given me Thy saving protection (M), Thy rescuing help. The Hebrew has *shield*—the shield of Thy salvation.

prōtector, ōris, m. (protego), *a protector, defender.* 27,7 *Dominus adjutor meus, et protector meus.* The Lord is my helper and my protector. 17,3,19,31; 26,1; 27,7,8, frequent. By this word the Vulgate renders Hebrew terms signifying *a shield, buckler; a stronghold, fortress; a refuge, deliverer, etc.*

prōtĕgo, texi, tectum, ěre 3, *to protect, defend, shelter.* 63,3 *Protexisti me a conventu malignantium.* Thou hast sheltered me from the conspiracy of the wicked (M). 16,8; 19,2; 26,5; 90,14. (a) *to shelter, conceal.* 30,21 *Proteges eos in tabernaculo tuo.* Thou dost shelter (Hebrew, conceal) them in Thy tent (B).

prōtēro, trīvi, trītum, ēre 3, *to trample under foot, tread down.* Haec vana cuncta proterat. May it (faith) trample under foot all vain things. Hymn, *Immense caeli Conditor.*

prōvēho, vexi, vectum, ēre 3, *to carry or conduct forward; to lead on, along, or forward.* Aurora lucem provehit. The dawn leads on the light. Hymn, *Splendor paternae gloriae.*

prōvidēo, vīdi, vīsum, ēre 2, (1) *to see, behold.* 15,8 Providebam Dominum in conspectu meo semper. I behold the Lord continually before me (M). (2) *to provide for, make preparation for.* Deut. 32,29 Utinam . . . novissima providerent! O that they would provide for (consider M) their last end!

prōvōco, āvi, ātum, āre, *to stir up, rouse, provoke with anything.* Of God, the term *move* is more appropriate. 77,58 Et in sculptilibus suis ad aemulationem eum provocaverunt. And they moved Him to jealousy with their idols.

proxīmus, a, um, superl. of propior (prope), (1) *very near, close at hand.* 21,12 Quoniam tribulatio proxima est. For trouble is close at hand. This is the only instance in which it is used as an adjective. (2) It is quite common as a subst.: proxīmus, i, m., *neighbor, friend, fellowman.* 87,19 Elongasti a me amicum, et proximum. Thou hast removed from me friend and neighbor. 11,3; 14,3, 4; 23,4; 27,3; 34,14; 37,12; 100,5; 121,8. proxīma, ae, f., *a friend, companion.* 44,15 Proximae ejus afferentur tibi. Her (the king's daughter's) companions are conducted to thee (to the king).

prūdēns, entis (contr. from providens), prop., *foreseeing, fore-knowing; wise.* 118,98 Super inimicos meos prudentem me fecisti mandato tuo. Thou makest me wiser than my foes by Thy law (B).

prūdēntia, ae, f. (prudens), *wisdom, understanding.* 104,22 Ut . . . senes ejus prudentiam doceret. That he (Joseph) might teach his ancients (the nobles) wisdom. 48,4.

prūīna, ae, f., *frost.* 77,47 Et occidit . . . moros eorum in pruina. He killed (smote) their mulberry trees with frost. 118,83 Sicut uter in pruina, like a wine-skin in hoar-frost (in the smoke, Hebrew). The bottle being made of skin becomes parched and shriveled. See *uter.*

psallo, ēre 3 (ψάλλω), *to sing to the accompaniment of a stringed instrument, especially the zither.* (1) *to sing the praises of God.* 9,3 Psallam nomini tuo, Altissime. I will sing to Thy name, Most High. 70,22; 143,9 frequent. (2) *psallere in aliquem, to sing in derision of some one.* 68,13 In me psallebant qui bibebant vinum. And the wine-bibbers raise a taunting song against me (B).

psalmus, i, m. (ψαλμός), *a sacred song to be sung to the accompaniment of a stringed instrument, a psalm.* (1) 80,3 Sumite psalmum, et date tympanum. Take up (raise) a psalm, and bring hither the timbrel. Hebrew, sound the timbrel. It is found in the titles of many psalms. (2) 70,22 vasa psalmi, a harp. (3) psalmum dicere = psallere, *to sing a psalm.* 17,50; 26,6, frequent. See *psallo.*

psaltērīum, īi, n. (ψαλτήριον), *a stringed instrument, a psaltery, harp, zither.* This is the Hebrew *neybel*, a harp-shaped instrument of which there were probably several varieties. 150,3 Laudate eum

in psalterio, et cithera. Praise Him with psaltery and harp (D, K, R, M), with harp and zither (B). 32,2; 48,5; 56,9; 80,3; 91,4; 107,3; 143,9; 149,3.

pūdōr, ōris, *m.* (pudeo), *a sense of shame, shame.* 70,13 Operiantur confusione, et pudore qui quaerunt mala mihi. Let them be covered with confusion and shame that seek my hurt. 108,29.

pūer, ēri, *m.* (Laconian πῶιρ = παῖς), lit., *a boy, child; a servant.* 68,18 Et ne avertas faciem tuam a puero tuo. And turn not away Thy face from Thy servant. 17,1; 85,16; 104,42; 112,1. In the New Testament: Luke 1,76 Et tu, puer, propheta Altissimi vocaberis. And thou, child, shalt be called the prophet of the Most High. Zachary is addressing the infant John the Baptist.

pugnātor, ōris, *m.* (pugno), *a fighter, combatant, soldier.* Exod. 15,3 Dominus quasi vir pugnator; omnipotens nomen ejus. The Lord is as a man of war, Almighty in His name.

pulchrūtudo, īnis, *m.* (pulcher), (1) *beauty, splendor, majesty.* 44,5 Specie tua et pulchritudine tua intende, prospere procede, et regna. In thy beauty and splendor fare forth, speed prosperously, and rule (B). 95,6. (2) 49,11 Pulchritudo agri mecum est. And the beauty of the field (*its produce*) is Mine. (3) *fig., the Ark of the Covenant.* 77,61 Et tradidit . . . pulchritudinem eorum in manus inimici. And He delivered their beauty into the hands of the enemy. 1 Kings 4,21. The Ark was the strength and glory of the people.

pullus, i, *m.* (root pu, whence puer, Gr. πῶλος), *a young animal; esp. a young fowl.* 83,4 Et turtur (invenit) nidum sibi, ubi ponat pullos suos. And the turtle-dove has found for herself a nest where she may lay her young. 146,9 pulli corvorum, young ravens. Is. 38,14 pullus hirundinis, a young swallow.

pulso, āvi, ātum, āre (intens. of pello), *to strike, beat, knock.* Caeleste pulset ostium. Let it (the soul) knock at the heavenly portal. Hymn, *Lucis Creator optime.* For the Monastic Brev. reading, see *intimus*.

pulvis, ēris, *m., dust.* Used in the Scriptures in a variety of fig. meanings. (1) *as a symbol of a low and wretched condition.* 43,25 Quoniam humiliata est in pulvere anima nostra. For our soul is humbled (bowed) down to the dust. 7,6. (2) *to denote that which is unstable, a symbol of the wicked and of their works.* 1,4 Non sic impii, non sic: sed tamquam pulvis, quem projicit ventus a facie terrae. Not so the wicked, not so: but they are like the dust (Heb., chaff) which the wind driveth from the face of the earth. 17,43; 34,5. (3) *quails are called dust from their vast number.* 77,27 Et pluit super eos sicut pulverem carnes. And He rained upon them flesh like dust. Cf. Num. 11,31-32. (4) *the dead.* 29,10 Numquid confitebitur tibi pulvis? Shall dust (the grave, those in Sheol) praise Thee? 21,16. (5) *the dust, from which frail mortal man is made.* 102,14 Quoniam ipse cognovit figmentum nostrum. Recordatus est quoniam pulvis sumus. For He knoweth well our frail structure; He remembereth that we are dust (B). Cf. Gen. 2,7.

pūnio, ivi, itum, ire (old form, poenio), *to punish.* 36,28 Injusti punientur. The wicked shall be punished.

pūpilla, ae, *f.* (dim. of pupa, hence a little girl; or a doll; a term of endearment), *the pupil or apple of the eye*. 16,8 A resistentibus dexteræ tuæ costodi me, ut pupillam oculi. Keep me as the apple of Thine eye from those who would resist Thy right hand. Deut. 32,10.

pūpillus, i, *m.* (pupus; it is a dim. of pupulus, a little boy), *an orphan*. 145,9 Dominus custodit advenas, pupillum, et viduam suscipiet. The Lord keepeth the strangers, He will support (guard) the orphan and the widow. 9,39; 81,3; 93,6; 108,12.

purgo, āvi, ātum, āre (purigo, from purus and agere), *to make clean or pure, to cleanse, purify, refine*. 11,7 Argentum igne examinatum, probatum terræ, purgatum septuplum. (The words of the Lord are pure words): they are as silver tried in the fire, purged from the earth (= cleared of all dross), seven times refined.

pūrītās, ātis, *f.* (purus), *purity, cleanness*. 17,21 Secundum puritatem manuum mearum retribuet mihi. According to the cleanness of my hands will He reward me. In the Scripture *cleanness of hands* is regarded as a symbol of moral integrity. 17,25. Cf. Ps. 25,6; 1 Tim. 2,8.

pūrus, a, um, *clean, pure*. Purosq̄ue nos praestet sibi. (May this light) preserve us pure for itself. Light is a symbol of Christ, who is the Light of the world. John 8,12. Hymn, *Lux ecce surgit aurea*.

pūsillānīmītās, ātis, *f.* (pusillanimis, from pusillus and animus), *faint-heartedness, cowardice*. 54,9 Expectabam eum, qui saluum me fecit a pusillanimitate spiritus et tempestate. I wait for Him, who can deliver me from faint-heartedness and tempest (M). The Hebrew has, from stormy wind and tempest. As a psychical condition *pusillanimitas spiritus* may signify turbulence of mind.

pūsillus, a, um (dim. of pusus, which is prob. akin to puer), *small, little*. 103,25 Animalia pusilla cum magnis. Creatures little and great. 113,13. (a) As a subst.: pūsillum, i, *n.*, *a little; a short time*. 36,10 Et adhuc pusillum, et non erit peccator. For yet a little while, and the wicked shall not be.

pūtēus, i, *m.*, *a pit, well; the grave*. 54,24 Tu vero, Deus, deduces eos in puteum interitus. But Thou, O God, shalt bring them down into the pit of destruction (the grave). (a) 68,16 Neque urgeat super me puteus os suum. And let not the pit shut her mouth upon me. *Puteus* is variously interpreted: the grave; the deep (sea); a pit into which one falls and is overwhelmed by its falling walls; the deep mire of verse 3 which is symbolical of deep misery. See *urgeo*.

pūtrēdo, inis, *f.* (putreo), *putridness, corruption, rottenness*. Hab. 3,16 Ingrediatur putredo in ossibus meis, et subter me scateat. Let rottenness enter into my bones, and swarm under me. Hebrew: Rottenness entered into my bones, and my knees and feet trembled (M).

pūtresco, trūi, ēre 3 (putreo), *to become rotten or putrid*. 37,6 Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ. My wounds are festering and decaying (stink and fester M),

because of my folly (B). *Insipientiae* = peccatum: sin is the greatest folly.

Q

Quādrāgēsīma, ae, f. (quadragessimus, fortieth; from quadraginta, forty), *Lent*, so named because it consists of forty days. It extends from Ash Wednesday to Easter Sunday. Deducting the six Sundays, which are not fast days, there are exactly forty days of fast. The word occurs in the rubrics and in the page titles of the Breviary. In English it is likewise used as the name of the first Sunday in Lent. It is often mispronounced. This is true also of the names of the three Sundays preceding Lent. (a) Quadragesima (kwōd-rā-jēs'ī-mā) Sunday; (b) Quinquagesima (kwīn-kwā-jēs'ī-ma); (c) Sexagesima (sēx-sā-jēs'ī-mā); (d) Septuagesima (sēp-tū-ā-jēs'ī-mā). See any English dictionary.

quādrāgintā, num. adj., *forty*. 94,10.

quādrīga, ae, f. (for quadrijuga; from quatuor and jugum; the four-yoked thing; hence a set or team of four horses), a *four-horse chariot*, or simply, a *chariot*. Hab. 3,3 Qui ascendes super equos tuos, et quadrigae tuae salvatio. That Thou didst ride on Thy horses (= the storm-clouds), and Thy chariots were salvation (M), on Thy chariots of salvation (Hebrew), i.e., on Thy victorious war-chariots. A poetical representation of God whose chariot is the clouds, whence He slew the Egyptians. Cf. Exod. 14,24.

quaero, sīvi, sītum, ěre 3, (1) *to seek, seek after; to will, desire, think upon*. Of seeking God. 68,33 Quaerite Deum, et vivet anima vestra. Seek ye God, and your soul shall live. 23,6; 68,7. (2) Of persons or things: 118,176 Erravi, sicut ovis, quae perii: quaere servum tuum. I have strayed like a lost sheep: seek Thou Thy servant. 36,25; 70,13. (3) 118,100 Super senes intellexi: quia mandata tua quaesivi. I am wiser than the elders, because I keep Thy commands (B), for I have kept Thy precepts (Hebrew). (4) animam quaerere, *to seek one's life, seek to kill*. 34,4; 37,13; 39,15; 53,5; 62,10; 69,3; 85,14.

quaeso, īvi or īi, ěre 3 (old form of quaero), *to beg, pray, beseech, entreat*. Gratiam tuam, quaesumus, Domine, mentibus nostris infunde. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts. Prayer following the *Alma Redemptoris Mater*, and elsewhere.

quālis, e, and its correlative tālis, e, *of such sort, kind or nature, such as, as*. Quālis Pater, talis Filius, talis Spiritus Sanctus. As the Father is, such is the Son, such the Holy Ghost. *Creed of St. Athanasius*.

quam, adv. (acc. of quae, analogous to tam), (1) *emphatic how, how much, how great, in expressions of admiration, and in exclamations and questions*. 83,2 Quam dilecta tabernacula tua, Domine virtutum. How lovely are Thy Tabernacles, O Lord of hosts! 8,2,10; 22,5; 30,20; 65,3; 72,1; 91,6; 103,24; 118,103; 132,1. (2) After comparatives or words implying comparison, *than*. 51,5

Dilexisti malitiam super benignitatem: iniquitatem magis quam loqui aequitatem. Thou speakest evil more willingly than good; sin rather than righteousness (B). 117,8. As above, the comparative is often expressed by *super*, and by *prae* and *ab*.

quamdiū, adv., interrog., (1) *how long?* 12,2 Quamdiu ponam consilia in anima mea? How long shall I take counsels in my soul? (2) *as long as, while.* 103,33 Psallam Deo meo quamdiu sum. I will sing praise to my God while I have my being (as long as I live). 145,2.

quando, adv. and conj. (1) adv., (a) *when? at what time?* 40,6 Quando morietur? When shall he die? 41,3; 100,2; 118,82,84. (b) *when = how long?* 34,17 Domine, quando respicies? Lord, when wilt Thou look upon me? Hebrew: How long wilt Thou look on? (2) conj., temporal, *when.* Found in the titles of Pss. 92; 95; 96.

quantus, a, um (quam with the adj. ending *tus*), adj., *how great.* 70,20 Quantas ostendisti mihi tribulationes multas et malas. What afflictions Thou hast made me to see—many and grievous (B)! 65,16; 73,3; 77,3,5.

quārē, adv. (abl. of *quae res*), interrogative, *why? wherefore? from what cause? on what account?* 2,1 Quare fremuerunt gentes? Why have the gentiles raged? 41,6,12; 43,23,24.

quartus, a, um, *the fourth.* Ps. 93 title: Psalmus ipsi David, quarta (sc. dies) sabbati. A psalm of David for the fourth day of the week. The psalm is still assigned to Wednesday in the Synagogue service (M).

quāsī, adv., *as if, just as, as it were.* 72,7 Prodiit quasi ex adipe iniquitas eorum. Their iniquity hath come forth, as it were from fatness. See *adepts*.

quassatio, ōnis, f. (quasso, to shake violently), prop., *a shaking; a scourge, plague.* 105,30 Et stetit Phinees, et placavit: et cessavit quassatio. Then stood up Phinees, and made atonement: and the (plague B) scourge ceased (M). Cf. Num. 25,7-8. In this verse D. K. R. render quassatio by *slaughter*. See *Phinees* and *placo*.

quemadmōdum, (1) adv. (a) *as, just as.* 36,2 Et quemadmodum olera herbarum cito decident. And speedily, like green herbs, do they wither (B). 28,6; 36,20; 77,57. (b) *how! how greatly!* 35,8 Quemadmodum multiplicasti misericordiam tuam Deus. How hast Thou multiplied Thy mercies, O God! (2) conj. 41,2 Quemadmodum desiderat cervus ad fontes aquarum: ita, etc. As the hart panteth after the water-springs: so panteth my soul after Thee, O God. 32,22.

qui, quae, quod, pron. rel., *who, which, what, that.* (a) Very common. (b) The following are two instances of attraction. In the first, the pronoun agrees in case with its antecedent; in the second the noun is attracted to the pronoun. 9,23 Comprehenduntur in consiliis quibus (i.e., quae) cogitant. They are taken (caught) in the crafty counsels which they have devised. 117,22 Lapidem (i.e., lapis), quem reprobaverunt aedificantes, etc. The stone which the builders rejected, etc.

quīā, conj. (old acc. pl. of quid), (1) *for, because*. 17,22 Quia custodivi vias Domini. For I have kept the ways (= laws) of the Lord. 24,16; 42,2, frequent. (2) *that*. Quia is often used in the Vulgate to introduce a clause which, in classical Latin, would be rendered by the accusative with the infinitive. 95,10 Dicit in gentibus quia Dominus regnavit. Say ye among the gentiles that the Lord reigns (M). 118,75; 139,13. See *Introduction*, (1). (3) *truly, surely, indeed*. 127,2 Labores manuum tuarum quia manducabis. Rendered: "For thou shalt eat," by D, K, M, Br. It is not translated by B. The Hebrew has: The labor of thy hands (= the fruits of thy labors) thou shalt surely eat (M). 115,7. (4) *nisi quia, unless, if not*. 93,17 Nisi quia Dominus adjuvit me. Unless the Lord had helped me. 123,1,2.

quies, ētis, *f.*, *rest, repose from labor, cares, etc., quiet*. Horis quietis, in the hours of rest. Hymn, *Primo die, quo Trinitas (Primo dierum omnium)*. Matins is the night office, and as such it is said while the world is wrapped in slumber.

quiesco, ēvi, ētum, ēre 3, (1) *to rest, to be still, or at peace*. 75,9 Terra tremuit et quievit. The earth trembled, and was still (silent B). The stillness, viz., of one awe-stricken by the display of divine vengeance (K). (2) *to put an end to, abolish*. 73,8 Quiescere faciamus omnes dies festos Dei a terra. Let us abolish all the festival days of God from the land. How familiar these words sound!

quīētus, a, um, *quiet, restful, peaceful*. Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens. The Lord almighty grant us a quiet night and a perfect end. The Blessing in Compline.

quis, quid, interrog. pron., (1) *who? which? what?* very common. (a) It is frequently found in sentences in which it has the meaning rather of an indefinite pronoun. A wish is sometimes expressed in such sentences. 13,7 Quis dabit ex Sion salutare Israel? Who shall give out of Sion the salvation of Israel? Or, Oh, that the salvation of Israel were come out of Sion (M)! 54,7. (2) *why? wherefore?* 51,3 Quid gloriaris in malitia? Why dost thou glory in malice? 9,34; 113,5. (a) *Ut quid* is similarly used: 4,3 Ut quid diligitis vanitatem? Why do you love vanity? 9,22. (b) 3,2 Domine, quid multiplicati sunt qui tribulant me? Why (= a Hebraism for, how greatly!), O Lord, are they multiplied that afflict me? Hebrew: Yahweh, how many are my foes! Or, How are mine adversaries multiplied!

quō, adv. and conj. denoting purpose (abl. of qui), *that, so that, to the end that, in order that*. It introduces stanza 3 of hymn, *Tu, Trinitatis Unitas*.

quōāduſque, adv., *until, until that*. 93,15 Quoāduſque iustitia convertatur in iudicium. Until justice return to judgment, i.e., till judges judge justly.

quod, conj. (acc. neut. of qui), (1) *that, in that, because*. (a) 113,5 Quid est tibi, mare, quod fugisti? What ailed thee, O sea, that thou didst flee? 8,5; 69,1. (b) *nisi quod, unless*. 118,92. (c) *pro eo quod, because*. 108,16. (2) It is used like *quia* and *quoniam*

instead of the accusative with the infinitive. 134,5 Cognovi quod magnus est Dominus. I have known that the Lord is great. 36,13; 49,21. See *Introduction* (1).

quōmōdō, adv. (1) interrog., *how? in what manner? in what way?* (a) 136,4 Quomodo cantabimus canticum Domini in terra aliena? How could we sing a song of Yahweh, in the land of the stranger (B)? (b) *how greatly!* 118,97 Quomodo dilexi legem tuam, Domine? O how have I loved Thy law, O Lord! 72,19. (c) As a cry of reproach: 10,2 Quomodo dicitis animae meae (= mihi): Transmigra in montem sicut passer? (I trust in the Lord): How can you say to me: Fly like a bird to the mountains (B)? In times of danger birds seek safety in the mountains. (2) Corresponding to *sic* or *ita*, *in what manner, even as, as.* 102,13 Quomodo miseretur pater filiorum, (ita) misertus est Dominus timentibus se. As a father hath pity on his children, so hath the Lord pity on them that fear Him.

quōnīam, conj., (quom = quum and jam), (1) *for, because, since, seeing that, whereas.* 5,10 Quoniam non est in ore eorum veritas: cor eorum vanum est. For there is no truth in their mouth: their heart is vain. 4,10; 30,24, frequent. (2) 8,4 Quoniam videbo caelos tuos, opera digitorum tuorum. If I look on Thy heavens, the work of Thy hands (B). *Quoniam* = cum. The Hebrew has: When I consider Thy heavens, etc. 31,3. (3) It is used like *quia* and *quod* where classical Latin would employ the accusative with the infinitive. 99,3 Scitote quoniam Dominus ipse est Deus. Know ye that the Lord he is God. 40,12; 93,11, frequent. See *Introduction* (1).

quōt, adj. pl., indecl., *how many?* 118,84 Quot sunt dies servi tui? How many are still the days of Thy servant (B)?

quōtīdīē, (1) adv. (quot, die, abl. of dies, on every or each day), *daily.* 41,4 Dum dicitur mihi quotidie: Ubi est Deus tuus? While day by day (= continually) they say to me: Where is thy God (B)? (2) As an adj.: 67,20 Benedictus Dominus die quotidie. Blessed be the Lord day by day. *Die quotidie* = per singulos dies, *every day.*

quōtīes, adv. (quot), *how often?* 77,40 Quoties exacerbaverunt eum in deserto? How often did they provoke Him in the desert?

quōsusque, adv., *how long?* 61,4 Quousque irruitis in hominem? How long do you rush in upon (set upon, assail) a man? 79,5.

R

rādīco, āvi, ātum, āre (radix), *to strike root, take root.* Quaesita jam primum fides radicet altis sensibus. First may faith long-sought strike deep its roots in our hearts. Hymn, *Aeterna caeli gloria*—Benedictine Brev. text. The Roman Brev. has *in corde radices agat*, *whi* has the same meaning.

rādīx, īcis, f. (1) *a root.* (a) 79,10 Plantasti radices ejus, et implevit terram. Thou didst plant the roots thereof, and it filled the

land. The reference is to the vine, (i.e., the Israelites) brought out of Egypt and replanted in Canaan. (b) For *radices agere* see *radico*, above. (2) In a figurative sense, *posterity*. 51,7 Et radicem tuam de terra viventium. And thy root from the land of the living (He will tear out). Supply *evellet, eradicabit, or some such verb*.

Rahab, *m.* indecl., a word signifying *proud, arrogant*. It is found in 86,4 where it is synonymous with Egypt. In 88,11 the Vulgate renders the Hebrew *Rahab* with *superbus*, the proud one, i.e., Egypt. Cf. also Is. 30,7; 51,9. Ps. 86,4 Memor ero Rahab, et Babylonis scientium me. The meaning is: I (Jerusalem) will announce Rahab (= Egypt) and Babylon as recognizing me, or, amongst those that know me.

rāna, *ae, f., a frog*. 104,30 Edidit terra eorum ranas. Their land brought forth frogs. The reference is to the second plague of Egypt. 77,45. Cf. Exod. 8,2-14.

rāpīna, *ae, f. (rapio), robbery, plundering, pillage, rapine*. 61,11 Rapinas nolite concupiscere. Covet not (or, put not a vain trust in) plunder (= unjust gain, wealth due to extortion).

rāpīo, *rāpūi, raptum, ēre 3, to seize, carry off, take away, connoting the idea of haste; to take by force, or in a violent or unjust manner*. (1) 68,5 Quae non rapui, tunc exsolvebam. What I did not steal I now must pay back (B). 9,30; 49,22. (2) It is appropriately used with *leo*, the lion, to indicate his rapacity. 7,3; 21,14. Of young lions: 103,21 catuli leonum, young lions (roaring for their prey).

rātīo, *ōnis, f. (reor), an account, reckoning; rationem reddere, to render or give an account (of one's actions on Judgment Day). Creed of St. Ath.*

rātīōnālis, *e, (ratio, the reason, the reasoning powers or faculty), (Christus est) perfectus Deus, perfectus homo: ex anima rationali, et humana carne subsistens. Christ is perfect God and perfect man; of rational soul and human flesh subsisting. Creed of St. Ath.*

raucus, *a, um (allied to ravis), hoarse*. 68,4 Laboravi clamans, raucae factae sunt fauces meae. I am weary with shouting, my throat is become hoarse (M).

rēātus, *ūs, m. (reus), guilt. Mentis reatus corruiat. Let guilt of soul depart. Hymn, Aurora jam spargit polum.*

rēbōo, *āvi, ātum, āre (from re and boo, are), to return an echo, reecho; to resound, ring, sound. Cujus reboat in omni gloria mundi. (The Godhead) whose glory resounds throughout the world. Hymn, Nocte surgentes—Monastic Brev. text. The Roman Brev. has resonat.*

rēcalcitro, *āvi, ātum, āre (re and calcitrare, from calx, heel), to kick back, to kick, as a horse. Deut. 32,15 Incrassatus est dilectus, et recalcitravit. The beloved grew fat, and kicked. See dilato.*

rēcēdo, *cessi, cessum, ēre 3, (1) to retire, depart, go to a distance. 9,22 Ut quid, Domine, recessisti longe? Why, O Lord, hast thou retired afar off? 1 Kings 2,3; Deut. 32,15. (2) to turn back, turn aside (from God). 43,19 Et non recessit retro cor nostrum. Our heart has not turned aside (B).*

rēcens, entis, *new, recent*. 80,10 Non erit in te deus recens. (O Israel, if thou wouldst but hearken to Me)! There shall no new god be in thee (M). *New god, strange god, one not worshiped by their fathers, an idol.*

rēcōgīto, āvi, ātum, āre, *to think or consider again; to weigh, ponder, reflect*. Is. 38,15 Rēcogitabo tibi omnes annos meos in amaritudine animae meae. I will reflect before Thee on all my years in the bitterness of my soul (M).

rēcordor, ātus sum, āri (re and cor), *to remember, recollect, be mindful of*. 102,14 Recordatus est quoniam pulvis sumus. He (the Lord) remembereth that we are but dust. 9,13; 41,5; 77,39,42; 97,3; 108,16; 136,1. It is followed by quoniam, quia, by the infinitive, or by an accusative.

rector, ōris, *m. (rego), a ruler*. Rector potens, verax Deus. O mighty Ruler, truthful God. Hymn for Sext.

rectus, a, um, part. adj. (from rego), (1) Of God, *just, right, righteous, upright*. 91,16 Ut annuntiet: Quoniam rectus Dominus Deus noster: et non est iniquitas in eo. That they may show that the Lord our God is righteous, and there is no iniquity in Him. 18,9; 24,8; 32,4; 118,137. (2) *the just, just men, the good*. 106,42 Videbunt recti, et laetabuntur. The just shall see and shall rejoice. 24,21; 32,1; 111,4, frequent. (a) *recti corde, the upright of heart*. 7,11; 10,3, frequent. (3) 57,2 Recta iudicate filii hominum. Judge what is just (= uprightly), ye sons of men. (4) *right, safe—said of a way*. 26,11 Dirige me in semitam rectam propter inimicos meos. Guide me in the right path, because of my enemies. 106,7. So too in 142,10, in terram rectam, on the right path (B), i.e., on a path over level ground, on which one is free from all danger of stumbling or falling. (5) *steadfast, stable, steady*. 50,12 Et spiritum rectum innova in visceribus meis. And renew a right spirit (= a steadfast disposition) within my bowels (= within me). The psalmist prays that he may be constant in the observance of God's law. 77,37. (6) *clean, pure*. 72,1 Quam bonus Israel Deus his, qui recto sunt corde! How good to Israel is God, to those who are clean of heart!

rēdargūtīo, ōnis, *f. (redarguo, to maintain the contrary), a retort, rejoinder, reply to accusations*. 37,15 Et factus sum sicut homo non audiens: et non habens in ore suo redargutiones. Yea, I was as a man that hears not: and who has no retorts (rejoinder B) in his mouth (M).

reddo, dīdi, dītum, ěre. (1) *to restore, return, give back*. 50,14 Redde mihi laetitiam salutaris tui. Give me again the glad sense of Thy help (B). (2) *to requite, repay, reward, render*. 61,13 Tu reddes unicuique iuxta opera sua. Thou wilt render to every man according to his works. 7,5. (a) *reddere retributionem, to requite*. 27,4; 93,2. (3) *vota reddere, to pay or fulfil one's vows, to keep one's promises*. 49,14; 60,9, frequent. Also *voveo* alone in 75,12. See *voveo* and *votum*.

rēdemptīo, ōnis, *f. (redimo), a buying back, a ransoming, deliverance, redemption*. 110,9 He hath sent redemption (deliverance from Egyptian bondage) to His people. 129,7. (a) *a ransom*. 48,9

pretium redemptionis animae suae. (No man can give) a ransom for himself (B), his life's redemption-price (M).

rēdemptor, ōris, m. (*redimo*), a rescuer, savior, redeemer. 18,15 Domine adjutor meus, et redemptor meus. O Lord, my helper and my Redeemer! 77,35.

rēdēo, ii, itum, ire, to go back, come back, return. 77,39 Et recordatus est quia caro sunt: spiritus vadens, et non rediens. And He remembered that they are (but) flesh: a passing wind that goeth forth, and returneth not. (a) in memoriam redire, to remember, come into remembrance. 108,14.

rēdīgo, ēgi, actum, ēre 3 (re and ago), to bring down or reduce a thing to a state or condition, to make or render it so and so. Found only in the phrase, ad nihilum redigere, to bring to naught; to despise, reject, abhor, treat contemptuously. 77,59 Audivit Deus et spreuit: et ad nihilum redegit valde Israel. God perceived it and despised it, and brought Israel to naught (B), greatly despised Israel (M), rejected Israel altogether (Br), 72,20,22.

rēdīmo, ēmi, emptum, ēre 3 (re and emo, to buy back, repurchase), to redeem, ransom, rescue, set free, save; to deliver from the bondage of sin and its penalties. The context usually suggests the proper meaning. 129,8 Et ipse redimet Israel, ex omnibus iniquitatibus ejus. He will ransom Israel from all its sin (B). 7,3; 25,11; 30,6; 77,42, frequent. (a) 48,8 Frater non redimit, (non) redimet homo. Brother shall not ransom brother, nor man ransom man. The negative must go with the second redimet also. The wicked, no matter how wealthy cannot purchase immunity from death either for himself or for another. (b) to save or rescue some one from danger, e.g., from the sword, from death. 143,10 Qui redemisti David servum tuum de gladio maligno. Thou who hast rescued David Thy servant from the hurtful sword (M).

rēdūco, duxi, ductum, ēre 3, to lead or bring back, conduct back. 70,20 Et de abyssis terrae iterum reduxisti me. And Thou hast brought me back (forth) again from the depths of the earth, i.e., from Sheol as a symbol of overwhelming misery.

rēfectiō, ōnis, f. (*reficio*), a restoring, repairing; refreshment. 22,2 Super aquam refectionis educavit me. He hath brought (led) me to refreshing waters (K). Hebrew, waters of rest, or resting places, viz., where the flocks find rest and refreshment.

rēficiō, fēci, fectum, ēre 3 (re and facio, to make again), to refresh, restore. Somno refectionis artubus, the members of our body having been refreshed with sleep, etc. Hymn for Matins on Monday.

rēflōrēo, or **rēflōresco**, rūi, ēre 3, to flourish anew, to be refreshed or revived. 27,7 Et refluoruit caro mea. And my flesh hath flourished anew. Hebrew: My heart rejoiceth exceedingly.

rēfraeno, āvi, ātum, āre, to bridle, check, restrain, curb. Linguam refrænans temperet. Bridling may He restrain the tongue. Hymn, Jam lucis orto sidere.

