

annū regni sedechie. Mēse autē quarto nona die mensis obtinuit famēs ciuitatem: et non erat alimentum populo terre. Et dirupta ē ciuitas: et omnes viri belatores eius fugerūt: egerūtq; de ciuitate nocte per viam porte que est inter duos muros et ducit ad ortū regis: caldri obliditibus urbem in giro: et abierūt per viā que ducit in hecenu. Prefectus est autē caldri regem: et apprehenderūt sedechiā in deserto qd est iuxta ihericho: et omnis comitatus eius diffugit ab eo. Longq; comprehenderūt 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 omnes principes iuda occidit in reblatha. 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 mēsis ipse est annus decimusnonus nabuchodonosor regis babilonis: venit nabuzardan princeps milie qui stabat coram rege babilonis in iherusalem: et incendit domū domini et domū regis: et omnes domū iherusalem: et omne domū magnā igne combussit: et totum murū iherusalem per circuitū destruxit cunctus exercitus caldri qui erat cum magistro milie. De pauperibus autē populi et de reliquo vulgo quod remanserat in ciuitate et de perfugis q; transfugerant ad regem babilonis: et ceteros de multitudine: transtulit nabuzardan princeps milie: de pauperibus vero terre reliquit nabuzardan princeps milie vinicos et agricolas. Columnas quoq; et aras que erant in

domo domini et bases et mare erant quod erat in domo domini contere: runt caldei: et tulērūt omne eo regis in babilonē. Et lectos et ceteras et psalteria et kalas et mortariola et oia vasa etia q; i ministerio fuerāt tulērūt: et ydrias et rhiniamateria et vases et plures et candelabra et mortaria et cratos. Quotq; aurea aurea: et q; argēta argēta. Tulit magister milie columnas duas et mare unū et vitulos duodecim et cetera q; erāt sub basibus: q; fecerat rex salomō in domo dñi. Nō erat pōd eis oim vasor hys. De columnis autē: dec et octo cubiti altitudinis erāt i columna una: et funicul⁹ duodeci cubitos circuibat eā. Porro gressitudo ei⁹ quorū digitorū: et intus et cava erat: et capicella super utraq; etia. Altitudo capicelli un⁹ quinq; cubitos: et reticla et malagranata supra coronā in circuitū: omnia etia. Et fuerūt malagranata nonaginta depēdētia: et omnia malagranata cuncti reticlis circūdebant. Et tulit magister milie saraia sacerdotem primum: et sophoniam sacerdotē secundū: et ceteros custodes vestibuli. Et de ciuitate tulit eunuchū unū q; erat ipse sup viros bellatores: et septē viros de hys q; videbāt faciem regis q; inuēti sūt in ciuitate: et scribā principē milie q; pbatat tyronē: et sexaginta viros de populo terre qui inuēti sūt i medio ciuitatis. Tulit autē eos nabuzardan magister milie: et duxit eos ad regē babilonis i reblatha. Et percussit eos rex babilonis: et interfecit eos i reblatha in terra emath. Et trāslat⁹ ē iuda de ita sua. Q; ē ipse quē trāstulit nabuchodonosor i anno septio: iudeos tria milia et vigintē. In anno octauodecimo nabuchodonosor trāstulit de iherusalem aīas odigēta sexaginta duas.

In anno vicesimotercio nabuchodonosor transtulit nabuzardan magister milie animas iudeorū septingentas quadraginta quinq;. Omnes ergo anime: quatuor milia sexcentē. Et factum est in tricesimo septimo anno trāsmigrationis ioachim regis iuda duodecimo mēse vicesima quinta mēsis eleuauit euilmerodach rex babilonis ipso anno regni sui caput ioachim regis iude: et eduxit eum de domo carceris: et locutus est cum eo bona. Et posuit thronū eius sup thronos regum qui erant post se in babilonē: et murauit vestimenta carceris eius: et comedit panem coram eo semp cunctis diebus vite sue. Et cibaria ei⁹ cibaria petua 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 iherusalem deserta est: sedit iheremias propheta fletus et plāxit lamento hāc in iherusalem: et amaro animo suspirās et euilās dixit. *Aleph* Quomodo sedet sola ciuitas plena populo. Facta est q; vidua domina gentiū: princeps pueritias facta est sub tributo. *Bech* Plorans plorauit in nocte: et lacrimę eius in maxillis eius. Non est qui consoletur eam: et omnibus caris eius. Omnes amici ei⁹ speruerūt eā: et facti sunt ei inimici. *Gmel* Migravit iudas ppter afflictionē et multitudinē seruitutis. Habitauit inter gentes: nec inuenit requiē. Omnes persecutores ei⁹ apprehenderūt

eam inter angustias. *Delech* Vie syon lugens: eo q; nō sūt qui veniant ad solamnitatem. Omnes porte eius desecrę: sacerdotes ei⁹ genuerūt. Virgines eius squalide: et ipa oppressa a maritudine. *He* Facti sunt hostes ei⁹ in capite: et inimici ei⁹ locupletati sūt: quia dñs locutus est sup eā ppter multitudinē iniquitatū eius. Paruuli ei⁹ dudi sūt in captiuitatem: et faciem tribulāne. *Vau* Et regressus ē a filia syon omnis decor ei⁹. Facti sūt principes eius velut arietes non inuenientes pasca: et abierunt absq; fortitudine ante faciem subsequētis. *Zai* Recordata est iherusalem dñi afflictionis sue: et puaricationis omniū desiderabilū suorū: que habuerat a diebus antiquis: cum caderet populus eius i manu hostili: et non esset auxiliator. Viderūt eā hostes: et denserūt sabbata ei⁹. *Heth* Peccatū peccauit iherusalem: propterea instabilis facta est. Omnes qui glorificabāt eam speruerūt illā: quia viduerunt ignominia ei⁹. Ipā autē genuerūt: et conuersa retorsit. *Teth* Bordes eius in pedibus eius: nec recordata est finis sui. Deposita est vehemēt: nō habens consolatorē. Vide domine afflictionē meā: quoniā cretus est inimicus. *Ioth* Manū suā misit iherusalem ad omnia desiderabilia eius: quia vidit gentes ingressas sanctuarium suū: de quib; pceptas ne iurarent in ecclesiam tuā. *Caply* Omnis populus eius gemit: et querens panem. Deduxit preciosa queq; pro cibo: ad refocillandā animā. Vide domine et cōsidera: quā facta sum vilis. *Lamech* O vos omnes qui transitis per viam aduertite et videte: si est dolor sicut dolor me⁹. Quoniā 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