

LVDVS DOMESTICVS: '02-'03.

Homework 1

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As is fitting and customary every year, the first voice to teach us Latin is that of Rome's greatest orator-writer-politician the "father of Latinity", MARCVS TVLLIVS CICERO (106-43 ante Chr.), who here sends private, personal letters to his family: wife Terentia, daughter Tullia, son Marcus:

A) **"De Quinto fratre nihil ego te accusavi; sed vos, cum praesertim tam pauci sitis, volui esse quam coniunctissimos. Quibus me voluisti agere gratias, egi et me a te certiore factum esse scripsi"** (Ad Familiares XIV,1,4-5).

1. What fundamental *difference* do we want to stress between the functioning of the Latin language and most other languages we hear and use?
2. When you see a Latin verb with the simple ending "i" like in "accusavI" and "egI", "voluI" and "scripsi", you immediately assign what *subject* to that verb?
From your first Latin day what will be the reversed [reversed = singular goes to plural, plural to singular in our classes] of those four verb forms?
Give complete Latin words!!!
Also from your first Latin encounter, what will the "he-she-it" form of those verbs look like?
3. If someone tells you that "sitis" as a *noun* in your dictionary means _____ but in the quote above it is a *verb* - what Latin principle stressed in class is your only help-salvation here?
4. If "sitis" is a verb and its ending is "s", then its subject is _____, but if its ending is "TIS", then its subject is _____.
5. Your class notes warn you that on one occasion in Latin, to be learned later, the verb ending: '--STI' has what subject? _____ "voluisti" reversed is: _____
6. If the first seven words of Cicero here mean: "Concerning brother Quintus in-no-way have I accused you", what *two* Latin principles produced that meaning in the mind of Terentia and yours 2044 years later?
7. What *different meaning* for those 7 words would this phrase have: "Te de quinto fratre accusivi ego nihil"??
8. If the second phrase of Cicero: "sed vos.." means: "but you, since especially you are so few, I want to be as joined-together as possible", how will you *keep* his word order, add a few elements and *say* on your own: "but now-(cf. DICT.) you, since there-(cf. DICT.) especially you are always-(cf. DICT.) so few, we have wanted to be as joined-together as possible"
9. The last sentence of Cicero means, as literally as possible: "To whom me you wanted to return thanks, I have returned, and I have written myself to have been informed by you". Where did you find the word: "I have written"??
HOW could Cicero begin and end his sentence with the same subject: "i" verbs "egi...scripsi"? Why did he not write: "egi et scripsi..."? Explain
10. Rewrite that last sentence to read like this: "To whom he wanted to return thanks, he returned and wrote myself to have been informed" ==

B) **"Si tu et Tullia, lux nostra, valetis, ego et suavissimus Cicero valemus. Pr. Idus Oct. Athenas venimus ../.."**

velim cures, si auctio ante meum adventum fiet, ut Pomponius aut, si is minus poterit, Camillus nostrum negotium curet" (Ad Fam. XIV,5,1-2)

1. Point out the verbs in Cicero's first part ../ here and their subjects:
At this early point in your Latin career, you can certainly reverse: "valetis"=
But you could have choices in the reverse of "valeMUS" which are they?
2. If "AthenAS" and "cureS" are verbs then their subject is: _____ reversed:
If in your experience: "AthenaS" turns out to be a noun, and "cureS" a verb then what does the naked ending "S" really tell a stranger-observer?
3. If "velim" is a verb, then its reversed must be: _____ and the form for "they" must be _____ and "he-she-it" must be _____, you _____, ye _____
4. When you spot Latin verbs in a sentence like: "fiet...poterit...curet", what kind of *possible* subject will you naturally attach to them?
What will the "we" forms be for those three verbs of Cicero?
How will you decide on the *definite* subject in any sentence? Two ways:
5. Here Cicero is writing to his wife Terentia, and mentions Tullia=26 years old, and Cicero Jr.=15 years old. The following is a literal translation, of which you can use the *first sentence* on your *next* postcard home!!
"If you and Tullia, our light, are well, I and most sweet Cicero are well. On the day before the ides of October (Oct. 14) We came to Athens ../. I would like you take care, if the auction before my arrival will be done, that Pomponius or, if he less will-be-able, Camillus our business may-care-for".
Now take your pen and rewrite the sentence modifying only the verbs and a few words to read in your perfect Latin after one class (keep Cicero's word order!!!): "If Marcus and Tullia are well today-(cf. DICT.), Terentia, you are certainly-(cf. DICT.) well. When-(cf. DICT.) did you come (use **form) to Athens? Marcus would-like we take care that [ut] Camillus and Tullia our business may-care-for."
6. As a general principle, what do the *endings* of Latin words indicate-do?
When will this fact cease to exist-be valid in your Latin life?

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Homework 2

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The annual celebration of all the Saints of the Church on November 1st gives us many opportunities to learn Latin from the *LITVRGIA ROMANA* which is centuries old and new also.

(Antiphon at first vespers): "**Cantabant sancti canticum novum *ante sedem Dei et Agni* et resonabat terra**".

VOCAB. *ante sedem Dei et Agni* = before the seat of God and of the Lamb.

1. When you start reading-hearing a Latin sentence like this one, and you first get 'cantabant', what kind of subject do you attach to that verb? _____; and what about the verb 'resonabat'? what possible subject in Latin?
2. If your DICT. gives you: "canticum-n.=song", then what possible *functions* can-must you give the form in the quote? and why?
Which of those functions is excluded here and why?
What is the reversed of 'canticum'?
3. From what you have learned in your first Latin classes, what must the function of that 'terra' be, IF it appears that way in the DICT.? _____ its reversed: _____.
4. If the word is: "sanctus,i-m=male-saint", then what does 'sancti' do in this quote?
And its reversed will be:
5. From that quick analysis, what do you notice about the *Latin style* of the liturgical text?
What will you answer to people who say such word order is difficult-confusing-not modern?
6. If the verbs here are past. then what does the antiphon *mean exactly* in straight, correct English?
7. Keep the word order of the text, and say on your own: "We were singing, the men-saints [sanctus,i-m.] and the women-saints [sancta,ae-f.] and new songs were resounding everywhere-(cf. DICT.)":
8. How does this liturgical sentence recall-imitate the quote from Augustine which we saw in our first class: "Facerunt itaque civitates duas amores duo"?

(antiphon at the 'Magnificat'): "**Te gloriosus *Apostolorum chorus, te *prophetarum laudabilis numerus, te *martyrum candidatus laudat exercitus**".

VOCAB. *apostolorum-prophetarum-martyrum=OF the apostles-prophets-martyrs.

1. From your first Latin class you see the verb here: _____, which reversed will be: _____. The 'you' form for that same verb is: _____ and the 'i' form: _____.
2. Your second class allowed you to identify several words here whose form clearly makes them *subjects*: point them out=
3. If very soon that 'te' is going to be object, then explain WHY the ancient author put it where she/he did:
4. Exact meaning of the famous line and part of the 'Te Deum' (verb is present):
5. What is the difference in meaning between what you read above, and the following variation: "martyrum laudit exercitus te candidatus"?
What will this phrase have to mean with the same word-order: "tu martyrum candidatum laudas exercitum"?

6. How will you have to say in Latin: "We glorious choirs of apostles are praising the numbers of prophets" (keep the general word order of the quote):

C] (antiphon at Second Vespers): "**Redemisti nos, *Domine Deus in sanguine tuo*... et fecisti nos +Deo nostro+ regnum**".

VOCAB. *Dom. Deus in san. tuo*=o lord god in your blood. +Deo nostro+=for our god.

1. If in your Latin training you will learn: 'redemi-feci=i have redeemed-i have made', then what subject do you see in the verbs of the quote? _____ their reversed:
2. According to your DICT. what can be the function of "regnum" and why?
3. If 'nos' here=us, and the verbs are past then the liturgical line must mean:
4. How do you say in Latin with the same VOCAB.: "She has redeemed the angels [angelus,i-m.] and we have redeemed the creatures [creatura,ae-f.]":
5. You should be able to 'see' at least *four* different meanings in the simple Latin sentence: "fecit nos Deo nostro regnum": what are they? (observe+think!)

(preface for the solemnity of All Saints): "***fratrum nostrorum* iam te in aeternum corona collaudat**".

VOCAB. *fratrum nostrorum*=of our brothers. in aeternum=into eternal time,eternity.

1. Why can that "te" not be the subject of the sentence?
What is the subject of the sentence? _____ and with what does it connect?
2. Why are such sentences especially good for beginners learning about the "nature" of the Latin language?
3. Exact meaning: (collaudare=laudare)
4. Reverse "corona collaudat"=
5. What is totally ambiguous about: "regna cantica laudant"?? explain
But why is: "regna corona laudat" not ambiguous?
And "regnum coronam laudat" not ambiguous?

E) (preface for the solemnity of All Saints): "**simul *fragilitati nostrae* adiumenta et exempla concedis**".

VOCAB. *fragilitati nostrae*=to our fragility, weakness.

1. If the verb here is present, then what is its subject? _____ and reversed? _____
2. What does "simul" mean in your DICT.? _____, what English word comes from it?
3. Exact meaning:
4. Say: "we always grant help and an example to fragility":

F) (psalm verse): "sacrificabo hostiam... vota mea *Domino reddam. *Domino - to the lord. Show the verbs and subjects (future time).

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Homework 3

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- PLAVTVS taught you to say: "For what reason have you now expelled me from the building-house?" = **"nam qua me nunc caussa extrusisti ex aedibus?"**
Use all your new Latin knowledge, *express* all the pronouns and say like Plautus: 'Just-as (=sicut) she expelled him and them-women from the house-building, so (=ita) we have expelled ye and the dogs[=catulus, i-n.; catellus,i-m.]':
- SEDVLIVS taught you to say: "May we all celebrate-in-song the underworld having been subdued by the triumph of Christ" = **"omnes canamus subitum Christi triumpho tartarum"**
Again *use* your own Latin knowledge and say with the same word order: 'may they all (=omnes) celebrate-in-song ignorance [ignorantia,ae-f.] having been subdued (=it will have the same ending as 'ignorance') here today':
- TIBVLLVS taught you to say: "Venus herself has already now moved into the wide fields and Cupid learns the country words of the plowman" = **"ipsa Venus latos iam nunc migravit in agros, uerbaque aratoris rustica discit Amor"**
Use your Latin brain, express the pronouns and say with the same word order: 'when (cf. DICT.) have ye moved** in the wide field, and why are you learning the country word of the plowman?' (*N.B.* give 3 ways of saying that 'and')

At the time of Julius Caesar, Cicero et al. there was a very popular stage-actor who peppered his jokes and acts with *one-line* verses of supreme vision. about 700 were collected and became a Latin text book for centuries: even for you. he is *PVBLIVS SYRVS*.

- "O tacitum tormentum animi conscientia!"** [n.490]. animi=of the spirit-mind
 - o Your DICT. gives you 'tacitus,a,um=silent,tacit'. you can see that such an adjective is going to be treated how?
 - o Meaning of the line:
 - o If "we call=vocamus" and "we bite=mordemus", then how will you make your own sentence to say: "Publius calls consciences [conscientia,ae-f.] silent torments, because [cf. DICT.] the Consciences bite the spirits-minds [animus,i-m.]":
- "Semper plus metuit animus ignotum malum"** [n.655].
 - o If your DICT. gives you: 'malum,i-n.=evil,trouble' and 'malus,i-m.=bad-man,person' as well as 'ignotus,a,um=unknown', then where do you see a double meaning-ambiguity here? explain: In the Latin language, you have learned that the reversed of "malum" can be what?
 - o If the verb is: "metuo,ere=to fear", then the line means:
 - o Express the pronouns and say: "We do not fear you, although -(cf. DICT.) you fear us; she fears him but (=sed,verum,vero) they do not fear her nor-(nec,neque) me":
- "Auxilia humilia firma consensus facit"** [n.4.] humilia=humble,simple. firmus,a,um=strong,solid.
 - o If the DICT. word is: "auxilium,i-n.=help,aid", then the rest tells you here it must function as what? (give 2 reasons):
 - o Exact meaning of the wise phrase about strength in agreement:

- Keep the word order, use a bit of intelligence and say: 'solid help makes agreement'
While your sentence may look ambiguous, why is it *not* so?
- 4. **"Etiam capillus unus habet umbram suam"** [n.186] suam=its own.
 - Meaning of the easy line:
Put the message of the line into other words of yours [what is he teaching?]
 - Say quickly putting objects in the *front* of the phrases: "While -(dum) bald-men [calvus,i-m,] and bald-women [calva,ae-f.] do not have hairs, we all -(cf. above) have shadows":
- 5. **"Habent locum maledicti* crebrae nuptiae"** [n.260]. *maledicti=of criticism,bad talk.
 - If the word is: "locus,i-m.=place,occasion", then here it must function as _____.
 - What does the Latin adjective: "creber,crebra,crebrum" mean in DICT.?
 - You will also find: 'nuptia,ae-f. [or more often in the Plural: nuptiae] meaning:
 - Therefore the line means:
 - What were you taught about the first word in Latin sentences?
What were you taught about whole-entire Latin sentences?
- 6. **"Gravis animus dubiam non habet sententiam"** [n.232]. gravis=serious,steadfast [subj.]
 - Our class readings and experience automatically trained you to make what important connection here?
 - Exact meaning of the one-liner of Publilius: [sententia,ae-f.=opinion,sentiment]
 - If in Latin: "habuimus" means: 'we have had', then how do you say: "how-long (cf. DICT.) have you had** dubious opinions? I have never had doubts (dubium,i-n.) and (-express it in three ways) Fights [rixa,ae-f.]":
- 7. **"Nihil peccant oculi, si animus oculis* imperat"** [n.423]. nihil=in no way. *oculis=to the eyes
 - You should be able to identify immediately two subjects:
What do you notice about the location of the verbs+subjects?
 - If the verbs are: "peccare=to sin; imperare=to give-orders", then the moral theology principle means exactly from the mouth of a so-called pagan:
 - Say on your own: "you are not sinning, because you are giving-commands to the eyes".
- 8. **"Pericula timidus etiam, quae non sunt, videt"** [n.500].
periculum,i-n.=danger; timidus,i-m=the timid-man,person; quae non sunt=which exist not
 - From the Vocab., what does your mind register when it sees-analyses the first two words?
 - Exact meaning:

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Homework 4

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On November 10th the church celebrates the yearly liturgical feast day of the greatest 'Latin stylist' among the Latin fathers of the church, *LEO MAGNCVS* Pontifex from 440-461, with his tomb and monument in the far left corner of the present St. Peter's Basilica. here you have some examples of his sculpted Latinity which you can understand and imitate.

A) [on the fasting of the tenth month: December 13, 442].

"Misericors et pius Dominus remedia nobis* et adiutoria dedit, +per quae+ veniam obtinere possimus" [XV,1].

VOCAB. nobis*=to us. +per quae+=through which. obtinere=to obtain.

1. If the word is: 'venia,ae-f.=forgiveness', then here it functions as: _____ reversed: _____
What term does Roman-Catholic theology have from this Latin word?
2. If in the l.1 the *subject* must be: _____ then the object must be: _____
And how will that same object appear in the DICT. (without consulting it!!)??
3. If "dedit" (do,dare,dedi=to give) here is past, and "possimus"=may be able, then the simple sentence must mean:
4. Keep Leo's word-order, but modify it to mean: "Ye have given(**) remedy and help to us, that [ut] ye may be able to obtain forgiveness and graces [gratia,ae-f.]":

B) [during the anniversary celebration of his election: Sept. 29, 441].

"Splendidissimam frequentiam video...quando* simul adsunt et +uno lumine+ micant tot speciosissima tabernacula Dei§, tot membra excellentissima &corporis Christi" [II,2].

VOCAB. adsum=i am present; mico=i shine. +uno lum.+=with one light. §Dei=of God. &corporis Christi=of the body of Christ. frequentia,ae-f.=crowd. quando*=when,because.

1. If Leo begins his sentence here with _____, then what subject do you see here for the verbs: 'adsunt'+ 'micant'?
The reversed of the object and subject in the quote therefore will have to be:
2. Express the subject of the verb: "video" _____. and give us the 'vos' form for the same verb: _____, and the 'ei-eae-ea' form: _____.
3. What do you notice here in the style, as to the position of the object+verb, subject+verb?
Confirming what Latin principle?
4. What did we learn about the use-treatment of adjectives? here: "splendidissimus,a,um", "speciosissimus,a,um", "excellentissimus,a,um"?
As you can see these are the 'superlatives' of the basic words in your DICT.
5. In your DICT. 'tot' means: _____, and therefore the whole neat sentence from the mouth of Leo on his election day must mean:
6. Give a very elegant way of expressing that "ET" in the whole phrase: 'simul adsunt et uno lumine micant'='

7. Say in a Latin sentence of only 5 words: you see them-women and they-women see you":
In a sentence of 5 words: "we are shining and we see the most beautiful tabernacle of God":

C) [in one of his immortal Christmas sermons - with an immortal formula for the incarnation: Dec. 25, 442]
"Tenet enim *sine defectu* proprietatem suam utraque natura et, sicut formam servi§ Dei§ forma non adimit, ita formam Dei§ servi§ forma non minuit" [XXIII,2].

VOCAB. *sine defectu*=without defect,fault. adimo,ere=to take away. minuo,ere=to lessen. Verbs here are all present. words with § =of. sicut...ita: just as...so

1. If that combination: "proprietatem suam" soon is going to be object: =its-own nature,identity,specialty - then what is the subject of that 'tenet'? _____, of 'minuit' _____, of 'adimit' _____? [N.B., these should be useless questions by now!!!].
2. How did we learn to use adjectives, such as: "uter+que, utra+que, utrum+que" [=each of two]?? explain =
3. In this theological talk, 'forma'=nature,substance,essence. and 'servus,i-m.=servant, i.e. the human-person'. You can render the sentence perfectly, but you better express it intelligently and not foolishly. Latin is your guide - with Latin freedom!
4. If the word for: 'our' is "noster,nostra,nostrum", then you can say nicely with Leo's word order: "We hold our natures and, just-as you do not take-away our proper-things [proper-thing: proprium,i-n.], so we do not lessen your [your:=tuus,a,um] customs (=institutum,i-n.)": =

[from a homily on the Gospel text of Matthew 17,1-9: the Transfiguration].

"Aperit ergo Dominus *coram electis testibus* gloriam suam et...formam +tanto splendore+ clarificat" [II,3].

coram...testibus=in front of selected witnesses. +tanto splen. =with so great splendor.

1. Point out the subject immediately here: _____, and then indicate the objects _____.
2. Why did Leo begin his sentence with the verb? =
3. When the audience at St. John's Cathedral heard: "aperit", what did they register in their heads? _____
how long did their uncertainty last?
4. If: 'aperire=to open' and 'clarificare=to illuminate' and the verbs here are present, the elegant sentence even in its parts here means exactly:
5. *reverse*: gloriam suam= _____ Dominus= _____ clarificat= _____
6. Say in your own Latin in this way: "We are opening our glory and our studies (studium,i-n.) are illuminating me and you, him and her"

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Homework 5

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After the time of the poet Tibullus there came the most prolific, polished, silk writer of sentimental-love-elegiac verses, PVBLIVS *OVIDIVS* NASO [43 ante - 18 post Chr.]. Here he gives you some quasi-proverbs from his thousands of smooth lines.

A) "Quid folia arboribus*, quid pleno* sidera caelo*, in freta collectas alta quid addis aquas?" [Amores II,10,13-14].

Vocab. quid=why? *arboribus=to trees. *pleno...cielo=to a full heaven.

1. If the noun (of a second group to be learned soon) is: "sidus-*N.*=star,constellation, then what should-may you see in that 'sidera'?
2. If the word is: "fretum-*n.*=channel-of-water, strait - then with what adjective does it connect here? _____. There next week: IN - will mean 'into'+object.
3. If the adjective-participle is: 'collectus,a,um=collected,gathered', then here then here it must agree with what noun? _____. That combination must function as what in the second verse?
4. After you have analyzed the, two lines [folium,i-*n.*=leaf], you can tell us what the main-only verb here is: _____, which is present time, and whose subject is _____.
5. Give your own smooth version of the neat comparison of Ovid about useless activity:
6. Put a few new things together, verb first + say: "The honest [probus,i-*m.*] inhabitants [incola,ae-*m.*] and good-things [bonus,a,um] toward dear-people [carus,a,um] within the small (parvus,a,um) villages [oppidum,i-*n.*; vicus,i-*m.* use both + proper adjective].

B) "Nox et Amor vinumque nihil moderabile suadent. Illa pudore vacat; Liber Amorque metu". [Amores I,6,59-60].

Vocab. suadere=to suggest: present here. nihil=nothing. illa: that-Night. Liber=god-of wine. Amor=love-sex. pudore=from shame; metu=from fear.

1. Explain briefly the problem with the Latin connective: '---que'.
2. If the word in your DICT. is: "vaco,are=to be free" and here is present, then the realistic lines must mean exactly:
3. Give some other Latin ways to express: amor vinumque:=
4. How will you say with Ovid: "Ye sober dinner-guests [conviva,ae-*m.*] are free from fear, because [quia] among sober dinner-guests wine suggests not bad-things [malus,a,um] but happy-things (iucundus,a,um)":

C) "Ut fugiunt aquilas - timidissima turba - columbae utque fugit visos agna novella lupos, sic illae* timuere viros sine more ruentes" [Ars Amatoria 1,177-119]

Vocab. ut=just-as. sic=so. fugio,ere=to flee,escape: here present. illae*=those women. sine more=without habit, custom,precedent. irruentes=rushing-in.

