



A Primer of Ecclesiastical Latin

John F. Collins

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Preface

Ecclesiastical Latin is a house of many mansions: in it are found the Latin of Jerome's Bible and that of canon law, the Latin of the liturgy and of the scholastic philosophers, the Latin of Ambrosian hymns and papal bulls. The list may be extended. As a sure foundation for the study of any particular form of Latin used by the Church, this text concentrates on the language of the Vulgate Bible and that of such major liturgical texts as the Mass and the Exsultet. Since in the study of Biblical and liturgical Latin the student encounters every major grammatical structure, he will feel confident of his preparation to read other kinds of ecclesiastical Latin.

The chief aim of this text is to give the student—within a year of study—the ability to read ecclesiastical Latin. Although Latin is no longer the universal language of the Church, it continues to shape our thinking about theological matters in the form of vocabulary drawn from Latin texts. Further, while the vernacular has permanently come in, it is still true that anyone wishing to study Augustine or Aquinas must know Latin.

Learning ecclesiastical Latin has two bonuses for the student. Recent studies have shown that the formal analysis of a highly structured language such as Latin gives the student an improved understanding of the purposes and possibilities of language and greatly advances his ability to write and speak effectively. For the student planning to study the Greek of the New Testament, Latin introduces him to a sister-language which shares many of the same methods of expression. Thus the study of ecclesiastical Latin, while an enjoyable and profitable study in itself, looks back to the improvement of English and forward to the mastery of the original language of the Gospels.

The ecclesiastical Latin of this text is largely that of Jerome (c. 340–420) and Ambrose (340–397). Both men were masters of classical Latin (the language of Cicero and Vergil, writers of the first cen-

tury B.C.), but both were men of their own times who wrote to be understood by their contemporaries. EL and classical Latin share the same vocabulary, the same forms, the same syntax. But EL has informal elements—an enduring part of Latin throughout its history—which were excluded by the literary practitioners of classical Latin. Some EL may be aggressively slangy (e.g., *manducāre* ‘to gulp down’ in place of *edere* ‘to eat’). EL, as a form of Latin later by four centuries than the classical, shows expected evolutionary change, approximating the span between Shakespeare and today. But what especially marks EL as different from classical Latin is its use as a language of translation: it borrows or assimilates constructions from *koine* Greek; it borrows vocabulary from *koine* Greek; it adapts some Latin words to meanings and connotations found in the *koine* Greek originals. In some instances the Greek is itself a rendering of the Hebrew. These calques and loan translations are so frequent—particularly in the Vulgate—that some critics go so far as to recognize EL as a separate dialect spoken and understood only by Christians.

Of the thirty-five units of instruction in this text, perhaps twenty may be covered in one semester and fifteen in the next; this leaves approximately three to four weeks for continuous reading of selected original texts (such as Mark’s Gospel). In the exercises actual quotations from the New Testament and major liturgical texts occur modestly at first, but by the middle units about half the exercises already are direct quotations; some later units even illustrate their points of syntax and their vocabulary entirely by unadapted citations. The last fifteen units conclude with extended original passages, carefully graded to match the students’ growing knowledge of grammar and supplemented only by the necessary glosses; thus, in the second semester, what begins as a partial devotion of time, after Unit 35, ends as an entire devotion to reading.

Drills are included for each unit; they are intended for use during and after each grammar presentation to engage the students immediately in the new material and so make their private study more efficient. Not all exercises need be assigned for homework; there is much for the instructor to choose from to suit the needs of the class. But student recitations of exercises must include translation, precise syntactical explanations, and frequent transformations (such as changes from singular to plural, active to passive, imperfect to per-

fect, etc.). In addition, students need a quiz each period and frequent examinations to assure them of their progress.

Vocabulary lists give verbs first, then nouns, then adjectives, then all others; the conventional listing of vocabulary alphabetically has been abandoned as artificial and potentially confusing to the students. In general, the meanings given are those most often encountered in EL. With few exceptions, compound verbs are listed under the primitive (i.e., unprefixd) form; this is intended to give students a systematic grasp of compounding, and invite them to analyze any word as far as possible into its constituents.

Also appended to each unit are vocabulary notes of various kinds—on usage or of morphological interest—and English derivatives from Latin (in the interest of conserving space obvious derivations, such as innocence from *innocentia*, have been omitted).

Finally, students from the first are instructed to learn the correct quantities of vowels. There are three lasting benefits to be gained from this practice: students avoid the abuse of anachronism (which the use of an American form of the Italian pronunciation entails); they prepare themselves to appreciate the quantitative prosody of an Ambrosian hymn; they understand the system behind the accent-marks in Latin missals and breviaries still to be found in some libraries.

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Unit 1

1. Pronunciation of Ecclesiastical Latin

The alphabet used to record ecclesiastical Latin is the same as that used for English, except for the absence of k and w.

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

a. Vowels The vowels are a, e, i, o, u, and sometimes y. While English has several different ways to pronounce each vowel, Latin has only two, called long and short. In a strict sense, these terms—long and short—refer to quantity, i.e., the time taken to say them.

ā, as in *father*: grātia, pāpa, ā

a, as in *carouse*: aqua, ad, ab

ē, as in *they*: cēna, ecclēsia, ē

e, as in *get*: terra, ex, sine, bene

ī, as in *machine*: doctrīna, famīlia, vīta

i, as in *fit*: missa, in, sine, ibi

ō, as in *no*: glōria, nōn, hōra, prō

o, as in *soft*: doctrīna, apostolus, dominus

ū, as in *tuba*: nātūra, futūrus, Jūdaea

u, as in *put*: culpa, cum, super

N.B.: For y, see note 4.

Notes: 1. Long vowels are indicated with a superscribed bar, called a macron (or, simply, a long mark). In this text long vowels will always be thus indicated.

2. Note that short e, i, o, and u differ from their long

Notes continued:

forms in quality of sound as well as in quantity. But when ecclesiastical Latin is sung, the short vowels, when in open positions, tend to take on the same quality as the long vowels; since the English speaker's ear is not good at detecting the quantity of a vowel, this in practice goes a long way toward blurring the distinction between long and short vowels. Close short vowels, however, tend in song to retain their own quality. Compare short *e* in *terra* and in *Deo* when sung: *terra*, but 'day-oh.'

3. There are no silent vowels in Latin: e.g., *confines* is two syllables in English, but three in Latin (*cōn/fī/nēs*).
4. The letter *y* occurs only as a vowel (never as a consonant), in words borrowed from Greek. It came to be pronounced like the short form of *i*: *mystērīum*, *hymnus*.
5. A vowel followed by another vowel, or separated from it by *h*, is usually short: *scīre*, but *sciāt*; *nihil*.

b. Diphthongs A diphthong is a sequence of two vowels pronounced together in one syllable. Here are the more frequently encountered diphthongs:

ae, like *ē*: *aeternus*, *saeculum*

au like *ou*- in *out*: *aurum*, *laudō*

oe, like *ē*: *oecumenicus*, *coepī*

ui like *-wi-* in *dwindle*: *huic*, *cui*

c. Consonants The consonants are pronounced as follows:

b, as in English (but more like *p* before *s* or *t*).

c, like *k* in all positions, except before *e*, *i*, *ae*, or *oe*; then, like *ch* in *church*: *cēna*, *circā*, *caelum*, *coenobium*.

d, *f*, as in English.

g, like *g* in *gut* in all positions (but see note 1), except before *e*, *i*, or *y*; then, like *j* in *jut*: *angelus*, *rēgīna*, *Aegyptius*.

h, as in *hat* (not as in *honor* or *hour*): *honōrēs*, *hōra*.

j, this is in reality **i** used as a consonant, pronounced like **y** in *yet*: **jam**, **Jēsūs**, **jūstus**.

l, m, n, p, as in English.

q, always followed by a (semiconsonantal) **u** + another vowel, pronounced in all positions *kw*, as in *quick*: **quod**, **antiquus**.

r, like English **r**, but lightly trilled.

s, unvoiced, as in *set* and *loose*: **ecclēsia**, **missa**.

t, v, x, as in English.

z, like *dz* in *adze*: **baptizō**.

Notes: 1. The combination **gn** is like *ny* in *canyon*: **agnus**, **rēgnum**.

2. **Sc** followed by **e** or **i** is like *sh*: **scelus**, **scīvī**.

3. **U** has the character of a consonant in **qu**, **gu**, and (often) **su**. **Gu** + a vowel is like *gw*: **sanguis**; **su** + a vowel, like *sw*: **suāvis**.

4. **X** and **z** count as two consonants (**x** = *ks*; **z** = *dz*).

5. **Ti** followed by a vowel is pronounced *tsi* (except when preceded by **s**, **t**, or **x**): **laetitia**, **pretiōsus**, **vī-tium** (but **hostia**).

6. **Ph** is like *f*; **ch** and **th** are pronounced as in *character* and *thyme*.

7. Doubled consonants are doubly pronounced: **ancil-la**, **mis/sa**, **pec/cātum**, **sab/batum**, **com/mit/tō**.

8. There are no silent consonants in Latin.

d. Syllabication A Latin word has as many syllables as it has vowels or diphthongs. Division into syllables is made after open vowels—i.e., those not followed by a consonant—(**pi/us**, **De/us**) or those followed by a single consonant (**vī/ta**, **hō/ra**). Division is made after the first consonant when two or more consonants follow a vowel—consequently called an enclosed vowel—(**mis/sa**, **minis/ter**, **sān/ctus**). But in compounds the parts are separated (**dē/scrībō**).

Note: The sequence of a mute consonant (**b, c, d, g, p, t**) or **f** and a liquid consonant (**l, r**) is taken with the succeeding vowel: **la/crima**, **pa/tris**.

e. Syllabic Quantity; Accent The length of a syllable is instrumental in establishing the accent of a word of three or more syllables. A syllable is long (by nature) if it contains a long vowel or a diphthong, or long (by position) if a short vowel is followed by two or more consonants or by a double consonant, *x* or *z*; a short vowel made long by position is still pronounced short: **missa**, not **mīssa**.

Accent in Latin is determined by the quantity of the next to last syllable (called the penult); if the penult is long, it bears the accent: **doc/trī/na**, **an/cīl/la**. If the penult is short, then the third syllable from the end (called the antepenult) gets the accent: **ec/clē/si/a**, **án/ge/lus**, **im/pé/ri/um**. Words of two syllables are accented on the penult: **cé/na**, **sí/ne**.

- Notes:**
1. In prose, the combination of a mute (**b, c, d, g, p, t**) or **f** and a liquid (**l, r**) does not make for length by position: **ce/le/brō**, **te/ne/brae**.
 2. Traditional Latin missals and breviaries do not use macrons as guides to pronunciation; instead, accent marks (') are used in words of three or more syllables: **confessiōne**, **vírgine**.
 3. The sequences **-nf-**, **-ns-**, **-nx-**, **-nct-**, and (often) **-gn-** cause a preceding vowel to lengthen: **īnferus**, **cōnsecrō**, **conjūnx**, **sānctus**, **dignus** (but **māgnus**).

2. Nouns: An Overview

In both English and Latin, a noun is a word which indicates a person, place, thing, act, or quality. In either language, nouns have the attributes of gender, number, case, and declension.

a. Gender The gender of an English noun is revealed by the personal pronoun used in its stead: *he*, *she*, or *it*. Nouns referring to males have masculine gender; to females, feminine gender; to inanimate objects, nearly always neuter (= 'neither') gender. But the gender of a Latin noun is less closely tied to sex; while nouns denoting males are masculine and those denoting females are feminine, other Latin nouns denoting places, things, acts, or qualities may have any gender. Since the gender of such nouns cannot be guessed, it must be

carefully memorized. In English, *psalm*, *water*, and *heaven* are neuter nouns (each may be referred to as 'it'); but in Latin they are masculine (*psalmus* 'psalm'), feminine (*aqua* 'water'), and neuter (*caelum* 'heaven'). These Latin nouns are proof of purely grammatical gender; any pronominal reference to them would have to use the appropriate grammatical gender.

b. Number Nouns may be singular or plural in their number. Both English and Latin alter the spelling of a noun to change its number: *boy*—singular, *boys*—plural; *puer*—singular, *puerī*—plural.

c. Case The grammatical task performed by a noun in a sentence is called its case. In English today, there are three cases: a noun used as the subject of a sentence is said to be in the nominative case; a noun used to indicate possession alters its spelling to make the possessive case; a noun receiving the action or following a preposition is in the objective case. These cases may occur in the singular or in the plural.

	SINGULAR	PLURAL
Nominative	<i>boy</i>	<i>boys</i>
Possessive	<i>boy's</i>	<i>boys'</i>
Objective	<i>boy</i>	<i>boys</i>

Knowledge of these six noun forms—called the declension of a noun—is indispensable for correct English. In Latin, too, knowledge of the case system is all important for correct Latin.

d. The Latin Case System Anglo-Saxon, the earliest form of English, had five cases; today English makes do with only three cases because of its very great dependence on prepositions and on word order. Latin, conversely, has less dependence on such features because of its fuller case system. Of the eight original cases in Proto-Indo-European, Latin has retained seven of them, five major cases (nominative, genitive, dative, accusative, and ablative) and two minor ones (vocative and locative); the functions of the one missing case (the instrumental) are absorbed into the ablative case.

1. Nominative Case As in English, the nominative case in Latin is used to express the subject of a sentence. Further, any noun used to

agree with the subject, whether by predication or apposition, is put into the nominative case. In the sentence, '*John* went for a walk,' *John* is in the nominative case because it is the subject of the sentence. In the sentence, '*The winner is Kathleen*,' *Kathleen* is in the nominative case because it predicates something of the subject; this use is called the predicate nominative. In the sentence, '*My brother James* is coming to dinner,' *James* is in the nominative case because it directly explains the subject; *James* is said to be in apposition to *brother*.

2. *Genitive Case* A word used to limit or qualify the meaning of another word (in any case) is put into the genitive case. This delimitation may embrace several ideas, such as association or connection, composition, contents, subjective or objective relationship, origin, possession, authorship, description or characterization, and total or group. Such ideas are all conveyed in English by the preposition *of*: a man of the cloth; feet of clay; cup of water; the redemption of Jesus; the worship of God; man of La Mancha; the home of the brave; the Gospel of Mark; men of good will; half of the proceeds; five members of the team.

3. *Dative Case* The dative case is used to express reference, benefit or detriment, possession, and the indirect object. These ideas are expressed in English by the prepositions *for* or *to*, or by the word order: who did this *for* you? who did this *to* you? who gave *you* this? (= who gave this *to* you?) *to* whom does this belong?

4. *Accusative Case* The case of the direct object, that which receives the action, is the accusative case: I saw that *movie*. He broke his *leg*. Bill has no *money*. Certain prepositions require the accusative case.

5. *Ablative Case* The ablative case is used to express separation, motion away from, manner, location, agency, and instrumentality. It occurs by itself or with a preposition which reinforces one of the basic meanings of the case. The English prepositions used most frequently to translate the ablative case are *from*, *with*, *in*, and *by*: from slavery, from the city, with ease, in town, by the student, by the sword.

6. *Two Minor Cases (Vocative and Locative)* The case of direct address is the vocative. Although there are some exclusively vocative forms, the nominative case is used to express most instances of direct address. The locative case survives in certain restricted uses; it has largely been absorbed by the ablative case.

e. Declension of Nouns To perform the various syntactical functions attended to by the case system, a noun must have two components, a base (to indicate the fundamental meaning) and an ending (to indicate the syntactical function). Any noun, therefore, will have one base, but several endings. The listing of the various resultant spellings of a noun—differing as the case differs, for both the singular and the plural—is called its declension; thus a noun is said to be declined. It is standard practice to list the five major cases in two columns (one for each number) in this order: nominative, genitive, dative, accusative, ablative.

There are five declensions in Latin. Each declension has its own set of endings to express the various cases. Thus the spelling of the ending for a case will vary from declension to declension, but the meaning for a case will remain constant. (In English, for example, the endings *-s'* and *-ren's* are quite different in spelling, but are identical in function; both indicate the possessive plural: boys' bikes, children's toys.) The vocabulary lists will provide three data for each noun: its nominative singular form, its genitive singular form, and its gender. These data are indispensable for the proper use of a noun.

3. First Declension Nouns

Nouns of the first declension have *-ae* as the genitive singular ending. To decline a first declension noun, first isolate the base by removing the ending from the genitive singular form; then to the base add the following endings:

	SINGULAR	PLURAL
Nominative	-a	-ae
Genitive	-ae	-ārum
Dative	-ae	-īs
Accusative	-am	-ās
Ablative	-ā	-īs

- Notes:*
1. Since these endings cannot be guessed, the student must commit them firmly to memory.
 2. Macrons are part of the spelling of these endings; be sure to maintain the distinction between the nominative singular (-a) and the ablative singular (-ā).
 3. Context will help to distinguish between case endings which are identical in spelling.

vīta, vītae, f. 'life'; base: vīt-

	SINGULAR	PLURAL
Nominative	vīta ('life')	vītae ('lives')
Genitive	vītae ('of life')	vītārum ('of lives')
Dative	vītae ('for/to life')	vītis ('for/to lives')
Accusative	vītam ('life')	vītās ('lives')
Ablative	vītā ('from/with/in/by life')	vītis ('from/with/in/by lives')

- Notes:*
1. This is the paradigm for all first declension nouns; use it as a model when generating any form for any first declension noun. Observe how the base (vīt-) recurs in each form, while the case endings keep changing. Learn to associate each form with the meaning indicated in the parentheses; this is crucial for the mastery of the case system.
 2. Since Latin does not have articles, these forms may be translated with or without an article—'life, a life, the life'—as context demands. Latin is quite different from English in this respect: 'the' is far and away the most frequently used word in English prose.
 3. **Vīta** is a feminine noun. The great majority of first declension nouns are feminine.

4. Prepositions: An Overview

A distinctive feature of ecclesiastical Latin is its more extensive use of prepositions than that exhibited by its predecessor, classical Latin. For example, while ecclesiastical Latin still uses the dative

case for the indirect object, it may also use an equivalent prepositional phrase.

Prepositions in Latin are always used in phrases, consisting of a preposition and a substantive (i.e., a noun, a pronoun, or an adjective used as a noun). Substantives used with prepositions are said to be governed by them; prepositions govern only two cases, the accusative or the ablative. Some prepositions may govern either case, depending on the specific use.

a. Governing the Accusative Case Prepositions governing the accusative case often involve motion toward or the idea of object. For example, *ad* (preposition + accusative) means 'to, toward; for (the purpose of).' It may also mean 'at,' as in 'look at him.' By extension, it may mean 'at,' as in 'at the right hand of the Father.'

b. Governing the Ablative Case Prepositions governing the ablative case help to indicate clearly the specific use of the ablative intended by the speaker. Without a preposition (and aside from context), the ablative may mean several different things; but with a preposition, the ablative has only one of its potential uses activated. The translation of the preposition with an ablative always overrides the abstract translation of this case.

c. Ablative of Accompaniment The prepositions *cum* 'with' and *sine* 'without' govern the ablative case of (most often) a personal noun. For example, *famīlia, famīliae*, f. 'family': *cum famīliā* 'with (the/a) family'; *sine famīliā* 'without (the/a) family.' Such a use is termed the ablative of accompaniment. Since these prepositions mean 'with' and 'without' in the sense 'in the company of' and 'not in the company of,' it is clear that they will most frequently govern substantives referring to persons. (By analogy, however, the ablative of accompaniment is sometimes extended to apply to inanimate objects.)

