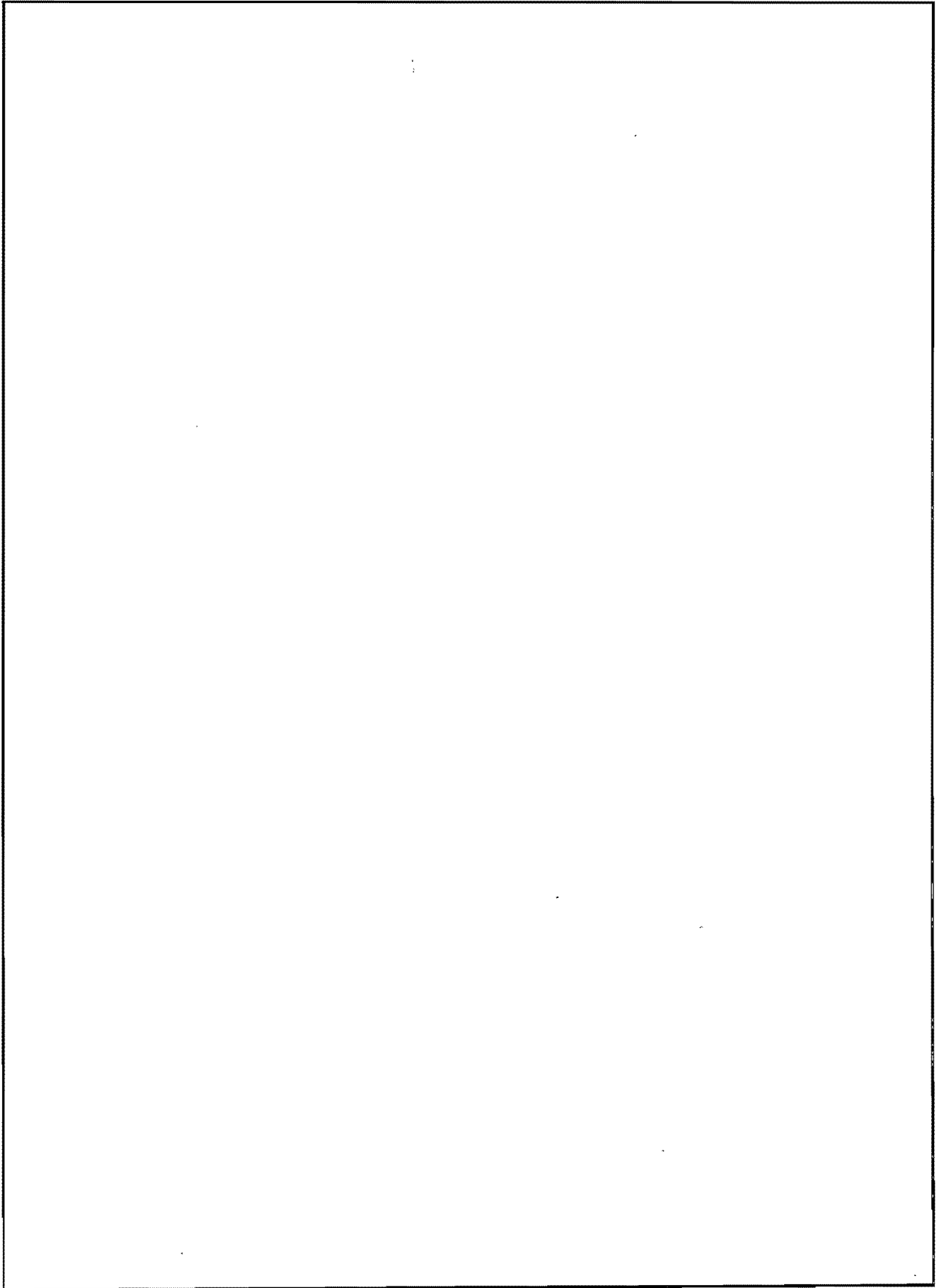


Theological Marriage Word Study of  
Tertullian's Ad Uxorem, De Exhortatione  
Castitatis, et De Monogamia

A Thesis submitted to the Faculty of the  
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## I. Key to Abbreviations