1. The subject of: 'fugiunt'= _____; and of 'fugit'= _____.
2. Many people think that "viros" comes from "virUS" (N!!!), which means: _____, but you know that that is impossible and the form here comes from:
3. If: 'visus,a,um=having been seen,spotted', then it agrees with _____, as what function in the sentence?
4. If 'timuere'=they have feared, then the description of these women's behavior in Ovid will sound exactly in the vernacular: (the vocab. here is common,essential)
5. Say with Ovid's style: "We eagles do not flee doves and you do not flee the wolf having been seen, but why does he (express the pronoun) flee the Latin language [lingua,ae-f.] and she flee the best (optimus,a,um) studies [studium,i-n.; disciplina,ae-f. use both with proper adjective]?" ==

D] "Nox erat et somnus lassos submitit ocellos. terruerunt animum talia visa meum" [Amores iii,5,1-2].

Visum,i-n.=sight,vision. talia=such: n.pl.

1. The subject of 'terruerunt' (to terrify: in the past) must be: _____, and the subject of 'submitit' (to oppress, put down: past) must be: _____. if the 'meum' here agrees with _____, then the adjective: lassus,a,um=tired, must agree with _____.
2. What is the problem with the PL.-reversed of: 'animUM'?
3. What is the difference in Latin between: 'sonus,i-m.' and 'somnia,i-n.'??
4. Give your best version of the beginning here of Ovid's account of a bad dream:
5. Then you can add: "Ye tired teachers [magister,magistri-m.; magistra,ae-f.] have put-down (**) your (vester, tra,trum) limbs (membrum,i-n.) after (post+object) long classes (schola,ae-f.) and many (multus,a,um in pl.) "ludi domestici" having been seen":

E] "Vina parant animos faciuntque *caloribus aptos: cura fugit multo diluitirque mero" [Ars Amatoria i,237-238]. vocab. *caloribus=for heats,heat-waves. multo...mero=with much wine. diluitur=is diluted,washed-away. parare=to prepare,equip. aptus,a,um=suited,apt.

1. Without any special questions you can give your professional version of the wise advice of Ovid:

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Homework 6

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One of the most educated individuals of his time, poet-laureate of the Holy Roman Empire, leader of the Italian-Classical Renaissance: AENEAS SYLVIVS *PICCOLOMINI* [1405-1464 post Chr.] after a very active life as scholar and statesman and man of the world was elected as Pope Pius II [1458-1464]. He is buried in the church of Sant'Andrea della Valle, near Largo Argentina, with his nephew Pius III. At the end of his adventurous life he wrote his autobiography: "Commentarii rerum memorabilium" - one of the most readable in western literature.

A] (Pius' election is decided in a Vatican bathroom during the night after conclave block):

"Noctis medium effluxerat, cum - ecce - Bononiensis Aeneam adit et dormientem excitans 'quid ais' inquit 'Aenea? nescis quia iam papam habemus? in latrinis convenerunt aliquot cardinales statueruntque Vilhelmum eligere'... Aeneas: fefellisti me, immo vero te ipsum et patriam tuam Italiam nisi resipis'". [Lib. I,36].

VOCAB. Bononiensis=the cardinal of Bologna. excitans=waking-up. medium,i-n.=the middle. cum=when. Vilhelmus=the cardinal of Rouen,France. dormientem=him sleeping, immo vero=indeed. quia=that. ipsum=yourself. nisi=unless. aliquot=some.

1. If the verbs here: 'ais' (to say), 'nescis' (not to know), 'resipis' (to rethink, come to senses) have as their *subject* _____, their reversed form must be:
If the verb in your DICT. is "fallo,ere,fefelli,falsus" meaning _____, then the verb in the past 'fefellisti' must have as its Latin SUBJECT: _____, and its reversed form (**)=
2. If the verbs: "effluxerat" (effluere=to flow-pass away), and "adit" (adire=to visit) "inquit" (inquam=I say) have as their general subject: _____, then the verb 'habemus' has as its subject in Latin: _____.
3. Analyze the use of the '---que' in l.3: "cardinales convenerunt statueruntque Vilhelmum elegere" [convenire=to meet; stauere=to decide: here past]=
4. You can read through the text and, almost as children, get the exact meaning from the progress of the sentence and a bit of insight: ==
5. How will you use your Latin training and say: "The cardinals met *near* the vatican (Vaticanus,a,um) toilets (latrina,ae-f.) and *because-of* [use: two different prepositions] their animosity (inimicitia,ae-f.)+(their: suus,a,um) decided to elect another (alius,a) man (vir,viri-m.) but not Aenea the Florentine (Florentinus,a,um). In the morning we are rethinking and have not deceived-tricked him. Thus [cf. DICT.] we elected (elegi=I elected) him our Roman (Romanus,a,um) bishop (episcopus,i-m.) *outside* the toilets":

B] (Pius' chief concern for his whole, 6-year pontificate, was to organize a crusade against the Turks and march on the holy land with all Christian leaders behind him):

"Auctoritas* crevit...in Graeciam penetraverit et Beticam in Hispania per Mauros occupaverit.../...timuit Pius pontifex hoc+ venenum et occurrere statuit, ne serperet ulterius" [Lib. II,1-2].

VOCAB. *auctoritas=the power-authority of the Islamic law-movement. Betica,ae-f.=southern Spain. hoc+=this. ne=that not. ulterius=further. Hispania,ae-f.=Spain.

1. Which prepositions in the Latin language have a *dual application*?
Therefore: 'in Graeciam' must mean = _____ while "in Hispania" means = _____.
2. Check your DICT. for the verb: 'occurro,ere', where you will find not only "run to meet" and "occur" but also with regard for evils-problems-difficulties: =
3. The verbs here are all in the fast: crescere=to grow; penetrare=to penetrate; occupare=to occupy; timere=to fear; stauere=to decide: where the "nos" form for them all will have to be:
4. If 'serpo,ere=to crawl,sneak-ahead', what English word do we have from it?
5. Give several meanings for the Latin preposition 'per'= _____. what does the prep 'per' never mean, as in other languages? =
6. Your own professional version of the pontifical text:
7. If the adjective is: 'probus,a,um=good,moral,honest' and 'improbus,a,um'=bad,evil,dishonest': what will these phrases mean exactly: (verbs are past)
"Probas nom timuimus probi, quamquam probae timuistis improbos" =
"Cur timuistis probae improbas, dum improbus non improba timuit?" =

c] (Pius receives a royal guest in Rome: Queen Karlotta - of Cyprus):

"Regina +pro responso+ gratias egit mansitque deinde diebus circiter decem Romae*, donec basilicas martyrum praecipuas visit../..pontifex singulos cardinales singulos §ei largiri§ equos iussit" [Lib. VII,7].

VOCAB. +pro responso+=in return for the answer of the pope. Romae*=in-at Rome. donec=until. singuli,ae,a [in pl.] =individual, single. §ei largiri§=to give to her.

1. What did your 'Ludus 2' tell you in a *VOCAB. note* about the form: "martyrum"?? =
2. What does the Latin preposition: 'circiter' mean in general? = _____. What other prepositions have about the same meaning? =
3. The verbs here: 'egit-to render', 'mansit-to remain', 'visit-to visit', 'iussit-to command' are all past, their vos forms will be (**), that is in Latin: =
4. If 'praecipuus,a,um' means "special,outstanding", then it agrees here with _____.
5. Express the: "egit mansitque" in two other good Latin ways:
6. As tourists in Rome speaking Latin, what will this mean: "Praecipua visimus praecipua intraque hospitium non mansimus diu-(cf. DICT.) nostrum" =
7. Your own faithful version of the short historical note:

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Homework 7

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The daily-simple-community Latin of the *BIBLIA VVLGATA LATINA*, born among the people and designed for the people, can help us grow fast in our Latin training.

A] from the 'Liber Iudicum' (Book of Judges):

"Abiit autem Iudas* cum Simeone fratre suo et percusserunt simul Chananaeum, qui habitabat in Sephath, et percusserunt urbem... dederuntque Chaleb Hebron, sicut dixerat Moyses, qui expulit ex ea tres filios Enac. Iebusaeum autem habitatorem Ierusalem non expulerunt filii Benjamin habitavitque Iebusaeus cum filiis Benjamin in Ierusalem usque in praesentem diem".

VOCAB. *Iudas HERE=subject in greek: Judas. cum=with. Chananaeus,i-m.=the Cananite. Iebusaeus,i-m.=the Jebusite. ex ea=out of it. qui=who. habitatorem (obj.)=inhabitant.

\$there are many Hebrew words here undeclined - without Latin endings, and their function must be gathered from the context: Enac=of Enac. Benjamin=of Benjamin. Chaleb=to Chaleb. Hebron:object. Ierusalem=of Jerusalem.

1. What meaning did we give in class to the Latin preposition-adverb: 'usque'?
2. If 'Iebusaeum' functions as _____ in the sentence, then _____ functions as what _____.
3. Look carefully at the *meanings* which we gave in class to the different verb *TIMES* of the indicative in Latin, and then identify as requested with *full meanings*:
 - o A) 'dixerat' is *T.5* with one or two possible English vernacular meanings (dicere = to say):
 - o B) 'habitavit' is *T.4* in which time frame we had two distinct time concepts. Indicate those different concepts by number and then with their proper-possible meanings (habitare=to dwell,inhabit):
 - o C) 'percusserunt'+ 'expulerunt' are both *T.4*; do the same for them as you did in the above question b) (percutere=to hit,strike; expellere=to expel,drive-out):
 - o D) 'habitabat' is *T.2*. to what other thing in life did we compare that particular verb Time? _____ while *T.4* is compared to what? _____
Because of its special nature, *T.2* has a number of suitable vernacular meanings; list them, as you were taught:
 - o E) 'Abiit' and 'expulit' are both *T.4* which will produce what different time frames and meanings (abire=to depart,go-away; expellere=to expel,drive-out):
 - o F) 'dederunt' is *T.4* (dare=to give,hand over). If the story was written on the night of the event, then it will sound= _____ if written 100 years later, then= _____
4. If you are observant and conscious of language things, you may notice something interesting here about the *style* of the Latin-Vulgate rendering of the Greek LXX: where are the *subjects* of the sentences?
5. Take your pen and write out the exact meaning of the neat text - respecting the verb *Times*, which you illustrated above:
6. Say in your own Latin - perhaps using the same Vulgata style: "Ye lousey [pessimus,a,um] Jebusites have been dwelling (**) within the walls (murus,i-m.) of jerusalem over many [pl. multus,a,um] centuries (saeculum,i-n.) against all [cunctus,a,um] divine (divinus,a,um) prophets [propheta,ae-m.] and beautiful [pulcehr,pulchra,pulchrum] suggestions (propositum,i-n.) at-our-home (=by us: what preposition?)":

B] from the 'Actus Apostolorum' (Acts of the Apostles):

"Vos semper *Spiritu Sancto* resistitis; sicut+ patres vestri, et vos .../... et occiderunt eos qui praenuntiabant §de adventu Iusti§, cuius vos nunc proditores et homicidae fuistis, qui accepistis legem& et non custodistis".

VOCAB. *Spiritu Sancto*=to the Holy Spirit. +sicut=just as. §de adventu Iusti§ = about the arrival of the Just-One. cuius=of whom. legem&=law (object).

1. What do you notice in your DICT. about "homicida,ae"?
2. If 'praenuntiabant' is *T.2* [to foretell,preannounce] then it is going to have several special meanings: BUT 'occiderunt' is *T.4* [to kill]. think and tell us WHY the author-people here correctly used two different Times describing the behavior of the Jews and the prophets among them:
3. The verbs here: 'accepistis'-'custodistis'-'fuistis' are all *T.4*, whose subject in Latin is going to have to be: _____. but why in all probability will your translation of these *T.4* sound totally different than the 'occiderunt'? THINK-analyse! (accipere=to get; custodire=to keep; sum,esse=to be) Give the proper and precise number to the first three verbs: _____, then to 'occiderunt' _____
4. If "resistitis" is *T.1* (to offer resistance), then give all its possible versions:
5. If the reversed of the 'resistitis' is _____, then the reversed of the 'fuistis (**)' must be: _____ and of 'custodistis (**)' must be:
6. Your own personal version of this part of Saint Stephen's speech to the Jewish senate:
7. Say finally on your own with these same words: "we are not offering resistance to the Holy Spirit but they almost (cf. DICT.) killed us good-men and good-women (bonus,a,um) who were preannouncing good-things about the arrival of the Just-One":

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Homework 8

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At the end of the liturgical year, just before Advent, the Church proposes as in alternative liturgical hymn the former 'sequentia' at Masses of the Dead: the immortal "DIES IRAE" attributed to the first biographer of St. Franciscus: *THOMAS DE CELANO* [1190-1260 post Chr.]. YOU can now understand and appreciate some of the verses there - which will also be sung in class!

A] **"Dies irae*, dies illa+ solvet saeculum in favilla§ teste David cum Sibylla".**

VOCAB. irae,=of wrath,anger. illa+=that (fem. subj.) in favilla=in an ember-ash,coal

1. If the verb is: "solvo,solvere,solvi,solutum=to dissolve,break-up", then you can give your students the exact meaning of each of those verb parts as found in DICT.:
WHY does any standard Latin DICT. today give usually 4 and not 3 nor 5? explain:
2. If 'dies' is found that way in your DICT. then it functions as: _____; if 'saec[u]lum,i-n.=age,century, WORLD' is also found there it can function as:
3. If you will soon learn that 'solvet' is *T.3*, then you can *now* give it all the possible vernacular meanings which you have learned as belonging to that Time:
4. If 'teste David cum Sibylla' means [III Experience]:'David being a witness with the Sibyl', then you can put it all together into your version:
5. If from the same verb: "solvit" is *T.1*, then it can mean in various ways, what? if from the same verb: "solvit" is *T.4*, then it can mean in various ways, what? (((Do you see: 1- the importance of VOCAB. in Latin, 2- the importance of ONE letter?)))

/// You can check and analyze one statement of *RABANVS MAVRVS*: **"Canticum significat scientiam spiritalem, ut in psalmo: Cantate domino Canticum novum (Psal. xxxii); psallere est opus bonum exercere. Canticum ad contemplativam: psallere refertur ad activam vitam".**

VOCAB. canto=I sing. psallo=I chant-a-psalm. ut=as. refertur=is pointed,referred. 'cantate' [soon in class] =command: YE sing! domino=to the lord.

1. What *two* precise meanings did we give to the Latin verb form: "psallere"+"exercere"?
2. The 'ad' in 1.4 connects with what *noun* here?
3. Your own private,personal translation of Rabanus' baby Latin:
4. What is the *reversed* of: 'canticum...ad activam vitam'?
Give some other Latin prepositions which will mean: "---toward":

B] **"Qui Mariam absolvisti er latronem* exaudisti, mihi§ quoque spem dedisti".**

VOCAB. qui=YOU,who. Maria=Maria Magdalena. latronem-(obj.sing.)=the thief. mihi§=to me.

1. What does your DICT. tell you about the adverb: 'quoque'?
2. You recognize immediately the subject of such Latin verbs as in this line: _____ and you also know their

reversed form: _____ and the 'NOS' forms=

3. If next week you will learn that those same verbs are generally in *T.4*, then you can give us *two* quite different time-frames for that *T.4*, with their proper vernacular translations: (absolvere=to forgive; exaudire=to hear-graciously; dare=to give)

Which of the two do you think is excluded here and WHY?

Under what conditions would the alternative be valid-applicable? explain=

C] "Ingemisco tamquam reus culpa rubet vultus meus §supplicanti parce, Deus".

VOCAB. culpa=with-by guilt. §supplicanti parce, Deus: Oh God, be merciful to the one supplicating.

1. If 'Ingemisco' is found that way first in your DICT., then it is in t.____?, and here must mean in Several different sounds:
2. If the subject of that "rubit" must be _____, meaning (cf. DICT.)= and the verb is *T.1* [rubeo,ere: _____], then 'tamquam' + 'reus' [very common words in Latin] will have their proper meanings, AND you will give your own version of the famous line:

%%% put into your own elegant Latin this noted quote of *ALBERT EINSTEIN* [1879-1955]:

"the unleashed power of the atom has changed everything save our modes of thinking" [may 24,1946]

SAY it this way: unleashed: effrenatus,a,um; effrenus,a,um. power=potentia,ae-f. of-the-atom: atomi. we changed=immutavimus. everything= all things (cunctus,a,um=every,all-*pl.*). save=except,beyond: Latin prep. mode=modus,i-m. of thinking=cogitandi. FOR STYLE: verb at the end; separate: 'our'-'modes', and 'unleashed power' by some other close word.

D] "Tuba mirum sparget sonum per sepulchra regionum% coget omnes ante thronum".

%regionum=of the regions-provinces,lands. omnes=all people (obj.)

1. What does the Latin preposition 'per' never mean? _____, what does it mean here in a geographical context? _____ what does 'sepulchrum,i-n.' mean:=
2. If all the verbs here [spargere=to spread; cogere=to force,gather] are *T.3*, then what is their *subject*? _____, and their *object*? _____
If the adjective is: 'mirus,a,um=marvelous", then it agrees here with _____.
3. How would you join 'sparget'+ 'coget' in several possible good Latin ways:
4. If you know your Latin VOCAB., then you can *reverse* properly: tuba=_____ sepulchra=
5. Your own perfect version of the line: put to music by Mozart, Bizet, Liszt, etc.

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Homework 9

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A very good friend of the emperor Traianus, an orator and lawyer, governor of the eastern Roman province of Bithynia [where he observed and reported to Rome on the christian in the area and their habits], *GAIUS PLINIVS CAECILIUS SECVNDVS* [61-113 post Chr.] published ten books of finely written, literary-model 'Epistulae' which can help us in our Latin progress and growth.

A) "Epistulam tuam iucundissimam accepi, *eo maxime quod* aliquid ad te scribi§ volebas ... Obveniet materia /vel haec ipsa quam/ monstras vel potior alia" [ix,11,1].

VOCAB. *eo maxime quod*=for that reason most especially that. §scribi=to be written. potior=better,preferable. haec ipsa quam=this very one which.

1. What does your DICT. tell you about that: "vel...vel" in l.2?
2. If the adjective is: 'iucundissimus,a,um=most pleasant,agreeable', then why did Plinius use 'iucundissimam'? explain=
3. What does: "aiiquis, aliquid" mean in your DICT.?
4. Check your DICT. under the word: 'accipio...', and then write out for us the four principal parts of the same verb as given there *together* with their exact meaning:
5. What verb Time therefore do you see in that 'accepi'? _____ and what two very different time concepts are contained in that one form?
Is this simplicity of Latin something good or bad? WHY?
How could you justify both-either of your two time-frames even in this case, if you were Plinius himself? explain with ingenuity:
6. If the verb is: "monstro,are= _____" and here is *T.1* then it can mean:
If the verb is: "volo,velle= _____" and here is *T.2* then it too will have a number of vernacular versions in it:=
Once you have that clear, then you can tell us what this simple Latin sentence must mean: 'rosas monstras rubras multas; purpureas volebas violas paucas cras' ??
- what does this remind you of from our 'First Day' admonitions?
- reverse all the reversible words in the trick sentence correctly:
7. What Latin verb Times did we learn how to form *first*? _____ WHY - what was the pedagogical idea behind it? explain:
What was the basic principle for the formation of those Times you correctly listed?
From that you can take: "accepi" and without much effort, but careful thinking and writing, you can give us the other two Time forms we have learned with the same subject as in 'accepi'= _____ and then you can give us - with much care!!! - the "EI-EAE-EA: they" forms for those *three* Times:=
8. The verb: 'obvenio,ire' (cf.DICT.) means to come to,happen,fall to' and here is *T.3* and therefore has what possible renditions?
9. Give your own version of Plinius' shop-e-mail talk:
10. How would Plinius have said with the same words as above: "The materials will come, when (cum) I shall have gotten them" ??=

B) [favors to a friend who seems to have disappeared during his travels]:

"Huic* ego ordinem+ impetraueram atque etiam proficiscenti% quadraginta milia nummum& ...donaueram nec postea aut epistulas eius% aut aliquem de exitu nuntium accepi" [vi,25,3].

VOCAB. huic*=for this man. proficiscenti%=to him departing. nummum&=of Dollars, of Lire, of Euros, etc. eius%=of him,of his. de exitu=about death. ordinem: object sing.=a civil-order, merit-badge, public-recognition.