rēfrīgērium, ii, n., lit., a cooling; fig., refreshment, consolation. 65,12 Transivimus per ignem et aquam: et eduxisti nos in

refrigerium. We have passed through fire and water, and Thou hast brought us out into refreshing places (K, R), or, Thou didst lead us forth to consolation (B). The Hebrew has, unto abundance, overflowing plenty. *Fire and water*, symbols of great danger.

rēfrīgĕro, āvi, ātum, āre, lit., to make cool; to refresh. 38,14 Remitte mihi, ut refrigerer priusquam abeam, et amplius non ero. O forgive me, that I may be refreshed (Hebrew, that I may brighten up, smile again), before I depart, and am no more.

rēfūgĭum, ii, n. (refugio), (1) a refuge, a place of refuge, a place inaccessible to an enemy and free from danger. 103,18 Petra refugium herinacis. The rocks are a refuge for the hedgehogs. (2) In a fig. sense God is often styled a refuge: 90,9 Altissimum posuisti refugium tuum. Thou hast made the Most High thy refuge. 9,10; 17,3; 30,3,4; 31,7; 45,2; 58,17; 70,3; 89,1; 90, 2; 145,2. In these verses *refugium* renders several Hebrew terms signifying a fortress, high tower, dwelling place, hiding place, etc.

rēfulgĕo, fulsi, ěre 2, to shine brightly, glitter; to illuminate, enlighten. Tu lux refulge sensibus. O Light, shine Thou into our hearts. Hymn, *Aeterne rerum Conditor*.

rēfundo, fūdi, fusum, ěre 3, to pour out or back, to restore. Aegris salus refunditur. (At cock-crow hope returns), and health returns to those who are sick. Hymn, *Aeterne rerum Conditor*.

rēgĭna, ae, f. (rex), a queen. 44,10 Astitit regina a dextris tuis in vestitu deaurato. The queen stood (stands) at thy right hand in vesture inwrought with gold. In *vestitu deaurato*: Hebrew, in gold of Ophir; St. Jerome, in a golden diadem.

rēgĭo, ōnis, f. (rego), land, country. 104,44 Et dedit illis regiones gentium. And He gave them the lands of the gentiles. 105,27; 106,2. (a) 114,9 Placebo Domino in regione vivorum. I will be well pleasing (Hebrew, I will walk before Yahweh), in the land of the living, i.e., as opposed to Sheol, the kingdom of the dead. See *ambulo*.

regno, āvi, ātum, āre (regnum), to reign, rule, to be a king. 95,10 Dicite in gentibus quia Dominus regnavit. Proclaim to the peoples: The Lord is king (B). 46,9; 145,10. (a) 44,5 Prospere procede, et regna. Press forward victoriously, and prove thee a king. Hebrew: Ride on prosperously in behalf of truth, meekness and justice, i.e., vindicate oppressed innocence.

regnum, i, n. (rex), (1) rule, dominion; God's kingdom, sovereignty, or rule. 102,19 Regnum ipsius omnibus dominabitur. His rule embraceth the world (B). 21,29; 44,7; 144,11-13. (2) a kingdom, domain. 134,11 Omnia regna Chanaan, all the kingdoms of Canaan. 45,7; 67,33; 78,6; 104,13.

rĕgo, rexī, rectum, ěre 3 (rex), (1) to rule, govern, as a shepherd. 22,1 Dominus regit me. The Lord guideth me (B). Hebrew: The Lord is my shepherd. St. Jerome has *pascit me*. 27,9; 79,2. (2) to lead, guide. 47,15 Ipse reget nos in saecula. He shall guide us forevermore. (3) to rule. 2,9 Reges eos in virga ferrea. Thou shalt rule them with a scepter of iron. Hebrew: Thou shalt break them to pieces with a rod of iron. *Reges*: St. Jerome has *pascet eos*,

Thou shalt rule them (as a shepherd). Note the instrumental use of *in*.

rěgrědĭor, gressus sum, grědi (re and gradior), *to go or come back, to return*. 7,8 Et propter hanc (sc. synagogam populorum) in altum regredere. And do Thou, because of it (the assembly of the nations), return to Thy throne on high (B). *Return to*, i.e., mount Thy judgment seat. When God defers the punishment of the wicked, it appears as if He had abandoned His judgment seat; when He inflicts punishment He returns to it.

rělēgo, āvi, ātum, āre, *to remove, banish*. Culpam releget lubricam. (Let us implore the Father) that He may remove (from our hearts) every dangerous inclination to sin. Hymn, *Splendor paternae gloriae*.

rěligĭo, ōnis, *f.* (religare, to bind), *religion*, which, in its widest sense, signifies a close or living union with God. It is also the sum of man's relations with God. Religio catholica. Cf. *Creed of St. Athanasius*.

rělinquo, liqui, lictum, ěre 3, (1) *to leave behind at death*. 48,11 Et relinquunt alienis divitias suas. And they (the senseless and the fool) shall leave their riches to strangers. (2) *to allow, suffer, permit*. 104,14 Non reliquit hominem nocere eis. He permitted no man to harm them. It is used in this sense also in 124,3. See *sors*.

rěliquĭae, ārum, *f.* (reliquus), (1) *the remainder of anything, the rest, remnants, remains*. 16,14 Et dimiserunt reliquias suas parvulis suis. And they have left to their little ones the rest of their substance. Or, They leave their inheritance (of affliction) to their children (B). The verse lacks clearness. (2) 75,11 Quoniam cogitatio hominis confitebitur tibi: et reliquiae cogitationis diem festum agent tibi. Hence evil-plotting men must praise Thee, and the rest of the plotters make festival for Thee (B). An obscure verse. It probably means that all the wicked plottings of men against God shall redound to His glory, and even the remnants of the wrath of the goddess shall serve Him as an instrument to bring about their destruction. (3) *posterity*. 36,38 Reliquiae impiorum interibunt. The posterity of the wicked shall perish. 36,37. (4) 20,13 In reliquiis tuis praeparabis vultum tuum. The Hebrew has: On Thy bowstrings Thou shalt make ready Thy arrows against their face, (and so make them turn their back). The Vulgate is meaningless.

rěmānĕo, mansi, mansum, ěre 2, *to remain, be left*. 105,11 Unus ex eis non remansit. Not one of them (the oppressors) was left. *Unus non*, not even one, a Hebraism.

rěmĕmōrĕtĭo, ōnis, *f.* (rememoro), *memory, remembrance*. In the titles of two psalms. 37,1; 69,1.

rěmĕmōror, ātus sum, āri (re and memor), *to remember, call to mind, bethink one's self of, recollect*. 77,35 Et rememorati sunt quia Deus adiutor est eorum. And they remembered that God was their helper.

rěmĭnĭscor, rĕmĭnĭsci 3, *to remember, call to mind, recollect, be mindful of*. 21,28 Reminiscentur (sc. beneficiorum vel bonitatis Dei) et convertentur ad Dominum universi fines terrae (= omnes populi). All the ends of the earth (all nations) will be mindful of the Lord,

and will turn to Him. The gentiles who had forgotten the true God will, through Christ, be converted and be mindful again of His Law. 24,6.

rēmissio, ōnis, *f.* (remitto), *forgiveness, pardon, remission.* Remissio peccatorum, the forgiveness of sins. In the *Apostles' Creed*, and elsewhere in the liturgy.

rēmitto, misi, missum, ěre 3, (1) *to forgive, pardon, remit.* 31,5 Tu remisisti impietatem peccati mei. Thou hast forgiven the wickedness of my sin. 31,1; 84,3. (2) 38,14 Remitte mihi, ut refrigerer priusquam abeam, et amplius non ero. Give me pardon (relax Thy severity) that I may be refreshed, before I depart, and am no more (B)! (3) *to send or give back, return.* Partim remittis gurgiti. This is line 3 of the Monastic Brev. text of hymn *Magnae Deus potentiae.* See *relinquo.*

rēmōvēo, mōvi, mōtum, ěre 2, *to remove, set aside, put away.* Luxu remoto pessimo, baneful lust being removed afar. Hymn, *Summae Parens (Deus) clementiae.*

rĕn, rĕnis, *m.,* pl. renes, renum (ῥῆνω = fluo), *the kidneys, reins.* Among the Hebrews the reins were often regarded as the seat of perception (as we regard the brain); or the seat of the moral conscience, its behests, warnings, reproaches (as we regard the heart); or as the seat of the affections, the inmost feelings and desires. 15,7 Insuper et usque ad noctem increpauerunt me renes mei. My reins (= my conscience) too have corrected (instructed M, exhorted B) me even till night. The motion of the reins is taken for the inclination of the heart (K). 7,10 Scrutans corda (= cogitationes) et renes (= desideria) Deus. O God who searchest the hearts and reins. 25,2 Ure renes meos (= affectus meos) et cor meum. Purify as with fire my reins (my affections and designs) and my heart, i.e., the center of the high spiritual life (M). 72,21. 138,13 Tu possedisti renes meos. Hebrew: Thou didst form my reins.

rĕnōvo, āvi, ātum, āre, (1) *to renew, restore.* 103,30 Et renovabis faciem terrae. And Thou shalt renew (by Thy vivifying breath) the face of the earth (= men formed of earth). (2) 102,5 Renovabitur ut aquilae iuventus tua. Thy youth shall be renewed as the eagle's. The eagle *renews its youth* by an annual change of plumage. The fable that it literally renews its youth every ten years requires no comment. (3) *to renew, rouse, intensify.* 38,3 Et dolor meus renovatus est. And my grief was renewed (Hebrew, intensified).

rĕnūo, ūi, ěre 3, *to refuse.* 76,3 Renuit consolari anima mea. My soul refused to be (= will not be) comforted.

rĕpello, pŭli, pulsum, ěre 3, *to reject, repel, thrust away, cast off.* 42,2 Quare me repulisti? Why hast Thou cast me off? 43,10; 93,14, frequent. (a) 17,23 Et iustitias ejus non repuli (= amovi) a me. And His precepts I have not put away from me (= I have not transgressed His precepts).

rĕpendo, pendi, pensum, ěre 3, *to repay, requite, return, reward.* Grates rependat debitas. May the soul return Him due thanks. Hymn, *Aeterna caeli gloria.*

rēplēo, plēvi, plētum, ēre 2, *to fill, sate, satisfy*. 64,5 Replebimur in bonis domus tuae. We shall be filled (shall fain sate ourselves B) with the good things of Thy house (with the holiness of Thy temple). 25,10; 62,6; 90,16, frequent, but mostly in the passive.

rēprōbo, āvi, ātum, āre, (1) *to reject*. 117,22 Lapidem, quem reprobaverunt aedificantes: hic factus est in caput anguli. The stone which the builders rejected, the same is become the head of the corner (= the corner-stone). Cf. Matt. 21,42; Acts 4,11. Christ is the corner-stone in whom the two walls, i.e., the Jews and Gentiles, unite to form the Church. *Lapidem* for lapis, see *qui*. (2) *to bring to naught, thwart, defeat*. 32,10 Dominus reprobat autem cogitationes populorum, et reprobat consilia principum. The Lord bringeth to naught the designs of the peoples; and thwarteth the schemes of princes (B). (3) *to condemn*. 72,15 Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi. If I said: I will speak thus; behold, I should condemn (Hebrew, I would disown, betray, be untrue to) the generation of Thy children (= the true Israelites). The betrayal would consist in adopting the reasoning of the apostates. Cf. verses 11-14.

reptile, is, *n.* (repo, to creep, crawl), *that which creeps or crawls, a reptile*; pl. *reptiles, creeping things, moving creatures*. 103,25 Illic (i.e., in mari), reptilia, quorum non est numerus. Therein are moving creatures innumerable (M). 68,35.

repto, āvi, ātum, āre (repo), *to creep, crawl*. Reptantis et ferae genus. *Genus reptantis* = reptilia; *genus ferae* = bestiae terrae. Hymn, *Hominis superne Conditor (Plasmator hominis Deus)*.

rēpugno, āvi, ātum, āre, *to resist, fight against*. Is. 45,25 Confundentur omnes qui repugnant ei. All that resist Him shall be confounded.

rēpūto, āvi, ātum, āre, (1) *to account, repute, reckon*. 105,31 Et reputatum est ei in iustitiam. And it was reputed to him (Phinees) unto justice, i.e., it was accounted a meritorious action. 118,119. (2) *to consider, heed, make account of*. 143,3 Domine, quid est homo . . . aut filius hominis, quia reputas eum? Lord, what is man, or a son of man, that Thou shouldst take him into consideration (M)? heeded him, takest account of him.

rēquies, ēi, *f.*, (1) *rest*. 114,7 Convertte, anima mea, in requiem tuam: quia Dominus benefecit tibi. Return, then, my soul to thy rest, for the Lord hath dealt kindly with thee. (B, M). 131,5. (2) *a resting-place*. 131,8 Surge Domine in requiem tuam, tu et arca sanctificationis tuae. Arise, O Lord, to Thy resting-place (on Zion) Thou and Thy holy Ark (the Ark of Thy strength, Hebrew). *Arise*, the old war-cry during the march through the desert. Cf. Num. 10,35. Since, owing to David, the Ark was then in Jerusalem, the Lord was invited to dwell therein, instead of abiding in an ever-wandering Ark as formerly. 94,11; 131,14.

rēquiesco, quīēvi, quīētum, ēre 3, (1) *to rest, be at rest*. 54,7 Volabo, et requiescam. Then would I fly away, and be at rest (M). 14,1; 15,9. (2) *to sleep*. 4,9 In pace in idipsum dormiam et requiescam. In peace at once will I lay me down and sleep (Briggs). *Idipsum*, at once, forthwith.

rēquiro, quisīvi, quisītum, ěre 3 (re and quaero), (1) *to seek, seek after, seek earnestly, long for*. 21,27 Laudabunt Dominum qui requirunt eum. They that seek the Lord shall praise Him. 9,34; 13,2; 26,4,8. (2) *to care for, have regard for, take an interest in*. 141,5 Non est qui requirat animam meam. There is none that careth for (taketh a friendly interest in) my soul (= me). (3) *to search out, i.e., to avenge, punish*. 43,22 Nonne Deus requirit ista? Surely God would have avenged it (B). 9,13 Quoniam requirens sanguinem eorum recordatus est. For as an avenger of blood (unjustly shed) He is mindful of them (B), i.e., of the poor, the oppressed. God is represented as Israel's blood avenger. A near relative was bound to avenge the blood of a murdered kinsman (Bd). Cf. Num. 35,19-27. (4) *to search out or into*. 60,8 Misericordiam et veritatem ejus quis requirit? Who shall search into his (the king's) kindness and truth (B)? (5) *to seek, i.e., to observe, to keep (as a law)*. 118,145 Justificationes tuas requiram. I will keep Thy statutes. 24,10; 104,45. (6) *to demand, seek for*. 30,24 Veritatem requirit Dominus. The Lord demandeth loyalty (B).

rēs, rēi, f., c thing, object, matter, circumstance. 63,4 Intenderunt arcum rem amaram. They have bent their bow a bitter thing. Bitter language is compared with an arrow shot from a bow. 100,3.

rēsīdūus, a, um (resideo), (1), remaining, left behind. Deut. 32,36 Residuique consumpti sunt. They that remained are consumed. (2) Subst., **rēsīdūum, i, n., the remainder, residue, rest**. Is. 38,10 Quaesivi residuum annorum meorum. I sought for the residue of my years. Or, I miss (shall be lacking) the residue of my years (M).

rēsisto, stiti, ěre 3, to resist, oppose, withstand. 75,8 Tu terribilis es, et quis resistet tibi? ex tunc ira tua. Fearful art Thou! Who shall withstand Thee, at the hour of Thy wrath (B)? 16,3; Judith 16,17.

rēsolvō, solvi sōlūtum, ěre 3, to unbind, loose, loosen. Resolve culpae vinculum. Loosen the chains of guilt. Hymn, *Caeli Deus sanctissime*.

rēsōno, sōnūi and sōnāvi, āre, to resound, re-echo. Hymn, *Nocte surgentes*. See *reboo*.

respectus, ūs, m. (respicio), care, respect, regard, consideration. 72,4 Quia non est respectus morti eorum. For they take no thought of (are in no alarm about M) their death (B). St. Jerome has: They reflect not on their death. The verse has several interpretations.

rēspīcīo, spexi, spectum, ěre 3 (re and specio), (1) to look, look upon, behold, consider. 24,16 Respice in me, et miserere mei. Look upon me and pity me. 12,4; 32,13,14; 65,7, frequent. (2) *to take thought for, to set one's mind to do a thing*. 39,14 Domine ad adiuvandum me respice. O Lord, take thought to help me. Hebrew: Make haste to help me. (3) *to heed, have regard to*. 39,5 Non respexit in vanitates et insanias falsas. (Blessed is the man) who heeds not worthless things, and foolish ravings! (B). (4) *to regard, have consideration for*. 30,8 Respexisti humilitatem meam. Thou hast looked upon (regarded) my affliction (M). Luke

1,48 Quia respexit humilitatem ancillae suae. For He hath looked upon the low estate of His handmaid.

rēspōndēo, spondi, sponsum, ēre 2, *to answer*. 118,42 Et respondebo exprobantibus mihi verbum. And so shall I have an answer for them that reproach me. 101,24. Also in the title of Ps. 87 where its meaning is not clear.

rēstītūo, ūi, ūtum, ēre 3 (re and statuo), (1) *to restore*. 15,5 Tu es, qui restitues hereditatem meam mihi. Thou art He who restorest (givest, ensurest) mine inheritance to me. Also in 96,1 where David's "land was restored" to him. The reference is obscure. (2) *to rescue, save*. 34,17 Restitue animam meam a malignitate eorum. Rescue my soul from their malice.

rēsulto, no perf., ātum, āre (freq. of resilio), *to spring or leap back, to rebound*. Said of the light at daybreak. Lucis resultat spiculum. Rays of light mount on high. Hymn, *Aurora jam spargit polum*.

rēsurgo, surrexi, surrectum, ēre 3, (1) *to rise again*. 40,9 Numquid qui dormit non adjiciet ut resurgat? (They spoke against me a wicked word): Shall he that lieth (sick) ever rise again? The question requires a negative answer: He will surely never rise again. *Adjiciet ut resurgat*—a Hebraism. See *Introduction* (7). (2) *resurgere* in the sense of *surgere, stare*, to rise, rise up, stand, i.e., *to prevail, triumph*. 1,5 Ideo non resurgent impii in iudicio. Therefore the wicked will not stand in the judgment (Br). The judgment is the general judgment. The psalmist does not say that the wicked will not rise on the last day, but that they will not prevail; they will not triumph with the just nor come into possession of any portion of the good things of God's kingdom. This is the only instance in the Vulgate in which *resurgere* does not denote a rising again as from a fall, from sleep, death, etc., to a previously erect position.

rēsurrectiō, ōnis, f. (resurgo), (1) *resurrection, a rising again from the dead*. It is found in the title of Ps. 65 in the Vulgate, but it is not in the Hebrew. Its meaning is a matter of conjecture. (2) 138,2 Tu cognovisti sessionem meam, et resurrectionem meam. Thou knowest my sitting down, and my rising up (= all my movements, my whole life).

rēsuscīto, āvi, ātum, āre, *to raise up again, restore*. 40,11 Tu autem, Domine, miserere me, et resuscita me: et retribuam eis. But Thou, O Lord, have mercy upon me, and raise me up (i.e., restore me to health), and I shall requite them. Hebrew: that I may requite them, i.e., punish evil-doers or false friends.

rētīācūlum, i, n. (dim. of rete), *a net*. 140,10 Cadent in retiacula ejus peccatores. Sinners shall fall (each one) into his own net (M). *Net, i.e., snare, trap*. This word occurs only here and in 4 Kings 25,17, where it is rendered *net-work*.

rētrībūo, trībūi, trībūtum, ēre 3, (1) *to repay, requite, reward, recompense, render*. It is used esp. of God, and it is employed equally to express the idea of reward or punishment. 17,21 Retribuet mihi Dominus secundum justitiam meam. The Lord will reward me (deal with me) according to my justice. 7,5; 30,24; 34,12; 40,11;

54,21; 102,10; 115,12; 136,8. (a) *to give back, return.* 115,12 Quid retribuam Domino? What shall I return to the Lord (for all that He has done for me)? (2) *to deal bountifully with.* 118,17 Retribue servo tuo, vivifica me: et custodiam sermones tuos. Deal bountifully with Thy servant: enliven me (Hebrew, that I may live), and I shall keep Thy words. (3) *to make requital for, repay.* 137,8 Dominus retribuet pro me. The Lord will make requital for me. Hebrew: The Lord will accomplish all in my behalf.

rĕtrībūtĭo, ōnis, *f.* (retribuo), (1) *reward, recompense, requital, either as a reward or punishment.* See *retribuo*. (a) 18,12 Etenim servus tuus custodit ea, in custodiendis illis retributio multa. For Thy servant carefully observes them (= the judgments of the Lord): in keeping them there is great reward (M). 118,112. (b) *punishment.* 90,8 Retributionem peccatorum videbis. Thou shalt see the reward of the wicked. 27,4; 68,23; 93,2; 136,8. (c) 130,2 Sicut ablactatus est super matre sua, ita retributio in anima mea. As a weaned child that resteth upon its mother's breast, so (like a weaned child) resteth my soul within me. This translation is not literal, but it probably conveys the sense of the original. *Weaned child,* one perfectly contented and happy. See *ablacto*. (2) *a benefit, favor.* 102,2 Noli oblivisci omnes retributiones ejus. And forget not all His benefits.

rĕtrō, adv., *back.* 43,19 Et non recessit retro cor nostrum. And our heart has not turned back. We have not departed from Thee (abandoned Thee).

rĕtrōrsum, adv. (contr. from retro-versum), *back, backwards.* 113,3 Jordanis conversus est retrorsum. The Jordan was turned back. 9,4; 55,10, frequent. (a) *behind.* 49,17 Projecisti sermones meos retrorsum (= post te). Thou castest My words behind thee. The expression denotes contempt, the contempt which hypocrites have for the Law.

rĕtundo, rĕtūdi, tūsum, ěre 3, *to hammer back something sharp, to blunt, make dull.* Dentes retundat invidi. Blunt the teeth of the envious one (the devil). Hymn, *Splendor paternae gloriae.*

rĕus, i, m., *an accused or guilty person; a sinner.* Ut reos culpae miseratus. That He may have pity on those guilty of sin. Hymn, *Ecce jam noctis.*

rĕvĕlātĭo, ōnis, *f.* (revelo), *revelation.* Luke 2,32 Lumen ad revelationem gentium. A light for the revelation of the gentiles; lit., for the unveiling of the gentiles. The light of the Sun of Justice who was to dispel the dense darkness of paganism. See *revelo*.

rĕvĕlo, āvi, ātum, āre (velum, a cloth, curtain, veil), (1) *to disclose, reveal, lay bare, expose.* 17,16 Et revelata sunt fundamenta orbis terrarum. And the foundations of the world (the bed of the sea exposed by a storm) were laid bare. (2) *To disclose, reveal, make known.* 36,5 Revela Domino viam tuam. Disclose thy way to the Lord (M), or, Commit thy cares (troubles, anxieties) to the Lord, and trust in Him. 97,2. (3) *to lay bare as a tree stripped of its foliage.* 28,9 Vox Domini . . . revelabit condensam. The voice of the Lord sweepeth away the foliage of the thicket (B). The trees

in fear tremble, and drop their foliage. *The voice of the Lord is thunder, accompanied of course by lightning.*

rēvērentiā, ae, f. (revereor), *shame, confusion*. 68,20 Tu scis improperium meum, et confusionem meam, et reverentiam meam. Thou knowest my reproach, my confusion, and my shame. 34,26.

rēvērēor, vēritus sum, ēri 2, *to be put to shame or confusion, to be confounded*. 69,3 Confundantur et reveantur qui quaerunt animam meam. Let them that seek my life be confounded and put to shame. 34,4,26; 39,15; 70,24.

rēversio, ōnis, f. (revertor), *a return, returning*. It is found in the Vulgate title of Ps. 111, but not in the Hebrew. The title intimates that the psalm was composed, or at least used, on the occasion of the return from the Babylonian Captivity, in the days of the prophets Aggeus and Zacharias.

rēvertor, versus sum, verti 3, *to turn back, return*. 145,4 Exhibit spiritus ejus, et revertetur in terram suam. When his life-breath goeth forth, he (man) returneth to his earth (from which he came). (Cf. Gen. 3,19). 77,34; 103,29.

rēvōco, āvi, ātum, āre, lit., *to recall; to call or snatch away as by death*. 101,25 Ne revoces me in dimidio dierum meorum. Call (Hebrew, take, remove) me not away in the midst of my days.

rex, rēgis, m. (rego), *a king, ruler*; used frequently of men and of God. (1) Of men: 20,8 Quoniam rex sperat in Domino. For the king trusts in the Lord. 2,2; 32,16. (2) Of God: 23,10 Quis est iste rex gloriae? Who is this King of glory? 28,10; 94,3. Of the Messias: 44,2,6,12,15,16. (3) 59,9 Juda rex meus. Juda is my king. The Hebrew has *scepter*; St. Jerome, *lawgiver*. *Scepter* suggests a reference to Gen. 49,10, in which it is stated that the Ruler who was to go forth was to be God's scepter-bearer.

rhamnus, i, m. (ράμνος), *a kind of bramble, probably Christ's thorn, buck thorn* (Scheller). 57,10 Priusquam intelligerent spinae vestrae rhamnum. Before your thorns have seen themselves grown to a thorn-bush (B). The meaning is not evident. See *intelligo*.

ridēo, rīsi, rīsum, ēre 2, *to laugh, to laugh at; ridere super, to laugh at*. 51,8 Videbunt justi, et timebunt, et super eum ridebunt. The just shall see and fear, and shall laugh at him (i.e., at the wicked one referred to in verses 3-7).

riġo, āvi, ātum, āre, *to wet, water, moisten, bedew*. 6,7 Lacrimis meis stratum meum rigabo. I will water my couch with my tears. 103,13 Rigans montes de superioribus suis. He waters (by means of rain) the hills from the heights above. The valleys are watered by brooks and springs, the hills by rains sent from the heights of heaven.

rīvulus, i, m. (dim. of rivus), *a small brook, a rill, rivulet*. Used in Hymn, *Immense caeli Conditor* in the sense of streams in general, or earthly water as opposed to heavenly waters. Gen. 1,6-8. See *Firmament in the Cath. Encycl.*

rīvus, i, m., *a small stream, brook; an artificial water course, irrigation channel*. It is used in this last sense in 64,11 Rivus ejus

inebria. Saturate its furrows (M). It does not occur elsewhere in the Psalter. St. Jerome has *sulcos*, furrows.

rōbōro, āvi, ātum, āre (robur), *to make strong, strengthen; to prevail*. 1 Kings 2,9 Non in fortitudine sua roborabitur vir. No man shall prevail by his own strength.

rōbur, ōris, *n.* (lit., hard wood, esp. oak), *strength*. 1 Kings 2,4 Infirmi accincti sunt robore. The weak are girt with strength.

rōbustus, a, um (robur), *strong, hard, firm, powerful*. Exod. 15,15 Robustos Moab obtinuit tremor. Trembling seized on the stout (mighty) men of Moab.

rōgīto, āvi, ātum, āre (freq. of rogo), *to ask or inquire frequently or eagerly*. Nisibus totis rogitemus omnes cunctipotentem. Let us all, with all our strength, invoke the Almighty. From the Monastic Brev. text of hymn, *Ecce jam noctis*.

rōgo, āvi, ātum, āre, *to entreat, ask, pray*. 121,6 Rogate quae ad pacem sunt Jerusalem. Pray ye for the things that are for the peace of Jerusalem.

rōs, rōris, *m.* (akin to δρόσις), *dew*. 132,3 Sicut ros Hermon, qui descendit in montem Sion. As the dew of (mount) Hermon, which descendeth upon mount Sion. The dews of Hermon were proverbially heavy. The verse is not clear. The dew spoken of may be understood of the moisture-laden clouds gathered about Hermon, and wafted southward (M).

rōta, ae, *f.*, (1) *a wheel*. 76,19 Vox tonitru tui in rota. The sound of Thy thunder was in the chariot-wheel (B). The rapid rolling of the wheels of God's war-chariot causes the thunder. The verse is obscure. (2) *a whirlwind, whirling dust*. 82,14 Deus meus, pone illos ut rotam. My God, make them (i.e., the enemies of Israel) like whirling dust (M, A V, Briggs). An ingenious and reasonable interpretation of *rota* in this verse is given by Thomson in his *The Land and the Book*. According to him there is a plant, the wild artichoke, in Palestine, which breaks away from its roots in the autumn, and is driven as a light rolling mass by the winds. This is duplicated by the American tumbleweed. Cf. Webster's *New International Dict.*

rūber, bra, brum, *red*. Mare rubrum, the Red Sea, a long, narrow arm of the ocean separating Asia from Africa, Egypt from Arabia. It is 1450 miles in length. The name is probably derived from the color of the rocks bordering its upper part. The great event associated with the Red Sea is the passage through it of the Israelites, and the overthrow of the Egyptians. Exod. 14,15-31. Pss. 105,7,9,22; 135,13,15.

rūgīo, īvi, ītum, īre, (1) *to roar, roar as a lion*. 21,14 Sicut leo rapiens et rugiens, as a lion ravening and roaring. 103,21; 1 Peter 5,8. (2) *to groan as from pain*. 37,9 Rugiebam a gemitu cordis mei. I groan aloud in the misery of my heart.

rūīna, ae, *f.* (ruo, to fall), (1) *a falling down, fall, ruin, destruction*. 143,14 Non est ruina maceriae. There is no breach in (our) wall. (2) *evil, destruction, i.e., a plague*. 105,29 Et multiplicata est in eis ruina. And destruction was multiplied among them. The

plague is the slaughter of the guilty referred to in Num. 25,8-9. (3) 109,6 *Judicabit in nationibus, implebit ruinas*. He (the Messiah) shall judge among the nations; He shall fill them with ruins. The Hebrew has: He fills (the land) with corpses. The reference is to the spiritual combats of the Messiah, and to His victories over His enemies.

rumpo, rūpi, ruptum, ěre 3, lit., *to break; to interrupt*. Noctem canendo rumpimus: assiste postulantibus. Aid Thou Thy suppliants who interrupt the night with song. *Consors paterni luminis*; hymn for Matins, the night office, on Tuesday.

rūo, rūi, rūtum, ěre 3, *to fall with violence; to fall or rush down; fig., to fail*. Nullis ruamus actibus, that we may fail in none of our actions. Hymn, *Tu, Trinitatis Unitas*.

rūpes, is, f. (rumpo; the broken or rent thing; hence, a cliff), *a stony hill*. 113,8 *Qui convertit petram in stagna aquarum, et rupem in fontes aquarum*. Who turned the rock into pools of water: the sharp cliff into fountains of water. *Sharp cliff*: the Hebrew has *flint*. For the two miracles referred to, Cf. Exod. 17,6; Num. 20,11. The language is highly poetical.

rūtīlo, āvi, ātum, āre, *to shine with a reddish glow, to glitter like gold*. *Lux et aurorae rutilans coruscat*. And the ruddy light of dawn breaks forth. Hymn, *Ecce jam noctis*.

S

Sāba, indecl., a land peopled by the descendants of Cush. Hebrew name, Sheba. By some it is located in Arabia Felix, but others including Josephus would identify it with the Ethiopian kingdom of Meroe, which lay to the south of Egypt. 71,10 *Reges Arabum et Saba dona adducent*. The kings of the Arabians and of Saba will bring gifts. Remote southern regions in general are meant. The psalm is Messianic.

Sābaōth, (Hebrew, hosts, armies, and thus expressive of God's power and majesty) indecl.; *Dominus Deus Sabaoth*, the Lord God of hosts. *Te Deum*. In the Scriptures it is found three times, and then only with *Dominus*. It is not usually translated, the Hebrew form being retained in English. Cf. Jer. 11,20; Rom. 9,29; James 5,4.

sabbātum, i, n. (Hebrew, rest), *the day of rest (in the week) observed by the Jews, the seventh day of the week, Saturday*. (a) 32,1 *prima sabbati* = prima die post sabbatum = prima die hebdomadis, *Sunday*. (b) 47,1 *secunda sabbati* = secunda die hebdomadis, *Monday*. (c) 93,1 *quarta sabbati* = quarta die hebdomadis, *Wednesday*. (d) 92,1 *die ante sabbatum*, *Friday*. (e) 91,1 *Psalmus in die sabbati*. A psalm for the sabbath day.

saccus, i, m. (σάκκος), *sackcloth, a garb for times of penance and mourning*. 29,12 *Conscidisti saccum meum*. Thou hast rent off my sackcloth. The putting off of sackcloth indicates joy and gladness.

sacerdos, dōtis, m. (sacer and do, one given, or giving himself to, sacred things), *a priest*. 98,6 *Moyses et Aaron in sacerdotibus ejus*.

