

Your Primary Lovefull

HANS CHRISTIAN ANDERSEN

EDVARD GRIEG, Op. 5, N° 3

Andante

VOICE

PIANO

p

p

My thought of thoughts, my ver - y in - most be - ing,

pp *f*

You on - ly are my heart's fe - li - ci - ty!

pp

p

I love more than all else un - der

heav - en, I love I love I

cresc. sempre

ff *rit.*

love thro' all e - ter - ni - ty! I love thro' all e -

ff rit.

ter - ni - ty!

mp *dim.* *pp*

Andante.

Cherubino.

dolce

Voi, che sa-pe-te, che co-sa amor, don-ne ve-de-te, sio l'hò nel cor?
Ihr, die ihr Tri-be des Her-zens kennt, sprecht, ist es Lie-be, was hier so brennt?

don-ne ve-de-te, sio l'hò nel cor? quel-lo, ch'io pro-vo, vi-ri-di-
spricht, ist es Lie-be, was hier so brennt? Ich will's euch sa-gen, was in mir

ro, e per me nuo-vo, ca-pir nol sò, sen-toun af-fet-to
wühlt, euch will ichs kla-gen, euch, die ihr fühl't, Sonst wars im Her-zen

bw

pian di de sir cho-ra di let-to, cho-ra mar-tir; ge-lo-e poi
mir leicht und frei, es wa-ren Schmer-zen und Angst mir neu, Jetzt fahrt wie

sen-to l'al-ma av-vam-pa e in un mo-men-to tor-no ge-lar.
Bli-tze bald Pein, bald Lust, bald Froh, bald Hi-tze durch mei-ne Brust.

ri-er-coun-be-ne fuo-ri di me, non so ch'il tie-ne non so cos'
Ein heimlich Seh-nen, zieht, wo ich bin, zu fer-nen Schö-nen mich trau-lich

è sospi-ro e ge-mo senza vo-ler pal-pito e tre-mo senza sa-per, non tro-vo
hin; dann wird von Leiden und innern Harm und dann vor Freuden mein Busen warm, Es winckt und

pa-ce notte, ne di; mà pur mi pia-ce, lan-guir co-si, voi, che sa-pe-te, che co-sa a-mor,
folgst mir nun über-ail, und doch be-hagt mir die fufse Qual, Ihr die ihr Tri-be des Her-zens

mor, don-ne ve-de-te, sio l'hò nel cor? don-ne ve-de-te, sio l'hò nel cor?
kennt, spricht, ist es Lie-be, was hier so brennt? spricht, ist es Lie-be, was hier so brennt?

don-ne ve-de-te, sio l'hò nel cor?
spricht, ist es Lie-be, was hier so brennt?

N.º 21.
ARIA.

Il mio te-so-ro in tan-to, an-da-te, an-da-te a con-so-lar! e del bel ci-glio il
Thränen, vom Freund getrock-net, an-sei-ner, an-sei-ner Brust ver-ges-sen, bald ist aus-euch ge-

pian-to cer-ca-te di asciu-gar, cer-ca-te, cer-ca-te, cer-ca-te di a-sciu-gar, cer-
flos-sen der en-gen Treue Quell, der ew-gen, der ew-gen, der ew-gen Treu-e Quell, der

ca-em' te-di a-sciu-gar. Di-te le che i suoi
em' gen Treu-e Quell! Lass ü-ber dir die

tor-ti a ven-di-car io va-do, a ven-di-car io va-do, Che sol-di stra-gie
Himmel mit Schrecken sich umthürmen, mit Schrecken sich umthürmen, naht dir bei ih-ren

mor-ti nun-zio vogl' io tor-nar, nun-zio vogl' io tor-nar, si-
Stür-men dein Freund, dich zu be-schir-men, dein Himmel bleibt dann hell, dein

nun-zio vogl' io tor-nar! mel bleibt dann hell!

Il mio te-so-ro in tan-to, an-da-te, an-da-te a con-so-lar! e del bel ci-glio il
Thränen vom Freund ge-trock-net, an-sei-ner, an-sei-ner Brust verges-sen, bald ist aus-euch ge-

pian-to cer-ca-te di asciu-gar, cer-ca-te, cer-ca-te, cer-ca-te di a-sciu-gar, cer-
flos-sen der en-gen Treue Quell, der ew-gen, der ew-gen, der ew-gen Treu-e Quell, der

ca-em' te-di a-sciu-gar. Di-te le che i suoi
em' gen Treu-e Quell! Lass über dir die

tor-ti a vendicar io va-do, a vendicar io va-
Him-mel mit Schrek-ken sich umthürmen, mit Schrecken sich umthür-

do, che sol-di stra-gie mor-ti nun-zio vogl' io tor-nar,
men, naht dir bei ih-ren Stür-men dein Freund, dich zu be-schir-

nun zio, nun zio vogl' io tor nar, Che sol di stra gi e mor ti
 men, bleibt dir dein Him mel hell; dir bleibt bei ih ren Stür men.

nun zio vogl' io tor nar, sì, nunzio vogl' io tor nar.
 dein Himmel bleibt dir hell, ja, dein Himmel bleibt dir hell.

p

N^o. 17.

ARIA.

Andante cantabile

Ferr.

Un' au-ra a-mo-ro-sa del no-stro te-so-ro, un dol-ce ri-sto-ro al cor por-ge-rà; un'
 Wie schön ist die Lie-be, die zärt-li-che Treue, sie lohnt und be-glückt, ver-süßet den Schmer-z! Wie

au-ra a-mo-ro-sa del no-stro te-so-ro, un dol-ce ri-sto-ro al cor por-ge-rà, un dol-
 schön ist die Lie-be, die zärt-li-che Treue, sie lohnt und be-glückt, ver-süßet den Schmer-z, sie lohnt

ce und be-glück-ke, al cor por-ge-rà. Al cor che nu-dri-to da spe-me, d'a-
 ver-süßet den Schmer-z. Wenn Schön-heit ver-schwin-det und Ju-gend ver-

mo-re, da spe-me, d'a-mo-re, di un e-sca mi-glio-re bi-so-gno non ha, di un'e-sca miglio-re bi-
 al-let, und Ju-gend ver-altet, lebt treu und ent-zücket ein zärt-liches Herz, lebt treu und ent-zük-let ein

cres *f* *p* *cres* *mf* *p*

(18)

2906

so-gno non ha, bi-so-gno non ha, bi-so-gno non ha. [Un' au-ra a-mo-ro-sa del no-stro te-
 zärt-li-ches Herz, ein zärt-li-ches Herz, ein zärt-li-ches Herz. [Wie schön ist die Lie-be, die zärtli-che

so-ro, un dol-ce ri-sto-ro al cor por-ge-rà, un dol-ce ri-sto-
 Treu-e! sie lohnt und be-glückt, ver-süßet den Schmer-z, sie lohnt und be-glück-

ro [al cor por-ge-rà, un dol-ce ri-sto-ro al cor por-ge-rà.
 ket, [ver-süßet den Schmer-z,] sie lohnt und be-glück-let ver-süßet den Schmer-z.

mf *p* *cres*

AND^{te} AFFETTUOSO $\text{♩} = 58$
(sorpresa)

MIMI
Ah! (tesendo la mano di Mimi, con voce piena d'emozione)
dolcissima

R
(30) *pp* Che ge - li - da ma - ni - na, se la

AND^{te} AFFETTUOSO $\text{♩} = 58$

R
la - sci ri - scal - dar. Cer - car che gio - va! Il bu io non si

R
tro - va.

R
Ma per for - tu - na è una not - te di lu - na.....

Puccini: La bohème

67 68

R
a - ria..... l'anima ho mi - lio - na - - - ria. Ta -

R
- lor dal mio for - zie - re..... ruban tutti i gio -

Sostenendo largamente
p con grande espress.