A.U. = Ad Uxorem

D.E.C. = De Exhortatione Castitatis

D.M. = De Monogamia

I-CC = Volume One of Corpus Christianorum by Brepols

II-CC = Volume Two of Corpus Christianorum by Brepols

Page Number = Where passage may be found in the respective volume

Paragraph Number = Where paragraph may be found on that respective page

## II. Introduction

The purpose of this thesis is not to give an entire theological outlook on marriage, but rather to show the theological words and phrases with regard to marriage which are employed by Tertullian in his three works on marriage: Ad Uxorem, De Exhortatione Castitatis, De Monogamia. It must be pointed out that these three works do not contain the same trend of thought; because, as Tertullian wrote these works, his ideas changed. Hence what he says in his first work does not necessarily apply to his second and third work.

A Brief sketch of Tertullian's life is given so that one is more readily able to see how Tertullian's views on marriage were changed. Following this, there is given a background and insight into each of the works, then follows an alphabetical arrangement of the theological marriage word study of the three works, and finally a combined conclusion and summary.

## III. Life of Tertullian

In the year 220 A.D. at Carthage Quintus Septimius Florens Tertullianus, one who had a great influence on Christian Latin, died. Sixty years earlier (160 A.D.) in the same town of Carthage Quintus Septimius Florens Tertullianus was born the son of a Roman pagan captain. Tertullian was well educated, especially in Latin legal and rhetorical training. This, however, did not hinder his familiarity of the Greek language.

In the year 195 A.D. Tertullian returned to Carthage as a Christian. Prior to this time he had been a lawyer in Rome where, as he himself says, he had "drained the cup of lust to its dregs." (Res carn. 59).

Often times the Church Fathers seem to indicate that Tertullian became a priest, when more than likely they merely meant that Tertullian devoted his time to a literary career for the Church. (Saint Jerome Vir. ill. 53).

In the year 207 A.D., after being a Christian for approximately twelve years, Tertullian broke with the Church. This then led to the formation of the Tertullianists, a Montanist sect, brought about by his austere and gloomy cast of mind which was repugnant to the thought of neutrality and compromise.

When Tertullian broke with the Church he used the same procedure, as a Montanist, to revile the Church as he had used as a Catholic when he branded the procedure of the pagan governors and attacked and ridiculed the pagan religion; he attacked the supposed laxity of the Catholic Church with equal bitterness.

#### IV. Background of Ad Uxorem

Ad Uxorem is the best of Tertullian's three works on marriage. This work is divided into two parts. In the first part Tertullian urges his wife to remain single if he should die first; but if she should decide to remarry he asks her to keep the following points in mind:

1. Marriage is good, but continence is better.
2. Polygamy of patriarchs is no argument to favor multiple marriage.
3. Saint Paul shows disapproval of second marriages.
4. Concupiscence impels people to remarry and Christians should resist concupiscence.
5. Examples of the Saints should encourage us to lead a life of continence.
6. Even some pagans esteem and practice chastity.
7. When God separates husband and wife by death He wills that they remain single.
8. Church shows her mind on the subject by not admitting digamists to the episcopacy.

The second part of the Ad Uxorem deals with the subject of mixed marriage. (It is as relevant today as it was 1800.

years ago). Tertullian begs his wife that if she does remarry to make certain that she marries another Christian.

This second section contains beautiful passages in regard to Christian marriage which patristic literature is unable to surpass. The date of the Ad Uxorem is somewhere between 200 and 206 A.D.

#### V. Background of De Exhortatione Castitatis

The tentative dates for the De Exhortatione Castitatis are from 204 to 212 A.D. At this time Tertullian was not yet a Montanist, but obviously he had some sympathy for them. However, at this time there still is not a radical change in Tertullian's De Exhortatione Castitatis in regard to marriage from the time of his writing the Ad Uxorem, but he does propose some new arguments. As a final result, however, his answer to the problem remains the same: Christians should not remarry.

There are, however, significant Montanist ideas in the De Exhortatione Castitatis. He quotes the words of the Montanist visionary, Prisca, as a holy prophetess; and when he makes reference to the Church and the priesthood, his language suggests that he is thinking and referring to the internal, unorganized church of the Spirit rather than the visible, hierarchical church of Christ.



De Exhortatione Castitatis is addressed to a friend whom ~~exhorts~~ who is a widower, and tells him not to contract a second marriage, which for him would be a kind of fornication.

