



ICONES VETERIS TESTAMENTI;

ILLUSTRATIONS OF THE OLD TESTAMENT,

ENGRAVED ON WOOD,

FROM DESIGNS BY HANS HOLBEIN.

MEMORIALS OF THE VETERANS

OF THE GREAT WAR

EDITED BY WOOD

NEW YORK

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INTRODUCTION.

It is just possible that the reader may not have forgotten some beautifully executed fac-similes,¹ from a once CELEBRATED WORK, which, in its entire and original form, now claims his particular attention. When exercised in the task of selecting those fac-similes, I could have little anticipated the gratification afforded me, in being engaged, by the Publisher of this Volume, to become the humble instrument of making such a Work more generally familiar to the Public.

Little indeed is requisite by way of prefatory observation; and yet it would be offering something like violence to one's feelings, to suffer such a volume to go abroad without some attempt to disarm scepticism respecting doubts which may be entertained of the authenticity of these "IMAGES"—as the performance of HANS HOLBEIN. Not only is the testimony of Vandoperanus (in the Latin verses prefixed to these cuts) express and positive, in assigning them to Hans Holbein—but the intrinsic evidence arising from the Compositions themselves is not less express and positive. No man, conversant with the works of Holbein, can deprive that great man of the honour here due to his name. That it was, however, a Work executed in his earlier years, and before he had quitted Basle for England, in 1526, is most certain: and, if so, the Original Drawings

¹ *Bibliographical Decameron*, vol. i. pp. 174—180.

were in all probability in distemper : as no well authenticated water-coloured drawing is known to have been executed by him abroad. My authority is Walpole, to whom the Reader is referred below.²

The first Edition of this popular Work appeared in 1538, and the second in 1539. Of the intervening Editions, between the latter and that of 1547, the following, it is presumed, is a tolerably accurate list.³ In 1549 there appeared, for the first time, an *English* version of the different passages of Scripture subjoined to elucidate the cuts : all the previous editions having only *Latin, Spanish, or Latin and French, Extracts*. It is clear that the Author of this English version was a *Foreigner*. I have presumed to think that Lutzelberger⁴ might have engraved these

² *Anecdotes of Painting, Dallaway's Edition: 1826—8, vol. i. pp. 118. 120.* It is somewhat singular, that Walpole, in enumerating Holbein's earlier works abroad, does not notice the original Drawings of this identical Work. See p. 128, &c. It might, *primâ facie*, appear that these Drawings were among "the hundred and three genuine Sketches," in the possession of Amerbach, relating chiefly to the life of Christ.

³ *List of the Editions.*

- 1538 *Historia Veteris Instrumenti, Icones ad vivum expressæ, 4to. Lugduni, sub scuto coloniensi. Excudebant Lugduni Melchior et Gaspar Trechsel, 1538.*
- 1539 *Historia Veteris Testamenti, 4to. Lugduni, sub scuto coloniensi, 1539.*
- 1543 *Historia Veteris Testamenti, 4to. Lugduni, sub scuto coloniensi, apud Joannem et Franciscum Frellonios, fratres. MD.XL.III.*
- 1547 *Icones Historiarum Veteris Testamenti. Lugduni, apud Johannem Frellonium, 4to. 1547.*
- 1549 *Retratos o Tablas de las Historias del Testamento viejo, hechas a dia buxadas por un muy primo y sotil artifice. Lion de Francia, 1549.*
- 1549 *The Images of the Old Testament lately expressed, set forthe in Ynglishe and Frenche, vwith a playn and brief exposition, Printid at Lyons by Johan Frellon, the yere of our Lord God 1549.*

⁴ All the editions appear to be printed from the same blocks, except a pirated one with the following title : "Historiarū Veteris Testamenti Icones ad vivum expressæ. Paris apud Petrum Regnault, sub tribus coronis Coloniae, via ad diuum Jacobum, 1544,"—in which the subjects are somewhat altered, and reversed.

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designs; and I am willing to believe that the original Blocks themselves, like those for the triumphs of the Emperor Maximilian, are YET in existence.⁵ Why the Work was first published at *Lyons* instead of *Basle*, seems to be a sort of puzzle for which no very satisfactory solution can be offered: unless it be from the presumed superiority of art in the former city. And why the publication of the Work itself was delayed so long, does not appear to be sufficiently evident. The original Publishers of it were *Melchior* and *Gaspar Trechsel*; and *Frellon* seems to have been, latterly, both Editor and Publisher. *Giles Corrozet* was, in all probability, the author of the French metrical version.

The intention of *Frellon*, in this beautiful publication, was to gratify the taste for art which was then generally prevailing; but to gratify it with objects more worthy of chaste eyes to gaze upon. That Editor tells us, in his address "to the Christian Reader," (subjoined below,⁶) that "instead of figures of *Venus* and *Diana*, and libidinous forms of other Goddesses, which only injure the mind by error, or poison it by depravity," he has exhibited "subjects connected with holy writ, which point, finger-like, to the penetralia of Hagiography." The attempt

⁵ *Bibliographical Decameron*; vol. i. p. 178: and *Bibliographica Tour*, vol. iii. p. 529, &c. Edit. 1821.

⁶ *Franciscus Frellonius Christiano lectori S.*

En tibi, Christiane lector, sacrorum canonum tabulas, cum earundem et Latina et Gallica interpretatione officiose exhibemus: Illud in primis admonentes, ut reiectis *Veneris* et *Dianæ* cæterarumque dearum libidinosi imaginibus, quæ animum vel errore impediunt, vel turpitudine labefactant, ad has sacrosanctas Iconas, quæ Hagiographorum penetralia digito commonstrant, omnes tui conatus referantur. Quid enim pulchrius, aut Christiano homine dignius, quàm ad has res animum adlicere, quæ solæ fidei mysteria sapiunt, et Deum creatorem nostrum vnicè amare, ac veram religionem profiteri præcipunt? Tuum igitur erit hunc nostrum laborem æquo animo suscipere, ac cæteros commonefacere, ut eiusmodi omnia ad Dei largitoris beneficentissimi gloriam, et honorem dirigere meminerint. Vale, Lector, et fuere.

was as commendable as the success of it was complete : and I can conceive fewer works in the sixteenth century likely to do more good—either by awakening the virtuous curiosity of youth, or by gratifying the religious principles of the aged. My recollection does not furnish me with any volume since the days of PFISTER, to the present, so well calculated to accomplish these laudable objects.⁷

Before I say a few words upon the comparative merits of some of the compositions, it may be as well to reprint, in the order in which they appear in the earlier impressions, the commendatory prefixes of Vandoperanus and Corrozet : the latter being among the most fluent popular French writers of his day.⁸

NICOLAI BORBONII VANDOPERANI

POETÆ LINGONENSIS AD LECTOREM CARMEN.

Nvper in Elysio cùm fortè erraret Apelles,
 Vnà aderat Zeusis, Parrhasiusque comes.
 Hi duo multa satis fundebant verba : sed ille
 Interea mœrens, et taciturnus erat.
 Mirantur comites, farique hortantur, et vrgent :
 Suspirans imo pectore Cous, ait :
 O famæ ignari, superis quæ nuper ab oris
 (Vana vtinam) Stygias venit ad vsq; domos :
 Scilicet, esse hodie quendam ex mortalibus vnum,
 Ostendat qui me vósque fuisse nihil ;
 Qui nos declaret pictores nomine tantùm,
 Picturæque omneis antè fuisse rudes.
 Holbius est homini nomen, qui nomina nostra
 Obscura ex claris ac propè nulla facit.

⁷ In regard to Pfister, I allude to what may be called THE FIRST PICTURE book of any portion of the BIBLE, with a date (1462), in his highly curious and extraordinarily rare "*Histories of Joseph, Daniel, Judith, and Esther,*" printed by him in 1462 : of which work a pretty fair notion may be formed by consulting the *Bibl. Spenceriana*, vol. i. pp. 94—100. Lord Spencer's is the only known copy of it in the kingdom.

⁸ Some copious and amusing extracts of the poetry of this bard, relating to the early history of Paris, may be seen in the *Bibliographical Tour*, vol. ii. p. 123, &c. Edit. 1821.

INTRODUCTION.

v

Talis apud Manes querimonia fertur : et illos
 Sic equidem meritò censeo posse queri.
 Nam tabulam siquis videat, quam pinxerit **Hansus**
 Holbius, ille artis gloria prima suæ :
 Protinus exclamet, Potuit Deus edere monstrum
 Quod video : humanæ non potuère manus.
 Icones hæ sacræ tanti sunt (optime lector)
 Artificis, dignum quod venerèris opus.
 Proderit hac pictura animum pauisse salubri,
 Quæ tibi diuinas exprimit historias.
 Tradidit arcano quæcunque volumine Moses
 Tótque alii vates, gens agitata Deo,
 His **HANSI** tabulis representantur : et vnà
 Interpres rerum sermo Latinus adest.
 Hæc legito. Valeat rapti Ganymedis amator :
 Sintque procul Cypriæ turpia furta deæ.

Eiusdem Borbonij Poeta.

Διστιχον.

Ἦξεν ἰδεῖν εἶδωλα θέλεις ἐμπνοῖσιν ὁμοῖα;
 Ὀλβιακοῦς ἔργον δέρκεο τοῦτο χερσῖς.

Latinè idem penè ad verbum.

Cernere vis, hospes, simulacra simillima **viuis** ?
 Hoc opus Holbinæ nobile cerne manus.

GILLES CORROZET

AUX LECTEURS.

EN regardant ceste tapisserie
 L'œil corporel, qui se torne, et uarie,
 Y peut auoir un singulier plaisir,
 Lequel engendre au cœur certain desir
 D'aimer son Dieu, qui a faict tant de choses
 Dedans la letre, et sainte Bible encloses.
 Ces beaux portraictz seruiron d'exemplaire,
 Monstrant qu'il fault au Seigneur Dieu complaire,
 Exciterent de luy faire seruice,
 Retireront de tout peché, et vice :
 Quand ilz seront insculpez en l'esprit,
 Comme ilz sont painctz, et couchez par escrit.
 Donques ostenz de voz maisons, et salles
 Tant de tapis, et de painctures salles,

Ostez Venus, et son filz Cupido,
Ostez Heleine, et Phyllis, et Dido,
Ostez du tout fables et poesies ;
Et receuez meilleures fantasies.

Mettez au lieu, et soyent uoz chambres ceinctes
Des dictz sacrez, et des histoires saintes,
Telles que sont celles que uoyez cy
En ce liuret. Et si faites ainsi,
Grandz et petis, les ieunes et les uieulx,
Auront plaisir, et au cœur et au yeulx.

Plus que moins.

On casting even a cursory view over the graphic attractions of this volume, we are quickly impressed with a sense of the general tone of character, or of merit, of the whole : wishing however that those subjects, almost purely architectural, or relating to the ceremonies or interior of the Temple, had been omitted. Still they might have their portion of instruction for youth. Of the subjects, purely and professedly historical, I would take leave to recommend the mode of treatment of those of *Abraham entertaining the two Angels* (No. 3), *Moses explaining and enforcing the precepts of the Almighty* (No. 26), *Nathan and David* (No. 39), *Abishag and David* (No. 42), *Hiram and Solomon* (No. 43), *the Genealogy of Adam* (No. 50), almost the whole of the *History of Job* (No. 61), *Daniel* (No. 77), *Hosea* (No. 79), *Amos* and *Jonas* (Nos. 81, 82), *Tobit* (No. 85), as particularly deserving of admiration. Perhaps, generally speaking, the figures are too short and robust, and the heads in several instances too large : but there is a firmness, a strength, and breadth of effect about the whole, which pronounce, in an instant, that they are the productions of no ordinary pencil. Many of the heads, considered apart, are full of grandeur of expression. At Nos. 65, 66, two subjects, of a very opposite character, follow each other :—the one, the Fool with a set of children denying their Maker (Ps. liiii.) ; the other, the very bold embodying of the Psalmist's

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expression of "Christ sitting at the right hand of his Father." The dress and management of the Fool is in Holbein's best and apparently favourite style. The representation of the Almighty is grand, from its quiet dignity and composure; but that of the Messiah is a failure: the figure being at once meagre and commonplace. In such subjects most artists fail: and it may be no very unpardonable heresy to pronounce, that, sometimes, we are not perfectly satisfied with them in the designs of Michael Angelo and Raffaele.

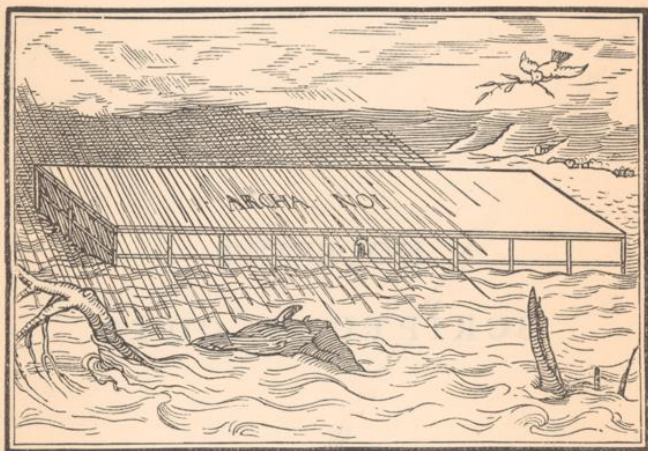
It only remains to observe, that the ensuing Cuts are as faithful representations of the originals as can well nigh be conceived: that they are the united efforts of a Brother and a Sister^d engaged in the laborious profession of Wood-Cutters—with whose talents the Public have been a long time gratified. It will be evident that the Publisher could not have been influenced by the hope of much gain; as even a very extensive sale, at a moderate price, could hardly remunerate him for the expenses incurred. Such, however, as the volume is, in a country, and at a period (of the keenest competition in graphic publications of every description) like the present, it is offered alike to the notice and patronage of the Public.

T. F. D.

^d John and Mary Byfield.

HOLBEIN'S
SCRIPTURE CUTS.

THE DELUGE.



GENESIS VII. 23.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

GENESIS VII. 23.

LATIN.

Et deleuit omnem substantiam, quæ erat super terram, ab homine usque ad pecus, tam reptile quam volucres cœli : et deleta sunt de terra : remansit autem solus Noe, et qui cum eo erant in arca.

FRENCH.