R
iel - li due la - drigli oc - chi bel - li. V'en -

R
- trar con voi pur o - ra, ed i miei so - gni u - sa - - ti

p dolciss.

rit...... *affrett.* (Mimi vorrebbe ritirare la mano)
poco rit...... *a tempo*

R
..... e qui la lu - na! Ab - bia - mo vi - ci - na. A - spet - ti al - gno.

rit...... *affrett.* *poco rit.*..... *pp*..... *a tempo*

R
- ri - na, le di - rò con due pa - ro - le chi son, chi son,

R
e che fac - cio, co - me vi - - -

pp *a tempo* *poco affrett.* *a tempo*

(Mimi tace: Rodolfo lascia la mano di Mimi, la quale indietreggiando trova una sedia sulla quale si lascia quasi cadere affranta dall'emozione)

R
- vo, Vuol - - - le? Chi

Puccini: La bohème

poco allargando con anima

R
e i bei so - gni mie - to - sto si di - le -

f poco allargando

R
- guar!..... Ma il fur - to non mac - co - ra

dolciss. molto rit. a tempo

R
(33) *stent.* *molto rit.* *pp* *a tempo*

Opp.

R
stan - za la dol - ce spe -

allarg. a tempo

R
poi ché..... poi ché via preso stan - za la dol - ce spe -

f con anima *crec.* *allarg. a tempo*

AND^{te} SOSTENUTO

R
son? chi son? Sono un po - e - ta. Che cosa

(34) *AND^{te} SOSTENUTO*
p *pp*

R
fac - cio? Scri - vo. E come vi - vo? Vi - vo.

p espressivo *rit.*

R
(32) *dolce*
In po - ver - tà mia lie - ta scialo da gran si -

pp **AND^{te} LENTO** $\text{♩} = 52$

R
- gno - re.... rime ed inni d'a - mo - re. Per sogni e per chi - me - re e per castelli in

pp

Puccini: La bohème

69

- ran - za!..... *dolcissima*

R
- ran - za!..... Or che mi co - no - sce - te

(34) *ppp allarg. sempre*

R
con anima stringendo *allarg.* *rit.* *pp*
parla - te vo - i, deli - parlate. Chi sie - te? Vi piac - cia

pp *f con anima allarg.* *pp* *col canto*

MIMI (È un po' titubante, poi si decide a parlare)

R
dir!.....

ppp allargando e dim. molto

due

AND.^{te} LENTO $\text{♩} = 48$

(Cavaradossi dipinge con rapidità, soffermandosi spesso a ri-

CAV. $\text{♩} = 48$

17

lo - ri!

p

guardare il proprio lavoro, mentre il Sagrestano va e viene, poi riprende i pennelli che lava in u-

pp

(Cavaradossi ristia dal dipingere: leva di tasca un meda-

pp

glione contenente una miniatura e gli occhi suoi vanno dal medaglione al quadro)

CAV. *rall.*

Re -

18

(al Sagrestano, che eseguisce)

rall.

Dammi i co -

rall.

103050

CAV. *pp*

te, bel - ta - de i - gno - ta,.....

CAV. *pp*

cin - ta di chio - me bion - del...

CAV. *pp*

Tu az - zur - ro hai l'oc - chio.....

CAV. *p*

To - sca ha l'oc - chio ne - ro!

SAGR. (ritornando dal fondo e sempre scandelizzato dice)

Scherza coi fanti e lascia stare i

103050

CAV. *Lo STESSO MOV.^{to}*

L'ar - te nel suo mi - ste - ro le di -

(riprende a lavare i pennelli)

SAGR. *pp*

san - ti!

CAV. *Lo STESSO MOV.^{to}*

p

CAV. *rall.*

- ver - se bel - lez - ze in - siem con - fon - dei ma

coi canto

CAV. *1^o TEMPO*

nel ri - trar co - ste - i...

SAGR. *Opp.*

CAV. *1^o TEMPO*

m.f.

Que - ste di - ver - se gon - ne

q 103050 q

Più LENTO

CAV. *pp*

con - di - ta ar - mo - ni - a di bel - lez - ze di -

Più LENTO dolciss.

pp

Sostenendo

CAV. *pp*

- ver - se!... E bru - na Flo - ri - a, l'ar -

Sostenendo

rall. a tempo

CAV. *p*

- dente aman - te mi - a, e

SAGR. *pp* (a mezza voce come brontolando) (s'allontana per prendere l'acqua onde pulire i pennelli)

(Scherza coi fanti e lascia stare i san - ti...)

pp rall. a tempo m.f.

103050

CAV. *pp*

il mio so - lo pen - sie - ro,.....

SAGR. *pp*

che fanno concor - ren - za al - le Ma - don - ne mandan

CAV. *allarg. f*

ah! il mio sol pen - sier sei tu! To - sca sei

SAGR. *allarg. f*

tan - fo d'infer - no

CAV. (continua a dipingere)

tu!

(aschiuga i pennelli lavati, non senza continuare a borbottare)

SAGR. *pp*

Scherza coi fanti e la - scia stare i san - ti.

dolciss. ppp

103050

CAV. *I^o TEMPO* *molto rall.:....*
ma - ni man - su - e - te e pu - re!...

I^o TEMPO
p *molto rall.:....*

CAV. *(prendendo amorosamente fra teneramente)*
me! *p* O dolci

P rall.

CAV. *AND^{no} SOST^{to}*
te sue le mani di Tosca)

AND^{no} SOST^{to}
ma - ni man - su - e - te e pu - re, o ma - ni e -

pp

CAV. *dolcissimo poco rit.*
- let - te a bell' o - pre e pie - to - se, a ca - rez -

m.d. *3 m.s.* *m.d.* *col canto*

CAV. *a tempo* *allarg. . .*
- zar fan - ciu - li, a..... coglier ro - se, a pre - gar,

m.s. *a tempo* *espressivo* *allarg. . .*

CAV. *ten.* *ten.* *a tempo* *p*
giun - - te per le sven - tu - re, dun - que in

ten. *col canto* *P a tempo*

CAV. *f*
voi, fatte dall'a-mor se - cu - re, giu - sti - zia le sue

CAV. *3*
sa - cre ar - mi de - po - se?

CAV. *ritenuto dolciss.* *p*
Voi deste mor - te, o man vit - torio - se, o dol - ci

21 *f* *col canto...*

Gustav Pesante

Aufersteh'n, ja aufersteh'n wirst du
mein Herz, in einem Nu!
Was du geschlagen, Was du
geschlagen.
zu Gott zu Gott zu Gott wird es dich
tragen!

W Saturday

Felix Happy

Grand Piano

1 $\text{♩} = 100$

12

24

38

52

64

76

92

107

121

134

148

163

176 $\text{♩} = 133$

189

199

209

219

231

The First Book of Moses, called Genesis

{1:1} In the beginning God created the heaven and the earth. {1:2} And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

{1:3} And God said, Let there be light: and there was light. {1:4} And God saw the light, that [it was] good: and God divided the light from the darkness. {1:5} And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

{1:6} And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. {1:7} And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so. {1:8} And God called the firmament Heaven. And the evening and the morning were the second day.

{1:9} And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so. {1:10} And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good. {1:11} And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so. {1:12} And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good. {1:13} And the evening and the morning were the third day.

{1:14} And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: {1:15} And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. {1:16} And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also. {1:17} And God set them in the firmament of the heaven to give light upon the earth, {1:18} And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good. {1:19} And the evening and the morning were the fourth day. {1:20} And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. {1:21} And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good. {1:22} And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. {1:23} And the evening and the morning were the fifth day.

{1:24} And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. {1:25} And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.

{1:26} And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle,

and over all the earth, and over every creeping thing that creepeth upon the earth. {1:27} So God created man in his [own] image, in the image of God created he him; male and female created he them. {1:28} And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

{1:29} And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. {1:30} And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so. {1:31} And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.

{2:1} Thus the heavens and the earth were finished, and all the host of them. {2:2} And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. {2:3} And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

{2:4} These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. {2:5} And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground. {2:6} But there went up a mist from the earth, and watered the whole face of the ground. {2:7} And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

{2:8} And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. {2:9} And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. {2:10} And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. {2:11} The name of the first [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold; {2:12} And the gold of that land [is] good: there [is] bdellium and the onyx stone. {2:13} And the name of the second river [is] Gihon: the same [is] it that compasseth the whole land of Ethiopia. {2:14} And the name of the third river [is] Hiddekel: that [is] it which goeth toward the east of Assyria. And the fourth river [is] Euphrates. {2:15} And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. {2:16} And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: {2:17} But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

{2:18} And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him. {2:19} And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was]

The Second Book of Moses, Called Exodus

{1:1} Now these [are] the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. {1:2} Reuben, Simeon, Levi, and Judah, {1:3} Issachar, Zebulun, and Benjamin, {1:4} Dan, and Naphtali, Gad, and Asher. {1:5} And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt [already]. {1:6} And Joseph died, and all his brethren, and all that generation.