1. From your VOCAB. above, what will 'aliquem' have to mean here probably? _____ agreeing as an adjective with _____.
2. From your latest Latin training: when you see a long verb form like: 'donaueram' + 'impetraueram' [donare=to give,donate; impetrare=to ask and obtain], what Time must you see in Plinius' forms? _____ reversed? _____ with what possible vernacular meanings? =
Also from your superb Latin instruction, you can without going anywhere give us the form of the other *two* Times we have learned with the same subject:
Then you can reverse all three of those verbs:
3. If we got the 'vel...vel' correct above, what does "aut...aut" mean here?
4. Your own perfect version of Plinius' daily Latin talk in 100 post Christum:
5. You can also put into perfect Latin the verses of *WILLIAM WORDSWORTH* [1770-1850]: "a slumber did my spirit seal; I had no human fears: she seemed a thing that I could not feel" [intimations of immortality: 1807]. VOCAB. slumber=somnus,i-m. spirit=animus,i-m. no=nullus,a,um. human=humanus,a,um. fear: HERE use: cura,ae-f. a thing=it (in Latin: how?) that=quod [later in class].
 1. What Latin verb Time do you see in that: 'did...seal'? _____ and in 'I had'? _____
 2. If the verb is: 'appareo,ere,apparui=to appear,seem', then the verb form you want here will have to be: _____ if "to can, be-able is: possum,porre,potui", then here you want what form? _____.
 3. How do you express in Latin the idea: 'to feel' [from: sentio - in DICT.]? _____
 4. Your correct version of the lyrical lines:

C) [Plinius awaits the writings of a friend in order to praise them and him]:

"Potero [t.3: from 'possum,porre] fortasse scripta tua magis* probare, laudare... quanto+ celerius... miseris" [v111,4,8].

VOCAB. *magis=more. quanto+celerius=the faster-sooner. 'miseris' from "mitto,ere,misi" ==:

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Homework 10-11

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The pre-Christmas season of 'Adventvs' in the Christian world offers us limitless examples of ancient and modern Latin in the "LITVRGIA ROMANA PAVLI VI - 1975"

-- What does your DICT. give is the meaning for 'adventus' = _____ 'advenio, advenire' = _____

A] ANTIPHONA: "**Hodie scietis, quia* veniet Dominus et mane videbitis gloriam eius+**". /*quia HERE=that. eius+ = his.

1. If all verbs here are *T.3* you can check their meaning and give the correct version of the advent antiphon:
2. How will you modify the second phrase: 'quia...gloriam' to read in proper Latin: "The one Lord and his (cf. vocab. in text) faithful [fidus,a,um] angels (angelus,i-m.) will be coming among the upright [probus,a,um] inhabitants (incola,ae-c.) here, because [quoniam] they have been awaiting (exspecto,exspectare,exspectavi, exspectatum) them for-a-long-time [cf. the ambivalent word at the bottom of [Ludus 6](#)]; then we shall see great glories [gloria,ae-f.] and many joys (gaudium,i-n.)" [great: magnus,a,um; many - the pl. of multus,a, um] FOR STYLE separate nouns and adjectives with some near related word:

B] ANTIPHONA: "**Prophetae praedicaverunt nasci* salvatorem de Virgine Maria**". /nasci*=to be born. de=from,out of.

1. If the verb in your DICT. is: 'praedico,are=to talk up,preach,publish', then you and every good Latinist immediately recognizes the main verb here as Time _____, whose reversed must be:= _____
2. The exact meaning for a believing Jew of 100 B.C.=
For a believing Christian of 100 A.D.=
3. Say in Latin: "what (cf. 'quis,quid') have you as [uti] a learned (doctus,a,um) prophet been preaching within Hebrew [Hebraicus,a,um] families (familia,ae-f.)?"
4. Give the proper form for the other two Times we have learned with the same subject as in the quote:=
_____ give the accent of all three verbs!

C] RESPONSORIVM: "**Ponam tabernaculum meum *in medio vestri* et non abiciet vos anima mea. Ambulabo inter vos, et ero Deus vester vosque eritis populus meus. Vos estis templum +Dei vivi, sicut dicit Deus**".

VOCAB. *in medio vestri*=in the middle-midst of ye. +Dei vivi=of the living god.

1. If the verbs here: "ponam--abiciet--ambulabo" are all *T.3*, then identify the subject of each in the text: (pono, ere;abicio,ere;ambulo,are) =
2. If the DICT. word is: 'dico,ere,dixi,dictum=to say', and you will soon learn that "diCit" is *T.1*, then it must mean here with its subject:
"diXit" will have what various meanings with the same subject?

3. What are the 'principal' parts in Latin of the commonest word in every language, the verb: "TO BE" ??
4. From our class treatment of that same verb 'to be', what Time must you see in the form here: "eritis"? _____ . now take your brain and pen and give us the other *five* TIMES of that same verb with the same subject as in the text:
5. If you know Italian, you will take "ero" as 'I was'; what does that very same form mean in Latin? _____ its reversed?= _____ the remaining *five* TIMES of that verb with the same subject:
6. In the phrase: "ponam tabernaculum meum", what form-case-function does that 'tabernaculum' have? _____. In the following phrase: "ero Deus vester", WHY are those last two words NOT in any kind of 'object' form? EXPLAIN:
7. After you have read the lines over at least 10 times? you can reverse in order the four 'vos' 1.1= _____ 1.2 (first)= _____ 1.2(second)= _____ 1.3= _____
8. In 1.2, what is that "---que' joining 'vos' to?
9. Put all that together and give your own version (for church-choir-parish) of the 'responsorium' for "Adventus":
10. What is the correct *reversed* of 'Deus vester' (cf.DICT.)= _____ anima mea= _____ tabernaculum meum= _____

D] HYMNVS AD LAVDES: "**Adventus hic primus fuit punire quo* non saeculum venit sed ulcus tergere salvando+ quod perierat**".

hic=this one (subj.sing.m.) quo*=by which. ulcus (neut. in DICT.)=wound. +salvando=by saving. quod=that which.

1. What do you recognize in the form: 'fuit' (give meanings, not terminology) _____ its reversed will have to be: _____ and the other five TIMES of that same form with the same subject:
2. If your DICT. gives you a verb like: 'punio,punire,punivi,punitum=to punish', then the form in the text must mean:=
The same is true of 'tergo,ere,tersi,tersum=to wipe-off') what does 'tergere' mean?
The two will go with "venit" in poetical usage.
3. The verb is: "pereo,perire,perii,peritum=to perish"; once you know that then you can immediately identify the Time you see in "perierat": _____ meaning=
4. Now you put your head together and all that information, and give a perfect rendition of the modern-1970 liturgical hymn:
5. Give the other two Times you have learned with the same subject as 'perierat':
6. If 'ulcus' in your DICT. (another noun group) is NEUTER, then what is "primus"? _____ and reversed?= _____
7. Say: "we were the first and we came to wipe-off your dirty (sordidus,a,um) windows and dirty floors (pavimentum):

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Homework 12

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§+In our class readings *Curtius Rufus* said nicely: "The inhabitants had left the locations and had fled into the mountains" ??= **Deseruerant incolas sedes et in avios silvestresque montes confugerant.**

You will say: 'we shall never have left our villages (=oppidum,i-n.) because-of you and your bombs-[pyrobolus,i-m.] and we have not fled into Tora Bora'. [n.b. express the 'and' here very specially-elegantly!]

+*Maximus Taurinensis* said: "On today's day the blessed apostles poured-forth blood' = **Hodierna igitur die beati apostoli sanguinem profuderunt.**

You will say: 'Ye have not poured-forth blood outside your brains [cerebrum,i-n.] but had poured-forth many (multus, a,um: pl.) calories [caloria,ae-f.] into your 'ludi domestici' ??=

--You can also begin your reading of the missionary account of "Cagnacci", "**Sexdecim apostolicas peregrinationes susceperunt hoc anno Patres duo**".

Hoc anno=in this year.

1. What verb Time do you notice here immediately? _____ what is its reversed? _____
Where do you find it in the DICT.? = _____ what are the other 2 Time forms which we learned fast from it: ? _____
2. If the adjective is: 'apostolicus,a,um', then what form-case-function do you *see* in that "apostolicas"? _____ that makes 'peregrinationes' [peregrinatio= pilgrimage,travel,wandering] what in the sentence? (another noun group soon in class!)
If: 'duo' here is a *subject* form then the initial sentence of Cagnacci means exactly:
If the author of the history had been writing in 1868, then your vernacular *might* sound how?

§ For the first time this year, Rome's only real-greatest philosopher: LVCIVS ANNAEVS SENECA [4 ante-65 post Chr.] comes to us with his super-compressed, telegraphic Latin as found in his 124+ 'Epistulae Morales ad Lucilium' which contain all his thoughts and give him a permanent place among Western philosophers [almost Christian]: some sayings-proverbs

A] "**Non est philosophia popolare artificium nec *ostentationi* paratum...: animum format et fabricat, vitam disponit, actiones+ regit, agenda et omittenda demonstrat, sedet ad gubernaculum et...dirigit cursum**" [Epist. 16,3].

VOCAB. *ostentationi*..for show, display. actiones+=actions (pl. object). gubernaculum,i-n.=steering-wheel,control-center, helm.

1. If some year in your Latin training: 'agendus,a,um=needing-to-be-done; omittendus,a,um=needing-to-be-omitted and if the subject of "demonstrat" is _____, then the full meaning of those two Latin verbal forms must be: =
2. If the verb is: "paro,parare,paravi,paratum=to equip,prepare", then the form used by SENECA must mean

naturally: =

- All the verbs here are *T.1*, and the adjective: 'popularis,e=popular' here is neuter sing. + "artificium", then the whole sentence means exactly:
- Give the other five indicative *Times* with the same subject you find in "est" 1.1:

B] "Virtus autem suadet praesentia* bene collocare, in futurum consulere, deliberare et intendere animum: facilius+ intendet explicabitque qui aliquem sibi§ adsumpserit. Quaeret itaque aut perfectum virum aut proficientem vicinumque perfecto%" [Epist. 109,15]

VOCAB. suadeo,ere=suggests,advise. facilius+=more easily. aliquem sibi§=someone for himself. proficientem=advancing (object.) perfecto%=to a perfect person.

- If the Latin adjective is: "praesens=present,being-at-hand" and here we have object pl., then the meaning of Seneca's form must be: =
- Your Latin training gave you *two ways* of rendering those verb forms here: 'collocare-consulere-deliberare-intendere': =
- What does 'qui mean in Latin? _____ what gender is it? _____ its reversed: _____ all alone like here, it will probably have to mean:
- If very soon you will see that 'suadet' is *T.1* but 'intendet' is *T.3*, then you will be reminded of what basic Latin principle from the first day?
- If the Latin verb in your DICT. is: "assumo (adsumo)=I take-up,assume" then what *Time* do you see in Seneca's word in 1.2 _____, meaning:
- If the verb is: 'quaero,ere=to seek,look-for' and here is *T.3*, then it must mean:
- If the word here: "futurum" will practically mean: 'future time', then what is the force-meaning of that "in" with it _____ what do you do to air-heads who take 'in futurum' to mean: "in the future" [n.b. 'consulere=to take counsel'] ??=
- If the main verbs in 1.2-3 are all *T.3* (except: 'adsumpserit'), then you can get the whole text, as you watch every word and read the 3 lines ten times before you open your mouth or pen!!=

C] "Inimicitias mihi* denuntias si quicumque (ex iis quae cotidie facio) ignoraveris" [Epist 76,1]

VOCAB. mihi*=to me. cotidie=daily.

- If the word is: "inimicitia,ae-f.=enmity,hostility", and "denuntiare=to announce,threaten: here in *T.1*", then what do you want to point out to your students in the two: '---as' forms there? _____ what will be their reversed:
- From your class instruction, what *three* things can the Latin form: 'quae' *function* as? Here the verb tells you it must be what? _____ and reversed: _____
- You can imagine that if the DICT. gives you: 'quisquam=anyone', that the form 'quicumque-quidquam' will have to mean: _____
- The verb is "ignoro,are=to not-know, be ignorant-of" and the form here will have to be *Time* _____
- The form: "ex iis" will mean in april: 'from those-things'. now you give us the exact meaning of the neat line of Seneca

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LVDVS DOMESTICVS: '02-'03.

Homework 13

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\$ The 'Latin fathers' of the Church, in the first eleven centuries, produced some of their best ideas and discourse and Latin while dealing with the Incarnation and Christmas reality. Here are a few of such texts which the modern church proposes for the reading and meditation of all each day of the advent and Christmas season.

A] *AMBROSIVS MEDIOLANENSIS* [339-397 post Chr.]:

"Exsultavit infans../..Exsultavit Ioannes, exsultavit et Mariae* spiritus. 'beata' inquit ((Elisabeth)) quae credidisti'. Sed et vos beati, qui audistis et credidistis. Quaecumque enim crediderit anima et concipit et generat Dei* Verbum et opera eius+ agnoscit. Sit in singulis Mariae* anima ut magnificet Dominum; sit in singulis spiritus Mariae* ut exsultet in Deo" [Expositio Ambrosii in Lucam: 11,19].

VOCAB. Dei* - Mariae*=of God, of Mary. sit=may there be, let there be, there should be. ut=so that, in order that+ subjunctive: ---'may...'. exsultare=to jump up, exsult.

1. Even if in class this was not pointed out explicitly, there is a special force for the "ET" in 'et vos beati' which is found in your DICT. and which is *not* 'and' but _____.
There is also a special meaning-force to the two "ET" in l.3 : 'et concipit et generat' which is in your DICT. and does *not* simply mean 'and' but _____.
2. When you know the Latin verb "credo,ere... to believe", then you immediately recognize in the 'crediderit' L.3, *Time* _____, meaning:
3. Most normal people take that "inquit" l.2, to mean: 'he-she-it asks', *but* that form is 'inquirit'!!! This verb of Ambrose comes from your DICT. under "inquam"!!! meaning=
4. What is the Latin and vernacular difference between the verbs often confused because of no knowledge of Latin!! between: "exalto,are"= _____ and "exulto,are"= _____
5. If "opera" [soon to come in class - after Christmas] is the plural of 'opus,operis-n.=work', then it may function as: _____ and here must have what function?
6. If cousin Elizabeth is addressing Mary just having arrived for the birth of John the Baptist, then what verb must you imagine-insert-suppose with that: "beata _____" ?? and in the same way what verb is understood with: 'vos beati _____' ??
7. In Latin: what different functions can the form 'quae' have [this has been asked already]
8. If the verb is: "genero,generare,generavi,generatum=to generate,beget] then the form of Ambrose may look like it is *Time* _____, but in fact is *Time* _____. To what verb num. group does that verb belong? _____ from the principal parts given you must write out and identify - perhaps in mixed-up order - the other five Times of the indicative with the *same subject* as in "generat":= Check your DICT. and first give the reversed of that 'agnoscit' _____ [N.B. how did you mark that particular form in your notes?] then give the other 5 Times with the same subject:=
9. What meaning does your DICT. give for: 'qui+cumque,quae+cumque,quod+cumque'? _____ with what word does it agree here?
10. What did [Ludus 9](#) Tell you in anticipation about: "eius" ??
11. If 'in singulis' is going to repeat the idea which we got from *PIVS II* in C] of [Ludus 6](#), and if "magnificare" is

later, bible Latin for: 'to magnify,praise,exalt', then you can render perfectly these famous words of Ambrose:

12. By the way: your DICT. will give you the noun+adjective: "in+fans" meaning: =
13. If the reversed of that 'Exsultavit' must be: _____, then the reversed of that 'concipit' [N.B. "concipio - take as Gp.IV] must be:

And what *Time* do you see in 'concipit'? _____ and 'concepit'? _____

14. According to instructions put into your best Latin the noted words of *Clement C. Moore* [1779-1863] "'Twas the night before Christmas, when all through the house, not a creature was stirring, not even a mouse".
VOCAB. 'twas=it was. Christmas: say the 'feast':festum,i-n. of Christ born=Christi nati. all: use 'totus,a, um=entire,the whole - agreeing with? _____ house: domus-fem. creature=creatura,ae-f. to stir: use [rarely!] 'moveo,movere'. not--even:ne...quidem.

-- N.B. if you found the word for "mouse" in your DICT., you will also find close by the word for a small-mouse which seems to appear in some parts of the body as a _____ or in the vernacular: _____ Latin is enough for life!!!!

B]*BENARDVS CLARAVALLENSIS* [1090-1135 post Chr.]:

'Ecce pax non promissa sed missa, non dilata sed data, non prophetata sed praesentata. Ecce quasi saccum plenum misericordia sua Deus Pater misit in terram../..Postquam enim venit plenitudo *temporis, venit et plenitudo *divinitatis../..Ubi enim Dei* innotescit humanitas, iam benignitas latere non potest../..Quid tantopere+ declarat eius misericordiam &quam quod& ipsam suscepit miseriam? magna plane% et manifesta benignitas Dei* et humanitas! et magnum benignitatis* indicium declaravit, qui humanitati addere nomen Dei* curavit' [Sermo I in Epiphania Domini].

VOCAB. lateo,latere=to lie hidden. misericordia sua [l.2]=with-by his mercy. *all words: = of____. +tantopere=so much, to such-a-degree. &quam quod&=then that. ipsam=itself. %plane=absolutely. \$humanitati=to human-nature, humanity. curo,are=to take care, see to it.

1. When beginners see words like: 'humanitas-benignitas', they may-should calculate what function-case-form? BUT if those words are found just like that in DICT. they must be: _____ [of another noun group soon to come in class].
2. From the verbs: 'promittere=to promise; mittere=to send; differre=to postpone; dare=to give; prophetare=to prophesize; praesentare=to make present - the forms here must mean=
3. Be courageous - you can do it for Christmas!

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LVDVS DOMESTICVS: '02-'03.

Homework 14

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\$ In the year 40 ante Chr. Rome's poet laureate: *PVBLIVS VERGILIVS MARO* [70-19 ante Chr.], among his pastoral-bucolica-Eclogae poems produced an extraordinary, unearthly, unexplainable poem about the 'golden age' and the coming of a great leader-Saviour for Rome and the world which early Christians thought divinely inspired as it mirrors so many biblical passages about the "messiah", even though Virgil did not know the bible. Here are some verses as your so-called 'pagan' preparation for Christmas.

A] **"Ultima Cumaevi venit carminis aetas; magnus ab integro saeculorum nascitur ordo. iam redit et virgo, redeunt Saturnia regna, iam nova progenies caelo demittitur alto. ... ferrea primum desinet ac toto surget gens aurea mundo"** [Ecl. IV,4-9]

VOCAB. Cumaevi...carminis=of the song of the sybil of Cuma, as a prophetess. virgo (cf. constellation!) the goddess of justice who had fled the wicked earth. Saturnius,a,um= Saturnian, of the time of Saturn the father of the gods when there was the original golden age before original sin, etc. caelo...alto=from high heaven; toto...mundo=in the whole world. saeculorum=OF centuries. demittitur=is sent; nascitur=is born.

1. If the words here, belonging to a new group of nouns to be learned in January are found in the DICT. 'aetas=age', 'ordo=series,order', 'progenies=offspring', 'gens=people,nation': then they must function as what in the quote above? _____ You can also observe and give us the adjective which Virgil attaches to the nouns: 'ordo+_____'; 'gens+_____'; 'aetas+_____'; 'progenies+_____'.
 2. If the verbs are: "desino,ere=to cease,stop,end" and "surgo,ere=to arise" then they must belong to verb Group num. _____, and that will allow you to identify the verb *Time* in 'surget' _____; and the *Time* in 'desinet' _____. with your finger still in the DICT. you can give the *Time* for: "desiit" _____; "surgit" _____.

And then you can correctly give the 'ego' forms for those same four verbs in order:
3. If you study your DICT. carefully under the word: "venio,venire,veni,ventum=to come" which belongs to Gp. _____ and the DICT. marking will tell you that: 'venit' with a long 'E' is *Time* _____. and its reversed is _____ and that 'venit' with a short 'e' is *Time* _____. and its reversed:
4. The somewhat irregular verb is: 'redeo [redio],redire,redii,reditum=to return', then the verbs in L.3 of the quote must be in *Time* _____.
5. If "ab integro =from the start,from zero" then you can put all that together and be a Virgilian expert-scholar after 14 Latin classes with your flawless version:
6. Make an elegant comment: "According-to the Virgilian (Vergilianus,a,um) verses [versiculus,i-m.] the Romans were awaiting [exspecto,are] around the fortieth (quadragesimus,a,um) year before Jesus having-been-born [natus,a,um] a new and golden century (saeculum,i-n.) after* internal (intestinus,a,um) wars had ravaged (use: divexo,are,avi,atum and destruo,ere,destruxi,destructum) whole (totus,a,um) Rome and Italy 100 (=centum) years (=object form)": [n.b. *after= postquam + an indicative verb]

B] ((some signs of the messianic age. cf. Book of Isaias in Bible Old Testament!!!))

"ipsae lacte domum referent distenta capellae ubera nec magnos metuent armenta leones ipsa tibi* blandos fundent cunabula flores. occidet et serpens et fallax herba veneni occidet... molli paulatim flavescet campus arista et durae quercus sudabunt roscida mella" [IV,22-30]

VOCAB. capella,ae-f.=she-goat. domum=back home. ipsa,ipsae=themselves. tibi*=for-to you [he is addressing the newborn child. veneni=of poison. lacte=with milk. molli....arista=with soft tuft of grain. durae quercus= tough oak-trees (subj.pl.).