#### VI. Background of De Monogamia

De Monogamia is Tertullian's strong contribution to the cause of Montanism. The introduction of De Monogamia (chapter one) makes it quite clear that Tertullian has broken completely with the Church and has definitely joined forces with the Montanists. In this work Tertullian writes as an representative of a group, expounding the doctrine of his own sect. In this work, De Monogamia, he considers Catholics as sensuālists, and given to wantonness, who find joy in things of the flesh.

It is hard to determine if this work was composed to answer charges of some particular antagonist or not, but it is quite clear that it was composed after Tertullian had joined forces with the Montanist party at Carthage about the year 214 A.D.

In summary we could say that the De Monogamia is a violent attack on the lawfulness of second marriage.

## VII. Marriage Terms of

Ad Uxorem

-A-

Abstitentia,ae, f. - abstinence, self-restraint, celibacy. (A.U., I-CC, 375, par.2); sed abstitentiam praeferente, but preferring celibacy.

-C-

Compactio,compactionis,f. - joining together, structure, frame, agreement, pact. (A.U., I-CC, 375, par.1); matrimonii compactione, by the agreement of marriage.

Concubina,ae,f. - female having adulterous intercourse with male, a concubine. (A.U., I-CC, 374, par.2); erant et concubinae, and there were also concubines.

Conjunctio, conjunctionis,f. - a union, affinity, conjugal connection, wedlock, conjugal relationship. (A.U., I-CC, 375, par.1); abolendis conjunctionibus, forbidding conjugal relationships.

Continentia,ae,f. - a holding back, repressing, continence, temperance, self-restraint. (A.U., I-CC, 382, par.3); vidua...stude igitur ad virtutem continentiae modestiae, widowhood... therefore cultivate a virtue of self-restraint.

-D-

Dos,dotis,f. - a marriage portion, dowry. (A.U., I-CC, 393, par.5); majore dote dotabitur, she will receive a greater dowry.  
(Tertullian was one of the first to introduce

this word).

Disjunctus,a,um - separate, distinct, remote, lost. (A.U., I-CC, 377, par.2); nam disjunctis a matrimoniò, since for those who have been separated from marriage.

-I-

Innupta,ae,f. - a virgin, an unmarried woman. (A.U., I-CC, 376, par.6); innupta de dominicis cogitat, the unmarried woman thinks on things concerning the Lord.

-L-

Lascivia,ae, f. - sportiveness, playfulness, wantonness, debauchery. (A.U., I-CC, 392, par.4); scilicet ne in lasciviam excedant, this is because they do not want them to break the bounds in wantonness.

Libido,inis, f. - pleasure, desire, passion, caprice, lust, obscene representation, prostitution. (A.U., I-CC, 390, par.4); de novo consistorio libidinum publicarum, concerning a newly opened house of public prostitution. (Particular meaning of this word first introduced by Tertullian).

-M-

Matrimonium,ii, n. - wedlock, marriage, matrimony. (A.U., I-CC, 381, par.2); quid libertatem oblatam tibi iterata matrimonii servitute fastidis, why spurn the liberty which is offered you by enslaving yourself once more in the bonds of matrimony.

Maritalis,is,e - of or belonging to married people, marital, marriage. (A.U., I-CC, 392, par.4); velut munera maritalia, as marriage duties.

Munus,muneris, n. - duty, work, present, gift. (A.U., I-CC, 392, par.4); velut munera maritalia, as

marriage duties.

(Tertullian was one of the first to introduce this word).

Modestia,ae, f. - moderateness, moderation, self-restraint. (A.U., I-CC, 382, par.3); vidua...stude igitur ad virtutem continentiae modestiae, widowhood....therefore cultivate a virtue of self-restraint.

-N-

Nubo,nubere,nupsi,nuptum - to cover, to veil, to wed, to marry. (A.U., I-CC, 377, par.4); ac jam in terris non nubendo, and already while on earth not marrying. (Tertullian was one of the first to introduce this word).