{1:7} And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. {1:8} Now there arose up a new king over Egypt, which knew not Joseph. {1:9} And he said unto his people, Behold, the people of the children of Israel [are] more and mightier than we: {1:10} Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] get them up out of the land. {1:11} Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. {1:12} But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. {1:13} And the Egyptians made the children of Israel to serve with rigour: {1:14} And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, [was] with rigour.

{1:15} And the king of Egypt spake to the Hebrew midwives, of which the name of the one [was] Shiphrah, and the name of the other Puah: {1:16} And he said, When ye do the office of a midwife to the Hebrew women, and see [them] upon the stools; if it [be] a son, then ye shall kill him: but if it [be] a daughter, then she shall live. {1:17} But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. {1:18} And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? {1:19} And the midwives said unto Pharaoh, Because the Hebrew women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them. {1:20} Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. {1:21} And it came to pass, because the midwives feared God, that he made them houses. {1:22} And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

{2:1} And there went a man of the house of Levi, and took [to wife] a daughter of Levi. {2:2} And the woman conceived, and bare a son: and when she saw him that he [was] a goodly [child,] she hid him three months. {2:3} And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid [it] in the flags by the river's brink. {2:4} And his sister stood afar off, to wit what would be done to him.

{2:5} And the daughter of Pharaoh came down to wash [herself] at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. {2:6} And when she had opened [it,] she saw the child: and, behold, the babe wept. And she

had compassion on him, and said, This [is one] of the Hebrews' children. {2:7} Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? {2:8} And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. {2:9} And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give [thee] thy wages. And the woman took the child, and nursed it. {2:10} And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

{2:11} And it came to pass in those days, when Moses was grown, that he went unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. {2:12} And he looked this way and that way, and when he saw that [there was] no man, he slew the Egyptian, and hid him in the sand. {2:13} And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? {2:14} And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. {2:15} Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. {2:16} Now the priest of Midian had seven daughters: and they came and drew [water,] and filled the troughs to water their father's flock. {2:17} And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. {2:18} And when they came to Reuel their father, he said, How [is it that] ye are come so soon to day? {2:19} And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] enough for us, and watered the flock. {2:20} And he said unto his daughters, And where [is] he? why [is] it [that] ye have left the man? call him, that he may eat bread. {2:21} And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. {2:22} And she bare [him] a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

{2:23} And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. {2:24} And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. {2:25} And God looked upon the children of Israel, and God had respect unto [them].

{3:1} Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb. {3:2} And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush [was] not consumed. {3:3} And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. {3:4} And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. {3:5} And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. {3:6} Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look

upon God.

{3:7} And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: {3:8} And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. {3:9} Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. {3:10} Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

{3:11} And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? {3:12} And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. {3:13} And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? {3:14} And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. {3:15} And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. {3:16} Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: {3:17} And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. {3:18} And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

{3:19} And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. {3:20} And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. {3:21} And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: {3:22} But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

{4:1} And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. {4:2} And the LORD said unto him, What [is] that in thine hand? And he said, A rod. {4:3} And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. {4:4} And the LORD said unto

Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: {4:5} That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

{4:6} And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [was] leprous as snow. {4:7} And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his [other] flesh. {4:8} And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. {4:9} And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] upon the dry [land]; and the water which thou takest out of the river shall become blood upon the dry land.

{4:10} And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. {4:11} And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? {4:12} Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. {4:13} And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send. {4:14} And the anger of the LORD was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. {4:15} And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. {4:16} And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God. {4:17} And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

{4:18} And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which [are] in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. {4:19} And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. {4:20} And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. {4:21} And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. {4:22} And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn: {4:23} And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.

{4:24} And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. {4:25} Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast [it] at his feet, and said, Surely a bloody husband [art] thou to me. {4:26} So he let him go: then she said, A bloody husband [thou art,] because of the circumcision.

IN NATIVITATE
BEATÆ MARIÆ VIRGINIS

Festum

Ant. ad introitum

Cum iucunditáte
Nativitátem beátæ Mariæ Virginis celebrémus,
ex qua ortus est sol iustítiæ, Christus Deus noster.

Dicitur Glória in excélsis.

Collecta

Fámulis tuis, quæsumus, Dómine,
cæléstis grátiae munus impertíre,
ut, quibus beátæ Virginis partus éxstitit salútis exórdium,
Nativitátis eius festívitás pacis tríbuat increméntum.
Per Dóminum.

Super oblata

Nativitátem beátæ Virginis Mariæ cum gáudio recoléntes,
tibi, Dómine, múnera nostra defêrimus,
et súpplíces deprecámur,
ut Filii tui nobis succúrrat humánitas,
qui ex eádem Virgine carnem dignátus est suscípere.
Qui vivit et regnat in sǎcula sæculórum.

Præfatio I de beata Maria Virgine (Et te in Nativitáte), p. 547, vel II,
p. 548.

Ant. ad communionem Is 7, 14; Mt 1, 21

Ecce Virgo páriet Fílium,

qui salvum fáciét pópulum suum a peccátis eórum.

Post communionem

Exsúltet Ecclésia tua, Dómine,
quam sacris mystériis refecísti,
de beátæ Mariæ Virginis Nativitáte congáudens,
quæ unívérso mundo spes fuit et auróra salútis.
Per Christum.

Sanctíssimi Nominis Mariæ

Ant. ad introitum Cf. Iudt 13, 18-19

Benedícta es tu, Virgo María, a Dómino Deo excélso
præ ómnibus muliéríbus super terram;
quia nomen tuum ita magnificávit,
ut non recédát laus tua de ore hóminum.

Collecta

Concéde, quæsumus, omnípotens Deus,
ut cunctis gloriósum beátæ Mariæ Virginis
nomen celebrántibus
misericórdiae tuæ beneficia ipsa procúret.
Per Dominum.

Super oblata

Intercéssio, quæsumus, Dómine,
beátæ Mariæ semper Virginis
múnera nostra comméndet,
nosque in eius nóminis veneratióne
tuæ maiestáti reddat accéptos.
Per Christum.

Ant. ad communionem Cf. Lc 1, 48

Beátam me dicent omnes generatiónes,
quia ancíllam húmílem respéxit Deus.

Post communionem

Benedictiónis tuæ, Dómine,
intercedénte Dei Genetrice María, grátiam consequámur,
ut, cuius venerándum nomen celebrámus,
eius in ómnibus necessitatibus auxílium percipiámus.
Per Christum.

De sanctíssimo nomine Mariæ

Ant. ad introitum Cf. Iudt 13, 23-25

Benedícta es tu, Virgo María, a Dómino Deo excélso
præ ómnibus muliéríbus super terram;
quia nomen tuum ita magnificávit,
ut non recédát laus tua de ore hóminum.

Collecta

Deus, qui beátam Virgínem Mariám,
grátia tua plenam, inter mulieres elegísti,
ut Filii tui, Redemptóris nostri, fieret Mater;
concéde nobis, qui sanctum nomen eius venerámur,
præséntis témporis perícúla declináre,
et vitam cum ipsa cónsequi ætérnam.
Per Dóminum.

Super oblata

Munéríbus, Dómine, oblátis inténde,
ut corda nostra, Sancti Spíritus illustratióne perfúsa,
beáta María semper Virgíne intercedénte,
Christo Filio tuo iúgiter stúdeant adhærére.
Qui vivit et regnat in sǎcula sæculórum.

Ant. ad communionem Cf. Lc 1, 26-27

Missus est ángelus Gábriel a Deo ad vírginem,
et nomen vírginis María.

Post communionem

Tribue nobis, quæsumus, Dómine,
quos ad verbi et sacraménti mensam roborásti,
ut, beátæ Mariæ ductu et patrocínio,
et illa respuámus, quæ christiáno inimíca sunt nómini
et ea, quæ sunt apta, sectémur.
Per Christum.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
 11 For this is the message that ye heard from the beginning, that we should love one another.
 12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
 13 Marvel not, my brethren, if the world hate you.
 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.
 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
 19 And hereby we know that we are of the truth, and shall assure our hearts before him.
 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
 21 Beloved, if our heart condemn us not, then have we confidence toward God.
 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
 5 They are of the world: therefore speak they of the world, and the world heareth them.
 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.
 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
 8 He that loveth not knoweth not God; for God is love.
 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
 11 Beloved, if God so loved us, we ought also to love one another.
 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
 19 We love him, because he first loved us.
 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
 21 And this commandment have we from him, That he who loveth God love his brother also.