1. The Latin words here: 'armenta=cattle; ubera=udders; cunabula=cradles; mella=bit-of-honey' are all neuter and therefore can function as what in the Latin language? _____ here you will see both come into action.
2. If the verb is: "sudare=to sweat,exude", then what *t.* must you see immediately in the verse of Virgil? _____ its reversed? _____ its subject here _____ and object _____. the other *five* Times with the same subject: =
3. If according to the little VOCAB. 'molli' connects with 'arista', then you can point out the other noun +adjective connections for your Latin education. *observe* and read: 'ipsae'+_____. 'roscida'+_____. 'magnos'+_____. 'blandos'+_____. 'distenta'+_____. 'ipsa'+_____. [n.b. "blandus,a,um=flattering,attractive"; "distentus,a,um=stretched,swollen"; "roscidus,a,um=dewy, covered with dew"].
4. Your DICT. is going to give you two distinct verbs: "occido,ere=to kill" and "occido,ere=to fall,collapse". yes or no? _____ to which verb Group do they belong? _____ and which is used by Virgil twice here? _____ in what *Time*? _____ give the subject of the first _____; the subject of the second _____.
5. All the other verbs here: 'refero,referere=to bring back', Gp. _____ 'metuo,ere=to fear', Gp. _____; 'fundo,ere=to pour-out', Gp. _____; 'flavescio,ere=to turn yellow', Gp. _____ will have to be in *Time* _____. give the form for *t.2* of those 4 verbs with the same subj. as in the text: =
6. Check one or two words in your DICT. and give your own professional Virgilian story about the golden age of the Saviour-Messiah, exactly:

C] ((he concludes with an exhortation to the child, where you can imagine the reaction of the Christians!)):

"Cara deum soboles, magnum Iovis, incrementum! incipe - parve puer, risu cognoscere matrem".

VOCAB. deum=of the gods. incipe=begin. Iovis=of Jupiter. risu=with a smile.

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Homework 15

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§ Before we study some nice sentences from authors of the middle ages, we want to consider a few verses of our beloved *PLAVTVS*, which will illustrate our new class material about the "relative pronoun".

A] Look at verses 107-108 from the comedy 'Aulularia', where the person there says: "**nam noster nostrae* qui est magister curiae* dividere argenti+ dixit nummos in viros**".

VOCAB. nostrae* curiae*=of our office-department [soon to come in class]. argenti+=of silver-money. nummus,i-m. =coin.

1. If the verb is: 'dico,ere,dixi,dictum=to say,command,order,bid' then point out the Times in: "diCit" _____, reversed: _____, and "diXit" _____, reversed: _____
2. If the adjective is: 'noster,nostra,nostrum=our', then what will the form "noster" *all alone* have to mean in any vernacular translation?
3. The phrase: 'in viros' is going to have what kind of force-implication because of that preposition: 'in'? _____ your DICT. may give you a good rendition: _____
4. What different functions can the 'relative pronoun' *qui* have in Latin? _____ here it must be _____, and its reversed must be: _____, and its antecedent: _____
5. What do you do to air-heads who find the Latin noun: 'viros' under "virus" in their DICT.?.? _____ meaning= _____. Where do YOU find that word? _____
6. What English-international word do you have from the Latin: 'nummus'?
7. Why did Plautus *not* write 'qui est magistRUM'? explain:
8. Your own personal version of the 200 ante Chr. lines of living Latin:
9. Rewrite Plautus' lines with the same word-order to read: "Our-women, whom we were honoring [honoro,are, honoravi,honoratum] masters-managers (magistra,ae-f.) of our office-department, had said-commanded to divide the coins of silver toward-unto the needy-women (egenus,a,um)" :=

B] Look at verses 131-133 from the comedy 'Mercator', where Acanthio says: "**Ubi Charinust eru'? domin est an foris?'**" and Charinus answers: "**Ecce me Acanthio, quem quaeris**".

*VOCAB.*Charinus est erus. domin=domine=at home. an=or.

1. The meaning is clear if you read the verses out loud and understand the Romans talking in 200 ante Chr.:=
2. What is the *worst way* you will translate that 'quem' today [but normally accepted!?!]:
If a woman here were speaking with Acanthio, what would have to change and how?
If several people were talking and saying: 'behold us, whom you have been seeking', how would Plautus' verse appear? =

C] Finally: you can look at verses 158-159 from "Mercator": '**quid vis, faciam? id quod volo. quid id est igitur quod vis? dicam**'.

VOCAB. "vis" here= you wish-want. igitur=therefore. volo,velle,volui=to want-wish.

1. If the verb is: 'dico,ere,dixi,dictum'=to say' [as given above], then it must belong to what verb Group num. _____, and then 'dicam' must be *Time* _____, and its reversed will be: _____. And from the same verb what will 'dixeram' have to mean? _____ whose reversed will be: _____; and what will 'dicebam' mean? = _____ [HAVE you forgotten or never learned these things?]
2. The combination: "id quod" in straight English is going to mean:=
And your Latin training will tell you that the reversed of that phrase is:=
3. So what did the Romans say that day in the forum in 200 ante Chr. *exactly*?
4. From your super Latin education what word could Plautus have omitted here and why?

§ In his "Vita Columbani" [life of Saint Columban], *JONAS BOBBIENSIS* [620-685 post Chr.] tells how Brunhilda, Theodoric's concubine, presents her children to Columbanus: "**filios Theuderici*, quos +de adulterinis permixtionibus+ habebat, ad virum Dei* adducit... /'Regis* sunt filii; tu eos §tua benedictione§ robora'**".
VOCAB. Theuderici-Dei-regis: are all: 'Of...' forms-functions soon to come in class. §tua benedictione§=with-by your blessing. robora=command form: you must strengthen.

1. If the verb is: 'adduco,ere,adduxi,adductum'=to lead-in' then you see here verb *Time* _____ whose reversed will be: _____, and which must be distinguished from: "adduXit" *Time* _____ whose reversed will have to be: _____ and from 'adducEt' *Time* _____.
2. One of our most important 'relative pronoun' principles refers to complex sentences like this simple one where the verb for that "quos" must be _____ and where 'quos' functions as what? _____. That means that the 'filios' must function as what in the sentence? _____, attached to what verb? _____.
3. Why did the Latin author here say: "habebat" [*Time* _____] and not "habuit" [*Time* _____] ??
4. With what word are you going to begin your rendition of the first sentence...?? what does this confirm in your mind about the workings of Latin?
5. If 'de adulterinis permixtionibus' will mean: 'from adulterous liaisons-mixings', then the simple text must mean in correct 2003 English:
6. If the reversed of "filios" is: _____, and of "eos" is _____, then the reversed of "quos" must also be: _____.
7. SAY in your own Latin: "all the things (use: 'uninversus,a,um') which we had learned [disco,ere...] within our First Experience (experientia,ae-f.) we saw (video,ere...) having-been-used [usurpo,are,usurpavi,usurpatus-a-um] through a good example here":

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LVDVS DOMESTICVS: '02-'03.

Homework 1

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As is fitting and customary every year, the first voice to teach us Latin is that of Rome's greatest orator-writer-politician the "father of Latinity", MARCVS TVLLIVS CICEO (106-43 ante Chr.), who here sends private, personal letters to his family: wife Terentia, daughter Tullia, son Marcus:

A) **"De Quinto fratre nihil ego te accusavi; sed vos, cum praesertim tam pauci sitis, volui esse quam coniunctissimos. Quibus me voluisti agere gratias, egi et me a te certiore factum esse scripsi"** (Ad Familiares XIV,1,4-5).

1. What fundamental *difference* do we want to stress between the functioning of the Latin language and most other languages we hear and use?
2. When you see a Latin verb with the simple ending "i" like in "accusavI" and "egI", "voluI" and "scripsi", you immediately assign what *subject* to that verb?
From your first Latin day what will be the reversed [reversed = singular goes to plural, plural to singular in our classes] of those four verb forms?
Give complete Latin words!!!
Also from your first Latin encounter, what will the "he-she-it" form of those verbs look like?
3. If someone tells you that "sitis" as a *noun* in your dictionary means _____ but in the quote above it is a *verb* - what Latin principle stressed in class is your only help-salvation here?
4. If "sitis" is a verb and its ending is "s", then its subject is _____, but if its ending is "TIS", then its subject is _____.
5. Your class notes warn you that on one occasion in Latin, to be learned later, the verb ending: '--STI' has what subject? _____ "voluisti" reversed is: _____
6. If the first seven words of Cicero here mean: "Concerning brother Quintus in-no-way have I accused you", what *two* Latin principles produced that meaning in the mind of Terentia and yours 2044 years later?
7. What *different meaning* for those 7 words would this phrase have: "Te de quinto fratre accusivi ego nihil"??
8. If the second phrase of Cicero: "sed vos.." means: "but you, since especially you are so few, I want to be as joined-together as possible", how will you *keep* his word order, add a few elements and *say* on your own: "but now-(cf. DICT.) you, since there-(cf. DICT.) especially you are always-(cf. DICT.) so few, we have wanted to be as joined-together as possible"
9. The last sentence of Cicero means, as literally as possible: "To whom me you wanted to return thanks, I have returned, and I have written myself to have been informed by you". Where did you find the word: "I have written"??
HOW could Cicero begin and end his sentence with the same subject: "i" verbs "egi...scripsi"? Why did he not write: "egi et scripsi..."? Explain
10. Rewrite that last sentence to read like this: "To whom he wanted to return thanks, he returned and wrote myself to have been informed" ==

B) **"Si tu et Tullia, lux nostra, valetis, ego et suavissimus Cicero valemus. Pr. Idus Oct. Athenas venimus ../.."**

velim cures, si auctio ante meum adventum fiet, ut Pomponius aut, si is minus poterit, Camillus nostrum negotium curet" (Ad Fam. XIV,5,1-2)

1. Point out the verbs in Cicero's first part ../ here and their subjects:
At this early point in your Latin career, you can certainly reverse: "valetis"=
But you could have choices in the reverse of "valeMUS" which are they?
2. If "AthenAS" and "cureS" are verbs then their subject is: _____ reversed:
If in your experience: "AthenaS" turns out to be a noun, and "cureS" a verb then what does the naked ending "S" really tell a stranger-observer?
3. If "velim" is a verb, then its reversed must be: _____ and the form for "they" must be _____ and "he-she-it" must be _____, you _____, ye _____
4. When you spot Latin verbs in a sentence like: "fiet...poterit...curet", what kind of *possible* subject will you naturally attach to them?
What will the "we" forms be for those three verbs of Cicero?
How will you decide on the *definite* subject in any sentence? Two ways:
5. Here Cicero is writing to his wife Terentia, and mentions Tullia=26 years old, and Cicero Jr.=15 years old. The following is a literal translation, of which you can use the *first sentence* on your *next* postcard home!!
"If you and Tullia, our light, are well, I and most sweet Cicero are well. On the day before the ides of October (Oct. 14) We came to Athens ../. I would like you take care, if the auction before my arrival will be done, that Pomponius or, if he less will-be-able, Camillus our business may-care-for".
Now take your pen and rewrite the sentence modifying only the verbs and a few words to read in your perfect Latin after one class (keep Cicero's word order!!!): "If Marcus and Tullia are well today-(cf. DICT.), Terentia, you are certainly-(cf. DICT.) well. When-(cf. DICT.) did you come (use **form) to Athens? Marcus would-like we take care that [ut] Camillus and Tullia our business may-care-for."
6. As a general principle, what do the *endings* of Latin words indicate-do?
When will this fact cease to exist-be valid in your Latin life?

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LVDVS DOMESTICVS: '02-'03.

Homework 2

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The annual celebration of all the Saints of the Church on November 1st gives us many opportunities to learn Latin from the *LITVRGIA ROMANA* which is centuries old and new also.

(Antiphon at first vespers): "**Cantabant sancti canticum novum *ante sedem Dei et Agni* et resonabat terra**".
VOCAB. *ante sedem Dei et Agni* = before the seat of God and of the Lamb.

1. When you start reading-hearing a Latin sentence like this one, and you first get 'cantabant', what kind of subject do you attach to that verb? _____; and what about the verb 'resonabat'? what possible subject in Latin?
2. If your DICT. gives you: "canticum-n.=song", then what possible *functions* can-must you give the form in the quote? and why?
 Which of those functions is excluded here and why?
 What is the reversed of 'canticum'?
3. From what you have learned in your first Latin classes, what must the function of that 'terra' be, IF it appears that way in the DICT.? _____ its reversed: _____.
4. If the word is: "sanctus,i-m=male-saint", then what does 'sancti' do in this quote?
 And its reversed will be:
5. From that quick analysis, what do you notice about the *Latin style* of the liturgical text?
 What will you answer to people who say such word order is difficult-confusing-not modern?
6. If the verbs here are past. then what does the antiphon *mean exactly* in straight, correct English?
7. Keep the word order of the text, and say on your own: "We were singing, the men-saints [sanctus,i-m.] and the women-saints [sancta,ae-f.] and new songs were resounding everywhere-(cf. DICT.)":
8. How does this liturgical sentence recall-imitate the quote from Augustine which we saw in our first class: "Facerunt itaque civitates duas amores duo"?

(antiphon at the 'Magnificat'): "**Te gloriosus *Apostolorum chorus, te *prophetarum laudabilis numerus, te *martyrum candidatus laudat exercitus**".

VOCAB. *apostolorum-prophetarum-martyrum=OF the apostles-prophets-martyrs.

1. From your first Latin class you see the verb here: _____, which reversed will be: _____. The 'you' form for that same verb is: _____ and the 'i' form: _____.
2. Your second class allowed you to identify several words here whose form clearly makes them *subjects*: point them out=
3. If very soon that 'te' is going to be object, then explain WHY the ancient author put it where she/he did:
4. Exact meaning of the famous line and part of the 'Te Deum' (verb is present):
5. What is the difference in meaning between what you read above, and the following variation: "martyrum laudit exercitus te candidatus"?
 What will this phrase have to mean with the same word-order: "tu martyrum candidatum laudas exercitum"?

6. How will you have to say in Latin: "We glorious choirs of apostles are praising the numbers of prophets" (keep the general word order of the quote):

C] (antiphon at Second Vespers): "**Redemisti nos, *Domine Deus in sanguine tuo*... et fecisti nos +Deo nostro+ regnum**".

VOCAB. *Dom. Deus in san. tuo*=oh lord god in your blood. +Deo nostro+=for our god.

1. If in your Latin training you will learn: 'redemi-feci=i have redeemed-i have made', then what subject do you see in the verbs of the quote? _____ their reversed:
2. According to your DICT. what can be the function of "regnum" and why?
3. If 'nos' here=us, and the verbs are past then the liturgical line must mean:
4. How do you say in Latin with the same VOCAB.: "She has redeemed the angels [angelus,i-m.] and we have redeemed the creatures [creatura,ae-f.]":
5. You should be able to 'see' at least *four* different meanings in the simple Latin sentence: "fecit nos Deo nostro regnum": what are they? (observe+think!)

(preface for the solemnity of All Saints): "***fratrum nostrorum* iam te in aeternum corona collaudat**".

VOCAB. *fratrum nostrorum*=of our brothers. in aeternum=into eternal time,eternity.

1. Why can that "te" not be the subject of the sentence?
What is the subject of the sentence? _____ and with what does it connect?
2. Why are such sentences especially good for beginners learning about the "nature" of the Latin language?
3. Exact meaning: (collaudire=laudare)
4. Reverse "corona collaudat"=
5. What is totally ambiguous about: "regna cantica laudant"?? explain
But why is: "regna corona laudat" not ambiguous?
And "regnum coronam laudat" not ambiguous?

E) (preface for the solemnity of All Saints): "**simul *fragilitati nostrae* adiumenta et exempla concedis**".

VOCAB. *fragilitati nostrae*=to our fragility, weakness.

1. If the verb here is present, then what is its subject? _____ and reversed? _____
2. What does "simul" mean in your DICT.? _____, what English word comes from it?
3. Exact meaning
4. Say: "we always grant help and an example to fragility":

F) (psalm verse): "sacrificabo hostiam... vota mea *Domino reddam. *Domino - to the lord. Show the verbs and subjects (future time).

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LVDVS DOMESTICVS: '02-'03.

Homework 3

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- PLAVTVS taught you to say: "For what reason have you now expelled me from the building-house?" = **"nam qua me nunc caussa extrusisti ex aedibus?"**
Use all your new Latin knowledge, *express* all the pronouns and say like Plautus: 'Just-as (=sicut) she expelled him and them-women from the house-building, so (=ita) we have expelled ye and the dogs[=catulus, i-n.; catellus,i-m.]':
- SEDVLIVS taught you to say: "May we all celebrate-in-song the underworld having been subdued by the triumph of Christ" = **"omnes canamus subitum Christi triumpho tartarum"**
Again *use* your own Latin knowledge and say with the same word order: 'may they all (=omnes) celebrate-in-song ignorance [ignorantia,ae-f.] having been subdued (=it will have the same ending as 'ignorance') here today':
- TIBVLLVS taught you to say: "Venus herself has already now moved into the wide fields and Cupid learns the country words of the plowman" = **"ipsa Venus latos iam nunc migravit in agros, uerbaque aratoris rustica discit Amor"**
Use your Latin brain, express the pronouns and say with the same word order: 'when (cf. DICT.) have ye moved** in the wide field, and why are you learning the country word of the plowman?' (*N.B.* give 3 ways of saying that 'and')

At the time of Julius Caesar, Cicero et al. there was a very popular stage-actor who peppered his jokes and acts with *one-line* verses of supreme vision. about 700 were collected and became a Latin text book for centuries: even for you. he is *PVBLIVS SYRVS*.

- "O tacitum tormentum animi conscientia!"** [n.490]. animi=of the spirit-mind
 - Your DICT. gives you 'tacitus,a,um=silent,tacit'. you can see that such an adjective is going to be treated how?
 - Meaning of the line:
 - If "we call=vocamus" and "we bite=mordemus", then how will you make your own sentence to say: "Publius calls consciences [conscientia,ae-f.] silent torments, because [cf. DICT.] the Consciences bite the spirits-minds [animus,i-m.]":
- "Semper plus metuit animus ignotum malum"** [n.655].
 - If your DICT. gives you: 'malum,i-n.=evil,trouble' and 'malus,i-m.=bad-man,person' as well as 'ignotus,a,um=unknown', then where do you see a double meaning-ambiguity here? explain: In the Latin language, you have learned that the reversed of "malum" can be what?
 - If the verb is: "metuo,ere=to fear", then the line means:
 - Express the pronouns and say: "We do not fear you, although -(cf. DICT.) you fear us; she fears him but (=sed,verum,vero) they do not fear her nor-(nec,neque) me":
- "Auxilia humilia firma consensus facit"** [n.4.] humilia=humble,simple. firmus,a,um=strong,solid.
 - If the DICT. word is: "auxilium,i-n.=help,aid", then the rest tells you here it must function as what? (give 2 reasons):
 - Exact meaning of the wise phrase about strength in agreement:

- Keep the word order, use a bit of intelligence and say: 'solid help makes agreement'
While your sentence may look ambiguous, why is it *not* so?
- 4. **"Etiam capillus unus habet umbram suam"** [n.186] suam=its own.
 - Meaning of the easy line:
Put the message of the line into other words of yours [what is he teaching?]
 - Say quickly putting objects in the *front* of the phrases: "While -(dum) bald-men [calvus,i-m,] and bald-women [calva,ae-f.] do not have hairs, we all -(cf. above) have shadows":
- 5. **"Habent locum maledicti* crebrae nuptiae"** [n.260]. *maledicti=of criticism,bad talk.
 - If the word is: "locus,i-m.=place,occasion", then here it must function as _____.
 - What does the Latin adjective: "creber,crebra,crebrum" mean in DICT.?
 - You will also find: 'nuptia,ae-f. [or more often in the Plural: nuptiae] meaning:
 - Therefore the line means:
 - What were you taught about the first word in Latin sentences?
What were you taught about whole-entire Latin sentences?
- 6. **"Gravis animus dubiam non habet sententiam"** [n.232]. gravis=serious,steadfast [subj.]
 - Our class readings and experience automatically trained you to make what important connection here?
 - Exact meaning of the one-liner of Publilius: [sententia,ae-f.=opinion,sentiment]
 - If in Latin: "habuimus" means: 'we have had', then how do you say: "how-long (cf. DICT.) have you had** dubious opinions? I have never had doubts (dubium,i-n.) and (-express it in three ways) Fights [rixa,ae-f.]":
- 7. **"Nihil peccant oculi, si animus oculis* imperat"** [n.423]. nihil=in no way. *oculis=to the eyes
 - You should be able to identify immediately two subjects:
What do you notice about the location of the verbs+subjects?
 - If the verbs are: "peccare=to sin; imperare=to give-orders", then the moral theology principle means exactly from the mouth of a so-called pagan:
 - Say on your own: "you are not sinning, because you are giving-commands to the eyes".
- 8. **"Pericula timidus etiam, quae non sunt, videt"** [n.500].
periculum,i-n.=danger; timidus,i-m=the timid-man,person; quae non sunt=which exist not
 - From the Vocab., what does your mind register when it sees-analyses the first two words?
 - Exact meaning:

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Homework 4

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On November 10th the church celebrates the yearly liturgical feast day of the greatest 'Latin stylist' among the Latin fathers of the church, *LEO MAGNCVS* Pontifex from 440-461, with his tomb and monument in the far left corner of the present St. Peter's Basilica. here you have some examples of his sculpted Latinity which you can understand and imitate.

A) [on the fasting of the tenth month: December 13, 442].

"Misericors et pius Dominus remedia nobis* et adiutoria dedit, +per quae+ veniam obtinere possimus" [XV,1].

VOCAB. nobis*=to us. +per quae+=through which. obtinere=to obtain.