Vocabulary

aqua, aquae, f. water
cēna, cēnae, f. supper, dinner
culpa, culpae, f. blame, fault
doctrīna, doctrīnae, f. teaching, doctrine

ecclēsīa, ecclēsīae, f. church; assembly
famīlia, famīliae, f. household, family
glōria, glōriae, f. glory

grātia, grātiaē, f. grace; favor,
credit; *pl.*, thanks

hōra, hōraē, f. hour

missa, missaē, f. Mass

nātūra, nātūraē, f. nature

pāpa, pāpaē, m. pope

terra, terrae, f. earth, land,
ground

vīta, vītaē, f. life

ā (ab, abs) (prep. + abl.) from,
away from

ad (prep. + acc.) to, toward; for
(the purpose of); at

cōram (prep. + abl.) in the
presence of

cum (prep. + abl.) with

dē (prep. + abl.) from, down
from; about, concerning

ē (ex) (prep. + abl.) from,
out of

et (1. coord. conj.; 2. intensify-
ing adv.) 1. and 2. even, too

et . . . et both . . . and

in (prep.: 1. + acc.; 2. + abl.)

1. into, onto; against; for
(the purpose of) 2. in, on;
among; by means of, with

prō (prep. + abl.) in front of;
in behalf of, for; instead of,
on behalf of

-que (enclitic coord. conj.) and

sine (prep. + abl.) without

super (prep.: 1. + acc.; 2. + abl.)
1. above, upon; over 2. about,
concerning

Vocabulary Notes

Doctrīna 'teaching, doctrine' is a noun derived from the verb **doceō** 'teach' (Unit 19).

Ecclēsia 'church; assembly' has been borrowed from the Greek; it may be used of either the people or the building.

Glōria 'glory' may carry with it the attendant ideas of praise, honor, thanksgiving, splendor, or magnificence.

The preposition **ā** 'from, away from' has three forms: **ā**, **ab**, **abs**; **ā** is used before consonants, **ab** before vowels (or **h**), **abs** only before **t** (if at all).

Distinguish between 'to,' a translation of the dative case which indicates relationship, and 'to,' the translation of the preposition **ad**, indicating motion toward.

The prepositions **cum** 'with' and **sine** 'without,' used in the ablative of accompaniment, may also be used more loosely with other, non-personal, nouns: e.g., **sine aquā** 'without water.'

The preposition **ē** has two forms: **ē** or **ex**. **ē** is used only before consonants; **ex** may be used before either vowels or consonants (especially **p**).

Note that, depending on its use, **et** may be either a conjunction

('and'), connecting words, clauses, and sentences, or an adverb ('even, too'), emphasizing the word it precedes.

The enclitic *-que* 'and' is attached to the second of two terms to be linked: *aqua cēnaque* 'water and supper.' Its addition may cause a shift in the accent of a word: e.g., *térram*, but *terrámque*; *vítā*, but *vítáque*.

Derivatives:	LATIN	ENGLISH
	<i>aqua</i>	aqueous, aquatic, aquarium
	<i>culpa</i>	culpable, culprit, exculpate
	<i>ecclēsia</i>	ecclesiastical, ecclesiology
	<i>família</i>	familiar
	<i>missa</i>	missal
	<i>grátia</i>	gracious, gratitude, gratis
	<i>pāpa</i>	papal, papist
	<i>terra</i>	terrace, terrier, inter
	<i>víta</i>	vita, vital, aquavit, vitamin
	<i>ā, ab, abs</i>	avert, abrupt, abstain
	<i>ad</i>	admit
	<i>cum</i>	commit
	<i>dē</i>	detour
	<i>ē, ex</i>	eject, exit
	<i>in</i>	inject
	<i>prō</i>	promote, progress
	<i>sine</i>	sinecure
	<i>super</i>	supervise, supersede

Drills

I. PRONUNCIATION EXERCISE

Pater noster, quī es in caelīs, sánctificētur nōmen tuum; adveniat rēgnum tuum; fiat voluntās tua, sicut in caelō et in terrā. Panem nostrum cotidiānum dā nōbis hodiē; et dimitte nōbis dēbita nostra, sicut et nōs dimittimus dēbitōribus nostris; et nē nōs indūcās in tentātiōnem; sed liberā nōs ā malō.

- II. Give the case and number of each; give all possibilities; translate (both case meaning and lexical meaning):

- | | | |
|--------------|-----------|--------------|
| a. hōrae | f. aquās | k. cēnae |
| b. terram | g. glōria | l. doctrīnam |
| c. pāpā | h. grātiā | m. familiīs |
| d. ecclēsiis | i. missis | n. nātūrā |
| e. vitārum | j. culpae | o. terra |

III. Complete each phrase with the proper ending in the singular; translate; change to the plural:

- | | |
|----------------|------------------|
| a. sine pāp___ | d. dē culp___ |
| b. ad glōri___ | e. ad ecclēsi___ |
| c. ā miss___ | |

Exercises

- I.
- cōram familiā
 - ad missam
 - ā missā
 - cum pāpā
 - prō ecclēsiā
 - ab ecclēsiā
 - ad glōriam
 - pāpae ad glōriam; ad glōriam pāpae
 - dē vitā; dē familiāe vitā
 - nātūrā; in nātūrā
 - ē terris
 - in ecclēsiārum terris
 - in terrās
 - sine familiā et ecclēsiā
 - et vitā et aqua
 - vitā aquaque
 - super terram; super terrā
 - cum glōriā
 - sine culpā
 - ecclēsiāe prō doctrinīs
- II.
- in behalf of the family of the pope
 - in the presence of the pope
 - without life
 - at the hour
 - for the purpose of the glory of the church

Unit 2

5. Second Declension Masculine Nouns

All nouns of the second declension have **-ī** as the genitive singular ending. Masculine nouns of this declension are of two types, those with a nominative ending (**-us**) and those without a nominative ending; this latter type has a nominative identical with its base (or slightly respelled, ending in **-er**).

To decline a masculine noun of the second declension, determine the base by removing the ending from the genitive singular; then add the following endings:

	SINGULAR	PLURAL
Nominative	-us (—)	-ī
Genitive	-ī	-ōrum
Dative	-ō	-īs
Accusative	-um	-ōs
Ablative	-ō	-īs

- Notes:*
1. Since all nouns are listed with the nominative singular form as well as the genitive singular, there is never any doubt whether the nominative singular ending is to be used or not.
 2. Although some endings are identically spelled, context will help to distinguish between them.

servus, servī, m. 'servant, slave'; base: **serv-**

	SINGULAR	PLURAL
Nom.	servus ('the servant')	servī ('servants')
Gen.	servī ('of the servant')	servōrum ('of servants')
Dat.	servō ('for/to the servant')	servīs ('for/to servants')

	SINGULAR	PLURAL
Acc.	servum ('the servant')	servōs ('servants')
Abl.	servō ('from/with/in/by the servant')	servīs ('from/with/in/by the servants')

puer, puerī, m. 'boy, child'; base: **puer-**

	SINGULAR	PLURAL
Nom.	puer ('the boy')	puerī ('the boys')
Gen.	puerī ('of the boy')	puerōrum ('of the boys')
Dat.	puerō ('for/to the boy')	puerīs ('for/to the boys')
Acc.	puerum ('the boy')	puerōs ('the boys')
Abl.	puerō ('from/with/in/by the boy')	puerīs ('from/with/in/by the boys')

- Notes:* 1. An article (*a, an, the*) may be supplied as needed by the context.
2. **Servus** and **puer** are masculine nouns. All second declension nouns in **-er** or **-ir** are masculine; the great majority of those in **-us** are masculine..

6. Present Tense of the Copulative Verb **sum** 'to be'

The singular and plural forms in the first, second, and third persons for the present tense of **sum, esse, fui, futūrus** 'to be, exist' are as follows:

	SINGULAR	PLURAL
1st person:	sum ('I am')	sumus ('we are')
2nd person:	es ('you are')	estis ('you are')
3rd person:	est ('he/she/it is')	sunt ('they are')

- Notes:* 1. A Latin verb form contains both the equivalent of a pronoun ('I, you, he,' etc.) and the basic meaning. Thus Latin does in one word what English does in two: **sum** is a complete statement, *am* is not.
2. While **sum** may simply indicate existence (*est* 'he exists'), it is chiefly used to link a subject to a predi-

Notes continued:

cate nominative or adjective: e.g., Michael is the captain.

3. An overview of the verb will be presented in Section 20.

7. Kinds of Sentences

In Latin, as in English, all discourse takes the form of three kinds of independent clauses, or sentences: statements, questions, and commands (or requests). Further, each of these independent clauses has an indirect, or dependent, form. Thus there are direct and indirect statements, direct and indirect questions, and direct and indirect commands (or requests).

Direct statement: I visited my brother.

Indirect statement: He said that he had visited his brother.

Direct question: Why is the sky blue?

Indirect question: The child asked why the sky is blue.

Direct command (or request): Get your feet off the sofa!

Indirect command (or request): His mother told him to get his feet off the sofa.

N.B.: The so-called exclamatory sentence is a special form of the direct statement.

In Latin, as in English, there are seven basic sentence-patterns, each capable of taking the form of a statement, a question, or a command (or request). From these basic patterns the more complicated ones (such as compound and complex sentences) are made:

- | | | | |
|----|-----------|-------------------|--------|
| 1. | (Subject) | Intransitive Verb | |
| | (—) | a) Sum. | |
| | (I) | am. | |
| | (—) | b) Videō. | |
| | (I) | see. | |
| 2. | (Subject) | Intransitive Verb | Adverb |
| | (—) | a) Sum | ibi. |
| | (I) | am | here. |
| | (—) | b) Videō | bene. |
| | (I) | see | well. |

3.	(Subject) (—) (I)	Transitive Verb Videō see	Direct Object Petrum. Peter.	
4.	(Subject) (—) (I)	Transitive Verb Dō give	Indirect Obj. Petrō Peter	Direct Object librum. the book.
5.	(Subject) (—) (I)	Transitive Verb Faciō make	Direct Object Petrum Peter	Predicate Acc. pāpam/ salvum. pope/safe.
6.	(Subject) (—) (I)	Copulative Verb Sum am	Pred. Nom. or Adj. Petrus/bonus. Peter/good.	
7.	(Subject) (—) (I)	Passive Verb Laudor am praised	by + Agent ā Petrō. by Peter.	

Note that Latin need not have an expressed subject, since the person and number of the subject are always indicated by the ending of the verb.

8. Direct Statements

A direct statement is a sentence which expresses a fact or makes an assertion. In Latin it makes complete sense by itself if it contains a finite verb (usually in the indicative mood; see Section 20d).

The forms of **sum** presented in Section 6 are finite forms in the indicative mood.

Sum.

'I am.' 'I exist.'

Pāpa est.

'A pope is.' 'There is a pope.' 'He is the pope.'

Pāpa est minister.

'The pope is a servant.'

[**minister, ministri**, m. 'servant, minister']

Note the three translations of the second example. 'A pope is' is a literal translation, but it is not idiomatic English. 'There is a pope'

entails the use of the expletive 'there'; this is the English idiom for expressing a nominative subject and a finite form of the verb 'to be.' The third translation, 'He is a pope,' construes *pāpa* as the predicate nominative. Either of these last two translations may be correct, depending on the context.

9. Agreement of Subject and Verb

As in English, verbs agree in number with their subjects (whether expressed or not).

Deus est.

'There is a God.' 'God exists.'

[*Deus, Deī*, m. 'God']

Note: Deus is a nominative singular; est is a third person singular.

Puerī sunt servī.

'The boys are servants.'

Note: Puerī is a nominative plural; sunt is a third person plural.

Puer est servus.

'The boy is a servant.'

Note: Puer is a nominative singular; est is a third person singular. It would be as incorrect in Latin to say puerī est as it would be in English to say 'the boys is.'

10. Genitive of Possession

The genitive case may be used to indicate the one who owns, possesses, or belongs to someone or something. These three related ideas may be thus illustrated: Amy's book was left in Amy's locker in

Amy's school. Amy owns the book; she possesses the locker; she belongs to the school. The genitive of possession, as this use is called, may be translated with *of* or with the ending of the English possessive case (-'s, -s').

Pāpa est minister *Christī*.

'The pope is the minister *of Christ*.'

'The pope is *Christ's* minister.'

[*Christus, Christī*, m. 'Anointed One, Messiah, Christ']

Vocabulary

sum, esse, fuī, futūrus be, exist

ancilla, ancillae, f. maid, (female) servant

Jūdaea, Jūdaee, f. Judea

jūstitia, jūstitiae, f. righteousness, justice

Marīa, Marīae, f. Mary

potentia, potentiae, f. power

ager, agrī, m. field; *pl.*, country

agnus, agnī, m. lamb

angelus, angelī, m. messenger, angel

archangelus, archangelī, m. archangel

apostolus, apostolī, m. apostle

Christus, Christī, m.

Anointed One, Messiah,

Christ

Deus, Deī, m. (*nom. pl., diī*)

God

discipulus, discipulī, m.

disciple, student

dominus, dominī, m. lord, master

episcopus, episcopī, m. overseer, bishop

filius, filiī, m. son

minister, ministrī, m. servant, minister

Petrus, Petri, m. Peter

populus, populī, m. people

puer, puerī, m. boy, child; servant

psalmus, psalmī, m. psalm

servus, servī, m. servant, slave

hodiē (*adv.*) today

nam (*coord. conj.*) for

nōn (*adv.*) not

trāns (*prep. + acc.*) across

Vocabulary Notes

Sum, esse, fuī, futūrus 'be, exist' is somewhat irregular, as the verb 'to be' is in most Indo-European languages. The present, the imperfect, and the future tenses cannot be reduced to rule: they must be observed and memorized. The fourth principal part is the future participle; since **sum** does not have a regular fourth principal part (i.e., a perfect passive participle) it is customary to give in its stead the future (active) participle—**futūrus**—which cannot be guessed. When

used without predication, **sum** means 'exist'; with some form of predication it means 'be,' and is called a copulative verb because it links subject to predicate in the nominative case.

Jūdaea is a noun formed from an adjective, originally modifying the noun **terra**: **Jūdaea terra** 'the Judean/Jewish land.'

Jūstitia is an abstract noun made from the adjective **jūstus** (Unit 5).

Marīa is the Latin from the Hebrew *Miriam*. Originally the **-i-** of **Marīa** was short, but in ecclesiastical Latin it came to be pronounced long.

The base of **ager**, **agrī** is revealed by the genitive case: **agr-**; the nominative is the base alone, but lengthened for convenience of pronunciation: **ager**; the plural also means 'country(side).'

Angelus, **archangelus**, **apostolus**, **Christus**, **episcopus**, and **psalmus** have been borrowed from Greek, the original language of the Church. **Christus** literally means 'the anointed one,' referring to the practice of using precious oils to anoint a king. **Apostolus** in the Greek means 'the one sent out.'

Discipulus is an agent noun derived from the verb **discō** 'learn' (Unit 35). Thus a **discipulus** is a 'student.'

The name **Petrus** is derived from the Greek for 'rock.'

Hodiē literally means 'on this day,' hence 'today.'

Nam 'for' introduces an independent clause, explaining a prior statement; it always stands first in its clause.

The negative adverb **nōn** 'not' immediately precedes the word it negates.

Derivatives:	LATIN	ENGLISH
	sum	essence, essential, future
	ancilla	ancillary
	potentia	potency
	ager	agriculture
	deus	deity, deist
	dominus	domino, dominie, dom, dominate, don, domain
	episcopus	episcopal, bishop
	filius	filial
	populus	popular
	puer	puerile
	nōn	nonaligned nations
	trāns	transmit, traverse

Drills

- I. Second declension masculine nouns. Give the case and number of each; give all possibilities; translate.
- | | | |
|----------------|---------------|--------------|
| a. agrī | f. Chrīstī | k. filius |
| b. agnōrum | g. Deō | l. minister |
| c. angelō | h. discipulīs | m. Petrō |
| d. archangelīs | i. dominum | n. puerum |
| e. apostolōs | j. episcopī | o. psalmōrum |
- II. Translate; change the number of the italicized; retranslate.
- Agrī sunt* in Jūdaeā.
 - Ancillae sumus*.
 - Apostolus est* in Jūdaeā.
 - Discipulī estis*.
 - Minister nōn est* in Jūdaeā.

Exercises

- I.
1. Aqua est in terrā.
 2. Ecclēsia est in terrā.
 3. Discipulī Chrīstī sunt in Jūdaeā.
 4. Nam Agnus Deī est.
 5. Et potentia et jūstitia sunt in terrā.
 6. Petrus nōn est in agrīs.
 7. Hodiē puerī nōn sunt in ecclēsiā.
 8. Mariā est ancilla Domini.
 9. Dē terrā nōn sunt angelī archangelique.
 10. Ministrī Deī sumus.
 11. In psalmīs; trāns agrōs; ab apostolīs; cōram servō; dē puerīs; ad filium; cum episcopō; sine populō Dei; in glōriā et potentiā.
- II.
1. The boy is not in the field.
 2. For we are the people of God.
 3. Peter is the pope.
 4. There are both apostles and disciples.
 5. The bishop is the minister of the people.
 6. The pope is the Servant of the Servants.

Unit 3

11. Second Declension Neuter Nouns

Neuter nouns of the second declension have a nominative and accusative singular in **-um**, and a nominative and accusative plural in **-a**. To decline a second declension neuter noun, derive the base by removing the **-ī** ending from the genitive singular form; then add the following endings:

	SINGULAR	PLURAL
Nominative	-um	-a
Genitive	-ī	-ōrum
Dative	-ō	-īs
Accusative	-um	-a
Ablative	-ō	-īs

- Notes:
1. Except for the nominative and accusative endings, these neuter noun endings are identical with those used for masculine nouns of the second declension.
 2. Neuter nouns of whatever declension will duplicate the nominative form, singular or plural, in the accusative.
 3. Neuter nouns of whatever declension will end in **-a** in the nominative and accusative plural forms.

verbum, verbī, n. 'word'; base: verb-

	SINGULAR	PLURAL
Nom.	verbum ('the word')	verba ('the words')
Gen.	verbī ('of the word')	verbōrum ('of the words')
Dat.	verbō ('for/to the word')	verbīs ('for/to the words')

	SINGULAR	PLURAL
Acc.	verbum ('the word')	verba ('the words')
Abl.	verbō ('from/with/in/by the word')	verbis ('from/with/in/by the words')

12. Imperfect Tense of *sum* 'to be'

The imperfect is a past continuous tense. The imperfect tense of *sum*, *esse*, *fui*, *futūrus* 'to be, exist' is as follows:

	SINGULAR	PLURAL
1st person:	eram ('I was')	erāmus ('we were')
2nd person:	erās ('you were')	erātis ('you were')
3rd person:	erat ('he/she/it was')	erant ('they were')

- Notes:** 1. The imperfect of *sum* is compounded of the base *erā-* + the personal endings **-m**, **-s**, **-t**; **-mus**, **-tis**, **-nt**. The **-ā-** of the base shortens before **-m**, **-t**, **-nt**.
2. Literally translated, these forms mean 'I was being, you were being,' etc. English idiom prefers simply 'I was, you were,' etc.