Tout ce donc qui subsistoit sur la terre fut exterminé, depuis les hommes jusqu'aux bêtes, jusqu'aux reptiles, jusqu'aux oiseaux des cieux. Et ils furent exterminés de dessus la terre : Noé demeura de reste et ce qui étoit avec lui dans l'arche.

ITALIAN.

E fu sterminata ogni cosa sussistente, ch'era sopra la faccia della terra, dagli huomini fino alle bestie, e i rettili e gli uccelli del cielo : furono, dico, sterminati d'in su la terra : e Noe solo scampò, con quelli ch'erano con lui nell'arca.

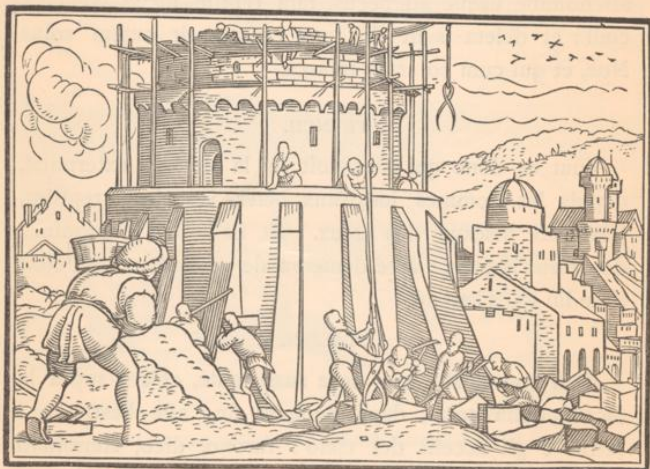
SPANISH.

Y rayó toda substancia que habia sobre la tierra, desde el hombre hasta la bestia, tanto los reptiles, como las aves del cielo : y fueron raidos de la tierra : y quedó solamente Noé, y los que con él estaban en el arca.



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THE TOWER OF BABEL.



GENESIS XI. 4.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

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GENESIS XI. 4.

LATIN.

Et dixerunt: Venite, faciamus nobis civitatem, et turrim, cujus culmen pertingat ad cœlum: et celebremus nomen nostrum antequam dividamur in universas terras.

FRENCH.

Puis ils dirent, Venez, bâtittons-nous une ville, et une tour de laquelle le sommet aille jusqu'aux cieux; et nous acquérons de la renommée, de peur nous ne soyons dispersez sur toute la terre.

ITALIAN.

Poi dissero, or su, edificiamci una città, ed una torre, la cui sommità giunga fino al cielo, ed acquistiamci fama: che talora noi non siamo dispersi sopra la faccia di tutta la terra.

SPANISH.

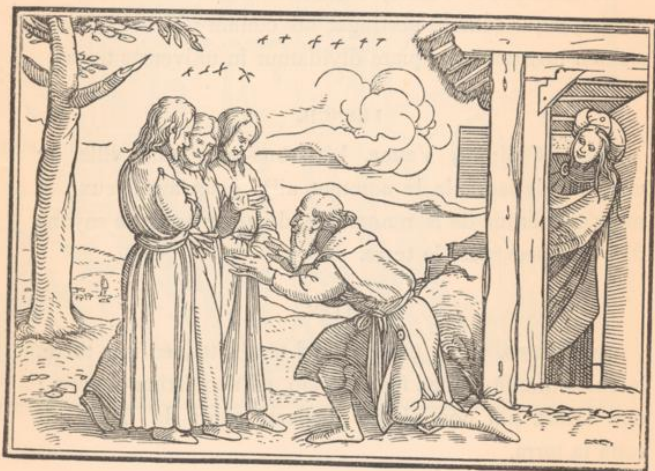
Y dixéron: Venid, edificémonos una ciudad y una torre, cuya cumbre llegue hasta el cielo: y hagamos célebre nuestro nombre, ántes de esparcirnos per todas las tierras.



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III.

ABRAHAM ENTERTAINETH THREE ANGELS.



GENESIS XVIII. 2.

And he lift up his eyes and looked, and lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

GENESIS XVIII. 2.

LATIN.

Cumque elevasset oculos, apparuerunt ei tres viri stantes prope eum : quos cum vidisset, cucurrit in occursum eorum de ostio tabernaculi, et adoravit in terram.

FRENCH.

Car levant ses yeux, il regarda : et voici, trois personnages venoient vers lui : et dès qu'il les eut aperçus, il courut au devant d'eux dès l'entrée de sa tente, et se prosterna en terre.

ITALIAN.

Ed egli, alzati gli occhi, riguardò, ed ecco, tre huomini si presentarno a lui : e come gli hebbe veduti, corse loro incontro dall' entrata del padiglione, e s'inclinò verso terra.

SPANISH.

Y habiendo alzado los ojos, se le aparecieron tres varones puestos en pie junto á el : y quando los vió, corrió desde la puerta de la tienda á recibirlos, é inclinóse á tierra.

GELS.



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IV.

THE TRIAL OF ABRAHAM'S FAITH.



GENESIS XXII. 10.

And Abraham stretched forth his hand, and took the knife to slay his son.

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GENESIS XXII. 10.

LATIN.

Extenditque manum, et arripuit gladium, ut immolaret
filium suum.

FRENCH.

Puis Abraham avançant sa main, prit le couteau pour
égorger son fils.

ITALIAN.

Ed Abraham stese la mano, e prese il coltello per
iscannare il suo figliuolo.

SPANISH.

Y extendió su mano, y tomó el cuchillo para degollar á
su hijo.



V.

JACOB DECEIVETH HIS FATHER AND OBTAINETH
THE BLESSING.



GENESIS XXVII. 21.

And Isaac said unto Jacob, Come near, I pray thee,
that I may feel thee, my son, whether thou be my very
son Esau or not.



ray thee,
my very

GENESIS XXVII. 21.

LATIN.

Dixitque Isaac : Accede huc, ut tangam te fili mi, et probem utrum tu sis filius meus Esau, an non.

FRENCH.

Et Isaac dit à Jacob, Mon fils approche-toi, je te prie, et je te tâterai, savoir si tu es mon fils Esau même. ou non.

ITALIAN.

Ed Isaac disse a Iacob, Deh, appressati, figliuol mio, ch'io ti tasti, per saper se tu sei pure il mio figliuolo Esau, o no.

SPANISH.

Y dixo Isaac : Llégate acá para palparte, hijo mio, y reconocer, si tu eres mi hijo Esau, ó no.

VI.

JOSEPH CAST INTO A PIT.



GENESIS XXXVII. 28.

Then there passed by Midianites merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver : and they brought Joseph into Egypt.

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GENESIS XXXVII. 28.

LATIN.

Et prætereuntibus Madianitis negotiatoribus, extrahentes eum de cisterna, vendiderunt eum Ismaëlitis, viginti argenteis : qui duxerunt eum in Egyptum.

FRENCH.

Et comme les marchands Madianites passaient, ils tirèrent et firent remonter Joseph de la fosse, et le vendirent aux Ismaélites vingt piéces d'argent : et ces gens-là emmenèrent Joseph en Egypte.

ITALIAN.

E come que' mercatanti Madianiti passavano, essi trassero e fecero salir Iosef fuor di quella fossa, e per venti sicli d'argento lo vendettero a quegli' Ismaeliti : ed essi lo menarono in Egitto.

SPANISH.

Y pasando unos Madianitas mercaderes, sacándolo de la cisterna, le vendieron á los Ismaelitas por veinte monedas de plata : los quales le llevaron á Egipto.



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VII.

PHARAOH'S TWO DREAMS.



GENESIS XLI. 8

And it came to pass in the morning that his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream ; but there was none that could interpret them unto Pharaoh.

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GENESIS XLI. 8.

LATIN.

Et factò manè, pavore perterritus, misit ad omnes conjectores Ægypti, cunctosque sapientes : et accersitis narravit somnium, nec erat qui interpretaretur.

FRENCH.

Et sur le matin son esprit fut effrayé, et il envoya appeller tous les Magiciens et tous les sages d'Égypte, et leur récita ses songes, mais il n'y avoit personne qui les lui interprétât.

ITALIAN.

E venuta la mattina, lo spirito suo fu conturbato : e mandò a chiamar tutti i magi ed i Savi d'Égitto, e raccontò loro i suoi sogni : ma non vi fu alcuno che gli potesse interpretare a Faraone.

SPANISH.

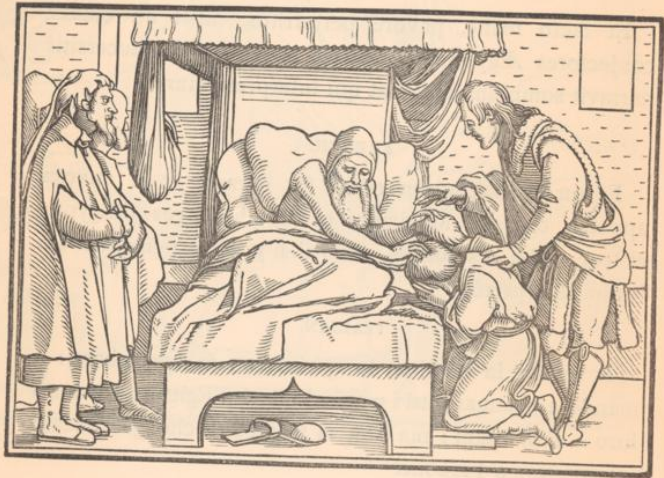
Y venida la mañana espantado y despavorido, envió á llamar á todos los adivinos, y á todos los sabios de Egipto ; y convocados les contó el sueño, y no habia quien lo interpretase.



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he magi-
of : and
as none

VIII.

JACOB BLESSETH JOSEPH AND HIS TWO SONS.



GENESIS XLVIII. 14.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly ; for Manasseh was the firstborn.

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GENESIS XLVIII. 14.

LATIN.

Qui extendens manum dexteram, posuit super caput Ephraim minoris fratris: sinistram autem super caput Manasse qui major natu erat, commutans manus.

FRENCH.

Et Israël avança sa main droite, et la mit sur la tête d'Ephraïm qui étoit le plus jeune, et il mit sa main gauche sur la tête de Manassé: il posa ainsi ses mains de propos délibéré, bienque Manassé fut l'aîné.

ITALIAN.

Ed Israel pose la sua man destra, e la pose sopra'l capo d'Efraim, ch'era il minore, e pose la sinistra sopra'l capo di Manasse: e benchè Manasse fosse il primogenito, nondimeno avvedutamente pose così le mani.

SPANISH.

El qual extendiendo la mano derecha, la puso sobre la cabeza de Ephraim, que era el hermano menor, y la izquierda sobre la cabeza de Manassés, que era el mayor en edad, trocando las manos.

VO SONS.



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r, and his
his hands

IX.

THE DEATH OF JOSEPH.



GENESIS L. 26.

So Joseph died, being an hundred and ten years old :
and they embalmed him, and he was put in a coffin in
Egypt.

LATIN.

Mortuus est, expletis centum decem vitæ suæ annis. Et conditus aromatibus, repositus est in loculo in Ægypto.

FRENCH.

Puis Joseph mourut, âgé de cent et dix ans: et on l'embauma, et on le mit dans un cercueil en Egypte.

ITALIAN.

Poi Iosef morì, essendo d'età di cento dieci anni: e fu imbalsimato, e posto in un cataletto in Egitto.

SPANISH.

Murió, cumplidos los ciento y diez años de su vida. Y habiéndole embalsamado, fué depositado en una caja en Egipto.



ten years old :
in a coffin in

GOD APPEARETH TO MOSES IN A BURNING BUSH.



EXODUS III. 5.

And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.



thy shoes
standest is

EXODUS III. 5.

LATIN.

At ille : Ne appropies, inquit, huc : Solve calceamentum
de pedibus tuis : locus enim, in quo stas, terra sancta est.

FRENCH.

Et Dieu dit, N'approche point d'ici, Déchausse les
souliers de tes pieds : car le lieu où tu es arrêté est une
terre sainte.

ITALIAN.

Ed Iddio gli disse, Non appressarti in qua : tratti le
scarpe da' piedi : perciocchè il luogo, sopra'l quale tu
stai, è terra santa.

SPANISH.

Y él dixo : No te acerques acá : desata el calzado
de tus pies ; porque el lugar, en que estás, tierra santa es.

XI.

PHARAOH CHIDETH MOSES AND AARON FOR
THEIR MESSAGE.



EXODUS V. 2.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

ON FOR



at I should
t the Lord,

EXODUS V. 2.

LATIN.

At ille respondit : quis est Dominus ut audiam vocem ejus, et dimittam Israël ? nescio Dominum, et Israël nor. dimittam.

FRENCH.

Mais Pharaon dit : qui est l'Eternel, que j'obéisse à sa voix, pour laisser aller Israël ? Je ne connois point l'Eternel, et même je ne laisserai point aller Israël.

ITALIAN.

Ma Faraone disse, Chi è il Signore, ch'io ubbidisca alla sua voce, per lasciare andare Israel ? Io non conosco il Signore, ed anche non lascerò andare Israel.

SPANISH.

Pero él respondió : ¿ Quien es el Señor, para que obedezca á su voz, y dexé ir á Israel ? No conozco al Señor, ni dexaré ir á Israel.

PHARAOH PURSUETH THE ISRAELITES.



Exodus XIV. 28.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

ITES.

EXODUS XIV. 28.

LATIN.

Reversæque sunt aquæ, et operuerunt currus et equites
cuncti exercitus Pharaonis, qui sequentes ingressi fuerant
mare : nec unus quidem superfuit ex eis.

FRENCH.

Car les eaux retournèrent et couvrirent les chariots
et les gens de cheval de toute l'armée de Pharaon, qui
étoient entrez après les Israélites dans la mer : et il n'en
resta pas un seul.

ITALIAN.

E l'acqua ritornarono, e coprirono i carri, ed i cavalieri
di tutto l'esercito di Faraone, i quali erano entrati dentro
al mare dietro agl' Israeliti : e non iscampò di loro pure uno.

SPANISH.

Y se volviéron las aguas, y cubriéron los carros y la
caballería de todo el ejército de Pharaón, que habian
entrado en la mar en su seguimiento : ni uno solo quedó
de ellos.



ne chariots,
Pharaoh that
ned not so

XIII.

THE ISRAELITES MURMUR FOR WANT OF
BREAD.



EXODUS XVI. 4.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

EXODUS XVI. 4.

LATIN.

Dixit autem Dominus ad Moysen : Ecce ego pluam vobis panes de coelo : egrediatur populus, et colligat quæ sufficiunt per singulos dies : ut tentem eum utrum ambulet in lege mea, an non.