1. If the word is: 'venia,ae-f.=forgiveness', then here it functions as: _____ reversed: _____
What term does Roman-Catholic theology have from this Latin word?
2. If in the l.1 the *subject* must be: _____ then the object must be: _____
And how will that same object appear in the DICT. (without consulting it!)??
3. If "dedit" (do,dare,dedi=to give) here is past, and "possimus"=may be able, then the simple sentence must mean:
4. Keep Leo's word-order, but modify it to mean: "Ye have given(**) remedy and help to us, that [ut] ye may be able to obtain forgiveness and graces [gratia,ae-f.]":

B) [during the anniversary celebration of his election: Sept. 29, 441].

"Splendidissimam frequentiam video...quando* simul adsunt et +uno lumine+ micant tot speciossima tabernacula Dei§, tot membra excellentissima &corporis Christi" [II,2].

VOCAB. adsum=i am present; mico=i shine. +uno lum.+with one light. §Dei=of God. &corporis Christi=of the body of Christ. frequentia,ae-f.=crowd. quando*=when,because.

1. If Leo begins his sentence here with _____, then what subject do you see here for the verbs: 'adsunt'+ 'micant'?
The reversed of the object and subject in the quote therefore will have to be:
2. Express the subject of the verb: "video" _____. and give us the 'vos' form for the same verb: _____, and the 'ei-ae-ea' form: _____.
3. What do you notice here in the style, as to the position of the object+verb, subject+verb?
Confirming what Latin principle?
4. What did we learn about the use-treatment of adjectives? here: "splendidissimus,a,um", "speciossimus,a,um", "excellentissimus,a,um"?
As you can see these are the 'superlatives' of the basic words in your DICT.
5. In your DICT. 'tot' means: _____, and therefore the whole neat sentence from the mouth of Leo on his election day must mean:
6. Give a very elegant way of expressing that "ET" in the whole phrase: 'simul adsunt et uno lumine micant'='

7. Say in a Latin sentence of only 5 words: you see them-women and they-women see you":
In a sentence of 5 words: "we are shining and we see the most beautiful tabernacle of God":

C) [in one of his immortal Christmas sermons - with an immortal formula for the incarnation: Dec. 25, 442]

"Tenet enim *sine defectu* proprietatem suam utraque natura et, sicut formam servi§ Dei§ forma non admit, ita formam Dei§ servi§ forma non minuit" [XXIII,2].

VOCAB. *sine defectu*=without defect,fault. adimo,ere=to take away. minuo,ere=to lessen verbs here are all present. words with § =of. sicut...ita: just as...so

1. If that combination: "proprietatem suam" soon is going to be object: =its-own nature,identity,specialty - then what is the subject of that 'tenet'? _____, of 'minuit' _____, of 'adimit' _____? [N.B., these should be useless questions by now!!!].
2. How did we learn to use adjectives, such as: "uter+que, utra+que, utrum+que" [=each of two]?? explain =
3. In this theological talk, 'forma'=nature,substance,essence. and 'servus,i-m.=servant, i.e. the human-person'. You can render the sentence perfectly, but you better express it intelligently and not foolishly. Latin is your guide - with Latin freedom!
4. If the word for: 'our' is "noster,nostra,nostrum", then you can say nicely with Leo's word order: "We hold our natures and, just-as you do not take-away our proper-things [proper-thing: proprium,i-n.], so we do not lessen your [your:=tuus,a,um] customs (=institutum,i-n.)": =

[from a homily on the Gospel text of Matthew 17,1-9: the Transfiguration].

"Aperit ergo Dominus *coram electis testibus* gloriam suam et...formam +tanto splendore+ clarificat" [II,3].

coram...testibus=in front of selected witnesses. +tanto splen. =with so great splendor.

1. Point out the subject immediately here: _____, and then indicate the objects _____.
2. Why did Leo begin his sentence with the verb? =
3. When the audience at St. John's Cathedral heard: "aperit", what did they register in their heads? _____ how long did their uncertainty last?
4. If: 'aperire=to open' and 'clarificare=to illuminate' and the verbs here are present, the elegant sentence even in its parts here means exactly:
5. *reverse*: gloriam suam= _____ Dominus= _____ clarificat= _____
6. Say in your own Latin in this way: "We are opening our glory and our studies (studium,i-n.) are illuminating me and you, him and her"

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AVRELIVS AVGVSTINVS [354-430 post Chr.]

In the first line from Augustine, notice how he puts the subject (underlined) after the object (italics) of each phrase!

Fecerunt itaque *civitates duas amores duo: terrenam* scilicet amor sui usque ad contemptum Dei, *caelestem* vero amor Dei usque ad contemptum sui. Denique illa in seipsa, haec in Domino gloriatur. Illa enim quaerit ab hominibus *gloriam*; huic autem Deus conscientiae testis, maxima est gloria.

Two loves therefore made *two cities*: certainly the love of oneself all-the-way to the contempt of God [produced] the *earthly* [city], however the love of God all-the-way to the contempt of self [produced] the *heavenly* [city]. Indeed the former glories in itself, the latter glories in the Lord. Namely the former seeks *glory* from men; but God being the witness of conscience, the glory for the latter is greater.

MARCVS TVLLIVS CICERO [106-43 ante Chr.] Ad Familiares XIV, 1,4-5

Here note how Cicero likes to put his verbs (in bold), sometimes at the end of a phrase, other times at the beginning or in the middle.

De Quinto fratre nihil ego te **accusavi**; sed vos, cum praesertim tam pauci **sitis**, **volui** esse quam coniunctissimos. Quibus me **voluisti** agere gratias, egi et me a te certiore factum esse **scripsi**

Concerning brother Quintus in-no-way have I **accused** you, but you since especially as you **are** few, **I want** to be as joined together as possible [tam...quam]. To whom by me **you wanted** to return thanks, I have returned, and **I have written** myself to have been informed by you.

MARCVS TVLLIVS CICERO [106-43 ante Chr.] Ad Familiares XIV, 5,1-2

Si tu et Tullia, lux nostra, **valetis**, ego et suavissimus Cicero **valemus**. Pr. Idus Oct. Athenas **venimus** ../.. velim cures, si auctio ante meum adventum fiet, ut Pomponius aut, si is minus **poterit**, Camillus nostrum negotium **curet**"

If you and Tullia, our light, are well, I and most sweet Cicero are well. [The day] Before the ides of October [Oct. 14] we came to Athens ../.. I would like you take-care-of, if the auction before my arrival will be done, that Pomponius or, if he will be less-than able, Camillus our business may-care-for.

MAXIMUS TAVRINENSIS [380-470 post Chr.] Sermo De Latrone 3, 41-45

Bishop Maximus likes to put either subjects or verbs at the end of his phrases (speaking of the thief on the cross).

Haec est vere fidei plena devotio, ut cum de vulneribus domini profluens sanguis **cernitur**, tunc de potestate eius venia **postuletur**; cum videatur eius humilitas, tunc magis timeatur eius divinitas; cum morti addictus **putatur**, tunc regis illi honorificentia **deferatur**.

This is truly devotion full of faith, so that when blood flowing from wounds of the Lord **is noticed**, then forgiveness **is asked** from his power; when his humility is seen, then his divinity is feared more; when the debtor **is reckoned** in death, then the honor of a king **is granted** to him.

CODEX IURIS OCCIDENTALIS [1983 post Chr.]

From the code of canon law, notice how each paragraph begins with the same to words, the parochial vicar (or assistant priest), but in a different case each time: *object*, genitive, and subject respectively.

Can. 547 *Vicarium paroecialem* libere nominat Episcopus dioecesanus, {auditis, [si opportunum id iudicaverit,] parrocho aut parochis }

Can. 548 §1 Vicarii paroecialis obligationes et iura, {praeterquam canonibus huius capituli, statutis dioecesanis necnon litteris Episcopi dioecesani } definiuntur

§3 Vicarius paroecialis regulariter de inceptis pastoralibus prospectis et susceptis ad parochum referat

Can. 547 The diocesan Bishop freely appoints an *assistant priest*; if he has judged it opportune, he

will have consulted the parish-priest or parish-priests

Can. 548 §1 The obligations and rights of assistant priests are defined not only by the canons of this chapter, but also by the diocesan statutes, and by the letter of the diocesan Bishop

§3 The assistant priest is to report regularly to the parish-priest on pastoral initiatives having been planned and having been undertaken.

PONTIFEX BEATUS IOANNES XXIII [1958-1963 post Chr.] Allocution in Solemni SS.
Concilii Inauguratione, 11 Oct. 1962

Even Blessed John XXIII puts his verbs at the end of each phrase:

Universa Concilia .../... manifesto vigorem Ecclesiae Catholicae **comprobant** et quasi fulgentia lumina in eius annalibus **recensentur**.

All Councils .../... plainly **demonstrate** the vigor of the Catholic Church and **are considered** as sparkling lights in its annals.

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Biblia VULGATA LATINA [150-1998 post Chr.]

Leave out the parts in brackets in this verse of St. Peter (Acts 2:32-33), and there are two simple phrases. Note the order of the first 4 words!

*Hunc Iesum **resuscitavit** Deus, [cuius omnes nos testes sumus.] Dexterā igitur Dei exaltatus, [et promissione Spiritus Sancti accepta a Patre,] **effudit** *hunc*, [quem vos videtis et auditis.]*

God **raised up** *this Jesus*, [and of that we all are witnesses.] Therefore having been exalted at the right hand of God, [and having received from the Father the promise of the Holy Spirit,] he **has poured out** *this* [which you see and hear.]

CHRONICA ECCLESIAE PRAGENSIS [1374 post Chr.]

Looking at just the main words, note how the verbs can be at the beginning of one sentence, but then at the end of the next.

Accersivit etiam de alienis partibus diversis *plures* in sacra theologia *magistros*, in iure canonico *doctores*, et in singuis artibus *expertes* et *eruditos*, qui *ecclesiam* Dei et *proximos* in scienciis et moribus **edificarent**...

For he **summoned** *many teachers, doctors, experts* and *learned-men*, who **might build up** the *Church* of God and *neighbors*.

AMBROSIVS MEDIOLANENSIS [333-397 post Chr.]

The subjects come after the verbs in this quote from St. Ambrose

Non **mundavit** Damasus, non **mundavit** Petrus, non **mundavit** Ambrosius, non **mundavit**

Gregorius; nostra enim servitia, sed tua sunt sacramenta. Neque enim humanae opis est *divina* conferre, sed tuum, Domine, munus et Patris est.

Damasus did not cleanse [i.e. baptize], Peter did not cleanse, Ambrose did not cleanse, Gregory did not cleanse; indeed ours are the services, but yours are the sacraments. It is not only of human power conferring the divine, but yours is also, O Lord, the gift of the Father.

OCTAVIVS CAGNACCI [1837-1903 post Chr.] *Sacrae Missiones in Illyrico et in Dalmatia*
On the Jesuit mission in Slovenia and Croata in 1868.

Porro cum *rhedam* **conscendissent** laeti...

Further on, when the happy-men **had mounted** the *cart-wagon*...

IOANNES AMOS COMENIVS [1592-1671 post Chr.] *Artes arte tractandi Humanam Naturam...*
Diaetetca

Some dietary guidelines put the verb last in each phrase.

Ludovicus Cornarus *Cibum et Potum* certo pondere et mensura **capiebat**: alij semel de die, et parce quidem *Cibum* **sumebant**.

L. C. used to take food and drink with a certain weight and measure: others once a day, and even sparingly, used to take food.

MAXIMUS TAVRINENSIS [380-470 post Chr.] *De Natale Sanctorum Petri et Pauli*
The Feast of Sts. Peter and Paul is celebrated June 29, when Bishop Maximus of Turin gave this sermon.

...quorum corda Paulus patefecerit doctrina verborum, eorum animabus Petrus aperiat regna caelorum.

whose hearts Paul opened-up with teaching of the word, to their souls Peter opens the kingdoms of the heavens.

CONCILIUM CONSTANTIENSE [1415 post Chr.]

The Council of Constance doesn't mince words about bad clerics. Note how objects come before the verbs

Per censuras ecclesiasticas excommunicationis, suspensionis et interdicti [ad sui exaltationem] *clerus populum laicalem sibi **suppeditat**, avaritiam **multiplicat**, malitiam **protegit**, et viam **praeparat** antichristo.*

By ecclesiastical-church censures of excommunication, suspension and interdict for their own exultation the clergy supply lay people for themselves, multiply avarice, protect wickedness, and prepare the way for the antichrist.

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ALBIVS TIBVLLVS [60-19 ante Chr.]

Of course poetry is always free, so Tibullus can put his subjects after the **verbs**. He also splits apart *tuos pedes*, but you should see that they go together.

Haec **veniat** avis prolemque ministret,
ludat et ante tuos turba novella pedes.

[May] this bird **come** and provide offspring, and a new crowd **play** before your feet.

LITVRGIA ROMANA PAVLI VI [1975 post Chr.]

In the line of this prayer from the Sacramentary, the object comes first and the verb last! (ignore the part in brackets)

Quia *filios*, [*quos* longe peccati crimen **abstulerat**], per sanguinem Filii tui Spiritusque virtute, in unum ad te denuo congregare **voluisti**:

You wanted to gather to yourself together in one *the children* through the blood of your Son and the power of the Spirit.

TITVS MACCVS PLAVTVS [254-184 ante Chr.]

Plautus splits words apart, but from the endings you will see go together: *noster magister*, *nostrae curiae*.

Nam noster *nostrae* qui est magister *curiae*
dividere argenti **dixit** nummos in viros;

He who is our leader of our senate **decided** to divide the coins of silver among the men.

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Homework 16-17

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§ Begin with your own perfect Latin sentence, as you place the 'relative clauses-parts' in that special, favorite arrangement which we mentioned the Romans so loved and used in their compositions:

"The sacred (sacer,sacra,sacrum) biblical [biblicus,a,um] books which treat [tracto,tractare] human and divine wisdom (sapientia,ae-f.) and which you will find [invenio,invenire] within the old (antiquus,a,um) testamentum, today will bring [porto,portare and affero,affer(e)re,attuli] both delights (oblectamentum,i-n.) and helps (adiumentum, i-n.) to you which you have been requesting [peto,petere,petivi; poposco,ere,poposci]".

N.B. according to the 'style' indication given here your sentence should begin with a relative pronoun and should end with 'will bring'!!!!

A] "**Beatus homo qui audit me et qui vigilat ad fores meas cotidie et observat ad postes *ostii mei*. Qui me invenerit inveniet vitam et hauriet delicias +a domino+. Qui autem in me peccaverit, laedet animam suam: omnes qui me oderunt, diligunt mortem**". [Liber Proverbiorum]

VOCAB. *ostii mei*=of my door. +a domino+=from the lord.

1. What verb *Time* do you find in the first sentence? _____ and then you can identify the verb Times in the second sentence in order:=
2. If someone tells you that the expression: 'in me peccaverit' is going to have a certain idea of motion, then what meaning must you attach to the 'in'? _____.
3. If the verb is "audio,ire,audivi,auditum=to hear" then the reversed of 'audit' must be according to your notes and/or Latin knowledge: _____ ; and that means the reversed of 'invenerit' [invenio,ire=to find] must be _____.
4. What important-eternal principle did we learn with regard to some of the 'antecedents' in some Latin relative clauses?
How is that principle illustrated here in L.2+3? explain:
5. If the antecedent of that first "qui" in L.1 is obviously _____, and the antecedent of the final 'qui' in L.3 is obviously _____, then you can express the antecedent of the two 'qui' L.2 in Latin _____, and you can carefully point out what the function of those antecedents is here:
6. If the reversed of that 'oderunt' is _____, then the reversed of that 'diligunt' must be: _____.
7. While it may sound good in English, what is incorrect in translating the two 'qui' in L.2 "HE WHO..."?
What does 'qui' mean exactly? and where is that "he"? explain:
8. Give your own exact version of the bible text - as written here:
9. What is the reversed of *all* the 'qui' in the quote? WHY?
10. Give the exact meaning for these simple variations - all based on the 'relative' pronoun function:
A) 'Quas inter vos invenero, invenient apud me vitam' :=
B) 'Quae erunt bona, numquam laeserint animas nostras' :=
C) 'Quae ad foras meas cotidie vigilabat mea praecepta non laedebant' :=
-- Now go back and express the *antecedent* of the three relative pronouns in the variations correctly giving their function:

B] "**Qui congregat in messe*, filius sapiens est; qui autem stertit +aestate, filius confusionis**". [Liber Proverbiorum].

VOCAB. in messe*=in-at the harvest. +aestate=in-during summer. confusionis=of shame.

1. Supposing some smart person tells you that the antecedent of the two 'qui' is not the double 'filius', then what do you do? what-where is the antecedent? explain:
2. If you did that correctly then tell us with what word your smooth vernacular translation is going to begin:
THINK!
Give that version:
3. **WHY** are there no object-accusative forms in the quote?
4. Reverse the forms in 'qui congregat... filius est; qui stertit, filius'='
5. If the line were talking about a woman alone what would it look like in Latin?

C] "**Clara est et quae numquam marcescit sapientia et /facile videtur ad his/ qui diligunt eam. Praeoccupat qui eam concupiscunt../..qui de luce vigilaverit ad illam*, non laborabit**". [Liber Sapientiae]

VOCAB. /facile videtur ab his/=easily is seen by these. praeoccupo,are=to anticipate,lead. de luce=during the day. ad illam=ad eam. clarus,a,um=bright,famous.

1. What is the antecedent of that first "quae"? _____ what use-rule does that fact illustrate?
2. If "praeoccupat" and "eam" are both singular, how do you explain that 'concupiscunt'?
To what does the 'qui' after "praeoccupat" refer? _____ express that in Latin: _____ as doing what in the sentence?
3. If the reversed of "vigilaverIT" is _____, then the reversed of 'laborabIT' must be _____.
4. Your own version of the wisdom text:
5. What would this mean: "Quae vigilaverit, non laborabit" ??=
"Praeoccupavisti quod ea concupiscit" ??=

D] "**Felix quem non condemnat anima sua / qui sibi* nequam est, +cui alii+ bonus erit?**". [Liber Ecclesiasticus]

VOCAB. sibi*=for himself. +cui alii+=to whom else-other.

1. If "felix" can be m-e-n, what is it here and why?
2. Exact meaning:
3. Missing word with 'felix' _____.
4. Felix qui non condemnat anima

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Homework 18

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§ Before we get to the special author for today, we can now happily analyse-understand-appreciate a neat text of the *LITVRGIA ROMANA PAVLI VI - 1975*.

Quia filios, quos longe peccati crimen abstulerat, per sanguinem Filii tui Spiritusque virtute, in unum ad te denovo congregare voluisti".

Read that fine Latin a number of times follow the indications given here and then answer the questions carefully BEFORE giving your own version-translation.

VOCAB. peccati=of sin. Filii tui=of your son. Spiritus virtute=the power of the spirit. longe=far away. denovo=once-again.

1. If the verb is: "aufero, auferre, abstuli, ablatum=to take away" then the meaning of the form there must be:=
_____. If the verb is: "volo, velle, volui, volitum=to wish-want" then the meaning of form there must be:=
_____. the reversed of those same two forms will be in order:=
2. If the word in your DICT. is 'sanguis, sanguinis-m.=blood', then it belongs to what Latin noun groups according to our system? _____ and what function do you see used in the text? _____, which reversed will have to be:=
If the word in the DICT. is 'crimen, criminis-n.=crime, sin, accusation', then it can function in Latin as:=
_____ and its reversed (80%) will be:=
--- what is the big problem with nouns of our Block II, especially when found in normal Latin literature?
explain:
3. When you see: "filios quos", what function does your Latin brain register? _____. If the reversed HERE of 'filios' is _____, then the reversed of 'quos' must be: _____.
4. According to our *first relative principle* the verb that connects with "quos" is _____, and therefore 'filios' belongs where?
5. I want to see your *intelligence* and *language aptitude* when you tell your students that after the initial "quia=because" (which causes no problem here at all!), the next word in Latin and your 2003 rendition must be: _____. THINK-READ and be happy!
6. If the word is 'unum - one thing, unity-one-entity', then the "in" must mean:
And your notes-knowledge will give you a few translations for the: 'per'='
7. Now give your own version for the world, which will be infinitely better than ISEL!!!:
8. Modify the text - while keeping the word order - to say: "Because the children-sons, who took-away the crimes of sin through the truth (veritas, veritatis-f.) and the light [USE both: 'lumen, luminis-n.' and 'lux, lucis-f.'], wanted to gather-congregate people (homo, hominis-c.) into the community (communitas, communitatis-f.)":

§ Before he was elected the successor of the abdicating Pontiff Celestine V in 1294, as POPE *BONIFATIUS VIII* [1294-1303] *Benedict Gaetani* was a noted jurist and European light. He is responsible for 88 immortal "Regulae Iuris" *still* quoted in courts and the church.

A] "**Ea, quae fiunt *a iudice*, si ad eius non spectant officium viribus+ non subsistunt**". [Regula 26]
 VOCAB. *a iudice*=by a judge. +viribus+=with forces-energies. si=if. fiunt=are done. eius: you have seen in Ludus 9 +13= _____. spectare=to pertain,look,regard.

1. According to our 'relative principles' the *main verb* here must be _____, and its subject must be _____.
2. The noun that connects with that 'ad' is:
3. Then you can give your own version for canon law class or law school at harvard:
4. According to another 'relative principle', what word could be *omitted* here without doing anything to the meaning of the rule? _____. WHY? explain:

B] "**Qui sentit onus, sentire debet commodum; et e contra**". [Regula 55]

VOCAB. debeo,debere=to owe,ought,to-have-to+infinitive.