13. Future Tense of *sum* 'to be'

The future tense of *sum*, *esse*, *fui*, *futūrus* 'to be, exist' is as follows:

	SINGULAR	PLURAL
1st person:	erō ('I will be')	erimus ('we will be')
2nd person:	eris ('you will be')	eritis ('you will be')
3rd person:	erit ('he/she/it will be')	erunt ('they will be')

- Notes:** 1. The future of *sum* is compounded of the base *eri-* + the personal endings **-ō**, **-s**, **-t**; **-mus**, **-tis**, **-nt**. The **-i-** of the base is absorbed by the ending **-ō** in the first person singular (**erō**) and is replaced in the third person plural by **-u-** (**erunt**).

Notes continued:

2. Formerly, a distinction was made between 'shall' in the first person and 'will' in the second and third persons. Since this distinction has largely died out in American English, even in the most formal contexts, this text translates all future forms with the auxiliary 'will.'

14. Dative of the Possessor

The dative of the possessor is used to make a statement concerning ownership or possession. In this construction, the thing possessed is in the nominative case, the possessor in the dative case, and the verb used is *sum* 'to be.'

Liber est puerō.

['A book is *to the boy*.']

'The boy has a book.'

[*liber, librī, m.* 'book']

Agri erant Petrō.

['The fields were *to Peter*.']

'Peter owned the fields.'

Note: The very point of these sample sentences is the dative of the possessor. In contrast, the genitive of possession, where it occurs, almost always is no more than an ancillary idea in the sentence.

Vocabulary

rēgina, rēginae, f. queen

chorus, chorī, m. choir

hymnus, hymnī, m. hymn

liber, librī, m. book

vir, virī, m. man, husband

caelum, caelī, n. (nom. pl., caeli) heaven, sky

canticum, canticī, n. song, canticle

dōnum, dōnī, n. gift

Evangelium, Evangelīi, n. Good News, Gospel

fēstum, fēstī, n. feast, feast-day

gaudium, gaudiī, n. joy
mystērium, mystēriī, n.

mystery

odium, odiī, n. hatred

peccātum, peccāti, n. sin

praeceptum, praeceptī, n.

lesson, precept; command

praemium, praemiī, n. reward

rēgnum, rēgni, n. kingdom,
rule

sabbatum, sabbati, n. Sabbath

sacrificium, sacrificiī, n.

sacrifice

saeculum, saeculī, n. age,
world

in saecula (saeculōrum)
forever (and ever)

testāmentum, testāmenti, n.
covenant, testament

ūniversum, ūniversī, n.
universe

verbum, verbī, n. word

vīnum, vīni, n. wine

vitium, vitiī, n. fault, sin, vice

hīc (adv.) here, in this place

ibi (adv.) there, in that place;
then

Vocabulary Notes

Chorus, hymnus, Evangelium, and **mystērium** are derived from the Greek. The **ch-** of **chorus** is pronounced like *k-* or *kh-*.

Caelum in the singular is a neuter noun; in the plural, it is a masculine noun. The singular and the plural are used interchangeably, with no difference in meaning: **angelus caeli/caelōrum** 'angel of heaven.'

Festum may be used in either number, with no difference in meaning: **hodiē est festum/sunt festa** 'today is the feast.'

Gaudium means 'joy' as an inner feeling rather than as an outward expression.

Sabbatum 'Sabbath' is derived from Hebrew; the singular or the plural is used indifferently: **hodiē est sabbatum/sunt sabbata** 'today is the Sabbath.'

The prepositional phrase **in saecula saeculōrum** 'forever and ever' is used with adverbial force. The use of the genitive of a word to limit another case of itself is a Hebraic idiom which intensifies the meaning.

Derivatives:	LATIN	ENGLISH
	rēgīna	Regina
	chorus	chorus, choral
	liber	library
	vir	virile

Derivatives:	LATIN	ENGLISH
	dōnum	donor
	Evangelium	evangelist
	fēstum	festival
	gaudium	gaudy, joy
	odium	odium, odious, annoy
	peccātum	peccadillo
	praemium	premium
	rēgnum	reign
	saeculum	secular
	verbum	verbal, verbose
	vīnum	viniculture, vinyl
	vitium	vicious

Drills

I. Second declension neuter nouns. Give the case and number of each, give all possibilities; translate.

- | | | |
|---------------|--------------|---------------|
| a. caelum | f. gaudiōrum | k. praecepta |
| b. canticō | g. mystērium | l. sacrificiō |
| c. dōna | h. odia | m. testamētī |
| d. Evangeliīs | i. caelī | n. vīnōrum |
| e. fēstī | j. sabbatīs | o. vitiīs |

II. Translate; change the number of the italicized; retranslate.

- Librī* erant hīc.
- In Jūdaeā *apostolus* erat.
- Servī* Domini erimus.
- Ministrī* eritis.
- Liber* est apostolō.

Exercises

1. Potentia et glōria sunt Christō.
2. Mystērium aquae et vīnī est.
3. Rēgnum Dei erit in saecula saeculōrum.
4. Apostolī erant ministrī Christī.
5. Erit gaudium in caelīs.

6. Sabbatum est fēstum Domini.
7. In librō sunt et hymni et cantica.
8. In saeculō sunt odium et peccātum.
9. Evangelium est populō dōnum Deī.
10. Mariā est Rēgina Caeli.
11. Hīc est verbum Deī.
12. Praemium ibi erit virō.
13. Gaudium est chorō angelōrum.
14. Deō et populō est testāmentum.
15. Pueri erunt discipuli Domini.
16. Filii viri erant verbī ministri.
17. Sacrificium Christi erat dōnum Deī.
18. Christus erat et est et erit Dominus ūniversi.
19. Odium peccāti nōn est vitium.
20. Pāpae est grātia Deī.
21. Populus iūstitiae sumus in terrā.

- II.
1. The Church has a pope.
 2. There is life and joy both in heaven and on earth.
 3. In life we are the servants of the Lord.
 4. The people did not have a bishop.
 5. For the kingdom of heaven is here.

Unit 4

15. Adjectives: An Overview

As in English, an adjective in Latin is used to qualify or limit a noun or noun equivalent. An adjective may constitute an integral part of the structure of its sentence: 1) as a predicate adjective (the man is *old*) 2) as a predicate accusative (you make me *happy*). See Section 7.5–6. But more frequently an adjective is used attributively; i.e., it adds an ancillary idea by directly modifying a noun, and consequently does not affect the basic structure of its sentence: the *old* man visited his son. In addition, any adjective may be used as a substantive: *the young* learn from *the old*.

Adjectives in Latin are inflected: they change their endings to reflect precisely the gender, the number, and the case of the words which they modify. There are two types of adjectives: those which use the endings of the first and second declensions, and those which use the endings of the third declension.

16. First/Second Declension Adjectives

Adjectives of the first and second declensions draw their masculine endings from the second declension, their feminine endings from the first declension, and their neuter endings from the second declension.

	SINGULAR			PLURAL		
	Masc.	Fem.	Neuter	Masc.	Fem.	Neuter
Nom.	-us (—)	-a	-um	-ī	-ae	-a
Gen.	-ī	-ae	-ī	-ōrum	-ārum	-ōrum
Dat.	-ō	-ae	-ō	-īs	-īs	-īs
Acc.	-um	-am	-um	-ōs	-ās	-a
Abl.	-ō	-ā	-ō	-īs	-īs	-īs

First/second declension adjectives are listed in the vocabularies by their nominative singular forms: *bonus*, -a, -um; *sacer*, *sacra*, *sa-*

crum. This manner of listing makes three things clear: the adjective type [first/second declension], the form of the nominative masculine singular [with or without **-us**], and the spelling of the base [**bonus** > **bon-**; **sacra** (fem.) > **sacr-**].

bonus, -a, -um 'good'; base: **bon-**

SINGULAR

	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>
Nom.	bonus	bona	bonum
Gen.	bonī	bonae	bonī
Dat.	bonō	bonae	bonō
Acc.	bonum	bonam	bonum
Abl.	bonō	bonā	bonō

PLURAL

	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>
Nom.	bonī	bonae	bona
Gen.	bonōrum	bonārum	bonōrum
Dat.	bonīs	bonīs	bonīs
Acc.	bonōs	bonās	bona
Abl.	bonīs	bonīs	bonīs

The declension of the adjective **sacer, sacra, sacrum** 'holy, sacred' is exactly like that of **bonus, -a, -um**, except for the fact that it does not use the ending **-us** in the masculine nominative singular. Adjectives of this kind show their base clearly in the feminine nominative singular.

sacer	sacra	sacrum
sacrī	sacrae	sacrī
.	.	.
.	.	.
.	.	.

17. Agreement of Adjective and Noun

Adjectives agree exactly in gender, number, and case with the nouns (or noun equivalents) which they modify. For example, an adjective which modifies an accusative masculine singular noun must have an accusative masculine singular ending: **bonum pāpam, apostolum**

bonum. Note that agreement does not mean mere duplication of the ending of the noun: **bonum pāpam** is correct because the adjective ending fulfills the three requirements for agreement; likewise, **apostolum bonum**. The similarity of the endings in this latter phrase is an accidental feature of agreement, not an essential one. Note, too, that these two phrases illustrate the fact that a Latin adjective may either precede or follow its noun (with no difference in meaning).

Petrus erat bonus.

'Peter was good.'

Petrus erat bonus pāpa (pāpa bonus).

'Peter was a good pope.'

- Notes:* 1. In the first example, **bonus** is a predicate adjective, agreeing in gender, number, and case with the subject of the sentence (**Petrus**).
2. In the second example, the noun **pāpa** is a predicate nominative, agreeing in case with the subject of the sentence (**Petrus**); the adjective **bonus** is an attributive, agreeing in gender, number, and case with **pāpa**.

18. Nominal Sentences

In a short sentence the present tense of **sum** 'to be' may be omitted, if there is an expressed subject. Such a sentence lacking a verb is called a nominal sentence.

Apostoli ministri Christi.

'The apostles [are] the ministers of Christ.'

Verba Domini bona.

'The words of the Lord [are] good.'

19. How to Answer Syntax Questions (1)

The mastery of Latin is made easier by the careful analysis of the grammatical structure, or syntax, of sentences. Though all aspects of grammar are important, the student is advised to concentrate in par-

ticular on two tasks: the identification of the case of any given noun or adjective in a sentence, and the determination of the reason for the case.

Verba Domini bona.

verba: case? nominative; reason? subject of the sentence.

Domini: case? genitive; reason? genitive of possession.

bona: case? nominative; reason? predicate adjective, agreeing with the subject of the sentence.

Vocabulary

animus, animi, m. heart,
mind, spirit

gladius, gladii, m. sword

magister, magistri, m. teacher,
master, rabbi

modus, modi, m. manner, way

mundus, mundi, m. world

numerus, numeri, m. number,
multitude

aurum, auri, n. gold

cenaculum, cenaculi, n.
dining room, upper room,
upstairs room

sacramentum, sacramenti, n.
sacrament

aeternus, -a, -um eternal
in **aeternum** forever

antiquus, -a, -um old, ancient;
subst., pl.: ancients,
forefathers

beatus, -a, -um blessed, happy

bonus, -a, -um good

clarus, -a, -um clear, bright;
glorious, famous

magnus, -a, -um great, large,
big

malus, -a, -um bad, evil,
wicked

meus, -a, -um my, mine

mortuus, -a, -um dead

multus, -a, -um much, many

noster, nostra, nostrum our,
ours

novus, -a, -um new, recent

pious, -a, -um holy; loving,
tender

impius, -a, -um wicked,
godless

sacer, sacra, sacrum holy,
sacred

tuus, -a, -um your, yours (*sing.*)

verus, -a, -um true

vivus, -a, -um living, alive

Sabaōth (*Hebrew: indecl. pl.*
noun) armies, hosts

ubi (*interrog. adv.*) where?

Vocabulary Notes

Cenaculum is related to **cēna** (Unit 1); the 'upstairs room' is where 'dinner' was eaten.

Note that the prepositional phrase in **aeternum** idiomatically means 'forever.'

Meus 'my' is translated 'mine' when used substantively ('Mine is not here.') or predicatively ('This is mine.'). Similar observations apply to **noster** and **tuus**: 'our > ours; your > yours.'

In general, **multus** means 'much' in the singular and 'many' in the plural; sometimes, in the singular, 'many a' is the more appropriate translation: **multus vir** 'many a man.'

Note that **impius** is the negative form of **pious**. It has the prefix **in-** 'not' assimilated to **im-** before **p-**.

Sacer 'holy, sacred' is the adjective from which the noun **sacramentum** has been formed.

Sabaōth, taken from the Hebrew, is an indeclinable noun, i.e., its form does not change. Since its use is extremely limited in ecclesiastical Latin, its meaning is usually quite clear: e.g., in the phrase **Deus Sabaōth** it is used as a genitive ('God of hosts').

Derivatives:	LATIN	ENGLISH
	animus	animus, animosity
	gladius	gladiator, gladiolus
	magister	magisterial, maestro
	modus	mode, indicative mood
	mundus	mundane
	numerus	numeral
	aurum	ore, aureole, siglo de oro
	cēnāculum	cenacle
	beātus	beatify
	bonus	bonus, bonbon, bounty
	clārus	clear, clarity, clarinet, clarion
	antīquus	antique
	magnus	magnify
	malus	malady, maladjusted
	mortuus	mortuary
	multus	multiply
	noster	nostrum
	novus	nova, novel, novice
	pious	pious, impious
	sacer	sacrum, sacral
	vērūs	veracity, aver, Veracruz
	vīvus	viva voce, vivacious

Drills

- I. First/second declension adjectives. Translate; give all possibilities; change the number and retranslate.

a. bonā aquā	e. vērūm Deum	i. discipulī sacri
b. antīquīs ministrīs	f. tuae culpae	j. aeterna testāmenta
c. multus angelus	g. apostolō beātō	k. impiārūm vitārūm
d. pāpae novō	h. magna glōria	l. sacrae rēgīnae

Exercises

- I.
1. Ubi sunt multī discipulī?
 2. Mea ecclēsia est tua ecclēsia; mea ecclēsia tua ecclēsia; mea ecclēsia tua.
 3. Beāti servī Domini.
 4. Dominus Deus Sabaōth est sacer.
 5. Multum gaudium est sacro populō Deī.
 6. Modus mundi est et bonus et malus; modī mundi sunt bonī et malī.
 7. Magnus est numerus angelōrum.
 8. Novum testāmentum est Deī verbum.
 9. Christus est Dominus et vivōrum et mortuōrum.
 10. Deī mystēria sunt aeterna.
 11. Clārum in terrā et in caelō Domini verbum.
 12. Deō est pius filius in aeternum.
 13. Animus virī est beātus et bonus.
 14. Christus erat Petri et apostolōrum magister.
 15. In cēnāculō aurum erit puerō.
 16. Gladius Petri erat impius.
 17. Hic est nostrum sacramentum.
 18. Nostra nātūra dōnum Deī.
 19. Cēna Domini est nostrō populō.
 20. Multī in Iūdaea erant discipulī Christi.
 21. Dē novō testāmētō; in magnīs caelīs; sine multīs culpīs nostrīs; cōram Deō.
 22. Aurum nō est apostolō. Acts iii, 6, adapted.
 23. Mea doctrīna nō est mea. Jn. vii, 16.
 24. Nō est discipulus super magistrum nec ('nor') servus super dominum. Mt. x, 24.

- II.
1. The living God is holy.
 2. The living will be dead, the dead alive.
 3. Our forefathers were servants of the Lord.
 4. Your word is our command.
 5. The kingdom of God is forever.

Unit 5

20. Verbs: An Overview

In both Latin and English, a verb signals existence, or action, or occurrence in time. A typical verb-form has five characteristics: person, number, tense, mood, and voice.

I see	we see
you see	you see
he/she/it sees	they see

a. Person A verb-form may have one of three persons: the first person, that of the speaker(s) (*I see, we see*), the second person, that of the one(s) spoken to (*you see, you [pl.] see*), or the third person, that of the one(s) spoken about (*he/she/it sees, they see*).

b. Number A verb-form may have one of two numbers, the singular (*I see, you see, he/she/it sees*) or the plural (*we see, you [pl.] see, they see*).

c. Tense: Time and Aspect A verb-form places its action in time, whether in the past, the present, or the future. It also places its action in relation to the passage of time; this is called its aspect.

The several tenses of English and Latin indicate both time and aspect. In English there are three tenses: present, past, future. Each tense has three aspects: simple, progressive, completed.

		ASPECT		
TIME		SIMPLE	PROGRESSIVE	COMPLETED
	PRESENT:	I see	I am seeing	I have seen
	PAST:	I saw	I was seeing	I had seen
	FUTURE:	I will see	I will be seeing	I will have seen

- Notes:* 1. In English the present completed, past completed, and future completed tenses are also called the present perfect, past perfect, and future perfect.
2. In addition, English has three extended completed tense-forms, for which Latin has no equivalent: *I have been seeing, I had been seeing, I will have been seeing.*

In Latin, these nine categories are filled by only six tense-forms (each called a 'tense'): present, imperfect, future, perfect, pluperfect, future-perfect.

ASPECT

		SIMPLE	PROGRESSIVE	COMPLETED
TIME	PRESENT:	videō 'I see' [present]	videō 'I am seeing' [present]	vidi 'I have seen' [perfect]
	PAST:	vidi 'I saw' [perfect]	videbam 'I was seeing' [imperfect]	videram 'I had seen' [pluperfect]
	FUTURE:	videbō 'I will see' [future]	videbō 'I will be seeing' [future]	viderō 'I will have seen' [future-perfect]

Thus three Latin tenses each do the work of two categories:

present tense = present simple *and* present progressive

perfect tense = present completed *and* past simple

future tense = future simple *and* future progressive

and three Latin tenses each do the work of one category:

imperfect tense = past progressive

pluperfect tense = past completed

future-perfect tense = future completed

- Notes:* 1. The perfect, pluperfect, and the future-perfect are accurately named, since **perfectum** in Latin means

Notes continued:

- 'completed' (pluperfect is from **plūs quam perfectum** 'more than completed'; hence, 'past completed').
2. The imperfect is likewise aptly named, since **imperfectum** means 'not completed'; hence, '(past) progressive.' The progressive aspect also includes repeated or habitual action: I used to see, I kept on seeing.
 3. Present and future tenses (present, future, perfect completed, future-perfect) are called primary tenses; past tenses (imperfect, perfect simple, pluperfect) are called secondary tenses.

d. Mood English and Latin have three moods (or attitudes of expression): indicative, subjunctive, and imperative. A verb-form in the indicative mood expresses a fact: *it rained yesterday*. A verb-form in the subjunctive mood expresses contingency or hypothetical action: *if only he were here; God bless you; we asked that he leave*. A verb-form in the imperative mood gives a direct command (or request): *pray for us! have mercy on us!*

e. Voice Verb-forms in English and Latin may have one of two voices, the active or the passive. In the active voice, the action of the verb passes from the subject: *I yawned; he ran; he ran his father's business*. In the passive voice, the action of the verb passes to the subject: *the child was rocked to sleep; the safe was broken open by the thieves*. Only transitive verbs, those taking a direct object in the accusative case, may have passive forms as well as active.

f. Principal Parts Verbs in English and Latin have basic forms which must be known first if all the possible forms are to be generated correctly. These are called principal parts. In English, each verb has five principal parts: *see, saw, seen, seeing, sees*.

see = present infinitive active

saw = past-simple active

seen = past participle

seeing = present participle

sees = third-person singular, present indicative active

In Latin, each verb has four principal parts: **videō, vidēre, vidī, vīsus**.

videō = first-person singular, present indicative active 'I see;
I am seeing'

vidēre = present infinitive active 'to see'

vidī = first-person singular, perfect indicative active 'I saw;
I have seen'

vīsus = perfect passive participle 'having been seen'

Note: It is assumed that the student already knows the principal parts of English verbs; therefore, Latin verbs have all their principal parts listed in the vocabularies, but are defined by the first only of the five English principal parts: **videō, vidēre, vidī, vīsus** 'see.'