Nuptiae,arum, f. - wedding, nuptials, marriage. (A.U., I-CC, 379, par.3); ad primam angeli tubam expeditae prosilient, quamcumque pressuram persecutionemque libere perferent, nulla in utero nulla in uberibus aestuante sarcina nuptiarum, at the first sound of the angel's trumpet they will leap forth lightly, easily able to endure any distress or persecution, with none of the heaving baggage of marriage in their wombs or at their breasts. (Tertullian was one of the first to introduce this word).

Nuptialis,is,e - of or relating to a marriage. (A.U., I-CC, 387, par.1); aut numquid tabulas nuptiales die illo apud tribunal domini proferemus et matrimonium rite contractum allegabimus, quod vetuit ipse, However, will we bring forth marriage certificates on that day before the tribunal of the Lord, and claim a marriage rightly contracted, that He Himself prohibited?

-O-

Officium,i, n. - favor, kindness, duty, obligation, function. (A.U., I-CC, 388, par.4); gentilem enim observando gentili exhibebit formam exstructionem munditias saeculares, blanditias turpiores,

ipsa etiam matrimonii secreta maculosa, non, ut penes sanctos officia sexus cum honore ipsius necessitatis tamquam sub oculis dei modeste et moderate transiguntur, she will display the beauty of her body, make a show of her elaborate hairdo, worldly elegance, seductive charms; also that very one will defile the secrets of marriage, not, as with the saints the functions of sex with honor of that very necessity as if under the eyes of God they are done with modesty and moderation.  
(Tertullian was one of the first to introduce this word).

-P-

Plurifariam - in many ways, in many parts, manifoldly, variously, multiplied. (A.U., I-CC, 374, par.2); non modo nubere, sed etiam plurifariam matrimonii, not only to marry, but actually by multiplied marriages.

Praegnans, praegnantis, f. - with child, pregnant, full of, swollen with, (A.U., I-CC, 379, par.2); vae praegnantibus et nutricantibus, woe to them that are with child and give suck.

Pressura, ae, f. - burden, oppression, affliction, tribulation. (A.U., I-CC, 381, par.3); carnis pressuram, tribulation of the flesh.  
(Tertullian was one of the first to introduce this word).

-S-

-S-

Sarcina, ae, f. - package, bundle, baggage, fruit of the womb. (A.U., I-CC, 379, par.3); sarcina nuptiarum, baggage of marriage.

Servitus, servitutis, f. - slavery, serfdom, service, rule, servitude, bond. (A.U., I-CC, 381, par.2); quid libertatem oblatam tibi iterata matrimonii servitute fastidis, why spurn the liberty which is offered you by enslaving yourself once more in the bonds of matrimony.

Sexus,us, m. - a sex(male or female), sex, sexual organs. (A.U., I-CC, 388, par.4); gentilem enim observando gentili exhibebit formam exstructionem munditias saeculares, blanditias turpiores, ipsa etiam matrimonii secreta maculosa, non, ut penes sanctos officia sexus cum honore ipsius necessitatis tamquam sub oculis dei modeste et moderate transiguntur, she will display the beauty of her body, make a show of her elaborate hairdo, worldly elegance, seductive charms; also that very one will defile the secrets of marriage, not, as with the saints the functions of sex with honor of that very necessity as if under the eyes of God they are done with modesty and moderation.

Stuprum,i, n. - defilement, dishonor, debauchery, disgrace by unchastity, fornication.(A.U., I-CC, 387, par. 1); non stuprum est extranei hominis admissio, is not fornication the admission of a strange man?

-T-

Tabula,ae, f. - a board, a plank, a writing tablet, a book of account, certificates (in plural). (A.U., I-CC, 387, par.1); aut numquid tabulas nuptiales die illo apud tribunal domini proferemus et matrimonium rite contractum allegabimus, quod vetuit ipse, However, will we bring forth the marriage certificates on that day before the tribunal of the Lord, and claim that a marriage is rightly contracted, that He Himself prohibited? (Tertullian was one of the first to introduce this word).

-V-

Viduitas, viduitatis, f. = bereavement, want, lack, widowhood. (A.U., I-CC, 382, par.1); nam de viduitatis honoribus, for concerning the honors of widowhood.

## VIII. Marriage Terms of

De Exhortatione Castitatis

-A-

Abstitentia,ae, f. - abstinence, self-restraint, celibacy. (D.E.C., II-CC, 1027, par.3); experimentum abstitentiae praestruxit, has laid ground for experimental proof of abstinence.

