

annū regni sedechie. Mēse autē quarto  
nona die mensis obtinuit famēs ciui-  
tatem: et non erat alimenta populo terre.  
Et dirupta ē ciuitas: et omnes viri bel-  
latores eius fugerūt: egerūtq; de ciui-  
tate nocte per viam porte que est inter  
duos muros et ducit ad ortū regis:  
caldreis obsidentibus urbem in giro:  
et abierūt per viā que ducit in heremū.  
Prefectus est autē caldreus regem:  
et apprehenderūt sedechiā in deser-  
to qd est iuxta ihericho: et omnes comi-  
tans eius diffugerūt ab eo. Longq; com-  
prehendissent regem adduxerunt eum  
ad regem babilonis in reblatha que  
est in terra emath: et locutus est ad eū  
iudicia. Et ingulauit rex babilonis  
filios sedechie in oculis eius: sed et o-  
mnes principes iuda occidit in rebla-  
tha. Et oculos sedechie reuit: et vinxit  
eum in compedibus. Et adduxit eū rex  
babilonis in babilonem: et posuit eū  
in domo carceris usq; ad diē mortis  
eius. In mēse autē quinto-decima mē-  
sis ipse est annus decimusnonus nabu-  
chodonosor regis babilonis: venit  
nabuzardan princeps milie qui sta-  
bat coram rege babilonis in iherusa-  
lem: et incendit domū domini et domū  
regis et omnes domūs iherusale et omnē  
domū magnā igne combussit: et to-  
tum murū iherusalem per circuitū de-  
struxit cunctus exercitus caldreus qui e-  
rat cum magistro milie. De paupri-  
bus autē populi et de reliquo vulgo quod  
remanserat in ciuitate et de perfugis q̄  
transfugerant ad regem babilonis et  
ceteros de multitudine: transtulit na-  
buzardan princeps milie: de paupe-  
ribus vero terre reliquit nabuzardan  
princeps milie vinitores et agricolas.  
Columnas quoq; et aras que erant in

domo domini et bases et mare erant  
quod erat in domo domini confrege-  
runt caldei: et tulērūt omne eo eoꝝ in  
babilonē. Et lectos et cetras et psal-  
terea et kalas et mortariola et oīa vasa  
creta q̄ in ministerio fuerāt tulērūt: et ydri-  
as et rhiniamateria et vases et plures et  
candelabra et mortaria et cyatos. Quorū  
q̄ aurea aurea: et q̄ argēta argēta.  
Tulit magister milie colūnas duas  
et mare unū et vitulos duodecim et eos q̄  
erāt sub basibus: q̄ fecerat rex salomō  
in domo dñi. Nō erat pōd̄ eis oīum  
vasorū h̄orū. De colūnis autē: decē et octo  
cubiti altitudinis erāt et colūna una: et  
funicul⁹ duodecim cubitos circuibat eā.  
Porro grossitudo ei⁹ quorū digitorū:  
et intus et cava erat: et capicella super  
vtrāq; etea. Altitudo capicelli un⁹ qui-  
q; cubitos: et reticula et malagranata  
supra coronā in circuitū: omnia etea.  
Et fuerūt malagranata nonaginta  
depēdētia: et omnia malagranata cen-  
tum reticulis circūdabant. Et tulit ma-  
gister milie saraiam sacerdotem pri-  
mum: et sophoniam sacerdotē secūdū:  
et ceteros custodes vestibuli. Et de ciuitate  
tulit eunuchū unū q̄ erat pposit⁹ sup vi-  
ros bellatores: et septē viros de h̄is q̄  
videbāt faciē regis q̄ inuēti sūt in ciui-  
tate: et scribā principē milie q̄ pbatat  
tyrones: et sexaginta viros de populo terre  
qui inuēti sūt in medio ciuitatis. Tulit  
autē eos nabuzardan magister milie:  
et duxit eos ad regē babilonis in rebla-  
tha. Et posuit eos rex babilonis: et inter-  
fecit eos in reblatha in terra emath. Et  
translat⁹ ē iuda de ita sua. Q̄ste ē ipse quē  
translulit nabuchodonosor anno septio:  
iudeos tria milia et vigintē. In anno  
octauodecimo nabuchodonosor translulit  
de iherusalem aīas odigēta sexaginta duas.

In anno vicesimotercio nabuchodo-  
nosor transtulit nabuzardan ma-  
gister milie animas iudeorū septingen-  
tas quadraginta quinq;. Omnes ergo  
anime: quatuor milia sexcentē. Et fa-  
ctum est in tricesimo septimo anno tras-  
migrationis ioachim regis iude duo-  
decimo mēse vicesima quinta mēsis  
eleuauit euilmerodach rex babilonis  
ipso anno regni sui caput ioachim re-  
gis iude: et eduxit eum de domo car-  
ceris: et locutus est cum eo bona. Et po-  
suit thronū eius sup thronos regum  
qui erant post se in babilonē: et mura-  
uit vestimenta carceris eius: et comede-  
bat panem coram eo semp cunctis die-  
bus vite sue. Et cibaria ei⁹ cibaria petu-  
a dabātur ei a rege babilonis statuta  
per singulos dies: usq; ad diē mortis  
sue cunctis diebus vite eius.