Moses and Aaron among His priests. Moses consecrated Aaron, the first high priest, and performed priestly functions. Cf. Exod, 29,6-8; 32,30-32, and many passages in Exod. Pss. 77,64; 109,4; 131,9,16.

sacrātus, a, um (sacro), *hallowed, consecrated, holy, sacred*. In hymn, *Primo die, quo Trinitas (Primo dierum omnium)*.

sācrificĭum, ii, n. (sacrifico), *an offering, oblation, sacrifice*. The Jews had many kinds of sacrifices, some bloody, others not. 49,5,8; 50,18,19,21. It is also used of immaterial things, e.g., of praise, thanksgiving, an afflicted spirit. 49,14,23; 50,19; 106,22. (a) 4,6 Sacrificate sacrificium iustitiae. Offer a due sacrifice (B), i.e., a sacrifice such as the Law prescribes, or one offered with a pure intention. (b) 39,7 Sacrificium et oblationem noluisti. Sacrifice and oblation Thou didst not desire. Hebrew: Bloody sacrifice and unbloody sacrifice Thou hast no delight in. (c) 105,28 Comederunt sacrificia mortuorum. They ate the sacrifices of the dead, i.e., food, meats offered to idols, as being lifeless things. (d) *The lifting up of the hands* in 140,2 is the chief gesture accompanying the offering of the evening sacrifice of oil and frankincense. (e) *offerings, i.e., meal-offerings, bread, oil*. 19,4 Memor sit omnis sacrificii tui. May He be mindful of all thy offerings. See *holocaustum*, and read the article on *Sacrifice* in the *Cath. Encycl.*, esp. part II on *Jewish Sacrifice*. The whole article should be studied.

sācrificō, āvi, ātum, āre (sacrum and facio), *to offer something to God in atonement for sin, to procure favors, to express thankfulness and the like; to sacrifice, to make an offering of*. (a) To God: 4,6 Sacrificate sacrificium iustitiae. Offer up the sacrifice of justice (a due sacrifice which God will accept). 53,8; 106,22; 115,17. (b) To an idol: 105,38 Quas sacrificaverunt sculptilibus Chanaan. Whom they sacrificed to the idols of Canaan.

sācrōsanctus, a, um (sacer and sanctus), *most holy or sacred*. Sacrosanctae et individuae Trinitati, to the most holy and undivided Trinity. A prayer recited at the end of the Divine Office, for the devout recitation of which one obtains the forgiveness of all the faults he may have committed through human frailty. It is sufficient if the prayer be recited once a day—at the end of the Office.

saecūlum, i, n., *a lifetime, generation, age; an indefinite period of time; forever, eternity*. (1) 89,8 Posuisti . . . saeculum nostrum in illuminatione vultus tui. Thou hast set (the course of) our life in the light of Thy countenance, i.e., plainly before Thee. (2) It occurs repeatedly in phrases signifying in general, *forever, forevermore, for ever and ever, etc.* Thus: in saeculum; in saecula; in saeculum saeculi; usque in saeculum; a saeculo et usque in saeculum, from eternity to eternity; 72,12 abundantes in saeculo, they that prosper always (M); in aeternum et in saeculum saeculi; in saecula saeculorum, etc. Cf. 20,5; 36,27; 43,9; 71,17; 83,5; 103,5; 120,8. (3) *from of old, i.e., in ages past*. 118,52 Memor fui iudiciorum tuorum a saeculo Domine. I remember Thy judgments of old, O Lord. In the same sense *ante saecula*: 73,12 Deus autem rex noster ante saecula. Thou art, O God, our King from of old (B), i.e., from the earliest times. In 54,20 *Qui est ante saecula* refers to God, and may be rendered: And the Eternal (shall humble them D, K).

saepe, adv., often, oftentimes, frequently. 105,43 Saepe liberavit eos. Many a time did He deliver them. 128,1-2.

sāgitta, ae, f., an arrow. 10,3; 44,6; 56,5; 63,8; often in a fig. sense: (a) *As a symbol of chastisement.* 37,3 Quoniam sagittae tuae infixae sunt mihi. For Thy arrows are fastened in me. The arrows are the pains of his disease. (b) *To denote a sudden or inevitable danger.* 90,6 A sagitta volante in die. (Thou shalt not fear) the arrow that flieth by day. Probably sun-stroke is meant. (c) *Lightnings are described as arrows of God.* 143,6 Emitte sagittas tuas, et conturbabis eos. Shoot forth Thine arrows and Thou shalt discomfit them. 17,15; 76,18; 143,6. (d) *Strong, robust sons are arrows (powerful defenders) in the hands of a mighty man.* 126,4 Sicut sagittae in manu potentis. As arrows in a strong man's hand. (e) *An arrow shot by a strong man and burning coals that lay waste may be likened to the words of a slanderer.* 119,4 Sagittae potentis acutae, cum carbonibus desolatoriis. Sharp arrows of the mighty, with coals that lay waste. These may also be regarded as the twofold punishment slanderous tongues bring upon themselves; they shall be pierced and burned.

sāgitto, āvi, ātum, āre, to shoot with arrows. 63,6 Subito sagittabunt eum. Unexpectedly will they shoot at him. 10,3; 63,5.

Salem (Hebrew, Shalem = Jerusalem). The word does not occur in the Psalter but is translated *peace* in 75,3 Et factus est in pace locus ejus. In Peace hath His place been set (B). Jerusalem, or Salem, is the City of Peace. Cf. Heb. 7,1-2; Gen. 14,18, both of which refer to Melchisedech as king of Salem.

sālīnae, ārum, f. (sal), salt-works, salt-pits. 59,2 In valle Salinarum, in the Valley of Salt. It was probably at the south end of the Dead Sea, or in some valley descending from the hills of Edom towards the sea. It was the scene of two memorable victories of the Israelites. Cf. 2 Kings 8,13; 4 Kings 14,7. In the battle described in 2 Kings 8,13 and in Ps. 59,2, the discrepancy regarding the number of the slain is due to the error of copyists.

sālix, īcis, f., a willow. 136,2 In salicibus in medio ejus, suspendimus organa nostra. On the willows in the midst thereof (of Babylon) we (exiles) hung up our harps. The pensive exiles could neither sing nor play in captivity.

Salmāna, (Hebrew, shelter denied), indecl., one of the Madianite kings slain by Gedeon. See *Oreb*. 82,12.

Sālōmon, ōnis, m. (Hebrew, peaceable), the son of David, the wisest of the kings of Israel, and the builder of the Temple. His name appears in the titles of two psalms. The first of these, Ps. 71, is a beautiful Messianic psalm in which not Solomon but the ideal King, the Messiah, is depicted. 126,1.

salsūgo, īnis, f. (salsus, salty), lit., saltiness, i.e., the salt nature or quality of a thing; salty, unfruitful land, a salt waste or desert. 106,34 Posuit . . . terram fructiferam in salsuginem. He turned a fruitful land into a salt desert. A reference to Sodom and Gomorrha. Cf. Gen. 19,1-28. The ancients spread salt over a ruined city to signify that its destruction was complete and perpetual.

sālus, ūtis, *f.* (salvus), *the act of helping, saving, or delivering from danger, calamity, or destruction; victory, temporal salvation; also that which or one who helps, delivers, etc.*; hence it is rendered, *help, deliverance, safety, salvation.* 59,13 Da nobis auxilium de tribulatione: quia vana salus hominis. Give us help from trouble, for vain is the help of man. 3,3,9; 17,3,36,47; 36,39; 59,13, very frequent.

sālūtāris, e (salus). It is used as a subst. in two forms: (1) **sālūtāris**, is, *m.*, *a Savior, Helper, used of God.* 64,6 Exaudi nos, Deus salutaris noster. Hear us, O God, our Savior. 23,5; 26,9; 78,9; 84,5; 94,1. (2) **sālūtāre**, is, *n.* = salus; *help, saving help, rescue, salvation.* (a) 84,8 Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Show us, O Lord, Thy favor, and grant us Thy saving help (B). 9,16; 13,7, frequent. (b) 11,6 Ponam in salutari. I will set (*them* B, M) in safety. (c) 115,4 calix salutaris, the cup of salvation or deliverance which the psalmist offers up as a thank-offering for his rescue from danger.

salvātio, ōnis, *f.* (salvo), *salvation.* 27,8 Dominus fortitudo plebis suae: et protector salvationum christi sui est. The Lord is the strength of His people, and the saving (or rescuing) protector of His anointed (= the king, David, anointed by God's command).

salvātor, ōris, *m.* (salvo), *a savior.* 61,7 Quia ipse Deus meus, et salvator meus. For He is my God, and my Savior. 24,5; Is. 12,2.

salvē, imperat. of salveo, *hail!* used in greetings, salutations and the like. *Salve Regina.*

salvo, āvi, ātum, āre (salvus), *to keep, save, preserve, rescue, deliver.* In the Scriptures it is often used for *servo, eripio, or libero.* (a) 21,22 Salva me ex ore leonis. Save me from the lion's mouth. (b) 35,7 Homines et jumenta salvabis, Domine. Men and beasts Thou preservest, O Lord (M). 29,4; 30,8; 33,7,19; 43,4,7,8, frequent. (c) 97,1 Salvavit sibi dextera ejus. His right hand hath helped him. Hebrew: His right hand hath gotten him the victory (Briggs).

salvus, a, um, *safe, saved,* (1) *salvum facere, to save, keep safe, preserve from harm.* 19,10 Domine salvum fac regem. O Lord, do Thou keep safe the king (B). A prayer for the king of Israel about to engage in battle. 3,7; 6,5; 7,2; 11,2, frequent. 67,21 Deus noster (est) Deus (nos) salvos faciendi. Our God is the God of salvation (help), Hebrew: God is to us a God of deliverances. (2) *salvum esse, to be saved.* 118,117 Adjuva me, et salvus ero. Help me, and I shall be saved. 17,4; 79,4,8,20.

Samūel, ēlis, *m.* (Hebrew, heard by God; obtained from God), *a Hebrew prophet, and the last Judge of Israel.* He delivered the Israelites from the yoke of the Philistines. At the solicitation of the ancients he chose and anointed Saul king. He later anointed David. The first and second Books of Kings are also known as the first and second Books of Samuel. Read the introductions to the Books of Judges, Ruth, and 1 Kings, in the Douay Bible. Ps. 98,6.

sanctificātiō, ōnis, *f.* (sanctifico), (1) *holiness.* 96,12 Confitemini memoriae sanctificationis ejus. Give praise to the remembrance of His holiness (i.e., give praise to His holy Name).

(a) 77,54 *Eduxit eos in montem sanctificationis suae.* He brought them into the mountain of His sanctuary. Hebrew, to His holy border = to the Holy Land. (b) 113,2 *Facta est Judaea sanctificatio ejus.* Judea was made His sanctuary. *Judea* should be *Juda*. The tribe is referred to, and by synecdoche, the whole people. The *sanctuary* was the Promised Land, a land set apart, consecrated to God. (2) *a holy place, shrine, sanctuary.* 95,6 *Sanctimonia et magnificentia in sanctificatione ejus.* Holiness and majesty are in His sanctuary. (3) 131,8 *Tu et arca sanctificationis tuae.* Thou and Thy holy Ark. (4) 131,18 *Super ipsum autem effloreat sanctificatio mea.* But upon him shall My sanctification flourish. Hebrew: But upon him shall his crown flourish, i.e., like a bright and beautiful flower.

sanctificūm, ii, n. (sanctificus), *a shrine, sanctuary.* 77,69 *Et aedificavit sicut unicornium sanctificium suum in terra.* And He built His Shrine like a unicorn's dwelling (B). Hebrew, like heaven, like the heights. A place of great strength is meant. The sanctuary in Jerusalem being modeled after the heavenly abode of God (Briggs).

sanctifico, āvi, ātum, āre (sanctificus), *to sanctify, make holy or inviolable.* 45,5 *Sanctificavit tabernaculum suum Altissimus.* The Most High hath hallowed His tabernacle. Jerusalem is meant, and the Temple in which reposed the Ark. *Ecclus.* 36,4.

sanctimōnīa, ae, f. (sanctus), *holiness.* 95,6 *Sanctimonia et magnificentia in sanctificatione ejus.* Holiness and majesty are in His shrine. Hebrew: Strength and beauty are in His sanctuary.

sanctitas, ātis, f. (sanctus), (1) *holiness.* 29,5 *Confitemini memoriae sanctitatis ejus.* Give praise to the memory (memorial M) of His holiness = give praise to His holy Name. (2) 144,5 *Magnificentiam gloriae sanctitatis tuae loquentur.* They shall tell of the glorious splendor of Thy holiness. Hebrew: The glorious splendor of Thy majesty will I rehearse, (and Thy deeds of greatness).

sanctitudo, inis, f. (sanctus), *holiness.* 92,5 *Domum tuam decet sanctitudo, Domine, in longitudinem dierum.* Holiness becometh Thy house, (the Temple), O Lord, unto length of days (= forevermore).

sanctuariūm, ii, n. (1) *a sanctuary, shrine, holy place.* 73,7 *Incenderunt igni sanctuarium tuum.* They have set on fire Thy sanctuary. Antiochus desecrated the Temple and burned its gates in 168 B. C. *Ps.* 72,17. (2) *the Holy Land.* 82,13 *Hereditate possideamus sanctuarium Dei.* (The enemies of the Jews said): Let us take to ourselves the sanctuary of God (i.e., Canaan), as an inheritance. (3) *a crown, kingly diadem* which indicates that the king is a consecrated person. 88,40 *Profanasti in terra sanctuarium ejus.* Hebrew: Thou hast profaned his crown (by casting it) to the ground. *Vulgate:* Thou hast profaned his sanctuary on the earth. *St. Jerome* has *diadema*.

sanctus, a, um, (1) *adj., holy.* 110,9 *Sanctum, et terribile nomen ejus.* Holy and awful is His name. 2,6; 64,5, frequent. (2) As a substantive: (a) Of God: 88,19 *Sanctus Israel, the Holy One of Israel.* 70,22; 77,41. (b) *sanctum, i, the Temple* on Sion (or

Heaven). 19,3; 21,4; 59,8; 62,3; 67,25; 107,8. At times the earthly, and at times the heavenly Sanctuary seems to have been in the mind of the singer. Pl. *sancta*, ōrum, *the Most Holy Place, the Temple*. 133,2 In noctibus extollite manus vestras in sancta. In the night raise your hands (= pray with hands stretched out) towards the Sanctuary (B). 55,1; 150,1. (c) *sanctum*, i, *holiness*. 88,36 Semel juravi in sancto meo. Once (for all) have I sworn by My holiness. This is probably the meaning of the pl. in 109,3, but there are many conjectures as to its interpretation. (d) *sanctus*, i, *a holy or pious person*. 31,6 Pro hac (a Hebraism for propter *hoc*) orbit ad te omnis sanctus. Wherefore let every pious one turn to Thee in prayer (B). 11,2; 29,5, frequent. For the meaning of *sanctus* in 17,26 Cum sancto sanctus eris, see *perverto*.

sanguis, ĩnis, m., *blood*. 78,3 Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem. They have poured out their blood like water, round about Jerusalem. 77,44; 104,29, frequent. (a) pl. *sanguĭnes*, um, vir sanguinum, *a blood thirsty man, a man of bloody deeds*. 5,7 Virum sanguinum et dolosum abominabitur Dominus. The man of bloody deeds and of treachery the Lord will abhor (B). 25,9; 54,24; 58,3; 138,19. (b) 50,16 Libera me de sanguinibus. Deliver me from blood-guiltiness (M). David prays to be delivered from the guilt of having shed the blood of Urias. The pl. "bloods" does not refer to more murders than one.

sanĭtas, ātis, f. (sanus), *health, soundness*. 37,4 Non est sanitas in carne mea a facie irae tuae (= propter iram tuam). There is no health in my flesh because of Thy anger. 37,8. See *facies*.

sāno, āvi, ātum, āre (sanus), *to heal, cure, restore to health; to aid, help*. 6,3 Sana me, Domine, quoniam conturbata sunt ossa mea. Heal me, O Lord, for my bones are troubled. 29,3; 40,5; 59,4; 102,3; 106,20; 146,3.

sāpiens, entis, p. adj., (sapio), *wise*. 106,43 Quis sapiens et custodiet haec? Whoso is wise, let him observe these things (Br). An exhortation rather than an interrogation (Br). 48,11.

sāpiēter, adv. (sapiens), *wisely*. 46,8 Psallite sapienter. Sing ye wisely, i.e., with understanding, with attention, not with the lips only. (a) 57,6 *skillfully*, see *incanto*.

sāpiēntĭa, ae, f. (sapiens), *wisdom*. 110,10 Initium sapientiae timor Domini. The fear of the Lord is the beginning of wisdom. *Beginning of wisdom*, i.e., the chief part of wisdom; the highest wisdom, 18,8; 36,30, frequent.

sāpio, ĩvi or ĩi, ĩre 3, *to be wise, to understand*. 93,8 Stulti aliquando sapite. Ye fools, at length be wise.

sātio, āvi, ātum, āre (satis), *to fill, sate, satisfy*. 106,9 Quia satiavit animam inanem: et animam esurientem satiavit bonis. The longing soul He hath sated; the hungry soul He hath filled with good things. 16,15; 103,13; 147,14.

sātūrĭtas, ātis, f. (satur), *fullness, satiety, repletion*. 105,15 Misit saturitatem in animas eorum. He sated the longings of their souls (B). The reference is to the sending of the quails. Cf. Num. 11,31-32.

sătũro, *ãvi*, *ãtum*, *ãre* (satur), (1) *to fill, sate, satisfy*. 131,15 Pauperes ejus saturabo panibus. Her (Sion's = Jerusalem's) poor I will sate with bread. 80,17; 104,40. (2) *passive, to be filled, to have an abundance*. 16,14 Saturati sunt filii. They have plenty of children, a numerous posterity. The whole verse is obscure. 21,27; 36,19; 58,16; 77,29; 103,16.

Saul, *is*, or *indecl.* (Hebrew, asked for). The first king of Israel. He was a skillful general and vanquished many enemies of his people. Saul was jealous of David, who succeeded him, and made several murderous attempts on his life. He died by his own hand. An account of his life is contained in 1 Kings 9-31. Saul is mentioned in the titles of five psalms. 17; 51; 53; 56; 58.

saxum, *i, n.*, *a large rough stone, a rock*. Deut. 32,13 Ut sugeret mel de petra, oleumque de saxo durissimo. That he (Jacob = the Israelites) might suck honey out of the rock, and oil out of the hardest stone. For an explanation of this passage see *mel*.

scãbellum, *i, n.* (dim. of scamnum), *a footstool*. 109,1 Donec ponam inimicos tuos, scabellum pedum tuorum. Until I make Thy enemies Thy footstool. This implies the complete subjection and submission of the Messias' enemies to Him. Victors were sometimes represented with a foot on the neck of the vanquished. (a) 98,5 Adorate scabellum pedum ejus. Bow down before His footstool (M). The *footstool* is here the Ark, or in a wider sense the Temple. Cf. 131,7; 1 Par. 28,2.

scandãlum, *i, n.* (σκάνδαλον), *lit., a trap, snare, that which causes one to stumble, a stumbling-block*. In a moral sense: *scandal is a word or action evil in itself, which occasions another's spiritual ruin* (St. Thomas). In this latter sense it is translated *trap, stumbling-block, etc., as if taken in a lit. sense*. (a) 68,23 Fiat mensa eorum coram ipsis in laqueum, et in retributionem, et in scandalum. Let their table before them become a snare, and a requital, and a stumbling-block. *Table* stands for enjoyments, sensual gratifications. 105,36; 118,165; 140,9, frequent. (b) 49,20 Adversus filium matris tuae ponebas scandalum. Thou didst slander (set a stigma on) thine own mother's son.

scãpũlae, *ãrum, f.*, *the shoulders*; by meton., *wings*. 90,4 Scapulis suis obumbrabit tibi. With His pinions He shieldeth thee (B). This accords with the Hebrew text. God protects His people as an eagle shields its young.

scãtẽo, *ẽre 2, to bubble, gush, well, or flow forth*; by meton., *to swarm, abound*. Hab. 3,16. See *putredo*, under which the Hebrew version is given.

sceptrum, *i, n.*, *a scepter*. Hab. 3,14 Maledixisti sceptris ejus. Thou didst curse his scepters. The Hebrew has: Thou didst thrust through with his own spears (the heads of his warriors).

sciẽntia, *ae, f.* (sciens), *knowledge*. 118,66 Bonitatem, et disciplinam, et scientiam doce me. Teach me goodness, restraint, and knowledge. 93,10; 138,6. 72,11 Si est scientia in Excelso? Is there knowledge (of the things happening here) in the Most High? The just are astonished that God tolerates men entertaining such wicked sentiments.

scindo, scīdi, scissum, ěre 3, *to rend, tear asunder; to part, divide, separate*. Hab. 3,9 Fluvios scindes terrae. Thou wilt divide the rivers of the earth. Obscure. The Hebrew has: Thou didst cleave the earth with rivers.

scīnīphes, see *cinīphes*.

scīo, īvi and īi, itum, īre, *to know*. 93,11 Dominus scit cogitationes hominum. The Lord knoweth the thoughts of men. 9,21; 68,6,20, frequent.

scōpo, ěre 3 (σκοπέω, *to contemplate, survey*), *to search thoroughly or deeply*. 76,7 Et exercitabar, et scopebam spiritum meam. And I pondered, and thoroughly searched my spirit (M). *Scopebam* here = *scrutabar*. *Scopare*, *to sweep*, is a different verb and is probably the one the Douay translators had in mind. All other versions have *searched*. Each verb occurs but once in the Vulgate. *Scopare*, cf. Is. 14,23.

scrība, ae, m. (scribo), *a writer, scribe, scrivener*. 44,2 Lingua mea calamus scribae, velociter scribentis. My tongue is the pen of a writer that writeth swiftly. The psalmist was swept along by enthusiasm.

scrībo, scripsi, scriptum, ěre 3, *to write, write down, record*. 101,19 Scribantur haec in generatione altera. Let these things be written unto another generation. 39,8; 44,2. (a) *to enroll*. 68,29 Cum justis non scribantur. Let them not be enrolled with (inscribed among) the just.

scrīptūra, ae, f. (scribo), *a writing, i.e., the thing written*. 86,6 Dominus narrabit in scripturis populorum, et principum, qui fuerunt in ea (= in Jerusalem). The Lord shall recount (it) in the registering of peoples and princes: of those that were in her (M). The Lord is represented as enrolling the nations in a book and designating as His own each one that belongs to Him, saying, "this one was born in Jerusalem." Jerusalem is a type of the Church, the spiritual mother of all.

scrūtīnīum, īi, n. (scrutor), *a search, enquiry, investigation*. 63,7 Scrutati sunt iniquitatibus: defecerunt scrutantes scrutinio. They plan iniquity: they weary themselves with scheming (B), with a scrutinizing search (M). *Scrutantes scrutinio*, a diligent search; an example of the Hebrew Cognate Accusative translated by the ablative.

scrūtor, ātus sum, āri, (1) *to search, examine, scrutinize*. 7,10 Scrutans corda et renes Deus. Thou, God, that searchest the hearts and reins. (a) 108,11 Scrutetur foenerator omnem substantiam ejus. Let the usurer search into all his substance (belongings). *His* refers to any one of several wicked enemies of the psalmist. Cf. verses 6-19. (b) With regard to the Law of God: *to search out, examine carefully, with the additional idea of to keep, to obey*. 118,2 Beati qui scrutantur testimonia ejus. Happy are they who keep His decrees (B). 118,34,69,115,129. (2) See 63,7 under *scrutinium*, above.

sculptīle, is, n. (sculpo), *a graven thing, an idol*. 96,7 Con-

fundantur omnes, qui adorant sculptilia. Let them all be confounded that adore graven things. 77,58; 105,19,36,38.

scūtum, i, n. (σκῦτος, leather), (1) a shield, buckler. 75,4 Ibi confregit potentias arcuum, scutum, gladium, et bellum. There (in Jerusalem) broke He the powers of the bow, the shield, the sword and (all the weapons of) war. 34,2; 45,10. (2) Fig., a defense, protection. God's good will (5,13), and His truth (90,5) are the shields wherewith He protects the just. 90,5 Scuto circumdabit te veritas ejus. His truth shall compass thee with a shield. The Hebrew has: A shield and a buckler is His truth.

sēcŕēto, adv. (abl. of secretus), in secret, secretly, privily. 100,5 Detrahentem secreto proximo suo, hunc persequer. Whoso in secret slandered his neighbor, him did I punish.

sēcundo, no perf. or sup., āre (secundus, favorable, fortunate), to make favorable or to direct favorably. Casus secundet asperos. May He bring adverse events to a favorable issue. Hymn, *Splendor paternae gloriae*.

sēcundum, prep. with acc. (secundus), (1) according to. 27,4 Da illis secundum opera eorum. Reward them according to their works. 19,5; 24,7. This use is very common. (2) by reason of, because of. 5,11 Secundum multitudinem impietatum eorum expelle eos. For the multitude of their sins drive them forth (B). 80,13; 93,19. (3) as. 94,9 Sicut in irritatione secundum diem tentationis in deserto. (Harden not your hearts) as at the Provocation, like on the day of the Temptation in the desert (M). The Hebrew reads: Harden not your hearts as at Meribah (Strife), as in the day of Massah (Trial) in the desert. (4) after the manner of, according to the likeness of, like. 109,4 Tu es sacerdos in aeternum secundum ordinem Melchisedech. Thou art a priest forever, after the manner of Melchisedech. See *Melchisedech*.

sēcundus, a, um (sequor), following in time or order; the next, the second. Secunda spes congaudeat. (First may faith long sought strike deep its roots in our hearts); secondly, may hope rejoice us. Hymn, *Aeterna caeli gloria*. Ps. 47,1 secunda sabbati, the second day of the week, *Monday*. See *sabbatum*.

sēcūris, is, f., acc. im, abl. i (seco), an axe. 73,5-6 Quasi in silva lignorum securibus exciderunt januas in idipsum; in securi et ascia dejecerunt eam. As with axes in a wood of trees, they have cut down at once the gates thereof: with axe and hatchet they have brought it down. The destruction of the Temple is referred to.

sēcus, prep. with acc. (from same root as sequor), by, beside, along, near, on. 1,3 Et erit tamquam lignum, quod plantatum est secus (= juxta) decursus aquarum. And he shall be like a tree which is planted near the running waters. 140,7. In classical Latin *secus* is used chiefly as an adverb, in the Vulgate only as a preposition.

sēd, conj., (1) but; it expresses opposition to what precedes, esp. after negatives; but, on the contrary. Cf. 43,4; 77,68. (2) as a relative. 118,85 Narraverunt mihi iniqui fabulationes: sed non ut lex tua. The godless tell me idle tales, which are not like Thy law (B). (3) truly, really, indeed. 38,7 Verumtamen in imagine

pertransit homo: sed et frustra conturbatur. Surely as a shadow image doth man pass by: yea, and he is disquieted in vain.

sĕdĕo, sĕdi, sessum, ĕre 2, *to sit*. It has several more or less fig. meanings. (1) *to rest*. 126,2 Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris. Vain it is for you to rise before the dawn; rise after you have rested, ye that eat the bread of sorrowful toils (M). All labor is in vain without God's blessing. It is useless to be too solicitous for material things, the fruits of toil. See *surgo* for the Hebrew which is better than the Vulgate. (2) *to sit, dwell, live*. 136,1 Super flumina Babylonis, illic sedimus et flevimus. By the rivers of Babylon, there we sat and wept. 106,10. (3) *to sit with, i.e., to hold converse with, to consult with others of a like mind*. 25,4 Non sedii cum concilio vanitatis. I sat not in the gathering of the godless. 1,1; 9,29 (B). Hebrew, with men of falsehood. 25,5; 49,20; 68,13; 100,6; 118,23. (4) *to sit on a throne, to rule, reign*. 28,10 Sedebit Dominus rex in aeternum. The Lord sitteth enthroned as King forever. 109,1; 131,12, frequent.

sĕdes, is, f. (sedeo), *a seat, throne*. (1) Of God: 46,9 Deus sedet super sedem sanctam suam. God sits upon His holy throne. 10,5; 44,7; 88,15; 92,2; 102,19. (2) Of David and his dynasty: 88,5 Aedificabo in generationem et generationem sedem tuam. I will build up thy throne forever. 88,45; 121,5; 131,11,12. (3) by meton., *a judge or king*. In ancient times kings were judges. 93,20 Numquid adhaeret tibi sedes iniquitatis? Can the judgment seat of wickedness (= unjust judges) be in alliance with Thee (M)?

sĕgrĕgo, āvi, ātum, āre (se and grego; grex; to separate from the herd), *to separate, set aside*. 67,10 Pluviam voluntariam segregabis, Deus, hereditati tuae. Thou, O God, didst send a gracious rain to Thy inheritance, i.e., to Thy people. See *pluvia*.

Sehon (Hebrew, one who sweeps away), indecl., was king of the Amorrhites whose territory lay east of the Jordan. Hesebon was its capital. Sehon refused to permit the Israelites to pass through his kingdom; a battle ensued in which the king was slain. 134,11; 135,19. For *Sehon* and *Og*, Cf. Num. 21,21-35.

