

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 qđ est iuxta ihericho: et omnis comi-
tatus eius diffugit ab eo. Longq; com-
prehendissent regem adduxerunt eum
ad regem babilonis in reblatha que
est in terra emach: 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 decimus nonus na-
buchodonosor 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 iherusalē et omne
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 qđ
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 intem
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 qđ i ministerio fuerāt tulērūt: et ydri-
as et rhiniamateria et vases et plures et
cādlabra et mortaria et cratos. Quorū
qđ aurea aurea: et qđ argēta argēta.
Tulit magister milie colūnas duas
et mare unū et vitulos duodecim et eos qđ
erāt sub basibus: qđ fecerat rex salomō
in domo dñi. Nō erat pōd eis oīm
vasorū horū. De colūnis autē: decē et octo
cubiti altitudinis erāt i 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 secundū:
et ceteros custodes vestibuli. Et de ciuitate
tulit eunuchū unū qđ erat pposit⁹ sup vi-
ros bellatores: et septē viros de hijs qđ
videbāt faciē regis qđ inuēti sūt in ciui-
tate: et scribā principē milie qđ pbatat
tyrones: 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 rebla-
tha. Et posuit eos rex babilonis: et inter-
fecit eos i reblatha in terra emach. Et
translat⁹ ē iuda de ita sua. Qđ ē ipse quē
translulit nabuchodonosor i anno septio:
iudeos tria milia et vigintē. In anno
octauo decimo nabuchodonosor translulit
de iherusalem aīas odigēta sexaginta duas.

In anno vicesimo octavo 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 iuda 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 di-
ebus 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 plāxit lamen-
tatione hāc in iherusalem: et ama-
ro animo suspirās et euilās dixit.
Aleph Quomodo sedet sola ciui-
tas plena populo. Facta est qđ vidua do-
mina genitrix: princeps pueritias 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.
Emel Migravit iudas ppter affli-
ctionē et multitudinē seruitutis. Abi-
tauit inter gentes: nec inuenit requiē.
Omnes persecutores ei⁹ apprehenderūt

eam inter angustias. **Delech** Vie sy-
on lugens: eo qđ nō sūt qui veniant
ad solamnitatem. Omnes porte eius
deseruit: sacerdotes ei⁹ euerunt. 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 sūt in captiuitatem: et faciem
tribulāte. **Vau** Et regressus ē a filia
syon omnis decor ei⁹. Facti sūt prin-
cipes eius velut arietes non inuenien-
tes pascua: et abierunt absq; fortitudi-
ne ante faciem subsequētis. **Zai** Re-
cordata est iherusalē dicit afflictiōis
sue: et puaricationis omniū desiderabi-
liū suorū: que habuerat a diebus an-
tiquis: cum caderet populus eius i manu
hostili: et non esset auxiliator. Viderūt
eā hostes: et deriderūt sabbata ei⁹. **Heth**
Peccatū peccauit iherusalē: 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: quoniā cretus est in-
imicus. **Ioth** Manū suā misit ipse
ad omnia desiderabilia eius: quia vi-
dit gentes ingressas sanduatiū suū:
de quibz pceptas ne intrarent in ecclē-
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** O 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