

ECCELESIASTICAL

L A T I N



ECCELESIASTICAL  
LATIN

DONALD P. GOODMAN III



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*Dozenal* numeration is a system of thinking of numbers in twelves, rather than tens. Twelve is much more versatile, having four even divisors—2, 3, 4, and 6—as opposed to only two for ten. This means that such hatefulness as “0.333 . . .” for  $\frac{1}{3}$  and “0.1666 . . .” for  $\frac{1}{6}$  are things of the past, replaced by easy “o;4” (four twelfths) and “o;2” (two twelfths).

In dozenal, counting goes “one, two, three, four, five, six, seven, eight, nine, ten, elv, dozen; dozen one, dozen two, dozen three, dozen four, dozen five, dozen six, dozen seven, dozen eight, dozen nine, dozen ten, dozen elv, two dozen, two dozen one . . .” It’s written as such: 1, 2, 3, 4, 5, 6, 7, 8, 9, ɹ, ɿ, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 1ɹ, 1ɿ, 20, 21 . . .

Dozenal counting is at once much more efficient and much easier than decimal counting, and takes only a little bit of time to get used to. Further information can be had from the dozenal societies (<http://www.dozenal.org>), as well as in many other places on the Internet.



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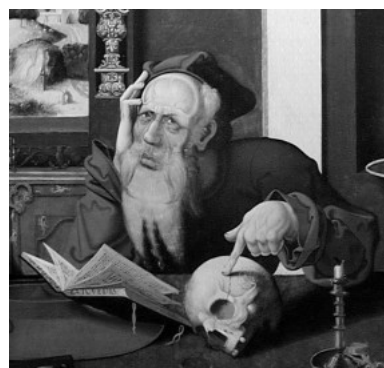


# FINES HUIUS LIBELLI

## GOALS OF THIS TEXTBOOK

IT WOULD BE DIFFICULT TO OVERSTATE the importance of Latin in the history, philosophy, theology, literature, and liturgy of the Catholic Church. In the Western Church, especially, this language inherited from the empire that ruled the world when Our Lord came into it has been a vital safeguard and treasure for all the long centuries since He ascended. Latin is not only a *part* of the great patrimony of the Church; it is the guardian of all the other parts of that patrimony.

Still, Latin was taken so much for granted for so much of the Church's history that there is a sore lack of materials dedicated to learning it; that is, there is a sore lack of materials dedicated to learning Ecclesiastical Latin. This form of Latin is grammatically identical to that which is commonly (and usually inaccurately) called "Classical Latin", but it does employ some different forms and expressions, as well as incorporate frequent Greek and Hebrew idioms. It is customarily pronounced quite differently, as well (indeed, its pronunciation varies significantly by place and time), and is used in very different fields. So while one *can* learn Ecclesiastical Latin by learning "Classical" Latin and applying that to the more important branch, it's not the ideal way. Yet there are very few works which bridge that gap.



Chiefly to be mentioned is Collins's *A Primer of Ecclesiastical Latin*, a textbook without equal in the Anglophone world. But it exists in print only, and costs significantly; thus it is either beyond the reach of, or too inconvenient for, a large group of modern students. Similar problems afflict such stalwarts of "Classical" Latinity as the estimable Wheelock. Such students, then, are forced to resort to "Classical" texts, such as Allen and Greenough's *Latin Grammar*, long out of print and therefore in the public domain and available at low or no cost everywhere. However, these texts are typically dense, difficult to penetrate, and focus on a great deal of grammatical minutiae that a student interested in learning Church Latin will never need. While the declension of nouns derived from the names of Greek heroes may be academically interesting, and even useful for the student fascinated with the prospect of delving through Virgil, it will be utterly useless to the student who wishes to peruse the great Latin patrimony of the Catholic Church, or simply come to a better knowledge of her perennial and venerable liturgy. The student thus ends up wasting a great deal of time that would be better devoted to other angles of study, and all too often loses interest in learning Latin altogether.

This book aims to fill this need. It is fully and unapologetically devoted to the Latin of the Church; it presents to the student the customary Ecclesiastical mode of pronunciation, spends minimal time on the many words for weapons, armor, and military formations that typically occupy such a large portion of the Latin student's time; and it is available in a fully linked, full-color electronic form as well as in print. It has full vocabulary lists which cover all of the

words used in the Mass, as well as a great deal more, and numerous exercises involving both translation *from* and translation *to* Latin.

Most especially, this book aims to prepare a student to *use* Latin, not merely to study it. The student, when completing this text, will be able to read; write; and perhaps even speak and understand Latin, at least with the assistance of a dictionary. While it cannot be claimed that this book is a *complete* guide to Latin conversation, it certainly does prepare the student for it; and that is one of its chief goals.

## HOW TO USE THIS BOOK

A lesson on how to use a textbook may seem a bit insulting to the reader, who is undoubtedly capable of reading, analyzing, and understanding normal English text. However, this book is a bit different from others, and a few notes on how it works may be helpful.

The book is divided into chapters based on parts of speech, each of which is divided into lessons (*lectiones*) covering some aspect of that part's use. Many students will find this organization rational and easy to follow; many, on the other hand, will desire a more integrated approach. It will be possible, then, to work on a lesson at a time from the various chapters instead.

In the electronic edition, the reader can easily click through to anything he might need. Whenever a grammatical term is used, it is linked to the glossary; every exercise has an "answer" beside it that is linked to its portion in the appendix; cross-references are carefully arranged to be linked back to their appropriate sections. There is, lastly, a table of contents, in which all the lessons and chapters point to their appropriate pages, and one can easily bounce back and forth through the book using these.

In the print edition, multiple bookmarks are advisable. One bookmark should be placed in the section currently being studied; one should be placed at the answers to the exercises; and one, if necessary, in the glossary. If one is working on a lesson at a time from the various lessons rather than through the entire book in order, several bookmarks for each of those sections may be required.

## THE IMPORTANCE OF EXERCISES

It should go without saying that *the student should do the exercises*; this really cannot be emphasized enough. A language is meant to be *used*: to be read, written, spoken, and heard. The Catholic who uses the ancient liturgy of the Western Church will hear and speak Latin frequently enough; but reading and writing is still incredibly important in gaining facility with the language. These exercises provide practice with the grammatical concepts and the vocabulary which cannot be easily found elsewhere.

These exercises, in addition to being merely the normal rote practice that learning any language requires, are carefully selected to make use of the texts of Scripture and the liturgy. The student, as soon as really possible, is reading and translating *actual Latin texts*. Skipping the exercises, a shortcut that is certainly tempting, takes away this vital experience from the student.

## SPEAK LATIN OFTEN

This book also includes regular sections entitled *Dicamus*, Latin for “let us speak”. These sections are designed to facilitate actually using Latin as a spoken language. Prayer and literature are vitally important, of course, the most important aspects of learning and using Latin; however, Latin as a language for speech is sadly neglected even among traditional Catholics, and should be studied and pursued.

It was only a short time ago that the seminarian and the novice studied, in the first place, Latin; and only after becoming proficient in it (typically after a year or less) began taking all their studies *in Latin*, the original language of most of their sources, and the official language of the Church. Sadly, even most traditional seminaries and monasteries have ceased this practice; but we need not accept this decline as inevitable. *Use Latin*; the *Dicamus* sections of this book are designed to help make this easier.

## STUDY THE VOCABULARY

Studying vocabulary is unspeakably boring and often extremely difficult; there is simply no way around that fact. It is also, however, the single most important aspect of studying a language. Latin is a rich language with a rich vocabulary, containing many synonyms as well as many very subtle variations on meaning that have served the Church and Christians well throughout the ages. It is vital that the student learn them.

The grammatical concepts that underlie the Latin language are sometimes a bit difficult to internalize, but ultimately they are not terribly different from our own. The lack of mandatory word order; the frequent use of participles; and the prominence of the subjunctive mood are a few of the difficulties that an English-speaking student will have to surmount. But surmount them he will; any student can get around these things. They are difficult not because they are hard to understand, but because they are different from our English way of operating; every student will be able to learn them.

Without vocabulary, however, even the most perfect mastery of all the minutiae of this glorious language is for naught. We must know *what the words mean* before we can hope to use the words the way we ought.

*Study the vocabulary*; it is dull, tedious work, but it is the most important time with Latin that you will spend.

## LATIN IS EASY

The most important thing, bar none, for the English-speaking student of Latin to remember is that *Latin is easy*. It is truly easy, as easy as learning English is. There is no reason whatsoever to be intimidated.

English-speaking students are easily frightened by the large(ish) grammatical charts in Latin. *Five* declensions? *Four* conjugations? The *subjunctive*? What am I dealing with here? But these things are not really complex; they are simply complexity in a different location than English speakers are used to.

Latin has large verb charts, certainly (though not as large as many languages spoken every day); but its word order rules are almost nonexistent. English, on the other hand, may have very small verb charts, but it has word order rules that border on the arcane. To make him sound foreign, even alien, the *Star Wars* character Yoda put his objects at the beginning of his sentences; and this method was pretty effective. But that's only one tiny, easily-understood portion of English word order rules. Our adjectives, for example, *must* be placed in an extremely specific order, or the meaning of the phrase is completely mangled:

opinion, size, age, shape, color, origin, material, purpose

Any other order, and the meaning gets changed. “Good, old, tall, brown, Corinthian, leather walking boots” makes perfect sense; “old leather walking brown tall Corinthian good boots” does not. And this rule doesn't even work all the time, either; sometimes, *alliterative ablaut* can change the necessary order, as in “the big bad wolf”.

The order for our verbal particles can be similarly complex. When an English speaker says, “I'm not going to have to go there”, we have no trouble discerning his meaning; when he says, “I'm not having to go there”, he means something else, but something still perfectly comprehensible; but when he says, “I'm not having to go to have there”, he's speaking gibberish.

These constructions are *extremely* nuanced and *extremely* complex; yet we manage them as native English speakers without thinking about them, and typically without even knowing them.

*Latin is easy*; that is, it's no more difficult than any other language you can learn, *including English*. Latin is a real language that has been spoken as both a first and second language by countless souls throughout history, and even to this day. Even *infants* can learn it, the same way they learn English or French or Mandarin Chinese. Roman toddlers begged their mothers for cookies the same way our toddlers do now; and they said “*mater, da mihi crustulum*”, using a vocative, a present singular imperative, a dative singular pronoun, and an accusative singular noun without agonizing over grammatical charts, any more than our toddlers worry about the placement of their adjectives. It takes work to learn Latin; but it takes work to learn any language. It is a work that is well worth the doing.

*Latin is easy*, as easy as any language is. Don't be afraid; be encouraged! Be excited! You are gaining the key to an infinite wellspring of literary, historical, liturgical, and spiritual riches! If that is not worth the effort of learning a language, close this book and never think of it again. But if it is—as it surely is—then be assured that your efforts will be amply rewarded.

## ABOUT THE COVER IMAGE

The cover image is taken from Hildegard of Bingen's *Hortus Deliciarum*, which depicts the seven liberal arts and their queen, Philosophy, personified as women. Our cover image depicts Grammar, *Grammatica*, a woman in a red dress and a yellow veil (colors almost certainly symbolic, but whose meaning is unknown to your humble author), holding a book in one hand and a multi-tailed whip in the other. By the whip is the inscription *Scope*, which commands us to *search*; and by her head is the inscription *Grammatica*, her name.





The inscription on the arch reads, *Per me quis discit vox, littera, syllaba quid sit*, which means, *Through me one learns what the voice, letter, and syllable might be*. This traditional representation of the art of grammar seemed particularly suitable for a book purporting to teach Latin, the language for which the imagery was created.

## CONCLUSION

And so, with the prayer that it may be useful in further spreading and strengthening this mighty inheritance of the Church in the English-speaking world, this text is presented to the reader.

—Auctor



# CAPUT 1

## ABECEDARIUM ENUNTIATIOQUE

### ALPHABET AND PRONUNCIATION

#### LECTIO 1.1

#### ABECEDARIUM


#### ALPHABET

**T**HE LATIN ALPHABET consists of 21 (that's two dozen and one) letters. Some of the more starched-shirted classicists insist that the real number is 1ϛ (one dozen and eleven), because "j" and "u" (or "v") didn't really exist as far as the Romans were concerned. But we are studying Ecclesiastical Latin, a living language; so there is no need for us to pretend that the last two thousand years of flourishing Latinity didn't occur.

The alphabet is as follows:

a b c d e f g h i j k l m n o p q r s t u v x y z

The astute reader will notice that this is precisely our alphabet, but for the lack of the letter "w." Readers will occasionally come across texts that, for some reason or another, use "i" and "v" for "j" and "u"; however, for the most part, the Church has been happy to adopt these two letters, and it's good to be accustomed to reading them.

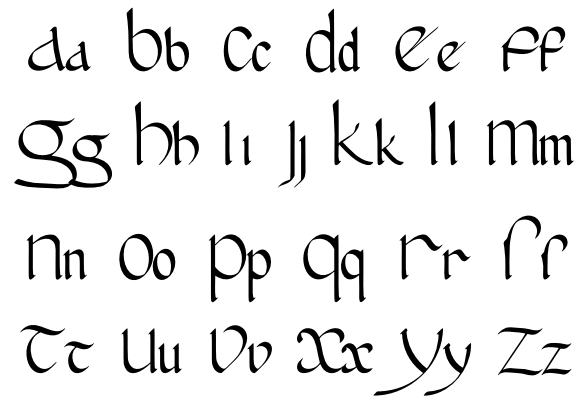
 **Nota bene:** When assaulted by vehement classicists regarding the use of these perfectly legitimate letters, it may be worth nothing that the original alphabet used by the Romans also didn't have "g", and their "p" and "r" were nearly indistinguishable. The classicism can only go so far; there's no reason to accept "g" but not "j" and "u" that isn't pure Ciceronian chauvinism. If all that fails, remind them that the Romans also didn't use lowercase letters, punctuation, or even spaces between words. If that fails, it's probably best to end the discussion.

Just as our children recite their letters with certain names and in certain order so they can more easily memorize them, so in Latin there is a proper order to letters and proper names for them. The following lists the letters; their names; and the approximate pronunciations of them. (The student will be able to pronounce them more precisely after the following few lessons.)

<b>a</b>	a	<i>ah</i>	<b>b</b>	be	<i>bay</i>	<b>c</b>	ce	<i>chay</i>	<b>d</b>	de	<i>day</i>
<b>e</b>	e	<i>eh</i>	<b>f</b>	ef	<i>eff</i>	<b>g</b>	ge	<i>jay</i>	<b>h</b>	ha	<i>hah</i>
<b>i</b>	i	<i>ee</i>	<b>j</b>	ja	<i>yah</i>	<b>k</b>	ka	<i>kah</i>	<b>l</b>	el	<i>ell</i>
<b>m</b>	em	<i>em</i>	<b>n</b>	en	<i>en</i>	<b>o</b>	o	<i>oh</i>	<b>p</b>	pe	<i>pay</i>
<b>q</b>	cu	<i>coo</i>	<b>r</b>	er	<i>air</i>	<b>s</b>	es	<i>ess</i>	<b>t</b>	te	<i>tay</i>
<b>u</b>	u	<i>oo</i>	<b>v</b>	ve	<i>vay</i>	<b>x</b>	ix	<i>icks</i>	<b>y</b>	i græca	<i>ee grayka</i>
<b>z</b>	ze	<i>zeta</i>									

Each of these letters comes in its customary uppercase and lowercase forms.

While we share these *letters* with the Latin alphabet, we do not share all the same *sounds*. Once again, we will differ from the classicists here. There has been a great deal of effort dedicated to reproducing the sounds which the Romans made, and indeed that effort is worthwhile; however, there has also been an effort to impose that system of pronunciation as “correct,” and all others as “incorrect.” The Latin of the Church has never been so rigid. Latin being a living language, its pronunciation varies somewhat from time to time and from place to place. Consequently, only a *general* guide to pronunciation will be offered here. Despite this variability, there is a general standard which permits communication throughout the world, and the student should learn to speak within this standard. However, there is no need for students to attempt to master vowel quantity pronunciation or using alveolar rather than dental stops; the guide in the next lesson will be sufficient for practical purposes.



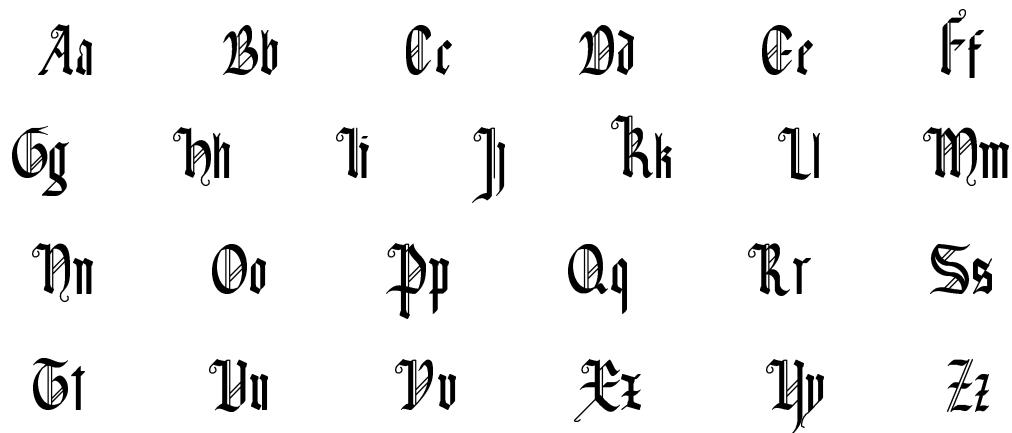
*The traditional Carolingian script, used throughout Christian Europe from the eighth to the twelfth centuries. Notice that *i* and *j*, *u* and *v*, are already distinct.*

## LECTIO 1.2 CONSONÆ SEMIVOCALÆQUE CONSONANTS AND VOWELS

**W**E BEGIN FIRST WITH THE consonants, many of which sound more or less the same in Latin as in English. These include b, d, f, k, l, m, n, p, r, t, v, x. Only a few require any special treatment; we’ll review those now.


- c Like “ch” in *church* when immediately before e, i, æ, or œ; like “k” in *kin* elsewhere
- ch Like “k” in *kin*
- g Like “g” in *gem* when immediately before e or i; like “g” in *gift* elsewhere
- gn Like “ny” in *canyon*
- h Sometimes this is mute, not pronounced at all; sometimes it is pronounced like “h” in *hat*. This is a dialectical difference; choose the one that seems most natural to you.

- i, j Really the same letter; “j” is the consonant form, “i” is the vowel form. When at the beginning of a word and followed by a vowel, or between two vowels, read “i” as “j.” Like “y” in *yoyo*.
- q Always appears with “u”; like “qu” in *quick*, never like that in “quarter”
- s Like “z” in *zoo* when between two vowels; like “s” in *soft* elsewhere
- sc Like “sh” in *ship* when immediately before e, i, æ, or œ; like “sk” in *skip* elsewhere
- t Like “t” in *ten*
- ti When after any letter except “s,” “x,” or “t” and immediately followed by another vowel, like “tzy” in *chintzy*; e.g., *gratias* is *gra-tzee-as*
- th Like “t” in *tea*.
- x Remember that this is really just “ks” spelled in shorthand; the “s” in the sound follows the rules for “sc” above, if a “c” follows the “x”.
- z Like “dz” in *adze*.



A “Gothic” hand used throughout Christian Europe from approximately the thirteenth century; the first printed fonts were based on similar hands. Here, *i* and *j*, *u* and *v*, are also distinct.

Consonants are frequently doubled; such consonants should be clearly pronounced separately. E.g., *vil-la*, not *vila*. English speakers especially find this difficult, and the distinction is rarely important; but particularly when learning, some effort should be put into this. Slow, careful pronunciation will yield great dividends here.

 **Nota bene:** The same classicists that give Ecclesiastical speakers grief about “j” and “u” will also frequently give us grief about our pronunciation. It’s best to ignore this, and just explain that the Church has been using Latin for approximately two millenia, and that

we feel that we know it pretty well. However, it is good to know that classicists will always pronounce “c” and “g” “hard”, as in *car* and *gift*, while they pronounce “v” (which, again, they may write as “u”) as our English “w”. They do this because linguists have determined that Cæsar and Cicero likely did it, as well. Why these classicists believe that Cæsar and Cicero somehow had the perfect, pure, and ideal Latin, while everything subsequent was degraded in some way, is something your humble author has never been able to fathom.

Vowels are another point of difference between Classical and Ecclesiastical pronunciation. In Classical pronunciation, vowels are primarily distinguished based on *length*, which is literally the amount of time that a vowel is held. Vowels are often even marked as long (via the *macron*, as *ā* or *ē*) or short (via the *breve*, as *ă* or *ĕ*). Classical verse, including that of important poems such as the *Aeneid*, depends on vowel length for its meter, not on syllable counts or rhyming as most modern European-language poetry does. For this reason, most Latin dictionaries you buy will have vowel length marked in this way.

Ecclesiastical Latin rarely makes such distinctions. There are “long” and “short” vowel sounds, but they differ in *quality* rather than *quantity*, and the difference is rarely semantically relevant. The *Liber Usualis* defines simple vowel sounds, with which one cannot really go wrong; but remember that these are guidelines rather than firm rules, and one will encounter variations in pronunciation.

Multiple vowels together are normally pronounced separately; this is true even when the pronunciation sounds awkward to English ears. See, e.g., *fili* (three “i” sounds), *diei* (two “i” sounds and one “e” sound). The only exception to this are the *diphthongs*, which are two vowels which are pronounced together as one. These are only three in number: “æ”, “œ”, and “au.” The first two are frequent enough that they are typically written with one letter: “æ”, “œ”. That is how this text will write them; but be prepared to see them sometimes written as two.


a	Always as “a” in <i>father</i>
e	As “e” in <i>red</i> normally; when “long,” often like “ay” in <i>day</i>
i	As “i” in <i>machine</i> ; when “short,” often like “i” in <i>pig</i>
o	As “oa” in <i>goat</i>
u	As “oo” in <i>moon</i> ; when “short,” often like “u” in <i>cut</i> ; <i>never</i> “u” as in <i>mute</i>
y	As “i,” above
æ/ae	As “e,” above, but always long.
œ/oe	As “e,” above, but always long.
au	As “ow” in <i>cow</i>

The important thing is not to allow our English preferences to override our Latin rules. English has some extremely unusual vowel sounds, based on the way they are spelled; and

Aa Bb Cc Dd Ee Ff  
 Gg Hh Ii Jj Kk Ll Mm  
 Nn Oo Pp Qq Rr Ss  
 Tt Uu Vv Xx Yy Zz

A “humanist” hand from the Renaissance, from which many of our normal printed fonts are now derived.

we also tend to diphthongize (combine) simple vowel sounds, which is why “day” sounds like “day-ee” when you pay close attention. *Never* do this in Latin, if you can help it; it won’t cripple your speaking or understanding, but it will sound incongruous.

 **Nota bene:** As with the consonants, it’s good to know how the classicists pronounce their vowels. By and large, they are the same as ours (though they will sometimes attempt to make vocal distinctions between long and short vowels, usually unsuccessfully), with exceptions only in the diphthongs. They pronounce “æ” as our English *eye*, and “œ” as our English *boy*. Otherwise, they should be reasonably happy with our vowels, and we with theirs.

## EXERCITIA 1.1

1. Carefully pronounce the following. Remember your consonants *and* your vowels. Don’t worry about stress. Resp. 1(a) calix Resp. 1(b) motivus Resp. 1(c) lætitia Resp. 1(d) gemma Resp. 1(e) jejunium Resp. 1(f) cælum Resp. 1(g) chorus Resp. 1(h) cena Resp. 1(i) excelsis Resp. 1(j) scutum Resp. 1(k) qui Resp. 1(l) subito Resp. 1(m) baptizo Resp. 1(n) scelus Resp. 1(o) humana Resp. 1(p) agnus Resp. 1(q) gustum Resp. 1(r) stare Resp. 1(s) reliquit Resp. 1(t) asinum Resp. 1(u) jacit Resp. 1(v) anthus Resp. 1(w) falx Resp. 1(x) trahere Resp. 1(y) ratio Resp. 1(z) esse Resp. 1(aa) concedes Resp.

## LECTIO 1.3 SYLLABÆ ET EMPHASIS

### SYLLABLES AND STRESS

**S**YLLABIFICATION AND STRESS are important in both Classical and Ecclesiastical pronunciation, so a good understanding of both is important. Fortunately, the rules governing each are few and simple, so only a little practice will serve the student well.

*Syllabification* is the process of dividing a word into syllables. The key rule to remember here is this:

### *Number of Syllables*

A Latin word has as many syllables as it has vowels or diphthongs.

There are rules for determining which consonants belong to which syllable, but for the most part we simply remember this. In Ecclesiastical Latin, the location of the consonants in syllabification is of no import. Double consonants should be split across syllables; that will be enough to know for now.

*Stress* is the syllable which receives the strongest pronunciation; we are well familiar with it from our own language, which features it prominently. For example, if we put the em-PHA-sis on the wrong syl-LA-ble, we sound very odd. Likewise in Latin.

The rules for stress in Latin are essentially three, and they depend on the *length* of the syllables. Remember, however, that this is *not* the same as the length of the *vowel* in that syllable. A syllable could be long even though the vowel is short, and vice versa. So we begin by learning the rules for long and short syllables:

### *Syllable Length*

1. A syllable is long if it contains a long vowel or a diphthong.
2. A syllable is long if it precedes two consonants, unless it's a stop (p, b, t, d, c, g) followed by either "l" or "r".
3. Otherwise, a syllable is short.

Note that "two consonants" *includes* "x," because it represents two consonant sounds ("ks"), but it *excludes* those single sounds which are represented by double consonants (e.g., "th," "ch," "ph"). A syllable is called *long by nature* if it is long due to rule 1, and *long by position* if it is long due to rule 2.

Then, once we know the longs and shorts in the word, we can easily accent the correct syllable:

### *Syllable Accentuation for "Classical" Latin*

1. In a word of two syllables, always accent the first.
2. In a word of three or more syllables:
  - (1) If the penult (that is, the second-to-last syllable) is long, accent the penult.
  - (2) If the penult is short, accent the antepenult (the third-to-last syllable).



We explain these rules because any good Latin textbook explains them; however, they need not really be memorized. Because long and short vowels can only be predicted in some cases, they must be memorized when learning the vocabulary itself, requiring not only the word itself, but also an extra characteristic for every single vowel in it, be committed to memory. This is a substantial burden on the student's memory, and in Ecclesiastical Latin is almost entirely a waste of time. Poetry in Church Latin almost never relies on vowel length, which aside from syllable stress is the only real reason to learn vowel length patterns. So this text takes a different approach.

There are two accentuation rules you need to know for Church Latin:

### Syllable Accentuation for Church Latin

1. In a word of two syllables, always accent the first.
2. In a word of three or more syllables, accent the syllable with an acute accent (e.g., "é") on it in your vocabulary list.

And that's it. Instead of having to learn a long or short for every vowel, you need only learn one thing for each word or ending: where the accent falls. And you'll be done.

For this reason, it will be immensely helpful to the student, when learning these words, to learn them by both spelling *and* sound; that is, to pronounce them aloud when learning them. This will take all the mystery out of syllable accentuation.

## EXERCITIA 1.2

2. Pronounce the following in Latin. **Resp. 2(a)** cælum **Resp. 2(b)** grátia **Resp. 2(c)** thúrifer **Resp. 2(d)** chorus **Resp. 2(e)** excélsis **Resp. 2(f)** scutum **Resp. 2(g)** scelus **Resp. 2(h)** cautum **Resp. 2(i)** peccátum **Resp. 2(j)** magíster **Resp. 2(k)** iuvat **Resp. 2(l)** hora **Resp. 2(m)** agnus **Resp. 2(n)** gáudeo **Resp. 2(o)** læta **Resp.**

## VOCABULARIUM 1.1

**T**HE FOLLOWING VOCABULARY will be necessary for the next lesson; it is important to study and remember all the forms that appear. For example, **puer, pueri, m.** should be committed to memory in all three parts. This may seem redundant at the present time, but when the student has progressed he will be glad that he dedicated this extra effort at the beginning. The several parts of a word are called its *principal parts*.

<b>Deus, Dei, m.,</b> <i>God</i>	<b>ámbulō, ambuláre, ambulávi, ambulá-</b> <b>tum,</b> <i>to walk</i>
<b>dóminus, dómini, m.,</b> <i>lord (human or divine)</i>	<b>clamo, clamáre, clamávi, clamátum,</b> <i>to cry,</i> <i>to cry out, to shout</i>
<b>dómina, dómínæ, f.,</b> <i>lady</i>	<b>acclámo, acclamáre, acclamávi, acclamá-</b> <b>tum,</b> <i>to cry out, exclaim</i>
<b>ánima, ánimæ, f.,</b> <i>soul, spirit</i>	<b>exclámo, exclamáre, exclamávi, exclamá-</b> <b>tum,</b> <i>to cry aloud, exclaim</i>
<b>ánimus, ánimi, m.,</b> <i>mind, intellect, soul, spirit</i>	<b>sacro, sacráre, sacrávi, sacrátum,</b> <i>to make</i> <i>holy, consecrate</i>
<b>ecclésia, ecclésiæ, f.,</b> <i>church</i>	<b>cónsecro, consecráre, consecrávi, conse-</b> <b>crátum,</b> <i>to make holy, consecrate</i>
<b>doctrína, doctrínæ, f.,</b> <i>teaching, doctrine</i>	<b>gubérno, gubernáre, gubernávi, guberná-</b> <b>tum,</b> <i>to govern</i>
<b>missa, missæ, f.,</b> <i>Mass</i>	<b>désino, desínere, désii, désitum,</b> <i>to cease</i> <i>(w/ infinitive)</i>
<b>cælum, cæli, n.,</b> <i>heaven</i>	<b>sálveo, salvére, —, —,</b> <i>to be well, to be in good</i> <i>health</i>
<b>vir, viri, m.,</b> <i>man (male adult)</i>	<b>váleo, valére, válui, válitum,</b> <i>to be strong,</i> <i>healthy; to prevail</i>
<b>puélla, puéllæ, f.,</b> <i>girl</i>	<b>bonus, bona, bonum,</b> <i>good</i>
<b>púer, púeri, m.,</b> <i>boy, servant</i>	<b>malus, mala, malum,</b> <i>bad</i>
<b>jánua, jánuæ, f.,</b> <i>door</i>	<b>pulcher, pulchra, pulchrum,</b> <i>beautiful</i>
<b>família, famíliæ, f.,</b> <i>family</i>	<b>in (+ ABL),</b> <i>in, on</i>
<b>magíster, magístri, m.,</b> <i>teacher, master</i>	<b>in (+ ACC),</b> <i>into</i>
<b>magístra, magístræ, f.,</b> <i>teacher (female)</i>	<b>ad (+ ACC),</b> <i>to, at; up to; for the purpose of</i>
<b>pópulus, pópuli, m.,</b> <i>people, nation</i>	<b>cum (+ ABL),</b> <i>with</i>
<b>penna, pennæ, f.,</b> <i>feather; pen</i>	
<b>penicillus, penicilli, m.,</b> <i>pencil; small brush</i>	
<b>charta, chartæ, f.,</b> <i>paper</i>	
<b>oro, oráre, orávi, orátum,</b> <i>to pray, beg, ask</i> <i>for</i>	
<b>adóro, adoráre, adorávi, adorátum,</b> <i>to</i> <i>adore</i>	
<b>exóro, exoráre, exorávi, exorátum,</b> <i>to exort,</i> <i>beseech</i>	
<b>intro, intráre, intrávi, intrátum,</b> <i>to enter</i>	
<b>laudo, laudáre, laudávi, laudátum,</b> <i>to</i> <i>praise</i>	

## NOTES

*cælum* can be used in the singular or the plural without any difference in meaning.

**penna, pennæ, f.** means both *feather* and *pen* for obvious reasons.

**oro, orare, oravi, oratum,** “to pray,” takes the person prayed to in the accusative, with or without **ad**. E.g., *ora pro nobis Deum; orare pro me ad Dominum*.

**in,** the student should note, means simply **in** when its object is in the ablative, but **into** when its object is in the accusative. The former is called *place-where*, while the latter is called *place-to-which*. This may sound like mere noise at this point; but commit it to memory anyway, as it will be useful shortly.

**cum** is routinely placed at the *end* of certain pronouns: *tecum, vobiscum*. This does *not*

happen with nouns.

## DICAMUS 1

Now that we have established how to pronounce Latin words, we can begin with our first *Dicamus*. Here we will learn useful Latin phrases for using with fellow-students in our daily lives. We'll begin with something very basic: how to say "hello."

- 1 **Salve.**  
*Hello.*  
(To one person.)

- 2 **Salvete.**  
*Hello.*  
(To more than one person.)

If you are working with a teacher, and not merely on your own, you can greet your teacher:

- 3 **Salve, magister/magistra!**  
*Hello, teacher!*  
(The first for a male teacher, the second for a female.)

- 4 **Salvete, magistri/magistræ!**  
*Hello, teachers!*  
(The first to more than one male teacher, or to a group of teachers including at least one male; the second to a group of female teachers.)

And, of course, the teacher can greet the students:

- 5 **Salve, discipule! Salve, discipula!**  
*Hello, student!*  
(The first to a male student, the second to a female.)

- 6 **Salvete, discipuli! Salvete, discipulæ!**  
*Hello, students!*  
(The first to a group of male students, or a mixed group; the second to a group of female students.)

Working with students can also be challenging, if you happen to be the teacher; for example, you are homeschooling your children in Latin and learning alongside them. In that case, you'll find a few commands to be very useful:

- 7 **Tace! / Tacete!**  
*Be quiet!*  
(The first for one person, the second for more than one.)

- 8 **Sede! / Sedete!**  
*Sit down!*  
(The first for one person, the second for more than one.)

9 **Scribe! / Scribete!***Write!*

(The first for one person, the second for more than one.)

z **Dic! / Dicite!***Speak!*

(The first for one person, the second for more than one.)

ε **Dic iterum! / Dicite iterum!***Speak again! Repeat!*

(The first for one person, the second for more than one.)

10 **Audi! / Audite!***Listen! Hear!*

(The first for one person, the second for more than one.)

11 **Sta! / State!***Stand up!*

(The first for one person, the second for more than one.)

If we call roll, there are some easy responses:

12 **Adsum.***I'm here.*13 **Abest.***He / she is absent.*

And when students inevitably forget certain words, they can easily ask for them:

14 **Quomodo dicitur N. in Latina?***How is N. said in Latin?*15 **Quid est verbum Latinum significans N.?***What is the Latin word meaning N.?*16 **Quid verbum N. significat in Latina?***What word means N. in Latin?*17 **Quid est N. in Latina?***What is N. in Latin?*

Any of the above will do just fine. To ask about what a word is in English, replace the *Latin-* in these phrases with *Anglic-*; e.g., *Anglicum*.

You can tell your students, very easily, to take up their pencils, pens, and papers, and to write things:

18 **Habetisne pennas?**

*Do you have (your) pens?*

19 **Accipe chartas pennasque.**

*Take up paper and pens.*

17 **Accipe chartas et penicillos.**

*Take up paper and pencils.*

1ε **Scribe hæc verba.**

*Write these words.*

When class is over, you can then say goodbye to your teachers:

20 **Vale, magister/magistra!**

*Farewell, teacher!*

(The first for a male teacher, the second for a female)

21 **Valete, magistri/magistræ!**

*Farewell, teachers!*

(The first to more than one male teacher, or to a group of teachers including at least one male; the second to a group of female teachers.)



## CAPUT 2

# DE NOMINIBUS

### ON NOUNS

**N**OUNS ARE THE BUILDING BLOCKS of any language, and the importance of gaining a firm mastery of their use cannot be overstated. English nouns are relatively simple, in that they vary only by number. Latin nouns, however, vary in several dimensions, and so the English-speaking learner needs to dedicate some attention to them.

In Latin, nouns inflect by *case*, *gender*, and *number*. Of these, English has only the barest remnants of case (in our personal pronouns; e.g., “I” as opposed to “me”) and gender (in pronouns and in a few nouns; e.g., ships are referred to as “she”). In Latin, there is a robust system for all three dimensions.

<i>Characteristics of the Latin Noun</i>							
<i>Number</i>		<i>Gender</i>			<i>Case</i>		
Singular	Plural	Masculine	Feminine	Neuter	Nominative	Genitive	Dative
					Accusative	Ablative	Vocative
						Locative	

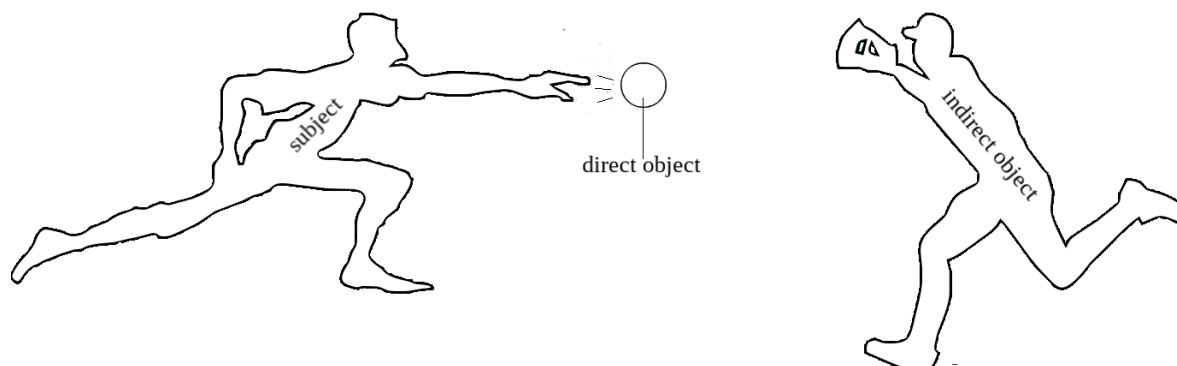
*Number* is simple: when the noun refers to one object, it is *singular*; and when to more than one, *plural*. The ancestors of Latin had a third number, the *dual*; but Latin has only a few vestiges of that old system, primarily in the irregular declensions of *duo* (“two”) and *ambo* (“both”). The student may safely assume that Latin has only singular and plural numbers.

*Gender* is an arbitrary category into which every noun is placed. Latin has three genders, *masculine*, *feminine*, and *neuter*. As the Brothers Humez note, however, “[f]or all practical purposes, they might as well have been vanilla, chocolate, and strawberry, since sex has very little to do with grammatical gender.”<sup>1</sup> In general, male things are masculine and female things are feminine; but many things which are neither male nor female are still either masculine or feminine, and some things that *are* male or female are neuter. For the most part, gender is simply an arbitrary category which must be memorized for each noun. Nouns in vocabulary lists, as well as in dictionaries, will be followed by an *m*, *f*, or *n* to inform the student to which gender the noun belongs.



Finally, *case* marks a word for what role it has in the sentence. There are, broadly speaking, seven cases, five *major cases* and two *minor cases*, the difference being that the minor cases are almost always the same as some other case. The major actors in a sentence are the *subject*, or the doer of the action in a sentence; the *direct object*, or the thing to which the action in a sentence is done; and the *indirect object*, or the receiver of the direct object. Throwing a ball to someone gives an easy way to remember these roles; we can see them depicted pictorially in the diagram on page 12.

<sup>1</sup>Alexander and Nicholas Humez, *Latin for People | Latina pro Populo* 12 (New York: 1188).



The cases are:

**Nominative** The *subject* of the sentence; more specifically, the *doer* of the action in an active sentence (sometimes referred to as the *agent*) and the *experiencer* of the action in a passive sentence. This includes anything that looks like the direct object of the verb *to be*; these are truly *predicate nominatives*, and hence do not go in the accusative.

**Genitive** Most conveniently thought of as the *possessive* case. Most phrases involving “of” and an object should be put in the genitive; all possessives should be in the genitive. In English, we typically express possession either with “of” or with an apostrophe, possibly with an additional “s”; e.g., “John’s ball” or “God’s grace”. Either the apostrophe or “of” is a telltale sign that, in Latin, this phrase would be in the genitive.

**Dative** For *indirect objects*; that is, the *receiver* of a direct object should be put in the dative. A few verbs also take their direct objects in the dative; such will be noted in the vocabulary lists or dictionary. Most commonly translated with “to” or “for.”

**Accusative** For *direct objects*; that is, the *receiver* of the action of a verb should be in the accusative. Many prepositions also take their objects in the accusative.

**Ablative** Sort of a catch-all case; a limited number of prepositions take their objects in the ablative. The ablative also expresses place-where, time-when, accompaniment, agency, and a number of other functions. Usually translated, unless a preposition changes it, with “by,” “with,” or “to.”

The prepositions which take the ablative are few enough that it’s wise to simply memorize them now. The mnemonic is SID P SPACEC, a befuddled Latin student much like ourselves:

Sub, In, De, Præ, Sine, Pro, Ab, Cum, Ex, Coram

All prepositions are, however, first presented with both their meanings and the case which they govern.



**Vocative** Direct address; often translated with “O,” as in “O Marcus!” Almost always identical to the nominative.

**Locative** Place-where; almost always identical to the ablative.

The vocative and the locative are the “minor cases” and can be safely ignored for now, as they are almost always identical to another case. So for now, let’s consider the five major cases.

All the major cases except the ablative can be easily demonstrated in a single sentence. A good knowledge of general grammar (that is, terms like “indirect object” and “possession”) will be helpful here, but not necessary. One can learn these concepts entirely through Latin grammar, as expressed here.

## The God of Israel gave salvation to man.

**The God** is *nominative*, because it is God Who is doing the action; that is, in this sentence, God is giving, and is the *subject*.

**of Israel** is *genitive*, because it expresses possession; that is, the phrase (using the telltale preposition “of”) indicates belonging to something else.

**salvation** is *accusative*, because it is salvation which is being given; that is, it is *receiving* the action which God is doing, and is the *direct object*.

**to man** is *dative*, because it is the *indirect object*; that is, it is *receiving* the direct object, salvation.

A noun can take one of two forms for each of these cases: one in the singular, and one in the plural. When we go through the possible forms for a noun, we are said to be *declining* it; and a pattern of forms applying to multiple nouns we call a *declension*.

There are five declensions in Latin; the first three are by far the most common, the last two by far the least common. They are uncreatively named simply by numbering them: the first, the second, the third, the fourth, and the fifth. Each declension contains nouns of all genders (except the fifth, which is quite uncommon); however, some declensions contain nouns more commonly of one gender than another. We will note these patterns when we come across them.

We determine which declension a noun belongs to by its *genitive singular* ending. This second “principal part” of a noun also gives us the noun’s *stem* (which we will learn about in due time). For that reason, when we are learning vocabulary, we need to memorize the nominative singular *and* the genitive singular, along with the gender. Otherwise we will be unable to determine what declension the noun belongs to, and therefore how to decline it.


As explained briefly earlier, these three bits of information are called the noun’s *principal parts*.

## PREDICATE NOMINATIVES

We mentioned, briefly, in our discussion of the nominative case that we will occasionally encounter things that look like the direct object of a form of the verb *to be*. These are *not* truly direct objects, but rather *predicate nominatives*, and thus should be placed in the nominative case.

- (1) *Petrus est vir.*  
 Peter is a man  
 Peter is a man.

Notice that, based on its placement in the sentence, *vir* (*man*) looks like it ought to be a direct object; it comes right after the verb, after all. But verbs of being *do not* take direct objects; they take predicate nominatives, and go in the nominative case. We technically do this in English, too, but our common grammar has progressed to the point that it sounds rather stilted (think the difference between “It is I” and “It’s me”). In Latin, we *always* use the nominative for the arguments of a verb of being; these are called *predicate nominatives*.

 **Nota bene:** Do not pay attention to word order! In English, all the information about roles in a sentence is carried by word order; in Latin, it is *not*. Word order means next to nothing in Latin; it can carry nuance, but little else. Don’t worry about what *order* the words are in; worry about what *case* the words are in.

## VOCABULARIUM 2.1

<b>natúra, natúræ, f.</b> , <i>nature</i>	<i>son</i>
<b>justítia, justítiaë, f.</b> , <i>justice</i>	<b>exémplum, exémpli, n.</b> , <i>example</i>
<b>poténtia, poténtiaë, f.</b> , <i>power</i>	<b>lætítia, lætítiaë, f.</b> , <i>gladness, joy</i>
<b>miníster, mínístri, m.</b> , <i>minister, servant</i>	<b>litúrgia, litúrgiaë, f.</b> , <i>liturgy</i>
<b>ministérium, ministérii, n.</b> , <i>ministry, office, service</i>	<b>diáconus, diáconi, m.</b> , <i>deacon</i>
<b>chorus, chori, m.</b> , <i>choir</i>	<b>respónsum, respónsi, n.</b> , <i>answer, response</i>
<b>psalmus, psalmi, m.</b> , <i>psalm</i>	<b>firmus, firma, firmum</b> , <i>steadfast, firm</i>
<b>hymnus, hymni, m.</b> , <i>hymn</i>	<b>infírmus, infírma, infírmum</b> , <i>weak, sick</i>
<b>cánticum, cántici, n.</b> , <i>song, canticle</i>	<b>hebráeus, hebráea, hebréum</b> , <i>Hebrew</i>
<b>númerus, númeri, m.</b> , <i>number</i>	<b>eléctus, elécta, eléctum</b> , <i>chosen; elect</i>
<b>aurum, auri, n.</b> , <i>gold</i>	<b>sacer, sacra, sacrum</b> , <i>sacred, holy</i>
<b>cenáculum, cenáculi, n.</b> , <i>attic, upper room; dining room</i>	<b>benedíctus, benedícta, benedíctum</b> , <i>blessed</i>
<b>littera, litteræ, f.</b> , <i>letter (of the alphabet)</i>	<b>maledíctus, maledícta, maledíctum</b> , <i>cursed</i>
<b>epístula, epístulæ, f.</b> , <i>letter (as in mail)</i>	<b>justus, justa, justum</b> , <i>just, righteous</i>
<b>documéntum, documénti, n.</b> , <i>example; les-</i>	<b>servo, servare, servavi, servatum</b> , <i>to keep,</i>

<i>preserve</i>	<i>mátum, to strengthen; to uphold</i>
<b>consérvo, conserváre, conservávi, conservátum, to keep, present</b>	<b>affirmo, affirmáre, affirmávi, affirmátum, to prove; to assert</b>
<b>obsérvo, observáre, observávi, observátum, to watch, observe</b>	<b>mérito, deservedly, rightly</b>
<b>firmito, firmáre, firmávi, firmátum, to strengthen</b>	<b>una, together</b>
<b>confirmito, confirmáre, confirmávi, confir-</b>	<b>bene, well</b>
	<b>male, badly</b>

## NOTES

**laetitia, laetitiae, f.** means an outward expression of joy; contrast with **gaudium, gaudii, n.**, an interior joy.

## EXERCITIA 2.1

1. Name the case of the highlighted word in the following sentences. **Resp. 1(a)** The *cat's* game was chasing the mouse. **Resp. 1(b)** God punished *Sodom* and *Gomorrhah*. **Resp. 1(c)** The rich man left his wealth to the *Church*. **Resp. 1(d)** Mother is a *good woman*. **Resp. 1(e)** We are all *men* here. **Resp. 1(f)** *Mother* put on her hat. **Resp. 1(g)** We all went to *dinner* together. **Resp. 1(h)** The end of *life* is to gain salvation. **Resp. 1(i)** With *that*, he left the room. **Resp. 1(j)** In *stores*, we always find cash. **Resp. 1(k)** My father is a *saint*. **Resp. 1(l)** He gave the *boys* money. **Resp. 1(m)** He gave the boys *money*. **Resp. 1(n)** He gave money to the *boys*. **Resp. 1(o)** There but for the grace of God go *I*. **Resp.**

## DICAMUS 2

Let's begin with some basic conversational phrases now, of the sort that any language class would teach its students. In Spanish and French, students are very early on regaled with *Comment vous appelez-vous* and *Como estás*, so we should learn similar phrases.

- 22 **Quid nomen est? Quid est nomen tuum? Quid nomen est tibi?**  
*What is your name?*
- 23 **Quis es? / Qui estis?**  
*Who are you?*  
(The first for one person, the second for more than one.)
- 24 **Quis est? / Qui sunt?**  
*Who is he/she? / Who are they?*

Fortunately, unlike in most Romance languages, we don't need to worry about informal and polite forms of "you"; we just use *tu* for one person and *vos* for more than one.

We can answer these simple questions very easily, too:

25 ***Nomen meum est N. / N. est nomen mihi.***

*My name is N.*

This last is an example of the *dative of possession*, where in short sentences in which possession is the main point, the person possessing is often put in the dative rather than the genitive.

26 ***N. sum. / N. sumus.***

*I am N. / We are N.*

27 ***N. est. / N. sunt.***

*He is N. / They are N.*

And now that we've exchanged introductions, we can ask a little about each other.

28 ***Quomodo vadit?***

*How's it going?*

29 ***Quomodo te geris? / Quomodo vos geritis?***

*How are you doing?*

(The first for one person, the second for more than one.)

27 ***Quomodo tecum? / Quomodo vobiscum?***

*How is it with you?*

(The first for one person, the second for more than one.)

28 ***Quid agitur?***

*What's going on?*

The first is a simple enough phrase. The second uses **gero, gerere, gessi, gestum**, a word used for everything from merely *to carry* to *to wage*, as in war. But fundamentally it refers to *managing* or *carrying on*, so it seems like a good choice for this use.

30 ***Bene.***

*Well.*

31 ***Male.***

*Badly.*

32 ***Non male.***

*Not bad.*

33 ***Actuosus sum. / Actuosa sum.***

*I'm busy.*

(The first for a male, the second for a female.)

- 34 ***Iratus sum. / Irata sum.***  
*I'm angry.*  
 (The first for a male, the second for a female.)
- 35 ***Lassus sum. / Lassa sum.***  
*I'm tired.*  
 (The first for a male, the second for a female.)
- 36 ***Æger sum. / Ægra sum.***  
*I'm ill; I'm sick.*  
 (The first for a male, the second for a female.)
- 37 ***Tædiosus sum. / Tædiosa sum.***  
*I'm bored.*  
 (The first for a male, the second for a female.)

A variety of potential responses here. Look at the phrases, too, and you'll learn a few important bits of Latin while you're at it. Clearly, *sum* means *I am*. If you want to describe a third person, use *est*, *he is*; and if more than one person, use *sunt*, *they are*. You can also use *sumus* (*we are*); *es* (*you are*, for one person), and *estis* (*you are*, for more than one person).

Also, remember that you can easily negate these merely by inserting the word *non*, *not*; e.g., *Lassus non sum*, *I am not tired*.

Play with these phrases; look up other words, if you want, and combine them in different ways. As always, practice, practice, practice, and practice again; help it really sink in.

## LECTIO 2.1 DECLINATIO PRIMA FIRST DECLENSION

**T**HE FIRST DECLENSION is quite common. Most of the nouns in it are feminine, but a significant number are masculine; these are typically careers that the original speakers of Latin considered more men's work than women's, such as *agricola*, *agricolæ*, *m.*, *farmer*.

Nouns of the first declension have their genitive singular in *-æ*; that is, its second principal part, which you'll memorize in your vocabulary lists, ends in *-æ*. This is the telltale sign of the first declension.

	SING.	PLURAL
NOM.	<i>mensa</i>	<i>mensæ</i>
GEN.	<i>mensæ</i>	<i>mensarum</i>
DAT.	<i>mensæ</i>	<i>mensis</i>
ACC.	<i>mensam</i>	<i>mensas</i>
ABL.	<i>mensa</i>	<i>mensis</i>

**mensa, mensæ, f.** means *table*.

Notice that the gender of the noun makes no difference in its forms in the first declension. Consider **nauta, nautæ, m., sailor**:

	SING.	PLURAL
NOM.	naut <b>a</b>	naut <b>æ</b>
GEN.	naut <b>æ</b>	naut <b>árum</b>
DAT.	naut <b>æ</b>	naut <b>is</b>
ACC.	naut <b>am</b>	naut <b>as</b>
ABL.	naut <b>a</b>	naut <b>is</b>

The gender of the noun will affect adjective agreement, pronoun replacement, and similar things (which we will cover in due time); but, in the first declension, it doesn't change the endings of the nouns at all. Distinguish carefully, then, between declension and gender; the two are independent concepts.

## NOTES

Notice that the genitive plural ending changes the accent of the word; the *-a-* takes the accent.

The genitive singular, dative singular, and nominative plural of the first declension are all the same.

The dative plural and ablative plural are the same. This is, in fact, always true in all declensions.

The nominative and ablative singular are the same. Technically these are distinguished by the nominative ending in a short vowel, and the ablative in a long; but as these are rarely written or pronounced, that is little help.

In cases of ambiguity, context must be used to distinguish. The student will very rarely find these identical endings problematic.

When there are words which are identical except that one is first and one is second declension (*dominus/domina, animus/anima*), there is a special dative and ablative plural form for the first declension word: *-abus*, rather than the normal *-is*. So the dative and ablative plural forms for these feminine words are *dominabus, animabus*. One will still, however, often see the *-is* form, even for these special nouns.

Note that, after the prepositions in Vocabulary 1.1 (page 7), a case is listed. This is because prepositions are *governed* by certain cases; occasionally, the case following the preposition will change the meaning of that preposition, as in our list with *in*. All this means is that the object of the preposition will be in the given case. We will see some examples of this later.

## VOCABULARIUM 2.2

<b>collécta, colléctæ, f.</b> , <i>collect; collection</i>	<b>supérnus, supérna, supérnum</b> , <i>heavenly, celestial</i>
<b>colúmna, colúmnae, f.</b> , <i>column, pillar</i>	<b>terrénus, terréna, terrénum</b> , <i>earthly</i>
<b>creatúra, creatúræ, f.</b> , <i>creature; created thing</i>	<b>sátio, satiáre, satiávi, satiátum</b> , <i>to nourish; to satisfy, sate</i>
<b>siléntium, siléntii, n.</b> , <i>silence</i>	<b>scío, scíre, scívi, scítum</b> , <i>to know</i>
<b>vestigium, vestígii, n.</b> , <i>footstep; step, track, trace</i>	<b>solvo, sólvare, solvi, solútum</b> , <i>to set free; to break up</i>
<b>clerus, cleri, m.</b> , <i>clergy</i>	<b>absólvo, absólvere, absólvi, absolútum</b> , <i>to set free from; to absolve</i>
<b>desidérium, desidérii, n.</b> , <i>want, desire; need</i>	<b>fínio, finíre, finívi, finítum</b> , <i>to end; to finish</i>
<b>detríméntum, detriménti, n.</b> , <i>loss</i>	<b>grego, gregáre, gregávi, gregátum</b> , <i>to gather, assemble</i>
<b>spátium, spátii, n.</b> , <i>space</i>	<b>ágrego, aggregáre, aggregávi, aggregátum</b> , <i>to add to; to join with</i>
<b>vínculum, vínculi, n.</b> , <i>bond, chain</i>	<b>cóngrego, congregáre, congregávi, congregátum</b> , <i>to gather together, assemble</i>
<b>mensícula, mensículae, f.</b> , <i>little table; desk</i>	<b>ségrego, segregáre, segregávi, segregátum</b> , <i>to separate</i>
<b>sella, sellæ, f.</b> , <i>seat; stool; chair</i>	<b>tunc</b> , <i>then; at that time</i>
<b>angélicus, angélica, angelicum</b> , <i>angelic</i>	<b>póstea</b> , <i>later on, afterwards</i>
<b>certus, certa, certum</b> , <i>sure, fixed; certain</i>	<b>súbito</b> , <i>suddenly; at once</i>
<b>contrítus, contríta, contritum</b> , <i>contrite</i>	
<b>immúndus, immúnda, immúndum</b> , <i>unclean; impure</i>	
<b>perénis, perénis, perénne</b> , <i>continual, everlasting; perennial</i>	
<b>díligens, diligéntis</b> , <i>careful, diligent</i>	
<b>salútifer, salutífera, salutíferum</b> , <i>salvific; conducive to salvation</i>	

### NOTES

*Fidem scit* means **he knows the faith**; however, it also sounds a lot like an English phrase meaning “nourishing others with excrement”, and thus serves as a memorable way of remembering the verb **scio, scire, scivi, scitum**.

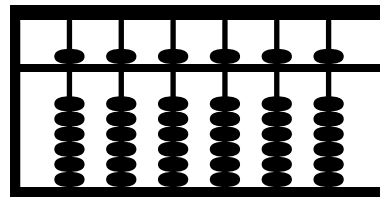
## EXERCITIA 2.2

2. Tell the case and number of the following; list all possibilities. **Resp. 2(a)** puellam **Resp. 2(b)** mensa **Resp. 2(c)** missis **Resp. 2(d)** dominæ **Resp. 2(e)** familias **Resp. 2(f)** januarum **Resp. 2(g)** domina **Resp. 2(h)** animabus **Resp. 2(i)** animis **Resp. 2(j)** animæ **Resp. 2(k)** creaturam **Resp. 2(l)** creatura **Resp. 2(m)** collectas **Resp.**

3. Translate the following, giving all possibilities. Use “to/for” for the dative and “by/with/to” for the ablative. Resp. 3(a) *familiæ* Resp. 3(b) *janua* Resp. 3(c) *cum puella* Resp. 3(d) *in missam* Resp. 3(e) *in missa* Resp. 3(f) *dominabus* Resp. 3(g) *animarum* Resp. 3(h) *dominis* Resp. 3(i) *januæ* Resp. 3(j) *in januam* Resp. 3(k) *in collecta* Resp.
4. Translate the following sentences. Verb meanings will be given to you in parentheses after the verb; but do look at them and see if you notice patterns. Resp. 4(a) *Habesne* (do you have) *pennam*? Resp. 4(b) *Charta et penna necesse sunt* (are necessary). Resp. 4(c) *Habeo* (I have) *chartam*. Resp. 4(d) *Habet* (has) *puella chartam*. Resp. 4(e) *Puella chartam viri puero dat* (gives). Resp. 4(f) *In sella prope mensam cum penna puer sedit* (sits). Resp. 4(g) *Sede* (sit) *in sella*. Resp. 4(h) *Puella mensiculam non habet* (have). Resp.
5. Give the requested form of the word. Resp. 5(a) Gen. s., *janua* Resp. 5(b) Dat. pl., *mensa* Resp. 5(c) Nom. pl., *puella* Resp. 5(d) Dat. s., *familia* Resp. 5(e) Gen. pl., *domina* Resp. 5(f) Acc. pl., *missa* Resp. 5(g) Acc. s., *ecclesia* Resp. 5(h) Abl. s., *anima* Resp. 5(i) Abl. pl., *janua* Resp.

## DICAMUS 3

Some of the very first words that children learn are their numbers; so we will also learn to count in Latin very early on in our studies. Numbers come in several types, however, and are thus more complicated than we might expect.



*Cardinals* are the numbers we use simply for counting. *Ordinals* are those we use for ordering things; e.g., first, second, third. And finally we have *adverbial* forms, which we use for actions; e.g., once, twice, three times.

So count with us:

Ordinal	Trans.	Cardinal	Adverbial
<i>One</i>	<i>Unus, una, unum</i>	<i>Primus, -a, -um</i>	<i>Semel</i>
<i>Two</i>	<i>Duo, duæ, duo</i>	<i>Secundus, -a, -um</i>	<i>Bis</i>
<i>Three</i>	<i>Tres, tres, tria</i>	<i>Tertius, -a, -um</i>	<i>Ter</i>
<i>Four</i>	<i>Quattuor</i>	<i>Quartus, -a, -um</i>	<i>Quater</i>
<i>Five</i>	<i>Quinque</i>	<i>Quintus, -a, -um</i>	<i>Quinquies</i>
<i>Six</i>	<i>Sex</i>	<i>Sextus, -a, -um</i>	<i>Sexiens</i>
<i>Seven</i>	<i>Septem</i>	<i>Septimus, -a, -um</i>	<i>Septiens</i>
<i>Eight</i>	<i>Octo</i>	<i>Octavus, -a, -um</i>	<i>Octiens</i>
<i>Nine</i>	<i>Novem</i>	<i>Nonus, -a, -um</i>	<i>Noviens</i>
<i>Ten</i>	<i>Decem</i>	<i>Decimus, -a, -um</i>	<i>Deciens</i>
<i>Eleven</i>	<i>Undecim</i>	<i>Undecimus, -a, -um</i>	<i>Undeciens</i>
<i>Twelve</i>	<i>Duodecim</i>	<i>Duodecimus, -a, -um</i>	<i>Duodeciens</i>



<i>Thirteen</i>	<i>Tredecim</i>	<i>Tertius decimus</i>	<i>Terdeciens</i>
<i>Fourteen</i>	<i>Quattuordecim</i>	<i>Quartus decimus</i>	<i>Quaterdeciens</i>
<i>Fifteen</i>	<i>Quindecim</i>	<i>Quintus decimus</i>	<i>Quindeciens</i>
<i>Sixteen</i>	<i>Sedecim</i>	<i>Sextus decimus</i>	<i>Sedeciens</i>
<i>Seventeen</i>	<i>Septendecim</i>	<i>Septimus decimus</i>	<i>Septiensdeciens</i>
<i>Eighteen</i>	<i>Duodeviginti</i>	<i>Duodevicesimus</i>	<i>Duodeviciens</i>
<i>Nineteen</i>	<i>Undeviginti</i>	<i>Undevicesimus</i>	<i>Undeviciens</i>
<i>Twenty</i>	<i>Viginti</i>	<i>Vicesimus</i>	<i>Viciens</i>
<i>Twenty-one</i>	<i>Viginti unus</i>	<i>Vicesimus primus</i>	<i>Semel viciens</i>
...			
<i>Thirty</i>	<i>Triginta</i>	<i>Trigesimus</i>	<i>Triciens</i>
<i>Forty</i>	<i>Quadráginta</i>	<i>Quadragesimus</i>	<i>Quadragens</i>
<i>Fifty</i>	<i>Quinquáginta</i>	<i>Quinquagesimus</i>	<i>Quinquagens</i>
<i>Sixty</i>	<i>Sexáginta</i>	<i>Sexagesimus</i>	<i>Sexagens</i>
<i>Seventy</i>	<i>Septuáginta</i>	<i>Septuagesimus</i>	<i>Septuagens</i>
<i>Eighty</i>	<i>Octóginta</i>	<i>Octogesimus</i>	<i>Octogens</i>
<i>Ninety</i>	<i>Nonáginta</i>	<i>Nonagesimus</i>	<i>Nonagens</i>
<i>One Hundred</i>	<i>Centum</i>	<i>Centesimus</i>	<i>Centiens</i>
<i>Thousand</i>	<i>Mille</i>	<i>Millensimus</i>	<i>Miliens</i>

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Grammatically, the cardinal numbers are first-second declension adjectives; for now, though, you can just remember the nominative forms here and apply their meanings whenever you see their stems. We'll see them especially when we talk about times and dates, which we will begin shortly.

As always, numbers are incredibly useful. The adverbial forms are especially so when studying a language and rote is such a large part of learning:

38 ***Dic semel.***

*Say it once.*

39 ***Dic bis.***

*Say it twice.*

37 ***Dic ter.***

*Say it three times.*

38 ***Dic iterum.***

*Say it again.*

So count things in Latin, even if just your fingers, and get used to these cardinal numbers. Whenever studying a new language, one often feels like a child, struggling to find the right

words for things, getting frustrated when they cannot be found. But as for a child, constant practice is the answer.

Read out phone numbers and prices (use *punctum*, *point* or *dot*, for the radix point) in Latin. Combine them in different ways, the way we might sometimes say “three forty-five”, “three hundred forty-five”, or “three four five” for the same number, merely to gain the practice.

## LECTIO 2.2

### DECLINATIO SECUNDA

#### SECOND DECLENSION

THE SECOND DECLENSION is also quite common. Most of the nouns in it are either masculine or neuter; indeed, it will be quite some time before the student encounters another feminine second declension noun. (*domus*, *domi*, *f.*, *house*, is in this lesson.) Unlike the first declension, however, gender *does* make some difference, albeit only a slight one, in the endings that a second declension noun takes.

The marker for second declension nouns is a genitive in *i*. The nominative ends in either *us*, *r*, or *um*, so knowing the genitive in *i* is essential to ensuring that one is dealing with a second declension noun.

	SING.	PLURAL		SING.	PLURAL
NOM.	puer	puer <i>i</i>	NOM.	domin <i>us</i>	domin <i>i</i>
GEN.	puer <i>i</i>	puerórum	GEN.	domin <i>i</i>	dominórum
DAT.	puer <i>o</i>	puer <i>is</i>	DAT.	domin <i>o</i>	domin <i>is</i>
ACC.	puer <i>um</i>	puer <i>os</i>	ACC.	domin <i>um</i>	domin <i>os</i>
ABL.	puer <i>o</i>	puer <i>is</i>	ABL.	domin <i>o</i>	domin <i>is</i>

As we know from our vocabulary, both *puer* and *dominus* are masculine nouns. Second declension nouns with nominatives in *r* or *us* are masculine (usually); only those with nominatives in *um* are neuter.

## NOTES

The genitive plural ending changes the accent of the word; the *-o-* takes the accent.

When the nominative ends in *r* which is preceded by *e*, that *e* may or may not be retained in the other cases. E.g., *ager*, *agri*, *m.*, *field*, drops the preceding *e* in all forms except the nominative singular. The only way to know whether that *e* will be dropped is by remembering both the nominative and the genitive singular from the vocabulary lists; if the *e* is dropped, it will be shown in the genitive singular.

In other words, as always, learn *all* the principal parts.

The genitive singular and the nominative plural are the same.

The dative singular and the ablative singular are the same.  
As always, the dative plural and ablative plural are the same.

Second declension neuter nouns all end in *um* in the nominative singular and *i* (like all second declension nouns) in the genitive singular.

	SING.	PLURAL
NOM.	cælum	cæla
GEN.	cæli	cælórum
DAT.	cælo	cælis
ACC.	cælum	cæla
ABL.	cælo	cælis

This declension leads us to one of the few (nearly) invariant rules that applies throughout Latin grammar:

### Neuter Nouns

1. Neuter nominative and accusative are always the same.
2. Neuter nominative and accusative plural always end in *a*.

Remembering these two rules will go a long way to helping deal with neuter nouns across all declensions.

## VOCABULARIUM 2.3

**mensa, mensæ, f., table**

**vinum, vini, n., wine**

**ager, agri, m., field**

**domus, domi, f., house**

**Christus, Christi, m., Christ**

**flamma, flammæ, f., flame, blaze**

**liber, libri, m., book**

**cibus, cibi, m., food**

**aqua, aquæ, f., water**

**céreus, cérei, m., candle**

**cena, cenæ, f., dinner, meal**

**glória, glóriæ, f., glory**

**bellum, belli, n., war**

**gladius, gladii, m., sword**

**gálea, gáleæ, f., helmet**

**scutum, scuti, n., shield**

**petásus, petási, m., hat**

**píleus, pílei, m., cap; felt cap; beret**

**túnica, túnicae, f., tunic, shirt**

**vestiméntum, vestiménti, n., clothes, robe**

**cálceus, cálcei, m., shoe**

**terra, terræ, f., land**

<b>discipulus, discipuli, m.</b> , <i>student</i>	<b>do, dare, dedi, datum</b> , <i>to give</i>
<b>pugno, pugnare, pugnavi, pugnatum</b> , <i>to fight</i>	<b>foedus, foeda, foedum</b> , <i>filthy, foul, disgusting</i>
<b>studeo, studere, studei</b> , *, <i>to desire, to be eager for, to study (w/ dat.)</i>	<b>antiquus, antiqua, antiquum</b> , <i>old, ancient</i>
<b>monéo, monere, monui, monitum</b> , <i>to warn, to advise</i>	<b>magnus, magna, magnum</b> , <i>large, great</i>
<b>fero, ferre, tuli, latum</b> , <i>to bring, to carry</i>	<b>parvus, parva, parvum</b> , <i>small, cheap</i>
<b>gero, gerere, gessi, gestum</b> , <i>to bear, to carry, to wear, to manage, to carry on</i>	<b>carus, cara, carum</b> , <i>dear, beloved, expensive</i>
<b>ceno, cenare, cenavi, cenatum</b> , <i>to dine</i>	<b>sanctus, sancta, sanctum</b> , <i>holy</i>
<b>edo, edere, edi, esus/essus</b> , <i>to eat, to consume, to devour</i>	<b>beatus, beata, beatum</b> , <i>blessed, happy</i>
<b>manduco, manducare, manducavi, manducatum</b> , <i>to eat, to chew</i>	<b>de (+ ABL)</b> , <i>from, down from, about, concerning</i>
<b>lavo, lavare, lavi, lautus</b> , <i>to wash</i>	<b>a/ab/abs (+ ABL)</b> , <i>by, from, after</i>
<b>adjuvo, adjuvare, adjuvi, adjutum</b> , <i>to help, to aid</i>	<b>coram (+ ABL)</b> , <i>in the presence of</i>
	<b>sine (+ ABL)</b> , <i>without</i>
	<b>pro (+ ABL)</b> , <i>for, for the sake of, on behalf of, before</i>
	<b>super (+ ACC)</b> , <i>above, upon, over</i>
	<b>trans (+ ACC)</b> , <i>across, over, beyond</i>
	<b>ante (+ ACC)</b> , <i>in front of, before</i>
	<b>post (+ ACC)</b> , <i>behind, after</i>

## NOTES

*Christus* is from the Greek Χριστός, “annointed one.” This is a direct translation of the Hebrew מָשִׁיחַ, “Messiah”.

*edere* is the default form of “to eat,” but in later Latin it was increasingly overtaken by *manducare*, which technically meant **to chew**. One rarely sees *edere* in post-Classical texts.

*discipulus* has a corresponding feminine form, **discipula, discipulae, f.**, *female student*.

*a/ab/abs* looks like *a* before a consonant, *ab* before a vowel (or *h*), and *abs* only before *t*. One rarely sees *abs*, even before *t*; but it’s a good idea to use it, if only to keep it in mind for when you do come across it.

## ABLATIVE OF SEPARATION

This is a special use of the ablative case that may or may not use the preposition *a/ab/abs*. We have all heard the end of the Our Father, *sed libera nos a malo*; this is an example of the ablative of separation. When our meaning is to split one thing off from another, such as by freeing, separating, or depriving, we will always use the ablative; we may or may not use a preposition, but if we do, it will either be *a/ab/abs* or *e/ex* (which we will meet in due time).

- (2) *Sed libera nos a malo*  
 but deliver us from evil  
 But deliver us from evil.

- (3) *Eripe cibum puellis.*  
 snatch away food from the girls  
 Snatch the food away from the girls.

Keep this in mind when you see these prepositions, or a bare ablative, in a sentence involving one of these meanings.

## EXERCITIA 2.3

6. Translate the following, giving all possibilities. Use, as always, “to/for” for the dative and “by/with/to” for the ablative. **Resp. 6(a)** *agro* **Resp. 6(b)** *vina* **Resp. 6(c)** *libris* **Resp. 6(d)** *cibum* **Resp. 6(e)** *domos* **Resp. 6(f)** *calceorum* **Resp. 6(g)** *vestimenta* **Resp. 6(h)** *cereo* **Resp.**
7. Give the Latin form for the following. If you know the preposition, please include it; if not, or if no proposition is necessary, simply give the proper form. **Resp. 7(a)** “to the house” **Resp. 7(b)** “of the church” **Resp. 7(c)** “to the church” **Resp. 7(d)** He lit “the candle.” **Resp. 7(e)** He ate two “dinners.” **Resp. 7(f)** He gave seed “to the fields.” **Resp. 7(g)** He loved “wines.” **Resp. 7(h)** “Wines” are delicious. **Resp. 7(i)** “Wine” is delicious. **Resp. 7(j)** He gave “the boys” candles. **Resp.**
8. Translate the following sentences. If the verb ends in *-at*, make it singular; if *-ant*, make it plural. *Est* is *is* and *sunt* is *are*. **Resp. 8(a)** *Deus viro agrum dat.* **Resp. 8(b)** *Puella cibum in aqua lavat.* **Resp. 8(c)** *Puellæ cibum cenant.* **Resp. 8(d)** *Viri puellas adjuvant.* **Resp. 8(e)** *In flammis domus viri est.* **Resp. 8(f)** *Christus viris librum dat.* **Resp. 8(g)** *Mensa Christi pulchra est.* **Resp. 8(h)** *Puer cum puella in domo est.* **Resp. 8(i)** *In agro aquam viro puella dat.* **Resp. 8(j)** *Vir mensam lavat.* **Resp. 8(k)** *Puellæ viros in domo adjuvant.* **Resp. 8(l)** *Viri in domo cum pueris manducant.* **Resp. 8(m)** *Cum pueris manducant in domo viri.* **Resp. 8(n)** *Tunicam non habeo* (I have). **Resp. 8(o)** *Chartam et penicillum in domo discipula habet* (has). **Resp. 8(p)** *Discipulus in pileo librum fert* (carries). **Resp. 8(q)** *Puella puerum et librum fert.* **Resp. 8(r)** *Ad puellam pennam puer jacit* (throws). **Resp.**

## DICAMUS 4

In English, we have “question words,” which we stick at the beginning of a clause to make it clear that we’re *asking*, we’re not *saying*. (We also have to do some strange things to our word order; namely, introduce a special verb, *to do* or *to be* (unless it’s already there), conjugate that, unconjugate the main verb, and then “front” the newly introduced auxiliary verb, and put the subject, normally in the front, somewhere else. That’s how “You like to go to the store” turns into “Do you like to go to the store?”) But Latin has these, too; and while the questions are simpler, in that we don’t need to use special helper-verbs and rearrange our sentence to ask them, we have a much larger variety of question words.

In English, we have the basic six: *who/whom*, for persons; *what*, for things; *where*, for places; *when*, for time; *why*, for purposes and causes; and *how*, for methods. We have variants, of course; *which*, and so forth. Latin has these, too, but in some cases has a great deal more nuance.

Persons	<b>quis, quis, quid</b> <b>uter, utra, utrum</b>	who Who (which of two)
Quality	<b>qualis, qualis, quale</b>	what kind?
Quantity	<b>quantus, -a, -um</b> <b>quanti</b> <b>quanto</b> <b>quot</b> <b>quoties</b> <b>quotus, -a, -um</b>	how much? how much (price only) how much (in comparisons) how many?
Location	<b>ubi</b> <b>unde</b> <b>quo</b> <b>quorsum</b>	where? from where? to where? to where?
Time	<b>quando</b> <b>quamdiu</b>	when? for how long?
Motive	<b>cur</b> <b>quare</b> <b>quamobrem</b> <b>quin</b>	why?   why not?
Method	<b>quomodo</b> <b>quemadmodum</b>	how?

You don't know many phrases you can use these with yet, but learn to ask questions. We've already seen a few, as when you ask how someone is doing or what his name is. Try a few others:

40 ***Quo vadis? / Quo vaditis?***

*Where are you going?*

(The first for one person, the second for more than one.)

41 ***Quomodo vadis? / Quomodo vaditis?***

*How are you going? (E.g., how are you getting there.)*

(The first for one person, the second for more than one.)

42 **Ræda.**  
By car.

43 **Ambulo. / Ambulamus.**  
I'm walking. / We're walking.

Latin also has two question *particles*, *-ne* and *num*. When you ask a question containing *num*, you're really expecting a negative answer:

(4) *Num ad Floridam ambulas?*  
to Florida you're walking  
You're not walking to Florida, are you?

With *-ne*, you attach this little particle to whatever word you're questioning:

(5) *Ad Floridamne ambulas?*  
to Florida you're walking  
You're walking to Florida?  
It's Florida that you're walking to?

And when *non* and *-ne* are combined, you're expecting an affirmative answer, essentially the opposite of *num*:

(6) *Nonne ad Floridam vadis ræda?*  
to Florida you're going by car  
You're going to Florida by car, right?

So sprinkle these question words in your daily Latin practice, as well:

44 **Nomen tuum N. estne?**  
Your name is N?

45 **Num vadis bene?**  
You're not doing well, are you?

Be creative! The worst that can happen is you form something wrong; and you'll likely be understandable anyway.

## LECTIO 2.3 DECLINATIO TERTIA THIRD DECLENSION

**T**HE THIRD DECLENSION is the largest of the declensions, and contains a great many very important words. Unlike the first declension, which is mostly feminine, and the second

declension, which is mostly masculine or neuter, the third declension is about equally distributed between all three genders. So it is doubly important to carefully remember the gender of the noun when learning its other principal parts.

Furthermore, frequently the second principal part will be quite different from the first principal part, so it's doubly important to remember that, as well.

Our example word for this declension will be **lux, lucis, f., light**:

	SING.	PLURAL
NOM.	lux	luc <b>es</b>
GEN.	luc <b>is</b>	luc <b>um</b>
DAT.	luc <b>i</b>	luc <b>ibus</b>
ACC.	luc <b>em</b>	luc <b>es</b>
ABL.	luc <b>e</b>	luc <b>ibus</b>

## NOTES

As always, the dative and ablative plurals are the same. The *-ibus* ending does *not* change the word's accent, unless it increases the syllable count to more than three: *lúcum, lúcibus*.

As usual, we see an *-m* in the accusative singular. For non-neuter nouns, this is typical.

Most importantly, note that the stem to which we attach the endings is *not* the same as the nominative singular. The nominative singular—the “dictionary” form of the word—is *lux*, but the *stem*—the form to which we attach the endings—is *luc-*. Nearly all third declension nouns operate this way.

We have seen stems before, but they are typically the same, or nearly the same, as the dictionary form of the word. Now we will approach the topic formally:

### Stem

that form of the word to which inflections are attached

For example, we have seen **ager, agri, m.**, where the nominative singular is *ager*, but the endings are actually put onto a different stem, *agr-*, with the *-e-* removed. Nearly every third declension noun has this characteristic.

Neuter third declension nouns are declined slightly differently. Our example word for this will be **lumen, luminis, n., light, torch**:



	SING.	PLURAL
NOM.	lumen	lúmin <i>a</i>
GEN.	lúmin <i>is</i>	lúmin <i>um</i>
DAT.	lúmin <i>i</i>	lumín <i>ibus</i>
ACC.	lumen	lúmin <i>a</i>
ABL.	lúmin <i>e</i>	lumín <i>ibus</i>

## NOTES

Notice that here, in the dative and ablative plurals the syllable count increases to more than three, so the accent changes: *lúminum*, *lumínibus*.

Often, the genitive plural will be *-ium*, rather than simply *-um*. This is related to the *i-stem* third declension, which we will examine in the next section. Strictly, however, the correct ending is *-um*.

As always, neuter nominative and accusative are the same, and the nominative and accusative plurals end in *-a*.

## ABLATIVES AND ACCUSATIVES OF TIME

The ablative is responsible for basic expressions of *time-when*, to state when something occurred. This includes specific moments; periods during which something occurred; or, occasionally, durations.

- (7) *Sabbato dormivit.*  
 on Saturday I slept  
 I slept on Saturday.
- (8) *In anno proximo*  
 in year last  
 During the last year

As you can see, the ablative time-when may or may not use a preposition.

The accusative, on the other hand, does *not* have a general time-when function; however, it is used for expressing duration. Duration is, in fact, more normally placed in the accusative.

- (9) *Septem annos Jacob laboravit.*  
 seven years Jacob worked  
 Jacob worked for seven years.

As a rule of thumb, time *when* or *within which* goes in the ablative; time *how long* goes in the accusative.

## VOCABULARIUM 2.4

**hora, horæ, f., hour**

**minútum, minúti, n., minute**

**horológium, horológii, n., clock; sundial**

**sabbátum, sabbáti, n., sabbath; Saturday**

**lux, lucis, f., light**

**pax, pacis, f., peace**

**cáritas, caritátis, f., love, charity**

**cívitas, civitátis, f., city, state**

**amor, amóris, f., love**

**ódium, ódii, n., hate, hatred**

**verbum, verbi, n., word, verb**

**lex, legis, f., law**

**rex, regis, m., king**

**regína, regínæ, f., queen**

**flumen, flúminis, n., river**

**lumen, lúminis, n., light, lamp, torch**

**nomen, nóminis, n., name**

**exámen, exáminis, n., test, exam**

**traditio, traditiónis, f., tradition**

**múlier, muliérís, f., woman**

**pila, pilæ, f., ball, sphere**

**servus, servi, m., servant, slave**

**ancilla, ancillæ, f., female servant or slave;  
“maidservant”**

**nativitas, nativitátis, f., birth**

**sedes, sedis, f., seat, chair**

**domínicus, domínica, domínicum, of or  
having to do with the Lord**

**trado, trádere, trádidi, tráditum, to hand  
down, to hand over, to betray**

**ludo, lúdere, lusi, lusum, to play, to mock,  
to tease, to trick**

**jácio, jácere, jeci, jactum, to throw**

**hábito, habitáre, habitávi, habitátum, to  
live, to dwell**

**hábeo, habére, hábui, hábitum, to live, to  
dwell**

**fluo, flúere, fluxi, fluctum, to flow**

**díligo, dilígere, diléxi, diléctum, to love**

## NOTES

**minutum, minuti, n., minute**, is a substantive use of an adjective modifying an implied neuter word for *time*. You don't need to worry about the details of this until you want to.

## EXERCITIA 2.4

9. Give the case, gender, and number of the following words; list all possibilities. **Resp.** 9(a) lumen **Resp.** 9(b) luces **Resp.** 9(c) regum **Resp.** 9(d) fluminis **Resp.** 9(e) luminibus **Resp.** 9(f) paci **Resp.** 9(g) civitate **Resp.**

τ. Put the word in the requested case. **Resp.** τ(a) lex; dative singular **Resp.** τ(b) traditio; nominative plural **Resp.** τ(c) amor; dative plural **Resp.** τ(d) lux; genitive plural **Resp.** τ(e) nomen; accusative singular **Resp.** τ(f) flumen; accusative plural **Resp.**

ξ. Translate the following sentences. For the verbs, we will include the necessary translation in parentheses following. **Resp. ξ(a)** Amico puer pilam iacit (throws). **Resp. ξ(b)** Viri in civitatibus sæpe habitant (live). **Resp. ξ(c)** Minuto veniam (I will come). **Resp. ξ(d)** Discipuli amorem legis habent (have). **Resp. ξ(e)** Pueri pilam puellis reddit (give back). **Resp. ξ(f)** Verba et flumina fluunt (flow). **Resp. ξ(g)** Hora veniam (I will come) aqua. **Resp. ξ(h)** Minutum cucurrit (I ran). **Resp. ξ(i)** Mulier cenam cum viro edunt (eats). **Resp. ξ(j)** Dominus ancillas dilexit (loved). **Resp. ξ(k)** Puer, sede (sit) in sede cum penna et scribe (write). **Resp. ξ(l)** Sede (sit) in sella et da (give) puero pacem. **Resp. ξ(m)** Do (I give) pacem puellæ et domino. **Resp. ξ(n)** Lumina septem horas arsit (burned). **Resp. ξ(o)** Sedit (I sat) in cenaculo quattuor horas scribens (writing) epistulam mulieri. **Resp.**

## DICAMUS 5

Just like any language, Latin has words for the days of the week; for the months; and for the hours. You will need to learn to talk about these, as well.

### 46 *Hora quota est?*

*What time is it?*

(Lit. “What number hour is it?)

Traditionally, Latin timekeeping was based on the old system of twelve hours in the day and twelve hours in the night. The night hours were not typically individually counted; dawn was the first hour, noon the sixth, and nightfall the twelfth. Hence Our Lord died at the ninth hour. We can use ordinal numbers for these, if we wish to keep time this way.



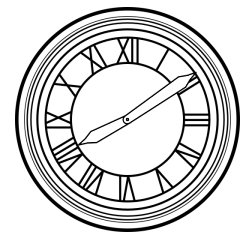
<i>Primus</i>	first	<i>Secundus</i>	second
<i>Tertius</i>	third	<i>Quartus</i>	fourth
<i>Quintus</i>	fifth	<i>Sextus</i>	sixth
<i>Septimus</i>	seventh	<i>Octavus</i>	eighth
<i>Nonus</i>	ninth	<i>Decimus</i>	tenth
<i>Undecimus</i>	eleventh	<i>Duodecimus</i>	twelfth

Grammatically, these are first-second declension adjectives; you can decline them like first-declension nouns in the feminine and second-declension nouns in the masculine and neuter.

### 47 *Hora sexta est.*

*It is the sixth hour. / It is noon.*

Using our modern two-dozen hour clock, we can simply state the time much as we do in English, as a cardinal number with an optional fraction or number of minutes:



48 **Sunt quinque in horologio.**

*It's five on the clock.*

49 **Sunt quinque horæ.**

*It's five hours.*

47 **Sunt tres et dimidia.**

*It's three-and-a-half. / It's half past three.*

48 **Sunt quattuor et quadrans.**

*It's four-and-a-quarter. / It's a quarter past four.*

50 **Sunt quattuor et triens.**

*It's four-and-a-third. / It's twenty past four.*

51 **Sunt septem et quadraginta quattuor.**

*It's seven forty-four.*

52 **Est una.**

*It's one.*

(Note the *est* rather than *sunt* here; since there's one hour, it must be singular.)

Of course, whenever we're telling time, sometimes we're going to miss times that we really need:

53 **Sum tardus. / Sum tarda.**

*I'm late.*

(The first for a male, the second for a female.)

54 **Sum mane.**

*I'm early.*

55 **Sum in recto tempore.**

*I'm right on time.*

Days of the week are fairly simple, at least in Christian Latin. Most European languages have them named after the pagan gods; but Latin does things differently. Only two days have proper names: Saturday and Sunday are *Sabbatum* and *Dominica*; the others are simply *feria* and the ordinal, starting with *feria secunda*, Monday.

Dominica	Sunday
Feria secunda	Monday
Feria tertia	Tuesday
Feria quarta	Wednesday
Feria quinta	Thursday
Feria sexta	Friday
Sabbatum	Saturday

56 **Ambulo in sabbatis.**

*I walk on Saturdays.*

57 **Missa est in Dominica.**

*Mass is on Sunday.*

58 **Nativitas Domini est in feria tertia.**

*Christmas is on Tuesday.*

We can worry about dates and months later; for now, get comfortable with these terms.

## LECTIO 2.4 DECLINATIO TERTIA IN -I THIRD DECLENSION I-STEMS

WITHIN THE third declension is a special group known as *i-stems*. So called because an extra *-i-* is put into their stems in certain circumstances, these words are quite common. Fortunately, they largely follow a few very specific patterns.

For the most part, i-stem nouns are identical to other third declension nouns. However:

### *I-Stem Nouns*

- I-stem nouns always have *-ium* in the genitive plural.
- Neuter i-stem nouns
  - Have *-i* in the ablative singular.
  - Have *-ia* in the nominative and accusative plural.

This is the sort of minor error that can easily trip up a new (or experienced, for that matter) student. Fortunately, nearly all i-stem nouns can be easily identified by a few simple rules:

### *Identifying I-Stems*

A third declension noun is an i-stem if:

- If it is masculine or feminine, and
  - It is parasyllabic—that is, it has the same number of syllables in both the nominative and genitive singular—and the nominative singular ends in *-is* or *-es*. E.g., **civis, civis, m/f.**
  - If the nominative singular ends in *-s* or *-x*, and the stem ends in two or more consonants. E.g., **ars, artis, f.**
- If it is neuter and the nominative singular ends in *-ar*, *-al*, or *-re*; e.g., **mare, maris, n.**

A few i-stem nouns do not fit these rules; there are also a few, even rarer, which are even more i-stem than i-stems, including an accusative singular in *-im*. These are rare enough, however, that they need not be learned as a system; when we run into them, we will mention their peculiarities.

Below, we will use **ars, artis, f., art, craft** for a masculine-feminine i-stem, and **mare, maris, n., sea** for a neuter i-stem.

	SING.	PLURAL		SING.	PLURAL
NOM.	ars	artes	NOM.	mare	maria
GEN.	artis	artium	GEN.	maris	marium
DAT.	arti	artibus	DAT.	mari	maribus
ACC.	artem	artes	ACC.	marem	maria
ABL.	arte	artibus	ABL.	mari	maribus

Like all multisyllabic endings, be aware that *-ium* may change the accented syllable of a word; but only if it changes which syllable is the antepenult; that is, third-to-last.

## VOCABULARIUM 2.5

**vis, vis, f., strength (sing.); force, power, might**

**nox, noctis, f., night**

**ars, artis, f., art, craft**

**mare, maris, n., sea**

**tellus, tellúris, f., earth, ground; the earth**

**stella, stellæ, f., star**

**sidus, síderis, n., star**

**latus, láteris, n., side, flank**

**pars, partis, f., piece, part, region, party**

**febris, febris, f., fever**

**turris, turris, f., tower**

**canis, canis, m/f., dog**

**vestis, vestis, f., garment**

**tibiale, tibialis, n., stocking**

**pater, patris, m., father**

**mater, matris, f., mother**

**filius, filii, m., son**

**filia, filiaë, f., daughter**

**frater, fratris, m., brother**

**soror, sororis, f., sister**

**donum, doni, n., gift**

**sacerdos, sacerdotis, m., priest**

**apóstolus, apóstoli, m., apostle**

**homo, hóminis, m., man, mankind, hu-  
mankind**

**ángelus, ángeli, m., angel**

**morbis, morbi, m., sickness, illness, weak-  
ness**

**mensis, mensis, m., month**

**annus, anni, m., year**

**postis, postis, m., doorpost**

**caligo, caliginis, f., mist; gloom**

**lárgitas, largitátis, f., bounty, abundance**

**æger, ægra, ægrum, sick, ill, infirm**

**dóceo, docére, dócui, doctum, to teach**

**sédeo, sedére, sedi, sessum, to sit**

**mox, soon, next**

**semper, always**

<b>ubi</b> , where, when	<b>-que</b> , and (suffixed)
<b>ubique</b> , everywhere	<b>et</b> , and; even; both . . . and (when et . . . et)
<b>ibi</b> , there	<b>at</b> , but; on the other hand
<b>nempe</b> , truly, certainly, of course	<b>atque</b> , and, as well as, as soon as, together with

## NOTES

**vis, vis, f.** is extremely i-stem; it declines as follows: *vis, vis, vi, vim, vi* in the singular, and *ves, vium, vibus, ves, vibus* in the plural. Occasionally one might see *ve* for the ablative singular, but more often *vi*.