Selmon (Hebrew, shady), indecl., a wooded mountain near Sichem in Samaria, due north of Jerusalem. The name occurs twice in the Vulgate. 67,15; Judges 9,48. See *dealbo*.

sĕmel, adverbial numeral, *once, a single time*. 61,12 Semel locutus est Deus. God hath spoken once. 88,36 Semel juravi in sancto meo. Once (for all) have I sworn by My holiness.

sĕmen, ĩnis, n. (sero), (1) *seed*. 125,6 Euntes ibant et flebant, mittentes semina sua. Going they went and wept, casting their seed. (2) *descendants, children, posterity*. 111,2 Potens in terra erit semen ejus. Mighty in the land shall be his seed, i.e., the posterity of him who feareth the Lord. 20,11; 21,24,25,31; 36,25,26,28; 68,37, frequent. See *heredito*.

sĕmetipsūm, reflex. pronoun, acc., *himself*, and other third person forms in *self*. (1) 65,7 Qui exasperant non exalitentur in semetipsis. Let not them that provoke Him be exalted in themselves. 35,2. (2) 18,10 Judicia Domini vera, justificata in seme-

tipsa (= omnino justo). The judgments of the Lord are true—altogether just (B). *Semetipsa* here renders a Hebrew term otherwise translated in *idipsum*. (3) 104,22 Ut erudiret principes ejus sicut semetipsum. The Vulgate, relieved of the pronouns in its English renderings is: That Joseph might instruct Pharaoh's princes as he (Joseph) himself had been instructed. Or, as he had instructed the king. The Hebrew is different: To bind his (Pharaoh's) princes at his pleasure, i.e., according to his (Joseph's) will. Cf. Gen. 41, 39-44.

sēmīno, āvi, ātum, āre (semen), *to sow*. 125,5 Qui seminant in lacrimis, in exultatione metent. They that sow in tears shall reap in joy. Man's happiness springs from labor and adversity, just as the husbandman's joy over a plentiful harvest is the result of his toil and solicitude in the springtime. 106,37.

sēmīta, ae, f., *a path, way*; used almost entirely in a fig. sense. (1) 8,9 Pisces maris, qui perambulant semitas maris. The fishes of the sea, that traverse the paths of the sea. (2) *course of life, action, conduct, or procedure*. 141,4 Tu cognovisti semitas meas. Thou knowest my paths (= my whole career). 26,11; 118,35,105; 138,3. (3) 24,4 Semitas tuas edoce me. Teach me Thy paths, i.e., how I shall live, the way I must walk in accordance with Thy law. See *lex* and *ambulo*. 16,5; 22,3. (4) 138,23 Interroga me, et cognosce semitas meas. Examine (try) me, and know my paths, i.e., my thoughts, desires, actions. (5) 76,20 Semitae tuae in aquis multis. Thy paths were in great waters. An allusion to the crossing of the Red Sea. (6) In 43,19 *nec* is understood before, Declinasti semitas nostras a via tua. Nor hast Thou let our paths turn aside from Thy ways (M). (7) For 17,46 Claudicaverunt a semitis suis, see *claudico*.

semper, adv., *ever, always, at all times*. 70,14 Ego autem semper sperabo. But I will hope on forever. 68,24; 71,15.

sempiternus, a, um (semper), (1) *everlasting, eternal*. 77,66 Opprobrium sempiternum dedit illis. He consigned them to everlasting disgrace. (2) subst., *sempiternum, i, n., eternity*. 105,31 usque in sempiternum, forevermore.

sēnecta, ae, f. (senex), *old age*. 91,15 Adhuc multiplicabuntur in senecta uberi. They shall still increase in a fruitful (vigorous) old age. *They*, the just symbolized by the palm and the olive tree. 70,18.

sēnectus, ūtis, f. (senex), *old age*. 70,9 Ne projicias me in tempore senectutis. Cast me not off in the time of old age. 91,11.

sēnesco, senūi, ēre 3 (seneo, to be old; senex), *to grow old, become aged*. 36,25 Junior fui, etenim senui. I was young, and now I am grown old.

sēnex, sēnis, *old, aged, advanced in years*. (1) Subst., *an old man*. 148,12 Juvenes, et virgines: senes cum junioribus laudent nomen Domini. Youths and maidens, old men and children, let them praise the name of the Lord. (2) *wise men, senators, elders, chief men, magistrates*. 104,22 Ut senes ejus prudentiam doceret. That he (Joseph) might teach his (Pharaoh's elders (senators), Askwith wisdom. 118,100. (3) Compar., *sēnior, ōris m., 106,32 in cath-*

edra seniorum, in the chair of the elders, i.e., the place where they assemble; by meton., *the assembly itself*.

sěňium, ii, *n.* (seneo), *old age, the weakness or decay of old age*. 70,18 Et usque in senectam et senium. Yea, even unto old age, and senile decay (M).

sensus, ūs, *m.* (sentio), *perception, feeling, sense*; in the hymns, *the mind, heart, intellect, understanding*. Tu lux refulge sensibus, mentisque somnum discute. O light, shine Thou into our hearts, dispel the lethargy of the soul. Hymn, *Aeterne rerum Conditor*.

sentĭo, sensi, sensum, ĭre, *to feel, think, judge*. 130,2 Si non humiliter sentiebam. If I have not been lowly minded = I have indeed been lowly minded (M). The sense is: If I have not been lowly minded, may the Lord do so and so to me. Judith 16,21. See *Introduction* (15).

sěpěĭo, ĭvi, pultum, ĭre, *to bury, inter*. 78,3 Et non erat qui sepeliret. And there was none to bury them (= the servants of the Lord).

sěpes, is, *f.* (or saepes), *a hedge, fence*. 88,41 Destruixisti omnes sepes ejus. Thou hast broken down all his walls (B). *His*, i.e., of Thy anointed. *Walls*, others have *hedges*. *Sepes* and *firmamentum* are the fortifications of Jerusalem erected by David. Cf. 79,13.

septĭes, num. adv. (septem), *seven times*. 118,164 Septies in die laudem dixi tibi. Seven times a day do I praise Thee.

septŭāginta, num., *seventy*. 89,10 Dies annorum nostrorum in ipsis (sc. diebus), septuaginta anni. The days of our years are but three score and ten. *In ipsis* is a Hebraism merely repeating *dies*. Man's usual span of life, according to the psalmist, is seventy years.

septŭplus, a, um (septem and plus, according to the analogy of duplus, etc.), *sevenfold*. Adv. septŭplum, *seven times as much, often, sevenfold*. The number seven denotes perfection or completeness. 11,7 argentum . . . purgatum septuplum, silver refined seven times, i.e., *thoroughly, completely*. 78,12 Et redde vicinis nostris septuplum in sinu eorum: improprium ipsorum, quod exprobraverunt tibi, Domine. Pay back to our neighbors sevenfold into their bosom the scorn wherewith they scorned Thee, O God! (B). *Septuplum* can here be explained as an adv. or a subst.

sěpulcrum, i. *n.* (sepelio), (1) *a grave, tomb, sepulcher*. 48,12 Sepulcra eorum domus illorum in aeternum. Their sepulchers shall be their dwellings forever. 5,11; 87,6,12. (2) 67,7 Qui exasperant, qui habitant in sepulcris. (He leadeth forth the bound prisoners mightily): them also that act provokingly, who dwell in tombs (M). The Hebrew is very different: Who bringeth out the prisoners into prosperity: but the rebellious dwell in a land of drought. There are various renderings.

sěquor, sēcŭtus sum, sěqui 3, *to follow; to strive after, seek to attain*. 37,21 Qui retribuunt mala pro bonis, detrahebant mihi: quoniam sequebar bonitatem. They that rendered evil for good slandered me, because I followed after goodness. Because of my pursuing that which is good.

sēra, ae, f. (sero, ui 3, to join or bind together), a bar or bolt for fastening doors. 147,13 Quoniam confortavit seras portarum tuarum. For He hath strengthened the bolts of thy gates. Cf. 2 Esdras (Nehemias) 3 and 7,1-4.

sērēnus, a, um, clear, bright, serene. Vultu sereno illumina. Enlighten us by Thy bright countenance. Hymn, *Nox, et tenebrae, et nubila*.

sermo, ōnis, m. (sero, ui 3), (1) word, speech, saying, discourse. 138,4 Non est sermo in lingua mea. There is no speech in my tongue. 18,4; 54,22, frequent. (2) scheme, plan, proposal. 63,6 Firmaverunt sibi sermonem nequam. They have strengthened themselves in their wicked plan. (3) 111,5 Disponit sermones suos in iudicio. He will direct his affairs with judgment (M). (4) For 118,9,16,17,42,130, see *lex*. For 54,22 Moliti sunt sermones ejus, see *mollis*.

serpens, entis, c. (serpo, to creep, crawl), (1) a creeping thing, a reptile. 148,10 Serpentes, et volucres pennatae. (Praise the Lord from the earth), ye creeping things and winged fowl. (2) a snake, serpent. 139,4 Acuerunt linguas suas sicut serpentis. They have sharpened their tongues like (that) of a serpent. 57,5.

servio, ivi, itum, ire (servus), (1) Of God: to serve, worship, to obey, do service to. 71,11 Et adorabunt eum omnes reges terrae: omnes gentes servient ei. Yea, all the kings of the earth shall worship Him (the Messiah): all nations shall do Him service. 2,11; 21,31; 99,2; 101,23. In 118,91 all things (the universe) do God service, i.e., they obey Him. (2) Of idols: 105,36 Et servierunt sculptilibus eorum. And they served their idols, i.e., the Jews worshipped the idols of the Canaanites. (3) Of slavery: 80,7 Manus ejus in cophino servierunt. His hands had done slaves' work with the hod (B). *Cophinus*, a basket used among the Egyptians as a hod for carrying clay and bricks. Cf. Exod. 1,14. (3) Of the submission of heathen nations to David through fear: 17,45 Populus, quem non cognovi, servivit mihi. A people whom I knew not became my slave (B). *Slave*, they offered themselves as vassals.

servitus, ūtis, f. (servus), service, use. 103,14 Producent fœnum jumentis, et herbam servituti hominum. He maketh the grass to sprout forth for cattle, and herbage for the service of men. 146,8. Elsewhere in the Vulgate it is often used in the sense of *servitude, bondage*.

servo, āvi, ātum, āre, (1) to keep, preserve, keep unharmed. 11,8 Tu, Domine, servabis nos. Thou, O Lord, wilt preserve us. (2) to keep, obey, observe. 77,57 Et averterunt se, et non servaverunt pactum. And they turned away, and kept not the covenant, i.e., they were faithless. 118,168 mandata tua, Thy commandments. 102,18 testamentum ejus, His covenant.

servūlus, i, m. (dim. of servus), lit., a young slave, servant-lad; poet. for servus, a servant. In hymns, *Magnae Deus potentiae*; and *Hominis superne Conditor* (Roman Brev. text).

servus, i, m., (1) a slave, servant. 104,17 In servum venundatus est Joseph. Joseph was sold for a slave. 122,2; 134,9. (2) It is used principally of servants of the Lord, devout men who keep the

law. 104,6 Semen Abraham, servi ejus. O ye seed of Abraham, His servants. 18,12; 33,23, frequent. (3) *the people, i.e., the Israelites.* 77,71 Pascere Jacob servum suum, et Israel hereditatem suam. (He chose David) to feed Jacob His people, and Israel His possession (B). In 79,5 the Hebrew has *people*, the Vulgate, *servant*: Quousque irasceris super orationem servi tui? How long wilt Thou be angry in spite of Thy servant's prayer?

sessio, ōnis, f. (sedeo), *a sitting, the act of sitting.* 138,2 Tu cognovisti sessionem meam, et resurrectionem meam. Thou hast known (Thou knowest) my sitting down, and my rising up (= my every act, my whole life).

sī, conj., a particle expressing condition, *if, in case that*; followed by both the indic. and subj. (1) 43,21 Si obliti sumus nomen Dei nostri. If we have forgotten the name of our God. 12,5; 80,14. (2) It expresses a wish, *O that! would that!* 80,14 Si populus meus audisset me. O that my people would hearken to me! 80,9; 94,8; 138,19. (3) as an interrogative particle in dependent clauses, *if, whether, if perchance.* 138,24 Et vide, si via iniquitatis in me est. And see if there be any wicked way in me. 13,2; 52,3. (4) *si* in the Hebraism of Jewish oaths. In Hebrew an affirmative oath is introduced by a negative particle, *si non*; and a negative oath by an affirmative one, *si.* 88,36 Semel juravi in sancto meo, si David mentiar. Once (for all) have I sworn by My holiness: I will not lie to David. 94,11; 131,3. See *Introduction* (15). *Si non, if not,* occurs freq. 26,3; 49,12; 58,16.

sic, adv., (1) *so, thus, in this manner, in such a manner.* 1,4 Non sic impij, non sic. Not so the wicked, not so. (2) It is also used in the sense of *then.* 47,6 Ipsi videntes sic (= tunc) admirati sunt. But when they beheld it (the strength of Jerusalem), they were dismayed (B), amazed (Br, M).

sicco, āvi, ātum, āre (siccus), *to make dry, to dry up.* 73,15 Tu siccasti fluvios Ethan. Thou didst dry up the rivers of Ethan (Hebrew, the everflowing rivers). See *Ethan*.

siccus, a um, subst.: (1) *siccum, i, n., dry land, desert.* 104,41 Abierunt in sicco flumina. Rivers ran in the desert. Cf. Exod. 17,6. (2) *sicca, ae, f.* (sc. terra), *the dry land as opposed to the sea.* 94,5 Siccam manus ejus formaverunt. This is the Vulgate text. His hands formed the dry land. *Aridam fundaverunt manus ejus* is the text of the *Psalterium Romanum*, used in the beginning of Matins. Cf. Gen. 1,9.

Sichīma, ae, f. (Hebrew, shoulder, ledge), *Sichem, a town in Samaria, about thirty-five miles due north of Jerusalem. It was the chief city of the tribe of Ephraim.* 59,8 Partibor Sichimam. I will divide Sichem (sī-kēm). The reference is probably to the division of Canaan by Josue. See *metior*.

sicūt, adv., as, just as, like. 10,2 Transmigra in montem sicut passer. Get thee hence (flee) to the mountains like a sparrow. 13,4; 16,12; 21,14,15.

sīdus, ěris, n., a star; prop. a group of stars, a constellation. Vagosque cursus siderum. (Thou didst appoint) the wandering courses of the stars. Hymn, *Caeli Deus sanctissime.*

sīgillātim, adv. same as singillatim (singulus), *one by one, singly*. 32,15 Qui finxit sigillatim corda eorum. He who hath made the hearts of every one of them.

significātiō, ōnis, f. (significo), *a sign, banner, standard*. 59,6 Dedisti metuentibus te significationem: ut fugiant a facie arcus. Thou hast given to them that fear Thee a banner (B, M, a signal Br) that they might flee before the bow. *Banner, warning* (D, K, R). The banner may indicate the rallying point of those that flee. The Hebrew is variously rendered: For fleeing (to it) before the bow (M); or, That they might betake themselves to flight (Briggs), i.e., as a signal to enable the God-fearing to escape in time.

signo, āvi, ātum, āre (signum), *to mark, sign, imprint*. 4,7 Signatum est super nos (i.e., impressum, insculptum in anima nostra) lumen vultus tui, Domine. The light of Thy countenance, O Lord, is marked upon us (K)—just as the image of a sovereign is impressed on a coin; for man is made after the image and likeness of God (St. Augustine). The Hebrew has: Lift up over us the light of Thy countenance, Yahweh.

signum, i, n., (1) *a sign, token*. 85,17 Fac me signum in bonum. Show me a sign of Thy favor (B). (2) *a portent*. 64,9 Timebunt qui habitant terminos a signis tuis. They that dwell in the uttermost parts are afraid of Thy portents, i.e., manifestations of omnipotence, whether terrifying or gladsome (M). (3) *signs, wonders, miracles*. 73,9 Signa nostra non vidimus, jam non est propheta. Our signs we see no more: there is no longer a prophet (B). It may also mean here *religious rites, observances*. 77,43; 104,27; 134,9. (4) *military standards*. 73,4 Posuerunt signa sua, signa. They have set up their standards as signs (of their domination). The *standards* are those of Babylon set up over Jerusalem.

sīlēo, ūi, ēre 2, (1) *to be silent, to hold one's peace*. 38,13 Ne sileas. Be not silent. 34,22; 49,3. (2) *to be still*, said of waves or billows. 106,29 Et siluerunt fluctus ejus. The billows of the sea were still. (3) *silere a*: (a) 27,1 Deus meus, ne sileas a me. O my God, turn not away silently from me. (b) 38,3 Silui a bonis. I was silent (even) from good, i.e., totally silent (Br). 27,1 Ad te, Domine, clamabo, Deus meus, ne sileas a me: nequando taceas a me, etc. Unto Thee, O Lord, have I cried; my God, turn not away silently from me: Lest if Thou turn in silence from me, etc. *Sileas a me; taceas a me*. In these expressions the verb indicates a fixed state, *be heedless, be silent*, and the prep. *a, from*, shows how it has resulted. The Lord is heedless and silent because He has turned away from me. Cf. Br.

Silo (Hebrew, rest), indecl., or Shiloh, a city in Ephraim, fifteen miles north of Jerusalem. It was here that the Tabernacle and the Ark were kept from the last days of Josue to the time of Samuel. In this city Josue divided the land among the twelve tribes. 77,60 Et repulit tabernaculum Silo. And He rejected the Tabernacle of Silo. God is said to have rejected the Tabernacle because He suffered it to fall into the hands of the Philistines. Cf. 1 Kings 4; Jer. 7,12.

silva, ae, f. (akin to ἔλκη, wood), *a wood, forest*. 79, 14 aper de

silva, a boar out of the wood. 103,20; 131,6, frequent. (a) 73,5 in silva lignorum, in a woody grove, in a thicket of the wood.

similis, e, *like*. 70,19 Deus, quis similis tibi? O God, who is like unto Thee? 34,10; 88,9; 101,7, frequent.

similiter, adv. (similis), *likewise, in like manner, also*. 67,7 Similiter eos, qui exasperant. God who leadeth forth them also that act provokingly (M). See *sepulcrum*.

similitudo, ĩnis, f. (similis), (1) *likeness, similitude*. 105,20 Et mutaverunt gloriam suam in similitudinem vituli comedentis foenum. They bartered their Glory, for the likeness of a grass-eating calf. They exchanged their God for an idol. Cf. Jer. 2,11; Exod. 32,1-8. Pss. 57,5; 143,12. (2) *a byword, an object of derision*. 43,15 Posuisti nos in similitudinem gentibus. Thou hast made us a byword among the gentiles. Cf. Deut. 28,37. See *parabola* which has a similar meaning.

simul, adv., *together, at the same time, withal*. 36,38 Injusti autem disperibunt simul. As for the unjust, they shall be utterly destroyed together (M). 34,26; 54,15, frequent.

simulacrum, i, n. (simulo), *an image, likeness*; used only in the sense of *idol*. 113,4 Simulacra gentium argentum, et aurum, opera manuum hominum. The idols of the gentiles are silver and gold, the works of the hands of men. 96,7; 134,15.

Sināi or Sina (Hebrew, jagged), indecl., a mountain in southern Arabia, on the summit of which God gave the Law to Moses. It is one of several peaks in the same range. Horeb is an adjoining peak, and probably the original name of the entire range. The two words are used indiscriminately in the Old Testament as the scene of the giving of the Law. Cf. Exod. 19; Lev. 7,38; Ps. 67,9; the two parallel passages in Exod. 32 (beginning with 31,18), and Deut. 9, esp. 8-12; Deut. 5. Pss. 67,18; 105,19. English: *sī' nī* or *sī' nā-i*.

sinē, prep. with abl., *without*. 14,2 Qui ingreditur sine macula. He that walketh without blemish. 58,5; 106,35. (a) sine causa, *in vain, rashly*. 3,8; 72,13.

singulāris, e (singuli), *separate, apart, not common with others; solitary*. 79,14 Singularis ferus depastus est eam. A solitary wild beast (boar) hath devoured it. The wild boar is solitary in the sense that he herds not with others of his kind. Some consider *singularis* here a subst. equivalent to *porcus silvester* (Bellarmine), and *ferus* an adjective. *Singularis ferus* and *aper de silva*, in the same verse, probably refer to the same animal, the wild boar.

singulārītēr, adv. (singularis), (1) *alone, only*. 4,10 Quoniam tu Domine, singulariter in spe constituisti me. For Thou alone, O Lord, hast established me in hope, i.e., hath caused me to dwell in security. (2) 140,10 Singulariter sum ego donec transeam. I am all alone, until I escape (viz., from danger). The Hebrew is variously rendered: Whilst I, at the same time, escape (M and others). Whilst that I withal escape (R V). *Withal*, Higgins has *altogether*.

singūli, ae, a, a distributive numeral adj., *each, each one, every, several, each separately*. 144,2 Per singulos dies benedicam tibi. Every day will I bless (glorify) Thee. 6,7; 7,12; 41,11.

sĭnus, ūs, *m.*, (1) *bosom, breast*. 34,13 Et oratio mea in sinu meo convertetur. And my prayer shall be turned (was turned) into my own bosom, i.e., with bowed head, as was the custom in prayers said in time of mourning. Cf. 3 Kings. 18,42. (2) The retention of the hand in the bosom (folds of a garment) symbolizes *inactivity*; its withdrawal *activity*. Hence in 73,11 the sense is: Withdraw Thy right hand from Thy bosom; remain no longer inactive. (3) 78,12 Et redde vicinis nostris septuplum in sinu eorum: improperium ipsorum, quod exprobraverunt tibi, Domine. And render to our neighbors sevenfold into their bosom their reproach (the scorn), wherewith they reproached (scorned) Thee, O Lord. There is an allusion here to the flowing robe worn by the Jews, the folds of which served as pockets. 88,51. (4) *the arm*. 128,7 Et sinum suum qui manipulos colligit. Nor he that gathereth sheaves (fillets) his bosom.

Sion, (Hebrew, perhaps, fortress), indecl., one of the hills on which Jerusalem was built. It was originally a Jebusite fortress which David captured. (2 Kings 5,7). Here he took the Ark, and made the hill sacred (2 Kings 6). After the building of the Temple the Ark was transferred to Moriah (3 Kings 8). David's palace was erected on Sion, which was known as "the city of David" (3 Kings 2,10). It was also known as "the holy mount" since the Tabernacle was pitched on its summit. By extension Sion is used for the city itself, and for its inhabitants. It occurs often in the psalms and in the other sacred books. 9,12; 50,20. In 75,3 *Sion* = Hebrew, *Salem*, i.e., Jerusalem, the city of peace (Gen. 14,18).

Sisāra, ae, *m.* also *Sisēra* (Hebrew, perhaps, battle array), the general in command of the army of Jabin the Canaanite king. He was slain by Jahel, a woman, who drove a nail or tent pin into the temple of the sleeping fugitive. 82,10. Cf. Judges 4,2-21.

sisto, stēti and stīti, stātum, ēre 3, in a neut. sense, *to be, to become* = *existo*: (a) *Fœcunda fructu sisteret*. (That the earth) might become prolific in fruit. Hymn, *Telluris alme (ingens) Conditor*. (b) 106,24 Dixit, et stetit (= surrexit) spiritus procellæ. He said the word, and there arose a storm of wind.

sītĭo, ivi, itum, ire (sitis), (1) *to thirst, to be thirsty*. 106,5 Esurientes, et sitientes: anima eorum in ipsis defecit. Hungry and thirsty, their soul fainted within them. (2) *to thirst after, long for, pant for*. 41,3 Sitivit anima mea ad Deum fortem vivum. My soul hath thirsted after the strong living God. 62,2.

sītĭs, is, *f.*, (acc. sitim, abl. siti), (1) *thirst*. 68,22 Et in siti mea potaverunt me aceto. And in my thirst they gave me vinegar to drink. 61,5; 103,11. Cf. Matt. 27,34-48; John 19,28-30. (2) by meton., *dryness, drought*. 106,33 Posuit . . . exitus aquarum in sitim. He turned (rivers into a desert) and watersprings into dry land. An allusion to the crossing of the Red Sea and the Jordan.

Sobal (Hebrew, flowing), indecl., Sobal or Soba was an Aramaic kingdom whose boundaries are not known. Its people are uniformly spoken of as near neighbors of the Israelites, the Damascenes, and other Syrian peoples. 59,2. Cf. 2 Kings 8,3; 10,8; 1 Paral. 18,3-12.

sōbrīus, a, um, *sober, temperate, prudent*. 1 Peter 5,8. Sobrii estote et vigilate. Be ye sober and watch. *Sober*, temperate in the use of food and drink. The expressions *sobriam profusionem* (Roman Brev.), and *sobriam ebrietatem* (Monastic Brev.) occur in hymn *Splendor paternae gloriae*. They are highly poetical, and may be rendered respectively *sober affluence*, and *temperate excess*. The poet had in mind Acts 2, esp. 12-17.

Sōdōma, ae, f., Sodom, the dwelling place of Lot, and Gomorrha were two sinful cities destroyed in a miraculous manner on account of the sins of their people. Cf. Gen. 13,13; 19,24-28. The names of these cities have become synonymous with godlessness and impenitence. Their sites are not known, but they were situated in the country about the Jordan (Gen. 13,10), probably near the Dead Sea. In the Psalter: Deut. 32,32 De vinea Sodomorum, vinea eorum, et de suburbanis Gomorrhæ. Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrha. Israel, who could boast of being the vineyard of the Lord of hosts (Is. 5,7), is here conjoined with the vineyards of Sodom and Gomorrha, the most abominable of cities. The fruits of the trees growing thereabout, according to Wisd. 10,7, *ripen not*, and were as a consequence worthless. Cf. Rk. 98.

sōl, sōlis, m., *the sun*. 18,6; 73,16, frequent. 88,38 Et thronus ejus sicut sol in conspectu meo. And his (David's) throne (shall endure) as the sun before Me, i.e., as long as the sun shall last. In the same sense 71,5 Permanebit cum sole (= ante solem), et ante lunam, in generatione et generationem. He will abide as long as the sun and moon from age to age (B). 71,17 *ante solem*, in the same sense. 106,3 a solus ortu, from the sunrise, from the east. 112,3.

sōlemnīs, e, or sollemnis (from sollus = totus and annus; applied to annually recurring festivals), *solemn, festive*. 117,27 Constituite diem solemnem. Appoint a solemn day, a feast day, a solemn festival. For the Hebrew, see *condensa*.

sōlemnītas, ātis, f. (solemnis), (1) *solemnity, festival, feast day*. 80,4 In insigni die solemnitatis vestrae. On your splendid feast day (B). (2) *a festive gathering*, or, by meton., *the place where it assembles, the Temple*. 73,4 In medio solemnitatis tuae. In the midst of Thy shrine (B).

sōlītārius, a, um (solus), *alone, by itself, lonely, solitary*. 101,8 Vigilavi, et factus sum sicut passer solitarius in tecto. I am sleepless (I watch), and am become like a lonely sparrow on the house top (M). *Sparrow*, any small bird is meant.

sōlītūdo, īnis, f. (solus), *a being alone, solitude*; by meton., *a lonely place, desert, wilderness*; it is used only in the latter sense. 101,7 Similis factus sum pellicano solitudinis. I am become like to a pelican of the wilderness. 54,8; 106,4.

sōlīum, īi, n., *a seat, chair of state, throne*. 1 Kings 2,8 thronus gloriae, the throne of glory—to which the Lord lifteth up the poor man, that he may sit with princes.

sōlus, a, um, *alone, only*. 85,10 Tu es Deus solus. Thou alone art God. 50,6; 70,16; 71,18; 135,4; 148,13.

solvo, solvi, solūtum, ěre 3, (1) *to loose, loosen, untie, unbind, set free.* 104,20 Misit rex, et solvit eum. The king (Pharao) sent and released him (Joseph). 101,21; 145,7. (2) *to pay.* 36,21 Mutuabitur peccator, et non solvet. The sinner borroweth, and payeth not back.

somnium, ĩi, *n.* (somnus), *a dream.* 72,20 Sicut somnium surgentium. As a dream of one awaking.

somnōlentĭa, ae. *f.* (sommolentus), *sleepiness, drowsiness.* Expelle somnolentiam. Drive away drowsiness. Hymn, *Consors paterni luminis.*

somnōlentus, a, um (somnus), *sleepy, drowsy.* As a subst., **somnōlentĭ**, ōrum (sc. homines), *the drowsy.* Et somnolentos increpat. The cock chides the drowsy. Hymn, *Aeterne rerum Conditor.*

somnus, i, *m.* (akin to sopor), *sleep.* (1) *during sleep.* 126,2 Cum dederit dilectis suis somnum. For He giveth (it) to His beloved ones even while they sleep (B). Hebrew: (It is vain for you, who rise early, and late take rest, eating the bread of sorrowful toils:) just as much He giveth to His beloved in sleep. The sense seems to be that God can give to His beloved, even while they sleep, just as much as men can gain by anxious toil and worldly solicitude. (2) 131,4 Si dederō somnum oculis meis. I will not give sleep to my eyes. Negative oaths are introduced by *si*, and positive by *si non.* See *Introduction* (15). (3) *the sleep of death.* 75,6 Dormierunt somnum suum. They slept their death-sleep (B). A reference to the destruction of Sennacherib's army. Cf. 4 Kings 19,35. *Death-sleep*, a sleep from which one awakes in another life.

sonĭtus, ūs, *m.* (sono), *sound, noise, din, crash.* (1) 9,7 Perit memoria eorum cum sonitu. Their memory (their very name) has perished with a crash, i.e., with a crashing overthrow, or with startling suddenness. (2) 76,18 Multitudo sonitus aquarum. Mighty was the roar of the waters. *Sonitus* is in the genitive. There was a great volume of the sound of the waters. The Hebrew has: The clouds were poured out in water.

sōno, sōnūi, sōnĭtum, āre (sonus), *to sound, resound, make a noise.* (1) Of foes, *to make an uproar or tumult.* 82,3 Quoniam ecce inimici tui sonuerunt. For, lo, Thine enemies make an uproar (M). (2) Of the sea, *to roar.* 45,4 Sonuerunt, et turbatae sunt aquae eorum (= ejus, sc. maris). Their (its) waters roared, and were troubled. Or, When its waters thunder and toss (B). See *benesonans* which is written as one word in the Psalter.

sōnus, i, and ūs, *m.*, *a noise, sound.* (1) 41,5 sonus epulantis, the noise of those at banquet (M). The sound of the festive throng. Some consider *sonus* a nominative, others a genitive. 64,8; 150,3. (2) 18,5 In omnem terram exivit sonus eorum. Their sound (voice) has gone forth into all the earth. The created universe preaches everywhere to men, and proclaims the glory of God. Note how St. Paul applies this verse to the preaching of the Apostles. Rom. 10,18.

sōpor, ōris, *m.* (root sop, whence sopio and somnus), *sleep; esp., a heavy sleep, lethargy.* Auferte, clamat, lectulos, aegro sopore de-

sides. Take up your beds, He cries, ye who are slothful from excessive (or sickness-producing) sleep. Hymn, *Ales diei nuntius*; also in hymn *Rerum Creator optime*.

sǒpōror, ātus sum, āri (sopor); from sopor, *to go to sleep*. 3,6 Ego dormivi et soporatus sum. I laid me down to rest, and slept (B).

sordes, is, *f.* (sordeo), *dirt, filth, uncleanness, corruption*. Deut. 32,5 Peccaverunt ei, et non filii ejus in sordibus. They have sinned against Him, and in their filth (corruption) they were no sons of His. Also in hymn, *Nox atra rerum contegit*, where it might be rendered *stains, defilements*.

sordido, āvi, ātum, āre (late Latin), *to dirty, soil, defile, pollute*. Absit libido sordidans. Far removed from us be all-defiling lust. Hymn, *Primo dierum omnium (Primo die, quo Trinitas)*. The Rom. Brev. text has: Absint faces libidinis, the flames of lust.

sors, sortis, *f.* (1) *lot, fate, destiny*. 30,16 In manibus tuis sortes meae. My lot is in Thy hands. (2) *sortem mittere, to cast lots*. 21,19. Cf. Matt. 27,35. (3) *that which is assigned by lot, a share, portion*. 124,3 Quia non relinquet Dominus virgam peccatorum super sortem justorum. For the Lord will not permit the scepter of the godless to rest on the allotted portion of the just. (B). *The scepter of the godless, the Samaritans and Persians. The allotted portion of the just, the Holy Land*. (4) *sorte dividere, to divide or assign by lot*. 77,54 Et sorte divisit eis terram in funiculo distributionis. And by lot He assigned to them their land by the measuring rod. (5) *fate, i.e., divine ordinance*. Cf. Hymn, *Jam lucis orto sidere*.

spargo sparsi, sparsum, ěre 3, (1) *to sprinkle, strew, scatter*. 147,16 Nebulam sicut cinerem spargit. Hoar-frost (Vulgate, fog, mist) He streweth like ashes. (2) Hymn, *Aurora jam spargit polum*. The dawn now overspreads the heavens—sprinkles the heavens with shafts of light.

spātīōsus, a, um (spatium), (1) *large, long, broad*. 103,25 Hoc mare magnum, et spatiosum manibus. So is this great sea (or, Yonder is the great sea), which stretcheth wide its arms. *Spatiosum manibus*, wide-extended, widespread. (2) 30,9 Statuisti in loco spatioso pedes meos. Thou hast set my feet in a large place, i.e., a safe place (in open places B). Freedom of movement in open places implies gladness and joy. Cf. 17,20.

spēcīes, ěi, *f.* (specio), (1) *form, appearance; esp. comeliness or beauty of form*. 44,5 Specie tua et pulchritudine tua, in thy comeliness and thy beauty. (2) It has several fig. uses: (a) 46,5 Elegit nobis hereditatem suam, speciem Jacob, quam (quem) dilexit. He hath chosen for us, as an inheritance from Him, the beauty of Jacob which He hath loved. *Beauty of Jacob, the Holy Land, which was the pride and glory of Jacob, i.e., of the Israelites*. The Hebrew text has *glory*. (b) 67,13 Et speciei domus dividere spolia. (The King of the hosts . . . giveth or granteth) to the beauty (the fair one) of the house to divide the spoils. Cf. Judges 5,30. (c) 49,2 Ex Sion species decoris ejus. Out of Sion (cometh) the loveliness (perfection, crown, ideal) of His beauty (glory). The Vulgate refers *species decoris* to God; the Hebrew puts it in

apposition with *Sion*, thus: Out of *Sion*, the perfection of beauty, God hath shown forth. *Sion*, where stood the Temple, was the center of Hebrew worship. *Sion* = Jerusalem.

spēcīōsus, a, um (species), (1) *beautiful, comely*. 44,3 Speciosus forma prae filiis hominum. Fair in form art Thou beyond the sons of men (B). As a subst., **spēcīōsum**, i, n. 64,13 Pinguescent speciosa (sc. pascua) deserti. The pastures (beautiful places, oases) of the desert shall be decked with verdure (owing to the rains).

spēcūlātor, ōris, m. (speculor, to spy out), *an observer, searcher*. Speculator astat desuper. An observer (an all-seeing God) stands on high. Hymn, *Lux ecce surgit aurea*.

spēlunca, ae, f. (σπηλυγξ, a cave), (1) *a cave, cavern*. In the titles of Pss. 56 and 141 it is used of the caves wherein David took refuge. (2) *a den or lair of wild beasts*. 9,30 quasi leo in spelunca sua, like a lion in his den.

sperno, sprēvi, sprētum, ěre 3, *to despise, reject, spurn*. 101,18 Non sprevit precem eorum. He hath not despised their petition (the prayer of the humble). 21,25; 43,6; 52,6; 77,59, 62; 118,118.

spēro, āvi, ātum, āre (spes), *to hope or trust in*. Used mostly with *in* with the abl., and sometimes with the acc. 36,3 Spera in Domino, et fac bonitatem. Trust in the Lord, and do good, 4,6; 68,4, frequent. Also sperare *super* = *in*. 32,18 Qui sperant super misericordia ejus. Those who put their hope in His mercy. 146,11.

spes, spēi, f., (1) *hope*. 145,5 Beatus . . . spes ejus in Domino Deo ipsius. Blessed is he whose hope is in the Lord his God. (2) *the object of hope; the thing hoped for*. 64,6 Deus salutaris noster, spes omnium finium terrae. O God our Savior, the hope of all the ends of the earth. 21,10; 39,5; 70,5. (3) *one who or that which furnishes ground for trust, confidence, safety, or security*. 4,10 In spe constituisti me. (For Thou alone, O Lord), makest me to abide (dwell) in calm security (B). 15,9; 77,53. (4) 59,10 Moab olla spei (107,10 lebes) meae. Hebrew: Moab is my washpot. See *lebes*.

spēcūlum, i, n. (spicum), *a dart, arrow; spiculum solis, a ray of the sun*. Hymn, *Nox, et tenebrae, et nubila*.

spīna, ae, f. (from the same root as spica), (1) *a thorn*. 117,12 Exarserunt sicut ignis in spinis. They burst into flames like fire among thorns (M). For 57,10 see *intelligo*. (2) *fig., the prickings of conscience*. 31,4 Conversus sum in aerumna mea, dum configitur spina. I was cast into misery, while the thorn (of sin) was still fixed in me (B).