Adaequo,are,avi,atus - to make equal to, to equalize, to level with. (D.E.C., II-CC, 1033, par.6); Dominus stupro adaequavit, the Lord made it (sexual desire outside of marriage) equal to fornication.

Anus,us, f. - an old woman, matron, old wife, old maid. (D.E.C., II-CC, 1033, par.6); sterilem aut anum enixam, barren or unfruitful old wife. (Tertullian was one of the first to introduce this word).

-C-

Castitas, castitatis, f. - purity, morality, goddess of chastity, chastity. (D.E.C., II-CC, 1034, par.2); invenit scilicet diabolus post luxuriam etiam castitatem perditricem, quo magis reus sit Christianus, qui castitatem recusaverit conservatricem, for the devil, after discovering the power of lust, also discovered a chastity for working perdition, rather by which a culprit is a Christian who refuses a chastity that brings about salvation.

Castratus,a,um - curtailed, pruning, emasculating, castrating. (D.E.C., II-CC, 1024, par.1); ecce enim in vetere lege animadverto castratam licentiam saepius nubendi, for behold, I observe in the old law the curtailed license of repeated marriages.

Conceptus,us, m. - a collecting, a conceiving, pregnancy, a budding. (D.E.C., II-CC, 1033, par.5); si dissolvas medicaminibus conceptum, if you are to destroy the conception by aid of drugs.

Concubitus,us, m. - a lying together, a copulation. (D.E.C., II-CC, 1023, par.2); utique enim continentiam indicens et compescens concubitus, for certainly the imposing of continence and the restricting of copulation.

Conservatrix, conservatricis, f. - she who preserves, defends, effects, brings about. (D.E.C., II-CC, 1034, par.2); invenit scilicet diabolus post luxuriam etiam castitatem perditricem, quo magis reus sit Christianus, qui castitatem recusaverit conservatricem, for the devil, after discovering the power of lust, also discovered a chastity for working perdition, rather by which a culprit is a Christian who refuses a chastity that brings about salvation.

-D-

Denuo - anew, afresh, again. (D.E.C., II-CC, 1026, par.1); denuo nubere, repetition of marriage.

Digamus,i, m. - that has been married twice, digamy. (D.E.C., II-CC, 1024, par.2); usque adeo quosdam memini digamos loco dejectos, so true is this that I recall men ejected from office for digamy. (Tertullian was the first to introduce this word).

-E-

Enixus,a,um - strenuous, earnest, zealous, that has ceased to bear, unfruitful. (D.E.C., II-CC, 1033, par.6); sterilem aut anum enixam, barren or unfruitful old wife.



Exitus,us, m. - a going out, departure, end. (D.E.C., II-CC, 1015, par.1); de exitu singularitatis cogitare, to think concerning an end of being single.

-F-

Figulo,are,avi,atus - to form, to fashion, to mold. (D.E.C., II-CC, 1022, par.1); nam cum hominem figulasset eique parem necessariam prospexisset, for when he had formed man and had seen the necessity of a companion like to himself.

-I-

Indico,ere,indixi,indictum -- to declare publicly, to proclaim, to impose. (D.E.C., II-CC, 1023, par.2); utique enim continentiam indicens et compescens concubitum, for certainly the imposing of continence and the restricting of copulation.

-M-

Medicamen, medicaminis, n. - a drug, a medicament, a remedy, antidote, medicine. (D.E.C., II-CC, 1033, par.5); si dissoluas medicaminibus conceptum, if you are to destroy the one conceived by aid of drugs.

Monogamia,ae, f. - a marrying of but one wife, monogamy. (D.E.C., II-CC, 1023, par.4); in utraque degenerat is, qui de monogamia exorbitat, in either case he is degenerate, who deviates from monogamy.  
(Tertullian was the first to introduce this word).

-N-

Nubo,nubere,nupsi,nuptum - to cover, to veil, to wed, to marry.

(D.E.C., II-CC, 1026, par.1); denuo nubere, repetition of marriage.

-P-

Parento, are, avi, atus - to offer a solemn sacrifice in honor of deceased parents or relatives. (D.E.C., II-CC, 1032, par.3); qui illi parentem, those who honor the death of their parents.