FRENCH.

Alors l'Eternel dit à Moïse : Voici, je vais vous faire pleuvoir des cieux du pain, et le peuple sortira, et en recueillira pour chaque jour ce qu'il lui en faut, afin que j'éprouve s'il marchera ou non dans ma Loi.

ITALIAN.

E'l Signore disse a Moise, Ecco, io vi farò piovere del pane dal cielo : e'l popolo uscirà, e ne raccoglierà di dì in dì quanto gliene bisognerà per giorno : acciocchè io lo provi se egli caminerà nella mia Legge, o nò.

SPANISH.

Y dixo el Señor á Moisés : He aquí, que yo os lloveré panes del cielo : salga ei pueblo, y recoja lo que basta para cada dia : para hacer de él prueba, si anda en mi ley, ó no.



will rain
shall go
I may
no.

XIV.

THE FEARFUL PRESENCE OF GOD UPON THE
MOUNT.



EXODUS XIX. 18.

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

EXODUS XIX. 18.

LATIN.

Totus autem mons Sinai fumabat : eò quòd descendisset Dominus super eum in igne, et ascenderet fumus ex eo quasi de fornace : eratque omnis mons terribilis.

FRENCH.

Or le mont de Sinaï étoit tout en fumée, parce que l'Eternel y étoit descendu en feu : et sa fumée, montoit comme la fumée d'une fournaise, et toute la montagne trembloit fort.

ITALIAN.

Or il monte di Sinai fumava tutto : perciocchè il Signore era sceso sopra esso in fuoco : e'l fumo ne saliva a guisa di fumo di fornace : e tutto'l monte tremava forte.

SPANISH.

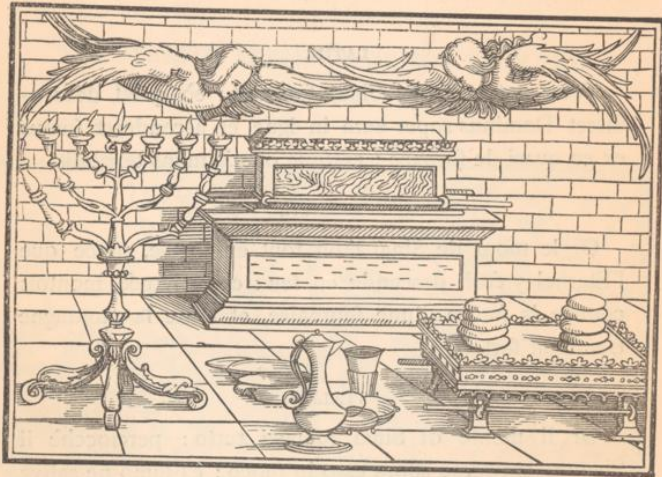
Y todo el monte Sinaí humeaba : porque habia descendido el Señor sobre él en fuego, y subia el humo de él como de un horno : y todo el monte estaba terrible.

THE



because
smoke
and the

THE ARK, THE MERCY-SEAT, THE CHERUBIM,
THE TABLE, AND THE CANDLESTICK.



EXODUS XXV. 21, 22.

And thou shalt put the mercy-seat above upon the ark ;
and in the ark thou shalt put the testimony that I shall
give thee.

And there will I meet with thee, and I will commune
with thee from above the mercy-seat, from between the
two cherubim which are upon the ark of the testimony, of
all things which I will give thee in commandment unto
the children of Israel.

EXODUS XXV. 21, 22

LATIN.

In qua pones testimonium quod dabo tibi. Inde præcipiam et loquar ad te supra propitiatorium, ac de medio duorum Cherubim, qui erunt super arcam testimonii, cuncta quæ mandabo per te filiis Israël.

FRENCH.

Et tu poseras le propitiatoire en haut sur l'Arche ; et tu mettras dans l'Arche le Témoignage que je te donnerai.

Et je me trouverai-là avec toi, et je te dirai de dessus le propitiatoire d'entre les deux Chérubins qui seront sur l'Arche du Témoignage, toutes les choses que je te commanderai pour les enfans d'Israël.

ITALIAN.

E metti il Coperchio in su l'Arca disopra, e nell' Arca metti la Testimonianza ch'io ti darò.

Ed io mi troverò quivi presente teco, e parlerò teco d'in sul Coperchio, di mezzo i due Cherubini che saranno sopra l'Arca della Testimonianza : e ti dirò tutte le cose che ti comanderò di proporre a' figliuoli d'Israël.

SPANISH.

En la que pondrás el testimonio que te daré.

Desde allí daré mis órdenes, y te hablaré sobre el propiciatorio, y de en medio de los dos Querubines, que estarán sobre el arca del testimonio, todo lo que yo mandaré por ti á los hijos de Israël.

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XVI.

MOSES GOETH UP AGAIN INTO THE MOUNT.



EXODUS XXXIV. 1.

And the Lord said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon these tables the words that were in the first tables, which thou brakest.

Ac
instar
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EXODUS XXXIV. 1.

LATIN.

Ac deinceps: Preçide, ait, tibi duas tabulas lapideas instar priorum, et scribam super eas verba, quæ habuerunt tabulæ quas fregisti.

FRENCH.

Et l'Eternel dit à Moïse: Taille-toi deux Tables de pierre comme les premières, et j'écrirai sur elles les paroles qui étoient sur les premières Tables que tu as rompues.

ITALIAN.

E'l Signore disse a Moise, Tagliati due tavole di pietra, simili alle primiere: ed io scriverò in su quelle tavole le parole ch'erano in su le primiere, che tu spezzasti.

SPANISH.

Y dixo despues: Còrtate dos tablas de piedra como las primeras, y escribiré sobre ellas las palabras, que tuvieron las tablas que quebraste.



THE BURNT OFFERINGS



LEVITICUS 1. 2.

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

LEVITICUS I. 2.

LATIN.

Loquere filiis Israël et dices ad eos : Homo, qui obtulerit ex vobis hostiam Domino de pecoribus, id est, de bobus et ovibus offerens victimas.

FRENCH.

Parle aux enfans d'Israël, et dis-leur : Quand quelqu'un d'entre vous fera une offrande à l'Eternel, il fera son offrande de gros ou de menu bétail.

ITALIAN.

Parla a' figliuoli d'Israel, e di loro, Quando alcun di voi offerira una offerta al Signore, se quella è d'animali offerite le vostre offerte di buoi, o di pecore, o di capre.

SPANISH.

Habla á los hijos de Israël, y les dirás : El hombre de entre vosotros, que ofreciere al Señor hostia de los ganados, esto es, el que ofrezca víctimas de bueyes ó de ovejas.



to them,
Lord, ye
the herd,

XVIII.

MOSES CONSECRATETH AARON AND HIS SONS.



LEVITICUS VIII. 1—3.

And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread ;

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

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LEVITICUS VIII. 1—3.

LATIN.

Locutusque est Dominus ad Moysen, dicens : Tolle Aaron cum filiis suis, vestes eorum, et unctionis oleum, vitulum pro peccato, duos arietes, canistrum cum azymis, et congregabis omnem cœtum ad ostium tabernaculi.

FRENCH.

L'Eternel parla aussi à Moïse, disant : Prends Aaron et ses fils avec lui, les vêtements, l'huile de l'onction, et un veau pour le sacrifice pour le péché, deux béliers, et une corbeille de pains sans levain.

ITALIAN.

Il Signore parlò oltr'a ciò a Moise : dicendo, Prendi Aaron, ed i suoi figliuoli con lui : ed i vestimenti, e l'olio dell' Untione, ed il giovenco per lo sacrificio per lo peccato, ed i due montoni e'l paniere degli azzimi.

Ed aduna tutta la raunanza, all'entrata del tabernacolo della convenenza.

SPANISH.

Y hablo el Señor á Moisés, diciendo : Toma á Aarón y á sus hijos, sus vestidos, y el óleo de la uncion, el becerro por el pecado, dos carneros, un canastillo con ázimos.

Y congregarás todo el pueblo á la puerta del tabernáculo.



Take Aaron
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NADAB AND ABIHU KILLED BY FIRE.



LEVITICUS X. 1, 2.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

And there went out fire from the Lord, and devoured them, and they died before the Lord.

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LEVITICUS X. 1, 2.

LATIN.

Arreptisque Nadab et Abiu, filii Aaron thuribus, posuerunt ignem, et incensum de super, offerentes coram Domino ignem alienum: quod eis preceptum non erat. Egressusque ignis à Domino devoravit eos, et mortui sunt coram Domino.

FRENCH.

Or les fils d'Aaron, Nadab et Abihu, prirent chacun leur encensoir, et y mirent du feu, et du parfum dessus, et ils offrirent devant l'Eternel du feu étrange, ce qu'il ne leur avoit point commandé.

Et le feu sortit de devant l'Eternel, et il les dévora, et ils moururent devant l'Eternel.

ITALIAN.

Or Nadab, ed Abihu, figliuoli d'Aaron, presero ciascuno il suo turibolo, e vi posero dentro del fuoco, e vi misero su dello'ncenso; e presentarono davanti al Signore del fuoco strano: il che egli non havea lor comandato.

Ed un fuoco uscì dal cospetto del Signore, il quale gli divampò: ed essi morirono davanti al Signore.

SPANISH.

Y habiendo tomado Nadáb y Abiú hijos de Aarón los incensarios, pusieron fuego é incienso en ellos, ofreciendo delante del Señor, fuego extraño: lo qual no les habia sido mandado.

Y habiendo salido fuego del Señor, los devoró, y murieron delante del Señor.

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CERTAIN MORAL AND CEREMONIAL LAWS
COMMANDED BY GOD.

LEVITICUS XIX. 1, 2.

And the Lord spake unto Moses, saying,
 Speak unto all the congregation of the children of
 Israel, and say unto them, Ye shall be holy; for I the
 Lord your God am holy.

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LEVITICUS XIX. 1, 2.

LATIN.

Locutus est Dominus ad Moysen, dicens : Loquere ad omnem coetum filiorum Israël et dices ad eos : Sancti estote, quia ego sanctus sum, Dominus Deus vester.

FRENCH.

L'Eternel parla aussi à Moïse, disant :
Parle à toute l'assemblée des enfans d'Israël, et dis-leur : Soyez saints : car je suis saint, moi qui suis l'Eternel votre Dieu.

ITALIAN.

Il Signore parlò ancora a Moise : dicendo,
Parla a tutta la raunanza de' figliuoli d'Israel : e di loro, Siate santi: perciocchè io il Signore Iddio vostro, son santo.

SPANISH.

Hablo el Señor á Moisés diciendo :
Habla á toda la congregacion de los hijos de Israel, y les dirás : Sed santos, porque yo santo soy, el Señor Dios vuestro.



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XXI.

GOD COMMANDETH MOSES TO NUMBER THE
PEOPLE.



NUMBERS I. 19.

As the Lord commanded Moses, so he numbered them
in the Wilderness of Sinai.

NUMBERS I. 12.

LATIN.

Sicut præceperat Dominus Moysi : Numeratique sun
in deserto Sinaï.

FRENCH.

Selon que l'Eternel l'avoit commandé à Moïse : Et il
les compta au désert de Sinaï.

ITALIAN.

Come il Signore havea comandato a Moise, egli gli
annoverò nel diserto di Sinai.

SPANISH.

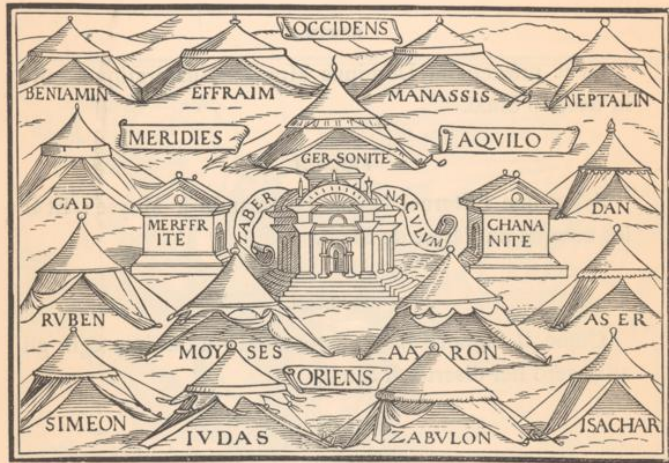
Como el Señor lo habia mandado á Moisés Y se
fizo la numeracion en el desierto de Sinaï.



d them

XXII.

THE ORDER OF THE TRIBES IN THEIR TENTS
AND IN THEIR MARCHES.



NUMBERS II. 2.

Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house : far off about the tabernacle of the congregation shall they pitch.

NUMBERS II. 2.

LATIN.

Singuli per turmas, signa, atque vexilla, et domos cognationum suarum, castrametabuntur filii Israël, per gyrum tabernaculi fœderis.

FRENCH.

Les enfans d'Israël camperont chacun sous sa bannière, avec les enseignes des maisons de leurs pères, tout autour du Tabernacle d'assignation, vis-à-vis de lui.

ITALIAN.

Accampinsi i figliuoli d'Israel, ciascuno presso alla sua bandiera, distinti per l'insegne delle lor famiglie paterne : accampinsi dirincontro al Tabernacolo della convenenza, d'ogn' intorno.

SPANISH.

Los hijos de Israël acamparán al rededor del tabernáculo de la alianza, cada uno por los esquadrones, insignias, y estandartes, y casas de sus parentelas.

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ouse :
shall

THE REBELLION OF KORAH, DATHAN, AND ABIRAM.



NUMBERS XVI. 33

They, and all that appertained to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.

NUMBERS XVI. 33.

LATIN.

Descenderuntque vivi in infernum operi humo, et perierunt de medio multitudinis.

FRENCH.

Ils descendirent donc eux, et tous ceux qui leur appartenoient, vivans dans le gouffre : Et la terre les couvrit, et ils périrent ainsi du milieu de l'assemblée.

ITALIAN.

E scesero vivi nell' inferno, insieme con tutto quello ch'apparteneva loro : e la terra gli coperse, ed essi perirono d'infra la raunanza.