Et mētra cōes iheremie



Factum ē postq; in  
captiuitate retentus  
est iherusalem et iherusa-  
lem deserta est: sedit  
iheremias propheta  
fletus et plāuit lamen-  
tatione h̄ar in iherusalem: et ama-  
ro animo suspirās et euas dicit.  
**Aleph** Quomodo sedet sola ciui-  
tas plena populo. Facta est q̄st vidua do-  
mina genitrix princeps pūctas facta  
est sub tributo. **Beth** Plorans plora-  
uit in nocte: et lacrimę eius in maxillis  
eius. Non est qui consoletur eam: et  
omnibus caris eius. Omnes amici  
ei⁹ spreuerūt eā: et facti sunt ei inimici.  
**Gmel** Migravit iudas ppter affli-  
ctionē et multitudinē seruitutis. Inabi-  
tauit inter gentes: nec inuenit requiē.  
Omnes persecutores ei⁹ apprehenderūt

eam inter angustias. **Delech** Vie sy-  
on lugens: eo qd nō sunt qui veniant  
ad solamnitatem. Omnes porte eius  
deseruerūt: sacerdotes ei⁹ euerterunt. Vir-  
gines eius squalide: et ipa oppressa a  
mancubine. **He** Facti sunt hostes ei⁹  
in capite: et inimici ei⁹ locupletati sūt:  
quia dñs locutus est sup eā ppter mul-  
titudinē iniquitatū eius. Paruuli ei⁹  
dudi sunt in captiuitatem: et faciem  
tribulāne. **Vau** Et regressus ē a filia  
syon omnis decor ei⁹. Facti sunt prin-  
cipes eius velut arietes non inuenien-  
tes pascua: et abierunt absq; fortitudi-  
ne ante faciem subsequētis. **Zai** Re-  
cordata est iherusalem dicit afflictiōis  
sue: et puaricationis omnium desiderabi-  
liū suorū: que habuerat a diebus an-  
tiquis: cum caderet populus eius in manu  
hostili: et non esset auxiliator. Viderūt  
eā hostes: et deriderūt sabbata ei⁹. **Heth**  
Peccatū peccauit iherusalem: propterea  
instabilis facta est. Omnes qui glo-  
rificabāt eam spreuerūt illā: quia vide-  
runt ignominia ei⁹. Quia autē genuit:  
et conuersa reuertunt. **Teth** Bordes  
eius in pedibus eius: nec recordata est  
finis sui. Deposita est vehemētē: nō  
habens consolatorē. Vide domine  
afflictionē meā: quoniam cretus est in-  
imicus. **Ioth** Manū suā misit ipse  
ad omnia desiderabilia eius: quia vi-  
dit gentes ingressas sanduatiū suū:  
de quibus pceptas ne intrarent in eccle-  
siam tuā. **Caply** Omnis populus eius  
gaudio: et querens panem. Deduxit  
preciosa queq; pro cibo: ad refocillādā  
animā. Vide domine et cōsidera: quā  
facta sum vilis. **Lameth** Vos omnes  
qui transitis per viam aduertite et vi-  
dete: si est dolor sicut dolor me⁹. Quo-  
niā vindicauit me ut locut⁹ est dñs:

Gutenberg Bible  
Fragment of 31 leaves.

[Mainz: Johannes Gutenberg, Johannes Fust, and Peter Schoeffer, c. 1454-55].



must follow them, and go whither so many great orators, so many venerable sages, (Heraclitus, Pythagoras, Socrates,) so many heroes of ancient times, so many generals and kings of later ages, have gone before us.

Add to these, Eudoxus, Hipparchus, Archimedes, and other mathematicians of acute and sublime genius, of unwearied application, of various knowledge, and proud of their discoveries. Nay, those facetious gentlemen, who, like Menippus, made a jest of the frail and transitory state of human life: Consider, I say, that all these different characters are long since consigned to the gloomy mansions of the dead. And, indeed, what evil are they sensible of in their tombs? or what evil do they suffer, whose very names are buried in oblivion?

In short, there is nothing here much worth our attention, but to act on all occasions with a regard to truth and justice, and to live peaceably even with those who act with fraud and injustice.

42. When you would revive your spirits, recollect the virtues and good qualities of

of your friends and acquaintance: the diligence and attention of one; the modesty of another; the generosity of a third, and so on. For nothing is more soothing to the imagination, than that we are surrounded by friends in whom an assemblage of those good qualities displays itself. These then you should always retain in your memory, for your consolation and refreshment.

43. As you do not complain that you weigh only ten stone, suppose, instead of twenty, you have no more reason to be dissatisfied that your life is limited to a certain number of years and not further extended. As you are content with the dimensions of your person, you ought to be so with the space of life which is allotted you.

44. Let us, if we can, persuade others to be just and reasonable. But however *they* act, let *us* do what reason and justice require. If, indeed, any one should by force prevent your acting as you wish to do, you may at least have recourse to patience and equanimity; and thus let one virtue supply the place of another. And remember, that you undertake

The Meditations of Marcus Aurelius Antoninus, published in 1792