- 1 Heureux ceux qui sont intègres dans leur voie, Qui marchent selon la loi de l'Eternel !
- 2 Heureux ceux qui gardent ses préceptes, Qui le cherchent de tout leur cœur,
- 3 Qui ne commettent point d'iniquité, Et qui marchent dans ses voies !
- 4 Tu as prescrit tes ordonnances, Pour qu'on les observe avec soin.
- 5 Puissent mes actions être bien réglées, Afin que je garde tes statuts !
- 6 Alors je ne rougirai point, A la vue de tous tes commandements.
- 7 Je te louerai dans la droiture de mon cœur. En apprenant les lois de ta justice.
- 8 Je veux garder tes statuts : Ne m'abandonne pas entièrement !
- 9 Comment le jeune homme rendra-t-il pur son sentier ? En se dirigeant d'après ta parole.
- 10 Je te cherche de tout mon cœur : Ne me laisse pas égarer loin de tes commandements !
- 11 Je serre ta parole dans mon cœur, Afin de ne pas pécher contre toi.
- 12 Béni sois-tu, ô Eternel ! Enseigne-moi tes statuts !
- 13 De mes lèvres j'énumère Toutes les sentences de ta bouche.
- 14 Je me réjouis en suivant tes préceptes, Comme si je possédais tous les trésors.
- 15 Je médite tes ordonnances, J'ai tes sentiers sous les yeux.
- 16 Je fais mes délices de tes statuts, Je n'oublie point ta parole.
- 17 Fais du bien à ton serviteur, pour que je vive Et que j'observe ta parole !
- 18 Ouvre mes yeux, pour que je contemple Les merveilles de ta loi !
- 19 Je suis un étranger sur la terre : Ne me cache pas tes commandements !
- 20 Mon âme est brisée par le désir Qui toujours la porte vers tes lois.
- 21 Tu menaces les orgueilleux, ces maudits, Qui s'égarent loin de tes commandements.
- 22 Décharge-moi de l'opprobre et du mépris ! Car j'observe tes préceptes.
- 23 Des princes ont beau s'asseoir et parler contre moi, Ton serviteur médite tes statuts.
- 24 Tes préceptes font mes délices, Ce sont mes conseillers.
- 25 Mon âme est attachée à la poussière : Rends-moi la vie selon ta parole !
- 26 Je raconte mes voies, et tu m'exauces : Enseigne-moi tes statuts !
- 27 Fais-moi comprendre la voie de tes ordonnances, Et je méditerai sur tes merveilles !
- 28 Mon âme pleure de chagrin : Relève-moi selon ta parole !
- 29 Eloigne de moi la voie du mensonge, Et accorde-moi la grâce de suivre ta loi !
- 30 Je choisis la voie de la vérité, Je place tes lois sous mes yeux.
- 31 Je m'attache à tes préceptes : Eternel, ne me rends point confus !
- 32 Je cours dans la voie de tes commandements, Car tu élargis mon cœur.
- 33 Enseigne-moi, Eternel, la voie de tes statuts, pour que je la retienne jusqu'à la fin !
- 34 Donne-moi l'intelligence, pour que je garde ta loi Et que je l'observe de tout mon cœur !
- 35 Conduis-moi dans le sentier de tes commandements ! Car je l'aime.
- 36 Incline mon cœur vers tes préceptes, Et non vers le gain !
- 37 Détourne mes yeux de la vue des choses vaines, Fais-moi vivre dans ta voie !
- 38 Accomplis envers ton serviteur ta promesse, Qui est pour ceux qui te craignent !
- 39 Eloigne de moi l'opprobre que je redoute ! Car tes jugements sont pleins de bonté.
- 40 Voici, je désire pratiquer tes ordonnances : Fais-moi vivre dans ta justice !
- 41 Eternel, que ta miséricorde vienne sur moi, Ton salut selon ta promesse !
- 42 Et je pourrai répondre à celui qui m'outrage, Car je me confie en ta parole.
- 43 N'ôte pas entièrement de ma bouche la parole de la vérité ! Car j'espère en tes jugements.
- 44 Je garderai ta loi constamment, A toujours et à perpétuité.
- 45 Je marcherai au large, Car je recherche tes ordonnances.
- 46 Je parlerai de tes préceptes devant les rois, Et je ne rougirai point.
- 47 Je fais mes délices de tes commandements. Je les aime.
- 48 Je lève mes mains vers tes commandements que j'aime, Et je veux méditer tes statuts.
- 49 Souviens-toi de ta promesse à ton serviteur, Puisque tu m'as donné l'espérance !
- 50 C'est ma consolation dans ma misère, Car ta promesse me rend la vie.
- 51 Des orgueilleux me chargent de railleries ; Je ne m'écarte point de ta loi.
- 52 Je pense à tes jugements d'autrefois, ô Eternel ! Et je me console.
- 53 Une colère ardente me saisit à la vue des méchants Qui abandonnent ta loi.
- 54 Tes statuts sont le sujet de mes cantiques, Dans la maison où je suis étranger.
- 55 La nuit je me rappelle ton nom, ô Eternel ! Et je garde ta loi.
- 56 C'est là ce qui m'est propre, Car j'observe tes ordonnances.
- 57 Ma part, ô Eternel ! je le dis, C'est de garder tes paroles.
- 58 Je t'implore de tout mon cœur : Aie pitié de moi, selon ta promesse !
- 59 Je réfléchis à mes voies, Et je dirige mes pieds vers tes préceptes.
- 60 Je me hâte, je ne diffère point D'observer tes commandements.
- 61 Les pièges des méchants m'environnent ; Je n'oublie point ta loi.
- 62 Au milieu de la nuit je me lève pour te louer, A cause des jugements de ta justice.
- 63 Je suis l'ami de tous ceux qui te craignent, Et de ceux qui gardent tes ordonnances.
- 64 La terre, ô Eternel ! est pleine de ta bonté ; Enseigne-moi tes statuts !
- 65 Tu fais du bien à ton serviteur, O Eternel ! selon ta promesse.
- 66 Enseigne-moi le bon sens et l'intelligence ! Car je crois à tes commandements.
- 67 Avant d'avoir été humilié, je m'égarais ; Maintenant j'observe ta parole.
- 68 Tu es bon et bienfaisant ; Enseigne-moi tes statuts !
- 69 Des orgueilleux imaginent contre moi des faussetés ; Moi, je garde de tout mon cœur tes ordonnances.
- 70 Leur cœur est insensible comme la graisse ; Moi, je fais mes délices de ta loi.
- 71 Il m'est bon d'être humilié, Afin que j'apprenne tes statuts.
- 72 Mieux vaut pour moi la loi de ta bouche Que mille objets d'or et d'argent.
- 73 Tes mains m'ont créé, elles m'ont formé ; Donne-moi l'intelligence, pour que j'apprenne tes commandements !
- 74 Ceux qui te craignent me voient et se réjouissent, Car j'espère en tes promesses.
- 75 Je sais, ô Eternel ! que tes jugements sont justes ; C'est par fidélité que tu m'as humilié.
- 76 Que ta bonté soit ma consolation, Comme tu l'as promis à ton serviteur !
- 77 Que tes compassions viennent sur moi, pour que je vive ! Car ta loi fait mes délices.
- 78 Qu'ils soient confondus, les orgueilleux qui m'oppriment sans cause ! Moi, je médite sur tes ordonnances.
- 79 Qu'ils reviennent à moi, ceux qui te craignent, Et ceux qui connaissent tes préceptes !
- 80 Que mon cœur soit sincère dans tes statuts, Afin que je ne sois pas couvert de honte !
- 81 Mon âme languit après ton salut ; J'espère en ta promesse.
- 82 Mes yeux languissent après ta promesse ; Je dis : Quand me consoleras-tu ?
- 83 Car je suis comme une outre dans la fumée ; Je n'oublie point tes statuts.
- 84 Quel est le nombre des jours de ton serviteur ? Quand feras-tu justice de ceux qui me persécutent ?
- 85 Des orgueilleux creusent des fosses devant moi ; Ils n'agissent point selon ta loi.
- 86 Tous tes commandements ne sont que fidélité ; Ils me persécutent sans cause : secours-moi !
- 87 Ils ont failli me terrasser et m'anéantir ; Et moi, je n'abandonne point tes ordonnances.
- 88 Rends-moi la vie selon ta bonté, Afin que j'observe les préceptes de ta bouche !
- 89 A toujours, ô Eternel ! Ta parole subsiste dans les cieux.
- 90 De génération en génération ta fidélité subsiste ; Tu as fondé la terre, et elle demeure ferme.
- 91 C'est d'après tes lois que tout subsiste aujourd'hui, Car toutes choses te sont assujetties.
- 92 Si ta loi n'eût fait mes délices, J'eusse alors péri dans ma misère.
- 93 Je n'oublierai jamais tes ordonnances, Car c'est par elles que tu me rends la vie.
- 94 Je suis à toi : sauve-moi ! Car je recherche tes ordonnances.
- 95 Des méchants m'attendent pour me faire périr ; Je suis attentif à tes préceptes.
- 96 Je vois des bornes à tout ce qui est parfait : Tes commandements n'ont point de limite.
- 97 Combien j'aime ta loi ! Elle est tout le jour l'objet de ma méditation.
- 98 Tes commandements me rendent plus sage que mes ennemis, Car je les ai toujours avec moi.
- 99 Je suis plus instruit que tous mes maîtres, Car tes préceptes sont l'objet de ma méditation.
- 100 J'ai plus d'intelligence que les vieillards, Car j'observe tes ordonnances.
- 101 Je retiens mon pied loin de tout mauvais chemin, Afin de garder ta parole.
- 102 Je ne m'écarte pas de tes lois, Car c'est toi qui m'enseignes.
- 103 Que tes paroles sont douces à mon palais, Plus que le miel à ma bouche !
- 104 Par tes ordonnances je deviens intelligent, Aussi je hais toute voie de mensonge.
- 105 Ta parole est une lampe à mes pieds, Et une lumière sur mon sentier.
- 106 Je jure, et je le tiendrai, D'observer les lois de ta justice.
- 107 Je suis bien humilié : Eternel, rends-moi la vie selon ta parole !
- 108 Agrée, ô Eternel ! les sentiments que ma bouche exprime, Et enseigne-moi tes lois !
- 109 Ma vie est continuellement exposée, Et je n'oublie point ta loi.
- 110 Des méchants me tendent des pièges, Et je ne m'égare pas loin de tes ordonnances.
- 111 Tes préceptes sont pour toujours mon héritage, Car ils sont la joie de mon cœur.
- 112 J'incline mon cœur à pratiquer tes statuts, Toujours, jusqu'à la fin.
- 113 Je hais les hommes indécis, Et j'aime ta loi.
- 114 Tu es mon asile et mon bouclier ; J'espère en ta promesse.
- 115 Eloignez-vous de moi, méchants, Afin que j'observe les commandements de mon Dieu !
- 116 Soutiens-moi selon ta promesse, afin que je vive, Et ne me rends point confus dans mon espérance !
- 117 Sois mon appui, pour que je sois sauvé, Et que je m'occupe sans cesse de tes statuts !
- 118 Tu méprises tous ceux qui s'écartent de tes statuts, Car leur tromperie est sans effet.
- 119 Tu enlèves comme de l'écume tous les méchants de la terre ; C'est pourquoi j'aime tes préceptes.
- 120 Ma chair frissonne de l'effroi que tu m'inspires, Et je crains tes jugements.
- 121 J'observe la loi et la justice : Ne m'abandonne pas à mes oppresseurs !
- 122 Prends sous ta garantie le bien de ton serviteur, Ne me laisse pas opprimer par des orgueilleux !
- 123 Mes yeux languissent après ton salut, Et après la promesse de ta justice.
- 124 Agis envers ton serviteur selon ta bonté, Et enseigne-moi tes statuts !
- 125 Je suis ton serviteur : donne-moi l'intelligence, Pour que je connaisse tes préceptes !
- 126 Il est temps que l'Eternel agisse : Ils transgressent ta loi.
- 127 C'est pourquoi j'aime tes commandements, Plus que l'or et que l'or fin ;
- 128 C'est pourquoi je trouve justes toutes tes ordonnances, Je hais toute voie de mensonge.
- 129 Tes préceptes sont admirables : Aussi mon âme les observe.
- 130 La révélation de tes paroles éclaire, Elle donne de l'intelligence aux simples.
- 131 J'ouvre la bouche et je soupire, Car je suis avide de tes commandements.
- 132 Tourne vers moi ta face, et aie pitié de moi, Selon ta coutume à l'égard de ceux qui aiment ton nom !
- 133 Affermis mes pas dans ta parole, Et ne laisse aucune iniquité dominer sur moi !
- 134 Délivre-moi de l'oppression des hommes, Afin que je garde tes ordonnances !
- 135 Fais luire ta face sur ton serviteur, Et enseigne-moi tes statuts !
- 136 Mes yeux répandent des torrents d'eaux, Parce qu'on n'observe point ta loi.
- 137 Tu es juste, ô Eternel ! Et tes jugements sont équitables ;
- 138 Tu fondes tes préceptes sur la justice Et sur la plus grande fidélité.
- 139 Mon zèle me consume, Parce que mes adversaires oublient tes paroles.
- 140 Ta parole est entièrement éprouvée, Et ton serviteur l'aime.
- 141 Je suis petit et méprisé ; Je n'oublie point tes ordonnances.
- 142 Ta justice est une justice éternelle, Et ta loi est la vérité.
- 143 La détresse et l'angoisse m'atteignent : Tes commandements font mes délices.
- 144 Tes préceptes sont éternellement justes : Donne-moi l'intelligence, pour que je vive !
- 145 Je t'invoque de tout mon cœur : exauce-moi, Eternel, Afin que je garde tes statuts !
- 146 Je t'invoque : sauve-moi, Afin que j'observe tes préceptes !
- 147 Je devance l'aurore et je crie ; J'espère en tes promesses.
- 148 Je devance les veilles et j'ouvre les yeux, Pour méditer ta parole.
- 149 Ecoute ma voix selon ta bonté ! Rends-moi la vie selon ton jugement !
- 150 Ils s'approchent, ceux qui poursuivent le crime, Ils s'éloignent de la loi.
- 151 Tu es proche, ô Eternel ! Et tous tes commandements sont la vérité.
- 152 Dès longtemps je sais par tes préceptes Que tu les as établis pour toujours.
- 153 Vois ma misère, et délivre-moi ! Car je n'oublie point ta loi.
- 154 Défends ma cause, et rachète-moi ; Rends-moi la vie selon ta promesse !
- 155 Le salut est loin des méchants, Car ils ne recherchent pas tes statuts.
- 156 Tes compassions sont grandes, ô Eternel ! Rends-moi la vie selon tes jugements !
- 157 Mes persécuteurs et mes adversaires sont nombreux ; Je ne m'écarte point de tes préceptes,
- 158 Je vois avec dégoût des traîtres Qui n'observent pas ta parole.
- 159 Considère que j'aime tes ordonnances : Eternel, rends-moi la vie selon ta bonté !
- 160 Le fondement de ta parole est la vérité, Et toutes les lois de ta justice sont éternelles.
- 161 Des princes me persécutent sans cause ; Mais mon cœur ne tremble qu'à tes paroles.
- 162 Je me réjouis de ta parole, Comme celui qui trouve un grand butin.
- 163 Je hais, je déteste le mensonge ; J'aime ta loi.
- 164 Sept fois le jour je te célèbre, A cause des lois de ta justice.
- 165 Il y a beaucoup de paix pour ceux qui aiment ta loi, Et il ne leur arrive aucun malheur.
- 166 J'espère en ton salut, ô Eternel ! Et je pratique tes commandements.
- 167 Mon âme observe tes préceptes, Et je les aime beaucoup.
- 168 Je garde tes ordonnances et tes préceptes, Car toutes mes voies sont devant toi.
- 169 Que mon cri parvienne jusqu'à toi, ô Eternel ! Donne-moi l'intelligence, selon ta promesse !
- 170 Que ma supplication arrive jusqu'à toi ! Délivre-moi, selon ta promesse !
- 171 Que mes lèvres publient ta louange ! Car tu m'enseignes tes statuts.
- 172 Que ma langue chante ta parole ! Car tous tes commandements sont justes.
- 173 Que ta main me soit en aide ! Car j'ai choisi tes ordonnances.
- 174 Je soupire après ton salut, ô Eternel ! Et ta loi fait mes délices.
- 175 Que mon âme vive et qu'elle te loue ! Et que tes jugements me soutiennent !
- 176 Je suis errant comme une brebis perdue ; cherche ton serviteur, Car je n'oublie point tes commandements.