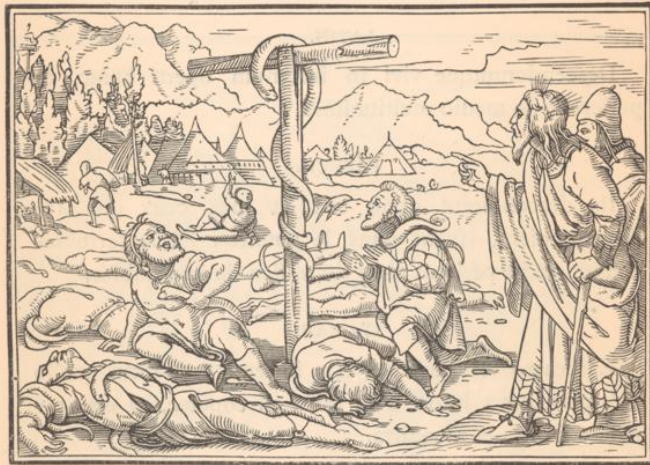
SPANISH.

Y descendieron vivos al infierno cubiertos de tierra, y perecieron de en medio de la multitud.



XXIV.

THE BRAZEN SERPENT.



NUMBERS XXI. 9.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

NUMBERS XXI. 9.

LATIN.

Fecit ergo Moyses Serpentem æneum, et posuit eum pro signo : quem cùm percussi aspicerent, sanabantur.

FRENCH.

Moyse donc fit un serpent d'airain, et le mit sur une perche : et il arrivoit que quand quelque serpent avoit mordu un homme, s'il regardoit le serpent d'airain, il étoit guéri.

ITALIAN.

E Moise fece un serpente di rame, e lo mise sopra una antenna : ed avveniva che, se un serpente havea morso alcuno, ed egli riguardava al serpente di rame, egli scampava.

SPANISH.

Hizo pues Moisés una Serpiente de bronce, y la puso por señal, y los heridos que la miraban eran sanados.



XXV.

THE MIDIANITES SPOILED, AND BALAAM SLAIN.



NUMBERS XXXI. 9.

And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

SLAIN.



women of
the spoil
their goods.

NUMBERS XXXI. 9.

LATIN.

Ceperuntque mulieres eorum, et parvulos, omniaque pecoro, et cunctam suppellectilem : quidquid habere poterant depopulati sunt.

FRENCH.

Et les enfans d'Israël emmenèrent prisonnières les femmes de Madian, avec leurs petits enfans : et ils pillèrent tout leur gros et menu bétail, et tout ce qui étoit en leur puissance.

ITALIAN.

Ed i figliuoli d'Israel ne menarono prigioni le donne di Madian, ed i lor piccioli fanciulli : e predarono tutto'l lor grosso e minuto bestiame, e tutte le lor facultà.

SPANISH.

Y tomaron sus mugeres, y sus hijos, y todos los ganados, y todos los muebles : saquearon quanto pudieron alcanzar.

MOSES REHEARSETH THE STORY OF ISRAEL'S
PASSAGE THROUGH THE WILDERNESS.

DEUTERONOMY I. 3.

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them.

ISRAEL'S
MOUTH,
AND
ESS.



the eleventh
Moses spake
all that the
them.

DEUTERONOMY I. 3.

LATIN.

Quadragesimo anno, undecimo mense, prima die mensis, locutus est Moyses ad filios Israël omnia quæ preceperat illi Dominus, ut diceret eis.

FRENCH.

Or, en la quarantième année, au premier jour du onzième mois, Moïse dit aux enfans d'Israël tout ce que l'Eternel lui avoit commandé de leur dire.

ITALIAN.

Or l'anno quarantesimo, a calendi dell'undecimo mese, Moise parlò a' figliuoli d'Israel, secondo tutto ciò che'l Signore gli havea comandato di dir loro.

SPANISH.

En el año quadragésimo, en el undécimo mes, el primer dia del mes habló Moisés á los hijos de Israel todas las cosas que le mandó el Señor que les dixera.

MOSES EXHORTETH TO OBEDIENCE FROM
GOD'S PAST DEALINGS.



DEUTERONOMY IV. 1.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

FROM



statutes and
to do them,
e land which

DEUTERONOMY IV. 1.

LATIN.

Et nunc Israel audi præcepta et judicia, quæ ego doceo te : ut faciens ea, vivas, et ingrediens possideas Terram, quam Dominus Deus patrum vestrorum daturus est vobis.

FRENCH.

Maintenant Israël écoute ces statuts et ces ordonnances que je t'enseigne pour les faire, afin que vous viviez, et que vous entriez au pays que l'Eternel le Dieu de vos pères vous donne, et que vous le possédiez.

ITALIAN.

Ora dunque, Israel attendi agli statuti ed alle legge, le quali io t'insegno, acciocchè tu le metti in opera : affin che voi viviate, ed entriate nel paese, che'l Signore Iddio de' vostri padri vi dà, e lo possediate.

SPANISH.

Pues ahora Israel oye los preceptos y los juicios, que yo te enseño, para que haciéndolos, vivas, y entrando poseas la Tierra, que el Señor el Dios de vuestros padres os ha de dar.

XXVIII.

A PROPHET TO ARISE LIKE UNTO MOSES.



DEUTERONOMY XVIII. 15.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken.

SES.



a prophet
unto me ;

DEUTERONOMY XVIII. 15.

LATIN.

Prophetum de gente tua et de fratribus tuis sicut me,
suscitabit tibi Dominus Deus tuus : ipsum audies.

FRENCH.

L'Eternel ton Dieu te suscitera un Prophète comme
moi d'entre tes frères ; vous l'écoutez.

ITALIAN.

Il Signore Iddio tuo ti susciterà un Profeta come me,
del mezzo di te, de' tuoi fratelli : esso ascolta.

SPANISH.

El Señor Dios tuyo levantará para tí de tu nacion, y
de entre tus hermanos un Propheta como yo : á él oirás.

THIRTY AND ONE KINGS SMITTEN BY JOSHUA.



JOSHUA XII. 7.

And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad, in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir ; which Joshua gave unto the tribe of Israel for a possession according to their divisions.

JOSHUA XII. 7.

LATIN.

Hi sunt reges Terræ, quos percussit Josue, et filii Israel, trans Jordanem ad Occidentalem plagam, à Baalgad in campo Libani, usque ad montem cujus pars ascendit in Seir : tradiditque eam Josue in possessionem tribus Israel, singulis partes suas.

FRENCH.

Et ce sont ici les Rois du pays que Josué, et les enfans d'Israël battirent en-deça du Jourdain vers l'Occident, depuis Bahal-Gad en la campagne du Liban, jusqu'à la montagne de Halak, qui monte vers Séhir, et que Josué donna aux tribus d'Israël en possession selon leurs portions.

ITALIAN.

E questi sono li rè del paese, i quali Josue, ed i figliuoli d'Israel percussero di qua dal Jordano, verso occidente : da Baal-gad, nella Valle del Libano, infino al monte Halac, che sale verso Seir : il qual paese Josue diede a possedere alle tribù d'Israel, secondo i loro spartimenté.

SPANISH.

Estos son los Reyes del país, á los que derrotó Josué y los hijos de Israel de la otra parte del Jordan al lado occidental, desde Baalgád en el campo, del Libano hasta el monte, del que una parte sube ácia Seir : y Josué lo dió en posesion á las tribus de Israel, á cada una su porcion.

HUA.



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ADONI-BEZEK REQUITED FOR HIS CRUELTY.



JUDGES I. 6.

But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

LTY.



fter him,
his great

JUDGES I. 6.

LATIN.

Fugit autem Adonibezec : quem persecuti comprehenderent, cæsis summitatibus manuum ejus ac pedum.

FRENCH.

Et Adoni-bézek s'enfuit, mais ils le poursuivirent ; et l'ayant saisi, ils lui coupèrent les pouces des mains et des pieds.

ITALIAN.

Ed Adonibezec fuggì : ma essi lo perseguitarono : e presolo, gli tagliarono i diti grossi delle mani, e de' piedi.

SPANISH.

Y huyó Adonibezéc : al que habiendo seguido en el alcance prendiéron, y cortáron las extremidades de las manos y de los pies de él.

RUTH GLEANETH IN THE FIELDS OF BOAZ.



RUTH II. 5.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this ?

RUT 1 IL 5.

LATIN.

Dixitque Booz juveni, qui messoribus preerat : Cujus
est hæc puella ?

FRENCH.

Puis Booz dit à son Serviteur qui étoit commis sur les
moissonneurs : A qui est cette jeune fille ?

ITALIAN.

Poi Booz disse al suo servidore ordinato sopra i
mietitori, Di cui é questa giovane ?

SPANISH.

Y dixo Booz al jóven, que cuidaba de los segadores :
De quién es esta muchacha ?

DAZ.



over the

HANNAH IN GRIEF PRAYETH FOR A CHILD.



I SAMUEL I. 10.

And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

ILD.



unto the

XLIX

I SAMUEL I. 10.

LATIN.

Cum esset Anna amaro animo, oravit ad Dominum,
flens largiter.

FRENCH.

Elle donc ayant le cœur plein d'amertume, pria l'Eter
nel, en répandant beaucoup de larmes.

ITALIAN.

Ed, essendo in amaritudine d'animo, pregò il Signore
e piagnea dirottamente.

SPANISH.

Anna con un corazon lleno de amargura, oro al Señor,
lerramando copiosas lágrimas.

SAMUEL ANOINTETH SAUL.



I SAMUEL X. I.

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance ?

I SAMUEL X. I.

LATIN.

Tulit autem Samuel lenticulam olei, et effudit super caput ejus, et deosculatus est eum, et ait :

Ecce, unxit te Dominus super hereditatem suam in principem, et liberabis populum suum de manibus inimicorum ejus, qui in circuitu ejus sunt. Et hoc tibi signum, quia unxit te Deus in principem.

FRENCH.

Or Samuël avoit pris une fiole d'huile, qu'il répandit sur la tête de Saul : puis il le baisa, et lui dit : L'Eternel ne t'a-t-il pas oint sur son héritage, afin d'en être le conducteur ?

ITALIAN.

Or Samuel havea preso un picciol vaso d'olio e lo versò in sul capo d'esso, e lo baciò, e disse : Non è egli vero che'l Signore t'ha unto per conduttore sopra la sua heredità ?

SPANISH.

Y Tomo Samuél una ampolla de aceyte, la derramó sobre la cabeza de Saúl, y le besó, y dixo : He aquí que el Señor te ha ungido por Principe sobre su heredad, y librarás á su pueblo de las manos de sus enemigos, que le rodean. Y esta será la señal de que Dios te ha ungido por Principe.



upon his
the Lord
itance ?

DAVID KILLETH GOLIATH.



I SAMUEL XVII. 49.

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth.

1 SAMUEL XVII. 49

LATIN.

Et misit manum suam in peram, tulitque anum lapidem, et funda jecit, et circumducens percussit Philisthæum in fronte : et infixus est lapis in fronte ejus, et cecidit in faciem suam super terram.

FRENCH.

Alors David mit la main à sa panetière, et en prit une pierre, et la jette avec sa fronde, et il en frappa le Philistin au front, tellement que la pierre s'enfonça dans son front, et il tomba le visage contre terre.

ITALIAN.

E David mise la mano a quel suo arnese, e ne prese una pietra : e trattala con la frombola, percosse il Filisteo nella fronte : e la pietra gli si ficcò nella fronte, ed egli cadde boccone a terra.

SPANISH.

Y metió su mano en el zurrón, y sacó una piedra, que disparó con la honda, y dándole vuelta, hirió al Philisthéo en la frente : y la piedra quedó hincada en su frente, y cayó en tierra sobre su rostro.



DAVID SAVETH KEILAH.



I SAMUEL XXIII. 5.

So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

IVXXX
1 SAMUEL XXIII. 5.

LATIN.

Abiit ergo David, et viri ejus, in Ceilam, et per-
adversum Philisthæos, et abegit jumenta eorum, et per-
cussit eos plaga magna : et salvavit David habitatores
Ceilæ.

FRENCH.

Alors David s'en alla avec ses gens à Kéhila, et com-
battit les Philistins, et emmena leur bétail, et il en fit un
grand carnage : ainsi David délivra les habitans de
Kéhila.

ITALIAN.

David adunque andò, con la sua gente, in Cheila, e
combattè contr' a'Filistei, e ne menò il lor bestiame, e gli
percosse d'una grande sconfitta : e liberò gli abitanti
di Cheila.

SPANISH.

Marchó pues David y su gente para Ceila, y peleó
contra los Philisthéos, y llevóse sus ganados, y los hirió
con gran mortandad : y salvó David á los moradores de
Ceila.



l fought with
e, and smote
aved the in-

DAVID LAMENTETH OVER SAUL AND JONATHAN.



2 SAMUEL I. II.

Then David took hold on his clothes, and rent them ;
and likewise all the men that were with him.

AN.



hem ;

..IVXXX

§ SAMUEL I. 17.

..KALRYA INT OHA SENBAGAH NHTTME IIVAV

LATIN.

Apprehendens autem David vestimenta sua scidit, omnesque viri qui erant cum eo.

FRENCH.

Alors David prit ses vêtements, et les déchira : tous les hommes aussi qui étoient avec lui, en firent de même.

ITALIAN.

Allora David prese i suoi vestimenti, e gli stracciò. Il simigliante fecero ancora tutti gli huomini ch'erano con lui.

SPANISH.

David entonces asiendo de sus vestidos, los rasgó, y todos los hombres que estaban con él.

..KALRYA INT OHA SENBAGAH NHTTME IIVAV

David amovt also Hababot, the son of Rabob, and of Xofian as he went to recover his border at the river Euphrates.

DAVID SMITETH HADADEZER AND THE SYRIANS.



2 SAMUEL VIII. 3.

David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

YRIANS.



Rehob, king
at the river

2 SAMUEL VIII. 3.

LATIN.

Et percussit David Adarezer filium Rohob regem Soba, quando profectus est ut dominaretur super flumen Euphraten.

FRENCH.

David battit aussi Hadadhézer fils de Réhob, Roi de Tsoba, qui alloit pour rétablir la domination sur le fleuve d'Euphrate.

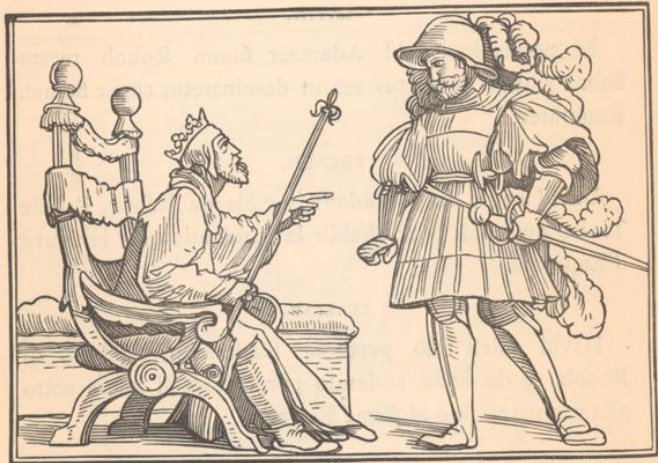
ITALIAN.