Praestruo, ere, praestruxi, praestructum - to build before, to lay a foundation. (D.E.C., II-CC, 1027, par.3); experimentum abstinentiae praestruxit, has laid ground for experimental proof of abstinence.

-S-

Saeplus - rather often, oft, frequent, repeated, repetitions. (D.E.C., II-CC, 1024, par.1); saeplus nubendi, repeated marriage.

Semel - a single time, once. (D.E.C., II-CC, 1022, par.1); ad legem semel nubendi dirigendam, for the laying down of the law of once marrying.  
(Tertullian was one of the first to introduce this word).

Singularitas, atis, f. - a being alone, or single, or unmarried, loneliness. (D.E.C., II-CC, 1015, par.1); de exitu singularitatis cogitare, to think concerning an end of your state of being unmarried.  
(Tertullian was the first to introduce this word).

Sterilis, is, e - unfruitful, barren, sterile. (D.E.C., II-CC, 1033, par.6); sterilem autem animum enixam, barren or unfruitful old woman.

Stuprum, i, n. - defilement, dishonor, debauchery, disgrace by unchastity, fornication. (D.E.C., II-CC, 1028, par.3); Dominus stupro adaequavit, the Lord made it equal to fornication.

-U-

Uxor, uxoris, f. - spouse, consort, wife. (D.E.C., II-CC, 1022, par.1); plures costae in Adam in infatigabiles manus in Deo, sed non plures uxores apud Deum, in Adam were many ribs and the hands of God are tireless, but there was not a plurality of wives among God.

-V-

Vox, vocis, f. - voice, sound, tone, cry, call, command. (D.E.C., II-CC, 1023, par.1); sane licebit si qui adhuc typi futuri alicuius sacramenti supersunt, quod nuptiae tuae figurent, vel si etiam nunc locus est vocis illius: Crescite et multiplicamini, certainly it will be lawful if there still are in existence those who are types of some future mystery in that they prefigure your marriages or if there is even nowadays place for that command: "Increase and multiply".

## IX. Marriage Terms of

D

De Monogamia

-A-

Allophylus, a, um - of another stock, or race, or tribe, foreign. (D.M., II-CC, 1238, par.5); quia et vetus lex adimit conjugium allophylorum, and because the ancient law forbids marriage with members of another tribe. (Tertullian was one of the first to introduce this word).

Antistes, antistitis, c. - an overseer, president, a high-priest (masculine); a chief priestess or female overseer (feminine). (D.M., II-CC, 1239, par.1); duo antistites Christianae sanctitatis, the two priestesses of Christian sanctity. (Tertullian was one of the first to introduce this word).

-C-

Caro, carnis, f. - flesh. (D.M., II-CC, 1245, par.6); quid sibi agendum esset circa carnem et sexus necessitatem, what to do about carnal and sexual necessity.

Circumcisio, ionis, f. - a cutting around, a circumcision. (D.M., II-CC, 1236, par.2); digamus cum circumcisione esse orsus est, monogamus cum praeputatione, (Abraham's) digamy began with circumcision, monogamy with uncircumcision. (Tertullian was one of the first to introduce this word).

Concarnatio, ionis, f. - a uniting with flesh, an incarnation. (D.M., II-CC, 1242, par.7); ne necessitas vel occasio tertiae concarnationis irrumpet, lest necessity or occasion for a third union of the flesh may make an invasion. (Tertullian was the first to introduce this word).

Conjugium, i, n. -- a connection, a union, marriage, wedlock, conjugal relation. (D.M., II-CC, 1243, par.5); non ideo non tenebimur conjugibus defunctis quia non erit restitutio conjugii, does it follow therefore because there will be no restitution of the conjugal relationship, we are not bound to our deceased spouses? (Tertullian was one of the first to introduce this word).

-E-

Evacuo, are, avi, atus -- to empty out, evacuate, emancipate. (D.M., II-CC, 1248, par.2); si autem obierit, evacuata est a lege viri, if however he shall die, she has been emancipated from the law of her husband.

Extraneus, a, um -- that is without, external, extraneous, strange, foreign. (D.M., II-CC, 1233, par.1); neque novam neque extraneam esse monogamiae disciplinam, the rule of monogamy is neither novel nor strange.