By now you have seen enough third declension nouns to notice some patterns in their genders. Typically, nouns ending in *-us* (but not *-tus*) are neuter; *-tas* and *-tio* are feminine. There is a more complete set of rules for third declension genders, which we will encounter in the next lesson.

**febris, febris, f.**, *fever*, and **turris, turris, f.**, *tower* usually have an accusative singular in *-im*.


**canis, canis, m/f.**, *dog* has both masculine and feminine gender. This means that it employs so-called “natural” gender; make it feminine when talking about female dogs, and masculine when talking about male ones.

**-que** means *and*, but is suffixed to the second word of the conjunction. E.g., the famous Roman emblem “SPQR” stood for “Senatus Populusque Romæ”; “senatus” is “Senate,” “populus” is “people,” and the “-que” attached the “populus” is “and”: “The Senate and People of Rome.” Like any other syllable added to the end of the word, if *que* changes the penult or antepenult, it could change the accent.



**atque** is a portmanteau of **at** and **que**, *but and* or *but also*. The meaning winds up being something like *as well as, as soon as, together with*, or simply *and*.

A common Latin phrase, *semper et ubique*, can now be easily understood by the student: “always and everywhere.”

 **Nota bene:** Notice the word *docere, to teach*. Verbs of teaching, making, and asking often take a *double accusative*, rather than a simple accusative and dative; i.e., both the thing taught *and* the person taught are placed in the accusative. E.g., *Latinam puellam docemus, we teach the girl Latin*. Using a dative for the person taught is, your humble author thinks, better and clearer; but the construction exists, and you should be aware of it.

## EXERCITIA 2.5

**10.** Give the case, gender, and number of the following words; list all possibilities. **Resp. 10(a)** maria **Resp. 10(b)** canem **Resp. 10(c)** sideribus **Resp. 10(d)** lateris **Resp. 10(e)** partium **Resp. 10(f)** turrim **Resp. 10(g)** sidus **Resp. 10(h)** legi **Resp. 10(i)** vi **Resp. 10(j)** patres **Resp.**

11. Put the word in the requested case. **Resp. 11(a)** tellus; dative singular **Resp. 11(b)** mare; accusative singular **Resp. 11(c)** latus; accusative plural **Resp. 11(d)** sidus; ablative singular **Resp. 11(e)** soror; ablative plural **Resp. 11(f)** turris; genitive singular **Resp. 11(g)** turris; genitive plural **Resp. 11(h)** ars; accusative singular **Resp. 11(i)** pater; nominative plural **Resp.**

12. Translate the following sentences. The verb is included in parentheses. **Resp. 12(a)** Soror artem in tellure habet (has). **Resp. 12(b)** Pater sororis in mari moritur (is dying). **Resp. 12(c)** Canes fratres momorderunt (bit). **Resp. 12(d)** Fratres sorores curant (care for). **Resp. 12(e)** Fratres dona matribus dant (give). **Resp. 12(f)** Sacerdotes dona Deo dant (give). **Resp. 12(g)** Deo sacerdos dona dat (gives). **Resp. 12(h)** Traditionem homini Deus dedit (gave). **Resp. 12(i)** Apostoli per terris traditionem Dei tradiderunt (passed down). **Resp. 12(j)** Sub mensam calceos pone (place). **Resp. 12(k)** Puella vestimenta mutatur (changes). **Resp. 12(l)** Puer decorum vestium amat (loves). **Resp.**

## DICAMUS 6

We learned before how to ask how someone is; we can also ask them about their health, their family, and so forth.

59 ***Ut vales? / Quomodo vales?***  
*How is your health?*

5z ***Usque valuisti?***  
*Have you been well till now?*

5ε ***Ut mater valet?***  
*Is your mother well?*

Of course, you can use all the normal question forms if you want to anticipate your answer:

6o ***Nonne morbum habes?***  
*You're ill, aren't you?*  
(Literally, "You have a sickness, don't you?")

61 ***Nonne morbum habet?***  
*He/she isn't ill, is he/she?*  
(Literally, "He/she has a sickness, doesn't he/she?")

This pattern, *habes* for "you" and *habet* for "he" or "she", can be extended to many verbs; you'll learn much more about that in Lesson 6.1.



62 **Num ægra est?**  
*She's not ill, is she?*

63 **Mater ægra estne?**  
*Is your mother ill?*

64 **Non, bene mihi est.**  
*No, I'm well.*  
 (Literally, "No, it's well for me.")

65 **Non, bene ei est.**  
*No, she is well.*

66 **Vere æger est / ægra est.**  
*Yes, he/she is ill.*



67 **Dens dolet (mihi). / Oculus dolet (mihi). / Alvus dolet (mihi).**  
*My tooth hurts. / My eye hurts. / My stomach hurts.*

We can communicate good news, as well:

68 **Sum melior.**  
*I'm better.*

69 **Melius mihi est.**  
*It's better for me.*

67 **Eram, sed jam sanus / sana sum.**  
*I was, but I'm already better.*

In addition to these phrases, when you learn new vocabulary and grammar, think of ways that you can apply it to the situations we present you in the *Dicamus*. You'll become more and more comfortable with Latin this way, even if you're never actually speaking it.

## LECTIO 2.5

### GENUS NOMINUM TERTII DECLINATIONIS

#### GENDER OF THIRD DECLENSION NOUNS

**A**S WE SAW IN THE LAST lesson, the gender of nouns of the third declension can be something of a mystery. Ultimately, of course, the student must simply commit to memory the gender of a given noun when he learns it in his vocabulary; this is the only infallible method. However, as mentioned before, there are a few rules which, when kept in mind, will refresh the overtaxed memory for the vast majority of third declension nouns.

It is good to have these patterns in mind. However, it's also good *simply to memorize the three principal parts of every noun*. Not only will this prevent false friends from confusing you (e.g., looking at a third declension noun ending in *-tus* might easily lead one to think it masculine singular in the second declension, rather than feminine singular in the third declension), but it will allow these genders to come to you more simply, more quickly, and without any necessary thought. But still, learn the patterns; the more tools in your toolbox, the better.

So, without further ado:

### Gender in the Third Declension

- Third declension nouns are *masculine* if they have a nominative and genitive singular in:
  - *-or, -oris*. **Warning:** *The common noun arbor, arboris, f., tree, is an exception!*
  - *-tor, -toris*.
- Third declension nouns are *feminine* if they have a nominative and genitive singular in:
  - *-tas, -tatis*
  - *-tus, -tutis*
  - *-tudo, -tudinis*
  - *-tio, -tionis*
- Third declension nouns are *neuter* if they have a nominative singular in:
  - *-us* (but not *-tus*; see above)
  - *-e*
  - *-al*
  - *-ar*
  - *-men*

You have already encountered examples of many of these rules; this lesson's vocabulary will ensure that you've encountered all of them. Learn these few rules, and few third declension nouns will trouble you.

## VOCABULARIUM 2.6

<b>æquálitás, æqualitátis, f.</b> , <i>equality, evenness</i>	<b>piétas, pietátis, f.</b> , <i>responsibility, loyalty, tenderness</i>
<b>déitas, deitátis, f.</b> , <i>godhead, divine nature</i>	
<b>iníquitas, iniquitátis, f.</b> , <i>unfairness, inequality, sin</i>	<b>potéstas, potestátis, f.</b> , <i>power, rule, force; ability</i>
<b>májestas, majestátis, f.</b> , <i>majesty, grandeur</i>	<b>ascia, asciæ, f.</b> , <i>axe (carpenter's)</i>

**arbor, arbóris, f.**, tree  
**labor, labóris, m.**, work, labor  
**victor, victóris, m.**, victor, victorious one  
**scriptor, scriptóris, m.**, writer  
**véritas, veritátis, f.**, truth  
**libertas, libertátis, f.**, freedom, liberty  
**senéctus, senectútis, f.**, old age  
**multitúdo, multitudínis, f.**, crowd, multi-  
*tude*  
**pulchritúdo, pulchritúdinis, f.**, beauty  
**orátio, oratiónis, f.**, prayer, oration  
**genus, géneris, n.**, type, kind  
**corpus, córporis, n.**, body  
**tempus, témporis, n.**, time  
**ánimal, animális, n.**, animal  
**carmen, cárminis, n.**, song  
**largitor, largitóris, m.**, liberal giver  
**cultor, cultóris, m.**, inhabitant, planter, sup-  
*porter, worshipper*  
**débitor, debitóris, m.**, debtor  
**factor, factóris, m.**, maker, doer; player (in a  
*game)*  
**mos, moris, m.**, custom, habit

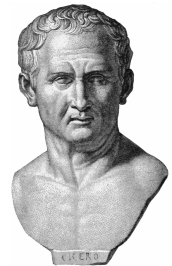
**decus, décoris, n.**, glory, splendor; grace,  
*beauty*  
**sanguis, sánguinis, m.**, blood  
**cruor, cruóris, m.**, blood (from a wound); gore  
**scelus, scéleris, n.**, crime, wickedness, evil, sin  
**pecúnia, pecúniæ, f.**, money  
**victória, victóriæ, f.**, victory  
**ignis, ignis, m.**, fire, brightness; passion  
**dexter, déxtera, déxterum, right, right-  
 hand**  
**siníster, sinistra, sinístrum, left, left-hand**  
**cremo, cremáre, cremávi, cremátum, to  
 burn to ash**  
**digno, dignáre, dignávi, dignátum, to see  
 fit, to behoove**  
**dignor, dignári, dignátus sum, —, to see fit,  
 to behoove (w/ abl.)**  
**conor, conári, conátus sum, —, to try, at-  
 tempt**  
**sanctífico, sanctificáre, sanctificávi, sanc-  
 tificátum, to sanctify, to make holy**  
**cur, why**  
**quómodo, how**

## NOTES

Marcus Tullius Cicero (better known simply as Cicero), one of the most legendary orators of all time, famously cried out, “*O tempora! O mores!*” Now you know what he said: “Oh, the times! Oh, the customs!” It was a rhetorical lament on how far Rome had fallen due to the machinations of Verres and Catiline. No need to worry about the details; but the phrase is commonly quoted.

Cicero also wrote a famous treatise *De Senectute*, “On Old Age.”

Remember to pronounce *pulchritudo* with the *ch* as a *k* sound.



## ABLATIVE OF MEANS AND MANNER

The *ablative of means* is an instrumental use of the ablative; that is, when telling the instrument by which the action of the sentence occurred, we use this form. It does *not* use a preposition.

- (z) *Oratione* Deum deprecamur.  
 by prayer God we beg  
 We beg God by means of prayer.

Remember that this is just *instrumental*; if we're talking about someone doing something, we'll use the ablative of agency, and use the preposition *a/ab/abs*.

The *ablative of manner* is similar; however, rather than describing an instrument of action, it describes a method. It *may or may not* use a preposition, typically *cum*.

(ε) *Lætitia Deum deprecamur.*  
with joy God we beg  
We beg God with joy.

(10) *Cum lætitia Deum deprecamur.*  
with joy God we beg  
We beg God with joy.

These uses of the ablative are very frequently encountered.

## EXERCITIA 2.6

**13.** Based only the rules of this lesson, give the gender of the following nouns. These may or may not be in your vocabulary lists. *Resp.* **13(a)** virtus *Resp.* **13(b)** proprietas *Resp.* **13(c)** ætimator *Resp.* **13(d)** damnatio *Resp.* **13(e)** altare *Resp.* **13(f)** singularitas *Resp.* **13(g)** mare *Resp.* **13(h)** commixtio *Resp.*

**14.** Translate the following. *Resp.* **14(a)** Cur regem scriptorum docet (he teaches)? *Resp.* **14(b)** Quomodo canis cibum edit (eats)? *Resp.* **14(c)** Lætitia cibum canis edit (eats). *Resp.* **14(d)** Multitudo orationem multitudinis precatur (prays). *Resp.* **14(e)** Puella pulchritudinem habet (has). *Resp.* **14(f)** Genera canium animalia sunt (are). *Resp.* **14(g)** Arborum mare in terra est. *Resp.* **14(h)** Arbores cultor cremavit (burned). *Resp.* **14(i)** Arbores cultor cremavit (burned) igni. *Resp.* **14(j)** Ascia arborem pater cecidit (chops down). *Resp.* **14(k)** Factori victoriam dominus dat (gives). *Resp.* **14(l)** Factorum mores in scelere sunt (are). *Resp.* **14(m)** Penna chartaque epistulam de temporibus victoriae labore in mensa puer scribit (writes). *Resp.*

## DICAMUS 7

As we mentioned in our last lesson, in Latin we can also speak about times of the year, particularly the months. Traditionally, Romans spoke about time in a very odd way (at least, very odd to us). They identified certain chief days of the month, and compared the current date to those. Specifically, the *Kalends* (*Kalendæ*), which was the first of the month; the *Nones* (*Nonæ*), the seventh of March, May, July, and October, but the fifth in other months; and the *Ides* (*Idus*), which was fifteenth of March, May, July, and October, but the thirteenth of other months. They would then refer to dates as so many *before the Kalends of such-and-such*:

6ε ***Est dies secundus ante idus Martii***  
*It's the second day before the Ides of March.*  
 (It's March fourteenth.)

70 ***Est pridie Kalendas Julii.***  
*It's the day before the Kalends of July.*  
 (It's June thirtieth.)

Remember that Romans counted *inclusively*, of both the first and the last day; so “March 14 to March 15” was two days for them, not merely one. This, incidentally, is why Christ rose on the *third* day: because we count Friday, the first; Saturday, the second; and Sunday, the third, whereas most moderns would count Saturday as the first instead.

There are complex reasons for why the Romans told dates this way; but it's no more than a curiosity for the student of Christian Latin. Remember that our current calendar, the Gregorian calendar, was designed by officials of the Church and promulgated by the Pope, and was so clearly superior that even Protestant countries eventually recognized and adopted it (sometimes after a long period of resistance). So we can easily keep dates in the Gregorian calendar in Latin; after all, it was *designed in Latin*.



The names of the months we do inherit from the Romans:

<i>Januarius</i>	<i>January</i>	<i>Julius</i>	<i>July</i>
<i>Februarius</i>	<i>February</i>	<i>Augustus</i>	<i>August</i>
<i>Martius</i>	<i>March</i>	<i>September</i>	<i>September</i>
<i>Aprilis</i>	<i>April</i>	<i>October</i>	<i>October</i>
<i>Majus</i>	<i>May</i>	<i>November</i>	<i>November</i>
<i>Junius</i>	<i>June</i>	<i>December</i>	<i>December</i>

Some of these are named after the old pagan gods; some are named after their former places in the calendar, when the year began in March. Those which end in *-ber* are declined like third-declension nouns, their principal parts looking like *-ber*, *-bris* (e.g., **September**, **Septembris**, **m.**); April is **Aprilis**, **Aprilis**, **m.**, and is i-stem. The others are simple second declension nouns. All are masculine.

(Technically, they are all adjectives being used substantively, and they are masculine because they modify the masculine noun *mensis*. You needn't worry about this unless you wish to; if you do, we explain this concept in Lesson 4.4, beginning on page 70.)

We can tell dates in the way we are used to now, simply by numbering them and naming the correct month:

71 ***Est tertius (dies) Aprilis.***  
*It's the third (day) of April.*  
 (It's April third.)

72 ***Nativitas Domini est quintus decimus (dies) Decembris.***

*Christmas is the twenty-fifth (day) of December.*

(Christmas is December twenty-fifth.)

73 ***Ora missam in (die) quinto decimo Decembris.***

*Pray the Mass on the twenty-fifth (day) of December.*

And that's really all there is to it.

## LECTIO 2.6 DECLINATIO QUARTA FOURTH DECLENSION

THE FOURTH DECLENSION contains few nouns, but they are spread between all genders, though they are mostly masculine and neuter. It is characterized primarily by the letter *u*, and though it is relatively unusual, some important words are in this declension. As usual, the masculine and feminine are formed the same way, while the neuter is different; our masculine-feminine example word will be **manus, manus, f., hand**, while our neuter will be **genu, genus, n., knee**.

	SING.	PLURAL		SING.	PLURAL
NOM.	manus	manus	NOM.	genu	genua
GEN.	manus	manuum	GEN.	genu/u	genuum
DAT.	manui	manibus	DAT.	genu/ui	genibus
ACC.	manum	manus	ACC.	genu	genua
ABL.	manu	manibus	ABL.	genu	genibus

### NOTES

Where alternative forms are listed, one sees either; this is particularly true for the genitive and dative singular in the neuter.

One may occasionally see *-ubus* for the dative and ablative plural; this is very unusual.

Strictly speaking, both the genitive singular and the nominative plural have a long *-u-* in their endings, while the nominative singular has a short one. In practical use, however, these are not distinguished.

The fourth declension tends to be limited to certain domains. For example, tree names are largely fourth declension (and are largely feminine). E.g., **quercus, quercus, f., oak; pinus, pinus, f., pine**. Some very important fourth declension words for Church Latin are **spiritus,**

**spiritus, m.** and **genu, genus, n.**, which are of course included in your vocabulary list here. Many nouns formed from verbs are also fourth declension; we'll note these as we come across them.

## VOCABULARIUM 2.7

<b>manus, manus, f.</b> , hand	<b>virtus, virtútis, f.</b> , virtue, strength, power
<b>spiritus, spiritus, m.</b> , spirit, breath	<b>vita, vitæ, f.</b> , life
<b>genu, genus, n.</b> , knee	<b>sapiéntia, sapiéntiæ, f.</b> , wisdom
<b>genus, generis, n.</b> , birth, descent, type, kind	<b>profúndus, profúnda, profúndum</b> , deep, profound
<b>quercus, quercus, f.</b> , oak	<b>altus, alta, altum</b> , high, deep
<b>pinus, pinus, f.</b> , pine	<b>ædífico, ædificáre, ædificávi, ædificátum</b> , to build
<b>cornu, cornus, n.</b> , horn, hoof	<b>quæro, quærerere, quæsívi, quæsítum</b> , to seek, to search
<b>domus, domus, f.</b> , house	<b>specto, spectare, spectavi, spectatum</b> , to look, to watch
<b>feles, felis, f.</b> , cat	<b>áudio, audire, audívi, audítum</b> , to hear
<b>cattus, catti, m.</b> , cat	<b>vídeo, vidére, visi, visum</b> , to see
<b>spina, spinæ, f.</b> , thorn, thorn-bush	<b>serro, serráre, serrávi, serrátum</b> , to saw; to saw up
<b>vitis, vitis, f.</b> , vine	<b>sic, thus, so</b>
<b>ramus, rami, m.</b> , branch, limb	<b>sicut/sícuti</b> , just as, like
<b>radix, radícis, f.</b> , root	<b>nec</b> , neither; used in pairs: <i>nec a, nec b</i> = neither a nor b
<b>silva, silvæ, f.</b> , forest, woods	
<b>lignum, ligni, n.</b> , wood	
<b>serra, serræ, f.</b> , saw	
<b>vítium, vítii, n.</b> , vice	
<b>peccátum, peccáti, n.</b> , sin	
<b>mundus, mundi, m.</b> , world	
<b>adjutórium, adjutórii, n.</b> , help, assistance	

## NOTES

**domus, domus, f.** is functionally identical to **domus, domi, f.**, except for declension. In Church Latin one more commonly sees the second declension version.

**cornu, cornus, n.** is often used analogously; e.g., to mean the tip of a mountain, or the wing of an army. The most famous example is probably *cornucopia*, “horn of plenty.”

**altus, alta, altum** conveys the general idea of vertical expanse. So both an ocean and a mountain can truly be described using this word.

**sicut** is often combined with *et*, meaning “just as” and “so.” E.g., “Just as (*sicut*) it is on earth, so also (*et*) it is in heaven.” (*sicut in cælo et in terra*, from the *Pater noster*). It can serve as either an adverb or a conjunction.



**sic** is often combined with itself, meaning “just as” and “so,” in the same way as **sicut**.

**et** is often combined with itself, meaning “both” and “and.” E.g., “both (*et*) in heaven and (*et*) on earth.”

**video, videre, vidi, visum** can mean “to seem” in the passive; think of this as “is seen as”.

## EXERCITIA 2.7

**15.** Decline the following in the desired case. **Resp. 15(a)** manus; dat. sing. **Resp. 15(b)** domus; gen. plur. **Resp. 15(c)** cornu; acc. plur. **Resp. 15(d)** cornu; abl. sing. **Resp. 15(e)** genu; abl. plur. **Resp. 15(f)** quercus; acc. sing. **Resp. 15(g)** cornu; acc. sing. **Resp. 15(h)** genu; dat. sing. **Resp.**

**16.** Identify the case and number of the following; give all possibilities. **Resp. 16(a)** genu **Resp. 16(b)** cornua **Resp. 16(c)** quercum **Resp. 16(d)** genuum **Resp. 16(e)** manus **Resp. 16(f)** genui **Resp.**

**17.** Translate the following into English. **Resp. 17(a)** In cornu homines homines pugnauerunt (fought). **Resp. 17(b)** Vites vinum in agris non prodit (do not produce). **Resp. 17(c)** Flectamus (let us bend) genua. **Resp. 17(d)** Adjutorium nostrum (our) in nomine Domini. **Resp. 17(e)** Deus laborat (works) sicut in terra et in cælis. **Resp. 17(f)** Et in terra et in cælo Deus est (is). **Resp. 17(g)** Sic Deus dilexit (loved) mundum. **Resp. 17(h)** Magistri discipulos in silvis non docet (do not teach). **Resp. 17(i)** Discipulus quercum et pinum in silva spectabant (was observing). **Resp. 17(j)** Virtutem amat et in mulieribus et viris Dominus. **Resp. 17(k)** Patrem, matrem, fratrem, sororem familia habet (has). **Resp. 17(l)** Deus matrem mundo dedit. **Resp. 17(m)** Cum discipulis Dominus ad partem ibat (went). **Resp. 17(n)** Felis in pinu. **Resp. 17(o)** Canis felisque in quercu sunt. **Resp. 17(p)** Felis in quercum curcurrit (ran). **Resp. 17(q)** Tibialia non in mensa non sit (should be). **Resp. 17(r)** Charta de ligno facitur (is made). **Resp.**

**18.** Translate the following into Latin. **Resp. 18(a)** In the woods, the boys played (luserunt) ball. **Resp. 18(b)** Men stood (steterunt) on the mountaintops. **Resp. 18(c)** The tree’s branches are (sunt) high. **Resp. 18(d)** The animal was (erat) in the oak tree. **Resp. 18(e)** The animal went (ibat) into the oak tree. **Resp. 18(f)** The root of wisdom is (est) the word of God. **Resp. 18(g)** Pagans (pagani) pray (orant) to the trees. **Resp. 18(h)** The pagan (paganus) prayed (oravit) to an oak. **Resp.**

## DICAMUS 8

Going and coming is also a frequent need. When we leave a place, we often will tell people that we are leaving, or when we will be back; we also must frequently tell people when we are arriving. So let’s see how to do it.

74 **Quo vadis / vaditis?**

*Where are you going?*

(The first for one person, the second for more than one.)



75 **Vado ad tabernam.**  
*I'm going to the store.*

76 **Vadimus ad ludum.**  
*I'm going to the game.*

77 **Exit.**  
*He / she is going out.*

78 **Exeunt.**  
*They're going out.*



79 **Discedo.**  
*I'm leaving.*

7c **Discedemus post horam.**  
*We're leaving in an hour.*

7e **Discedam in tribus dimidiaque.**  
*I'll leave at half past three.*

And, of course, we can talk of coming:

80 **Adveniam in tribus.**  
*I'll arrive at three.*

81 **Venio nunc.**  
*I'm coming now; I'm on my way.*

82 **Ræda mea gasolinam non habet; sum in via nunc.**  
*My car is out of gas; I'm on the road now.*

83 **Venio retrorsum cras.**  
*I'm coming back tomorrow.*

84 **Reveniam cras.**  
*I'm coming back tomorrow.*

85 **Reveniam post tres horas.**  
*I'll be back in three hours.*

86 *Reveniamus post hebdomadam.**I'll be back in a week.*

As always, play and experiment with this. Even if you have no one else to speak Latin with, speak it to yourself. Get yourself used to *thinking* of these things in Latin; it will serve you well as you study more.

## LECTIO 2.7

### DECLINATIO QUINTA

#### FIFTH DECLENSION

THE FIFTH DECLENSION is rarely encountered in the wild, but for a few words. Still, those words are common enough that the student should apply himself to this declension as to the other four. All are feminine but for two, **dies, diei, m., day** and **meridies, meridiēi, m., noon, midday**. Even the first of these one will occasionally find matched with feminine adjectives.

	SING.	PLURAL
NOM.	<i>res</i>	<i>rei</i>
GEN.	<i>rei</i>	<i>rerum</i>
DAT.	<i>rei</i>	<i>rebus</i>
ACC.	<i>rem</i>	<i>res</i>
ABL.	<i>re</i>	<i>rebus</i>

This word, **res, rei, f.**, means (roughly) “thing,” and is commonly used in a number of compounds, especially *res publica*, “the public thing,” of which our English word “commonwealth” is a translation, and “republic” is a borrowing.

Notice that many of the endings in this declension take the accent of the word.

And that’s really all there is to this declension; there are no tricks or gimmicks littering the grammar here. So we can proceed directly to our vocabulary.

## VOCABULARIUM 2.8

<b>res, rei, f., thing</b>	<i>kind</i>
<b>dies, diei, m., day</b>	<b>acies, aciēi, f., sharpness, edge, point</b>
<b>meridies, meridiēi, m., noon</b>	<b>glacies, glaciēi, f., ice</b>
<b>fides, fidēi, f., faith</b>	<b>séries, seriēi, f., series, row, sequence</b>
<b>spes, spei, f., hope</b>	<b>effigies, effigiēi, f., copy, image, likeness</b>
<b>spécies, speciēi, f., sight, appearance, type</b>	<b>facies, faciēi, f., face</b>

<b>vultus, vultus, m.</b> , face, countenance, looks	<b>eo, ire, ivi, itum</b> , to go
<b>cervésia, cervésiæ, f.</b> , beer	<b>sum, esse, fui, futúrum</b> , to be, to exist
<b>ovis, ovis, f.</b> , sheep	<b>possum, posse, pótui, *</b> , to be able
<b>grex, gregis, m/f.</b> , flock, herd	<b>alo, álere, álui, álitum</b> , to nourish, to feed, to rear
<b>mons, montis, m.</b> , mountain	<b>pasco, páscere, pavi, pastum</b> , to feed, to graze
<b>collis, collis, m.</b> , hill	<b>vérbero, verberáre, verberávi, verberátum</b> , to beat
<b>urbs, urbis, f.</b> , city	<b>dico, dícere, dixi, dictum</b> , to say, to speak
<b>salus, salútis, f.</b> , salvation	<b>lætus, læta, lætum</b> , happy, joyful, glad
<b>salutáre, salutáris, n.</b> , salvation	<b>circa (+ ACC)</b> , about, near, around
<b>báculum, báculi, n.</b> , stick	<b>prope (+ ACC)</b> , near to
<b>gáudium, gáudii, n.</b> , joy, happiness (interior)	
<b>laus, laudis, f.</b> , praise	
<b>bibo, bíbere, bibi, bíbitum</b> , to drink	

## NOTES

**dies, diei, m.**, is feminine when referring to a specific day. E.g., *festiva dies*, “the feast day.”

**gaudium, gaudii, n.** means an interior joy, not an outward display of joy. Compare to **lætitia, lætitiae, f.**, an outward display of joy.

## EXERCITIA 2.8

**19.** Decline the following in the requested case. **Resp. 19(a)** day; gen. pl. **Resp. 19(b)** face; abl. pl. **Resp. 19(c)** ice; nom. pl. **Resp. 19(d)** hope; abl. sing. **Resp. 19(e)** faith; dat. sing. **Resp. 19(f)** likeness; gen. sing. **Resp.**

**17.** State the case and number of the following; give all possibilities. **Resp. 17(a)** facierum **Resp. 17(b)** glacies **Resp. 17(c)** fidei **Resp. 17(d)** effigie **Resp. 17(e)** aciebus **Resp.**

**18.** Translate the following into English. **Resp. 18(a)** Mater rerum meridie currit (runs). **Resp. 18(b)** Pater vinum circa meridiem bibit (drinks). **Resp. 18(c)** Pater cervesiam fratri cum facie læta donat (gives). **Resp. 18(d)** Gladii acies habent (have). **Resp. 18(e)** Ostendat (may show) Dominus faciem suam (his) tibi (to you). (Num. 6:21). **Resp. 18(f)** Dominus pacem hominibus donat (gives). **Resp. 18(g)** Frater vinum cum glacie non bibit (does not drink). **Resp. 18(h)** Dominus glaciem in montibus posuit (placed). **Resp. 18(i)** Salutare vultus mei (my), et Deus meus (my). (Ps. 36.) **Resp. 18(j)** Acies gladii asciaque est magna. **Resp. 18(k)** Animales speciei meridie cucurrit (ran). **Resp. 18(l)** Vir in effigie Dei facitur (is made). **Resp.**

**20.** Translate the following into Latin. **Resp. 20(a)** The girl loves (amat) the father. **Resp. 20(b)** The man put (posuit) ice in the water. **Resp. 20(c)** The woman walks (ambulat) with God.

Resp. **2o(d)** Turn (converte) the face to the Lord. Resp. **2o(e)** The teacher gives (donat) wisdom to the student. Resp.

## LECTIO 2.8 CASUS VOCATIVUS VOCATIVE CASE

We now proceed to the first of the so-called minor cases: the vocative.

### Vocative

the case governing the direct address of another

The vocative is the case used when we *directly address* another person; that is, not when we're talking *about* someone, but when we're actually talking *to* that person.

Customarily (and archaically), this is often translated with the English *O*; as in, *O Marcus!* We might use *hey* a little more meaningfully: *Hey, Marcus!* Either way, the vocative does *not* work into the grammar of the sentence; it's like an interjection in that way.

In almost every situation, the vocative is identical to the nominative. However, there are two types of word with special vocatives: nouns in the second declension whose nominatives end in *-us* or *-ius*.

*Only* second declension; *only* in the singular; *only* when ending in *-us* or *-ius*.

-us	-e
-ius	-i

Notice that for nouns in *-ius*, the vocative is essentially just removing the nominative ending; in other words, you're not putting an *-i* on, you're taking the *-us* off. Examples:

Hey, Marcus!	Marce!
Hey, Cornelius!	Corneli!
Hey, servant!	Serve!
Hey, son! (filius)	Fili!
Hey, girl! (puella)	Puella!
Hey, Julius!	Juli!
Hey, dog! (canis)	Canis!

So almost universally, the vocative mimics the nominative; but in these two situations, it remains distinct.

## NOTES



**Nota bene:** Three very common irregular vocatives. *Di* is the vocative plural for *deus*; obviously, this is used very seldom in Christian Latin, but is quite usual in pagan Latin, as witnessed in the then-common phrase, *O di immortales!*

*Deus* is the vocative singular of *deus*; regularly this would be *dee*, but that form does not exist. This is true of all second declension forms that end in *-eus*; e.g., *meus, mea, meum, my*.

*Jesus*, the name of Our Lord, also has an irregular vocative. It is an extremely irregular fourth declension noun; other than its nominative and its accusative (which are regular), *all* of its forms end in *-u*, including its vocative. So when calling upon Our Lord by His Name, we say, “O Jesu!”

## DICAMUS 9

Names in Latin sometimes give people a bit of a turn. For one thing, many are very little like their English equivalents; e.g., *Louis* in Latin is *Ludovicus*, and *William* is *Gulielmus*. (On the other hand, some are quite easy to predict; *Patrick* is *Patricius*, and *Anna* is . . . you guessed it.) For another, many wonder whether they should translate their last names; e.g., should an American named “Weber” (which is German for “weaver”) use the Latin last name *Textor*, *weaver*?

The general answer is, “If you want.” Often, there is a perfectly serviceable Latin version of a name; a few of the more common saint-names are below:

<i>John</i>	<i>Joannes</i>	<i>Peter</i>	<i>Petrus</i>
<i>Paul</i>	<i>Paulus</i>	<i>Thomas</i>	<i>Thomæ</i>
<i>Philip</i>	<i>Philippus</i>	<i>James</i>	<i>Jacobus</i>
<i>Francis</i>	<i>Franciscus</i>	<i>Timothy</i>	<i>Timothæus</i>
<i>Bartholemew</i>	<i>Bartolomæus</i>	<i>Mary</i>	<i>Maria</i>
<i>Anne, Anna</i>	<i>Anna</i>	<i>Clare, Clara</i>	<i>Clara</i>
<i>Catherine</i>	<i>Catherina</i>	<i>Louise</i>	<i>Ludovica</i>

Names that are derived from Hebrew will *usually* (except in these very common cases above) simply be imported into Latin, and they will *not* be declined; one determines their role in the sentence simply by context. Many of these names are also very common, such as *Joseph*, *Jacob* (notice this is very similar to *Jacobus*, *James*, but is undeclined), *Elizabeth*, *Judith*, and *Ruth*. Make sure you *pronounce* these with your Latin sounds; but the names themselves are the same.

For other names, use your own judgment. Sometimes, a Latin form immediately suggests itself; an example is *Donaldus*, which very simply Latinizes the Scots Gaelic name *Donald*. Many names are subject to similar Latinizations: *Brigitta* (derived from an Irish name), *Ericus* (from a Norse name), *Eduardus* and *Henricus* (from Anglo-Saxon names).

If you don't want to do this, though, simply import a name as an undeclinable noun. E.g., someone with a Korean name might simply say:

87 ***Mihi nomen est Hyeung.***

*My name is Hyeung.*

There's certainly nothing wrong with this.

As for last names, these are most often (much more often than given names) imported as undeclinable nouns; e.g., the Chinese martyrs *Augustinus Zhao Rong* and *Petrus Wu*. But it can be amusing, even if impractical, to translate a last name, if it is given to translation. Your author's thoroughly English surname, for example, becomes *Bonusvir* in Latin, which has a certain ring to it.

Practice calling out to your friends in Latin using the vocative, where it applies.

## LECTIO 2.9

### CASUS LOCATIVUS

#### LOCATIVE CASE

THE locative is even more “minor” than the vocative is; it is used for “place-where” constructions, describing the location where an action took place.

#### Locative

the case governing expressions of *place-where*, or location

It is almost universally identical to the ablative case, except in a few circumstances. The locative will always be expressed with the ablative except when referring to cities; small islands (including Ireland, *Hibernia*); and a few individual nouns.

#### Situations for the Locative

- Cities
- Small islands (and Ireland, *Hibernia*)
- The following nouns:
  - *domus*
  - *rus*
  - *humus*
  - *militia*
  - *focus*

Most islands are small; Crete and Cyprus are the smallest that do not use the locative, except (for some reason) Ireland.

The locative also has three very simple rules for those rare occasions when it is required:

### Using the Locative

- In the first and second singular declensions, use the genitive ending.
- In the third singular declension, use the dative ending.
- Otherwise, use the ablative ending.

Notice that in the plural, we *never* have special locative endings, and we always use the ablative endings. Except for the special locative situations listed above, we use the ablative endings even in the singular. Only in the situations for the locative do we need these other endings.

For our vocabulary, we will include these four words which use the locative (one, *domus*, we already know), along with a few cities and islands to practice with, plus a few other place names that we won't need to use the locative for.

*domus* in the locative (a second declension word, remember, so we use the genitive ending) is by far the most common locative in ecclesiastical Latin: *domi nostræ sumus*, *we are at our house*.

If we're talking about a place-where that isn't a special locative situation, typically we use the preposition *in* (with the ablative, of course). Occasionally, though, one will see a bare ablative without *in*; the meaning here is usually quite obvious.

## ACCUSATIVE PLACE-TO-WHICH

While it's not a locative construction, the *accusative place-to-which* is common, useful, and relates to location, so we'll discuss it briefly here.

Simply put, when saying that a person is going *to* a place, a common construction is to put the destination in the accusative, with or without a preposition:

- (11) *Domum* vadimus.  
to home we are going  
We will go home.
- (12) *Ad domum* vadimus.  
to home we are going  
We will go home.

When it does use a preposition, it will of course usually be one expressing directionality: *ad*, *in*, etc.

## VOCABULARIUM 2.9

Roma, Romæ, f., Rome	habitatio, habitatiōnis, f., dwelling, residence
Carthāgo, Carthāginis, f., Carthage	inītiū, inītiī, n., beginning, start
Eborācum, Eborāci, n., York	aula, aulæ, f., court, hall
Londīnium, Londīniī, n., London	locus, loci, m., place, site
Mediolānum, Mediolāni, n., Milan	orbis, orbis, m., circle, sphere
Sicīlia, Sicīliæ, f., Sicily	óstium, óstii, n., doorway, front door, entrance
Hibérnia, Hibérniæ, f., Ireland	rus, ruris, n., country, farm
Lusitānia, Lusitāniæ, f., Portugal	humus, humi, f., ground, soil, earth, land
Itālia, Itāliæ, f., Italy	militia, militiæ, f., military service or military institution (e.g., army)
Ánglia, Ángliæ, f., England	focus, foci, m., hearth, fireplace, home, household
portus, portus, m., port, harbor	sto, stare, steti, statum, to stand
taberna, tabernæ, f., shop, tavern, inn	pernocto, pernoctare, pernoctavi, pernoctatum, to spend the night
villa, villæ, f., farm estate, country estate	nunc, now
ædificiū, ædificiī, n., building	simul, at the same time; likewise
via, viæ, f., street, road, way	
patria, patriæ, f., fatherland, motherland, homeland	
oppidum, oppidi, n., town	
vicus, vici, m., village, hamlet, street	
porta, portæ, f., door, gate	

## NOTES

*orbis* is often used to mean *world*, as in *orbis terrarum*, *the sphere of the lands*.

**Nota bene:** *humus, humi, f.* is one of those rare feminine second declension nouns. Remember this!

## EXERCITIA 2.9

**21.** Translate the following as locatives. **Resp. 21(a)** in Carthage **Resp. 21(b)** in a store **Resp. 21(c)** in Italy **Resp. 21(d)** on the ground **Resp. 21(e)** in the army **Resp. 21(f)** in the beginning **Resp. 21(g)** in Portugal **Resp. 21(h)** in the gates **Resp. 21(i)** in the residence **Resp. 21(j)** in the country **Resp. 21(k)** in Rome **Resp. 21(l)** in Milan **Resp.**

**22.** Translate the following into Latin. **Resp. 22(a)** The hat is (est) on the table. **Resp. 22(b)** The woman is in Milan. **Resp. 22(c)** The man and the woman go (eunt) to Ireland. **Resp. 22(d)** The man and the woman are (sunt) in Ireland. **Resp. 22(e)** The family gathered (congregavit) at the hearth. **Resp. 22(f)** The people gathered at the hearth in the house. **Resp.**



## DICAMUS 7

Latin place names are another area we often run into trouble. Do we *translate* place names, or are there unique Latin names for them? As with personal names, the answer is “it depends on the name.”

Some are very common, and have well-established Latin names, many of which long predate their English equivalents:

<i>England</i>	<i>Anglia</i>	<i>Scotland</i>	<i>Scotia</i>
<i>France</i>	<i>Francia, Gallia</i>	<i>Germany</i>	<i>Germania</i>
<i>Spain</i>	<i>Hispania</i>	<i>Portugal</i>	<i>Lusitania</i>
<i>Ireland</i>	<i>Hibernia</i>	<i>Italy</i>	<i>Italia</i>
<i>Greece</i>	<i>Græcia</i>	<i>Croatia</i>	<i>Dalmatia</i>
<i>Romania</i>	<i>Dacia</i>	<i>Poland</i>	<i>Polonia</i>
<i>China</i>	<i>China</i>	<i>Korea</i>	<i>Corea</i>
<i>Japan</i>	<i>Japonia</i>	<i>Rome</i>	<i>Roma</i>
<i>London</i>	<i>Londinium</i>	<i>Paris</i>	<i>Lutetia</i>
<i>Athens</i>	<i>Athena</i>	<i>Milan</i>	<i>Mediolanum</i>

Obviously, this doesn’t even scratch the surface of the matter; particularly in Europe, North Africa, and the Middle East, nearly everything has a traditional Latin name, from countries to cities to bridges to rivers. We have also intentionally left off the more obvious examples, in which the names are carried over into English unchanged (e.g., *Russia* and *Serbia* are pretty self-explanatory).

Other place names are typically imported directly into Latin and made undeclinable; or converted into third declension nouns by the addition of the suffix *-ensis*; e.g., **Washingtonensis**, **Washingtonensis, f.**, which is how we would render both **Washington, D.C.** and **Washington**, the state. Place names are typically feminine in gender, unless their form makes them obviously something else; e.g., *Latium*, the district where Rome lies, is neuter.

88 **(Ad) Romam ibamus.**

*We were going to Rome.*

(The *ad* is optional; see the “accusative place-to-which” in Lectio 3.6 at page 57.)

89 **In Italiam vadunt.**

*They’re going into Italy.*

8z **Washingtonensi sunt.**

*They are in Washington.*

(Note the use of the locative here.)



# CAPUT 3

## SUMMA NOMINALIA

### SUMMARY OF NOUNS

NOUNS ARE “SIMPLE”, in the sense that the actual grammatical forms for them are comparatively few; but they can still carry some meanings that are difficult for the non-native speaker (which for Latin, of course, is all of us). For example, the dative, accusative, and ablative have uses which are “special”, in the sense that they are out of the ordinary. Each case has its normal uses, but as we’ve proceeded we’ve noticed multiple special uses, in which the cases are used in a particular way for a particular purpose. In this chapter we discuss each of those cases—the ablative, dative, and accusative—and what their special uses are. The names for these uses are customary, but there is no need to memorize them; the important thing is to recognize the *use*, not the name.

Many of these concepts are covered elsewhere in our texts; we are summarizing them all here.

Throughout this chapter, we will forego exercises and our *dicamus*. This is meant for study, but also for simple reference.

## LECTIO 3.1

### APPOSITIO

#### APPOSITION

WE OFTEN SEE nouns of the same case strung together, working together and referring to the same thing, and all performing the same role in the sentence. This is called *apposition*:

#### Apposition

Two or more words linked by case, referring to the same thing, and performing the same role in the sentence.

Consider the following, from the prayer that we all know so well:

- (13) *Sancta Maria, Mater Dei*  
holy Mary, Mother of God  
Holy Mary, Mother of God

Here, *Maria* and *Mater* are both nominative; so which is the subject of the sentence? *Both*. They are in apposition to each other. This can work for any noun in any case:

- (14) *Vadit ad ecclesiam, domum Dei.*  
 he goes to the church the house of God  
 He goes to the Church, the house of God.
- (15) *Baculum cani meo, amico meo, est.*  
 the stick to the dog my friend my is  
 The stick is my dog's, my friend's.

In Example 14, we have two accusatives which are in apposition (*ecclesiam* and *domum*); in 15, we have two datives (*cani* and *amico*). Both nouns in the same case perform the same role in their sentences.

## LECTIO 3.2

### DIMINUTIVI

#### DIMINUTIVES

**L**ATIN CAN FORM diminutives not only by affixing to it an adjective, like “small”, but also by actually altering its form. It does so in two different ways, one for first and second declension nouns and adjectives, and one for third, fourth, and fifth declension nouns and adjectives.

For most first and second declension nouns, there are three possible ways to form diminutives. The most common is to simply infix the particle *-ul-*:

parvus → parv- + *-ul-* + *-us* → parvulus

So *parvus*, *small*, yields us *parvulus*, *little*, *very small*.

If the stem ends in *-i-*, *-e-*, or *-u-*, use *-ol-* instead of *-ul-*; e.g., *filius* becomes *filiolus*, *little son*.

Note that these infixes do *not* take the accent; e.g., *filius* → *filiolus*.

If the noun is second declension and ends in *-r*, drop the *-r*, add *-ll-*, and then attach the masculine ending: e.g., *ager* → *agellus*, *little field*. Note that this syllable also does *not* carry the accent: *ágellus*.

In all cases, the resulting word will be the same gender as the original.

For third declension nouns and adjectives, as well as fourth and fifth declension nouns, we use the particle *-cul-* to form diminutives. The particle is infix after the *stem plus -i-* for masculines and feminines, but on the *nominative singular* for neuters. For example, *pars*, *partis*, *f.*:

partis → part- + *-i-* + *-cul-* + *-a* → particula

The resulting form will have the same gender as the original, and should be given the ending *-us*, *-a*, or *-um* accordingly. In this case, *pars* is feminine, so *particula* is also feminine, and thus receives an *-a* ending and is declined as a first declension noun.

For a neuter example, we will use **opus, operis, n., work**:

opus → opus- + **-cul-** + **-um** → opusculum

So we arrive at *opusculum*, **little work**. This word is often used to describe a short treatise, rather than a full work-up on a topic. The resulting word will be neuter and declined as a second declension neuter.

Occasionally, a non-neuter will also form like a neuter; e.g., *fraterculus*. But this is unusual. Notice that the *-cul-* also does *not* take the accent: *partícula*, *opúsculum*.

SUMMARY OF DIMINUTIVE CONSTRUCTIONS			
NOUNS	CIRCS.	PROCESS	EXAMPLE
1st/2nd	All	Insert <i>-ul-</i>	parvus ↓ parv + <b>-ul-</b> + <b>-us</b> ↓ parvulus
1st/2nd	Stem ending in <i>-i-</i> , <i>-e-</i> , <i>-u-</i>	Insert <i>-ol-</i>	filius ↓ fili + <b>ol</b> + <b>us</b> ↓ filiulus
2nd	Nominative ending in <i>-r</i>	Insert <i>-llus</i>	ager ↓ age + <b>ll</b> + <b>us</b> ↓ agellus
3rd/4th/5th	Masc./Fem.	Stem + <i>i</i> + <i>-cul-</i> + gender ending	partis ↓ part + <b>i</b> + <b>cul</b> + <b>a</b> ↓ particula
3rd/4th/5th	Neut.	Nominative + <i>-cul-</i> + <i>-um</i>	opus ↓ opus + <b>cul</b> + <b>um</b> ↓ opusculum

There are even *double* diminutives, which imply even smaller size than normal ones. For these, use the infix *-ell-*. As discussed above, when the stem ends in *-r*, this is the simple, normal diminutive, after we drop the *-r*; e.g., *liber* becomes *libellus*, *little book*. In other cases, it means an extra-small form of thing.

Diminutives can also be used to indicate affection, rather than merely size; e.g., *filiolus*, *dear son*. Think of us in English saying, “you poor little thing”, regardless of the physical size of the person.

### LECTIO 3.3

## GENITIVI CUM QUIBUSDAM ADJECTIVIS

#### GENITIVES WITH CERTAIN ADJECTIVES

We have already met some adjectives that go along with the ablative case (namely, *dignus*, *indignus*, and *plenus*), and some that go along with the dative case (namely, *gratus*, *similis*, and others which denote nearness, affection, or similarity). A great many, however, go with the genitive, in much the way that one might expect based on our customary translation of the genitive with our English preposition *of*.

(16) *Cupidus cenæ est.*  
 desirous of dinner he is  
 He is desirous dinner.

(17) *Diversi morum sunt.*  
 unlike of morals they are  
 They are different of morals.

If you have an adjective that appears to need a noun with it, and it's not one of our enumerated adjectives that take the ablative or the dative, then that noun should be put in the genitive, and translated with *of*.

### LECTIO 3.4

## USUS CASUS ABLATIVI

#### USES OF THE ABLATIVE CASE

**T**HE ABLATIVE CASE is used for a great variety of different purposes, and it's important to understand them. Some of these uses involve prepositions; some of them do not. Latin scholars over the long history of spoken Latin have devised names for nearly all of them. The important thing to remember here is not the wide variety of *names*, but the variety of *meanings*, and how to recognize and form them.

## ABLATIVE OF ACCOMPANIMENT

To express being accompanied by someone or something. Uses the preposition **cum**. Also includes *not* being accompanied by someone or something, using the preposition **sine**, “with-out.”

- (18) *Cum viro mulier venit*  
 with the man the woman came  
 The woman came with the man.
- (19) *Sine muliere vir dolorem habet*  
 without the woman the man sorrow has  
 The man has sorrow without the woman.

## ABLATIVE OF SEPARATION

Expresses separation from another thing, typically used with a verb of freeing, separating, or depriving. This may or may not use a preposition; if it does, it will likely be **ab** or **ex**.

- (17) *Sed libera nos a malo*  
 but free us from evil  
 But deliver us from evil.
- (18) *Barbari Romanis divitias spoliavit*  
 barbarians Romans riches deprived  
 The barbarians deprived riches from the Romans.  
 The barbarians despoiled the Romans of riches.

## ABLATIVE OF MEANS AND MANNER

Very similar uses of the ablative, the *ablative of means* is essentially an instrumental, describing a tool used for accomplishing a purpose. It is usually used without a preposition.

- (20) *Puerum baculo verberat*  
 Boy with a stick beats  
 He beats the boy with a stick.

The *ablative of manner* is used for describing *how* an action is completed, rather than *with what*; it essentially turns a noun, which is a thing, into an adverb, which describes a verb.

The ablative of manner uses a preposition, typically **cum**, if there is no adjective with the noun; if there *is* an adjective, then it may or may not use **cum**, and if it does, it may place the preposition between the noun and the adjective.

- (21) *Cum laude dixit*  
with praise he spoke  
He spoke with praise.
- (22) *Magna laude dixit*  
great praise he spoke  
He spoke with great praise.
- (23) *Magna cum laude dixit*  
great with praise he spoke  
He spoke with great praise.

Obviously, this is the source of our standard graduation grades; *magna cum laude*, *summa cum laude*.

### ABLATIVE OF AGENCY

The ablative is used almost exclusively to express *agency*, whenever the agent is not the subject of the sentence. This will typically be in passive sentences, but need not be. The ablative of agency always uses a preposition; specifically, **a/ab/abs**.

- (24) *A Domino salvor*  
By the Lord I am saved  
I am saved by the Lord.

### ABLATIVE OF COMPARISON

Latin often uses the ablative by itself to indicate the object of a comparison. It does *not* use a preposition.

- (25) *Timore virtus nostra major est.*  
than fear virtue our greater is  
Our virtue is greater than fear.

Closely related is the *ablative of degree*, which states how much the difference is in the compared objects:

- (26) *Pede Marcus altior quam Thomæ.*  
by a foot Marcus taller than Thomas  
Marcus is a foot taller than Thomas.
- (27) *Joannes multo melior in ludis quam Jacobus.*  
John by a lot better in games than James  
John is a lot better at sports than James.



## ABLATIVE OF CAUSE

We use the ablative to express cause, without a preposition.

- (28) *Exsultavi gaudio*  
 I leapt up for joy  
 I jumped for joy.

This construction is so solidly founded that one will sometimes find the word *causa*, in the ablative, to mean *because of* or, literally, *by cause of*, with the genitive.

- (29) *Causa misericordiæ Domini exsultavi*  
 By cause of the mercy of the Lord I leapt up  
 I jumped because of the mercy of the Lord.

The distinction between this ablative of cause and a normal ablative of manner is not always obvious; but the texts have traditionally distinguished them, so we will do so, as well.

## ABLATIVE WITH CERTAIN ADJECTIVES

The adjectives **dignus, -a, -um**, **indignus, -a, -um**, **plenus, -a, -um**, and **idoneus, idonea, idoneum** take the ablative with their accompanying words.

- (2z) *Ille vir muliere indignus est.*  
 that man of the woman unworthy is  
 That man is unworthy of the woman.
- (2ç) *Pleni sunt cæli et terræ gloria tua.*  
 full are heaven and earth glory yours  
 Heaven and earth are full of your glory.

## ABLATIVE OF SPECIFICATION

When an term applies to something only in a certain way, that way will often be placed in the ablative:

- (30) *Beati pauperes spiritu.*  
 blessed poor in spirit (are)  
 Blessed are the poor in spirit.

## ABLATIVE OF DESCRIPTION

Occasionally one will see ablatives used to assign certain descriptive words to a subject, instead of saying that the subject “has” them:

- (31) *Thomæ est vir virtute.*  
 Thomas is a man with virtue  
 Thomas is a man of virtue.  
 Thomas is a virtuous man.

Of course, this is very akin to the ablative of specification.

## ABLATIVE OF TIME-WHEN

The ablative can be used to express the time that something occurred, with or without a preposition. This includes specific moments; periods within which something occurred; and, occasionally, durations.

- (32) *Ætate fructus maturat.*  
 in the summer fruits ripen  
 In the summer, fruits ripen.
- (33) *Septem annis Jacob laboravit.*  
 seven years Jacob worked  
 Jacob worked for seven years.

Duration, however, is normally expressed by the accusative of duration. Example 33 should probably be interpreted more as *Jacob worked during seven years*, expressing that he was working within that period; to say that he worked throughout the seven years, we would use the accusative.

It is important to note, with all these uses of the ablative, that very often the sense of the sentence is very clear without the need to stick a particular use of the ablative into one of these categories. It is *meaning*, not category, that really matters. Review these uses as guides to using the ablative correctly, not as a list of possible ablative categories to apply.

## LECTIO 3.5 USUS CASUS DATIVI USES OF THE DATIVE CASE

### DATIVE OF POSSESSION

Datives are frequently used to express ownership, particularly in short and simple sentences:

- (34) *Libri viro sunt.*  
 books to the man are  
 The books are the man's.

This does not serve as a general possessive, however; the genitive still serves that purpose. The dative of possession is typically used only when the possession itself is the main idea of the utterance.

## DATIVE WITH CERTAIN ADJECTIVES

Some adjectives, most of which can be translated with *to* (e.g., *near to*, *dear to*, *similar to*, etc.) take a dative, rather than the ablative that we saw with the three adjectives above:

- (35) *Maria grata Deo.*  
 Mary pleasing to God  
 Mary is pleasing to God.

This applies to any adjectives express nearness, fitness, likeness, service, and inclination, along with their opposites.

## DATIVE OF ADVANTAGE

This applies to either advantage or disadvantage. If an action benefits or harms a party, that party will often (if not the direct object) be placed in the dative:

- (36) *Regi peccavit.*  
 to the king he sinned  
 He sinned against the king.
- (37) *Pœnitentibus peccata dimittit.*  
 the penitents sins he forgives  
 He forgives the penitents (their) sins.

This comes quite commonly in words involving sinning and forgiveness.

## DATIVES WITH CERTAIN VERBS

Intransitive verbs will often take a “direct object” in the dative. (It is not really a direct object in Latin, but may well be one in the English translation.) Often this has overlap with other uses of the dative; e.g., in a verb of forgiving, Example 37 could be analyzed as either a dative of advantage or as a dative of this type.

Compounds are also often associated with the dative:

- (38) *Quid enim proderit homini?*  
 what for will it have profited a man  
 What will it have profited a man?

*proderit* comes from **prosum, prodesse, profui, profuturus, to profit**. This is an intransitive verb, of course, which means that it will frequently take a dative as a pseudo-direct object.

## DATIVE OF PURPOSE AND DOUBLE DATIVE

If there is a simple word which can express the purpose of an action, it may be placed in the dative:

(39) *Deus Jesum in mundum saluti hominum misit.*  
 God Jesus into the world for the salvation of men sent  
 God sent Jesus into the world for the salvation of men.

(3z) *Deus Jesum misit saluti hominibus.*  
 God Jesus sent for the salvation to men  
 God sent Jesus for the salation of men.

Example 3z shows an example of a *double dative*: in addition to the dative of purpose, there is also a dative of reference. This is essentially combining the dative of purpose with the dative of advantage.

Note that this only works with very simple purposes; otherwise, a real, subjunctive purpose clause, or some other construction, is needed.

## LECTIO 3.6 USUS CASUS ACCUSATIVI USES OF THE ACCUSATIVE CASE

### ADVERBIAL ACCUSATIVE

Certain neuter pronouns (see Chapter 5) and adjectives can be used with an adverbial sense. There are only a handful of them:

<i>omnia</i>	in all respects
<i>nihil</i>	not at all, in no sense
<i>quod si</i>	but if, as to which if
<i>quod nisi</i>	but unless, as to which unless
<i>(ut) quid</i>	as to what, why

(3ε) *Quid occidit Marcum?*  
 what did he kill Marcus  
 Why did he kill Marcus?

We would normally expect an adverb such as *quare* or *cur* here; but the adverbial accusative fills in. This does not happen with words other than those listed above.

## PREDICATE ACCUSATIVE AND DOUBLE ACCUSATIVE

Two uses that are similar to the point of being indistinguishable, these two (“predicate accusative” and “double accusative”) are often separated in grammatical texts, and so are named separately here.

Some verbs naturally lend themselves to having two “direct objects”; verbs of asking, teaching, or making are the most common examples. These take a double accusative:

- (40) *Facimus eum virum.*  
 we made him a man  
 We made him a man.
- (41) *Latinam eum docuimus.*  
 latin him we taught  
 We taught him Latin.
- (42) *Opinionem eum rogamus.*  
 opinion him we ask  
 We’re asking him his opinion.

Of course, sometimes this isn’t the only possible construction. For example, in Example 41, we could quite easily say, *Latinam ei docuimus*, using the dative. But the construction exists and should be learned.

## ACCUSATIVE PLACE-TO-WHICH

Motion toward a thing is often expressed by a bare accusative, without a preposition:

- (43) *Angliam ibimus in ætate.*  
 England we will go in the summer  
 We’re going to England in the summer.

Often, however, we will see prepositions, such as *ad* or *in*, for this purpose.

## ACCUSATIVE OF DURATION

Much more often than the ablative, the accusative can be used to express a duration of time, without a preposition:

- (44) *Septem annos Jacob laboravit.*  
 seven years Jacob worked  
 Jacob worked for seven years.

The accusative can *only* be used for duration in this way, however; it does not have a general time-when function.



# CAPUT 4

## ADJECTIVA

### ADJECTIVES

**W**E HAVE ALREADY SEEN SOME adjectives; *pulcher*, *beatus*, and so forth. Adjectives are very similar to nouns: they have case, gender, and number, and they are grouped in declensions. However, the declensions are different, and they do not have innate gender the way that nouns do. But first, let's define what we mean by "adjective":

#### Adjective

A word which describes or modifies the meaning of a noun, matching that noun in case, gender, and number

An adjective qualifies the noun that it is attached to. For example, we may be talking about a girl, or we may be talking about a *beautiful* girl; the adjective *beautiful* changes the meaning of *girl* in a particular way, adding a certain characteristic to it.

We've stated, very simply, that adjectives match their nouns in case, gender, and number; but what if a single adjective modifies multiple nouns that differ in these respects? An adjective modifying multiple nouns of differing numbers will always be plural. When it is modifying multiple nouns of differing genders, we must apply the following heuristic:

- If only one noun refers to a living being, the adjective will match the gender of that noun. If multiple nouns refer to living beings, and any of them are masculine, it will be masculine; if none are masculine but one or more are feminine, it will be feminine; and if none are masculine or feminine, it will be neuter.
- If none of the nouns refer to living beings, and they are of differing genders, the adjective will be neuter.

Sometimes, though, the adjective will simply agree with the nearest noun, and the reader will have to understand that it applies to more than one. Generally, this will be pretty clear; the student shouldn't spend much time worrying about it.

An adjective *cannot* modify nouns of differing cases; the adjective must be repeated for each case.

As mentioned above, adjectives are divided into declensions, just as nouns are. However, rather than having five declensions, we have only three; they are just as creatively named simply by numbering them. Customarily the first and second are grouped together; so we say that an adjective is either *first-second declension* or *third declension*. We will worry about third declension adjectives later; for now, only first-second declension adjectives concern us.

## LECTIO 4.1

### DECLINATIO PRIMA-SECUNDA

#### FIRST-SECOND DECLENSION

FIRST-SECOND declension adjectives are listed in the vocabularies with their masculine, feminine, and neuter nominative singular forms. E.g., **pulcher**, **pulchra**, **pulchrum**, *beautiful*.

First-second declension adjectives decline like first and second declension nouns. If the adjectives are modifying *feminine* nouns, decline them like the first declension; if they are modifying *masculine* or *neuter* nouns, decline them like the second declension.

When showing adjectival declensions, we will show them with both a noun and an adjective, so as to show the relationships of the two forms.

	MASC.	FEM.		NEU.		
	SINGULAR					
NOM.	ager	pulcher	puella	pulchra	cælum	pulchrum
GEN.	agri	pulchri	puellæ	pulchræ	cæli	pulchri
DAT.	agro	pulchro	puellæ	pulchræ	cælo	pulchro
ACC.	agrum	pulchrum	puellam	pulchram	cælum	pulchrum
ABL.	agro	pulchro	puella	pulchra	cælo	pulchro
	PLURAL					
NOM.	agri	pulchri	puellæ	pulchræ	cæla	pulchra
GEN.	agrorum	pulchrorum	puellarum	pulchrarum	cælorum	pulchrorum
DAT.	agris	pulchris	puellis	pulchris	cælis	pulchris
ACC.	agros	pulchros	puellas	pulchras	cæla	pulchra
ABL.	agris	pulchris	puellis	pulchris	cælis	pulchris

This is the first-second declension of adjectives; it clearly shows that adjectives modifying masculine nouns are declined like second-declension masculine nouns; adjectives modifying feminine nouns are declined like first-declension nouns; and adjectives modifying neuter nouns are declined like second-declension neuter nouns.

#### First and Second Declension Adjectives

- If feminine, decline the adjective like the first declension.
- If masculine, decline the adjective like the second declension masculine.
- If neuter, decline the adjective like the second declension neuter.

Please note carefully that what matches is *case*, *gender*, and *number*, not ending. The



endings may be completely different. A good example is *nauta*; though it is a first declension noun, it is *masculine*, and so adjectives modifying it are declined like the second declension masculine:

	SING.		PLURAL	
NOM.	<i>nauta</i>	<i>beat<sup>us</sup></i>	<i>naut<sup>æ</sup></i>	<i>beat<sup>i</sup></i>
GEN.	<i>naut<sup>æ</sup></i>	<i>beat<sup>i</sup></i>	<i>naut<sup>árum</sup></i>	<i>beat<sup>órum</sup></i>
DAT.	<i>naut<sup>æ</sup></i>	<i>beat<sup>o</sup></i>	<i>naut<sup>is</sup></i>	<i>beat<sup>is</sup></i>
ACC.	<i>naut<sup>am</sup></i>	<i>beat<sup>um</sup></i>	<i>naut<sup>as</sup></i>	<i>beat<sup>os</sup></i>
ABL.	<i>naut<sup>a</sup></i>	<i>beat<sup>o</sup></i>	<i>naut<sup>is</sup></i>	<i>beat<sup>is</sup></i>

It behooves the student to pay careful attention, lest he simply match endings and end up mismatching his adjectives and nouns. Remember to match *case*, *gender*, and *number*, not merely endings.

## VOCABULARIUM 4.1

**cena, cenæ, f.**, *dinner, meal*

**caro, carnis, f.**, *meat, flesh*

**cálculus, cálculi, m.**, *pebble, counter; live coal*

**causa, causæ, f.**, *cause, reason*

**persóna, persónæ, f.**, *person*

**munus, múneris, n.**, *service, duty, office, function; gift*

**tabernáculum, tabernáculi, n.**, *tabernacle, tent*

**tectum, tecti, n.**, *roof, ceiling*

**præsídium, præsídii, n.**, *protection, guard, watch*

**mundus, munda, mundum, clean**

**cathólicus, cathólica, cathólicum, catholic, universal**

**grandis, grandis, grande, big, tall, large**

**longus, longa, longum, long, tall**

**brevis, brevis, breve, short, curt**

**verus, vera, verum, true**

**mæstus, mæsta, mæstum, sad, unhappy**

**dignus, digna, dignum, worthy**

**indígnus, indígna, indígnum, unworthy**

**æquus, æqua, æquum, equal, level, same**

**ætérnus, æténa, ætérnum, eternal, everlasting**

**sempitérnus, sempiténa, sempiténum, eternal, everlasting**

**vivus, viva, vivum, living, alive**

**meus, mea, meum, my**

**tuus, tua, tuum, your (s.)**

**suus, sua, suum, his, her, their (reflexive)**

**noster, nostra, nostrum, our**

**vester, vestra, vestrum, your (pl.)**

**cápio, cápere, cepi, captum, to take hold; seize; grasp**

**accípio, accípere, accépi, accéptum, to receive, to take**

**concípio, concípere, concépi, concéptum, to conceive**

**decípio, decípere, decépi, decéptum, to cheat, deceive**

**excípio, excípere, excépi, excéptum, to welcome**

**incípio, incípere, incépi, incéptum, to be-**

<i>gin (w/ infinitive)</i>	<i>to clean, cleanse</i>
<b>suscípio, suscíperē, suscépi, suscéptum,</b>	<b>sub (+ ABL), under</b>
<i>to take up, to support, to receive</i>	<b>sub (+ ACC), underneath; to under</b>
<b>recípío, recípere, recépi, recéptum,</b>	<b>apud (+ ACC), at, by, near, among; at the house</b>
<i>to take back, to recover</i>	<b>of</b>
<b>percípío, percípere, percépi, percéptum,</b>	<b>ob (+ ACC), on account of, for the sake of, for,</b>
<i>to secure, gain, feel, perceive, learn</i>	<b>instead of, right before</b>
<b>mando, mandáre, mandávi, mandátum,</b>	<b>e/ex (+ ABL), from, out of</b>

## NOTES

Like *in, sub* has a notion of *motion toward* when used with the accusative, but merely of location when used with the ablative.

**suus, sua, suum** is here listed as reflexive; this simply means that it refers back to the subject of the sentence. Don't worry too much about this now; we'll address it much more thoroughly in Lesson 5.4. For now, translating it as *his, her, or its* will do just fine.

**causa, causæ, f.** is often used by itself in the ablative as a sort of pseudo-preposition to mean *because of*, with the genitive; as in, *causa personæ, because of a person*.


Notice that *capere, accipere, recipere, percipere*, and *suscipere* are suspiciously similar. That's because they are *compounds*; that is, the latter are compounds of the first, *capere*.


- *suscipere* is *capere* + *sub, under*.
- *accipere* is *capere* + *ab, from*.
- *decipere* is *capere* + *de, away from*.
- *recipere* is *capere* + *re, again* or *back*.
- *percipere* is *capere* + *per, through*.
- *incipere* is *capere* + *in, in* or *into*.
- *excipere* is *capere* + *ex, out of*.
- *concupere* is *capere* + *con, with*.


Latin makes *very* frequent use of this compounding; indeed, we've seen multiple examples of this in previous vocabulary lists. Often knowing the root word will enable one to intelligently guess the meaning of the compound. Keep an eye out for these patterns.

Notice that *capere* can mean both *seize* and *grasp* or *understand*. This is simply a literal and a figurative meaning.

*e/ex* is *e* when followed by a word beginning with a consonant, *ex* otherwise. Often, however, it is *ex* in all positions.

 **Nota bene:** *tuus* is *your* singular, which means "belonging to you" when there is only one "you". *vester* is *your* plural, which means "belonging to you" when there is more than one "you". This refers to the *possessor*, however, not to the object possessed! *tuus* is plural when it modifies a plural noun, and *vester* is singular when it modifies a singular noun. In other words, always match case, gender, and number, even with this type of adjective.

 **Nota bene:** With all of these “possessive adjectives” (namely, *meus*, *tuus*, and *suus*, please note that these are *adjectives*, of a perfectly normal kind. That is, they are modified by the case, gender, and number of their *antecedent*, not by the person to whom they refer. So a female using the adjective *my* would use the masculine form with *liber* (that is, *liber meus*), because *liber* itself is masculine. When we say that it is *her book*, we still use the masculine form, *liber suus*, even though it is translated in English with the feminine *her*. These are *adjectives*; it is the gender of the antecedent which matters, not the sex of the person involved.

 **Nota bene:** The adjectives *dignus* and *indignus* take the *ablative* for their accompanying words; e.g., *dignus gloria*, *worthy of glory*. This is one of the few times that the English word “of” does not reflect a Latin genitive.

## EXERCITIA 4.1

1. Decline the adjective to match the case, gender, and number of the noun. **Resp. 1(a)** Beautiful puellam **Resp. 1(b)** Her cereis **Resp. 1(c)** Holy vinos **Resp. 1(d)** Blessed aquæ **Resp. 1(e)** Your (sing.) canes (m.) **Resp. 1(f)** Holy libro **Resp. 1(g)** Her librum **Resp. 1(h)** Beautiful cereorum **Resp. 1(i)** Your (pl.) domo **Resp. 1(j)** Beautiful domi **Resp.**

2. Translate the following in the requested case. **Resp. 2(a)** Great God (gen. s.) **Resp. 2(b)** Small books (dat. pl.) **Resp. 2(c)** your (pl.) book (gen. s.) **Resp. 2(d)** beautiful chairs (gen. pl.) **Resp. 2(e)** worthy lady (acc. s.) **Resp. 2(f)** my field (dat. s.) **Resp. 2(g)** unworthy sailor (gen. s.) **Resp. 2(h)** good dinner (gen. pl.) **Resp. 2(i)** our girls (acc. pl.) **Resp. 2(j)** her candle (acc. s.) **Resp. 2(k)** great king (dat. pl.) **Resp. 2(l)** great, high mountain (abl. s.) **Resp. 2(m)** long time (nom. pl.) **Resp. 2(n)** their reasons (gen. pl.) **Resp. 2(o)** long time (abl. pl.) **Resp. 2(p)** your (s.) wine (abl. s.) **Resp.**

3. Translate the following into English. **Resp. 3(a)** Carnem bonam non edit (eat) suam. **Resp. 3(b)** Ob bona causa in domo longo vivit (lives). **Resp. 3(c)** Indignus vita æterna erat (he was). **Resp. 3(d)** Sub tuum præsidium confugimus (we flee). **Resp. 3(e)** Magnum tectum in ecclesia est (there is). **Resp. 3(f)** Bona persona in mundo mæsto est (he is). **Resp. 3(g)** In domo, tunicam longam habeo (I have). **Resp.**

## DICAMUS ε

So now that we know a little about adjectives, we can start to apply them in our Latin speaking. We saw, in phrases 33 to 37 on page 16, the application of a few adjectives (*lassus*, *actuosus*, *tædiosus*, etc.), but only in the simplest of ways. Now we can put them wherever we want.

8ε **Mater mea est ægra, sed læta.**  
*My mother is ill, but happy.*

- 90 ***Mater filiorum meorum pulchra est.***  
*The mother of my children is beautiful.*
- 91 ***Coctor cibum deliciosum paravit.***  
*The cook has prepared some delicious food.*
- 92 ***Longa linea prae taberna magna est.***  
*There is a long line in front of the great store.*

Consider specifying between objects by using the adjectives which you know, and which you must look up.

- 93 ***Volo pilam rubram. Nolo pilam caeruleam.***  
*I wan the red ball. I don't want the blue ball.*
- 94 ***Da puero magnum baculum, non parvum.***  
*Give the ball the large stick, not the small (one).*

While your vocabulary studies focus on the lists we provide you, don't be afraid to look up words when you're musing like this. Many of them you will forget, but some you will remember, and every little bit of vocabulary you internalize will be a big help.

## LECTIO 4.2

### DECLINATIO TERTIA

#### THIRD DECLENSION

**W**E HAVE ALREADY SEEN that first-second declension adjectives behave like second declension nouns when modifying masculine and neuter nouns, and like first declension nouns when modifying feminine nouns. Third declension adjectives, predictably, behave (mostly) like third declension nouns. So hurray for predictability!

Sadly, they only behave *mostly* like the third declension; there are a couple of important differences. Mostly, this can be summed up by noting that *all third declension adjectives are i-stem*.

Third declension adjectives are divided into those of *three terminations*; those of *two terminations*; and those of *one termination*. These are easy enough to figure, however.

#### *Rules for Third Declension Adjectives*

All third declension adjectives are i-stem.

- Adjectives of *three* terminations have different forms for all three genders.
- Adjectives of *two* terminations have one form for masculine and feminine and another for neuter.
- Adjectives of *one* termination share the same form for all genders.

## THIRD DECLENSION ADJECTIVES OF THREE TERMINATIONS

As noted earlier, these adjectives have different endings for all three genders. The paradigmatic example is **acer, acris, acre**, *bitter, sharp* (declined here with *gladius, sword*; *spina, thorn*; and *pilum, a type of spear*):

	MASC.		FEM.		NEU.	
	SINGULAR					
NOM.	<i>gladius</i>	<i>acer</i>	<i>spina</i>	<i>acris</i>	<i>pilum</i>	<i>acre</i>
GEN.	<i>gladii</i>	<i>acris</i>	<i>spinæ</i>	<i>acris</i>	<i>pili</i>	<i>acris</i>
DAT.	<i>gladio</i>	<i>acri</i>	<i>spinæ</i>	<i>acri</i>	<i>pilo</i>	<i>acri</i>
ACC.	<i>gladium</i>	<i>acrem</i>	<i>spinam</i>	<i>acrem</i>	<i>pilum</i>	<i>acre</i>
ABL.	<i>gladio</i>	<i>acri</i>	<i>spina</i>	<i>acri</i>	<i>pilo</i>	<i>acri</i>
	PLURAL					
NOM.	<i>gladii</i>	<i>acres</i>	<i>spinæ</i>	<i>acres</i>	<i>pila</i>	<i>acria</i>
GEN.	<i>gladiórum</i>	<i>acrium</i>	<i>spinárum</i>	<i>acrium</i>	<i>pilórum</i>	<i>acrium</i>
DAT.	<i>gladiis</i>	<i>acribus</i>	<i>spinis</i>	<i>acribus</i>	<i>pilis</i>	<i>acribus</i>
ACC.	<i>gladios</i>	<i>acres</i>	<i>spinas</i>	<i>acres</i>	<i>pila</i>	<i>acria</i>
ABL.	<i>gladiis</i>	<i>acribus</i>	<i>spinis</i>	<i>acribus</i>	<i>pilis</i>	<i>acribus</i>

### NOTES

The sole difference between these and adjectives of two terminations is the masculine nominative singular.

The neuter nominative and accusative are always the same, and their plurals always end in *-a*.

## THIRD DECLENSION ADJECTIVES OF TWO TERMINATIONS

The paradigmatic example of these adjectives is **omnis, omnis, omne, all**:

	MASC.		FEM.		NEU.	
	SINGULAR					
NOM.	<i>gladius</i>	<i>omnis</i>	<i>spina</i>	<i>omnis</i>	<i>pilum</i>	<i>omne</i>
GEN.	<i>gladii</i>	<i>omnis</i>	<i>spinæ</i>	<i>omnis</i>	<i>pili</i>	<i>omnis</i>
DAT.	<i>gladio</i>	<i>omni</i>	<i>spinæ</i>	<i>omni</i>	<i>pilo</i>	<i>omni</i>
ACC.	<i>gladium</i>	<i>omnem</i>	<i>spinam</i>	<i>omnem</i>	<i>pilum</i>	<i>omne</i>
ABL.	<i>gladio</i>	<i>omni</i>	<i>spina</i>	<i>omni</i>	<i>pilo</i>	<i>omni</i>
	PLURAL					
NOM.	<i>gladii</i>	<i>omnes</i>	<i>spinæ</i>	<i>omnes</i>	<i>pila</i>	<i>omnia</i>
GEN.	<i>gladiórum</i>	<i>omnium</i>	<i>spinárum</i>	<i>omnium</i>	<i>pilórum</i>	<i>omnium</i>
DAT.	<i>gladiis</i>	<i>omnibus</i>	<i>spinis</i>	<i>omnibus</i>	<i>pilis</i>	<i>omnibus</i>
ACC.	<i>gladios</i>	<i>omnes</i>	<i>spinas</i>	<i>omnes</i>	<i>pila</i>	<i>omnia</i>
ABL.	<i>gladiis</i>	<i>omnibus</i>	<i>spinis</i>	<i>omnibus</i>	<i>pilis</i>	<i>omnibus</i>

These adjectives are quite common, and while all the grammar we cite should be memorized, this group should be memorized most carefully.

### THIRD DECLENSION ADJECTIVES OF ONE TERMINATION

The last group we will examine are the adjectives of one termination, and these behave almost entirely like nouns. Like nouns, these adjectives have a nominative form with one ending, and a *stem* with another, which serves as the basis for all the other forms. Mostly commonly, we are dealing with stems in *-nt-* and *-c-*; but there are other combinations. The endings, fortunately, will always be the same, though the stem must be memorized separately.

In our vocabulary, we will always list these adjectives like nouns, with both its nominative and genitive singular forms. The genitive singular will give the stem.

We will decline two here explicitly, to demonstrate: **ferox**, **ferocis**, **wild**, **bold**; and **clemens**, **clementis**, **merciful**, **loving**, **gentle**, **mild**:

	MASC.		FEM.		NEU.	
	SINGULAR					
NOM.	ferox	clemens	ferox	clemens	ferox	clemens
GEN.	ferocis	clementis	ferocis	clementis	ferocis	clementis
DAT.	feroci	clementi	feroci	clementi	feroci	clementi
ACC.	ferocem	clementem	ferocem	clementem	ferox	clemens
ABL.	feroci	clementi	feroci	clementi	feroci	clementi
	PLURAL					
NOM.	feroces	clementes	feroces	clementes	ferocia	clementia
GEN.	ferocium	clementium	ferocium	clementium	ferocium	clementium
DAT.	ferocibus	clementibus	ferocibus	clementibus	ferocibus	clementibus
ACC.	feroces	clementes	feroces	clementes	ferocia	clementia
ABL.	ferocibus	clementibus	ferocibus	clementibus	ferocibus	clementibus

### NOTES

As always with neuters: nominative and accusative are the same, and their plurals end in *-a*. That does not change here.

Other than the usual neuter rules, these adjectives are declined like any third declension (i-stem) noun. The only difference, of course, is that adjectives may be of any gender, depending on what noun they are modifying; while nouns have a gender which does not change.

While these stems (*-ns* becoming *-nt-* and *-x* becoming *-c-*) are most common, there are many other patterns. *-rs* to *-rd-*, *-ps* to *-pt-*, *-s* to *-t-*, and *-s* to *-r-* also occur. It is simpler, however, to memorize these adjectives just as we memorize nouns: by their principal parts, with the nominative and the genitive forms together. This way, the stem is implanted in

our minds along with the nominative form. Therefore, we will list them this way in our vocabularies.

How do we know whether a word listed this way is a noun or an adjective? Simply enough. If it lists a gender, it's a noun; if it doesn't, that's because its gender might change, and therefore it's an adjective. (This if the word's meaning doesn't provide enough clues.)

## VOCABULARIUM 4.2

<b>rátio, ratiónis, f.</b> , <i>reason, rationality; account, invoice</i>	<b>consubstantiális, consubstantiális, consubstantiále</b> , <i>consubstantial; of the same substance</i>
<b>pilum, pili, n.</b> , <i>spear, javelin</i>	<b>rationábilis, rationábilis, rationábile</b> , <i>rational, reasonable</i>
<b>evangélium, evangélii, n.</b> , <i>Gospel</i>	<b>venerábilis, venerábilis, venerábile</b> , <i>venerable</i>
<b>panis, panis, m.</b> , <i>bread</i>	<b>ferox, ferócis</b> , <i>wild, bold</i>
<b>volúntas, voluntátis, f.</b> , <i>will</i>	<b>clemens, cleméntis</b> , <i>merciful, loving, gentle, mild</i>
<b>consors, consórtis, m/f.</b> , <i>sharer, partner, associate</i>	<b>consors, consórtis</b> , <i>sharing, shared, brotherly</i>
<b>innocéntia, innocéntiæ, f.</b> , <i>innocence, harmlessness; integrity</i>	<b>omnípotens, omnipoténtis</b> , <i>almighty, all-powerful</i>
<b>acer, acris, acre</b> , <i>sharp, bitter</i>	<b>innocens, innocéntis</b> , <i>harmless, innocent, virtuous, upright</i>
<b>celer, céleris, célere</b> , <i>fast, quick</i>	<b>videor, vidéri, visus sum</b> , —, <i>to seem</i>
<b>omnis, omnis, omne</b> , <i>all, every</i>	<b>vivo, vívere, vixi, victus</b> , <i>to live</i>
<b>visíbilis, visíbilis, visíbile</b> , <i>visible</i>	<b>vinco, víncere, vici, victus</b> , <i>to conquer</i>
<b>invisíbilis, invisíbilis, invisíbile</b> , <i>invisible</i>	<b>addo, áddere, áddidi, ádditum</b> , <i>to give to; to add</i>
<b>acceptábilis, acceptábilis, acceptábile</b> , <i>acceptable</i>	<b>reddo, réddere, réddidi, rédditum</b> , <i>to give back; restore; deliver; hand over; pay back</i>
<b>temporális, temporális, temporále</b> , <i>temporal, temporary; of time</i>	<b>condo, cóndere, cóndidi, cónditum</b> , <i>to build, found; hide</i>
<b>cæléstis, cæléstis, cæléste</b> , <i>heavenly, celestial</i>	<b>credo, crédere, crédidi, crédito</b> , <i>to believe (with either in + acc. or with the dative)</i>
<b>fidélis, fidélis, fidéle</b> , <i>faithful, loyal</i>	<b>perdo, pérdere, pérdidi, pérditum</b> , <i>to ruin, lose, waste, destroy</i>
<b>incólumis, incólumis, incólume</b> , <i>unharmed, safe</i>	<b>subdo, súbdere, súbdidi, súbditum</b> , <i>to put under; to subject</i>
<b>innumerábilis, innumerábilis, innumerabile</b> , <i>countless, numberless</i>	<b>nimis</b> , <i>exceedingly, very much</i>
<b>símilis, símilis, símile</b> , <i>like, similar</i>	
<b>tristis, tristis, triste</b> , <i>sad, sorrowful, gloomy</i>	
<b>útilis, útilis, útile</b> , <i>useful, profitable</i>	
<b>fortis, fortis, forte</b> , <i>strong, brave, firm</i>	

## NOTES

**omnis, omnis, omne** means *all* in the plural, *every* in the singular. Context will typically make its exact meaning clear.

**pilum, pili, n., spear**, is a particular type of throwing spear common in the late Empire.  
**video, videre, visi, visum** means *to see* in the active, but *to seem* in the passive.

With *credere*, we either believe *in* something, with the accusative; or we believe something which we put in the dative. E.g., *credo in Deum* or *credo Deo*.

Note the distinction between *consors* as a noun and *consors* as an adjective, and how they are listed in our vocabulary.

Notice also the five verbs ending in *-do*. These are all compounds from **do, dare, dedi, datum, to give**.

Occasionally one sees a compound of *fidelis* with *Christus*, *Christ*: *Christifideles*. This is the genitive singular of *Christus*, meaning *of Christ*, with the nominative plural of *fidelis*; the whole combination means *the faithful of Christ*. This is an example of the adjective *fideles* being used *substantively*, a concept we will discuss later.

## EXERCITIA 4.2

4. Translate the following, giving case and number of the adjectives. **Resp. 4(a)** magna cum laude **Resp. 4(b)** clementem matrem **Resp. 4(c)** angelis innocentibus **Resp. 4(d)** nimis lætarum orationum **Resp. 4(e)** In innocentia utili vixi (I have lived). **Resp. 4(f)** Gaudio magno evangelium audivimus (we heard). **Resp. 4(g)** Fideles panem cælestem Deo offerimus (we offer). **Resp. 4(h)** Ora (pray) invisibili Deo. **Resp. 4(i)** Omnes angeli invisibiles sunt (are). **Resp. 4(j)** Omnis pilum acre est (is). **Resp. 4(k)** Redidit (he gave back) incolumes mulieres nimis lætis viris. **Resp. 4(l)** Urbem tristem condidit (he founded). **Resp. 4(m)** Acribus coronavit (he crowned) dominum spinis. **Resp. 4(n)** Laudem dant (they gave) innocenti clementibus lætam mulieribus in urbe. **Resp. 4(o)** Custodimur (we are guarded) forti Deo clementi. **Resp.**

5. Translate the following into Latin. **Resp. 5(a)** The happy men sat (sedit) with the sad women. **Resp. 5(b)** Our prayers go (vadit) to the almighty God. **Resp. 5(c)** He is felled (cæditur) by a sharp spear. **Resp. 5(d)** Pray (ora) a joyful prayer with the sad men. **Resp. 5(e)** The almighty and everlasting God is (est) invisible and exceedingly gentle. **Resp. 5(f)** A strong man prays (orat) a joyful prayer to the gentle mother. **Resp. 5(g)** The short shirt in the room belongs to the boy. **Resp.**

## DICAMUS 10

A traditional greeting among many religious communities was not “hello” or “how are you”, but “Praised be Jesus Christ!”, to which was responded, “Now and forever”. The Latin versions of these greetings are simple:



95 ***Laus Jesu Christo!***  
*Praise to Jesus Christ*

96 ***Nunc et semper.***  
*Now and always.*

This simple greeting, so pious and beautiful, gives an excellent example of another property of Latin grammar: it is *pro-drop*; that is, it will often drop the form of the verb *to be* when its sense is obvious. We can practice this with a few of our previous sayings:

97 ***Quid nomen tibi?***  
*What's your name?*  
(Lit. "What name (is) to you?")

And we can use it in more general ways, too. One way to ask how to say something in Latin is to ask, "What is this in Latin?":

98 ***Quid ille in Latina?***  
*What (is) that in Latin?*

More usually, though, you'd ask something like, "How is this said in Latin?", a much more direct statement:

99 ***Quomodo dicitur in Latina?***  
*How is it said in Latin?*

9z ***Quomodo dicitur?***  
*How is it said?*

9ε ***Quo vocatur?***  
*By what is it called?*

Ask yourself those questions; before looking up a word, ask yourself how you say it in Latin, then look it up and answer yourself:

z0 ***Quomodo dicitur "table" in Latina?***  
*How is "table" said in Latin?*

z1 ***"Table" dicitur "mensa" in Latina.***  
*"Table" is "mensa" in Latin.*

Do it even with words that you know; it's a good way to practice simply saying and hearing things in Latin, and also provides some good instinctual practice with the passive, which we'll discuss in due course.

## LECTIO 4.3

### ADJECTIVA IRREGULARIA

#### IRREGULAR ADJECTIVES

A FEW adjectives are simply irregular; that is, they decline in a pattern which doesn't match the normal one. However, these are both limited in number and easy to remember. They are often called the UNUS NAUTA adjectives, because the phrase *unus nauta, one sailor*, provides a mnemonic to remember them.


Unus	one
Nullus	none, no
Ullus	any
Solus	only, alone
Neuter	neither
Alter	one (of two); former/latter
Uter	either; which (of two); whichever
Totus	whole, entire
Alius	other, another

These are sometimes also referred to as “The Naughty Nine”, since they misbehave when compared to the other adjectives.

The Naughty Nine are, for the most part, perfectly normal first-second declension adjectives. However, in the genitive singular they have *-ius*, and in the dative singular they have *-i*. As an example, we will decline *solus* below.

	MASC.		FEM.		NEU.	
NOM.	<i>solus</i>	<i>Deus</i>	<i>sola</i>	<i>puella</i>	<i>solum</i>	<i>baculum</i>
GEN.	<i>solius</i>	<i>Dei</i>	<i>solius</i>	<i>puellæ</i>	<i>solius</i>	<i>baculi</i>
DAT.	<i>soli</i>	<i>Deo</i>	<i>soli</i>	<i>puellæ</i>	<i>soli</i>	<i>baculo</i>
ACC.	<i>solum</i>	<i>Deum</i>	<i>solum</i>	<i>puellam</i>	<i>solum</i>	<i>baculum</i>
ABL.	<i>solo</i>	<i>Deo</i>	<i>sola</i>	<i>puella</i>	<i>solo</i>	<i>baculo</i>

Note we have declined only in the singular; the plural is entirely regular.

 **Nota bene:** If we followed the rules of the Naughty Nine perfectly, *alius* would be identical in the masculine nominative singular and the masculine genitive singular, *alius*. This form of *alius*, however, mimics the form in *alter*:

	MASC.		FEM.		NEU.	
NOM.	ali <u>us</u>	de <u>us</u>	ali <u>a</u>	puell <u>a</u>	ali <u>ud</u>	bacul <u>um</u>
GEN.	alter <u>ius</u>	de <u>i</u>	alter <u>ius</u>	puell <u>æ</u>	alter <u>ius</u>	bacul <u>i</u>
DAT.	ali <u>i</u>	de <u>o</u>	ali <u>i</u>	puell <u>æ</u>	ali <u>i</u>	bacul <u>o</u>
ACC.	ali <u>um</u>	de <u>um</u>	ali <u>am</u>	puell <u>am</u>	ali <u>ud</u>	bacul <u>um</u>
ABL.	ali <u>o</u>	de <u>o</u>	ali <u>a</u>	puell <u>a</u>	ali <u>o</u>	bacul <u>o</u>



**Nota bene:** Also, *alius* has an irregular form in the neuter nominative and accusative singular; so it's just genuinely determined to be difficult.