spīritus, ūs, m. (spiro, to breathe, blow), (1) *the breath*. 134,17 Neque enim est spiritus in ore ipsorum. There is no breath in their mouth. 17,16; 32,6; 103,29; 134,17. (2) 118,131 Attraxi spiritum, I panted—denoting longing, or eager desire. (3) *the wind*. 147,18 Flabit spiritus ejus, et fluent aquae. His wind bloweth, and the waters flow. 47,8 In spiritu vehementi, with a furious gale. 77,39; 102,16; 106,25. (4) *the breath of life, vital spirit*. 103,30 Emittes spiritum tuum, et creabuntur. Sendest Thou forth Thy (vivifying) breath, they are created. In a spiritual sense this verse is applied

to the sending of the Holy Ghost upon the Apostles, and in general upon the Church. By Him the face of the earth is renewed, and human nature regenerated. (5) *the soul*. 30,6 In manus tuas commendo spiritum meum. In Thy hands I commend my spirit. (6) *spirit, disposition*. 50,12 Spiritum rectum innova in visceribus meis. Renew a right spirit within my breast. 33,19; 50,14. 74,13 spiritum principum, the spirit, i.e., pride of princes. (7) *Divine assistance, grace*. 50,13 Spiritum sanctum tuum ne auferas a me. Take not Thy holy spirit (assistance) from me. This is scarcely a direct reference to the Third Person. Cf. Is. 63,10-11. (8) *anything that breathes, a living creature*. 150,6 Omnis spiritus laudat Dominum. Let everything that hath breath praise the Lord (M). (9) *as a symbol of swiftness*. 103,4 Qui facis angelos tuos, spiritus. Who makest Thy angels (swift as) the winds. The winds are the steeds of His chariot.

splendor, ōris, *m.* (splendeo), (1) *brightness, splendor*. 109,3 in splendoribus sanctorum, in the splendor of the (Thy) saints. The verse lacks clearness. See *principium*. (2) *glory, brightness, i.e., grace, favor*. 89,17 Sit splendor Domini Dei nostri super nos. May the brightness of the Lord our God be upon us. Cf. 4,7 lumen vultus tui, the light of Thy countenance, i.e., Thy favor.

spōlium, ūi, *n.*, *booty, spoil*. 118,162 spolia multa, great or rich spoil. 67,13 dividere spolia, to divide or distribute the spoils. See *species*.

sponsus, i, *m.* (spondeo), *a bridegroom*. 18,6 Tamquam sponsus procedens de thalamo suo. He (the sun) like a bridegroom coming forth from his nuptial chamber, (exulteth as a giant to run his course). The psalmist represents the sun as full of freshness and vigor and setting forth from his tent in the eastern sky. During the night he abides in his tent.

stābilis, ūvi, ūtum, ūre (stabilis), *to cause anything to stand firm, to establish*. 20,12 Cogitaverunt consilia, quae non potuerunt stabilire. They planned out schemes (devised a plot) which they can by no means carry through.

stābilitas, ātis, *f.* (stabilis), *firmness, stability; concr., a firm basis, solid foundation*. 103,5 Qui fundasti terram super stabilitatem suam. Thou didst found (fix) the earth on its sure basis.

stagnum, i, *n.* (sto), *a pool*. 106,35 Posuit desertum in stagna aquarum. He hath turned the wilderness into pools of water. 113,8. Both verses refer to the miraculous production of water in the desert. Cf. Exod. 17,1-17; Num. 20,1-13.

stātēra, ae, *f.* (στανήρα), *a balance*. 61,10 Mendaces filii hominum in stateris. Deceitful are the sons of men in the weighing-scale (B). They have no weight. According to the Hebrew, they mount up in the scale; they are lighter than a breath.

stātim, adv. (sto), prop., *without yielding, steadfastly; meton., at once, forthwith, immediately*. 69,4 Avertantur statim erubescentes. Let them forthwith be turned back blushing for shame.

stātūo, ūi, ūtum, ēre 3 (status, set, fixed), (1) *to set, place, establish*. 39,3 Et statuit super petram pedes meos. And He set

my feet upon a rock. 17,34; 30,9; 77,13; 104,10; 140,9. (a) 16,11 see *declino*. (b) 49,21 Arguam te, et statuam contra faciem tuam. I will confute (reprove) thee, and set (thine offenses) before thine eyes (M). (2) *to change, still, calm*. 106,29 Et statuit procellam ejus (sc. maris) in auram. He changed the tempest to a zephyr (B). (3) *legem statuere, to teach, instruct*. 24,12 Legem statuit ei in via, quam elegit. He (God) instructeth him (the God-fearing man) in the way which he hath chosen. Hebrew, which he should choose. (4) 118,38 Statue servo tuo eloquium tuum. Confirm (fulfil) Thy word to Thy servant. (5) *to be determined, resolved*. 118,106 Juravi et statui. I have sworn and am determined.

stella, ae, f. (connected with *στῆρα*, star), *a star*. 148,3 Laudate eum, omnes stellae et lumen. Praise Him all ye stars and light. The Hebrew has *stars of light*. 8,4; 135,9; 146,4.

stercus, ōris, n., *dung, the dunghill as a symbol of destitution and misery*. 112,7 De stercore erigens pauperem. Who lifteth up the poor from the dunghill. 82,11. *Stercus* may also be rendered *dust, mire, filth*. See *disperere*.

stērilis, e (akin to *στερεός*, hard), *unfruitful, barren*. 112,9 Qui habitare facit sterilem in domo, matrem filiorum laetantem. Who maketh the barren woman to dwell in the house, the joyful mother of children. Among the Jews sterility was regarded as a reproach or disgrace, and the greatest affliction that could befall a woman. Cf. Gen. 16; Gen. 30; 1 Kings 1; Luke 1,25.

stērilitas, ātis, f. (sterilis), *unfruitfulness, barrenness; fig., bereavement*. 34,12 Retribuebant mihi mala pro bonis: sterilitatem animae meas. They repay me evil for good, sterility for my soul (Br)! *Sterility*, childlessness, was regarded by the Jews as a very great affliction. The figure here implies a state of utter loneliness and desolation on the part of the psalmist.

stillā, ae, f. (akin to *stiria*, a frozen drop, an icicle), *a drop*. Deut. 32,2 Quasi stillae super gramina, as drops upon the grass.

stillicidium, ii, n. (*stillā* and *cado*), *a dripping or dropping moisture; pl., a shower, rain-drops*. 71,6 Sicut stillicidia stillantia super terram. Like the rain-drops that drip gently to the earth (B). 64,11.

stillo, āvi, ātum, āre (*stillā*), *to drip, drop, drip gently*. 71,6 Sicut stillicidia stillantia super terram. Like showers dripping down to earth (Br). *Stillantia* is scarcely necessary.

stīpūla, ae, f., *straw; stubble*. 82,14 Pone illos . . . sicut stipulam ante faciem venti. Make them as straw (B, M) before the wind. *Straw, stubble* (D, K, R). While *stipula* may mean stubble it is not easy to imagine that the stumpy stalks of cut grain should be greatly affected by even a strong wind. Exod. 15,7.

stirps, stirpis, f., *the stock or stem esp. of a tree, including the roots; fig., source, origin, first beginning*. Ut stirpe ab una prodita (animalia), diversa rapiant loca. That animals (birds and fishes) proceeding from the same source (sc. water) might occupy different places. Hymn, *Magnae Deus potentiae*. Cf. Gen. 1,20-23.

sto, stēti, stātum, āre, (1) *to stand, stand up, remain standing,*

continue. 23,3 Quis stabit in loco sancto ejus? Who shall stand in His holy place? i.e., to minister there, to perform liturgical functions. 1,1; 25,12, frequent. (2) *to stand at the side of, to support, to stand opposite to as an enemy.* 93,16 Quis stabit mecum adversus operantes iniquitatem? Who shall stand with me (rise up for me) against the workers of iniquity?

strātum, i, n. (sterno), *a bed, couch.* 40,4 Universum stratum ejus versasti in infirmitate ejus. Thou changest all his bed in his sickness (M). The sense is: Thou wilt soon change his bed of sickness into a couch of gladness (Thalhofer). 62,7. 131,3 lectum strati mei, the couch of my bed, i.e., the couch which is my bed.

strēnūus, a, um (akin to *σπρηής*, rough), (1) *brisk, active, vigorous, strenuous.* Confirmet actus strenuos. May He give us strength for manly deeds. Hymn, *Splendor paternae gloriae.* (2) Adv., **strēnūē**, *briskly, promptly, with speed.* Hymn, *Aeterne rerum Conditor.*

strīdēo, strīdi, ēre 2, *to gnash.* 36,12 Stridebit super eum dentibus suis. (The wicked plotteth against the just man), and gnasheth upon him with his teeth.

stūdiūm, īi, n. (studeo), *zeal, diligence; pl., ways, plan, device, scheme; also, the actions by which men put in practice their plans.* It has the same meaning as *adinventio.* 13,1 Abominabiles facti sunt in studiis suis. They are become abominable in their ways (D, K, R); in their pursuits (M); because of their deeds (B). They corrupted and made abominable their deeds (Br). 9,12.

stultus, a, um (akin to *stolidus*), *foolish, silly.* (1) Subst., **stultus**, i, m. (sc. homo), *a fool.* 91,7 Stultus non intelligit haec. The fool comprehendeth it not (B). 93,8. (2) 48,11 Simul insipiens, et stultus peribunt. The senseless man and the fool must perish. *The fool, i.e., the brutish, carnal man.*

suāvis, e (akin to *ἡδύς*), *kind, good, gracious.* 144,9 Suavis Dominus universis. The Lord is good to all (M). 24,8; 33,9; 85,5; 99,5; 103,21; 134,3.

suāvītas, ātis, f. (suavis), *sweetness, goodness.* 144,7 Memoriam abundantiae suavitatis tuae eructabunt. They shall publish the memory (story) of Thy abounding goodness.

sūb, prep. with abl. and acc. (akin to *ὑπό*), usual meaning with abl., *under, below*, in the sense of *remaining under*. With the acc. it expresses *movement to or from under*. In the Vulgate it generally governs the abl. in all senses: (a) 139,4 Venenum aspidum sub labiis eorum. The venom of asps is under their lips. (b) 65,17 Exaltavi sub lingua mea. I extolled Him with my tongue. An unusual figure signifying that the praise was ready for utterance. St. Jerome has *in* (= with) *lingua mea*.

subdo, dīdi, dītum, ēre 3, (1) *to subject, subdue.* 17,48 Qui . . . subdis populos sub me. Who subdueth peoples (the heathen nations) under me. 59,10. (2) In 143,2 *populum meum* should, as above, probably read *populos*, peoples. St. Jerome has: qui subjecit populos mihi. (3) **subditus**, a, um, part, adj., 36,7 Subditus esto Domino. Be subject to the Lord.

subdōlus, a, um (sub and dolus), *somewhat crafty, sly, cunning, deceitful*. Nihil loquamur subdolum. May we speak nothing deceitful. Hymn, *Lux ecce surgit aurea*.

sūbītō, adv. (subitus), *suddenly, unexpectedly*. 63,6 Subito sagittabunt eum. Unexpectedly they will shoot at him. 72,19.

subjīcīo, jēci, jectum, ēre 3 (sub and jacio), (1) *to place, set, or put under*. 8,8 Omnia subjecisti sub pedibus ejus. Thou hast put all things under his feet. *All things*: Man's dominion extends in a way over all earthly creatures. (2) 46,4 Subjecit populos nobis. He hath subdued unto us peoples (B). (3) In the passive, *to be subject to, or submissive to; to submit*. 61,2 Nonne Deo subjecta eris anima mea? Shall not my soul be submissive to God? 61,6.

sublēvo, āvi, ātum, āre, *to lift or raise up, exalt*. 1 Kings 2,7 Dominus . . . humiliat et subleuat. The Lord humbleth and He exalteth.

sublīmis, e (sublevo), *high, lofty, sublime*. 1 Kings 2,3 Nolite multiplicare loqui sublimia, gloriantes. Speak no more lofty things, boasting. The Latin *multiplicare loqui* is a Hebraism. See *Introduction* (7).

sublīmo, āvi, ātum, āre (sublimis), *to exalt*. 1 Kings 2,10 Sublimabit cornu Christi sui. He shall exalt the horn of His Anointed. See *cornu*.

submergo, mersi, mersum, ēre 3, *to sink; of persons, to be drowned*. Exod. 15,4 Electi principes ejus (Pharaonis) submersi sunt in mari Rubro. His chosen captains are drowned in the Red Sea.

subrūo, rūi, rūtum, ēre 3, *to overthrow, destroy*. Mentis reatus subruat (Roman Brev., *corruat*). May guilt of soul be destroyed (depart). Hymn, *Aurora jam spargit polum*.

subsannātīo, ōnis, f. (subsanno), *scorn, mockery, derision; concr., an object of scorn, etc.* 78,4 Facti sumus . . . subsannatio et illusio his, qui in circuitu nostro sunt. We have become a (an object of) scorn and a derision to them that are round about us. 43,14. 34,16 Subsanaverunt me subsannatione. They greatly derided me (Br). They mocked me with bitter mockings (B).

subsanno, āvi, ātum, āre, *to mock, deride, laugh to scorn*. 79,7 Inimici nostri subsanaverunt nos. Our enemies mock us. 2,4; 34,16.

subsēquor, sēcūtus sum, sēqui 3, *to follow close after; to follow*. 22,6 Et misericordia tua subsequetur me omnibus diebus vitae meae. Thy mercy also shall follow me all the days of my life.

subsisto, stīti, ēre 3, (1) *to be, exist, last, remain, endure*. 139,11 In miseriis non subsistent. In their miseries they shall not be able to stand (they shall come to naught (B)). (2) 102,16 Quoniam spiritus pertransibit in illo, et non subsistet. For the wind passes over it and it is no more. *It*, the flower of the field.

substantīa, ae, f. (substo), (1) *substance, being, existence*. 38,6 Substantia mea tamquam nihilum ante te. Mine existence (fleeting life) is as naught before Thee. 88,48. (2) 138,15 Substantia mea in inferioribus terrae. Nor my being (which Thou didst fashion)

in the lower parts of the earth, i.e., in my mother's womb. God knew man from the first moment of his existence. (3) *hope*, or rather *the ground of hope*. 38,8 Substantia mea apud te est. My ground of hope (my consolation) is with Thee (M). (4) *ground, footing*. 68,3 Infixus sum in limo profundi: et non est substantia. I am stuck fast in deep mire, where there is no footing. (5) *substance, wealth, property, goods*. 108,11 Scrutetur foenerator omnem substantiam ejus. Let the usurer search into all his substance (belongings). *His* refers to any one of several wicked enemies of the psalmist.

subter, prep. with acc. and abl. (sub), (1) *below, beneath, underneath*. In the Vulgate it is followed by the accusative. (2) In the same sense it is also used as an adverb. Cf. Hab. 3,16. See *putredo*.

subtus, prep. with acc., and adv. (sub), *under, beneath, below*. 17,39 Cadent subtus pedes meos. They (my enemies) shall fall under my feet. 17,37; 17,40. In classical Latin *subtus* is used only as an adverb.

sūurbānum, i, n. (suburbanus, a, um, sc. praedium; sub and urbs, near the city), *a suburb*; in the Vulgate only pl., *suburbs*. For Deut. 32,32 see *Sodoma*.

subvēho, vexi, vectum, ěre 3, *to bring up from below*. Subvecta (sc. animalia = aves) caelis erigens. Thou liftest up on high the birds (brought up from below, sc. from the water). Cf. Gen. 1,20-23.

subvēnio, vēni, ventum, ěre, *to come to the aid of, to help, assist*. Te ergo quaesumus, tuis famulis subveni. We beseech Thee, therefore, help Thy servants. *Te Deum*.

succendo, cendi, censum, ěre 3 (sub and cando, from candeo), *to kindle, set on fire, burn*. 17,9 Carbones succensi sunt ab eo (sc. a Deo). Glowing coals burned forth from Him (B). *Carbones* = fulmina. 59,2.

successus, ūs, m. (succedo), *an advance, advancing, a succession of time*. Lucis diurnae tempora successibus determinans. Thou dost determine our times by successive changes of the light of day. "Marking the day hours as they run by steady marches of the sun." (Msgr. Henry). Hymn, *Rerum Deus tenax vigor*.

succido, cīdi, cīsum, ěre 3 (sub and caedo), *to cut off or down*. Is. 38,12 Succidit me. He cut me off, i.e., brought me to an untimely end.

succurro, curri, cursum, ěre 3 (sub and curro), *to hasten to the aid of, to help*. Succurre cadenti, surgere qui curat, populo. Aid thy fallen people who strive to rise. *Alma Redemptoris Mater*.

suffōdio, fōdi, fossum, ěre 3 (sub and fodio), *to dig underneath, undermine*. 79,17 Incensa igni, et suffossa ab increpatione vultus tui peribunt. It (the vine, i.e., Israel), is burnt with fire and dug up: at the rebuke of Thy countenance they (the Israelites) perish. This is the meaning of the Hebrew.

suggĕro, gessi, gestum, ěre 3 (sub and gero), *to carry, put, or bring under; fig., to add, annex, subjoin*. Aut moribus se suggerit,

aut actibus se interserit. Whether it (= evil desire) attaches itself to our morals, or intertwines itself with our actions. Hymn, *Hominis superne Conditor*. See *cupido*.

sūgo, suxi, suctum, ěre 3, *to suck*. Deut. 32,13 Ut sugeret mel de petra. That he might suck honey out of the rock. See *mel*.

sūi, sibi, sē, sē, (1) reflex. pron., *himself, herself, itself, themselves*. 77,57 Averterunt se. They turned away. 21,19; 72,27. In the Vulgate the reflex. pron. is sometimes used in a loose manner. In dependent clauses *eum* is often used for *se*. (2) as a reciprocal pron., *each other, one another*. 84,11 Misericordia et veritas obviaverunt sibi. Mercy and truth have met each other.

sulphur, ūris, *n.*, *brimstone, sulphur*. 10,7 Ignis, et sulphur, et spiritus procellarum pars calicis eorum. Fire, and brimstone, and storm-winds shall be the portion of their cup. See *calix*.

sum, fūi, esse, (1) *to be, to exist, to live*. In the Vulgate the copula is often omitted. The following uses are worthy of note: (a) It is used in an absolute sense with an adverb or an adverbial modifier. 33,19 Juxta est Dominus iis, qui tribulato sunt corde. The Lord is nigh unto them that are of a contrite heart. 19,7; 140,10. (b) It agrees in number with the predicate noun instead of with the subject. 118,24 Nam et testimonia tua meditatio mea est. For Thy commands are my meditation. (c) With the genitive of possession. 23,1 Domini est terra, et plenitudo ejus. The earth is the Lord's and the fulness thereof. 3,9; 21,29. (2) *to be born*. 86,4 Ecce alienigenae, et Tyrus, et populus Aethiopum, hi fuerunt illic. Lo! the Philistines, Tyre and the Ethiopians were born there (B). St. Jerome has *natus est*. (3) 103,33 Quamdiu sum, as long as I live.

summus, a, um (superl. of *superus*), *highest, chief*. As a subst., *summum, i, n.* (1) *the top, summit*. 71,16 In summis montium, on the tops of the mountains. (2) 17,17 de summo, from on high, i.e., from heaven. 18,7 A summo caelo egressio ejus. His going forth is from the furthest heaven (= from one end of heaven), and his course is unto the other extremity thereof. (3) *super summum* in 73,5 is untranslatable. The following has been suggested: *Et non cognoverunt*, and have not recognized (have paid no respect to the holiness of the Temple). Put a period after *cognoverunt*. *Sicut in exitu super summum*: Coming to the outer portal (of the Temple), *up aloft*, (they have behaved like wood-cutters, hacking down the gates all in a heap). Cf. Rk.

sūmo, sumpsī, sumptum, ěre 3, (1) *to take, take up, lay hold of, assume*. 138,9 Si sumpsero pennas meas diluculo. If I take my wings at (or, the wings of the) dawn. (2) 80,3 Sumite psalmum. Take up (raise) a psalm (a song, or chant). (3) 48,18 Quoniam cum interiorit, non sumet omnia (a Hebraism). For when he dieth he shall take nothing with him. (4) 81,2 Usquequo . . . facies peccatorum sumitis? How long will ye accept (give preference to B) the persons of sinners (M)? *Faciem sumere* = *personam sumere*. It is respect for, or consideration of, the persons of the wicked that is forbidden. Cf. Lev. 19,15. See also St. Paul: Rom.

2,11 For there is no respect of persons with God. Also Gal. 2,6; Eph. 6,9; Col. 3,25.

sūper, prep. with acc. and abl., (1) with acc. (a) Of place: *on, upon*. 50,21 Tunc imponent super altare tuum vitulos. Then shall they lay calves upon Thy altar. 9,5; 40,4. (b) in the sense of *in* with the acc. 14,5 Et munera super innocentem non accepit. Who taketh not bribes against the innocent. 12,3; 34,16. (c) for *in* with the abl. 22,3 Deduxit me super semitas justitiae. He guideth me on the right path (B). 2,6; 9,38; 36,29. (d) for *de*. 21,19 Et super vestem meam miserunt sortem. And upon my vesture they cast lots. 29,1; 40,2. (e) for *ad*, to, by, at. 22,2 Super aquam refectionis educavit me. To refreshing waters He leadeth me (B). 31,8; 32,18. (f) in the sense of *over* with verbs like *exulto* 20,2; *laetor* 39,17; *gaudeo* 40,12; *delecto* 34,9; with *ridere* 51,8 to laugh at; *irasci* 79,5 to be angry with or against; 68,7 because of, on account of; 72,3 *zelare*, to be jealous of, to be envious at or against. (2) It is used in comparisons: (a) with comparatives: 18,11 *dulciora super mel et favum*, sweeter than honey and the honeycomb. 36,16; 83,11. (b) with the positive (a Hebraism). 118,72 *Bonum mihi lex oris tui super millia auri, et argenti*. Better to me is the Law of Thy mouth, than thousands of gold and silver. 18,11; 118,103. (3) with the abl., (a) *on, upon*. 130,2 *Sicut ablactatus est super matre sua*. Like the weaned child (that resteth) on its mother. (b) *fig., in*, in the phrase *sperare super misericordia ejus*, to hope in His mercy. 32,18; 146,11. (c) *for, because of*. 137,2 *Super misericordia tua, et veritate tua*. Because of Thy mercy and Thy truth.

sūperbīa, ae, f. (superbus), *pride, haughtiness, insolence; often connoting the idea of threats, oppression, boasting, and the like*. (1) 35,12 *Non veniat mihi pes superbiae*. Let not the foot of pride (=the proud foot=the proud oppressor) tread on me. 16,10; 30,19; 73,13, frequent. (2) 100,7 *Non habitabit in medio domus meae qui facit superbiam*. Whoso acteth proudly (Hebrew, worketh deceit) shall not dwell in my house.

sūperbīo, ire (superbus), *to be proud, haughty, or insolent*. 9,23 *Dum superbit impius, incenditur pauper*. Whilst the wicked man is proud, the poor is set on fire (with indignation).

sūperbus, a, um (super), *raising one's self above others, proud, haughty, arrogant, insolent*. (1) Subst., *the proud, etc., at times connoting the idea of unfriendliness, ambition to subject others*. 118,122 *Non calumnietur me superbi*. Let not the proud oppress me (accuse me falsely.) 93,2; 118,21,51,69,78; 122,4; 139,6. (2) 100,5 *Superbo oculo, et insatiabili corde, cum hoc non edebam*. He that is haughty of look, and insatiable in heart, with him I ate not (Hebrew, him I cannot bear). (3) *a proper name*. 88,11 *Tu humiliasti sicut vulneratum, superbum*. Thou hast laid low the Proud One (Hebrew, Rahab, i.e., Egypt), like one transfixed.

sūpercādo, cēcīdi, ēre 3, *to fall upon or over*. 57,9 *Supercecidit ignis, et non viderunt solem*. Fire hath fallen on them, and they shall not see the sun. The Hebrew is different: Like the abortion of a woman, which can never see the sun. The whole verse ex-

presses the thought that the efforts of the godless shall come to naught.

sūpērexalto, āvi, ātum, āre, *to exalt above others, to exalt greatly.* 36,35 Vidi impium superexaltatum. I have seen the wicked highly exalted.

sūpērextollo, ěre 3, *to exalt above.* 71,16 Superextolletur super Libanum fructus ejus (There shall be corn in the land, on the hill-tops it shall wave): higher than Lebanon shall be his (the King's) fruit (B). *Corn*, a stock of wheat (Br). The psalmist pictures the prosperity that shall abound during the Messianic reign.

sūpergaudeo, ěre 2, *to rejoice over.* 37,17 Nequando supergaudeant mihi inimici mei. Let not my foes rejoice over me (B). 34,19,24.

sūperglōrīōsus, a, um, *exceedingly glorious.* Dan. 3,53.

sūpergrēdiōr, gressus sum, grēdi 3 (super and gradior), *to go over or beyond, overstep; fig., to surpass, exceed.* 37,5 Quoniam iniquitates meae supergressae sunt caput meum. For my iniquities (like an overwhelming flood) are gone over my head.

sūpērīor, ĩus, ōris (comp. of superus), neut. pl., superiora, "the upper chambers," i.e., above the firmament. Cf. Gen. 1,6-7. Man dwells in the lower chamber, the earth. 103,3 Qui tegis aquis superiora ejus. Who coverest its upper chambers with waters. It has the same meaning in 103,13.

sūperlaudābilis, e (super and laudabilis; laudo), *exceedingly to be praised.* Dan. 3,53.

sūpernus, a, um (super), *celestial, heavenly.* *Hominis superne Conditor.* August Creator of man. Hymn for Vespers on Friday. Monastic Brev. text, *Plasmator hominis Deus.*

sūpēro, āvi, ātum, āre (super), *to overcome, conquer.* Judith 16,16 Quē superare nemo potest. (O Lord, great art Thou in Thy power), and no one can overcome Thee.

sūperspēro, āvi, ātum, āre, with prep. *in* with the acc. or abl., *to hope or trust in greatly.* In the Vulgate it occurs only in Ps. 118, verses 43,74,81,114,147. Verse 74 In verba tua supersperavi. I have hoped firmly in Thy words.

sūpervācūē, adv. (supervacuum, useless, needless), (1) *wantonly, without cause, excuse or provocation.* 24,4 Confundantur omnes iniqua agentes supervacue. Let all be ashamed that transgress wantonly (M), without excuse (B). (2) 30,7 Odisti observantes vanitates, supervacue. Thou hatest them that idly worship vanities (M). *Vanities*, idols, or vain and futile things in general. Hence, Thou hatest them that practice idolatry. *Supervacue*, St. Jerome has *frustra*. In 34,7 St. Jerome has *sine causa*, without cause.

sūpervēñō, vēni, ventum, ĩre, *to come upon or over, to overtake.* 89,10 Quoniam supervenit mansuetudo: et corripiemur. For senile feebleness overtakes us, and we are chastened (M). See *mansuetudo*.

supplantātīo, ōnis, *f.* (supplanto), *treachery.* 40,10 Qui edebat panes meos, magnificavit super me supplantationem. He who ate

my bread hath used (acted with) intense treachery against me. Hebrew: He hath lifted up his heel against me, i.e., he has kicked me. Cf. John 13,18. See *supplanto*.

supplanto, āvi, ātum, āre (sub and planta, the sole of the foot), to trip up by the heels, to throw down, to overthrow. The English verb *supplant* has all these meanings. 16,13 Exsurge, Domine, praeveni eum, et supplantata eum. Arise, O Lord, forestall him, trip him up (M). Cast him to earth (B). 17,40; 36,31.

supplex, plicis (sub and plico, folding or bending the knee beneath one; i.e., kneeling down), *humbly begging* or *entreating*. As a subst., a *suppliant*. Common in the hymns: *Jam lucis orto sidere; Somno refectis artubus, etc.*

supplicatio, ōnis, *f.* (supplex), *prayer, supplication*. Intenta supplicatio dormire cor mundum vetat. Fervent prayer forbids the pure heart to sleep. Hymn, *Ales diei nuntius*.

suppōno, pōsūi, pōsitum, ěre 3, to hold, put, or place under. 36,24 Cum ceciderit, non collidetur: quia Dominus supponit manum suam. When he falls, he shall not be bruised, for the Lord holdeth His hand under him.

sūprā, prep. with abl., and adv. (for *supera*, sc. parte, from *superus*), *on, upon*. 128,3 Supra dorsum meum fabricaverunt peccatores. The wicked have wrought upon my back. See *fabrico*.

surdus, a, um, *deaf*. 37,14 Ego autem tamquam surdus non audiebam. But I, as a deaf man, heard not. 57,5 Sicut aspidis surdae, like the deaf asp. *Deaf*: Not really a deaf asp is meant, but an intractable one upon which the snake-charmer's arts are practiced in vain. It was customary to call such serpents deaf. Obdurate serpents are fit symbols of judges devoid of conscience. See *obturo*.

surgo, surrexi, surrectum, ěre 3, (1) to rise, stand up. 34,11 Surgentes testes iniqui. Unjust witnesses rise up, i.e., to testify. Hebrew: Witnesses to violent wrong rise up (M). Violent witnesses rise up (Br)! 19,9; 81,8. (2) to awake. 72,20 Velut somnium surgentium, Domine. As the dream of them that awake, O Lord. *Dream*, something unsubstantial, a phantom. (3) to rise, to get up from bed or from sleep. 126,2 Vanum est vobis ante lucem surgere. Vain it is for you to rise before the dawn. In the Hebrew this verse reads: It is vain for you, who rise early, sit down late, (and so) eat the bread of sorrowful toils. *Rise early*, i.e., to go forth to labor earlier than usual. *Sit down late* after an unusually prolonged day of work. *Eat the bread of toils*, emphasizing the intensity of the hard labor during the lengthened time. Cf. Briggs. 118,62. (4) For *surgo* in 131,8 Surge Domine in requiem tuam, see *requies*.

susceptio, ōnis, *f.* (suscipio), a defence, protection. 107,9 Et Ephraim susceptio capitis mei. And Ephraim is the protection of my head (i.e., my helmet). The warlike tribe of Ephraim was to Israel what a helmet is to a warrior. This word is found also in the title of Ps. 21 where its meaning is not evident.

susceptor, ōris, *m.* (suscipio), (1) a protector, helper, defender, guardian. 3,4 Tu autem, Domine susceptor meus es. But Thou, O

Lord art my protector. 17,3; 45,8, frequent. (2) *a stay, support*. 88,27 Deus meus, et susceptor salutis meae. Thou art my God, and the stay (Hebrew, *rock*) of my salvation.

suscipio, cēpi, ceptum, ěre 3 (sub and capio), (1) *to guard, protect, uphold, support*. 117,13 Dominus suscepit me. The Lord protected me. 3,6; 17,36, frequent. (2) *to receive, accept*. 72,24 Cum gloria suscepisti me. With honor Thou receivest me. 118,122. Of prayer, 6,10. (3) 47,10 Suscepimus misericordiam tuam. We have received (thought of, recognized) Thy mercy. (4) *to seize*. 16,12 Susceperunt me sicut leo paratus ad praedam. They seize (take, lie in wait for) me like a lion ready for his prey. (5) 71,3 Suscipiant montes pacem populo. Let the mountains receive (Hebrew, bring forth, yield) peace for the people. The hills and mountains of this verse signify the whole land which is to receive or bring forth peace through the just judgments of the king. (6) 106,17 Suscepit eos de via iniquitatis eorum. He took (helped M) them out of the way of their iniquity. This obscure verse probably means: God received them after they had turned aside from their path of guilt (B).

suscito, āvi, ātum, āre, (1) *to raise up, set up*. 77,5 Et suscitavit testimonium in Jacob. For He raised up a testimony (precept) in Jacob. Cf. Deut. 4,9; Exod. 10,2; 13,8. The precept required that Jacob's posterity be kept informed of the wonderful works of God. (2) *to raise up, revive*. 87,11 Numquid mortuis facies mirabilia: aut medici suscitabunt, et confitebuntur tibi? Wilt Thou do wonders for the dead; or shall physicians raise (them) up, that they may give thanks to Thee (M)? In Hebrew the verb is intransitive. Shall the shades rise and give thanks to Thee? (3) *to raise up, exalt*. 112,7 Suscitans a terra inopem. Who raiseth up the needy from the earth.

suspendo, pendi, pensum, ěre 3, *to hang up*. 132,2 Suspendimus organa nostra. We hung up our harps. See *salix*.

suspīcor, ātus sum, āri (suspicio), (1) *to suspect; to look enviously at*. 67,17 Ut quid suspicamini montes coagulatos? Why look ye enviously at the swelling mountains (M)? Which may mean: Why (ye carnal-minded) look ye wistfully at mountains favored indeed by nature, preferring them to Sion which God has chosen for His abode (M). The Hebrew is better: Why look ye askance (with envy or hostility) ye high mountains, at the mountain which the Lord chooses for His abode? (2) *to fear, dread; to anticipate, apprehend*. 118,39 Amputa opprobrium meum, quod suspicatus sum. Take away my shame which I fear (B).

suspīro, āvi, ātum, āre (sub and spiro), *to sigh; to sigh for, long for*. *Salve Regina*.

sustīnēo, tinūi, tentum, ěre 2 (sus = subs and teneo), (1) *to bear, bear with, endure, stand*. 68,8 Propter te sustinui opprobrium. For Thy sake I have borne reproach (taunts). 54,13; 147,17. (2) *to wait for or on*. (a) In a good sense: 36,9 Sustinentes autem Dominum, ipsi hereditabunt terram. But those that wait on (put their trust in) the Lord, they shall inherit the land. 24,3,5,21; 26,14; 32,20; 68,21; 105,13. (b) In a bad sense: 55,7 Sicut sus-

tinuerunt animam meam. Even as they have waited for my soul (life). (3) 129,3 Domine, quis sustinebit? O Lord, who could stand (B). Who could stand before the wrath of God?

sūsorro, āre, *to murmur, mutter, whisper*. 40,8 Adversum me susurrabant omnes inimici mei. All my enemies whispered together against me.

sūsus, a, um, pron. poss., *his own, her own, its own, their own*. Very common. In Classical Latin *suus* (and the reflexive *sui*) properly refer to the subject of the proposition in which they stand. In the Vulgate this rule is often disregarded. In place of *suus*, the pronoun *ejus* (*eorum, earum*) is frequently found.

sŷnāgōga, ae, f. (συναγωγή), *an assembly, congregation*. (1) 7,8 Et synagoga populorum circumdabit te. And the assembly of the nations (or tribes) shall gather around Thee (to witness the divine judgment). There is no reference here to the synagogue, nor is there elsewhere in the Psalter except probably in 105,18 which refers to the punishment of Core and his companions. Cf. Num. 16. Ps. 85,14. (2) 81,1 synagoga deorum, the assembly of the gods, i.e., judges, unjust judges of Israel; or heathen kings.