1. *Finite Forms* Most verb-forms are capable of being used as the predicate of a sentence. They are called finite forms because they are limited by having a specific person, number, tense, mood, and voice (participles and infinitives, for example, are not finite forms). The first and third principal parts of **videō, vidēre, vidī, vīsus** 'see' are finite forms (**videō**: first-person singular, present indicative active; **vidī**: first-person singular, perfect indicative active), whereas the second and fourth are not (**vidēre**: present infinitive active; **vīsus**: perfect passive participle).

2. *Infinitives* Infinitives may be seen as nouns formed from verbs to convey the action of their verbs: *to be, to run, to see*. These verbal nouns have tense and voice, but are not limited by having person, number, or mood. English has a present and a past infinitive (to see, to be seen, to have seen, to have been seen), but no future infinitive. Latin has a present, a perfect, and a future infinitive. The second principal part of **videō, vidēre, vidī, vīsus** 'see' is an infinitive (**vidēre**: present infinitive active).

3. *Participles* Participles are adjectives formed from verbs to convey the action of their verbs: *running water, a newly elected presi-*

dent. While English has only two participles, the present and the past,* Latin has four: present active, perfect passive, future active, future passive. English does not have the equivalent of the future participles. The fourth principal part of **videō, vidēre, vīdī, vīsus** 'see' is a participle (**vīsus**: perfect passive participle).

4. *Gerunds and Gerundives* Both English and Latin have gerunds; these are nouns formed from verbs to convey the action of their verbs. English uses the present participle as a gerund: *skiing* is fun; I hate *washing* dishes. English does not have a gerundive; in Latin, it is identical with the future passive participle. By using auxiliaries, English may make an approximation: *having to be seen*.

g. The Four Conjugations To conjugate a verb is to generate its various possible forms. Verbs in Latin are classified according to their differing sets of conjugated forms. There are four conjugations in Latin, each immediately identifiable from the vowel in the penult of the second principal part (the present infinitive active). These are as follows:

- first conjugation: **-ā-** (**laudāre**)
- second conjugation: **-ē-** (**monēre**)
- third conjugation: **-e-** (**dūcere**)
- fourth conjugation: **-ī-** (**audīre**)

- Notes:**
1. Thus **videō, vidēre, vīdī, vīsus** 'see' is a second conjugation verb.
 2. Since the methods used to generate verb-forms are determined by a verb's conjugational classification, the student is advised to note clearly to which conjugation a verb belongs.
 3. English does not have a system of conjugations. Its closest approximation is the division of verbs into weak and strong (a weak verb adds *-ed* to the present to form the past and the participle: *talk, talked*,

*That is, one (always) in *-ing*, the other (often) in *-d*, *-n*, or *-t*. The terms present and past are unsatisfactory, since the 'present' participle is used for the past progressive tense ('I was seeing') and the 'past' participle for the present passive tense ('I am seen'). Some grammarians prefer the neutral terms first and second.

Notes continued:

talked; a strong verb alters the spelling of the present to form the past and the participle: *see, saw, seen; swim, swam, swum*).

21. The Present-Stem System: Three Tenses

In all four conjugations, the stem of the present infinitive (the second principal part) is the source of three tenses: the present, the imperfect, and the future. The present tense is formed from the present stem + the personal endings; the imperfect and the future tenses are formed from the present stem + a tense-making suffix + the personal endings.

22. Present Indicative Active: First Conjugation

To form the present indicative active of a first conjugation verb, from the present infinitive (the second principal part) remove the ending *-re*; then to this—the present stem—add the active personal endings: *-ō, -s, -t; -mus, -tis, -nt*. These endings each signal three things at once: the person, the number, and the voice.

laudō, laudāre, laudāvī, laudātus 'praise'

present infinitive: **laudāre**

present stem: **laudā-**

active personal endings: **-ō, -s, -t; -mus, -tis, -nt**

first-person singular: **laudā- + -ō = laudō**

second-person singular: **laudā- + -s = laudās**

third-person singular: **laudā- + -t = laudat**

first-person plural: **laudā- + -mus = laudāmus**

second-person plural: **laudā- + -tis = laudātis**

third-person plural: **laudā- + -nt = laudent**

The paradigm for these forms is as follows:

	SINGULAR	PLURAL
1	laudō ('I praise')	laudāmus ('we praise')
2	laudās ('you praise')	laudātis ('you praise')
3	laudat ('he/she/it praises')	laudent ('they praise')

- Notes:*
1. The *-ā-* of the stem is always dropped before the *-ō* ending of the first-person singular.
 2. The endings *-t* and *-nt* always cause the *-ā-* of the stem to shorten.
 3. Present simple translations alone have been given; present progressive translations, of course, are just as proper: 'I am praising, you are praising,' etc.
 4. Since English relies on pronouns rather than personal endings, right from the start the student is advised to look upon the translation of verb-forms as a matter of analysis—the breaking up of the forms into their significant parts.

23. Word Order

Word order in Latin is not so closely tied to the basic meaning of a sentence as it is in English. For the most part, the inflection, or changing form, of Latin verbs and nouns constitutes the grammatical structure, whereas in English the word order contributes greatly to the grammatical structure. The form 'dog' gives no hint as to its possible use as a subject or an object; only in the word order of a sentence will the function of 'dog' be revealed: 'man bites dog'—object; 'dog bites man'—subject. These short sentences make clear the mutual relationships of their components: a noun beginning a sentence is construed as its subject; this noun is followed by the verb of the sentence; if there is an object in the sentence, it follows the verb: subject, verb, object. To change this order is to risk being misunderstood.

But in Latin, because the inflected forms carry with them information as to their function in the sentence, word order is often more a matter of emphasis and style: subject, verb, and object may occur in any order. There are some clear limitations: e.g., prepositions precede their cases; attributive adjectives are kept near their substantives.

In general, the beginning student is cautioned not to expect English word order in a Latin sentence; instead, an exact analysis of the inflectional endings should be made to uncover the basic meaning of a Latin sentence. With more experience, the student will learn to detect the subtle ancillary meanings which word order is capable of lending to Latin.

24. Coordination (Compound Sentences)

As in English, Latin sentences may be linked together to form compound sentences by the use of coordinating conjunctions; in English these include *and*, *but*, *for*, *nor*, and *or*. The use of a coordinating conjunction does not cause a sentence to lose its independent status: the sentences are merely joined; one does not become subordinate to the other.

Populus Deum laudat, *nam* bonus est.
'The people praise God, *for* He is good.'

25. Accusative as Direct Object

The accusative case may be used to express the direct object of a verb.

Populus Deum laudat.
'The people praise *God*.'

26. Dative as Indirect Object

The dative case may be used to express the indirect object of a verb of giving, telling, or showing.

Magister puerō praemium dat.
'The teacher is giving a reward *to the boy*.'
'The teacher is giving *the boy* a reward.'
[dō, dare, dedī, datus 'give']

27. Ablative of Separation

After verbs of freeing, separating, or depriving, an ablative of separation may occur, with or without a preposition (*ab* or *ex*).

Dominus populum (*ā*) malō liberat.
'The Lord frees His people *from evil*.'
[liberō, liberāre, liberāvī, liberātus 'free']

28. Compounding of Verbs: Prepositions as Prefixes

In English, prepositions are often used with simple verbs to make compound verbs. For example, the verb 'to cut' may take on more specialized meanings in combination with prepositions: cut *in*, cut *out*, cut *up*, cut *down*. Sometimes verbs have the prepositions attached to them as prefixes: to hold: to *uphold*; to run: to *outrun*; to turn: to *overturn*; to stand: to *withstand*. This far less common method of compounding in English is the normative one in Latin.

With regard to the compounding of verbs in Latin, two phenomena are to be noticed: 1) assimilated spellings of the prepositions-as-prefixes; 2) vowel shifts in the verbs.

1) The more commonly compounded prepositions and their assimilated forms are these:

ā (ab, abs): ā-, ab-, abs-, au-
 ad: a-, ac-, ad-, af-, ag-, al-, an-, ap-, ar-, as-, at-
 circum: circu-, circum-
 contrā: contrā-
 cum: co-, cō-, col-, com-, con-, cōn-, cor-
 dē: de-, dē-
 ē (ex): ē-, ef-, ex-
 in: i-, il-, im-, in-, īn-, ir-
 inter: intel-, inter-
 ob: o-, ob-, oc-, of-, op-, [obs >] os-
 per: pel-, per-
 post: post-
 prae: prae-, prē-
 prō: pro-, prō-
 sub: su-, sub-, suc-, suf-, sug-, sum-, sup-, sur-, [subs >] sus-
 super: super-
 trāns: trā-, trāns-

Note: Inseparable prefixes (those which are not also used as prepositions) include **re-**, **dis-**, and **sē-**.

2) When compounded, verbs may shift their internal vowels. For example, **sacrō**, **sacrāre**, **sacrāvī**, **sacrātus** 'make holy, consecrate' compounded with **cum** becomes **cōnsecrō**, **cōnsecrāre**, **cōnsecrāvī**,

cōnsecrātus. (Note: Since **-cr-** does not make for position in prose, **cōnsecrō** is pronounced **cōnsecrō**.)

The frequency of compound verbs constitutes a distinctive feature of ecclesiastical Latin. Often the compound is merely a strengthened form of the simple verb, and the difference in meaning is negligible. As a case in point, **sacrō** and **cōnsecrō** differ very little in meaning.

29. Parsing

The parsing of a sentence entails a complete analysis of its components; this includes identifying the parts of speech, and explaining in full their forms, functions, and interrelationships.

Populus Deum laudat.

'The people praise God.'

populus: nominative singular masculine, from the noun **populus**, **populī**, m. 'people'; subject of **laudat**.

Deum: accusative singular masculine, from the noun **Deus**, **Deī**, m. 'God'; direct object of **laudat**.

laudat: third-person singular, present indicative active, from the verb **laudō**, **laudāre**, **laudāvī**, **laudātus** 'praise'; agrees in number with the subject, **populus**; third person because it makes a statement about the subject; present indicative because it states a fact in present time; active voice because the action passes from the subject [to the object].

Since the mastery of Latin is a matter of analysis, a student's translation of a sentence must be the product of analysis, not of guesswork.

Vocabulary

ambulō, **ambulāre**, **ambulāvī**,
ambulātus walk, take a
walk; 'live'

cantō, **cantāre**, **cantāvī**, **cantātus** sing, chant

dō, **dare**, **dedī**, **datus** give

dōnō, **dōnāre**, **dōnāvī**, **dōnātus**
give, grant; forgive

laudō, **laudāre**, **laudāvī**,
laudātus praise

collaudō, **collaudāre**, **collaudāvī**, **collaudātus** praise
exceedingly; praise
together

liberō, **liberāre**, **liberāvī**,
liberātus free

operō, operāre, operāvī,
operātus work
orō, orāre, orāvī, orātus pray
adorō, adorāre, adorāvī, adō-
rātus worship, adore
exorō, exorāre, exorāvī,
exorātus beseech
rēgnō, rēgnāre, rēgnāvī, rēg-
nātus rule, reign
sacrō, sacrāre, sacrāvī, sacrātus
make holy, consecrate
cōsecrō, cōsecrāre, cōn-
secrāvī, cōsecrātus make
holy, consecrate
servō, servāre, servāvī, ser-
vātus keep, preserve
cōservō, cōservāre, cōn-
servāvī, cōservātus keep,
preserve
observō, observāre, obser-
vāvī, observātus watch,
observe
vocō, vocāre, vocāvī, vocātus
call, invite
ēvocō, ēvocāre, ēvocāvī,
ēvocātus call forth

invocō, invocāre, invocāvī,
invocātus call upon,
invoke
stēlla, stēllae, f. star
via, viae, f. way, road, street
famulus, famulī, m. servant
documentum, documentī, n.
example
prīncipium, prīncipiī, n.
beginning
benedictus, -a, -um blessed,
blest
divīnus, -a, -um divine
iustus, -a, -um righteous, just
sāctus, -a, -um hallowed, holy
subst.: saint
enim (postpos. coord. conj.)
for, indeed
meritō (adv.) rightly,
deservedly
numquam (adv.) never
nunc (adv.) now
quoque (intensifying adv.) too,
also
semper (adv.) always

Vocabulary Notes

Ambulō means 'to walk,' but metaphorically it may mean 'to live,' as in the expression, 'to walk in the way of the Lord.' **Ambulō**, like most first conjugation verbs, has the pattern -ō, -āre, -āvī, -ātus.

Dō and **dōnō** basically mean 'give'; occasionally, **dōnō** means 'forgive.' Both take a direct and an indirect object: give something to someone. **Dō**, although a first conjugation verb, does not have principal parts which conform to the predominant pattern; note especially the short -a- in **dare**.

Collaudō is compounded of **com-** and **laudō**; **com-**, which here assimilates to **col-**, may either intensify the basic meaning ('completely') or add the notion 'jointly, together.'

Rēgnō is a denominative verb formed from **rēgnum** (Unit 3). De-

nominative verbs are most often derived from nouns and adjectives, and given the form of a first conjugation verb. Other such verbs—in this unit alone—are **dōnō**, **laudō**, **liberō**, **operō**, **orō**, **sacrō**, **servō**, and **vocō**.

Documentum 'example' is formed from the root of the verb **doceō** 'teach' (Unit 19) and the suffix **-mentum** 'instrument.'

Enim 'for' is weaker than **nam** (Unit 2); it is postpositive, i.e., it occurs toward the beginning of its clause, but never first. In contrast, **meritō** 'rightly, deservedly'—though an adverb—tends to stand at the beginning of its clause or phrase.

Quoque 'too, also' immediately follows the word it emphasizes.

Derivatives:	LATIN	ENGLISH
	ambulō	amble, ambulance, perambulator
	cantō	cant, chant, cantata
	dō	data
	dōnō	donation
	laudō	laud, laudatory
	liberō	liberate, deliver
	operō	operate
	orō	orison, orator, oratorio
	exōrō	inexorable
	rēgnō	regnant
	cōnsecrō	consecration
	cōnservō	conservation
	observō	observation
	vocō	vocation, vouch
	ēvocō	evocation
	invocō	invocation
	stēlla	Stella, stellar, constellation
	via	via, viaduct, viaticum
	famulus	famulus
	documentum	document
	prīncipium	principle
	benedictus	Benedict
	sānctus	sanctuary, saint, sanction
	nunc	quidnunc, nunc dimittis
	semper	sempiternal, semper paratus

Drills

- I. Present indicative active: first conjugation. Translate; change to the singular or plural.

a. ambulāmus	f. rēgnat
b. cantās	g. cōservās
c. dōnant	h. invocāmus
d. laudat	i. operant
e. adōrātis	j. collaudātis

- II. Direct and indirect objects.

- Discipulī populō exemplum dant.
- Vir puerō librum dat.
- Petrus praemium servō dat.
- Aurum rēgīnae damus.
- Magistrō dōnum dōnātis.

Exercises

1. Sāctus, Sāctus, Sāctus Dominus Deus Sabaōth.
2. Apostolōs Christus vocat.
3. In Missā populus Deī Dominum laudat.
4. Malīs virīs dōna nōn damus.
5. In viā Domini ambulāmus.
6. Meritō Dominum collaudāmus; sāctus enim et bonus est.
7. Episcopus quoque prō ecclēsiā Deum invocat.
8. Dominus populum ā malō semper liberat.
9. In nostrīs animīs Chrīstus semper rēgnat.
10. Discipulī cum apostolīs operant.
11. Psalmum cōram Dominō cantāmus.
12. Ōrāmus prō mundi vītā.
13. Minister ad cēnam Domini populum vocat.
14. Stēllam in caelō famulus laudat.
15. Verba impiōrum numquam jūstī observāmus.
16. Meritō enim Chrīstum, filium Deī, collaudās.
17. Clārum Mariāe documentum est populō.
18. Nunc benedictī sabbatum cōsecrant.
19. Ex agrīs Petrus puerōs ēvocat.

- 20. Ecclēsiae dōnāmus et prō populō operāmus.
- 21. Tū ('you') es Chrīstus filius Benedictī? Mk. xiv, 61.

- II.
- 1. We pray to God.
 - 2. God gives life to the world.
 - 3. Good men always praise the Lord.
 - 4. Our bishop consecrates the water and the wine.
 - 5. God rules in heaven, the pope on earth.
 - 6. In the beginning was the Word. Jn. i, 1.
 - 7. The people rightly praise the Lord of Life.

Unit 6

30. Present Indicative Active: Second Conjugation

To form the present indicative active of a second conjugation verb, from the present infinitive (the second principal part) remove the ending **-re**; then add the active personal endings.

moneō, monēre, monuī, monitus 'warn, advise'

present infinitive: **monēre**

present stem: **monē-**

	SINGULAR	PLURAL
1	moneō ('I warn')	monēmus ('we warn')
2	monēs ('you warn')	monētis ('you warn')
3	monet ('he/she/it warns')	monent ('they warn')

- Notes:*
1. The stem vowel **-ē-** shortens before another vowel (**-ō**) in the first-person singular (see Section 1.a, Note 5).
 2. The stem vowel shortens before the endings **-t** and **-nt**.

31. Present Indicative Active: Third Conjugation

There are two kinds of third conjugation verbs: the **'-ō'** type (e.g., **dūcō, dūcere** . . .) and the **'-iō'** type (e.g., **capīō, capere** . . .).

a. '-ō' Type To form the present indicative active of an **'-ō'** type verb of the third conjugation, remove the ending **-re** from the present infinitive and alter the stem vowel to **-i-** (but **-u-** for the third-person plural); then add the active personal endings.

dūcō, dūcere, dūxī, ductus 'lead'

present infinitive: **dūcere**

present stem: **dūce-** > **dūci-**, **dūcu-**

	SINGULAR	PLURAL
1	dūcō ('I lead')	dūcimus ('we lead')
2	dūcis ('you lead')	dūcitis ('you lead')
3	dūcit ('he/she/it leads')	dūcunt ('they lead')

Notes: 1. The stem vowel is dropped in the first-person singular.