David oltr'a ciò **percosse** Hadadezer, figliuolo di Rehob, re de Soba, andando por ridurre il paese sotto alla sua mano fino al fiume Eufrate.

SPANISH.

Destrozó tambien David á Adarezér hijo de Rohob Rey de Soba, quando salió para extender sus dominios hasta el rio Euphrates.

URIAH SLAIN BY DAVID'S CONTRIVANCE.



2 SAMUEL XI. 14.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

ANCE.



David wrote
Uria.

XIXXX
2 SAMUEL XI. 14.

LATIN.

Factum est ergo manè, et scripsit David epistolam ad Joab : misitque per manum Uriæ.

FRENCH.

Et le lendemain matin David écrivit à Joab, et envoya sa lettre par les mains d'Urie.

ITALIAN.

E la mattina seguente David scrisse una lettera a Joab, e gliela mandò per Uria.

SPANISH.

Llegó pues la mañana, y escribió David una carta á Joab : y se la envió por mano de Urias.

NATHAN REPROVETH DAVID BY A PARABLE.



2 SAMUEL XII. 7.

And Nathan said to David, Thou art the man.

RABLE.



the man.

2 SAMUEL XII. 7.

LATIN.

Dixit autem Nathan ad David : Tu es ille **vir**.

FRENCH.

Alors Nathan dit à David : Tu es cet homme-là.

ITALIAN.

Allora Natan disse a David, Tu sei quell' huomo.

SPANISH.

Mas Nathán dixo á David : Tú eres aquel hombre

JOAB'S ARTIFICE TO BRING HOME ABSALOM.



2 SAMUEL XIV. 4.

And when the woman of Tekoah spake to the king,
she fell on her face to the ground, and did obeisance,
and said, Help, O King.



to the king,
and obeisance,

2 SAMUEL XIV. 4

LATIN.

Itaque cum ingressa fuit mulier Thecuitis ad regem, cecidit coram eo super terram, et adoravit, et dixit : Serva me rex.

FRENCH.

La femme Tékohite donc parla au Roi ; et tomba sur son visage en terre, et se prosterna, et dit : O Roi, aide-moi.

ITALIAN.

Quella donna Tecoita adunque andò a parlare al rè, e si gittò in terra sopra la sua faccia, e si prosternò : e disse, Salvami, o rè.

SPANISH.

Y así habiendo entrado al Rey la muger Thecuita, postróse en tierra delante de el, y le adoró, y dixo ; O Rey, sálvame.

AMASA IS SLAIN BY JOAB.



2 SAMUEL XX. 10.

But Amasa took no heed to the sword that was in Joab's hand : so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again ; and he died.

2 SAMUEL XX. 10.

LATIN.

Porrò Amasa non observavit gladium, quem habebat Joab, qui percussit eum in latere, et effudit intestina ejus in terram, nec secundum vulnus apposuit, et mortuus est.

FRENCH.

Or Hamasa ne prenoit point garde à l'épée qui étoit en la main de Joab : et Joab l'en frappa à la cinquième côte, et il répandit ses entrailles en terre, sans le frapper une seconde fois, et il mourut,

ITALIAN.

Ed Amasa non si prendeva guardia della spada che Joab havea in mano. Ed egli lo percosse nelle cinque coste, e sparse l'interiora d'esso in terra, d'un sul colpo, senza raddoppiarlo. Così egli morì.

SPANISH.

Y Amasa no hizo reparo en la espada, que tenia Joáb, el qual le hirió en un costado, y le echó las tripas en tierra, y sin asegundarle otro golpe, murió.



that was in
the fifth rib,
struck him

ABISHAG CHERISHETH DAVID.



1 KINGS I. 3.

So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

MEMORIA STALUENSIUM DE INTERIORI MAGNI
 : **KINGS I. 3.**

LATIN.

Quæsierunt igitur adolescentulam speciosam in omnibus finibus Israel, et invenerunt Abisag Sunamitidem, et adduxerunt eam ad regem.

FRENCH.

On cherche donc dans toutes les contrées d'Israël une fille qui fût belle : et on trouva Abisag Scunamite, qu'on amena au Roi.

ITALIAN.

Cercarono adunque, per tutte le contrade d'Israel, una bella fanciulla : o trovarono Abisag Sunamita, e la condussero al rè.

SPANISH.

Buscáron pues en todos los términos de Israel una jovencita hermosa, y halláron á Abiság de Sunám, y lleváronselà al Rey.



ut all the
 mite, and

HIRAM SENDETH TO CONGRATULATE SOLOMON.



I KINGS V. 1.

And Hiram, king of Tyre, sent his servants unto Solomon ; for he had heard that they had anointed him king in the room of his father ; for Hiram was ever a lover of David.

OMON.



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ointed him
vas ever a

1. KINGS V. 1.

LATIN.

Misit quoque Hiram rex Tyri servos suos ad Salomonem : audivit enim quòd ipsum unxissent regem pro patre ejus : quia amicus fuerat Hiram David omni tempore.

FRENCH.

Et Hiram, Roi de Tyr, envoya ses serviteurs vers Salomon, ayant appris qu'on l'avoit oint pour Roi à la place de son père, car Hiram avoit toujours aimé David.

ITALIAN.

Or Hiram, rè di Tiro, havendo udito che Salomone era stato unto rè, in luogo di suo padre, gli mando i suoi servidori : perciocchè Hiram era sempre stato amico di David.

SPANISH.

Envio tambien Hirám Rey de Tiro sus criados á Salomon : porque habia oido que le habian ungido Rey en lugar de su padre : por quanto Hirám habia sido siempre amigo de David.

XLIV.

JEROBOAM SENDETH HIS WIFE IN DISGUISE
TO INQUIRE OF AHIJAH THE PROPHET.



I KINGS XIV. 12.

Arise thou therefore, get thee to thine own house : and
when thy feet enter into the city, the child shall die.

UISE
ET.



house : and
the die.

1 KINGS XIV. 12.

LATIN.

Tu igitur surge, et vade in domum tuam : et in ipso
introitu pedum tuorum in urbem, morietur puer.

FRENCH.

Toi donc lève-toi, et va-t-en dans ta maison : aussitôt
que tes pieds entreront dans la ville, l'enfant mourra.

ITALIAN.

Or tu, levati, vattene a casa tua : in quello stante che i
tuoi piedi entreranno nella città, il fanciullo morrà.

SPANISH.

Tu pues levántate, y vete á tu casa : y en el punto
mismo en que entrarán tus pies en la ciudad, morirá el
muchacho.

ELIJAH PRAYING, IS ANSWERED BY FIRE FROM HEAVEN.



1 KINGS XVIII. 38.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

M HEAVEN.



sumed the
es, and the
rench.

I KINGS XVIII. 38.

LATIN.

Cecidit autem ignis Domini, et voravit holocaustum, et ligna, et lapides, pulverem quoque, et aquam quæ erat in aquæductu lambens.

FRENCH.

Alors le feu de l'Eternel tomba, et il consuma l'holocauste, et le bois, et les pierres, et le poudre, et il huma toute l'eau qui étoit au canal.

ITALIAN.

Allora cadde fuoco del Signore, e consumò l'holocausto, e le legne, e le pietre, e la polvere : e lambì l'acqua ch'era nel condotto.

SPANISH.

Y cayó fuego del Señor, y devoró el holocausto, y la leña, y las piedras, lamiendo aun el polvo, y el agua, que habia en el aqüeducto.

BEARS DESTROY THE CHILDREN THAT MOCKED ELISHA.



2 KINGS II. 23.

And he went up from thence unto Bethel : and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head ; go up, thou bald head.



; and as he
ttle children
nto him, Go

2 KINGS II. 24.

LATIN.

Ascendit autem inde in Bethel : cumque ascenderet per viam, pueri parvi egressi sunt de civitate, et illudebant ei, dicentes : Ascende calve, ascende calve.

FRENCH.

Et de là il monta à Béthel : et comme il montoit par le chemin, des jeunes garçons sortirent de la ville, qui se moquoient de lui, et disoient : Monte chauve, monte chauve.

ITALIAN.

Poi di la egli salì in Bétel : e, come egli saliva per la via, certi picciolì fanciulli uscirono fuor della città e lo beffavano, e gli dicevano, Sali calvo, sali calvo.

SPANISH.

Y subió desde allí á Bethél : y quando subia por el camino, saliéron de la ciudad unos muchachuelos, y le escarnecion, diciendo : Sube, calvo, sube, calvo.

XLVII.

ATHALIAH PRESSING FORWARD INTO THE TEMPLE
IS SEIZED AND SLAIN.



2 KINGS XI. 14.

And when she looked, behold the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets : and Athaliah rent her clothes, and cried, Treason, Treason.



stood by a
es and the
of the land
iah rent her

LATIN.

Vidit regem stantem super tribunal juxta morem, et cantores et tubas prope eum, omnemque populum terræ letantem et canentem tubis: et scidit vestimenta sua, clamavitque: Conjuratio, conjuratio.

FRENCH.

Et elle regarda, et voilà le Roi étoit près de la colonne, selon la coutume des Rois, et les Capitaines et les trompettes étoient près du Roi, et tout le peuple du pays étoit dans la joie, et on sonnoit des trompettes. Alors Hathalie déchira ses vêtements, et cria: Conjuraton, conjuration!

ITALIAN.

E riguardò: ed ecco'l rè, che stava in piè sopra la pila, secondo'ì costume: ed i capitani, e trombettieri erano presso del rè: e tutto'l popolo del paese era allegro, e sonava con le trombe. Allora Atalia si stracciò le vesti, e gridò, Congiura, congiura.

SPANISH.

Vió al Rey que estaba sobre el trono segun costumbre, y los cantores, y las trompetas junto á él, y todo el pueblo de la tierra en regocijo, y tocando las trompetas: y rasgó sus vestiduras, y gritó: Conjuracion, conjuracion.

XLVIII.

AHAZ REIGNETH VERY WICKEDLY.



2 KINGS XVI. 12.

And when the king was come from Damascus, the king saw the altar : and the king approached to the altar, and offered thereon.

2 KINGS XVI. 12.

LATIN.

Cumque venisset rex de Damasco, vidit altare, et veneratus est illud : ascenditque et immolavit holocausta, et sacrificium suum.

FRENCH.

Et quand le Roi Achaz fut revenu de Damas, et qu'il eut vu l'autel, il s'en approcha, et fit offrir sur cet autel.

ITALIAN.

E quando'l rè fu venuto di Damasco, ed hebbe veduto l'altare, s'accostò ad esso, ed offerse sopra esso sacrificii.

SPANISH.

Y habiendo llegado el Rey, de Damasco, vió el altar, y lo veneró: y subió á el, y ofreció holocaustos, y su sacrificio.



ascus, the
the altar,

JOSIAH DESTROYETH IDOLATRY.



2 KINGS XXIII. 2.

And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great : and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

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LATIN.

Ascenditque rex templum Domini, et omnes viri Juda, universique qui habitabant in Jerusalem cum eo sacerdotes et prophetæ, et omnis populus à parvo usque ad magnum : legitque cunctis audientibus omnia verba libri fœderis, qui inventus est in domo Domini.

FRENCH.

Et le Roi monta à la maison de l'Eternel, et tous les hommes de Juda, et tous les habitans de Jérusalem étoient avec lui : les sacrificateurs y étoient aussi et les prophètes, et tout le peuple, depuis le plus petit jusqu'au plus grand ; et ils entendirent lire toutes les paroles du livre de l'alliance, qui avoit été trouvé dans la maison de l'Eternel.

ITALIAN.

E'l rè salì nella casa del Signore, con tutti gli huomini principali di Juda, e tutti gli abitanti di Jerusalem, ed i sacerdoti, ed i profeti, e tutto'l popolo, dal minore al maggiore : ed egli lesse, in lor presenza, tutte le parole del libro del Patto, il quale era stato trovato nella casa del Signore.

SPANISH.

Y subió el Rey al templo del Señor, y con él todos los varones de Judá, y todos los que moraban en Jerusalém, los Sacerdotes y los Prophetas, y todo el pueblo desde el menor hasta el mayor : y leyó oyéndolo todos todas las palabras del Libro de la alianza, que fué hallado en la casa del Señor.



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THE GENEALOGY FROM ADAM RECITED.



I CHRONICLES IX. I.

So all Israel were reckoned by genealogies ; and, behold, they were written in the book of the Kings of Israel and Judah, who were carried away to Babylon for their transgression.

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Cosf
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1 CHRONICLES IX. 1

LATIN.

Universus ergo Israel dinumeratus est : et summa eorum scripta est in Libro regum Israel, et Juda : translatique sunt in Babylonem propter delictum suum.

FRENCH.

Ainsi on fit la généalogie de tous ceux d'Israël, et voilà ils sont écrits au livre des Rois d'Israël : et ceux de Juda furent transportés à Babylon à cause de leurs crimes.

ITALIAN.

Così tutti gl'Israeliti furono annoverati per le lor generationi : ed ecco, sono descritti nel Libro delli rè d'Israel. Or, dopo che que' di Juda furono stati menati in cattività in Babilonia, per li lor misfatti.

SPANISH.

Fue pues contado todo Israel : y la suma de ellos fué escrita en el Libro de los Reyes de Israel, y de Judá : y fuéron transportados á Babilonia por su pecado.



s ; and,
Kings of
ylon for

THE OVERTHROW AND DEATH OF SAUL.



I CHRONICLES X. 10.

And they put his armour in the house of their gods,
and fastened his head in the temple of Dagon.

L.



their gods,

1 CHRONICLES X. 10.

LATIN.

Arma autem ejus consecraverunt in fano dei sui, et
caput affixerunt in templo Dagon.

FRENCH.

Et ils mirent ses armes au Temple de leur dieu, et ils
attachèrent sa tête dans la maison de Dagon.

ITALIAN.

E posero l'armi di Saul nel tempio de' loro dii; ed
appiccarono il suo teschio nel tempio di Dagon.

