
Epitome Historiæ Sacræ (Latin Edition)

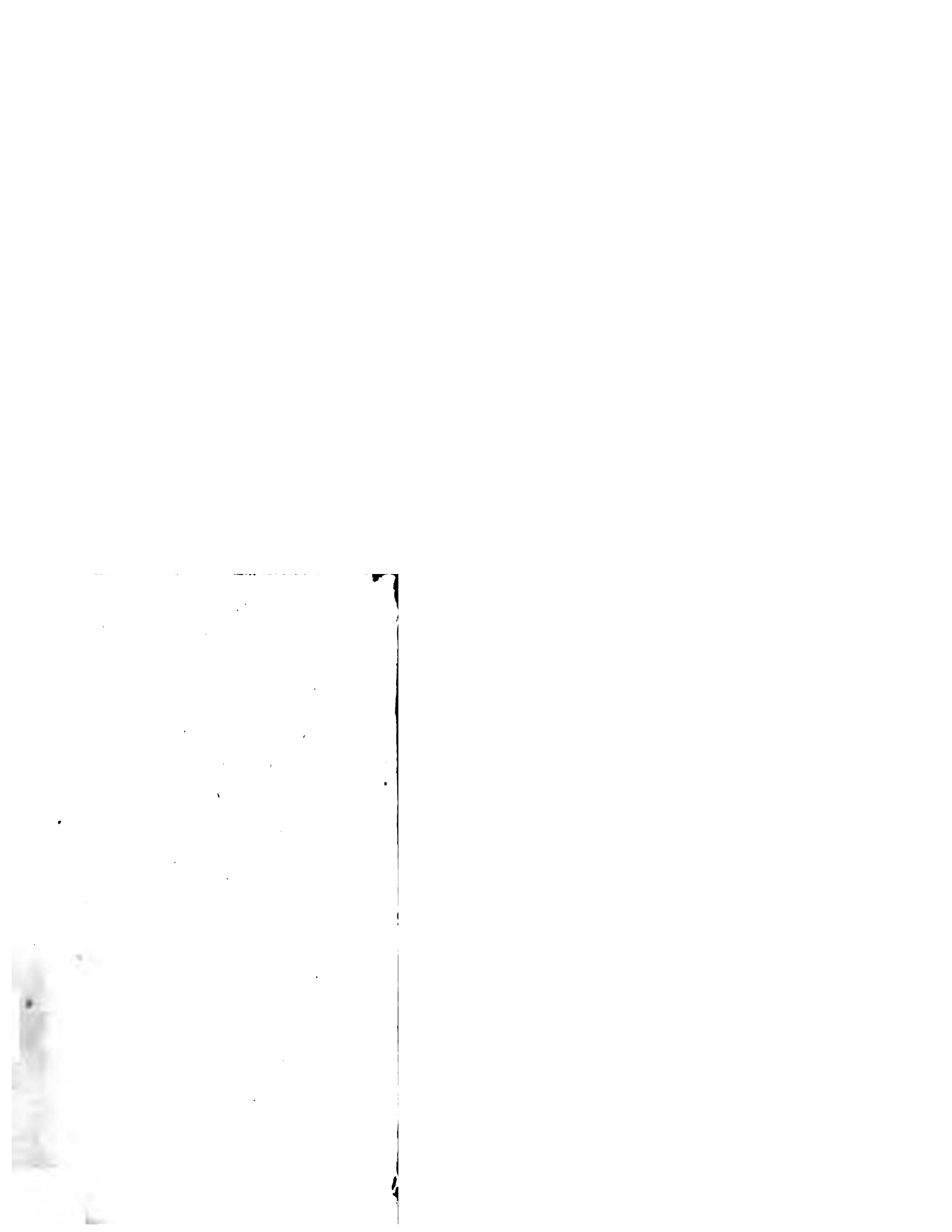
Ironside George E

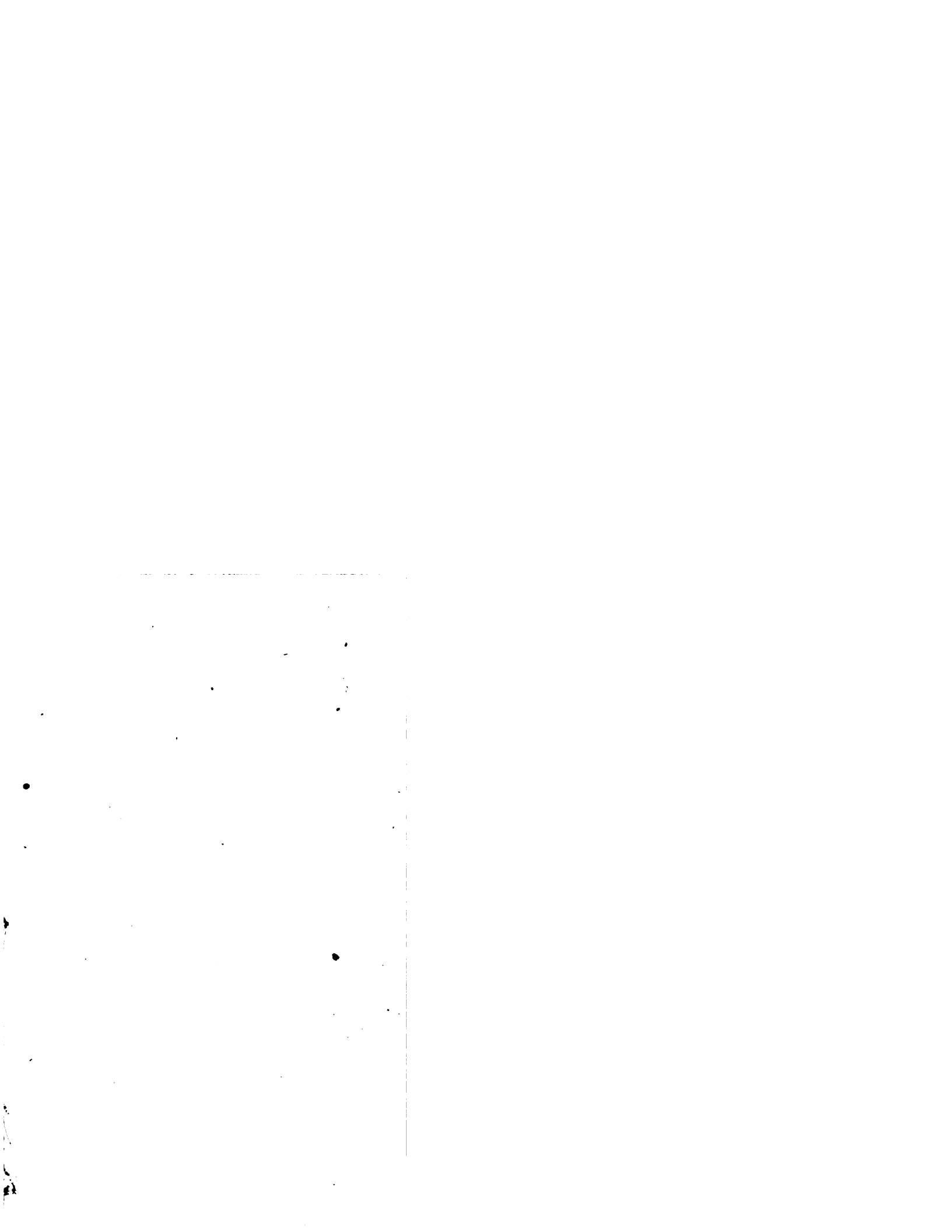
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Author: Ironside George E

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[George Long's Stereotype Edition.]

EPITOME
HISTORIÆ SACRÆ,

AUCTORE L'HOMOND.

EDITIO NOVA.

QUAM PROSODIÆ SIGNIS, NOVAQUE VOCUM
OMNIUM INTERPRETATIONE,

ADORNAVIT

GEORGIUS IRONSIDE, A. M.

EDITIO VIGINTI.

QUAM CORREXIT ET EMENDAVIT.

THOMAS S. JOY,

Litterarum Latinarum et Græcarum, &c. Doctor.

CORRECTED, ENLARGED AND IMPROVED

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THE utility of the following Epitome has been already so far tested by experience, not only in France, where it was first produced, but in this country, that it stands in need of no eulogium. It has justly superseded the *Selecta e veteri Testamento* of M. Rollin in easiness and classical latinity; and its neatness, brevity, and perspicuity, atone for the prolixity of the other.

The difficulty and necessity of initiating boys into a correct acquaintance with *Syntax* and the *parts of speech*, have been long and justly appreciated by teachers, and those who have the interest of their pupils in view, cannot help being pleased with the ready assistance afforded them by the arrangement of this little book.

At the commencement of their studies, boys find great labour and difficulty in searching for the proper words in their dictionaries; and parents have often and with reason complained of the destruction thus occasioned in books which cost so dear.

To obviate this, and to enable the pupil to become more easily acquainted with words, the Editor has been induced to add to the present edition a little *Dictionary or Vocabulary*, containing such words only as occur in the Epitome, and giving the etymology, as far as he judged necessary for beginners.