A large force of Sabines, committing dreadful devastation advanced almost up to the walls of the city. The fields were laid waste, the city was smitten with terror. Then the commons cheerfully took up arms; two large armies were raised, the remonstrance of the tribunes being of no avail. Nautius led one against the Sabines, and, having pitched his camp at Eretum,[36] by trifling incursions, mostly by night, he so desolated the Sabine territory that, in comparison with it, the Roman borders seemed almost undamaged by the war. Minucius neither had the same good fortune nor displayed the same energy in conducting his operations: for after he had pitched his camp at no great distance from the enemy, without having experienced any reverse of importance, he kept himself through fear within the camp. When the enemy perceived this, their boldness increased, as usually happens, from the fears of others; and, having attacked his camp by night, when open force availed little, they drew lines of circumvallation around it on the following day. Before these could close the means of egress, by a rampart thrown up on all sides, five horsemen, despatched between the enemies' posts, brought news to Rome, that the consul and his army were besieged. Nothing could have happened so unexpected nor so unlooked-for. Accordingly, the panic and the alarm were as great as if the enemy were besieging the city, not the camp. They summoned the consul Nautius; and when there seemed to be but insufficient protection in him, and it was determined that a dictator should be appointed to retrieve their shattered fortunes, Lucius Quinctius Cincinnatus was appointed by universal consent.