The Naughty Nine wouldn't be a problem except that they're so common; we encounter them constantly when we're reading and writing in Latin. So commit them to memory as best as you can.

Before we move on from irregular adjectives, two more, which do *not* fit the pattern of the Naughty Nine, should be mentioned. These are **duo, duæ, duo** and **ambo, ambæ, ambo**, which mean *two* and *both* respectively. They are bizarre because they are one last, gasping remnant of an entire dual number that existed in Latin's distant ancestors; for now, they just trip up unsuspecting students. There's nothing *too* strange to them, but they do need to be learned.

	MASC.		FEM.		NEU.	
NOM.	du <u>o</u>	amb <u>o</u>	du <u>æ</u>	amb <u>æ</u>	du <u>o</u>	amb <u>o</u>
GEN.	du <u>orum</u>	amb <u>orum</u>	du <u>orum</u>	amb <u>orum</u>	du <u>orum</u>	amb <u>orum</u>
DAT.	du <u>obus</u>	amb <u>obus</u>	du <u>abus</u>	amb <u>abus</u>	du <u>obus</u>	amb <u>obus</u>
ACC.	du <u>os</u>	amb <u>os</u>	du <u>as</u>	amb <u>as</u>	du <u>o</u>	amb <u>o</u>
ABL.	du <u>obus</u>	amb <u>obus</u>	du <u>abus</u>	amb <u>abus</u>	du <u>obus</u>	amb <u>obus</u>

These are naturally plural, of course, even though they've got weird pseudo-dual endings; so words they go with will be in the plural. E.g., *ambo bacula*, *both sticks*.

And with these, you have all the tools you need.

## VOCABULARIUM 4.3

**agnus, agni, m.**, *lamb*

**altäre, altäris, n.**, *altar*

**baptísma, baptismátis, n.**, *baptism*

**dígnitas, dignitátis, f.**, *dignity, worth, fitness*

**fámulus, fámuli, m.**, *male servant (manservant), slave*

**fámula, fámulæ, f.**, *female servant (maid-servant), slave*

**felícitas, felicitátis, f.**, *happiness, luck, good fortune*

**finis, finis, f.**, *end, boundary, limit, goal*

**fortitúdo, fortitúdinis, f.**, *strength; courage; firmness*

**unus, una, unum**, *one*

**nullus, nulla, nullum**, *none, no*

**ullus, ulla, ullum**, *any*

**solus, sola, solum**, *only*

**neuter, neutra, neutrum**, *neither*

**alter, altera, alterum**, *one (of two), former/latter*

**uter, utra, utrum**, *either, which (of two), whichever*

**utérque, utráque, utrúmque**, *both (of two); each (of two)*

**totus, tota, totum**, *whole, all, entire*

**alius, alia, aliud**, *other, another*

**párvulus, párvula, párvulum**, *very small, very little*

**cedo, cedere, cessi, cessum**, *to go (motion away from); to yield, to give*

**accédo, accédere, accéssi, accéssum**, *to approach, to come near; to be added to (+ ad)*

**concédo, concédere, concéssi, concéssum**, *to relinquish; to depart; to pardon*

**decédo, decédere, decéssi, decéssum**, *to withdraw, retire, go away; desert; die*

**incédo, incédere, incéssi, incéssum**, *to advance, march, go into*

**procédo, procédere, procéssi, procéssum**, *to proceed, advance*

**præcédo, præcédere, præcéssi, præcéssum**, *to go before, proceed, surpass*

**recédo, recédere, recéssi, recéssum**, *to go back, recede, withdraw*

**intercédo, intercédere, intercéssi, intercéssum**, *to intercede, to come between*

**secédo, secédere, secéssi, secéssum**, *to withdraw, rebel, secede*

**præ (+ ABL)**, *before, in front; because of*

**propter (+ ACC)**, *because of, on account of*

**palam**, *openly, publicly, plainly*

**clam**, *secretly*

**sæpe**, *often*

**ita**, *thus*

**numquam**, *never*

**vel**, *or (inclusive); vel . . . vel, either . . . or*

**aut**, *or (exclusive); aut . . . aut, either . . . or*

## NOTES

**vel** and **aut** differ in the former being *inclusive* and the latter being *exclusive*. When multiple items are separated by **vel**, it might be either of the two *or both*; when separated by **aut**, it might be either of the two, *but not both*. They are usually used twice: **aut Deus aut nihil, either God or nothing (and not both)**.

Don't be tricked by *baptisma*'s nice, first-declension-looking nominative. The stem is *baptismatis*; it's *third* declension.

**se-** is a prefix that typically means *away from*; we see it here in *secedere*. We have also seen it elsewhere; e.g., **segrego, segregare, segregavi, segregatum, to separate**.



**Nota bene:** Notice *parvus* and *parvulus*. For first and second declension nouns and adjectives, **-ul-** or **-ol-** can be used in this way, as a *diminutive*, changing the meaning of the word to refer to something small, or simply to refer to it affectionately. St. John, for example, calls us Christians *filioli, filii* with **-ol-** worked in; **little children**. For third, fourth, and fifth declension nouns and adjectives, use **-cul-**, added to the nominative form for neuters and the stem for masculines and feminines; e.g., *corpusculum, little body; particulum, little part*.

The Spanish suffix **-ito/-ita** functions similarly. See Lectio 3.2 on page 47 for the full explanation.

**uterque, utraque, utrumque** is declined just like **uter, utra, utrum**, with *-que* affixed to the end. It is similar to *ambo* in that it refers particularly to two things; but it refers to them each individually. It is commonly used in the singular for that reason, unlike *ambo*; the plural is typically used only when two collective bodies are being spoken of, such as a nation or people. But this rule is often broken.

Note also the presence here of *accedere, concedere, decedere, incedere, procedere, præcedere, recedere*, and *secedere*, which are all obviously compounds of *cedere*. Again, this kind of compounding is very common, and will not only help you learn the principal parts of these words, but also very often to deduce the meaning.

## EXERCITIA 4.3

6. Translate the following from Latin to English. **Resp. 6(a)** Introibo (I will go) ad altare Dei. **Resp. 6(b)** Præcedet (proceeds) palam ad tabernam Romæ famula. **Resp. 6(c)** In unum baptisma fortis famulus cum apostolo clam accessit (he approached). **Resp. 6(d)** Nulli viro salutem vir dat (gives). **Resp. 6(e)** Oratio mulieris solius fidelis fortis est (is). **Resp. 6(f)** Omnipotens sempiterne Deus, civitatem fortem condidisti (you founded). **Resp. 6(g)** Donum salutis a Deo uno datur (is given). **Resp. 6(h)** Puella lucem cerei unius habuit (had). **Resp. 6(i)** Cenam solam in domo pulchra cocinavit (he cooked). **Resp. 6(j)** Junxit (joined) vir consortem et invisibilem dominum sæpe. **Resp. 6(k)** Et in unum Dominum, Jesum Christum. **Resp. 6(l)** Aut uter vir aut ambo ambo bacula habet (has). **Resp. 6(m)** Habes (you have) unum petasum, habeo (I have) alium. **Resp. 6(n)** Habes (you have) unum petasum, habeo (I have) alterum. **Resp.**
7. Translate the following from English to Latin. **Resp. 7(a)** An angel is (est) an invisible companion for the Christian. **Resp. 7(b)** God gives (dat) an invisible companion to the Christian. **Resp. 7(c)** God gives (dat) invisible companions to the Christians. **Resp. 7(d)** The servant taught (docuit) his son. **Resp. 7(e)** The lady called (vocavit) her companion. **Resp. 7(f)** The lady called (vocavit) the daughter of her only companion. **Resp. 7(g)** The lord gave (dedit) dinner to his other servant. **Resp.**

## DICAMUS 11

Sitting down for a meal is a very common activity that will provide ample opportunities for practicing Latin speech. Those of us with children will appreciate a few common commands relating to their frequent failures of mealtime decorum:

22 **Sede! / Sedete!**

*Sit!*

(The first for one offender, the second for more than one.)

23 **Pone crura sub mensam!**

*Put your legs under the table!*

Or drop the verb, as we often do in English:

- 74 **Crura sub mensam!**  
*Legs under the table!*
- 75 **Cubiti ex mensa!**  
*Elbows off the table!*
- 76 **Sede / sedete in sella!**  
*Sit on the chair!*
- 77 **Manduca ore clauso!**  
*Chew with (your) mouth closed!*
- 78 **Ede ferramentis!**  
*Eat with (your) silverware!*
- But not all of our meal-related practice need be disciplinary:
- 79 **Da mihi capsicum / salem / allium.**  
*Pass the pepper / salt / garlic.*
- 77 **Hic cibus bene coquitur.**  
*This meal is well cooked.*
- 78 **Gratias hospiti / coctori!**  
*Thanks to the host / cook!*

Plenty of opportunities, of course, to get in the habit of *thinking* in Latin, of understanding and using it without having to be conscious about it—and that, of course, is the whole point.

## LECTIO 4.4

### ADJECTIVA SUBSTANTIALIA

#### SUBSTANTIVE ADJECTIVES

**V**ERY OFTEN adjectives can stand alone in a sentence, doing their duty without any noun to modify. Such words can often be deceptive; sometimes they are modifying the *subject*, and therefore are not really hanging out by themselves; it's just that the subject is incorporated in the verb's ending, and thus can't be explicitly seen. But sometimes, they are truly alone, and are being used as nouns; grammarians say they are being used *substantively*, and are called *substantives*.

#### Substantive

an adjective which does not modify any noun, but is being used as a noun in its own right

Consider the following sentence:

## Only **the good** die young.

All we who speak English recognize *good* as an adjective; it modifies other words, as in *good meal* or *good dog*. But here, it isn't modifying anything; we're clearly referring to *good people*, but we've left the word *people* out of the equation. *Good* is doing all the work; it's our substantive.

Let us consider two examples in Latin:

(45) *Boni Dominum laudamus*  
 the good the Lord we praise  
 We, the good, praise the Lord.

(46) *Fortes fortuna adjuvat*  
 the bold fortune helps  
 Fortune favors the bold.

In Example 45, we have the adjective *boni* modifying the *we* that is included in the verb *we praise*. In other words, it's not being used substantively; it's simply modifying a noun that's part of the verb.

In Example 46, on the other hand, the adjective *fortes* is doing solo duty; it's modifying no noun, and means simply *the bold*. Here, therefore, the adjective is truly a substantive.

Substantives always *imply* a noun; for example, in Example 46, *fortes* implies a noun like *vir* or *populi*. We clearly don't mean *the bold dogs* or *the bold trees*. However, because the noun is so obvious, we can let the adjective serve all on its own.

Keep an eye out for situations like Example 45; not all nominative adjectives will be like it, and some will truly be substantives; but it's important to remember it as a possibility.

## DERIVATION OF ADJECTIVES

Latin has several pretty regular ways of deriving adjectives from both nouns and verbs; and occasionally they are even derived from prepositions.

From first conjugation verbs, we take the second principal part (the one ending in *-āre*) and add *-bundus* or *-cundus* to mean "full of" the meaning of that verb; e.g., *iracundus*, *full of anger*, from *irāre*, *to be angry*.

From other verbs, we can add *-idus* to create the quality which is implied by the verb. E.g., *calere*, *to be warm*, produces *calidus*, *warm*. We can use *-uus* to give it a passive meaning; as *conspicius*, *clearly seen*, from *conspicere*, *to observe*.

Nouns can often be turned into adjectives by using the *-(b)ilis* ending we have already seen on several words. Consider the well-known adjective *papabilis*, *pope-able*, *able to become*

*pope*, from *papa*, *pope*. This works for verbs, as well; e.g., *delere*, *to wipe away*, produces *delebilis*, *capable of/susceptible to being destroyed*.

To form an adjective indicating a propensity to something, use *-ax*, *-acis*. E.g., *audere*, *to dare*, produces *audax*, *audacis*, *audacious*, *daring*.

Adding *-icus* (or, sometimes, *-ilis*), *-alis*, *-aris*, and *-atilis* makes an adjective signifying a relation to a certain thing. E.g., *bellum*, *war*, and *bellicus*, *of or relating to war*; or *puerilis*, *puerile, of or relating to boyhood*, from *puer*, *boy*.

These are a few of the most important patterns; there are other, less important ones that will surely come to you as you learn. Some we will also visit as we proceed.

## VOCABULARIUM 4.4

**absolútio, absolutiónis, f.**, *absolution, forgiveness, complete releasing*

**fortúna, fortúnæ, f.**, *fortune, luck*

**grátia, grátiaë, f.**, *grace, favor, esteem*

**prex, precis, f.**, *prayer*

**redémptio, redémptionis, f.**, *redemption; buy-back*

**sacraméntum, sacraménti, n.**, *sacrament; guarantee*

**sacrificium, sacrificii, n.**, *sacrifice, offering*

**víctima, víctimæ, f.**, *victim*

**hóstia, hóstiaë, f.**, *victim, sacrifice, offering*

**oblátio, oblatiónis, f.**, *offering; that is, the act of offering*

**obséquium, obséquii, n.**, *compliance; deference; service; obedience*

**auxílium, auxilií, n.**, *help*

**medéla, medélæ, f.**, *remedy, cure, treatment*

**remédium, remédii, n.**, *remedy, cure, medicine*

**calix, cálicis, m.**, *cup, chalice*

**votum, voti, n.**, *vow, pledge, devout wish*

**purus, pura, purum**, *pure, clean, unsoiled*

**salvus, salva, salvum**, *well, unharmed, saved*

**salutáris, salutáris, salutáre**, *healthful, saving*

**apostólicus, apostólica, apostólicum**, *apostolic*

**perpétuus, perpétua, perpétuum**, *continuous, uninterrupted*

**plenus, plena, plenum**, *full, full of, satisfied*  
**impleo, implére, implévi, implétum**, *to fill up, to satisfy, to fulfil*

**adimpleo, adimplére, adimplévi, adimplétum**, *to fill up, to carry out, to fulfil*

**répleo, replére, replévi, replétum**, *to fill again, to refill, to complete*

**cómpleo, complére, complévi, complétum**, *to fill up, to complete, to occupy space*

**dépleo, deplére, deplévi, deplétum**, *to drain, to empty out, to exhaust*

**glorífico, glorificáre, glorificávi, glorificátum**, *to glorify*

**conglorífico, conglorificáre, conglorificávi, conglorificátum**, *to glorify exceedingly, to glorify together*

**fácio, fácere, feci, factum**, *to make, to do*

**emo, émere, emi, emptum**, *to buy, to gain, to obtain*

**redimo, redímere, redémi, redémptum**, *to redeem, to buy back*

**per (+ ACC)**, *through, during, by*

**adhuc**, *thus far, till now, still, yet*

**ac**, *and, and also, and besides*

**enim**, *for, namely, indeed (postpositive)*

**nam**, *for, on the other hand*

**étiam**, *and also, besides*

**autem**, *but, on the other hand, also (postpositive)*




## NOTES

We see many words related to sacrifice in this list. **hostia, hostiæ, f.**, of course, is the source of our English word **host**, which we often use for the Blessed Sacrament.

**plenus, plena, plenum, full**, uses the ablative. E.g., *gratia plena, full of grace*, where *gratia* is in the ablative. Though it does not use the genitive, we do typically translate this with **of**, as idiomatic English.

**enim, for**, and **autem, but**, are *postpositive*; that is, they do not come first in their clauses. They will typically be the second word, or even later.

 **Nota bene: salvus, salva, salvum** is often used in combination with the verb **facio, facere, feci, factum, to make**; i.e., “make saved”. E.g., *salvum me fac, Domine; Make me saved, O Lord* or *Save me, O Lord*. This is an example of a *predicate accusative*, sort of a special case of the double accusative: we put both the thing made and the thing into which it is made in the accusative. E.g., *Deus hominem salvum facit, God makes man safe*, or, more colloquially, *God saves man*. Its only difference from the double accusative is that replacing one with a dative doesn’t make sense; using a predicate accusative is really the only sensible choice.

## EXERCITIA 4.4

8. Translate the following into English. **Resp. 8(a)** O salutaris hostia! **Resp. 8(b)** Hic est (this is) calix sanguinis mei. **Resp. 8(c)** Pleni sunt (are) cæli et terra gloria tua. **Resp. 8(d)** Ave (Hail), Maria, gratia plena. **Resp. 8(e)** Dat (gives) sacerdos hostias fidelibus. **Resp. 8(f)** Fideles fortes sunt (are). **Resp. 8(g)** Bonus calix plenus vino erat (was). **Resp. 8(h)** Bonus plenus vino erat (was). **Resp. 8(i)** Vino calicem plenum implevit (he filled). **Resp. 8(j)** Calix plenus est (is). **Resp. 8(k)** Vir vinum bibit (drinks) donec (until) plenus est (is). **Resp. 8(l)** Dominus gratiam hominibus in sacramentis dat (gives). **Resp. 8(m)** Hostia est (is) sacramentum et sacrificium. **Resp. 8(n)** Jesus, victima nostra, numquam depletur (is depleted). **Resp. 8(o)** Salvi Jesum amant (love). **Resp. 8(p)** Solus apostolicus salutaris est (is). **Resp.**

9. Put the following into Latin. **Resp. 9(a)** I will fulfil (adimplebo) my vows to God. **Resp. 9(b)** Refill (reple) my cup with water. **Resp. 9(c)** The sacrament of the altar is (est) a sacrifice of praise. **Resp. 9(d)** The sacrament of the altar is (est) a perpetual sacrifice full of praise. **Resp. 9(e)** Christ offers (offert) his Body in sacrifice. **Resp. 9(f)** Grace is (est) the gift of God. **Resp.**

## DICAMUS 12

Use some substantives in your daily Latin practice, too. It’s easy, with the adjectives that you already know, to come up with lots of good examples:

ξ0 **Boni (liberi) bene agit.**  
*Good (children) behave well.*

ξ1 **Longi potest tendere altos.**  
*Tall (people) can reach high (things).*

This also lends itself to the sort of wise sayings that even today people often like to quote in Latin:

ξ2 **De mortuis nil nisi bonum.**  
*About the dead (people), nothing but good (things).*

Experiment; be both pithy and wise. No matter what you say, remember that it's Latin; at least it will *sound* brilliant.

## LECTIO 4.5

### SUPERLATIVI COMPARATIVIQUE

#### COMPARATIVES AND SUPERLATIVES

**W**HEN SPEAKING, WE ARE often called upon to compare one thing to another; to say that a given thing is *more* this or *less* that. Sometimes, we want to say that a given thing is *very much more* or *less* than another thing. In Latin, we have special forms for some of these tasks, and adverbial forms for others.

When we wish to compare two things, saying that one thing has more of some characteristic than another, we use the form of the adjective (or adverb) called the *comparative*:

#### Comparative

A form of an adjective or adverb indicating a higher degree of the characteristic it expresses

We can associate the comparative with the word “more”; it is *more* beautiful, it is *more* amusing. In English, though, we also have the constructive suffix *-er* for this construction: it is *faster*. Determining which way to form it is not always trivial.

In Latin, there is no such confusion; all adjectives, with the exception of a handful of irregular forms, build their comparative in the same way. They all become third declension adjectives of two terminations, which we discussed beginning on page 63, by adding *-ior* to the stem for the masculine and feminine and *-ius* to the stem for the neuter. They are then declined as normal third-declension adjectives, except that they are not i-stem.

We will take **miser, misera, miserum, wretched, miserable**, as our example here. The stem of this is, of course, *miser-*; we simply lop off the genitive singular ending to determine this. We then form a normal, two-termination third-declension adjective by suffixing *-ior* for the masculine and feminine, and *-ius* for the neuter.

*miser-* + *-ior**miserior*

Masc. and Fem.

*miser-* + *-ius**miserius*

Neuter

And so we go from **miser, misera, miserum, wretched**, to **miserior, miserior, miserius, more wretched**. And any other adjective will work the same way; e.g., **longus, longa, longum**:

*long-* + *-ior**longior*

Masc. and Fem.

*long-* + *-ius**longius*

Neuter

This works the same way with adjectives that are already of two or one termination; let us consider **fortis, fortis, forte, strong**:

*fort-* + *-ior**fortior*

Masc. and Fem.

*fort-* + *-ius**fortius*

Neuter

Notice that the accent will not shift onto these endings—until case endings are added, if appropriate. E.g., *fórtior*, but *fortióres*. Only if they become the penult or antepenult!

And they are then declined in the usual way; that is, as regular third declension *nouns*, with the stem ending in *-ior-* (even the neuters, except the nominative and accusative singular). They are not declined *exactly* like third declension adjectives, because they are not *i*-stem. Do keep this in mind!

	SINGULAR			PLURAL		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	fortior	fortior	fortius	fortiores	fortiores	fortiora
GEN.	fortioris	fortioris	fortioris	fortiorum	fortiorum	fortiorum
DAT.	fortiori	fortiori	fortiori	fortioribus	fortioribus	fortioribus
ACC.	fortiorem	fortiorem	fortius	fortiores	fortiores	fortiora
ABL.	fortiore	fortiore	fortiore	fortioribus	fortioribus	fortioribus

Remember that the stem, from which we build these forms, may not be the nominative

singular form; for **ferox**, **ferocis**, for example, it is formed from the genitive singular: *ferocior*, *ferocius*.

The object of the comparison—that is, the second item that we are comparing—can be expressed in a few different ways. The simplest is just to put it in the ablative, without a preposition to assist it. Naturally, though there is no preposition, we translate this with our English word “than”. This is called the “ablative of comparison”:

(47) *Mulieribus viri fortiores sunt.*  
 Than the women the men stronger are  
 The men are stronger than the women.

(48) *Baculum utilius gladio est.*  
 The stick more useful than the sword is  
 The stick is more useful than the sword.

Another way is to use *quam* with comparatives to mean *than*, along with the same case as the word being compared. This *must* be done whenever the word being compared is not nominative, and *may* be done even then.

(49) *Quam mulieres viri fortiores sunt.*  
 Than women men stronger are  
 The men are stronger than the women.

(4z) *Habeo libros longiores quam tuos.*  
 I have books longer than yours  
 I have longer books than yours.

In Example 49, we might have used the ablative of comparison, or we could use *quam*, because the comparative adjective is in the nominative. In Example 4z, on the other hand, we *must* use *quam*, because the comparative adjective is in a non-nominative case (here, the accusative). So we use *quam* and the same case as the comparative; once again, in this case, the accusative.

Lastly, we can also always use *quam* to show comparison with the nominative, regardless of the case of the first word, provided that some form of the verb *to be* is included with it.

(4ε) *Habeo libros longiores quam tui sunt.*  
 I have books longer than yours are  
 I have longer books than yours are.

Example 4ε shows this construction. By inserting *sunt*, the form of the verb *to be*, we’re building a new sub-sentence in which the second object of comparison is the subject; thus, we can put that second object in the nominative.

The phrase *quam pro* implies that the comparison is more or less than one expected:

- (50) *Vir longior quam pro patre est.*  
 man taller than might be expected father is  
 The man is taller than might be expected than the father.

As we can see in Example 50, this is more of a prepositional phrase, and will always use the ablative.

A few comparatives—namely, *plus*, *amplius*, *minus*, and *longius*—rarely use *quam* at all when used with a number, either express or implied:

- (51) *Plus novem viri pugnant.*  
 more than nine men fight  
 More than nine men are fighting.

*Major* and *minor* also frequently drop *quam* when used with ages; e.g., *Puer est major quinque* (*the boy is greater than five*).

Superlatives are similarly simple. We take the stem of the adjective and add *-issimus* to it, turning it into a first-second declension adjective. Its genders takes the endings that one would expect:

<i>fort-</i> + <i>-issimus</i>	<i>fort-</i> + <i>-issima</i>	<i>fort-</i> + <i>-issimum</i>
↓	↓	↓
<i>fortissimus</i>	<i>fortissima</i>	<i>fortissimum</i>
Masc.	Fem.	Neuter

Most often, superlatives are translated with our English word “most” or suffix “-est”:

- (52) *Deus fortissimus est.*  
 God the strongest is  
 God is the strongest.
- (53) *Leges utilissimæ in mundo sunt.*  
 The laws the most useful in the world are  
 They are the most useful laws in the world.

When *quam* is used with a superlative, it has the meaning of *as possible*; e.g.:

- (54) *Deus quam fortissimus est.*  
 God as possible strong is  
 God is as strong as possible.

Sometimes, also, the superlative means really an intensified comparative, as in “much more”; typically the ablative of comparison will be a good sign of this usage:

- (55) *Deus fortissimus viris est.*  
 God much stronger than men is  
 God is much stronger than men.

To say something is *less than*, we use the normal adjective, but joined with *minus* for the comparative and *minime* for the superlative; the object of the comparison may or may not have *quam*.

- (56) *Homo minus sapiens Deo est.*  
 Man less wise God is  
 Man is less wise than God.
- (57) *Mulier minime fatua quam vir est.*  
 woman much less stupid than man is  
 The woman is much less stupid than the man.

Lastly, dear student, we must confess: while Latin comparatives and superlatives are quite simple and easy, they are not quite as simple and easy as we have represented. There is the occasional adjective with a stem that ends in a vowel; we will use *idoneus, idonea, idoneum, fit* or *suitable*, as our example. Putting an ending which begins with a vowel, like our normal comparative and superlative endings, onto a stem which ends with a vowel, like *idone-*, would yield some pretty unwieldy combinations of vowels which Latin tongues find rather difficult to pronounce. These words, then, use the words *magis* and *maxime*, “more” and “most”, to form these adjectives:

*idoneus* → *magis idoneus*      *idoneus* → *maxime idoneus*  
 Comparative      Superlative

But this situation is pretty unusual.

## VOCABULARIUM 4.5

<b>patriárcha, patriárchæ, m.</b> , <i>patriarch, chief</i> <i>of a tribe</i>	<i>ciation</i>
<b>papa, papæ, m.</b> , <i>pope; daddy</i>	<b>únitás, unitátis, f.</b> , <i>unity, oneness</i>
<b>plebs, plebis, f.</b> , <i>people (as in “a people” or “the people”)</i>	<b>trínitas, trinitátis, f.</b> , <i>trinity, threeness</i>
<b>sócius, socii, m.</b> , <i>associate, ally</i>	<b>vesper, vésperis, m.</b> , <i>evening</i>
<b>sociétas, societátis, f.</b> , <i>society, alliance, asso-</i>	<b>vox, vocis, f.</b> , <i>voice</i>
	<b>univérsus, univérsi, m.</b> , <i>universe; whole world; all men</i>

<b>cunctus, cuncta, cunctum</b> , <i>altogether; in a body; every, all, entire</i>	<b>unigénitus, unigénita, unigénitum</b> , <i>only-begotten</i>
<b>defúnctus, defúncta, defúnctum</b> , <i>dead, defunct</i>	<b>univérsus, univérsa, univérsum</b> , <i>whole, entire; universal</i>
<b>mórtuus, mórtua, mórtuum</b> , <i>dead, defunct</i>	<b>vespertínus, vespertína, vespertinum</b> , <i>evening</i>
<b>novus, nova, novum</b> , <i>new</i>	<b>núntio, nuntiáre, nuntiávi, nuntiátum</b> , <i>to announce, report, bring word</i>
<b>idóneus, idónea, idóneum</b> , <i>fitting, suitable, apt</i>	<b>annúntio, annuntiáre, annuntiávi, annuntiátum</b> , <i>to announce, say, make known</i>
<b>christiánus, christiána, cristiánum</b> , <i>Christian</i>	<b>pecco, peccáre, peccávi, peccátum</b> , <i>to sin</i>
<b>orthodóxus, orthodóxa, orthodóxum</b> , <i>orthodox</i>	<b>pláceo, placére, plácui, plácitum</b> , <i>to please; to give pleasure to (with dat.)</i>
<b>secúrus, secúra, secúrum</b> , <i>safe, secure</i>	<b>cesso, cessáre, cessávi, cessátum</b> , <i>to be remiss, to hold back, to leave off; to cease</i>
<b>sócius, sócia, sócium</b> , <i>sharing, associated; allied</i>	<b>detérgeo, detergére, detérsi, detérsim</b> , <i>to wipe away; to cancel</i>
<b>sublímus, sublíma, sublímum</b> , <i>high, lofty, exalted</i>	<b>magis</b> , <i>more</i>
<b>summus, summa, summum</b> , <i>highest, top of, greatest</i>	<b>máxime</b> , <i>most</i>
	<b>sed</b> , <i>but</i>

## NOTES

With **idoneus, idonea, idoneum**, the thing that it is suitable for will usually be in the ablative; e.g., *Maria idonea cælis*, *Mary is fit for Heaven*. Don't confuse this with *aptus*, which pairs with the *dative*!

Note that *novus* is frequently used in the superlative to mean *last*, especially in the phrase *novissimus dies*, *the last day*.

Notice the gender of *patriarcha* and *papa*.

When voting on propositions, votes are either *placet* or *non placet*, *it pleases* or *it doesn't please*. The person who is pleased is in the *dative*; e.g., *placet puero*, *it is pleasing to the boy* or *it pleases the boy*.

## EXERCITIA 4.5

z. Form the comparative and superlative of the following adjectives. Resp. z(a) lætus Resp. z(b) mæstus Resp. z(c) novus Resp. z(d) mortuus Resp. z(e) catholicus Resp. z(f) incolumis Resp. z(g) cælestis Resp. z(h) brevis Resp. z(i) longus Resp.

ξ. Translate the following into English. Resp. ξ(a) Catholici sunt christianiores aliis. Resp. ξ(b) Maria est mulier quam sanctissima omnibus. Resp. ξ(c) Pulchra voce in sublimissima

ecclesia cantat (he sings). **Resp. ξ(d)** Papa est universissimus patriarcha. **Resp. ξ(e)** Quid sanctior missa est? **Resp. ξ(f)** Fortissimus Deus Dominus, fortissimus Deus Dominus (Jos 22:22). **Resp. ξ(g)** Quoniam (because) tu solus sanctus; tu solus Dominus; tu solus Altissimus, Jesu Christe; cum Sancto Spiritu, in gloria Dei Patris. (Gloria) **Resp. ξ(h)** Catholicissima mulier in toto mundo mater mea est. **Resp. ξ(i)** Tunica longior altera est. **Resp. ξ(j)** Vir clementiorem mulierem vocat (calls). **Resp.**

## DICAMUS 13

We've already discussed numbers in general, back in Dicamus 3 on page 17. We saw that numbers in Latin, just like in English, can be cardinal or ordinal; and we saw that there are adverbial forms, as well. Latin, however, also has another kind of number, called *distributive* numbers:

### Distributive

numbers used to describe the distribution of a quantity to different parties

This is a tough one for English speakers to get their heads around, so let's first just show the forms. Unfortunately, it's not always obvious how to form these distributive words based on their other forms; so we will list the ordinals beside the distributives and let the student learn them:

1	<i>unus</i>	<b>singulus, -a, -um</b>	2	<i>duo</i>	<b>bini, -æ, -a</b>
3	<i>tres</i>	<b>terni, -æ, -a</b>	4	<i>quattuor</i>	<b>quaterni, -æ, -æ</b>
5	<i>quinque</i>	<b>quini, -æ, -a</b>	6	<i>sex</i>	<b>seni, -æ, -a</b>
7	<i>septem</i>	<b>septeni, -æ, -a</b>	8	<i>octo</i>	<b>octoni, -æ, -a</b>
9	<i>novem</i>	<b>noveni, -æ, -a</b>	10	<i>decem</i>	<b>deni, -æ, -a</b>
11	<i>undecim</i>	<b>undeni, -æ, -a</b>	12	<i>duodecim</i>	<b>duodeni, -æ, -a</b>
13	<i>tredecim</i>	<b>terni deni, -æ, -a</b>	14	<i>quattuordecim</i>	<b>quaterni deni, -æ, -a</b>
...					
18	<i>duodeviginti</i>	<b>duodeviceni, -æ, -a</b>	19	<i>undeviginti</i>	<b>undeviceni, -æ, -a</b>
20	<i>viginti</i>	<b>viceni, -æ, -a</b>	21	<i>viginti unus</i>	<b>viceni singuli, -æ, -a</b>
30	<i>triginta</i>	<b>triceni, -æ, -a</b>	40	<i>quadraginta</i>	<b>quadrageni, -æ, -a</b>
50	<i>quingenta</i>	<b>quingageni, -æ, -a</b>	60	<i>sexaginta</i>	<b>sexageni, -æ, -a</b>
70	<i>septuaginta</i>	<b>septuageni, -æ, -a</b>	80	<i>octoginta</i>	<b>octogeni, -æ, -a</b>
90	<i>nonaginta</i>	<b>nonageni, -æ, -a</b>	100	<i>centum</i>	<b>centeni, -æ, -a</b>
200	<i>ducentum</i>	<b>ducenteni, -æ, -a</b>	1000	<i>mille</i>	<b>milleni, -æ, -a</b>

We use these, as mentioned above, to describe how things are distributed among different



parties. For example:

ε3 **Unum baculorum.**

*One of the sticks*

(A normal, unremarkable cardinal number.)

ε4 **Dic tertio viro.**

*Talk to the third man.*

(A normal, unremarkable ordinal number.)

ε5 **Fac bis.**

*Do it twice.*

(A normal, unremarkable adverbial number.)

ε6 **Septeni singulis.**

*Seven to each one.*

(Here we see a distributive number.)

It is often said that distributive numbers are used to answer the question *quoténi*, which means *how many of each?* Your humble author isn't sure how much this elucidates the situation, however.

Both the thing being distributed and the number of parties to which it is being distributed are made distributive.

ε7 **Noveni quaternis.**

*Nine to each four.*

(That is, nine go to each group of four.)

One may also see these used in place of cardinal numbers in poetry, when the number of syllables requires it. They are also used quite often in arithmetic, mostly in multiplication; we will see more of that in *Dicamus* 1ε, on page ε7.

So think about distributing things among groups. For example, if you have nine chocolates to be distributed among three children:

ε8 **Ternæ socolatæ singulo libero.**

*Three chocolates to each child.*

ε9 **Ternæ socolatæ singulo.**

*Three chocolates to each.*

Nor does it have to be related to actual division among groups. Consider, when there are multiple people all trying to use one thing:

εz **Est solus singulus quaternis.**

*There's only one for the four.*

εε **Singulus canis senis liberis est.**

*There is one dog for six children.*

Also think about the fine distinction that can be made simply by using a distributive rather than a cardinal number:

100 **Dedit nobis bacula tria.**

*He gave us three sticks.*

(He gave to us three sticks, total.)

101 **Dedit nobis bacula terna.**

*He gave us three sticks apiece.*

(That is, he gave us all nine sticks, and each of us got three.)

This is, as mentioned, sometimes a tough concept for us to comprehend. Practice it, therefore, as much as you can.

## LECTIO 4.6

### COMPARATIVI IRREGULARES

#### IRREGULAR COMPARATIVES

AS ALWAYS, as mentioned above, a few of the comparatives and superlatives are irregular; and these are, as in English, some of the most commonly used. A few of these use entirely different stems, much like our English *good*, *better*, and *best*; but most are simply a bit different from the normal forms. The entire listing is below:

	Comparative	Superlative
bonus, -a, -um	melior, melior, melius	optimus, -a, -um
magnus, -a, -um	major, major, majus	maximus, -a, -um
malus, -a, -um	pejor, pejor, pejus	pessimus, -a, -um
parvus, -a, -um	minor, minor, minus	minimus, -a, -um
multus, -a, -um	plus, plus, plus	plurimus, -a, -um

These all decline normally except for *plus*, which has the stem *plur-* and is declined as a third-declension adjective from that. That is, *plus*, *pluris*, *pluri*, *plurem*, *plure*; *plures*, *plurum*, *pluribus*, *plures*, *pluribus*. The neuter nominatives and accusatives are exactly what one would expect: *plus* in the singular and *plura* in the plural. Obviously, this is where our word *plural* is from.

When *plus*, *amplus*, and *minor* (and their various forms) are used with a numeral, they will not take the usual *quam* that we normally see with comparatives. E.g., *plus viginti habeo*, *I have more (than) twenty*.

Adjectives whose stems end in *-r* or *-l* will also have irregular superlatives, formed by doubling their final stem consonants and then adding the superlative *-imus*, *-ima*, *-imum*:

*púlcher* (stem *pulchr-*) → *pulchérrimus*

*fácilis* (stem *facil-*) → *facíllimus*

The second form, for stems ending in *-l*, is less usual; one will more commonly see, for example, *utilíssimus* (as we saw above, in Example 53) than *utilíllimus*. Either form is acceptable here.

Notice that the ending, again, does *not* take the accent; but it does change which syllable is the antepenult, so it does change where the accent goes. Of course, those endings that normally take the accent will still do so; e.g., the genitive plural, *pulcherrimórum*.

Even for words with these special superlatives, the comparative is formed in the normal way: **pulchríor, pulchríor, pulchríus; facílíor, facílíor, facílíus.**

## ADJECTIVES OF MATERIALS

Adjectives of materials are simply adjectives that express what material something is made of. Most basically, we simply use the prepositions *a/ab/abs* or *e/ex* with the ablative to express these materials:

- (58) *Pileus a charta*  
       hat       paper  
       A paper hat

However, it is extremely easy to form adjectives from nouns that express materials by adding the adjectival suffix *-eus, -ea, -eum*:

**lignum** → **ligneus, lignea, ligneum**

**aurum** → **aureus, aurea, aureum**

Above, we see how the word **lignum, ligni, n., wood**, is turned into **ligneus, lignea, ligneum, wooden, made of wood**; and how **aurum, auri, n., gold**, is turned into **aureus, aurea, aureum, golden, made of gold**. For first declension nouns, however, we must often use the endings *-aceus, -acea, -aceum* instead:

**charta** → **chartaceus, chartacea, chartaceum**

The same works for nouns of other declensions; we simply add the suffix to the *stem*: Observe **carbo, carbonis, m., charcoal**; and **sulphur, sulphuris, n., sulphur**:

**carbon-** → **carboneus, carbonea, carboneum**

**sulphur-** → **sulphureus, sulphurea, sulphureum**

So we end of with *carboneus*, *made of charcoal*; and *sulphureus*, *made of sulphur*. And, to return to our earlier example:

- (59) *Pileus chartaceus*  
 hat paper  
 A paper hat

The examples of *wooden* and *golden* show that English once had a similar mechanism of adding *-en* to a noun to form an adjective of material; and one will still occasionally see people use oldish words like *woolen* or even *leathern* in accordance with this pattern. But while the notion has mostly died out in English, with only a few choice adjectives of this type remaining, it's quite productive in Latin; so one should get used to seeing it.

## VOCABULARIUM 4.6

<b>æstimátor, æstimatóris, m.</b> , appraiser, judge	<i>largest; sup. of magnus</i>
<b>clamor, clamóris, m.</b> , shout, outcry, protest	<b>pejor, pejor, pejus</b> , worse; <i>comp. of malus</i>
<b>cleméntia, cleméntiæ, f.</b> , mercy, clemency; <i>compassion</i>	<b>péssimus, péssima, péssimum</b> , worst; <i>sup. of malus</i>
<b>scriptúra, scriptúræ, f.</b> , writing; Scripture	<b>minor, minor, minus</b> , smaller; <i>comp. of parvus</i>
<b>dolor, dolóris, m.</b> , sorrow, pain	<b>mínimus, mínima, mínimum</b> , smallest; <i>sup. of parvus</i>
<b>conspectus, conspectus, m.</b> , view, sight; <i>ap- pearance; perception</i>	<b>plus, pluris</b> , more; <i>comp. of multus</i>
<b>leo, leónis, m.</b> , lion	<b>amplus, ampla, amplum</b> , great, large; <i>am- ple</i>
<b>lupus, lupi, m.</b> , wolf	<b>plúrimus, plúrima, plúrimum</b> , most; <i>sup. of multus</i>
<b>cor, cordis, n.</b> , heart	<b>dolorósus, dolorósa, dolorósum</b> , sorrowful
<b>culpa, culpæ, f.</b> , fault, blame	<b>gloriósus, gloriósa, gloriósum</b> , glorious
<b>corrúptio, corruptiónis, f.</b> , corruption; <i>bribery</i>	<b>fácilis, fácilis, fácilis</b> , easy
<b>carbo, carbónis, m.</b> , charcoal	<b>diffícilis, diffícilis, diffícile</b> , hard, difficult
<b>sulphur, sulphúris, n.</b> , sulphur	<b>multus, multa, multum</b> , much, many
<b>lapis, lapidis, m.</b> , stone; jewel	<b>aptus, apta, aptum</b> , fit, suitable, apt
<b>saxum, saxi, n.</b> , stone	<b>píus, pia, pium</b> , concientious, upright, faith- <i>ful</i>
<b>liber, libera, liberum</b> , free	<b>ímpius, ímpia, ímpium</b> , wicked, impious, ir- <i>reverent</i>
<b>mélior, mélior, mélius</b> , better; <i>comp. of bonus</i>	<b>sacrosánctus, sacrosáncta, sacrosánctum</b> , <i>consecrated, sacred; inviolable</i>
<b>óptimus, óptima, óptimum</b> , best; <i>sup. of bonus</i>	<b>ígnio, igníre, ignívi, ígnitum</b> , to ignite, to
<b>major, major, majus</b> , greater; <i>comp. of mag- nus</i>	
<b>máximus, máxima, máximum</b> , greatest,	

<i>make hot</i>	<b>rogo, rogáre, rogávi, rogátum, to ask</b>
<b>benedíco, benedícere, benedíxi, benedíc-tum, to bless, to speak well</b>	<b>scribo, scríbere, scripsi, scriptum, to write</b>
<b>maledíco, maledícere, maledíxi, maledíc-tum, to curse, to speak evil</b>	<b>cónscribo, conscríbere, conscrípsi, con-scríptum, to enroll, enlist, raise (as an army); to write, to cover with writing</b>
<b>spécio, spécere, spéxi, —, to look at, to see</b>	<b>describo, describere, descripsi, descrip-tum, to describe, mark out; to copy, tran-scribe</b>
<b>conspécio, conspécere, conspéxi, conspéc-tum, to observe, to watch</b>	<b>adscribo, adscríbere, adscrípsi, adscríp-tum, to add to in writing; to insert; to ap-point</b>
<b>respécio, respécere, respéxi, respéctum, to consider, to respect, to care for; to lookk back at</b>	<b>æstimo, æstimáre, æstimávi, æstimátum, to value, assess, judge; to estimate</b>
<b>aspécio, aspécere, aspéxi, aspéctum, to look at, to see, to behold</b>	<b>líbero, liberáre, liberávi, liberátum, to free; to acquite, absolve</b>
<b>despécio, despécere, despéxi, despéctum, to look down at; to despise</b>	<b>secúndum (+ ACC), according to</b>
<b>circumspécio, circumspécere, circum-spéxi, circumspéctum, to look around</b>	

## NOTES

**multus, multa, multum** means *much* when used with the singular and *many* when used with the plural; e.g., *multum vinum, much wine*, but *multi homines, many men*.

**aptus, apta, aptum** is used with the dative; that is, in Latin, things are suitable *to* or *for* something. E.g., *aptus saluti, fit for salvation*. Don't confuse this with *idoneus*, which pairs with the *ablative*!

As we can see from *dolor* and *dolorosus*, as well as *gloria* and *gloriosus*, we can often turn nouns into first-second declension adjectives merely by inserting *-os-* into them.

We see here an example of an *agent noun*, which turns a verb into a noun which means a doer of that verb. Here, *æstimator* is a *judge* or *appraiser*, from *æstimare, to judge* or *to appraise*.

## EXERCITIA 4.6

10. Give the superlative forms for the following adjectives. If there is more than one possible form, give both. Resp. 10(a) acer Resp. 10(b) aptus Resp. 10(c) difficilis Resp. 10(d) altus Resp. 10(e) pius Resp. 10(f) dolorosus Resp. 10(g) celer Resp. 10(h) securus Resp. 10(i) ferox Resp. 10(j) liber Resp.

11. Translate the following into English. Resp. 11(a) Mea culpa, mea culpa, mea maxima culpa. Resp. 11(b) Estne (is) leo ferocior lupo? Resp. 11(c) Estne (is) leo ferocissimus in mundo?

Resp. **11(d)** Vir animal fortissimum est. Resp. **11(e)** Mulieri celerrimi mater mea dicit (speaks).  
 Resp. **11(f)** Deus mulierem clementissimam Mariam fecit. Resp. **11(g)** Uter tunica est major?  
 Resp. **11(h)** Amavi (I loved) virum meliorem. Resp. **11(i)** Corruptio optimi pessima est. Resp.

## DICAMUS 14

Superlatives, of course, are the way to give both great compliments and devastating critiques. Don't hesitate to practice both.

102 ***Carissima mea, tu pulcherrima mulier in mundo.***  
*My dearest one, you are the most beautiful woman in the world.*

103 ***O, meus bellissime parvule!***  
*Oh, my cutest little boy!*

104 ***Iste stultissimus idiota in patria.***  
*He's the stupidest moron in the country.*

And, of course, you can just compare the things around you, which gives you work not only with adjectives but also, at least sometimes, recognizing ablatives as having meaning even without prepositions, which can be a big step for English speakers:

105 ***Filius meus longior filia mea est.***  
*My son is taller than my daughter.*

106 ***Uxor mea pulchrior tua est.***  
*My wife is more beautiful than yours.*

They don't have to be profound or (un)flattering truths; platitudes make just as useful practice:

107 ***Canis meus est stultior filio meo.***  
*My dog is dumber than my son.*

108 ***Planta est vivior mensa.***  
*The plant is more alive than the table.*

Comparing, complimenting, criticizing; work on this as often as you can.

## LECTIO 4.7

### ADVERBI

#### ADVERBS

**A**DVERBS IN LATIN ARE mostly very simple, and thus, rather than having a full chapter on them, we'll be addressing them in this chapter on adjectives. This makes sense because

Latin adverbs are very closely related to adjectives, and learning one essentially learns the other.

Adverbs modify the verb; in English, we typically end them with *-ly*, though there are nearly as many exceptions as the rule. We don't merely *run*; we run *quickly*. Latin's adverbs work in precisely the same way.

To begin with, adverbs are *immutable* (almost, anyway); this means they don't change according to the grammar. When you're using an adverb, you're just using it; you don't need to worry about matching it with anything else. Adverbs modify the sentence's verb, of course, but they don't take special endings to show how they do so.

Second, although some adverbs are their own roots (consider *heri*, *yesterday*, which is unrelated to any adjective), for the most part they are formed in a regular and predictable way from adjectives:

First-second declension adjectives	<i>-e</i>
Third declension adjectives	<i>-iter</i>

For example,, let's look at two adjectives, *dignus*, *digna*, *dignum*, *worthy*, and *fortis*, *fortis*, *forte*, *strong*:

*dignus* (stem *dign-*) → *digne*

*fortis* (stem *fort-*) → *fortiter*

Remember that these are placed on *stems*, even if that's not the "dictionary" form of the word:

*acer* (stem *acr-*) → *acriter*

If the stem ends in *-nt-*, add *-er* rather than *-iter*:

*clemens* (stem *clement-*) → *clementer*

You will also sometimes see the neuter accusative of adjectives and pronouns used as adverbs, as we saw (briefly) on page 56; but other than those few words listed there, one needn't worry much about this. It does, however, give rise to how we form comparative adverbs: that is, we use the neuter nominative form of the adjectival comparative:

*clementer* → *clementius*

*digne* → *dignius*

The superlative is formed in the normal way, from the superlative of the adjective:

## *clementissimus* → *clementissime*

Nouns and adjectives can occasionally have an adverbial sense when they are used in the ablative singular:

- (57) *celeri*  
 quick  
 in a quick way

As this example shows, this is essentially the adjective modifying the word **modus, modi, m.**, *method* or *manner*, and so is not a true adverb; however, translating it adverbially is usually the best course.

Some adjectives produce adverbs in a different way, with *-im* or *-tim*; these are not really predictable and must be learned as independent adverbs.

## VOCABULARIUM 4.7

<b>ala, alæ, f.</b> , <i>wing</i>	<b>tandem</b> , <i>at last</i>
<b>stola, stolæ, f.</b> , <i>dress, a long women's garment</i>	<b>partim</b> , <i>partly</i>
<b>sónitus, sónitus, m.</b> , <i>sound</i>	<b>statim</b> , <i>immediately, on the spot</i>
<b>spectáculum, spectáculi, n.</b> , <i>show, spectacle</i>	<b>saltim</b> , <i>at least</i>
<b>státua, státuæ, f.</b> , <i>statue</i>	<b>separátim</b> , <i>separately</i>
<b>stilus, stili, m.</b> , <i>pen, stick</i>	<b>foras/foris</b> , <i>outdoors</i>
<b>taurus, tauri, m.</b> , <i>bull</i>	<b>fere</b> , <i>nearly, almost; generally; hardly ever (w/ negatives)</i>
<b>tablínium, tablíni, n.</b> , <i>study (room)</i>	<b>ómnino</b> , <i>altogether, completely; at all, in all (w/ numerals)</i>
<b>templum, templi, n.</b> , <i>temple</i>	<b>retro</b> , <i>back</i>
<b>venter, ventris, m.</b> , <i>stomach, belly; womb</i>	<b>retrórsu(m)</b> , <i>backwards, back</i>
<b>ágilis, ágilis, ágile</b> , <i>agile, nimble</i>	<b>pérperam</b> , <i>wrongly</i>
<b>vírilis, vírilis, vírile</b> , <i>manly, virile</i>	<b>intra</b> , <i>within</i>
<b>juxta (+ ACC)</b> , <i>next to, beside; according to</i>	<b>extra</b> , <i>outside</i>
<b>ágito, agítare, agítávi, agítátum</b> , <i>to stir, shake, or move about</i>	<b>ádeo</b> , <i>so much, so greatly</i>
<b>venor, venári, venátus sum</b> , <i>—, to hunt</i>	<b>ultro</b> , <i>beyond</i>
<b>veho, véhere, vxi, vectum</b> , <i>to bear, carry; to ride, to pass, to sail</i>	<b>citro</b> , <i>this side; on this side</i>
<b>cædo, cædere, cecídi, cæsum</b> , <i>to chop, hew, cut; to strike</i>	<b>dénuo</b> , <i>anew</i>
<b>occído, occídere, occídi, occísum</b> , <i>to kill, murder, slaughter; to cut down</i>	<b>prius</b> , <i>earlier, previously</i>
<b>circumcído, circumcídere, circumcídi, circumcísu(m)</b> , <i>to cut around; to circumcise</i>	<b>diu</b> , <i>for a long time</i>
	<b>diútius</b> , <i>for a longer time</i>
	<b>diútissime</b> , <i>for the longest time</i>
	<b>páulisper</b> , <i>for a short time</i>



**páulátim**, gradually, little by little

**procul**, far off

**magnópere**, greatly; irregular adverb for *magnus*

**magis**, more, more greatly; irregular comparative adverb for *majus*

**multum**, much, many; irregular adverb for *multus*

**parum**, little; irregular adverb for *parvus*

**primum**, firstly; irregular adverb for *primus*

**prope**, near, nearly

**nuper**, recently

**pótius**, rather, more; preferably

**potissime**, chiefly, principally

**plúrimum**, most, greatest number; irregular superlative of *plurimus*

## NOTES

**occido, occidere, occidi, occisum**, a compound from *cædere*, is very similar to another **occido, occidere, occidi, occasum**, from *cadere*, which we'll meet later on. Context is usually the only way to distinguish these two.

Both *plurimum* and *plurime* (the latter being regular) exist.

## EXERCITIA 4.7

12. Form adverbs from the following adjectives. **Resp. 12(a)** virilis **Resp. 12(b)** agilis **Resp. 12(c)** securus **Resp. 12(d)** facilis **Resp. 12(e)** impius **Resp. 12(f)** sacer **Resp. 12(g)** miser **Resp. 12(h)** perpetuus **Resp. 12(i)** æger **Resp. 12(j)** temporalis **Resp. 12(k)** ferox **Resp. 12(l)** similis **Resp. 12(m)** innocens **Resp.**

## DICAMUS 15

Talk about things! Express *how* things were done, using these adverbs; and don't be shy about building your own adverbs from adjectives, if the mood strikes you. Sometimes this will require you to practice your result clauses, too; but if you haven't studied them yet, just skip them.

109 ***Cucurrit celerriter ut ceciderit in faciem suam.***

*He ran very quickly, such that he fell on his face.*

10Z ***Saltat pulcherrime.***

*She dances most beautifully.*

10Ϟ ***Cecinit sonore ut aures meas frangeret.***

*He sang so loudly that he broke my ears.*

As always, don't be shy about looking up new terms to use for daily situations. You can't learn vocabulary unless you use it!



# CAPUT 5

## DE PRONOMINIBUS

### ON PRONOUNS

AS THE NAME IMPLIES, pronouns have a great deal to do with nouns; and indeed, the Latin grammar of each has a great deal to do with the other. Pronouns *stand in for* nouns when, for some reason or another, we'd rather not use the noun itself:

#### Pronoun

a noun-like unit which takes the place of a noun

Like nouns, pronouns inflect for case, gender, and number; like adjectives, they take different genders depending on the word that they are standing in for.

Unlike adjectives, however, pronouns do not change or describe a noun; they merely take its place for some reason. The noun that a pronoun is standing in for is called its *antecedent*:

#### Antecedent

the noun for which a pronoun stands

The antecedent may be implied by the context of the sentence, in which case we say that it is *understood*. We will also see, when we get to verbs in Caput 6, that Latin verbs carry information about their subjects in the endings we put on them, so pronouns that stand in for a nominative noun are often omitted (are often “understood”). But for the purposes of this chapter, we will include them; in real Latin, pronouns representing a subject are usually only included for specific reasons, mostly to emphasize that subject.

## LECTIO 5.1

### PRONOMINA PERSONALIA

#### PERSONAL PRONOUNS

PERSONAL PRONOUNS ARE A BIT of an enigma for many Latin students, because, as mentioned above, they aren't often used in the nominative. As such, the words which in English we recognize as *I*, *we*, *they*, and so on just don't show up much in Latin texts; their meaning is included in the ending that we put on the *verb* (which we will study in Caput 6).

Those nominative personal pronouns are normally only included in Latin when we wish to emphasize them; here, we will include them a great deal more than in real texts, in order to provide practice working with them.

First, it's important to know what we mean by *personal pronouns*:

### Personal pronoun

A pronoun which specifically represents nouns which can also stand as the persons of verbs; that is, the first person, second person, and third person

Much of this definition may be gibberish to you at the moment; the important thing to remember is that personal pronouns are *not* merely pronouns that represent persons. Many other types of pronoun may represent persons, and personal pronouns may (and often do) represent non-persons. They represent the persons *of verbs*; that's their distinguishing characteristics.

The third person personal pronouns are as follows:

	Singular			Plural		
	M	F	N	M	F	N
Nom.	is	ea	id	ei	eæ	ea
Gen.	ejus	ejus	ejus	eórum	eárum	eórum
Dat.	ei	ei	ei	eis	eis	eis
Acc.	eum	eam	id	eos	eas	ea
Abl.	eo	ea	eo	eis	eis	eis

## NOTES

Note that the neuter nominative and accusative plurals both end in *-a*, as we have long been accustomed to. But note also the odd neuter forms in the nominative and accusative singular; we will see this ending, *-d*, in the relative pronouns, as well (for which see Lesson 5.3), along with in the irregular adjective *alius, alia, aliud*.

Note further that there is no distinction of gender in the genitive and dative singular, as well as in the dative and ablative plural.

Conventionally, these pronouns are translated as *he*, *she*, and *it*; however, keep in mind that Latin gender is not “natural” gender. Take the following examples:

(5ε) *Ea est puella.*

it is a girl

*She* is a girl.

(6ο) *Ea est arbor.*

it is a tree

*It* is a tree.

In Example 5ε, the pronoun is translated *she* exactly as we'd expect. It's a female antecedent (*puella, girl*), and so it gets the feminine pronoun, *she*. So far, Latin personal pronouns work just like English ones.

However, in Example 6ο, the very same pronoun, *ea*, is properly translated as *it*, not "she". Why? In both cases, we are using the feminine singular personal pronoun. But in Example 6ο, the antecedent, *arbor (tree)*, is an "it" in English, not a "she", even though in Latin we use the feminine pronoun for it. So the same word may mean *he, she, or it*, depending on what the antecedent is.

In Latin, we worry about *gender*, not about *sex*, which is a totally different thing. Translate the personal pronouns accordingly.

The first and second person personal pronouns are more straightforward, in that it's always clear who the antecedent is; that is, the speaker (or a group of which the speaker is a part) if it is the first person, or the listener (or a group of which the listener is a part) if it is the second person:

FIRST AND SECOND PERSON PRONOUNS				
	1st Pers.		2nd Pers.	
Nom.	ego	nos	tu	vos
Gen.	mei	nostri	tui	vestri
Dat.	mihi	nobis	tibi	vobis
Acc.	me	nos	te	vos
Abl.	me	nobis	te	vobis

These forms, like the third person forms we encountered earlier in this lesson, occur constantly; it's vitally important to learn them. Remember, though, that the nominative forms are still quite unusual; their information is usually included in the verb. But they are still important to know; some of the most profound of parts of Scripture and the liturgy use them.

It's also important to note that *cum, with*, is attached to the *end* of the first and second person personal pronouns: *mecum, with me; vobiscum, with you*.

## VOCABULARIUM 5.1

**caput, cápitis, n., head**

**lábium, lábii, n., lip**

**lingua, linguæ, f., tongue; language**

**pes, pedis, m., foot**

**dígitus, dígití, m., finger**

**brácchium, brácchii, n., arm**

**nasus, nasi, m., nose**

**óculus, óculi, m., eye**

**auris, auris, f., ear**

**femur, femóris, n., thigh**

**crus, cruris, n., leg**

**pectus, pectóris, n., chest**

**húmerus, húmeri, m., shoulder, upper arm**

**os, oris, n., mouth**

**os, ossis, n., bone**

**collum, colli, n., neck**

**inténtio, intenciónis, f.**, *stretch, extension; aim, thought, purpose*  
**ascénsio, ascensiónis, f.**, *ascension, going up*  
**percéptio, perceptiónis, f.**, *perception, sight*  
**mácula, máculæ, f.**, *blemish, spot, stain*  
**misericórdia, misericórdiæ, f.**, *mercy, pity*  
**miserátio, miseratiónis, f.**, *pity, compassion*  
**miséria, miseriæ, f.**, *misery; distress; woe*  
**clarus, clara, clarum**, *clear, bright, gleaming*  
**præclárus, præclára, præclárum**, *very clear, well-known, distinguished*  
**prætéritus, prætérita, prætéritum**, *past*  
**præsens, præsentis**, *present, at hand*  
**futúrus, futúra, futúrum**, *future*  
**miséricors, misericórdis**, *merciful, tender-hearted*  
**génitus, gérita, géritum**, *begotten, sired*  
**illibátus, illibáta, illibátum**, *intact, undiminished, unimpaired*  
**immaculátus, immaculáta, immaculátum**, *spotless, without blemish; immaculate*

**is, ea, id**, *he/she/it; the personal pronouns*  
**scando, scándere, scandi, scansum**, *to climb, mount*  
**ascéndo, ascéndere, ascéndi, ascénsum**, *to climb up, ascend*  
**descéndo, descéndere, descéndi, descénsum**, *to climb down, descend*  
**tendo, téndere, teténdi, tensum**, *to stretch, spread, extend; to aim at*  
**osténdo, osténdere, osténdi, osténsum**, *to show, reveal, make clear*  
**exténdo, exténdere, exténdi, exténsum**, *to stretch out; to prolong*  
**inténdo, inténdere, inténdi, inténsum**, *to hold out; to strain, exert*  
**peto, pétere, petivi, petítum**, *to ask, beg, entreat*  
**postquam**, *afterwards*  
**priúsquam**, *before, until, sooner than*  
**ántequam**, *before (conjunction)*

## NOTES

Occasionally one will see *labia*, in the first declension, for *labium*, a second declension neuter; but rarely.

*ostendere* is a combination of *ob* and *tendere*; when one stretches one's arm out for the sake of someone, one is showing that person something. But notice also that *intendere* does not mean "intend", although *intentio* does mean something similar to "intention".

Latin has many words for *mercy*; we see a few here. *misericordia* is a straightforward combination of *miser*, *wretched, sad* and *cor*, *heart*.

## EXERCITIA 5.1

1. Translate the following into English. **Resp. 1(a)** Longus vir longa crura habet (has). **Resp. 1(b)** Ea verberat (beats) eum. **Resp. 1(c)** Eam verberat is. **Resp. 1(d)** Ea verberat is. **Resp. 1(e)** Ea verberat ea. **Resp. 1(f)** Eam verberat ea. **Resp. 1(g)** Tu Verberas (beat) canem ejus. **Resp. 1(h)** Baculo ego verbero (beat) te et canem ejus. **Resp. 1(i)** Tetendit (stretched) is ad finem ea. **Resp. 1(j)** Domine, labia mea aperies (thou shalt open), et os meum annuntiabit (will announce) laudem tuam. (Ps 50:17) **Resp. 1(k)** Ego sum via et veritas et vita. (Jo 14:6) **Resp.**

**1(l)** Dominus vobiscum. (Liturgy) **Resp. 1(m)** Ego in eis, et tu in me (Jo 17:23). **Resp. 1(n)** Per eodem Dominum nostrum Jesus Christum (Liturgy). **Resp.**

**2.** Translate the following into Latin. **Resp. 2(a)** I closed (clausit) his mouth. **Resp. 2(b)** His mother fed (aluit) you. **Resp. 2(c)** He ate (edit) it. **Resp. 2(d)** I slept (dormivi) in it. **Resp. 2(e)** Go (vade) with him; he will go (vadet) with me. **Resp. 2(f)** I will die (moriar) for her. **Resp.**

## DICAMUS 16

Just play with these a bit. Pronouns do things to each other, and make sure you use them in ways that we in English would not (such as using the masculine or feminine forms to refer to inherently sexless objects).

110 **Musicam amo! Sed ea est sonora.**

*I love music! But she (it) is loud.*

(The antecedent is *musica*, which is feminine.)

111 **Is plenus tritico est.**

*He (it) is full of wheat.*

(The antecedent is, most likely, *ager*, *field*, which is masculine.)

It can sometimes also be helpful to come up with sentences that, due to unclear antecedents, are confusing. In English, we might say, “It’s bigger than it is,” and not know what we’re talking about. Latin has many more variations on personal pronouns, and thus it’s rarer to have this situation, but it certainly can still happen.

112 **Ea amant ea.**

*They love them.*

As a practical matter, in Latin we would use a different type of pronoun, perhaps a demonstrative pronoun, for one of these antecedents; but try to build confusing sentences like this, if only for the practice of it.

## LECTIO 5.2 PRONOMINA DEMONSTRATIVA DEMONSTRATIVE PRONOUNS

**D**EMONSTRATIVE PRONOUNS ARE more or less what they sound like: they *demonstrate* which particular thing a pronoun is referencing. In English, we have two demonstrative pronouns, *this/these* and *that/those* (though certain dialects have some other forms that are arguably additional demonstrative pronouns, these are the only two in standard English); Latin, on the other hand, has three.

Demonstrative pronouns distinguish between multiple potential referents:

**Demonstrative pronoun**

pronouns which delineate which of multiple possibilities a pronoun represents

It's a verbal way of pointing at one, rather than another, possible object. So a speaker might refer to *this* apple, rather than *that* apple, the same way that he might point to one of those two apples to make it clearer to which he is actually referring.

As said above, in Latin, we actually have *three* types of these pronouns.

**hic, hæc, hoc** is the *proximate* demonstrative pronoun, which we conventionally translate as *this*. It is called *proximate* because it typically refers to the closest of the possible options. It's also, when there are multiple choices not distinguished by distance, the first selected.

**ille, illa, illud** is the *remote* demonstrative pronoun, conventionally translated as *that*. It is called *remote* because it typically refers to the farther away of the possible options. It is also, when there are multiple choices not distinguished by distance, the next selected.

**iste, ista, istud** is the *mediate* demonstrative pronoun, which is translated as *this* or *that* depending on context. It's a useful distinguishing pronoun when **hic, hæc, hoc** and **ille, illa, illud** are already being used for other purposes. In Roman Latin, **iste, ista, istud** also carried a *pejorative* connotation; that is, it was sort of a verbal sneer, used to imply that the thing referred to was unclean in some way. In Christian Latin, this pejorative meaning is largely lost; it is still, however, used much less often than the other two. It is also generally used to refer to the person spoken to, or something that belongs to the person spoken to; hence it is sometimes called the *second person demonstrative pronoun*.

These three decline very similarly:

	Singular			Singular			Singular		
Nom.	hic	hæc	hoc	iste	ista	istud	ille	illa	illud
Gen.	hujus	hujus	hujus	istíus	istíus	istíus	illíus	illíus	illíus
Dat.	huic	huic	huic	isti	isti	isti	illi	illi	illi
Acc.	hunc	hanc	hoc	istum	istam	istud	illum	illam	illud
Abl.	hoc	hac	hoc	isto	ista	isto	illo	illa	illo
	Plural			Plural			Plural		
Nom.	hi	hæ	hæc	isti	istæ	ista	illi	illæ	illa
Gen.	horum	harum	horum	istórum	istárum	istórum	illórum	illárum	illórum
Dat.	his	his	his	istis	istis	istis	illis	illis	illis
Acc.	hos	has	hæc	istos	istas	ista	illos	illas	illa
Abl.	his	his	his	istis	istis	istis	illis	illis	illis

Occasionally one will see **hic, hæc, hoc** combined with one of the other two, producing some hybrids like **istic, istæc, istoc** or **illic, illæc, illoc** (or, sometimes, *illuc* rather than *illoc*); these decline just like **hic, hæc, hoc**.



## NOTES

Neuter nominatives and accusatives are, as always, the same. However, these demonstratives are one of only two cases in the entire language in which our other neuter rule—that neuter nominative and accusative plurals always end in *-a*—does *not* hold. Keep a close eye on this unusual neuter plural!

The rest of these pronouns decline pretty normally, and follow rules we're accustomed to.

Keep in mind that these pronouns can be used either adjectivally—that is, as adjectives—or pronominally:


(61) *Hic vir Deum laudat.*  
 this man God praises  
 This man praises God.

(62) *Hic Deum laudat.*  
 this one God praises  
 This man praises God.

Example 61 shows us **hic, hæc, hoc** being used adjectivally, to modify the meaning of a noun, in this case *vir*. Not just *any vir*; *this particular vir*.

Example 62, on the other hand, relies entirely on *hic* to make this point. *hic* might be referring to a person mentioned earlier in the conversation, or it might simply mean **this one** (which we've translated **this man** because it is masculine, and only a person can do praising), or it may even be a stand-in for a personal pronoun.

This adjectival use of demonstrative pronouns is quite common, as well; indeed, the articles of the Romance languages (e.g., *le* and *la* in French, *el* and *la* in Spanish, *il* and *la* in Italian) are all worn-down forms of **ille, illa, illud**.

 **Nota bene:** It's worth noting that **is, ea, id** is often used as demonstrative, as well. When this occurs, it is generally referring to something that's already been mentioned; so check back for an antecedent earlier in the discourse.

## VOCABULARIUM 5.2

**judex, júdicis, m.**, *judge*

**judícium, júdicii, n.**, *judgment; trial*

**commíxtio, commixtiónis, f.**, *mixture*

**custódia, custódiæ, f.**, *protection, safe-keeping, defense, custody, watch*

**custos, custódis, m.**, *guardian, watcher, sentry*

**vénia, vénia, f.**, *favor, kindness, pardon*

**iníquus, iníqua, iníquum**, *unjust, unfair;*

*hostile*

**pauper, páuperis**, *poor*

**custódio, custodire, custodívi, custodítum**, *to watch, to guard*

**jungo, júngere, junxi, junctum**, *to join, to unite*

**conjúngo, conjúngere, conjúnxi, conjúntum**, *to connect, to join together, to marry*

**hæreo, hærére, hæsi, hæsum**, *to stick, ad-*

<i>here, cling to</i>	<i>humble</i>
<b>adhæreo, adhærere, adhæsi, adhæsum, to stick to, adhere to, cling to</b>	<b>ago, agere, egi, actum, to drive; to urge; to conduct; to act</b>
<b>inhæreo, inhærere, inhæsi, inhæsum, to stick, hold fast to; to dwell in</b>	<b>misceo, miscere, miscui, mixtum, to mix, mingle</b>
<b>júdico, judicare, judicavi, judicatum, to judge, to decide</b>	<b>commisceo, commiscere, commiscui, commixtum, to mix together, to combine</b>
<b>voco, vocare, vocavi, vocatum, to call, summon; to name</b>	<b>communico, communicare, communicavi, communicatum, to share; to share with; to take a part with; to communicate, discuss</b>
<b>invoco, invocare, invocavi, invocatum, to call upon, to invoke</b>	<b>hic, hæc, hoc, this; the proximate demonstrative pronouns</b>
<b>advoco, advocare, advocavi, advocatum, to call for, to summon, to invite</b>	<b>ille, illa, illud, that; the remote demonstrative pronouns</b>
<b>évoco, evocare, evocavi, evocatum, to call forth</b>	<b>iste, ista, istud, this/that; the mediate demonstrative pronouns</b>
<b>accendo, accendere, accendi, accensum, to kindle, to set afire</b>	<b>ipse, ipsa, ipsum, himself, herself, itself; an emphatic personal pronoun</b>
<b>fligo, fligere, —, —, to beat down</b>	<b>intra (+ ACC), within, inside; during</b>
<b>affligo, affligere, afflixi, afflictum, to overthrow, to throw down; to afflict, damage; to</b>	

## NOTES

**ipse, ipsa, ipsum** is an *emphatic* pronoun. Think of it as the English *-self* (as, indeed, it is usually translated); “he himself ran the race”. It is used to provide some emphasis to one actor or another, and can often stand in where one would otherwise expect a personal or demonstrative pronoun. It declines normally.

**ago, agere, egi, actum** is an odd duck, most often used for generically *acting* or *doing* something. With **gratia, gratiæ, f., grace, favor**, it means *give thanks*. E.g., *gratias agimus tibi, we give thee thanks*.

## EXERCITIA 5.2

3. Translate the following into English. **Resp. 3(a)** Res ipsa loquitur (speaks). **Resp. 3(b)** Hic est meus, ille est tuus. **Resp. 3(c)** Hic est meus, ille est tuus, iste est suus. **Resp. 3(d)** Gratias tibi ago (I give) propter hæc venia tua. **Resp. 3(e)** Emitte (send forth) lucem tuam et veritatem tuam; ipsa me deduxerunt (led down) et adduxerunt (led to) in montem sanctum tuum et in tabernacula tua. (Ps 42:3) **Resp. 3(f)** Hæc dona, hæc munera, hæc sancta sacrificia illibata (Minor elevation in the liturgy). **Resp. 3(g)** Hoc est enim corpus meum (consecration). **Resp. 3(h)** Hic est enim calix sanguinis mei (consecration). **Resp. 3(i)** In illo tempore **Resp.**

4. Translate the following into Latin. **Resp. 4(a)** I hate (odio) that game; I love (amo) this one. **Resp. 4(b)** I myself adore (adoro) my dog. **Resp. 4(c)** We ourselves hate (odimus) these games but love (amamus) these. **Resp. 4(d)** This guy is unjust. **Resp. 4(e)** Why did he beat (verberavit) you himself? **Resp.**

## DICAMUS 17

Not much to do here but to practice using the demonstrative pronouns as frequently as you can:

- 113 **Coquo hoc et non illud.**  
*I'm cooking this and not that.*

- 114 **Da mihi hoc! Non illud, hoc!**  
*Give me this thing! Not that, this!*

Make sure you use the right gender based on the antecedent, however:

- 115 **Volo hanc plantam. Non illam; hanc.**  
*I want this plant. Not that one; this one.*

Since our English demonstrative pronouns don't vary by gender, unlike our third person personal pronouns, it can be difficult for us to remember this. Practice, as always, makes perfect.

## LECTIO 5.3 PRONOMINA RELATIVA RELATIVE PRONOUNS

ANOTHER DISTINCTIVE class of pronouns we will examine are the *relative pronouns*. Relative pronouns are incredibly useful and common little bits of grammar that we rarely think about, but which we use all the time—indeed, your humble author used one just now.

### *Relative pronoun*

pronouns which link entire phrases to modify an antecedent

In other words, we've already seen at length how adjectives can modify nouns; relative pronouns enable us to make an entire phrase or clause modify nouns. Consider:

He loved the girl, *who* was beautiful.

Our main clause here, the one that we really care about conveying, is *he loved the girl*. But the speaker also wants to say something *about* the girl; and just saying “the beautiful girl” wouldn’t serve to emphasize her beauty enough. So he constructs an entire clause, “she was beautiful”, so he can adequately express the pulchritude of this young female. But how can he link the entire clause “she was beautiful” to a single word, “girl”? He can’t match the case, gender, and number of the word to the entire clause, surely.

Surely; but he *can* use a relative pronoun to show which word the clause is modifying. Get rid of the word “she” and replace it with a relative pronoun, *who*, and you have the link: *who* goes with *girl*, which means that the whole clause that involves *who* also goes with *girl*. Done.

In English, we link these clauses by word order; in Latin, as always, we link them by inflections. Relative pronouns match their antecedents in gender and number; however, their case will be whatever is appropriate to the clause of which they are a part. First, the actual forms:

	<i>Singular</i>			<i>Plural</i>		
Nom.	qui	quæ	quod	qui	quæ	quæ
Gen.	cujus	cujus	cujus	quorum	quarum	quorum
Dat.	cui	cui	cui	quibus	quibus	quibus
Acc.	quem	quam	quod	quos	quas	quæ
Abl.	quo	qua	quo	quibus	quibus	quibus

When a relative pronoun stands for multiple antecedents, it follows the rules of adjectives for its gender and number.

## NOTES

There is a *lot* of *quæ* here; the feminine nominative singular, the feminine nominative plural, the neuter nominative plural and the neuter accusative plural are all *quæ*. So keep an eye out.

This is also the other of the only two times that a neuter nominative or accusative plural does *not* end in *-a* (the other being demonstrative pronouns).

So let’s see how this works. Remember that a relative pronoun has the same gender and number as its antecedent, but the case that it should have in its clause. So let’s consider our example above, “he loved the girl, who was beautiful”, but in Latin:

- (63) *Puellam amabat, quæ pulchra erat.*  
 the girl he loved who beautiful was  
 He loved the girl, who was beautiful.

Now, our relative pronoun here is *quæ*, which is four distinct forms; however, the only noun in the sentence is *puellam*, which is feminine singular, so absent some other context we can safely link it up there. But *puellam* is accusative, while *quæ* is not; why not, if *quæ* is matched up with it?

Because while *quæ* matches up with *puellam*, it's performing its own role in the clause *quæ pulchra erat*; it's the subject of the verb, *erat*, and so it needs to be in the *nominative*. This is true even though its antecedent, *puellam*, is plainly accusative and serves as the object of the other clause.

Sometimes the relative pronoun will be the same case as its antecedent; but this will be coincidence, not rule. For example:

- (64) *Puellam junxit, quam amabat.*  
 the girl he joined whom he loved  
 He joined the girl, whom he loved.
- (65) *Puellam junxit quæ eum amabat.*  
 the girl he joined who him loved  
 He joined the girl who loved him.

In Example 64, *puellam* is still the antecedent of the relative pronoun; but the relative pronoun's form is now *quam*: it is feminine singular to match *puellam*, but accusative because it is the object of its clause.

In Example 65, *puellam* remains the antecedent of the relative pronoun; however, it is now *quæ*, the nominative feminine singular. It is feminine and singular to match *puellam*; it is nominative because it is the subject of the relative clause.

The relative pronoun (**qui, quæ, quod**) is generally translated as *who*, *which*, or even *that* in certain circumstances, depending on what the antecedent might be.

## INTERROGATIVE AND INDEFINITE PRONOUNS

Closely related to relative pronouns are the interrogative pronouns. In English, these two have identical forms, more or less; when we're asking a question about something, such as "Who did it?" or "What was it?" we use the same pronoun as when we're forming a relative clause, as described above. In Latin, that is *almost* true.

The Latin interrogative pronoun is almost the same as the relative pronoun, except for the masculine and feminine nominative singular forms, and the feminine accusative singular form. The nominative singular forms are **quis, quis, quid**, and the accusative forms are **quem, quem, quid**; otherwise, use the forms of the relative pronoun.

- (66) *Quis custodiet ipsos custodes?*  
 who will guard themselves guardians  
 Who will watch the guardians themselves?

The above is a famous question from Juvenal, and is often translated as "Who will watch the watchmen?"

The *indefinite pronoun* is just like the interrogative; except that the neuter nominative and accusative plural are both *qua*, not *quæ*. It means, roughly, *any*:

- (67) *Quis custodire ipsos custodes potest.*  
 anyone to guard themselves guardians is able  
 Anyone can watch the guardians themselves.

Which is foolish, of course, but does at least demonstrate the concept. Just remember this: by changing the neuter nominative and accusative plural to *qua*, we can use the interrogative pronoun to mean *anyone* or *anything*, rather than its usual meaning.

## VOCABULARIUM 5.3


- episcopus, episcopi, m.,** *bishop*  
**antistes, antistitis, m.,** *bishop*  
**archangelus, archangeli, m.,** *archangel*  
**circumstantia, circumstantiæ, f.,** *surroundings, circumstance*  
**memória, memoriæ, f.,** *memory, recollection*  
**consórtium, consórtii, n.,** *sharing, partnership*  
**devótio, devotiónis, f.,** *piety, allegiance*  
**diferéntia, diferéntiæ, f.,** *difference, distinction*  
**elevátio, elevatiónis, f.,** *elevation, raising up*  
**esséntia, esséntiæ, f.,** *essence, substance, being*  
**gens, gentis, f.,** *tribe, clan, people*  
**regnum, regni, n.,** *kingdom, reign, royal power*  
**indulgéntia, indulgéntiæ, f.,** *leniency, concession; pardon*  
**intercésio, intercessiÓnis, f.,** *intervention*  
**juvéntus, juventútis, f.,** *youth; young person*  
**viscer, vísceris, n.,** *entrails, innards*  
**diábolus, diaboli, m.,** *devil, demon*  
**núptia, núptiæ, f.,** *marriage, wedding*  
**qui, quæ, quod,** *who, which, that (relative pronoun)*  
**quis, quis, quid,** *who? which? (interrogative pronoun)*  
**áduno, adunáre, adunávi, adunátum,** *to unify, to unite*  
**coáduno, coadunáre, coadunávi, coadunátum,** *to unify, to join together, to make one*  
**magnífico, magnificáre, magnificávi, magnificátum,** *to prize greatly; to praise highly, to extol*  
**mémoro, memoráre, memorávi, memorátum,** *to remember, to be mindful of*  
**círcumsto, circumstáre, circumstéti, circumstátum,** *to stand around, to surround*  
**asto, astáre, astéti, astátum,** *to stand by, to assist*  
**insto, instáre, instéti, instátum,** *to pursue, to threaten; to approach; to stand near (w/dative)*  
**præsto, præstáre, præstéti, præstátum,** *to excel; to stand before; to be outstanding; to hand over, to present, to grant*  
**resto, restáre, restéti, —,** *to remain (behind)*  
**creo, creáre, creávi, creátum,** *to create*  
**dórmio, dormíre, dormívi, dormítum,** *to sleep*  
**incéndo, incéndere, incéndi, incénsu(m),** *to set on fire; to kindle*  
**quóties,** *how many*  
**-cumque,** *-ever; attached to pronouns and adverbs to indicate uncertainty; e.g., quicumque, "whoever"*  
**-dam,** *a certain; affixed to relative pronouns and adjectives to indicate an indefinite referent; "a certain one" or "a certain thing"*

- <b>dem</b> , the same; affixed to pronouns to indicate that the referent has been referred to earlier	<i>quam, quidquam, anyone, anything; gives an implied negative</i>
- <b>que</b> , universalizes a pronoun; e.g., <i>quisque, every one</i>	- <b>vis</b> , suffixed to pronouns to make them indefinite; e.g., <i>utervis (whichever)</i>
éc-, intensivizes an interrogative pronoun; e.g., <i>ecquis, "is there anyone that . . ."</i>	- <b>nam</b> , suffixed to an interrogative pronoun to emphasize the question
áli-, prefixed to a relative or interrogative pronoun to make it indefinite; e.g., <i>aliquis, aliquis, aliquod, "anyone" or "anything"</i>	<b>quo</b> , where
- <b>quam</b> , suffixed to an interrogative pronoun to make it indefinite; e.g., <i>quisquam, quae-</i>	<b>competenter</b> , suitably, appropriately
	<b>item</b> , likewise; besides, also
	<b>invicem</b> , in turn; reciprocally; mutually; one another

## NOTES

*ali-* can create both indefinite interrogative pronouns (**aliquis, aliquis, aliquid**) and indefinite relative pronouns (**aliqui, aliqua, aliquod**). They are declined exactly like their relative counterparts with *ali-* in front of it. They are *indefinite*; this just means that the speaker isn't exactly sure what the antecedent is, hence its translation with *somebody/something* or *anybody/anything*.

Note that *-quam*, when suffixed to a pronoun, implies a *negative*; e.g., *est quisquam, is there no one*.

 **Nota bene: qui, quæ, quod** can also be used as an indefinite, just like **aliquis, aliqua, aliquid**. When it is so used, the feminine nominative singular becomes *qua*. It only becomes indefinite when preceded immediately by a handful of words: *ni, nisi, numquid* and *ne*, which we will meet in due time.

Relative pronouns can be *doubled* to serve as indefinite pronouns, as well; this is very similar to simply adding *-cumque*. E.g., *quisquis* or *quamquam*. One very common one is *quotquot, however many*.

Do not confuse *quo, where*, with the form of the relative pronoun!

**gens, gentis, f.** is often used in the plural to mean *the Gentiles*, as well as *the nations*, in contradistinction to the Israelites.

*intercessio*, obviously, comes from the verb *intercedere, to intervene*, which we met earlier.

Using the enclitics *-dem* and *-dam* is simple; just attach them to the form of the pronoun you're using. One very common conclusion for prayers which have mentioned Jesus Christ is *per eundem Dominum nostrum Jesum Christum; through the same Our Lord Jesus Christ*. Notice that, when attached to a form which ends in *-m*, it will change the final consonant to *-n*: *eum + dem* will yield *eundem*. Additionally, the final *-s* is typically dropped: *is + dem* yields *idem*; *quis + dam* yields *quidam*.

*-que* is often also used with **uter, ultra, utrum**: *each of two*. When used with the indefinite pronoun, it will often be prefixed by a form of **unus, una, unum**; e.g., *unusquisque, each one*.

## EXERCITIA 5.3

5. Translate the following into English. **Resp. 5(a)** Quicumque manet (remains) in domo suo, manet in peccatis suis. **Resp. 5(b)** In domo ancilla erat (was), quum accendit (he/she kindled). **Resp. 5(c)** In domo ancilla erat (was), quam accendit (he/she kindled). **Resp. 5(d)** Diabolus illos qui Deum amant (love) odit (hates). **Resp. 5(e)** Servus in civitate vivit (lives), quæ magna et pulchra est. **Resp. 5(f)** Servus in civitate vivit (lives), qui magna et pauper est. **Resp. 5(g)** Et quoscumque inveneritis (you will have found), vocate (call) ad nuptias (Mt 22:19). **Resp. 5(h)** Qui autem gloriatur (is glorified), in Domino glorietur (let him be glorified) (2Cor 10:17). **Resp. 5(i)** Hæc quotiescumque feceritis (you will have done), in mei memoriam facietis (you will do) (from the Missal). **Resp.**
6. Translate the following into Latin. **Resp. 6(a)** The poor maidservant loves (amat) her son, who was (erat) a good boy. **Resp. 6(b)** He whom I hate (odit) beats (verberat) his dog. **Resp. 6(c)** She whom I love (amo) loves (amat) her dog. **Resp. 6(d)** He grabbed (rapit) the stick, with which he fought (pugnavit) the boy. **Resp. 6(e)** The man ate (edit) the dinner which the women had cooked (cocinaverant). **Resp. 6(f)** This is (est) the kingdom of God, in which we love (diligimus) one another. **Resp.**

## DICAMUS 18

Now we're reaching the point where we can start to form really interesting and complex sentences, even about mundane matters.

116 ***Amo cibos qui bene conditi sunt.***

*I love foods which are well-seasoned.*

117 ***Liberi qui pilam ludit saniores sunt.***

*Children who play ball are healthier.*

118 ***Qui vivit bene moritur bene.***

*He who lives well, dies well.*

We use relative pronouns all the time in our normal English speech; rehearse those comments in your head in Latin, as well.

119 ***Odio illos qui tarde agunt in celeri via!***

*I hate those who drive slowly in the fast lane!*

117 ***Vadis ad ludum cum quos?***

*You're going to the game with whom?*

Have fun with this; you'll learn more the more fun you have.



## LECTIO 5.4

### PRONOMINA REFLEXIVA

#### REFLEXIVE PRONOUNS

SOMETIMES, A PRONOUN REFERS back to the subject of the sentence, indicating that both the subject and the direct object of the verb are the same. In Greek, there is an entire voice of verbs dedicated to these circumstances (the “middle voice”); in Latin, a more measured approach is taken. The situation is unremarkable unless a pronoun is used which refers back to the subject; in that case, a *reflexive pronoun* is used.

#### Reflexive pronoun

a pronoun which refers to the subject of the sentence

Reflexive pronouns are identical to normal personal pronouns in the first and second persons; in the third person, however, they vary. Also note that **suus, sua, suum** is reflexive; otherwise we use *ejus* in the singular and *eorum, earum* in the plural.

Nom.	—
Gen.	sui
Dat.	sibi
Acc.	se
Abl.	se

Of course, there is no nominative form of these pronouns, because they are only used when they refer back to the subject, which is already nominative.

A few examples will serve to demonstrate the importance of this distinction.

(68) *Diligit canem ejus.*  
 he loves the dog his  
 He loves his dog.

(69) *Diligit canem suum.*  
 he loves the dog his  
 He loves his own dog.

In Example 68, the Latin makes it clear that the subject loves the dog of some third party, because it used *ejus*, which is not reflexive; because it is not reflexive, it must be referring to someone other than the subject. In Example 69, on the other hand, we know that the subject must be loving *his own* dog, not the dog of some other person, because we used the reflexive pronoun, which always refers back to the subject.

We see a similar situation in the following:

(6z) *Diligit eum.*  
 he loves him  
 He loves him.

(6ξ) *Diligit se.*  
 he loves him  
 He loves himself.

The distinction is, obviously, pretty important.

## VOCABULARIUM 5.4

**cogitatio, cogitationis, f.**, *thought, meditation, reflection*

**impérium, impérii, n.**, *empire; command, authority*

**reliquia, reliquiae, f.**, *relic, remains*

**sérvitus, servitútis, f.**, *servitude; slavery*

**signum, signi, n.**, *sign, symbol; battle standard*

**somnum, somni, n.**, *sleep*

**singularitas, singularitátis, f.**, *singularity*

**sponsus, sponsi, m.**, *bridegroom; betrothed man*

**sponsa, sponsae, f.**, *bride; betrothed woman*

**sponsus, sponsus, m.**, *contract, surety; betrothal*

**suávitatis, suávitatis, f.**, *charm, attractiveness; sweetness*

**testaméntum, testaménti, n.**, *will; covenant*

**testimónium, testimónii, n.**, *testimony, evidence; witness*

**principium, principii, n.**, *beginning; principle*

**crux, crucis, f.**, *cross*

**próprius, própria, próprium, own, individual, special, particular**

**cógito, cogitare, cogitávi, cogitátum, to think, consider; to reflect upon**

**nosco, nóscere, novi, notum, to get to know, to learn**

**cognósco, cognósce, cognóvi, cognó-**

**tum, to become acquainted with, to recognize, to learn**

**agnósco, agnósce, agnóvi, agnótum, to recognize, to realize, to discern; to acknowledge**

**ignósco, ignósce, ignóvi, ignótum, to pardon, forgive (w/ dat.)**

**cerno, cernere, crevi, cretum, to sift, separate; to distinguish; to decide**

**discérno, discérnere, discrési, discrétum, to see, to discern; to separate; distinguish**

**rego, régere, rexi, rectum, to rule, guide**

**dirigo, dirígere, diréxi, diréctum, to arrange, line up; to straight out; to direct**

**córrigo, corrígere, corréxi, corréctum, to correct**

**érigo, erígere, eréxi, eréctum, to raise up, erect**

**regno, regnare, regnávi, regnátum, to rule, to reign**

**ímpero, imperáre, imperávi, imperátum, to rule over; to order; to command (w/ dat.)**

**perhíbeo, perhibére, perhíbui, perhíbítum, to present; to give, bestow**

**prohíbeo, prohibere, prohibui, prohibítum, to hinder, restrain; to forbid, prevent**

**supra (+ ACC), above, beyond; over**

**prídie (+ ACC), on the day before**

**sursum, up, on high**

**quando, when**

## NOTES

**testimonium, testimonii, n.** is given with *perhibere, to bear*: *testimonium perhibere*.

A *principium* is a *beginning*, and a *principle* is the *beginning* of an idea or argument.