In the course of his teaching, the Editor has found that a considerable difficulty is experienc-

ed in the prosodial reading, or just pronunciation of the words according as the syllables are long or short. To correct this, as far as the nature of the work would admit, he has, in the text, marked, generally, the long syllables with their proper mark, and in the dictionary the long and short syllables are designated. By a strict attention to these at first boys will become so habituated to read according to quantity, that little difficulty on that subject will afterwards occur.

From the general circulation into which this interesting little volume had got, six large editions having been published in about seven years, the proprietor determined to have it *stereotyped*. Previous, however, to his entering on so expensive an undertaking, and anxious that the work should be rendered as correct as possible, the text, as well as the vocabulary, have been carefully revised not only by the author, but also by Mr. Thomas S. Joy, an eminent classical teacher in this city; and he has reason to hope that by their care and assiduity no error of consequence can have remained unnoticed. Still, however, if the preceptor of any of our academies, grammar schools, or private seminaries, or any other literary gentleman should discover any inaccuracy and be pleased to communicate the same to the proprietor, his attention will be thankfully acknowledged, and the mistake rectified without delay.

New-York, 30th of July, 1825.

Epitome

HISTORIÆ SACRÆ.

1. *God creates the world in six days : in the year
4004 before Jesus Christ.*

DEUS creāvit cœlum et terram intrā sex dies.

Primo die fēcit lucem. Secundo die fēcit firmāmentum, quod vocāvit cœlum.

Tertio die coēgit aquas in ūnum locum et eduxit ē terrā plantas et arbores.

Quarto die fēcit sōlem et lūnam, et stellas.

Quinto die aves quæ volitant in aere, et pisces qui natant in aquis.

Sexto die fēcit omnia animantia, postrēmō hominem; et quiēvit die septimo.

2. *God makes the body of Adam of the clay of the
Earth.*

Deus finxit corpus hominis ē limo terræ: dedit illi animam viventem: fēcit illud ad similitudinem suam, et nomināvit illum Adāmum.

Deindē immīsīt sopōrem in Adāmum, et detraxit ūnam ē costis eius dormientis.

Ex eâ formavit mulierem quam dedit sociam Adâmo, sicque instituit matrimonium.
Nomen Primæ mulieris fuit Eva.

3. *God places man in Paradise.*

Deus posuit Adâmum et Evam in horto amœnissimo, qui solet appellâri Paradisus terrestris.

Ingens fluvius irrigabat hortum : erant ibi omnes arbores jucundæ aspectu, et fructus gustu suâves. Inter eas arbor scientiæ boni et mali.

Deus dixit homini : *Utere fructibus omnium arborum paradisi, præter fructum arboris scientiæ boni et mali : nam si comedas illum fructum, moriëris.*

4. *The disobedience of Adam and Eve.*

Serpens, qui erat callidissimum omnium animalium, dixit mulieri ; *Cur non comedis fructum istius arboris ?*

Mulier respondit : *Deus id prohibuit. Si tetigerimus illum, moriëmur.*

Minimè, inquit serpens : *non moriemini : sed eritis similes Deo, scientes bonum et malum.*

Mulier decepta his verbis decerpit fructum et comedit : deindè obtulit viro, qui pariter comedit.

5. *Adam and Eve hide and excuse themselves.*

Adâmus, fugiens conspectum Dei, se abscondit. Deus vocavit illum : *Adâme,*

Qui respondit; *Timui conspectum tuum, et abscondi me.*

Cur times, inquit Deus, nisi quia comedisti fructum vetitum?

Adāmus respondit: *Mulier, quam dedisti mihi sociam, porrexit mihi fructum istum, ut ederem.*

Dominus dixit mulieri; *Cur fecisti hoc? Quæ respondit: Serpens me decēpit.*

6. *The curse of the serpent: and the Saviour promised.*

Dominus dixit serpenti, *Quia decepisti mulierem, eris odiōsus et execrātus inter omnia animalia: reptābis super pectus, et comedes terram.*

Inimicitiae erunt inter te et mulierem: ipsa olim conteret caput tuum.

Dixit etiam mulieri: *Afficiam te multis malis; paries liberos in dolore, et eris in potestate viri.*

7. *Adam and Eve driven from Paradise.*

Deindè Deus dixit Adāmo; *Quia gessisti mōrem uxōri tuæ habēbis terram infestam: ea fundet tibi spinas et carduos.*

Quæres ex eā victum cum multo labore, donec abeas in terram de qua ortus es.

Tum ejecit Adānum et Evam ex horto, ut ille coleret terram; et collocavit Angelum, qui præ-