It is worth while for those persons who despise all things human in comparison with riches, and who suppose that there is no room either for exalted honour, or for virtue, except where riches abound in great profusion, to listen to the following: Lucius Quinctius, the sole hope of the empire of the Roman people, cultivated a farm of four acres on the other side of the Tiber, which is called the Quinctian meadows, exactly opposite the place where the dock-yard now is. There, whether leaning on a stake while digging a trench, or while ploughing, at any rate, as is certain, while engaged on some work in the fields, after mutual exchange of salutations had taken place, being requested by the ambassadors to put on his toga, and listen to the commands of the senate (with wishes that it might turn out well both for him and the commonwealth), he was astonished, and, asking whether all was well, bade his wife Racilia immediately bring his toga from the hut. As soon as he had put it on and come forward, after having first wiped off the dust and sweat, the ambassadors congratulating him, united in saluting him as dictator: they summoned him into the city, and told him what terror prevailed in the army. A vessel was prepared for Quinctius by order of the government, and his three sons, having come out to meet him, received him on landing at the other side; then his other relatives and his friends: then the greater part of the patricians. Accompanied by this numerous attendance, the lictors going before him, he was conducted to his residence.[37] There was a numerous concourse of the commons also: but they by no means looked on Quinctius with the same satisfaction, as they considered both that he was vested with excessive authority, and was likely to prove still more arbitrary by the exercise of that same authority. During that night, however, nothing was done except that guards were posted in the city.

On the next day the dictator, having entered the forum before daylight, appointed as his master of the horse Lucius Tarquinius, a man of patrician family, but who, though he had served his campaigns on foot by reason of his scanty means, was yet considered by far the most capable in military matters among the Roman youth. With his master of the horse he entered the assembly, proclaimed a suspension of public business, ordered the shops to be closed throughout the city, and forbade any one to attend to any private affairs. Then he commanded all who were of military age to attend under arms, in the Campus Martius, before sunset, with dressed provisions for five days and twelve stakes apiece: those whose age rendered them unfit for active service were ordered to prepare victuals for the soldiers near them, while the latter were getting their arms ready, and procuring stakes. Accordingly, the young men ran in all directions to procure the stakes; they took them whatever was nearest to each: no one was prevented from doing so: all attended readily according to the dictator's order. Then, the troops being drawn up, not more suitably for a march than for an engagement, should occasion require it, the dictator himself marched at the head of the legions, the master of the horse at the head of his cavalry. In both bodies such exhortations were delivered as circumstances required: that they should quicken their pace; that there was need of despatch, that they might reach the enemy by night; that the consul and the Roman army were besieged; that they had now been shut up for three days; that it was uncertain what each day or night might bring with it; that the issues of the most important affairs often depended on a moment of time. The soldiers, to please their leaders, exclaimed among themselves: "Standard-bearer, hasten; follow, soldier." At midnight they reached Algidum: and, as soon as they perceived that they were near the enemy, they halted.

There the dictator, riding about, and having observe as far as could be ascertained by night, what the extent of the camp was, and what was its nature, commanded the tribunes of the soldiers to order the baggage to be thrown into one place, and that the soldiers with their arms and bundles of stakes should return to their ranks. His orders were executed. Then, with the regularity which they had observed on the march, he drew the entire army in a long column around the enemy's camp, and directed that, when the signal was given, they should all raise a shout, and that, on the shout being raised, each man should throw up a trench before his post, and fix his palisade. The orders being issued, the signal followed: the soldiers carried out their instructions; the shout echoed around the enemy: it then passed beyond the camp of the enemy, and reached that of the consul: in the one it occasioned panic, in the other great joy. The Romans, observing to each other with exultation that this was the shout of their countrymen, and that aid was at hand, took the initiative, and from their watch-guards and outposts dismayed the enemy. The consul declared that there must be no delay; that by that shouts not only their arrival was intimated, but that hostilities were already begun by their friends; and that it would be a wonder if the enemy's camp were not attacked on the farther side. He therefore ordered his men to take up arms and follow him. The battle was begun during the night. They gave notice by a shout to the dictator's legions that on that side also the decisive moment had arrived. The Æquans were now preparing to prevent the works from being drawn around them, when, the battle being begun by the enemy from within, having turned their attention from those employed on the fortifications to those who were fighting on the inside, lest a sally should be made through the centre of their camp, they left the night free for the completion of the work, and continued the fight with the consul till daylight. At daybreak they were now encompassed by the dictator's works, and were scarcely able to maintain the fight against one army. Then their lines were attacked by the army of Quinctius, which, immediately after completing its work, returned to arms. Here a new engagement pressed on them: the former one had in no wise slackened. Then, as the danger that beset them on both sides pressed them hard, turning from fighting to entreaties, they implored the dictator on the one hand, the consul on the other, not to make the victory their total destruction, and to suffer them to depart without arms. They were ordered by the consul to apply to the dictator: he, incensed against them, added disgrace to defeat. He gave orders that Gracchus Cloelius, their general, and the other leaders should be brought to him in chains, and that the town of Corbio should be evacuated; he added that he did not desire the lives of the Æquans: that they were at liberty to depart; but that a confession might at last be wrung from them that their nation was defeated and subdued, they would have to pass under the yoke. The yoke was formed of three spears, two fixed in the ground, and one tied across between the upper ends of them. Under this yoke the dictator sent the Æquans.

The enemy's camp, which was full of all their belongings-for he had sent them out of the camp half naked-having been taken, he distributed all the booty among his own soldiers only: rebuking the consul's army and the consul himself, he said: "Soldiers, you shall not enjoy any portion of the spoil taken from that enemy to whom you yourselves nearly became a spoil: and you, Lucius Minucius, until you begin to assume a spirit worthy of a consul, shall command these legions only as lieutenant." Minucius accordingly resigned his office of consul, and remained with the army, as he had been commanded. But so meekly obedient were the minds of men at that time to authority combined with superior merit, that this army, remembering his kindness, rather than their own disgrace, both voted a golden crown of a pound weight to the dictator, and saluted him as their preserver when he set out. The senate at Rome, convened by Quintus Fabius, prefect of the city, ordered Quinctius to enter the city in triumph, in the order of march in which he was coming. The leaders of the enemy were led before his car: the military standards were carried before him: his army followed laden with spoil. Banquets are said to have been spread before the houses of all, and the soldiers, partaking of the entertainment, followed the chariot with the triumphal hymn and the usual jests,[38] after the manner of revellers. On that day the freedom of the state was granted to Lucius Mamilius of Tusculum, amid universal approbation. The dictator would have immediately laid down his office had not the assembly for the trial of Marcus Volscius, the false witness, detained him; the fear of the dictator prevented the tribunes from obstructing it. Volscius was condemned and went into exile at Lanuvium. Quinctius laid down his dictatorship on the sixteenth day, having been invested with it for six months.