-F-

Fervor, oris, m. -- a boiling or a raging heat, heat, vehemence, rage, passion. (D.M., II-CC, 1230, par.1); ne unis quidem nuptiis fervorem carnis despumare permetteret, lest it might permit the heat of the flesh to foam down even in single marriage.

Fibula, ae, f. -- that which serves to fasten two things together, a clasp, a buckle, a latchet, a brace, bonds, fetters, bridle. (D.M., II-CC, 1232, par.8); supremam jam carni fibulam imponere, to impose a supreme bridle upon the flesh. (Tertullian was one of the first to introduce this word).

Fluito, are, avi, atus -- to wave, to float, to swim, to heave. (D.M., II-CC, 1252, par.5); uba fluitantia et uteros nauseantes et infantes pipiantes, breasts heaving and wombs qualmish and infants whimpering.

## -I-

Infans, infantis, f. - dumb, speechless, a little child, infant. (D.M., II-CC, 1252, par.5); ubera fluitantia et uteros nauseantes et infantes pipiantes, breasts heaving and wombs qualmish and infants whimpering..

Innuptus, a, um - unmarried or unwedded. (D.M., II-CC, 1235, par.5); quando novissimus Adam. id est Christus, innuptus in totum, quod etiam primus Adam ante exilium, since the newest Adam, that is Christ, was entirely unwedded, as was even Adam before the exile.

## -L-

Lectulus, i, m. - a cozy couch, bed, sofa, bridal-bed. (D.M., II-CC, 1251, par.3); quae in equuleo succubuit quam quae in lectulo, that which gives way on a wooden horse rather than that which gives way on the bridal-bed..

## -M-

Maritus, i, m. - a married man, a husband. (D.M., II-CC, 1244, par. 8); honoratior maritus est, quanto mundior factus est, he is a nobler husband, the purer he becomes.

Moechia, ae, f. - adultery. (D.M., II-CC, 1233, par.5); ne vel bestiae de moechia nascerentur, lest even beasts should be born of adultery. (Tertullian was the first to introduce this word)..

Mulier, eris, f. - a woman, a female. (D.M., II-CC, 1231, par.2); bonum homini mulierem non contingere, it is good for a man not to defile a woman.

## -N-

Nascor, nasci, natus sum - to be begotten, to be born. (D.M., II-CC, 1233, par.5); ne vel bestiae de moechia nascerentur, lest beasts should be born of adultery..

Nauseo,are,avi,atus -- to be sea-sick, to vomit, to be squeamish, or qualmish. (D.M., II-CC, 1252, par.5); ubera fluitantia et uteros nauseantes et infantes piantes, breasts heaving and wombs qualmish and infants whimpering.

-O-

Onerosus,a,um - burdensome, heavy, oppressive, onerous. (D.M., II-CC, 1230, par.1); sed an onerosa monogamia, but whether monogamy be burdensome.

-P-

Pipio,are,avi,atus - to pip, to chirp, to whimper. (D.M., II-CC, 1252, par.5); ubera fluitantia et uteros nauseantes et infantes piantes, breasts heaving and wombs qualmish and infants whimpering.

Posthumus,a,um - born after the father's death, posthumous. (D.M., II-CC, 1238, par.3); et quasi posthuma suboles supparabatur, and as if posthumous offspring was supplied.

Praedico,are,avi,atus - to cry in public, make known by crying in public, to publish, to proclaim, to preach. (D.M., II-CC, 1232, par.10); unicas nuptias praedicare, to preach unity of marriage.

Praeputatio,ionis, f. - a retaining of the foreskin, uncircumcision. (D.M., II-CC, 1236, par.2): Digamus cum circumcissione esse orsus est, monogamus cum praeputiatione, (Abraham's) digamy began with circumcision, monogamy with uncircumcision. (Tertullian was the first to introduce this word).

Primitiae,arum, f. - first things of their kind, firstlings, firstfruits. (D.M., II-CC, 1233, par.3); ne primitiae generis duplici matrimonio contaminarentur, lest the first-fruits of the race might be contaminated by a double marriage.

Pudor, pudoris, m. - shame, a sense of shame, shamefacedness, shyness, modesty, decency, propriety, good manners. (D.M., II-CC, 1229, par.2); magis honorem refert lex nuptiarum ubi habet et pudorem, rather the law of marriage bears an honor where it is associated with modesty.  
(Tertullian was one of the first to introduce this word).