## EXERCITIA 5.4

7. Translate the following into English. **Resp. 7(a)** Testimonium perhibuit (he bore) de se. **Resp. 7(b)** Testimonium perhibuit (he bore) de eo. **Resp. 7(c)** Testimonium perhibuit de eo sibi. **Resp. 7(d)** Testimonium perhibuit de eo ei. **Resp. 7(e)** Credo (I believe) in unum Deum, qui se amat (loves) et quum amo (I love). **Resp. 7(f)** Deus oves suas diligit (loves), sicut filios meos diligo (I love). **Resp. 7(g)** Rex regnum ejus regnavit (ruled). **Resp. 7(h)** In hoc signo vinces (you will conquer). **Resp. 7(i)** In propria venit, et sui eum non receperunt. (Jo 1:11) **Resp. 7(j)** Hic venit (came) in testimonium ut (so that) testimonium perhiberet (might bear) de lumine, ut (so that) omnes crederent (might believe) per illum (Jo 1:7). **Resp.**
8. Translate the following into Latin. **Resp. 8(a)** He ate (edit) his (some other person's) food. **Resp. 8(b)** He himself ate his own food. **Resp. 8(c)** He bit (momordit) his tongue. **Resp. 8(d)** His blood flowed (fluit) when he felled (cecidit) him. **Resp. 8(e)** Brutus's blood flowed when he felled himself. **Resp. 8(f)** His sign was (erat) the cross. **Resp.**

## DICAMUS 19

We've already shown, through our examples in this section, how to use the reflexive pronouns to speak more clearly and concisely, but practice it as much as you can.

11ξ **Amat se.**

*He loves himself.*

120 **Amat nihilum nisi se.**

*He loves nothing but himself.*

They don't *have* to be expressions of selfishness, of course; the reflexive pronouns just make it clear when it is or isn't:

121 **Amat neminem nisi eum.**

*She loves no one but him.*

122 **Agnoscit quod debuit curare se.**

*He realized that he should care for himself.*

123 **Edit cibum suum, non ejus.**

*He ate his own food, not his (that other person's).*

As always, have fun! The more you speak, the better you'll learn.



# CAPUT 6

## DE VERBIS

### ON VERBS

VERBS ARE WHAT MAKES A LANGUAGE really work. With nouns, we can easily *name* things, but we need verbs to really say anything. The verb links the subject to the objects (if any), and tells us what we're actually saying happened.

#### Verb

One of the seven parts of speech; a word expressing an action or a state of being, which matches its subject in person and number and, sometimes, gender.

As the definition makes clear, a verb expresses either an *action* or a *state of being*; and it may express that action as either *received* or as *done*, and in either case it may express the action or state of being as either *actually happening*, *potentially happening*, or merely *wished for*. The verb is inflected, in Latin, for all of these things, and each dimension has its proper name.

#### Voice

the aspect in which the subject is said to perform the verb: as an agent or as an experiencer

Most fundamentally, every verb is either *active*, meaning that the subject is the *doer*, or *agent*, of the verb; or *passive*, meaning that it is merely experiencing the verb. If this sounds complicated, we have the exact same distinction in English, the distinction between *The swordfish ate* and *The swordfish was eaten*.

To begin with, all of our verbs will be active; that is, the subject will be the *doer* of the verb. When we reach passives, we'll let you know.

Verbs also have *mood*:

#### Mood

the aspect in which the verb is actually performed by the subject

This might be *indicative*, meaning that the action is actually performed; *subjunctive*, meaning that the action is potentially performed, or merely wished for; and *imperative*, meaning that the action is commanded.

To begin with, all of our verbs will be indicative; that is, we'll simply be talking about what was actually done.

Each verb is further marked for *tense* and *aspect*. Tense tells us *what time* the action occurred; whether it's right now (the present), or sometime in the past (the imperfect or perfect), or even farther back in the past (the pluperfect), or will happen sometime in the future (the future or future perfect). Aspect, on the other hand, tells us what the state of completion of the action is; in Latin, this comes down entirely to whether the action is ongoing (grammarians say *imperfect*) or completed (*perfect*). Notice, however, that several of these tense names have the name of an aspect with them. In Latin, tense and aspect are typically grouped together and learned as a unit; traditionally, these are referred to simply as "tenses". So they can both be thought of as a single thing.

Lastly, every verb is marked for *person* and *number*. Number we have already met many times, in reference to nouns. It is, as in nouns, either singular or plural, and in a verb refers to the *subject*; that is, a singular verb has a singular subject, while a plural verb has a plural subject.

Person, however, deserves a little more explanation. The *person* of a verb reflects the subject; that is, it tells us something about who is performing the action which the verb identifies. Verbs can be either *first person*, which indicates that the speaker (or a group of people including the speaker) is the subject; *second person*, which indicates that the listener (or a group of people including the listener) is the subject; or *third person*, which indicates that the subject is neither the speaker nor the listener, but a person or group of people not directly involved in the conversation.

So verbs in Latin are marked for person; number; tense; voice; and mood:

Category	Explanation	Examples
Voice	Whether the action is <i>being done</i> or <i>being experienced</i> by the subject	<i>It ate</i> (active) or <i>It was eaten</i> (passive)
Mood	Whether the action is <i>actually happening</i> ; <i>may happen</i> ; <i>is commanded to happen</i>	<i>It ate</i> (indicative); <i>It might eat</i> (subjunctive); <i>Eat, right now!</i> (imperative)
Tense	What time the action is occurring: the past, the present, or the future	<i>It eats</i> (present); <i>It ate</i> (past); <i>It will eat</i> (future)
Aspect	Whether the action is considered as a single, discrete, complete whole, or as ongoing or habitual	<i>It ate</i> (perfect); <i>It was eating</i> (imperfect)
Person	Whether the subject is the speaker (first person); the listener (second person); or somebody else (third person)	<i>I ate</i> ; <i>you ate</i> ; <i>he ate</i>
Number	Whether the subject is one or more than one	<i>I ate</i> ; <i>We ate</i>

We'll investigate each of these properties of verbs in turn. However, first we'll have to

observe the various conjugations in Latin; that is, the groups into which all Latin verbs will fit. When we were working with nouns, we observed that every Latin noun fits into a certain *declension*, and that we *decline* nouns into their proper forms accordingly. With verbs, every Latin verb fits into a certain *conjugation*, and we *conjugate* verbs into their proper forms accordingly.

There are only four conjugations in Latin, though the third one does come in two varieties that makes the true number effectively five. These are, like declensions, very creatively named simply by numbering them: the first, the second, and so on.

We will discuss the different moods and the passive voice explicitly, when we get to them; until then, *all verbs should be assumed to be active in voice and indicative in mood*. This means just what it sounds like: they are expressing an action which the subject is actually doing.

## LECTIO 6.1 SIGNI PERSONALES PERSONAL ENDINGS

**I**N ALL conjugations, the *personal* endings (that is, the endings which indicate the person of the verb) are the same across the entire active voice; there are similar endings in the passive, which we will deal with when we reach it. As usual in any matter of language, this is not to say that there are universally only six personal endings, but it does make the person of a verb very easy to recognize.

Keep in mind that a Latin verb always *agrees with its subject*:

### *Subject-Verb Agreement*

A Latin verb always has an ending reflecting the person and number of its subject.

This means that verbs take different endings depending on whether the subject is first person, second person, or third person, and depending on whether it is singular or plural. Those endings are:

PERSONAL ENDINGS				
	SING.		PLURAL	
1st	-o/-m	I	-mus	we
2nd	-s	thou; you	-tis	you
3rd	-t	he/she/it	-t	they

These endings are read in this order: that is, to recite the personal endings, say, “-o, -s, -t, -mus, -tis, -nt”.

The only real surprise here is the second person singular, which has two possible translations, *thou/thee* and *you*. Strictly speaking, *thou/thee* is solely singular, while *you* is solely plural; however, in English these singular second person pronouns have fallen nearly completely out of use. Use them if for some reason you think they are appropriate; for the most part, we will English both the singular and plural second person as *you*.

And that's it; you can now instantly recognize the person of any active verb. As simple as this is, it's by far the most important part of parsing verbs in Latin, and you've thus taken a significant step.

Keep in mind that these personal endings are *very* important in Latin. Normally, the subject, if it is not a noun, *will not be included in the sentence*; this is because the subject of the verb is included in these personal endings. We don't need to say *we* when we already have *-mus* on the verb; the *-mus* tells us all we need to know. Even when the subject *is* included in the sentence, the personal endings give us valuable information: whether we should be looking for a nominative singular or plural, for example. So learn these as carefully as their importance warrants.

The only remaining question regarding persons is what to do if there is a compound subject; that is, if there is more than one subject sharing the same verb. Generally speaking, with multiple subjects of the same verb, the verb agrees with the first person if there is one; else the second person; and lastly the third person. However, when there is a disjunction posed between subjects (either formally, with a word meaning *or*; or informally, by setting up some division between subjects), the nearest subject will control the person of the verb.

For exercises, until we've learned more about tenses, assume that the tense is present when you are translating.

## EXERCITIA 6.1

1. Give the pronoun which is the subject of the verb. *Resp. 1(a)* Laudamus *Resp. 1(b)* Sunt *Resp. 1(c)* Impleretis *Resp. 1(d)* Amabam *Resp. 1(e)* Tollit *Resp. 1(f)* Dant *Resp. 1(g)* Concedes *Resp. 1(h)* Tulit *Resp. 1(i)* Capio *Resp. 1(j)* Capiam *Resp.*
2. Tell what person and number the verb should be, assuming the following subjects. *Resp. 2(a)* I *Resp. 2(b)* Nicholas and Sam *Resp. 2(c)* Joseph *Resp. 2(d)* Sam and I *Resp. 2(e)* You and Linda *Resp. 2(f)* Either Joe or Sam *Resp. 2(g)* The Germans and the French *Resp. 2(h)* You (s.) or the Germans *Resp.*

## LECTIO 6.2

### DISTINCTIONES CONJUGATIONUM

#### DISTINCTIONS OF THE CONJUGATIONS

**A**S WE'VE MENTIONED BEFORE, Latin conjugations are cleverly grouped into four categories, named equally cleverly by numbering them. To tell what conjugation a given verb



might be, one must be attentive to one or possibly two clues. Now, your previous efforts in memorizing all four of a verb's principal parts will pay off.

The first and most important clue to the conjugation of a verb is its second principal part; that is, its infinitive:

### Infinitive

the second principal part of a verb; that form of the verb which is unspecified as to tense, person, and number

In English, we usually translate infinitives with our English word “to”: “to dig”, “to love”. It is the form of the verb which takes no (well, little) notice of changing forms.

So let us consider a particular verb:

## do, dare, dedi, datum

This word means *to give*; that is, its second principal part (its *infinitive*) means *to give*. Notice that its second principal part has the infinitive ending in *-are*; that is the tell-tale sign of the first conjugation. Another sign is that, in addition to having a second principal part in *-are*, it also has a first principal part in *-o*. That first principal part is the second clue.

Latin has four (truly five) conjugations: first, second, third, and fourth. The third has two varieties, one normal (which we call simply “third”) and one which carries different endings, and which we call “third -io”.

Conjugation	Second Prin. Part	First Prin. Part
First Conj.	<i>-are</i>	<i>-o</i>
Second Conj.	<i>-ere</i>	<i>-eo</i>
Third Conj.	<i>-ere</i>	<i>-o</i>
Third -io	<i>-ere</i>	<i>-io</i>
Fourth	<i>-ire</i>	<i>-io</i>

Classical Latinists will tell you that the second conjugation's *-ere* has a *long* first *-e-*, and so is different; but we can simply ignore such things, as the pronunciation difference is rarely observed *and* we have to look at the first principal part to distinguish the third from the third -io anyway. So, to place a verb in its proper conjugation, follow these steps:

### Determining Conjugations

1. Look at the second principal part.
  - (1) If it is *-are*, the verb is first conjugation.
  - (2) If it is *-ire*, the verb is fourth conjugation.
  - (3) If it is *-ere*, move on to Step 2.
2. Look at the first principal part.
  - (1) If it is simply *-o*, it is third conjugation.
  - (2) If it is *-io*, it is third conjugation in *-io*.
  - (3) If it is *-eo* it is second conjugation.

There is no need to memorize long and short vowels; it's a simple calculus that will become second nature very quickly.

But why do we care which conjugation a verb belongs to? Simple: because it's impossible to correctly conjugate a verb without knowing it. Each conjugation has characteristic vowels which are interposed between its stem, its tense ending, and its personal endings, and one must learn the conjugation to know it. So learning this simple set of rules is crucial for learning Latin verbs.

## EXERCITIA 6.2

3. State the conjugation of the following verbs, which may or may not be actual verbs that exist. Resp. **3(a)** maleo, malere Resp. **3(b)** moneo, monere Resp. **3(c)** adjuvo, adjuvare Resp. **3(d)** dormio, dormire Resp. **3(e)** dormio, dormire Resp. **3(f)** rego, regere Resp. **3(g)** regio, regire Resp. **3(h)** audio, audire Resp. **3(i)** capio, capere Resp. **3(j)** subeo, subere Resp. **3(k)** sumo, sumere Resp. **3(l)** amo, amare Resp. **3(m)** lego, legere Resp. **3(n)** rapio, rapere Resp. **3(o)** salveo, salvere Resp.

## LECTIO 6.3

### FORMÆ EX TRUNCO PRÆSENTE

#### FORMS FROM THE PRESENT STEM

THREE OF LATIN'S SIX tenses form on the present stem, while the others form on the perfect stem. For the present stem, we will be discussing the present, the imperfect, and the future.

Remember that Latin tenses conflate tense and aspect. So *imperfect* is truly the name of an aspect; however, in Latin it comprises both the imperfect aspect and the past tense. The present and the future, on the other hand, comprise both the imperfect aspect and the time at which they occur; but they are named after the latter, not for the former.

So to translate a verb, consider mostly the tense, and until you have an intuitive feel for the true meanings of the tenses, use the suggested translation forms that we will give you. Doing so will significantly streamline your study.

These three tenses are known as *present-stem* tenses, because they are formed from the present stem of the verb. This is, very simply, just the first principal part of the verb with its personal ending—*-o*, *-eo*, or *-io*—removed.

Conjugation	Verb	First P. P.	Present Stem
First Conj.	<b>do, dare, dedi, datum</b>	do	<i>d-</i>
Second Conj.	<b>moneo, monere, monui, monitum</b>	moneo	<i>mon-</i>
Third Conj.	<b>diligo, diligere, dilexi, dilectum</b>	diligo	<i>dilig-</i>
Third -io	<b>capio, capere, cepi, captum</b>	capio	<i>cap-</i>
Fourth Conj.	<b>audio, audire, audivi, auditum</b>	audio	<i>aud-</i>

Once you have determined your verb's conjugation and extracted its present stem, you are ready to construct your actual verb form. We will begin with the present tense.

## THE PRESENT TENSE

First, and most basic, is the present tense. This tense is used for things that are ongoing, right now, at the time of the speaking. It is sometimes also used in a narrative sense, much as in English we will sometimes use the present when telling a story that happened in the past.

Our various English present tenses encompass a pretty wide range of meanings. Our simple present, for example, has come to be mostly a habitual aspect; e.g., we say "I smoke", not to mean that we are actually smoking at this moment, but to note that we are habitually smokers. To make a real present, we must use the present *progressive*; e.g., "I am smoking". And we additionally have the emphatic present, "I do smoke", which serves merely to stress either of the two above meanings.


In Latin, one tense covers all these meanings; so the present is translated as *is running*, *runs*, or *does run*, according to the sense of the sentence.

	FIRST CONJ.		SECOND CONJ.					
1ST	do	dámus	1ST	moneo	monémus			
2ND	das	dátis	2ND	mones	monétis			
3RD	dat	dant	3RD	monet	monent			
	THIRD CONJ.		THIRD -IO	FOURTH CONJ.				
1ST	diligo	diligimus	1ST	capio	capimus	1ST	audio	audimus
2ND	diligis	digitis	2ND	capis	capitis	2ND	audis	auditis
3RD	diligit	digunt	3RD	capit	capiunt	3RD	audit	audiunt

## NOTES

The third -io conjugation is identical to the fourth conjugation; we group it separately because its second principal part (its infinitive) ends in *-ere*, while in the fourth conjugation it ends in *-ire*, and because it retains its vowel in its first person singular, while in the third conjugation that vowel is dropped.

In the first and third conjugation, the vowel (shown in **this color** above) is dropped in the first person singular. As an aside, you will more or less never see the vowel combination “ao” in Latin.

 **Nota bene:** Notice that in the third, third -io, and fourth conjugations, the vowel in the third person plural is changed. In the third it becomes simply *-u-*, while in the third -io and fourth it becomes *-iu-*.

## THE IMPERFECT TENSE

For the imperfect tense, the sign we are looking for is *-ba-*; each form of this tense will feature those letters before the personal endings. The vowels used to attach these personal endings to the verb stem vary from those in the present:

First	Second	Third	Third -io	Fourth
<i>-a-</i>	<i>-e-</i>	<i>-e-</i>	<i>-ie-</i>	<i>-ie-</i>

The imperfect is translated as *was running* or *used to run*, depending on the sense of the sentence.

FIRST CONJ.		SECOND CONJ.	
1ST	dábam dabámus	1ST	monébam monebámus
2ND	dábas dabátis	2ND	monébas monebátis
3RD	dábat dabant	3RD	monébat monébant

THIRD CONJ.		THIRD -IO	
1ST	diligébam diligebámus	1ST	capiébam capiebámus
2ND	diligébas diligebátis	2ND	capiébas capiebátis
3RD	diligébat diligebant	3RD	capiébat capiebant

FOURTH CONJ.	
1ST	audiébam audiebámus
2ND	audiébas audiebátis
3RD	audiébat audiebant

## NOTES

Once again, the third -io and the fourth are identical.

There is no alteration of the vowel to *-u-* or *-iu-* in the imperfect; they remain the same.

## THE FUTURE TENSE

The future tense is unique in Latin, in that there is a *huge* difference in the way that it is conjugated depending on which conjugation we're discussing. We've seen minor differences in the other tenses, in the vowels that are used to attach the personal endings to the stems; but in the future, there are large differences.

The future tense is translated as *shall run* or *will run*.

The first and second conjugations run like one another, using *-bi-* as a sign for the future:

	FIRST CONJ.		SECOND CONJ.
1ST	dábo dábimus	1ST	monébo monébimus
2ND	dábis dábitis	2ND	monébis monébitis
3RD	dábit dábunt	3RD	monébit monébunt

The third, third -io, and fourth conjugations, however, conjugate entirely differently for this tense. While their characteristic vowel up until now has been *-i-*, it becomes *-e-* for the future tense:

	THIRD CONJ.		THIRD -IO
1ST	diligam diligémus	1ST	capiam capiémus
2ND	diliges diligétis	2ND	capies capiétis
3RD	diliget diligent	3RD	capiet capient

	FOURTH CONJ.	
1ST	audiam	audiémus
2ND	audies	audiétis
3RD	audiet	audient

## NOTES

Notice that, once again, the third -io and the fourth are identical. While they do have the *-i-* that characterizes them, it is here paired with an *-e-*, which is the telltale sign of the future tense.

The third conjugation is likewise the same, except that it has no *-i-* interposed between the stem and the personal ending.



**Nota bene:** In the first and second conjugations, we have *-bo* in the first person singular, replacing the “-bim” we might expect. We also see that the vowel in the ending *-bunt* becomes *-u-*, rather than the “-i-” we might expect.

## VOCABULARIUM 6.1

<b>baptísta, baptístæ, m.,</b> <i>baptizer</i>	<b>éligo, eligere, elégi, eléctum,</b> <i>to choose, to pick out</i>
<b>princeps, princípis, m.,</b> <i>chief; prince</i>	<b>cólligo, colligere, collégi, colléctum,</b> <i>to gather up, to take in; to collect</i>
<b>damnátio, damnatiónis, f.,</b> <i>condemnation; adverse judgment</i>	<b>intéllego, intelligere, intelléxi, intelléctum,</b> <i>to understand; to realize</i>
<b>condemnátio, condemnatiónis, f.,</b> <i>condemnation; verdict</i>	<b>sumo, súmere, sumpsi, sumptum,</b> <i>to take up, to begin; to select; to obtain</i>
<b>delíctum, delícti, n.,</b> <i>fault; offense; crime</i>	<b>præsúmo, præsúmere, præsúmpsi, præsúptum,</b> <i>to use beforehand; to anticipate; to presuppose, to presume</i>
<b>liber, liberi, m.,</b> <i>child</i>	<b>ténebro, tenebráre, tenebrávi, tenebrátum,</b> <i>to darken</i>
<b>liber, libri, m.,</b> <i>book</i>	<b>círcumdo, circumdáre, circumdédi, circumdátum,</b> <i>to surround, envelop; to enclose</i>
<b>dominátio, dominatiónis, f.,</b> <i>mastery, power; domination</i>	<b>prehéndo, prehéndere, prehédi, prehénsum,</b> <i>to catch, capture; to take hold of, to take possession of</i>
<b>tentátio, tentatiónis, f.,</b> <i>temptation; trial</i>	<b>comprehéndo, comprehéndere, comprehédi, comprehénsum,</b> <i>to catch firmly; to arrest</i>
<b>ténebra, ténebræ, f.,</b> <i>obscurity; ignorance; pl. darkness</i>	<b>deprehéndo, deprehéndere, deprehédi, deprehénsum,</b> <i>to seize, catch; to detect, reveal</i>
<b>substántia, substántiæ, f.,</b> <i>substance</i>	<b>célebro, celebráre, celebrávi, celebrátum,</b> <i>to celebrate</i>
<b>génitrix, genitricis, f.,</b> <i>mother; one who gave birth</i>	<b>concélebro, concelebráre, concelebrávi, concelebrátum,</b> <i>to celebrate together; to celebrate</i>
<b>locus, loci, m.,</b> <i>place; seat, rank, position</i>	<b>damno, damnáre, damnávi, damnátum,</b> <i>to pass judgment; to find guilty; to punish, to sentence; to doom</i>
<b>lumen, lúminis, n.,</b> <i>light; lamp, torch</i>	<b>condémno, condemnáre, condemnávi,</b>
<b>malítia, malítiæ, f.,</b> <i>malice, ill will</i>	
<b>lectio, lectiúnis, f.,</b> <i>reading, lesson</i>	
<b>hyssópum, hyssópi, n.,</b> <i>hyssop, an aromatic plant often used for sprinkling water</i>	
<b>siccus, sicca, siccum,</b> <i>dry</i>	
<b>evangélicus, evangélica, evangélicum,</b> <i>evangelical; pertaining to the Gospel</i>	
<b>excélsus, excélsa, excélsus,</b> <i>lofty, high; tall; elevated, noble</i>	
<b>quotidiánus, quotidiána, quotidiánum,</b> <i>daily</i>	
<b>lego, légere, legi, lectum,</b> <i>to read; to gather, to collect</i>	

<b>condemnátum</b> , to condemn, to doom; to convict; to sentence; to blame	<b>íterum</b> , again; for a second time
<b>dómino, domináre, dominávi, dominátum</b> , to be master; to be in control; to rule over	<b>quare</b> , why
<b>gigno, gígnere, génuí, génitum</b> , to give birth to; to bring forth, bear; to beget; pass. to be born	<b>hódie</b> , today
<b>lúceo, lucére, luxi, —</b> , to shine, to emit light	<b>heri</b> , yesterday
<b>illúmino, illumináre, illuminávi, illuminátum</b> , to light up; to give light to	<b>cras</b> , tomorrow
<b>præter (+ ACC)</b> , besides, except; beyond	<b>quotidie</b> , daily
	<b>neque</b> , neither; used in pairs: <i>neque a, neque b</i> = neither a nor b
	<b>quasi</b> , as if, just as if; as though
	<b>quoque</b> , also
	<b>quamquam</b> , although; yet, nevertheless
	<b>quotquot</b> , however many

## NOTES

**diligo, diligere, dilexi, dilectum**, to love, is also a compound of *legere*.

Be cautious when you run into *eligere*. Many translators, even otherwise respectable ones, will routinely translate this as “elect”, especially in a political context. It properly means **to choose**; that choice might be by voting, or by other means.

*tenebræ*, **darkness**, is the name of the Office of Good Friday.

*comprehendere* has the analogical meaning **to understand**, in the same way that *capere* does.

*dominare* and its forms are clearly derived from *dominus*.

*liber* can mean **child** (in its stem it has an *-e-*); **free** (as an adjective); and **book** (in its stem it does not have an *-e-*). Context is normally sufficient to distinguish these cases.

## EXERCITIA 6.3

- Give the person, tense, and number of the following verbs, and then translate it. Resp. 4(a) ambulabat Resp. 4(b) regam Resp. 4(c) legunt Resp. 4(d) cenamus Resp. 4(e) monebit Resp. 4(f) audiebatis Resp. 4(g) audies Resp. 4(h) capies Resp. 4(i) capit Resp. 4(j) vocabunt Resp. 4(k) laudabas Resp. 4(l) habet Resp. 4(m) dicet Resp.
- Translate the following verbs into Latin. Resp. 5(a) They were eating Resp. 5(b) We will say Resp. 5(c) We will shout Resp. 5(d) They’re celebrating Resp. 5(e) They’re sleeping Resp. 5(f) We were grabbing firmly Resp. 5(g) They will work Resp. 5(h) They are making Resp. 5(i) They will make Resp. 5(j) The men will buy Resp. 5(k) They are buying Resp. 5(l) John believes Resp. 5(m) We’ll live Resp. 5(n) We’re proceeding Resp. 5(o) We were yielding Resp. 5(p) They’ll go back Resp. 5(q) They’re going back Resp.

6. Translate the following into Latin. **Resp. 6(a)** The women were cooking dinner for the children. **Resp. 6(b)** We do not celebrate our sins. **Resp. 6(c)** Neither men nor women choose darkness over light. **Resp. 6(d)** The Latin language surrounds us. **Resp.**

## DICAMUS 17

English verbs are a complicated bunch, with distinctions that would leave a native Latin-speaker shaking his head in baffled confusion. Even English speakers will acknowledge this, when they consider it; trying to parse “I’m not going to have to” into tense, aspect, mood, and so forth is well beyond the abilities of even most English scholars.

Latin verbs are really much simpler; their complexity merely comes in different areas than ours. One of the things we often have trouble remembering is that Latin verbs conflate multiple meanings that, in English, simply must be separate verbal forms.

Consider, for example, the mother calling to her child, “You never clean your room!” Now, consider the same mother calling to her child, “What are you doing?” In the first case, the child will righteously protest that he does, in fact, clean his room; in the second, he will simply tell his mother that he is presently in the act of cleaning it. Let’s see how those will play out in Latin:

124 ***Cubiculum meum mundo!***  
*I do clean my room!*

125 ***Cubiculum meum mundo.***  
*I’m cleaning my room.*

Identical words, with very different meanings depending on vocal inflection and context.

In a similar way, consider the imperfect tense. In one case, the speaker is explaining that he used to drink, but he has since quit; and in the second, he is stating that he was drinking at the time that something happened:

126 ***Bibebam, sed cessavi.***  
*I used to drink, but I have stopped.*

127 ***Bibebam quando ludus incepit.***  
*I was drinking when the game started.*

Identical verbal form, but a very different meaning.

Play with these forms, and make sure that you have a good grasp of the different ways they might be interpreted in different contexts. It’s important to remember, with verbal forms as well as with vocabulary, that Latin is not English; its forms cover different spaces of meaning than ours do. The more you practice this, the more natural it will seem to you.



## LECTIO 6.4 FORMÆ EX TRUNCO PERFECTO

### FORMS FROM THE PERFECT STEM

**T**HE GOOD NEWS IS, *all the tenses made from the perfect stem are entirely regular*. No tricks, no uncertainties, no funny surprises in the third person plural. (Except syncopated perfects; but these are simple, and we'll cross that bridge shortly, when we come to it.)

The first step is to find the perfect stem, which is quite simple: it is simply the third principal part of the verb with its personal ending—*-i*—removed.

Conjugation	Verb	Third P. P.	Perfect Stem
First Conj.	<b>do, dare, dedi, datum</b>	dedi	<i>ded-</i>
Second Conj.	<b>moneo, monere, monui, monitum</b>	monui	<i>monu-</i>
Third Conj.	<b>diligo, diligere, dilexi, dilectum</b>	dilexi	<i>dilex-</i>
Third -io	<b>capio, capere, cepi, captum</b>	cepi	<i>cep-</i>
Fourth Conj.	<b>audio, audire, audivi, auditum</b>	audivi	<i>audiv-</i>

Once you've extracted the perfect stem, you're ready to construct your actual verb form. We'll begin with the perfect tense.

### THE PERFECT TENSE

The *perfect* is what we in English would call simply “the past tense” or “the simple past”. It describes an action which occurred sometime before the sentence is uttered, and which is completed. We translate it with our simple past, *we ate*, or with our past perfect, *we have eaten*.

We will use the verb **clamo, clamare, clamavi, clamatum** as our example for the perfect tenses.

	SING.	PLURAL
1ST	clamavi	clamavimus
2ND	clamavisti / clamásti	clamavistis / clamástis
3RD	clamavit	clamavérunt / clamárunt

### NOTES

The perfect is the only tense in Latin in which the first person singular does *not* end in *-o* or *-m*. Similarly, it is the only tense in which the second person singular does *not* end in *-s*.

Notice the unexpected third person plural.

The alternate forms listed are called *syncopated* perfects. The *-v-* is dropped and the *-i-* elided away to create the endings *-asti* and *-astis*, but which are added to the *present* stem, rather than the perfect stem. Don't worry about these forms too much; they're very easy to recognize, as they don't resemble any others; and they *only* occur in verbs which have a perfect stem with *-v-*.

This is a general process, rarely seen in other forms, and thus presented explicitly only here; we'll look at the larger phenomenon at the end of this lesson.

## THE PLUPERFECT TENSE

*Pluperfect* means, literally, "more than perfect"; it indicates something that happens in the past, but even farther back in the past than the perfect does. It is used most often when discussing something in the past and needing to refer to something that occurred before that.

The pluperfect is translated with our English pluperfect, *had eaten*; the helping verb "had" is a dead giveaway for it, as we only use that auxiliary verb in English when we're using our own version of the pluperfect.

	SING.	PLURAL
1ST	clamaveram	clamaverámus
2ND	clamaveras	clamaverátis
3RD	clamaverat	clamaverant

## NOTES

The *-era-* is a reliable indicator of the pluperfect tense.

Note that the third person plural is *very* close to the perfect's, differing only by one vowel (*-unt* in the perfect but *-ant* in the pluperfect). Pay attention to get this right.

These endings are also the imperfect forms of the verb *sum, esse, fui, futurus, to be*, which we will meet in full later on.

## THE FUTURE PERFECT TENSE

The future perfect tense tends to be the one that throws English-speaking students for a loop. It refers to something that hasn't happened yet (that is, which happens in the future), but which is considered as a single, completed action. We translate it in English by combining the English future with the English past perfect: *will have eaten*.

It's used *very* rarely in English, but is not uncommon in Latin, so it does need to be learned.

	SING.	PLURAL
1ST	clamav <b>ero</b>	clamav <b>érimus</b>
2ND	clamav <b>eris</b>	clamav <b>éritis</b>
3RD	clamav <b>erit</b>	clamav <b>erint</b>

The future perfect indicates that the action of the verb will be completed at or before another future verb; so it can only be used alongside another future verb, or at least some other construction indicating time-to-come; e.g., an imperative.

## NOTES

Here again we have a minimally different third person plural form; so pay close attention.

The endings in this tense are also the future tense forms of the verb **sum, esse, fui, futurus, to be**, which we will meet in full later on, with one exception: the third person plural of *esse* is *erunt*, not *erint*.

## SYNCOPATED FORMS

Latin does occasionally, even where it is otherwise regular, like to toss in difficulties for unsuspecting modern students, and syncopated forms are a good example. If the perfect stem ends in *-v-* (and *only* if it ends in *-v-*), one will occasionally see the *-v-* dropped and the vowels on either side of it elided together. We call this a *syncopated* form, because grammarians love using words like that instead of “shortened”.

It happens primarily in the first and fourth conjugations, as these are generally the ones that have a *-v-* in this position. We’ve already seen it happen in the second person perfect, where (e.g.) *clamavisti* becomes *clamasti*. This is by far the most common occurrence, but it’s far from the only one.

In the pluperfect, for example, one might see something like this:

*clamaverant* → *clamarant*

Two verbs with very short perfect stems—*movi* and *novi*—can have extra-syncopated forms, like so:

*novisti* → *nostisti*  
*moveram* → *moram*


This applies equally to the compounds of both verbs. So perhaps our earlier assertion that the perfect tenses had no irregularities was a bit overoptimistic; but they’re minor and few, at least.

## VOCABULARIUM 6.2

<b>consecrátio, consecratiónis, f.</b> , <i>consecration; hallowing</i>	<b>turbo, turbáre, turbávi, turbátum</b> , <i>to disturb, agitate; to throw into confusion</i>
<b>tutaméntum, tutaménti, n.</b> , <i>means of protection</i>	<b>contúrbo, conturbáre, conturbávi, conturbátum</b> , <i>to disquiet, to confound; to confuse</i>
<b>utilitas, utilitátis, f.</b> , <i>usefulness, advantage</i>	<b>figo, figere, fixi, fixum</b> , <i>to fasten, to attach</i>
<b>nihil</b> (undec.), <i>nothing</i>	<b>crucifigo, crucifigere, crucifixi, crucifixum</b> , <i>to fasten to a cross</i>
<b>fas</b> (undec.), <i>that which is lawful; a good thing</i>	<b>pono, pónere, pósui, pósito</b> , <i>to place, to put</i>
<b>nefas</b> (undec.), <i>a sin; a violation of the fas</i>	<b>dispóno, dispónere, dispósui, dispósito</b> , <i>to dispose; to place here and there; to distribute; to appoint</i>
<b>satis</b> (undec.), <i>enough of (w/ genitive)</i>	<b>depóno, depónere, depósui, depósito</b> , <i>to put down, to put aside; to lay away</i>
<b>moméntum, moménti, n.</b> , <i>moment, importance; influence; motion, effort</i>	<b>impóno, impónere, impósui, impósito</b> , <i>to impose; to establish; to inflict</i>
<b>mens, mentis, f.</b> , <i>mind, reason; plan</i>	<b>expóno, expónere, expósui, expósito</b> , <i>to put forth; to publish; to explain</i>
<b>méritum, mériti, n.</b> , <i>merit; value; due reward</i>	<b>poto, potáre, potávi, potátum</b> , <i>to drink; to drink heavily or convivially</i>
<b>ops, opis, f.</b> , <i>power, might; help, influence</i>	<b>mémoro, memoráre, memorávi, memorátum</b> , <i>to remember; to be mindful of</i>
<b>opus, óperis, n.</b> , <i>work, need</i>	<b>noto, notáre, notávi, notátum</b> , <i>to observe, to record; to write, inscribe</i>
<b>foris, foris, f.</b> , <i>door, gate</i>	<b>certo, certáre, certávi, certátum</b> , <i>to fight, to contest; to vie with; to struggle; to dispute; to fight</i>
<b>certámen, certáminis, n.</b> , <i>contest, competition; struggle</i>	<b>respóndeo, respondére, respóndi, respónsum</b> , <i>to answer, to respond</i>
<b>méritus, mérita, méritum</b> , <i>deserved, due</i>	<b>extra (+ ACC)</b> , <i>outside</i>
<b>supplex, súpplicis</b> , <i>kneeling, suppliant; begging</i>	<b>unde</b> , <i>whence; from where</i>
<b>memor, memóris</b> , <i>mindful of, remembering</i>	<b>inde</b> , <i>thence; from there</i>
<b>móveo, movére, movi, motum</b> , <i>to move; to stir, affect</i>	<b>satis</b> , <i>enough; sufficiently</i>
<b>verto, vérttere, verti, versum</b> , <i>to turn, to turn around; to change</i>	
<b>convérto, convértere, convérsti, convérsium</b> , <i>to turn upside-down; to turn with</i>	
<b>invérto, invértere, invérsti, invérsium</b> , <i>to turn upside-down; to pervert; to change</i>	
<b>devérto, devértere, devérsti, devérsium</b> , <i>to turn away; to divert</i>	
<b>revérto, revértere, revérsti, revérsium</b> , <i>to turn back, go back, return</i>	
<b>cóntero, contérrere, contrívi, contritus</b> , <i>to grind, to crush</i>	

## NOTES

**nihil**, **fas**, and **nefas** are unusual nouns, in that they are *undeclined*; that is, they take on no new forms, no matter what they are doing in the sentence. You must rely on context to determine what they are doing; most often, they are serving as the subject.

 **Nota bene:** Even more interesting, though, is that *nihil* is sometimes *not* undeclined, though you will always see it listed as such. It also has a form **nihilum**, **nihili**, **n.**, **nothing**, but you will never see it used in the nominative, where simple *nihil* will always be used. However, other cases are quite common, and you will see them in phrases like *creatio ex nihilo* (*creation out of nothing*) and *ex nihilo nihil fit* (*nothing can become out of nothing*). So take assertions that *nihil* is undeclinable *cum grano salis*.

Many authors have an *omnia opera*; that is, their *all works*.

The phrase *opus est* is often used to mean *there is need*; e.g., *opus est mihi doctor*, *there is need for me for a teacher*; or, more colloquially, *I need a teacher*.

## EXERCITIA 6.4

7. Give the person, tense, and number of the following verbs, then translate them. **Resp.** 7(a) dederatis **Resp.** 7(b) crucifigit **Resp.** 7(c) crucifixit **Resp.** 7(d) accessit **Resp.** 7(e) venit **Resp.** 7(f) invenerunt **Resp.** 7(g) invenerint **Resp.** 7(h) bibit **Resp.** 7(i) biberas **Resp.** 7(j) memoraveram **Resp.** 7(k) perceperimus **Resp.** 7(l) fecit **Resp.** 7(m) defecerunt **Resp.**
8. Translate the following verbs into Latin. **Resp.** 8(a) He had loved **Resp.** 8(b) We ate **Resp.** 8(c) You (pl.) played **Resp.** 8(d) You (s.) had played **Resp.** 8(e) She will have taught **Resp.** 8(f) You (pl) had taught **Resp.** 8(g) He grasped, took **Resp.** 8(h) They surrounded **Resp.** 8(i) They had surrounded **Resp.** 8(j) They will have surrounded **Resp.** 8(k) We lived **Resp.** 8(l) You (s.) said **Resp.** 8(m) You (pl.) said **Resp.** 8(n) He had drunk **Resp.**
9. Translate the following into English. **Resp.** 9(a) Bonum certamen certavi (2Tim 4:7) **Resp.** 9(b) Respondit Pilatus: Quod scripsi, scripsi (Jo 19:22). **Resp.** 9(c) Et lux in tenebras lucet; et tenebrae eam non comprehenderunt (Jo 1:5). **Resp.**

## DICAMUS 1ξ

You know verbs; you know numbers. Now, you can do *math*! Not to worry, though; we won't be digging into differential equations here. Simple arithmetic is all we'll be looking at.

In Latin, as in many Romance languages, we do addition and subtraction very simply, by putting two numbers *together*, or by taking another *away* from it:

128 ***Sex et sex sunt duodecim.***

*Six and six are twelve.*

(More formally, "six plus six equals twelve".)

129 ***Duo et septem sunt novem.***

*Two and seven are nine.*

12ζ ***Duo ex septem sunt quinque.***

*Two from seven are five.*

(More formally, “seven minus two equals five”.)

12ξ ***Viginti ex viginti et tres sunt tres.***

*Twenty from twenty-three are three.*

Multiplication uses adverbs, as many dialects of English used to do. However, here we have to use distributive numerals; remember these, from back in *Dicamus* 13 (page 7ζ)?

130 ***Ter terna sunt novem.***

*Three times three is nine.*

(Formally, “three times three equals nine”.)

131 ***Quinquiens quaterna sunt viginti.***

*Five times four is twenty.*

(Formally, “Four times five equals twenty”.)

132 ***Semel septena sunt septem.***

*Seven one time is seven.*

(Formally, “seven times one equals seven”.)

Division is trickier; we must refer instead to a particular part of something:

133 ***Tertia pars novem sunt tres.***

*The third part of nine is three.*

(Formally, “nine divided by three equals three”.)

134 ***Quinta pars viginti sunt quattuor.***

*The fifth part of twenty is four.*

(Formally, “twenty divided by five is four”.)

The mathematically inclined will notice that this is basically just expressing division problems in the form of fractions; which is, after all, precisely what division really is. When the numerator is one, we can just name that part, though with halves there is a special form:

135 ***Dimidia pars. / Dimidium.***

*One half.*

136 ***Tertia pars.***

*One third.*

(Lit. “the third part”.)

137 **Nona pars.***One ninth.*

(Lit. “the ninth part”.)

When the numerator is not one, we use the feminine plural of the numerator (to match with *partes*) and the denominator:

138 **Tres partes ex quattuor.***Three parts out of four.*139 **Quinque partes ex septem.***Five parts out of seven.*

(Five sevenths.)

There are also some special terms for a few very special fractions (much like our English word *half*, which bears no obvious relation to our word for *two*):

$\frac{1}{12}$		<b>uncia, -æ, f.</b>	$\frac{2}{12}$	$\frac{1}{6}$	<b>sextans, sextantis, m.</b>
$\frac{3}{12}$	$\frac{1}{4}$	<b>quadrans, quadrantis, m.</b>	$\frac{4}{12}$	$\frac{1}{3}$	<b>triens, trientis, m.</b>
$\frac{5}{12}$		<b>quincunx, quincunctis, m.</b>	$\frac{6}{12}$	$\frac{1}{2}$	<b>semis, semissis, m.</b>
$\frac{7}{12}$		<b>septunx, septunctis, m.</b>	$\frac{8}{12}$	$\frac{2}{3}$	<b>bes, bessis, m.</b>
$\frac{9}{12}$	$\frac{3}{4}$	<b>dodrans, dodrantis, m.</b>	$\frac{10}{12}$	$\frac{5}{6}$	<b>dextans, dextantis, m.</b>
$\frac{11}{12}$		<b>deunx, deunctis, m.</b>			



**Nota bene:** Roman money, weights, and lengths all went by twelfths, so these fractions of twelve were extremely important. Indeed, our word for *inch* and our word for *ounce* both come from *uncia*, *a twelfth* (though ounces later came to be sixteenths, except in the troy system). It's not *really necessary* to learn all of these; but it is certainly fun.

In any case, calculate totals and differences, at least, in Latin, and facilitate working with numbers.

## LECTIO 6.5

### VERBI IRREGULARES

#### IRREGULAR VERBS

**S**OME VERBS JUST DON'T FIT the patterns; in this lesson we'll meet the most common of those. First among these is *to be*. In Latin, *to be* is joined by the verb *to be able*, which is formed in very similar ways. Fortunately, the perfect forms of these verbs are formed entirely regularly from their third principal parts; we need only learn strange forms for their present tenses. Furthermore, the forms of *to be able* are transparently derived from those of *to be*, so the memorization load here is lighter than it seems at first.

As a reminder, the verbs' principal parts are **sum, esse, fui, futurus** and **possum, posse, potui, —**.

PRESENT TENSE

1ST	sum	sumus
2ND	es	estis
3RD	est	sunt

PRESENT TENSE

1ST	possum	póssumus
2ND	potes	potéstis
3RD	potest	possunt

IMPERFECT TENSE

1ST	eram	erámus
2ND	eras	erátis
3RD	erat	erant

IMPERFECT TENSE

1ST	póteram	poterámus
2ND	póteras	poterátis
3RD	póterat	póterant

FUTURE TENSE

1ST	ero	erimus
2ND	eris	eritis
3RD	erit	erunt

FUTURE TENSE

1ST	pótero	potérimus
2ND	póteris	potéritis
3RD	póterit	potérint

## NOTES

Notice the future third person plural is *erunt*, not *erint*. This is the same as the perfect tense's third person plural ending, but it's actually future for these verbs. Be wary!

Obviously, *posse* is simply *esse* with *pos-* prefixed to forms that begin with a consonant and *pot-* prefixed to forms that begin with a vowel. Thus, you really only need to memorize *esse*, and *posse* comes along with it.

As mentioned above, the perfect tenses are all formed regularly; e.g., *fueram* for the pluperfect.

Another very common irregular verb is that signifying *to want*, and its very closely related cousin, that meaning *to not want*. This is another verb that is met very frequently and thus must be learned. However, like *esse*, the perfect-stem forms are all completely regular, so there is a minimal amount of memorization that we have to do.

The verbs' forms are **volō, velle, volui**, — and **nolo, nelle, nolui**, —.

PRESENT TENSE

1ST	volō	vólumus
2ND	vis	vultis
3RD	vult	volunt

PRESENT TENSE

1ST	nolo	nólumus
2ND	non vis	non vultis
3RD	non vult	nolunt



IMPERFECT TENSE			IMPERFECT TENSE		
1ST	volébam	volebámus	1ST	nolébam	nolebámus
2ND	volébas	volebátis	2ND	nolébas	nolebátis
3RD	volébat	volébant	3RD	nolébat	nolébant

FUTURE TENSE			FUTURE TENSE		
1ST	volam	volémus	1ST	nolam	nolémus
2ND	voles	volétis	2ND	noles	noletis
3RD	volet	volent	3RD	nolet	nolent

The relationship between the two is very clear; *nelle* merely forms from a combination of *non* and the form of *velle*, when this can be done without making too difficult a word.

Lastly, we will encounter the verb *to go*. In Latin, there are multiple words which carry this sort of signification, and the simple *to go* is probably the least common of them; but many compounds are formed from it, so it is still important to learn.

The verb's forms are **eo, ire, ivi, itum**.

PRESENT TENSE			IMPERFECT TENSE		
1ST	eo	imus	1ST	ibam	ibámus
2ND	is	itis	2ND	ibas	ibátis
3RD	it	eunt	3RD	ibat	ibant

IMPERFECT TENSE		
1ST	ibo	íbimus
2ND	ibis	íbitis
3RD	ibit	ibunt

Again, this verb is mostly useful for compounds; however, one will occasionally encounter it on its own.

The verb **fero, ferre, tuli, latum** and its compounds have an irregular present tense, but are otherwise conjugated like a normal third conjugation verb, on the stem *fer-*.


PRESENT ACTIVE			PRESENT PASSIVE		
1ST	fero	férimus	1ST	feror	férimur
2ND	fers	féritis	2ND	ferris	ferímini
3RD	fert	ferunt	3RD	fertur	féruntur

This verb is very common on its own, but is also common in its compounds.

Lastly, we have **fio, fieri, factus sum, —**, which is an incredibly irregular passive system for **facio, facere, feci, factum**. All of *facere*'s compounds form their passives in the normal way; but *facere* itself has this special verb for its passive, which is often best translated as *become* or *is made*:

PRESENT TENSE			IMPERFECT TENSE			FUTURE TENSE		
1ST	fio	fimus	1ST	fiébam	fiébámus	1ST	fiam	fiémus
2ND	fis	fitis	2ND	fiébas	fiébátis	2ND	fies	fiétis
3RD	fit	fiunt	3RD	fiébat	fiébant	3RD	fiet	fient

As we can see, its imperfect is formed in the normal way with the stem *fi-*, and its future with *fiam, fies*, and so on. Notice that its perfect stem is identical to that of *facere*.

 **Nota bene:** We stated that **fio, fieri, factus sum, —** is a passive system for **facio, facere, feci, factum**, which is true. However, *facere* does still have the normal, expected passive forms, such as *facitur* and the like. As a practical matter, use *fieri* for *become*, and *facere*, active or passive, for *make* or *do*.

## VOCABULARIUM 6.3

<b>chérubim</b> (undec.), <i>Cherubim</i>	<b>serénus, seréna, serénus</b> , <i>clear, fair, bright; serene, tranquil</i>
<b>séraphim</b> (undec.), <i>Seraphim</i>	<b>ratus, rata, ratum</b> , <i>established; authoritative; fixed, certain</i>
<b>sábaoth</b> (undec.), <i>sabaoth; "of hosts"</i>	<b>tantus, tanta, tantum</b> , <i>of such a size; so great; so much; tantum . . . quantum, as much . . . as</i>
<b>cíthara, cítharæ, f.</b> , <i>lyre, lute; guitar</i>	<b>quantus, quanta, quantum</b> , <i>of what size; how great; how much</i>
<b>tuba, tubæ, f.</b> , <i>trumpet</i>	<b>adsum, adesse, adfui, adfuturus</b> , <i>to be present</i>
<b>mirábílium, mirábílii, n.</b> , <i>miracle, marvel, wonder</i>	<b>absum, abesse, abfui, abfuturus</b> , <i>to be absent, to be away</i>
<b>modus, modi, m.</b> , <i>method, mode, manner; way</i>	<b>prosum, proesse, profui, profuturus</b> , <i>to be useful, to benefit</i>
<b>mors, mortis, f.</b> , <i>death</i>	<b>ádeo, adire, ádivi, áditum</b> , <i>to approach, to attack</i>
<b>mystérium, mystérii, n.</b> , <i>mystery</i>	<b>ábeo, abire, ábivi, ábitum</b> , <i>to go away, to depart</i>
<b>negligéntia, negligéntiæ, f.</b> , <i>carelessness, neglect</i>	<b>intróeo, introire, introivi, intróitum</b> , <i>to enter</i>
<b>odor, odóris, m.</b> , <i>scent, odor, smell</i>	<b>pródeo, prodire, prodívi, próditum</b> , <i>to go</i>
<b>proprietas, proprietátis, f.</b> , <i>quality, special character; ownership</i>	
<b>protéctio, protectiónis, f.</b> , <i>protection; shelter</i>	
<b>prophéta, prophétæ, m.</b> , <i>prophet</i>	
<b>refrigérium, refrigérii, n.</b> , <i>rest, relief</i>	
<b>remissio, remissionis, f.</b> , <i>sending away; forgiveness; remission</i>	
<b>ludus, ludi, m.</b> , <i>game; school</i>	


<i>forth, to advance</i>	<i>tent; tam . . . quam, as much . . . as; as many . . . as</i>
<b>volo, velle, vólui</b> , —, <i>to want, to wish</i>	
<b>nolo, nelle, nólui</b> , —, <i>to not want, to not wish</i>	<b>tantum</b> , <i>so much, so far; hardly, only</i>
<b>quæso, quæserè</b> , —, —, <i>to beg, to beseech; to entreat</i>	<b>ecce</b> , <i>behold!</i>
<b>tam</b> , <i>so, so much; to such an ex-</i>	<b>hosánna</b> , <i>Hosanna; a cry of praise</i>

## NOTES

Note the gender of *propheta*.

The indeclinable nouns *sabaoth* (שַׁבְּאוֹת), *cherubim* (כְּרוּבִים), and *seraphim* (שֶׁרָפִים) are all, obviously, from Hebrew. Similar words, which we will not bother to include in vocabulary lists, are *alleluia* (הַלְלוּיָהּ) and *amen* (אָמֵן).

The compounds of *esse* and *ire* are formed merely by conjugating the main word and then prefixing the preposition. E.g., *adest* is *ad* + *est*.

 **Nota bene:** The interjection *ecce* is often combined, in discourse (rarely in texts), with the demonstrative pronoun **ille, illa, illud**. This produces contractions like *eccum* and *eccam* (in the accusative singular); *eccos* and *eccas* (in the accusative plural; *eccillum/eccillam* or *ellum/ellam* (plurals *ellos/ellas*); and sometimes also with **iste, ista, istum**, with *eccístum/eccístam*. These translate, basically, to *Behold, it's him/her/them!*; or, more colloquially, *There he/she is!*, *There they are!*

## EXERCITIA 6.5

⌊. Translate the following into English. **Resp. ⌊(a)** Introibo ad altare Dei. (Ps 42:1) **Resp. ⌊(b)** Cui respondit: Ecce adsum. (Gn 46:2) **Resp. ⌊(c)** Dixit autem Maria: Ecce ancilla Domini (Lc 1:38) **Resp.**

⌋. Translate the following into Latin. If you can't decide between perfect and imperfect for a past tense, use the imperfect. **Resp. ⌋(a)** I wanted dinner. **Resp. ⌋(b)** You (pl.) were sad. **Resp. ⌋(c)** He didn't want you. **Resp. ⌋(d)** He was going to Rome. **Resp. ⌋(e)** They are going to school. **Resp. ⌋(f)** They will be great. **Resp. ⌋(g)** I was present. **Resp. ⌋(h)** He wasn't present. **Resp. ⌋(i)** I was **Resp. ⌋(j)** He will go forth **Resp. ⌋(k)** They will approach the school **Resp. ⌋(l)** We were present in the church. **Resp. ⌋(m)** You (s.) were not in school. **Resp.**

## DICAMUS 20

These verbs are irregular precisely because they are so common; they are used so often that they develop their own unique forms. Consider similar verbs in English: I am, you are, he is, I was, you were; I go, I went; and so forth. Our English verb *to be* is actually formed from *three*

independent, ancient verbs: one that yielded our forms *am, is, are*; one that yielded *was, were*; and still another that yielded the forms for *be* and *been*. So let's not laugh too hard at Latin for its irregularities!

Learn these compounds especially; they are endlessly useful in a variety of daily tasks. When you're gathering up the children to leave the house, for example:

137 ***Venite, liberi! Abimus!***

*Come, children! We are going away!*

When the dog is being annoying, and you need some time before taking it out:

138 ***Canis, abi! Exibimus mox!***

*Dog, go away! We'll go out soon!*

And, as we have observed in an earlier *dicamus*, it provides easy means for saying who is here and who is not:

140 ***Adsum. / Adest.***

*I am here. / He is here.*

141 ***Abfuisti.***

*You were absent.*

And the verb *prosum* is surprisingly useful:

142 ***Non, canibus socolata non prodest.***

*No, chocolate is not good for dogs.*

Because of their common meanings, and the broad range of nuance offered by their compounds, one can use these verbs very frequently for practice. Have at it!

## LECTIO 6.6

### PASSIVI VERBI EX TRUNCO PRÆSENTE

#### PASSIVE VERBS FROM THE PRESENT STEM

SO FAR, ALL THE verbs forms we've discussed have been *active* forms. Now, we will embark on the passive forms, which (mostly) express when a thing is being acted upon, rather than doing the acting. (I say "mostly" because of the deponents and semi-deponents, for which see Lectio 6.8; for now, don't worry about them.)

Passive verbs differ from active, as we discussed way back on page 73, in that they describe the subject *being acted upon* or *experiencing the action*, while the active describes the subject actually doing the action. For example:

The boy hit the ball.

This is a very basic active sentence; the subject, **the boy**, is doing an action (**hitting**) on an object (**the ball**). On the other hand, we might decide to phrase the sentence in a different way:

**The ball was hit by the boy.**

Here, we have promoted the object (**the ball**) into the subject, which is being acted upon (**hit**) by **the boy**, who might be left out of the sentence entirely, but who we've included here in a prepositional phrase.

In English, we passivize a verb by combining it with a form of “to be”; in Latin, we do something similar with the perfect tenses, but we have a more compact solution for the present tenses. There is a special set of personal endings which passivize a verb:

	SING.	PLURAL
1ST	<i>-r</i>	<i>-mur</i>
2ND	<i>-ris</i>	<i>-mini</i>
3RD	<i>-tur</i>	<i>-ntur</i>

And otherwise the present tenses are formed (mostly) in the normal, active way.

It's worth noting that English-teacher-types tend to denigrate the passive as “weaker” than the active, and counsel avoiding it, particularly in formal writing. Latin authors, though not generally known for their weakness, had none of this anti-passive bias, and one encounters it very frequently in all types of Latin texts. So learn these forms well.

## THE PRESENT PASSIVE

There are a few surprises in the present passive that we'll need to note.

The present passive should be translated as *it is given*.

		FIRST CONJ.			SECOND CONJ.
1ST		<b>dor</b> <b>dámur</b>	1ST		<b>moneor</b> <b>monémur</b>
2ND		<b>dáris</b> <b>dámini</b>	2ND		<b>monéris</b> <b>monémini</b>
3RD		<b>dátur</b> <b>dántur</b>	3RD		<b>monétur</b> <b>monentur</b>
		THIRD CONJ.			THIRD -IO
1ST		<b>diligor</b> <b>diligimur</b>	1ST		<b>capior</b> <b>capimur</b>
2ND		<b>diligeris</b> <b>diligimini</b>	2ND		<b>caperis</b> <b>capimini</b>
3RD		<b>diligitur</b> <b>diliguntur</b>	3RD		<b>capitur</b> <b>capiuntur</b>

## FOURTH CONJ.

1ST	audi <b>o</b> r	audi <b>m</b> ur
2ND	audi <b>r</b> is	audi <b>m</b> ini
3RD	audi <b>t</b> ur	audi <b>u</b> ntur

## NOTES

We have to stick our *-o-* into the first person singular forms here, as well as an *-e-* in the second conjugation and an *-i-* in the third -io and fourth.

Keep an eye on the second person singular! The combination *-ir-* was evidently unpleasant for the Romans; so, rather than seeing *iris* as one would expect in the third and third -io, we see *eris*. We still have *iris* in the fourth conjugation, however; so take careful note.

## THE IMPERFECT PASSIVE

The imperfect looks exactly the way one would expect, simply swapping the passive personal endings into the words.

We should translate it as *it was being given*.

## FIRST CONJ.

1ST	dá <b>a</b> bar	dabá <b>m</b> ur
2ND	dabá <b>r</b> is	dabá <b>m</b> ini
3RD	dabá <b>t</b> ur	dabá <b>u</b> ntur

## SECOND CONJ.

1ST	mon <b>e</b> bar	monebá <b>m</b> ur
2ND	moneb <b>r</b> is	monebá <b>m</b> ini
3RD	monebá <b>t</b> ur	monebá <b>u</b> ntur

## THIRD CONJ.

1ST	dilig <b>e</b> bar	dilig <b>e</b> bá <b>m</b> ur
2ND	dilig <b>e</b> bá <b>r</b> is	dilig <b>e</b> bá <b>m</b> ini
3RD	dilig <b>e</b> bá <b>t</b> ur	dilig <b>e</b> bá <b>u</b> ntur

## THIRD -IO

1ST	cap <b>i</b> ebar	capiebá <b>m</b> ur
2ND	capiebá <b>r</b> is	capiebá <b>m</b> ini
3RD	capiebá <b>t</b> ur	capiebá <b>u</b> ntur

## FOURTH CONJ.

1ST	audi <b>i</b> ebar	audiebá <b>m</b> ur
2ND	audiebá <b>r</b> is	audiebá <b>m</b> ini
3RD	audiebá <b>t</b> ur	audiebá <b>u</b> ntur

## NOTES

As said before, no real surprises; simply note that in the imperfect tense the first person singular has simply *-r* as its personal ending, because the *-ba-* gives it all the vowel that it needs.

## THE FUTURE PASSIVE

The future passive has the same split personality as the future active; it forms very differently in the third, third -io, and fourth conjugations from the way it does in the first and second. Still, there shouldn't be many surprises when actually doing the conjugating.

The future passive should be translated as *will be given*.

FIRST CONJ.			SECOND CONJ.		
1ST	dábor	dábimur	1ST	monébor	monébimur
2ND	dáberis	dabímini	2ND	monéberis	monebímini
3RD	dábitur	dábuntur	3RD	monébitur	monébuntur

THIRD CONJ.			THIRD -IO		
1ST	diligar	diligémur	1ST	capiar	capíemur
2ND	diligéris	diligémini	2ND	capíeris	capíemini
3RD	diligétur	diligéntur	3RD	capíétur	capíéntur

FOURTH CONJ.		
1ST	audiar	audiémur
2ND	audiéris	audiémini
3RD	audiétur	audi:ntur

## NOTES

In the third conjugation, the second person singular future passive is the same as the second person singular present passive. In approximately two dozen years of Latin study and reading, your humble author has never once found this a source of confusion; however, should such confusion arise, context should be sufficient to distinguish the two.

In the future of the first and second conjugations, the first person singular ending is *-bor*. The third person plural ending is *-buntur*. Additionally, that constant troublemaker, the second person singular, has *-beris* rather than *-biris*.

In the third, third -io, and fourth conjugations, notice that these are all the same as the active except for the passive personal endings.

## ABLATIVE OF AGENCY

The ablative is used to express *agency*; that is, to express the *doer of the action* in a statement, if the subject itself does not express it. This comes up most often in passive sentences.

The ablative of agency always uses the preposition *a/ab/abs*.

(70) *A mulieribus audior.*  
by the women I am heard  
I am heard by the women.

(71) *Ab ore meo dicitur.*  
by mouth my it is said  
It is said by my mouth.

Since *a/ab/abs* means *by* anyway, it's an easy construction to recognize. Remember that this is *agency*, not *means*; if you're talking about an instrument (e.g., "I got hit by a car"), use the ablative of means, without a preposition, instead.

## VOCABULARIUM 6.4

<b>história, históriæ, f.</b> , <i>story; account; history</i>	<b>fundo, fúndere, fudi, fusum</b> , <i>to pour; to scatter</i>
<b>largitor, largitoris, m.</b> , <i>liberal giver, generous giver</i>	<b>effundo, effundere, effúdi, effúsum</b> , <i>to pour out, away; to shed (blood); to flow out; to discharge</i>
<b>turba, turbæ, f.</b> , <i>crowd; commotion, uproar</i>	<b>infundo, infundere, infúdi, infúsum</b> , <i>to pour in</i>
<b>perturbatio, perturbatiónis, f.</b> , <i>disturbance; commotion</i>	<b>defundo, defundere, defúdi, defúsum</b> , <i>to pour out, to pour away;</i>
<b>incarnatus, incarnata, incarnatum</b> , <i>incarnate, put into flesh</i>	<b>narro, narrare, narravi, narratum</b> , <i>to tell, to relate</i>
<b>primus, prima, primum</b> , <i>first</i>	<b>enarro, enarrare, enarravi, enarratum</b> , <i>to describe; to relate in detail</i>
<b>secundus, secunda, secundum</b> , <i>second</i>	<b>rapio, rapere, rapui, raptum</b> , <i>to drag off; to snatch; to seize; to pillage</i>
<b>tertius, tertia, tertium</b> , <i>third</i>	<b>eripio, eripere, eripui, eréptum</b> , <i>to snatch away, to take by force; to rescue</i>
<b>clino, clinare, clinavi, clinatum</b> , <i>to slope, incline</i>	<b>ruo, rúere, rui, rutum</b> , <i>to destroy; to ruin</i>
<b>declino, declinare, declinavi, declinatum</b> , <i>to slope away from; to divert; to deviate</i>	<b>eruo, erúere, erui, érutum</b> , <i>to pluck up, to</i>
<b>inclino, inclinare, inclinavi, inclinatum</b> , <i>to bend; to lower</i>	
<b>reclino, reclinare, reclinavi, reclinatum</b> , <i>to bend back</i>	



<i>dig up</i>	<b>præeo, præire, præivi, præitum</b> , to go before
<b>péreo, perire, perivi, péritum</b> , to die; to pass away	<b>rédeo, redire, redivi, réditum</b> , to go back; to return
<b>intéreo, interere, interivi, intéritum</b> , to perish; to die	<b>súbeo, subire, subivi, súbitum</b> , to go under; to submit to
<b>tránseo, transire, transivi, tránsitum</b> , to go over; to cross	<b>exáudio, exaudire, exaudivi, exáuditum</b> , to hear clearly, to hear favorably
<b>pertránseo, pertransire, pertransévi, pertránsitum</b> , to pass right through	<b>lárgio, largire, largívi, lárgitum</b> , to give bountifully, to lavish
<b>circúmeo, circumire, circumívi, circúmitum</b> , to go around	<b>flecto, fléctere, flexi, flexum</b> , to bend, curve, bow
<b>éxeo, exire, exívi, éxitum</b> , to go out, to leave	

## NOTES

*inclinare* can be used analogically, much as we use *incline* in English: to be *inclined* to a certain item or course of action.

*eruerere* and *eripere* are often used in the sense of deliverance and rescue. This is particularly remarkable for the latter, as *rapere* typically involves pretty violent acts, including kidnapping and rape.

One could certainly be forgiven for not understanding how *inter* and *per* + *ire* end up meaning *to die*. Still, the fact is there.

## EXERCITIA 6.6

**10.** State the tense, person, and number of the following verbs, then translate. **Resp. 10(a)** *narratur* **Resp. 10(b)** *eruumur* **Resp. 10(c)** *eripiebantur* **Resp. 10(d)** *circumdabimini* **Resp. 10(e)** *rapiemur* **Resp. 10(f)** *clinabar* **Resp. 10(g)** *narrabuntur* **Resp. 10(h)** *effunditur* **Resp.**

**11.** Translate the following into English. **Resp. 11(a)** *Pila puellis a puero jacitur.* **Resp. 11(b)** *In viam jaciatur.* **Resp. 11(c)** *Inclinabatur ad mensam vir.* **Resp. 11(d)** *A populis laudabatur rex.* **Resp. 11(e)** *In quadam die, ab omnibus Deus laudabitur.* **Resp. 11(f)** *Hoc est enim calix sanguinis mei, novi et æterni testamenti; mysterium fidei; qui pro vobis et pro multis effundetur in remissionem peccatorum. (Liturgy)* **Resp.**

**12.** Translate the following into Latin. **Resp. 12(a)** *I was heard favorably by God.* **Resp. 12(b)** *Our stories will be told.* **Resp. 12(c)** *His story was told extensively.* **Resp. 12(d)** *I was telling her story.* **Resp. 12(e)** *Our stories are being told.* **Resp. 12(f)** *The large hill is sloped.* **Resp. 12(g)** *The ball is thrown to the girl.* **Resp. 12(h)** *The ball will be thrown to the woman.* **Resp. 12(i)** *The balls were thrown by the man to the women.* **Resp.**

## LECTIO 6.7

### PASSIVI VERBI IN TEMPORIBUS PERFECTIS

#### PASSIVE VERBS IN THE PERFECT TENSES

PASSIVE VERBS IN THE perfect tenses provide the first examples of what in Latin are called *periphrastic* conjugations; that is, verb conjugations which involve more than one word in order to form. This is also the first time we will encounter the fourth principal part of the verb, the *participle* (specifically, the perfect passive participle). We will talk at length about participles at the appropriate time (see Lectio 6.z); for now, however, we're simply considering them as chunks of verbs.

The forms of the verb *esse*, *to be*, are used for all of these forms; this makes it extra important to learn them very well. If you slacked a bit in your study of those forms, now would be a good time to head back to Lectio 6.5 and review them.

These tenses should be translated as *have been given* (the perfect), *had been given* (the pluperfect), and *will have been given* (the future perfect).

We will use the verb *dono*, *donâre*, *donâvi*, *donâtum*, *to give, grant, bestow*, for our examples.

	PERFECT	PLUPERFECT	FUTURE PERFECT
		<i>Singular</i>	
1st	donatus sum	donatus eram	donatus ero
2nd	donatus es	donatus eras	donatus eris
3rd	donatus est	donatus erat	donatus erit
		<i>Plural</i>	
1st	donati sumus	donati erâmus	donati érimus
2nd	donati estis	donati erâtis	donati éritis
3rd	donati sunt	donati erant	donati erunt

## NOTES

We use the *present* forms of *esse* for the perfect tense; the *imperfect* forms of *esse* for the pluperfect tense; and the *future* forms of *esse* for the future perfect tense. One will, very occasionally in some very obscure texts, see the perfect, pluperfect, and future perfect forms of *esse* replace these; but it is so rare as to be negligible. This is by far the dominant pattern.

The order of these parts is of no moment; that is, *donatus sum* and *sum donatus* have the same meaning. However, typically the order is as displayed above.

The participle must match the subject in gender and number (it must also match in case; however, since it is the subject, it is always nominative). For that reason we see *donatus* in the

singular and **donati** in the plural. However, do not forget gender, as well; e.g., **donatæ sumus**, *we (a group of women) are given*.

## VOCABULARIUM 6.5

**luna, lunæ, f.**, *moon*

**sol, solis, m.**, *sun*

**gramen, gráminis, n.**, *grass, turf*

**herba, herbæ, f.**, *herb, grass*

**planta, plantæ, f.**, *cutting; seedling, young plant; sole of foot*

**germen, gérmnis, n.**, *sprout, shoot*

**álium, álii, n.**, *garlic*

**cepa, cepæ, f.**, *onion*

**semen, séminis, n.**, *seed*

**ursus, ursi, m.**, *bear*

**ursa, ursæ, f.**, *she-bear*

**bos, bovis, m/f.**, *ox, bull, cow*

**taurus, tauri, m.**, *bull*

**vítula, vítulæ, f.**, *calf*

**hircus, hirci, m.**, *goat*

**capra, capræ, f.**, *she-goat*

**ædus, ædi, m.**, *kid; young goat*

**pullus, pulli, m.**, *chicken; chick*

**gallus, galli, m.**, *rooster; cock*

**gallína, gallínæ, m.**, *hen*

**hirúndino, hirúndinis, f.**, *swallow; small bird*

**ovum, ovi, n.**, *egg; oval*

**advéntus, advéntus, m.**, *arrival*

**austérus, austéra, austérum, austere, plain;** *bitter; dark, somber*

**vetus, véteris, old, ancient**

**pubes, púberis, adult, grown-up, full of sap** *(in plants)*

**dono, donáre, donávi, donátum, to give,** *grant, bestow*

**vénio, veníre, veni, ventum, to come**

**advénio, adveníre, advéni, advéntum, to arrive, to come to**

**pervénio, perveníre, pervéni, pervéntum, to come to, reach, arrive**

**provénio, proveníre, provéni, provéntum, to come forth, to prosper**

**convénio, conveníre, convéni, convéntum, to be appropriate to, to fit**

**invénio, inveníre, invéni, invéntum, to come upon; to find**

**subvénio, subveníre, subvéni, subvéntum, to come to help, assist, rescue (w/ dative)**

**spargo, spárgere, sparsi, sparsum, to scatter, to strew; to sprinkle**

**dispérigo, dispérgere, dispérsi, dispérsium, to scatter around; to disperse**

**inspérigo, inspérgere, inspérsi, inspérsium, to sprinkle upon**

**expérigo, expérgere, expérsi, expérsium, to sprinkle, to scatter**

**aspérigo, aspérgere, aspérsi, aspérsium, to sprinkle, to splash on**

**semino, semináre, seminávi, seminátum, to sow, to plant**

**meto, métere, méssui, messum, to reap; to mow, cut off**

**tollo, tóllere, sustúli, sublátum, to lift, to raise; to remove; to take up, to lift away**

**extóllo, extóllere, extúli, —, to lift up, to extol**

**ergo, therefore**

## NOTES

*vetus* and *pubes*, despite otherwise meeting the requirements for being i-stem, are not; they regularly end in *-a* in the nominative and accusative plural, and *-um* in the genitive singular. We frequently see *vetus*, particularly, used substantively; *vetera*, *the ancients*.

*advenio*, *advenire*, *adveni*, *adventum*, *to arrive*, is the source of the noun *adventus*, *adventus, m.*, *arrival*, which is also the name of our season of Advent (the arrival of the Lord).

*convenire* is the source of our word *convenient*, but do *not* translate it that way; that is not what it means. It refers to being fitting or proper, not convenience.

## EXERCITIA 6.7

13. Give the person, number, and tense of the following, then translate. **Resp. 13(a)** dispersa sunt **Resp. 13(b)** pugnata est **Resp. 13(c)** insparsi eramus **Resp. 13(d)** donatus eris **Resp. 13(e)** eruti estis **Resp. 13(f)** habitum est **Resp. 13(g)** Ego homo austerus sum, tollens (taking) quod non posui, et metens (reaping) quod non seminavi. (Lc 19:22) **Resp. 13(h)** Sicut pullus hirundinis, sic clamabo. (Is 38:14) **Resp. 13(i)** Et omnis grex eorum dispersus est. (Jr 10:21) **Resp. 13(j)** Asperges me, Domine, hyssopo, et mundabor. (Liturgy). **Resp.**

14. Translate the following into Latin. Pay special attention to the gender of the participle that you will need. **Resp. 14(a)** She is beaten. **Resp. 14(b)** She was beaten. **Resp. 14(c)** They were scattered. **Resp. 14(d)** They had been beaten. **Resp. 14(e)** We will have been beaten. **Resp. 14(f)** They are scattered. **Resp. 14(g)** I had been fought. **Resp. 14(h)** You (a female) have been loved. **Resp. 14(i)** We (a group of females) have been loved. **Resp. 14(j)** You (multiple males) had been fought. **Resp. 14(k)** We (a mixed group) have been fought. **Resp.**

## DICAMUS 21

Although fussy English teachers pooh-pooh the passive voice, in normal speech we use it all the time, and so we have plenty of opportunities to practice it.

143 ***Prædatus/prædata sum!***

*I've been robbed!*

144 ***Venditur patrueli ejus.***

*It is sold to his cousin.*

145 ***Post incutionem, pila ad basem primam jacitur.***

*After a hit, the ball is thrown to first base.*

Obviously, there are many ways to work this into your daily Latin practice. Be creative!

## LECTIO 6.8 VERBI DEPOSITI DEPONENT VERBS

**L**ATIN IS NOTHING IF NOT unpredictable, and the class of verbs called *deponents* are perhaps the best example of that. These verbs *look* passive, but in fact are active, leading to the classic formulation, “passive in form but active in meaning”.

### Deponent

A verb with passive forms but active meanings

This means, practically speaking, that we put the verbs together as if they were passive, but we translate them as if they were active (as, in meaning, they actually are).

We determine the conjugation of a deponent verb the same way we determine that of a normal one: by its second principal part. But because the second principal part of deponents is the present *passive* infinitive, rather than the present *active* one, we need to remember some slightly different rules.

Referring back to our rules for determining conjugations on page 27, we need to modify them only a bit:

### Determining Conjugations of Deponent Verbs

1. Look at the second principal part.
  - (1) If it is *-ari*, the verb is first conjugation.
  - (2) If it is *-iri*, the verb is fourth conjugation.
  - (3) If it is *-eri*, the verb is second conjugation.
  - (4) If it is *-i*, move on to Step 2.
2. Look at the first principal part.
  - (1) If it is simply *-or*, it is third conjugation.
  - (2) If it is *-ior*, it is third conjugation in *-io*.

Slightly different rules, but the same basic principle. Once you’ve determined your conjugation, you already know all the forms you need.

Two *very* common deponent verbs in Church Latin are **confiteor, confiteri, confessus sum, —, to confess, to praise**, and **misereor, misereri, misertus sum, —, to have mercy**.

- (72) *Confiteor Deo omnipotenti.*  
 I confess to God almighty  
 I confess to almighty God.

- (73) *Dominus misertus est mihi.*  
 the Lord had mercy on me  
 The Lord had mercy on me.

These examples both display passive forms; we see *-eor* in Example 72, and the fourth principal part plus a form of *esse* in Example 73. But the translation is plainly active; that is, the subject is *doing* the action of the verb. This is the paradigmatic example of a deponent verb.

To complicate matters, however, there are also *semi-deponent* verbs:

### Semi-deponent

A verb which has normal, active forms in the present tenses, but deponent (passive) forms in the perfect tenses

The paradigmatic example here is **audeo, audere, ausus sum, —, to dare (to)**.

- (74) *Confiteri audemus.*  
 to confess we dare  
 We dare to confess.
- (75) *Confiteri ausi sumus.*  
 to confess we dared  
 We dared to confess.

In Example 74, we have a normal, first person plural present form of *audere*; no surprises there. However, in Example 75, we have *ausi sumus*, a *passive* construction, which we would normally translate as *we have been dared*. However, we would normally be wrong in this case, because *audere* is a semi-deponent; when we see a passive in one of its perfect tenses, it's really an active meaning.

There are really only five semi-deponent verbs; we meet them all in this lesson.

<b>nemo, néminis, m/f.</b> , <i>no one, nobody</i>	<i>western</i>
<b>virgo, vírginis, f.</b> , <i>virgin</i>	<b>nascor, nasci, natus sum, —</b> , <i>to be born</i>
<b>virginitas, virginitátis, f.</b> , <i>virginity</i>	<b>pátior, pati, passus sum, —</b> , <i>to suffer</i>
<b>conféssio, confessiónis, f.</b> , <i>confession;</i> <i>praise</i>	<b>grádiar, gradi, gressus sum, —</b> , <i>to step, walk,</i> <i>go</i>
<b>óriens, oriéntis, m.</b> , <i>east</i>	<b>ingrédiar, ingrédi, ingrédus sum, —</b> , <i>to</i> <i>step into, advance</i>
<b>óccidens, occidéntis, m.</b> , <i>west</i>	<b>egrédiar, egrédi, egrédus sum, —</b> , <i>to step</i> <i>out of, march off</i>
<b>orientális, orientális, orientale</b> , <i>eastern</i>	
<b>occidentális, occidentális, occidentale</b> ,	

<b>progrédior, progrédi, progréssus sum</b> , —, <i>to step forth, go forward, advance</i>	<b>fido, fidere, fisus sum</b> , —, <i>to trust in, have confidence in (w/ dat.)</i>
<b>miséreor, miseréri, misértus sum</b> , —, <i>to have mercy on (w/ gen.); to pity</i>	<b>confido, confidere, confisus sum</b> , —, <i>to trust in (w/ dat.)</i>
<b>mísero, miseráre, miserávi, miserátum</b> , <i>to pity; to view with compassion</i>	<b>fio, fiéri, factus sum</b> , —, <i>to become</i>
<b>míseror, miserári, miserátus sum</b> , —, <i>to pity; to view with compassion</i>	<b>órior, oriri, ortus sum</b> , —, <i>to rise, to arise</i>
<b>fáteor, fatéri, fassus sum</b> , —, <i>to admit, confess (with acc.); to disclose, to acknowledge; to praise (with dat.)</i>	<b>loquor, loqui, locútus sum</b> , —, <i>to speak</i>
<b>confíteor, confitéri, conféssus sum</b> , —, <i>to confess</i>	<b>cólloquor, cólloqui, collocútus sum</b> , —, <i>to speak with, to converse</i>
<b>profíteor, profiteri, proféssus sum</b> , —, <i>to declare, profess</i>	<b>áллоquor, áллоqui, allocútus sum</b> , —, <i>to speak to, to call on</i>
<b>áudeo, audére, ausus sum</b> , —, <i>to dare</i>	<b>cado, cádere, cecídi, casum</b> , <i>to fall, sink, go down</i>
<b>gáudeo, gaudére, gávísus sum</b> , —, <i>to rejoice (with an interior joy; see gaudium)</i>	<b>óccido, occídere, óccidi, occásum</b> , <i>to fall down; to perish, die</i>
<b>sóleó, solére, sólitus sum</b> , —, <i>to be accustomed to</i>	<b>íncido, incídere, incídi, incásum</b> , <i>to happen; to fall into; to meet</i>
	<b>prócido, procídere, prócidi, procásum</b> , <i>to fall forward, to fall prostrate; to collapse</i>
	<b>labor, labi, lapsus sum</b> , —, <i>to slip, to slip and fall; to slide</i>

## NOTES

*oriri* is commonly used for the sun; its present active participle (for details of which see Lesson 6.7) gives rise to the word *oriens*, *east* or *eastern*, since that is where the sun rises. Similarly, *occidere*, *to fall down* uses its participle for *west*, since that is the direction in which the sun sets.

We noted, on page 88, that **fio, fieri, factus sum**, — is a passive form for the verb *facere*, even though all of *facere*'s compounds form their passives in the regular way.

Do not confuse *misereri* with *miserare* and *miserari*. The latter two are mostly interchangeable, with one a normal active verb and one a deponent; the deponent is rather more common. The former is a different verb, always deponent, which is used very frequently for the meaning *have mercy*. Notice that, when used this way, the object of that mercy is in the *genitive*!

## EXERCITIA 6.8

15. Translate the following into English. **Resp. 15(a)** Grador in tabernam. **Resp. 15(b)** Profiteor medicinam. **Resp. 15(c)** Profitebar legem. **Resp. 15(d)** Solitus sumus orare. **Resp. 15(e)** Et ego ex more sedere soleo (1Rg 20:5) **Resp. 15(f)** Confiteor Deo omnipotenti (Liturgy). **Resp. 15(g)** Dicit

ei Jesus: Ego sum via, et veritas, et vita. Nemo venit ad Patrem nisi per me. (Jo 14:6) **Resp. 15(h)** Dixitque Deus: Fiat (let it be made) lux. Et facta est lux (Gn 1:3). **Resp. 15(i)** Abraham pater vester . . . vidit, et gavisus est. (Jo 8:56) **Resp. 15(j)** Ego autem in innocentia mea ingressus sum. (Ps 25:11) **Resp.**

**16.** Translate the following into Latin. **Resp. 16(a)** I was born in Virginia. **Resp. 16(b)** I was trusting in God. **Resp. 16(c)** You (pl.) trusted in man. **Resp. 16(d)** We're stepping forth on the way home. **Resp. 16(e)** We will confess to Almighty God. **Resp. 16(f)** You (pl.) will step out of the church. **Resp.**

## DICAMUS 22

The deponent is, really, a very odd and unusual form; only Indo-European languages seem to have them, and of the modern branches only Scandinavian has retained them, and even then a precious few. Latin, Greek, and Sanskrit stand nearly alone in having them. But in Latin, at least, how very common they are!

Make sure that you use them frequently. Like most languages, Latin has a variety of ways of saying *to go*; we have *ire* and *cedere*, of course, along with their various compounds, and now we're introduced to the deponent *gradi* and its many compounds. Unlike the others, *gradi* has the sense of going on foot, of *stepping* specifically along with *going*; but that can be very useful:

146 ***Exeo in cubiculum meum nunc.***

*I'm going to my room now.*

147 ***Egredior in cubiculum meum nunc.***

*I'm stepping out into my room now.*

It's hard to describe the distinction between these two; but the distinction is obvious nevertheless.

Another very useful deponent verb is *loqui*, which carries more the meaning of *speaking with* someone than *dicere*, which means simply *talking* (and certainly more than *narrare*, which means specifically *telling*).

148 ***Narravit historiam suam nobis.***

*He told his story to us.*

149 ***Dixit eum agricola esse.***

*He said that he was a farmer.*

147 ***Loquuntur nobis de agris.***

*They spoke to us about the fields.*

Take your time to consider which of these options you should use in which situation, and use them as often as you can, even if only in your head. Say you have a work meeting coming up:



14€ *Loquemur de laboribus nostris.**We will speak about our works.*

And you will soon have these nuances well absorbed.

## LECTIO 6.9

### INFINITIVI

#### INFINITIVES

WHEN WE MET THE deponents, we noticed that their second principal parts, their *infinitives*, didn't look like those of normal verbs. Normal, active verbs, of course, have their infinitives in *-re*; either *-are*, *-ere*, or *-ire*. Not deponents; they have *passive* infinitives for their second principal parts, given that they are passive in form but active in meaning.

The infinitive we have been dealing with (other than these deponent verbs) is the present active infinitive, translated as *to eat*, *to give*.

In fact, *all verbs have passive infinitives*. Indeed, all verbs have multiple infinitives, in multiple tenses and aspects. These are mostly translated the way one would expect, though we will show them in order.

### PRESENT ACTIVE INFINITIVES

These are, of course, the second principal part of most verbs; however, they do deserve a bit more comment than that. The reason is that we have *deponent* verbs, which complicate things; their second principal part is a *passive* form, and thus doesn't tell us what the active infinitive is. Even for deponent verbs, however, we sometimes need a present active infinitive, so we need to address the issue.

Still, you're well familiar with these infinitives at this point:

PRESENT ACTIVE INFINITIVES				
First	Second	Third	Third -io	Fourth
<i>-āre</i>	<i>-ēre</i>	<i>-ere</i>	<i>-ere</i>	<i>-īre</i>

Technically, it's worth noting that in the second conjugation the first *-e-* is long, but there's no real need to remember that. Determine the conjugation, and you can form the present active infinitive by attaching these endings to the present stem.

### PRESENT PASSIVE INFINITIVES

*Passive* infinitives are translated *to be eaten*, *to be given*; in the present tense but the passive voice. They are formed as follows, from the present stem:

---

PRESENT PASSIVE INFINITIVES

---

First	Second	Third	Third -io	Fourth
<i>-ári</i>	<i>-éri</i>	<i>-i</i>	<i>-i</i>	<i>-íri</i>

---

So, for the most part, we simply change the final *-e* to an *-i*; except in the third conjugation, where the entire *-ere* is turned into an *-i*.

### PERFECT ACTIVE INFINITIVES

These infinitives are always formed simply by attaching the ending *-isse* to the perfect stem, in all conjugations:

(76) *donavisse*  
to have given

(77) *edisse*  
to have eaten

As can be seen, these are translated *to have eaten*, *to have given*.

Note that, with verbs that have a perfect stem in *-av*, this *-av* may be dropped to create a syncopated form; e.g., *donavisse* may become *donasse*. As usual with these forms, they are easy to spot and don't resemble any other forms.

### PERFECT PASSIVE INFINITIVE

These infinitives are formed by taking the fourth principal part, modifying it to match the subject in case, gender, and number, and adding *esse* to it. This is, obviously, a periphrastic form.

(78) *donatus esse*  
given to be  
to have been given

(79) *esus esse*  
eaten to be  
to have been eaten

The proper translation for these is *to have been given*, *to have been eaten*.

### FUTURE ACTIVE INFINITIVES

These infinitives are also periphrastic, and are formed by taking the fourth principal part, amending *-um* to *-úrus* (matching the subject for case, gender, and number), and adding *esse*:

(7z) *donaturus esse*  
 will give to be  
 to be about to give

(7ξ) *esurus esse*  
 will eat to be  
 to be about to eat

These are translated as *to be about to eat*, *to be about to give*.

## FUTURE PASSIVE INFINITIVES

These are very rarely encountered, and are also periphrastic forms. Here we use the fourth principal part, modified for case, gender, and number, and join it with the verb *iri* or, sometimes, *fore*:

(8o) *donatus iri*  
 given to will be  
 to be about to be given

(81) *esus fore*  
 eaten to will be  
 to be about to be eaten

These are translated as *to be about to be given*, *to be about to be eaten*.

Keep in mind, with all these infinitives, that deponent verbs are still passive in form but active in meaning. So *misertus esse*, from the deponent **misereor, misereri, misertus sum**, —, is *active* in meaning: *to have had mercy*.

To be perfectly honest, we rarely see most of these infinitives except for the present active, present passive, and perfect active; but they do occasionally occur.

## INFINITIVE COMPLEMENTS

Commonly, however, we see infinitive complements, in which an infinitive is used to augment the meaning of a main verb. Most commonly, we run into this sort of thing with *posse*, in the sense of *can*; however, the construction is certainly not limited to that. Verbs of wanting, ability, custom, duty, and similar concepts will take infinitive complements.

(82) *Natare potest.*  
 to swim he is able to  
 He can swim.

(83) *Debeo honorem Deo dare hodie.*  
 I ought honor to God to give today  
 I ought to give honor to God today.

We can use any of the types of infinitives in this way, although the present active infinitive is the most common:

- (84) *In ecclesia debes oravisse.*  
 in the church you ought to have prayed  
 You should have prayed in the church.
- (85) *Ausus sumus victuri esse.*  
 we dared to be about to conquer  
 We dared to be about to conquer.

This is a very common constructive, and very useful to learn.

## INDIRECT STATEMENTS

Along with infinitive complements, indirect statements are the most common use of infinitives of various kinds. In a *direct* statement, we simply assert something; e.g., “I ate it.” In an *indirect* statement, we assert it obliquely: “He said that I ate it.”

In English, we use “that”, or sometimes no transition-word at all, to indicate such statements. In Latin, we use an accusative and an infinitive.

The accusative direct object of the main clause becomes the subject of the indirect statement, while the infinitive becomes the verb. Consider:

- (86) *Marcus dicit me eam edere.*  
 Marcus says I it to eat  
 Marcus says that I’m eating it.

Here, while the subject of the main clause is *Marcus*, the subject of the subordinate clause, the indirect statement, is *me*, which is accusative.

The tense of the infinitive varies depending on the time of the indirect statement. If the indirect statement occurs *before* the main clause, use a perfect infinitive; if at the same time, use a present infinitive; and if afterwards, use a future infinitive. Either active or passive infinitives can play this role.

- (87) *Marcus dicit me eam edisse.*  
 Marcus says I it to have eaten  
 Marcus says that I ate it.
- (88) *Marcus dixit me eam esurus esse.*  
 Marcus said I it to be about to eat  
 Marcus said that I am about to eat it.  
 Marcus said that I would eat it.

- (89) *Marcus dicit me esus iri.*  
 Marcus says I to be about to be eaten  
 Marcus says that I will be eaten.

Remember that a present infinitive indicates that the indirect statement is at the same time as the main clause; that might be in the present, past, or future.

- (8z) *Marcus dicit me eam edere.*  
 Marcus says I it to eat  
 Marcus says that I'm eating it.

- (8c) *Marcus dixit me eam edere.*  
 Marcus said I it to eat  
 Marcus said that I ate it.

Although in both of the above examples the present infinitive is used, one is present and the other is past because they indicate action at the same time as the main clause, one of which is present and the other perfect.

More complex indirect statements are often introduced with a sign-word, much like our English *that*; the Latin version of this word may be *quia*, *quod*, or *quoniam*, without any difference in meaning. (Incidentally, all of these words also mean *because*, so make sure you're getting the right sense of the statement.)

- (90) *Marcus dicit quod eam edi.*  
 Marcus says that it I ate  
 Marcus says that I ate it.
- (91) *Marcus dixit quia eum rogavi.*  
 Marcus spoke because him I asked  
 Marcus spoke because I asked him.

In Example 90, translating *quod* as *because* doesn't make much sense; it's hard to see how Marcus's speaking is linked causally to my eating. However, in Example 91, it's easy to see how my questioning caused Marcus's speaking, so *because* works well.