SPANISH.

Y consagraron sus armas en el templo de sus dios, y
clavaron la cabeza en el templo de Dagón.

DAVID APPOINTETH A BAND OF SINGERS AND
MUSIC TO PRAISE THE LORD.



I CHRONICLES XVI. 4.

And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel.

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trarent,
atque lau

Et il
de l'Eter
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Ed or
morare,
d'Israel,

Y señ
ministran
racion de
Israél.

AND

I CHRONICLES XVI. 4.

LATIN.

Constituitque coram arca Domini de Levitis, qui ministrarent, et recordarentur operum ejus, et glorificarent atque laudarent Dominum Deum Israel.

FRENCH.

Et il établit quelques-uns des Lévites devant l'Arche de l'Eternel pour y faire le service, pour célébrer, pour rendre grâces, et pour louer le Dieu d'Israël.

ITALIAN.

Ed ordinò d'infra i Leviti, alcuni ministri per rammemorare, e per celebrare, e per lodare il Signore Iddio d'Israel, davanti all' Arca del Signore.

SPANISH.

Y señaló de entre los Levitas los que habian de ministrar delante del arca del Señor, y hacer conmemoracion de sus obras, y glorificar, y alabar al Señor Dios de Israel.



minister
o thank

THE SOLEMN OFFERING OF SOLOMON AT GIBEON.



2 CHRONICLES I. 6.

And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

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naculo

Et S
qui ét

E S
l'Altar
mille H

Y su
náculo

GIBEON.



Altar before
ngregation,

2 CHRONICLES I. 6

LATIN.

Ascenditque Salomon ad altare æneum, coram tabernaculo fœderis Domini, et obtulit in eo mille hostias.

FRENCH.

Et Salomon offrit-là devant l'Éternel, sur l'autel d'airain qui étoit auprès du Tabernacle, mille holocaustes.

ITALIAN.

E Salomone offerse quivi, davanti al Signore, sopra l'Altar di rame, ch'era nel Tabernacolo della convenenza, mille holocausti.

SPANISH.

Y subió Salomón al de altar bronce, delante del tabernáculo de la alianza del Señor, y ofreció en el mil víctimas.

SOLOMON BLESSETH THE PEOPLE, AND
PRAISETH GOD.



2 CHRONICLES VI. 12.

And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands.

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multit

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Poi
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2 CHRONICLES VI. 12.

LATIN.

Stetit ergo coram altari Domini ex adverso univ^{er}sem multitudinis Israel et extendit manus suas.

FRENCH.

Puis il se tint debout devant l'autel de l'Eternel, en la présence de toute l'assemblée d'Israël, et il étendit ses mains.

ITALIAN.

Poi Salomone si presentò davanti all' Altare del Signore, in presenza di tutta la raunanza d'Israel, e spiegò le palme delle sue mani.

SPANISH.

Se puso pues en pie delante del altar del Señor enfrente de toda la multitud de Israél, y extendió sus manos.



in the
spread

SHISHAK SPOILETH JERUSALEM.



2 CHRONICLES XII. 9.

So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

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2 CHRONICLES XII. 9.

LATIN.

Recessit itaque Sesac rex Ægypti ab Jerusalem, sublatis thesauris domus Domini, et domus regis, omniaque securi tulit, et clypeos aureos, quos fecerat Salomon.

FRENCH.

Scisçak donc Roi d'Egypte monta contre Jérusalem, et prit les trésors de la maison de l'Eternel, et les trésors de la maison royale ; il prit tout : il prit aussi les boucliers d'or que Salomon avoit faits.

ITALIAN.

Sisac adunque, rè d'Egitto, salì contr'a Jerusalem, e prese i tesori della casa del Signore, ed i tesori della casa del rè ; egli prese ogni cosa : prese ancora gli scudi d'oro che Salomone havea fatti.

SPANISH.

Retiróse pues Sesác Rey de Egipto de Jerusalem, llevándose los tesoros de la casa del Señor, y de la casa del Rey, y llevólo todo consigo, y los broqueles de oro, que habia hecho Salomón.



Jerusalem,
of the Lord,
took all : he
by Solomon

AN ANGEL DESTROYETH THE ASSYRIAN HOST.



2 CHRONICLES XXXII. 21.

And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.

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fuerte, y
los Asir

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2 CHRONICLES XXXII. 21.

LATIN.

Et misit Dominus angelum, qui percussit omnem virum robustum, et bellatorem, et principem exercitus regis Assyriorum.

FRENCH.

Et l'Eternel envoya un Ange, qui extermina entièrement tous les hommes forts et vaillans, et les chefs et les capitaines qui étoient dans le camp du Roi des Assyriens.

ITALIAN.

El Signore mandò un Angelo, il quale distrusse ogni valente huomo, ed ogni Capo, e Capitano ch'era nel campo del rè degli Assirii.

SPANISH.

Y envió el Señor un Angel, que mató á todo hombre fuerte, y valeroso, y al General del ejército del Rey de los Asirios.

JOSIAH CAUSETH A SOLEMN PASSOVER TO BE KEPT.



2 CHRONICLES XXXV. 1.

Moreover Josiah kept a passover unto the Lord in Jerusalem : and they killed the passover on the fourteenth day of the first month.

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Cele
Señor

BE KEPT.



the Lord in
the fourteenth

2 CHRONICLES XXXV. 1.

LATIN.

Fecit autem Josias in Jerusalem Phase Domino, quod immolatum est quartadecima die mensis primi.

FRENCH.

Or Josias célébra la pâque à l'Eternel à Jérusalem, et on égorgea la pâque le quatorzième jour du premier mois.

ITALIAN.

Or Josia fece la Pasqua al Signore in Jerusalem : e quella fu scannata nel quartodecimo giorno del primo mese.

SPANISH.

Celebro tambien Josías en Jerusalén. la Pasqua del Señor que fué inmolada el dia catorce del primer mes.

CYRUS RESTORETH THE VESSELS OF THE TEMPLE.



EZRA I. 6.

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

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TEMPLE.



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e all that

EZRA I. 6.

LATIN.

Universique qui erant in circuitu adjuverunt manus eorum in vasis argenteis et aureis, in substantia et jumentis, in supellectili, exceptis his, quæ sponte obtulerant.

FRENCH.

Et tous ceux qui étoient autour d'eux les encouragèrent, en leur fournissant des vases d'argent, de l'or, des biens, des montures, et des choses précieuses, outre tout ce qu'on offrit volontairement.

ITALIAN.

E tutti i lor vicini d'ogn' intorno sovvennero loro di vasellamenti d'argento, d'oro, di facultà, e di bestie da vettura, e di cose pretiose: oltr'a tutto quello che fu volontariamente offerto.

SPANISH.

Y todos los que estaban en los contornos, les ayudaron, poniendo en sus manos vasos de plata y oro, con hacienda y bestias, y con alhajas, además de lo que espontáneamente habian ofrecido.

NEHEMIAH MOURNETH, FASTETH, AND PRAYETH.



NEHEMIAH I. 3.

And they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach : the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

NEHEMIAH I. 3.

RAYETH.

LATIN.

Et dixerunt mihi : qui remanserunt, relictis sunt de captivitate ibi in provincia, in afflictione magna sunt, et in opprobrio : et murus Jerusalem dissipatus est, et portæ ejus combustæ sunt igni.

FRENCH.

Et ils me dirent : Ceux qui sont restés de la captivité sont-là dans la province dans une grande misère et en opprobre, et la muraille de Jérusalem demeure détruite, et ses portes ont été brûlées par le feu.

ITALIAN.

Ed essi mi dissero, Quelli che son rimasi della cattività son là nella provincia, in gran miseria, e vituperio : e le mura de Jerusalem restano rotte, e le sue porte arse col fuoco.

SPANISH.

Y me respondiéron : Los que quedáron del cautiverio, y fuéron dexados allí en la provincia, se hallan en grande aficcion y oprobrio : y el muro de Jerusalém ha sido deshecho y sus puertas quemadas á fuego.



are left of
at affliction
oken down,

ESTHER IS CROWNED QUEEN.



ESTHER II. 17.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

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ESTHER II. 17.

LATIN.

Et adamavit eam rex plus quàm omnes mulieres, habuitque gratiam et misericordiam coram eo super omnes mulieres, et posuit diadema regni in capite ejus, fecitque eam regnare in loco Vasthi.

FRENCH.

Et le Roi aime plus Ester que toutes les autres femmes, et elle gagna ses bonnes grâces et sa bienveillance plus que toutes les autres vierges ; il mit la couronne du royaume sur sa tête, et il l'établit pour Reine à la place de Vasthi.

ITALIAN.

E'l rè amò Ester sopra tutte l'altre femmine : ed ella acquistò la sua gratia, e benivolenza, più che tutte l'altre vergini : là onde egli le pose la corona reale in sul capo, e la costituì reina in luogo di Vasti.

SPANISH.

Y el Rey la amó mas que á todas las otras mugeres, y halló gracia y favor delante de él mas que todas las mugeres, y puso sobre su cabeza la corona Real, y la hizo Reyna en lugar de Vasthi.



men, and
more than
upon her

JOB REBUKETH HIS WIFE.



JOB II. 9.

Then said his wife unto him, Dost thou still retain
thine integrity? curse God, and die.



ou still retain

JOB II. 9.

LATIN

Dixit autem illi uxor sua : Adhuc tu permanes in simplicitate tua ? benedic Deo et morere.

FRENCH.

Et sa femme lui dit : Tu conserveras encore ton intégrité ! Bénis Dieu, et meurs.

ITALIAN.

E la sua moglie gli disse, Ancora perseveri tu nella tua integrità ? benedici Iddio, e muori.

SPANISH.

Y su muger le dixo : ¿ Aun te estás tú en tu simplicidad ? bendice á Dios, y muérete.

ELIPHAZ REPROVETH JOB FOR JUSTIFYING HIMSELF.



JOB XV. 1, 2.

Then answered Eliphaz the Temanite, and said,
Should a wise man utter vain knowledge, and fill his
belly with the east wind ?

...G HIMSELF.



...l said,
...e, and fill his

JOB XV. 1, 2.

LATIN.

Respondens autem Eliphaz Themanites, dixit :
Numquid sapiens respondebit quasi in ventum loquens
et implebit ardore stomachum suum ?

FRENCH.

Alors Eliphaz, Thémanite, prit la parole, et dit
Un homme sage dans ses réponses prononcera-t-il des
opinions vaines, et remplira-t-il son cœur du vent
d'Orient ?

ITALIAN.

Ed Elifaz Témanita rispose : e disse,
Dee un huomo savio pronuntiare opinioni vane, ed
empiersi il ventre di vento Orientale ?

SPANISH.

Y respondiendo Elipház de Themán dixo :
¿ Por ventura un hombre sabio responderá como si
hablase al viento, y llenerá de ardor su estómago ?

GOD ANSWERETH JOB OUT OF THE WHIRLWIND.



JOB XXXVIII. 1, 2.

Then the Lord answered Job out of the whirlwind,
and said,

Who is this that darkeneth counsel by words without
knowledge ?

HIRLWIND.



the whirlwind,
words without

JOB XXXVIII. 1, 2.

LATIN.

Respondens autem Dominus Job de turbine, dixit :
Quis est iste involvens sententias sermonibus imperitis ?

FRENCH.

Alors l'Eternel répondit d'un tourbillon à Job, et dit :
Qui est celui-ci qui obscurcit mon conseil par des
paroles sans science ?

ITALIAN.

Allora il Signore rispose a Job da un turbo : e disse.
Chi è costui, che oscura il consiglio con ragionamenti
senza scienza ?

SPANISH.

Y respondiendò el Señor á Job desde un torbellino
dixo : ¿ Quién es ese, que envuelve sentencias cor-
indoctos discursos ?

THE HAPPINESS OF THE GODLY.



PSALM I. 1.

Blessed is the man, that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

PSALM I. 1.

LATIN.

Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit :

FRENCH.

Heureux l'homme qui ne marche point suivant le conseil des méchans, qui ne s'arrête point dans la voie des pécheurs, et qui ne s'assied point au banc des moqueurs.

ITALIAN.

Beato l'huomo, che non è caminato nel consiglio degli empi, e non s'è fermato nella via de' peccatori, e non è seduto nella sedia degli schernitori.

SPANISH.

Bienaventurado el hombre que no anduvo en consejo de impios, y en camino de pecadores no se paró, y en cátedra de pestilencia no se sento :



the counsel of
sinners, nor

LXV.

THE GENERAL CORRUPTION OF MANKIND.



PSALM LIII. 1.

The fool hath said in his heart, There is no God.

ANKIND.



e is no God.

PSALM LIII. 1.

LATIN.

Dixit insipiens in corde suo : Non est Deus.

FRENCH.

L'insensé dit en son cœur : il n'y a point de Dieu.

ITALIAN.

Lo stolto ha detto nel suo cuore, non v'è Dio.

SPANISH.

Dixo el necio en su corazon : No hay Dios.

LXVI.

A PREDICTION OF THE KINGDOM OF CHRIST.



PSALM CX. I.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

F CHRIST.



hou at my right
stool.

PSALM CX. 7.

LATIN.

Dixit Dominus Domino meo : Sede à dextris meis :
Donec ponam inimicos tuos, scabellum pedum tuorum.

FRENCH.

L'Eternel a dit à mon Seigneur, Sieds-toi à ma droite,
jusqu'à ce que j'aie mis tes ennemis pour le marche pied
de tes pieds.

ITALIAN.

Il Signore ha detto al mio Signore, Siedi alla mia
destra, infino attanto ch'io habbia posti i tuoi nimici per
iscannello de' tuoi piedi.

SPANISH.

Dixo el Señor á mi Señor : Siéntate á mi derecha :
hasta que pongas á tus enemigos, por peana de tus pies.

LXVII.

THE LOVE OF THE CHURCH UNTO CHRIST.



SONG OF SOLOMON I. 14.

My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

CHRIST.



amphire in the

SONG OF SOLOMON I. 14.

LATIN.

Botrus cypri dilectus meus mihi, in vineis Engaddi.

FRENCH.

Mon bien-aimé m'est comme une grappe de troëne
dans les vignes d'Henguédi.

ITALIAN.

Il mio amico m'è un grappolo di cipro nelle vigne
d'En-ghedi.

SPANISH.

Racimo de cypro es mi amado para mí en las viñas
de Engaddi.

ISAIAH COMPLAINETH OF JUDAH'S REBELLION.