2. The stem vowel **-e-** is weakened to **-i-** in all other forms except the third-person plural, where it weakens to **-u-**.

b. '-iō' Type To form the present indicative active of an **'-iō'** type verb of the third conjugation, remove the ending **-re** from the present infinitive and alter the stem vowel to **-i-** (but **-iu-** for the third-person plural); then add the active personal endings.

capīō, capere, cēpī, captus 'take, receive'

present infinitive: **capere**

present stem: **cape-** > **capi-**, **capiu-**

	SINGULAR	PLURAL
1	capīō ('I take')	capimus ('we take')
2	capis ('you take')	capitis ('you take')
3	capit ('he/she/it takes')	capiunt ('they take')

32. Present Indicative Active: Fourth Conjugation

To form the present indicative active of a fourth conjugation verb, remove the ending **-re** from the present infinitive; then add the active personal endings. The third-person plural adds **-u-** to the stem before the ending (causing the stem vowel to shorten).

audiō, audire, audīvī, audītus 'hear'

present infinitive: **audire**

present stem: **audī-** (**audiu-**)

	SINGULAR	PLURAL
1	audiō ('I hear')	audīmus ('we hear')
2	audīs ('you hear')	audītis ('you hear')
3	audit ('he/she/it hears')	audiunt ('they hear')

- Notes:* 1. The stem vowel shortens before another vowel in the first singular and the third plural.
 2. The stem vowel shortens before the ending -t.

33. Direct Questions (1)

A direct statement may be converted into a direct question by attaching the enclitic particle **-ne** to the first word. But more often, context alone determines when a statement is to be construed as a question.

Vocatne Petrus discipulum?

'Is Peter calling the disciple?'

Angeli in caelīs Deum collaudant?

'Do the angels in heaven together praise God?'

These are sentence questions; far more frequently, a question is introduced by an interrogative word, such as the adverbs **ubi** 'where?' and **quārē** 'for what reason? why?'

Quārē Dominum nōn laudant?

'Why do they not praise the Lord?'

34. Ablative of Means

The ablative case of an inanimate noun may be used to express the means by which the action of a sentence is accomplished. Occasionally, the Latin of the Vulgate uses the preposition **in** with this construction.

Dominum psalmīs laudāmus.

'We praise the Lord *with* (by means of) psalms.'

Iūstī in gladiō rēgnant?

'Do righteous men rule *by* (by means of) the sword?'

35. Ablative of Manner

The ablative case of an abstract noun may be used to express the manner or style in which the action of a sentence is carried out. The preposition **cum** is always used if the noun is not modified by an adjective; the preposition may be omitted if the noun is modified.

Dominum cum gaudiō laudāmus.

'We praise the Lord *with joy* (joyfully).'

Dominum magnō (cum) gaudiō laudāmus.

'With great joy we praise the Lord.'

- Notes:** 1. The ablative of manner may often be translated with an English adverb in *-ly* (since *-ly* means 'in a specified manner').
2. When both the preposition and an adjective are used with the ablative of manner, the adjective often begins the phrase: **magnō cum gaudiō**.

Vocabulary

dō:

**reddō, reddere, reddidī, red-
ditus** give back, render
**trādō, trādere, trādidī, trādi-
tus** give over, hand down,
betray
fugō, fugāre, fugāvī, fugātus
put to flight, chase away
dēleō, dēlere, dēlēvī, dēlētus
destroy, wipe out
habeō, habēre, habuī, habitus
have, hold; consider
**misceō, miscēre, miscuī,
mixtus** mix, mingle
**moneō, monēre, monuī,
monitus** warn, advise; teach
agō, agere, ēgī, āctus do, drive,
conduct

grātiās agere give thanks (to),
thank (+ *dat.*)

bibō, bibere, bibī, bibitus drink
crēdō, crēdere, crēdidī, crēditus
believe (in), trust (in)

dūcō, dūcere, dūxī, ductus lead
**ēdūcō, ēdūcere, ēdūxī, educ-
tus** lead out

**indūcō, indūcere, indūxī,
inductus** lead into, bring
into

**perdūcō, perdūcere, perdūxī,
perductus** lead through,
bring to

**sēdūcō, sēdūcere, sēdūxī,
sēductus** deceive

jungō, jungere, jūnxī, jūctus
join, unite

**conjungō, conjungere, con-
jūnxī, conjūctus** join,
unite
capiō, capere, cēpī, captus
take, receive; understand
**accipiō, accipere, accēpī, ac-
ceptus** take, get, receive
**recipiō, recipere, recēpī, re-
ceptus** take back, regain
faciō, facere, fēcī, factus do,
make
**afficiō, afficere, affēcī, affec-
tus** affect
**dēficiō, dēficere, dēfēcī, dē-
fectus** fail, waste, vanish
**efficiō, efficere, effēcī, effec-
tus** make, effect
**audiō, audire, audīvī (audiī),
auditus** hear
**exaudiō, exaudire, exaudīvī
(exaudiī), exauditus** hear
(favorably)
veniō, venīre, vēnī, ventus
come
**adveniō, advenīre, advēnī,
adventus** come, arrive

**conveniō, convenīre, con-
venī, conventus** come
together; be fitting
**inveniō, invenīre, invēnī, in-
ventus** come upon, find
Hebraeus, Hebraei, m. Hebrew
nātus, nātī, m. son, child
domus, domī, f. home, house
exemplum, exemplī, n.
example
templum, templī, n. temple,
church
Aegyptius, -a, -um Egyptian
Christiānus, -a, -um Christian
ēlēctus, -a, -um chosen, elect
adhūc (*adv.*) so far, till now,
still
aut (*coord. conj.*) or
aut . . . aut either . . . or
-ne (*enclitic interrog. particle*)
used in sentence questions
quārē (*interrog. adv.*) for what
reason? why?

Vocabulary Notes

Reddō and **trādō** (< **trāns** + **dō**) are compounds of **dō** 'give.' **Reddō** has the inseparable prefix **re(d)-** ('back, again'); see Section 28.1, Note. Although **dō** is a first conjugation verb, many of its compounds are of the third conjugation.

Habeō has both a physical meaning, 'have, hold,' and a mental one, 'hold [in mind]: consider.' Compare 'we hold these truths . . .'

Moneō may take a personal accusative and an infinitive: **monet puerum operāre** 'he advises the boy to work.'

Note that **agere** means 'do, drive, conduct,' but that **grātiās agere** is an idiom meaning 'give thanks (to), thank'; the person thanked is put into the dative case.

Crēdō may take a dative (**crēdō puerō** 'I trust [in] the boy') or **in** + accusative (**crēdimus in Deum** 'we believe in God').

Dūcō 'lead' is one of many verbs which easily form compounds. **Sēdūcō** uses the inseparable prefix **sē-** 'apart from, astray'; hence, it means 'lead astray, deceive.'

Capiō has a physical meaning, 'take, receive,' and a mental, 'understand,' as in the English, 'if you take my meaning.'

Besides an accusative as direct object, **faciō** may take an accusative + infinitive, meaning 'to make or cause someone to do something': **facit puerum operāre** 'he makes (causes) the boy (to) work.'

Nātus 'son, child' is a noun derived from the verb **nāscor** 'to be born' (Unit 20).

Note that **domus** is a second declension *feminine* noun.

Christiānus 'Christian' is an adjective compounded of the base of the noun **Christus** + the adjectival suffix **-iānus**, **-a**, **-um** 'pertaining to, belonging to.'

Derivatives:	LATIN	ENGLISH
	reddō	render, rent
	trādō	tradition, traitor, extradite
	fugō	fugue
	dēleō	dele, delete
	habeō	habit, habeas corpus, able
	misceō	promiscuous, miscegenation, miscellany
	moneō	admonition, monitor
	agō	agent, actor, action, act
	bibō	bib, bibber, imbibe, beer
	crēdō	credo, creed, credit
	dūcō	Il Duce, duke, duct, ductile, aqueduct, educe, induce, induction
	jungō	join, joint, junction, conjoin, conjoint, conjunction
	capiō	cop, capture, caption, accept, recipe, recipient, receipt, reception
	faciō	fact, factor, affectation, deficit, defect, effective
	audiō	audio, audition, auditorium
	veniō	venue, venture, venireman, advent, convenient, convent, invent
	Hebraeus	Hebraic

Derivatives:	LATIN	ENGLISH
	nātus	innate, neonate, native, nation
	domus	dome, domestic
	exemplum	exemplum, exemplary
	Christiānus	cretin
	ēlēctus	elite

Drills

I. Present indicative active: second, third, and fourth conjugations. Translate; change the number.

- | | |
|------------|-------------|
| a. reddis | f. capiunt |
| b. dēlētis | g. facis |
| c. habēmus | h. audīmus |
| d. agit | i. advenīs |
| e. crēdō | j. ēdūcitis |

II. Direct questions.

- Puerum vocās?
- Ambulatne ad ecclēsiā?
- Hymnum cantant? Hymnum cantant.
- Ad Jūdeā advenit?
- Verbum Deī servātis?

Exercises

1. Prō Hebraeīs Dominus Aegyptiōs fugat.
2. Deō grātiās semper agimus.
3. Aeternīs praeceptīs Dominus populum monet.
4. Mariā nātum in templō invenit.
5. Episcopus populum in ecclēsiā indūcit.
6. Petrus cum discipulīs ad domum advenit.
7. Cum gaudiō vīnum bibimus vītae?
8. Quārē apostolus Christum malīs trādit?
9. Famulus malus puerum aurō sēdūcit.
10. In glōriā Christus populum conjungit.
11. Praeceptīs pāpa ecclēsiā dūcit.
12. Nunc minister cum aquā vīnum miscet.

13. Populus Deī in ecclēsiā convenit et Missam agit noster episcopus.
14. Aut psalmō aut sacrificiō glōriam collaudāmus Domini.
15. Semper crēdunt ēlēctī in Deum?
16. Magnō gaudiō Chrīstiānī doctrinās Chrīstī audimus.
17. Sacrificiō Filii Deus peccāta dēlet populī.
18. Sine Chrīstō dēficimus; populum enim servat.
19. Adhūc aurum ab impiīs capiunt? Impiī piōs exemplō bonō nōn afficiunt.
20. Beātī et audiunt et cōservant verba Domini.
21. Dūcitne servus meus trāns agrum ad domum puerum?
22. In Chrīstō habēmus pium exemplum.
23. Cum Chrīstō mala numquam facimus (agimus).
24. Deum habēmus bonum et sānctum.
25. Vinum minister magistrō dat?
26. Chrīstus gaudiō populum afficit.
27. Prīncipium Evangelii puer capit?
28. In domum indūcit ancilla tuum nātum.
29. Vinum nōn habent. Jn. ii, 3.
30. Venit hōra, et nunc est. Jn. v, 25.

- II.
1. Is the wicked apostle betraying Christ?
 2. Do we Christians have hatred of sin?
 3. Our minister is making a sacrifice in behalf of the people.
 4. Is Christ coming with glory?
 5. We give thanks to the Lord, for he puts to flight the wicked.
 6. Is the servant giving back the gold to the master?

Unit 7

36. Present Indicative Passive: All Four Conjugations

Any transitive verb may occur in the passive voice. It forms its present indicative passive by adding to the present stem the passive personal endings. These endings signal the person, the number, and the voice.

PASSIVE PERSONAL ENDINGS

	SINGULAR	PLURAL
1	-or (-r)	-mur
2	-ris, -re	-mini
3	-tur	-ntur

- Notes:*
1. The alternate first-person singular ending (-r) is not used in the present indicative.
 2. In the second-person singular, both -ris and -re are found.

FIRST CONJUGATION:

laudō, laudāre, laudāvī, laudātus 'praise'

present infinitive: **laudāre**

present stem: **laudā-**

	SINGULAR	PLURAL
1	laudor ('I am praised')	laudāmur ('we are praised')
2	laudāris, laudāre ('you are praised')	laudāmini ('you are praised')
3	laudātur ('he/she/it is praised')	laudantur ('they are praised')

- Notes:**
1. The stem vowel drops before the ending **-or**.
 2. One form of the second-person singular is identical in spelling with the present infinitive; context will reveal which is intended.
 3. The stem vowel shortens before the ending **-ntur**.
 4. Present progressive translations are equally appropriate: 'I am being praised, you are being praised,' etc.

SECOND CONJUGATION:

monēō, monēre, monuī, monitus 'warn, advise'

present infinitive: **monēre**

present stem: **monē-**

	SINGULAR	PLURAL
1	moneor ('I am warned')	monēmur ('we are warned')
2	monēris, monēre ('you are warned')	monēmini ('you are warned')
3	monētur ('he/she/it is warned')	monentur ('they are warned')

- Notes:**
1. The stem vowel in the first singular shortens before another vowel.
 2. The stem vowel shortens before the ending **-ntur**.

THIRD CONJUGATION, '-ō' TYPE:

dūcō, dūcere, dūxī, ductus 'lead'

present infinitive: **dūcere**

present stem: **dūce-** > **dūci-**, **dūcu-**

	SINGULAR	PLURAL
1	dūcor ('I am led')	dūcimur ('we are led')
2	dūceris, dūcere ('you are led')	dūcimini ('you are led')
3	dūcitur ('he/she/it is led')	dūcuntur ('they are led')

Note: The stem vowel is dropped before the ending **-or**.

THIRD CONJUGATION, '-iō' TYPE:

capīō, capere, cēpī, captus 'take, receive'present infinitive: **capere**present stem: **cape-** > **capi-**, **capiu-**

	SINGULAR	PLURAL
1	capior ('I am taken')	capimur ('we are taken')
2	caperis, capere ('you are taken')	capimini ('you are taken')
3	capitur ('he/she/it is taken')	capiuntur ('they are taken')

Note: In *all* third conjugation verbs, both second singular forms retain the original stem vowel {-e-}.

FOURTH CONJUGATION:

audiō, audire, audivī, auditus 'hear'present infinitive: **audire**present stem: **audi-** (**audiu-**)

	SINGULAR	PLURAL
1	audior ('I am heard')	audimur ('we are heard')
2	audiris, audire ('you are heard')	audimini ('you are heard')
3	auditur ('he/she/it is heard')	audiuntur ('they are heard')

Note: The stem vowel in the first singular shortens before another vowel.

37. Ablative of Personal Agency

The ablative case may be used with a personal noun to express the doer or agent of a verb in the passive voice. The preposition **ā** (**ab, abs**) is always used in this construction.

Nostra peccāta ā Chrīstō dēlentur.

'Our sins are destroyed *by Christ*.'

38. Ablative with Certain Adjectives

The adjectives **dignus**, -a, -um 'worthy (of),' **indignus**, -a, -um 'unworthy (of),' and **plēnus**, -a, -um 'full (of)' govern the ablative case.

Puer est praemiō dignus (indignus).

'The boy is worthy (not worthy) of a reward.'

Terra est glōriā Deī plēna.

'The earth is full of the glory of God.'

Note: Distinguish between the use of the preposition *of* to link these special adjectives with their ablatives and its use in general to translate the genitive case.

Vocabulary

celebrō, celebrāre, celebrāvī, celebrātus celebrate
concelebrō, concelebrāre, concelebrāvī, concelebrātus celebrate together

firmō, firmāre, firmāvī, firmātus strengthen, make steady

affirmō, affirmāre, affirmāvī, affirmātus prove, assert

cōfirmō, cōfirmāre, cōfirmāvī, cōfirmātus strengthen, uphold

sānō, sārāre, sārāvī, sārātus heal

dīcō, dīcere, dīxī, dictus say, tell *pass. also:* be called

benedīcō, benedicere, benedīxī, benedictus speak well (of), bless

maledīcō, maledicere, maledīxī, maledictus speak evil (of), curse

anima, animae, f. (*dat./abl. pl., animābus*) soul, life

laetitia, laetitiae, f. gladness, joy

lītūrgia, lītūrgiae, f. (divine) service, liturgy

miserīcordia, miserīcordiae, f. mercy, kindness, pity

turba, turbae, f. crowd, multitude

victōria, victōriae, f. victory

diāconus, diāconī, m. deacon

respōnsum, respōnsī, n. answer, response

vōtum, vōtī, n. vow, prayer

cārus, -a, -um (+ *dat.*) dear, beloved

dignus, -a, -um (+ *abl.*) worthy (of)

indignus, -a, -um (+ *abl.*) unworthy (of)

firmus, -a, -um steadfast, firm

īnfirrus, -a, -um weak, sick

maestus, -a, -um sad
Nazarēnus, -a, -um
 of Nazareth, Nazarene,
 Nazorean
plēnus, -a, -um (+ *abl.*)
 full (of)
primus, -a, -um first
 in **primis** at first, in the first
 place
ūniversus, -a, -um all, the
 whole

ūnus, -a, -um one; a, an
ūnā (*adv.*) together
ā (*ab, abs*) (*prep.* + *abl.*) by
 (the agency of)
bene (*adv.*) well
Jēsūs, **Jēsū**, **Jēsū**, **Jēsūm**, **Jēsū**,
 m. (*voc.*, **Jēsū**) Jesus, Joshua
male (*adv.*) badly, poorly
male habere be sick
propter (*prep.* + *acc.*) on ac-
 count of, because of

Vocabulary Notes

Firmō 'strengthen, make steady' is the denominative verb formed from the adjective **firmus** 'steadfast, firm.'

Dicō 'say, tell' takes either a dative of indirect object or *ad* + accusative: **dicō populō** 'I tell the people,' **dicō ad populum** 'I say to the people.' When it means 'tell' in the sense of 'give an order (to),' **dicō** takes a dative + infinitive: **dicīt puerō operāre** 'he tells the boy to work.' In the passive voice, **dicō** may mean 'be called'; as such, it is the equivalent of a copulative verb and takes a predicate nominative: **Petrus dicitur pāpa** 'Peter is called pope.' [Likewise, **efficiō** (Unit 6) in the passive may function as a copulative: **Petrus efficitur pāpa** 'Peter is made (becomes) pope.'] The compounds **benedicō** and **maledicō** may take either a dative or an accusative: **benedicit puerō/puerum** 'he blesses the boy.'

Anima has a dative/ablative plural in **-ābus**, to prevent its being confused with the dative/ablative plural of **animus** (Unit 4)—**animis**. Any first declension noun whose base is identical with that of a second declension noun may use this alternate ending.

Laetitia means 'gladness, joy' as an outward expression of emotion. Cf. **gaudium** (Unit 3).

Liturgia, derived from the Greek, literally means 'work of the people.'

Diāconus 'deacon' is taken from the Greek for servant.

Cārus 'dear, beloved' may have its meaning supplemented by a dative: **cārus erat Mariae** 'he was dear to Mary.'

Besides its use with an ablative, **dignus** (or **indignus**) may occasionally be used with a genitive (in imitation of the Greek idiom).

An infinitive may also be used with these adjectives: **dignus est invocāre Deum** 'he is worthy to call upon God.'

Plēnus 'full of' takes an ablative, but sometimes a genitive: **plēna est grātiā/gratiae** 'she is full of grace.'

Ūniversus 'all, the whole' is the adjective from which the noun **ūniversum** (Unit 3) is derived.

Ūnus 'one' is sometimes the virtual equivalent of the indefinite article 'a, an.'