1. If the word is: 'onus,oneris-n.=burden, weight, obligation', then explain why the form here is not: "onUM", if 'qui' functions as _____. explain=
 And then from VOCAB. give the reversed of that 'onus'
2. If the gender of "commodum" is _____, and the gender of "onus" is _____, and the gender of "qui" is _____. then to what does that relative pronoun relate-refer?
 OR this way: the main verb here is _____, and the subject of that verb expressed in Latin will have to be: _____, according to the sentence. this is all essential Latin!!!
3. What verb time do you find in 'sentiET'? _____, and 'debET'? _____. 'sentIT'? _____ and 'debeIT'? _____?
4. The exact meaning of the rule in 2003 English is going to have to begin where? _____ and that meaning will be:
5. What would change here if you read: "quae sentit onus sentire debet commodum"?=====

C] "**Qui tacet, consentire videtur**". [Regula 43 = perhaps the most famous].

VOCAB. videtur (later this year): he she it is seen=seems.

1. How do i know what the subject of "videtur" is from the sentence? explain:
2. How will you say in *only 4 words*: "ye women who are keeping silent, seem [HERE - 'videmini'] to be giving consent" =

D] "**Quod omnes tangit debet *ab omnibus approbari**". [Regula 29].

VOCAB. tango,ere=to touch,affect. *ab omnibus approbari=to be approved by all.

1. The Latin word is: "omnis,is-C." then what can 'omnES' function as in Latin? _____ is it PL. or SING.? _____ . Is "quod" SING. or PL.? _____. To what does that 'quod' refer? _____ how will that be expressed here in Latin and where will it be attached? [This is all essential!]
2. Exact meaning:
3. Reverse the whole line leaving the last 3 words alone:

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Homework 19

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§ As we take up our Latin studies again in the second semester, we turn to the author of an immortal adventure story written at the time of Nero [54-68 post Chr.], by the name of 'Satyricon' (still celebrated in Rome by the name of restaurants-movies) which means a "mixture-platter of various things: prose,poetry". the author is *GAIVS PETRONIVS ARBITER* who was commanded by Nero to kill himself. His story is a *monument* of daily-living Latin. A] (in the middle of a famous dinner given by Trimalchio on his birthday):

"Puer calicem proiecit, ad quem respiciens* Trimalchio: 'cito' inquit 'te ipsum caede, quia nugax es' ../. et 'aquam foras vinum intro' clamavit. Excipimus urbanitatem iocantis+, et ante omnes Agamemnon, qui sciebat quibus meritis§ revocaretur ad cenam. Ceterum laudatus Trimalchio hilarius% bibit et iam +ebrio proximus: 'nemo' inquit 'vestrum& rogat Fortunatam meam ut saltet? Credite mihi: cordacem nemo melius ducit'. Atque ipse (erectis supra frontem manibus) Syrum histrionem exhibebat" [n.52].

VOCABVLA respiciens=looking-back. +iocantis=of-the-one-making-jokes. quibus meritis=by which merits. hilarius=more joyfully. +ebrio=to a drunken-person. &vestrum=of ye. ut=that, so that: with subjunctive: '---may...'. cordax,cordacis=a rude greek, cancan dance. melius=better, in a better way. erectis---manibus=the hands having been put up.

1. If the verb is: 'laudo,are...' then "laudatus" in L.4 alone means: =
2. If the verb is "credo,credere,credidi,creditum=to trust,entrust,BELIEVE", then your recent Latin training tells you that: 'credite' in L.5 must function as what in Latin? _____ and its reversed will be:= _____ and as super Latin students you can also give the *alternative* form of that verb with much the same force-meaning:
3. When you see such Latin words like: "urbanitatEM" - "histrionEM" - "frontEM" - "calicEM" what function do you also register in your Latin brain?
If you want-ought to find the exact meaning of these words, what is the dictionary problem involved?
explain=
So how are those four words found in your DICT. in order?
And their reversed form will have to be as used here?
4. What different English meaning are you going to attach to the similar Latin forms here: 'ad QUEM'= _____ 'QVIA'= _____ 'QVI'= _____
5. If the verb is: "caedo,caedere,cecid,caesum=to strike,beat,whip", then considering the "one letter" factor in the Latin language, give us the exact meaning for these forms: a) 'caedO'= _____ [reversed: _____]. b)'caedE'= _____ [reversed: _____]. c) 'cecidI'= _____ [reversed: _____].
6. If the verb Times here are: 'es' _____, 'sciebat' _____, 'ducit' _____, 'Excipimus' _____, 'proiecit' _____ 'rogat' _____:
Then give the exact meaning for: 'proicit'= _____, 'excepimus'= _____, 'duxit'= _____, 'rogabat'= _____, 'clamabit'= _____.
7. Your DICT. is going to give you a problem-doubt in the form: "BIBIT": *why*?
8. If "Fortunata" is Trimalchio's wife, if 'revocaretur' means=he was being recalled, if the 'ipse-ipsum'=himself, yourself,etc. YOU can render the very living Latin text of 1940 years ago perfectly if you read-think-analyze!!!

9. By the way: for your future Latin vocabulary, you can consider that 'frontem' in L.6 and tell your students the difference between: "fons,fontis"= _____, and "frons,frontis"= _____, and "frons,frondis"= _____.
10. +Then put into your best Latin the epitaph which *H.G. Wells* [1866-1946] English novel suggested for himself in 1939: "**God damn* you all: I told you so**".
VOCABVLA so=sic,ita. tell=dico,ere. you:here=vobis. N.B. 'damn'=damno,are:here used in the only imperative-command form you have learned. all=the plural of 'omnis,e' soon to come in class.
 +Then you can also put into perfect Latin the last saying of *Simonides*, as reported by *HERODOTVS* [485-425 ante Chr.]: "**Go! tell the Spartans - thou who passest by (that) here obedient to their laws we lie**". (N.B. 300 Spartans killed at Thermopylae in 480 ante Chr.)
VOCABVLA go=ire. tell=inform:doceo,ere. Spartan=Lacae demonius,i-m. pass by=transire. to:here=toward (in several Latin prepositions). their='eorum'--[soon in class]. lie=iaceo,iacere. obedient=oboediens (oboedientis); BL. ii). put the two commands in the normal command-imperative forms.

B] (one of the participants in the dinner party reports his experience):

"Iam ego etiam tot malis* fatigatus minimum quidem gustum hauseram somni*; idem et tota intra forisque familia fecerat, Atque alii circa pedes discumbentium sparsi iacebant, alii parietibus** appliciti quidam in ipso limine coniunctis manebant capitibus"** [n.22].

VOCABVLA tot malis*=with-by so many troubles-evils. somni*=of sleep. idem=the same, thus. familia=servants-group, *discumbentium=of the-ones-lying-around. parietibus=to the walls. coniunctis...capitibus=heads having been joined. quidam=certain-people. in limine=on the threshold.

1. From the verbs you know or can find in the DICT. the forms here: "fatigatus" - "sparsi" - "appliciti" must mean all alone in their verb forms: =
2. Your DICT. may-must give you the special meaning for the: "alii...alii combination from: 'alius...alius': =
3. Identify the Times: 'fecerat' _____, 'manebant' _____, 'hauseram' _____.
4. Your own version of the living life-description: =

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Homework 20

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§ You can put into your best Latin in anticipation of next year's Christmas these sublime verses of *JOHN MILTON*, English poet, [1608-1674] written for Christmas morning 1645:

"Ring-out, ye crystal spheres; once bless our human ears (if ye have-power to touch our senses so) and let your silver chime move in melodious time" [stanza 13].

VOCAB. ring-out: resono,are. sphere: orbis,is-m. crystal: perlucidus,a,um. bless: recreo,are. ear: auris,is-f. have-power: valeo,ere. sense-here use: mens,mentis-f. chime: sonitus. silver: argenteus,a,um. 'in'-say: through. melodious: musicus,a,um or numerosus,a,um. time: tempus,temporis-n.

N.B. you should see 'command-imperative' forms in L.1. The phrase "let chime move" can be expressed with a certain command-imperative form given in class from the verb: movere.

§ For the first time this year, one of the earliest 'fathers of the church' but certainly the smoothest-sweetest and most attractive: *CAECILIANVS CYPRIANVS* [200-258 post Chr.], bishop of Carthage in North Africa.

A] (from his immortal - the first in Christian literature - commentary on the "Pater Noster")

"Et ideo panem nostrum id est Christum, dari* nobis* cotidie petimus ut qui in Christo manemus et vivimus a sanctificatione eius et corpore non recedamus" [n.18].

VOCAB. *dari nobis*=to be given to us. a sanct. eius et cor.=from his sanctification and body. ut...non=that not, lest, in order that not.

1. In what other way will-do you find the Latin expression here: "id est" written _____ meaning:
2. The main verb here is: _____. if that 'ut' has its meaning from the *VOCAB.*, then according to your Latin training the verbs with the "qui" in L.1 *must* be:= _____ WHY? (because of---)
That leaves you with the verb for 'ut' as _____, *AND* also tells you that the antecedent of that 'qui' will be expressed in Latin: _____, and will function here as: _____. WHICH 'relative pronoun' principles do you see confirmed here by Cyprianus?=
3. If the word in your *DICTIONARY* is 'panis,is-m.=bread' then you see what function here? _____ and you also see that the *combination* in L.1 in its *reversed* form will have to be: _____
4. Now you can render Cyprian's glorious sentence into your own vernacular:
5. By the way: what does your *DICTIONARY* tell you about the Latin noun: "verna,ae-c."?= _____ and close by what do you learn as the meaning for 'vernaculus,a,um'? _____. what else do you need in life besides Latin?
6. *ADD* a short phrase of your own with Cyprian's words: 'Seek ye (peto,ere...)! fresh [recens, (recentis)] bread so that ye-women who are remaining and living among us and other [alius,alia] citizens [civis,is-c.] may not depart-recede (cr. text) from the body because-of extreme [extremus,a,um] hunger [fames,is-f.]':=

B] (in another noted work on the dress of virgins: 'De habitu virginum' he says):

"Servate - virgines - servate quod esse coepistis, servate quod eritis. Magna vos merces habet, praemium grande virtutis*, munus maximum castitatis* ../. Quod futuri sumus, iam vos esse coepistis. Vos resurrectionis* gloriam +in isto saeculo+ iam tenetis; per saeculum §sine saeculi contagione§ transitis" [n.22]

VOCAB. virtutis*-castitatis*-resurrectionis:=of... futurus,a,um=about to be. +in isto saeculo+=in that bad-world.
§sine saec. contag.§=without the contagion-infection of the world.

1. If your defective-verb in the DICT. is "coepi=I have begun" [t.4] then the reversed of the forms you see in L.1 and L.3, must be: _____, meaning:
2. IF the word in your DICT. is "merx,mercis-f.=ware,goods,merchandise", then what must 'merces' mean from that word? _____ functioning *how*?
IF the word in your DICT. is "merces,mercedis-f.=reward,payment", then the form 'merces' must be what in the Latin language?
[p.s. try this at the entrance to the 'Gregoriana' or 'San Pietro' and see!!]
3. Where do you find 'virgines' in your DICT.? = _____ and if you look closely you can also give the reversed of that "munus" [80%]:= _____ and the reversed of that 'merces' = _____
4. When you know the word: "servo,servare,sevavi,servatum=to keep,preserve,maintain", then the forms of that verb in L.1 must function as:= _____, their reversed: _____ from super-adult Latinists: what will-would be the alternative [B] form for them?:
5. Another super-Latin question: if 'virgines' is FEM. and the subjects of all the verbs in L.1 must refer to them then you better be ready to explain what that 'quod' is doing here: its gender _____, number _____, and then ANTECEDENT: _____, and then that antecedent is functioning as what in the first line: [I want a full explanation and not garbage-trash,----].
6. Give the exact meaning for: 'servatus,a,um' = _____, 'servato' = _____, 'servate' = _____.
7. If the subject of 'sumus' in L.3 is what group of people in this world? _____, then what is that 'quod' referring to? _____, what is its antecedent? _____, what function does that antecedent have in the whole sentence?? [I do not accept trash!]
8. If you got the reversed of: 'coepistis' correct above, you can tell us also the reversed of 'trinitis' = _____ and 'tenetis' = _____.
9. Now you can give our best version of the tight Latin of Cyprian [NO NONSENSE-CONFUSION!]

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Homework 21-22

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§ As announced and promised our next Latin days will be brightened by the brilliant verses-proverbs, examples of Rome's *second* poet laureate: *QVINTVS HORATIVS FLACCVS* [65-8 ante Chr.] who followed the first laureate poet *PVBLIVS VERGILIVS MARO* [70-19 ante Chr.] by a few years and with satires, lyric poetry, short gems of wisdom not Virgilean epic verses.

A) In his own immortal treatise on the rules of poetry: 'Ars Poetica' he prescribes:

"Non satis est pulchra esse poemata; dulcia sunt et quocumque volent animum auditoris agunto" [a.p.99-100].

VOCAB. +ago,agere here=drive, lead. +quocumque=whithersoever, to whateverplace.

1. If the word in your DICT. is "poema,atis-n.", then what is deceptive about: 'poemA' and 'poemata'?
2. If the verb is: volo - and can be treated as of Gp. III, then what Time must you see in Horace's form? and its 'ego' form will be: _____ (meaning: to wish,want)
-- By the way, there is another word in your DICT. 'volo,volare=fly'. With those two verbs you can make a clever saying for our times, understood by few, and write: "They were not flying, when [cum] they were wanting-to"!!!=
3. Now you know that: 'auditor,oris-m.=hearer,listener' belongs to noun Bl._____, and that the second form given in the DICT. in fact *functions* as what? _____ You also learned the reversed of that: "auditoris"= _____ which must carefully be distinguished-separated from: 'auditoem' functioning as _____.
- From you first days of Latin, you can remind yourself WHY the DICT. even gives you that second form:=
4. Your full and professional training in Latin will now mark you off from other Latinists and allow you to give the different USE and vernacular MEANING to the verbs here:
'SUNTO' [not to be confused with 'sunt': meaning _____]
'AGUNTO' [not to be confused with 'agunt': meaning _____]
-- then you can give the *reversed* for the forms of Horace (N.B. consulting your notes will help you learn all this!)=
5. How do you find that adjective: 'dulcia' presented in your DICT.?
explain *exactly* what those elements tell-indicate to a consulting Latinist:
that will also help you to reverse Horace's 'dulciA poemata pulchrA':
Careful - but look what you and the Latin language have produced!
6. Your own smooth and correct version of Horace's advice for your next poetic piece:

B) On the orders of Caesar Augustus, in 17 ante Chr. (Virgil is gone 2 years now), Horace composed a sublime national anthem for the "Ludi Saeculares" = 100 year jubilee games, which was called "Carmen Saeculare". you can understand and explain the first strophe - a genuine Roman prayer.

"Phoebe silvarumque potens Diana - lucidum caeli decus - o colendi semper et culti, date quae precamur tempore sacro" [C.S. 1-4]

VOCAB. +Phoebus=god of the sun; Diana=goddess of the moon:brother and sister. HERE: 'Phoebe'=Oh Phoebus-

[Apollo]. +potens,entis=powerful-chief. +colendus,a,um=needing to be honored. +"precamur" (t.1)=we pray-for,beg.

1. If the verb in your DICT. is "colo,ere,colui,cultus,a,um=to honor,cultivate" - then the form of Horace must mean alone here:
2. You should be able to spot the main-principle verb here must be: _____, meaning exactly in the vernacular:= _____ [and reversed]: _____ and what does 'datis' mean in Latin [do,are,dedi=to give]?=
3. Only your consultation of the Latin word: "decus", will allow you to explain that "lucidum": WHY? _____ and the reversed of the combination:==
4. If the Latin nouns are: "silva,ae-f.=forest,woods" and "caelum,i-n.=sky,heaven" -- then what functions do you see in those words in the quote? _____ you can express that function in English also in another way: _____. The reversed of the words as used by Horace will be:
What was pointed out-stressed in class about the favorite 'position' of the "OF-possession form"? How is that confirmed here?
5. If the VOCAB. given here interprets "precamur" then that 'quae' must be what gender-number-function? BUT that brings up the eternal question: to what does the relative 'quae' relate here, how will that antecedent look in Latin, what will its function be? THINK-GROW-SHINE!!!
6. If 'tempore sacro'=at the sacred time, then you can give your own sublime version of Horace's jubilee prayer:
7. ADD the Latin adjective: 'grandis,e=big' here to: silvarum _____; decus _____; caeli _____; quae _____.
8. Say in your own pagan sentence: "I heavenly Phoebus shall drive-lead (cf. above) the heavenly [supernus,a,um] dwellers (caeles,caelit-is-c.) into noble (nobilis,e) seats [sedes,is-f.] Diana, [you] drive the earthly [terrenus,a,um and terrestris,e:use both] animals [animal,is-n. 20%] through the earthly forests!" =

C] Out at his Sabine [Subiaco] villa, Horace dedicated a pine tree to Diana (which we rededicate on the last day of every summer course:

"Montium custos nemorumque, Virgo, imminens villae* tua pinus esto" [III,22].

VOCAB. mons,montis-m.=mountain. nemus,oris-n.=grove. imminens,entis=over-hanging; villae=over the villa.

1. Give the % for 'nemorum' _____ and reversed: _____; the % for 'montium' and reversed: _____.
2. The difference in meaning between: 'est' = _____ and 'esto' = _____.
3. If "pinus=FEM.", then give your version of this part of the dedication:
4. The reversed of the second line [omit 'villae']:=

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Homework 23

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§ Begin with your own Latin introductory sentence according to the instructions:

"The voice of our cruel (crudelis,e) teacher [magister; praeceptor,doctor] has ordered (iubeo,ere...) the thoughts [cogitatio,onis-f.] of our lazy [USE both: piger,pigra,pigrum AND 'segnis,et'-80%] brains [cerebrum] to compose [compono; contexo...] the first sentence of today's (hodiernus,a,um) writing [scriptio,onis-f.] through our own [noster...] simple (simplex (simplicis)) words which will indicate [indicare] the serious (gravis,e) theme [argumentum, i-n.] which the time of the year presents (exhibere; proponere)":

A] The *LITURGIA ROMANA PAVLI VI* brings us immediately into the celebration of the pre-easter time: 'quadragesima,ae-f.:lent'. From the blessing of the sacred ashes on Wednesday, March 5:

"Deus, qui non mortem sed conversionem desideras peccatorum, preces nostras clementer exaudi et hos* cineres, quos +capitibus nostris+ imponi decernimus, benedicere (pro tua pietate) dignare".

VOCAB. clementer=mercifully. hos*=these (m.obj.pl.) +cap. nostris+=onto our heads. imponi=to be placed. dignare HERE=imperative-command: Deign! condescend! (pro tua pie=according to your goodness). decernere=to decide. exaudire=hear-graciously.

1. Where do you find the following Latin words in your DICT. 'cineres': _____, 'preces': _____, 'mortem': _____.
2. If the word here (cf. VOCAB!) "peccatorum" comes from: 'peccatum' then it means= _____ and its reversed is: _____ if it comes from 'peccator' then it means _____ and its reversed is: _____
3. What is the verb which connects with "qui" in L.1? _____. That makes "Deus" function as what of what in the sentence? _____ "quos" connects with: _____.
4. What is the difference in Latin between: "exaudii-exaudivi"= _____ and 'exaudi'= _____. Reverse both of them in order:
5. What two words in the text are being connected by that "et" in L.2?
6. Where are you going to put that 'peccatorum' (depending on..) in your version?
7. Give your own personal version which you may use some day to explain things to people:
8. Give the alternative command form (B) for that 'exaudi': _____.
9. Say in your own super-tight Latin sentence: [ONLY - 8 - words]: "I shall be graciously-hearing those-people who will have imposed [impono,ere] holy ashes (cinis,eris-m.) over [TWO Latin prep.] their (suus,a,um) heads [caput...]"
10. By the way an old (gloomy) Latin saying about life and death goes this way: 'Fumus sumus finis cinis' meaning:

B] The 'Preces ad Laudes' of 'ash Wednesday' has one invocation which goes like this: **"Da nobis* mortificationem Filii tui in corpore nostro circumferre qui nos vivificasti in corpore eius".**

VOCAB. nobis*=to us. mortificatio,onis-f.=death,mortification. vivifico,are,vivificavi,vivificatum=to enliven,vivify, bring-to-life. do,dare,dedi,datum=to give.

1. In the Latin language what different (how many? _____) uses-functions-meanings can the two words have: "filii tui"? explain=
2. When you see: "vivificasti" (vivificavisti), you immediately think T.____, and reverse it:
3. What is the main-principal verb here? _____ in what form-function? _____ what is the expressed Latin subject of that main verb? _____
4. When you see 'qui vivificasti', then you conclude that "qui" is *carrying* what person in the story? _____ what is the antecedent of that "qui"? _____
5. You have seen that 'eius' before, and will see it again. Give your own version of the new liturgical text: [N.B. give two English versions for that 'filii tui']
6. What is the reversed of: 'da' here? _____ and its alternative: _____
7. How would you add: 'immortal' [sempiternus,a,um AND immortalis,e] to that 'Filii tui'?=
How would add: 'saving-salvation bring' [salutifer,era,erum AND salutaris,e] to that 'mortificationem'?