-R-

Repudium, i, n. - a dissolution of a marriage contract, a separation, a repudiation, a divorce. (D.M., II-CC, 1234, par.1); sicut in quaestione repudii, just as in the question of divorce.

-S-

Sexus, us, m. - a sex, sex, sexual organs. (D.M., II-CC, 1245, par.6); quid sibi agendum esset circa carnis et sexus necessitatem, what to do in regard to carnal and sexual necessity.

Socrus, us, f. - mother-in-law. (D.M., II-CC, 1239, par.4); Petrum solum invenio maritum, per socrum, Peter alone I find was a married man through his mother-in-law.  
(Tertullian was one of the first to introduce this word).

Spado, onis, m. - a celibate, one who has no generative power, a castrated person, a eunuch. (D.M., II-CC, 1237, par.3); tertio quoniam spadones et steriles ignominiosi habebantur, thirdly because eunuchs and barren persons used to be regarded as ignominious.

Suboles, is, f. - a sprout, a shoot, offshoot, twig, spray, offspring. (D.M., II-CC, 1238, par.3); et quasi posthuma suboles supparabatur, and as if posthumous offspring was supplied.

-U-

Uber, uberis, n. - a teat, a pap, a dug, a udder, a breast that



gives suck. (D.M., II-CC, 1252, par.5); ubera fluitantia et uteros nauseantes et infantes pipiantes, breasts heaving and wombs qualmish and infants whimpering.

Unijugus, a, um - having one yoke, fastened to a single yoke or cross-beam; once-married, once-wedded. (D.M., II-CC, 1237, par.4); habes et Joseph unijugum et hoc nomine audeo dicere patre meliorem, and you have Joseph once-wedded, and by this name I dare to say better than his father. (Tertullian was the first to introduce this word).

Univira, ae, f. - a woman that has only one husband. (D.M., II-CC, 1239, par.2); per matrem et virginem et univiram, through both mother and virgin and the woman of one husband. (Tertullian was the first to introduce this word).

Uterus, i, m. - the womb, matrix, fruit of the womb, fetus, child. (D.M., II-CC, 1252, par.5); ubera fluitantia et uteros nauseantes et infantes pipiantes, breasts heaving and wombs qualmish and infants whimpering.

-V-

Vir, viri, m. - a male person, a husband. (D.M., II-CC, 1248, par.2); si autem obierit, evacuata est a lege viri, if however he shall die, she has been emancipated from the law of her husband.

Vulgo - generally, universally, publicly, usually, by prostitution. (D.M., II-CC, 1241, par.4); Deus taliter censuit citra quam homines, ut in totum, sive per nuptias sive vulgo, alterius viri admissio adulterium pronuntiatur, immo a Deo, in such a way God has judged rather than man, as in all, whether through marriage or by prostitution, the second admission of a man is called adultery, indeed by God.

## X. Conclusion-Summary of Thesis Work

Latin Christian literature began with Bible translations, which were presumably made during the second century. During the better part of the twentieth century it was the predominant view that North Africa was the cradle of ecclesiastical Latin and that Tertullian was the one who created the ecclesiastical terminology of the West. However, of more recent years it has been discovered that the influence of Rome has been underestimated. More than fifty years before Tertullian wrote and thirty years before the Acts of Martyrs of Scilli (c. 180 A.D.) were written, the process of transition from Greek to Latin had begun in the Christian community of Rome.

Tertullian never really created any system in regard to the founding of Western thought. Some writers of Patrology maintain that Tertullian lacked a balanced mind, which is an essential thing when it comes to arranging the articles of faith logically. On the other hand some patrologists maintain that Tertullian did enrich Latin and increase its power of expression by additions from Greek vocabulary, popular speech, and legal terms.

In my detailed study of Tertullian's three works on marriage I have come to the conclusion that Tertullian did enrich the Latin language, even though he was not the founder of Western thought. He contributed several words to the Latin

language and as was mentioned previously several of his passages are unable to be surpassed in patristic literature. Tertullian's Latin style is very refined even though it is difficult to translate. Perhaps this accounts for the fact that Tertullian was able to take the most common Latin word and draw from it several beautiful meanings.

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