Unit 7 adds a new meaning to **ā** (**ab, abs**): 'by (the agency of).' Cf. **ā** (**ab, abs**) in Unit 1.

Bene 'well' is the adverb derived from the adjective **bonus** (Unit 4).

The declension of **Jēsūs** is unique; its forms must be specially memorized.

Male 'badly, poorly,' the adverb from **malus** (Unit 4), when used with forms of **habeō**, yields the idiom 'to be sick.'

Derivatives:	LATIN	ENGLISH
	cōfirmō	confirmation
	sānō	sane, sanatorium
	dīcō	indict, indite, dictum, diction, dictionary
	benedicō	benediction
	maledicō	malediction
	anima	animate, animation
	laetitia	Letitia
	misericordia	misericord
	turba	turbid, disturb, turbo-jet, turbulent
	diāconus	diaconate, deacon
	vōtum	vote, votary, votive
	dīgnus	deign, dignity
	indīgnus	indignity
	plēnus	plenary, plenty
	prīmus	prime
	ūnus	union, unity

Drills

1. Present indicative passive. Translate; change the number and retranslate.

- | | | |
|-------------|-------------|----------------|
| a. audīris | e. monētur | i. trādiminī |
| b. capitur | f. dēlēminī | j. inveniuntur |
| c. jungor | g. fugāmur | k. exaudimur |
| d. dūcuntur | h. ēdūcere | l. laudor |

II. Translate, change the voice and retranslate.

- | | | |
|---------------|-------------|----------------|
| a. laudat | e. vocās | i. perdūcuntur |
| b. dōnāmur | f. habentur | j. capiō |
| c. liberāminī | g. miscētur | k. recipitur |
| d. servant | h. dūcitis | l. invenīs |

Exercises

- I.
 1. Plēnī sunt caelī et terra glōriā tuā.
 2. Jēsūs Nazarēnus dīcitur Chrīstus.
 3. Puerō praemium ā magistrō datur.
 4. Jēsūs turbam sānat; multī enim male habent.
 5. Hodiē Missa ā cārō episcopō celebrātur.
 6. Dignī sumus misericordiā Dei?
 7. Puer infirmus vōtīs Petri sānātur.
 8. Ūniversa Jūdaea ad domum advenit, et ā Jēsū peccāta dōnantur.
 9. Minister bene ōrat, et prīmum respōnsum ā populō dīcitur.
 10. In primīs infirmōs et maestōs sānat Jēsūs.
 11. Līturgiā Deus ā populō laudātur.
 12. Propter Chrīstī victōriam apostolī erant plēnī laetitiā; et adhūc cum gaudiō populus Dominō semper benedīcit.
 13. Animābus jūstōrum semper benedīcimus?
 14. Ūnā cum populō diāconus dignus ad Deum ōrat.
 15. Cārus Jēsū apostolus Mariām in cēnāculum indūcit.
 16. Et dignī et indīgnī ā Deō cōservantur.
 17. Ūna ancilla ad Jēsūm in domō venit, et benedīcitur.
 18. Magnā laetitiā psalmī ā discipulīs cantantur.
 19. Propter Filium Dei nostra nātūra ā peccātō liberātur.
 20. In nostrīs animīs Dominus rēgnat; nam dēlet nostra vitia et culpās.
 21. Ā familiā puer Jēsūs cum magistrīs in templō invenitur.
 22. Liber ā primō diāconō recipitur.

23. In prīmīs famulus in domum dūcitur; ibi dīcunt famulō aquam capere.
24. Et tū ('you') cum hōc ('this') Nazarēnō, Jēsū, erās.
Mk. xiv, 67.
25. Crēdō in ūnum Deum.
26. Līturgia Verbī nunc agitur?

- II.
1. The good people are being led into the church by the new deacon; there the canticles of the Lord are joyfully sung.
 2. Today the eternal victory of Christ is being well celebrated by his people.
 3. The many gifts of the assembly are being received by the beloved minister.
 4. The Lord of power and justice is rightly praised by all nature.
 5. The man is not sad, but full of joy, for the sick in Judea are being healed by the blessed apostles.

Unit 8

39. Imperfect Indicative Active: All Four Conjugations

The imperfect is the past progressive tense. To form the imperfect indicative active of any verb, first construct the imperfect base: remove the ending **-re** from the present infinitive to isolate the present stem, lengthen the stem vowel, if it is short, and add the tense-making suffix **-bā-**. Then add the active personal endings (the first-person singular always uses the alternate ending **-m**, not **-ō**). Third conjugation verbs of the **'iō'** type and fourth conjugation verbs alter the present stem to end in **-iē-**.

FIRST CONJUGATION:

laudō, laudāre, laudāvī, laudātus 'praise'

present stem: **laudā-**

imperfect base: **laudā-** + **-bā-** = **laudābā-**

	SINGULAR	PLURAL
1	laudābam ('I was praising')	laudābāmus ('we were praising')
2	laudābās ('you were praising')	laudābātis ('you were praising')
3	laudābat ('he/she/it was praising')	laudābant ('they were praising')

- Notes:*
1. Since the progressive aspect also includes habitual or repeated action, these forms may thus be translated: 'I used to praise, I kept on praising.'
 2. The endings **-m**, **-t**, and **-nt** shorten the vowel of the tense-making suffix. This is the case in the imperfect active forms of all other conjugations.

SECOND CONJUGATION:**monēō, monēre, monuī, monitus** 'warn, advise'present stem: **monē-**imperfect base: **monē- + -bā- = monēbā-**

	SINGULAR	PLURAL
1	monēbam ('I was warning')	monēbāmus ('we were warning')
2	monēbās ('you were warning')	monēbātis ('you were warning')
3	monēbat ('he/she/it was warning')	monēbant ('they were warning')

THIRD CONJUGATION, '-ō' TYPE:**dūcō, dūcere, dūxī, ductus** 'lead'present stem: **dūce- > dūcē-**imperfect base: **dūcē- + -bā- = dūcēbā-**

	SINGULAR	PLURAL
1	dūcēbam ('I was leading')	dūcēbāmus ('we were leading')
2	dūcēbās ('you were leading')	dūcēbātis ('you were leading')
3	dūcēbat ('he/she/it was leading')	dūcēbant ('they were leading')

THIRD CONJUGATION, '-iō' TYPE:**capīō, capere, cēpī, captus** 'take, receive'present stem: **cape- > capiē-**imperfect base: **capiē- + -bā- = capiēbā-**

	SINGULAR	PLURAL
1	capiēbam ('I was taking')	capiēbāmus ('we were taking')
2	capiēbās ('you were taking')	capiēbātis ('you were taking')
3	capiēbat ('he/she/it was taking')	capiēbant ('they were taking')

FOURTH CONJUGATION:

audiō, audire, audīvī, audītus 'hear'present stem: **audī-** > **audiē-**imperfect base: **audiē-** + **-bā-** = **audiēbā-**

	SINGULAR	PLURAL
1	audiēbam ('I was hearing')	audiēbāmus ('we were hearing')
2	audiēbās ('you were hearing')	audiēbātis ('you were hearing')
3	audiēbat ('he/she/it was hearing')	audiēbant ('they were hearing')

ren

40. Imperfect Indicative Passive: All Four Conjugations

To form the imperfect indicative passive of any verb, first construct the imperfect base as detailed in Section 39; then add the passive personal endings (the first-person singular uses the alternate ending **-r**, not **-or**).

FIRST CONJUGATION:

laudō, laudāre, laudāvī, laudātusimperfect base: **laudābā-**

	SINGULAR	PLURAL
1	laudābar ('I was being praised')	laudābāmur ('we were being praised')
2	laudābāris, laudābāre ('you were being praised')	laudābāminī ('you were being praised')
3	laudābātur ('he/she/it was being praised')	laudābantur ('they were being praised')

Note: The endings **-r** and **-ntur** shorten the vowel of the tense-making suffix. This is the case in the imperfect passive forms of all other conjugations.

SECOND CONJUGATION:

moneō, monēre, monuī, monitus 'warn, advise'imperfect base: **monēbā-**

	SINGULAR	PLURAL
1	monēbar ('I was being warned')	monēbāmur ('we were being warned')
2	monēbāris, monēbāre ('you were being warned')	monēbāminī ('you were being warned')
3	monēbātur ('he/she/it was being warned')	monēbantur ('they were being warned')

THIRD CONJUGATION, '-ō' TYPE:

dūcō, dūcere, dūxī, ductus 'lead'
imperfect base: **dūcēbā-**

	SINGULAR	PLURAL
1	dūcēbar ('I was being led')	dūcēbāmur ('we were being led')
2	dūcēbāris, dūcēbāre ('you were being led')	dūcēbāminī ('you were being led')
3	dūcēbātur ('he/she/it was being led')	dūcēbantur ('they were being led')

THIRD CONJUGATION, '-iō' TYPE:

capiō, capere, cēpī, captus 'take, receive'
imperfect base: **capiēbā-**

	SINGULAR	PLURAL
1	capiēbar ('I was being taken')	capiēbāmur ('we were being taken')
2	capiēbāris, capiēbāre ('you were being taken')	capiēbāminī ('you were being taken')
3	capiēbātur ('he/she/it was being taken')	capiēbantur ('they were being taken')

FOURTH CONJUGATION:

audiō, audire, audīvī, auditus 'hear'
imperfect base: **audiēbā-**

	SINGULAR	PLURAL
1	audiēbar ('I was being heard')	audiēbāmur ('we were being heard')
2	audiēbāris, audiēbāre ('you were being heard')	audiēbāminī ('you were being heard')
3	audiēbātur ('he/she/it was being heard')	audiēbantur ('they were being heard')

41. Subordination (Complex Sentences)

A typical complex sentence contains two clauses: one independent and one dependent. Dependent, or subordinate, clauses are of three kinds: adverbial, adjectival, and substantive. An adverbial dependent clause is a sentence which has lost its independence by the addition of a certain kind of subordinating conjunction. In English, these include *after*, *although*, *because*, *if*, *since*, *when*, and *while*. The purpose of such subordinate clauses is to indicate a circumstance which sets the idea of the independent clause in a clearer light.

1. It rained. The picnic was postponed.
2. It rained and the picnic was postponed.
3. Because it rained, the picnic was postponed.

The first example gives two independent clauses; the second links them to make a compound sentence (see Section 24). In both, the listener is left to sort out the relationship. But the third example, by subordinating the first clause to the second, clearly establishes their cause-and-effect relationship; in it, one clause is reduced to a dependent clause exerting the force of an adverb.

In Latin, such adverbial clauses include temporal, concessive, conditional, and causal clauses.

42. Causal Clauses

A causal clause is an adverbial dependent clause which gives a reason for the action of the independent clause. It may be introduced by any of these subordinating conjunctions: *quia*, *quod*, *quoniam* 'because.'

Dominum laudāmus, quia (quod, quoniam) sāctus est.
'We praise the Lord, *because* He is holy.'

43. Indirect Statements (1): Object Clauses

An indirect statement functions grammatically as a noun; in English it is commonly introduced by the subordinating conjunction *that*. Such a substantive clause may occasionally be used as a subject, but far more often is used as an object.

An indirect statement in the form of an object clause in Latin oc-

curs after a verb of saying, knowing, or thinking, it is introduced by a subordinating conjunction, **quod, quia, quoniam** 'that,' and may employ the indicative mood. It is the norm in both languages to make any logical adjustment in tense and personal reference.

DIRECT STATEMENT: **Christiānus sum.**

'I am a Christian.'

INDIRECT STATEMENT: **Dicēbat Petrō quia (quod, quoniam) Christiānus erat.**

'He used to tell Peter *that* he was a Christian.'

Notes: 1. Although **quia, quod,** and **quoniam** mean both 'because' and 'that,' context will reveal whether their clause is adverbial (a causal clause) or substantive (an object clause).

2. **Dicō,** as a verb of saying (or telling) takes an indirect object (**Petrō**) and a direct object (**quia Christiānus erat**). See Section 26.

3. In imitation of Greek, an 'anticipatory' accusative may be found: **dixit Jēsūm quoniam erat filius Deī** 'he said Jesus that he was the son of God' = **dixit quoniam Jēsūs erat filius Deī** 'he said that Jesus was the son of God.'

4. A primary tense in the direct statement may be retained after a secondary main verb: **dixit quod est Christiānus** 'he said that he *was* a Christian.'

44. Ellipsis

In both English and Latin a word or words needed to complete a grammatical construction may be omitted when they can be understood from the preceding clauses. This common feature of language is called *ellipsis*: she sings as well as Amy [sings]; Dan is taller than [I am tall]; I went for a walk, but Meg didn't [go for a walk].

Bonī Deum laudant, sed malī nōn.

'Good men praise God, but evil men do not.'

[sed {coord. conj.} 'but, yet']

Vocabulary

-pleō, -plēre, -plēvī, -plētus fill, complete	mīrus, -a, -um wonderful
adimpleō, adimplēre, adimplēvī, adimplētus fulfill	mundus, -a, -um pure, clean
compleō, complēre, complēvī, complētus fulfill, accomplish	immundus, -a, -um impure, unclean
implēo, implēre, implēvī, implētus fill, accomplish	sacrōsānctus, -a, -um most holy, venerable
repleō, replēre, replēvī, replētus fill, complete	salūtifēr, -a, -um salutary, saving
regō, regere, rēxī, rēctus rule, guide, govern	supernus, -a, -um heavenly, celestial
corrigō, corrigere, corrēxī, corrēctus correct	terrēnus, -a, -um earthly
dirigō, dirigere, dīrēxī, dīrēctus direct	etiam (<i>intensifying adv.</i>) also; even
ērigō, ērigere, ērēxī, ērēctus raise up, erect	iterum (<i>adv.</i>) again
incēsum, incēnsī, n. incense	jam (<i>adv.</i>) already, now; soon
meritum, meritī, n. merit	per (<i>prep. + acc.</i>) through
silentium, silentiī, n. silence	post (<i>prep. + acc.</i>) after, behind
angelicus, -a, -um angelic	quandō (<i>interrog. adv.</i>) when?
contrītus, -a, -um contrite	quia (<i>subord. conj.</i>) that; because
cūnctus, -a, -um all	quod (<i>subord. conj.</i>) that; because
glōriōsus, -a, -um glorious	quoniam (<i>subord. conj.</i>) that; because
grātus, -a, -um (+ <i>dat.</i>) pleasing, agreeable	sed (<i>coord. conj.</i>) but, yet
	tunc (<i>adv.</i>) then, at that time

Vocabulary Notes

The verb **-pleō** 'fill, complete' occurs only in compound form.

Dīrigō has the inseparable prefix **dis-** (**dī-**) 'apart, away.'

Meritum is a noun from which the adverb **meritō** (Unit 5) has been taken.

Angelicus 'angelic' is formed from the base of the noun **angelus** + the adjectival suffix **-icus, -a, -um** 'pertaining to.'

The adjective **glōriōsus** is compounded of the base of the noun **glōria** (Unit 1) + the adjectival suffix **-ōsus, -a, -um** 'full of.'

Distinguish between the homonyms **mundus**, -a, -um 'pure, clean' and **mundus**, **mundī**, m. 'world' (Unit 4).

Sacrōsāctus 'most holy, venerable' in its elements means 'consecrated with a religious ceremony.'

The adjective **supernus** 'heavenly, celestial' is derived from the preposition **super** 'above' (Unit 1).

The adjective **terrēnus** 'earthly' is made from **terra** (Unit 1) and the adjectival suffix **-ēnus**, -a, -um 'pertaining to.'

Jam tends to mean 'already' with any past tense, 'now' with the present, and 'soon' with a future.

Per (prep. + acc.), just as in English, may mean 'through' in four different senses: time, space, agency, and instrumentality: **per hōram** 'through an hour,' **per agrum** 'through the field,' **per Christum** 'through Christ,' **per potentiam** 'through his power.'

Quod, **quia**, and **quoniam** mean 'that' or 'because'; occasionally, **eō quod** 'because' occurs.

Derivatives:	LATIN	ENGLISH
	-pleō	complete, complementary, replete, implement
	regō	regent, rector, incorrigible, corrigenda, dirigible
	grātus	grateful, ingrate
	mīrus	mirage, miracle, mirror
	sacrōsāctus	sacrosanct
	supernus	supernal
	terrēnus	terrain
	iterum	iterate
	per	perfect, percolator, perforation

Drills

I. Imperfect indicative. Translate; change the voice and re-translate.

- | | | |
|-----------------|--------------|------------------|
| a. cantābātur | e. dēlēbar | i. perdūcēbāris |
| b. dabāminī | f. monēbāmur | j. inveniēbāminī |
| c. laudābāre | g. agēbāre | k. sālābātur |
| d. liberābantur | h. dūcēbātur | l. cōnfirībātur |

II. Imperfect indicative. Translate; change the number and re-translate.

- | | | |
|------------------|------------------|---------------|
| a. dōnābat | e. vocābās | i. inveniēbat |
| b. laudābāminī | f. observābāmur | j. firmābās |
| c. adōrābātūr | g. miscēbāris | k. sānābāminī |
| d. efficiēbantur | h. recipiēbantur | l. celebrābam |

Exercises

- I. 1. Potentiā Deī puer ērigēbātūr (ērigitur).
2. Ā turbā angelicā caelōrum Deus laudābātūr.
3. Per Christi potentiā populus ab apostolis sānābantur.
4. Domus maestō silentiō implēbātūr, quoniam puer erat mortuus.
5. Apostoli gaudiō replēbantur, quia verbum Domini adimplēbātūr.
6. Quandō puer ā magistrō corrigēbātūr? —Nōn hodiē.
7. Hebraei glōriōsum Dominum psalmis et incēnsō laudābant, quod mīra etiam prō populō complēbantur.
8. Diāconus dicit quod Dominus vōta contritōrum exaudit.
9. Contritō animō Deō grātiās agēbāmus, sed malī nōn.
10. Cūctī discipuli post Jēsū in domum jam veniēbant.
11. Laetitia est et in supernis et in terrēnis, quia Dominus est bonus et magnus.
12. Puerī jam inveniēbant quod in librō mīrō sunt et hymnī et cantica.
13. Malus minister mundum sacrificium nōn faciēbat.
14. Nostrī ministrī dicunt quoniam Christus erat et est et erit Dominus ūniversae nātūrae.
15. Iterum salūtiferis praeceptis Christi monēbāmur (monēmur).
16. Apostolus audiēbat quod Jēsūs erat (est) vivus, sed nōn crēdebat.
17. Semper dicēbātis quia multī in Jūdaeā erant discipuli Christi.
18. Tunc discipuli cum Jēsū per agrōs ambulābant.
19. Per merita Jēsū sānābāmur et efficiēbāmur firmī.
20. Beātī sumus, quia Deō est filius pius in aeternum.
21. Hodiē verba antiquōrum cōram Jūdaeis adimplentur.
22. Per sacrōsanctum sacramentum efficiēbāmur Dominō grāti.

23. Magna turba ad domum conveniēbat, quod audiēbant quia ibi erat Jēsūs Nazarēnus.
24. Tunc Petrus turbae benedicēbat, et dicēbat dē misericordiā Domini nostri Jēsū Chrīstī.
25. Sed venit hōra, et nunc est. Jn. iv, 23.