C] Some of the biblical antiphons used on this day and throughout lent:

- a) "**Dele, Domine, iniquitatem meam**". Domine=oh lord. delere=to destroy.
meaning:
the reversed of "dele"= _____? any English derivatives?
- b) "**Adiuva nos, Deus salutaris nosier, et propter honorem nominis tui, Domine, libera nos**". salutaris=savior, salvation. adiuvar=to help. liberare=free
meaning:
reverse of "nominis tui" [80%]=
- c) "**Memento, homo, quia pulvis es**". quia HERE=that.
meaning:
reverse the whole line correctly:

D] One of the invocations at the 'Preces ad Vesperas':

"Dirige, Domine, *in voluntate tua* mentes populorum atque regentium, ut+ sincere ad commune omnium bonum annitantur".

VOCAB. annitantur=they may strive-work. *in voluntate tua*=in your will. dirigere=to direct,guide. ut+=so that. regens,(regentis)=one-ruling. bonum,i-n.=the good, welfare.

1. What gender do you see in that 'communE'? _____, agreeing with what noun? _____.
2. What form-case do you see in the 'omnium' [omnis,e]? _____ Therefore, the reversed of the phrase: 'ad communE omniUM bonUM' - is going to be for any even smierable Latinist:
3. What function do you see in the "populorum atque regentium"? _____ reverse them:
4. If some day the reversed of "DominE" will be 'Domini', then what is the reversed of that "dirige"? _____ and "commune"? _____
5. Your version:

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Homework 24

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§ Of the two bodies of canon-church law now in force throughout the Roman-Catholic Church: the Western Code: 1983, and the Eastern Code: 1990 - by far the Eastern Code has the better Latin texts as the work of one Latin expert not the botched job of a crowd of clowns.

A] If you are careful and read the text a number of times, following the VOCAB. and answering the questions, you can understand perfectly and correctly render a nice long sentence of the eastern code on the appointment of bishops: **"Candidatos, saltem tres, ad officium Episcopi eparchialis, Episcopi coadiutoris vel Episcopi auxiliaris extra fines territorii Ecclesiae patriarchalis implendum Synodus Episcoporum Ecclesiae patriarchalis ad normam canonum +de electionibus+ Episcoporum eligit"**.

VOCAB. saltem=at least. eparchialis,e=eparchal: belonging to local governing bishop. Episcopus,i-m.=over-seer = bishop. coadiutor,oris-m.=helper, coadiutor. auxiliaris,e=auxiliary,helping. implendus,a,um=to-be-performed, carried-out. synodus,i-f.=assembly, synod. +de electionibus+=concerning the elections. patriarchalis,e=belonging to the patriarch, patriarchal. candidatus,i-m.=candidate, aspirant. canon,onis-m.=rule, canon.

1. If the word is: 'officium,i-n.=office,duty' and 'canon,onis-m.=rule', then point out to your students the problem in Latin functions with "officiUM" and "canonUM":
What is the reversed form for those two words as used here?
2. You read through the text ten times and then point out the fine style of the Latin by indicating the subject: _____, verb: _____, object: _____.
3. Your Latin training gave you how many [so far!!!] uses-functions for the form: 'patriarchalIS' ?
4. Your good Latin eye tells you that the word 'implendum' must agree with: _____.
5. So that you may not lose too much time, I'll tell you that the two "ad" here have different meanings here, which you can verify in your DICT. 'ad' L.1=for,to; 'ad' in L.3=according to. no _____ yes _____.
6. Now you can direct your Latin or law students to the perfect rendition of the smooth modern text:
7. Reverse: 'Ecclesiae patriarchalis'= _____ 'ad officium Episcopi eparchialis'= _____
8. ADD a short sentence on your own: "Because (quoniam+indicative) many of our associates (socius,i-m.) and colleagues [sodalis,is-c:20%] were learning [disco,ere] church (use: ecclesiasticus,a,um and ecclesialis,e) laws [use: lex,legis-f. and ius,iuris-n. with those two adjectives properly], they were desiring [cupio,cupere: III+IV but treated as verb Gp. IV] to taste (gusto,are) the real [verus,a,um] nature (indoles,is-f.) of canonical (canonicus,a,um) talk [sermo,sermonis-m.]".

B] **"Episcopus eparchialis aut Superior maior notitiam sacrae ordinationis *uniuscuiusque* diaconi mittat* ad parochum apud quem ordinati baptismus adnotatus est"**.

VOCAB. *uniuscuiusque*=_of each. mittat* here: subjunctive:'---should send'. parochus,i-m.=pastor. ordinatio,onis-f.=ordination. diaconus,i-m.=deacon. adnotare=to mark down.

1. From your preliminary introduction to the passive voices what vernacular-English meanings did we give to the times 4a and 4b in the passive: which meanings can be attached to the 'adnotatus est' here =

2. If the subject of that 'mittat' is _____, then the object is _____.
3. If the verb is 'ordino,are=to ordain', then the form: "ordinatus,a,um" all must mean: _____ and the form 'ordinatI' can function in Latin as what? _____ here it must be: _____, and must mean in several English words:
4. The exact meaning of the simple out neat Latin: (Superior maior=Major Superior):
5. If in the text the reversed of that 'ordinationis' is: _____ then the reversed of that 'eparchialis' must be: _____.

C] "Ecclesiasticae studiorum universitates et facultates sunt quae +ab auctoritate compitenti ecclesiastica canonice+ erectae vel approbatae scientias sacras et scientias *cum eisdem* conexas excolunt et tradunt".

VOCAB. +ab auct. comp. eccles. canon+=by the competent ecclesiastical authority canonically. *cum eisdem*=with the same. excolere=to cultivate. tradere=to teach.

1. From the simple and obvious Latin verbs, what will be the full meaning for the forms 'erectae' (erigere), 'approbatae' (approbare), 'conexas' (conectere):
2. Reverse the first three words here:
3. What is the form for T.3 for the verbs here: 'sunt' _____, 'tradunt' _____.
What are the reversed forms for those two verbs:
4. Your faithful version of the oriental text:

D] "Textum legum declarationum el decretorum, quae +in conventu eparchiali+ data sunt episcopus eparchialis communicet* cum auctoritate".

VOCAB. communicet* here is subjunctive: '---should,must,may'. +in con. epar.+=in the diocesan meeting.

1. If 'data sunt' is the passive form for T. 4a and 4b, then what exact vernacular meanings is it going to have? (do,dare=to give,issue):
2. If the word is: "textus":text,writing, and the word is 'lex,legis-f. - declaratio', then point out the problem with those "---um" endings:
3. If the subject here is _____, then the object is _____, and the canon means exactly:
4. Reverse: 'decretORUM':

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Homework 25

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§ It is agreed by all that the greatest mind-light-leader of the literary and intellectual renaissance of the 1450-1550 period was *DESIDERIVS ERASMVVS ROTERODAMVS* [1466-1536] who wrote volumes of innumerable works of solid content and magnificent Latinity. Among the writings he published to TEACH LATIN are about 100 pages of "Colloquia Familiaria" where people talk about everything possible with every possible Latin phrase and idiom. Here you have four men who after an absence of 40 years meet in a carriage going to Antwerp and narrate all that has happened to them in that same period.

A] **"POLYGAMVS: Salve, multum exoptate Eusebi! GLYCION: Bene sit tibi, vir optime. EUSEBIVS: Salvete vos omnes *una salute*, pariter mihi carissima capita! Quis deus - aut casus +deo felicior+ - nos coniunxit? Nam nemo \$nostrum vidit alium annis opinor, iam quadraginta. Quid hic agitis? PAMPIRVS: sedemus. EVSEBIVS: video, sed qua de causa? POLYGAMVS: operimur currum qui nos devehat Antverpian".**
VOCAB. most of the lively talk here is *obvious!* but here are some helps: exoptatus=longed-awaited for. sit=may it be. *una salute*=with one greeting. mihi=to me. pariter=equally. +deo felicior+=or more fortunate than god. \$nostrum=of us. currus=carriage. devehat=may bring.

1. If you can imagine a Latin verb: "operio,operire=to make to wait, put in expectation", then what form do you see in that verb here: "operimuR"?= _____. From the same form you can quickly give us the forms for: "she is made to wait"= _____ "ye are made to wait"= _____ "they are made to wait"= _____
2. What use-function do you see in the forms here: "salve - salvete"?
3. If you can imagine a Latin verb: "opino,are=be brought to an opinion" then you can see in that 'opinoR' what meaning? _____ and what will be its reversed? _____
4. Your DICT. is going to give you: "caput"=head, PERSON, and therefore the neat phrase 'carissima capita' is going to have to mean:=
5. If that "currum" is in fact an object of 'operimur', then you can write out the bit of living Latin of 500 years ago:
6. What kind of pedagogical trick did we learn in class for turning the active verb forms into passive ones? _____ in ONLY what verb Times did that trick have any validity? _____ with that in mind give the other two Times we learned with the trick for the forms here: "operimuR"= _____, _____ "opinoR"= _____, _____

B] **"EVSEBIVS: Ac mihi videor repubescere. POLYGAMVS: Quot annos supputatis, *ex quo* Lutetiae conviximus? EVSEBIVS: Arbitror - haud pauciores quadraginta duobus. PAMPIRVS: Tum videbamus omnes aequales. EVSEBIVS: Ita ferme eramus aut - si quid erat discriminis - perpusillum erat. PAMPIRVS: At nunc quanta inaequalitas!"**

VOCAB. repubesco=I become a youth again. supputare=to calculate. *ex quo*=from which time. convivere=to live together. Lutetiae=in Paris. haud pauciores=not less. ferme=almost. quid=anything.

1. What form-use do you see in that "discriminis"? _____ found in DICT. _____, and meaning:

difference, distinction.

2. When you see such forms as here: 'videoR' and 'videbamuR', what do you think-calculate? FIRST - what are the reversed of those two words of Erasmus? [your passive trick should make that very easy: WHY? how can you think backward and then get the right answer?
SECOND: give the other two times with the active-passive trick for those same two forms:=
THIRD: give the 'they' forms for the three trick-times for the same verb:
3. The verb: "video,ere---" means: _____, in the passive it is going to be naturally 'to be seen', but also in english to SEEM. Write out this part of the dialogue faith fully: [N.B. 'arbitror' is in your DICT. with special meaning later this year]
4. SAY quickly using the active-passive trick: "ye, who were being seen-seeming the lazy [piger,pigra,pigrum] disciples (discipulus,i-m.) of our school [scola;ludus] will be seen-seem soon to be the most diligent [diligentissimus,a,um] of all the disciples":

C] **"EVSEBIVS: Dic* mihi bona fide+ - nulla sentis incommoda senectutis quae feruntur esse plurima?**

GLYCION: Somnus aliquanto deterior est nec perinde tenax memoria, nisi si quid infixero"

VOCAB. dic=command form (irregular) for: 'dico,dicere'. bona fide+=good faith. incommodum,i-n.=inconvenience. deterior=worse. nisi si=unless. quid=something. aliquanto=a little bit. sentire=to feel. plurimus,a,um=very many. infigo=to nail.

1. If the verb is "fero,fer[e]re,tuli,latus=to bear, to REPORT, tell", then what do you see in 'feruntur'? _____ what the original verb and give the other two times we have learned with the same subject:=
How will you say with the same verb: "ye are reported"= _____ "I shall be reported"= _____ "you were being reported"= _____
2. Consider the combination: "tenax memoria" which must mean: _____ and then give its reversed= _____ you can also give us the "OF" form in the sing.= _____ and pl. [80%]= _____
3. Your own version of the simple Latin in the mouth of Erasmus' old men:

D] (at the end of the ride the coachmen comment on the elderly passengers)

"HENRICUS: Sed hi seniculi boni sunt. HUGUTIO: qui scis? HENRICUS: quia per eos ter bibi per viam cervisiam insigniter bonam".

VOCAB. seniculus,i-n.=little old-man. qui=how. cervisia=beer.

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LVDVS DOMESTICVS: '02-'03.

Homework 26-27

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§ We can not let the 'Ides of March' week go by without experiencing fully the super-roman, lean Latin of one of Rome's greatest: GAIUS IVLIVS CAESAR [102-44 ante Chr.] in his military commentaries, (his speeches and letters have been lost!! - greatly appreciated by Cicero)

A] (The beginning of his Book II on the Civil War with his rival Cn. Pompeius):

"Dum haec* in Hispania geruntur, C. Trebonius legatus, qui ad oppugnationem Massiliae relictus erat, duabus ex partibus aggerem, vineas turrisque ad oppidum agere instituit" [II,1]

VOCAB. dum=while. haec=these-things. duabus ex partibus=from two sides. ago,agere=to drive ahead. instituo, ere=to decide, to begin.

1. If the verb is: 'gero, gere, gessi, gestum=to carry-on, wage, accomplish', then what T. do you see in that 'geruntur'? _____, and its reversed will have to be: _____, and then you can give us the proper forms for the other two passives of that verb in the times we have learned. [Why should this be very simple-easy for you? EXPLAIN:]
2. If in a few days you will be shown that 'relictus erat' is T.5, then what kind of meaning do you want to attach to that particular Latin form!?:
3. The city name 'Massilia' is in your DICT. with today's designation:
4. If 'aggerem-vineas-turris' [as military engine-terms] have functions here as: _____, how can 'turris' get into that group? explain from a passing note in your class annotations:
5. Your own personal version of Caesar's text:

B] Cicero's brother Quintus almost got demolished by the Gauls because he did not obey Caesar's orders for the defense of the winter camps. Here are some parts of the drama:

"De improvise ad Ciceronis hiberna advolant.../...Mittuntur ad Caesarem confestim ab Cicerone litterae.../obsessis omnibus viis missi intercipiuntur. Noctu ex materia, quam *munitionis causa* comportaverant, turres admodum centum XX excitantur incredibili celeritate; quae deesse operi videbantur perficiuntur" [De Bello Gallico V,40].

VOCAB. ab=by. obsessis viis=all roads having been blocked. *munit. causa*=for the sake of fortification. incred. celer.=with unbelievable speed. desum,deesse=to be lacking. operi=to the works, fortification. interciperere=to cut off, block, intercept. perficio=I finish.

1. While 'excitantur' looks like it means something in your vernacular language, your DICT. will give you an architectural-engineering meaning: =
2. If the verb is: "mitto, mittere, misi, missum", then what must that sole-alone form in the text mean: 'missi'?? THINK-ANALYSE!! what does 'miSi' mean in Latin?
3. While you see in the verb: 'comportaverant' T. _____, meaning: _____. You see what various meanings in 'mittuntur'?

Now take your notes or your brain and give us without any stress or pain the proper Latin

form on the same verb meaning: "ye were being sent"= _____, "they will be sent"= _____, "we are being sent"= _____, "you will be sent"= _____, "she is being sent"= _____, "I shall be sent as (sicut) I was being sent daily to the post-office [diribitorium]":

C] (An older retired veteran of Caesar's Tenth Legion - Crastinus - (Mr. Tomorrow!) comes back to fight and exhorts his comrades:

"Erat Crastinus evocatus* in exercitu Caesaris, qui superiore anno apud eum primum pilum in Legione X duxerat, vir +singulari virtute+. Hic signo dato: "Sequimini me' inquit 'manipulares mei qui fuistis, et vestro imperatori, quam constituistis, operam date. Unum hoc proelium superest../.ille suam dignitatem et nos nostram libertatem reciperabimus" [De Bell Civili III,91].

VOCAB. *evocatus - cf. DICT. superiore anno=during the previous year. +sing. vir.+of outstanding virtue. signo dato=the sign having been given. operame dare=give attention-effort. constituere=to decide. primum pilum - cf. DICT.

4. When you see a verb form like: 'duxerat' you immediately recognize T._____. And when you see a verb form like: 'sequiMINI' you see what *subject* of the verb?_____. Here in fact it means: 'ye must follow me' [to be learned later this year].
5. While duxerat gave you a certain Time, the simple 'erat' is what Latin T._____?
6. Your own accurate version of the living Latin of Crastinus 2051 years later!:
7. Modify the text a bit and say with your new Latin knowledge:
 - + "After the battle, which today will be fought (=proelium gerere), Caesar will have regained (recipero,are) dignities and praises and our freedom will be regained":
 - + "We were being moved [moveo,ere] through the example of our singular leader Crastinus and of the other [alius,alia...] soldiers (miles,militis) who were being instigated [instigare] toward-to the noble (nobilis,e) ideals [propositum,i-n.] of our immortal Caesar":

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Homework 28

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§ The undying immortal story of *IOB* and his patience in the *BIBLIA VVLGATA VETERIS TESTAMENTI* [150---1998] continues to inspire us and educate us in our Latin training:

1. Your DICT. will help you to reverse the Latin forms in 'Veteris Testamenti' =
2. How will you say in your own Latin: "We shall be helped (adiuvo,are) through the story of blessed (beatus,a,um) Iob and of *his* sufferings (dolor,oris-m.) against all (omnis,e) the adversities [adversitas,atis-f.] of our daily life, which will be considered (habeo, habere) small [parvus,a,um] after *his* experiences [experimentum, i-n.]":

A] "Iob dixit: 'Usquequo* affligitis animam meam et atteritis me +sermonibus+? En decies obiurgatis me et non erubescitis §opprimentes§ me. Nempe, etsi erravi, &mecum& erit error meus. Si vos contra me erigimini et arguitis me opprobriis meis\$ saltem nunc intellegite quia** Deus non %aequo iudicio% afflixerit me et rete suo me cinxerit'. [16,5-9].

VOCAB. usquequo=to what point-how far? +sermonibus+=with words. En=Behold! decies=ten-times. §opprimens, entis=oppressing. &mecum&=with me. opprobriis meis=with-by my insults,injuries. quia**=that. %aequo iudicio%=with just judgment. rete suo=with his net. TAKE 'afflixerit' as "afflixit" and take "cinxerit" as 'cinxit'[cingo].

1. If the verbs are: "affligere" and "atterere", then you see here T._____.
2. If the verbs here are: "intellegere=to understand" and "erigere=to raise-up" then what do you have to see *in common* in those two verb forms? Explain their functions here (or anywhere in Latin!):
If you want to *reverse* those two forms you may have trouble with one of them because of a *vowel variation* in our ACTIVE TO PASSIVE TRICK: explain-illustrate:
3. What will be the reversed for the expression here: "erit error meus" ??=
4. Your own version of the monologue of poor Job:
5. Take some of the verbs here and make your own short expressions:
 - a) 'their soul was being afflicted always because-of his and my talk [sermo,onis-m.]
 - b) 'you shalt-must understand the difficulties (difficultas,atis-f.) of the German (Germanicus,a,um) language-tongue, when (=cum+INDIC.) you will have overcome [vinco,ere,vici,victum] the impediments (impedimentum,i-n.) of noble (nobilis,e) Latin letters (littera,ae-f.)":
 - c) 'Although [quamquam] I used to be afflicted, I shall never be afflicted now because-of my ignorance [ignorantia and ignoratio,onis] of the beautiful [pulcher,pulchra,pulchrum] arts (ars,artis-f. 20%)":

B] Iob: "Nonne militia est vita hominis super terram et sicut dies* mercennarii dies eius? Sicut servus desiderat umbram...sic et ego habui menses vacuos ct noctes laboriosas enumeravi mihi. Si dormiero, dicam: 'quando consurgam?'. Et rursus expectabo vesperam et replebor doloribus+ usque crespusculum" [7,1-4]
VOCAB. Nonne=is it not true that, surely. dies* HERE=days (subj.pl.) mercennarius,i-m.=mercenary, paid-soldier. doloribus+=with pains-sorrows. usque=until. mihi=for me.

1. Why is the last line here a good example of our 'active to passive trick'? observe and explain:
2. What is the *natural* meaning of the Latin word: 'eius' ?= _____ what is its derived secondary - although more common - meaning? _____
What will always remain mysterious-ambiguous about that same word? _____ what can its *reversed* possibly be? =
3. Just for your Latin VOCABULARY increases give us the difference in meanings between: -- "habui mensAS vacuAS"= _____ "habui mentES vacuAS" _____ "habui mensES vacuOS"= _____ [[There are a few others!!!]]
4. If the reversed of that 'hominis' must be= _____ then the reversed of 'dormiero' must be:= _____.
5. *First* give your own version of the Bible text:
Then make some neat Latin passive expressions out of Job's words:
-- "Empty months are being had (habeo,habere) around me and my children [liber,eri..] and laborious nights will be numbered [enumerare] after us":
-- "Evening will be awaited [exspectare] among them and among their relatives [familia,aris-C.]

C] Eliphaz dixit: "Acquiesce igitur et habeto pacem: et per haec habebis fructus* optimos. Suscipe ex ore illius + legem et pone sermones eius in corde tuo. Si \$reversus fueris\$ ad Omnipotentem, aedificaberis et longe facies iniquitatem a tabernaculo tuo" [22,21-23].

VOCAB. fructus* here:=object pl. [to be seen in class 35!]. illius+=eius. \$reversus fueris\$=you will have returned. longe=far, at a distance.

1. Your class notes will tell you that there is something strange-exceptional in the Latin form here: "aedificabEris". Explain according to *our* system:
2. What do you notice in the forms here: 'acquiesce' and 'habeto' for your students?? _____ What are their reversed forms?
3. If the reversed of 'fueris' is _____, then the reversed of "aediftcaberis" must be:= _____.
4. Your rendition of the neat text:

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LVDVS DOMESTICVS: '02-'03.