Sŷria, ae, f. (Hebrew, high land), a country in Asia which lies to the north of Palestine, and between the Euphrates and the Mediterranean. The geographies differ considerably as to its ancient boundaries. See the article on *Syria*, in the *Cath. Encycl.* 59,2.

T

tābernācŷlum, i, n. (taberna, sc. domus, aedes, etc., a hut or shed built of boards), (1) *a tent, pavilion, tabernacle*. The Tabernacle or portable temple of the Jews is described with much detail in Exod. 25-27, and 36-38. In brief, it consisted of the Sanctuary and the Holy of Holies. It was surrounded by a court. The Ark of the Covenant was kept in the Holy of Holies, while the Sanctuary was the depository of the altar of incense, the table of showbread, and the seven-branched candlestick. In the court were the altar of holocausts, and the brazen laver for the priests. The Tabernacle accompanied the Jews in their wanderings in the desert. On entering the land of promise it remained successively at Galgala, Silo, Nobe, Gabaon, till finally Solomon had it removed to the Temple. It disappeared early in the sixth century B. C. (2) In the psalms it is sometimes used in a somewhat indefinite manner: *God's dwelling place*, i.e., the Holy of Holies, the Sanctuary, the Tabernacle, the Temple, Heaven; and in 18,6 In sole posuit tabernaculum suum. In the sun He hath set up His tent (dwelling). The sun is taken as the chief representative of heaven (B). 14,1; 17,12; 26,5-6; 30,21; 41,5; 45,5; 60,5; 73,7; 77,60; 131,5-7. In this sense it is also used in the pl. 83,2 Quam dilecta tabernacula tua, Domine virtutum. How lovely are Thy Tabernacles, O Lord of hosts! *Tabernacles*, either a poetical expression, or the pl. indicates that the different parts of the Temple are meant. (3) *tents, the dwelling places of men*. (a) 82,7 Tabernacula Idumaeorum et Ismahelitae, etc. The tents of Edom and the Ismaelites. 68,26; 77,28,51,55,67; 83,11; 86,2; 90,10; 105,25; 117,15

131,3. (b) In 48,12 graves are the *tabernacula*, the everlasting abodes of the senseless man and the fool. (4) 59,8 Convallem tabernaculorum metabor. I will measure out the Valley of Tents, i.e., Succoth in Galaad, which represent the country east of the Jordan, while Sichem represents the western portion. 107,8. The word Succoth means *huts, booths*. Cf. Gen. 23,17-18. See *metior*.

tābesco, tābūi, ēre 3 (incho. of *tabeo*), (1) *to pine away, waste away, melt away, faint*. 111,10 Peccator . . . dentibus suis fremet et tabescet. The sinner gnasheth his teeth, and pineth away. 106,26. (2) 118,158 Vidi praevaricantes, et tabescebam. I beheld the transgressors and pined away. Hebrew: I beheld the faithless and was filled with loathing. (3) Nonne . . . super inimicos tuos tabescebam? Have I not pined away (through horror K) because of Thy enemies? Hebrew: Do I not loathe them that rise up against Thee? 118,139; 138,21. For 38,12 see *aranaea*.

tācēo, ūi, itum, ēre 2, *to be silent, to hold one's peace*. 49,21 Haec fecisti, et tacui. These things hast thou done, and I was silent. 27,1; 31,3; 82,2. (a) 108,2 Deus laudem meam ne tacueris. O God, be not silent and reject my praise, or prayer (Rk). For *tacere a*, see *sileo*.

taedium, ūi, n. (taedet), (1) *weariness*. 118,28 Dormitavit anima mea prae taedio. My soul slumbers through weariness (Hebrew, grief). (2) *disgust, loathsomeness*. Nec ferre mortis taedium. Nor suffer the loathsomeness of spiritual death. Hymn, *Magnae Deus potentiae*.

tālis, e, *such, such kind*. See *qualis*.

tālītēr, adv. (talis), *so, thus, in such wise or manner*. 147,20 Non fecit taliter omni nationi. He hath not done thus to every people. The Hebrews alone were the recipients of God's Law and of His revelations to men.

tāmēn, adv., an adversative particle, *yet, still, nevertheless, for all that*. *Creed of St. Athanasius*.

tamquam or *tanquam*, adv. of comparison, sometimes followed by *sic* or *ita*, *as, just as, like, as it were*. 77,52 Perduxit eos tamquam gregem in deserto. He guided them in the desert like a flock. 1,3; 2,9; 17,34, frequent.

tango, tētīgi, tactum, ēre 3, *to touch*. 103,32 Qui tangit montes, et fumigant. He toucheth the mountains, and they smoke (volcanoes break forth). 104,15; 143,5.

Tanis, ēos (acc. Tanim, abl. Tani), Hebrew, Zoan, was an important city of Lower Egypt situated on the eastern side of the Tanitic branch of the Nile. The Hebrew word signifies a place of departure. 77,12 in campo Taneos, in the field (plain) of Tanis. The field of Zoan was probably the city and the surrounding country. It may even have been a principality. It was the scene of many miracles wrought by Moses: Cf. Exod. 7-11. Ps. 77,12; 43. It was the place of residence of Rameses II, who was Pharaoh at the time of the Egyptian bondage. It was therefore before him that Moses stood.

tardo, āvi, ātum, āre (tardus), *to delay, tarry*. 39,18 Deus meus, ne tardaveris. Delay not, O my God.

taurus, i, m. (ταῦρος), *a bull*. (1) 49,13 carnes taurorum, the flesh of bulls. (2) in a fig. sense, *the strong, princes, rulers, mighty nations*. 21,13 Tauri pingues obsederunt me. Fat bulls besiege me. *Bulls*, violent enemies. These brutes display some of the qualities of the psalmist's foes. For 67,31 see *vacca*.

tectum, i, n. (tego), *a roof, house top*. 101,8 Sicut passer solitarius in tecto. Like a lonely sparrow on the house top. 128,6.

tegmen, inis, n. (tego), *a covert, shelter, protection, refuge*. 35,8 Filii autem hominum, in tegmine alarum tuarum sperabunt. The children of men put their trust in the protecting shelter of Thy wings (B).

tēgo, texi, tectum, ěre 3, (1) *to cover*. 103,3 Qui tegis aquis superiora ejus. Who coverest its (the heavens) upper chambers with water. See *superior*. (2) 31,1 Beati, quorum remissae sunt iniquitates: et quorum tecta sunt peccata. Blessed are they whose iniquities are forgiven, and whose sins are covered (remitted B). *Covered*, taken away altogether. The two parts of the verse have the same meaning. *Covered* means more than merely concealing or putting out of sight; more too than that God merely shuts His eyes to sin. This was one of the Scriptural passages upon which Luther and his followers built up their theory of non-imputation as distinguished from real remission of sin.

tellus, ūris, f. (akin to terra), *the earth*. Hymn, *Telluris almae (ingens) Conditor*, O kind (immense) Creator of the world. Hymn for Vespers, Tuesday.

tempĕro, āvi, ātum, āre (from tempus, meaning according to its etymology, a section, portion), prop., *to set bounds to a thing, to observe proper limits; to rule, govern*. Qui temperas rerum vices. Thou governest the changes that occur in things. Hymn, *Rector potens, verax Deus*.

tempestas, ātis, f. (tempus), (1) *a storm, tempest*, used in either a lit. or in a fig. sense. (a) 68,3 Tempestas demersit me. A storm hath overwhelmed me. *Storm*, great affliction, sufferings. 49,33; 68,16; 82,16. (b) 54,9 a pusillanimitate spiritus et tempestate. (I wait for Him who can deliver me) from faint-heartedness and tempest (= anxiety, or disturbance of mind). (2) 80,3 Exaudi vi te in abscondito tempestatis. I heard thee in the storm-covert, i.e., in the thunder-cloud. Cf. 103,7.

templum, i, n. (1) the Sanctuary or new Tabernacle on Mount Sion. The Temple was not begun till four years after David's death. David erected the Sanctuary on Sion as a repository for the Ark of the Covenant. 5,8 Adorabo ad templum sanctum tuum, in timore tuo. I will worship towards Thy holy Temple in Thy fear. In the psalms it is at times difficult to distinguish between prophecy and that which has already happened, between the Sanctuary of David's day and the Temple proper. 5,8; 26,4; 47,10; 64,5; 67,30; 78,1; 137,2. (2) *a temple-like structure*, i.e., something beautiful. 143,12 Circumornatae ut similitudo templi. (Our daughters are comely) adorned like a palace (B). (3) *heaven*. 10,5 Dominus in

templo sancto suo: Dominus in caelo sedes ejus. God is in His holy temple (palace B), the Lord's throne is in heaven. 17,7; 28,9. (4) *a palace*. 44,16 templum regis, the royal palace. (5) In 27,2 *templum* is the west end of either the Tabernacle or Temple where the Holy of Holies was situated (M).

tempus, ōris, *n.* (akin to τέμνω, to cut off), (1) *time*. (a) Very common with qualifying adjectives and with the prep. *in*. 33,2 Benedicam Dominum in omni tempore. I will bless the Lord at all times. 36,19 in tempore malo, in time of trouble. 1,3 in tempore suo, in due season. 31,6 in tempore opportuno, in due season. (b) 103,19 Fecit lunam in tempora. He made the moon to mark off the seasons, i.e., to mark off the divisions of the month by its phases. (2) *the time of youth*. 88,46 Minorasti dies temporis ejus. Thou hast shortened the days of his youth. His trials have aged him prematurely. (3) pl. *the temples of the head*. 131,5 Si dedero . . . requiem temporibus meis. Surely I will not give rest to my temples, until, etc. Verses 2-5, the usual form of oath. Negative oaths are preceded by *if*, and positive by *if—not*. The words, "May so and so befall me" are understood before *if*. See *Introduction* (15).

tēnax, ācis (teneo), *holding fast, firm, steadfast*. *Rerum Deus tenax vigor*. O God, the sustaining power of created things. Hymn for None.

tendo, tētendi, tentum and tensum, ēre 3, *to stretch*. 7,13 arcum tendere, to stretch or bend a bow for the purpose of stringing it. *Arcum intendere* is the usual expression. See *intendo*.

tēnēbrae, ārum, *f.* (1) *darkness*. 17,12 Posuit tenebras latibulum suum. He made darkness His covert. 90,6; 103,20; 104,28; 138,11, 12. (2) fig.: (a) *ignorance, especially moral blindness and perversity*. 81,5 *In tenebris ambulat*. They walk on (wander) in darkness. (b) *Sheol*. 87,13 in tenebris = in terra oblivionis in the same verse. *The Land of Forgetfulness* is Sheol. See *oblivio*. (c) *misfortune*. 17,29 Illumina tenebras meas. Enlighten Thou my darkness. (d) *danger*. 34,6 Fiat via illorum tenebrae et lubricum. Let their path be dark and slippery. 106,10,14. (e) *affliction*. 111,4 Exortum est in tenebris lumen rectis. Unto the upright there hath risen up a light (prosperity) in the darkness (affliction). (f) *horror, shuddering*. 54,6 Contexerunt me tenebrae. Darkness hath enveloped me. Hebrew: Horror hath overwhelmed me.

tēnēbrōsus, a, um (tenebrae), (r) *dark*. 17,12 Tenebrosa aqua in nubibus aeris. Dark waters in the clouds of the air. (2) subst., **tēnēbrōsa**, ōrum, *n.*, *dark places, darkness*. 87,7 Posuerunt me in lacu inferiori: in tenebris, et in umbra mortis. They have laid me in the lowest pit: in dark places, and in the shadow of death, i.e., in subterranean places deprived of all light, in Sheol.

tēnēo, ūi, tentum, ēre 2, *to hold, hold fast, seize*. 138,10 Tenebit me dextera tua. Thy right hand would hold (grasp B) me. 72,6,24; 118,53; 136,9.

tentātiō, ōnis, *f.* (tento), (1) *a trial, temptation*. 94,9 Sicut in irritatione secundum diem tentationis in deserto. (Harden not your hearts), as at the Provocation, like on the day of Temptation in the desert (M). The Hebrew has: Harden not your hearts as at

Meribah (Strife), as on the day of Massah (Trial) in the desert. The two words are proper nouns, commemorative place names. Read Exod. 17,1-7; Num. 20. (2) *an attack*. 17,30 In te eripiar a tentatione. Through Thee I am saved from attack (B).

tento, āvi, ātum, āre, (1) *to tempt*. Of men towards God, and in 34,16 of man towards his fellow man: 77,18 Tentaverunt Deum in cordibus suis. They tempted God in their hearts. 77,41,56; 94,9; 105,14. (2) Of God, *to try, prove*. 25,2 Proba me, Domine, et tenta me. Prove (examine) me, O Lord, and try me, i.e., search my inmost thoughts and feelings. Test me or prove me as the smith proves precious metals by fire.

tentōrium, īi, *n.* (tendo), *a tent*. Hab. 3,7 Pro iniquitate vidi tentoria (turbata) Aethiopiae. For (their) iniquity I saw the tents of Aethiopia (tremble M). *Tremble: the Hebrew has in affliction, or under calamity*. A probable reference to Judges 6-7.

tēnio, āvi, ātum, āre, *to make thin; to diminish, lessen*. Ecce jam noctis tenuatur umbra. Behold, now the shadows of the night are fading away. Hymn for Lauds, Sunday.

tēpesco, tēpūi, ēre 3 (tepeo), *to become lukewarm or tepid*. Ne criminis contagio tepescat ardor spiritus. Lest the fervor of the soul be chilled by the touch of sin. Hymn, *Tu Trinitatis Unitas*.

tergum, i. *n.*, *the back*. Is. 38,17 Projecisti post tergum tuum omnia peccata mea. Thou hast cast all my sins behind Thy back, i.e., forgiven them.

termīnus, i, *m.*, (1) *border, limit, bound, end*. 64,9 Et timebunt qui habitant terminos a signis tuis. And they that inhabit the uttermost parts (of the earth) are afraid of Thy portents. (2) 73,17 Tu fecisti omnes terminos terrae. Thou hast fixed the boundaries of earth (B), i.e., those next to the sea, the coast lines that bound the lands. 71,8; 103,9. (3) By synecdoche, *all men, the whole world*. 2,8; 97,3.

tēro, trīvi, trītum, ēre 3, *to rub, rub to pieces; to wear down, grind*. Carnis terat superbiam potus cibique parcitas. May the sparing use of food and drink wear down the pride of the flesh. Hymn, *Jam lucis orto sidere*.

terra, ae, *f.* (1) *the earth*, in both a lit. and a fig. sense. 71,17 Et benedicentur in ipso omnes tribus terrae. In Him shall all the tribes of the earth be blessed. This use is very common. (a) *orbis terrae, the world*. 17,16; 49,12; 95,10. (2) *a country, esp. the Land of Israel*. 43,4 Nec enim in gladio possederunt terram. For they got not the possession of the land by their own sword, i.e., God was the author of their victories. This use is also common. (3) *the soil, ground*. 82,11 Facti sunt ut stercus terrae. They became as dung for the land. The corpses of Madian, Sisara, Jabin and their armies became fertilizers for the land. (a) *dust*. 71,9 Inimici ejus terram lingent. His foes shall lick the dust. 21,30. (4) *the womb*. 138,15. See *substantia*. (5) *men*. 81,8 Judica terram. Judge the earth. 2,2; 32,8, frequent. (6) *Sheol*. 87,13 In terra oblivionis, in the Land of Forgetfulness.

terrĕo, terrūi, terrītum, ēre 2, *to frighten, terrify; to drive away*

by terror. Ut vana cuncta terreat. May faith drive away all vain things. Hymn, *Immense caeli Conditor* (Monastic Brev. text).

terrībilis, e (terreo), *terrible, dreadful, fearful*. Often used of God and of His works. (1) 75,8 Tu terribilis es, et quis resistet tibi? ex tunc ira tua. Fearful art Thou! Who shall withstand Thee in the hour of Thy wrath (B)? 65,3,5; 105,22. (2) 75,12 Terribili, to Him that is terrible, to the Dread One, to Yahweh who tolerates no opposition to His power.

terrībiliter, adv. (terribilis), *fearfully*. 138,14 Confitebor tibi quia terribiliter magnificatus es. I praise Thee for Thou art mightily great (B). St. Jerome: I will give Thee thanks for Thou hast wondrously formed me, with stupendous skill. Hebrew: for that I am fearfully and wondrously made.

terrīgēna, ae, c. (terra and gigno), *earth-born, of low birth*. 48,3 Quique terrigenae, et filii hominum. All ye sons of earth (common people), and ye sons of men (those of position and station). Or simply: Men of low, and men of high degree.

terror, ōris, m. (terreo), *terror*, 87,17 Terrores tui conturbaverunt me. Thy terrors have bewildered (dismayed) me (M). *Bewildered*: Hebrew, exterminated me, cut me off.

testa, ae, f. (perhaps tosta sc. terra, burnt clay), *an earthen vessel, a pot, pitcher, jug, urn, etc.* By meton., *a broken piece of earthenware, pottery, etc., a sherd, potsherd*. 21,16 Aruit tamquam testa virtus mea. My strength is dried up like a potsherd.

testāmentum, i, n. (testor), *a covenant, testament*. 88,4 Disposui testamentum electis meis. I made a covenant with my chosen ones, i.e., with David and his descendants. *Covenant*, viz., as expressed in verses 4 and 5; see also 2 Kings 7,8-17. Pss. 73,20; 88,29. The many promises God made to men are styled *covenants*: With Noe, Gen. 6,18; 9,9-17. With Abraham, Gen. 15,18; 17,2-14. With Isaac, Gen. 17,19; 26,1-5. With Jacob, Gen. 28,13-14. With the children of Israel, Exod. 6,4; 19,5; 34,27-29; Lev. 26; Deut. 5,2; 9,9, and others. In the psalms the Jews *keep the covenant* when they are obedient to the precepts of the Law. 43,18; 49,5,16, frequent.

testificor, ātus sum, āri (testis and facio), *to bear witness, to testify*. 49,7 Audi . . . Israel, et testificabor tibi. Hear, O Israel, and I will testify to thee.

testimōnium, ii, n. (testis), *witness, testimony*; in the psalms, *the Law*; mostly pl., *precepts, commandments, ordinances, statutes, judgments, testimonies*. 18,8 Testimonium Domini fidele. The Lord's command is trustworthy (B). 121,4 Illuc enim ascenderunt tribus, tribus Domini, testimonium Israel ad confitendum nomini Domini. For thither (i.e., to Jerusalem) went up the tribes, the tribes of the Lord ('Twas a law unto Israel) to praise the name of the Lord. Cf. B, M. The *law* is that mentioned in Exod. 23,17. All males were required to go up to Jerusalem on the three great festivals of the Passover, Pentecost and Tabernacles. The word occurs twenty-two times in Ps. 118. See *lex*.

testis, is, c., *a witness*. 88,38 Et testis in caelo fidelis. (And His throne as the sun before Me, and as the moon which is established

forever), and is a faithful witness in the sky (M). The moon is a witness of God's fidelity. According to others God is the witness in heaven. 26,12; 34,11.

tēter (or *tacter*), *tra*, *trum*, *foul*, *noisome*, *hideous*. *Illabitur tetrum chaos*. Foul darkness descends. Hymn, *Lucis Creator optime*.

texo, *ūi*, *textum*, *ēre* 3, *to weave*; pres. part. as a subst. **texens**, *entis*, *a weaver*. Is. 38,12 *Praecisa est velut a texente vita mea*. My life is cut off, as by a weaver.

Thabor (Hebrew, probably, height), indecl., a mountain five miles east of Nazareth on the confines of Zabulon and Nephthali. Elevation 1843 feet. 88,13 *Thabor et Hermon in nomine tuo exsultabunt*. Thabor and Hermon (shall) rejoice in Thy name. *Thabor and Hermon*, the chief mountains in Palestine, and the most conspicuous features of that mountainous country.

thālāmus, *i*, *m*. (*θάλαμος*), *a bed room*, *a bridal chamber*. 18,6 *Et ipse (sc. sol) tamquam sponsus procedens de thalamo suo*. And he (the sun), like a bridegroom coming out of his nuptial chamber, (rejoices as a giant to run his course). The psalmist represents the sun as coming out of his tent in the eastern sky.

Tharsis (Hebrew, probably, fortress), indecl., the city Tartessus, a Phoenician settlement near Cadiz in Spain. It is very probable that Tharsis was employed in a wider sense, and that it was the name of that portion of southern Spain which lay to the east of Cadiz and to the south of the Guadalquivir. Tyre had planted several colonies in this district. 47,8 *In spiritu vehementi conteres naves Tharsis*. By a mighty storm didst Thou shatter the ships of Tharsis, i.e., great ships capable of engaging in trade with the remotest parts. Those that sailed to Tharsis were to the Jews the largest ships. 71,10 *Reges Tharsis et insulae munera offerent*. The kings of Tharsis and of the islands (i.e., kings of the most distant lands) will bring gifts.

thēsaurīzo, *āvi*, *ātum*, *āre* (thesaurus), *to lay up treasures*. 38,7 *Thesaurizat: et ignorant cui congregabit ea*. Man layeth up treasures, knowing not for whom he gathereth them.

thēsaurus, *i*, *m*. (*θησαυρός*), *a treasure*; *a treasury*, *storehouse*. 134,7 *Qui producit ventos de thesauris suis*. He bringeth forth the winds from His treasuries. God is conceived as confining the winds in great storehouses, from which He liberates them at His pleasure. Note also *the storing up of the waters* in the following verse. 32,7 *Ponens in thesauris abyssos*. He layeth up the depths in storehouses. This is a frequent Biblical figure for the place where water, hail, etc., are conceived to be reserved. The *abyssi* are the waters above the firmament, and the waters beneath in the ocean's bed. Cf. Gen. 1,6-8.

thrōnus, *i*, *m*. (*θρόνος*), *a throne*. (1) Of God: 9,8 *Paravit in iudicio thronum suum*. He hath prepared His throne for judgment, i.e., for the purpose of holding trial. 9,5. (2) Of king David: 88,38 *Et thronus ejus sicut sol in conspectu meo*. And his throne (shall endure forever) as the sun before Me. 88,30.

tibīa, *ae*, *f*., prop. *the shin-bone*; by synecdoche, *the leg*; by meton., *swiftness*. 146,10 *Nec in tibiis viri beneplacitum erit ei*. Nor

does He take pleasure in the legs of a man. God does not help those who rely on their own strength. Thalhoffer thus glosses verses 10-11: He regards not the nations that presume upon, and boast of their cavalry (*strength of the horse*) and infantry (*legs of a man*); His good pleasure is in Israel, that worships Him, and trusts in His mercy.

tīmēo, ūi, ēre 2, (1) Often with acc., *to fear, be afraid of*. 22,4 Non timebo mala. I will fear no evils. 24,12; 32,8. (2) Frequently intransitive, *to fear, be afraid*. 51,8 Videbunt justi, et timebunt. The just shall see and fear. 48,6; 63,6. (3) *timere a*, a Hebraism or at least moulded on the Hebrew. 90,5 Non timebis a timore nocturno. Thou shalt not be afraid of any terror by night. 55,4; 64,9; 111,7; 118,120. (4) The expression *timere Deum* or *Dominum* signifies to honor or worship God, to walk according to the precepts of His Law. It corresponds almost to the modern "to be a religious-minded man." So also "the fear of the Lord" is almost equivalent to "religion" as a colloquial term. Cf. Br. 113,11,13; 117,4; 127,1.

tīmor, ōris, m. (timeo), (1) *fear*. 54,6 Timor et tremor venerunt super me. Fear and trembling are come upon me. 52,6; 110,10, frequent. (2) *an object of fear*. 30,12 Et timor notis meis. And to friends have I become an object of dread (B).

tītūlus, i, m., *a title, inscription*. The expression *tituli inscriptio* is found at the beginning of Ps. 15, and of psalms 55-59. Its meaning is a matter of conjecture. The rendering "a monumental inscription" is probably as good as any other.

tollo, sustūli, sublātum, ēre 3, (1) *to take, take away*. 77,70 Sustulit eum (David servum suum) de gregibus ovium. He took him (David His servant) from the flocks of sheep. From being a mere shepherd God took David and made him king of Israel. (2) *to lift or take up*. 95,8 Tollite hostias, et introite in atria ejus. Take up (bring) offerings, and go into His courts (M).

tōñtrūm, ūi, n. (tono), *thunder*. 76,19 Vox tonitruī tui in rota. The sound of Thy thunder was in the chariot-wheel (B). *Rota*, "the rolling noise" of God's rapidly driven war-chariot. 103,7.

tōno, ūi, itum, āre, *to thunder*. 1 Kings 2,10 Dominum formidabunt adversarii ejus, et super ipsos in caelis tonabit. The adversaries of the Lord shall fear Him: and upon them shall He thunder in the heavens.

tōpāzion, ii, n. (τοπάζιον), *the topaz, a precious stone*. 118,127 Ideo dilexi mandata tua, super aurum et topazion. Therefore have I loved Thy commandments above gold and the topaz. Hebrew: more than gold, yea, more than fine gold.

torcūlar, āris, n. (torqueo), *a wine or oil press*. *Torcular* is found in the titles of three psalms. Its meaning is a matter of conjecture. 8,1 Pro torcularibus: The Hebrew term may denote either a musical instrument brought from the city of Gath, or the air of the song of the press-treaders. 80,1; 83,1.

torpēo, ūi, ēre 2, *to be torpid; to be listless or inactive*. Mens ecce torpet impia quam culpa mordet noxia. Lo, the guilty soul

which mortal sin holds fast is torpid. Hymn, *Nox atra rerum con- tegit.*

torpor, ōris, *m.* (torpeo), *torpor, stupefaction; fig., sluggishness, inactivity, sloth.* Pulsis procul torporibus, banishing sloth afar, let us, etc. Hymn, *Primo die, quo Trinitas (Primo dierum omnium).*

torrens, entis, *m.* (torreo, hot burning; of water, boiling, steaming, rushing), *a brook, stream, torrent.* (1) 109,7 De torrente in via bibet. Of a brook by the wayside shall He drink. The reference is to the Messiah pursuing His vanquished foes. He refreshes Himself at the wayside brook as Gedeon did. Cf. Judges 7,5-6. Pss. 73,15; 82,10. (2) 125,4 Convertite Domine captivitatem nostram, sicut torrens in Austro. Change, O Lord, our lot, like the wady in the south-land (B). In summer the wadies of South Palestine are dried up; in the autumn and winter they are filled to overflowing and they spread fertility over the parched land. The psalmist prays that Yahweh will change the bitter lot of Israel as rains freshen and revivify soil long without water. (3) 123,5 Torrentem pertransivit anima nostra. Our soul would have had to traverse a torrent (B). The Hebrew is just the opposite: Then the raging waters had passed over us (Briggs). *Waters*, a common figure of peril from enemies. Cf. 17,17-18; 68,2-3. (4) fig. 35,9 torrens voluptatis, the torrent of Thy delights, i.e., pleasures so abundant that they overflow like a stream.

tōtus, a, um, gen. tōtius, dat. tōti., *the whole, all, entire.* 24,5 Te sustinui tota die. On Thee have I waited all the day. 77,14; 85,12; 118,2,10,34,58,69,145.

trādo, didi, ditum, ěre 3, (1) *to give up, hand over, deliver up or over, abandon.* 26,12 Ne tradideris me in animas tribulantium me. Deliver me not over to the desires of them that afflict me. 9,35; 26,12; 40,3; 73,19; 77,48,61; 105,41; 117,18; 118,121; 139,9. (2) 87,9 Traditus sum, et non egrediebar. I am delivered up (imprisoned B), and cannot go forth. (3) 62,11 Tradentur in manus gladii. They shall be given over to the power (stroke) of the sword. O., They shall be put to the sword (K).

trādūco, duxi, ductum, ěre 3 (transduco), *to lead, bring, or con- duct across, to lead or bring over.* 135,16 Qui traduxit populum suum per desertum. He hath led His people through the desert.

trāho, traxi, tractum, ěre 3, *to draw, drag.* 27,3 Ne simul trahas me cum peccatoribus. Draw me not away with the wicked (like a criminal led to punishment Br). Deut. 32,24 trahentes (sc. bestiae), creatures that crawl.

transĕo, ivi and ii, itum, ire, (1) *to pass by, on, or away.* 56,2 Et in umbra alarum tuarum sperabo, donec transeat iniquitas. In the protection of Thy wings I have confidence, until destruction passeth by (B). God is represented as an eagle. The threatening evil may be a storm endangering the lives of its young. 17,13; 36,36; 88,42; 89,6; 140,10. (2) *to visit, to go to a place.* 41,5 Quoniam transibo in locum tabernaculi admirabilis. For I used to journey to the place of the wondrous Tabernacle. (3) *to pass over as waves.* 41,8 Omnia excelsa tua, et fluctus tui super me

transierunt. All Thy billows and Thy waves pass over me. (4) *to press forward to, to strive to attain.* 72,7 Transierunt in affectum cordis. They press forward to whatever their heart covets. (5) *to go through, spread through, range up and down.* 72,9 Posuerunt in caelum os suum: et lingua eorum transivit in terra. Against heaven they turn their mouth, and their tongue speedeth all through the land (B). God and man are alike the object of their calumnies and malice. (6) 76,18 Sagittae tuae transeunt. Thy arrows (i.e., lightning flashes) sped abroad.

transfĕro, tŭli, lĕtum, ferre, *to remove, transfer.* 77,26 Transtulit Austrum de caelo: et induxit in virtute sua Africum. He removed the south wind from heaven; and by His power He brought in the south-west wind. The Hebrew has *the east wind* and *the south wind* respectively. The reference is to the wind that brought the quails into the camp of the Israelites. Cf. Num. 11,31. Pss. 45,3; 79,9. For 109,10 see *nuto*.

transgrĕdĭor, gressus sum, grĕdi (trans and gradior), (1) *to go over, pass over.* 103,9 Terminum posuisti, quem non transgredientur. Thou hast set a bound which they (the waters) shall not pass over. (2) 17,30 Transgrediar murum. I shall leap over a wall—as in storming a city.

transĭtus, ūs, *m.* (transeo), *a going forth, passage.* 143,14 Non est ruina maceriae, neque transitus. There is no breach in the wall, and no going forth of captives. Or, There is no sallying forth to war.

transmĭgrĕtĭo, ōnis, *f.* (transmigro), *removal, deportation.* 64,1 Populo transmigratiōnis, cum inciperent exire. For the people of the transmigration (i.e., for the exiles) when they began to go forth (from Babylon). These words do not occur in the Hebrew.

transmĭgro, āvi, ātum, āre, *to remove from one place to another, to migrate.* 10,2 Transmigra in montem sicut passer. Get thee away (fly) to the mountains like a sparrow. A warning to David to fly from the court of Saul, and, like a harried bird, take refuge in some mountain forest (Rk).

trĕmo, ūi, ĕre 3 (τρέμων), *to tremble, quake.* Of the earth: 75,9 Terra tremuit et quievit. The earth trembled (Hebrew, feared), and was still. An earthquake is the greatest manifestation of power that occurs in nature. Nor can it be doubted that God can use such means to manifest His displeasure. The stillness which follows, says Kenrick, was that of one awe-stricken by the display of divine vengeance. 103,32.

trĕmor, ōris, *m.* (tremo), *trembling.* 54,6 Timor et tremor venerunt super me. Fear and trembling are come upon me. 2,11; 47,7.

trĕpĭdo, āvi, ātum, āre (trepidus), *to tremble, to be agitated.* 26,1 A quo trepidabo? Before whom shall I tremble? 13,5; 52,6.

tribŭlĕtĭo, ōnis, *f.* (tribulum, a threshing-machine), *prop. a threshing; in Eccl. Latin, trouble, distress, anguish, affliction, tribulation, etc.* 36,39 Et protector eorum in tempore tribulationis. And He is their protector in time of trouble. 4,2; 9,10; 19,2; 33,5; 54,4, frequent. See *tribulo*.

tribŭlo, *avi, atum, are* (tribulum sc. instrumentum, from tritum, supine of tero; a threshing-machine consisting of a wooden platform studded underneath with sharp pieces of flint or with iron teeth. The ancients did not use flails), lit., *to press*. Fig.: (1) *to oppress, afflict, harass*. 118,157 Multi qui persequuntur me, et tribulant me. Many there are that persecute me, and afflict me. 3,2; 12,5, frequent. (2) 33,19 Juxta est Dominus eis, qui tribulato sunt corde. The Lord is nigh unto them that are of a contrite heart, or, to the broken-hearted (Hebrew). (3) The pres. part. tribulans, *an oppressor* is found in 26,12; 59,14; 77,42; 80,15; 105,11.

tribŭo, *ui, utum, ere* 3, (1) *to grant, give, bestow*. 20,5 Tribuisti ei longitudinem dierum. Thou hast given him length of days. 19,5; 20,3; 27,4; 36,21. (2) 12,6 bona tribuere alicui, *to deal kindly or bountifully with one*. (a) 15,7 Qui tribuit mihi intellectum. The Lord who hath given me (insight B) understanding.

tribus, *us, f.* (akin to tres; prop. a third part; a third part of the Roman people. As their numbers increased it acquired a broader meaning), *a division of the people, a tribe*. (1) *the twelve tribes of Israel*. 77,55; 104,37; 121,4. (a) *one of the tribes, Juda* 77,68; Ephraim 77,67. (2) *all the tribes of the earth, all peoples*. 71,17 Et benedicentur in ipso omnes tribus terrae. And in Him (the Messias) shall be blessed all the tribes of the earth.