II.

1. They say that Peter was the first pope.
2. You also used to praise God with psalms and canticles.
3. We were always being strengthened by God's grace.
4. There is hatred of sin but mercy for the contrite.
5. Your true and living words are being heard through the world by all the people.

Unit 9

45. *Future Indicative Active: First and Second Conjugations*

The future indicative active for verbs of the first and second conjugations is compounded of the present stem + the tense-making suffix **-bi-** + the active personal endings.

FIRST CONJUGATION:

laudō, laudāre, laudāvī, laudātus 'praise'

present stem: **laudā-**

future base: **laudā-** + **-bi-** = **laudābi-**

	SINGULAR	PLURAL
1	laudābō ('I will praise')	laudābimus ('we will praise')
2	laudābis ('you will praise')	laudābitis ('you will praise')
3	laudābit ('he/she/it will praise')	laudābunt ('they will praise')

Note: The **-i-** of the suffix is absorbed in the first singular and changed to **-u-** in the third plural.

SECOND CONJUGATION:

monēō, monēre, monuī, monitus 'warn, advise'

present stem: **monē-**

future base: **monē-** + **-bi-** = **monēbi-**

	SINGULAR	PLURAL
1	monēbō ('I will warn')	monēbimus ('we will warn')
2	monēbis ('you will warn')	monēbitis ('you will warn')
3	monēbit ('he/she/it will warn')	monēbunt ('they will warn')

Note: The **-i-** of the suffix is absorbed in the first singular and changed to **-u-** in the third plural.

46. Future Indicative Passive: First and Second Conjugations

The future indicative passive for verbs of the first and second conjugations is compounded of the present stem + the tense-making suffix **-bi-** + the passive personal endings.

FIRST CONJUGATION:

laudō, laudāre, laudāvī, laudātus 'praise'

future base: **laudābi-**

	SINGULAR	PLURAL
1	laudābor ('I will be praised')	laudābimur ('we will be praised')
2	laudāberis, laudābere ('you will be praised')	laudābimini ('you will be praised')
3	laudābitur ('he/she/it will be praised')	laudābuntur ('they will be praised')

Note: The **-i-** of the suffix is absorbed in the first singular, changed to **-e-** in the second singular, and changed to **-u-** in the third plural. Cf. **erō** and **erunt**.

SECOND CONJUGATION:

moneō, monēre, monuī, monitus 'warn, advise'

future base: **monēbi-**

	SINGULAR	PLURAL
1	monēbor ('I will be warned')	monēbimur ('we will be warned')
2	monēberis, monēbere ('you will be warned')	monēbimini ('you will be warned')
3	monēbitur ('he/she/it will be warned')	monēbuntur ('they will be warned')

Note: The **-i-** of the suffix is absorbed in the first singular, changed to **-e-** in the second singular, and changed to **-u-** in the third plural.

47. *Future Indicative Active:* *Third and Fourth Conjugations*

The future indicative base in the third and fourth conjugations ends in **-ē-**, lengthened from **-e-** of the present stem of the **'-ō'** type in the third conjugation, or added to the present stem in the fourth conjugation. The **'-iō'** type of the third conjugation has **-iē-**. The future indicative active of these conjugations is formed by adding the active personal endings to the future base.

THIRD CONJUGATION, **'-ō'** TYPE:

dūcō, dūcere, dūxī, ductus 'lead'

present stem: **dūce-**

future base: **dūcē-**

	SINGULAR	PLURAL
1	dūcam ('I will lead')	dūcēmus ('we will lead')
2	dūcēs ('you will lead')	dūcētis ('you will lead')
3	dūcet ('he/she/it will lead')	dūcent ('they will lead')

Notes: 1. Short **-a-** appears as the tense sign in the first singular before the alternate ending **-m**.

2. Long **-e-** shortens before **-t** and **-nt**, as usual.

THIRD CONJUGATION, **'-iō'** TYPE:

capiō, capere, cēpī, captus 'take, receive'

present stem: **cape-**

future base: **capiē-**

	SINGULAR	PLURAL
1	capiam ('I will take')	capiēmus ('we will take')
2	capiēs ('you will take')	capiētis ('you will take')
3	capiet ('he/she/it will take')	capient ('they will take')

- Notes: 1. Short **-a-** appears as the tense sign in the first singular before the alternate ending **-m**.
 2. Long **-e-** shortens before **-t** and **-nt**, as usual.

FOURTH CONJUGATION:

audiō, audīre, audīvī, audītus 'hear'

present stem: **audi-**

future base: **audiē-**

	SINGULAR	PLURAL
1	audiam ('I will hear')	audiēmus ('we will hear')
2	audiēs ('you will hear')	audiētis ('you will hear')
3	audiet ('he/she/it will hear')	audient ('they will hear')

- Notes: 1. Short **-a-** appears as the tense sign in the first singular before the alternate ending **-m**.
 2. Long **-e-** shortens before **-t** and **-nt**, as usual.

48. Future Indicative Passive: Third and Fourth Conjugations

The future indicative passive for verbs of the third and fourth conjugations is formed by adding the passive personal endings to the future base.

	SINGULAR	PLURAL
1	dūcar ('I will be led')	dūcēmur ('we will be led')
2	dūcēris, dūcere ('you will be led')	dūcēminī ('you will be led')
3	dūcētur ('he/she/it will be led')	dūcentur ('they will be led')
1	capiar ('I will be taken')	capiēmur ('we will be taken')
2	capiēris, capiēre ('you will be taken')	capiēminī ('you will be taken')
3	capiētur ('he/she/it will be taken')	capiēntur ('they will be taken')

	SINGULAR	PLURAL
1	audiar ('I will be heard')	audiēmur ('we will be heard')
2	audiēris, audiēre ('you will be heard')	audiēmini ('you will be heard')
3	audiētur ('he/she/it will be heard')	audientur ('they will be heard')

Note: Again, -a- appears as the tense sign in the first-person singular.

49. Infinitive as Subject

Since an infinitive is a verbal noun (see Section 2of.2), it may be used as the subject of a sentence. A predicate adjective modifying a subject infinitive has a nominative singular neuter ending.

Bonum est invocāre Deum.

'To call upon God is good.'

'It is good to call upon God.'

Note: In the second translation, the use of the expletive *it* allows the subject to be delayed.

50. Ablative of Respect (Specification)

The ablative of respect, or specification, indicates a specific category in terms of which a judgment is made.

Servus Domini est animō beātus.

'The servant of the Lord is happy *in (respect to) spirit*.'

Vocabulary

adjuvō, adjuvāre, adjuvī, adjūtus help

fōrmō, fōrmāre, fōrmāvī, fōrmātus train, guide; fashion, form

intrō, intrāre, intrāvī, intrātus enter

satiō, satiāre, satiāvī, satiātus nourish, satisfy

sēparō, sēparāre, sēparāvī,
sēparātus separate
habēō:
perhibeō, perhibēre, per-
hibuī, perhibitus hold out,
 produce, afford
videō, vidēre, vidī, vīsus see;
 realize
sciō, scīre, scīvī, scītus know
causa, causae, f. purpose,
 reason
causā (*improper prep. +*
gen.) for the sake of
cēreus, cērei, m. candle
socius, socii, m. companion,
 ally
mandātum, mandātī, n. order,
 commandment
testimōnium, testimōnii, n.
 witness, testimony
vestigium, vestigiī, n. footstep

tēctum, tēctī, n. roof, house
apostolicus, -a, -um apostolic
altus, -a, -um high, deep
catholicus, -a, -um universal,
 catholic
vester, vestra, vestrum your,
 yours (*pl.*)
autem (*postpos. coord. conj.*)
 but, and
certē (*adv.*) surely, certainly;
 at least
diligenter (*adv.*) diligently
inter (*prep. + acc.*) between,
 among
saepe (*adv.*) often
statim (*adv.*) immediately,
 at once
sub (*prep.*: 1. + *acc.*; 2. + *abl.*)
 1. (to a place) under 2. (in or
 at a place) under
vērē (*adv.*) truly

Vocabulary Notes

The primitive verb from which **adjuvō** is formed—**juvō**, which also means 'help'—is not formally presented in this text.

Intrō 'enter' may take an accusative, with or without a preposition (**in** or **ad**): **intrat (in/ad) domum** 'he enters the house.'

It is hardly surprising that **videō** has both a physical and a mental meaning: 'see; realize.' Cf. 'do you see that?'

The ablative of **causa** 'purpose, reason' may be used as an improper preposition—**causā** 'for the sake of'—taking either a preceding genitive or an accompanying ablative of a possessive adjective: **Petri causā** 'for the sake of Peter,' **meā causā** 'for my sake.'

Altus indicates distance up or down; hence, 'high, deep.'

Catholicus is taken from the Greek for 'universal.'

Autem may be used to continue a narrative ('and') or to indicate a weak adversative idea ('but').

Vērē 'truly' is the adverb formed from the adjective **vērus** (Unit 4).

Derivatives:	LATIN	ENGLISH
	adjuvō	adjutant general
	fōrmō	formation
	satiō	satiate, insatiable
	videō	video, vision, visor
	sciō	science, sciolism
	cēreus	cerements
	socius	sociology, associate, society
	mandātum	mandate, mandatory
	vestigium	vestige
	tēctum	detect
	altus	alto, Terra Haute, altitude, exalted
	inter	intermittent, international
	sub	submit, submarine

Drills

- I. Future indicative: first and second conjugations. Translate; change to the present and retranslate.

a. ambulābis	e. liberābimur	i. invocābimus
b. cantābuntur	f. operābō	j. fugābunt
c. dabit	g. servābimini	k. monēbor
d. collaudābitis	h. vocābere	l. habēberis

- II. Future indicative: third and fourth conjugations. Translate; change to the present and retranslate.

a. agētur	e. capiēmur	i. regar
b. bibēmus	f. faciēs	j. maledīcentur
c. crēdent	g. veniētis	k. corrigēre
d. dūcet	h. adveniam	l. ēdūcēmini

Exercises

- I.
 1. Animō autem bonī ā malīs sēparābuntur (sēparābantur).
 2. Mandāta Deī ā vestrō populō scientur (sciuntur).
 3. Dominum nostrum semper laudābimus, quoniam ūniversum certē regit.
 4. Puerī animō maestī in agrīs diligenter operābunt?

5. Crēdimus in ūnam sānctam, catholicam et apostolicam Ecclēsiam.
6. Jēsūs sub tēctum servi intrābat, et statim puer sānābatur.
7. Petrus Mariam saepe vidēbat inter apostolī cārī sociōs.
8. Populī causā Petrus testimōnium dē Jēsū perhibēbit (perhibet, perhibēbat).
9. Vestrī sociī in mandātis Dominī ā diāconō fōrmābuntur.
10. Petrus videt quod bonum est hīc esse.
11. Scīmus quod ecclēsia dē Chrīstō Jēsū testimōnium semper dabit.
12. In viā vītāe vestigiīs Dominī semper perdūcēmur (perdūcimur, perdūcēbāmur).
13. Cēreī populō ā diāconō dabuntur (dabantur, dantur).
14. Cēna Dominī populum satiābat (satiābit, satiat).
15. Apostolus dē agnō Deī testimōnium saepe perhibēbat.
16. Virōs in agrīs adjuvābunt puerī.
17. Gaudium discipulī plēnum, quia in potentiā Deī populum fōrmat.
18. Stēllam clāram vidēbant, et statim Altum Deum laudābant.
19. Petrus autem ē domō veniet, et vidēbit vestrōs sociōs.
20. Misericordia Deī est multae laetitiae causa.
21. Nātus inter magistrōs inveniētur (invenitur, inveniēbatur).
22. Vērē beātī sunt sociī, quoniam ab altō Deō et satiantur et adjuvantur.
23. Nātum vestrum in templō vidēbāmus; ibi autem mīra dicēbat.
24. Quandō Dominus cum glōriā iterum veniet?
25. Scītis enim grātiā Dominī nostrī Jēsū Chrīstī.
II Cor. viii, 9.

II.

1. The High God will be praised by the minister and the people.
2. It is good to work in behalf of the kingdom.
3. For the sake of the good servant Jesus will enter the house and heal the child.
4. In silence we will give thanks to the Lord.
5. Through the power of Jesus we will be freed from the evil one.

Unit 10

51. The Perfect-Active System: Three Tenses

In all four conjugations, the stem of the first-person singular, perfect indicative active (i.e., the third principal part) is the source of three indicative tenses: the perfect active, the pluperfect active, and the future-perfect active. The perfect active is formed from the perfect active stem + a set of endings unique to the perfect active; the pluperfect active and the future-perfect active are formed from the perfect active stem + a tense-making suffix + the active personal endings.

52. Perfect Indicative Active: All Four Conjugations

The perfect represents two tenses: the past simple ('I did') and the present completed ('I have done'). Context will determine which translation is more appropriate. (See Section 20c.)

The perfect indicative active is formed by removing the ending *-ī* from the third principal part to determine the stem, and then adding the following set of endings:

	SINGULAR	PLURAL
1	-ī	-imus
2	-istī	-istis
3	-it	-ērunt

For example:

laudō, laudāre, laudāvī, laudātus 'praise'

perfect stem: **laudāv-**

	SINGULAR	PLURAL
1	laudāvī ('I [have] praised')	laudāvimus ('we [have] praised')

	SINGULAR	PLURAL
2	laudāvistī ('you [have] praised')	laudāvistis ('you [have] praised')
3	laudāvit ('he/she/it [has] praised')	laudāvērunt ('they [have] praised')

Note: Forms such as **laudāvistī** and **laudāvistis** may be contracted (**laudāstī**, **laudāstis**), with no difference in meaning.

sum, esse, fuī, futūrus 'be, exist'
perfect stem: **fu-**

	SINGULAR	PLURAL
1	fuī ('I was, I have been')	fuimus ('we were, have been')
2	fuistī ('you were, you have been')	fuistis ('you were, have been')
3	fuit ('he/she/it was, he/she/it has been')	fuērunt ('they were, have been')

53. *Relative Pronoun/Interrogative Adjective:* **quī, quae, quod**

As a relative pronoun, **quī, quae, quod** introduces an adjectival clause (see Section 41) which modifies the antecedent of the pronoun; it is translated by *who*, *whose*, *whom*, or *which*, depending on the case and the referent. As an interrogative adjective, it modifies a noun and asks a question; it is translated by *what* or *which*.

quī, quae, quod 'who, which; what? which?'

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	quī	quae	quod	quī	quae	quae
Gen.	cujus	cujus	cujus	quōrum	quārum	quōrum
Dat.	cui	cui	cui	quibus	quibus	quibus
Acc.	quem	quam	quod	quōs	quās	quae
Abl.	quō	quā	quō	quibus	quibus	quibus

54. Uses of the Relative Pronoun

As a relative pronoun, **quī, quae, quod** is used in adjectival clauses and as a connective between sentences.

a. Adjectival Clauses The relative pronoun, like an adjective, has gender, number, and case. It derives its gender and number from its antecedent (which may be either expressed or implied), but takes its case from its function in its own clause.

Deus, quem in psalmīs laudāmus, est bonus.

'God, Whom we praise in psalms, is good.'

Here **quem** introduces an adjectival clause modifying **Deus**. **Quem** is masculine and singular because its antecedent, **Deus**, is masculine and singular. But it is in the accusative case because in its own clause it is the direct object of **laudāmus**.

The antecedent of a relative pronoun may be left unexpressed.

Beātī, quī in viā Dominī ambulant.

'[Those] who walk in the way of the Lord are blessed.'

b. Connective Relative A relative pronoun may be used as the equivalent of a conjunction (*and* or *or*) and a demonstrative pronoun (this one, that one, or simply, he, she, or it).

Discipulī in domum veniēbant. Quī cum laetitiā Jēsūm audiēbant.

'The disciples were coming into the house. And they were gladly listening to Jesus.'

55. Use of the Interrogative Adjective

The interrogative adjective, like any other adjective, agrees with the word it modifies in gender, number, and case.

Quī minister hodiē missam celebrābat?

'Which minister was celebrating Mass today?'

Quī is masculine, singular, and nominative because **minister** is masculine, singular, and nominative.

Vocabulary

solvō, solvere, solvī, solūtus
set free; break up; pay back
absolvō, absolvere, absolvi, absolūtus set free (from),
absolve; finish
tollō, tollere, sustulī, sublātus
take away, lift up, take up
extollō, extollere, extulī, —
lift up, extol
finiō, finire, finivī (finiī), finitus end, finish
Galilaea, Galilaeae, f. Galilee
annus, annī, m. year
clērus, clērī, m. clergy
dēbitum, dēbiti, n. debt
dēsiderium, dēsideriī, n. want,
need, desire
dētrimentum, dētrimenti, n.
loss
imperium, imperiī, n. domin-
ion, empire; precept,
command
ministerium, ministeriī, n.
ministry, service
spatium, spatī, n. space
vinculum, vinculi, n. bond,
chain
excelsus, -a, -um high, lofty,
exalted

perpetuus, -a, -um everlasting,
perpetual
secundus, -a, -um next, second
ūnigenitus, -a, -um only begot-
ten, only
allēlūjā (*Hebrew: interjection*)
alleluia (*cry of joy and*
praise)
ante (*prep. + acc.*) before
ecce (*interjection*) look! here!
elēison (*Greek: imperative*)
have mercy!
hōsānnā (*Hebrew: interjec-*
tion) hosanna (*cry of praise*)
Kyrie (*Greek: vocative*)
O Lord!
perenniter (*adv.*) constantly,
perennially
postea (*adv.*) afterward,
later on
quī, quae, quod (1. *interrog.*
adj.; 2. *rel. pron.*) 1. which?
what? 2. who, which, that
secundum (*prep. + acc.*)
according to
subitō (*adv.*) suddenly

Vocabulary Notes

Clērus 'clergy' is taken from the Greek meaning 'inheritance'; the only inheritance of the Levites was the Lord.

Ministerium 'ministry, service' is an abstract noun formed from **minister** (Unit 2) and the abstract-noun-making suffix **-ium, -iī**.

Secundus literally means 'following'; hence, 'next, second.' From this adjective the preposition **secundum** 'according to' has been derived.

Ante 'before' has both a temporal and a spatial meaning: **ante annum** 'a year before'; **ante domum** 'before (in front of) the home.'

When used in nominal sentences, **ecce** means 'here is': **ecce ancilla Domini** 'here is the servant of the Lord.'

Eleison, despite its long penult, retains its Greek accentuation: **eléison**.

Quī, quae, quod has a more general meaning when suffixed by **-cumque**: **quicumque, quaecumque, quodcumque** 'whichever, whoever, whatever.' When used with the preposition **cum** 'with' the ablative precedes and coalesces with it: **quōcum** 'with whom,' **quibuscum** 'with whom.' The relative may precede other prepositions, e.g., **quem propter** 'on account of which/whom.' A connective relative even precedes a subordinating conjunction: **Quī quoniam . . .** 'And because they . . .'