Context will normally be more than adequate to distinguish these things. Note that now we are using the indicative for these indirect statements introduced by *quia*, *quod*, and *quoniam*; often, the subjunctive will be used, as well. This will make sense to you when you learn the subjunctive mood later, beginning in Lesson 6.11.

## INFINITIVE AS NOUN

Don't forget that, as in English, infinitives can be used as normal parts of a sentence, too, particularly as a subject. They are not, however, declined.

- (92) *Errare humanum est.*  
to err human is  
To err is human.
- (93) *Occisum esse tragœdia est.*  
to have been killed a tragedy is  
To have been killed is a tragedy.
- (94) *Scit natare.*  
he knows to swim  
He know (how) to swim.

Obviously, this is a useful and frequent construction.

## VOCABULARIUM 6.6

<b>institutio, instituti6nis, f.</b> , <i>institution, arrangement; instruction, education</i>	<i>mand</i>
<b>discr6tio, discreti6nis, f.</b> , <i>separation; discretion, discrimination; power of discernment</i>	<b>adduco, adducere, adduxi, adductum</b> , <i>to lead up, lead away, persuade, induce</i>
<b>dux, ducis, m.</b> , <i>leader, guide, commander, general, duke</i>	<b>deduco, deducere, deduxi, deductum</b> , <i>to lead out, lead away, lead off; to escort; to divert; to describe; to lessen</i>
<b>d6bitum, d6biti, n.</b> , <i>debt, what is owed; duty</i>	<b>educo, educere, eduxi, eductum</b> , <i>to lead out, to draw out</i>
<b>ess6ntia, ess6ntiæ, f.</b> , <i>essence, substance, being</i>	<b>induco, inducere, induxi, inductum</b> , <i>to lead in, bring in; to influence</i>
<b>honor, hon6ris, m.</b> , <i>honor, respect</i>	<b>perduco, perducere, perduxi, perductum</b> , <i>to lead through, conduct, bring through</i>
<b>divinitas, divinitatis, f.</b> , <i>godhood</i>	<b>seduco, seducere, seduxi, seductum</b> , <i>to deceive; to lead away, lead apart</i>
<b>humanitas, humanitatis, f.</b> , <i>humanity</i>	<b>disco, discere, didici, discitum</b> , <i>to learn</i>
<b>off6nsio, off6nsi6nis, f.</b> , <i>displeasure, accident</i>	<b>h6die</b> , <i>today</i>
<b>evang6lium, evang6lii, n.</b> , <i>Gospel</i>	<b>valde</b> , <i>greatly, intensely</i>
<b>divinus, divina, divinum</b> , <i>divine</i>	<b>inter (+ ACC)</b> , <i>between, among; during</i>
<b>humanus, humana, humanum</b> , <i>human</i>	<b>ideo</b> , <i>therefore</i>
<b>infer, infera, inferum</b> , <i>lower, underneath; of hell</i>	<b>igitur</b> , <i>therefore (postpositive)</i>
<b>gratus, grata, gratum</b> , <i>pleasing, acceptable, agreeable</i>	<b>quod</b> , <i>because, insofar as; that (introducing an indirect statement)</i>
<b>d6beo, debere, debui, d6bitum</b> , <i>to ought, to owe</i>	<b>quia</b> , <i>because; that (introducing an indirect statement)</i>
<b>nato, nat6re, nat6vi, nat6tum</b> , <i>to swim, to float</i>	<b>qu6niam</b> , <i>because, since; that (introducing an indirect statement)</i>
<b>duco, ducere, duxi, ductum</b> , <i>to lead, com-</i>	

## NOTES

*quia*, *quod*, and *quoniam* can all be used for both *because* and as our English *that* when introducing an indirect statement, as seen above.

Notice *seducere*, *to deceive*; the meaning of *to lead* together with the particle *se-*, *apart*.

## EXERCITIA 6.9

**17.** Translate the following into English. **Resp. 17(a)** Potuit evangelium discere. **Resp. 17(b)** Debemus evangelium amare. **Resp. 17(c)** Gaudetis evangelium fidemque amare. **Resp. 17(d)** Mulieres viros suos possunt adjuvare. **Resp. 17(e)** Viri dixit mulieres se adjuvare. **Resp. 17(f)** Viri dixit mulieres eos adjuvare. **Resp. 17(g)** Rogavimus Deum nos salvi facere. **Resp. 17(h)** Rogat patrem matrem cenam praeprare. **Resp. 17(i)** Dicimus patrem nobis dicturus esse. **Resp. 17(j)** Audemus dicere. (Missal) **Resp. 17(k)** Cui diximus: Ire non possumus . . . Non audemus videre faciem viri (Gn 44:26). **Resp.**

**18.** Translate the following into Latin. **Resp. 18(a)** We ought to have given him money. **Resp. 18(b)** You (sing.) can swim. **Resp. 18(c)** You (pl.) could swim. **Resp. 18(d)** You (sing.) said that I could swim. **Resp. 18(e)** He asked that dinner be prepared. **Resp. 18(f)** John said that I gave him money. **Resp. 18(g)** John said that I had given him money. **Resp. 18(h)** Paul said that Marcus will take the money. **Resp. 18(i)** Peter says that he loves the church. **Resp. 18(j)** Peter tells Paul that he (Paul) loves the church. **Resp. 18(k)** Peter tells Paul that he (Peter) loves the church. **Resp.**

## DICAMUS 23

We can say quite a bit when we start using infinitive complements, much of which will be very useful for simple Latin sentences:

150 ***Possum Latinam loqui.***

*I can speak Latin.*

151 ***Potest Hispanicam loqui.***

*He can speak Spanish.*

It's also easy to use infinitives for those short indirect statements that we've seen in this lesson:

152 ***Dixit eam esurire.***

*She said that she was hungry.*

(Lit. "She said that she hungers".)

- 153 ***Dixit eam esurivisse.***  
*She said that she had been hungry.*

For more complex phrases, though, you can just mash sentences together with *quia*, *quod*, and *quoniam*:

- 154 ***Dixit quod vult edere.***  
*He said that he wants to eat.*
- 155 ***Soror mea dixit quod natare in mari vult.***  
*My sister said that she wants to swim in the sea.*
- 156 ***Mater mea me docuit quod debeo honestus esse.***  
*My mother taught me that I should be honest.*

There are plenty of ways for you to use these constructions in daily life. So practice away!

## LECTIO 6.2 DE PARTICIPIBUS ON PARTICIPLES

**P**ARTICIPLES ARE ESSENTIALLY just verbs being used as nouns or adjectives, and are thus treated more or less the way that nouns are. But still, even though they are nounish, they are still pretty verby, as well.

### Participle

a form of a verb which is used as a noun or an adjective

Participles have tense and aspect as well as voice, just as verbs do; however, they also have case, gender, and number, just as nouns and adjectives do. Fortunately, in this case English is an excellent example; indeed, though Latin makes frequent use of participles, English makes even more frequent use of them.

In English, most of our tenses (all but two) are periphrastic, and those periphrastic tenses use participles to fill themselves out:

**is giving**

**has given**

The first of these is our present participle. Here it's just behaving as part of a periphrastic verb form, so its participial nature is hidden; but it can also be used as, say, an adjective:



## the man was very giving

The second is our perfect participle, about which the same comments apply:

## the given choice

The present participle is formed pretty regularly, in English, with *-ing*; the perfect participle is formed “regularly” with *-en*, but often also with *-ed*, *-d*, *-t*, or *-n*, with no real way to tell from the word itself which it will be. Sometimes, too, the normal ending (*-en*) is used, but some other alteration occurs in the word (e.g., “write” becomes “written”, with the main vowel of the word significantly and unpredictably changing).

In Latin, you will be delighted to know two facts about participles:

1. There are only four forms of Latin participles: the present active, the perfect passive, and the future active and passive. Because the past and present tenses only have one form each, these are often referred to as simply the present and perfect participles; but don't forget that the perfect participle is passive! (Except for deponents, where it is passive in form but *active* in meaning.)
2. They are all formed regularly except the perfect; but you already know the perfect participle, as it is the fourth principal part of the verb.

So there is very little additional cognitive load for learning Latin participles.

### PRESENT ACTIVE PARTICIPLES

These are very simple: add *-ns* to the present stem of the verb (inserting their characteristic vowels) and decline it like a normal third declension adjective of one termination (see page 64):

FIRST	SECOND	THIRD	THIRD -IO	FOURTH
amans,	monens,	regens,	capiens,	audiens,
amántis	monéntis	regéntis	capiéntis	audiéntis

Specifically, decline them like **clemens, clementis**. It is translated with our English ending *-ing*; e.g., *giving*.

### PERFECT PASSIVE PARTICIPLES

As mentioned above, you already know these; they are the fourth principal part of the verb. They are declined like first-second declension adjectives. It is translated, a bit stiltedly, as *having been given*, and more naturally, when the occasion calls for it, as simply *given*.

## FUTURE ACTIVE PARTICIPLES

The future active participle is formed by taking the perfect passive participle and inserting *-úr-* before the endings. E.g.:

- (95) *venturus*  
about to come

As demonstrated above, it is customarily translated with *about to*.

## FUTURE PASSIVE PARTICIPLES

These participles are formed much like the non-nominative forms of the present active participle, but using *-nd-* rather than *-nt-*:

**audio, audire, audivi, auditum**



**audiéndus, audiéndā, audiéndum**

They use the same connecting vowels as the present active participle, as well. Here we have shown the fourth conjugation. These are typically translated as *will be*, often including a notion of duty or necessity:

- (96) *audiendus*  
will be heard  
must be heard
- (97) *libri legendi*  
books will be read  
the books to be read

Oftentimes, this will be used with *esse* in exactly this way, to mean *must be*, in a construction called the *passive periphrastic*:

- (98) *Carthago delenda est.*  
Carthage destroyed must be  
Carthage must be destroyed.

This phrase, pronounced by Cato the Elder at the conclusion of all his speeches in the Senate, is a rather famous one.



**Nota bene:** In a curious turn of grammatical events, the agent of a passive periphrastic is placed in the dative; e.g., *Fides habenda est regi*, *Faith must be by the king*. This is an extension of the dative of advantage, and this oddball dative of agency only applies in this limited case, though one will very rarely see it elsewhere.

## VOCABULARIUM 6.7

<b>forma, formæ, f.,</b> <i>shape, form</i>	<b>exsúlto, exsultáre, exsultávi, exsultátum,</b> <i>to rejoice, exult, to leap for joy</i>
<b>precátio, precatiónis, f.,</b> <i>prayer; supplication</i>	<b>resúlto, resultáre, resultávi, resultátum,</b> <i>to resound, rebound; to leap back</i>
<b>deprecátio, deprecatiónis, f.,</b> <i>prayer; invocation</i>	<b>excúso, excusáre, excusávi, excusátum,</b> <i>to excuse, justify, explain</i>
<b>martyr, martýris, m/f.,</b> <i>martyr</i>	<b>surgo, súrgere, surréxi, surréctum,</b> <i>to rise, lift, grow</i>
<b>excusátio, excusatiónis, f.,</b> <i>excuse</i>	<b>resúrigo, resúrgere, resurréxi, resurréctum,</b> <i>to rise again</i>
<b>resurréctio, resurrectiónis, f.,</b> <i>resurrection</i>	<b>exsúrigo, exsúrgere, exsurréxi, exsurréctum,</b> <i>to bestir, to take action, to rise up, to stand up</i>
<b>sæculum, sæculi, n.,</b> <i>age, generation</i>	<b>insúrigo, insúrgere, insurréxi, insurréctum,</b> <i>to rise up</i>
<b>desértum, desérta, n.,</b> <i>desert, wilderness</i>	<b>mórior, mori, mórtuus sum, —,</b> <i>to die</i>
<b>color, colóris, m.,</b> <i>color</i>	<b>déleo, delére, delévi, delétum,</b> <i>to erase, wipe away, destroy</i>
<b>ater, atra, atrum,</b> <i>black (dull, not glossy)</i>	<b>salúto, salutáre, salutávi, salutátum,</b> <i>to salute, greet</i>
<b>niger, nigra, nigrum,</b> <i>black (glossy)</i>	<b>ópero, operáre, operávi, operátum,</b> <i>to work; to operate</i>
<b>albus, alba, album,</b> <i>white (dull, not shining)</i>	<b>coóperor, cooperári, cooperátus sum, —,</b> <i>to work with, to work together; to combine, unite</i>
<b>cándidus, cándida, cándidum,</b> <i>white (shining)</i>	<b>precor, precári, precátus sum, —,</b> <i>to beg, to implore, to entreat</i>
<b>ruber, rubra, rubrum,</b> <i>red, ruddy</i>	<b>déprecor, deprecári, deprecátus sum, —,</b> <i>to entreat, beg, pray</i>
<b>rufus, rufa, rufum,</b> <i>ruddy; red-haired</i>	<b>formo, formáre, formávi, formátum,</b> <i>to shape, to form</i>
<b>aurántius, aurántia, aurántium,</b> <i>orange</i>	<b>frango, frángere, fregi, fractum,</b> <i>to break,</i>
<b>áureus, áurea, áureum,</b> <i>golden, gold</i>	
<b>flavus, flava, flavum,</b> <i>yellow, blonde</i>	
<b>lúteus, lútea, lúteum,</b> <i>yellow</i>	
<b>víridis, víridis, víride,</b> <i>green</i>	
<b>cærúleus, cærúlea, cærúleum,</b> <i>blue</i>	
<b>purpúreus, purpúrea, purpúreum,</b> <i>purple, violet</i>	
<b>róseus, rósea, róseum,</b> <i>pink, rose</i>	
<b>brunneus, brunnea, brunneum,</b> <i>brown</i>	
<b>canus, cana, canum,</b> <i>gray; gray-haired</i>	
<b>expécto, exspectáre, exspectávi, exspectátum,</b> <i>to look forward to, to look for</i>	
<b>salto, saltáre, saltávi, saltátum,</b> <i>to jump, leap, dance</i>	

<i>shatter, crush</i>	<b>paro, paráre, parávi, parátum, to prepare</b>
<b>confringo, confringere, confrégi, confráctum, to shatter into pieces; to destroy</b>	<b>préparo, præparáre, præparávi, præparátum, to prepare</b>
<b>prædico, prædicáre, prædicávi, prædicátum, to preach</b>	<b>séparo, separáre, separávi, separátum, to divide, to distinguish; to separate</b>

## NOTES

Note the similarity between *expectare* and the verb which we've previously met, *spectare*.

The perfect passive participle of **morior, mori, mortuus sum**, — is often used nominally to mean *the dead*, as in those who have died. We could translate this literally, as a participle, as *those having died*, but *the dead* is much simpler.

**sæculum, sæculi, n., age** is often used with itself, in a very common Hebraism, to mean *forever*: *per omnia sæcula sæculorum*, literally, *through all the ages of ages*. This has also been translated as “world without end” (a curious Anglo-Saxonism) or “forever and ever”.

## EXERCITIA 6.7

**19.** Give the tense and voice, as well as case and number, of the following participles, and then translate in the strict ways we have given so far. **Resp. 19(a)** præparatibus **Resp. 19(b)** laudantes **Resp. 19(c)** sedentium **Resp. 19(d)** separata **Resp. 19(e)** confessus **Resp. 19(f)** profitendi **Resp. 19(g)** deletum **Resp. 19(h)** miserens **Resp. 19(i)** fracturus **Resp. 19(j)** audens **Resp.**

**17.** Translate the following into English. **Resp. 17(a)** Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. **Resp. 17(b)** Nos morituri (morturi) te salutamus. **Resp. 17(c)** In diebus autem illis venit Joannes Baptista prædicans in deserto Judææ (Mt 3:1). **Resp. 17(d)** Vox clamantis in deserto: Parate viam Domini (Is 40:3). **Resp. 17(e)** Qui non cessant clamare quotidie, una voce dicentes: Sanctus, etc. (Preface of the Most Holy Trinity) **Resp. 17(f)** Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaïæ prophetæ calculo mundasti ignito (Liturgy). **Resp. 17(g)** Libera nos . . . intercedente beata et gloriosa semper Virgine Dei Genitrice Maria (Liturgy). **Resp. 17(h)** Vidi aquam egredientem de templo, a latere dextro. (Liturgy) **Resp.**

**18.** Translate the following into Latin. **Resp. 18(a)** The dead men told no stories. **Resp. 18(b)** The praised God had mercy on us. **Resp. 18(c)** We who were about to speak told those who were about to be heard. **Resp. 18(d)** The spoken word is strong. **Resp. 18(e)** The priest loved the conquered nation. **Resp. 18(f)** The Almighty gives grace to his beloved. **Resp.**

## LECTIO 6.ε ABSOLUTI ABLATIVI ABLATIVE ABSOLUTES

A VERY COMMON CONSTRUCTION, the *ablative absolute* helps to express the time or the circumstances of the action in the main clause of a verb without the necessity of introducing an entirely new clause. We do use something similar in English, though much less frequently.

### *Ablative absolute*

a construction in which an ablative form of a participle is joined with a noun to express the time or circumstances of a main clause

Normally, as noted, this consists of two parts:

1. A noun or adjective.
2. A participle.

As the name “ablative absolute” implies, both of these items will be in the ablative case. We customarily translate this as *x having been y*, where *x* is the noun or adjective and *y* is the participle; but oftentimes more natural translations will be suitable.

(99) *Militibus ductis, advenerunt.*  
the soldiers having been led they arrived  
The soldiers, having been led, arrived.

(97) *Deo laudato, sacerdos decessit.*  
God having been praised the priest went away  
God having been praised, the priest left.  
Once God had been praised, the priest left.

We can also include any other parts of a normal clause in these ablative absolutes, including prepositional phrases and direct objects:

(9ε) *Militibus a duce ductis, advenerunt.*  
the soldiers by the general having been led they arrived  
The soldiers, having been led by the general, arrived.  
The soldiers, led by the general, arrived.

(20) *Populo Deum laudante, sacerdos decessit.*  
the people God praising the priest went away  
The people praising God, the priest left.

Notice that we used the present participle in Example 20; since this is an active participle, we translate it in an active way, rather than the passive way that we translate those using perfect participles. The construction with the perfect participle is by far the most common.

Remember also that deponent verbs will be translated as active, even when they are passive in form:

- (21) *Martyris mortuis,*  
 the martyrs having died  
 The martyrs having died,

These ablative absolutes take the place of otherwise complete sentences included in a subordinate clause. As a result, we can translate them in a variety of different ways, depending on what type of clause they are replacing.

So, for example, they may be translated as *causal* clauses:

- (22) *Missa oblata Deus placatus est.*  
 the Mass having been offered God pleased was  
 The Mass having been offered, God was pleased.  
 Since Mass had been offered, God was pleased.

They may also be translated as *concessive* clauses; that is, as clauses conceding certain information and then stating more about it later on:

- (23) *Militibus fugatis, fortitudo non potest dubitari.*  
 the soldiers having been put to flight bravery not able to be doubted  
 Although the soldiers had been put to flight, their bravery cannot be doubted.

For the most part, though, these simply elaborate on the circumstances of the main clause of a sentence. They are used less frequently in Church Latin than in pagan Latin, where they sometimes reached a truly momentous complexity. When we begin Latin composition, there is always a temptation to form such ablative absolutes; but generally speaking, the simpler they are, the better.

## VOCABULARIUM 6.8

<b>capillus, capilli, m.,</b> hair; hair-like fiber	<b>nummus, nummi, m.,</b> coin; money
<b>mandatum, mandati, n.,</b> command, precept	<b>murus, muri, m.,</b> wall
<b>praecipitum, praecipiti, n.,</b> teaching, lesson, precept	<b>onus, oneris, n.,</b> burden; load, cargo
<b>campus, campi, m.,</b> plain, field	<b>vicinus, vicini, m.,</b> neighbor
<b>praelium, praelii, n.,</b> battle	<b>onerosus, onerosa, onerosum,</b> oppressive, burdensome

<b>húmilis, húmilis, húmile,</b> <i>humble, low, lowly</i>	<i>teach, instruct (w/ dat.)</i>
<b>vicínus, vicína, vicínus,</b> <i>neighboring, nearby</i>	<b>defício, defícere, deféci, deféctum,</b> <i>to fail; to disappoint; to leave wanting (+ dat.)</i>
<b>sérius, séria, sérium,</b> <i>serious, grave</i>	<b>ef- fício, effícere, efféci, efféctum,</b> <i>to bring about; to effect; to cause</i>
<b>gravis, gravis,</b> <i>grave, heavy; grave</i>	<b>affício, affícere, afféci, afféctum,</b> <i>to affect, to make impression; to move, to influence; to cause</i>
<b>tácitus, tácita, tácitum,</b> <i>silent</i>	<b>infício, infícere, inféci, inféctum,</b> <i>to corrupt, to infect; to poison; to spoil</i>
<b>vácuus, vácuá, vácuum,</b> <i>empty</i>	<b>perfício, perfícere, perféci, perféctum,</b> <i>to complete, to finish; to bring about, accomplish</i>
<b>tímíus, tímída, tímídum,</b> <i>timid; cowardly; fearful</i>	<b>profício, profícere, proféci, proféctum,</b> <i>to make, accomplish, effect</i>
<b>táceo, tacére, tácuí, tácítum,</b> <i>to be silent; to pass over in silence</i>	<b>refício, refícere, reféci, reféctum,</b> <i>to rebuild, repair, restore</i>
<b>dúbíto, dubítáre, dubítávi, dubítátum,</b> <i>to doubt, to be uncertain</i>	<b>indúlgeo, indulgére, indúlsi, indúltus,</b> <i>to indulge, to grant, bestow (w/ dat.)</i>
<b>fugo, fugáre, fugávi, fugátum,</b> <i>to put to flight, to rout</i>	<b>júbeo, jubére, jussi, jussum,</b> <i>to command, order, direct; to ask, pray</i>
<b>fúgio, fúgere, fugi, fúgitum,</b> <i>to flee, run away</i>	<b>lætor, lætári, lætátus sum,</b> <i>—, to rejoice (w/ abl.)</i>
<b>óffero, ófferre, óbtuli, oblátum,</b> <i>to offer, present, bestow</i>	<b>lætífico, lætificáre, lætificávi, lætificátum,</b> <i>to make glad, to give joy; to fertilize, enrich, make fruitful</i>
<b>pérfero, pérferre, pértuli, perlátum,</b> <i>to carry through, to bear, to endure, to suffer</i>	<b>plango, plángere, planxi, planctum,</b> <i>to beat, bewail, strike; to mourn</i>
<b>áufero, áufferre, ábstuli, ablátum,</b> <i>to carry away, to remove; to steal; to obtain</i>	<b>tamen,</b> <i>yet, nevertheless, still</i>
<b>tránsfero, tránsferre, transtúli, translátum,</b> <i>to transport; to carry/bring across/over</i>	
<b>præcípio, præcípere, præcépi, præcéptum,</b> <i>to take in advance; to command; to</i>	

## NOTES

Notice the odd forms of the compounds of *ferre*. The fourth principal part of *offerre* is, obviously, the source of our English *oblation*, and is frequently used in Latin as a name for the Sacrifice, and for the Sacrifice itself (that is, the Victim).

Notice *præceptum*, and its obvious genesis from the fourth principal part of *præcipere*. This is a participle being used adjectivally, and as a substantive; literally, *the thing having been commanded*, or *command*.

*deficere* will take the object which is left wanting in the dative.

## EXERCITIA 6.ξ

**20.** Translate the following into English. **Resp. 20(a)** Anima mea lætificata, laboravi lætitia majora. **Resp. 20(b)** Anima ejus lætificata, opera ejus onerosiora fiebant. **Resp. 20(c)** Militibus ductus est, gladio suo in prælio perdito. **Resp. 20(d)** Præceptis salutaribus moniti, et divina institutione formati, audemus dicere (Liturgy). **Resp. 20(e)** [N]on deficient omni bono (Ps 33:11). **Resp. 20(f)** Ore meo tacito, nihilum dixi. **Resp. 20(g)** Populo deprecata, capita nostra inclinamus. **Resp.**

**21.** Translate the following into English, using ablative absolutes wherever possible. **Resp. 21(a)** When life has been lost, the soul shall be judged. **Resp. 21(b)** Once the battle had been fought, the soldiers departed. **Resp. 21(c)** Now it is time to rejoice, now that the dead have been mourned. **Resp. 21(d)** Now that the neighbors' children have been fed, we can feed our own. **Resp. 21(e)** The priests were commanded to leave, so they went to their churches. **Resp. 21(f)** We don't drink that water because it's corrupted. **Resp.**

## DICAMUS 24

Consider trying to move those small, simpler side-parts of your sentences into ablative absolutes. As you begin more and more to *think* in Latin, this type of construction will come more and more naturally to you. So, instead of:

157 ***Quod pilam incussit, cucurrit.***  
Because he hit the ball, he ran.

Try saying it this way:

158 ***Pila incussa, cucurrit.***  
Because he hit the ball, he ran.  
(Lit. "The ball having been hit, he ran".)

Naturally, this can take the place of a whole variety of phrases which would otherwise need to be (possibly lengthy) prepositional phrases:

159 ***Cena esa, ad convivium vadit.***  
After he ate dinner, he went to the party.  
(Lit. "Dinner having been eaten, he went to the party".)

15z ***De eo a patre monito, Joannes cautus erat.***  
After being warned about him by his father, John was cautious.  
(Lit. "Having been warned about him by his father, John was cautious".)

One can make these too complicated, but especially when you're forming them off-the-cuff during normal speech, this is unlikely. Try it out and see what you can do.



## LECTIO 6.10 DE MANDATIS ON COMMANDS

COMMANDS, OR AS GRAMMARIANS typically term them, *imperatives*, are quite simply just one person telling another to do something in a directive way. The person of an imperative is (almost) always second (with some very rare exceptions that for now we can ignore):

### Imperative

a mood of verbs indicating that the verb is commanded to be performed by another

Imperatives are very simple; there are only seven irregular ones, and even those seven are only minimally irregular. They do, however, come in both affirmative and negative forms.

	AFFIRMATIVE		NEGATIVE	
First Conj.	don <b>a</b>	don <b>á</b> te	Noli donare	Nol <b>í</b> te donare
Second Conj.	mon <b>e</b>	mon <b>é</b> te	Noli monere	Nol <b>í</b> te monere
Third Conj.	reg <b>e</b>	reg <b>í</b> te	Noli regere	Nol <b>í</b> te regere
Third -io	cap <b>e</b>	cap <b>í</b> te	Noli capere	Nol <b>í</b> te capere
Fourth Conj.	aud <b>i</b>	aud <b>í</b> te	Noli audire	Nol <b>í</b> te audire

## NOTES

Notice that, except in the third and third -io conjugations, the imperative is formed simply by removing the *-re* from the present active infinitive, and adding *-te* in the plural. But in the third and third -io, the *-e-* is changed to an *-i-* in the plural.

The negative imperatives are simply formed with the present active infinitive combined with the imperative forms of **nolo, nolle, nolui, —**.

## IRREGULAR IMPERATIVES

As mentioned, there are seven irregular imperatives. We have already met those of *nelle* (*noli, nolite*), and those of *velle* are just what one would expect from this (*voli, volite*). The imperatives of *esse* are *es* and *este*. As usual, we see these most often in compounds.

But even *ire* has regular imperatives, though they too are most often seen in compounds: *i, ite*.

The remaining four irregulars are formed very simply and are easily remembered with the following rhyme:

*Dic, duc, fac, fer;*

Should be an *-e*, but it's not there.

These three verbs—**dico, dicere, dixi, dictum, duco, ducere, duxi, ductum, facio, facere, feci, factum**, and **fero, ferre, tuli, latum**—form their imperatives without the customary *-e*; in the singular, it is dropped. In the plural, the imperative is formed normally, except for *ferre*, which continues to drop the vowel:

dic    duc    fac    fer  
dícite   dúcite   fácite   ferte

These forms also apply to all compounds made from these words.

## PASSIVE IMPERATIVES

Latin does have passive imperatives; these are used not only in normal passive situations, but also as the normal imperatives for deponent verbs (remember, passive in form, but active in meaning).

The passive imperative are simply the second person present forms of the verb, with (in the singular) *-is* replaced with *-e*. (This is also, of course, the present active infinitive of the verb.) The negative is formed with the (normally subjunctive) particle *ne*.

	AFFIRMATIVE		NEGATIVE	
First Conj.	donáre	donámini	ne donáre	ne donámini
Second Conj.	monére	monémini	ne monere	ne monémini
Third Conj.	regere	regímini	ne regere	ne regímini
Third -io	capere	capímini	ne capere	ne capímini
Fourth Conj.	audíre	audímini	ne audire	ne audímini

As noted, this most often becomes important with deponents. How, in Latin, does a supervillain tell his enemy “Die!”, when **morior, mori, mortuus sum**, — is deponent?

Morere!

Or, of course, if he has more than one enemy to threaten,

Morimini!

Now you can tell anyone to do anything in Latin.

## FUTURE IMPERATIVES

There is one small category of imperatives that we haven't reviewed yet, the future imperative. This form isn't encountered much in Church Latin, though it does arise a bit more often in pre-Christian Latin. It describes a command that isn't intended to be executed immediately, but rather at some time in the future. It is formed by adding *-to* to the normal present imperative.

Habe → Habéto  
Habete → Habetóte

It is most often seen in the form for *esse*, which is *esto: be!*

## JUSSIVE FUTURES

Latin does sometimes feature the *jussive future*, which is the use of the future tense to express a command, similar to the archaic English “thou shalt” or “thou shalt not” construction.

- (z4) *Non occides.*  
not thou shalt kill  
Thou shalt not kill.

Because English shares this construction, we can translate it as a simple future statement; however, its sense is really that of a command.

## VOCABULARIUM 6.9

<b>gemma, gemmæ, f.</b> , <i>jewel, gem</i>	<i>wonderful, marvelous</i>
<b>lácima, lácrimæ, f.</b> , <i>tear (from weeping)</i>	<b>dolósus, dolósa, dolósum</b> , <i>deceitful; cunning, crafty</i>
<b>párticeps, partícipis, m/f.</b> , <i>sharer, partaker</i>	<b>sóbrius, sóbria, sóbrium</b> , <i>sober</i>
<b>participátio, participatiónis, f.</b> , <i>sharing, participation</i>	<b>propítius, propítia, propítium</b> , <i>well-disposed, favorably inclined, propitious</i>
<b>pássio, passiónis, f.</b> , <i>suffering, passion</i>	<b>propitiábilis, propitiábilis, propitiábile</b> , <i>well-disposed, favorably inclined, propitious</i>
<b>peccátor, peccatóris, m.</b> , <i>sinner</i>	<b>paulus, paula, paulum</b> , <i>little, small; a bit of (w/ genitive)</i>
<b>furtum, furti, n.</b> , <i>theft; trick, deception</i>	<b>asper, áspera, ásperum</b> , <i>rough, uneven</i>
<b>miráculum, miráculi, n.</b> , <i>wonder, marvel, awe</i>	<b>arctus, arcta, arctum</b> , <i>close, thick, narrow; short; strict</i>
<b>próximus, próxima, próximum</b> , <i>nearest, neighboring; close</i>	
<b>mirábilis, mirábilis, mirábile</b> , <i>amazing,</i>	

<b>creber, crebra, crebrum</b> , frequent, numerous	<b>méreo, meréri, méritus sum</b> , —, to earn, to merit; to win
<b>paucus, pauca, paucum</b> , little, small in quantity; few	<b>miro, miráre, mirávi, mirátum</b> , to be amazed, surprised at; to wonder, marvel at
<b>piger, pigra, pigrum</b> , lazy	<b>ádmiror, admirári, admirátus sum</b> , —, to admire, respect; to regard with wonder
<b>vado, vádere, vasi</b> , —, to go	<b>múnio, muníre, munívi, múnitum</b> , to fortify, strengthen; to protect, defend
<b>invádo, invádere, invási, invásus</b> , to enter, attempt; to invade	<b>número, numeráre, numerávi, numerátum</b> , to count, to number; to compute, to reckon
<b>evádo, evádere, evási, evásus</b> , to avoid, evade, escape	<b>pacífico, pacificáre, pacificávi, pacificátum</b> , to grant peace; to make peace; to pacify, appease
<b>tango, tángere, tétigi, tactum</b> , to touch, strike	<b>vígilo, vigiláre, vigilávi, vigilátum</b> , to be awake; to be vigilant; to watch
<b>lácrimo, lacrimáre, lacrimávi, lacrimátum</b> , to weep	<b>sano, sanáre, sanávi, sanátum</b> , to heal, cure
<b>lácrimor, lacrimári, lacrimátus sum</b> , —, to weep	<b>similiter</b> , likewise, similarly
<b>fleo, flere, flevi, fletum</b> , to weep, to cry for	<b>mirábiliter</b> , marvelously, wonderfully
<b>levo, leváre, levávi, levátum</b> , to raise up, support, lift	<b>paulum</b> , a little bit, to a small extent
<b>élevo, eleváre, elevávi, elevátum</b> , to lift up, raise; alleviate, lessen	<b>paulo</b> , by a little, by a small amount
<b>propítio, propitiáre, propitiávi, propitiátum</b> , to render favorable, to win over, to soothe	<b>quæsum/quæsumus</b> , I beseech/we beseech
<b>méreo, merére, mérui, méritum</b> , to earn, to merit; to win	<b>si</b> , if

## NOTES

There is no functional difference between *lacrimare* and *lacrimari*, except that one is deponent and the other is not. They can be used interchangeably. The same applies to *merere* and *mereri*; however, be aware that passive forms of *merere* may be truly passive and not deponent. Context will be sufficient to distinguish.

Note that, while *mirare* is a normal verb, its compound *admirari* is deponent.

Keep an eye on the adjective *paulus* and the adverbs *paulum* and *paulo*. And, of course, do not confuse them with the name *Paulus*, *Paul*.

*quæsum* and *quæsumus* look a lot like verbs; however, they have only these two forms, and thus are more correctly analyzed as merely intensive adverbs.

## EXERCITIA 6.10

22. Translate the following into English. *Resp.* 22(a) Vade, et tu fac similiter. (Lk 10:37)

**Resp. 22(b)** Dicit ei Jesus: Noli me tangere (Jn 20:17) **Resp. 22(c)** Si Filius Dei es, dic lapidi huic . . . (Lk 4:3) **Resp. 22(d)** Vade, et dic Ezechiae: Hæc dicit Dominus Deus David patris tui: Audivi orationem tuam, et vidi lacrimas tuas. **Resp. 22(e)** Habeto eas solus (Pr 5:17) **Resp. 22(f)** Deus propitius esto mihi peccatori (Lk 18:13) **Resp. 22(g)** Memorare, O piissima Virgo Maria. (The Memorare). **Resp. 22(h)** Judica me, Deus, et discerne causam meam de gente non sancta; ab homino iniquo et doloso erue me (Ps 42:1). **Resp. 22(i)** Emitte (send forth) lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua (Ps 42:3). **Resp. 22(j)** Aufer a nobis, quæsumus, Domine, iniquitates nostras (Liturgy). **Resp. 22(k)** Sed tantum dic verbo, et sanabitur puer meus (Mt 8:8) **Resp. 22(l)** Sobrii estote, et vigilate (1Ptr 5:8). **Resp.**

**23.** Make the following commands in Latin. **Resp. 23(a)** Wash the dog! **Resp. 23(b)** Eat your dinner! **Resp. 23(c)** Rise up, servants of God! **Resp. 23(d)** Bring the stone into the church, boys. **Resp. 23(e)** Speak to me, my love! **Resp. 23(f)** Step back, little man! **Resp.**

## DICAMUS 25

Command people! It doesn't take a great thinker to come up with many excellent examples for using these forms, particularly if one has children, or even pets:

15ξ ***Fer mihi calceos meos!***

*Bring me my shoes!*

160 ***Ferte opera ad ludum!***

*Bring your works to school!*

161 ***Dic quod miser es!***

*Say that you're sorry!*

162 ***Tacete!***

*Quiet!*

163 ***Mundate cubicula vestra!***

*Clean your rooms!*

Obviously, adults can also be the recipients of commands; and commands need not be *directive*, or imply any superiority of position:

164 ***Princeps, mitte me in opere.***

*Boss/chief, send me for the job.*

Of all the constructions we have reviewed so far, this is among the easiest both to memorize and to practice.

## LECTIO 6.11

### MODUS SUBJUNCTIVUS

#### THE SUBJUNCTIVE MOOD

THERE IS LITTLE MORE CONFUSING to the English-speaking Latin student than the infamous subjunctive mood; but really, there isn't much mystery about it. All the verb forms we have learned thus far are *indicative*; that is, they describe things that are really happening. (Except the imperatives, of course; but no one seems to have much trouble with that mood.) The subjunctive is simply for things that aren't definitely occurring; they might occur, or we wish they would occur, but they aren't actually happening right now.

#### Subjunctive

a mood of verbs indicating that the verb is stating an action that was potentially performed, wished for, or otherwise not actual

In English, it is difficult for us to imagine how such a mood would work; to express such things, we include additional words in a sentence, or order our clauses a different way. In Latin, we simply use different endings.

In some dialects of English, though, there is the tiniest remnant of a subjunctive:

I **was** → If I **were**

This is, for all intents and purposes, a subjunctive. In the first example, we are stating a fact; in the second, we are stating a contingency, something that may or may not be true. If you think of it in this way, it may help to grasp the concept.

The subjunctive is a bit simpler than the indicative. For example, there are only four tenses: the future and the future perfect don't come into the equation. And the personal endings are all the same.

### PRESENT SUBJUNCTIVE

In the present tense, the only thing that we need to change is the vowel that we use to attach the personal endings to the stem. Without further ado, then, let's look at the first conjugation to get an idea how this works.

	INDICATIVE		SUBJUNCTIVE	
	<i>Singular</i>			
1st	amo	amor	amem	amer
2nd	amas	amáris	ames	améris
3rd	amat	amátur	amet	amétur
	<i>Plural</i>			
1st	amámus	amámur	amémus	amémur
2nd	amátis	amámini	amétis	amémini
3rd	amant	amántur	ament	améntur

We can easily see here that the only difference between the indicative and the subjunctive is the vowel (with the minor exception of the irregular first person singular forms). The vowel changes are as follows:

	IND.	SUBJ.
1st Conj.	-a-	-e-
2nd Conj.	-e-	-ea-
3rd Conj.	-i-	-a-
3rd -io	-i-	-ia-
4th Conj.	-i-	-ia-

The accents will go or not go on the endings just as they will for the indicative. You should now be able to form any present subjunctive without any difficulty.

## IMPERFECT SUBJUNCTIVE

The imperfect subjunctive is simply the present active infinitive with the personal endings attached. This goes for the active and the passive, including deponents. For example:

amáre → amárem (active), amárer (passive)  
 régere → régerem (active), régerer (passive)  
 confíteor → confitére → confitérer, confitéreris, etc.

And the principle is clear:

ACTIVE		PASSIVE	
amárem	amarémus	amárer	amarémur
amáres	amarétis	amaréris	amarémini
amáret	amárent	amarétur	amárentur

Keep in mind that the accent only shifts when it's marked as such on the green syllables, or where it changes which syllable is the penult or antepenult. E.g., *régerer* but *regerémus* and *regérentur*. So learn the accent on a verb's infinitive well.

This pattern holds true for *all verbs*, even irregulars (e.g., for *esse* the forms are *essem*, *esses*, etc.). Take advantage of this extreme regularity while you can.

## PERFECT SUBJUNCTIVE

For the perfect active subjunctive, take the perfect stem (that is, the third principal part for active verbs); add *-eri-*; and then add the personal endings:

1ST	2ND	3RD	3RD -IO	4TH
<i>Singular</i>				
amaverim	monuerim	rexerim	ceperim	audiverim
amaveris	monueris	rexeris	ceperis	audiveris
amaverit	monuerit	rexerit	ceperit	audiverit
<i>Plural</i>				
amavérimus	monuérimus	rexérimus	cepérimus	audivérimus
amavéritis	monuéritis	rexéritis	cepéritis	audivéritis
amaverint	monuerint	rexerint	ceperint	audiverint

Other than the first person singular, this is identical to the indicative future perfect. The two tenses are used in such different circumstances, though, that this is not really a problem.

For the passives, and of course the deponents, we have to turn again to periphrastic formations, this time involving the *subjunctive* forms of the verb *esse*, which we will meet in full in Lectio 6.12. We take, as usual, the fourth principal part of the verb and add the appropriate form of *esse* with it, remembering to decline that part according to the gender and number of the subject:

confisus sim    confisi simus  
 confisus sis    confisi sitis  
 confisus sit    confisi sint



## PLUPERFECT SUBJUNCTIVE

The active pluperfect subjunctive is formed by adding *-iss-* to the perfect stem and attaching the personal endings to that:

1ST	2ND	3RD	3RD -IO	4TH
<i>Singular</i>				
amav <b>issem</b>	monu <b>issem</b>	rex <b>issem</b>	cep <b>issem</b>	audiv <b>issem</b>
amav <b>isses</b>	monu <b>isses</b>	rex <b>isses</b>	cep <b>isses</b>	audiv <b>isses</b>
amav <b>isset</b>	monu <b>isset</b>	rex <b>isset</b>	cep <b>isset</b>	audiv <b>isset</b>
<i>Plural</i>				
amav <b>issémus</b>	monu <b>issémus</b>	rex <b>issémus</b>	cep <b>issémus</b>	audiv <b>issémus</b>
amav <b>issétis</b>	monu <b>issétis</b>	rex <b>issétis</b>	cep <b>issétis</b>	audiv <b>issétis</b>
amav <b>issent</b>	monu <b>issent</b>	rex <b>issent</b>	cep <b>issent</b>	audiv <b>issent</b>

The passive pluperfect subjunctive is formed just as the passive pluperfect indicative is, except that we use the imperfect subjunctive forms of *esse*:

confis**us** **essem**    confis**i** **essemus**  
 confis**us** **esses**    confis**i** **essetis**  
 confis**us** **esset**    confis**i** **essent**

## HORTATORY, OPTATIVE, AND JUSSIVE SUBJUNCTIVES

Three very closely related uses of the subjunctive are also the easiest and most basic: the hortatory, the optative, and the jussive subjunctive. In all of these cases, the negative is produced with *ne*, rather than the usual *non*.

With the hortatory subjunctive we use a subjunctive verb to attempt to exhort or motivate others to a given action. We might see it, for example, in military contexts, but also in simple social, even childish, contexts:

- (25) *Inimicum occurramus!*  
 the enemy let us meet  
 Let us meet the enemy!
- (26) *Ad ludum certemus!*  
 to school let us race  
 Let's race to school!

The optative subjunctive is also simply a bare subjunctive verb, and indicates a wish for something to happen. Occasionally it is preceded by the particle *utinam*:

(z7) *Utinam manducemus!*

sign-word let us eat

I wish we could eat!

(z8) *Eos repellamus.*

them we drive back

Would that we could drive them back!

If the wish is unattainable (e.g., for someone who is dead to be alive), we use the imperfect (if the wish is present) or the pluperfect (if the wish is in the past) subjunctive:

(z9) *Utinam pater meus vivus esset!*

sign-word father my living could be

If only my father were still alive!

(z2) *Utinam patrem meum cognovisset!*

sign-word father my he could have known

Would that he could have known my father!

Lastly, the bare subjunctive can be used in the sense of a command, much like the jussive future that we saw on page 129:

(zε) *Mundus exsultat!*

the world may it rejoice

Let the world rejoice!

(εο) *Populus Deum laudet!*

the people God let it praise

Let the people praise God!

When you encounter a clause which contains only a subjunctive verb, it is likely one of these three.

## VOCABULARIUM 6.2

**amicus, amíci, m.,** friend (male)

**amica, amícæ, f.,** friend (female)

**inimicus, inimíci, m.,** enemy

**fons, fontis, m.,** spring, fountain, well

**sal, salis, m.,** salt; wit

**granum, grani, n.,** grain; seed

**incensum, incénsi, n.,** incense

**pulvis, púlveris, m.,** dust

<b>cinus, cínēris, m/f.</b> , ash; embers	<b>curro, cúrre, cucúrri, cursum</b> , to run
<b>crustum, crusti, n.</b> , cake, pastry	<b>occúrro, occúrre, occúrri, occúrsum</b> , to run to meet, to oppose, resist
<b>crústulum, crústuli, n.</b> , small cake, cookie	<b>recúrro, recúrre, recúrri, recúrsum</b> , to run back; to return
<b>lúcidus, lúcida, lúdicum</b> , bright, shining	<b>séntio, sentíre, sensi, sensum</b> , to perceive, feel; to think, realize
<b>mirus, mira, mirum</b> , marvelous	<b>sequor, sequi, secútus sum</b> , —, to follow, accompany; to aim at, to seek
<b>sincéris, sincéris, sincére</b> , pure; clear, unclouded	<b>ássequor, ássequi, assecútus sum</b> , —, to follow on, pursue, go after; to overtake
<b>sincérus, sincéra, sincérum</b> , clean; pure; uninjured, whole	<b>prósequor, prósequi, prosecútus sum</b> , —, to pursue; to escort
<b>segnis, segnis, segne</b> , slothful	<b>pérsequor, pérsequi, persecútus sum</b> , —, to follow up, to pursue; to overtake; to attack
<b>singuláris, singuláris, singuláre</b> , alone, unique; single	<b>spero, speráre, sperávi, sperátum</b> , to hope for; to trust; to look forward to; to hope
<b>notábilis, notábilis, notábile</b> , remarkable, notable	<b>ínspiro, inspiráre, inspirávi, inspirátum</b> , to inspire, excite; to breath into
<b>immortális, immortalis, immortalé</b> , deathless, immortal	<b>éxpiro, expiráre, expirávi, expirátum</b> , to breath out; to die
<b>inviolábilis, inviolábilis, inviolábile</b> , inviolable, imperishable	<b>súspiro, suspiráre, suspirávi, suspirátum</b> , to sigh
<b>illústris, illústris, illústre</b> , bright, illustrious	<b>índuo, indúere, índui, indútum</b> , to put on, to clothe
<b>dulcis, dulcis, dulce</b> , sweet	<b>éxuo, exúere, éxui, exútum</b> , to take off, to undress
<b>audax, audácis</b> , bold, courageous	<b>tempto, temptáre, temptávi, temptátum</b> , to test, try
<b>simplex, simplicis</b> , single, simple, plain	<b>moménto</b> , an irregular imperative form for <i>memorare</i>
<b>tenax, tenácis</b> , tenacious, persistent; holding fast	<b>útinam</b> , would, if only; a general sign-word introducing an optative subjunctive
<b>pello, péllere, pépuli, pulsum</b> , to beat, drive out, push	
<b>expello, expéllere, éxpuli, expúlsum</b> , to drive out, expel, banish	
<b>depello, depéllere, dépuli, depúlsum</b> , to drive out, drive away	
<b>impello, impéllere, ímpuli, impúlsum</b> , to drive into; to urge on; to force, impel	
<b>repello, repéllere, répuli, repúlsum</b> , to drive back, drive away; to repel, refute	

## NOTES

Keep in mind that, in Latin, *to follow* and *to aim at* are essentially the same semantic space. Hence *sequi* and its compounds.

If you are skeptical of something, you might say that is should be taken *cum grano salis*; and now, you'll know why in English we often take things with a grain of salt.

## EXERCITIA 6.11

**24.** Translate the following into English. **Resp. 24(a)** Manducet crustum! **Resp. 24(b)** Memento, homo, quia (that) pulvis es; et in pulverem reverteris (Liturgy). **Resp. 24(c)** Ab illo benedicaris, in cuius honore cremaberis. (Liturgy) **Resp. 24(d)** Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo. (Liturgy) **Resp. 24(e)** Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. (Liturgy). **Resp. 24(f)** Gratias agamus Domino Deo nostro. (Liturgy) **Resp. 24(g)** Et ne nos inducas in tentationem. **Resp. 24(h)** Veni, sequere me (Mt. 19:21). **Resp.**

**25.** Translate the following into Latin. **Resp. 25(a)** Let's eat dinner. **Resp. 25(b)** If only I could find my dog! **Resp. 25(c)** If only he had fought! **Resp. 25(d)** If only we were putting on shoes! **Resp. 25(e)** Would that he go back! **Resp. 25(f)** You should leave. **Resp.**

## DICAMUS 26

Obviously, like the commands, there's a lot of room for frequent practice here, particularly when the subjunctive is considered solely in its hortatory and optative functions.

165 ***Procedamus!***

*Let's go!*

(Lit. "Let's proceed" or "let's go forth".)

166 ***Venite, edamus!***

*Come, let's eat!*

167 ***Cessa queri! Ludamus!***

*Stop whining! Let's play!*

Again, it doesn't take a great mind; nearly every situation throughout the day will offer an opportunity to come up with something along these lines to say. Don't waste the chances life gives you; practice well!

## LECTIO 6.12

### VERBI IRREGULARES SUBJUNCTIVI

#### SUBJUNCTIVE IRREGULAR VERBS

**O**F COURSE, ALL THE irregular verbs we have already met (mostly in Lesson 6.5) also have subjunctive forms. However, you will likely be pleasantly surprised here. Other than in the present tense, most of these irregular verbs, while having strange stems, are regular in their endings. But let's first look at the present, since it is the strangest.

**sum, esse, fui, futurus**

## PRESENT TENSE

1ST	sim	simus
2ND	sis	sitis
3RD	sit	sint

## IMPERFECT TENSE

1ST	essem	essémus
2ND	esses	essétis
3RD	esset	essent

**possum, posse, potui, —**

## PRESENT TENSE

1ST	possim	póssimus
2ND	possis	póssistis
3RD	possit	possint

## IMPERFECT TENSE

1ST	possem	possémus
2ND	posses	possétis
3RD	posset	possent

For **volo, velle, volui, —**, we use the stem *vel-* in the present. The imperfect is formed normally from the present active infinitive.

## PRESENT TENSE

1ST	velim	vélimus
2ND	velis	vélitis
3RD	velit	velint

## IMPERFECT TENSE

1ST	vellem	vellémus
2ND	velles	vellétis
3RD	vellet	vellent

There are no special forms for *nolle* in the subjunctive; we simply use *velle* with *non*. Lastly, we have **eo, ire, ivi, itum**, useful primarily for its many compounds:

## PRESENT TENSE

1ST	eam	eámus
2ND	eas	eátis
3RD	eat	eant

## IMPERFECT TENSE

1ST	irem	irémus
2ND	ires	irétis
3RD	iret	irent

For all of these irregular verbs, the perfect and pluperfect subjunctives are formed in the normal, regular way.

Finally, of course, we have the ever-elusive *feri*:

## PRESENT TENSE

1ST	fiam	fiámus
2ND	fias	fiátis
3RD	fiat	fiant

## IMPERFECT TENSE

1ST	fierem	fierémus
2ND	fieres	fierétis
3RD	fieret	fierent

Remember that *feri* is sort of a passive verb, even though it looks very active; so its subjunctive perfect and pluperfect are formed with the fourth principal part, *factus*, along

with the forms of the *esse* in the subjunctive. E.g., *factus sim* in the perfect, and *factus essem* in the pluperfect.

## VOCABULARIUM 6.ξ

<b>cómmodum, cómmodi, n.</b> , <i>advantage, profit; reward</i>	<i>reward</i>
<b>crimen, críminis, n.</b> , <i>crime, sin, accusation</i>	<b>tremo, trémere, trémui, —</b> , <i>to tremble, shake; to shudder at</i>
<b>discrímen, discríminis, n.</b> , <i>division; difference</i>	<b>quiésco, quiéscere, quiévi, quiétum</b> , <i>to rest, to keep quiet; to be calm, at peace</i>
<b>sors, sortis, f.</b> , <i>lots; chance</i>	<b>requiésco, requiéscere, requiévi, requiétum</b> , <i>to quiet down; to rest, end</i>
<b>valles, vallis, f.</b> , <i>valley</i>	<b>refórmo, reformáre, reformávi, reformátum</b> , <i>to transform, reform</i>
<b>timor, timóris, m.</b> , <i>fear, dread</i>	<b>máneo, manére, mansi, mansum</b> , <i>to remain, stay</i>
<b>fuga, fugæ, f.</b> , <i>flight, fleeing, escape</i>	<b>remáneo, remanére, remánsi, remánsum</b> , <i>to stay behind; to remain</i>
<b>jus, juris, n.</b> , <i>law, right; justice</i>	<b>permáneo, permanére, permánsi, permánsum</b> , <i>to last, continue; to stay, endure</i>
<b>frons, frontis, n.</b> , <i>forehead</i>	<b>relínquo, relínquere, relíqui, relíctum</b> , <i>to leave behind, to abandon; pass.: to be left, to remain</i>
<b>parens, paréntis, m/f.</b> , <i>parent</i>	<b>térreo, terrére, térrui, térritum</b> , <i>to frighten, scare, terrify</i>
<b>exémplar, exempláris, n.</b> , <i>model, pattern, example</i>	<b>tímeo, timére, tímui, —</b> , <i>to fear, to dread</i>
<b>rete, retis, n.</b> , <i>net, snare</i>	<b>coquo, cóquere, coxi, coctum</b> , <i>to cook; to ripen, mature; to digest</i>
<b>láqueus, láquei, m.</b> , <i>snare, trap; noose</i>	<b>verúmtamen</b> , <i>nevertheless; but yet; but even so</i>
<b>poéma, poemátis, n.</b> , <i>poem</i>	<b>hic</b> , <i>here</i>
<b>familiáris, familiáris, familiáre</b> , <i>domestic; intimate; subst. member of the family</i>	<b>huc</b> , <i>to here, hither</i>
<b>auxiliáris, auxiliáris, auxiliáre</b> , <i>helping, auxiliary</i>	<b>hinc</b> , <i>from here, hence; henceforth</i>
<b>commúnis, commúnis, commúne</b> , <i>common, joint, public</i>	<b>illic</b> , <i>there</i>
<b>tego, tégere, texi, tectum</b> , <i>to cover; to protect; to hide</i>	<b>illuc</b> , <i>thither</i>
<b>détego, detégere, detéxi, detéctum</b> , <i>to uncover, expose, lay bare</i>	<b>abínde</b> , <i>from there, thence</i>
<b>velo, veláre, velávi, velátum</b> , <i>to cover up, veil; to wrap, enfold, envelope</i>	<b>illinc</b> , <i>from there, thence</i>
<b>révelo, reveláre, revelávi, revelátum</b> , <i>to show, reveal</i>	<b>ne</b> , <i>not, in subjunctive phrases; in order not: general sign-word to indicate a negative purpose clause</i>
<b>dévelo, develáre, develávi, develátum</b> , <i>to uncover, to unveil</i>	
<b>tribuo, tribúere, tríbui, tribútum</b> , <i>to divide, assign; to allot, attribute</i>	
<b>retribuo, retribúere, retribui, retribútum</b> , <i>to hand back; to recompense, pay back; to</i>	

## NOTES

Famously, when the Danaans (the “Greeks”) brought the horse before the gates of Troy, Laocoon stated, “Timeo Danaos et dona ferentes”; “I fear the Greeks, even bearing gifts.”

## EXERCITIA 6.12

**26.** State the person, number, tense, mood, and voice of the given verb, then translate as a hortatory subjunctive. **Resp. 26(a)** possemus **Resp. 26(b)** sis **Resp. 26(c)** eatis **Resp. 26(d)** facti sint **Resp. 26(e)** voluissent **Resp. 26(f)** erat **Resp. 26(g)** factus est **Resp. 26(h)** irent **Resp. 26(i)** fiet **Resp. 26(j)** fieremus **Resp. 26(k)** fiant **Resp.**

**27.** Translate the following into English. **Resp. 27(a)** Possim natate! **Resp. 27(b)** Vellet me! **Resp. 27(c)** Ivissem Romam quando juventutem habuit! **Resp. 27(d)** Dixitque Deus: Fiat lux. Et facta est lux (Gn 1:3). **Resp. 27(e)** Adveniat regnum tuum; fiat voluntas tua, sicut in cælo et in terra (Mt 6:10; the Our Father). **Resp. 27(f)** Pater, si vis, transfer calicem istum a me: verumtamen non mea voluntas, sed tua fiat (Lc 22:42). **Resp. 27(g)** Et sicut mandatum dedit mihi Pater, sic facio: Surgite, eamus hinc (Jo 14:31). **Resp. 27(h)** Surgite, eamus: ecce qui me tradet, prope est (Mc 14:42). **Resp. 27(i)** Pacem relinquo vobis; pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ (Liturgy). **Resp.**

**28.** Translate the following into Latin. **Resp. 28(a)** Let’s go to the store. **Resp. 28(b)** Would that we want heaven! **Resp. 28(c)** If only we’d gone to Jerusalem. **Resp. 28(d)** Would that he could write! **Resp. 28(e)** Would that he were in my house! **Resp. 28(f)** Would that my mother were here! **Resp.**

## LECTIO 6.13

### CONSECUTIO TEMPORUM

#### SEQUENCE OF TENSES

**O**F CRITICAL IMPORTANCE IN Latin grammar is the *sequence of tenses*, which governs which tenses should be used in main and subordinate clauses, particularly when one of those clauses is subjunctive.

#### Sequence of tenses

the agreement of tenses from main to subordinate clauses, particularly involving subjunctive clauses

We use the sequence of tenses frequently in English. Consider the example of an *indirect quotation*; that is, when we attribute words to another in an indirect, rather than a direct, way.

(A direct quotation will, in the modern context, use quotation marks; an indirect statement will not.) Suppose that a woman says, “I need a drink.” She uses the present tense, naturally, because she’s stating a present need. When we make an indirect quotation of that remark, however, we say, “She said, she needed a drink”, using a past tense. “She”, the original speaker, didn’t use the past; but when we quote her indirectly, we use it. That’s because of the sequence of tenses: the subordinate clause uses a tense one “back from” (further in the past) than the main clause.

I **need** a drink.



She said, she **needed** a drink.

We have the same concept in Latin, governing the procession between main clauses and subordinate clauses. Fortunately, it comes in a pretty simple chart.

The first thing to determine is whether the verb in the main clause is a *primary tense*, which means it refers to a present or a future time, or a *secondary tense*, which means it refers to a past time.

SEQUENCE OF TENSES	
MAIN CLAUSE	SUBORDINATE CLAUSE
Primary Tense <i>Present</i> <i>Future</i> <i>Future Perfect</i> <i>(Perfect)</i>	<i>Contemporaneous / Subsequent</i> Present subjunctive <i>Prior</i> Perfect subjunctive
Secondary Tense <i>Imperfect</i> <i>Pluperfect</i> <i>(Perfect)</i>	<i>Contemporaneous / Subsequent</i> Imperfect subjunctive <i>Prior</i> Pluperfect subjunctive

The primary tenses are, obviously, the present, future, and future perfect, while the secondary tenses are the imperfect and the pluperfect. The perfect, however, is a bit more complex. You will recall, back when we learned the perfect on page 83, that it can be translated as either a simple past (e.g., “we ate”) or as a past perfect (e.g., “we have eaten”). The perfect is sometimes a primary and sometimes a secondary tense, when we keep this in mind.

When the perfect is used as a simple past, it is referring to a finished act which occurred at a prior time; it is thus a *secondary* tense then.



When the perfect is used as a past perfect, it is referring to a completed act under a sort of present aspect (hence our translation of it with the present-tense “has” or “have”), and is thus a *primary* tense.

Once we’ve determined the tense in the main clause, we have to move to the tense in the subordinate clause. If the subordinate clause refers to a time that occurs *at the same or subsequent time* as the main clause, we use one tense; and if it refers to a time *prior to* the main clause, we use another. The chart explains which and when.

## PURPOSE CLAUSES

We will begin with purpose clauses, which in Latin nearly always use the subjunctive, to provide some examples of the sequence of tenses. Purpose clauses begin with the word *ut*:

- (ε1) *Jesus intrat in Jerusalem ut populo prædicet.*  
 Jesus enters into Jerusalem in order that to the people he might preach  
 Jesus enters Jerusalem to preach to the people.

Here, Jesus’s preaching to the people is either contemporary with or subsequent to His entry into Jerusalem, which is in the present (a primary tense); so we use the present subjunctive in the purpose clause (the one that begins with *ut*).

- (ε2) *Jesus intrabat in Jerusalem ut populo prædicaret.*  
 Jesus was entering into Jerusalem in order that to the people he might preach  
 Jesus was going into Jerusalem to preach to the people.

Here, Jesus’s entry into Jerusalem was in the past (a secondary tense), and His preaching was either at the same time as or subsequent to His entry; therefore, we used the imperfect subjunctive.

If we have a reverse purpose (that is, we’re doing something to avoid a result, rather than achieve it), replace *ut* with *ne*:

- (ε3) *Cucurrit ne moreretur.*  
 he ran in order that not he might die  
 He ran so that he wouldn’t die.
- (ε4) *Timuit ne innocentes occideret.*  
 he feared lest innocents he might kill  
 He was afraid that he might kill the innocents.

Notice that our negative purpose clause in ε4 uses *ne* even though we translate it as positive. The intent is negative; he was afraid and wanted that innocents *not* be killed. We translate it into English in the way we would customarily say it, however. Clauses of fearing, even if they do not use the word *fear*, are always formed in this way.

*ut* is often replaced by the relative pronoun, if one will be required by the purpose clause:

- (ξ5) *Cerevisiam dedit cui biberet.*  
 beer he gave to him so that he might drink  
 He gave him a beer so he could drink.
- (ξ6) *Misit mulieres quæ sepulchrum viderent.*  
 he sent the women so that they the tomb might see  
 He sent the women to see the tomb.

Occasionally, though, it will be simpler to use an infinitive for purpose clauses, much as we do in English:

- (ξ7) *Vadit ad tabernam bibere.*  
 he went to the tavern to drink  
 He went to the tavern to drink.

We can also use the *dative of purpose*, which puts a word in the dative as an expression of purpose. This construction might also take another dative, the dative of advantage, to explain for whose benefit the purpose is formed.

Both of these can only work when the purpose clause is very simple, however; if, for example, you wanted to say *what* he was drinking at the tavern, one would need to use a subjunctive. It's also worth noting that this construction is quite unusual; it is nearly always better to use a normal purpose clause.

Additionally, when using *velle* in a purpose clause, the subjunctive follows immediately, with no *ut*.

## INDIRECT QUESTIONS

Much like indirect statements, indirect questions lend themselves to the use of the subjunctive. (We mentioned, on page 117, that indirect statements introduced with *quia*, *quod*, or *quoniam* sometimes use the indicative, but often use the subjunctive.) In both cases, we must watch for the sequence of tenses; the subjunctive is certainly the more usual and usually better choice.

Introduce an indirect question with a question word (such as *quare*, *ubi*, *si*, and so forth):

- (ξ8) *Rogavit quare ei locutus essem.*  
 he asked why to him I had talked  
 He asked why I had talked to him.

Here, notice the sequence of tenses. The main clause is a simple perfect; therefore, it's a secondary tense. This means that we know our subordinate clause will use either the imperfect subjunctive or the pluperfect subjunctive. The subordinate clause refers to a time that occurs *prior to* the time of the main clause (that is, prior to the asking); therefore, we must use a pluperfect subjunctive. Hence, *locutus essem*, the pluperfect.

- (ξ9) *Rogabit si Jerusalem ingrediar.*  
 he will ask if to Jerusalem I might go into  
 He'll ask if I'm going into Jerusalem.

Here, the sequence of tenses is different. We have a future in the main clause, which is a primary tense, so our subordinate clause will be either a present subjunctive or a perfect subjunctive. The subordinate clause is occurring at a time *contemporaneous* or *subsequent* to the main clause (the asking); so it must be a present subjunctive. Hence, *ingrediar*.

## VOCABULARIUM 6.10

<b>cerevisia, cerevisiæ, f., beer</b>	<b>emitto, emittere, emisi, emissum, to send out, to hurl</b>
<b>sepulchrum, sepulchri, n., tomb</b>	<b>dimitto, dimittere, dimisi, dimissum, to send away, to send off; to forgive</b>
<b>monachus, monachi, m., monk</b>	<b>permitto, permittere, permisi, permisum, to let through; to relinquish; to permit, allow</b>
<b>monacha, monachæ, f., nun</b>	<b>submitto, submittere, submiti, submitsum, to send under, to submit; to emit; to cast</b>
<b>pedester, pedestris, pedestre, on foot</b>	<b>remitto, remittere, remisi, remissum, to send back, to remit</b>
<b>crudelis, crudelis, crudele, cruel</b>	<b>exerceo, exercere, exercui, exercitum, to exercise, train, drill; to practice</b>
<b>memorabilis, memorabilis, memorabile, memorable</b>	<b>venero, venerare, veneravi, veneratum, to adore, revere, do homage to, honor, venerate; to beg, pray, entreat</b>
<b>nobilis, nobilis, nobile, noble</b>	<b>veneror, venerari, veneratus sum, —, to adore, revere, do homage to, honor, venerate; to beg, pray, entreat</b>
<b>recens, recentis, recent, fresh</b>	<b>vivifico, vivificare, vivificavi, vivificatum, to bring back to life; to make live</b>
<b>frequens, frequentis, crowded, numerous</b>	<b>vendo, vendere, vendidi, venditum, to sell</b>
<b>dives, divitis, rich; costly</b>	<b>pluo, pluere, pluvi, —, to rain</b>
<b>prudens, prudentis, skilled; prudent</b>	<b>advorsus (+ ACC), toward, against</b>
<b>potens, potens, powerful; strong</b>	<b>cis (+ ACC), on this side of, short of</b>
<b>præstans, præstantis, excellent; outstanding</b>	<b>contra (+ ACC), against, opposite</b>
<b>cæles, cælitis, heavenly; celestial</b>	<b>ut/uti, as, in order that; general sign-word to indicate an affirmative purpose clause</b>
<b>terrestris, terrestris, terrestre, earthly; of land</b>	
<b>solemnis, sollemnis, solenne, solemn, ceremonial</b>	
<b>sublimis, sublimis, sublime, high, lofty</b>	
<b>sepelio, sepelire, sepelivi, sepultum, to bury</b>	
<b>mitto, mittere, misi, missum, to send</b>	
<b>admitto, admittere, admisi, admissum, to urge on; to admit, receive; to grant, permit</b>	
<b>amitto, amittere, amisi, amissum, to lose, to send away</b>	

## NOTES

*venerare* and *venerari* can be used interchangeably.

You may remember **sublimus, sublima, sublimum**, *high, lofty*, from an earlier list. **sublimis, sublimis, sublime** has the same meaning, but is third declension. Which you use is of no moment.

## EXERCITIA 6.13

**29.** Assume the following verbs are in the main clause of a sentence. Give the verbs for the subordinate clauses as requested, assuming the same person and number. **Resp. 29(a)** emunt; subsequent, bibere. **Resp. 29(b)** biberunt; contemporaneous, vivere. **Resp. 29(c)** ædificavit; prior, legere. **Resp. 29(d)** scribebamus; contemporaneous, legere **Resp. 29(e)** vendunt; prior, edere. **Resp.**

**27.** Translate the following into English. **Resp. 27(a)** Studemus Latinam ut in ea scribamur et loquamur. **Resp. 27(b)** Monachi orant ut omnes homines salvi faciant, ne mundus deleatur. **Resp. 27(c)** Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine: Ut audiam vocem laudis, et enarrem universa mirabilia tua. (Ps 25:6–7) **Resp. 27(d)** Orate fratres: ut meum ac vestrum sacrificum acceptabile fiat apud Deum Patrem omnipotentem. (Liturgy) **Resp. 27(e)** Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum (Liturgy). **Resp. 27(f)** Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea (Liturgy). **Resp. 27(g)** Ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. (Liturgy) **Resp. 27(h)** Quid tibi vis faciam? At ille dixit: Domine, ut videam (Luc 18:41). **Resp.**

**28.** Translate the following into Latin. **Resp. 28(a)** I wanted to eat dinner so I could sleep. **Resp. 28(b)** I'm afraid that he will be killed. **Resp. 28(c)** We were scared that the enemy would attack. **Resp. 28(d)** They went to the store to buy beer. **Resp. 28(e)** God wants us to love him so that we might be saved. **Resp. 28(f)** My daughter spoke to me so she could marry him. **Resp.**

## DICAMUS 27

The sequence of tenses can be a bit hard to grasp, so early and frequent practice will serve the student well. This grammatical concept will require more thought to come up with good examples, but it is worth the effort.

When you're getting ready to leave the house for the store, say so in Latin:

168 ***Discedo ut ad tabernam ingrediar.***

*I'm leaving so that I can go into the store.*

When you get back from the store, repeat what you've just done:

169 ***Discessit ut ad tabernam ingrederer.****I left so that I could go to the store.*

Are there simpler ways to say these things (e.g., *discedo ad tabernam*)? Yes, sometimes; but it's worth the extra time to form a full purpose clause, simply for the practice's sake.

If this truly bothers you, though, say something less obvious:

16z ***Discedo ad tabernam ut lac emam.****I'm leaving to the store in order that I might buy milk.*16ç ***Discessit ad tabernam ut lac emerem.****I left to the store in order that I might buy milk.*

There are many opportunities to do this, so seize as many of them as you can. This type of construction is one of the most difficult for English speakers; you really can't practice them enough.

## LECTIO 6.14

### SENTENTIÆ CONDITIONALES

#### CONDITIONAL CLAUSES

CONDITIONAL CLAUSES ARE A MAJOR use of the subjunctive in Latin; but not all of them use the subjunctive, and those that do will often use it in different ways. So the topic bears some very precise discussion.

Every conditional statement consists of two parts, the *protasis* and the *apodosis*:

***Protasis***

that clause in a conditional statement which contains the condition which is necessary for the conclusion

***Apodosis***

that clause in a conditional statement which contains the conclusion which will follow or not follow from the condition

The protasis may be *general* or *particular*. It is *general* when it refers to any one of a class of acts which may occur at any time; it is *particular* when it refers to a definite act occurring at a definite time. When the protasis is general, we say that the conditional clause is general; when it is particular, we say that the conditional clause is particular.

**general conditional clause** A conditional clause with a protasis that refers to any one of a class of acts which may occur at any time.

**particular conditional clause** A conditional clause with a protasis that refers to a definite act that occurs at a definite time.

## PARTICULAR CONDITIONS

When stating a simple particular condition in the protasis, implying nothing about the fulfillment of the condition, use the indicative in both the protasis and the apodosis, with whatever tenses are appropriate. Use the same tense in both clauses.

(ξζ) *Si ambulabis ad ludum, advenies ibi.*  
 if you will walk to school you will arrive there  
 If you walk to school, you will arrive there.

When stating a *future* condition, we must consider whether that condition is *more vivid* or *certain* or *less vivid* or *certain*. When it is more vivid or certain, use the future indicative in both clauses, or the future perfect indicative in the protasis and future indicative in the apodosis.

(ξξ) *Si ambulaveris ad ludum, eris bene.*  
 if you will have walked to school you will be well  
 If you'll walk to school tomorrow, you'll be well.

When it is less vivid or certain, use either the present subjunctive in both clauses, or the perfect subjunctive in the protasis and the present subjunctive in apodosis.

(100) *Si ambules ad ludum, perdaris.*  
 if you might walk to school you might be lost  
 If you walk to school, you might be lost.

(101) *Si ambulaveris ad ludum, perdaris.*  
 if you have walked to school you might be lost  
 If you'd walked to school, you might have been lost.

Notice, in Example 101, we used an English pluperfect, with the helping verb “had”, to translate a *perfect* subjunctive. Sometimes we must do things like this to get an idiomatic translation; Latin tenses just don't work the same way English ones do.

If the distinction between a *more vivid* and *less vivid* conditional isn't immediately clear to you, don't worry; you're not alone. With a *more vivid* conditional, we're just saying we're more certain that it will happen; and the opposite is true for a *less vivid* one. You'll get the hang of this soon enough.

For conditions which are *contrary to fact*, use the imperfect subjunctive in both clauses for a present condition, and the pluperfect subjunctive in both clauses for a past condition.

(102) *Si coqueret mater cenam, cibus bonus esset.*  
 if were cooking mother dinner food good might be  
 If mother were cooking dinner (which she isn't), the food would be good.

(103) *Si coxisset mater cenam, cibus bonus fuisset.*  
 if might have cooked mother dinner food good might have been  
 If mother had cooked dinner (which she didn't), the food would have been good.

This is a frequently-seen construction, for obvious reasons.

## GENERAL CONDITIONS

These conditions are usually the same as particular ones, but they do vary in certain cases.

When the protasis refers to an indefinite time, put the protasis in the present subjunctive and the apodosis in the present indicative; or the protasis in the perfect indicative and the apodosis in the present indicative.

(104) *Si mater coquat cenam, cibus est bonus.*  
 if mother should cook dinner food is good  
 If mother (ever) cooks dinner, the food is good.

When the protasis refers to a repeated action in a past time, use the pluperfect indicative in the protasis and the imperfect indicative in the apodosis, or the imperfect subjunctive in the protasis and the imperfect indicative in the apodosis.

(105) *Si mater coxerat cenam, cibus erat bonus.*  
 if mother had cooked dinner food was good  
 If mother (ever) cooked dinner, the food is (always) good.

It's worth summarizing these rules:

TYPE OF CLAUSE	PROTASIS	APODOSIS
<i>Particular Conditions</i>		
More Vivid	Future indicative	Future indicative
	Future perfect indicative	Future perfect indicative
Less Vivid	Present subjunctive	Present subjunctive
	Perfect subjunctive	Present subjunctive
Contrary to Fact (Present)	Imperfect subjunctive	Imperfect subjunctive
Contrary to Fact (Past)	Pluperfect subjunctive	Pluperfect subjunctive
<i>General Conditions</i>		
Indefinite Time	Present subjunctive	Present indicative
	Perfect indicative	Present indicative
Repeated Action in Past	Pluperfect indicative	Imperfect indicative
	Imperfect subjunctive	Imperfect indicative

Frequently, a relative pronoun or interrogative pronoun will begin a conditional clause; it may or may not have a particular antecedent, and it will take the place of the *si* we would normally expect. Adverbs, also, can serve this purpose, such as *quo* (*where*). These might be either general or particular conditionals.

(106) *Qui stet, victoriam meret.*  
 if he should stand the victory he merits  
 He who stands, merits the victory.

(107) *Magister, sequar te, quocumque ieris.* (Mt 8:19)  
 master I will follow you to wherever you will have gone  
 Master, if you will have gone anywhere, I will follow you.  
 Master, I will follow you wherever you will have gone.

It is often simpler to translate this in English without the word *if*, as seen above.

Negative conditionals use *nisi*, rather than *si*; *nisi* is a transparent combination of *ne* and *si*, and means either *if not* or *unless*, depending on context. (It is sometimes also used as a preposition, meaning *except*; but this is in a different setting.) All of the above rules regarding tenses and moods apply equally to negative conditionals:

(108) *Nisi stet, victoriam non meret.*  
 unless he should stand the victory not he merits  
 Unless he stands, he does not merit the victory.  
 He who does not stand, does not merit the victory.

(109) *Non mereat victoriam nisi stet.*  
 not he should merit the victory unless he should stand  
 Unless he stands, he does not merit the victory.

Latin conditionals can carry a great deal of nuance that is difficult to express in an English translation, so pay attention to the tenses and moods to make sure you pick up on these.



**Nota bene:** As noted, the relative pronoun and interrogative pronoun can take the place of the conditional term, such as *si* and *nisi*. We've also seen that the interrogative pronoun can be used indefinitely. When *both* the relative pronoun and the conditional term are used, it takes on an indefinite meaning (as if *aliquis* had been used instead). So if you see a relative pronoun or interrogative pronoun right after *si*, *nisi*, *numquid*, or *ne*, consider an indefinite translation.



## VOCABULARIUM 6.11

<b>sánctitas, sanctitátis, f.</b> , holiness, sanctity	<b>cocíno, cocináre, cocinávi, cocinátum</b> , to cook
<b>fur, furis, m/f.</b> , thief, robber	<b>obédio, obedíre, obedívi, obédítum</b> , to obey, to submit to
<b>ætas, ætátis, f.</b> , age; lifetime; generation; period, stage	<b>subjúngo, subjúngere, subjúnxi, subjúntum</b> , to join under; to subdue, subject
<b>álea, áleæ, f.</b> , die; game of dice	<b>subjício, subjícere, subjéci, subjéctum</b> , to throw under; to make subject
<b>plúvia, plúviæ, f.</b> , rain, shower	<b>injício, injícere, injéci, injéctum</b> , to throw into; to inject
<b>nix, nivis, f.</b> , snow	<b>ejício, ejícere, ejéci, ejéctum</b> , to throw out of; to eject, expel; to vomit
<b>fructus, fructus, m.</b> , fruit	<b>dejício, dejícere, dejéci, dejéctum</b> , to throw down; to overthrow; to hang; to kill, destroy
<b>fólium, fólii, n.</b> , leaf	<b>péndeo, pendére, pepéndi, —</b> , to hang, hang down
<b>æstas, æstátis, f.</b> , summer	<b>pendo, pendere, pepéndi, pensum</b> , to weigh; to pay, pay out
<b>hiems, hiémis, f.</b> , winter	<b>pário, párere, péperi, partum</b> , to bear, give birth to; to beget
<b>autúmnus, autúmni, m.</b> , fall, autumn	<b>macto, mactáre, mactávi, mactátum</b> , to sacrifice, slaughter, destroy
<b>vernum, verni, n.</b> , springtime	<b>téneo, tenére, ténuí, tentum</b> , to hold, keep; to comprehend
<b>centúrio, centuriónis, m.</b> , centurion, commander	<b>sustíneo, sustinére, sustínui, susténtum</b> , to support
<b>miles, militis, m.</b> , soldier	<b>contíneo, continére, contínui, conténtum</b> , to secure, hold fast; to contain, shut in, confine
<b>vernus, verna, vernum</b> , spring-like; of or relating to spring	<b>désuper</b> , from above
<b>æstívus, æstíva, æstívum</b> , summery; of or relating to summer	<b>nisi (+ ACC)</b> , except
<b>hibérnus, hibérna, hibérnum</b> , wintry; of or relating to winter	<b>donec</b> , while, as long as, until
<b>autumnális, autumnális, autumnále</b> , autumnal; of or relating to autumn	<b>dum</b> , while, as long as, until; provided that
<b>plúvius, plúvia, plúvium</b> , rainy, causing or bringing rain	<b>modo</b> , if only, but only
<b>furtívus, furtíva, furtívum</b> , secret, stolen; thief-like	<b>dummódo</b> , provided that
<b>abúndans, abundátis</b> , abundant, overflowing, in large measure	<b>tantum ut</b> , provided that
<b>abúndo, abundáre, abundávi, abundátum</b> , to abound, to have in large measure; to overdo, exceed, overflow	<b>cum</b> , when, since, although
<b>furor, furári, furátus sum, —</b> , to steal, to plunder	<b>quum</b> , when, since, although
<b>fruor, frui, fructus sum, —</b> , to enjoy; to profit by, to delight in (with abl.)	<b>quoad</b> , as long as, until
<b>vasto, vastáre, vastávi, vastátum</b> , to lay waste, to ruin	<b>nisi</b> , unless; if not; except

## NOTES

The Blessed Virgin Mary is a virgin *ante partum*, *in partu*, and *post partum*; and now you know well what that means.

*subjungere* is, of course, the source of the grammatical term *subjunctive*.

When Cæsar crossed the Rubicon, he famously stated, “Alea jacta est”; “the die is cast”.

*desuper* is a transparent combination of *de* and *super*, used with adverbial force. Seeing prepositions used with adverbial force in this way is not uncommon; if you see a preposition without a clear object, consider that it may have this adverbial meaning.

Notice that *abundans* appears to be a simple present active participle from *abundare*, and its meaning bears this out. Verbs can often form adjectives in this way.

## EXERCITIA 6.14

**30.** Translate the following into English. **Resp. 30(a)** Puella non potest nadare nisi prius in aquam intret. **Resp. 30(b)** Sanctitas non recepta sit nisi persona Deum illam roget. **Resp. 30(c)** Si non vis crustum, noli edere illum. **Resp. 30(d)** Numquid lex nostra iudicat hominem, nisi prius audierit ab ipso, et cognoverit quid faciat? (Jo 7:51) **Resp. 30(e)** Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper (Jo 19:11). **Resp. 30(f)** Fur non venit nisi ut furetur, et mactet, et perdat. Ego veni ut vitam haeant, et abundantius habeant. (Jo 10:10) **Resp. 30(g)** Respondit Jesus: Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me cædis? (Jo 18:23) **Resp. 30(h)** Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ (Ps 140:3). **Resp.**

**31.** Translate the following into Latin. **Resp. 31(a)** I asked her if she loved me. **Resp. 31(b)** What should we do if the fields do not bear fruit? **Resp. 31(c)** If my mother dies, I will be miserable. **Resp. 31(d)** Unless a tall man comes, we will never reach it. **Resp. 31(e)** Unless you come to Christ, you will not come to the Father. **Resp. 31(f)** I will have seven children, if God wills it. **Resp.**

## DICAMUS 28

Conditionals are another excellent way to work on the sequence of tenses, and answers a common need in normal speech, particularly the contrafactual constructions. So work on them:

170 ***Si plueret, convivium nostrum non foras esset.***

*If it's raining (which it isn't), our party wouldn't be outside.*

171 ***Nisi lac habuisset, non crustum fecisset.***

*If he hadn't had milk (which he did), we wouldn't have made cake.*

When practicing your conditionals, make sure you correctly use the indicative or subjunctive:

172 ***Si horologium habet, mihi tempus dicere debet.***

*If he has a watch, he should tell me the time.*

173 ***Si horologium habeat, mihi tempus dicere debeat.***

*If he (in the future) has a watch, he should tell me the time.*

174 ***Nisi carnem edas, non bellaria habere possis.***

*If you don't eat meat, you can't have desert.*

Keep working on it. A robust subjunctive is one of the hardest parts of Latin grammar to get used to; so spend some time getting used to it.

## LECTIO 6.15

### SENTENTIÆ TEMPORALES CAUSALESQUE

#### TEMPORAL AND CAUSAL CLAUSES

**L**ATIN, LIKE ANY LANGUAGE, is full of talk about time. This goes well beyond merely grammatical tense, however, and involves expressions discussing *when* something happens, along with the closely related concepts, such as *why*. Still, one must not overestimate the difficulty. We can divide our temporal clauses into two groups: those which use the indicative and those which use the subjunctive.

### TEMPORAL CLAUSES GENERALLY

Clauses which are merely identifying time, without any statement of uncertainty, will typically use the indicative. This includes those clauses using conjunctions like *ubi*, *quando*, *simul atque* (*simul ac*), and *postquam*. It also includes *cum*, but only when it is being used purely temporally.

However, clauses using *donec*, *dum*, *quoad*, *antequam*, and *priusquam*, along with *cum*, usually take the subjunctive. *cum* is a special case, as it can be used temporally, circumstantially, causally, or concessively, and so we will treat it on its own. *dum* and *donec* also require some special treatment.

These two words, which differ very little in meaning, are most often translated as *while* or *until*. These will use either the indicative or the subjunctive for the temporal clause, without difference in meaning. The subjunctive, however, is more common.

(107) *Filii mei mæsti erant dum mater abesset.*  
 children my sad were while mother was away  
 My children were sad while mother was away.

(108) *Donec venias in domum, vacua est.*  
 until you may come into the house empty it is  
 Until you come into the house, it is empty.

Proper tenses and translations in these clauses will normally be easily discerned.

Causal clauses are formed very similarly, with words like *quia*, *quod*, and *quoniam* (which we met when discussing indirect statements). In these clauses, they mean *because*, and they can take either the indicative, when they refer to a definite or certain cause; or the subjunctive, when they refer to an uncertain or speculative cause.

## CUM CLAUSES

Also quite similar to conditional clauses are *cum* clauses. We've long ago met the preposition *cum*, meaning *with*; now we will meet it in its conjunction form, where it means *when*, *since*, or *although*.

The word *cum* has, as one can see, a meaning which varies significantly according to our English-speaking sensibilities. When it refers simply and purely to time, it is translated *when*, and its clause uses the indicative. However, when the *cum* clause is expressing circumstances, it is translated *when*; causation, it is translated *since*; and concession, it is translated *although*; and in all these circumstances, its clause uses the subjunctive.

CUM CLAUSES		
Type	Translation	Mood
Temporal	<i>when</i>	Indicative
Circumstantial	<i>when</i>	Subjunctive
Causal	<i>since</i>	Subjunctive
Concessive	<i>although</i>	Subjunctive

English is unquestionably less ambiguous here, having multiple words for each of these various types of clause. But Latin makes do, and you will, too, once you're accustomed to it.

We will provide an example of each type of clause, in order.

(110) *Cum æstas advenit, folia crescunt.*

when summer comes leaves grow

When summer comes, leaves grow.

(111) *Cum centurio clamet, milites obediunt.*

when the commander shouts the soldiers obey

When (under the circumstances in which) the commander shouts, the soldiers obey.

(112) *Cum magister bene doceret, discipuli discebant.*

since the teacher well was teaching the students were learning

Since the teacher taught well, the students learned.

(113) *Cum discipuli discerent, magister tamen male*  
 although the students were learning the teacher nevertheless badly  
*docebat.*

was teaching

Although the students were learning, the teacher was nevertheless teaching badly.

Notice the use of *tamen*, *still* or *nevertheless*, in the main clause of Example 113, the concessive use of *cum*. This is often a clue that the sentence's *cum* clause is concessive, though it is not mandatory. Concessive clauses can also be introduced with *etsi*, *licet*, *quamquam*, *modo*, *dummodo*, and *tantum ut*; but they may take either the indicative or the subjunctive without charge of meaning.

Also, always keep in mind that, even though we are putting these clauses first in their sentences, they can be anywhere. Clause order, like word order, serves merely for emphasis in Latin; it does not change fundamental meaning.

## RESULT CLAUSES

These are related to purpose clauses, and indeed use almost the same construction, utilizing *ut* and *ut non* (*not ne*) plus the subjunctive. Rather than expressing the *purpose* of the subject, however, they express the *result* of the subject's action or state of being.

(114) *Bonitas Dei tanta est ut in creaturas superfluat.*  
 goodness of God so great is that into creatures it overflows  
 God's goodness is so great that it overflows into creatures.

(115) *Bonitas Dei tanta est ut non scelerem continere possit.*  
 goodness of God so great is that no evil to contain it is able  
 God's goodness is so great that it cannot contain evil.

These are normally easily distinguished from purpose clauses by their meanings; the examples above, for example, make little sense as purpose clauses. They are nevertheless formed the same way; like purpose clauses, the relative pronoun can take the place of the *ut* and subject in the clause. Look for sign words like *tantus*, *tanta*, *tantum*, *such* or *so great*; *tam*, *so*, *so much*; *talis*, *talis*, *tale*, *such*, *of such kind*; *ita* or *sic*, *thus*; or *adeo*, *so much*, *so greatly*.

## VOCABULARIUM 6.12

**benignitas, benignitatis, f.**, kindness

**casa, casae, f.**, cottage; small house

**risus, risus, m.**, laughter

**jejunium, jejunii, n.**, fast

**festum, festi, n.**, feast, celebration

**præmium, præmii, n.**, profit, prize, reward

**prædium, prædii, n.**, estate

**ósculum, ósculi, n.**, kiss

**núntius, núntii, m.**, messenger; message, news  
**scándalum, scándali, n.**, stumbling block,  
 scandal; temptation to sin

**tempéstas, tempestátis, f.**, storm; season,  
 weather

**væ** (undec.), woe

**festívus, festíva, festívum**, festive, jovial

**talis, talis, tale**, of this kind; talis . . . qualis,  
 of such kind . . . as

**licet, licére, lícuit, lícitus est**, it is permitted,  
 one may; used only in the third person

**opórtet, oportére, oppórtuit**, —, it is right,  
 proper, necessary; it is becoming; it behooves

**inquit**, —, —, —, it is said; one says

**nego, negáre, negávi, negátum**, to deny,  
 refuse

**cano, cánere, cécini, cantum**, to sing

**concíno, concínere, concínui**, —, to sing to-  
 gether; to celebrate in song

**canto, cantáre, cantávi, cantátum**, to sing;  
 to chant

**rídeo, ridére, risi, risus**, to laugh at, to laugh

**cástigo, castigáre, castigávi, castigátum**,  
 to punish; to chastise; to correct

**premo, prémere, pressi, pressum**, to press;  
 to pursue

**déprimo, deprímere, depréssi, deprés-  
 sum**, to press down; suppress

**ímprimo, imprímere, impréssi, imprés-  
 sum**, to press into; to print; to stamp

**éxprimo, exprímere, expréssi, exprés-  
 sum**, to squeeze out; to express

**obsto, obstáre, obstávi, obstátum**, to op-  
 pose, to hinder (w/ dat.)

**obdórmio, obdormíre, obdormívi, obdór-  
 mitum**, to fall asleep

**offéndo, offéndere, offéndi, offénsum**, to  
 offend; to displease, annoy

**deféndo, deféndere, deféndi, defénsum**,  
 to defend; to protect

**sáturo, saturáre, saturávi, saturátum**, to  
 sate, to satisfy

**vito, vitáre, vitávi, vitátum**, to avoid, shun,  
 evade

**jejúno, jejunáre, jejunávi, jejunátum**, to  
 fast; to abstain from

**possídeo, possidére, possédi, posséssum**,  
 to be master of, possess; to occupy

**ósculor, osculári, osculátus sum**, —, to kiss

**usque (+ ACC)**, up to

**usque**, all the way, right up to; continuously,  
 always

**necesse**, necessary, essential

**vere**, really, truly

**semel**, once

**bis**, twice

**ter**, thrice; three times

**antea**, before, beforehand

**tot**, so many, of such a number; tot . . . quot, so  
 many . . . that

**etsi**, although, though, even if

**licet**, although, granted that

## NOTES

*canere* is the more normal word for *to sing*; Virgil famously stated *arma virumque cano*, “I sing of arms and of the man” (referring, naturally, to Æneas); *cantare* means more *to chant*, of the sort we do in church.