Trinŭitas, *atis, f.* (from trinus, a, um), *the number three, a three*; hence, The Holy Trinity. *Creed of St. Athanasius*.

trinus, a, um (tres), *three*. Unius et substantiae, trinusque personis Deus. God, one in substance, and three in person. Hymn, *Summae Parens clementiae*, in the Rom. Brev. text only.

tristis, e, *sad, sorrowful, dejected*. 42,5 Quare tristis es, anima mea? Why art thou sad, O my soul? 41,6,12; 42,2.

tritŭcum, i, n., *wheat*. Deut. 32,14 cum medulla tritici, with the marrow of wheat, i.e., the finest wheat. See *medulla*.

trŭcido, *avi, atum, are*, *to cut to pieces, to kill cruelly, to slay, slaughter, massacre*. 36,14 Gladium evaginaverunt peccatores . . . ut trucident rectos corde. Sinners have unsheathed the sword to slay the upright of heart.

tŭ, pers. pron., *thou, pl., you*. The nominative of the pers. pron. is frequently used for the sake of emphasis. 11,8 Tu, Domine, servabis nos. Thou, O Lord, wilt preserve us. 85,5; 93,12. This use is common in the Vulgate. With preps., the form *abs* occurs before *te* in 72,27 and 83,6; otherwise *a te*. 17,30 In te eripiar a tentatione. By (or through) Thee shall I be delivered from temptation (attack). Cf. Josue 10,30; 1 Mac. 5,28.

tŭba, ae, *f.* (akin to tubus, a pipe, tube), (1) *a trumpet*. 46,6 Ascendit Deus in júbilo, et Dominus in voce tubae. God hath gone up (to heaven) mid jubilee: the Lord amid sound of trumpet. The psalmist pictures God as descending to fight the battles of His people, and ascending again to heaven. 80,4; 150,3. (2) 97,6 in tubis ductilibus, with trumpets of metal (beaten out), as distinguished from trumpets of horn. In the same verse: in voce tubae corneae,

with the sound of the horn, i.e., a trumpet made of a ram's horn; a non-metallic trumpet.

tŭċor, tŭċtus sum, tŭċeri 2, *to guard, defend, protect*. 19,3 De Sion tueatur te. May He defend thee out of Sion.

tunc, adv. denoting a point of time which corresponds with another. (1) *then, at that time*. 2,5 Tunc loquetur ad eos in ira sua. Then shall He speak to them in His anger. 18,14; 50,21, frequent. (2) as a subst., ex tunc. 92,2 Parata sedes tua ex tunc (= ab aeterno): a saeculo tu es. Thy throne standeth firm (is established) since the days of old: from eternity Thou abidest (B). 75,8 Tu terribilis es, et quis resistet tibi? ex tunc ira tua. Thou art terrible, and who can withstand Thee, at the time of Thine anger (M)?

turbĭdus, a, um (turba), *confused, disordered*. Confusa mundi et turbida, confused and disordered state of the world. Hymn, *Nox, et tenebrae, et nubila*.

turbo, āvi, ātum, āre, *to trouble, disturb, dismay, throw into disorder or confusion*. 82,16 Et in ira tua turbabis eos. Thou shalt trouble (terrify B, M) them in Thy wrath. The enemies of Juda are alluded to. Elsewhere in the Psalter *turbo* is found only in the passive. It is very common. 6,4 Anima mea turbata est valde. My soul is troubled exceedingly (greatly dismayed B; sore disturbed Br; grievously vexed M). 67,5; 75,6. In 6,8 and 54,4 the prep. *ab* is either redundant or equivalent to *propter*. 6,8 Turbatus est a furore oculus meus. Through grief mine eye is wasted away (Bd), i.e., his eyes are sunken; they have lost their luster. For 67,5 see *facies*.

turbo, ĩnis, *m., whirlwind, storm*. Hab. 3,14 Maledixisti . . . venientibus ut turbo ad dispergendum me. Thou hast cursed them that came out as a whirlwind to scatter me.

turris, is, *f. (τŭρρις, tower)*, (1) *a tower*. 60,4 Turris fortitudinis a facie inimici. For Thou hast been a tower of strength (= a strong tower) against the enemy. 47,13. (2) *a palace*. 121,7 Fiat pax in virtute tua: et abundantia in turribus tuis. Peace be within thy fortress: and plenty within thy palaces (M).

turtur, ūris, *m., a turtledove*. 83,4 Turtur nidum sibi (invenit). The turtledove hath found herself a nest.

tŭus, a, um, pron. poss. (tu), *thy, thine; your, yours*. Frequent.

tŭmpānistriā, ae, *f. (τŭμπανίστρια), a female drummer*. 67,26 in medio juvenularum tympanistriarum, in the midst of damsels playing on timbrels (tabrets, tambourines). Cf. Exod. 15,20.

tŭmpānum, i, *n. (τŭμπανον), a timbrel, tabret, a small hand drum or tambourine*. 80,3 Date tympanum. Bring hither the timbrel., i.e., Make the timbrel resound. 149,3; 150,4.

Tŭrus, i, *f., Tyre, a maritime and commercial city of Phoenicia celebrated for its purple*. 44,13 Et filiae Tyri in muneribus vultum tuum deprecabuntur: omnes divites plebis. And the daughters of Tyre (i.e., the Tyrians), yea, all the rich men of the nation, shall honor thee with gifts. 82,8; 86,4.

U

über, *ēris*, *n.* (οἰθαρ, the udder), *the breast, a breast that gives suck.* 21,10 Tu es . . . spes mea ab uberibus matris meae. Thou art my hope from my mother's breast, i.e., from tender infancy, from childhood. The expression is equivalent to *a teneris unguiculis*, or *ab incunabilis*.

über, *ēris*, *adj.*, (1) *rich, plentiful, abounding in anything.* 91,11 Et exaltabitur sicut unicornis cornu meum: et senectus mea in misericordia uberi. But my horn (i.e., strength) shall be exalted like that of the unicorn: and my old age (will be exalted) with rich mercy. The Hebrew has: I am anointed with fresh oil. Oil is a symbol of vigor. Thalhofer and others render it thus: My old age is green in its vigor. (2) 91,15 in senecta uberi, in a vigorous old age. See *senecta*.

ūbertas, *ātis*, *f.* (ubēr, *adj.*), *plenty, abundance, fatness.* 35,9 Inebriabuntur ab ubertate domus tuae. They are sated by the abundance of Thy House (B). 64,12. See *inebrio*.

ūbīnam, *adv.* (same as ubi with suffix nam), in a direct interrogation, *where?* Deut. 32,26 Dixi: Ubinam sunt? I said: Where are they?

ulciscor, *ultus sum, ulcisci 3*, (1) *to avenge one's self on, take vengeance on, punish.* 98,8 Ulciscens in omnes adinventiones eorum. Thou didst avenge all their (the Israelites') evil deeds. The *evil deeds* are the murmurings of the people, and their rebellion against Moses and Aaron. (2) In 117,10,11,12 In nomine Domini ultus sum in eos. In the name of the Lord I avenged myself upon them, i.e., I have vanquished or destroyed them. This is the meaning of the Hebrew.

ultio, *ōnis*, *f.* (ulciscor), *an avenging, a taking vengeance; revenge, vengeance.* 93,1 Deus ultionum Dominus: Deus ultionum libere egit. God is the Lord to whom vengeance belongeth: the God of vengeance hath acted freely (R). *Acted freely, openly, boldly.* He has taken vengeance on the wicked. 78,10.

ultor, *ōris*, *m.* (ulciscor), *an avenger.* 8,3 Ut destruas inimicum et ultorem. That Thou mayest destroy the enemy and the avenger (vengeful foe B).

ultrā, *adv.* (sc. parte; from ulter, tra, trum), *more, longer, further, besides.* 82,5 Et non memoretur nomen Israel ultra. And let the name of Israel be remembered no more. 9,39; Is. 45,21.

umbra, *ae, f.*, (1) *a shadow.* 143,4 Dies ejus sicut umbra praetereunt. His days pass away like a shadow. 108,23 Sicut umbra cum declinat, ablatum sum. Like a shadow, when it lengthens, I am borne away (I vanish). As a shadow lengthens towards evening, and at sunset disappears in the darkness, so the psalmist was like a lengthening shadow in the evening of his life. 79,11. (2) *fig., (a) a shelter, cover, protection.* 56,2 Et in umbra alarum tuarum sperabo. And in the protection of Thy wings I have confidence. God is thought of as an eagle covering and protecting its young. 16,8.

(b) in umbra mortis, *in the shadow of death, i.e., in very great danger.* 22,4; 43,20; 87,7; 106,10,14.

ūnānīmis, e (unus and animus), *of one mind, heart, or will, like-minded.* 54,14 Tu vero homo unanīmis: dux meus et notus meus. But it was thou—thou man of like mind with myself, my leader and trusted friend (B). *Like-minded, of my own rank (Hebrew).*

ūnānīmīter, adv., *with one accord, unanimously.* 82,6 Quoniam cogitaverunt unanīmīter. They have contrived (planned) consulted together with one consent.

unda, ae, f., lit., *a wave; meton., water, moisture, a stream, any fluid substance.* (1) Ut unda flammās temperet. That water (moisture) might moderate the heat. Hymn, *Immense caeli Conditor.* (2) Quos munda unda sanguinis. Whom the stream of Thy Blood hath cleansed. Hymn, *Magnae Deus potentiae.*

ungo, unxi, unctum, ēre 3, *to anoint.* 88,21 Oleo sancto meo unxi eum. With My holy oil have I anointed him (i.e., David). 44,8. The Hebrews anointed their kings, who were viceroys of Yahweh, thus investing them with a sacred character.

unguentum, i, n. (ungo), *ointment, fragrant oil.* 132,2 Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Like ointment poured out on the head, that runneth down on the beard, the beard of Aaron. *Ointment, the goodly oil, the oil of priestly consecration.* Cf. Lev. 8,12 and 21,10; Exod. 29,1-7.

ungūla, ae, f. (unguis), *a hoof.* 68,32 Vitulum . . . cornua pro-
ducentem et unguulas. A young calf that putteth forth horns and hoofs. Or, *horning and dividing the hoofs (M).*

ūnicornis, e (unus and cornu), *having only one horn.* Subst., **ūnicornis**, is, m., *a unicorn*—some unknown species of animal possessed of great strength, probably a wild bull. 21,22; 28,6; 77,69; 91,11. The Hebrew term *reem* is variously rendered *bison, wild ox, wild bull.* It can scarcely be the rhinoceros, as some conjecture. There are ancient legends of a powerful one-horned beast, traditions of which may have been current among men in the days of the psalmist.

ūnicus, a, um (unus), *single, sole, only.* (1) *lonely, desolate.* 24,16 Unicus et pauper sum ego. I am lonely and poor. (2) Subst., **ūnica**, ae, f. (fem. for neut.). 21,21 Erue . . . de manu canis unīcam meam. Deliver my only one (= my life, soul, me) from the hand (= power) of the dog. In this verse animam meam = me = vitam meam; and *unicam meam* has the same meaning. *Unīcam meam:* The soul is so called as it is the one thing that is especially our own (Bd). *Dog* signifies a fierce enemy. 34,17. (3) In the doxologies of the hymns Unicus = Unigenitus, the only-begotten Son.

ūnīversitas, ātis, f. (universus, a, um), lit., *the entire number of things, the whole; company, society, community.* Omnium Sanctorum unīversitati, sit sempiterna laus. To the company of all the Saints, be given eternal praise. Prayer, *Sacrosanctae.*

ūnīversus, a, um, (1) *all, whole, entire.* 95,9 unīversa terra, the whole earth, all the world. 21,28; 40,4, frequent. (2) As a

subst.: (a) *ūniversi*, *ōrum*. 23,1 *Orbis terrarum, et universi, qui habitant in eo*. The world, and all they that dwell therein. (b) *ūniversa*, *ōrum*. 38,6 *Verumtamen universa vanitas, omnis homo vivens*. And indeed all things are vanity, every man living. *Univerſa*: St. Jerome has, *omnia enim vanitas, omnis homo stans*.

umquam, adv. (unum-quam), *ever, at any time*. 12,4 *Illumina oculos meos ne umquam (= nequando) obdormiam in morte*. Enlighten my eyes, that I may never fall asleep in death, i.e., lest I die. See *obdormio*.

ūnus, a, um, *unius*, *uni*, *one*. (1) 83,11 *Quia melior est dies una in atriis tuis super millia*. Better is one day in Thy courts than thousands (at home). 13,3; 81,7. (2) *in unum, together*. 132,1 *Ecce quam bonum, et quam jucundum habitare fratres in unum*. See how good and how pleasant it is, when brethren dwell together (B)! 2,2; 47,5, frequent. (3) *una*, f., a Hebraism for *unum*, n. 26,4 *Unam petii a Domino*. One thing I have asked of the Lord. (4) *unius moris*. This expression ought to mean, *of simple or consistent, and therefore, steadfast character* (B). 67,7. See *mos*.

ūnusquisque, *ūnaquaeque*, *ūnumquidque* or *ūnumquodque*, *indef.* pron. *every, every one*. 61,13 *Tu reddes unicuique juxta opera sua*. Thou wilt render to every man according to his works. 11,3.

urgēo, *ursi*, *ēre* 2, lit., *to impel, press, urge*; then, *to press hard, beset closely*; in Ps. 68,16, *to close, shut*. *Neque urgeat super me puteus os suum*. Let not the pit shut her mouth upon me. *Pit*: Let me not go down into the Pit of Sheol, and be shut up there, kept in ward by a safely fastened door at its mouth (Briggs).

ūro, *ussi*, *ustum*, *ēre* 3, (1) *to burn*. 103,4 *Qui facis . . . ministros tuos ignem urentem*. Who makest (winds Thy messengers) and Thy ministers a flaming fire (i.e., lightning). (2) *to burn, scorch; to smite, i.e., to cause sun-stroke*. 120,6 *Per diem sol non uret te*. The sun shall not smite thee by day (B). The Hebrew has *smite*. (3) *to prove, test, try with fire*. 25,2 *Ure renes meos et cor meum*. Prove Thou (= try with fire) my reins and my heart. It has the same meaning as *proba* and *tenta* in the same verse. It is equivalent to *igne examinare* in 11,7; 17,31.

usquē, adv., (1) Of space, with *ad* or *in*: *to, up to, as far as*. 106,26 *Ascendunt usque ad caelos, et descendunt usque ad abyssos*. They mount up to the heavens, and they go down to the depths. 35,6; 59,11, frequent. (2) Of time: with *in* signifying *to, till, as far as*. 40,14 *A saeculo, et usque in saeculum*. From eternity to eternity. 15,11; 17,51; 27,9; 48,20. (3) to express an extreme degree. 52,4 *Non est qui faciat bonum, non est usque ad unum*. There is none that doth good; there is not even one. 15,7; 134,8.

usquēquaque, adv., *utterly, altogether, exceedingly*. 118,8 *Non me derelinquas usquequaque*. Forsake me not utterly. 118,43, 51,107.

usquēquo, adv., *how long?* 12,1 *Usquequo avertis faciem tuam a me?* How long wilt Thou turn away Thy face from me? 4,3; 6,4, frequent.

usūra, ae, f. (utor), *usury, i.e., interest*. 14,5 *Qui pecuniam suam*

non dedit ad usuram. He that hath not put out his money to usury (shall dwell in Thy Temple or Tabernacle). 54,12; 71,14. In the English versions of the Scriptures the word *usury* means *interest* without regard to whether the rate is reasonable or exorbitant. In this sense the word is obsolete or archaic. At the time that the Douay and Anglican versions were made *interest* was the ordinary meaning of the word. Later translations have retained the word *usury*. The Jewish law prohibited a Jew from exacting usury (interest) from another Jew. This prohibition related only to Jews; there was no command regulating either the taking of interest, or its amount, from foreigners. Cf. Exod. 22,25; Lev. 25,36-37; Deut. 23,19-20. Read the articles on *Interest* and *Usury* in the *Cath. Encycl.*

ūt, adv. and conj., (1) adv. (a) *as, like*. 91,13 Justus, ut palma florebit. The just shall flourish like the palm tree. 17,43; 20,10; 47,7; 58,15; 101,5; 102,5; 121,4. (b) In relations of time, *presently, as soon as*. 36,20 Inimici vero Domini mox ut honorificati fuerint et exaltati. The enemies of the Lord, presently after they shall be honored and exalted, (shall come to nothing, and vanish like smoke). (c) assigning a reason, *wherefore, so, so that*. 94,11 Ut juravi in ira mea. So that I swore to them in my wrath. (4) Ut quid, *why*. See next word, below. (2) conj. with the subjunctive. (a) In clauses of result, consequence, and effect, *that, so that*. 22,6 Ut inhabitem in domo Domini, in longitudinem dierum. (Thy mercy followeth me all the days of my life) so that I may dwell in the house of the Lord forever and ever. 35,2,3,4; 36,8; 39,9,13,14; 117,13; 118,76,173. (b) With clauses of purpose, *that, in order that, to the end that*. 105,26 Et elevavit manum suam super eos: ut prosterneret eos in deserto. And He lifted up His hand against them, to overthrow them in the desert. 40,7; 62,3, frequent. (c) ut non, *that not, lest*. 118,11; 124,3.

ūt quid, adv., *why? wherefore? for what reason?* 73,11 Ut quid avertis manum tuam? Why turnest Thou away Thy hand? 4,3; 9,22; 67,17; 73,1; 79,13; 87,15.

ūter, ūtris, *m., the skin of an animal used as a bottle for wine, oil, etc.; a bottle, vessel, wine-skin*. 118,83 Factus sum sicut uter in pruina. I have become like a wine-skin in hoar-frost (B). Frost would shrivel up the skin and crack it. The Hebrew has: I am become like a wine-skin in smoke. Wine in bottles was hung in smoke to mature it quickly. The skin would become parched and shriveled, but the wine would improve. Thus the psalmist was reduced by affliction and adversity to a state of great distress. Affliction mellowes the spirit and purifies it. 32,7; 77,13.

ūtērus, *i, m. (uter, tris), (1) the womb*. 21,11 In te projectus sum ex utero. Upon Thee was I cast from the womb. Or, Thou art my God since my mother bore me (M). For a different interpretation, see *projicio*. 57,4; 70,6; 138,13. (2) 109,3 Ex utero ante luciferum genui te. From the womb before the day-star have I begotten Thee. *Womb* is here either the Divine Essence, if we refer the passage to the eternal generation of the Word, or the womb of the Virgin Mother if we refer it to the temporal birth. The passage is much disputed. Hebrew: Thy people flock to Thee

on the day of Thy muster clad in holy garments: (O Thou who art) from the womb of the morning, Thou hast the dew of Thy youth. This means, according to Fillion, that when the Messias will march forth against His enemies, His young warriors will flock with eagerness to His standard. They will be as numerous as dewdrops. Owing to the sacred character of the war they will be clad in holy vestments as if taking part in a religious ceremony.

ūtilītas, ātis, *f.* (utilis), *profit, advantage.* 29,10 Quae utilitas in sanguine meo? What profit is there in my blood, (when I go down to the grave?). The psalmist asks: What advantage would accrue to Thee from my untimely death? In Sheol no one can worship Thee.

ūtīnam, *adv., oh that! would that! I wish that!* 118,5 Utinam dirigantur viae meae, ad custodiendas justificationes tuas. Oh that my ways were well guided to the keeping of Thy laws. Hebrew: Oh that my ways were well established (i.e., directed aright by God) to observe Thy statutes.

ūtīque, *adv., surely, certainly, verily, indeed.* 50,18 Quoniam si voluisses sacrificium, dedissem utique. For if Thou hadst desired sacrifice, I would indeed have given it. 54,13; 57,2,12.

ūva, *ae., f., grape, a bunch of grapes.* Deut. 32,14 Et sanguinem uvae biberet meracissimum. That he might drink the purest blood of the grape.

uxor, ōris, *f., a wife.* 127,3 Uxor tua sicut vitis abundans. Thy wife is like a fruitful vine. The vine is a symbol of fruitfulness. The wife of the God-fearing, hard-working man shall bear many children as a fruitful vine bears grapes. 108,9.

V

vacca, *ae, f., a cow.* 67,31 Congregatio taurorum in vaccis populi. There is a gathering of bull with the cows of the people (B). *Bulls*, the heathen kings; *cows*, their subjects, the people themselves; the Hebrew has *calves*, which has the same figurative meaning as cows.

vāco, āvi, ātum, āre, *to keep one's self far from something, to be free from, to be without.* 45,11 Vacate, et videte quoniam ego sum Dominus. Leave off (your attempts to destroy My people), and know that I am God. *Vacate*, be at peace, desist. Words addressed to the heathen invaders.

vādo, ěre 3, *to go; esp. to go hastily or rapidly.* 77,39 Spiritus vadens, et non rediens. A wind that goeth and returneth not. Or: A breath that goeth forth, and returneth not (B).

vae, *interj., woe!* Judith 16,20 Vae genti insurgenti super genus meum! Woe to the nation that riseth up against My people.

vāgus, a, um (vago), *roaming, wandering, unsettled.* Ministras . . . vagosque cursus siderum. Thou didst appoint the wandering courses of the stars. Hymn, *Caeli Deus sanctissime.*

valdē, *adv. (contr. from valide, strongly, vehemently), very, very*

much, exceedingly. 6,4 Anima mea turbata est valde. My soul is troubled exceedingly. 6,11; 30,12; 77,59.

vālĕo, ūi, itum, ěre 2, to be strong, able, efficacious. Imper., vale, *adieu, farewell.* At the end of the antiphon *Ave Regina caelorum* it is used as a salutation: Vale o valde decora. Farewell, O virgin most fair; or, We greet thee, O Virgin most fair.

vālĭdus, a, um (valeo), strong, powerful, mighty. 49,3 In circuitu ejus tempestas valida. Around Him (shall rage) a mighty storm. The fire (i.e., lightnings) and storm of this verse are the usual accompaniments of the theophany. Cf. 17,9-15; Exod. 19,16.

vallis, is, f., a valley. 83,7 In valle lacrimarum in loco (rather *ad locum*), quem posuit. Through the Valley of Tears, to the goal he hath fixed (B). An obscure verse. It probably means that pilgrims trusting in God are happy (even) when they pass through the gloomy valley of tears on their way to *the place*, i.e., the Temple. The valley of tears, if it be a place, cannot be identified. 59,2; 64,14.

vānĕ, adv. (vanus), (1) in vain, to no purpose. 38,12 Verumtamen vane conturbatur omnis homo. Verily in vain doth a man take anxious thought (B)! (2) 88,48 Numquid enim vane constituisti omnes filios hominum. How weak (Hebrew, what a mere nothing) Thou hast made all the sons of men (B)! *Weak:* With what weak constitution and lowly destiny—subject to death (K). Like *vanus* this word has a broad indefinite meaning in the Vulgate.

vānĭtas, ātis, f. (vanus), (1) emptiness, nothingness, vanity, unreality, falsehood. 4,3 Ut quid (= cur) diligitis vanitatem, et quaeritis mendacium? Why love ye a vain thing, and seek after a lie? 118,37; 143,8, frequent. (2) 30,7 Odisti observantes vanitates, supervacue. Thou hatest them that idly worship vanities, i.e., false gods who are unreal and false to their worshipers. 39,5. (3) 51,9 Praevaluit in vanitate sua. And he felt himself strong in his vain possessions, i.e., he found his strength in a futile, empty thing, his wealth (B). (4) 138,20 Quia dicitis in cogitatione: Accipient in vanitate civitates tuas. There can be no meaning attached to the Vulgate, and the Hebrew does not offer a satisfactory solution. St. Jerome has: Who speak against Thee wickedly: in vain are Thine adversaries lifted up. (5) 37,13 Et qui inquirebant mala mihi, locuti sunt vanitates. And they that seek my hurt speak lies (M).

vānus, a, um. In the Vulgate *vanus* has a broad indefinite meaning: *vain, idle, profitless, deceptive, null, empty as to purpose or result.* 59,13 Quia vana salus hominis. For vain (idle) is the help (deliverance) of men. (a) As applied to persons, *false, lying, untrustworthy.* 11,3 Vana locuti sunt unusquisque ad proximum suum. Lying things every one hath spoken to his neighbor. 5,10; 40,7; 93,11. (b) in vanum, *in vain, to no purpose, fruitlessly.* 62,10; 126,1. (c) 23,4 Qui non accepit in vano animam suam. Who hath not taken his soul in vain. *In vano* is taken by some as equivalent to *in vanum, frustra.* Or, as rendered by Schegg: who seeks not his pleasures in vanities, i.e., in evil. (d) for 126,2 Vanum est vobis ante lucem surgere, see *surgo* where the Hebrew is given.

vārĭĕtas, ātis, f. (varius), variety, variety or diversity of colors.

44,10 Astitit regina . . . circumdata varietate. (At thy right hand) the queen stands clad in robes of many colors. 44,15.

vās, vāsis, *n.*, pl. vāsa, ōrum, (1) *a vessel, a utensil of any kind.* 2,9 vas figuli, a potter's vessel. 30,13. (2) 7,14 vasa mortis, instruments of death (arrows). (3) 70,22 vasa psalmi, the instruments of psalmody, i.e., the harp accompanying a hymn.

vasto, āvi, ātum, āre (vastus), *to lay waste, destroy.* Deut. 32,25 Foris vastabit eos gladius, et intus pavor. Without, the sword shall lay them waste, and terror within.

vastus, a, um (root va, whence vanus), *empty, waste, desolate;* from the notion of tracts of country lying waste, *vast, immense.* Deut. 32,10 In terra deserta, in loco horroris, et vastae solitudinis. In a desert land, in a place of horror, and of vast wilderness.

vēcōrdia, ae, f. (vecors, silly), *folly, silliness, foolishness.* Absistat et vecordia. May folly cease. Hymn, *Jam lucis orto sidere.*

vectis, is, *m.* (veho), *a bar, bolt for fastening a door.* 106,16 Vectes ferreos confregit. (For He hath broken gates of brass), and iron bolts He hath shattered.

vēhēmens, entis, *strong, mighty.* 47,8 In spiritu vehementi conteres naves Tharsis. By a furious gale didst Thou shatter the ships of Tharsis (= great ships). See *Tharsis.*

vēhēmenter, adv. (vehemens), *greatly, exceedingly, very much.* 104,24 Et auxit populum suum vehementer. And He increased His people greatly. The Hebrew has: He caused His people to be fruitful exceedingly. 20,2; 103,1.

velāmentum, i, *n.* (velo), *a covering; a shelter, protection.* 60,5 Protegar in velamento alarum tuarum. I will take shelter under the covert of Thy wings. 62,8. God is thought of as an eagle which, with outspread wings, protects its young. Like *umbra* in 16,8.

vellus, ēris, *n.*, *a fleece.* 71,6 Descendet sicut pluvia in vellus. He (the Messiah) shall come down like rain on the fleece; (and as showers falling gently on the earth). *Fleece*, the Hebrew has *the mown meadow.* His coming shall be quiet, gentle; and His influence on the hearts of men is like that of the rain on the parched meadow.

vēlōcīter, adv. (velox), *swiftly, quickly, speedily, rapidly.* 44,2 Lingua mea calamus scribae, velociter scribentis. My tongue is (like) the pen of a scribe that writeth swiftly. 6,11; 68,18.

vēlox, ōcis, *swift, speedy.* 13,3 Veloces pedes eorum ad effundendum sanguinem. Their feet are swift to shed blood. Cf. Is. 59,7. The whole verse is an interpolation from Rom. 3,13-18. Its presence in Ps. 13 is due to the carelessness of copyists.

vēlūt, adv., *as, even as, just as, like, just as if.* 79,2 Qui deducis velut ovem Joseph. Thou who leadest Joseph like a sheep. Or, Thou who guidest Israel as a flock (B). 72,20; 78,5.

vendo, dīdi, dītum, ēre 3 (contr. from venum do), *to sell.* 43,13 Vendidisti populum tuum sine pretio. Thou hast sold Thy people for a mere trifle (B). See *pretium.*

vēnēfīcus, i, *m.* (venenum and facio), *a sorcerer, wizard, en-*

chanter. 57,6 Et venefici incantantis sapienter. (The deaf asp, which will not hearken to the voice of the charmers); nor of the wizard that charmeth wisely. See *surdus*.

vēnēnum, *i, n., venom, poison.* 139,4. Venenum aspidum sub labiis eorum. The poison of adders is beneath their lips. 13,3; Deut. 32,33.

vēnēror, ātus sum, āri, *to honor, worship, adore.* Te aeternum Patrem omnis terra veneratur. Thee, the Eternal Father, all the earth doth worship. *Te Deum.*

vēnīo, vēni, ventum, ire, (1) *to come.* 67,32 Venient legati ex Aegypto. Ambassadors shall come out of Egypt. Very frequent, esp. in the imperative. (2) *to come upon.* (a) Sometimes with *super.* 34,8 Veniat illi laqueus, quem ignorat. May a snare come upon him which he knoweth not. With *super:* 43,18; 54,6,16; 118,41. (b) With dative: 35,12; 118,77.

vēnor, ātus sum, āri, *to hunt.* 90,3 Ipse liberavit me de laqueo venantium. He hath delivered me from the snare of the hunters (fowlers). 123,7.

venter, tris, *m. lit., the belly.* (1) *the body.* 43,25 Conglutinatus est in terra venter noster. Our belly cleaveth to the ground. They were lying prostrate in the dust, while their enemies, as it were, marched over them. 30,10; Hab. 3,16. (2) *the bowels, i.e., the inward, interior or inmost parts of the body, the breast, heart.* 21,15 Factum est cor meum tamquam cera liquescens in medio ventris mei. My heart has become like wax that melted within me (B). (3) *the womb.* 70,6 De ventre matris meae tu es protector meus. From my mother's womb Thou art my protector. 21,10,11; 126,3; 131,11. For 16,14 Divide eos in vita eorum, etc., see *divido*.

ventīlo, āvi, ātum, āre (ventulus, a slight wind), prop. of the wind, *to toss to and fro in the air, to fan;* by meton., *to toss, scatter.* 43,6 In te inimicos nostros ventilabimus cornu. Through Thee we will toss (butt) our enemies with the horn (M). The picture of an enraged bull. Hebrew: By Thee shall we push against (push, thrust) our adversaries (Br).

ventus, *i, m., the wind.* 1,4 Pulvis, quem projicit ventus a facie terrae. The dust, which the wind driveth from the face of the earth. (a) *pennae ventorum, the wings of the wind,* is expressive of the swiftness with which the winds move. 17,11; 103,3. (b) *ante faciem venti, before the wind, i.e., carried along by the wind, as dust, straw, and the like.* 17,43; 82,14. For 134,7 Qui producit ventos de thesauris suis, see *thesaurus*.

vēnumdo, dēdi, dātum, āre, or vēnundo (from venum, sale, and do), *to sell.* 104,17 In servum venumdatum est Joseph. Joseph was sold as a slave. Cf. Gen. 37,27-28.

vēr, vēris, *n. (ἐαρ, and contr. ἦρ), spring.* 73,17 Aestatem et ver tu plasmasti ea. Summer and spring—Thou has made them. *Spring:* the Hebrew and St. Jerome have *winter*. The two great divisions of the year are probably meant. In southern countries *winter and spring* form but one season, *the rainy season*.