Homework 29

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§ For the second time this year (cf. 'ludus 4') our gigantic *LEO MAGNVS* [440-461] comes to us with the depth of his thought and the majesty of his Latin speech, as he talks about our preparation for Easter.

A] "**Semper quidem nos - dilectissimi - sapienter et sancte vivere decet et in id voluntates nostras actionesque dirigere quod divinae* novimus placere iustitiae*; sed cum hi adpropinquant dies, quos illustriores nobis salutis nostra sacramenta fecerunt, diligentiore sollicitudine+ corda mundanda sunt et studiosius exercenda est disciplina virtutum ut - sicut ipsa mysteria §quadam sui parte§ maiora sunt - ita et nostra observantia superet in aliquo consuetudinem suam, et cui festivitas est celebranda sublimior, ipse quoque in ea reperiatur ornatior**" [Tractatus CLI,1].

VOCAB *divinae iustitiae*=to divine justice. hi dies=these days. +diligentiore sollicitudine=with more diligent care. studiosius=more zealously. mundandus,a,um=needing to be cleaned-purified; exercendus,a,um=needing to be exercised; celebrandus,a,um=needing to be celebrated. nosco,ere,novi,notum=to come to know. placeo,ere=to be pleasing. cui L.6 HERE=by whom. ipse= he himself. §quadam sui parte§=by a certain aspect of them.

1. If the verb is: "decet,decere=to befit,suit", then you should be able to see *two* verbal forms here (infinitives - second verb part) which connect with that 'decet' in the text: _____ + _____.
2. There are a number of adjectives here in the 'comparative' degree [which your Latin training will make clear to you anyway.] They are all of *Bl.II*: illustrior=more magnificent; maiora=greater; sublimior=more sublime; ornatior=more adorned.
3. A quick check in your DICT. will also self-teach you to see the meaning for: "sapienter" [sapiens]= _____ and "sancte" [sanctus,a,um]= _____.
4. The verbs here: "superet" [to outdo, exceed] and "reperiatur" [to find] are subjunctive and will sound: "--- may,should---". Some other words are rather evident: 'nobis'=for us. ipsa=themselves. The rest is clear and simple. I personally believe you are mature enough to grasp-appreciate-translate such a magnificent sentence if you read it 15 times carefully and think. Good luck! 'dilectissimi=most beloved'.
5. Make up your own Latin with the same elegance which we find in Leo Magnus:
"Their wills and actions whose weakness [debilitas; infirmitas] we were noticing [animadverto,ere] and which was being strengthened [robor,are] through the outstanding [praestans (antis)] principles [principium,i-n.] of her religion, will be prepared wisely and holily (cf. quote above and question 3) for [ad] the paschal (paschalis,e: 80%) solemnities [sollemne,is-n.: 20%] which are celebrated (celebrare) here within the Eternal City (urbs) beyond all beauty [pulchritudo...]"

B] "**Virtus - dilectissimi - et sapientia *fidei christianae* amor Dei est et amor proximi, neque ullo* caret pietatis officio*, cui+ studium est colere Dominum et iuvare conservum. .../... Gaude igitur - mens fidelium - et gloriam tuam in eius gloria, qui in te operatur, agnoscens% de ipsa paschali festivitate fervesce!../ Exstinguenda est iracundia, mortificanda superbia, destruenda luxuria, radix quoque avaritiae altius++ persequenda est, ut& omnium malorum germen §valeat excidi§, si eorum potuerit fomes evelli.**" [Tractatus XLV,1---4].

VOCAB *fidei christianae*=OF the christian faith. proximus,a,um=nearest,next,neighbor. careo,ere=to go without,to lack. *ullo...officio*=any duty (as the object of 'caret'). cui+=to whom, for whom. studium,i-n.=zeal, enthusiasm. agnoscens=recognizing. de=about, concerning. ++altius=more deeply,more profoundly. ut&=so that, in order that. §valeat excidi§=may be able to be cut out, eradicated. evelli=to pull up. conservus=co-servant, fellow human.

1. Whenever for your whole Latin life, you see a phrase like: "in EIUS gloria" what remains the insuperable ambiguity? What is the *natural* meaning in Latin for "eius"? _____ What is the common,usual use-meaning?= _____ What is the trick word to resolve the doubt-ambiguity-obscure? EXPLAIN:
2. You can take those verb forms in L.4-5-6 with the same force-meaning which was given in the A] text above for the verbs terminating in: "----ndus,a,um", and that meaning will be what?
3. What did we learn as the very strange linguistic phenomenon in Latin (and also in Greek!!!) with the simple ideas: "his,hers,its,their" ?? explain:
4. What kind of an ending do you see in that "operatUR"? _____ [Here it is going to mean: 'to be kept busy, to work'. From that form, you can give us the proper expression for: "we are kept busy"= _____ "they are kept busy"= _____ "you are kept busy" = _____ "ye work"= _____.
-- If that verb is of Gp.1, then you may have to consult your notes or good memory in order to say "you will be kept busy" [T.3]= _____, whose reversed will be:= _____.
5. If that 'gloriam' here is in fact the object of "agnoscens", then you can tell the world what words here are being joined by that "et" in L.3? _____ + _____.
6. If the reversed of "gaude" is _____ (cf.DICT.!), then the reversed of "fervesce" must be: _____.
7. If the composite verb is: 'pot+sum: I am able', then you should be able to see the difference in the "to be" Time between: 'potUerit': T.____ and 'potErit': T._____.
8. In our class experience, we gave two different sounding meanings to the verb forms here 'colere' (colo=I honor) and 'iuvare' (iuvo=I help): =
9. If the reversed of: "DominUM" must be:= _____ then the reversed of "fideiUM" will have to be: _____ and the reversed of "omniUM" will also be: _____.
10. Your glorious version of BIG LEO:

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LVDVS DOMESTICVS: '02-'03.

Homework 30-31

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§ For the second and last time this year (cf. 'Ludus' 12) Rome's only real philosopher and thinker, although totally Stoic in his teaching, *LVCIVS ANNAEVVS SENECA* [4 ante - 65 post Chr.] comes with his telegraphic Latin not from his moral letters as before but from his philosophical "Dialogi".

A] "**Respiciamus eorum exempla quorum laudamus patientiam, ut Socratis, qui comoediarum publicatos in se et spectatos sales in partem bonam accepit risitque *non minus quam* cum ab uxore Xanthippe immundà aquà perfunderetur**" [De Constantia Sapientis 18,6].

VOCAB. publico,are=to make public. specto see,witness. *non minus quam*=not less than. immundà aquà=with dirty water. cum=when.

1. The expression: 'in bonam partem' is found in your DICT. under 'pars' and means:
2. The word "sal,salis-m." here does not mean something on your dinner table: _____ but an intellectual-mental concept also in your DICT.: _____
3. What *two* meanings can--will you give in English to the form here: 'eorum'
4. From the verbs given in the *VOCAB.* what will be the exact meaning of the verb forms used by Seneca here: ('publicatos'+ 'spectatos')? =
5. If the subjunctive form here: 'perfunderetur' [in your III Experience] will mean the same as "perfundebatur", then what meaning will you want to give to it?:
6. The Latin pronoun: "quorum" can also have two translations-versions in English: give them:
7. What is the *reversed* form for: 'quorum'= _____ 'eorum'= _____
8. If the name is: "Socrates,is-m.", then **WHY** the form above of Seneca?
9. You might notice and point out to your students the *position* of the 'eorum'+ 'quorum':
10. The preposition here: 'IN se' is going to have a special meaning in the story: =
11. If "respiciamus is subjunctive:=may,should,let us, etc., you should be able to get the rest of Seneca's nice sentence about the patience-tolerance of Socrates:

/// Put into your best Latin the immortal words of Winston Churchill [1874-1965] spoken on two occasions in the House of Commons during England's worst hours under German attack:

--"If the British Commonwealth* and its empire last for a thousand years, men will still say 'this was their finest hour" [18 June 1940].

VOCAB. commonwealth=res publica. last=duro,durare. finest=optimus,a,um. British=Britannicus,a,um.

-- "Never in the field of human conflict was so much owed by so many to so few" [20 August 1940]

VOCAB. in the field=within the area=intra+provincia. conflict=contentio,onis-f. to owe=debeo,debere,debui,debitum. so much=tantum. by so many=a tam multis. to so few=tam paucis.

a) What different Times do-must you see in "---was being owed": _____, form _____. "---was owed": _____, form _____. "---had been owed": _____, form _____.

b) your version:

B] ((Seneca talks about Nero's destruction of his mother's Agrippina villa near the city of Pompeii)):

"C. enim Caesar villam in Herculanseni pulcherrimam, quia mater sua aliquando in illa custodita erat, diruit fecitque eius per hoc notabilem fortunam: stantem enim praenavigabamus, nunc causa dirutae queritur" [De Ira III,21].

VOCAB Herculansenis=the Herculaneam territory, 5 miles from Pompeii. pulcherrimus,a,um=most beautiful. diruere=to tear down,destroy. per hoc=by this means. stans,stantis=standing. praenavigare=to sail-by.

1. When you see in a Latin text: "eius" like here in L.2 what things must come to mind? how do you decide on the exact meaning of that little word?
HERE we would have to ask what *gender* is that 'eius'? _____ and its reversed? _____
2. Perhaps more difficult questions will be: in the *whole story* with what is that 'stantEM' agreeing? express your answer in LATIN:=
If you got that right, you can also tell the world WHY the form - with WHAT is the form 'dirutAE' agreeing:
=
3. An outsider just might take the meaning of "custodita erat" [custodio,ire] to be:=
BUT you will take it as T._____, meaning:=
AND then you will give the outsider the proper Latin form for: "---she was being guarded"= _____ "---she was guarded"= _____.
4. Take your notes or your good memory and give us the other times with the *same subject* that you find in 'custodita erat':=
5. Your personal rendition of Seneca's smooth and delightful Latin:

C] ((Seneca has a long discussion on the shortness of human life where he says:))

"Satis longa vita et in maximarum rerum consummationem large data est, si tota bene collocaretur+; sed ubi per luxum ac neglegentiam diffluit, ubi §nulli bonae rei§ impenditur...transisse sentimus"** [De Brevitate Vitae 1,3].

VOCAB. maximarum rerum**=of the greatest things. collocaretur=if it would be invested, employed. diffluere=to flow-slip away. §nulli bonae rei§=ON no good thing. ubi=when. transisse=to have passed. impendere=to employ, dedicate. consummatio,onis=completion.

1. If 'impenditur' is T._____, then in Latin "est" is T._____ and "data est" must be T._____, with what meanings?
2. The ending on 'consummationem' tells you that "in" must have what kind of meaning?
3. Your version:

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LVDVS DOMESTICVS: '02-'03.

Homework 32-33

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§ Before we stop in this our first experience of the Latin Language-Literature, we must study more texts of the most lovable enjoyable writer of the Italian Renaissance *AENEAS SYLVIVS PICCOLOMINI* [1405-1464] who became *PONTIFEX PIVS II* [1458-1464]. He wrote the greatest autobiography of all times: 'Commentarii Rerum Memorabilium quae temporibus suis contigerunt'. [tempor.suis=ABL. of time=in. contingere=to happen.]. (see [Ludus 6!](#))

- What does the title (which is controversial because of that 'suis' why? _____) mean?:
- What is the reversed of "rerum memorabilium" (cf. [Lesson 31](#) and other things!)= _____ + "suis temporibus"= _____

\$ Piccolomini was elected after a deal was made in the Vatican bathroom during the night!! 9 to 6 votes.

-- The dean of the cardinals speaks FIRST saying "**Nos te pontificem veneramur et denuo, quantum in nobis est, eligimus tibi que fideliter serviemus**" [Lib.I,n.36].

1. If the verb is 'eligere=to choose,elect', then the verb is here T. _____. If the verb is "servire=to serve, be subservient', then the verb here is T._____.
2. If the reversed form for that: "in nobis" must be: _____, then the reversed form for that "tibi" must be _____.
3. What does the verb form here look like ['veneramur'] active or passive? _____. the other words here: 'TE pontificEM' will make you think of what *other phenomenon* in the Latin language also presented in class of First Experience? explain the literary-DICT. reality in a few words: =
4. As a professional historian you will render the simple line of Latin exactly: [N.B. 'quantum'=how much. 'fideliter' cf. DICT. and 'denuo']
5. You can add an historical note for your students: (final exam Latin translation)
 "We had heard about-concerning his tomb [sepulchrum,i-n.] within the church [sacra aedes] of Saint Andrew della Valle, next-to 'Area Argentina', where he had been buried after many (multus,a,um) centuries (saeculum, i-n.) by a familiar (familiaris,e) friend. And therefore with-by great zeal [studium,i-n.] we venerated him and his beauty of the Latin language with which he educated us his students".
 VOCAB. Saint Andrew=Sanctus Andrea(as),ae. where=ubi. bury=sepelire,tumulare. beauty=pulchritudo,inis- f. educate=instituere,educare. student=discipulus/a.
 1. WHY did I underline the -3- "his" here?? explain the method and solution:
 2. Do we use a preposition for that 'by' in line 3: no / yes ____ why?
 3. Do we use a preposition for the 'with' in 1.4-5 no / yes ____ why?
 4. How is the verb: 'Ye venerated' going to look like in correct Latin [cf. original text]: _____. How do you say in the same good Latin: 'Ye were venerating': _____. 'we shall be venerating': _____.
 5. Your perfect Latin translation of the proposed historical text [which may encourage you to visit our beloved Pius II monument downtown]:

-- The ceremonies which followed the election of PIVS II in the *old* Saint Peter's:

"Interim novus praesul paululum* cibo recreatus in basilicam sancti Petri ductus est et in ara maiore collocatus, sub qua iacent beatorum apostolorum corpora; et paulo post* in sublimi solio ipsaque cathedra pro consuetudine sedit, quo in loco tum cardinales et episcopi tum multi ex populo eius pedes exosculati sunt et sedentem in throno Christi vicarium advoraverunt" [Lib.I,n.37]

1. If the verbs in your DICT. are: 'duco,ere=to lead' and 'colloco,are=to place' and 'exoscular,ari,atus=to kiss', then you as a well-trained Latinist must be able to *distinguish* the the exact meanings of 'ductus est'= _____ 'exosculati sunt'= _____ 'collocatus est'= _____.
2. If the noun is "consuetudo,inis-f.=custom", then the phrase: 'pro cons.' will mean something NOT mentioned in class but found in your DICT. as almost *last* meaning for that preposition: _____.
3. What different forms-cases can the Latin preposition: "sub" require and when?
4. If the adjective is: "sublimis,e=high", what form-case do you see [80%] in "sublimI" _____ and what form-case do you see in "consuetudinE"? _____ WHY the difference?
5. If the word is: 'cibus,i-m.=food' then so far what will be the *general meaning* for that 'cibo'?= _____ and what *must* be the meaning for the 'recreatus' [[recreare=to refresh]]:? _____
6. 'Quo in loco' illustrates the fact that the prep. can be put _____; what is the reversed today of the same expression:?
7. What *can* 'eius pedes' mean in Latin? _____ how do I decide?
8. HERE is some of the necessary VOCABULARY (which on other occasions you could find in your DICT.):
*paululum=a little bit. iacere=to lie. *paulo post=a little later. ipsa*=itself. tum...tum=both...and. sedens, entis=sitting. ara,ae-f.=altar.
9. WHY did Piccolomini write: "in basiciliAM" and then "in soliO" (solium,i-n.=throne)? explain the phenomenon:
10. What is the difference between: 'sedEt'= _____ and 'sedIt' _____
11. What would these expressions mean exactly: 'pedes earum exosculati sunt'?= _____ "pedes suos exosculati sunt"?= _____ "pedes suum exosculati sunt" [n.b! sus,suis!!]?= _____
12. Your own intelligent FINAL version of the good Latin here: [READ ten times!!!]:
13. What will be the "YOU-TU" form for that 'ductus est' and 'exosculati sunt' in *TIME 3*:

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LVDVS DOMESTICVS: '02-'03.

Homework 34-35

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§ A final selection of texts from various authors of Latin literature illustrates some of the last elements of our 'First Experience' of the Latin language: 2002-2003.

A] As our great *MARCVS TVLLIVS CICERO* [106-43 ante Chr.] opened our First Experience with his personal letters so also he will conclude our school year:

"Formias nunc sequimur; eodem* nos fortasse Furiae persequentur. Ex Balbi autem sermone, quem tecum habuit, non probamus de Melita" [Ad Atticum X,18,2].

VOCAB. Formiae,arum-f.=an oceanside city of the Romans where Cicero had a villa and was killed and buried!
eodem*=to the same place. Furiae, cf.DICT. Melita,ae-f=Malta, as a suggestion for flight from Caesar as he was taking over Italy in the civil war.

1. With what form-case are the Latin prepositions: "ex-de" used? _____ what therefore will be the *reversed* of the *objects* of those prepositions in Cicero's text?
2. What do we mean by a 'deponent verb' in Latin? *WHY* that terminology?
3. There are two ways of recognizing-knowing a deponent verb in Latin: [one as indicated here in Cicero's daily Latin]=
4. What is the general meaning-force of the *ABLATIVE* form-case in Latin?
5. If your DICT. gives you "sequor,sequi,secutus=to follow then to what verb Group does it belong? _____ In working with such a verb, what is the simple trick to avoid desperation-confusion? _____ Therefore, you can give us the remaining *five Times* with the same subject as Cicero's verb: =
6. If your DICT. gives you: 'persequor,persequi,persecutus=to pursue' then here you must see what Time? _____. What will be the reversed of that verb form here in that Time? _____ Give the other five Times with the same subject: =
7. Your own version of Cicero's e-mail talk to his best friend Atticus:

//// FREE QUESTION: what was the worst part-element-aspect of your First Latin Experience?

B] A very much neglected *AVRELIVS AVGVSTINVS* [354-430 post Chr.] also helps us end the year.

"Multi autem modi sunt quibus nobiscum loquitur Deus. Loquitur aliquando per aliquod instrumentum, sicut per codicem divinarum scripturarum; loquitur per aliquod elementum mundi sicut per stellam Magis* locutus est. Quid est enim locutio nisi significatio voluntatis? Loquitur per sortem, sicut Matthia in locum Iudae ordinando locutus est; loquitur per animam humanam sicut per prophetam" [Sermo XII,4,4].

VOCAB. aliqui,aliqua,aliquod=some. nisi=unless,if not. sors,sortis-f.=lots,chance.

1. If your analysis of the text some day will tell you that: "Magis" (Magi=three kings) is *DATIVE*, then what meanings are you going to give that form in the vernacular? =
2. If the Time of 'multi modi sunt' is _____, then the time of 'locutus est' must naturally be: _____.
3. What is going to be the necessary and natural understanding of the words here "IN locUM Iudae"? _____

What do all the 'per' here mean?

4. If the preposition "de" in Latin is used with: _____, then identify the words here that depend on that same preposition: [N.B. 'ordinandus,a,um=ordaining, to be ordained']:=
5. If the reversed of: 'per codicem' is _____, then the reversed of "per stellam" must be:=
6. Instead of the 'per sortem' how could Augustinus have said "BY-WITH-FROM-IN lots-chance"?
7. If the reversed of: 'divinarum scripturarum' is= _____ then the reversed of 'significatio voluntatis' must also be:=
8. What kind of verb in Latin is: 'loquitur'? _____ HOW do you know?
 What will this simple phrase mean to you and any hound dog passing in front of the Gregoriana: "Dicitur propheta quia loquitur uti propheta" ??=
 According to your Latin class training what will this simply phrase mean: "Ab ea celebrabimur prophetae, quia ea loquemur prophetae voce menteque" ??=

///// free question: what was the best part-element-aspect of your First Latin Experience?

C] As an example of modern Latin the Latin documents of *CONSILIVM VATICANVM SECVNDVM* [1962-1965] are outstanding and immortal. Here are some texts:

+ "**Sacra Synodus recentiorum Summorum Pontificum doctrinam de inviolabilibus humanae personae iuribus necnon de iuridica ordinatione societatis evolvere intendit**" [Decem. 7,1965]

VOCAB. synodus,i-f.=assembly,synod. evolvere=to develop. ordinatio,onis-f.=organization. recentior,(oris)=more recent. Summus Pontifex=highest pontiff. necnon=and also.

1. Where do you find: 'iuribus' in your DICT.?
2. If the adjective is 'inviolabilis,e' then what did you learn about the *ABL. sing.* of the same word [or here the reversed of the Council's text]?=
3. Your own version of the modern Latin:
4. How will you say in your own Latin: "The teaching of the Pontiffs will be developed *by* the Sacred Synod and its members [particeps,ticipis]" =

+ "**Quae de iure hominis ad libertatem religiosam declarat haec* Vaticana Synodus, fundamentum habent in dignitate personae, cuius exigentiae +rationi humanae+ plenius innotuerunt per saeculorum experientiam**" [ibidem].

VOCAB. haec*=this (fem.subject). exigentia,ae-f.=demand. +rationi humanae+=TO human reason-thought. plenius=more fully.

1. Express the antecedent of that "quae" in Latin _____, and tell us what it is going to do here:
2. Two English versions of the 'cuius':=
3. The reversed of: 'iure'= _____ 'dignitate'= _____
4. Your personal version:

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