The Church grants an *imprimatur*, *let it be printed*; and a *nihil obstat*, *nothing hinders*, to works that do not offend the Faith.

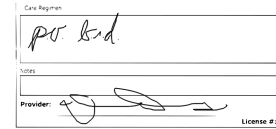
Do not confuse *licet* the verb, which means *it is permitted*, with *licet* the conjunction,

which means *although* or *granted that*. The latter is a specialized version of the former, a verb which was used parenthetically for so long that it became a conjunction.

Notably, *licet* can be used in the active or passive with no difference in meaning.

*inquit* is a “defective” verb, and contains only this single form.

Doctors often, to this day, use a great deal of Latin in their prescriptions. This vocabulary list provides some examples. The abbreviations “s.i.d.,” “b.i.d.,” and “t.i.d.” refer to *semel in die*, *bis in die*, and *ter in die*; “once in a day,” “twice in a day,” and “three times in a day” respectively. Many other abbreviations, such as “p.o.” (*per os*), are Latin-based, as well.



*vere* can also be used to emphasize another adverb or an adjective, in the same sense that we use *very* in English.

*oportet* will take either a dative and infinitive (e.g., *oportet mihi orare*, *it is necessary for me to pray*), or a subjunctive without *ut*; e.g., *oportet orem*.

## EXERCITIA 6.15

**32.** Translate the following into English. **Resp. 32(a)** Cum fortiter locutus sit, clare nihilum cognovit. **Resp. 32(b)** Cum hirundines canit, tempestas non venit. **Resp. 32(c)** Cum hirundines canat, populus exultat. **Resp. 32(d)** Væ mundo a scandalis! Necessè est enim ut veniant scandala: verumtamen væ homini illi, per quem scandalum venit. (Mt 18:7) **Resp. 32(e)** Et dicebat eis: Quocumque introieritis in domum, illic manete donec exeatis inde. (Mc 6:10) **Resp. 32(f)** Respondit ei Jesus: Animam tuam pro me pones? amen amen dico tibi: non cantabit gallus, donec ter me neges. (Jo 13:38) **Resp. 32(g)** Jejuno bis in sabbato, decimas do omnium quæ possideo (Lc 18:12). **Resp.**

**33.** Translate the following into Latin. **Resp. 33(a)** Although he talks very much, he says very little. **Resp. 33(b)** He kept going until he fell. **Resp. 33(c)** When the feast happens, the people rejoice. **Resp. 33(d)** Though I told him twice, he didn’t understand. **Resp. 33(e)** You can stay as long as I stay. **Resp. 33(f)** When I eat, I eat very little. **Resp.**

## LECTIO 6.16 GERUNDA GERUNDIVAQUE GERUNDS AND GERUNDIVES

**A**NOTHER GRAMMATICAL CONCEPT THAT consistently mystifies English speakers is that of the gerund and the gerundive. Despite this mystification, they are really rather simple concepts. Gerunds and gerundives are simply verbs being used as nouns or adjectives, and take special forms to be so used.

*Gerunds* are verbal nouns; that is, a verb being used as a noun. It declines exactly like a normal second declension neuter noun; however, it is modified by using adverbs. It is *active* in meaning.

To form the gerund, remove the *-s* from the present active participle, add *-d-*, and then add the appropriate second declension neuter ending; this formation applies to both normal and deponent verbs. The nominative form, which is rare, is simply the present active infinitive:

Nom.	<i>laudare</i>	<i>monere</i>	<i>legere</i>	<i>capere</i>	<i>venire</i>
Gen.	laudandi	monendi	legendi	capiendi	veniendi
Dat.	laudando	monendo	legendo	capiendo	veniendo
Acc.	laudandum	monendum	legendum	capiendum	veniendum
Abl.	laudando	monendo	legendo	capiendo	veniendo

Some gerunds are very common in expressions we use in the middle of English speech. E.g., a criminal has a certain *modus operandi*.

These will look like normal nouns, and will be inserted into sentences accordingly:

(116) *Audiendo didicimus.*  
by hearing we learned  
We learned by hearing.

(117) *Causa cenam manducandi ad domum ingressa est.*  
for the sake dinner of eating to the house she came  
She came to the house to eat dinner.

(118) *Venit ad Jerusalem ad Jesum videndum.*  
he came to Jerusalem in order Jesus seeing  
He came to Jerusalem in order to see Jesus.

These last two constructions, particularly the last, are *very* common; the combination of *ad* and the gerund is definitely one with which the student should be acquainted.

A *gerundive*, on the other hand, is a verbal *adjective*; it is *passive* in meaning, and because it is an adjective which can modify any noun, it comes in both singular and plural forms. Ultimately, it is simply a future passive participle, which is used with a few specialized meanings.

To form the gerundive, simply take the gerund and morph it into a normal first-second declension adjective:

laudandum  
↓  
laudandus, laudanda, laudandum

Clearly, this is simply the future passive participle of a verb, with which we became acquainted back in Lesson 6.7, on page 120.

Just like other adjectives, gerundives can be used substantively. We see this in Catholic Latin most often in the references to those who are to receive the Sacraments; e.g., to the *baptizandi*, literally *those who are to be baptized*.



- (119) *Baptizandi procedunt ad altare.*  
 those to be baptized go forth to the altar  
 The people who are to be baptized proceed to the altar.

But they can also be used merely as adjectives; remember to interpret these usages in a passive way:

- (117) *Dicitur ab audiendis mulieribus.*  
 it was said by to be heard the women  
 It was said by the women who are heard.  
 It was said by the women who must be heard.

One of the common expressions utilizing gerundives is *habendum et tendendum*, roughly *to be had and to be held*. We have also met the passive periphrastic, back on page 120; rather than analyzing this construction as a future passive participle, we can analyze it as a gerundive; though this will, of course, amount to the same thing.

- (118) *Filii mei baptizandi sunt.*  
 sons my to be baptized are  
 My sons must be baptized.

Many English words are essentially gerundives used substantively; e.g., *agenda*, a neuter plural, meaning *things which must be done*.

Distinguishing between a gerund and a gerundive is not always trivial; we must carefully determine by context whether an active or passive usage was intended.

## VOCABULARIUM 6.13

**átrium, átrii, n.**, *atrium; reception hall*  
**ambo, ambónis, m.**, *lectern, ambo*  
**fumus, fumi, m.**, *smoke; steam*  
**saccus, sacci, m.**, *bag, sack*  
**sonus, soni, m.**, *sound, noise*  
**thronus, throni, m.**, *throne*  
**reus, rei, m.**, *guilty party; sinner*  
**áquila, áquilæ, f.**, *eagle*  
**colúmba, colúmbæ, f.**, *dove, pigeon*  
**avarítia, avarítia, f.**, *greed, avarice*  
**frequéntia, fréquentia, f.**, *crowd*  
**ignorántia, ignorántia, f.**, *ignorance*  
**inimicitia, inimicitia, f.**, *enmity; hostility*

**amicítia, amicítia, f.**, *friendship*  
**iracúndia, iracúndia, f.**, *passion*  
**latrína, latrína, f.**, *latrine, privy*  
**cura, curæ, f.**, *concern, worry; attention, care*  
**fames, famis, f.**, *hunger*  
**tribus, tribus, f.**, *tribe*  
**rubus, rubi, m.**, *bramble, briar; prickly shrub*  
**reus, rea, reum**, *guilty*  
**ingens, ingentis**, *not natural, immoderate*  
**suspéndo, suspéndere, suspéndi, suspén-**  
**sum**, *to hang up, to suspend*  
**duro, duráre, durávi, durátum**, *to harden;*  
*to last, remain; to endure*

<b>indúro, induráre, indurávi, indurátum, to harden</b>	<b>exáspero, exasperáre, exasperávi, exasperátum, to roughen; to irritate</b>
<b>impétro, impetráre, impetrávi, impetrátum, to ask and obtain; to procure</b>	<b>provídeo, providére, provídi, provísium, to foresee; to provide for, to make provision for (with dat.)</b>
<b>jurgo, jurgáre, jurgávi, jurgátum, to quarrel; to scold</b>	<b>pérago, perágere, perégi, peráctum, to disturb; to finish; to kill</b>
<b>objurgo, objurgáre, objurgávi, objurgátum, to scold, to reproach</b>	<b>evínco, evíncere, evíci, evíctum, to overcome, conquer, subdue</b>
<b>sono, sonáre, sonávi, sonátum, to make a noise</b>	<b>salvo, salváre, salvávi, salvátum, to save</b>
<b>ínsóno, insonáre, insonávi, —, to resound</b>	<b>muto, mutáre, mutávi, mutátum, to change</b>
<b>pérsono, personáre, personávi, personátum, to proclaim, resound</b>	<b>immuto, immutáre, immutávi, immutátum, to transform</b>
<b>résono, resonáre, resonávi, resonátum, to resound, to sound again</b>	<b>ait, he/she/it says; it is said</b>
<b>áspero, asperáre, asperávi, asperátum, to roughen; to grate on, to enrage</b>	<b>aiunt, they say</b>

## NOTES

*salvare* is a perfectly respectable word; however, we do tend to see the phrase *salvum facere* more frequently.

*Mutatis mutandis* is a common phrase which combines both a perfect passive participle and a gerundive (that is, a future passive participle). Literally, *with the things which must be changed (mutandis) having been changed (mutatis)*, signifying that we have changed those factors which we must change before drawing our conclusion.

## EXERCITIA 6.16

34. Translate the following into English. **Resp. 34(a)** Deus laudandus est. **Resp. 34(b)** Agenda agenda sunt. **Resp. 34(c)** Preces audiendas ad deprecandum venit. **Resp. 34(d)** Radice interfecta, arbor stans in aula mortua est. **Resp. 34(e)** Filii hominis, in medio domus exasperantis tu habitas: qui oculos habent ad videndum, et non vident, et aures ad audiendum, et non audiunt: quia domus exasperans est. (Ez 12:2) **Resp. 34(f)** Et magna nobis cura, ingentique studio providendum est, ne una tribus deleatur ex Israel (Jdc 21:17). **Resp. 34(g)** Cernens autem Dominus quod perageret ad videndum, vocavit eum de medio rubi, et ait: Moyses, Moyses. Qui respondit: Adsum. (Ex 3:4) **Resp. 34(h)** Unde providendum est paci omnium provinciarum. (Est 16:8) **Resp.**

35. Translate the following into English. If you can do so reasonably, use a gerund or gerundive, even if easier ways of phrasing are available. **Resp. 35(a)** Things must be done if

we are to win the battle. **Resp. 35(b)** We are saved by virtues which must be merited. **Resp. 35(c)** In words that must be heard, we find wisdom. **Resp. 35(d)** Those who will be saved must act. **Resp.**

## DICAMUS 29

Gerunds and gerundives are constant sources of headaches; but take heart! They are also one of the most useful constructions in Latin, and are what enable so much of Latin's famously laconic elegance. *Mutatis mutandis* is just one example; you can do it all the time:

175 ***Uxorem amandam amavit hic.***  
*He loved the wife who must be loved.*

176 ***Amandi amabuntur.***  
*Those who must be loved will be loved.*

177 ***Agendis actis . . .***  
*Those things which must be done having been done . . .*

As with the subjunctive, the more practice you can put into this, the better off you'll be.

## LECTIO 6.17 VERBI CONCLUSI VERBS CONCLUDED

**D**ESPITE THE GREAT deal of time we have already spent on verbs, there are still a few interesting little tidbits that will occasionally rise up and shock us. It's worth reviewing these individually.

### SUBJECTS IN THE DATIVE

*nocere*, *placere*, *complacere*, *obœdire*, and *servire* are *intransitive* (that is, they do not take a direct object), and thus their objects will be in the dative. Thus far, there is nothing strange. However, when they are used in the passive, the dative sticks around, in a way that appears surprising on first glance:

(120) *Nocet Christianis imperator.*  
harms the Christians the emperor  
The emperor harms the Christians.

(121) *Nocentur Christianis imperatore.*  
is harmed the Christians by the emperor  
The Christians are harmed by the emperor

In Example 120, nothing seems amiss; we simply have a verb which takes a dative object. In Example 121, however, that dative object is still hanging around. It is possible to translate this in a literal way—*They are harmed to the Christians by the emperor*—but it's stilted and ungrammatical. Ultimately, what we have here is a *dative* being used as a *subject*, which is fun, if nothing else.

There is a similar phenomenon among passive periphrastics, as we saw back on page 121.

## AGENTIVE NOUNS

*Agentive nouns* express the doer of an action, which in English we customarily express with the suffix *-er*: *do* + *-er* yields *doer*. In Latin, we can do this in two ways, one for a male agent and one for a female. Both involve the fourth principal part of the verb; that is, the perfect passive participle.

For a male actor, we remove the ending from the perfect passive participle and add *-or*, *-oris*, forming a third declension noun. Let's consider, for example, the verb **redimo**, **redimere**, **redemi**, **redemptum**, *to buy back*, *to redeem*:

	SING.	PLURAL
NOM.	redemptor	redemptores
GEN.	redemptoris	redemptorum
DAT.	redemptori	redemptoribus
ACC.	redemptorem	redemptores
ABL.	redemptore	redemptoribus

And it means, of course, *redeemer*.

For a female actor, we remove the ending from the perfect passive participle and add the suffix *-rix*, *-ricis*. Let us consider **cano**, **canere**, **cecini**, **cantum**, *to sing*:

	SING.	PLURAL
NOM.	cantrix	cantrices
GEN.	cantricis	cantricum
DAT.	cantrici	cantricibus
ACC.	cantricem	cantrices
ABL.	cantrice	cantricibus

And it means, of course, *singer*.

Notice, though, that not every fourth principal part ends in *-t*. This isn't a problem for a masculine agentive noun; the *-or* ending works on any stem, e.g., *expulsum* → *expulsor*. The

feminine form, however, will either replace the *-s-* with *-t-*—yielding *expultrix*—or insert an extra *-t-*, as in *tonsum* → *tonstrix*. If inserting the *-t-* produces too much of a tongue-twister, drop the *-s-*; and when all else fails, look it up.

## ABSTRACT NOUNS

By stripping the ending from the present active infinitive, and adding an appropriate ending, we can turn a verb into a noun which expresses that action, or its result. For example, consider the verb **trado, tradere, tradidi, traditum, to hand down**:

tradere → trad- → traditio

This forms a noun which means *a handing down*; that is, *tradition*: **traditio, traditio-nis, f.** We can do the same thing with any conjugation, of course, with a number of different possible endings. Often, we use the fourth principal part of the verb:

monere → **monitus, monitus, m.**

sentire → **sensus, sensus, m.**

*monere, to warn* or *advise*, becomes **monitus, monitus, m., warning** or *advice, counsel*. *sentire, to feel*, becomes **sensus, sensus, m., a feeling**.

legere → leg- → **legio, legionis, f.**

regere → reg- → **regio, regionis, f.**

*legere, to gather, collect*, becomes **legio, legionis, f., that which is gathered**; that is, a legion, or army. *regere, to rule, to direct*, becomes **regio, regionis, f., that to which one is directed** or *a direction*; that is, a region, to which we have directed another.

scriptus → script- → **scriptura, scripturæ, f.**

creatus → creat- → **creatura, creaturæ, f.**

*scribere* yields **scriptura, scripturæ, f., that which is written**—and, more specifically, Scripture. *creare, to create*, yields **creatura, creaturæ, f., that which is created**—that is, a *creature*.

## INCHOATIVE VERBS

Latin has a productive infix (that is, a unit stuck inside a word, rather than to the beginning or end) that produces *inchoative* verbs; that is, verbs that indicate that an action is beginning or increasing. This infix only operates on the present-stem forms; the perfect-stem forms remain unchanged.

Let us consider the verb **tremo, tremere, tremui, —, to tremble, shake**:

tremo + *-sc-* → tremisco, tremiscere

This forms a new verb, **tremisco, tremiscere, tremui, —, to begin to shake** or **to increasingly shake**. Because it is imperfective in nature (that is, it's an ongoing process, uncompleted), it makes no sense for it to effect the perfect (that is, completed) tenses.

When we're producing an inchoative from a first conjugation verb, we use *-asco, -ascere*; a second, we use *-esco, -escere*; a third, third -io, or fourth, *-isco, -iscere*.

While this is "productive" (in the sense that it can be used to form new words), don't go crazy with this construction. Oftentimes, a word already exists that covers the necessary meaning; for example, there's no need for *dormisco* when *obdormire* is already there. Also, in many cases the inchoative verb has nearly the same, or even the same, meaning as the normal verb; indeed, *tremiscere* is one example. But it is good to know the principle which produces these forms.

## FREQUENTATIVE VERBS

*Frequentative* verbs are those which express either repeated or stronger action, and can be formed by turning the fourth principal part—that is, the perfect passive participle—into a first conjugation verb. Indeed, we've already seen an example of this:

**cano, canere, cecini, cantum (to sing)**

↓

*cantum* → *cant-*

↓

**canto, cantáre, cantávi, cantátum (to chant)**

If the original verb is already first conjugation, then we use *-it-* to form the new verb:

**volo, voláre, volávi, volátum (to fly)**

↓

*volatum* → *volat-* → *volit-*

↓

**volito, volitáre, volitávi, volitátum (to fly about)**

This can produce some pretty handy constructions; e.g., *dictum* → **dicto, dictáre, dictávi, dictátum, to say repeatedly; to dictate**; which also gives rise to the noun **dictátor, dictatóris, m., dictator**.

## DESIDERATIVE VERBS

*Desiderative* verbs indicate a desire for what the root word is expressing, and is formed by taking the fourth principal part and inserting *-urio, -uríre* into it. These will turn into very normal and orthodox four conjugation verbs:

**edo, édere, edi, esum (to eat)**

*esum* → *es-* + *urio*

**esúrio, esuríre, esurívi, esúritum (to be hungry)**

Obviously, this can be used very creatively; e.g., *cenare* → *cenaturire*, *to dine* → *to want to dine*.

Be aware that there are verbs with this *-uríre* ending that are *not* desideratives; but not many.

## DIMINUTIVE VERBS

*Diminutive* verbs indicate a feeble or weak action, and are formed by inserting the syllable *-ill-* onto the fourth principal part, and using that to make a first conjugation verb:

**cano, canere, cecini, cantum (to sing)**

*cantum* → *cant-* + *-ill-* + *-o*

**cántillo, cantilláre, cantillávi, cantillátum (to warble, chirp)**

These are seldom seen formally, but can be useful in discourse; e.g., when trying to be humble about (or reduce expectations concerning) a writing, one might say, rather than *scripsi* (*I wrote*), that *scriptillavi*, *I scribbled*, in much the same way one might speak about one's "little book" regardless of its actual size.

## INTENSIVE VERBS

*Intensive* verbs are those which state an action performed with strength, eagerness, or passion. They are formed by taking the first principal part; removing an *-i-* if there is one; and inserting the syllable *-ess-*:

**capio, capere, cepi, captum (to take)**

*capio* → *cap-* + *-ess-* + *-o*

**capéssso, capéssere, capéssivi, capéssitum (to grab eagerly)**

The formation of the third principal part is not always obvious; broadly speaking, most do *not* follow the pattern of *capesso*, and have simply an *-i*; e.g., *feci* → *facessi*.

Again, it is important not to get too carried away with these constructions; they are useful, and they will often reveal the meaning of a verb you encounter without you having to look it up. But keep in mind that sometimes they are unnecessary; there may already be a verb with the meaning you desire. So be aware of these, but be hesitant to use them, taking advantage only when you're confident that no better verb exists, or when you're just stuck and have no other option.

## GENITIVE AND ABLATIVE OBJECTS

There are a few verbs which, for historical reasons the details of which are quite beyond the scope of this little book, take their objects in the ablative or the genitive. These are often verbs of wanting, lacking, or needing, as well as of plenty.

(122) *Eguit pecunia.*  
 he lacked money  
 He was in want of money.

(123) *Indiguit pecuniæ.*  
 he needed money  
 He needed money.

We have used the ablative in the first example and the genitive in the second; for both verbs, these can be switched without change in meaning.

The list of verbs with this odd property is small enough that we can make it here:

**cáreo, carére, cárui, cáritus**, to lack, to be without (w/ abl. or gen.)

**égeo, egére, égui, —**, to need, lack, want of (w/ abl. or gen.)

**indígeo, indígere, indígui, —**, to need, require (w/ abl. or gen.)

**utor, uti, usus sum, —**, to use (w/ abl.)

**dignor, dignári, dignátus sum, —**, to see fit, to behoove (w/ abl.)

**lætor, lætári, lætátus sum, —**, to rejoice (w/ abl.)

**glórior, gloriári, gloriátus sum, —**, to boast, brag; glory in, pride oneself in (w/ abl.)

**abutor, abuti, abusus sum, —**, to use up, misuse, waste (w/ abl.)

**fruor, frui, fructus sum, —**, to enjoy, delight in (w/ abl.)

**pérfruor, pérfrui, perfrúctus sum, —**, to have full enjoyment of (w/ abl.)

**fungor, fungi, functus sum, —**, to perform, be engaged in (w/ abl.)



**defúngor, defúngi, defúctus sum**, —, *to have done with, to settle (w/ abl.)*  
**perfúngor, perfúngi, perfúctus sum**, —, *to perform, discharge (w/ abl.)*  
**miséreor, miseréri, misertus sum**, —, *to have mercy on (w/ gen.)*  
**nitor, niti, nisus/nixus sum**, —, *to press upon, to struggle (w/ abl.)*  
**potior, potiri, potitus sum**, —, *to possess, to take possession of (w/ abl.)*  
**tádeo, tádere, tádui, táditum**, *to be tired, weary, sick of (w/ gen.)*  
**vescor, vesci**, —, —, *to feed on (w/ abl.)*

Best to commit these to memory; although most of these verbs are unusual in ecclesiastical texts, they are still useful.

In addition to these, verbs which involve *value* or *esteeming*, as well as those involving buying, selling, hiring, and letting, will put an indefinite value in the genitive. A definite value will be put in the ablative.

(124) *Vendidi rædam pretii justí.*  
 I sold the car of a price fair  
 I sold the car for a fair price.

(125) *Vendidi rædam tribus millibus dollaribus.*  
 I sold the car by three thousand dollars  
 I sold the car for three thousand dollars.

Verbs of memory, whether of remembering or of forgetting, will often also take the genitive, though sometimes they take the expected accusative.

(126) *Meminit vir præsentorum.*  
 remembers the man present things  
 The man remembers present things.

(127) *Dominus obliviscitur peccatorum.*  
 the Lord forgets of the sins  
 The Lord forgets sins.

These are not really objects, of course, but more instrumental; but since they look so much like objects to our English-speaking eyes, we typically refer to them as such.

## DATIVE OBJECTS

On the other hand, there are many verbs that take their objects in the dative; these are verbs that seem to take a direct object to us, but which in Latin we interpret more as merely *benefitting* or *harming* someone, and thus these are more properly thought of us as datives of benefit or of reference rather than truly objects. However, since grammatically they *appear to be* objects, we often refer to them as such.

This list of verbs is longer, but still finite, and thus can be listed, as well:

- auxílior, auxiliári, auxiliátus sum, —, to help (w/ dat.)**
- médeor, medéri, —, —, to heal, cure, comfort (w/ dat.)**
- opítulor, opitulári, opitulátus sum, —, to bring aid to, to help (w/ dat.)**
- subvénio, subveníre, subvéni, subvéntum, to come to help, assist, rescue (w/ dative)**
- fáveo, favére, favi, fautus, to favor (w/ dat.)**
- stúdeo, studére, stúdui, \*, to desire, to be eager for, to study (w/ dat.)**
- páreo, parére, páruí, páritum, to obey, to be subject to; to appear, be visible (w/ dat.)**
- óbsequor, obséqui, obsecútus sum, —, to yield to, humor (w/ dat.)**
- obœdio, obœdíre, obœdívi, obœditum, to obey, to submit to (w/ dat.)**
- pláceo, placére, plácui, plácitum, to please; to give pleasure to (with dat.)**
- compláceo, complacére, complácui, complácitum, to please; to be agreeable to (w/ dat.)**
- displíceo, displicére, displicui, displicitum, to displease (w/ dat.)**
- indúlgeo, indulgére, indúlsi, indúltus, to indulge, to grant, bestow (w/ dat.)**
- sérvio, servíre, servívi, sérvitum, to serve; to be a slave to (w/ dat.)**
- nóceo, nocére, nócuí, nócitum, to harm, hurt, injure (w/ dat.)**
- advérsor, adversári, adversátus sum, —, to be against, to oppose (w/ dat.)**
- obsto, obstáre, obstávi, obstátum, to oppose, to hinder (w/ dat.)**
- repúgno, repugnáre, repugnávi, repugnátum, to oppose (w/ acc.); to be incompatible with (w/ dat.)**
- ímpero, imperáre, imperávi, imperátum, to rule over; to order; to command (w/ dat.)**
- præcípio, præcípere, præcípi, præcéptum, to take in advance; to command; to teach, instruct (w/ dat.)**
- suádeo, suadére, suasi, suasum, to urge, recommend, persuade (w/ dat.)**
- persuádeo, persuadére, persuási, persuásum, to persuade, convince (w/ dat.)**
- fido, fidere, fisis sum, —, to trust in, have confidence in (w/ dat.)**
- confido, confidere, confisus sum, —, to trust in (w/ dat.)**
- diffido, diffidere, diffisus sum, —, to distrust (w/ dat.)**
- parco, párcere, pepérci, parsum, to spare (w/ dat.); to forebear, refrain from (w/ dat.)**

**ignósco, ignóscere, ignóvi, ignótum**, to pardon, forgive (w/ dat.)

**invídeo, invidére, invídi, invísium**, to envy (w/ dat.)

**iráscor, irascári, irascátus sum**, —, to become angry; to be angry at (w/ dat.)

Many of these verbs are quite common, in ecclesiastical and other texts, and when studying them we should ensure that we remember the dative part well.

In addition to the above, the compounds of *esse* frequently take the dative in this way. E.g., *prodest mihi*, *it profits me*; or, more literally, *it is profitable to me*.

## SUPINES

Many grammars refer to the *supine*, which this text has thus far studiously avoided. Your humble author doesn't find this label particularly helpful for understanding what is happening when it is used, but because many texts refer to it, the student should be at least passingly familiar with it.

The supine is a verbal noun, of the fourth declension, which only has two cases, the accusative and the ablative, both only in the singular. When used in the accusative, it expresses purpose:

- (128) *Mittit ad auxiliatum viro.*  
 he sent for help to the man  
 He sent to the man for help.

This construction is pretty unusual in ecclesiastical texts, and should probably be analyzed as a simple use of a participle; in other words, translate this as *he sent to the man for having been helped*.

In the ablative, it is a simple ablative of respect:

- (129) *Mirabile dictu!*  
 wonderful by having been said  
 Wonderful to say!

This phrase (*mirabile dictu*) is a common Latin proverb, used both sincerely (to express delight) and sarcastically (to feign surprise).

This ablative participle is often also combined with a few other words, like *fas* (and *nefas*), *opus*, and adjectives to express similar ideas:

- (12z) *Est fas illum dictu.*  
 it is lawful that to be said  
 It is lawful to say that.

- (12ξ) *Est bonum illum dictu.*  
 it is good that to be said  
 It is good to say that.

In ecclesiastical texts, we'd normally expect an infinitive for these uses, but the student may still occasionally encounter it.

## VOCABULARIUM 6.14

- æs, æris, n.**, *copper, bronze, brass; gong*  
**affectus, affectus, m.**, *affection, passion, love; disposition, condition*  
**apis, apis, f.**, *bee*  
**latro, latronis, m.**, *robber, bandit*  
**regio, regionis, f.**, *area, region*  
**mendacium, mendacii, n.**, *lie, falsehood*  
**mendax, mendacis**, *lying, deceitful*  
**desertus, deserta, desertum**, *deserted; forsaken*  
**assiduus, assidua, assiduum**, *constant, regular*  
**commodo, commodare, commodavi, commodatum**, *to lend; to hire; to give, bestow, provide*  
**accommodo, accommodare, accommodavi, accommodatum**, *to adapt, to adjust to; to fit, to suit*  
**accuso, accusare, accusavi, accusatum**, *to accuse; to blame*  
**noceo, nocere, nocui, nocitum**, *to harm, hurt, injure (w/ dat.)*  
**complacéo, complacere, complacui, complacitum**, *to please; to be agreeable to (w/ dat.)*  
**servio, servire, servivi, servitum**, *to serve; to be a slave to (w/ dat.)*  
**obædio, obædire, obædivi, obæditum**, *to obey, to submit to (w/ dat.)*  
**claudio, claudere, clausi, clausum**, *to close, shut*  
**conclúdo, conclúdere, conclúsi, conclúsum**, *to shut up, confine, contain; to conclude, finish*  
**inclúdo, inclúdere, inclúsi, inclúsum**, *to shut in, imprison*  
**exclúdo, exclúdere, exclúsi, exclúsum**, *to shut out, exclude*  
**parco, párcere, pepérci, parsum**, *to spare (w/ dat.); to forebear, refrain from (w/ dat.)*  
**ampléctor, amplécti, ampléxus sum, —**, *to surround; to embrace*  
**apério, aperire, apérui, apértum**, *to uncover; to open*  
**páreo, parére, páruí, páritum**, *to obey, to be subject to; to appear, be visible (w/ dat.)*  
**appáreo, apparére, appárui, appáritum**, *to appear, be visible*  
**árdeo, ardére, arsi, arsum**, *to burn*  
**incárno, incarnáre, incarnávi, incarnátum**, *to make into flesh*  
**fallo, fállere, fefélli, falsum**, *to deceive; to be mistaken; to fail*  
**méntior, mentíri, méntitus sum, —**, *to lie, deceive*  
**jam**, *now (w/ present); already (w/ past); soon (w/ future)*  
**an**, *can it be that; whether (when utrum . . . an); or; either*  
**evax, evoe**, *hurrah!*  
**ha, he, ha!**  
**au, hei, heu, eheu, hoi, væ**, *alas, woe; an interjection expressing grief or pain*

**aha, atat, attate, ehem, hui**, interjections expressing surprise  
**hem, vah, vaha, iohia**, interjections expressing derision  
**euge, eugepæ, heia**, well done; interjections expressing praise  
**heus, eho, ehodum**, hey; interjections for getting attention

## NOTES

*complacere* (but not *placere*) can be used in the active or passive with no difference in meaning. *Parce, Domine, Spare (us), O Lord*, is a common expression in prayers.



# CAPUT 7

## LECTIONES PRACTICÆ

### PRACTICAL READINGS

**P**RACTICE MAKES PERFECT, AS THE SAYING goes; and no matter how cliché it may have become over the years, it remains good and useful advice. The only way to improve in a language, including Latin, is to *use it regularly*. Our *Dicamus* has intended to get the student using Latin frequently throughout the day; but sitting down and working through texts, particularly difficult texts, is still necessary.

First and foremost, the student should *pray the Mass*, and should do so with attention to the Latin grammar therein. Missal texts are available everywhere, and so this practice has not been included in this volume. But familiarity with the liturgy is a chief benefit of learning Latin, and the student's time cannot be better spent than in this. It's also worth noting that you've already learned all the vocabulary from the Mass, so you won't need to look anything up.

Any text that the student is really interested in reading can serve as useful practice, as well. The student is cautioned that the Church Fathers, while being an unspeakably deep wellspring of wisdom and enlightenment, are also quite difficult. Your author often thinks of an old priest he once knew, who noted that they had their classes in Latin and spoke Latin fluently, but still had a great deal of trouble when they came across certain passages of St. Augustine. Still, difficult as it is, the effort is certainly very much worthwhile. Medieval writers, such as St. Thomas Aquinas, are easier to get through, and oftentimes similarly enlightening.

Unfortunately, recent Church documents are *not* good samples, particularly those composed after the recent council. Mostly these were originally written in some vernacular language, typically Italian or French, and translated into Latin by scholars who seem to delight in difficult and obscure constructions and vocabulary. The student is advised to go elsewhere for practical work.

Here, we have cobbled together a few texts which will likely be both enlightening and useful practice. But first, now that truly complex sentences will be encountered, it will probably help to give a general guide to how to translate Latin texts.

### HOW TO TRANSLATE

**First: Find the verb.** This is a difficult thing to get used to, as in English we are accustomed to always finding the *subject* first; but in Latin, the verb is the key to everything. Find the verb; determine its mood, voice, tense, and most importantly person and number, and you are halfway to understanding the whole sentence already.

It is a long-running joke among Latin students that, in Cicero, the verb will almost always come at the very end of an incredibly long sentence, and that the reader will forget the beginning of the sentence by the time it finally shows up. While this is obviously an exaggeration, the importance of finding the verb is *not*. Find the verb, before you do anything else.

**Next: Find the subject.** Now that you've identified the verb, finding the subject should be easy. If the verb is first or second person, you know the subject already, and need only check for adjectives in the nominative (singular or plural, depending on the number of the verb) that might change it. If the verb is third person, you need to look for a nominative (again, singular or plural, depending on the number of the verb) as the subject. If you don't find one, the subject is a carryover from the previous phrase; if you do, then there you are.

**Find any objects, both direct and indirect.** Does the verb allow for direct objects? What about indirect objects? Find those accusatives, and verify that they are actually direct objects and not some special use of the accusative that we have learned. As much as we've talked about word order being irrelevant in Latin, prepositions will normally stay pretty close to their objects, so you should be able to tell which accusative, if any, is the direct object and which is doing something else without much trouble. The same goes for datives and indirect objects.

**Resolve everything else.** Resolve all the various ablatives, non-object uses of the accusative and dative, and adverbs.

**Go one clause at a time.** If you have a relative clause, pause working through your main clause and do that one first. For conditionals, find your protasis, translate it, and then find your apodosis and translate that. You can't do more than one complete clause at a time; so do them one at a time and put them together at the end.

**This process isn't as scary as it looks.** Glancing up and down these instructions might seem frightening; but don't be. Remember, *Latin is easy*. Before long, this will increasingly become second nature to you; and soon, you'll be doing some or all of these steps without any thought at all.

Remember the Roman toddler begging his mother for a cookie. *Da mihi crustulum, mater.* That's all there is to it! An infant can, and countless infants have, learned everything you've studied so far. Take heart; practice; and let the language come to you.

*Laudetur Jesus Christus!*



## ANIMA CHRISTI

Anima Christi, sanctifica me.  
 Corpus Christi, salva me.  
 Sanguis Christi, inebria<sup>2</sup> me.  
 Aqua lateris Christi, lava me.  
 Passio Christi, conforta<sup>3</sup> me.  
 O bone Jesu, exaudi me.  
 Intra tua vulnera absconde<sup>4</sup> me.  
 ne permittas me separari a te.  
 Ab hoste<sup>5</sup> maligno defende me.  
 In hora mortis meæ voca me.  
 Et jube me venire ad te,  
 ut cum sanctis tuis laudem te,  
 in sæcula sæculorum. Amen.

## ORATIO SANCTI AMBROSII ANTE MISSAM

Ad mensam dulcissimi convivii<sup>6</sup> tui, pie Domine Jesu Christe, ego peccator de propriis meis meritis nihil præsumens, sed de tua confidens misericordia et bonitate<sup>7</sup>, accedere vereor<sup>8</sup> et contremisco. Nam cor et corpus habeo multis criminibus maculatum<sup>9</sup>, mentem et linguam non caute<sup>z</sup> custoditam. Ergo, o pia Deitas, o tremenda<sup>ε</sup> majestas, ego miser, inter angustias<sup>10</sup> deprehensus, ad te fontem misericordiæ recurro, ad te festino<sup>11</sup> sanandus, sub tuam protectionem fugio; et quem Judicem sustinere nequeo<sup>12</sup>, Salvatorem habere suspiro. Tibi, Domine, plagas<sup>13</sup> meas ostendo, tibi verecundiam<sup>14</sup> meam detego. Scio peccata mea multa et magna, pro quibus timeo; spero in misericordias tuas, quarum non est numerus.

<sup>2</sup>**inébri**o, **inebriáre**, **inebriávi**, **inebriátum**, to intoxicate, make drunk.

<sup>3</sup>**confórto**, **confortáre**, **confortávi**, **confortátum**, to strengthen greatly.

<sup>4</sup>**abscóndeo**, **abscondére**, **abscóndui**, **abscónditum**, to hide, conceal; to shelter.

<sup>5</sup>**hostis**, -is, m/f., enemy.

<sup>6</sup>**convívium**, -i, n., banquet, feast, dinner.

<sup>7</sup>**bónitas**, **bonitátis**, f., goodness, kindness.

<sup>8</sup>**véreor**, **veréri**, **véritus sum**, —, to revere, respect; to dread.

<sup>9</sup>**máculo**, **maculáre**, **maculávi**, **maculátum**, to blemish, pollute, taint. Obviously formed from **macula**, -æ, f., which we already know.

<sup>z</sup>**cautus**, -a, -um, cautious, careful.

<sup>ε</sup>**treméndus**, -a, -um, terrible, awe-inspiring.

<sup>10</sup>**angústia**, -æ, f., narrow place or passage; see also **angústus**, -a, -um, narrow, steep.

<sup>11</sup>**festíno**, **festináre**, **festinávi**, **festinátum**, to hurry, hasten.

<sup>12</sup>**néqueo**, **nequíre**, **nequív**i, **nequítum**, to be unable.

<sup>13</sup>**plaga**, -æ, f., stroke, blow; wound.

<sup>14</sup>**verecúndia**, -æ, f., shame; modesty.

Respice ergo in me oculis misericordiæ tuæ, Domine, Jesu Christe, Rex æterne, Deus et homo, crucifixus propter hominem. Exaudi me sperantem in te; miserere mei pleni miseriis et peccatis, tu qui fontem miserationis numquam manare<sup>15</sup> cessabis.

Salve, salutaris victima, pro me et omnia humano genere in patibulo<sup>16</sup> Crucis oblata. Salve, nobilis, et pretiose<sup>17</sup> sanguis, de vulneribus crucifixi Domine mei Jesu Christi profluens, et peccata totius mundi abluens<sup>18</sup>.

Recordare, Domine, creaturæ tuæ, quam tuo Sanguine redemisti. Pænitet<sup>19</sup> me peccasse, cupio<sup>17</sup> emendare<sup>16</sup> quod feci. Aufer ergo a me, clementissime Pater, omnes iniquitates et peccata mea; ut, purificatus<sup>20</sup> mente et corpore, digne degustare<sup>21</sup> merear Sancta sanctorum. Et concede, ut hæc sancta prælibatio<sup>22</sup> Corporis et Sanguinis tui, quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio<sup>23</sup>, sit turpium<sup>24</sup> cogitationem effugatio ac bonorum sensuum regeneratio, operumque tibi placentium salubris<sup>25</sup> efficacia<sup>26</sup>, animæ quoque et corporis contra inimicorum meorum insidias<sup>27</sup> firmissima tuitio<sup>28</sup>. Amen.

## ADESTE, FIDELES

Adeste, fideles,  
læti triumphantes<sup>29</sup>!  
Venite, venite in Bethlehem<sup>27</sup>!  
Natum<sup>26</sup> videte  
Regem angelorum!  
Venite, adoremus;  
venite, adoremus;  
venite, adoremus Dominum!

<sup>15</sup>mano, manáre, manávi, manátum, to flow, pour; to wet.

<sup>16</sup>patíbulum, -i, n., yoke; gibbet.

<sup>17</sup>pretiósus, -a, -um, costly; precious; of great value.

<sup>18</sup>ábluo, ablúere, áblui, ablútum, to wash away.

<sup>19</sup>pæníteo, pænitére, pænítui, —, to displease; essentially the opposite of *placere*.

<sup>17</sup>cúpio, cúpere, cupívi, cúpitum, to wish for, to want.

<sup>16</sup>émendo, emendáre, emendávi, emendátum, to correct, amend, repair.

<sup>20</sup>purífico, purificáre, purificávi, purificátum, to purify.

<sup>21</sup>gusto, gustáre, gustávi, gustátum, to taste; *degustare* differs very little in meaning.

<sup>22</sup>libátio, -ónis, f., libation; sacrificial offering of drink.

<sup>23</sup>purgo, purgáre, purgávi, purgátum, to make clean, cleanse.

<sup>24</sup>turpis, turpis, turpe, disgraceful, shameful.

<sup>25</sup>salúber, salúbris, salúbre, healthful, beneficial.

<sup>26</sup>éfficax, éfficácis, effective; éfficácia, -æ, f., effectiveness.

<sup>27</sup>insídia, -æ, f., trap, snare; ambush.

<sup>28</sup>túitio, -ónis, f., protection, support.

<sup>29</sup>triúmphans, triumphántis, triumphant; see also *triúmphum*, -i, n., triumph.

<sup>27</sup>An undeclined noun with the obvious meaning.

<sup>26</sup>A participle from the verb *nascor, nasci, natus sum*, —, to be born, used substantively.

Deum de Deo,  
 lumen de lumine!  
 Gestant<sup>30</sup> puellæ viscera!  
 Deum verum,  
 genitum non factum<sup>31</sup>!  
 Venite, adoremus;  
 venite, adoremus;  
 venite, adoremus Dominum!

Cantet nunc io<sup>32</sup>,  
 chorus angelorum!  
 Cantet nunc aula cælestium!  
 Gloria, gloria,  
 in excelsis Deo!  
 Venite, adoremus;  
 venite, adoremus;  
 venite, adoremus Dominum!

Ergo qui natus  
 die hodierna!  
 Jesu, tibi sit gloria!  
 Patris æterni  
 Verbum caro factum<sup>33</sup>!  
 Venite, adoremus;  
 venite, adoremus;  
 venite, adoremus Dominum!

## NARRATIO CONCEPTIONIS ET NATUS S. JOANNIS BAPTISTÆ

The narrative of the Conception and Birth of St. John the Baptist, from Luke 1.

Quoniam quidem multi conati sunt ordinare<sup>34</sup> narrationem<sup>35</sup>, quæ in nobis completæ sunt, rerum: sicut tradiderunt nobis, qui ab initio ipsi viderunt, et ministri fuerunt sermonis<sup>36</sup>: visum est et mihi, assecuto omnia a principio diligenter, ex ordine<sup>37</sup> tibi scribere, optime Theophile,

<sup>30</sup>**gesto, gestâre, gestâvi, gestâtum**, to carry, bear.

<sup>31</sup>Accusatives used throughout here; the objects of the implied verb that we see later, *adoremus*.

<sup>32</sup>An interjection meaning, roughly, *hurray!*

<sup>33</sup>Latin's lack of word order rules throws us most especially in poetry. Here, the genitive *Patris æterni* goes with the noun *Verbum*: *Word of the eternal Father made flesh*.

<sup>34</sup>**órdino, ordinâre, ordinâvi, ordinâtum**, to order, arrange.

<sup>35</sup>**narrâtio, -ónis, f.**, story, narrative.

<sup>36</sup>**sermo, -ónis, m.**, conversation; speech.

<sup>37</sup>**ordo, órdinis, m.**, order, rank.

ut cognoscas eorum verborum, de quibus eruditus<sup>38</sup> es, veritatem. Fuit in diebus Herodis, regis Judææ, sacerdos quidam nomine Zacharias de vice<sup>39</sup> Abia, et uxor illius de filiabus Aaron, et nomen ejus Elisabeth. Erant autem justi ambo ante Deum, incedentes in omnibus mandatis et justificationibus<sup>37</sup> Domini sine querela<sup>36</sup>. Et non erat illis filius, eo quod esset Elisabeth sterilis<sup>40</sup>, et ambo processissent in diebus suis. Factum est autem, cum sacerdotio<sup>41</sup> fungeretur<sup>42</sup> in ordine vicis suæ ante Deum, secundum consuetudinem<sup>43</sup> sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini : et omnis multitudo populi erat orans foris hora incensi. Apparuit autem illi angelus Domini, stans a dextris altaris incensi. Et Zacharias turbatus est videns, et timor irruit<sup>44</sup> super eum. Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua: et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem: et erit gaudium tibi, et exultatio<sup>45</sup>, et multi in nativitate ejus gaudebunt : erit enim magnus coram Domino : et vinum et siceram<sup>46</sup> non bibet, et Spiritu Sancto replebitur adhuc ex utero<sup>47</sup> matris suæ: et multos filiorum Israël convertet ad Dominum Deum ipsorum: et ipse præcedet ante illum in spiritu et virtute Eliæ: ut convertat corda patrum in filios, et incredulos<sup>48</sup> ad prudentiam<sup>49</sup> justorum, parare Domino plebem perfectam. Et dixit Zacharias ad angelum: Unde hoc sciam? ego enim sum senex<sup>47</sup>, et uxor mea processit in diebus suis. Et respondens angelus dixit ei: Ego sum Gabriel, qui asto ante Deum: et missus sum loqui ad te, et hæc tibi evangelizare. Et ecce eris tacens, et non poteris loqui usque in diem quo hæc fiant, pro eo quod non credidisti verbis meis, quæ implebuntur in tempore suo. Et erat plebs exspectans Zachariam: et mirabantur quod tardaret<sup>46</sup> ipse in templo. Egressus autem non poterat loqui ad illos, et cognoverunt quod visionem<sup>50</sup> vidisset in templo. Et ipse erat innuens<sup>51</sup> illis, et permansit mutus<sup>52</sup>. Et factum est, ut impleti sunt dies officii<sup>53</sup> ejus, abiit in

<sup>38</sup>**erúdio, erudíre, erudívi, eruditum**, *to educate, teach, instruct*, yielding an adjective **eruditus, erudíta, eruditum**, *learned, skilled*.

<sup>39</sup>**vicis, vicis, f.**, *turn, change, succession*.

<sup>37</sup>**justificatio, -iónis, f.**, *justification; right-doing; cleansing of injustice*.

<sup>36</sup>**queréla, -æ, f.**, *complaint, grievance; difference of opinion*.

<sup>40</sup>**stérilis, stérilis, stérile**, *sterile, barren, fruitless*.

<sup>41</sup>**sacerdótium, -i, n.**, *priesthood*.

<sup>42</sup>**fungor, fungi, functus sum**, —, *perform, execute; discharge; be engaged in; w/ abl. of function*.

<sup>43</sup>**consuetúdo, -túdinis, f.**, *habit, custom*.

<sup>44</sup>See **ruo, rúere, rui, rutus**, *to destroy, ruin, overthrow; to rush on*. The compounds of this verb focus on the *rush* meaning.

<sup>45</sup>A noun formed from *exsultare*.

<sup>46</sup>**sícera, -æ, f.**, *cider (alcoholic); strong drink*.

<sup>47</sup>**úterum, -i, n.**, *womb; belly, abdomen*.

<sup>48</sup>**incrédulus, -a, -um**, *unbelieving*.

<sup>49</sup>**prudéntia, -æ, f.**, *discretion, good sense; prudence*.

<sup>47</sup>**senex, senis, aged, old**.

<sup>46</sup>**tardo, tardáre, tardávi, tardátum**, *to check, hinder*.

<sup>50</sup>**vísio, -ónis, f.**, *vision*.

<sup>51</sup>**innuo, innúere, innui, innútum**, *to nod; to beckon*.

<sup>52</sup>**mutus, -a, -um**, *silent, mute*.

<sup>53</sup>**offícium, -i, n.**, *duty, obligation, service*.

domum suam: post hos autem dies concepit Elisabeth uxor<sup>54</sup> ejus, et occultabat<sup>55</sup> se mensibus quinque, dicens: Quia sic fecit mihi Dominus in diebus, quibus respexit auferre opprobrium<sup>56</sup> meum inter homines. In mense autem sexto, missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam<sup>57</sup> viro, cui nomen erat Joseph, de domo David: et nomen virginis Maria. Et ingressus angelus ad eam dixit: Ave gratia plena: Dominus tecum : benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis<sup>58</sup> esset ista salutatio<sup>59</sup>. Et ait angelus ei: Ne timeas, Maria: invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum: hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum, et regni ejus non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei: Spiritus Sanctus superveniet<sup>5z</sup> in te, et virtus Altissimi obumbrabit<sup>5c</sup> tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce Elisabeth cognata<sup>60</sup> tua, et ipsa concepit filium in senectute sua: et hic mensis sextus est illi, quæ vocatur sterilis : quia non erit impossibile<sup>61</sup> apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini : fiat mihi secundum verbum tuum. Et discessit ab illa angelus. Exsurgens autem Maria in diebus illis, abiit in montana<sup>62</sup> cum festinatione<sup>63</sup>, in civitatem Juda: et intravit in domum Zachariæ, et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariæ Elisabeth, exsultavit infans<sup>64</sup> in utero ejus: et repleta est Spiritu Sancto Elisabeth: et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat mater Domini mei ad me? Ecce enim ut facta est vox salutationis tuæ in auribus meis, exsultavit in gaudio infans in utero meo. Et beata, quæ credidisti, quoniam perficientur ea, quæ dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea Dominum: et exsultavit spiritus meus in Deo salutari meo. Quia respexit humilitatem<sup>65</sup> ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes<sup>66</sup>, quia fecit mihi magna qui potens est: et sanctum nomen ejus, et misericordia ejus a progenie<sup>67</sup> in progenies timentibus eum. Fecit potentiam

<sup>54</sup>**uxor, uxóris, f., wife.**

<sup>55</sup>**occúlto, occultáre, occultávi, occultátum, to hide, conceal.**

<sup>56</sup>**oppróbrium, -i, n., reproach, disgrace, shame.**

<sup>57</sup>**sponso, sponsáre, sponsávi, sponsátum, to become betrothed, engaged; this compound has no difference in meaning.**

<sup>58</sup>**qualis, -is, -e, what kind.**

<sup>59</sup>**salutátio, -ónis, f., greeting.**

<sup>5z</sup>An obvious combination of *super*acc and *venire*.

<sup>5c</sup>**umbro, umbráre, umbrávi, umbrátum, to cast a shadow on; to shade. This combination is obúmbro, obumbráre, obumbrávi, obumbrátum, to overshadow; to darken; to conceal, defend.**

<sup>60</sup>**cognátus, -i, m., relation, kinsman; cognáta, -æ, f., relation, kinswoman.**

<sup>61</sup>**impossibilis, -is, -e, impossible.**

<sup>62</sup>**montánus, -a, -um, mountainous.**

<sup>63</sup>**festinátio, -ónis, f., hurry, haste, speed.**

<sup>64</sup>**infans, infántis, m/f., infant, child.**

<sup>65</sup>**humilitas, humilitátis, f., insignificance, lowness; humility.**

<sup>66</sup>**generátio, -ónis, f., generation (both act and group of people).**

<sup>67</sup>**progénies, -ei, f., race, family, progeny.**

in brachio suo: dispersit superbos<sup>68</sup> mente cordis sui. Deposuit potentes de sede, et exaltavit humiles. Esurientes implevit bonis: et divites dimisit inanes<sup>69</sup>. Suscepit Israël puerum suum, recordatus<sup>6z</sup> misericordiæ suæ: sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula. Mansit autem Maria cum illa quasi mensibus tribus: et reversa est in domum suam. Elisabeth autem impletum est tempus pariendi, et peperit filium. Et audierunt vicini et cognati ejus quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur<sup>6ε</sup> ei. Et factum est in die octavo, venerunt circumcidere puerum, et vocabant eum nomine patris sui Zachariam. Et respondens mater ejus, dixit: Nequaquam<sup>70</sup>, sed vocabitur Joannes. Et dixerunt ad illam: Quia nemo est in cognatione<sup>71</sup> tua, qui vocetur hoc nomine. Innuebant autem patri ejus, quem vellet vocari eum. Et postulans<sup>72</sup> pugillarem<sup>73</sup> scripsit, dicens: Joannes est nomen ejus. Et mirati sunt universi. Apertum est autem illico<sup>74</sup> os ejus, et lingua ejus, et loquebatur benedicens Deum.

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<sup>68</sup>**supérbus, -a, -um**, *proud; arrogant.*

<sup>69</sup>**inánis, -is, -e**, *void, empty.* See also **ináne, -is, n.**, *emptiness, empty space*, and **inanio, inanire, inanivi, inanitum**, *to empty.*

<sup>6z</sup>**récorior, recordári, recordátum**, —, *to think over; to call to mind, remember.*

<sup>6ε</sup>**congrátulor, congratulári, congratulátus sum**, —, *to congratulate.* This differs very little in meaning from its root, **grátulor, gratulári, gratulátus sum**, —, *to congratulate.*

<sup>70</sup>**nequáquam**, *by no means.*

<sup>71</sup>**cognátio, -ónis, f.**, *consanguinity, blood relations.*

<sup>72</sup>**póstulo, postuláre, postulávi, postulátum**, *to demand, claim; to require; to ask for.*

<sup>73</sup>**pugilláris, -is, m.**, *writing-tablet; also pugilláris, -is, -e, hand-holdable.*

<sup>74</sup>**illico**, *immediately.*

# CAPUT 8

## SUMMA GRAMMATICA

### SUMMARY OF THE GRAMMAR

## NOUNS

<p style="text-align: center;"><b>First Declension</b></p> <p>NOM. mensa mensæ            GEN. mensæ mensarum            DAT. mensæ mensis            ACC. mensam mensas            ABL. mensa mensis</p>	<p style="text-align: center;"><b>Second Decl. Masc.</b></p> <p>NOM. lupus lupi            GEN. lupi luporum            DAT. lupo lupis            ACC. lupum lupos            ABL. lupo lupis</p>	<p style="text-align: center;"><b>Second Decl. Masc. in -r</b></p> <p>NOM. ager agri            GEN. agri agrorum            DAT. agro agris            ACC. agrum agros            ABL. agro agris</p>
<p style="text-align: center;"><b>Second Decl. Neut.</b></p> <p>NOM. bellum bella            GEN. belli bellorum            DAT. bello bellis            ACC. bellum bella            ABL. bello bellis</p>	<p style="text-align: center;"><b>Third Decl. Masc./Fem.</b></p> <p>NOM. lux luces            GEN. lucis lucum            DAT. luci lucibus            ACC. lucem luces            ABL. luce lucibus</p>	<p style="text-align: center;"><b>Third Decl. Neut.</b></p> <p>NOM. nomen nomina            GEN. nominis nominum            DAT. nomini nominibus            ACC. nomen nomina            ABL. nomine nominibus</p>
<p style="text-align: center;"><b>Third Decl. Masc./Fem. i-stem</b></p> <p>NOM. pars partes            GEN. partis partium            DAT. parti partibus            ACC. partem partes            ABL. parte partibus</p>	<p style="text-align: center;"><b>Third Decl. Neut. i-stem</b></p> <p>NOM. mare maria            GEN. maris marium            DAT. mari maribus            ACC. mare maria            ABL. mari maribus</p>	<p style="text-align: center;"><b>Fourth Decl. Masc.</b></p> <p>NOM. portus portus            GEN. portus portuum            DAT. portui portibus            ACC. portum portus            ABL. portu portibus</p>
<p style="text-align: center;"><b>Fourth Decl. Neut.</b></p> <p>NOM. genu genua            GEN. genus genuum            DAT. genu genibus            ACC. genu genua            ABL. genu genibus</p>		<p style="text-align: center;"><b>Fifth Decl.</b></p> <p>NOM. res res            GEN. rei rerum            DAT. rei rebus            ACC. rem res            ABL. re rebus</p>

## PRONOUNS

## 1ST AND 2ND PERSON PRONOUNS

	<i>1st Pers.</i>		<i>2nd Pers.</i>	
Nom.	ego	nos	tu	vos
Gen.	mei	nostri	tui	vestri
Dat.	mihi	nobis	tibi	vobis
Acc.	me	nos	te	vos
Abl.	me	nobis	te	vobis

## PERSONAL PRONOUNS

	<i>Singular</i>			<i>Plural</i>		
	M	F	N	M	F	N
Nom.	is	ea	id	ei	eæ	ea
Gen.	ejus	ejus	ejus	eorum	earum	eorum
Dat.	ei	ei	ei	eis	eis	eis
Acc.	eum	eam	id	eos	eas	ea
Abl.	eo	ea	eo	eis	eis	eis

## DEMONSTRATIVE PRONOUNS

	<i>Singular</i>			<i>Singular</i>			<i>Singular</i>		
Nom.	hic	hæc	hoc	iste	ista	istud	ille	illa	illud
Gen.	hujus	hujus	hujus	istius	istius	istius	illius	illius	illius
Dat.	huic	huic	huic	isti	isti	isti	illi	illi	illi
Acc.	hunc	hanc	hoc	istum	istam	istud	illum	illam	illud
Abl.	hoc	hac	hoc	isto	ista	isto	illo	illa	illo
	<i>Plural</i>			<i>Plural</i>			<i>Plural</i>		
Nom.	hi	hæ	hæc	isti	istæ	ista	illi	illæ	illa
Gen.	horum	harum	horum	istorum	istarum	istorum	illorum	illarum	illorum
Dat.	his	his	his	istis	istis	istis	illis	illis	illis
Acc.	hos	has	hæc	istos	istas	ista	illos	illas	illa
Abl.	his	his	his	istis	istis	istis	illis	illis	illis



## IRREGULAR VERBS

### sum, esse, fui, futurus

#### Present

<i>Indicative</i>		<i>Subjunctive</i>	
sum	sumus	sim	simus
es	estis	sis	sitis
est	sunt	sit	sint

#### Imperfect

<i>Indicative</i>		<i>Subjunctive</i>	
eram	eramus	essem	essemus
eras	eratis	esses	essetis
erat	erant	esset	essent

#### Future

ero	erimus
eris	eritis
erit	erunt

#### Perfect

<i>Indicative</i>		<i>Subjunctive</i>	
fui	fuimus	fuerim	fuerimus
fuisti	fuistis	fueris	fueritis
fuit	fuerunt	fuerit	fuerint

#### Pluperfect

<i>Indicative</i>		<i>Subjunctive</i>	
fueram	fueramus	fuissem	fuissemus
fueras	fueratis	fuissets	fuissetis
fuerat	fuerant	fuisset	fuisissent

#### Future Perfect

fuero	fuerimus
fueris	fueritis
fuerit	fuerunt

#### Pres. Act. Part.

ens, entis

#### Pres. Act. Inf. Perf. Act. Inf.

esse fuisse

#### Fut. Act. Inf.

futurus esse

### possum, posse, potui, —

#### Present

<i>Indicative</i>		<i>Subjunctive</i>	
possum	possumus	possim	possimus
potes	potestis	possis	possitis
potest	possunt	possit	possint

#### Imperfect

<i>Indicative</i>		<i>Subjunctive</i>	
poteram	poteramus	possem	possemus
poteras	poteratis	posses	possentis
poterat	poterant	posset	possent

#### Future

potero	poterimus
poteris	poteritis
poterit	poterunt

#### Perfect

<i>Indicative</i>		<i>Subjunctive</i>	
potui	potuimus	potuerim	potuerimus
potuisti	potuistis	potueris	potueritis
potuit	potuerunt	potuerit	potuerint

#### Pluperfect

<i>Indicative</i>		<i>Subjunctive</i>	
potueram	potueramus	potuissem	potuissemus
potueras	potueratis	potuisses	potuissetis
potuerat	potuerant	potuisset	potuissent

#### Future Perfect

potuero	potuerimus
potueris	potueritis
potuerit	potuerunt

#### Pres. Act. Part.

potens, potentis

#### Pres. Act. Inf.

posse

#### Perf. Act. Inf.

potuisse

**volo, velle, volui, —****Present**

<i>Indicative</i>		<i>Subjunctive</i>	
volo	volumus	velim	velimus
vis	vultis	velis	velitis
vult	volunt	velit	velint

**Imperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
volebam	volebamus	vellem	vellemus
volebas	volebatis	velles	velletis
volebat	volebant	vellet	vellent

**Future**

volam	volemus
voles	voletis
volet	volent

**Perfect**

<i>Indicative</i>		<i>Subjunctive</i>	
volui	voluimus	voluerim	voluerimus
voluisti	voluistis	volueris	volueritis
voluit	voluerunt	voluerit	voluerint

**Pluperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
volueram	volueramus	voluissem	voluissemus
volueras	volueratis	voluisses	voluissetis
voluerat	voluerant	voluisset	voluissent

**Future Perfect**

voluero	voluerimus
volueris	voluerit
voluerit	voluerint
<b>Pres. Act. Part.</b>	<b>Pres. Pass. Part.</b>
volens, volentis	volendus, -a, -um
<b>Pres. Act. Inf.</b>	<b>Perf. Act. Inf.</b>
velle	voluisse

**nolo, nelle, nolui, —****Present**

<i>Indicative</i>		<i>Subjunctive</i>	
nolo	nolumus	nolim	nolimus
non vis	non vultis	nolis	nolitis
non vult	nolunt	nolit	nolint

**Imperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
nolebam	nolebamus	nollem	nollemus
nolebas	nolebatis	nolles	nolletis
nolebat	nolebant	nollet	nollent

**Future**

nolam	nolemus
noles	noletis
nolet	nolent

**Perfect**

<i>Indicative</i>		<i>Subjunctive</i>	
nolui	noluimus	noluerim	noluerimus
noluisti	noluistis	nolueris	nolueritis
noluit	noluerunt	noluerit	noluerint

**Pluperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
nolueram	nolueramus	noluissem	noluissemus
nolueras	nolueratis	noluissets	noluissetis
noluerat	noluerant	noluisset	noluissetis

**Future Perfect**

noluoero	noluerimus
nolueris	nolueritis
noluerit	noluerint
<b>Pres. Act. Part.</b>	<b>Pres. Pass. Part.</b>
nolens, nolentis	nolendus, -a, -um
<b>Pres. Act. Inf.</b>	<b>Perf. Act. Inf.</b>
nolle	noluisse

**Imperative**

noli; nolite

**malo, malle, malui, —**

**Present**

<i>Indicative</i>		<i>Subjunctive</i>	
malo	malumus	malim	malimus
mavis	mavultis	malis	malitis
mavult	malunt	malit	malint

**Imperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
malebam	malebamus	mallem	mallemus
malebas	malebatis	malles	malletis
malebat	malebant	mallet	mallent

**Future**

malam	malemus
males	maletis
malet	malent

**Perfect**

<i>Indicative</i>		<i>Subjunctive</i>	
malui	maluimus	maluerim	maluerimus
maluisti	maluistis	malueris	malueritis
maluit	maluerunt	maluerit	maluerint

**Pluperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
malueram	malueramus	maluissem	maluissemus
malueras	malueratis	maluisses	maluissetis
maluerat	maluerant	maluisset	maluissent

**Future Perfect**

maluero	maluerimus
malueris	maluerit
maluerit	maluerint
<b>Pres. Act. Part.</b>	<b>Pres. Pass. Part.</b>
malens, malentis	malendus, -a, -um
<b>Pres. Act. Inf.</b>	<b>Perf. Act. Inf.</b>
malle	maluisse

**Imperative**

mali; malite

**fero, ferre, tuli, latum**

**Present**

<i>Active</i>		<i>Passive</i>	
feram	ferimus	feror	ferimur
fers	fertis	ferris	ferimini
fert	ferunt	fertur	feruntur

**Imperfect**

<i>Active</i>		<i>Passive</i>	
fereram	fereramus	fererbar	fererbamur
fererebas	fererebatis	fererebaris	fererebamini
fererebat	fererebant	fererebatur	fererebantur

**Future**

<i>Active</i>		<i>Passive</i>	
feram	feremus	ferar	feremur
feres	feretis	fereris	feremini
feret	ferent	feretur	ferentur

**Perfect**

<i>Active</i>		<i>Passive</i>	
tuli	tulimus	latus sum	lati sumus
tulisti	tulistis	latus es	lati estis
tulit	tulerunt	latus est	lati sunt

**Pluperfect**

<i>Active</i>		<i>Passive</i>	
tuleram	tuleramus	latus eram	lati eramus
tuleras	tuleratis	latus eras	lati eratis
tulerat	tulerant	latus erat	lati erant

**Pluperfect**

<i>Active</i>		<i>Passive</i>	
tulero	tulerimus	latus ero	lati erimus
tuleris	tuleritis	latus eris	lati eritis
tulerit	tulerint	latus erit	lati erint

**Pres. Act. Part.**

ferens, ferentis

**Pres. Act. Part.**

ferendus, -a, -um

**Pres. Act. Inf.**

ferre

**Pres. Pass. Inf.**

ferri

**Perf. Act. Inf.**

tulisse

**Perf. Pass. Inf.**

latus esse

**Fut. Act. Inf.**

laturus esse

**Fut. Pass. Inf.**

latus iri

**Imperative**

fer; ferte

*This verb has a regular subjunctive system.*

**eo, ire, ivi, itum****Present**

<i>Indicative</i>		<i>Subjunctive</i>	
eo	imus	eam	eamus
is	itis	eas	eatis
it	eunt	eat	eant

**Imperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
ibam	ibamus	irem	iremus
ibas	ibatis	ires	iretis
ibat	ibant	iret	irent

**Future**

ibo	ibimus
ibis	ibitis
ibit	ibunt

**Perfect**

<i>Indicative</i>		<i>Subjunctive</i>	
ivi	ivimus	iverim	iverimus
ivisti	ivistis	iveris	iveritis
ivit	iverunt	iverit	iverint

**Pluperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
iveram	iveramus	ivissem	ivissemus
iveras	iveratis	ivisses	ivissetis
iverat	iverant	ivisset	ivissent

**Future Perfect**

iverim	iverimus
iveris	iveritis
iverit	iverint

**Participles**

<i>Pres. Act. Part.</i>	<i>Perf. Pass. Part.</i>
iens, euntis	itus, ita, itum
<i>Fut. Act. Part.</i>	<i>Fut. Pass. Part.</i>
iturus, -a, -um	eundus, -a, -um

**Infinitives**

<i>Pres. Act.</i>	<i>Pres. Pass.</i>
ire	iri
<i>Perf. Act.</i>	<i>Perf. Pass.</i>
isse	itus esse
<i>Fut. Act.</i>	<i>Fut. Pass.</i>
iturus esse	itus iri

**Imperatives**

i; ite

**fio, fieri, factus sum, —****Present**

<i>Indicative</i>		<i>Subjunctive</i>	
fio	fimus	fiam	fiamus
fis	fitis	fias	fiatis
fit	fiunt	fiat	fiant

**Imperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
fiabam	fiabamus	fierem	fieremus
fiabas	fiabatis	fieres	fieretis
fiabat	fiabant	fieret	fierent

**Future**

fiam	fiemus
fies	fietis
fiet	fient

**Perfect**

<i>Indicative</i>		<i>Subjunctive</i>	
factus sum	facti sumus	factus sim	facti simus
factus es	facti estis	factus sis	facti sitis
factus est	facti sunt	factus sit	facti sint

**Pluperfect**

<i>Indicative</i>		<i>Subjunctive</i>	
factus eram	facti eramus	factus essem	facti essemus
factus eras	facti eratis	factus esses	facti essetis
factus erat	facti erant	factus esset	facti essent

**Future Perfect**

factus ero	facti erimus
factus eris	facti eritis
factus erit	facti erint

**Participles**

<i>Pres. Act. Part.</i>	<i>Perf. Pass. Part.</i>
fiens, fientis	factus, facta, factum
<i>Fut. Act. Part.</i>	<i>Fut. Pass. Part.</i>
facturus, -a, -um	fiendus, -a, -um

**Infinitives**

<i>Pres. Pass.</i>	<i>Perf. Pass.</i>
fieri	factus esse

**Fut. Act.**

facturus esse

**Imperatives**

fi; fite

## FIRST CONJUGATION

### amo, amare, amavi, amatum

<b>Indicative</b>			
<b>Present</b>			
<i>Active</i>		<i>Passive</i>	
amo	amamus	amor	amamur
amas	amatis	amaris	amamini
amat	amant	amatur	amantur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
amabam	amabamus	amabar	amabamur
amabas	amabatis	amabaris	amabamini
amabat	amabant	amabatur	amabantur
<b>Future</b>			
<i>Active</i>		<i>Passive</i>	
amabo	amabimus	amabor	amabimur
amabis	amabitis	amaberis	amabimini
amabit	amabunt	amabitur	amabuntur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
amavi	amavimus	amatus sum	amati sumus
amavisti	amavistis	amatus es	amati estis
amavit	amaverunt	amatus est	amati sunt
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
amaveram	amaveramus	amatus eram	amati eramus
amaveras	amaveratis	amatus eras	amati eratis
amaverat	amaverant	amatus erat	amati erant
<b>Future Perfect</b>			
<i>Active</i>		<i>Passive</i>	
amavero	amaverimus	amatus ero	amati erimus
amaveris	amaveritis	amatus eris	amati eritis
amaverit	amaverint	amatus erit	amati erint
<b>Pres. Act.</b>	<b>Pres. Pass.</b>	<b>Perf. Act.</b>	
amare	amari	amavisse	

<b>Subjunctive</b>			
<b>Present</b>			
<i>Active</i>		<i>Passive</i>	
amem	amemus	amer	amemur
ames	ametis	ameris	amemini
amet	ament	ametur	amentur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
amarem	amaremus	amarer	amaremur
amares	amaretis	amareris	amaremini
amaret	amarent	amaretur	amarentur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
amaverim	amaverimus	amatus sim	amati simus
amaveris	amaveritis	amatus sis	amati sitis
amaverit	amaverint	amatus sit	amati sint
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
amavissem	amavissemus	amatus essem	amati essemus
amavisses	amavissetis	amatus esses	amati essetis
amavisset	amavissent	amatus esset	amati essent
<b>Present Active Participle</b>			
amans, amantis			
<b>Perfect Passive Participle</b>			
amatus, amata, amatum			
<b>Future Active Participle</b>			
amaturus, amatura, amaturum			
<b>Future Passive Participle</b>			
amandus, amanda, amandum			
<b>Imperatives</b>			
ama; amate			
<b>Perf. Pass.</b>	<b>Fut. Act.</b>	<b>Fut. Pass.</b>	
amatus esse	amaturus esse	amatum iri	

## SECOND CONJUGATION

## moneo, monere, monui, monitum

<b>Indicative</b>			
<b>Present</b>			
<i>Active</i>		<i>Passive</i>	
moneo	monemus	moneor	monemur
mones	monetis	moneris	monemini
monet	monent	monetur	monentur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
monebam	monebamus	monebar	monebamur
monebas	monebatis	monebaris	monebamini
monebat	monebant	monebatur	monebantur
<b>Future</b>			
<i>Active</i>		<i>Passive</i>	
monebo	monebimus	monebor	monebimur
monebis	monebitis	moneberis	monebimini
monebit	monebunt	monebitur	monebuntur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
monui	monuimus	monetus sum	moneti sumus
monuisti	monuistis	monetus es	moneti estis
monuit	monuerunt	monetus est	moneti sunt
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
monueram	monueramus	monetus eram	moneti eramus
monueras	monueratis	monetus eras	moneti eratis
monuerat	monuerant	monetus erat	moneti erant
<b>Future Perfect</b>			
<i>Active</i>		<i>Passive</i>	
monuero	monuerimus	monetus ero	moneti erimus
monueris	monueritis	monetus eris	moneti eritis
monuerit	monuerint	monetus erit	moneti erint

**Pres. Act.**  
monere

**Pres. Pass.**  
moneri

**Perf. Act.**  
monuisse

<b>Subjunctive</b>			
<b>Present</b>			
<i>Active</i>		<i>Passive</i>	
moneam	moneamus	monear	moneamur
moneas	moneatis	monearis	moneamini
moneat	moneant	moneatur	moneantur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
monerem	moneremus	monerer	moneremur
moneres	moneretis	monereris	moneremini
moneret	monerent	moneretur	monerentur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
monuerim	monuerimus	monitus sim	moniti simus
monueris	monueritis	monitus sis	moniti sitis
monuerit	monuerint	monitus sit	moniti sint
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
monuissem	monuissemus	monitus essem	moniti essemus
monuisses	monuissetis	monitus esses	moniti essetis
monuisset	monuissent	monitus esset	moniti essent
<b>Present Active Participle</b>			
monens, monentis			
<b>Perfect Passive Participle</b>			
monitus, monita, monitum			
<b>Future Active Participle</b>			
moniturus, monitura, moniturum			
<b>Future Passive Participle</b>			
monendus, monenda, monendum			
<b>Imperatives</b>			
mone; monete			

**Perf. Pass.**  
monitus esse

**Fut. Act.**  
moniturus esse

**Fut. Pass.**  
monitum iri

## THIRD CONJUGATION

rego, regere, rexi, rectum

<b>Indicative</b>			
<b>Present</b>			
<i>Active</i>		<i>Passive</i>	
rego	regimus	regor	regimur
regis	regitis	regeris	regimini
regit	regunt	regitur	reguntur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
regebam	regebamus	regebar	regebamur
regebas	regebatis	regebaris	regebamini
regebat	regebant	regebatur	regebantur
<b>Future</b>			
<i>Active</i>		<i>Passive</i>	
regam	regemus	regar	regemur
reges	regetis	regeris	regemini
reget	regent	regetur	regentur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
rexī	reximus	rectus sum	recti sumus
rexisti	rexistis	rectus es	recti estis
rexit	rexerunt	rectus est	recti sunt
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
rexeram	rexeramus	rectus eram	recti eramus
rexeras	rexeratis	rectus eras	recti eratis
rexerat	rexerant	rectus erat	recti erant
<b>Future Perfect</b>			
<i>Active</i>		<i>Passive</i>	
rexero	rexerimus	rectus ero	recti erimus
rexeris	rexeritis	rectus eris	recti eritis
rexerit	rexerint	rectus erit	recti erint

<b>Pres. Act.</b>	<b>Pres. Pass.</b>	<b>Perf. Act.</b>
regire	regi	rexisse

<b>Subjunctive</b>			
<b>Present</b>			
<i>Active</i>		<i>Passive</i>	
regam	regamus	regar	regamur
regas	regatis	regaris	regamini
regat	regant	regatur	regantur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
regerem	regeremus	regerer	regeremur
regeres	regeretis	regereris	regeremini
regeret	regerent	regeretur	regerentur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
rexerim	rexerimus	rectus sim	recti simus
rexeris	rexeritis	rectus sis	recti sitis
rexerit	rexerint	rectus sit	recti sint
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
rexissem	rexissemus	rectus essem	recti essemus
rexisses	rexissetis	rectus esses	recti essetis
rexisset	rexissent	rectus esset	recti essent

<b>Present Active Participle</b>
regens, regentis
<b>Perfect Passive Participle</b>
rectus, recta, rectum
<b>Future Active Participle</b>
recturus, rectura, recturum
<b>Future Passive Participle</b>
regendus, regenda, regendum
<b>Imperatives</b>
rege; regite

<b>Perf. Pass.</b>	<b>Fut. Act.</b>	<b>Fut. Pass.</b>
rectus esse	recturus esse	rectum iri

## THIRD CONJUGATION IN -IO

## capio, capere, cepi, captum

<b>Indicative Present</b>				<b>Subjunctive Present</b>			
<i>Active</i>		<i>Passive</i>		<i>Active</i>		<i>Passive</i>	
capio	capimus	capior	capimur	capiam	capiamus	capiar	capiamur
capis	capitis	caperis	capimini	capias	capiatis	capiaris	capiamini
capit	capit	capitur	capiuntur	capiat	capiant	capiat	capiantur
<b>Imperfect</b>				<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>		<i>Active</i>		<i>Passive</i>	
capiebam	capiebamus	capiebar	capiebamur	caperem	caperemus	caperer	caperemur
capiebas	capiebatis	capiebaris	capiebamini	caperes	caperetis	capereris	caperemini
capiebat	capiebant	capiebatur	capiebantur	caperet	caperent	caperetur	caperentur
<b>Future</b>				<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>		<i>Active</i>		<i>Passive</i>	
capiam	capiemus	capiar	capiemur	ceperim	ceperimus	captus sim	capti simus
capies	capietis	caperis	capiemini	ceperis	ceperitis	captus sis	capti sitis
capiet	capient	capietur	capientur	ceperit	ceperint	captus sit	capti sint
<b>Perfect</b>				<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>		<i>Active</i>		<i>Passive</i>	
cepi	cepimus	captus sum	capti sumus	cepissem	cepissemus	captus essem	capti essemus
cepisti	cepistis	captus es	capti estis	cepisses	cepissetis	captus esses	capti essetis
cepit	ceperunt	captus est	capti sunt	cepisset	cepissent	captus esset	capti essent
<b>Pluperfect</b>				<b>Present Active Participle</b>			
<i>Active</i>		<i>Passive</i>		capens, capentis			
ceperam	ceperamus	captus eram	capti eramus	<b>Perfect Passive Participle</b>			
ceperas	ceperatis	captus eras	capti eratis	captus, capta, captum			
ceperat	ceperant	captus erat	capti erant	<b>Future Active Participle</b>			
<b>Future Perfect</b>				capturus, captura, capturum			
<i>Active</i>		<i>Passive</i>		<b>Future Passive Participle</b>			
cepero	ceperimus	captus ero	capti erimus	capendus, capenda, capendum			
ceperis	ceperitis	captus eris	capti eritis	<b>Imperatives</b>			
ceperit	ceperint	captus erit	capti erint	cape; capite			
Pres. Act.	Pres. Pass.	Perf. Act.	Perf. Pass.	Fut. Act.	Fut. Pass.		
capire	capere	cepisse	captus esse	capturus esse	captum iri		



## FOURTH CONJUGATION

### audio, audire, audivi, auditum

<b>Indicative Present</b>			
<i>Active</i>		<i>Passive</i>	
audio	audimus	audior	audimur
audis	auditis	audiris	audimini
audit	audiunt	auditur	audiuntur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
audiebam	audiebamus	audiebar	audiebamur
audiebas	audiebatis	audiebaris	audiebamini
audiebat	audiebant	audiebatur	audiebantur
<b>Future</b>			
<i>Active</i>		<i>Passive</i>	
audiam	audiemus	audiar	audiemur
audies	audietis	audieris	audiemini
audiet	audient	audietur	audientur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
audivi	audivimus	auditus sum	auditi sumus
audivisti	audivistis	auditus es	auditi estis
audivit	audiverunt	auditus est	auditi sunt
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
audiveram	audiveramus	auditus eram	auditi eramus
audiveras	audiveratis	auditus eras	auditi eratis
audiverat	audiverant	auditus erat	auditi erant
<b>Future Perfect</b>			
<i>Active</i>		<i>Passive</i>	
audivero	audiverimus	auditus ero	auditi erimus
audiveris	audiveritis	auditus eris	auditi eritis
audiverit	audiverint	auditus erit	auditi erint
<b>Pres. Act.</b>	<b>Pres. Pass.</b>	<b>Perf. Act.</b>	
audire	audiri	audivisse	

<b>Subjunctive Present</b>			
<i>Active</i>		<i>Passive</i>	
audiam	audiamus	audiar	audiamur
audias	audiatis	audiaris	audiamini
audiat	audiant	audiatur	audiantur
<b>Imperfect</b>			
<i>Active</i>		<i>Passive</i>	
audirem	audiremus	audirer	audiremur
audires	audiretis	audireris	audiremini
audiret	audirent	audiretur	audirentur
<b>Perfect</b>			
<i>Active</i>		<i>Passive</i>	
audiverim	audiverimus	auditus sim	auditi simus
audiveris	audiveritis	auditus sis	auditi sitis
audiverit	audiverint	auditus sit	auditi sint
<b>Pluperfect</b>			
<i>Active</i>		<i>Passive</i>	
audivissem	audivissemus	auditus essem	auditi essemus
audivisses	audivissetis	auditus esses	auditi essetis
audivisset	audivissent	auditus esset	auditi essent
<b>Present Active Participle</b>			
audiens, audientis			
<b>Perfect Passive Participle</b>			
auditus, audita, auditum			
<b>Future Active Participle</b>			
auditurus, auditura, auditurum			
<b>Future Passive Participle</b>			
audiendus, audienda, audiendum			
<b>Imperatives</b>			
audi; audite			
<b>Perf. Pass.</b>	<b>Fut. Act.</b>	<b>Fut. Pass.</b>	
auditus esse	auditurus esse	auditum iri	



RESPONSI  
EXERCITIORUM  
ANSWERS TO THE EXERCISES



## EXERCITIA CAPUTIS 1

**EXERCITIA 1.1** (page 5) 1. **1(a)** ka-likš **1(b)** mo-tee-voos **1(c)** lay-ti-tzee-ah **1(d)** jem-mah **1(e)** yay-yoo-nee-oom **1(f)** chay-loom **1(g)** core-ooš **1(h)** chay-nah **1(i)** ek-shell-sees **1(j)** skoo-toom **1(k)** kwee **1(l)** soo-bee-toh **1(m)** bahp-tid-zoh **1(n)** shay-loos **1(o)** hoo-mah-nah **1(p)** ahn-yoos **1(q)** goos-toom **1(r)** stah-ray **1(s)** ray-lee-kwit **1(t)** ah-zee-noom **1(u)** yah-cheet **1(v)** ahn-toos **1(w)** fahlks **1(x)** trah-hay-ray **1(y)** rah-tzee-oh **1(z)** ess-say **1(aa)** con-chay-dayce

**EXERCITIA 1.2** (page 7) 2. **2(a)** CHAY-loom **2(b)** GRA-tzee-ah **2(c)** TOO-ree-fair **2(d)** KOR-us **2(e)** ek-SHEL-sees; remember that “xc” = “ksc,” so its sound depends on the following sounds just as “sc” does. **2(f)** SKOO-toom **2(g)** SHAY-loos **2(h)** COW-toom **2(i)** pec-CAT-oom **2(j)** ma-JEES-ter; remember that unpredictable accents are only marked in the vocabulary lists, not in the rest of the text. **2(k)** YOO-vaht **2(l)** HOR-ah **2(m)** AHN-yoos **2(n)** GOW-day-oh **2(o)** LAY-tah

## EXERCITIA CAPUTIS 2

**EXERCITIA 2.1** (page 15) 1. **1(a)** Genitive. **1(b)** Accusative. **1(c)** Dative. **1(d)** Nominative. This is a predicate nominative; be careful! **1(e)** Nominative; another predicate nominative. **1(f)** Nominative. **1(g)** Ablative. **1(h)** Genitive. **1(i)** Ablative. **1(j)** Ablative. **1(k)** Nominative; another predicate nominative. **1(l)** *Not* accusative; don't be fooled by the word order! The *money* is being given; it is the direct object. The boys are receiving the direct object; that makes them *dative*. **1(m)** Accusative. *Not* dative; see the last question. **1(n)** Dative. Remember that word order doesn't matter; it's *function* that matters. Here, *the boys* is receiving the direct object, money; therefore, it is an indirect object and goes in the dative. **1(o)** Nominative. Word order doesn't matter! Even though it's last, it is clearly *I* who is performing the action, going; it is therefore the subject, and goes in the nominative.

**EXERCITIA 2.2** (page 19) 2. **2(a)** Acc. s. **2(b)** Nom. s., abl. s. **2(c)** Dat. pl., abl. pl. **2(d)** Gen. s., dat. s., nom. pl. **2(e)** Acc. pl. **2(f)** Gen. pl. **2(g)** Nom. s., abl. s. **2(h)** Dat. pl., abl. pl. **2(i)** Dat. pl., abl. pl. **2(j)** Gen. s., dat. s., nom. pl. **2(k)** Acc. s. **2(l)** Nom. s., abl. s. **2(m)** Acc. pl. 3. **3(a)** “of the family”; “to/for the family”; “families” **3(b)** “the door”; “by/with/to to the door” **3(c)** “with the girl” **3(d)** “into Mass” **3(e)** “in the Mass” **3(f)** “to/for the ladies”; “by/with/to the ladies” **3(g)** “of the souls” **3(h)** “to/for the lords”; “by/with/to the lords” **3(i)** “the doors”; “to/for the door”; “of the door” **3(j)** “into the door” **3(k)** “in the collect” 4. **4(a)** Do you have a pen? **4(b)** Paper and pen are necessary. **4(c)** I have paper. **4(d)** The girl has paper. **4(e)** The girl gives the man's paper to the boy. **4(f)** The boy sits in the sit by the desk with a pen. **4(g)** Sit in the chair. **4(h)** The girl doesn't have a desk. 5. **5(a)** januae **5(b)** mensis **5(c)** puellae **5(d)** familiae **5(e)** dominarum **5(f)** missas **5(g)** ecclesiam **5(h)** anima **5(i)** januis

**EXERCITIA 2.3** (page 23) 6. **6(a)** “to/for the field”; “by/with/to the field” **6(b)** “the wines” (nom. and acc.) **6(c)** “to/for the books,” “by/with/to the books” **6(d)** “the food”; don't be fooled by the fact that the masculine accusative singular is the same as the neuter nominative and accusative singular **6(e)** “the houses” (acc.) **6(f)** “of the shoes” (gen. pl.) **6(g)** “clothes” (nom. pl., acc. pl.) **6(h)** “to/for the candle” (dat. s.); “by/with/to the candle” (abl. s.) 7. **7(a)** Could be dative or ablative; in either case, “domo.” **7(b)** ecclesiae **7(c)** If dative, “ecclesiae”; if ablative, “ecclesia” **7(d)** cereum **7(e)** cenas **7(f)** This is a dative construction, giving the indirect object, so the answer is “agro.” **7(g)** vina **7(h)** vina **7(i)** vinum **7(j)** Don't be fooled by the word order! The word order makes this look like a direct object; but it's not *the boys* who are being given here, but *the candles*. The candles are being given *to the boys*, which is an *indirect* object. Pueris (dat. pl.) 8. **8(a)** God gives the man a field; God gives the field to the man. **8(b)** The girl washes the food in water. **8(c)** The girls dine [on] food. Note that we sometimes need to insert words that aren't strictly in the Latin to make our translation good English; article (“the” and “a/an” are the most obvious, but sometimes prepositions and the like, as here. **8(d)** The men help the girls. **8(e)** The house of the man is in flames. **8(f)** Christ gives a book to the men. **8(g)** Christ's table is beautiful. *Or* The table of Christ is beautiful. **8(h)** The boy is in the house with the girl. **8(i)** The girl gives water to the man in the field. **8(j)** The man washes the table. **8(k)** The girls help the men in the house. **8(l)** The men eat with the boys in the house. **8(m)** The men eat with the boys in the house. Notice that the translation is *identical* with the previous exercise, but the word order in Latin is radically different. Look

at *grammar*, not *word order*! **8(n)** I do not have a tunic. **8(o)** The (female) student has paper and a pencil at home. **8(p)** The student carries the book in (his) cap. **8(q)** The girl carries the boy and a book. **8(r)** The boy throws a pen at the girl.

**EXERCITIA 2.4** (page 28) **9.** **9(a)** neuter; nominative singular or accusative singular **9(b)** neuter; nominative plural or accusative plural **9(c)** masculine; genitive plural **9(d)** neuter; genitive singular **9(e)** neuter; dative plural or ablative plural **9(f)** feminine; dative singular **9(g)** feminine; ablative singular **z.** **z(a)** legi **z(b)** traditiones **z(c)** amoribus **z(d)** lucum **z(e)** nomen **z(f)** flumina **ε.** **ε(a)** The boy throws the ball to a friend. **ε(b)** Men often live in cities. **ε(c)** I will come in a minute. This is an ablative time-when. **ε(d)** The students have a love of the law. **ε(e)** The boys give the ball back to the girls. **ε(f)** Words and rivers flow. **ε(g)** I will come in an hour by water. This (*aqua*) is an ablative of means. **ε(h)** I ran for one minute. This is an accusative of duration. **ε(i)** The woman eats dinner with the man. **ε(j)** The lord loved his maidservants. **ε(k)** Boy, sit in the seat with a pen and write. **ε(l)** Sit in the chair and give the boy peace. **ε(m)** I give peace to the girl and the lord. **ε(n)** The lights burned for seven hours. **ε(o)** I sat in the dining room for four hours, writing a letter to the woman.

**EXERCITIA 2.5** (page 31) **10.** **10(a)** Nom. plur., acc. plur. **10(b)** Acc. sing. **10(c)** Abl. plur., dat. plur. **10(d)** Gen. sing. **10(e)** Gen. plur. **10(f)** Acc. sing. **10(g)** Nom. sing., acc. sing. **10(h)** Dat. sing. **10(i)** Dat. sing., abl. sing. **10(j)** Nom. plur., acc. plur. **11.** **11(a)** telli **11(b)** mare **11(c)** latera **11(d)** sidere **11(e)** sororibus **11(f)** turris **11(g)** turrium **11(h)** artem **11(i)** patres **12.** **12(a)** The sister has art on the earth. **12(b)** The father of the sister is dying at sea (on the sea/in the sea). **12(c)** The dogs bit the brothers. **12(d)** The brothers care for the sisters. Reversing would be equally correct; “the sisters care for the brothers.” **12(e)** The brothers give gifts to the mothers. **12(f)** The priests give gifts to God. **12(g)** The priest gives gifts to God. **12(h)** God gave tradition to mankind. **12(i)** The apostles passed down the tradition of God through the lands. **12(j)** Put (the) shoes under the table. **12(k)** The girl changes (her) clothes. **12(l)** The boy loves the beauty of the garments.