Chapter 8

[1] Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; [2] And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; [3] And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; [4] And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

[5] Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: [6] How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; [7] And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, [8] And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

[9] Moreover how the Grecians had determined to come and destroy them; [10] And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

[11] It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; [12] But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: [13] Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: [14] Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby: [15] Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: [16] And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

[17] In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, [18] And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

[19] They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said. [20] Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. [21] So that matter pleased the Romans well.

[22] And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: [23] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

[24] If there come first any war upon the Romans or any of their confederates throughout all their dominion, [25] The people of the Jews shall help them, as the time shall be appointed, with all their heart: [26] Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore. [27] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: [28] Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

[29] According to these articles did the Romans make a covenant with the people of the Jews. [30] Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

[31] And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews? [32] If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

MISHNA: R. Eliezer saith: If the knife used for circumcision was not brought on the day preceding the Sabbath, one is to bring it publicly on the Sabbath; in times of danger (during persecutions) one may conceal it (about the person) before witnesses. Further, R. Eliezer saith: One may even cut wood to be burnt into charcoal, in order to forge an iron instrument (knife for circumcision). The following rule was laid down by R., Aqiba: All work (necessary in aid of circumcision) which *could* have been performed on the day before (Sabbath) does not supersede (the observance of) the Sabbath, but such work as could *not* have been performed on the day before, *does* supersede (the observance of) the Sabbath.

GEMARA: A question was propounded by the schoolmen: "What does R. Eliezer mean by saying, 'one is to bring it *publicly* on the Sabbath'? Does she mean to say, that the man thereby demonstrates how dear a commandment (of the Lord) is to him, that he is ready to violate the Sabbath for its sake, or is it rather, because the man would be suspected of carrying a prohibited thing oil the Sabbath, if he did so surreptitiously?" What difference does it make what R. Eliezer meant? The difference is this: "If the man does it in order to allay suspicion, it would be sufficient to have two witnesses see him conceal the knife about his person and then carry it even in times of peace; but if the man does it in order to demonstrate his love of God's commandments, he must carry it publicly even if he have two witnesses." What is the conclusion? It was taught that R. Levi said: "R. Eliezer meant only for the man to demonstrate his veneration of God's commandments." This is supported by a Boraitha, which plainly states, that a man should carry it publicly, and not have it concealed, such are the words of R. Eliezer. Said R. Ashi: All this is unnecessary. Our Mishna plainly teaches us the same, for it says, that only in times of danger the knife should be concealed, and it is easily understood that only in times of danger is this to be done, but not under ordinary circumstances, and for what purpose? Only to show that a commandment should be venerated. It follows, therefrom, that the argument is accepted.

We have learned in another Boraitha: "One is to bring it publicly," and not have it concealed, such are the words of R. Eliezer; and R. Jehudah said in the name of R. Eliezer, that in times of danger the custom was to conceal it about the person before two witnesses.

"*Further, saith R. Eliezer,*" etc. The rabbis taught: In the place where R. Eliezer resided, wood was cut and burnt into charcoal, in order to forge an instrument (knife for circumcision) on Sabbath. In the place where R. Jose of Galilee lived, fowls were eaten with milk. R. Itz'hak said: There was a city in Palestine where R. Eliezer's teaching was carried out, and there were no premature deaths in that city; and not only this, but at one time when the government prohibited circumcision in the entire land, that city was not included in the decree.

We have learned in a Boraitha: R. Simeon ben Gamaliel said: "Every commandment of the Lord which was received by the children of Israel with joy, for instance circumcision, concerning which it is written [Psalms cxix. 162]: 'I am rejoiced over thy promise, as one that findeth great spoil,' is even now observed with joy; but every commandment which was received with protest, for instance the law of incestuous marriages, concerning which it is written [Numbers xi. 10]: 'And Moses heard the people weep according to their families,' meaning the case (of intermarriage) among the families, is even now observed reluctantly, for there are no marriages celebrated without some discord among the families."

We have learned, that R. Simeon ben Elazar said: "Every commandment for the observance of which the Israelites were ready to lay down their lives, as for that prohibiting idolatry and commanding circumcision, is observed punctually even to this day; but such commandments as they would not sacrifice themselves for are even now lightly regarded, as is the case with the commandment concerning Tephillin." As R. Yanai said: "Tephillin require a clean body, such as Elisha the man of doves possessed." What is meant by a clean body? Abayi said: "A body that emits no odor when clothed with Tephillin," and Rabha said: "A body that will never become drowsy while wearing Tephillin." Why was Elisha called "the man of wings"? It once happened that the government promulgated a decree by which all Israelites who would use Tephillin (phylacteries) were to be decapitated. This Elisha donned his phylacteries and went out into the market. He was seen by a casdor (quæstor), and the latter pursued him. Seeing that he could not escape, Elisha took the phylacteries from his head and carried them in his hand. When questioned by the quæstor what he carried in his hand, he replied: "Wings of doves." When opening his hand, he really found doves' wings, and was therefore called the man of wings ever afterwards.

R. Aba the son of R. Ada said in the name of R. Itz'hak: "It once happened, that having forgotten to bring the knife for circumcision on the day before Sabbath, a man brought it on Sabbath, by way of the roof and private ground, against the will of R. Eliezer." R. Joseph opposed this: "How canst thou say, that this occurred against the will of R. Eliezer? It was R. Eliezer himself who permitted bringing the knife on Sabbath? Thou wouldst infer, then, that bringing the knife by way of private ground, and not publicly, was against his will, because he insists that the knife should be brought publicly through public ground only. In accordance with whose will was it done? If thou wilt say, it was done in accordance with the decree of the rabbis, who prohibit bringing the knife through public ground, and permit it through private ground and roofs, did the

rabbis indeed permit this? Have we not learned in a Boraitha, that in the same measure as it is not allowed to bring the knife through public ground, it must also not be brought through roofs and private ground?" Therefore R. Ashi supplemented the statement of R. Aba by adding, that the knife was brought against the will of R. Eliezer and *his opponents*; but in accordance with the decree of R. Simeon, who permits the carrying of everything through private ground and roofs, even if they were not combined by an Erub (in Tract Erubim).

R. Zera once found R. Assi sitting and saying: R. Simeon ben Lakish said in the name of R. Jehudah Hanassi as follows: It once happened that they forgot to bring a knife for circumcision on the eve of Sabbath, so they brought it on Sabbath. This angered the sages very much, for the reason, that the decree of the former sages had been set aside and that they had acted according to the decree of R. Eliezer. Firstly, because R. Eliezer was an adherent of the school of Shamaï; and secondly, because where one man is opposed to a number the majority should prevail, and the majority was against R. Eliezer; and R. Osiah answered the sages, who were angered, that the case was not as it appeared to them. "For," said he, "I asked R. Jehudah the circumciser, and he told me, that the knife was brought through an alley which was not combined by an Erub, from one end to the other, but not through public ground."

R. Zera then said to R. Assi: "Does the master hold, that things may be removed in an alley which was not combined by an Erub?" R. Assi answered, that they might. Said R. Zera again: "Did I not ask thee once before and thou gavest me another answer? Was it because thou wast engaged in other matters and this Halakha escaped thee?" and the answer was: "Such was the case."