vērax, ācis (verus), *truthful, true.* 85,15 Et tu, Domine, Deus

. . . multae misericordiae, et verax. But Thou, O Lord, art a God rich in mercy, and true. St. Jerome has *verus*. Cf. Exod. 34,6.

verber, *ëris, n., a blow, stroke, stripe.* 88,33 Visitabo . . . in verberibus peccata eorum. I will visit their sins with stripes. *Stripes*, chastisement, very severe punishments, which God often found necessary in dealing with a stubborn, stiff-necked people.

verbum, *i, n., (1) a word, saying, speech.* 5,2 Verba mea auribus percipe, Domine. Give ear, O Lord, to my words. Frequent. (2) *God's promise.* 118,49 Memor esto verbi tui servo tuo. Be mindful of Thy word to Thy servant. 32,4; 55,11; 118,25,65,74,81,114. (3) *the Law.* 118,105,160. See *lex*. (4) *God's command.* 32,6 Verbo Domini caeli firmati sunt. By the word (fiat) of the Lord the heavens were established (made). 102,20; 106,20. (5) In the sense of *res, a thing, matter, a something.* 90,3 Ipse liberavit me de laqueo venantium, et a verbo aspero. He hath delivered me from the snare of the hunters: and from the sharp word (slandrous report (M)). Hebrew: from the destroying pestilence. 64,4 Verba iniquorum praevaluerunt super nos. Deeds of iniquities have prevailed against us (Br). This Hebraism is frequent. 21,2; 40,9; 44,2; 55,6; 90,3; 104,19; 104,27 136,3 140,4. (6) *the Word, the Eternal Son.* In hymn, *Splendor paternae gloriae.*

verë, *adv. (verus), truly, indeed, in truth.* 57,2 Si vere utique iustitiam loquimini. If ye indeed be judges: judge uprightly ye sons of men (M). Is. 45,15.

verëcundiã, *ae, f. (verecundus), shame, a feeling or sense of shame.* 43,16 Tota die verecundia mea contra me est. All the day long is my confusion before my face (M). *Confusion*, sense of shame or disgrace. He blushes when men look at him.

veritas, *ãtis, f. (verus), truth.* (1) Of God: *His grace, kindness, goodness, fidelity to promises.* 30,6 Redemisti me Domine Deus veritatis. Thou dost rescue me, O Lord, Thou faithful God (B)! 35,6 39,11, frequent. (2) Of men: *goodness, fidelity, piety towards God, and candor, sincerity and charity towards one's neighbor.* 11,2 Diminutae sunt veritates a filiis hominum. Vanished is faithfulness from among the children of men. *Faithfulness*, the steadfast, those constant in their loyalty. 5,10; 14,3; 30,24. In the psalms this word scarcely ever means *truth* in the ordinary acceptation of the term. (3) Of things: *esp. of the Law as a source of grace and blessings.* 118,30 Viam veritatis elegi. I have chosen the way of truth. 118,43,86,151. See *lex*.

vermis, *is, m., a worm.* 21,7 Ego autem sum vermis, et non homo. But I am a worm, and no man. A picture of utter abandonment. The psalm is Messianic. Cf. Is. 53,3.

verso, *ãvi, ãtum, ãre (frequent. of verto), to turn about often; in an intensive sense, to turn or change completely.* 40,4 Universum stratam ejus versati in infirmitate ejus. In the time of his sickness Thou wilt change (wholly transform) his bed of pain into a bed of rest (B).

vertex, *icis, m. (verto), the top or crown of the head; meton., the head.* 7,17 In verticem ipsius iniquitas ejus descendet. His

iniquity (malice) shall come down upon his own crown. It will prove his ruin like a crushing weight falling on his head. 67,22 verticem capilli, hairy crown, the head as covered with hair; it is equivalent to verticem capillatum.

vēruntāmen, conj., ordinarily equivalent to *perfecto, surely, indeed, verily, in truth*. The older translations are partial to *but*. 38,12 Veruntamen vane conturbatur omnis homo. Surely in vain is any man disquieted. 31,6; 38,3,7, frequent.

vērus, a, um, *true*. 18,10 Judicia Domini vera. The judgments of the Lord are true (Hebrew, truth).

vesper, ēri and ēris, *m.* (ἄσπερος, the evening), (1) *the evening, eventide*. 103,23 usque ad vesperum, until the evening. 29,6 ad vesperum, in the evening. (2) adverbial (ablative) expressions, *vespere* (and *vesperi*), *in the evening*. (a) *vespere* 54,18; 89,6. (b) *vespere* in 64,9 should be the genitive *vesperi* or *vesperae*. It is governed by *exitus*. The Roman Psalter has *vesperi*.

vespĕra, ae, *f.* (ἑσπέρα), *the evening, eventide*. 58,7 ad vesperam, towards evening, in the evening. 58,15.

vespertinus, a, um (vesper), *of or belonging to evening or eventide*. 140,2 sacrificium vespertinum, the evening sacrifice in the Temple. See *sacrificium*.

vester, tra, trum (vos), pron. poss., *your, yours*. 4,5; 33,6, frequent.

vestigium, ii, *n.*, (1) *a footstep, track, footmark*. 76,20 Et vestigia tua non cognoscentur. And (after passing through the Red Sea) Thy footsteps cannot be known (seen). The waters coming together covered them from the eyes of men. (2) *the feet*. 17,37 Et non sunt infirmata vestigia mea. And my feet (probably, *stride, pace*) have not failed (weakened). 16,5.

vestimentum, i, *n.* (vestio), *a garment, vesture, raiment*. 101,27 Et omnes sicut vestimentum veterascent. And all of them shall grow old like a garment. 21,19; 44,9; 68,12; 101,27; 103,2,6; 108,18,19; 132,2.

vestis, is, *f.* (akin to ἔσθης, a garment), *a garment, vesture, raiment*. 21,19 Super vestem meam miserunt sortem. And upon my vesture they cast lots. Cf. John 19,23-24.

vestitus, ūs, *m.* (vestio), *clothing, raiment, vesture, apparel*. 44,10 Astitit regina a dextris tuis in vestitu deaurato. The queen stands at thy right hand (arrayed) in vesture inwrought with gold.

vĕtĕrasco, āvi, ěre 3 (vetus), *to grow old, decay, vanish*. 101,27, see *vestimentum* above. 48,15 Et auxilium eorum veterascent in inferno. And all help for them vanished in (Sheol) the underworld (B).

vĕto, ūi, ĩtum, āre, *to forbid, prohibit*. Intenta supplicatio dormire cor mundum vetat. Fervent prayer forbids the pure heart to sleep. Hymn, *Ales diei nuntius*.

vĕtus, ěris, *old as opposed to the present, former, ancient*. *Vetus error*, in hymn *Immense caeli Conditor*, may mean either our former sins, or our ancient enemy, the devil.

vexo, āvi, ātum, āre (intens. of veho), *to harass, afflict, oppress.* 93,5 Hereditatem tuam vexaverunt. They oppress Thine inheritance (B, M). *Inheritance* = Israel. (a) passive: 105,32 Et vexatus est Moyses propter eos. And Moses was afflicted (Hebrew, it went ill with him) on their account. Moses suffered for the sins of the people whose leader he was. He was excluded from the Promised Land. 106,39. Cf. Deut. 1,37; 3,26; Num. 20,12.

vīa, ae, f. (veho), (1) *a way, road, path, street.* 106,4 Viam civitatis habitaculi non invenerunt. The path (a way) to the peopled city they found not (B). 79,13; 88,42; 90,11; 106,7,40; 109,7. (2) fig., *God's way*: (a) the path through the Red Sea is so styled. 76,20 In mari via tua. Thy way is in the sea. (b) *God's policy or attitude towards men, or dealings with them.* 24,10 Universae viae Domini, misericordia et veritas. All the ways of the Lord are loving-kindness and truth. 17,31; 63,3; 76,14; 94,11; 102,7; 137,5; 144,17. (c) *God's truths and precepts according to which He requires men to live.* 24,4 Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. Make known to me, O Lord, Thy ways (will): and teach me Thy paths. 17,22; 26,11; 36,34; 50,15; 80,14; 85,11; 127,1. See *lex*. (3) *Man's way of life in a moral sense; his regular course or habitual method of life, action, or conduct; how he walks before God.* See *ambulo*. 100,6 Ambulans in via immaculata, hic mihi ministrabat. He that walketh in the blameless way (the way of integrity), the same ministered to me. 1,1,6; 17,33; 24,8; 35,5; 36,23; 38,2; 48,14; 100,2; 106,17; 118,1 and often in 118. (4) *viam facere.* 77,50 Viam fecit semitae irae suae. He prepared (levelled) a way for His anger (M), i.e., He gave free play to His anger (B). (5) *case, cares.* 36,5 Revela Domino viam tuam. Entrust thy way to the Lord. 36,7. (6) 16,4 Custodivi vias duras. I kept myself from ways of evil (B). (7) 15,11 Notas mihi fecisti vias vitae. Thou wilt show me the way of life, i.e., *the way of salvation, the way to eternal life.*

vībro, āvi, ātum, āre, *to brandish.* 7,13 Nisi conversi fueritis, gladium suum vibravit. If you be not converted, He will brandish (Hebrew, whet, sharpen; B, wield) His sword. The figure implies that God will destroy the wicked if they do not abandon their wicked ways.

vīcīnus, i, m. (vicus), *a neighbor.* 78,4 Facti sumus opprobrium vicinis nostris. We are become a reproach to our neighbors. 30,12; 43,14; 78,12; 79,7; 88,42.

vīcis, genit. (nom. sing. does not occur), *change, alteration, alternate succession.* Qui temperas rerum vices. Thou who dost regulate the changes in things; i.e., the regular divisions of the day into morning, noon, evening, night. Hymn, *Rector potens, verax Deus.* Also, per certas vices temporum, while fixed periods of time shall last, in hymn, *Hominis superne Conditor (Plasmator hominis Deus).*

victīma, ae, f., *an animal offered in sacrifice, a victim.* Deut. 32,38 De quorum victimis comedebant adipēs. (Their gods) of whose victims they ate the fat.

victor, ōris, m. (vinco), *a conqueror.* Hab. 3,19 Et super excelsa

mea deducet me victor in psalmis canentem. And He, the conqueror, will lead me upon my high places (i.e., Canaan) singing psalms. Cf. Deut. 32,13.

vĭděo, vidi, visum, ěre 2, (1) *to see, behold; reflect upon, consider.* 9,14 Vide humilitatem meam de inimicis meis. Behold my humiliation (which I suffer) at the hands of my enemies. 8,4; 63,6, very common. (2) *fig., (a) to see, i.e., to experience, undergo, suffer.* 88,49 Quis . . . non videbit mortem? Who shall not see death? 15,10 corruptionem. 89,15 mala. (b) *to realize.* 48,11 Non videbit interitum. He realizeth not death (when he sees the wise ones die B). (c) *In the passive, to appear.* 83,8; 101,17. (3) *to keep watch, look for, meditate on.* 5,5 Mane astabo tibi et videbo. In the morning I present myself before Thee, and remain on the watch for Thee (B).

vĭdŭa, ae, f. (viduus, deprived, or bereft of, bereaved), *a widow.* 108,9 Fiant filii ejus orphani: et uxor ejus vidua. May his children be fatherless, and his wife a widow. 67,6; 77,64. (a) in 131,15 *viduam* is probably a scribe's blunder. The Hebrew has *provisions*: Viduam ejus benedicens benedicam. Her widows I will abundantly bless (M). *Provisions*, all the supplies of food for Sion.

vĭgĭlĭa, ae., f. (vigil), *a watch by night, a night watch, i.e., one of the three equal divisions into which the Jews divided the night, viz., from 6 to 10, from 10 to 2, and from 2 to 6.* After the conquest they followed the Roman custom of dividing the night into four watches (custodiae, vigiliae, or noctes) each of three hours duration. 76,5 Anticipaverunt vigiliam oculi mei. My eyes forestalled (anticipated, prevented, were awake before) the watches, i.e., I found no sleep throughout the night. For the *watches*, see Mark 13,35.

vĭgĭlo, āvi, ātum, āre (vigil), (1) *to be awake, keep watch, watch.* 101,8 Vigilavi, et factus sum sicut passer solitarius in tecto. I am sleepless, and am become like a lonely sparrow on the house top (M). 126,1. (2) *to watch for, seek, long for.* 62,2 Deus meus, ad te de luce vigilo. O God, my God, after Thee do I long in the morning (B).

vĭgor, ōris, m. (vigeo), *activity, force, energy.* Rerum Deus tenax vigor. O God, the sustaining power of created things. Hymn, for None.

vĭncĭo, vixi, vinctum, ěre 4 (akin to vinco), *to bind, fetter with chains;* in the Psalter only as part., vincti, ōrum, *prisoners, those fettered, bound, etc.* 67,7 Qui educis vinctos in fortitudine. He leadeth forth mightily them that were bound. Hebrew: Who leadeth forth prisoners unto prosperity. 68,34; 106,10.

vinco, vĭci, victum, ěre 3, *to conquer, overcome.* 50,6 Ut justificeris in sermonibus tuis, et vincas cum judicaris. (This I confess) that Thou mayest be known to be just in Thy words; and that Thou mayest have the victory when Thou are judged (B). The Hebrew is different: So that Thou mayest be just when Thou speakest, and pure when Thou judgest.

vĭncŭlum, i, n. (vincio), *a bond, fetter, chain.* 2,3 Dirumpamus vincula eorum. Let us break their bonds asunder. 106,14; 115,16.

vindēmīo, āvi, ātum, āre (vindemia, the vintage, a grape-gathering, from vinum and demo), *to gather grapes; to pluck, gather*. 79,13 Et vindemiant eam omnes, qui praetergrediuntur viam? (Why hast Thou broken down its fence), so that all that pass by the way may pluck therefrom? The reference is to the vine, Israel, which God had taken out of Egypt. Those who plucked it were the surrounding hostile nations who trampled the vine under foot like wild beasts.

vindicta, ae, f. (vindico), (1) *vengeance, punishment*. 149,7 Ad faciendam vindictam in nationibus. To take (execute) vengeance on the nations (heathens). 17,48; 57,11. (2) *cause, right*. 139,13 Faciat Dominus . . . vindictam pauperum. The Lord will maintain the cause of the poor (M).

vīnĕa, ae, f. (vineus, of or belonging to wine; vinea, sc. terra, a vineyard, or vinea, sc. arbor, a vine), *a vineyard*. (1) 77,47 Et occidit in grandine vineas eorum. (And they remembered not how) He smote their vines with hail. 104,33; 106,37. (2) *a vine*. In a beautiful figure Israel is described as God's vine or vine stock which He took out of Egypt. 79,9-15. Cf. Is. 5,1-7; Matt. 20,1-7; 21,33-46.

vīnum, i, n. (akin to οἶνος), *wine*. 77,65 Tamquam potens crapulatus a vino. Like a mighty man that hath been surfeited with wine. 4,8; 68,13. For 59,5 see *compunctio*; for 74,9 vinum merum, see *merus*.

vīo, āre (via), *to go, travel, travel about, wander*; part., vīantes, ium, *travelers*. Nocturna lux vīantibus. (The voice of the cock serves as) a nocturnal light to wayfarers. Hymn, *Aeternae rerum Conditor*.

vīr, vīri, m., *a man, any human being*, generally indefinite. 1,1 Beatus vir, qui non abiit in consilio impiorum. Blessed is the man who hath not walked according to the counsel of the ungodly. 5,7; 17,49, very common.

virga, ae, f., *a rod, staff, scepter, a shepherd's crook*. (1) In the hand of a king it is a scepter. 2,9 Reges eos in virga ferrea. Thou shalt rule them with an iron scepter. *Iron scepter*, stern discipline is implied. 44,7; 109,2; 124,3. (2) *an instrument of punishment or correction*. 88,33 Visitabo in virga iniquitates eorum. I will visit their iniquities with a rod. (3) *a shepherd's crook*; God is the Shepherd of Israel, the Good Shepherd. In God's hand the crook and staff are symbols of His loving care and protection. 22,4 Virga tua, et baculus tuus, ipsa me consolata sunt. Thy crook (rod) and Thy staff do strengthen me (B). With his crook the shepherd guides his sheep; with his staff (stick) he defends them. See *virga*. (4) *a measuring rod*, by meton., *the land measured, viz., Israel*. 73,2 Redemisti virgam hereditatis tuae. (Remember Thy people which) Thou didst acquire as Thine own possession (B). *Virgam*, the Hebrew may mean *rod, tribe* or *nation*.

virgo, ĩnis, f., *a virgin, maiden*. 44,15 Adducentur regi virgines post eam. After her (= in her train) maidens shall be brought to the king. 148,12. For 77,63 Virgines eorum non sunt lamentatae, see *lamento*.

viriliter, adv. (virilis), *manfully, courageously, vigorously*. Viriliter agere, *do manfully, act boldly, do bravely, be of good courage*. 26,14; 30,25.

viror, ōris, m. (vireo, to be green or verdant), *freshness, vigor*. Mentis perustae vulnera munda virore gratiae. Cleanse by the power of Thy grace the wounds of the sin-parched soul. Hymn, *Telluris almae (ingens) Conditor*.

virtus, ūtis, f. (vir), (1) *strength, power, might*, used both of God, man and beasts. 58,12 Disperge illos in virtute tua. Scatter them (the enemies) by Thy power. 17,33; 32,17, frequent. (2) *an army, host*. 32,16 Non salvatur rex multam virtutem. Thy king is not saved by reason of a great army. 43,10; 59,12. It is often used of *hosts, armies* in the phrases: Deus virtutum, Dominus virtutum, Dominus Deus virtutum. 45,8,12; 58,6; 79,5,8,15. God was the Leader of the Jewish host on their marches to the Promised Land. The Ark, the material symbol of His presence, was constantly borne before them. Cf. Num. 10,33; Josue 3. (3) *the angels*. 148,2 Laudate eum omnes virtutes ejus. Praise Him, all His hosts. 102,21. (4) *the heavenly bodies, the sun, moon, and stars*. 32,6 Et spiritu oris ejus omnis virtus eorum (firmati sunt). And all the host (of the heavens) were established by the breath of His mouth, i.e., by His fiat or will.

viscēra, um, pl., (1) *the bowels, the inmost part of anything*. 50,12 Spiritum rectum innova in visceribus meis. Renew a right spirit (disposition) within my breast (within me). *Right spirit, a steadfast spirit* (Hebrew). (2) *tender mercy, tender pity*. Luke 1,78 Per viscera misericordiae Dei nostri. Through the bowels of the mercy of our God.

visiō, ōnis, f. (video), *vision*. 88,20 Tunc locutus es in visione sanctis tuis. Then Thou spokest in vision (= through prophecy) to Thy saints. Cf. 2 Kings 7,17.

visito, āvi, ātum, āre (frequent. of viso), (1) *to visit either as a manifestation of Divine favor or goodness, or on the other hand, of Divine wrath*: (a) 8,5 Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum? What is man that Thou art mindful of him? or the son of man that Thou visitest him? 64,10; 79,15; 105,4; Luke 1,78. (b) 88,33 Visitabo in virga iniquitates eorum. I will visit their iniquities with a rod. 16,3; 58,6. (2) *to view, survey*. 26,4 Ut videam voluptatem Domini, et visitem templum ejus. That I may behold the pleasantness (delight) of the Lord, and survey His Temple (M). *Survey, to gaze on with delight, contemplate. Pleasantness, Hebrew, beauty, glory*.

vīta, ae, f. (vivo), *life, esp. a happy life*, in this sense vita is sometimes pl. 7,6 Conculcet in terra vitam meam, et gloriam meam in pulverem deducat. (Let the enemy) tread down my life (= me) to earth, and bring down my glory to the dust. 15,11; 29,6, frequent. (a) in vita mea, *all my life long*. 62,5; 103,33; 145,2. (b) 62,4 Quoniam melior est misericordia tua super vitas. For Thy mercy is better than life. *Vitas*, pl., a Hebraism.

vītālis, e (vita), *of or relating to life, vital*. Vitale tollat

praemium. (Let the soul) bear away the prize of life. Hymn, *Lucis Creator optime*.

vītis, is, *f.*, a vine, grapevine. 127,3 Uxor tua sicut vitis abundans. Thy wife (owing to her many children) is like a fruitful vine abounding in clusters.

vīto, āvi, ātum, āre, *to avoid, shun*. Vitemus omne pessimum. Let us shun everything harmful. Hymn, *Lucis Creator optime*.

vītūlus, i, *m.* (βουλός, bull), (1) a calf, bull-calf, bullock. 50,21 Tunc imponent super altare tuum vitulos. Then shall men offer bullocks on Thy altar (B). 49,9; 68,32. (2) *The golden calf*. 105,20. Cf. Exod. 32,1-8. (3) a symbol of a dangerous enemy. 21,13 Circumdederunt me vituli multi. Many oxen (Heb., bulls) surround me (B). See *taurus*.

vītūpērātīo, ōnis, *f.* (vitupero), a blaming, censuring, defaming, slandering. 30,14 Audi vituperationem multorum commorantium in circuitu. I have heard the defaming (censure B, whispering Br.) of many that dwell round about (M). *Vituperationem*, St. Jerome, *opprobrium*. The Hebrew word means *whispered defamation* (Br).

vīvidus, a, um (vivo), *living, animated*. Et magna rerum corpora, dictu jubentis vivida. At the word of the Creator, the huge bodies of created beings become instinct with life. Hymn, *Hominis superne Conditor (Plasmator hominis Deus)*.

vīvīfīco, āvi, ātum, āre (vividus and facio), *to quicken, give life to, vivify*. 70,20 Quantas ostendisti mihi tribulationes multas, et malas: et conversus vivificasti me. What afflictions many and sore hast Thou shown me! Yet hast Thou quickened me again (M). 40,3; 79,19; 84,7; 118,17,25,37, and often in 118.

vīvo, vixi, victum, ēre 3 (βίωω), *to live, to have life, be alive*. (a) 68,33 Quærite Deum, et vivet anima vestra. Seek ye God and your soul shall live. 48,10; 88,49, frequent. (b) 71,15 Vivet, et dabitur ei de auro Arabiae. He (the poor man) will live and gold of Arabia will be given to him. *Vivet*: it is better to consider *the poor* of verse 13 the subject of this verb rather than *king*. (c) 17,47 Vivet Dominus, et benedictus Deus meus. The Lord liveth (= He is a living God), and blessed be my God. (d) 26,13 terra viventium, the land of the living, i.e., this world as opposed to Sheol. 51,7; 141,6. *In lumine viventium* of 55,13 has the same meaning. (e) impersonal, vivitur, *men alive, people live*. Is. 38,16 Domine, si sic vivitur, et in talibus vita spiritus mei. Lord, do men live by these things, and is the life of my spirit in such things? Hebrew: Adonai, by these things (Thy promises and wondrous deliverances) men live, and my life is wholly stayed by these things (mentioned in verse 15). Cf. M.

vīvus, a, um (vivo), *alive, living*. 123,3 Forte vivos deglutissent nos. They might have swallowed us up alive. (a) *Deus vivus*, the living God, i.e., not an idol. 41,3; 83,3. 114,9 in regione vivorum, in the land of the living as opposed to Sheol.

vōcīfērātīo, ōnis, *f.* (vociferor), a loud shouting, jubilation. 26,6 Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis. I

have gone round, and offered up in His tabernacle a sacrifice of jubilation (praise). A sacrifice with trumpet-clang (B). 32,3.

vōco, āvi, ātum, āre (vox), (1) *to call, summon*. 104,16 Vocavit famem super terram. He called famine into the land (B). 49,1; 146,4. (2) *to call, name, designate*. 48,12 Vocaverunt nomina sua in terris suis. They have called their lands after their own names (B). This they did probably hoping thereby to purchase immortality. Agellius instances Caesarea, Alexandria, Antioch, and Seleucia.

vōlātīle, is, *n.* (volatilis, winged), *a bird, fowl*. 49,11 volatilia caeli, the fowls of the air. 78,2. 77,27 volatilia pennata, winged fowl, quail. Cf. Num. 11,31.

vōlīto, āvi, ātum, āre (frequent. of volare), *to fly, esp. to fly often, to fly about or to and fro*. Deut. 32,11 Sicut aquila . . . super eos (sc. pullos suos) volitans. As the eagle (enticing her young to fly) and hovering over them.

vōlo, āvi, ātum, āre, (1) *to fly as a bird*. 54,7 Et dixi: Quis dabit mihi pennas sicut columbae, et volabo, et requiescam? Then said I, Would that I had wings like a dove's! Then would I fly away and be at rest (M). (2) *to fly, to move swiftly, to speed as an arrow or on the wings of the wind*. 17,11 Volavit super pennas ventorum. He flew upon the wings of the wind. 90,6.

vōlo, vōlūi, velle, *to will, wish, desire*. (1) 39,15 Revereantur qui volunt mihi mala. Let them be ashamed that desire evils to me. 5,5; 39,9; 113,3; 134,6. (2) *to have pleasure or delight in, to love, hold dear, desire*. 17,20 Salvum me fecit, quoniam voluit me. He delivered me, because He was well pleased with me. 21,9; 33,13; 34,27; 36,23; 40,12; 50,18; 67,31; 69,4; 72,25; 111,1; 118,35.

vōlūcris, is, *f.* (volucer, from volare), *a bird*. 8,9 Volucres caeli et pisces maris. The birds of the air, and the fishes of the sea. 103,12; 148,10.

vōluntārīē, adv. (voluntarius), *freely, gladly, willingly*. 53,8 Voluntarie sacrificabo tibi. Willingly will I sacrifice to Thee.

vōluntārius, a, um (voluntas), (1) *voluntary, gracious, free, generous*. 67,10 Pluviam voluntariam segregabis Deus hereditati tuae. Rain freely-given Thou didst shower upon Thine inheritance (Bd), i.e., upon His people. A probable reference to the manna which God rained down from heaven. See *pluvia*. (2) *subst., vōluntārium, īi, n., a free-will offering*. 118,108 Voluntaria oris mei, the free-will offerings of my mouth, i.e., his promises to keep the Law.

vōluntas, ātis, *f.* (volo), *will, wish, desire*; also in the sense of *a predilection for something, pleasure in something, or a longing for something*. (1) 1,2 Sed in lege Domini voluntas ejus. But his pleasure (delight) is in the law of the Lord. 20,3; 27,7, frequent. (2) 110,2 Exquisita in omnes voluntates ejus. (Great are the works of the Lord): they are suited to all His purposes (M). 102,7. (3) bona voluntas, *good will, favor, graciousness*. 5,13; 50,20. (4) *plan, counsel*. 72,24 In voluntate tua deduxisti me. Thou guidest me in Thy plan (B), with Thy counsel (Br).

vōluptas, ātis, *f.* (volup, adj., desired; from volo), *pleasure, delight*. 35,9 Et torrente voluptatis tuae potabis eos. And of the

torrent (Hebrew, stream, river) of Thy delights shalt Thou make them to drink (M). 26,4.

volvo, volvi, vólütum, ère 3, *to roll*; fig., *to ponder, meditate*. Volvamus obscurum nihil. May we meditate nothing dark. Hymn, *Lux ecce surgit aurea*.

vótum, i, n. (voveo), *a vow*. (1) Used frequently in the phrase *vota reddere, to pay or fulfil one's vows, to keep one's promises*. These promises are made to God, generally by the psalmist. 49,14 Redde Altissimo vota tua. Pay Thy vows to the Most High. 21,26; 55,12; 60,9; 65,13; 115,4,18. (2) with a kindred verb, *votumovere, to vow a vow, make a vow, to vow*. 131,2 see *voveo*.

vóvĕo, vóvi, vótum, ère 2, *to vow, to promise solemnly or sacredly*. 131,2 *Votum vovit Deo Jacob*. He vowed a vow to the God of Jacob. 75,12 *Vovete, et reddite Domino Deo vestro*. Make ye vows, and fulfil them, to the Lord your God (B).

vox, vócis, f., *the voice of a person, or, the sound of an instrument, etc.* (1) 3,5 *Voce mea ad Dominum clamavi*. With my voice I have cried to the Lord. 5,3; 26,7, frequent. (2) 97,6 *In tubis ductilibus, et voce tubae corneae*. With trumpets of metal and the sound of the horn (M). (c) *vox Domini*, the voice of the Lord, i.e., thunder. 28,3,4,5,7,8,9; 76,19; 103,7. Also of God, *vocem dare, to thunder*. 45,7; 67,34. (3) In 76,18 the *clouds* thunder. *Vocem dederunt nubes*. The clouds thundered forth (B).

vulnĕro, ávi, átum, áre, *to wound*; it occurs twice in the psalms, and in both instances as a participle, *vulneratus*, rendered *slain*. 87,6 *Sicut vulnerati dormientes in sepulcris*. Like the slain sleeping in the sepulchers. The context requires us to understand those who have died of their wounds (M). 88,11 *sicut vulneratum, like one that is slain*. The Hebrew has: as one that is mortally wounded. As one transfixed by a sword, arrow, or spear.

vulnus, ěris, n., *a wound*. 68,27 *Super dolorem vulnere meorum addiderunt*. They have added to (increased) the pain of my wounds.

vulpes, is, f., *a fox*. 62,11 *Partes vulpium erunt*. (They shall be given over to the sword): they shall be the portion of foxes. The Hebrew may also mean *jackals*. It is the jackal rather than the fox which preys on dead bodies, and which assembles in troops on battlefields to feed on the slain (Tristram, *Nat. Hist. of the Bible*).

vultus, ũs, m., *the face, countenance*; generally used in a fig. sense. (1) Of God: (a) *His favor, love and the gracious display thereof*. It also signifies *presence*. 44,13 *Filiae Tyri in muneribus vultum tuum deprecabuntur*. The daughters of Tyre shall entreat Thy face (= Thee, Thy favor) with gifts. Favor is manifested when God's face is said to shine. The expressions in *lumine* or *illuminatione vultus tui* occur frequently. 4,7; 43,4; 88,16; 89,8: see also the phrases in 30,17; 43,4. See *illuminatio* and *facies*. (b) *anger, wrath*. 33,17 *Vultus autem Domini super facientes mala*. The face of the Lord is against them that do evil. 20,10. (2) Of men: (a) 20,13 *In reliquiis tuis praeparabis vulnere eorum*. The Hebrew has: Thou aimest (Thy arrows) on Thy bowstrings against their face. The Vulgate is obscure. (b) 33,1 *Davidi, cum mutavit vultum suum*. For David when he changed his countenance (= pre-

tended madness before Achimelech). (c) 41,6 *Salutare vultus mei* (= *salutare meum*, my salvation, the salvation of my person, my helper) et *Deus meus*. The salvation of my countenance, and my God. Or, my Rescuer and my God (B).

vulva, ae, *f.* (volvo), the *womb*. 57,4 *Alienati sunt peccatores a vulva*, erraverunt ab utero. Perverse from their very birth were those sinners; from the womb they have gone astray. *A vulva* and *ab utero* have the same meaning.

Z

Zābūlon (Hebrew, dwelling), indecl., the sixth and last son of Jacob by Lia, and founder of the tribe which bore his name. Zabulon lay to the west of the Sea of Galilee. Nazareth and Cana were in its borders. 67,28. Cf. Gen. 30,19; 35,23; Josue 19,10-16.

Zachāriās, ae, *m.* (Hebrew, Yahweh remembers), a prophet. In the Vulgate he is mentioned with Aggaeus in the titles of Pss. 111 and 145. Neither prophet is mentioned in the Hebrew. The title probably implies that the two prophets, on their return from the Babylonian exile, recommended the frequent use of this psalm.

Zeb (Hebrew, wolf), indecl. See *Oreb*.

Zebēe (Hebrew, sacrifice, slaughter), indecl. See *Oreb*.

zēlo, āvi, ātum, āre (zelus), *to envy, be jealous of*. 36,1 *Neque zelaveris facientes iniquitatem*. Envy not them that work iniquity. The Latin construction follows the Greek. 72,3 *Zelavi super iniquos*. I was jealous of the wicked (D), indignant with the boastful (Hebrew).

zēlus, i, *m.* (ζῆλος), (1) *zeal*. 68,10 *Zelus domus tuae comedit me*. Zeal for Thy house (the Temple) hath eaten me up. Intense solicitude for the honor of Thy Temple wherein Thou dwellest is the burning thought of my mind. 118,139. (2) *jealousy, indignation, displeasure*. 78,5 *Accendetur velut ignis zelus tuus?* (How long, O Lord, wilt Thou be angry forever?) Shall Thy jealousy (B, M, R) burn like fire? God is said to be *jealous*, when He manifests just displeasure for the insults offered Him (K).

Ziphaei, ōrum, pl. (Hebrew, battlements), Ziphites or inhabitants of Ziph, a town in the tribe of Juda south of Hebron. These were the *men of Ziph* who came to Saul and said: Is not David in hiding amongst us? 53,2. Cf. 1 Kings 23,19-28; 26,1.

zōna, ae, *f.* (ζώνη), *a girdle*. 108,19 *Sicut zona, qua semper praecingitur*. Like a girdle wherewith he is continually girded.