**EXERCITIA 2.6** (page 36) **13.** **13(a)** Feminine **13(b)** Feminine **13(c)** Masculine **13(d)** Feminine **13(e)** Neuter **13(f)** Feminine **13(g)** Neuter **13(h)** Feminine **14.** **14(a)** Why does he teach the king of the writers? **14(b)** How does the dog eat food? **14(c)** The dog eats the food with joy. Note the ablative of manner. **14(d)** The multitude prays the prayer of the multitude. **14(e)** The girl has beauty. **14(f)** The types of dogs are animals. **14(g)** A sea of trees is on the land; there is a sea of trees on the land. **14(h)** The planter burned the trees. **14(i)** The planter burned the trees with fire. Note *igni*, an ablative of means (the *-i* ending because the noun is *i*-stem. **14(j)** Father cut down the tree with an axe. *ascia* is an ablative of means. **14(k)** The lord gives the victory to the player. **14(l)** The customs of the players are in wickedness. **14(m)** The boy, with a pen and paper, on the table writes a letter about the times of victory laboriously. *Penna chartaque* is an ablative of means; *labore* is an ablative of manner.

**EXERCITIA 2.7** (page 37) **15.** **15(a)** manui **15(b)** domuum **15(c)** cornua **15(d)** cornu **15(e)** genibus **15(f)** quercum **15(g)** cornu **15(h)** genu/genui **16.** **16(a)** Nom. sing.; dat. sing.; acc. sing.; abl. sing. **16(b)** Nom. pl., acc. pl. **16(c)** Acc. sing. **16(d)** Gen. pl. **16(e)** Nom. sing.; gen. sing.; nom. pl.; acc. pl. **16(f)** Dat. sing. **17.** **17(a)** In the army wing, men fought men. **17(b)** The vines do not make wine in the fields. **17(c)** Let us bend (the) knees. **17(d)** Our help is in the name of the Lord. **17(e)** God works on earth just as in heaven. **17(f)** God is both in heaven and on earth. **17(g)** God loved the world thus. **17(h)** Teacher don't teach students in the woods. **17(i)** The students was observing the oak and the pine in the forest. **17(j)** The Lord loves virtue, both in men and in women. **17(k)** The family has a father, a mother, a brother, and a sister. **17(l)** God gave a mother to the world. **17(m)** The Lord went to the region with the disciples. **17(n)** The cat (is) in the pine. **17(o)** The dog and the cat are in the oak. **17(p)** The cat ran into the oak. **17(q)** The stockings should not be on the table. **17(r)** Paper is made out of wood. **18.** **18(a)** In silva pueri pilam luserunt. **18(b)** In cornibus viri steterunt. **18(c)** Rami arboris alti sunt. If you didn't get this, don't worry; it's using an adjective. But if you did, your instincts are in the right place. **18(d)** Animal in quercu erat. **18(e)** Animal in quercum ibat. **18(f)** Radix sapientiae verbum Dei est. **18(g)** Pagani ad arborem orant/Pagani arborem orant. **18(h)** Paganus quercum oravit/Paganus ad quercum oravit.

**EXERCITIA 2.8** (page 41) **19.** **19(a)** dierum **19(b)** faciebus **19(c)** glacies **19(d)** spe **19(e)** fidei

**19(f)** effigiei **1z**. **1z(a)** Gen. sing. **1z(b)** Nom. sing., nom. pl., acc. pl. **1z(c)** Gen. sing., dat. sing. **1z(d)** Abl. sing. **1z(e)** Dat. pl., abl. pl. **1ξ**. **1ξ(a)** The mother of the things runs at noon. Notice the ablative time-when here. **1ξ(b)** The father drinks wine around noon. **1ξ(c)** The father gives a beer to the brother with a happy face. **1ξ(d)** The swords have sharpness/sharp edges. **1ξ(e)** May the Lord show his face to you. **1ξ(f)** The Lord gives peace to men. **1ξ(g)** The brother does not drink wine with ice. **1ξ(h)** The Lord placed ice on the mountains. **1ξ(i)** The salvation of my countenance, and my God. **1ξ(j)** The sharpness of the sword and the axe is great. **1ξ(k)** The animals of the species ran at noon. **1ξ(l)** The man is made in the image of God. **20**. **20(a)** Puella patrem amat. **20(b)** Vir glaciem in aquam posuit. **20(c)** Mulier cum Deo ambulat. **20(d)** Convert faciem ad Dominum. **20(e)** Magister sapientiam discipulo donat.

**EXERCITIA 2.9** (page 46) **21**. **21(a)** Carthagini **21(b)** in taberna. *Not* a special locative word; so just use the ablative. **21(c)** in Italia. *Not* a special locative word; so just use the ablative. **21(d)** humi. A special locative word, in the second declension; so use the genitive ending. **21(e)** militiæ. A special locative word in the first declension; so use the genitive endings. **21(f)** in initio. *Not* a special locative word; so we use the ablative. **21(g)** in Lusitania. *Not* a special locative word; so use the ablative. **21(h)** in portibus. *Not* a special locative word; so use the ablative. **21(i)** in habitatione. *Not* a special locative word; so use the ablative. **21(j)** ruri. A special locative word, in the singular third declension; so we use the dative ending. **21(k)** Romæ. A city, so a special locative word. It being a first declension noun, we use the genitive ending. **21(l)** Mediolani. A city, so a special locative word. It being a second declension noun, we use the genitive ending. **22**. **22(a)** Petasus in mensa est. **22(b)** Mulier est in Mediolani. **22(c)** Vir mulierque Hiberniam eunt. One might also say *ad Hiberniam*, but the preposition is not necessary given the accusative place-to-which. **22(d)** Vir mulierque Hiberniæ sunt. **22(e)** Familia congregavit foci. **22(f)** Populus congregavit foci domi. One may legitimately ask how to determine here if *domi* is a locative or a genitive; that is, if we have *at the hearth in the house* or *at the hearth of the house*. Fortunately, there's no meaningful difference between the two translations.

## EXERCITIA CAPUTIS 4

**EXERCITIA 4.1** (page 61) **1**. **1(a)** pulchram **1(b)** suis **1(c)** sanctos **1(d)** beatæ **1(e)** tui; though the adjective refers to the singular *you*, here it modifies a plural noun, and is thus itself plural. **1(f)** sancto **1(g)** suum **1(h)** pulchrorum **1(i)** vestro. Though the adjective refers to the plural *you*, here it modifies a singular noun, and is thus itself singular. **1(j)** pulchræ; remember that *domus* is feminine, so its adjectives are declined as the first declension **2**. **2(a)** Dei magni **2(b)** libris parvis **2(c)** libri vestri **2(d)** sedium pulchrarum **2(e)** dignam dominam **2(f)** agro meo **2(g)** indigni nautæ. **Nota bene:** *Not* indignæ nautæ. *Nauta* is a *masculine* noun, so we use the masculine forms of the adjective. Match *grammar*, not *endings*! **2(h)** cenarum bonarum **2(i)** puellas nostras **2(j)** cereum suum **2(k)** magnis regibus **2(l)** magno monte alto **2(m)** longa tempora **2(n)** causarum suarum **2(o)** longis temporibus **2(p)** vino tuo **3**. **3(a)** He's not eating his good meat. **3(b)** He lives in a long house for a good reason. **3(c)** He was unworthy of eternal life. Use "of" here, even though there is no genitive, in accordance with normal English usage. **3(d)** We flee underneath your protection. **3(e)** There is a great roof in the church. **3(f)** He is a good person in a sad world. **3(g)** I have a long shirt in the house.

**EXERCITIA 4.2** (page 66) **4**. **4(a)** with great praise; abl. s. **4(b)** gentle mother; acc. s. **4(c)** by/with/to the innocent angels, abl. pl.; or to/for the innocent angels, dat. pl. **4(d)** of exceedingly happy prayers; gen. pl. **4(e)** I have lived in a profitable innocence; abl. s. **4(f)** We heard the Gospel by/with/to great joy. Abl. s. **4(g)** We faithful offer heavenly bread to God. Two adjectives: *cælestem*, acc. s.; and *fideles*, nom. pl. Note that *fideles* modifies the subject, since it's nominative, and the subject in this case is "we", which you know because we told you, by giving you the verb "we offer". It's easy to miss adjectives modifying implied subjects this way. **4(h)** Pray to the invisible God. Dat. s. **4(i)** All angels are invisible. Nom. pl. **4(j)** Every spear is sharp. Both adjectives are nom. s. **4(k)** He gave back the unharmed women to the exceedingly happy men. *Incolmes* is acc. pl.; *lætis* is dat. pl. **4(l)** He founded the unhappy city. Acc. s. **4(m)** He crowned the Lord by/with/to sharp thorns. Abl. pl. **4(n)** Terrible style, but demonstrative: Latin doesn't care what order the words come in. They gave joyful praise to the gentle women in the innocent city. *Innocenti*, abl. s.; *lætam*, acc. s.; *clementibus*, dat. pl. **4(o)** We are guarded by a strong and gentle God. **5**. **5(a)** Sedit læti viri cum tristibus mulieribus. **5(b)** Orationes nostri omnipotenti Deo vadit. **5(c)** Cæditur acri pilo. **5(d)** Ora orationem lætam cum tristibus

viris. 5(e) Omnipotens sempiternus Deus est invisibilis et nimis clemens. 5(f) Vir fortis lætam orationem matri clementi. 5(g) Brevis tunica in cubiculo pueri est.

EXERCITIA 4.3 (page 6ç) 6. 6(a) I will go to the altar of God. 6(b) The maidservant proceeds openly to the store at Rome. *Romæ* here is a locative; did you catch it? 6(c) The strong servant secretly approached the one baptism with the apostle. 6(d) Man gives salvation to no man. 6(e) The prayer of the one faithful woman is powerful. 6(f) Almighty and eternal God, you founded a strong city. 6(g) The gift of salvation is given by the one God. 6(h) The girl had the light of one candle. 6(i) He cooked the only dinner in the beautiful house. 6(j) The man often joined the partner and the invisible lord. 6(k) And in One Lord, Jesus Christ. 6(l) Either man or both (men) have both sticks. 6(m) You have one hat, I have another. 6(n) You have one hat, I have the other (of two). 7. 7(a) Angelus consors invisibilis pro Christiano. 7(b) Deus consortem invisibilem Christiano dat. 7(c) Deus consortes invisibiles Christianis dat. 7(d) Famulus (or servus) filium suum docuit. 7(e) Domina consortem suam vocavit. 7(f) Domina filiam consortis solius vocavit. 7(g) Dominus cenam alii servo suo dedit.

EXERCITIA 4.4 (page 73) 8. 8(a) O saving Victim! 8(b) This is the chalice of my blood. 8(c) Heaven (the heavens) and earth are full of Thy glory. 8(d) Hail, Mary, full of grace. 8(e) The priest gives the Hosts to the faithful. Note *fidelis*, an adjective, being used substantively here. 8(f) The faithful are strong. 8(g) The good cup was full of wine. 8(h) The good (person? thing?) was full of wine. Here the adjective *bonus* is used substantively; without context, we cannot know for certain what it is referring to. 8(i) He filled the cup full of wine. 8(j) The cup is full. 8(k) The man drinks wine until he is full. 8(l) The Lord gives grace to men in the Sacraments. 8(m) The Host is a Sacrament and a sacrifice. 8(n) Jesus, our Victim, is never depleted. 8(o) The saved love Jesus. 8(p) Only the apostolic is saving. *apostolicus* is here being used substantively. 9. 9(a) Adimplebo vota mea Deo. 9(b) Reple calicem meam aqua. *aqua* is an ablative of means; see page 51. 9(c) Sacramentum altaris est sacrificium laudis. 9(d) Sacramentum altaris est sacrificium perpetuum plenum laude. 9(e) Christus corpus suum in sacrificio. 9(f) Gratia est donum Dei.

EXERCITIA 4.5 (page 79) ζ. ζ(a) lætior, lætior, lætius; lætissimus ζ(b) mæstior, mæstior, mæstius; mæstissimus ζ(c) novior, novior, novius; novissimus ζ(d) mortuor, mortuor, mortuius; mortuissimus—though how one thing can be deader than another, or even deadest, is another matter. ζ(e) catholicior, catholicior, catholicius; catholicissimus ζ(f) incolumior, incolumior, incolumius; incolumissimus ζ(g) cælestior, cælestior, cælestius; cælestissimus ζ(h) brevior, brevior, brevius; brevissimus ζ(i) longior, longior, longius; longissimus ξ. ξ(a) Catholics are more Christian than others. ξ(b) Mary is the woman who is the holiest, above all. Literally “than everyone”; sometimes one must massage the literal to get comprehensible English with the correct meaning. ξ(c) He sings with a beautiful voice in the loftiest church. ξ(d) The pope is the most universal patriarch. ξ(e) What is holier than the Mass? ξ(f) The strongest Lord God, the strongest Lord God. ξ(g) Because You alone are holy; You alone are Lord; You alone are the Highest (Most High), Jesus Christ; with the Holy Spirit, in the glory of God the Father. ξ(h) My mother is the most Catholic woman in the world. ξ(i) The shirt is longer than the other (of two). ξ(j) The man calls the more merciful woman.

EXERCITIA 4.6 (page 83) 10. 10(a) acerrimus; acerissimus 10(b) aptissimus 10(c) difficillimus; difficillissimus 10(d) altissimus 10(e) piissimus 10(f) dolorissimus 10(g) celerrimus; celerissimus 10(h) securissimus 10(i) ferocissimus 10(j) liberrimus; liberissimus 11. 11(a) By my fault, by my fault, by my most grievous fault. We have given *greatest* as the meaning for *maximus*; but some contexts will demand a different translation. 11(b) Is the lion wilder than the wolf? 11(c) Is the lion the wildest in the world? 11(d) Man is the strongest animal. Note the neuter for *fortissimum*; it is modifying *animal*, which is neuter. 11(e) My mother speaks to the fastest woman. 11(f) God made Mary the most compassionate woman. 11(g) Which shirt is bigger? 11(h) I loved the better man. 11(i) The corruption of the best is the worst. Notice the *pessima* matches *corruptio* in gender. This saying is a common theme of Thomistic and Aristotelian philosophy, and is quite famous.

EXERCITIA 4.7 (page 87) 12. 12(a) viriliter 12(b) agiliter 12(c) secure 12(d) facilliter 12(e) impie 12(f) sacre 12(g) miseriter. You may expect *miserere* (indeed, you should expect it), but this one is formed irregularly. 12(h) perpetue 12(i) ægre 12(j) temporaliter 12(k) ferociter 12(l) similiter 12(m) innocenter



## EXERCITIA CAPUTIS 5

**EXERCITIA 5.1** (page 90) 1. **1(a)** A tall man has long legs. **1(b)** She beats him. **1(c)** He beats her. **1(d)** He beats them (those things; the object here is a neuter plural. **1(e)** She beats them (those things; one *ea* is a nominative singular feminine, while one is an accusative plural neuter). Practically speaking, we'd almost certainly use a demonstrative here; but it's still a useful example. **1(f)** They (those things) beat her. **1(g)** You beat his dog. **1(h)** I beat you and his dog with a stick. **1(i)** He stretched them to the end. **1(j)** Lord, thou shalt open my lips, and my mouth will announce thy praise. **1(k)** I am the way, the truth, and the life. **1(l)** The Lord be with you. **1(m)** I (am) in them, and you (are) in me. **1(n)** Through the same Our Lord Jesus Christ; used when He has been mentioned earlier in the prayer. 2. **2(a)** Clausit os ejus. **2(b)** Mater ejus te alui. **2(c)** Is id edit. **2(d)** Dormivi ego in eo (or *ea*, depending on what gender *it* is). **2(e)** Vade cum eo; is vadet mecum. **2(f)** Ego moriar pro ea.

**EXERCITIA 5.2** (page 94) 3. **3(a)** The thing itself speaks. This is a principle of tort law that is routinely referred to in Latin. **3(b)** This is mine, that is yours. **3(c)** This is mine, that is yours, that other is his. **3(d)** I give you thanks because of this, your mercy. **3(e)** Send forth thy light and thy truth; it itself has led me down and led me into thy holy mountain, and in thy tabernacle. Pay attention to the antecedent is *ipsa*; it is feminine, so it must match a feminine noun, here either *lux* or *veritas*. **3(f)** These gifts, these presents, these holy undiminished sacrifices. **3(g)** For this is My Body. **3(h)** For this is the chalice of My Blood. **3(i)** In that time. This is often heard at the beginning of a Gospel reading. 4. **4(a)** Odio illum ludum; hunc amo. **4(b)** Ipse adoro canem meum. Note that *ipse* is masculine here; if the speaker were a woman, she would use the feminine form, *ipsa*. **4(c)** Ipsi odimus illos ludos sed hos amamus. **4(d)** Hic est iniquus. **4(e)** Cur te verberavit ipse?

**EXERCITIA 5.3** (page 99) 5. **5(a)** Whoever remains in his house, remains in his sins. **5(b)** The maidservant was in the house, which he/she had kindled. **5(c)** The maidservant, whom he/she kindled, was in the house. **5(d)** The devil hates those who love God. **5(e)** The servant lives in the city, which is great and beautiful. **5(f)** The servant, who is great and poor, lives in the city. **5(g)** And whomever you will have found, call to the wedding. **5(h)** But he who is glorified, let him be glorified in the Lord. **5(i)** However often you will have done these things, in my memory you will do (them). 6. **6(a)** Pauper ancilla filium suum amat, qui erat puer bonus. **6(b)** Hic quum odit canem verberat. **6(c)** Hæc quam amo canem suum amat. **6(d)** Rapit baculum quo puerum pugnavit. **6(e)** Vir cenam edit quam mulieres cocinaverant. **6(f)** Hoc est regnum Dei, in quo diligimus invicem.

**EXERCITIA 5.4** (page 21) 7. **7(a)** He bore testimony about himself. **7(b)** He bore testimony about him. **7(c)** He bore testimony about him to himself. **7(d)** He bore testimony about him to him. **7(e)** I believe in one God, Who loves Himself and Whom I love. **7(f)** God loves His own sheep, just as I love my children. **7(g)** The king ruled his (some other person's) kingdom. Notice *ejus* rather than *suum*! **7(h)** In this sign, you will conquer. Constantine's battle standard. **7(i)** He came into his own, and his own did not take him in. Note that *suus, sua, suum* is here being used substantively, as a noun. **7(j)** This one came in testimony, so that he might bear testimony about the light, so that everyone might believe through Him. 8. **8(a)** Edit cibum ejus. **8(b)** Ipse edit cibum suum. **8(c)** Momordit linguam suam. Use *suam*; unless, by some bizarre turn of events, he bit someone else's tongue. **8(d)** Sanguis ejus fluit quando cecidit eum. **8(e)** Sanguis Bruti fluit quando cecidit se. **8(f)** Signum suum crux erat.

## EXERCITIA CAPUTIS 6

**EXERCITIA 6.1** (page 26) 1. **1(a)** We **1(b)** They **1(c)** You (plural) **1(d)** I **1(e)** He/she/it **1(f)** They **1(g)** You (singular) **1(h)** He/she/it **1(i)** I **1(j)** I 2. **2(a)** First singular. **2(b)** Third plural. **2(c)** Third singular. **2(d)** First plural. **2(e)** Second plural. This is true regardless of whether we are using singular or plural "you". The number will follow simply the number of subjects, which in this case is *at least two* (namely, "you" (which is one or more than one) and "Linda", which is one). So it is plural. **2(f)** Third singular. Because these are disjunctive, only one of the two subjects are actually doing the action of the verb, so the singular is

used. **2(g)** Third plural. **2(h)** Third plural. This is a disjunction, so the nearest subject controls the verb's person. Here, assuming the verb comes in its normal English position, that will be "Germans".

**EXERCITIA 6.2** (page 28) **3.** **3(a)** Second **3(b)** Second **3(c)** First **3(d)** Fourth **3(e)** Third -io **3(f)** Third **3(g)** Fourth **3(h)** Fourth **3(i)** Third -io **3(j)** Second **3(k)** Third **3(l)** First **3(m)** Third **3(n)** Third -io **3(o)** Second

**EXERCITIA 6.3** (page 21) **4.** **4(a)** Imperfect third person singular; he was walking. **4(b)** Future first person singular; I was ruling. **4(c)** Present third person plural; they are reading. **4(d)** Present first person plural; we are cooking. **4(e)** Future third person singular; we will warn. **4(f)** Imperfect second person plural; you were hearing. **4(g)** Future second person singular; you will hear. **4(h)** Future second person singular; you will seize. **4(i)** Present third person singular; he is seizing. **4(j)** Future third person plural; they will call. **4(k)** Imperfect second person singular; you were praising. **4(l)** Present third person singular; he has. **4(m)** Future third person singular; he will say. **5.** **5(a)** edebant; manducabant **5(b)** dicemus **5(c)** clamabimus **5(d)** celebramus **5(e)** dormiunt **5(f)** comprehendebamus **5(g)** laborabunt **5(h)** faciunt **5(i)** facient **5(j)** viri erunt **5(k)** emunt **5(l)** Joannes credit **5(m)** vivemus **5(n)** procedimus **5(o)** cedebamus **5(p)** recedent **5(q)** recedunt **6.** **6(a)** Mulieres pro liberis cenam cocinabant. **6(b)** Non celebramus delicta (or peccata) nostra. **6(c)** Nec viri nec mulieres elegunt tenebras contra lucem. The "over light" part could be phrased in many ways; this is only one. **6(d)** Lingua latina nos circumdat.

**EXERCITIA 6.4** (page 27) **7.** **7(a)** Pluperfect second person plural; you had given. **7(b)** Present third person singular; he/she/it crucifies. **7(c)** Perfect third person singular; he/she/it crucified. **7(d)** Perfect third person singular; he/she/it approached. **7(e)** Present or perfect third person singular; he/she/it comes or he/she/it came. **7(f)** Perfect third person plural; they found. **7(g)** Future perfect third person plural; they will have found. **7(h)** Present or perfect third person singular; he/she/it drinks or he/she/it drank. **7(i)** Pluperfect second person singular; you had drunk. **7(j)** Pluperfect first person singular; I had remembered. **7(k)** Future perfect first person plural; we will have perceived. **7(l)** Perfect third person singular; he makes/does. **7(m)** Perfect third person plural; they failed. **8.** **8(a)** amaverat; dilexerat **8(b)** manducavimus; edimus **8(c)** lusistis **8(d)** luseras **8(e)** docuerit **8(f)** docueratis **8(g)** cepit **8(h)** circumdederunt **8(i)** circumdederant **8(j)** circumdererint **8(k)** habitavimus; viximus **8(l)** dixisti **8(m)** dixistis **8(n)** potaverat; biberat **9.** **9(a)** I have fought the good fight. **9(b)** Pilate answered: What I have written, I have written. **9(c)** And the light shines in the darkness; and the darkness did not arrest (stop) it.

**EXERCITIA 6.5** (page 101) **2.** **2(a)** I will go into the altar of God. **2(b)** To whom he responded: Behold, I am here. **2(c)** And Mary said, Behold, the handmaid of the Lord. **3.** **3(a)** Volebam cenam. **3(b)** Eratis tristes / mæsti. **3(c)** Nolebat te. **3(d)** Ibat Romam. **3(e)** Eunt ludum. **3(f)** Erunt magni. Watch the *-u-* here! **3(g)** Aderam. **3(h)** Aberat. **3(i)** eram **3(j)** prodebit **3(k)** Adibunt ludum. **3(l)** Aderamus in ecclesia. **3(m)** Non eras in ludo. / Aberas in ludo.

**EXERCITIA 6.6** (page 107) **10.** **10(a)** Present third person singular; it is told. **10(b)** Present first person plural; we are delivered. **10(c)** Imperfect third person plural; they were delivered. **10(d)** Future second person plural; you are surrounded. **10(e)** Future first person plural; we are snatched. **10(f)** Imperfect first person singular; I was inclining. **10(g)** Future third person plural; they will be told. **10(h)** Present third person singular; it was being poured, shed. **11.** **11(a)** The ball is thrown by the boy to the girls. **11(b)** I will be thrown into the street. **11(c)** The man was being bent toward the table. **11(d)** The king was being praised by the people. **11(e)** In a certain day, God will be praised by all. **11(f)** For this is the chalice of my blood, of the new and eternal testament; the mystery of faith; which shall be shed for you and for many into (for) the remission of sins. **12.** **12(a)** Exaudiebar a Deo. **12(b)** Nostræ historiæ narrabuntur. **12(c)** Historia ejus enarrabatur. **12(d)** Historiam ejus narrabam. **12(e)** Historiæ nostræ narrantur. **12(f)** Magnus collis clinatur. **12(g)** Pila puellæ jacitur. **12(h)** Pila mulieri jacietur. **12(i)** Pila a viro mulieribus jaciebantur.

**EXERCITIA 6.7** (page 102) **13.** **13(a)** Third person plural perfect; they (the things, neuter) were dispersed. Note the *-a* ending; since this is plural, it must be referring to neuter plural subject. **13(b)** Third person plural perfect; she was fought. Here, the *-a* ending is singular; thus, it refers to a feminine singular subject. **13(c)** First person plural pluperfect; we had been sprinkled upon **13(d)** Second person singular future perfect; you (a male) will have been given. **13(e)** Second person plural perfect; you were delivered. **13(f)** Third person

singular perfect; it was had. **13(g)** I am a plain man, taking away what I did not place, and reaping what I did not sow. **13(h)** As the chick of the swallow, so I will cry out. **13(i)** And their whole flock was scattered about. **13(j)** Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed. **14.** **14(a)** verberatur **14(b)** verberata est. **14(c)** Dispersi sunt. **14(d)** Verberati sunt. **14(e)** Verberati erimus. **14(f)** Disperguntur **14(g)** Pugnatus sum. (Or pugnata sum, if you are female. **14(h)** Amata es. **14(i)** Amatæ sumus. **14(j)** Pugnati eratis. **14(k)** Pugnati sumus.

**EXERCITIA 6.8** (page 111) **15.** **15(a)** I stepped into the store. **15(b)** I profess medicine. **15(c)** He was professing the law. **15(d)** We were accustomed to pray. **15(e)** And I am accustomed to sit from habit. **15(f)** I confess to Almighty God. **15(g)** Jesus says to him: I am the way, and the truth, and the life. No one comes to the Father except through me. **15(h)** And God said: Let light be made. And light was made. **15(i)** Abraham your father . . . saw, and rejoiced. **15(j)** But I have walked in my innocence. **16.** **16(a)** In Virginia natus/nata sum. **16(b)** Confidebam Deo. Note that this takes a dative more or less as a direct object. **16(c)** Confisi estis homini. **16(d)** Progredimur in via ad domum. **16(e)** Deo omnipotenti confitebimur. **16(f)** Ex ecclesia egrediemini.

**EXERCITIA 6.9** (page 119) **17.** **17(a)** He was able to learn the Gospel. **17(b)** We ought to love the Gospel. **17(c)** You (pl.) rejoice to love the Gospel and the faith. **17(d)** The women were able to help their men. **17(e)** The men said that the women helped them (the men). Note the use of the reflexive pronoun *se* here. **17(f)** The men said that the women helped them (others). Note that we do *not* use the reflexive pronoun. **17(g)** We ask that God save us. Lit. “that God make us saved”; remember that *salvum facere* is a common phrase for “save”. **17(h)** We ask father that mother prepare us dinner. **17(i)** We ask that father will speak to us. **17(j)** We dare to say. **17(k)** To whom we said: we are not able to go . . . We dare not see the face of the man. **18.** **18(a)** Debemus donavisse pecuniam ei. **18(b)** Potes natate. **18(c)** Potuistis natate. **18(d)** Dixistis me natate posse. Because we have two infinitives here, a clearly way would likely be to use a subordinate clause: Dixistis quod potui natate. **18(e)** Dixit cenam præparari. **18(f)** Joannes dixit me pecuniam ei donare. Note that we use the *present* active infinitive here; the statement’s tense is the same as that of the main clause. If this is confusing, you can always use a subordinate clause. **18(g)** Joannes dixit me pecuniam ei donavisse. We use a *perfect* active infinitive here to show that the giving occurred at a time prior to the saying. **18(h)** Paulus dixit Marcum pecuniam capturus esse. Paulus dixit quod Marcus pecuniam capiet. **18(i)** Petrus dicit se ecclesiam amare. Petrus dicit quod ecclesiam amat. Note that in the first form, we use *se*; the reflexive pronoun is necessary, since it refers to the subject of the sentence. **18(j)** Petrus Paulo dicit eum ecclesiam amare. **18(k)** Petrus Paulo dicit se ecclesiam amare.

**EXERCITIA 6.7** (page 122) **19.** **19(a)** Perfect passive, and dative or ablative plural. To/for those who have been prepared. **19(b)** Present active; nominative or accusative plural. Praising. **19(c)** Present active; genitive plural. Of the sitting ones. **19(d)** Perfect passive; either feminine nominative or ablative singular or neuter nominative and accusative plural. Having been divided. **19(e)** Remember that this is deponent! Perfect *active* (that is, passive in form but active in meaning); masculine nominative singular. Having confessed. **19(f)** Another deponent; so though this is passive in form it is active in meaning. About to profess. **19(g)** Perfect passive; either masculine accusative singular or neuter nominative or accusative singular. Having been destroyed. **19(h)** Remember that this is deponent! Present active; nominative singular. Having mercy on. **19(i)** Future active; masculine nominative singular. About to be broken. **19(j)** A semi-deponent! Present active; nominative singular. Daring. **17.** **17(a)** And I look forward to the resurrection of the dead, and the life of the age to come. Note the future active participle, *venturi*. **17(b)** We, about to die, salute thee. Note that *morituri* is from an alternate form of *mori*, **morior**, **moriri**, **moritus sum**, —, rarely seen in Church Latin. This was the salute given by gladiators to the emperor. **17(c)** And in those days John the Baptist came, preaching in the desert of Judea. **17(d)** A voice of one crying out in the desert: Prepare the way of the Lord. Note here the present active participle *clamantis* is being used substantively, as a noun: not just *crying out*, but *one who is crying out*. **17(e)** Who do not cease to cry out daily, with one voice saying: Holy, etc. **17(f)** Cleanse my heart and my lips, Almighty God, who cleansed the lips of the prophet Isaiah with a coal having been ignited. “With an ignited coal” is a smoother, if less strictly accurate, translation. **17(g)** Free us . . . through the blessed and glorious ever-Virgin Mary, Mother of God, interceding. *intercedente* is here an adjective modifying *Virgine*; so this prayer’s typical translation as “through the intercession of” is incorrect. **17(h)** I saw water coming out of the temple, from the

right side. **1ε.** **1ε(a)** Viri mortui nullas historias dicunt. **1ε(b)** Deus laudatus (“the God having been praised”) nostri misertus est. Note the genitive form for *nostri*. **1ε(c)** Dicturi audiendos dixerunt. **1ε(d)** Verbum dictum forte est. **1ε(e)** Sacerdos gentem victam amavit. **1ε(f)** Omnipotens gratiam dilectos donat.

**EXERCITIA 6.9** (page 125) **20.** **20(a)** My soul have been given joy, I worked with a greater joy. **20(b)** Although his soul was given joy, his works were becoming more onerous. **20(c)** He was led by the soldiers, his sword having been lost in the battle. **20(d)** We, advised by salvific commands formed by divine instruction, dare to say. **20(e)** They will not lack for any thing. **20(f)** I said nothing, my mouth having been silenced. **20(g)** The people having prayed, we bow our heads. Notice that this is a deponent’s participle, and so even though it is passive in form, it is active in meaning, and should be translated as such. **21.** **21(a)** Vita perditā, anima iudicabitur. **21(b)** Prælio pugnato, milites abiverunt. **21(c)** Mortuis planctis, nunc est tempus lætandi. Note the future passive participle *lætandi* here; and note also that, since it is deponent, it has an active meaning. **21(d)** Liberis vicinorum alitis, possumus alere nostros. **21(e)** Sacerdotibus decedere jussis, ad ecclesias eorum adiverunt. **21(f)** Aqua infecta, non bibimus eam.

**EXERCITIA 6.10** (page 127) **22.** **22(a)** Go, and do thou likewise. **22(b)** Jesus said to her, Do not touch me. **22(c)** If thou art the Son of God, say to this stone . . . **22(d)** Go, and say to Ezechiel: These things say the Lord God of David, thy Father: I have heard thy prayer, and I have seen thy tears. *David* is a Hebrew name, and is undeclined in Latin; its case must be determined by context. **22(e)** Have them alone. Make sure you realize that *solus* goes along with the subject, not the direct object *eas*. **22(f)** God, be favorable to me, a sinner. **22(g)** Be mindful, O most faithful Virgin Mary. **22(h)** Judge me, O God, and discern my cause concerning an unholy nation; from the sinful and deceitful man, deliver me. **22(i)** Send forth thy light and thy truth; they have led me away, and led me into thy holy mountain, and in thy tabernacles. **22(j)** Take away from us, we beseech thee, O Lord, our iniquities. **22(k)** But only say the word, and my boy will be healed. This *verbo* is curious; why not the accusative? Perhaps, “But only speak by the word, and my boy will be healed”? **22(l)** Be sober, and watch. **23.** **23(a)** Lava canem! **23(b)** Manduca cenam tuam! **23(c)** Servi Dei, surge! **23(d)** Ferte lapidem in ecclesiam, pueri. **23(e)** Dic mihi, amor mea! Notice that it is *mea*; it is feminine because *amor* is feminine, even if the person to whom *amor* is referring is male. **23(f)** Regredere, parve vir!

**EXERCITIA 6.11** (page 135) **24.** **24(a)** Let them eat cake! (Of course, Marie Antoinette never said this; but it’s useful as an exercise.) **24(b)** Remember, man, that thou art dust; and unto dust thou shalt return. The famous admonition on Ash Wednesday, taken from Gn 3:19 and Ps 103:29. **24(c)** May you be blessed by Him, in whose honor you will be burned. The blessing given to incense at High Mass. **24(d)** O Lord, may my prayer be directed in thy presence, like incense. **24(e)** May the Lord kindle in us the fire of His love and the flame of eternal charity. **24(f)** Let us give thanks to the Lord, our God. **24(g)** And do not lead us into temptation. **24(h)** Come, follow me. **25.** **25(a)** Manducemus cenam. **25(b)** Utinam canem meum inveniam! **25(c)** Utinam pugnatus sit! **25(d)** Utinam calceos indueremus! **25(e)** Regrediatur! **25(f)** Discedas.

**EXERCITIA 6.12** (page 139) **26.** **26(a)** First person plural imperfect active subjunctive. That we might be able. **26(b)** Second person singular present active subjunctive. That you might be. **26(c)** Second person plural present active subjunctive. That you might go. **26(d)** Third person plural perfect active subjunctive. That they might have become. **26(e)** Third person plural pluperfect active subjunctive. That you had wanted. **26(f)** Third person singular present active indicative. He/she/it is. **26(g)** Third person singular perfect active indicative. He/she/it became. **26(h)** Third person plural imperfect active subjunctive. That they might have been going. **26(i)** Third person singular future active indicative. He/she/it will become. **26(j)** First person plural imperfect active subjunctive. That we might have been becoming. **26(k)** Third person plural present active subjunctive. That they might become. **27.** **27(a)** If only I could swim! **27(b)** If only she wanted me! **27(c)** If only I had gone gone to Rome when I had youth! Notice the pluperfect subjunctive here is formed in a perfectly regular way. **27(d)** And God said: Let light be made. And light was made. **27(e)** May thy kingdom arrive; may thy will be done, just as in heaven and on earth. **27(f)** Father, if thou wishest, bring over this chalice from me; nevertheless, not my will, but thine be done. **27(g)** And just as the Father has given a command to me, so I do; Rise, let us go hence. **27(h)** Rise, let us go; behold, he who will hand me over is near. **27(i)** I leave peace to you; I give my peace to you. May you not consider my sins, but the faith of thy Church. Note here the use of *ne* as a simple negative in the subjunctive clause. **28.** **28(a)** Ad tabernam eamus. **28(b)** Utinam

cælum velimus! **28(c)** Ad Jerusalem ivissemus. **28(d)** Utinam possit scribere! **28(e)** Utinam sit in domum meam! **28(f)** Utinam mater mea sit hic!

**EXERCITIA 6.13** (page 142) **29.** **29(a)** bibant **29(b)** viverent **29(c)** lexisset **29(d)** legeremus **29(e)** edirint **2z.** **2z(a)** We busy ourselves with Latin so that we might write and speak in it. **2z(b)** Monks pray so that all men might be saved, so that the world may not be destroyed. **2z(c)** I will wash my hands among the innocent, and I will walk around thy altar, O Lord, that I may hear the voice of praise, and that I may tell of all thy wonders. **2z(d)** Pray, brothers, that my and your sacrifice may be acceptable before God, the Almighty Father. **2z(e)** May the Lord be in my heart and on my lips; that I may worthily and suitably announce His Gospel. **2z(f)** Lord, I am not worthy in order for you to enter under my roof; but only say by the word, and my soul will be healed. **2z(g)** So see fit to cleanse me with thy agreeable mercy, that I might be strong to worthily announce Thy holy Gospel. **2z(h)** What do you want that I should do for you? But he answered: Lord, that I may see. **2ξ.** **2ξ(a)** Volui cenam manducare ut dormirem. **2ξ(b)** Timeo ne occidatur. **2ξ(c)** Timebamus ut inimicus persequeret. **2ξ(d)** Vaserunt ad tabernam ut cerevisiam emerent. **2ξ(e)** Deus nobis vult eum diligere ut salvi faciamus. Remember the phrase *salvus facere* means *to save*. **2ξ(f)** Filia mea mihi locutus est ut eum conjungat.

**EXERCITIA 6.14** (page 148) **30.** **30(a)** A girl cannot swim unless she first enters the water. **30(b)** Holiness cannot be recovered unless a person asks God for it. **30(c)** If you don't want cake, don't eat it. This is a present conditional, so we've used the indicative here. **30(d)** (Is it not that) our law never judges a man, unless previously it has heard from him, and known what he might have done? Notice the sequence of tenses here; present in the main clause, a conditional clause referring to things that happened earlier than the main clause (*prius*), producing perfect subjunctives (*audierit* and *cognoverit*). The other present subjunctive, *faciat*, is a simple uncertainty; hence the present subjunctive again. **30(e)** You would not have any power against me, unless it had been given to you from above. The main clause is subjunctive because it is contrafactual; the subordinate clause because it is conditional. **30(f)** A thief does not come except that he might steal, and slaughter, and destroy. I came that they might have live, and have (it) more abundantly. Note here the use of both *nisi* and *ut*, combining a conditional and a purpose clause. **30(g)** Jesus answered: If I have spoken evilly, bear testimony about the evil; but if well, why are you striking me? **30(h)** Place, O Lord, a guard for my mouth, and a gate of surrounding for my lips: that my heart might not deviate into words of malice. **31.** **31(a)** Rogavit eam si me amaret. If the question is whether she loved me at the time of the asking, that is; if it's whether she loved me at some prior point, say *amavisset*. **31(b)** Quid facere debemus si agri ne fruantur? **31(c)** Ero miser si mater mea moriatur. **31(d)** Numquam id tangamus nisi longus veniat. Use *tangere, to touch*, for "reach". **31(e)** Nisi venias ad Christum, non venit ad Patrem. **31(f)** Pariam filios septem si Deus velit.

**EXERCITIA 6.15** (page 151) **32.** **32(a)** Although he spoke forcefully, he clearly knew nothing. **32(b)** When the birds sing, a storm is not coming. **32(c)** Because the birds sing, the people exult. **32(d)** Woe to the world by scandals! For it is necessary that scandals come; nevertheless woe to that man, through whom the scandal comes. **32(e)** And he said to them: Wherever you have entered into a house, remain there until you leave from there. **32(f)** Jesus responded to him: Will you put down your life for me? Amen, amen, I say to you: the cock will not crow, until you deny me three times. **32(g)** I fast twice on the Sabbath; I give a tenth of everything which I possess. Notice that *sabbatum* is used here for *week*. **33.** **33(a)** Cum plus loquatur, minus dicit. Using the comparative or the superlative of the adverbs here is a matter of choice; here we have selected the comparative. **33(b)** Ibat donec occidat. **33(c)** Cum festum fiat, populus lætatur. **33(c)** When the feast happens, the people rejoice. We have interpreted *when* in a causative way here, hence the subjunctive. **33(d)** Cum bis eum dixerim, non intellexit. **33(e)** Dum maneam, potes manere. **33(f)** Cum manduco, minime manduco. Notice this is purely temporal, and thus uses the indicative. Using the comparative or the superlative of the adverb is a matter of choice; here we have used the superlative.

**EXERCITIA 6.16** (page 154) **34.** **34(a)** God must be praised. **34(b)** Things which must be done must be done. **34(c)** He came in order to pray the prayers which must be heard. Needless to say, translating gerundives can be quite difficult. **34(d)** The root having been killed, the tree standing the court has died. **34(e)** Sons of man, you live in the middle of an irritating house; they who have eyes for seeing, and do not see, and ears for hearing, and do not hear; for it is an irritating house. **34(f)** And it is a great worry for us, and must be provided

for with great zeal, that not one tribe should be destroyed out of Israel. **34(g)** But the Lord, discerning what he what he was finishing in order to see, called him out of the midst of the bramble, and said: Moses, Moses. Who responded: I am here. **34(h)** Whence it must be provided for the peace of all provinces. **35.** **35(a)** Res agenda sunt ut in praelio evincamus. We had to rephrase the second clause; this is frequently the case when translating. **35(b)** Salvamur virtutibus merendis. **35(c)** In verbis audiendis, sapientiam invenimus. **35(d)** Salvandi agendi sunt.

# GLOSSARIUM

## GLOSSARY





- ablative** the case which marks the objects of several very common prepositions, along with serving many other uses without preposition. 8, 12, 13, 18, 19, 20, 22, 23, 26, 27, 28, 31, 35, 36, 38, 44, 45, 49, 50–55, 57, 60, 61, 73, 76, 77, 79, 81, 83–85, 87, 106, 123, 157, 158, 161, 166, 183–185, 189
- ablative absolute** a construction in which an ablative form of a participle is joined with a noun to express the time or circumstances of a main clause. 122, 123, 124, 126
- accusative** the case which primarily marks direct objects, as well as the objects of most prepositions. 8, 11–13, 21, 26–28, 28, 31, 43, 45, 47, 49, 47, 54, 56, 57, 60, 63, 64, 66, 69, 73, 75, 76, 80, 85, 87, 92, 96–98, 101, 109, 116, 158, 161, 166, 168, 183–185, 187, 189, 187, *see also* direct object
- active** a voice of verbs in which the doer of the verb is focused. 7, 11, 66, 100, 102, 103, 105, 107–111, 113, 115, 116, 118, 120, 123, 124, 127, 128, 131, 132, 137, 148, 151, 153, 157, 163, 189, 187
- adjective** a word which modifies or describes a noun, and in Latin, matches that noun in case, gender, and number. 8, 18, 18, 28, 29, 37, 40, 47, 50, 51, 53, 55, 56, 59, 57–67, 70–79, 80–87, 89, 87, 93, 95, 96, 117, 118, 123, 125, 127, 148, 151–153, 161, 165, 169, 185, 186, 189
- adverb** that part of speech which modifies the meaning of the verb particularly. 8, 17, 18, 51, 56, 74, 77, 84–87, 127, 145, 148, 151, 166, 188
- agency** the doer of an action; may be expressed by the nominative case, if the doer is the subject; or by the ablative of agency, if the doer is being expressed obliquely. 7, 11, 12, 35, 52, 106, 120, *see also* ablative
- agent noun** a noun formed from a verb, indicating the doer of the action of that verb. 83
- antecedent** the noun for which a pronoun stands. 60, 89, 87, 88, 91, 93, 95–97, 99, 145, 187
- antepenult** the second-to-second-to-last syllable of a word. 30, 31, 75, 81, 132
- apodosis** that clause in a conditional statement which contains the conclusion which will follow or not follow from the condition. 143, 144, 145, 166, *see also* protasis
- apposition** two or more words linked by case, referring to the same thing, and performing the same role in the sentence. 49, 47
- aspect** the state of completion of the verbs action; whether it is completed, ongoing (incomplete), or habitual; in Latin, not marked separately from tense. 7, 8, 113, 117
- breve** a diacritical mark found in many Latin student texts indicating a short vowel; e.g., *ă, ě, ĭ, ō, ŷ*. 4
- cardinal** numbers standing alone, often referred to as the “counting numbers”. 17, 18, 29, 77, 78
- case** a characteristic of nouns which governs their role in a sentence. 8, 11–15, 18, 19, 31, 42, 44, 49, 47, 50, 59–61, 66, 75, 76, 89, 95–97, 108, 114, 115, 117, 122, 123, 161, 187
- comparative** A form of an adjective or adverb indicating a higher degree of the characteristic it expresses. 74, 76–79, 80, 81, 85, 188
- compound** a word made up of two different words, typically a verb with a prefixed preposition. 8, 55, 60, 66, 68, 87, 101, 102, 111, 112, 125, 127, 128, 127, 135, 137, 161, 169
- conjugation** the act of running a verb through its various forms; also, groups of verbs which are conjugated in similar ways, as in first conjugation, second conjugation, and so forth. 7, 8, 71, 101, 104, 105, 107, 108, 113, 114, 120, 127, 130, 157–159
- conjunction** a word or phrase which serves to connect two otherwise independent clauses. 31, 149, 147, 150
- dative** the case which primarily marks indirect objects. 12, 13, 16, 18, 19, 20, 23, 26–28, 31, 38, 44, 49, 47, 50, 54–57, 66, 68, 73, 79, 83, 87, 120, 125, 140, 151, 155, 158, 161, 166, 183–185, 189, *see also* indirect object
- declension** an arbitrary category belonging to a given noun or adjective which governs what endings are associated with what cases; also, the act of taking a noun or adjective through its various forms. 7, 11, 13, 17, 18, 18–21, 25–27, 29, 28, 31, 33, 34, 37–39, 40, 42–47, 47, 48, 59, 57, 61–64, 68, 67, 74, 75, 77, 80, 81, 83, 85, 90, 92–94, 117, 118, 132, 142, 151, 152, 156, 161, 185
- demonstrative pronoun** pronouns which delineate which of multiple possibilities a pronoun represents. 91, 92–96, 101, 187
- deponent** a class of verbs which have passive forms but active meanings. 102, 107, 108, 110–113, 115, 118, 124, 128, 127, 131, 132, 151, 189, 187
- diminutive** a noun or adjective modified to mean a

- smaller form of itself; like having the adjective “small” or “little” built into it. 42–50, 62
- diphthong** two vowels which are pronounced together as a unit; in Latin, always semantically long. Essentially three in number: *æ/ae*, *œ/oe*, and *au*.. 4
- direct object** Broadly speaking, the object of a verb on which the action is performed; not to be confused with the indirect object, which expresses *to what* or *for what* the action is performed. Normally, in Latin, expressed in the accusative case.. 11–14, 55, 57, 92, 116, 123, 155, 158, 166, 183, 189, 182, *see also accusative*
- distributive** numbers used to describe distribution of a number to separate parties; e.g., so-many-apiece. 8, 72, 78
- feminine** one of the three genders in Latin. 8, 11, 17, 18, 20, 25, 29, 28–31, 33, 34, 38, 40, 46, 47, 42, 59, 52, 60, 62, 62, 74, 82, 88, 91, 96, 97, 99, 156, 187–182, *see also gender, masculine & neuter*
- first person** indicates that the subject of the verb is the person who is actually speaking, or a group of people that includes the speaker; this group may or may not include the listener. 2, 8, 89, 88, 98, 100, 103–105, 108, 110, 130–132, 136, 137, 165, 187, 188, 182
- future** the imperfect future tense, referring to an action which has not yet occurred and which is considered as an ongoing or otherwise incomplete act. 2, 8, 100, 105, 108, 116, 118, 128, 129, 130, 134, 132, 140, 144, 145, 152–154, 188–182
- future perfect** the perfect future tense, referring to an action which has not yet occurred and which is considered as a completed, discrete act. 2, 8, 108, 130, 132, 132, 144, 145, 188
- gender** a property of a noun which serves to place it into a more or less arbitrary category; in Latin, masculine, feminine, or neuter. Pronouns and adjectives also have gender, but this is dependent upon their nouns; for nouns, gender is an immutable quality.. 2, 11, 13, 18, 20, 25, 31, 33, 36, 38, 47, 42, 48, 59–65, 77, 79, 89–88, 95, 96, 101, 108, 102, 114, 115, 112, 132, 186, 187, *see also masculine, feminine & neuter*
- genitive** the case which marks possessives, both objective and subjective; often translated with “apostrophe s” or the preposition “of”. 12, 13, 16–18, 20, 21, 27, 28, 28, 31, 34, 38, 44, 45, 50, 53, 54, 60, 61, 64, 66, 68, 73–75, 81, 82, 109, 111, 152, 158, 169, 183–185, 189
- gerund** the neuter singular of the gerundive used substantively with an active meaning. 151–155
- gerundive** the future passive participle of a verb, typically being used adjectivally or substantively. 151–155, 188
- hortatory** exhorting; attempting to motivate or persuade others to a given action. 133, 136
- i-stem** a group of third-declension nouns that, especially in the neuter, have *i* rather than *e* in some case forms. 27, 28–31, 37, 62, 64, 74, 75, 109, 184
- imperative** a mood of verbs indicating that the verb is commanded to be performed by another. 2, 8, 126, 127, 128, 128
- imperfect** an aspect of the verb indicating that the action is considered as ongoing, habitual, or otherwise than as a single, discrete action; also the name for the past imperfect tense in Latin. 2, 8, 100, 101, 104, 108, 131, 133, 134, 137, 132–140, 144, 145, 157, 188, 182
- indefinite pronoun** pronouns used for an unknown or uncertain antecedent; typically translated with “any”. 97, 99, 146
- indicative** a mood of verbs indicating that the verb is stating an action that was actually performed. 2, 117, 128–133, 140, 144, 145, 148–148, 182, 188
- indirect object** The object of a verb *to* or *for which* the action is performed, most commonly encountered in verbs of giving and telling. Normally, in Latin, expressed in the dative case. 11–13, 166, 183, *see also dative*
- infinitive** the second principal part of a verb; that form of the verb which is unspecified as to tense, person, and number. 2, 108, 113–117, 119, 127, 128, 131, 132, 137, 140, 151, 157, 161, 189
- interjection** that part of speech for words which do not participate in the structure of a sentence; mere expressions of emotion or mood. 42, 101, 169
- interrogative pronoun** pronouns used to indicate that a question is being asked. 97–99, 145, 146
- irregular** having grammatical forms which do not conform to the normal pattern. 8, 11, 42, 43, 67, 69, 74, 80, 82, 101, 127, 132, 136, 137
- length, vowel** the amount of time taken in vocalizing a vowel sound; not often paid attention to in

- Church Latin. 4, *see also* **quantity, vocalic**
- locative** a minor case, almost always identical to the ablative, which marks a word as indicating place-where.. 13, 44, 45–47, 185, 186
- macron** a diacritical mark found in many Latin student texts indicating a long vowel; e.g., *ā, ē, ī, ō, ū*. 4
- masculine** one of the three genders in Latin. 11, 17, 20, 25, 29, 29–31, 33, 34, 37, 38, 47, 59, 57, 60, 62, 63, 68, 67, 74, 91, 93, 97, 156, 187, 189, *see also* **gender, feminine & neuter**
- mood** the aspect in which the action is actually performed by the subject. 7, 8, 117, 127, 128, 130, 139, 146, 147, 165
- neuter** one of the three genders in Latin. 11, 20, 21, 25–27, 29, 29–31, 34, 38, 47, 47, 48, 56, 59, 57, 62–64, 69, 67, 74, 75, 80, 85, 87, 90, 92, 96–98, 151, 153, 186–189, *see also* **gender, masculine & feminine**
- nominative** the case which marks the subject of a sentence. 7, 8, 11–14, 18, 18–21, 26–28, 28, 31, 34, 38, 42, 43, 49–48, 59, 63, 64, 66, 68–67, 71, 75, 76, 80, 85, 89–88, 92, 96–99, 98, 108, 109, 120, 151, 165, 183–185, 187, 189, *see also* **subject**
- noun** one of the seven parts of speech, nouns identify persons, places, things, and ideas. 8, 7, 8, 11, 13, 17, 18, 20, 21, 25, 26, 29, 28, 31, 33, 34, 36–38, 42–44, 46, 47, 49, 47, 50, 51, 59–62, 64–66, 67, 70, 71, 75, 81–83, 85, 89, 93, 95, 96, 101, 107, 117, 122, 123, 151, 152, 156–158, 161, 168, 169, 184, 185, 187, 189
- number** a property of nouns indicating the quantity of units involved, or a property of verbs indicating the number of subjects which are doing the action; in Latin, either singular or plural. 7, 8, 11, 19, 31, 59–61, 66, 69, 89, 95, 96, 107, 108, 107, 114, 115, 117, 122, 132, 139, 142, 165, 187, *see also* **singular & plural**
- object** A word expressing the receipt of the action of the verb, either directly or indirectly; that is, either a direct object or an indirect object; also, the noun governed by a preposition. 7, 12, 96, 97, 102, 103, 148, 155, 157, 158, 166, 168
- object, direct** . *see also* **direct object**
- object, indirect** . *see also* **indirect object**
- optative** hoping for a certain action. 133, 136
- ordinal** numbers used for ordering items in a numerical way; in English, most often ending with the suffix *-th*. 17, 29, 77
- participle** a form of the verb which is used as a noun or as an adjective. 107, 108, 107, 111, 117, 118, 120, 122, 123, 125, 148, 151–154, 156, 158, 161, 168, 189, 187
- passive** a voice of verbs in which the experiencer of the verb is focused, and the doer of the verb is mentioned, if at all, only obliquely, in some kind of agentive clause. 7, 8, 11, 52, 66, 67, 71, 100, 102–107, 107–111, 113, 115, 116, 118, 122–124, 128, 127, 131–133, 137, 151–156, 158, 163, 189, 187
- passive periphrastic** a construction using the future passive participle and *esse* to state an obligation, duty, or necessity. 120, 153, 156
- penult** the second-to-last syllable of a word. 31, 75, 132
- perfect** an aspect of the verb indicating that the action is considered as completed; also simply the name of the past perfect tense in Latin. 7, 8, 100, 101, 103, 107, 108, 110, 114–117, 117, 118, 122, 123, 132, 137, 137, 140, 144, 145, 154, 156–158, 188–188
- periphrastic** the name denoting multiple-word constructions. 107, 114, 115, 117, 132
- person** the marking on the verb which indicates whether the subject of the verb is the speaker; the person spoken to; or some other party. 7, 8, 89, 87, 98, 103–105, 107, 107, 126, 130–132, 139, 142, 165, 187
- personal pronoun** pronouns which exist specifically to represent verbal persons; that is, the first, second, or third persons which are noted by verbs. 89, 87, 88, 91, 93–95, 98
- place-to-which** a use primarily of the accusative case showing physical directionality. 8, 45, 47, 185
- place-where** a use primarily of the ablative case showing location. 8, 12, 13, 44, 45
- pluperfect** a perfect past tense which refers to an action even further back in time than a simple perfect. 7, 8, 108, 132–134, 137, 137, 140, 144, 145, 188, 187
- plural** a property of a noun indicating that the word refers to multiple units. 7, 8, 11, 13, 18, 20, 21, 23, 26–28, 28, 31, 38, 42, 45, 59, 60, 63–66, 68–67, 80, 81, 83, 87, 92, 96–99, 98, 101, 105, 108, 109, 110, 127, 152, 153, 165, 184, 185, 187–187, *see also* **number & singular**
- postpositive** a word which does not come first in its clause; a conjunction, such as *enim* or *autem*. 73

- preposition** One of the seven parts of speech; a word which modifies the meaning of its sentence by expressing some peripheral aspect of the action, such as location, time, manner, and so forth. Only has meaning when paired with an object. A few important prepositions take the ablative; most take the accusative.. 12, 13, 18, 22, 23, 27, 35, 36, 45, 50–52, 54, 57, 60, 71, 76, 81, 84, 101, 103, 106, 123, 126, 146, 148, 147, 166, 185, *see also* **ablative**
- present** the present tense, referring to an action currently occurring; may be either perfect or imperfect. ζ, ε, 1ε, 103, 105, 108, 10ε–111, 113, 115–117, 117–120, 123, 127, 128, 130, 131, 134, 136, 137, 139–140, 144, 145, 148, 151, 157, 162, 188–18ε
- principal part** one of the important parts of a word that must be learned when studying vocabulary, giving the dictionary form of the word along with any necessary stems for fully inflecting it. 7, ζ, ε, 13, 17, 20, 25, 33, 37, 64, 6ε, 71, 107, 10ε, 110, 113–115, 11ε, 125, 132, 137, 156–159
- pronoun** a noun-like unit which takes the place of a noun, and in Latin inflects for case, gender, and number. 8, ζ, 11, 18, 56, 85, 89, 8z, 8ε, 91–95, 97, 99–9ε
- protasis** that clause in a conditional statement which contains the condition which is necessary for the conclusion. 143, 144, 145, 166, *see also* **apodosis**
- quality, vocalic** a distinction in vowel sounds; by this distinction, vowels have an actually different sound, not merely a different length, though it is often called “length” by analogy. 4
- quantity, vocalic** a more formal term for vowel length. 4, *see also* **length, vowel**
- reflexive pronoun** a pronoun which refers to the subject of the sentence. ζ, 60, 9z, 9ε, 189
- relative pronoun** pronouns which link entire phrases to modify an antecedent. 8z, 95, 96, 97, 99, 9z, 13ε, 145, 146, 14ε, 166
- second person** indicates that the subject of the verb is the person who is being spoken to (the listener), or a group of people that includes the listener. ζ, ε, 89, 8ε, 92, 9ε, 100, 103–105, 108, 126, 128, 130, 136, 137, 165, 187, 188, 18z
- semi-deponent** a class of verbs which have passive forms in the perfect tenses, but active forms in the present tenses, and in all cases active meanings. 102, 110, 189
- sequence of tenses** the agreement of tenses from main to subordinate clauses, particularly involving subjunctive clauses. 139, 137–140, 142, 148, 18ε
- singular** a property of a noun indicating that the word refers to only a single unit. ζ, ε, 11, 13, 17, 18, 20, 21, 23, 26, 28, 29, 2ε, 31, 33, 34, 38, 42–45, 4z, 59, 60, 63–66, 68–6z, 74, 75, 80, 83, 85, 8z, 8ε, 96, 97, 99, 9ε, 101, 104, 105, 108, 109, 127, 128, 131, 132, 152, 161, 165, 183–185, 187–18z, *see also* **number & plural**
- stem** that part of a Latin word to which glue and endings are attached. ζ, ε, 13, 1ε, 26, 2ε, 4z, 4ε, 64, 6z, 74, 75, 77, 78, 80, 81, 85, 100, 113, 114, 11ε, 130, 132, 136, 137, 157
- stress** the syllable in a word which receives the strongest pronunciation. 6
- subject** the doer of the action in an active sentence, and the experiencer of an action in a passive sentence. ζ, ε, 11, 13, 23, 49, 52, 60, 70, 76, 89, 96, 97, 9z, 9ε, 102, 103, 106, 108, 110, 114, 116, 117, 132, 14ε, 155, 165, 183, 185, 187–18z, *see also* **nominative**
- subjunctive** a mood of verbs indicating that the verb is stating an action that was potentially performed, wished for, or otherwise not actual. ζ, 56, 117, 128, 12ε, 130, 131–134, 136, 137, 139–140, 143–145, 148–14ε, 151, 155, 18z, 18ε
- substantive** an adjective being used as a noun; that is, an adjective being used with an implied noun “things”. E.g., “the faithful”. 28, 37, 66, 70, 71, 73, 109, 125, 152, 153, 168, 186, 189
- superlative** A form of an adjective or adverb indicating a much higher, or the highest, degree of the characteristic it expresses. 77–79, 80, 81, 83–85, 18ε
- supine** a verbal noun in the fourth declension, identical to the verb’s fourth principal part, which appears only in the accusative and ablative singular and is limited to showing purpose (in the accusative) and to express an ablative of respect. 161
- syllabification** the process of dividing a word into syllables. 5, 6
- syncopated** slightly shortened versions of certain forms, most typically the second person forms of the perfect tense. ε, 114

- tense** the time at which the verb was performed, along with the aspect (state of completion) of the action. [τ](#), [ε](#), [101](#), [103](#), [104](#), [107](#), [108](#), [10z](#), [110](#), [113](#), [116](#), [11z](#), [11ε](#), [122](#), [129](#), [130](#), [132](#), [136](#), [139–140](#), [144](#), [146](#), [149](#), [157](#), [165](#), [189](#)
- third person** indicates that the subject of the verb is neither the speaker nor the listener, but a different person or persons. [τ](#), [ε](#), [89–8ε](#), [95](#), [9ε](#), [100](#), [103–105](#), [108](#), [130](#), [136](#), [137](#), [165](#), [187](#), [188](#), [18z](#)
- time-when** a use primarily of the ablative case showing the time of the occurrence being expressed. [12](#), [27](#), [57](#), [184](#)
- verb** One of the seven parts of speech; a word expressing an action or a state of being, which matches its subject in person and number and, sometimes, gender.. [τ](#), [ε](#), [11](#), [12](#), [14](#), [1z](#), [23](#), [31](#), [32](#), [38](#), [51](#), [55](#), [57](#), [66](#), [6ε–71](#), [76](#), [83–85](#), [89–8ε](#), [99](#), [9z](#), [101–103](#), [107](#), [108](#), [10z–116](#), [11z](#), [11ε](#), [122](#), [124](#), [127](#), [128](#), [12z–130](#), [132–134](#), [136](#), [137](#), [139](#), [142](#), [144](#), [148](#), [150–152](#), [155–15ε](#), [161](#), [165](#), [166](#), [168](#), [169](#), [187](#)
- vocative** a minor case, existing only in the second declension, which marks a word as being a direct address. [12](#), [13](#), [42](#), [43](#), [44](#)
- voice** the aspect in which the subject is said to perform the verb: as an agent or as an experiencer. [τ](#), [9z](#), [10z](#), [113](#), [11z](#), [122](#), [139](#), [165](#)



# FONTES

## SOURCES





ANY GRAMMATICAL TEXTBOOK will owe a great deal to a large number of other sources, some more and some less; this brief section is designed to give credit where credit is due. Some of these sources are merely inspirational; some served as guidance; and some were simply sources, as of images or other uses. We will specify which was which as we address them.

A minor source, though an interesting one, is the first Latin textbook that your author encountered in his own journey into the language of the Church: *LATINA PRO POPULO* | *LATIN FOR PEOPLE* by the Brothers Humez. It's conversational style, combined with its scholarly erudition and its unique form-centric approach, made learning Latin seem a realistic and accessible goal. It's hard for me to overstate how important it was in my own education in this beautiful and important tongue.

Wheelock's Latin, now in its seventh edition, was also an important source, though less important than many might expect. Long the canonical introduction to Latin, I personally have never been particularly enamored with it. Like many traditional texts, its focus is on preparing students to read the *ÆNEID* and *DE BELLO GALLICO*, both texts with which I, and I daresay most Catholic Latin students, are supremely uninterested; and Wheelock's necessary enumeration of countless variations of words for weapons, armor, chariots, horses, and military formations quickly grows tiresome. Still, its general approach can be useful, and I tried to draw what ecclesiastical riches from it that I could.

George J. Adler's *A PRACTICAL GRAMMAR OF THE LATIN LANGUAGE* was certainly vital, as well. The adjective "practical" is almost certainly not applicable here; the text is extremely dense and contains a great many exceptions and curiosities that the student will likely never encounter. But its thoroughness cannot be overstated; and when seeking information about some obscure point of grammar, there is no better source.

Lastly, and certainly not least, John F. Collins, *A PRIMER OF ECCLESIASTICAL LATIN*, is by far the best source for really learning the language of the Church. It is not exhaustive, but its selection of vocabulary; examples; and grammatical points to emphasize cannot be outdone.

The image of St. Jerome on page **xi** is from Joos van Cleve, *St. Jerome*, currently at the cathedral museum at Burgos, Spain.

The font examples in our section on the Latin alphabet—Carolingian Miniscule, PGothic, and Humanist—were designed by the brilliant and prolific Peter Wilson.

The image of the teacher and students on page **z** was uploaded into the public domain by j4p4n.

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The image of the man and the storefront on page **3ϵ** is from an image uploaded into the public domain by j4p4n.

The image of the ice cream cone demonstrating the arbitrary nature of grammatical gender is from an image uploaded into the public domain by GDJ.

The portion of a prescription pad on page **151** is from an image uploaded into the public domain by wan-glizhong.

Of inestimable use, as well, has been the famous words program by William Whittaker. This program, which allows one to type in any Latin word of any form and receive back not only its meaning but also all the possibilities for its grammatical type, is incredibly useful. Paper dictionaries are vital; but words saves a huge amount of time in comparison to them, if one happens to be sitting near a computer. Its English-to-Latin is poor, at best, but better than nothing. Its current website is at <https://mk270.github.io/whitakers-words/>; and there are apps for prominent phone operating systems, as well.

For paper dictionaries, CASSELL'S NEW LATIN DICTIONARY and Traupman's THE BANTAM NEW COLLEGE LATIN & ENGLISH DICTIONARY I found to be most useful. The grammar synopsis in Traupman, and the Latin-to-English sections in both, are invaluable.

Detailing all of the other sources consulted would be impossible; suffice to say that there are many. The richness of the Latin tradition is such that, even with the sad lack of specifically ecclesiastical grammatical texts, one can never fully plumb their depths.

With that, your author submits his own meager contribution to that tradition to your judgment.

# VOCABULARIUM

## VOCABULARY

**a/ab/abs (+ ABL)**, by, from, after, 22

**ábeo, abíre, ábivi, ábitum**, to go away, to depart, 100

**abínde**, from there, thence, 138

**ábluo, ablúere, áblui, ablútum**, to wash away, 168

**abscóndeo, abscondére, abscóndui, abscónditum**, to hide, conceal; to shelter, 167

**absolútio, absolutiónis, f.**, absolution, forgiveness, complete releasing, 72

**absólvo, absólvere, absólvi, absolútum**, to set free from; to absolve, 19

**absum, abésse, abfúi, abfutúrus**, to be absent, to be away, 100

**abúndans, abundátis, abundant**, overflowing, in large measure, 147

**abúndo, abundáre, abundávi, abundátum**, to abound, to have in large measure; to overdo, exceed, overflow, 147

**abutor, abuti, abusus sum**, —, to use up, misuse, waste(w/ abl.), 157

**ac**, and, and also, and besides, 72

**accédo, accédere, accéssi, accéssum**, to approach, to come near; to be added to (+ ad), 62

**accéndo, accénderé, accéndi, accénsu**, to kindle, to set afire, 94

**acceptábilis, acceptábilis, acceptábile**, acceptable, 65

**accípio, accípere, accépi, accéptum**, to receive, to take, 58

**acclámo, acclamáre, acclamávi, acclamátum**, to cry out, exclaim, 8

**accómodo, accomodáre, accommodávi, accommodátum**, to adapt, to adjust to; to fit, to suit, 162

**accúso, accusáre, accusávi, accusátum**, to accuse; to blame, 162

**acer, acris, acre**, sharp, bitter, 65

**ácies, aciéi, f.**, sharpness, edge, point, 40

**addo, áddere, áddidi, ádditum**, to give to; to add, 65

**addúco, addúcere, addúxi, addúctum**, to lead up, lead away, persuade, induce, 118

**ádeo, adíre, ádivi, áditum**, to approach, to attack, 100

**ádeo**, so much, so greatly, 86

**adháreo, adhærére, adhæsi, adhæsum**, to stick to, adhere to, cling to, 94

**adhuc**, thus far, till now, still, yet, 72

**adímpleo, adimplére, adimplévi, adimplétum**, to fill up, to carry out, to fulfil, 72

**adjutórium, adjutórii, n.**, help, assistance, 39

**adjúvo, adjuváre, adjúvi, adjútum**, to help, to aid, 22

**ádmiror, admirári, admirátus sum**, —, to admire, respect; to regard with wonder, 127

**admitto, admíttere, admísi, admissum**, to urge on; to admit, receive; to grant, permit, 141

**adóro, adoráre, adorávi, adorátum**, to adore, 8

**adscríbo, adscribere, adscrípsi, adscríptum**, to add to in writing; to insert; to appoint, 83

**adsum, adésse, adfúi, adfutúrus**, to be present, 100

**ad (+ ACC)**, to, at; up to; for the purpose of, 8

**áduno, adunáre, adunávi, adunátum**, to unify, to unite, 98

**advénio, adveníre, advéni, advéntum**, to arrive, to come to, 109

**advéntus, advéntus, m.**, arrival, 109

**advérsor, adversári, adversátus sum**, —, to be against, to oppose (w/ dat.), 160

**advérsus (+ ACC)**, toward, against, 141

**ádvoco, advocáre, advocávi, advocátum**, to call for, to summon, to invite, 94

**ædificíum, ædificíi, n.**, building, 46

**ædífico, ædificáre, ædificávi, ædificátum**, to build, 39

**ædus, ædi, m.**, kid; young goat, 109

**æger, ægra, ægrum**, sick, ill, infirm, 30

**æqualítas, æqualítatis, f.**, equality, evenness, 34

**æquus, æqua, æquum**, equal, level, same, 58

**æs, æris, n.**, copper, bronze, brass; gong, 162

**æstas, æstátis, f.**, summer, 147

**æstimátor, æstimátoris, m.**, appraiser, judge, 82

**æstimo, æstimáre, æstimávi, æstimátum**, to value, assess, judge; to estimate, 83

**æstívus, æstíva, æstívum**, summery; of or relating to summer, 147

**ætas, ætátis, f.**, age; lifetime; generation; period, stage, 147

**ætérnus, ætérna, ætérum**, eternal, everlasting, 58

**afféctus, afféctus, m.**, affection, passion, love; disposition, condition, 162

**afficio, affícere, afféci, afféctum**, to affect, to make impression; to move, to influence; to cause, 125

**affirmo, affirmáre, affirmávi, affirmátum**, to prove; to assert, 15

**afflígo, affligere, afflíxi, afflíctum**, to overthrow, to throw down; to afflict, damage; to hum-

- ble, 94
- ager, agri, m.**, field, 21
- ágrego, aggregáre, aggregávi, aggregátum**, to add to; to join with, 19
- ágilis, ágilis, ágile**, agile, nimble, 86
- ágito, agitáre, agitávi, agitátum**, to stir, shake, or move about, 86
- agnósco, agnóscere, agnóvi, agnótum**, to recognize, to realize, to discern; to acknowledge, 70
- agnus, agni, m.**, lamb, 69
- ago, ágere, egi, actum**, to drive; to urge; to conduct; to act, 94
- aha, atat, attate, ehem, hui**, interjections expressing surprise, 162
- ait**, he/she/it says; it is said, 154
- aiunt**, they say, 154
- ala, alæ, f.**, wing, 86
- albus, alba, album**, white (dull, not shining), 121
- álea, áleæ, f.**, die; game of dice, 147
- áli-**, prefixed to a relative or interrogative pronoun to make it indefinite; e.g., aliquis, aliquis, aliquod, “anyone” or “anything”, 99
- álium, álii, n.**, garlic, 109
- alius, alia, aliud**, other, another, 62
- álloquor, álloqui, allocútus sum**, —, to speak to, to call on, 111
- alo, álere, álui, álitum**, to nourish, to feed, to rear, 41
- altáre, altáris, n.**, altar, 69
- alter, altra, altrum**, one (of two), former/latter, 62
- altus, alta, altum**, high, deep, 39
- ambo, ambónis, m.**, lectern, ambo, 153
- ámbulo, ambuláre, ambulávi, ambulátum**, to walk, 8
- amíca, amícae, f.**, friend (female), 134
- amicítia, amicítiae, f.**, friendship, 153
- amícus, amíci, m.**, friend (male), 134
- amítto, amíttere, amísi, amíssum**, to lose, to send away, 141
- amor, amóris, f.**, love, 28
- ampléctor, amplécti, ampléxus sum**, —, to surround; to embrace, 162
- amplus, ampla, amplum**, great, large; ample, 82
- an**, can it be that; whether (when *utrum . . . an*); or; either, 162
- ancilla, ancillæ, f.**, female servant or slave; “maid-servant”, 28
- angélicus, angélica, angelicum**, angelic, 19
- ángelus, ángeli, m.**, angel, 30
- Ánglia, Ángliæ, f.**, England, 46
- angústia, -æ, f.**, narrow place or passage, 167
- angústus, -a, -um**, narrow, steep, 167
- ánima, ánimæ, f.**, soul, spirit, 8
- áñimal, áñimális, n.**, animal, 35
- ánimus, áñimi, m.**, mind, intellect, soul, spirit, 8
- annúntio, annuntiáre, annuntiávi, annuntiátum**, to announce, say, make known, 79
- annus, anni, m.**, year, 30
- antea**, before, beforehand, 150
- ántequam**, before (conjunction), 90
- ante (+ ACC)**, in front of, before, 22
- antíquus, antíqua, antíquum**, old, ancient, 22
- antístes, antístitis, m.**, bishop, 98
- apérío, aperíre, apérui, apértum**, to uncover; to open, 162
- apis, apis, f.**, bee, 162
- apóstólicus, apóstolica, apóstolicum**, apostolic, 72
- apóstolus, apóstoli, m.**, apostle, 30
- appareo, apparére, apparui, apparítum**, to appear, be visible, 162
- aptus, apta, aptum**, fit, suitable, apt, 82
- apud (+ ACC)**, at, by, near, among; at the house of, 60
- aqua, aquæ, f.**, water, 21
- áquila, áquilæ, f.**, eagle, 153
- arbor, arbóris, f.**, tree, 34
- archángelus, archángeli, m.**, archangel, 98
- arctus, arcta, arctum**, close, thick, narrow; short; strict, 129
- árdeo, ardére, arsi, arsum**, to burn, 162
- ars, artis, f.**, art, craft, 30
- ascéndo, ascénderé, ascéñdi, ascéñsum**, to climb up, ascend, 90
- ascénsio, ascensiónis, f.**, ascension, going up, 90
- ascia, asciae, f.**, axe (carpenter’s), 34
- asper, áspera, ásperum**, rough, uneven, 129
- aspérgeo, aspérgere, aspérsi, aspérsus**, to sprinkle, to splash on, 109
- áspero, asperáre, asperávi, asperátum**, to roughen; to grate on, to enrage, 154
- aspício, aspícere, aspéxi, aspéctum**, to look at, to see, to behold, 83
- ássequor, ássequi, assecútus sum**, —, to follow on, pursue, go after; to overtake, 135
- assíduus, assídúa, assíduum**, constant, regular, 162
- asto, astáre, astéti, astátum**, to stand by, to assist, 98

**at**, but; on the other hand, **31**  
**ater, atra, atrum**, black (dull, not glossy), **121**  
**atque**, and, as well as, as soon as, together with, **31**  
**átrium, átrii, n.**, atrium; reception hall, **153**  
**audax, audácis**, bold, courageous, **135**  
**áudeo, audére, ausus sum**, —, to dare, **111**  
**áudio, audire, audívi, auditum**, to hear, **39**  
**áufero, áufferre, ábstuli, ablátum**, to carry away,  
to remove; to steal; to obtain, **125**  
**au, hei, heu, ehue, hoi, væ**, alas, woe; an interjec-  
tion expressing grief or pain, **162**  
**aula, aulæ, f.**, court, hall, **46**  
**aurántius, aurántia, aurántium**, orange, **121**  
**áureus, áurea, áureum**, golden, gold, **121**  
**auris, auris, f.**, ear, **8ç**  
**aurum, auri, n.**, gold, **14**  
**austérus, austéra, austérum**, austere, plain; bitter;  
dark, somber, **109**  
**autem**, but, on the other hand, also (postpositive),  
**72**  
**aut**, or (exclusive); aut . . . aut, either . . . or, **6z**  
**autumnális, autumnális, autumnále**, autumnal;  
of or relating to autumn, **147**  
**autúmnus, autúmni, m.**, fall, autumn, **147**  
**auxiliáris, auxiliáris, auxiliáre**, helping, auxiliary,  
**138**  
**auxílior, auxiliári, auxiliátus sum**, —, to help (w/  
dat.), **160**  
**auxílium, auxiliíi, n.**, help, **72**  
**avarítia, avarítia, f.**, greed, avarice, **153**  
**báculum, báculi, n.**, stick, **41**  
**baptísma, baptismátis, n.**, baptism, **69**  
**baptísta, baptístæ, m.**, baptizer, **ç0**  
**beátus, beáta, beátum**, blessed, happy, **22**  
**bellum, belli, n.**, war, **21**  
**benedíco, benedícere, benedíxi, benedíctum**, to  
bless, to speak well, **83**  
**benedíctus, benedícta, benedíctum**, blessed, **14**  
**bene**, well, **15**  
**benígnitas, benígnitátis, f.**, kindness, **14ç**  
**bíbo, bíbere, bíbi, bíbitum**, to drink, **41**  
**bis**, twice, **150**  
**bónitas, bonitátis, f.**, goodness, kindness, **167**  
**bonus, bona, bonum**, good, **8**  
**bos, bovis, m/f.**, ox, bull, cow, **109**  
**bráccium, bráccii, n.**, arm, **8ç**  
**brevis, brevis, breve**, short, curt, **5ç**  
**brunneus, brunnea, brunneum**, brown, **121**  
**cado, cádere, cecídi, casum**, to fall, sink, go down,

**cædo, cædere, cecídi, cæsum**, to chop, hew, cut;  
to strike, **86**  
**cæles, cælitis**, heavenly; celestial, **141**  
**cæléstis, cæléstis, cæléste**, heavenly, celestial, **65**  
**cælum, cæli, n.**, heaven, **8**  
**cærúleus, cærúlea, cærúleum**, blue, **121**  
**cálceus, cálcei, m.**, shoe, **21**  
**cáculus, cáculi, m.**, pebble, counter; live coal, **5ç**  
**calígo, calígini, f.**, mist; gloom, **30**  
**calix, cálicis, m.**, cup, chalice, **72**  
**campus, campi, m.**, plain, field, **124**  
**cándidus, cándida, cándidum**, white (shining), **121**  
**canis, canis, m/f.**, dog, **30**  
**cano, cánere, cécini, cantum**, to sing, **150**  
**cánticum, cántici, n.**, song, canticle, **14**  
**canto, cantáre, cantávi, cantátum**, to sing; to chant,  
**150**  
**canus, cana, canum**, gray; gray-haired, **121**  
**capíllus, capílli, m.**, hair; hair-like fiber, **124**  
**cápio, cápere, cepi, captum**, to take hold; seize;  
grasp, **5ç**  
**capra, capræ, f.**, she-goat, **109**  
**caput, cápitis, n.**, head, **8ç**  
**carbo, carbónis, m.**, charcoal, **82**  
**cáreo, carére, cárui, cáritus**, to lack, to be without  
(w/ abl. or gen.), **15z**  
**cáritas, caritátis, f.**, love, charity, **28**  
**carmen, cárminis, n.**, song, **35**  
**caro, carnis, f.**, meat, flesh, **5ç**  
**Carthágo, Cartháginis, f.**, Carthage, **46**  
**carus, cara, carum**, dear, beloved, expensive, **22**  
**casa, casæ, f.**, cottage; small house, **14ç**  
**cástigo, castigáre, castigávi, castigátum**, to pun-  
ish; to chastise; to correct, **150**  
**cathólicus, cathólica, cathólicum**, catholic, uni-  
versal, **5ç**  
**cattus, catti, m.**, cat, **39**  
**causa, causæ, f.**, cause, reason, **5ç**  
**cautus, -a, -um**, cautious, careful, **167**  
**cedo, cédere, cessi, cessum**, to go (motion away  
from); to yield, to give, **6z**  
**célebro, celebráre, celebrávi, celebrátum**, to cel-  
ebrate, **ç0**  
**celer, céleris, célere**, fast, quick, **65**  
**cena, cenæ, f.**, dinner, meal, **21, 5ç**  
**cenáculum, cenáculi, n.**, attic, upper room; dining  
room, **14**  
**ceno, cenáre, cenávi, cenátum**, to dine, **22**  
**centúrio, centuriónis, m.**, centurion, commander,

- cepa, cepæ, f.**, onion, 109  
**céreus, cérei, m.**, candle, 21  
**cerevisia, cerevisiæ, f.**, beer, 141  
**cerno, cernere, crevi, cretum**, to sift, separate; to distinguish; to decide, 20  
**certámen, certáminis, n.**, contest, competition; struggle, 66  
**certo, certáre, certávi, certátum**, to fight, to contest; to vie with; to struggle; to dispute; to fight, 66  
**certus, certa, certum**, sure, fixed; certain, 19  
**cervésia, cervésiæ, f.**, beer, 41  
**cesso, cessáre, cessávi, cessátum**, to be remiss, to hold back, to leave off; to cease, 79  
**charta, chartæ, f.**, paper, 8  
**chérubim (undec.)**, Cherubim, 100  
**chorus, chori, m.**, choir, 14  
**christiánus, christiána, christiánum**, Christian, 79  
**Christus, Christi, m.**, Christ, 21  
**cibus, cibi, m.**, food, 21  
**cinus, cineris, m/f.**, ash; embers, 134  
**circa (+ ACC)**, about, near, around, 41  
**circumcído, circumcídere, circumcídi, circumcísium**, to cut around; to circumcise, 86  
**circumdo, circumdáre, circumdédi, circumdátum**, to surround, envelop; to enclose, 60  
**circúmeo, circumíre, circumívi, circúmitum**, to go around, 107  
**circumspício, circumspícere, circumspéxi, circumspéctum**, to look around, 83  
**circumstántia, circumstántiæ, f.**, surroundings, circumstance, 98  
**circumsto, circumstáre, circumstéti, circumstátum**, to stand around, to surround, 98  
**cis (+ ACC)**, on this side of, short of, 141  
**cíthara, cítharæ, f.**, lyre, lute; guitar, 100  
**citro**, this side; on this side, 86  
**civitas, civitátis, f.**, city, state, 28  
**clamo, clamáre, clamávi, clamátum**, to cry, to cry out, to shout, 8  
**clamor, clamóris, m.**, shout, outcry, protest, 82  
**clam**, secretly, 62  
**clarus, clara, clarum**, clear, bright, gleaming, 90  
**claudio, cláudere, clausi, clausum**, to close, shut, 162  
**clemens, cleméntis**, merciful, loving, gentle, mild, 65  
**cleméntia, cleméntiæ, f.**, mercy, clemency; compassion, 82  
**clerus, cleri, m.**, clergy, 19  
**clino, clináre, clinávi, clinátum**, to slope, incline, 106  
**coáduno, coadunáre, coadunávi, coadunátum**, to unify, to join together, to make one, 98  
**cocino, cocináre, cocinávi, cocinátum**, to cook, 147  
**cogitátio, cogitátionis, f.**, thought, meditation, reflection, 20  
**cógito, cogitáre, cogitávi, cogitátum**, to think, consider; to reflect upon, 20  
**cognáta, -æ, f.**, relation, kinswoman, 166  
**cognátio, -ónis, f.**, consanguinity, blood relations, 170  
**cognátus, -i, m.**, relation, kinsman, 166  
**cognósco, cognóscere, cognóvi, cognótum**, to become acquainted with, to recognize, to learn, 20  
**collécta, colléctæ, f.**, collect; collection, 19  
**colligo, colligere, collégi, colléctum**, to gather up, to take in; to collect, 60  
**collis, collis, m.**, hill, 41  
**colloquor, colloqui, collocútus sum, —**, to speak with, to converse, 111  
**collum, colli, n.**, neck, 86  
**color, colóris, m.**, color, 121  
**colúmba, colúmbæ, f.**, dove, pigeon, 153  
**colúmna, colúmnæ, f.**, column, pillar, 19  
**commisceo, commiscére, commiscui, commixtum**, to mix together, to combine, 94  
**commíxtio, commixtiónis, f.**, mixture, 93  
**commodo, commodáre, commodávi, commodátum**, to lend; to hire; to give, bestow, provide, 162  
**commodum, cómmodi, n.**, advantage, profit; reward, 138  
**commúnico, comunicáre, comunicávi, comunicátum**, to share; to share with; to take a part with; to communicate, discuss, 94  
**commúnis, commúnis, commúne**, common, joint, public, 138  
**competénte**, suitably, appropriately, 99  
**compláceo, complacére, complácuí, complácitum**, to please; to be agreeable to (w/ dat.), 162  
**cómpleo, complére, complévi, complétum**, to fill up, to complete, to occupy space, 72  
**comprehéndo, comprehendere, comprehéndi, comprehénsium**, to catch firmly; to arrest, 60

- concedo, concedere, concessi, concessum**, to relinquish; to depart; to pardon, 67
- concelebro, concelebrare, concelebravi, concelebratum**, to celebrate together; to celebrate, 80
- concino, concinere, concinui**, —, to sing together; to celebrate in song, 150
- concipio, concipere, concépi, concéptum**, to conceive, 58
- conclúdo, conclúdere, conclúsi, conclúsum**, to shut up, confine, contain; to conclude, finish, 162
- condemnatio, condemnatiónis, f.**, condemnation; verdict, 80
- condémno, condemnare, condemnavi, condemnatum**, to condemn, to doom; to convict; to sentence; to blame, 80
- condo, condere, condidi, conditum**, to build, found; hide, 65
- confessio, confessi6nis, f.**, confession; praise, 110
- confido, confidere, confisus sum**, —, to trust in (w/ dat.), 111
- confirmo, confirmare, confirmavi, confirmatum**, to strengthen; to uphold, 15
- confiteor, confit6ri, confessus sum**, —, to confess, 111
- conforto, confortare, confortavi, confortatum**, to strengthen greatly, 167
- confringo, confringere, confrégi, confractum**, to shatter into pieces; to destroy, 122
- conglorifico, conglorificare, conglorificavi, conglorificatum**, to glorify exceedingly, to glorify together, 72
- congratulator, congratulári, congratulatus sum**, —, to congratulate, 170
- c6ngrego, congregare, congregavi, congregatum**, to gather together, assemble, 19
- conjungo, conjungere, conjunxi, conjunctum**, to connect, to join together, to marry, 93
- conor, conári, conatus sum**, —, to try, attempt, 35
- c6nscribo, conscribere, conscripsi, conscriptum**, to enroll, enlist, raise (as an army); to write, to cover with writing, 83
- consecratio, consecrati6nis, f.**, consecration; hal-  
lowing, 86
- c6nsecro, consecrare, consecravi, consecratum**, to make holy, consecrate, 8
- conservo, conservare, conservavi, conservatum**, to keep, present, 15
- consors, cons6rtis, m/f.**, sharer, partner, associate, 65
- consors, cons6rtis**, sharing, shared, brotherly, 65
- cons6rtium, cons6rtii, n.**, sharing, partnership, 98
- conspectus, conspectus, m.**, view, sight; appearance; perception, 82
- conspicio, conspicer6, conspéxi, conspéctum**, to observe, to watch, 83
- consubstantiális, consubstantiális, consubstantiale**, consubstantial; of the same substance, 65
- consuetudo, -túdinis, f.**, habit, custom, 162
- c6ntero, cont6rere, contrivi, contritus**, to grind, to crush, 86
- contineo, continere, continui, conténtum**, to secure, hold fast; to contain, shut in, confine, 147
- contra** (+ ACC), against, opposite, 141
- contritus, contrita, contritum**, contrite, 19
- conturbo, conturbare, conturbavi, conturbatum**, to disquiet, to confound; to confuse, 86
- convenio, convenire, convéni, convéntum**, to be appropriate to, to fit, 109
- converto, convertere, converti, conversum**, to turn upside-down; to turn with, 86
- convivium, -i, n.**, banquet, feast, dinner, 167
- co6peror, cooperári, cooperatus sum**, —, to work with, to work together; to combine, unite, 121
- coquo, c6quere, coxi, coctum**, to cook; to ripen, mature; to digest, 138
- coram** (+ ABL), in the presence of, 22
- cor, cordis, n.**, heart, 82
- cornu, cornus, n.**, horn, hoof, 39
- corpus, c6rporis, n.**, body, 35
- c6rrigo, corrigere, corréxi, correctum**, to correct, 20
- corrúptio, corrupti6nis, f.**, corruption; bribery, 82
- cras**, tomorrow, 81
- creatura, creaturæ, f.**, creature; created thing, 19
- creber, crebra, crebrum**, frequent, numerous, 129
- credo, credere, crédidi, crédito**, to believe (with either in + acc. or with the dative), 65
- cremo, cremare, cremavi, crematum**, to burn to ash, 35
- creo, creare, creavi, creatum**, to create, 98
- crimen, criminis, n.**, crime, sin, accusation, 138
- crucifigo, crucifigere, crucifixi, crucifixum**, to fasten to a cross, 86
- crudélis, crudélis, crudéle**, cruel, 141
- cruor, cru6ris, m.**, blood (from a wound); gore, 35