R. Hyya bar Aba said in the name of R. Johanan: "The rule laid down by R. Eliezer, that for everything pertaining to circumcision the Sabbath may be violated, does not apply also to other duties of the day which should happen to fall on the Sabbath; because, where the preparations necessary for the bringing of the two loaves on Pentecost are concerned, R. Eliezer permitted them to be made on Sabbath merely through deduction by analogy, although this was also a duty of the day based on a biblical ordinance." Which other duties of the day does R. Johanan intend to except from this rule? We know, that in preparing the booth, the palm-branch, and all their accessories (for the feast of Booths) the Sabbath may be violated. The same is the case with Lulab, with Matza, and with Shofar, as it is stated in other Boraithas. Such is the dictum of R. Eliezer. Said R. Ada bar Ahabha: "R. Johanan intended to except Tzitzith (show-threads) for a garment and a Mezuzah (door-post inscription) for a house (although both of these are duties of the day, for if a man wear a garment he must have Tzitzith, and if he enter a house he must have a Mezuzah)." This we have also learned in a Boraitha: "They all agree (even R. Eliezer), that if one made a show-thread for his garment, or a Mezuzah for his door, on the Sabbath, he is liable for a sin-offering." Why so? Said R. Joseph: "Because no specified time is set for the accomplishment of these duties." Said Abayi to him: "On the contrary, just because no specified time was set for the accomplishment of that duty, every moment is the time for performing it (so, if he have the garment on Sabbath, or enter the house On that day, he should perform those duties, and hence it must be considered a duty of the day)." Therefore said R. Na'hman in the name of R. Itz'hak, and according to others R. Huna the son of R. Jehoshua The reason is, because one is enabled to abandon these things for the time being (and hence the duty does not devolve upon him for that day)."

From what we have learned above, we see, that for the circumcision itself and all its necessary accessories the Sabbath may be violated, according to the dictum of R. Eliezer. Whence does he deduce this? This is the reasoning of R. Eliezer: It is written [Leviticus xii. 3]: "And on the eighth day shall the flesh of his foreskin be circumcised." Thus, as it says distinctly the eighth day, it makes no difference what (Jay the eighth falls on, whether it be Sabbath or not. Let us see: The rabbis and R. Eliezer differ only as far as the preparations for circumcision on the Sabbath are concerned, but not as to the circumcision itself. If, then, they do not regard the text quoted as does R. Eliezer, they should not even permit the violation of the Sabbath on account of circumcision itself. What source do they base their permission on? Said Ula, and also R. Itz'hak: "This is traditional."

An objection was raised: We have learned that the Sabbath may be violated in order to save life. Whence do we know this? Said R. Elazar ben Azariah: "Why! if it be permitted when circumcision is concerned to violate the Sabbath, where but one of the many members of the body is concerned, it should certainly be permitted in so much greater a degree when the whole body is to be saved. If thou sayest, then, that the permission to perform circumcision on the Sabbath is only traditional, how is it possible that thou shouldst derive an *a fortiori* assumption from a traditional institution?" Therefore R. Johanan saith, that the permission to perform the rite of circumcision on Sabbath is not based upon tradition, but is derived from the word "day," as the verse quoted above reads: "And on the eighth day," etc.; whereas it could read simply, "And on the eighth"; for in the preceding verse we read "seven days," etc.

Said Resh Lakish to R. Johanan: "The word 'day,' however, is also necessary, that we may know that the rite must be performed during the day and not at night!" This can be inferred from another passage [Genesis xvii. 12], where it expressly says: "And at eight *days* old shall every man-child in your generations be circumcised," etc.

R. A'ha bar Jacob said: As far as the rite of circumcision itself is concerned, the rabbis also hold that the permission to perform it is based on the passage quoted, "and on the *eighth* day"; but as for the preparations necessary for circumcision, they claim to find no justification for violating the Sabbath on that account. But it is absolutely necessary that "the eighth" be mentioned, for otherwise how would we know that the rite should not be performed on the seventh? That is also definitely settled by the other passage, as stated above: "And at eight days old," etc. Still, both passages are necessary, in order to prove that the eighth day is the day for circumcision; because, if it did not state expressly "on the eighth day," it might be presumed that the seventh day would do, and if it did not state "at eight days old," it might be presumed that after the child is eight days old any other later day, *e.g.*, the ninth, would do. Hence R. Johanan's explanation is the most acceptable; and we have learned in a Boraitha in support of R. Johanan's explanation, and not of that of R. A'ha bar Jacob, as follows: "On the eighth day shall he be circumcised, even though it be Sabbath." How, then, is it possible to keep the commandment in Exodus xxxi. 14? "And ye shall keep the Sabbath, for it is holy unto you: every one that defileth it shall surely be put to death." This refers to other labor, but not to that of circumcision. How, then, do we know that circumcision is not included in the prohibited labor, and that the eighth day does not refer to all other days except Sabbath? To this end it reads "the eighth *day*," and "day" means, even on Sabbath.

The rabbis taught: Although it is written [Deut. xxiv. 8]: "Take heed in the plague of leprosy," which signifies, that the leprous spot must not be cut; but if the white spot (the symptom of leprosy) show itself on the member to be circumcised, it may be cut off, whether the member be circumcised at the prescribed time or afterwards.

A biblical festival must not be violated on account of circumcision, unless it happen to be the eighth day (precisely the prescribed time). Whence do we adduce these two ordinances? From the teaching of the rabbis, as follows: The first one is based on the verse [Leviticus xii. 3]: "And on the eighth day shall the *flesh of his foreskin* be circumcised." The order is imperative, regardless of whether the member be leprous or not. Whence do we know this? Perhaps it means to say, that only the healthy flesh of the foreskin be circumcised? Nay; it could say merely the foreskin, but it says expressly the *flesh* of the foreskin, meaning that even if the flesh be leprous it should also be circumcised. What need is there of a special verse for this purpose? During circumcision no intention to cut leprous flesh exists; hence, if it be done, it is done unintentionally, and an unintentional act does not involve culpability? Said Abayi: "The verse is used here to counteract the opinion of R. Jehudah, who holds, that an act committed unintentionally also involves culpability." Rabha said: "The verse must be used, even if the opinion of R. Simeon be adhered to, who holds, that an act committed unintentionally does not involve culpability. For in this case it is different; the act committed here is like the one where a man would behead another and still claim no intention to kill him (and when circumcising the flesh of the foreskin, if there be a leprous sore, one cannot help but cut it) This, even R. Simeon admits, would involve culpability, were it not for that exonerating verse." Does Rabha alone hold thus? Have we not learned elsewhere that Abayi and Rabha both agree, that R. Simeon declares even an unintentional act, which is, however, like the case of one beheading another without the intention to kill him, to be prohibited? After Abayi had heard Rabha's explanation, he accepted it.

The second ordinance mentioned is, according to Rabha, based upon the verse [Exodus xii. 16]: "No manner of work shall be done on them, save what is eaten by every man; *that only* may be prepared by you." "That" stands for circumcision only in its prescribed time, but not for the preparation for it and "only" stands as a prohibition not to perform the rite unless it be the prescribed time. R. Ashi, however, said: "No special verse is needed for this, for a festival is referred to [in Leviticus xxiii. 32] as "a sabbath of rest shall it be unto you." Hence it is a positive commandment, and the verse stated (immediately before this) is a negative commandment; thus a festival is covered by both a positive and negative commandment, while circumcision is covered by a positive commandment only, and one positive commandment cannot supersede a joint positive and negative commandment.

"*A rule was laid down by R. Aqiba.*" Said R. Jehudah in the name of Rabh: "The Halakha according to R. Aqiba prevails." We have learned also in the matter of Passover sacrifices to the same effect, that every act of labor that can be performed on the day before Sabbath must not supersede the (due observance of) Sabbath, but the killing of the sacrifice, which cannot be done on the day before Sabbath, *does* supersede (the due observance of) Sabbath; and R. Jehudah declared also, in the name of Rabh, that the Halakha according to R. Aqiba prevails. It is necessary that he should so instruct us at both times, because, if he instructed only as concerns circumcision, we might assume that where sacrifices for the Passover are concerned, the preparations which could have been made on the day before Sabbath, but were not, would supersede the due observance of the Sabbath; because failure to bring that sacrifice would involve the punishment of Karath (being cut off), while failure in circumcision would not involve Karath, if not performed at the right time; and, on the other hand, had he instructed us only as concerns sacrifices for the Passover, we might assume that the Sabbath could be violated if the acts necessary for circumcision which could have been performed on the day before, were not; for the reason, that the covenant regarding circumcision is mentioned thirteen times in the Thora, and is in consequence regarded as a thirteenfold commandment, which must under all circumstances be observed. Hence the necessity for the twofold instruction.