ISAIAH I. 4.

Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

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ISAIAH I. 4.

LATIN.

Vae genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis : dereliquerunt Dominum, blasphemaverunt sanctum Israel, abalienati sunt retrorsum.

FRENCH.

Ah ! nation pécheresse, peuple chargé d'iniquité, race de gens malins, enfans qui ne font que se corrompre : ils ont abandonné l'Eternel, ils ont irrité avec mépris le Saint d'Israël, ils se sont retournés en arrière.

ITALIAN.

Guai alla nazione peccatrice, al popolo carico d'iniquità, alla schiatta de' maligni, a' figliuoli perduti : hanno abbandonato il Signore, hanno dispettato il Santo d'Israel, si sono alienati, e rivolti indietro.

SPANISH.

Ay de la nacion pecadora, del pueblo cargado de iniquidad, raza maligna, hijos malvados : abandonáron al Señor, blasfemáron al Santo de Israel, engagenaronse, volviendose atrás.

THE VISION OF ISAIAH.



ISAIAH VI. 6.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.



...e, having a live
... the tongs from

ISAIAH VI. 6.

LATIN.

Et volavit ad me unus de Seraphim, et in manu ejus calculus, quem forcipe tulerat de altari.

FRENCH.

Mais l'un des Seraphins vola vers moi, ayant dans sa main un charbon vif, qu'il avoit pris de dessus l'autel avec des pincettes.

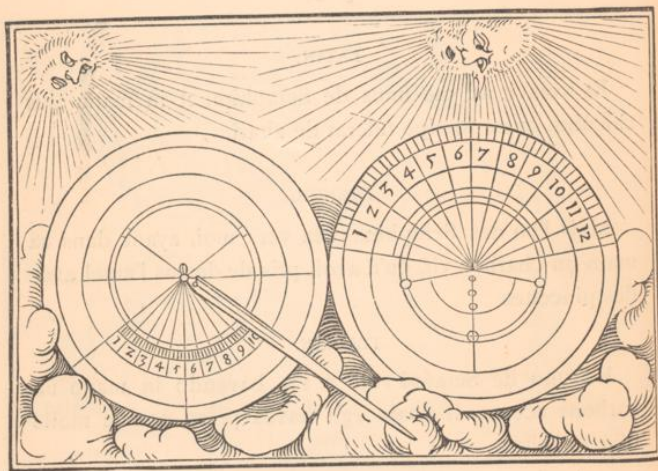
ITALIAN.

Ed uno de' Serafini volò a me, havendo in mano un carbone acceso, il quale egli havea preso con le molle d'in su l'altare.

SPANISH.

Y voló ácia mí uno de los Seraphines, y en su mano nna piedrecita, que con una tenaza habia tomado del altar.

THE RETURN OF THE SUN'S SHADOW TEN DEGREES
UPON THE DIAL OF AHAZ.



ISAIAH XXXVIII. 8.

Behold I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

ISAIAH XXXVIII. 3.

IN DEGREES



of the degrees
az, ten degrees
rees, by which

LATIN.

Ecce ego reverti faciam umbram linearum, per quas descenderat in horologio Achaz in sole, retrorsum decem lineis : et reversus est sol decem lineis per gradus, quos descenderat.

FRENCH.

Voici ; je vais faire rétrograder l'ombre des degrés par lesquels elle est descendue au cadran d'Achaz, de dix degrés en arrière avec le Soleil : et le Soleil rétrogada de dix degrés par lesquels il étoit descendu.

ITALIAN.

Ecco, dice il Signore, io di presente farò ritornar l'ombra dell' horologio la quale è già discesa nell' horologio dal sole d'Achaz, indietro di dieci gradi. E'l sole ritornò indietro di dieci gradi, per li gradi per le quali già era disceso.

SPANISH.

He aqui que yo haré que la sombra de las lineas por las que ha baxado en el relox de Achaz en el Sol, vuelva diez lineas atras. Y retrocedió el Sol diez lineas por los gradós, per donde habia baxado.

THE VISION OF EZEKIEL.



EZEKIEL I. 28.

This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.



of the glory of
my face, and I

EZEKIEL I. 28.

LATIN.

Hæc visio similitudinis gloriæ Domini, et vidi, et cecidi
in faciem meam, et audivi vocem loquentis.

FRENCH.

C'est-là la forme de la représentation de la gloire de
l'Éternel : et l'ayant vue je tombai sur mon visage, et
j'entendis une voix qui parloit.

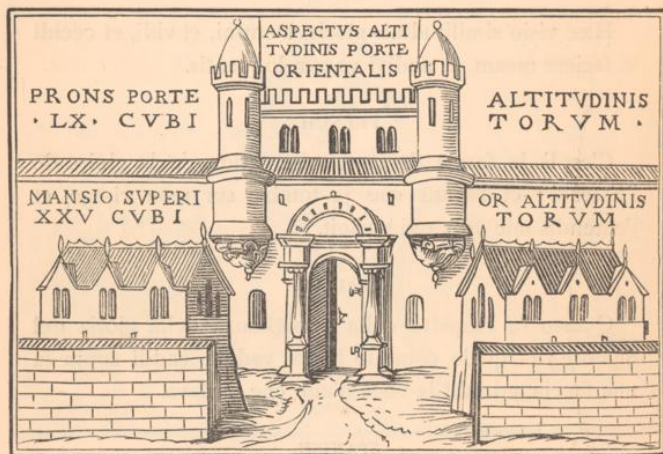
ITALIAN.

Questo fu l'aspetto della somiglianza della gloria del
Signore ; la quale come io hebbi veduta, caddi sopra la
mia faccia, ed udii la voce d'uno che parlava.

SPANISH.

Està fue la vision de la semejanza de la gloria de Dios.
Y vi, y cai sobre mi rostro, y oi la voz de uno, que
hablaba.

EZEKIEL'S VISION OF THE MODEL OF A CITY.



EZEKIEL XL. 2.

In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

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EZEKIEL XL. 2.

LATIN.

In visionibus Dei adduxit me in terram Israel, et dimisit me super montem excelsum nimis : super quem erat quasi ædificium civitatis vergentis ad Austrum.

FRENCH.

Il m'amena donc dans des visions de Dieu, au pais d'Israël, et il me posa sur une fort haute montagne, sur laquelle du côté du Midi, il y avoit comme le bâtiment d'une ville.

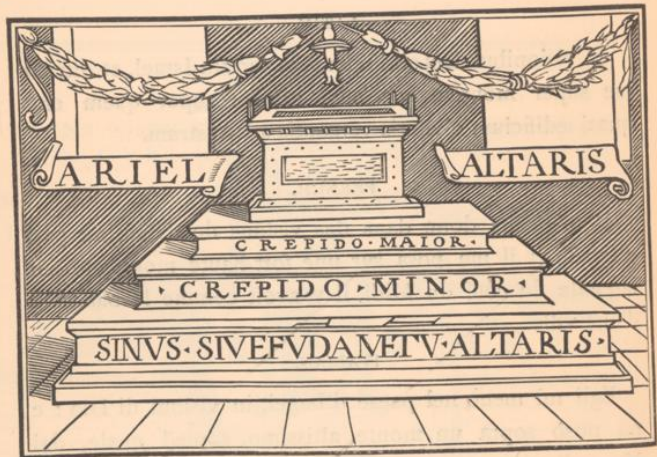
ITALIAN.

Egli mi menò nel paese d'Israel, in visioni di Dio : e mi posò sopra un monte altissimo, sopra'l quale, dal Mezzodì, v'era come un edificio di città.

SPANISH.

En visiones de Dios me llevó á tierra de Israel, y me dexó sobre un monte muy alto : sobre el qual habia como edificio de una ciudad, que miraba ácia el Mediodia.

GOD'S GLORY RETURNETH INTO THE TEMPLE.



EZEKIEL XLIII. 4.

And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

EMPLE.



house by the
east.

VI
EZEK. EL XLIII. 4.

EZEK. EL XLIII. 4.

LATIN.

Et Majestas Domini ingressa est templum per viam
portæ, quæ respiciebat ad Orientem.

FRENCH.

Et la gloire de l'Eternel entre dans la maison par le
chemin de la porte qui regardoit le chemin de l'Orient.

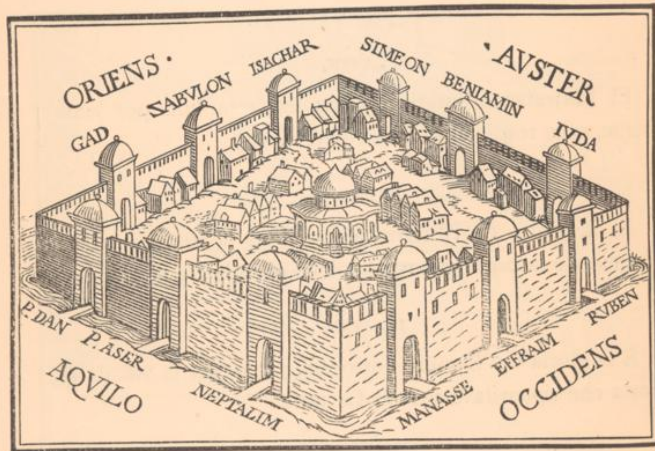
ITALIAN.

E la gloria del Signore entrò nella casa per la via della
porta che riguardava verso'l Levante.

SPANISH.

Y la magestad del Señor entró en el templo por la
parte de la puerta, que miraba ácia el Oriente.

THE VISION OF THE HOLY WATERS.



EZEKIEL XLVII. 1.

Afterward he brought me again unto the door of the house ; and, behold, waters issued out from under the threshold of the house eastward : for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

EZEKIEL XLVII. 1

LATIN.

Et convertit me ad portam domus et ecce aquæ egrediebantur subter limen domus ad Orientem : facies enim domus respiciebat ad Orientem : aquæ autem descendebant in latus templi dextrum ad meridiem altaris.

FRENCH.

Ensuite il me fit revenir l'entrée de la maison, et voici, des eaux qui sortoient de dessous le seuil de la maison vers l'Orient, car le devant de la maison étoit vers l'Orient : et ces eaux descendoient de dessous, du côté droit de la maison de devers le côté méridional de l'autel.

ITALIAN.

Poi egli mi rimeno all'entrata della casa : ed ecco, dell'acque uscivano disotto alla soglia della casa, verso'l Levante : perciocchè la casa era verso'l Levante : e quell' acque scendevano di sotto, dal lato destro della casa, dalla parte meridionale dell' Altare.

SPANISH.

Y me hizo volver ácia la puerta de la casa : y he aquí como salian aguas debaxo del umbral de la casa acia el Oriente : porque la fachada de la casa miraba ácia el Oriente : y las aguas descendian al lado derecho del templo ácia el Mediodia del Altar.



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me down
the south

SHADRACH, MESHACH, AND ABEDNEGO CAST
INTO THE FIRE.



DANIEL III. 23.

And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

Viri
ccider

Et ce
négo to

E q
cadder

Y es
cayéron

DANIEL III. 23.

LATIN.

Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis colligati.

FRENCH.

Et ces trois hommes-là, savoir Sadrac, Mésac, et Habednégo tombèrent tous liés au milieu de la fournaise embrasée.

ITALIAN.

E que' tre huomini, Sadrac, Mesac, ed Abednego, caddero legati nel mezzo della fornace del fuoco ardente.

SPANISH.

Y estos tres varones Sidrách, Misách, y Abdénago, cayéron atados en medio del horno de fuego ardiendo.



DANIEL'S VISION OF THE FOUR BEASTS.



DANIEL VII. 3.

And four great beasts came up from the sea, diverse one from another.

Et qu
inter se

Ensu
différen

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STS.



ea, diverse

DANIEL VII. 3.

LATIN.

Et quatuor bestię grandes ascendebant de mari diversę
inter se.

FRENCH

Ensuite quatre grandes bêtes montèrent de la mer,
différentes l'une de l'autre.

ITALIAN.

E quattro gran bestie salivano fuor del mare, differenti
l'una dall' altra.

SPANISH.

Y quatro grandes bestias subian de la mer diversas
entre sí.

GABRIEL COMFORTETH DANIEL.



DANIEL VIII. 17.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man, for at the time of the end shall be the vision.

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Et Ga
il fut ve
et il me
marqué

Ed es
quando
mia facc
percioc

Y vin
y luego
dixo: F
cumplir

DANIEL VIII. 17.

LATIN.

Et venit et stetit juxtà ubi ego stabam : cumque venisset, parens corruì in faciem meam, et ait ad me : Intellige fili hominis, quoniam in tempore finis completur visio.

FRENCH.

Et Gabriel vint près du lieu où je me tenois : et quand il fut venu, je fus épouvanté, et je tombai sur ma face, et il me dit : Fils de l'homme, écoute, car il y a un tems marqué pour cette vision.

ITALIAN.

Ed esso venne presso del luogo dove io stava : e, quando fu venuto, io fui spaventato, e caddi sopra la mia faccia : ed egli mi disse, Intendi, figliuol d'huomo ; perciocchè questa visione é per lo tempo della fine.

SPANISH.

Y vino, y se paró cerca del lugar en donde yo estaba ; y luego que llegó, de temor caí sobre mi rostro, y me dixo : Hijo de hombre, entiende como esta vision se cumplirá al fin á su tiempo.



he came,
said unto
me of the

DANIEL XL. 1.

LATIN.

Ego autem ab anno primo Darii Medi stabam ut confortaretur, et roboraretur.

FRENCH.

Or la première année du règne de Darius le Méde, j'assistois pour l'aider et pour le fortifier.

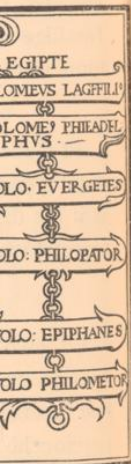
ITALIAN.

Or io, nell' anno primo di Dario Medo, sono stato presente per confortarlo, e per fortificarlo.

SPANISH.

Y yo desde el primer año de Darío el Medo, le asistia para alentarle y fortificarle.

OLD.



ede, even J

THE PROPHECY OF HOSEA.



HOSEA I. I.

The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

Verb
Beeri,
juda, e

La p
Béeri, a
Rois
Roi d'

La
figliuo
d'Eze
Joas,

Pal
Ios di
Reyes
Rey d'

HOSEA I. 1.

LATIN.

Verbum Domini, quod factum est ad Osee filium Beerī, in diebus Ozīæ, Joathan, Achaz, Ezechīæ, regum Jūdæ, et in diebus Jeroboam filii Joas regis Israël.