- crus, cruris, n.**, leg, 8ϵ  
**crústulum, crústuli, n.**, small cake, cookie, 135  
**crustum, crusti, n.**, cake, pastry, 135  
**crux, crucis, f.**, cross, 20  
**culpa, culpæ, f.**, fault, blame, 82  
**cultor, cultóris, m.**, inhabitant, planter, supporter, worshipper, 35  
**-cumque**, -ever; attached to pronouns and adverbs to indicate uncertainty; e.g., quicumque, “whoever”, 98  
**cum (+ ABL)**, with, 8  
**cum**, when, since, although, 147  
**cunctus, cuncta, cunctum**, altogether; in a body; every, all, entire, 78  
**cúpio, cúpere, cupívi, cúpítum**, to wish for, to want, 168  
**cura, curæ, f.**, concern, worry; attention, care, 153  
**curro, currere, cucúrri, cursum**, to run, 135  
**cur**, why, 35  
**custódia, custódiæ, f.**, protection, safe-keeping, defense, custody, watch, 93  
**custódio, custodíre, custodívi, custodítum**, to watch, to guard, 93  
**custos, custódis, m.**, guardian, watcher, sentry, 93  
**-dam**, a certain; affixed to relative pronouns and adjectives to indicate an indefinite referent; “a certain one” or “a certain thing”, 98  
**damnátio, damnatiónis, f.**, condemnation; adverse judgment, ϵ0  
**damno, damnáre, damnávi, damnátum**, to pass judgment; to find guilty; to punish, to sentence; to doom, ϵ0  
**débeo, debére, débui, débitum**, to ought, to owe, 118  
**débitor, debitóris, m.**, debtor, 35  
**débitum, débiti, n.**, debt, what is owed; duty, 118  
**decédo, decédere, decéssi, decéssum**, to withdraw, retire, go away; desert; die, 6z  
**decípío, decípere, decépi, decéptum**, to cheat, deceive, 5ϵ  
**declíno, declináre, declinávi, declinátum**, to slope away from; to divert; to deviate, 106  
**decus, décoris, n.**, glory, splendor; grace, beauty, 35  
**dedúco, dedúcere, dedúxi, dedúctum**, to lead out, lead away, lead off; to escort; to divert; to describe; to lessen, 118  
**deféndo, deféndere, deféndi, defénsum**, to defend; to protect, 150  
**deficio, deficere, deféci, deféctum**, to fail; to dis-
- appoint; to leave wanting (+ dat.), 125  
**defúntus, defúncta, defúntum**, dead, defunct, 79  
**defúndo, defúndere, defúdi, defúsum**, to pour out, to pour away;, 106  
**defúngor, defúngi, defúntus sum, —**, to have done with, to settle (w/ abl.), 15z  
**déitas, deitátis, f.**, godhead, divine nature, 34  
**dejício, dejícere, dejéci, dejéctum**, to throw down; to overthrow; to hang; to kill, destroy, 147  
**déleo, delére, delévi, delétum**, to erase, wipe away, destroy, 121  
**delíctum, delícti, n.**, fault; offense; crime, ϵ0  
**-dem**, the same; affixed to pronouns to indicate that the referent has been referred to earlier, 98  
**dénuo**, anew, 86  
**depéllo, depéllere, depúli, depúlsum**, to drive out, drive away, 135  
**dépleo, deplére, deplévi, deplétum**, to drain, to empty out, to exhaust, 72  
**depóno, depónere, depósui, depósítum**, to put down, to put aside; to lay away, ϵ6  
**deprecátio, deprecatiónis, f.**, prayer; invocation, 121  
**déprecor, deprecári, deprecátus sum, —**, to entreat, beg, pray, 121  
**deprehéndo, deprehénderé, deprehéndi, deprehénsum**, to seize, catch; to detect, reveal, ϵ0  
**déprimo, deprímere, depréssi, depréssum**, to press down; suppress, 150  
**descéndo, descéndere, descéndi, descénsum**, to climb down, descend, 90  
**describo, describere, descripsi, descriptum**, to describe, mark out; to copy, transcribe, 83  
**desértum, desérta, n.**, desert, wilderness, 121  
**desértus, desérta, desértum**, deserted; forsaken, 162  
**desidérium, desidérii, n.**, want, desire; need, 19  
**désino, desínere, désii, désítum**, to cease (w/ infinitive), 8  
**despício, despícere, despéxi, despéctum**, to look down at; to despise, 83  
**désuper**, from above, 147  
**détego, detégere, detéxi, detéctum**, to uncover, expose, lay bare, 138  
**detérgeo, detergére, detérsi, detérsum**, to wipe away; to cancel, 79  
**de (+ ABL)**, from, down from, about, concerning, 22  
**detriméntum, detriménti, n.**, loss, 19

- Deus, Dei, m.**, God, 8
- dévelo, develáre, develávi, develátum**, to uncover, to unveil, 138
- devérto, devértere, devérsti, devérsu(m)**, to turn away; to divert, 6
- devótio, devotiónis, f.**, piety, allegiance, 98
- dexter, déxtera, déxteru(m)**, right, right-hand, 35
- diábolus, diáboli, m.**, devil, demon, 98
- diáconus, diáconi, m.**, deacon, 14
- dico, dicere, dixi, dictu(m)**, to say, to speak, 41
- dies, diei, m.**, day, 40
- differéntia, differéntiæ, f.**, difference, distinction, 98
- difficilis, difficilis, difficile**, hard, difficult, 82
- diffido, diffidere, diffisu(m)**, —, to distrust (w/ dat.), 160
- dígitus, dígiti, m.**, finger, 86
- dígnitas, dignitátis, f.**, dignity, worth, fitness, 69
- digno, dignare, dignávi, dignátu(m)**, to see fit, to behoove, 35
- dignor, dignári, dignátus sum**, —, to see fit, to behoove (w/ abl.), 35
- dignus, digna, dignu(m)**, worthy, 56
- diligens, diligéntis, careful, diligent, 19**
- díligo, dilígere, diléxi, diléctu(m)**, to love, 28
- dimítto, dimíttere, dimísi, dimíssu(m)**, to send away, to send off; to forgive, 141
- dirigo, dirígere, diréxi, diréctu(m)**, to arrange, line up; to straight out; to direct, 20
- discérno, discernere, discréri, discrétu(m)**, to see, to discern; to separate; distinguish, 20
- discípula, discípulæ, f.**, female student, 22
- discípulus, discípuli, m.**, student, 21
- disco, discere, didici, discitu(m)**, to learn, 118
- discrétio, discretiónis, f.**, separation; discretion, discrimination; power of discernment, 118
- discrimen, discriminis, n.**, division; difference, 138
- dispérgeo, dispérgere, dispérsi, dispérsu(m)**, to scatter around; to disperse, 109
- displíceo, displicére, displicui, displicitu(m)**, to displease (w/ dat.), 160
- dispóno, dispónere, dispósu(i), dispósu(m)**, to dispose; to place here and there; to distribute; to appoint, 6
- diu**, for a long time, 86
- diutíssime**, for the longest time, 86
- diútius**, for a longer time, 86
- dives, divitis**, rich; costly, 141
- divínitas, divinitátis, f.**, godhood, 118
- divínus, divína, divínu(m)**, divine, 118
- dóceo, docére, docui, doctum**, to teach, 30
- doctrína, doctrínæ, f.**, teaching, doctrine, 8
- documentu(m), documénti, n.**, example; lesson, 14
- do, dare, dedi, datu(m)**, to give, 22
- dolor, dolóris, m.**, sorrow, pain, 82
- dolorósus, dolorósa, dolorósu(m)**, sorrowful, 82
- dolósus, dolósa, dolósu(m)**, deceitful; cunning, crafty, 129
- dómina, dóminæ, f.**, lady, 8
- dominátio, dominatiónis, f.**, mastery, power; domination, 60
- domínicus, dominíca, domínicu(m)**, of or having to do with the Lord, 28
- dómino, domináre, dominávi, dominátu(m)**, to be master; to be in control; to rule over, 61
- dóminus, dómini, m.**, lord (human or divine), 8
- domus, domi, f.**, house, 21
- domus, domus, f.**, house, 39
- donec**, while, as long as, until, 147
- dono, donáre, donávi, donátu(m)**, to give, grant, bestow, 109
- donum, doni, n.**, gift, 30
- dórmio, dormire, dormívi, dormítu(m)**, to sleep, 98
- dúbito, dubitáre, dubitávi, dubitátu(m)**, to doubt, to be uncertain, 125
- duco, dúcere, duxi, ductu(m)**, to lead, command, 118
- dulcis, dulcis, dulce**, sweet, 135
- dummódo**, provided that, 147
- dum**, while, as long as, until; provided that, 147
- duro, duráre, durávi, durátu(m)**, to harden; to last, remain; to endure, 153
- dux, ducis, m.**, leader, guide, commander, general, duke, 118
- Eborácum, Eboráci, n.**, York, 46
- ecce**, behold, 101
- ecclésia, ecclésiæ, f.**, church, 8
- éc-**, intensivizes an interrogative pronoun; e.g., *ecquis*, “is there anyone that . . .”, 99
- edo, édere, edi, esus/essus**, to eat, to consume, to devour, 22
- edúco, educére, edúxi, edúctu(m)**, to lead out, to draw out, 118
- e/ex (+ ABL)**, from, out of, 60
- efficácia, -æ, f.**, effectiveness, 168
- éfficax, effícacis**, effective, 168
- efficio, effícere, efféci, efféctu(m)**, to bring about; to effect; to cause, 125
- effigies, effigiéi, f.**, copy, image, likeness, 40

- effúndo, effúndere, effúdi, effúsum**, to pour out, away; to shed (blood); to flow out; to discharge, **106**
- égeo, egére, égui**, —, to need, lack, want of (w/ abl. or gen.), **15z**
- egrédior, egrédi, egréssus sum**, —, to step out of, march off, **110**
- ejício, ejícere, ejéci, ejéctum**, to throw out of; to eject, expel; to vomit, **147**
- eléctus, elécta, eléctus**, chosen; elect, **14**
- elevátio, elevátionis, f.**, elevation, raising up, **98**
- élevo, eleváre, elevávi, elevátum**, to lift up, raise; alleviate, lessen, **12z**
- éligo, eligere, elégi, eléctum**, to choose, to pick out, **z0**
- émendo, emendáre, emendávi, emendátum**, to correct, amend, repair, **168**
- emítto, emíttere, emísi, emíssum**, to send out, to hurl, **141**
- emo, émere, emi, emptum**, to buy, to gain, to obtain, **7z**
- enárro, enarráre, enarrávi, enarrátum**, to describe; to relate in detail, **106**
- enim**, for, namely, indeed (postpositive), **7z**
- eo, ire, ivi, itum**, to go, **41**
- episcopus, epíscopi, m.**, bishop, **98**
- epístula, epístulæ, f.**, letter (as in mail), **14**
- ergo**, therefore, **109**
- érigo, erígere, eréxi, eréctum**, to raise up, erect, **z0**
- erípío, erípere, erípui, eréptum**, to snatch away, to take by force; to rescue, **106**
- erúdio, erudíre, erudívi, erudítum**, to educate, teach, instruct, **16z**
- erudítus, erudíta, erudítum**, learned, skilled, **16z**
- éruo, erúere, éruí, érutum**, to pluck up, to dig up, **106**
- esséntia, esséntiæ, f.**, essence, substance, being, **98, 118**
- et**, and; even; both . . . and (when et . . . et), **31**
- étiam**, and also, besides, **7z**
- etsi**, although, though, even if, **150**
- euge, eugepæ, heia**, well done; interjections expressing praise, **163**
- evádo, evádere, evási, evásus**, to avoid, evade, escape, **12z**
- evangélicus, evangélica, evangélicum**, evangelical; pertaining to the Gospel, **z0**
- evangélium, evangélii, n.**, Gospel, **65, 118**
- evax, evoe**, hurrah, **16z**
- evínco, evíncere, evíci, evíctum**, to overcome, conquer, subdue, **154**
- évoco, evocáre, evocávi, evocátum**, to call forth, **94**
- exámen, exáminis, n.**, test, exam, **28**
- exáspero, exasperáre, exasperávi, exasperátum**, to roughen; to irritate, **154**
- exáudio, exaudíre, exaudívi, exáuditum**, to hear clearly, to hear favorably, **107**
- excélsus, excélsa, excélsus**, lofty, high; tall; elevated, noble, **z0**
- excípío, excípere, excépi, excéptum**, to welcome, **5z**
- exclámo, exclamáre, exclamávi, exclamátum**, to cry aloud, exclaim, **8**
- exclúdo, exclúdere, exclúsi, exclúsum**, to shut out, exclude, **16z**
- excusátio, excusatiónis, f.**, excuse, **121**
- excúso, excusáre, excusávi, excusátum**, to excuse, justify, explain, **121**
- exémplar, exempláris, n.**, model, pattern, example, **138**
- exémplum, exémplici, n.**, example, **14**
- éxeo, exíre, exívi, éxitum**, to go out, to leave, **107**
- exérceo, exercére, exércui, exércitum**, to exercise, train, drill; to practice, **141**
- exóro, exoráre, exorávi, exorátum**, to exort, beseech, **8**
- expéllo, expéllere, éxpuli, expúlsum**, to drive out, expel, banish, **135**
- expóno, expónere, expósui, expósitum**, to put forth; to publish; to explain, **z6**
- éxprimo, exprímere, expréssi, expréssum**, to squeeze out; to express, **150**
- expécto, expectáre, expectávi, expectátum**, to look forward to, to look for, **121**
- expérgo, expérgere, expérsi, expérsus**, to sprinkle, to scatter, **109**
- éxpiro, expiráre, expirávi, expirátum**, to breathe out; to die, **135**
- exsúlto, exsultáre, exsultávi, exsultátum**, to rejoice, exult, to leap for joy, **121**
- exsúrigo, exsúrgere, exsurréxi, exsurréctum**, to bestir, to take action, to rise up, to stand up, **121**
- exténdo, exténdere, exténdi, exténsus**, to stretch out; to prolong, **90**
- extóllo, extóllere, extúli**, —, to lift up, to extol, **109**
- extra**, outside, **86**
- extra (+ ACC)**, outside, **z6**

- éxuo, exúere, éxui, exútum**, to take off, to undress, 135
- fácies, faciéi, f.**, face, 40
- fácilis, fácilis, fáçile**, easy, 82
- fácio, fáçere, feci, factum**, to make, to do, 72
- factor, factóris, m.**, maker, doer; player (in a game), 35
- fallo, fállere, fefélli, falsum**, to deceive; to be mistaken; to fail, 162
- fames, famis, f.**, hunger, 153
- família, famíliæ, f.**, family, 8
- familiáris, familiáris, familiáre**, domestic; intimate; subst. member of the family, 138
- fámula, fámulæ, f.**, female servant (maidservant), slave, 69
- fámulus, fámuli, m.**, male servant (manservant), slave, 69
- fas** (*undec.*), that which is lawful; a good thing, 66
- fáteor, fatéri, fassus sum**, —, to admit, confess (with acc.); to disclose, to acknowledge; to praise (with dat.), 111
- fáveo, favére, favi, fautus**, to favor (w/ dat.), 160
- febris, febris, f.**, fever, 30
- feles, felis, f.**, cat, 39
- felicitas, felicitátis, f.**, happiness, luck, good fortune, 69
- femur, femóris, n.**, thigh, 86
- fere**, nearly, almost; generally; hardly ever (w/ negatives), 86
- fero, ferre, tuli, latum**, to bring, to carry, 22
- ferox, feróçis**, wild, bold, 65
- festinátio, -ónis, f.**, hurry, haste, speed, 166
- festino, festináre, festinávi, festinátum**, to hurry, hasten, 167
- festivus, festíva, festívum**, festive, jovial, 150
- festum, festi, n.**, feast, celebration, 146
- fidélis, fidélis, fidéle**, faithful, loyal, 65
- fides, fidéi, f.**, faith, 40
- fido, fidere, fisis sum**, —, to trust in, have confidence in (w/ dat.), 111
- figo, figere, fixi, fixum**, to fasten, to attach, 66
- filia, filíæ, f.**, daughter, 30
- filius, filii, m.**, son, 30
- finio, finíre, finívi, finítum**, to end; to finish, 19
- finis, finis, f.**, end, boundary, limit, goal, 69
- fió, fiéri, factus sum**, —, to become, 111
- firmo, firmáre, firmávi, firmátum**, to strengthen, 15
- firmus, firma, firmum**, steadfast, firm, 14
- flamma, flammæ, f.**, flame, blaze, 21
- flavus, flava, flavum**, yellow, blonde, 121
- flecto, fléctere, flexi, flexum**, to bend, curve, bow, 107
- fleo, flere, flevi, fletum**, to weep, to cry for, 122
- fligo, fligere**, —, —, to beat down, 94
- flumen, flúminis, n.**, river, 28
- fluo, flúere, fluxi, fluctum**, to flow, 28
- focus, foci, m.**, hearth, fireplace, home, household, 46
- fœdus, fœda, fœdum**, filthy, foul, disgusting, 22
- fólium, fólii, n.**, leaf, 147
- fons, fontis, m.**, spring, fountain, well, 134
- foras/foris**, outdoors, 86
- foris, foris, f.**, door, gate, 66
- forma, formæ, f.**, shape, form, 121
- formo, formáre, formávi, formátum**, to shape, to form, 121
- fortis, fortis, forte**, strong, brave, firm, 65
- fortitúdo, fortitúdinis, f.**, strength; courage; firmness, 69
- fortúna, fortúnæ, f.**, fortune, luck, 72
- frango, frángere, fregi, fractum**, to break, shatter, crush, 121
- frater, fratris, m.**, brother, 30
- frequens, frequéntis**, crowded, numerous, 141
- frequentia, frequéntiæ, f.**, crowd, 153
- frons, frontis, n.**, forehead, 138
- fructus, fructus, m.**, fruit, 147
- fruor, frui, fructus sum**, —, to enjoy, delight in (w/ abl.), 152
- fruor, frui, fructus sum**, —, to enjoy; to profit by, to delight in (with abl.), 147
- fuga, fugæ, f.**, flight, fleeing, escape, 138
- fúgio, fugere, fugi, fugitum**, to flee, run away, 125
- fugo, fugáre, fugávi, fugátum**, to put to flight, to rout, 125
- fumus, fumi, m.**, smoke; steam, 153
- fundo, fúndere, fudi, fusum**, to pour; to scatter, 106
- fungor, fungi, functus sum**, —, to perform, be engaged in (w/ abl.), 152
- fur, furis, m/f.**, thief, robber, 147
- furor, furári, furátus sum**, —, to steal, to plunder, 147
- furtívus, furtíva, furtívum**, secret, stolen; thief-like, 147
- furtum, furti, n.**, theft; trick, deception, 129
- futúrus, futúra, futúrum**, future, 90
- gálea, gáleæ, f.**, helmet, 21
- gallína, gallínæ, m.**, hen, 109

- gallus, galli, m.**, rooster; cock, 109  
**gaudeo, gaudere, gavisus sum**, —, to rejoice (with an interior joy; see gaudium, 111  
**gáudium, gáudii, n.**, joy, happiness (interior), 41  
**gemma, gemmæ, f.**, jewel, gem, 129  
**generatio, -ónis, f.**, generation (both act and group of people), 16ξ  
**génitrix, genitrícis, f.**, mother; one who gave birth, ξ0  
**génitus, génita, génitum**, begotten, sired, 90  
**gens, gentis, f.**, tribe, clan, people, 98  
**genu, genus, n.**, knee, 39  
**genus, generis, n.**, birth, descent, type, kind, 39  
**genus, géneris, n.**, type, kind, 35  
**germen, gérmínis, n.**, sprout, shoot, 109  
**gero, gére, gessi, gestum**, to bear, to carry, to wear, to manage, to carry on, 22  
**gesto, gestáre, gestávi, gestátum**, to carry, bear, 169  
**gigno, gígnere, génuí, génitum**, to give birth to; to bring forth, bear; to beget; pass. to be born, ξ1  
**glácies, glaciéi, f.**, ice, 40  
**gládus, gládi, m.**, sword, 21  
**glória, glóriæ, f.**, glory, 21  
**glorífico, glorificáre, glorificávi, glorificátum**, to glorify, 72  
**glórior, gloriári, gloriátus sum**, —, to boast, brag; glory in, pride oneself in (w/ abl.), 15ζ  
**gloriósus, gloriósa, gloriósum**, glorious, 82  
**grádior, gradi, gressus sum**, —, to step, walk, go, 110  
**gramen, gráminis, n.**, grass, turf, 109  
**grandis, grandis, grande**, big, tall, large, 5ξ  
**granum, grani, n.**, grain; seed, 134  
**grátia, grátia, f.**, grace, favor, esteem, 72  
**grátulor, gratulári, gratulátus sum**, —, to congratulate, 170  
**gratus, grata, gratum**, pleasing, acceptable, agreeable, 118  
**gravis, gravis, grave**, heavy; grave, 125  
**grego, gregáre, gregávi, gregátum**, to gather, assemble, 19  
**grex, gregis, m/f.**, flock, herd, 41  
**gubérno, gubernáre, gubernávi, gubernátum**, to govern, 8  
**gusto, gustáre, gustávi, gustátum**, to taste, 168  
**hábeo, habére, hábui, hábitum**, to live, to dwell, 28  
**habítatio, habitatiónis, f.**, dwelling, residence, 46  
**hábito, habitáre, habitávi, habitátum**, to live, to dwell, 28  
**hæreo, hærére, hæsi, hæsum**, to stick, adhere, cling to, 93  
**ha, he, ha**, 162  
**hebræus, hebræa, hebræum**, Hebrew, 14  
**hem, vah, vaha, iohia**, interjections expressing derision, 163  
**herba, herbæ, f.**, herb, grass, 109  
**heri, yesterday**, ξ1  
**heus, eho, ehodum, hey**; interjections for getting attention, 163  
**Hibérnia, Hibérniæ, f.**, Ireland, 46  
**hibérnus, hibérna, hibérnum**, wintry; of or relating to winter, 147  
**hic, hæc, hoc**, this; the proximate demonstrative pronouns, 94  
**hic, here**, 138  
**hiems, hiémis, f.**, winter, 147  
**hinc, from here, hence; henceforth**, 138  
**hircus, hirci, m.**, goat, 109  
**hirúndino, hirúndinis, f.**, swallow; small bird, 109  
**história, históriæ, f.**, story; account; history, 106  
**hódie, today**, ξ1, 118  
**homo, hóminis, m.**, man, mankind, humankind, 30  
**honor, honóris, m.**, honor, respect, 118  
**hora, horæ, f.**, hour, 28  
**horológium, horológii, n.**, clock; sundial, 28  
**hosánna, Hosanna**; a cry of praise, 101  
**hóstia, hóstiæ, f.**, victim, sacrifice, offering, 72  
**hostis, -is, m/f.**, enemy, 167  
**huc, to here, hither**, 138  
**humánitas, humanitátis, f.**, humanity, 118  
**humánus, humana, humánum**, human, 118  
**húmerus, húmeri, m.**, shoulder, upper arm, 8ξ  
**húmilis, húmilis, húmile**, humble, low, lowly, 124  
**humílitas, humilitátis, f.**, insignificance, lowness; humility, 16ξ  
**humus, humi, f.**, ground, soil, earth, land, 46  
**hymnus, hymni, m.**, hymn, 14  
**hyssópum, hyssópi, n.**, hyssop, an aromatic plant often used for sprinkling water, ξ0  
**ibi, there**, 31  
**ídeo, therefore**, 118  
**idóneus, idónea, idóneum**, fitting, suitable, apt, 79  
**ígitur, therefore (postpositive)**, 118  
**ígnio, igníre, ignívi, ignitum**, to ignite, to make hot, 82

- ignis, ignis, m.**, fire, brightness; passion, 35  
**ignorántia, ignorántiæ, f.**, ignorance, 153  
**ignóscó, ignóscere, ignóvi, ignótum**, to pardon, forgive (w/ dat.), 20  
**ille, illa, illud**, that; the remote demonstrative pronouns, 94  
**illibátus, illibáta, illibátum**, intact, undiminished, unimpaired, 90  
**illíco**, immediately, 170  
**illic**, there, 138  
**illinc**, from there, thence, 138  
**illuc**, thither, 138  
**illúmino, illumináre, illuminávi, illuminátum**, to light up; to give light to, 81  
**illústris, illústris, illústre**, bright, illustrious, 135  
**immaculátus, immaculáta, immaculátum**, spotless, without blemish; immaculate, 90  
**immortális, immortalis, immortalé**, deathless, immortal, 135  
**immúndus, immúnda, immúndum**, unclean; impure, 19  
**ímmutó, ímmutáre, ímmutávi, ímmutátum**, to transform, 154  
**impéllo, impéllere, impuli, impúlsum**, to drive into; to urge on; to force, impel, 135  
**impérium, impérii, n.**, empire; command, authority, 20  
**ímpero, ímperáre, ímperávi, ímperátum**, to rule over; to order; to command (w/ dat.), 20  
**impétró, ímpetráre, ímpetrávi, ímpetrátum**, to ask and obtain; to procure, 154  
**ímpius, ímpia, ímpium**, wicked, impious, irreverent, 82  
**ímpleo, ímplére, ímplévi, ímplétum**, to fill up, to satisfy, to fulfil, 72  
**impóno, ímpónere, ímpósui, ímpósitum**, to impose; to establish; to inflict, 86  
**impossíbilis, -is, -e**, impossible, 168  
**ímprimo, ímprímere, ímpréssi, ímpréssum**, to press into; to print; to stamp, 150  
**ináne, -is, n.**, emptiness, empty space, 170  
**inanio, inanire, inanivi, inanitum**, to empty, 170  
**inánis, -is, -e**, void, empty, 170  
**incarnátus, incarnáta, incarnátum**, incarnate, put into flesh, 106  
**incárno, incarnáre, incarnávi, incarnátum**, to make into flesh, 162  
**incédo, incédere, incéssi, incéssum**, to advance, march, go into, 62  
**incéndo, incéndere, incéndi, incénsus**, to set on fire; to kindle, 98  
**incénsus, incénsi, n.**, incense, 134  
**íncido, incidere,íncidi, incásus**, to happen; to fall into; to meet, 111  
**incipio, incipere, incépi, incéptum**, to begin (w/ infinitive), 58  
**inclíno, inclináre, inclinávi, inclinátum**, to bend; to lower, 106  
**inclúdo, inclúdere, inclúsi, inclúsum**, to shut in, imprison, 162  
**incólumis, incólumis, incólume**, unharmed, safe, 65  
**incrédulus, -a, -um**, unbelieving, 162  
**inde**, thence; from there, 86  
**indígeo, indígere, indígui, —**, to need, require (w/ abl. or gen.), 152  
**indígnus, indigna, indignum**, unworthy, 58  
**indúco, indúcere, indúxi, indúctum**, to lead in, bring in; to influence, 118  
**indulgéntia, indulgéntiæ, f.**, leniency, concession; pardon, 98  
**indúlgeo, indulgére, indúlsi, indúltus**, to indulge, to grant, bestow (w/ dat.), 125  
**índuo, indúere, índui, indútum**, to put on, to clothe, 135  
**indúro, induráre, indurávi, indurátum**, to harden, 153  
**inebrío, inebriáre, inebriávi, inebriátum**, to intoxicate, make drunk, 167  
**infans, infántis, m/f.**, infant, child, 168  
**infer, ífera, íferum**, lower, underneath; of hell, 118  
**inficio, inficere, inféci, inféctum**, to corrupt, to infect; to poison; to spoil, 125  
**infirmus, infirma, infirmum**, weak, sick, 14  
**infúndo, infúndere, infúdi, infúsum**, to pour in, 106  
**ingens, ingéntis**, not natural, immoderate, 153  
**ingrédior, ingrédi, ingressus sum, —**, to step into, advance, 110  
**inhæreo, inhærére, inhæsi, inhæsum**, to stick, hold fast to; to dwell in, 94  
**inimicitia, inimicitia, f.**, enmity; hostility, 153  
**inimicus, inimici, m.**, enemy, 134  
**iniquitas, iniquitatis, f.**, unfairness, inequality, sin, 34  
**iníquus, iniqua, iníquum**, unjust, unfair; hostile, 93  
**ínitium, íniti, n.**, beginning, start, 46  
**injicio, injicere, injéci, injéctum**, to throw into;

- to inject, 147
- innocens, innocētis**, harmless, innocent, virtuous, upright, 65
- innocētia, innocētiā, f.**, innocence, harmlessness; integrity, 65
- innumerābilis, innumerābilis, innumerabile**, countless, numberless, 65
- innuo, innūere, innui, innūtum**, to nod; to beckon, 167
- inquit**, —, —, —, it is said; one says, 150
- insīdia, -æ, f.**, trap, snare; ambush, 168
- ínsóno, insonáre, insonávi, —**, to resound, 154
- inspérgo, inspérgere, inspérsi, inspérsus**, to sprinkle upon, 109
- ínspiro, inspiráre, inspirávi, inspirátum**, to inspire, excite; to breath into, 135
- institútio, institutiónis, f.**, institution, arrangement; instruction, education, 118
- insto, instáre, instéti, instátum**, to pursue, to threaten; to approach; to stand near (w/ dative), 98
- insúrgo, insúrgere, insurréxi, insurréctum**, to rise up, 121
- intéllego, intellégere, intelléxi, intelléctum**, to understand; to realize, 90
- inténdo, inténdere, inténdi, inténsus**, to hold out; to strain, exert, 90
- inténtio, intentiúnis, f.**, stretch, extension; aim, thought, purpose, 89
- intercédo, intercédere, intercéssi, intercéssus**, to intercede, to come between, 67
- intercésio, intercessiúnis, f.**, intervention, 98
- intéreo, interére, interívi, intéritum**, to perish; to die, 107
- inter (+ ACC)**, between, among; during, 118
- in (+ ABL)**, in, on, 8
- in (+ ACC)**, into, 8
- intra (+ ACC)**, within, inside; during, 94
- intra**, within, 86
- intróeo, introíre, introívi, intróitum**, to enter, 100
- intro, intráre, intrávi, intrátum**, to enter, 8
- invádo, invádere, invási, invásus**, to enter, attempt; to invade, 127
- invénio, inveníre, invení, invéntum**, to come upon; to find, 109
- invérto, invértere, invérti, invérsus**, to turn upside-down; to pervert; to change, 96
- invícem**, in turn; reciprocally; mutually; one another, 99
- invídeo, invidére, invídi, invísus**, to envy (w/ dat.), 161
- inviolábilis, inviolábilis, inviolábile**, inviolable, imperishable, 135
- invisíbilis, invisíbilis, invisíbile**, invisible, 65
- ínvoco, invocáre, invocávi, invocátum**, to call upon, to invoke, 94
- ipse, ipsa, ipsum**, himself, herself, itself; an emphatic personal pronoun, 94
- iracúndia, iracúndiā, f.**, passion, 153
- iráscor, irascári, irascátus sum**, —, to become angry; to be angry at (w/ dat.), 161
- is, ea, id, he/she/it**; the personal pronouns, 90
- iste, ista, istud**, this/that; the mediate demonstrative pronouns, 94
- Itália, Italiā, f.**, Italy, 46
- ita**, thus, 67
- item**, likewise; besides, also, 99
- íterum**, again; for a second time, 91
- jácio, jácere, jeci, jactum**, to throw, 28
- jam**, now (w/ present); already (w/ past); soon (w/ future), 162
- jánua, januā, f.**, door, 8
- jejúnum, jejúnii, n.**, fast, 149
- jejúno, jejunáre, jejunávi, jejunátum**, to fast; to abstain from, 150
- júbeo, jubére, jussi, jussum**, to command, order, direct; to ask, pray, 125
- judex, júdicis, m.**, judge, 93
- judícium, júdicii, n.**, judgment; trial, 93
- júdico, judicáre, judicávi, judicátum**, to judge, to decide, 94
- jungo, júngere, junxi, junctum**, to join, to unite, 93
- jurgo, jurgáre, jurgávi, jurgátum**, to quarrel; to scold, 154
- jus, juris, n.**, law, right; justice, 138
- justificátio, -iúnis, f.**, justification; right-doing; cleansing of injustice, 167
- justítia, justítiā, f.**, justice, 14
- justus, justa, justum**, just, righteous, 14
- juvéntus, juventútis, f.**, youth; young person, 98
- juxta (+ ACC)**, next to, beside; according to, 86
- lábium, lábii, n.**, lip, 89
- labor, labi, lapsus sum**, —, to slip, to slip and fall; to slide, 111
- labor, labóris, m.**, work, labor, 35
- lácrima, lácrimæ, f.**, tear (from weeping), 129
- lácrimo, lacrimáre, lacrimávi, lacrimátum**, to weep, 127
- lácrimor, lacrimári, lacrimátus sum**, —, to weep,

**127**  
**lætífico, lætificáre, lætificávi, lætificátum**, to make glad, to give joy; to fertilize, enrich, make fruitful, **125**  
**lætítia, lætítia, f.**, gladness, joy, **14**  
**lætor, lætári, lætátus sum**, —, to rejoice (w/ abl.), **125**  
**lætus, læta, lætum**, happy, joyful, glad, **41**  
**lapis, lapidis, m.**, stone; jewel, **82**  
**láuqueus, láquei, m.**, snare, trap; noose, **138**  
**lárgeo, lárge, largívi, lárgitum**, to give bountifully, to lavish, **107**  
**lárgitas, largitátis, f.**, bounty, abundance, **30**  
**largitor, largitóris, m.**, liberal giver, **35**  
**largitor, largitóris, m.**, liberal giver, generous giver, **106**  
**latrina, latrinæ, f.**, latrine, privy, **153**  
**latro, latrónis, m.**, robber, bandit, **162**  
**latus, láteris, n.**, side, flank, **30**  
**laudo, laudáre, laudávi, laudátum**, to praise, **8**  
**laus, laudis, f.**, praise, **41**  
**lavo, laváre, lavi, lautus**, to wash, **22**  
**lectio, lectiónis, f.**, reading, lesson, **80**  
**lego, légere, legi, lectum**, to read; to gather, to collect, **80**  
**leo, leónis, m.**, lion, **82**  
**levo, leváre, levávi, levátum**, to raise up, support, lift, **122**  
**lex, legis, f.**, law, **28**  
**libátio, -ónis, f.**, libation; sacrificial offering of drink, **168**  
**liber, líbera, líberum**, free, **82**  
**liber, líberi, m.**, child, **80**  
**liber, libri, m.**, book, **21, 80**  
**líbero, liberáre, liberávi, liberátum**, to free; to acquite, absolve, **83**  
**libertas, libertátis, f.**, freedom, liberty, **35**  
**licet**, although, granted that, **150**  
**licet, licére, licuit, lícitus est**, it is permitted, one may; used only in the third person, **150**  
**lignum, ligni, n.**, wood, **39**  
**lingua, linguæ, f.**, tongue; language, **88**  
**littera, litteræ, f.**, letter (of the alphabet), **14**  
**litúrgia, litúrgiæ, f.**, liturgy, **14**  
**locus, loci, m.**, place; seat, rank, position, **80**  
**locus, loci, m.**, place, site, **46**  
**Londínium, Londínii, n.**, London, **46**  
**longus, longa, longum**, long, tall, **58**  
**loquor, loqui, locútus sum**, —, to speak, **111**  
**lúceo, lucére, luxi**, —, to shine, to emit light, **81**

**lúcidus, lúcida, lúcidum**, bright, shining, **135**  
**ludo, lúdere, lusi, lusum**, to play, to mock, to tease, to trick, **28**  
**ludus, ludi, m.**, game; school, **100**  
**lumen, lúminis, n.**, light, lamp, torch, **28**  
**lumen, lúminis, n.**, light; lamp, torch, **80**  
**luna, lunæ, f.**, moon, **109**  
**lupus, lupi, m.**, wolf, **82**  
**Lusitânia, Lusitániæ, f.**, Portugal, **46**  
**lúteus, lútea, lúteum**, yellow, **121**  
**lux, lucis, f.**, light, **28**  
**macto, mactáre, mactávi, mactátum**, to sacrifice, slaughter, destroy, **147**  
**mácula, máculæ, f.**, blemish, spot, stain, **90**  
**maculo, maculáre, maculávi, maculátum**, to blemish, pollute, taint, **167**  
**mæstus, mæsta, mæstum**, sad, unhappy, **58**  
**magis, more, 79**  
**magis, more, more greatly; irregular comparative adverb for majus, 87**  
**magister, magistri, m.**, teacher, master, **8**  
**magistra, magistræ, f.**, teacher (female), **8**  
**magnífico, magnificáre, magnificávi, magnificátum**, to prize greatly; to praise highly, to extol, **98**  
**magnópere**, greatly; irregular adverb for magnus, **87**  
**magnus, magna, magnum**, large, great, **22**  
**májestas, majestátis, f.**, majesty, grandeur, **34**  
**major, major, majus**, greater; comp. of magnus, **82**  
**male**, badly, **15**  
**maledíco, maledícere, maledíxi, maledíctum**, to curse, to speak evil, **83**  
**maledíctus, maledícta, maledíctum**, cursed, **14**  
**malítia, malítiæ, f.**, malice, ill will, **80**  
**malus, mala, malum**, bad, **8**  
**mandátum, mandáti, n.**, command, precept, **124**  
**mandúco, manducáre, manducávi, manducátum**, to eat, to chew, **22**  
**máneo, manére, mansi, mansum**, to remain, stay, **138**  
**mano, manáre, manávi, manátum**, to flow, pour; to wet, **168**  
**manus, manus, f.**, hand, **39**  
**mare, maris, n.**, sea, **30**  
**martyr, martýris, m/f.**, martyr, **121**  
**mater, matris, f.**, mother, **30**  
**máxime**, most, **79**  
**máximus, máxima, máximum**, greatest, largest; sup. of magnus, **82**



- medéla, medélæ, f.**, remedy, cure, treatment, 72  
**médeor, medéri, —, —**, to heal, cure, comfort (w/ dat.), 160
- Mediolánum, Medioláni, n.**, Milan, 46
- mélior, mélior, mélius**, better; comp. of bonus, 82  
**memorábilis, memorábilis, memorábile**, memorable, 141
- memória, memóriæ, f.**, memory, recollection, 98  
**memor, memóris**, mindful of, remembering, 86  
**mémoro, memoráre, memorávi, memorátum**, to remember, to be mindful of, 98  
**mémoro, memoráre, memorávi, memorátum**, to remember; to be mindful of, 86
- mendácium, mendáci, n.**, lie, falsehood, 162
- mendax, mendácis**, lying, deceitful, 162
- mensa, mensæ, f.**, table, 21
- mensícula, mensículæ, f.**, little table; desk, 19
- mensis, mensis, m.**, month, 30
- mens, mentis, f.**, mind, reason; plan, 86
- méntior, mentíri, méntitus sum, —**, to lie, deceive, 162
- méreo, merére, mérui, méritum**, to earn, to merit; to win, 127
- méreor, meréri, méritus sum, —**, to earn, to merit; to win, 127
- merídiēs, meridiéi, m.**, noon, 40
- mérito**, deservedly, rightly, 15
- méritum, mériti, n.**, merit; value; due reward, 86  
**méritus, mérita, méritum**, deserved, due, 86
- meto, métere, méssui, messum**, to reap; to mow, cut off, 109
- meus, mea, meum**, my, 58
- miles, mílitis, m.**, soldier, 147
- mílitia, mílitiæ, f.**, military service or military institution (e.g., army), 46
- mínimus, mínima, mínimum**, smallest; sup. of parvus, 82
- ministérium, ministérii, n.**, ministry, office, service, 14
- miníster, mínistri, m.**, minister, servant, 14
- minor, minor, minus**, smaller; comp. of parvus, 82
- minútum, minúti, n.**, minute, 28
- mirábilis, mirábilis, mirábile**, amazing, wonderful, marvelous, 129
- mirábiliter**, marvelously, wonderfully, 127
- mirábílium, mirábílii, n.**, miracle, marvel, wonder, 100
- miráculum, miráculi, n.**, wonder, marvel, awe, 129
- miro, miráre, mirávi, mirátum**, to be amazed, surprised at; to wonder, marvel at, 127
- mirus, mira, mirum**, marvelous, 135
- misceo, miscére, miscui, mixtum**, to mix, mingle, 94
- miserátio, miseratiónis, f.**, pity, compassion, 90  
**miséreor, miseréri, misértus sum, —**, to have mercy on (w/ gen.); to pity, 111
- miséria, misériæ, f.**, misery; distress; woe, 90  
**misericórdia, misericórdiæ, f.**, mercy, pity, 90  
**miséricors, misericórdis**, merciful, tender-hearted, 90
- mísero, miseráre, miserávi, miserátum**, to pity; to view with compassion, 111
- míseror, miserári, miserátus sum, —**, to pity; to view with compassion, 111
- missa, missæ, f.**, Mass, 8
- mitto, mittere, misi, missum**, to send, 141
- modo**, if only, but only, 147
- modus, modi, m.**, method, mode, manner; way, 100
- moménto**, an irregular imperative form for *memorare*, 135
- moméntum, moménti, n.**, moment, importance; influence; motion, effort, 86
- monácha, monáchæ, f.**, nun, 141
- monáchus, monáchi, m.**, monk, 141
- móneo, monére, mónui, mónitum**, to warn, to advise, 22
- mons, montis, m.**, mountain, 41
- montánus, -a, -um**, mountainous, 168
- morbus, morbi, m.**, sickness, illness, weakness, 30
- mórior, mori, mórtuus sum, —**, to die, 121
- mors, mortis, f.**, death, 100
- mórtuus, mórtua, mórtuum**, dead, defunct, 79
- mos, moris, m.**, custom, habit, 35
- móveo, movére, movi, motum**, to move; to stir, affect, 86
- mox**, soon, next, 30
- múlier, muliéris, f.**, woman, 28
- multitúdo, multitudinis, f.**, crowd, multitude, 35
- multum**, much, many; irregular adverb for multus, 87
- multus, multa, multum**, much, many, 82
- mun-do, mundáre, mundávi, mundátum**, to clean, cleanse, 60
- mundus, munda, mundum**, clean, 58
- mundus, mundi, m.**, world, 39
- múnio, muníre, munívi, múnitum**, to fortify, strengthen; to protect, defend, 127
- munus, múneris, n.**, service, duty, office, function; gift, 58
- murus, muri, m.**, wall, 124

- muto, mutáre, mutávi, mutátum**, to change, 154  
**mutus, -a, -um**, silent, mute, 16z  
**mysterium, mysterii, n.**, mystery, 100  
**nam**, for, on the other hand, 72  
**-nam**, suffixed to an interrogative pronoun to emphasize the question, 99  
**narratio, -ónis, f.**, story, narrative, 169  
**narro, narráre, narrávi, narrátum**, to tell, to relate, 106  
**nascor, nasci, natus sum**, —, to be born, 110  
**nasus, nasi, m.**, nose, 8ξ  
**nativitas, nativitátis, f.**, birth, 28  
**nato, natáre, natávi, natátum**, to swim, to float, 118  
**natúra, natúræ, f.**, nature, 14  
**necesse**, necessary, essential, 150  
**nec**, neither; used in pairs: nec a, nec b = neither a nor b, 39  
**nefas (undec.)**, a sin; a violation of the fas, 86  
**negligéntia, negligéntiæ, f.**, carelessness, neglect, 100  
**nego, negáre, negávi, negátum**, to deny, refuse, 150  
**nemo, néminis, m/f.**, no one, nobody, 110  
**nempe**, truly, certainly, of course, 31  
**ne**, not, in subjunctive phrases; in order not: general sign-word to indicate a negative purpose clause, 138  
**nequáquam**, by no means, 170  
**neque**, neither; used in pairs: neque a, neque b = neither a nor b, 81  
**néqueo, nequíre, nequívi, nequíum**, to be unable, 167  
**neuter, neutra, neutrum**, neither, 6z  
**niger, nigra, nigrum**, black (glossy), 121  
**nihil (undec.)**, nothing, 86  
**nimis**, exceedingly, very much, 65  
**nisi (+ ACC)**, except, 147  
**nisi**, unless; if not; except, 147  
**nitor, nití, nisus/nixus sum**, —, to press upon, to struggle (w/ abl.), 15ξ  
**nix, nivis, f.**, snow, 147  
**nóbilis, nóbilis, nóbile**, noble, 141  
**noceo, nocére, nócuí, nócitum**, to harm, hurt, injure (w/ dat.), 16z  
**nolo, nelle, nólui**, —, to not want, to not wish, 101  
**nomen, nóminis, n.**, name, 28  
**nosco, nóscere, novi, notum**, to get to know, to learn, 20  
**noster, nostra, nostrum**, our, 5ξ  
**notábilis, notábilis, notábile**, remarkable, notable, 135  
**noto, notáre, notávi, notátum**, to observe, to record; to write, inscribe, 86  
**novus, nova, novum**, new, 79  
**nox, noctis, f.**, night, 30  
**nullus, nulla, nullum**, none, no, 69  
**número, numeráre, numerávi, numerátum**, to count, to number; to compute, to reckon, 12z  
**númerus, númeri, m.**, number, 14  
**nummus, nummi, m.**, coin; money, 124  
**numquam**, never, 6z  
**nunc**, now, 46  
**núntio, nuntiáre, nuntiávi, nuntiátum**, to announce, report, bring word, 79  
**núntius, núntii, m.**, messenger; message, news, 14ξ  
**nuper**, recently, 87  
**núptia, núptiæ, f.**, marriage, wedding, 98  
**obdórmio, obdormíre, obdormívi, obdórmítum**, to fall asleep, 150  
**obédio, obedíre, obedívi, obédítum**, to obey, to submit to, 147  
**objúrgo, objurgáre, objurgávi, objurgátum**, to scold, to reproach, 154  
**oblátio, oblatiónis, f.**, offering; that is, the act of offering, 72  
**obædio, obædíre, obædívi, obædítum**, to obey, to submit to (w/ dat.), 16z  
**obséquium, obséqui, n.**, compliance; deference; service; obedience, 72  
**óbsequor, obséqui, obsecútus sum**, —, to yield to, humor (w/ dat.), 160  
**obsérvo, observáre, observávi, observátum**, to watch, observe, 15  
**obsto, obstáre, obstávi, obstátum**, to oppose, to hinder (w/ dat.), 150  
**ob (+ ACC)**, on account of, for the sake of, for, instead of, right before, 60  
**obúmbro, obumbráre, obumbrávi, obumbrátum**, to overshadow; to darken; to conceal, defend, 16ξ  
**óccidens, occidéntis, m.**, west, 110  
**occidentális, occidentális, occidentale**, western, 110  
**óccido, occídere, óccidi, occásum**, to fall down; to perish, die, 111  
**occido, occídere, occídi, occisum**, to kill, murder, slaughter; to cut down, 86  
**occúlto, occultáre, occultávi, occultátum**, to hide,

- conceal, 16ϵ
- occúrro, occurrere, occúrri, occúrsum**, to run to meet, to oppose, resist, 135
- óculus, óculi, m.**, eye, 8ϵ
- ódiium, ódii, n.**, hate, hatred, 28
- odor, odóris, m.**, scent, odor, smell, 100
- offéndo, offéndere, offéndi, offénsium**, to offend; to displease, annoy, 150
- offénsio, offénsiónis, f.**, displeasure, accident, 118
- óffero, ófferre, óbtuli, oblátum**, to offer, present, bestow, 125
- offícium, -i, n.**, duty, obligation, service, 16z
- ómnino**, altogether, completely; at all, in all (w/ numerals), 86
- omnípotens, omnipoténtis**, almighty, all-powerful, 65
- omnis, omnis, omne**, all, every, 65
- onerósus, onerósa, onerósum**, oppressive, burdensome, 124
- onus, óneris, n.**, burden; load, cargo, 124
- ópero, operáre, operávi, operátum**, to work; to operate, 121
- opítulor, opitulári, opitulátus sum**, —, to bring aid to, to help (w/ dat.), 160
- opórtet, oportére, oppórtuit**, —, it is right, proper, necessary; it is becoming; it behooves, 150
- óppidum, óppidi, n.**, town, 46
- oppróbrium, -i, n.**, reproach, disgrace, shame, 16ϵ
- ops, opis, f.**, power, might; help, influence, ϵ6
- óptimus, óptima, óptimum**, best; sup. of bonus, 82
- opus, óperis, n.**, work, need, ϵ6
- orátio, oratiónis, f.**, prayer, oration, 35
- orbis, orbis, m.**, circle, sphere, 46
- órdino, ordináre, ordinávi, ordinátum**, to order, arrange, 169
- ordo, órdis, m.**, order, rank, 169
- óriens, oriéntis, m.**, east, 110
- orientális, orientális, orientale**, eastern, 110
- órior, oríri, ortus sum**, —, to rise, to arise, 111
- oro, oráre, orávi, orátum**, to pray, beg, ask for, 8
- orthodóxus, orthodóxa, orthodóxum**, orthodox, 79
- ósculor, osculári, osculátus sum**, —, to kiss, 150
- ósculum, ósculi, n.**, kiss, 14ϵ
- os, oris, n.**, mouth, 8ϵ
- os, ossis, n.**, bone, 8ϵ
- osténdo, osténdere, osténdi, osténsium**, to show, reveal, make clear, 90
- óstium, óstii, n.**, doorway, front door, entrance, 46
- ovis, ovis, f.**, sheep, 41
- ovum, ovi, n.**, egg; oval, 109
- pacífico, pacificáre, pacificávi, pacificátum**, to grant peace; to make peace; to pacify, appease, 12z
- pæníteo, pænitére, pænítui**, —, to displease, 168
- palam**, openly, publicly, plainly, 6z
- panis, panis, m.**, bread, 65
- papa, papæ, m.**, pope; daddy, 78
- parco, párcere, pepérci, parsum**, to spare (w/ dat.); to forebear, refrain from (w/ dat.), 16z
- parens, paréntis, m/f.**, parent, 138
- páreo, parére, páruí, páritum**, to obey, to be subject to; to appear, be visible (w/ dat.), 16z
- pário, párere, péperi, partum**, to bear, give birth to; to beget, 147
- paro, paráre, parávi, parátum**, to prepare, 12z
- pars, partis, f.**, piece, part, region, party, 30
- párticeps, párticipis, m/f.**, sharer, partaker, 129
- participátio, participatiónis, f.**, sharing, participation, 129
- partim**, partly, 86
- parum**, little; irregular adverb for parvus, 87
- párvulus, párvula, párvulum**, very small, very little, 6z
- parvus, parva, parvum**, small, cheap, 22
- pasco, páscere, pavi, pastum**, to feed, to graze, 41
- pássio, passiónis, f.**, suffering, passion, 129
- pater, patris, m.**, father, 30
- patíbulum, -i, n.**, yoke; gibbet, 168
- pátior, pati, passus sum**, —, to suffer, 110
- pátria, pátriæ, f.**, fatherland, motherland, homeland, 46
- patriárcha, patriárchæ, m.**, patriarch, chief of a tribe, 78
- paucus, pauca, paucum**, little, small in quantity; few, 12z
- páulátim**, gradually, little by little, 86
- páulisper**, for a short time, 86
- paulo**, by a little, by a small amount, 12z
- paulum**, a little bit, to a small extent, 12z
- paulus, paula, paulum**, little, small; a bit of (w/ genitive), 129
- pauper, páuperis**, poor, 93
- pax, pacis, f.**, peace, 28
- peccátor, peccatóris, m.**, sinner, 129
- peccátum, peccáti, n.**, sin, 39
- pecco, peccáre, peccávi, peccátum**, to sin, 79
- pectus, pectóris, n.**, chest, 8ϵ
- pecúnia, pecúnia, f.**, money, 35

- pedéster, pedéstris, pedéstre**, on foot, 141  
**pejor, peior, pejus**, worse; comp. of malus, 82  
**pello, péllere, pépuli, pulsum**, to beat, drive out, push, 135  
**péndeo, pendere, pepéndi**, —, to hang, hang down, 147  
**pendo, péndere, pepéndi, pensum**, to weigh; to pay, pay out, 147  
**penicillus, penicilli, m.**, pencil; small brush, 8  
**penna, pennæ, f.**, feather; pen, 8  
**perágo, perágere, perégi, peráctum**, to disturb; to finish; to kill, 154  
**percéptio, perceptiõnis, f.**, perception, sight, 90  
**percípío, percípere, percépi, percéptum**, to secure, gain, feel, perceive, learn, 60  
**perdo, pérdere, pérdidi, pérdítum**, to ruin, lose, waste, destroy, 65  
**perdúco, perdúcere, perdúxi, perdúctum**, to lead through, conduct, bring through, 118  
**perénnis, perénnis, perénne**, continual, everlasting; perennial, 19  
**péreo, períre, perívi, péritum**, to die; to pass away, 107  
**pérfero, pérferre, pértuli, perlátum**, to carry through, to bear, to endure, to suffer, 125  
**perficio, perficere, perféci, perféctum**, to complete, to finish; to bring about, accomplish, 125  
**pérfruor, pérfrui, perfrúctus sum**, —, to have full enjoyment of (w/ abl.), 15z  
**perfungor, perfungi, perfúctus sum**, —, to perform, discharge (w/ abl.), 15ε  
**perhíbeo, perhibére, perhíbui, perhíbitum**, to present; to give, bestow, 20  
**permáneo, permanére, permánsi, permánsum**, to last, continue; to stay, endure, 138  
**permítto, permittere, permísi, permissum**, to let through; to relinquish; to permit, allow, 141  
**pernocto, pernoctáre, pernoctávi, pernoctátum**, to spend the night, 46  
**pérperam**, wrongly, 86  
**perpétuus, perpétua, perpétuum**, continuous, uninterrupted, 72  
**pérsequor, pérsequi, persecútus sum**, —, to follow up, to pursue; to overtake; to attack, 135  
**persóna, persónæ, f.**, person, 5ε  
**pérsono, personáre, personávi, personátum**, to proclaim, resound, 154  
**persuádeo, persuadére, persuási, persuásum**, to persuade, convince (w/ dat.), 160  
**per (+ ACC)**, through, during, by, 72  
**pertránseo, pertransíre, pertransévi, pertránsitum**, to pass right through, 107  
**perturbátio, perturbatiõnis, f.**, disturbance; commotion, 106  
**pervénio, perveníre, pervéni, pervéntum**, to come to, reach, arrive, 109  
**pes, pedis, m.**, foot, 8ε  
**péssimus, péssima, péssimum**, worst; sup. of malus, 82  
**petásus, petási, m.**, hat, 21  
**peto, pétere, petívi, petítum**, to ask, beg, entreat, 90  
**pietas, pietátis, f.**, responsibility, loyalty, tenderness, 34  
**piger, pigra, pigrum**, lazy, 12z  
**pila, pilæ, f.**, ball, sphere, 28  
**píleus, pílei, m.**, cap; felt cap; beret, 21  
**pílum, píli, n.**, spear, javelin, 65  
**pinus, pinus, f.**, pine, 39  
**píus, pia, píum**, conscientious, upright, faithful, 82  
**pláceo, placére, plácuí, plácítum**, to please; to give pleasure to (with dat.), 79  
**plaga, -æ, f.**, stroke, blow; wound, 167  
**plango, plángere, planxi, planctum**, to beat, bewail, strike; to mourn, 125  
**planta, plantæ, f.**, cutting; seedling, young plant; sole of foot, 109  
**plebs, plebis, f.**, people (as in “a people” or “the people”), 78  
**plenus, plena, plenum**, full, full of, satisfied, 72  
**pluo, plúere, pluvi**, —, to rain, 141  
**plúrimum**, most, greatest number; irregular superlative of plurimus, 87  
**plúrimus, plúrima, plúrimum**, most; sup. of multus, 82  
**plus, pluris**, more; comp. of multus, 82  
**plúvia, plúviæ, f.**, rain, shower, 147  
**plúvius, plúvia, plúvium**, rainy, causing or bringing rain, 147  
**poéma, poemátis, n.**, poem, 138  
**pono, pónere, pósui, pósitum**, to place, to put, 66  
**pópulus, pópuli, m.**, people, nation, 8  
**porta, portæ, f.**, door, gate, 46  
**portus, portus, m.**, port, harbor, 46  
**possideo, possidére, possédi, posséssum**, to be master of, possess; to occupy, 150  
**possum, posse, pótui, \***, to be able, 41

- póstea**, later on, afterwards, 19  
**postis, postis, m.**, doorpost, 30  
**postquam**, afterwards, 90  
**post** (+ ACC), behind, after, 22  
**póstulo, postuláre, postulávi, postulátum**, to demand, claim; to require; to ask for, 170  
**potens, poténtis**, powerful; strong, 141  
**poténtia, poténtiæ, f.**, power, 14  
**potéstas, potestátis, f.**, power, rule, force; ability, 34  
**potior, potiri, potitus sum**, —, to possess, to take possession of (w/ abl.), 158  
**potissime**, chiefly, princely, 87  
**pótius**, rather, more; preferably, 87  
**poto, potáre, potávi, potátum**, to drink; to drink heavily or convivially, 86  
**præcêdo, præcêdere, præcêssi, præcêssum**, to go before, proceed, surpass, 62  
**præcêptum, præcêpti, n.**, teaching, lesson, precept, 124  
**præcípío, præcípere, præcêpi, præcêptum**, to take in advance; to command; to teach, instruct (w/ dat.), 125  
**præclárus, præclára, præclárum**, very clear, well-known, distinguished, 90  
**prædicó, prædicáre, prædicávi, prædicátum**, to preach, 122  
**prædiú, prædii, n.**, estate, 148  
**præeo, præire, præivi, præitum**, to go before, 107  
**prælium, prælii, n.**, battle, 124  
**præmium, præmii, n.**, profit, prize, reward, 148  
**præparo, præparáre, præparávi, præparátum**, to prepare, 122  
**præsens, præsentis**, present, at hand, 90  
**præsídium, præsidii, n.**, protection, guard, watch, 58  
**præstans, præstántis**, excellent; outstanding, 141  
**præsto, præstáre, præstêti, præstátum**, to excel; to stand before; to be outstanding; to hand over, to present, to grant, 98  
**præsúmo, præsumere, præsumpsi, præsumptum**, to use beforehand; to anticipate; to presuppose, to presume, 80  
**prætêritus, præterita, præteritum**, past, 90  
**præter** (+ ACC), besides, except; beyond, 81  
**præ** (+ ABL), before, in front; because of, 62  
**precátio, precatiónis, f.**, prayer; supplication, 121  
**precor, precári, precátus sum**, —, to beg, to implore, to entreat, 121  
**prehéndo, prehéndere, prehéndi, prehénsum**, to catch, capture; to take hold of, to take possession of, 80  
**premo, prémere, pressi, pressum**, to press; to pursue, 150  
**pretiósus, -a, -um**, costly; precious; of great value, 168  
**prex, precis, f.**, prayer, 72  
**prídie** (+ ACC), on the day before, 20  
**primus**, firstly; irregular adverb for primus, 87  
**prima, primum**, first, 106  
**princeps, princípis, m.**, chief; prince, 80  
**principium, principii, n.**, beginning; principle, 20  
**prius**, earlier, previously, 86  
**priúsqvam**, before, until, sooner than, 90  
**procêdo, procêdere, procêssi, procêssum**, to proceed, advance, 62  
**prócido, procídere, prócidi, prócásum**, to fall forward, to fall prostrate; to collapse, 111  
**procul**, far off, 87  
**pródeo, prodíre, prodívi, próditum**, to go forth, to advance, 100  
**proficio, proficere, profêci, profêctum**, to make, accomplish, effect, 125  
**profiteor, profitêri, professus sum**, —, to declare, profess, 111  
**profúndus, profúnda, profúndum**, deep, profound, 39  
**progénies, -ei, f.**, race, family, progeny, 168  
**progrédior, progrédi, progréssus sum**, —, to step forth, go forward, advance, 110  
**prohíbeo, prohibere, prohibui, prohibitum**, to hinder, restrain; to forbid, prevent, 20  
**prope**, near, nearly, 87  
**prope** (+ ACC), near to, 41  
**prophéta, prophétæ, m.**, prophet, 100  
**propitiábilis, propitiábilis, propitiábile**, well-disposed, favorably inclined, propitious, 129  
**propítio, propitiáre, propitiávi, propitiátum**, to render favorable, to win over, to soothe, 122  
**propítius, propítia, propítium**, well-disposed, favorably inclined, propitious, 129  
**proprietas, proprietátis, f.**, quality, special character; ownership, 100  
**próprius, própria, próprium**, own, individual, special, particular, 20  
**propter** (+ ACC), because of, on account of, 62  
**prósequor, prósequi, prosecútus sum**, —, to pursue; to escort, 135  
**prosum, proesse, profúvi, profutúrus**, to be useful, to benefit, 100

- protectio, protectionis, f.**, protection; shelter, 100  
**pro (+ ABL)**, for, for the sake of, on behalf of, before, 22
- provénio, provenire, provéni, provéntum**, to come forth, to prosper, 109
- provideo, providere, providi, provisum**, to foresee; to provide for, to make provision for (with dat.), 154
- próximus, próxima, próximum**, nearest, neighboring; close, 129
- prudens, prudéntis**, skilled; prudent, 141
- prudéntia, -æ, f.**, discretion, good sense; prudence, 167
- psalmus, psalmi, m.**, psalm, 14
- pubes, púberis**, adult, grown-up, full of sap (in plants), 109
- puélla, puéllæ, f.**, girl, 8
- púer, púeri, m.**, boy, servant, 8
- pugilláris, -is, -e**, hand-holdable, 170
- pugilláris, -is, m.**, writing-tablet, 170
- pugno, pugnare, pugnávi, pugnátum**, to fight, 22
- pulcher, pulchra, pulchrum**, beautiful, 8
- pulchritúdo, pulchritúdinis, f.**, beauty, 35
- pullus, pulli, m.**, chicken; chick, 109
- pulvis, púlveris, m.**, dust, 134
- purgo, purgare, purgávi, purgátum**, to make clean, cleanse, 168
- purifico, purificáre, purificávi, purificátum**, to purify, 168
- purpúreus, purpúrea, purpúreum**, purple, violet, 121
- purus, pura, purum**, pure, clean, unsoiled, 72
- quæro, quærere, quæsívi, quæsítum**, to seek, to search, 39
- quæso, quæsere**, —, —, to beg, to beseech; to entreat, 101
- quæsum/quæsumus**, I beseech/we beseech, 127
- qualis, -is, -e**, what kind, 16ç
- quamquam**, although; yet, nevertheless, ç1
- quam**, suffixed to an interrogative pronoun to make it indefinite; e.g., quisquam, quaequam, quidquam, anyone, anything; gives an implied negative, 99
- quando**, when, 20
- quantus, quanta, quantum**, of what size; how great; how much, 100
- quare**, why, ç1
- quasi**, as if, just as if; as though, ç1
- que**, and (suffixed), 31
- quercus, quercus, f.**, oak, 39
- queréla, -æ, f.**, complaint, grievance; difference of opinion, 167
- que**, universalizes a pronoun; e.g., quisque, every one, 99
- quia**, because; that (introducing an indirect statement, 118
- quiesco, quiescere, quiévi, quiétum**, to rest, to keep quiet; to be calm, at peace, 138
- qui, quæ, quod**, who, which, that (relative pronoun), 98
- quis, quis, quid**, who? which? (interrogative pronoun), 98
- quoad**, as long as, until, 147
- quod**, because, insofar as; that (introducing an indirect statement, 118
- quómodo**, how, 35
- quóniam**, because, since; that (introducing an indirect statement, 118
- quoque**, also, ç1
- quotidiánus, quotidiána, quotidiánum**, daily, ç0
- quotidie**, daily, ç1
- quóties**, how many, 98
- quotquot**, however many, ç1
- quo**, where, 99
- quum**, when, since, although, 147
- radix, radícis, f.**, root, 39
- ramus, rami, m.**, branch, limb, 39
- rápío, rápere, rápui, raptum**, to drag off, to snatch; to seize; to pillage, 106
- rationábilis, rationábilis, rationábile**, rational, reasonable, 65
- rátio, ratiónis, f.**, reason, rationality; account, invoice, 65
- ratus, rata, ratum**, established; authoritative; fixed, certain, 100
- recédo, recédere, recéssi, recéssum**, to go back, recede, withdraw, 67
- recens, recéntis**, recent, fresh, 141
- recípío, recípere, recépi, recéptum**, to take back, to recover, 60
- reclíno, reclináre, reclinávi, reclinátum**, to bend back, 106
- récordor, recordári, recordátum**, —, to think over; to call to mind, remember, 170
- recúrro, recurrere, recúrri, recúrsum**, to run back; to return, 135
- reddo, réddere, réddidi, rédditum**, to give back; restore; deliver; hand over; pay back, 65
- redemptio, redémptionis, f.**, redemption; buy-back, 72

- rédeo, redire, redívi, réditum**, to go back; to return, 107
- redimo, redimere, redémi, redémptum**, to redeem, to buy back, 72
- reficio, reficere, reféci, reféctum**, to rebuild, repair, restore, 125
- refórmo, reformáre, reformávi, reformátum**, to transform, reform, 138
- refrigérium, refrigerii, n.**, rest, relief, 100
- regína, regínæ, f.**, queen, 28
- regio, regiónis, f.**, area, region, 162
- regno, regnáre, regnávi, regnátum**, to rule, to reign, 20
- regnum, regni, n.**, kingdom, reign, royal power, 98
- rego, régere, rexí, rectum**, to rule, guide, 20
- relínquo, relínquere, relíqui, relíctum**, to leave behind, to abandon; pass.: to be left, to remain, 138
- reliquia, reliquiæ, f.**, relic, remains, 20
- remáneo, remanére, remánsi, remánsium**, to stay behind; to remain, 138
- remédium, remédii, n.**, remedy, cure, medicine, 72
- remíssio, remissionis, f.**, sending away; forgiveness; remission, 100
- remítto, remittere, remisí, remíssum**, to send back, to remit, 141
- repéllo, repéllere, répuli, repúlsum**, to drive back, drive away; to repel, refute, 135
- répleo, replére, replévi, replétum**, to fill again, to refill, to complete, 72
- repúgno, repugnáre, repugnávi, repugnátum**, to oppose (w/ acc.); to be incompatible with (w/ dat.), 160
- requiesco, requiescere, requiévi, requiétum**, to quiet down; to rest, end, 138
- résono, resonáre, resonávi, resonátum**, to resound, to sound again, 154
- respício, respícere, respéxi, respéctum**, to consider, to respect, to care for; to look back at, 83
- respóndeo, respondére, respóndi, respónsum**, to answer, to respond, १6
- respónsum, respónsi, n.**, answer, response, 14
- res, rei, f.**, thing, 40
- resto, restáre, restéti, —**, to remain (behind), 98
- resúlto, resultáre, resultávi, resultátum**, to resound, rebound; to leap back, 121
- resúrgo, resúrgere, resurréxi, resurréctum**, to rise again, 121
- resurréctio, resurrectionis, f.**, resurrection, 121
- rete, retis, n.**, net, snare, 138
- retríbuo, retribuere, retríbui, retribuítum**, to hand back; to recompense, pay back; to reward, 138
- retro**, back, 86
- retrórsum**, backwards, back, 86
- reus, rea, reum**, guilty, 153
- reus, rei, m.**, guilty party; sinner, 153
- révelo, reveláre, revelávi, revelátum**, to show, reveal, 138
- revérto, revértere, revérti, revérsium**, to turn back, go back, return, १6
- rex, regis, m.**, king, 28
- rídeo, ridére, risi, risus**, to laugh at, to laugh, 150
- risus, risus, m.**, laughter, 14१
- rogo, rogáre, rogávi, rogátum**, to ask, 83
- Roma, Romæ, f.**, Rome, 46
- róseus, rósea, róseum**, pink, rose, 121
- ruber, rubra, rubrum**, red, ruddy, 121
- rubus, rubi, m.**, bramble, briar; prickly shrub, 153
- rufus, rufa, rufum**, ruddy; red-haired, 121
- ruo, rúere, rui, rutum**, to destroy; to ruin, 106
- rus, ruris, n.**, country, farm, 46
- sábaoth (undec.)**, sabaoth; “of hosts”, 100
- sabbátum, sabbáti, n.**, sabbath; Saturday, 28
- saccus, sacci, m.**, bag, sack, 153
- sacerdos, sacerdotis, m.**, priest, 30
- sacerdotium, -i, n.**, priesthood, 162
- sacer, sacra, sacrum**, sacred, holy, 14
- sacraméntum, sacraménti, n.**, sacrament; guarantee, 72
- sacrificium, sacrificii, n.**, sacrifice, offering, 72
- sacro, sacráre, sacrávi, sacrátum**, to make holy, consecrate, 8
- sacrosánctus, sacrosáncta, sacrosánctum**, consecrated, sacred; inviolable, 82
- sæculum, sæculi, n.**, age, generation, 121
- sæpe**, often, 62
- sal, salis, m.**, salt; wit, 134
- saltim**, at least, 86
- salto, saltáre, saltávi, saltátum**, to jump, leap, dance, 121
- salúber, salúbris, salúbre**, healthful, beneficial, 168
- salus, salútis, f.**, salvation, 41
- salutáre, salutáris, n.**, salvation, 41
- salutáris, salutáris, salutáre**, healthful, saving, 72
- salutátio, -ónis, f.**, greeting, 16१
- salútifer, salutífera, salutíferum**, salvific; conducive to salvation, 19
- salúto, salutáre, salutávi, salutátum**, to salute,

greet, 121  
**sálveo, salvére**, —, —, to be well, to be in good health, 8  
**salvo, salváre, salvávi, salvátum**, to save, 154  
**salvus, salva, salvum**, well, unharmed, saved, 72  
**sanctífico, sanctificáre, sanctificávi, sanctificátum**, to sanctify, to make holy, 35  
**sánctitas, sanctitátis, f.**, holiness, sanctity, 147  
**sanctus, sancta, sanctum**, holy, 22  
**sanguis, sanguínis, m.**, blood, 35  
**sano, sanáre, sanávi, sanátum**, to heal, cure, 122  
**sapiéntia, sapiéntiæ, f.**, wisdom, 39  
**sátio, satiáre, satiávi, satiátum**, to nourish; to satisfy, sate, 19  
**satis**, enough; sufficiently, 66  
**satis (undec.)**, enough of (w/ genitive), 66  
**sáturo, saturáre, saturávi, saturátum**, to sate, to satisfy, 150  
**saxum, saxi, n.**, stone, 82  
**scándalum, scándali, n.**, stumbling block, scandal; temptation to sin, 150  
**scando, scándere, scandi, scansum**, to climb, mount, 90  
**scelus, scéleris, n.**, crime, wickedness, evil, sin, 35  
**scío, scíre, scívi, scítum**, to know, 19  
**scribo, scríbere, scripsi, scriptum**, to write, 83  
**scriptor, scriptóris, m.**, writer, 35  
**scriptúra, scriptúræ, f.**, writing; Scripture, 82  
**scutum, scuti, n.**, shield, 21  
**secédo, secédere, secéssi, secéssum**, to withdraw, rebel, secede, 62  
**secúndum (+ ACC)**, according to, 83  
**secúndus, secúnda, secúndum**, second, 106  
**secúrus, secúra, secúrum**, safe, secure, 79  
**sed**, but, 79  
**sédeo, sedére, sedi, sessum**, to sit, 30  
**sedes, sedis, f.**, seat, chair, 28  
**sedúco, sedúcere, sedúxi, sedúctum**, to deceive; to lead away, lead apart, 118  
**segnis, segnis, segne**, slothful, 135  
**ségrego, segregáre, segregávi, segregátum**, to separate, 19  
**sella, sellæ, f.**, seat; stool; chair, 19  
**semel**, once, 150  
**semen, séminis, n.**, seed, 109  
**semino, semináre, seminávi, seminátum**, to sow, to plant, 109  
**semper**, always, 30  
**sempitérnus, sempitérna, sempitérnum**, eternal, everlasting, 56

**senéctus, senectútis, f.**, old age, 35  
**senex, senis**, aged, old, 162  
**sentio, sentíre, sensi, sensum**, to perceive, feel; to think, realize, 135  
**separátim**, separately, 86  
**séparo, separáre, separávi, separátum**, to divide, to distinguish; to separate, 122  
**sepélio, sepelíre, sepelívi, sepúltum**, to bury, 141  
**sepúlchrum, sepúlchri, n.**, tomb, 141  
**sequor, sequi, secútus sum**, —, to follow, accompany; to aim at, to seek, 135  
**séraphim (undec.)**, Seraphim, 100  
**serénus, seréna, serénium**, clear, fair, bright; serene, tranquil, 100  
**séries, seriéi, f.**, series, row, sequence, 40  
**sérius, séria, sérium**, serious, grave, 125  
**sermo, -ónis, m.**, conversation; speech, 169  
**serra, serræ, f.**, saw, 39  
**serro, serráre, serrávi, serrátum**, to saw; to saw up, 39  
**sérvio, servíre, servívi, sérvitum**, to serve; to be a slave to (w/ dat.), 162  
**sérvitus, servitútis, f.**, servitude; slavery, 20  
**servo, servare, servavi, servatum**, to keep, preserve, 14  
**servus, servi, m.**, servant, slave, 28  
**siccus, sicca, siccum**, dry, 60  
**sícera, -æ, f.**, cider (alcoholic); strong drink, 162  
**Sicília, Sicíliæ, f.**, Sicily, 46  
**sic**, thus, so, 39  
**sicut/sícuti**, just as, like, 39  
**sidus, síderis, n.**, star, 30  
**signum, signi, n.**, sign, symbol; battle standard, 20  
**si**, if, 122  
**siléntium, siléntii, n.**, silence, 19  
**silva, silvæ, f.**, forest, woods, 39  
**símilis, símilis, símile**, like, similar, 65  
**simíliter**, likewise, similarly, 122  
**simplex, simplicis**, single, simple, plain, 135  
**simul**, at the same time; likewise, 46  
**sínceris, sincéris, sincére**, pure; clear, unclouded, 135  
**síncerus, sincéra, sincérum**, clean; pure; uninjured, whole, 135  
**sine (+ ABL)**, without, 22  
**singuláris, singuláris, singuláre**, alone, unique; single, 135  
**singuláritas, singularitátis, f.**, singularity, 20  
**siníster, sinístra, sinístrum**, left, left-hand, 35  
**sóbrius, sóbria, sóbrium**, sober, 129



- societas, societátis, f.**, society, alliance, association, 78
- sócius, sócia, sócium**, sharing, associated; allied, 79
- sócius, socii, m.**, associate, ally, 78
- solémnis, solémnis, solémne**, solemn, ceremonial, 141
- sóleo, solére, sólitus sum**, —, to be accustomed to, 111
- sol, solis, m.**, sun, 109
- solus, sola, solum**, only, 69
- solvo, sólvare, solvi, solútum**, to set free; to break up, 19
- somnum, somni, n.**, sleep, 20
- sónitus, sónitus, m.**, sound, 86
- sono, sonáre, sonávi, sonátum**, to make a noise, 154
- sonus, soni, m.**, sound, noise, 153
- soror, sororis, f.**, sister, 30
- sors, sortis, f.**, lots; chance, 138
- spargo, spárgere, sparsi, sparsum**, to scatter, to strew; to sprinkle, 109
- spátium, spátii, n.**, space, 19
- spécies, speciéi, f.**, sight, appearance, type, kind, 40
- spécio, spécere, spéxi**, —, to look at, to see, 83
- spectáculum, spectáculi, n.**, show, spectacle, 86
- specto, spectare, spectavi, spectatum**, to look, to watch, 39
- spero, speráre, sperávi, sperátum**, to hope for; to trust; to look forward to; to hope, 135
- spes, spei, f.**, hope, 40
- spina, spinæ, f.**, thorn, thorn-bush, 39
- spiritus, spiritus, m.**, spirit, breath, 39
- sponsa, sponsæ, f.**, bride; betrothed woman, 20
- sponso, sponsáre, sponsávi, sponsátum**, to become betrothed, engaged, 16ξ
- sponsus, sponsi, m.**, bridegroom; betrothed man, 20
- sponsus, sponsus, m.**, contract, surety; betrothal, 20
- statim**, immediately, on the spot, 86
- státua, státuæ, f.**, statue, 86
- stella, stellæ, f.**, star, 30
- stérilis, stérilis, stérile**, sterile, barren, fruitless, 16z
- stilus, stili, m.**, pen, stick, 86
- stola, stolæ, f.**, dress, a long women's garment, 86
- sto, stare, steti, statum**, to stand, 46
- stúdeo, studére, stúdui**, \*, to desire, to be eager for, to study (w/ dat.), 22
- suádeo, suádere, suasi, suasum**, to urge, recommend, persuade (w/ dat.), 160
- suávitatis, suávitatis, f.**, charm, attractiveness; sweetness, 20
- subdo, súbdere, súbdidi, súbditum**, to put under; to subject, 65
- súbeo, subíre, subívi, súbitum**, to go under; to submit to, 107
- súbito**, suddenly; at once, 19
- subjicio, subjícere, subjéci, subjéctum**, to throw under; to make subject, 147
- subjúngo, subjúngere, subjúnxi, subjúnctum**, to join under; to subdue, subject, 147
- sublímis, sublímis, sublíme**, high, lofty, 141
- sublímus, sublíma, sublímum**, high, lofty, exalted, 79
- submíto, submíttere, submísi, submíssum**, to send under, to submit; to emit; to cast, 141
- substántia, substántiæ, f.**, substance, 80
- sub (+ ABL)**, under, 60
- sub (+ ACC)**, underneath; to under, 60
- subvénio, subveníre, subvéní, subvéntum**, to come to help, assist, rescue (w/ dative), 109
- sulphur, sulphúris, n.**, sulphur, 82
- sum, esse, fui, futúrum**, to be, to exist, 41
- summus, summa, summum**, highest, top of, greatest, 79
- sumo, súmere, sumpsi, sumptum**, to take up, to begin; to select; to obtain, 80
- supérbus, -a, -um**, proud; arrogant, 170
- supérnus, supérna, supérnum**, heavenly, celestial, 19
- super (+ ACC)**, above, upon, over, 22
- supplex, súpplicis**, kneeling, suppliant; begging, 86
- supra (+ ACC)**, above, beyond; over, 20
- surgo, súrgere, surréxi, surréctum**, to rise, lift, grow, 121
- sursum**, up, on high, 20
- suscípio, suscípere, suscépi, suscéptum**, to take up, to support, to receive, 60
- suspéndo, suspéndere, suspéndi, suspénsum**, to hang up, to suspend, 153
- súspiro, suspiráre, suspirávi, suspirátum**, to sigh, 135
- sustíneo, sustinére, sustínui, susténtum**, to support, 147
- suus, sua, suum**, his, her, their (reflexive), 58
- tabernáculum, tabernáculi, n.**, tabernacle, tent,

**58**  
**taberna, tabernæ, f.**, shop, tavern, inn, **46**  
**tablinum, tablini, n.**, study (room), **86**  
**taceo, tacere, tacui, tacerum**, to be silent; to pass over in silence, **125**  
**tacitus, tacita, tacerum**, silent, **125**  
**tædeo, tædere, tædui, tæditum**, to be tired, weary, sick of (w/ gen.), **158**  
**talis, talis, tale**, of this kind; talis . . . qualis, of such kind . . . as, **150**  
**tamen**, yet, nevertheless, still, **125**  
**tam**, so, so much; to such an extent; tam . . . quam, as much . . . as; as many . . . as, **101**  
**tandem**, at last, **86**  
**tango, tangere, tetigi, tactum**, to touch, strike, **127**  
**tantum**, so much, so far; hardly, only, **101**  
**tantum ut**, provided that, **147**  
**tantus, tanta, tantum**, of such a size; so great; so much; tantum . . . quantum, as much . . . as, **100**  
**tardo, tardare, tardavi, tardatum**, to check, hinder, **167**  
**taurus, tauri, m.**, bull, **86, 109**  
**tectum, tecti, n.**, roof, ceiling, **58**  
**tego, tegere, texi, tectum**, to cover; to protect; to hide, **138**  
**tellus, telluris, f.**, earth, ground; the earth, **30**  
**tempestas, tempestatis, f.**, storm; season, weather, **150**  
**templum, templi, n.**, temple, **86**  
**temporalis, temporalis, temporale**, temporal, temporary; of time, **65**  
**tempto, temptare, temptavi, temptatum**, to test, try, **135**  
**tempus, temporis, n.**, time, **35**  
**tenax, tenacis**, tenacious, persistent; holding fast, **135**  
**tendo, tendere, tetendi, tensum**, to stretch, spread, extend; to aim at, **90**  
**tenebra, tenebræ, f.**, obscurity; ignorance; pl. darkness, **80**  
**tenebro, tenebrare, tenebravi, tenebratum**, to darken, **80**  
**teneo, tenere, tenui, tentum**, to hold, keep; to comprehend, **147**  
**tentatio, tentationis, f.**, temptation; trial, **80**  
**terra, terræ, f.**, land, **21**  
**terrénus, terréna, terrénum**, earthly, **19**  
**térreo, terrére, terrui, territum**, to frighten, scare, terrify, **138**

**terréstris, terréstris, terréstre**, earthly; of land, **141**  
**ter**, thrice; three times, **150**  
**tértius, tértia, tértium**, third, **106**  
**testaméntum, testaménti, n.**, will; covenant, **70**  
**testimónium, testimónii, n.**, testimony, evidence; witness, **70**  
**thronus, throni, m.**, throne, **153**  
**tibiale, tibialis, n.**, stocking, **30**  
**tímeo, tímère, tímui, —**, to fear, to dread, **138**  
**tímídu, tímida, tímídu**, timid; cowardly; fearful, **125**  
**timor, timóris, m.**, fear, dread, **138**  
**tollo, tollere, sustúli, sublátum**, to lift, to raise; to remove; to take up, to lift away, **109**  
**tot**, so many, of such a number; tot . . . quot, so many . . . that, **150**  
**totus, tota, totum**, whole, all, entire, **67**  
**tradítio, traditiónis, f.**, tradition, **28**  
**trado, tradere, tradidi, traditum**, to hand down, to hand over, to betray, **28**  
**tránseo, transire, transívi, tránsitum**, to go over; to cross, **107**  
**tránsfero, tránsferre, transtúli, translátum**, to transport; to carry/bring across/over, **125**  
**trans (+ ACC)**, across, over, beyond, **22**  
**treméndus, -a, -um**, terrible, awe-inspiring, **167**  
**tremo, trémere, trémui, —**, to tremble, shake; to shudder at, **138**  
**tribuo, tribúere, tribui, tribútum**, to divide, assign; to allot, attribute, **138**  
**tribus, tribus, f.**, tribe, **153**  
**trínitas, trinitátis, f.**, trinity, threeness, **78**  
**tristis, tristis, triste**, sad, sorrowful, gloomy, **65**  
**triúmphantis, triúmphantis**, triumphant, **168**  
**triúmphum, -i, n.**, triumph, **168**  
**tuba, tubæ, f.**, trumpet, **100**  
**túitio, -ónis, f.**, protection, support, **168**  
**tunc**, then; at that time, **19**  
**túnica, túnicae, f.**, tunic, shirt, **21**  
**turba, turbæ, f.**, crowd; commotion, uproar, **106**  
**turbo, turbare, turbavi, turbatum**, to disturb, agitate; to throw into confusion, **86**  
**turpis, turpis, turpe**, disgraceful, shameful, **168**  
**turris, turris, f.**, tower, **30**  
**tutaméntum, tutaménti, n.**, means of protection, **86**  
**tuus, tua, tuum**, your (s.), **58**  
**ubíque**, everywhere, **31**  
**ubi**, where, when, **30**

- ullus, ulla, ullum**, any, 69  
**ultro**, beyond, 86  
**umbro, umbrare, umbravi, umbratum**, to cast a shadow on; to shade, 16ξ  
**una**, together, 15  
**unde**, whence; from where, 6ξ  
**unigénitus, unigénita, unigénitum**, only-begotten, 79  
**únitás, unitátis, f.**, unity, oneness, 78  
**univérsus, univérsa, univérsus**, whole, entire; universal, 79  
**univérsus, univérsi, m.**, universe; whole world; all men, 78  
**unus, una, unum**, one, 69  
**urbs, urbis, f.**, city, 41  
**ursa, ursæ, f.**, she-bear, 109  
**ursus, ursi, m.**, bear, 109  
**usque**, all the way, right up to; continuously, always, 150  
**usque (+ ACC)**, up to, 150  
**utérque, utráque, utrúmque**, both (of two); each (of two), 6z  
**úterum, -i, n.**, womb; belly, abdomen, 16z  
**uter, utra, utrum**, either, which (of two), whichever, 6z  
**útilis, útilis, útile**, useful, profitable, 65  
**utilitas, utilitátis, f.**, usefulness, advantage, 6ξ  
**útinam**, would, if only; a general sign-word introducing an optative subjunctive, 135  
**utor, uti, usus sum**, —, to use (w/ abl.), 15z  
**ut/uti**, as, in order that; general sign-word to indicate an affirmative purpose clause, 141  
**uxor, uxóris, f.**, wife, 16ξ  
**vácuus, vácuá, vácuum**, empty, 125  
**vado, vádere, vasi**, —, to go, 12z  
**væ (undec.)**, woe, 150  
**valde**, greatly, intensely, 118  
**váleo, valére, válui, válitum**, to be strong, healthy; to prevail, 8  
**valles, vallis, f.**, valley, 138  
**vasto, vastáre, vastávi, vastátum**, to lay waste, to ruin, 147  
**veho, véhere, vevi, vectum**, to bear, carry; to ride, to pass, to sail, 86  
**vel**, or (inclusive); vel . . . vel, either . . . or, 6z  
**velo, veláre, velávi, velátum**, to cover up, veil; to wrap, enfold, envelope, 138  
**vendo, véndere, véndidi, vénditum**, to sell, 141  
**venerábilis, venerábilis, venerábile**, venerable, 65  
**véneror, venerári, venerátus sum**, —, to adore, revere, do homage to, honor, venerate; to beg, pray, entreat, 141  
**vénero, veneráre, venerávi, venerátum**, to adore, revere, do homage to, honor, venerate; to beg, pray, entreat, 141  
**vénia, vénia, f.**, favor, kindness, pardon, 93  
**vénio, veníre, veni, ventum**, to come, 109  
**venor, venári, venátus sum**, —, to hunt, 86  
**venter, ventris, m.**, stomach, belly; womb, 86  
**vérbero, verberáre, verberávi, verberátum**, to beat, 41  
**verbum, verbi, n.**, word, verb, 28  
**verecúndia, -æ, f.**, shame; modesty, 167  
**véreor, veréri, véritus sum**, —, to revere, respect; to dread, 167  
**vere**, really, truly, 150  
**véritas, veritátis, f.**, truth, 35  
**vernum, verni, n.**, springtime, 147  
**vernus, verna, vernum**, spring-like; of or relating to spring, 147  
**verto, vérttere, verti, versum**, to turn, to turn around; to change, 6ξ  
**verúmtamen**, nevertheless; but yet; but even so, 138  
**verus, vera, verum**, true, 5ξ  
**vescor, vesci**, —, —, to feed on (w/ abl.), 15ξ  
**vespertínus, vespertína, vespertínus**, evening, 79  
**vesper, vésperis, m.**, evening, 78  
**vester, vestra, vestrum**, your (pl.), 5ξ  
**vestigium, vestigii, n.**, footstep; step, track, trace, 19  
**vestiméntum, vestiménti, n.**, clothes, robe, 21  
**vestis, vestis, f.**, garment, 30  
**vetus, véteris**, old, ancient, 109  
**via, viæ, f.**, street, road, way, 46  
**vicinus, vicina, vicinum**, neighboring, nearby, 125  
**vicinus, vicini, m.**, neighbor, 124  
**vicis, vicis, f.**, turn, change, succession, 16z  
**víctima, víctimæ, f.**, victim, 72  
**victória, victóriæ, f.**, victory, 35  
**victor, victóris, m.**, victor, victorious one, 35  
**vicus, vici, m.**, village, hamlet, street, 46  
**videor, vidéri, visus sum**, —, to seem, 65  
**video, vidére, visi, visum**, to see, 39  
**vígilo, vigiláre, vigilávi, vigilátum**, to be awake; to be vigilant; to watch, 12z  
**villa, villæ, f.**, farm estate, country estate, 46  
**vinco, víncere, vici, victus**, to conquer, 65

**vínculum, vínculi, n.**, bond, chain, 19  
**vinum, vini, n.**, wine, 21  
**virginitas, virginitátis, f.**, virginity, 110  
**virgo, vírginis, f.**, virgin, 110  
**viridis, víridis, víride**, green, 121  
**virilis, vírilis, vírile**, manly, virile, 86  
**virtus, virtútis, f.**, virtue, strength, power, 39  
**vir, viri, m.**, man (male adult), 8  
**viscer, vísceris, n.**, entrails, innards, 98  
**visibilis, visibilis, visibile**, visible, 65  
**visio, -ónis, f.**, vision, 167  
**-vis**, suffixed to pronouns to make them indefinite;  
     e.g., **utervis** (whichever), 99  
**vis, vis, f.**, strength (sing.); force, power, might, 30  
**vita, vitæ, f.**, life, 39  
**vitis, vitis, f.**, vine, 39  
**vítium, vítii, n.**, vice, 39  
**vito, vitáre, vitávi, vitátum**, to avoid, shun, evade,  
     150  
**vítula, vítulæ, f.**, calf, 109  
**vivífico, vivificáre, vivificávi, vivificátum**, to bring  
     back to life; to make live, 141  
**vivo, vívere, vixi, victus**, to live, 65  
**vivus, viva, vivum**, living, alive, 58  
**voco, vocáre, vocávi, vocátum**, to call, summon;  
     to name, 94  
**volo, velle, vólui, —**, to want, to wish, 101  
**volúntas, voluntátis, f.**, will, 65  
**votum, voti, n.**, vow, pledge, devout wish, 72  
**vox, vocis, f.**, voice, 78  
**vultus, vultus, m.**, face, countenance, looks, 40

# COLOPHON

This document is set in  $\tau/10$  Linux Libertine, with its italic, boldface, and small caps forms, along with its Greek and Hebrew characters. It was typeset using the  $\LaTeX$  document preparation system, built upon the  $\TeX$  system of Donald E. Knuth; specifically, its Lua $\LaTeX$  form. Its compilation was designed in a fully compartmentalized, traditional Unix way, utilizing a variety of Unix tools, including `cat`; `sed`; `shell`; and `Perl`. All these tools are free software, and available for all applications.