FRENCH.

La parole de l'Éternel qui fut adressée à Osée, fils de Bééri, au tems d'Hozias, de Jotham, d'Achaz et d'Ezechias, Rois de Juda, et au tems de Jéroboam, fils de Joas, Roi d'Israël.

ITALIAN.

La parola del Signore, che fu indirizzata ad Hosea, figliuolo di Beerī, a dì d'Uzzia, di Jotam, d'Achaz, d'Ezechia, rè di Juda : ed a' dì di Jeroboam, figliuolo di Joas, rè d'Israel.

SPANISH.

Palabra del Señor que vino á Oséas hijo de Beerī, en los dias de Ozias, de Joathan, de Achaz, de Ezechias, Reyes de Judá, y en los dias de Jeroboám hijo de Joás Rey de Israel.



JOEL PREDICTETH THE DESTRUCTION OF JERUSALEM.



JOEL I. 14.

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

San
omnes
ad Do

San
sembl
la ma
dites.

San
rauna
Casa

San
grega
casa

JOEL I. 14.

LATIN.

Sanctificate jejunium, vocate cœtum, congregate senes, omnes habitatores terræ in domum Dei vestri: et clamate ad Dominum.

FRENCH.

Sanctifiez le jeûne, publiez l'assemblée solennelle, assemblez les vieillards, et tous les habitans du pays dans la maison de l'Eternel votre Dieu, et criez à l'Eternel, et dites.

ITALIAN.

Sanctificate il digiuno, bandite la solenne raunanza, raunate gli Antiani, e tutti gli abitanti del paese, nella Casa del Signore Iddio vostro; e gridate al Signore.

SPANISH.

Sanctificad el santo ayuno, convocad al pueblo, congregad los ancianos, todos los moradores de la tierra á la casa de vuestro Dios: y clamad al Señor.

RUSALEM.



gather the
the house

THE PROPHECY OF AMOS.



AMOS I. 1.

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

V
vidit
Jero
motu

Le
Teko
du te
Roi

Le
quali
d'Uz
rè d'

Pa
Théo
Rey
de Is

AMOS I. 1.

LATIN.

Verba Amos, qui fuit in pastoribus de Thecue : quæ vidit super Israel in diebus Oziæ regis Juda, et in diebus Jeroboam filii Joas regis Israel, ante duos annos terræmotus.

FRENCH.

Les paroles d'Amos, qui étoit d'entre les bergers de Tekoah, lesquelles il entendit en vision touchant Israël du tems d'Hozias Roi de Juda, et de Jéroboam fils de Joas Roi d'Israël, deux ans avant le tremblement de terre.

ITALIAN.

Le parole d'Amos, che era de' mandriali di Tecoa ; le quali gli furono rioclate in visione intorno ad Israel, á di d'Uzzia, rè di Juda : ed a' dì di Jeroboam, figliuolo di Joas, rè d'Israel : due anni avanti il tremuoto.

SPANISH.

Palabras de Amós, que fue uno de los pastores de Thécue, de lo que vió sobre Israel en tiempo de Ozias Rey de Judá, y en tiempo de Jeroboam hijo de Joás Rey de Israel, dos años ántes del terremoto.



rdmen of
days of
oam the
he earth-

JONAH REPINING AT GOD'S MERCY.



JONAH IV. 5.

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

JONAH IV. 5.

LATIN.

Et egressus est Jonas de civitate, et sedit contra Orientem civitatis, et fecit sibimet umbraculum ibi, et sedabat subter illud in umbra, donec videret quid accideret civitati.

FRENCH.

Alors Jonas sortit de la ville, et s'assit du côté de l'Orient de la ville, et se fit-là une cabane, et se tint à l'ombre sous elle, jusqu'à ce qu'il vît ce qui arriveroit à la ville.

ITALIAN.

E Jona uscì della città, e si pose a sedere dal Levante della città: e si fece quì un frascato, e sedette sotto esso all' ombra, fin che vedesse ciò ch' avverrebbe nella città.

SPANISH.

Y salió Jonás de la ciudad, y se sentó frente á la puerta Oriental de la ciudad: y se hizo allí una cabaña, y se estaba sentado baxo de ella á la sombra, hasta ver qué aconteceria á la ciudad.



east side
under it
come of

HABAKKUK COMPLAINING OF THE INIQUITY
OF THE LAND.



HABAKKUK I. 2.

O Lord, how long shall I cry, and thou wilt not hear!
even cry out unto thee of violence, and thou wilt not
save!

Use
abor

O
écout
sans

Inf
dirai
salve

i H
voces

HABAKKUK I. 2.

LATIN.

Usquequò Domine clamabo, et non exaudies? vociferabor ad te vim patiens, et non salvabis?

FRENCH.

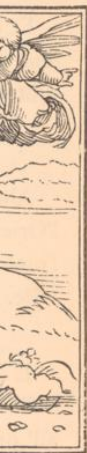
O Eternel, jusques à quand crierai-je, sans que tu écoutes? jusques à quand crierai-je vers toi: Violence, sans que tu délivres?

ITALIAN.

Infino a quando, o Signore, griderò io, e tu non m'esaudirai? infino a quando sclamerò a te, Violenza, e tu non salverai?

SPANISH.

¿Hasta cuándo, Señor, clamaré, y no oirás? ¿daré voces á tí en la violencia que sufro, y no me salvarás?



ZECHARIAH EXHORTETH TO REPENTANCE.



ZECHARIAH I. 3.

Therefore say unto them, thus saith the Lord of hosts ;
Turn ye unto me, saith the Lord of hosts, and I will turn
unto you, saith the Lord of hosts.

NCE.



of hosts ;
will turn

ZECHARIAH I. 3.

LATIN.

Et dices ad eos : Hæc dicit Dominus exercituum :
Convertimini ad me, ait Dominus exercituum : et con-
vertar ad vos, dicit Dominus exercituum.

FRENCH.

C'est pourquoi tu leur diras : Ainsi a dit l'Eternel
des armées : Retournez vous vers moi, dit l'Eternel des
armées, et je me retournerai vers vous, dit l'Eternel des
armées.

ITALIAN.

Ma tu, di loro, Così ha detto il Signore degli eserciti,
Convertitevi a me, dice il Signore degli eserciti, ed io mi
rivolgerò a voi : ha detto il Signore degli eserciti.

SPANISH.

Mas les dirás á estos : Así dice el Señor de los exer-
citos : Volveos á mi, dice el Señor de los exercitos, y yo
me volveré á vosotros, dice el Señor de los exercitos

TOBIT BECOMETH BLIND.



TOBIT II. 10.

And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes ; and I went to the physicians, but they helped me not : moreover Achiarchus did nourish me, until I went into Elymais.

Et ex
incideren

Je ne
dans la
chaudes
forma de
médecin
pour Eli

Ed, ha
rarano d
de' pann
mi porso
nudriva,

Y un
pared, e
tenia ab
à los m
achar m

TOBIT II. 10.

LATIN.

Et ex indo hirundinem dormienti illi calida stercora
inciderent super oculos ejus, fieretque cœcus.

FRENCH.

Je ne m'aperçus point qu'il y eut des nids de passeraux
dans la muraille ; les ordures de ces oiseaux tombèrent
chaudes sur mes yeux qui n'étoient pas couverts, et il s'y
forma des taches blanches ; je consultai inutilement les
médecins ; Achiachar eut soin de moi jusqu'à mon départ
pour Elimais.

ITALIAN.

Ed, havendo io gli occhi aperti, i passeri mi sgombe-
rarano della sterco caldo negli occhi : onde mi vennero
de' panni negli occhi. Ed io andai a' medici, ma non
mi porsero alcun giovamento. Intanto Achiachar mi
nudriva, fin ch'io andai in Elimais.

SPANISH.

Y unos paxaros, que yo no sabia que estavan en la
pared, echaron su estiôr col caliente en mis ojos, que
tenia abiertos : y hicieronseme nuves en ellos : y viniendo
à los medicos, nunca me ayudaron : entre tanto Achi-
achar me dava de comer hastaque me vine à Elimayda.



in the wall,
ted warm
cians, but
d nourish

JUDITH AND HER MAID GO FORTH UNTO THE
ASSYRIAN CAMP.



JUDITH X. 6.

Thus they went forth to the gate of the city of Bethulia,
and found standing there Ozias, and the ancients of the
city, Chabris and Charmis.

Cum
expecta

Ceux
hommes
eut trav

Poi
città d
città, C

Y qu
Ozias
que la

JUDITH X. 6.

LATIN.

Cumque venissent ad portam civitatis, invenerunt
expectantem Oziam et presbyteros civitatis.

FRENCH.

Ceux-ci obéirent, Judith sortit avec sa servante, les
hommes de la ville la virent descendre ; mais lorsqu'elle
eut traversé la vallée, elle disparut à leurs regards.

ITALIAN.

Poi uscirono amendue insieme verso la porta della
città di Bethulia, e trovarono Ozia, e gli Antiani della
città, Cabri, e Carmi, ch'erano ordinati sopra quella porta.

SPANISH.

Y quando vinieron à la puerta de la ciudad, hallaron à
Ozias y a los Ancianos de la ciudad Chabris y Charmis
que la estavan esperando.

TO THE



y of Bethulia,
ancients of the

JUDITH CUTTETH OFF THE HEAD OF HOLOFERNES.



JUDITH XIII. 8.

And she smote twice upon his neck with all her might,
and she took away his head from him.

Et pe
et abstu
ejus tru

Elle
force, et
du lit, e
après el
tête d'H

E co
d'esso, e
letto, e

Y di
la caber
el cuer

LOPHERNES.



er might,

JUDITH XIII. 3.

LATIN.

Et percussit bis in cervicem ejus, et abscidit caput ejus et abstulit conopeum ejus à columnis, et evoluit corpus ejus truncum.

FRENCH.

Elle frappa deux fois le cou d'Holopherne de toute sa force, et sépara la tête du corps ; elle roula le corps hors du lit, et détacha le pavillon des colonnes ; peu de tems après elle sortit, et donna à la première de ses femmes la tête d'Holopherne.

ITALIAN.

E colpì due volte con tutta la sua forza sopra'l collo d'esso, e gli spiccò il capo : poi voltò lo'm busto giù dal letto, e trasse il padiglione a basso d'in su le colonne.

SPANISH.

Y dióle dos golpes quanto pudo en la ceviz, y cortóli la cabeça : y quitó su pavellon de las columnas, y trastornó el cuerpo de la cama.

LXXXVIII.

HISTORY OF SUSANNA.



SUSANNA I. 45.

Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel.

Cum
spiritum

On 1
enfant a

E, m
santo s
Daniel.

Y lle
Sancto



death, the
1, whose

SUSANNA I. 45.

LATIN.

Cumque duceretur ad mortem suscitavit Dominus spiritum sanctum pueri junioris, cujus nomen Daniel.

FRENCH.

On la menoit au supplice, et Dieu inspira un jeune enfant appelé Daniel.

ITALIAN.

E, mentre ella era menafa a morire, Iddio eccitò il santo spirito d'un giovane fanciullo, il cui nome era Daniel.

SPANISH.

Y llevando la à la muerte, el Señor despertó el espíritu Sancto de un muchacho de poea edad llamado Daniel.

DANIEL IN THE DEN OF LIONS.



BEL AND THE DRAGON I. 36.

Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

Et
porta
lone s

L'A
le po
le po

E
capo
l'emp
alla f

En
gued
espir

BEL AND THE DRAGON I. 36.

LATIN.

Et apprehendit eum Angelus Domini in vertice ejus, et portavit eum capillo capitis sui, posuitque eum in Babylone supra lacum in impetu spiritus sui.

FRENCH.

L'Ange du Seigneur le prit par le sommet de la tête, et le portant par ses cheveux dans un tourbillon de vent, il le posa à Babylone au dessus de la fosse.

ITALIAN.

E l'Angelo del Signore lo prese per la sommità del capo : e, portandolo per la chioma del suo capo, per l'empito del suo spirito, in Babilonia ; lo posò disopra alla fossa de' leoni.

SPANISH.

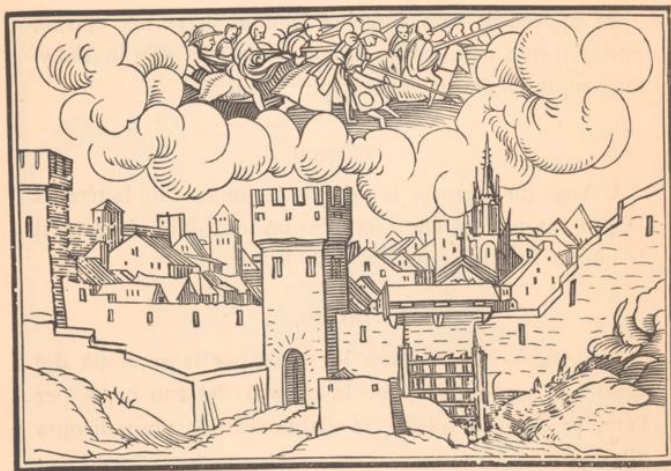
Entouces el Angel lo tomó por la mollera, y por una guedeja de su cabeça lo llevó, y con el impetu de sa espíritu lo puso en Babylonia sobre el fósso.



y the crown,
through the
ver the den.

XC.

SIGNS AND TOKENS SEEN AT JERUSALEM.



2 MACCABEES V. 2.

And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers.

Co
vider
aurata

On
caval
de lan

Ed
giorn
covre
ordin

Y
vistos
ayre
de g

2 MACCABEES V. 2.

LEM.

LATIN.

Contigit autem per universam Jerosolymoum civitatem videri diebus quadraginta per aëra equites discurrentes, auratas stolas habentes, et hastis, quasi cohortes, armatos.

FRENCH.


On vit alors pendant quarante jours dans l'air, des cavaliers qui y couroient couverts d'habits dorés, et armés de lances comme pour faire la guerre.

ITALIAN.

Ed avvenne che, per lo spatio d'intorno a quaranta giorni, per tutta la città di Jerusalem, si videro nell'aria covrer cavalieri, con robe dorate, e lance; armati, ed in ordinanza.

SPANISH.

Y aconteccó que por espacio de quarenta dias fueron vistos por toda la ciudad cavalleros, discurriendo por el ayre con vestiduras doradas, y armados de lanças como de guerra.



city, for the
rsemen run-
with lances,