Derivatives:	LATIN	ENGLISH
	solvō	solve, solution
	absolvō	absolution
	finiō	finite, infinitive, definition
	annus	annals, annual
	clērus	cleric, clerical, clerk
	dēbitum	debit, debt
	dētrimentum	detriment
	imperium	empire, imperial
	vinculum	vinculum (<i>math term</i>)
	excelsus	excelsior
	ante	antebellum, anticipate
	quī	qui vive, quorum, qua, sine qua non
	subitō	subito (<i>musical term</i>)

Drills

- I. Give the principal parts of **sum**; **adōrō**; **compleō**; **regō**; **accipiō**; **veniō**. Fully conjugate the perfect active indicative of each.
- II. Translate; change imperfect to perfect or perfect to imperfect and retranslate.

a. cantāvistis	c. vocābātis	e. faciēbam
b. laudābāmus	d. habuērunt	f. dūxistī

g. invēnit	i. s̄nāvī	k. replēvimus
h. crēdēbās	j. dīcēbat	l. vidēbant

Exercises

- I.
- Glōria in excelsis Deō.
 - Minister et servī ōrāvērunt: Kyrie, eléison!
 - Dominus, quī est bonus, dēsideria populī semper scīvit.
 - Servus, quem scīs, ministrō et aquam et vīnum dedit.
 - Verba Chrīstī, quae audīmus, apostolī trādiderunt.
 - Quī discipulī in Galilaeā scivērunt quod Jēsūs Nazarēnus erat filius ūnigenitus Deī?
 - Secundum tua verba perenniter operāvimus et ōrāvimus.
 - Cui servō nōn cārus fuit dominus?
 - Per ūnigenitum Filium Deus dēbita nostrōrum peccātorum solvit.
 - Agnus Deī, quī tollit peccāta mundi, ā populō semper laudātur.
 - Hodiē Dominus Deus Filium ūnigenitum super cūctōs in caelō et in terrā extulit. Allēlūjā!
 - Per Deī perpetuam misericordiam vincula peccātī tolluntur et solvuntur.
 - Quī discipulī vītā in Galilaeā finīvērunt?
 - Posteā Chrīstiānī dētrīmentō Petrī afficiēbantur.
 - Benedictus, quī venit ad cēnam Domini. Hōsānnā in excelsis!
 - Subitō puer imperium Domini vidit. Quī Deō grātiās ēgit.
 - Clērus ministeriō populī saepe adjuvātur.
 - Prīmus discipulus Petrum scīvit, sed secundus nōn.
 - Infirmit in domum intrāvērunt. Quī ā Jēsū s̄nābantur.
 - Per spatium multōrum annōrum apostolī Jēsū Chrīstī in Galilaeā vidēbantur. Quī enim in Jēsū vērē crēdidērunt.
 - Per potentiam Domini Petrus populum peccātis absolvit.
 - Mariā nātum ante magistrōs vidit (videt).
 - Viri, quibuscum Jēsūs trāns agrōs ambulābat, fuērunt discipulī.
 - Et iterum intrāvit Capharnaum. Mk. ii, 1.
 - Sciō quia Messiās venit—quī dicitur Chrīstus. Jn. iv, 25.
- II.
- Which life is good and blessed?
 - The boy whom we saw is the child of the servant.

3. What servants of the Lord are without blame?
4. Here is the Lamb of God, who takes away the sin of the world. Jn. 1, 29.
5. The disciple who helped the people ended his ministry in Judea.

Unit 11

56. Pluperfect Indicative Active: All Four Conjugations

The pluperfect is the past completed tense, translated in English with the auxiliary 'had.' To form the pluperfect indicative active of any verb, first construct the pluperfect base: remove the ending -ī from the third principal part to isolate the perfect-active stem, add the tense-making suffix -erā-, and add the active personal endings.

For example:

laudō, laudāre, laudāvī, laudātus 'praise'

perfect stem: **laudāv-**

pluperfect base: **laudāv- + -erā- = laudāverā-**

	SINGULAR	PLURAL
1	laudāveram ('I had praised')	laudāverāmus ('we had praised')
2	laudāverās ('you had praised')	laudāverātis ('you had praised')
3	laudāverat ('he/she/it had praised')	laudāverant ('they had praised')

57. Future-Perfect Indicative Active: All Four Conjugations

The future-perfect is the future completed tense, translated in English with the auxiliaries 'will have.' It is compounded of the perfect-active stem + the tense-making suffix -eri- + the active personal endings.

For example:

capiō, capere, cēpī, captus 'take, receive'

perfect stem: **cēp-**

future-perfect base: **cēp- + -eri- = cēperi-**

	SINGULAR	PLURAL
1	cēperō ('I will have taken')	cēperimus ('we will have taken')
2	cēperis ('you will have taken')	cēperitis ('you will have taken')
3	cēperit ('he/she/it will have taken')	cēperint ('they will have taken')

Note: The **-i-** of the suffix is dropped before the ending **-ō**.

58. Ablative of Cause

The ablative case (with or without a preposition) may be used to express the cause of an action or state.

Beātī sumus (ē) victōriā Domini.

'We are happy *because of the* victory of the Lord.'

59. Direct Quotations

The exact words of a speaker may be quoted directly. In the traditional Vulgate Bible, quotation marks are not used; capitalization alone is used to indicate the beginning of a quotation.

a. No Change The speaker's words are quoted with no change.

Puer dixit, Mea familia est hīc.

'The boy said, "My family is here."'

b. No change, but introduced by quia or quoniam The speaker's words are quoted with no change, but may be introduced by an untranslated sign-word, **quia** or **quoniam**.

Puer dixit, Quia (Quoniam) mea familia est hīc.

'The boy said, "My family is here."'

Note: Following contemporary practices, the Nova Vulgata uses quotation marks and has eliminated the use of **quia** or **quoniam** to introduce direct quotations.

Vocabulary

- clīnō, -clīnāre, -clīnāvī, -clīnātus** bend
inclīnō, inclīnāre, inclīnāvī, inclīnātus bow, lean forward
reclīnō, reclīnāre, reclīnāvī, reclīnātus lean back, recline
exsultō, exsultāre, exsultāvī, exsultātus rejoice, exult
glōrificō, glōrificāre, glōrificāvī, glōrificātus glorify
conglōrificō, conglōrificāre, conglōrificāvī, conglōrificātus glorify (exceedingly)
gregō, gregāre, gregāvī, gregātus gather, assemble
aggregō, aggregāre, aggregāvī, aggregātus add to; join with
congregō, congregāre, congregāvī, congregātus gather together, assemble
sēgregō, sēgregāre, sēgregāvī, sēgregātus separate
parō, parāre, parāvī, parātus provide, prepare
praeparō, praeparāre, praeparāvī, praeparātus prepare
resultō, resultāre, resultāvī, resultātus resound, rebound
sānctificō, sānctificāre, sānctificāvī, sānctificātus make holy, sanctify
aperiō, aperīre, aperuī, apertus open; explain
Adam, Adae, m. Adam
aula, aulae, f. hall, church
columna, columnae, f. pillar, column
creātūra, creātūrae, f. creation, creature
flamma, flammae, f. flame
hostia, hostiae, f. sacrificial offering, host
innocentia, innocentiae, f. innocence
Pascha, Paschae, f. Passover, Pesach, Pasch; Easter
prophēta, prophētae, m. prophet
scriptūra, scriptūrae, f. writing, scripture
cibus, cibī, m. food
Paulus, Paulī, m. Paul
dolōrōsus, -a, -um sorrowful
laetus, -a, -um joyful
parvus, -a, -um little, small
parvulus, -a, -um little, small
tertius, -a, -um third
apud (*prep.* + *acc.*) in the presence of, among, at the house of
hinc (*adv.*) from here
ob (*prep.* + *acc.*) because of

Vocabulary Notes

The verb **-clīnō** 'bend' is used only in compounds. When used without a direct object, **reclīnō** occurs in the passive (equivalent to the Greek middle): **reclīnābantur** 'they were reclining.'

Exsultō and **resultō** are frequentative verbs derived from the primitive verb **saliō** 'leap.' For **exsultō** 'rejoice,' compare the expression, 'jump for joy.'

When **faciō** 'do, make' (Unit 6) is compounded with a noun or an adjective, it changes from the third conjugation to the first: **glōria** + **faciō** = **glōrificō** [**glōrificāre**, etc.] 'make glorious, glorify.' The same observation may be made about **sānctificō**.

Gregō is a denominative verb derived from the noun **grex** (Unit 18) meaning 'flock.'

The Hebrew nouns **Adam** and **Pascha** are declined as first declension nouns. **Adam**, in form, may be either nominative or accusative.

Creātūra literally means the 'act of or the result of the act of creating'; hence, 'creation, creature.' **Scriptūra** uses the same noun-making suffix (-ūra).

Prophēta is taken from the Greek meaning 'one who speaks forth.'

Laetus is the adjective from which the noun **laetitia** (Unit 7) is formed.

There is little or no difference in meaning between **parvus** and **parvulus**; they are often used substantively to mean 'little one,' hence 'child.'

Derivatives:	LATIN	ENGLISH
	inclinō	incline, inclination
	exsultō	exultation
	aggregō	aggregate
	congregō	congregate, congregation
	sēgregō	segregation
	aperiō	aperture
	aula	aulic
	cibus	ciborium
	dolōrōsus	dolorous, doloroso (<i>musical term</i>)
	tertius	tertiary

Drills

I. Pluperfect and future-perfect active. Translate, change the number and retranslate.

- | | | |
|----------------|----------------|----------------|
| a. ambulāverat | c. dōnāverimus | e. dēlēverit |
| b. dederāmus | d. laudāverint | f. miscuerātis |

- | | | |
|------------|-------------------|---------------|
| g. ēgerant | j. affirmāveritis | m. dirēxerat |
| h. dūxerō | k. adimplēverās | n. scīverāmus |
| i. dīxeris | l. rēxerit | o. solveram |

II. Pluperfect and future-perfect active. Translate.

- | | |
|--------------------------|--------------------------|
| a. he had finished | f. I will have said |
| b. we will have absolved | g. you (pl.) had taken |
| c. they had had | h. they will have healed |
| d. you will have seen | i. she had celebrated |
| e. I had warned | j. he will have known |

Exercises

- I.
1. Quoniam Hebraei columnam flammae viderunt, etiam hodie Pascham observant.
 2. Tunc caeli ante Jesum aperiēbantur.
 3. Merito universa creatura innocentiam Agni laudaverit (laudabit).
 4. Aula laetitiae populi resultaverat.
 5. Jam Jesus populo intrare in templum dixerat.
 6. Cuncti apostoli in cenaculo congregaverant, et ibi Deum perenniter glorificabant.
 7. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Jn. i, 1.
 8. Ob Adae culpam primam habemus Christum Dominum.
 9. Nam Christus mortuos a vivis separaverit.
 10. Pascha dolorosi efficiuntur laeti.
 11. In Iudaea apostolus viam Domini praeparaverat.
 12. Qui semper et diligenter operaverint pro Domino, aeternum praemium habebunt in regno caelorum.
 13. Parvuli, qui ad Jesum in Petri domo venerant, benedicebantur.
 14. Sed ante annum Paulus Petrum in Galilaea viderat.
 15. Parvus servus, qui cibum paraverat, scivit cunctos qui vocabantur.
 16. Paulus, magister in Iudaea clarus, scripturas bene sciverat.
 17. Populus, qui in aula congregaverit, victoriam Christi exultabit.
 18. Discipuli congregaverunt in cenaculo, et Petrus dixit, Quia hodie est magnum festum Domini.

19. Paulus autem ad populum dixit, Indignus sum esse etiam servus Domini nostri Iesu Christi.
20. Minister enim et servi se (*refl.*) inclinaverint et ad Deum Dominum creaturae oraverint.
21. Qui propheta sanctis scripturis populum monuerat?
22. Hinc minister hostiam consecravit (consecrabit).
23. Dixerat diaconus, Quoniam Paulus, cui erat potentia Dei, non fuerat unus primorum apostolorum.
24. Secundum Scripturas beati erunt in aeternum, qui mandata Domini observaverint.
25. Hostia sanctificabitur et efficietur cibus aeternae vitae, quod nostro ministro Deus potentiam dedit.
26. Erat autem hora tertia. Mk. xv, 25.
27. Dicit ei ('to her') Iesus: "Bene dixisti: 'Non habeo virum'; quinque ('five') enim viros habuisti, et nunc, quem habes, non est tuus vir. Hoc ('this') vere dixisti." Jn. iv, 17-18.

- II.
1. Had you known the innocence of the Lamb?
 2. At the victory of the Son the multitude of angels will have rejoiced in the heavens.
 3. The third minister said to Paul, "We have heard that you are the chosen of God."
 4. Soon Paul, a contrite and sorrowful man, will have seen the power of the Lord.
 5. In heaven the servants of the Word will be joyful, because they will have known the glory of the Lord.

Unit 12

60. The Auxiliary Verb *possum* 'be able': All Six Indicative Tenses

An important auxiliary verb is **possum**, **posse**, **potuī**, — 'be able, can.' Its present, imperfect, and future tenses are formed by adding **pot-** to those tenses of **sum**. (Before a consonant, **pot-** becomes **pos-**.)

		SINGULAR	PLURAL
PRESENT TENSE:	1	possum ('I can')	possumus ('we can')
	2	potes ('you can')	potestis ('you can')
	3	potest ('he/she/it can')	possunt ('they can')
IMPERFECT TENSE:	1	poteram ('I could')	poterāmus ('we could')
	2	poterās ('you could')	poterātis ('you could')
	3	poterat ('he/she/it could')	poterant ('they could')
FUTURE TENSE:	1	poterō ('I will be able')	poterimus ('we will be able')
	2	poteris ('you will be able')	poteritis ('you will be able')
	3	poterit ('he/she/it will be able')	poterunt ('they will be able')

The perfect, pluperfect, and future-perfect tenses are formed in the regular manner from the third principal part: **potuī**, **potuistī**, etc.; **potueram**, **potuerās**, etc.; **potuerō**, **potueris**, etc.

61. Complementary Infinitive

Certain verbs ordinarily need a present infinitive—i.e., the second principal part of a verb—to complete the meaning.

Dominum laudāre possumus.

'We are able to praise the Lord.'

62. Object Infinitive

Akin to the complementary infinitive is the object infinitive, i.e., an infinitive used as the object of a transitive verb.

Pueri sciunt orāre.

'The boys know (how) to pray.'

63. The Perfect-Passive System: Three Compound Tenses

In all four conjugations, the fourth principal part—the perfect passive participle—is the source of three indicative tenses: the perfect passive, the pluperfect passive, and the future-perfect passive. These tenses are formed by using the participle with the appropriate tense of **sum**. Thus each form of these tenses is made up of two words. The participle always agrees with the subject (whether expressed or implied) in gender, number, and case. Thus only the nominative endings **-us, -a, -um; -ī, -ae, -a** are used in the formation of these three tenses.

64. Perfect Indicative Passive: All Four Conjugations

The perfect indicative passive represents two tenses: the simple past passive ('it was done') and the present completed passive ('it has been done'). Context will determine the appropriate translation.

The perfect indicative passive is formed by using the fourth principal part in combination with the present tense of **sum**.

For example:

moneō, monēre, monuī, monitus 'warn, advise'

SINGULAR

PLURAL

I **monitus, -a, -um sum** ('I was/have been warned')

monitī, -ae, -a sumus ('we were/have been warned')

	SINGULAR	PLURAL
2	monitus, -a, -um es ('you were/have been warned')	monitī, -ae, -a estis ('you were/have been warned')
3	monitus, -a, -um est ('he/she/it was/has been warned')	monitī, -ae, -a sunt ('they were/have been warned')

- Notes:** 1. The student is cautioned not to confuse the present passive and the perfect passive. Compare **moneor** 'I am warned' and **monitus sum** 'I was warned.'
2. The perfect tense—**fui, fuisti**, etc.—may be substituted for **sum, es, est**, etc., with no difference in meaning: **monitus sum** (**monitus fui**) 'I was/have been warned.'
3. Occasionally, the form of **sum** precedes the participle, with no difference in meaning: **sum monitus** = **monitus sum**.

65. Uses of the Perfect Passive Participle

The perfect passive participle is essentially an adjective; several adjectives already learned originated as perfect passive participles: e.g., **sāctus**, **beātus**, **benedictus**, **ēlēctus**, and **contrītus**.

Besides its use in the formation of the compound tenses, this participle may be used exactly like an adjective, or with an adverbial force, the equivalent of a circumstantial clause (see Section 41). Like any adjective, it may be used as a substantive.

AS AN ADJECTIVE:

Laudāmus glōrificātum Deum.

'We praise the glorified God.'

AS A SUBSTANTIVE:

Scīmus adjūtōs ā Petrō.

'We know [the ones] (having been) helped by Peter.'

AS THE EQUIVALENT OF
AN ADVERBIAL CLAUSE:

Puer, ā diāconō monitus, ecclēsiam intrāvit.

'The boy, (having been) warned by the deacon, entered the church.'

'The boy, because/ although/ if/when he had been warned by the deacon, entered the church.'

Note that after the basic translation, 'having been _____,' the student may try various translations (depending on the context) which render the participle in a finite form. A perfect participle, when translated as a clause, is given a tense prior to that of the main verb. (Occasionally, where sense demands, it may be translated with a tense contemporaneous with the main verb.)

Vocabulary

clāmō, clāmāre, clāmāvī,
clāmātus cry out, shout;
call upon

acclāmō, acclāmāre, ac-
clāmāvī, acclāmātus cry
out, exclaim

exclāmō, exclāmāre, ex-
clāmāvī, exclāmātus cry
aloud, exclaim

gubernō, gubernāre, gubernāvī,
gubernātus govern

dēbeō, dēbere, dēbuī, dēbitus
owe; ought (+ *inf.*)

valeō, valēre, valuī, — be well,
be strong; be able (+ *inf.*)

videor, vidērī, —, vīsus sum
be seen; seem (+ *inf.*)

dēsīnō, dēsīnere, dēsīī, dēsītus
(+ *inf.*) cease

mittō, mittere, mīsī, missus
send; cast; put

dīmīttō, dīmīttēre, dīmīsī,
dīmīssus send away, re-
lease; forgive; permit

permittō, permittere,
permīsī, permissus allow,
permit (+ *dat. and inf.*)

submittō, submittere,
submīsī, submissus lower;
suborn, bribe

relinquō, relinquere, reliquī,

relictus leave (behind),
abandon

regō:

surgō, surgere, surrēxī, sur-
rēctus rise up, arise

īnsurgō, īnsurgere, īnsurrēxī,
īnsurrēctus rise up

resurgō, resurgere, resurrēxī,
resurrēctus rise up again

vīvō, vīvere, vīxī, vīctus live

capīō:

concipiō, concipere, concēpī,
conceptus conceive

excipiō, excipere, excēpī, ex-
ceptus welcome

incipiō, incipere, incēpī, in-
ceptus begin (+ *inf.*)

possum, posse, potuī, —
be able, can (+ *inf.*)

collēcta, collēctae, f. collect;
collection

Ēva, Ēvae, f. Eve

mēnsa, mēnsae, f. table;
banquet

certus, -a, -um fixed, sure,
certain

maximus, -a, -um greatest,
very great

optimus, -a, -um best,
very good

āmēn (*Hebrew*: 1. *indecl. adj.*;
2. *adv.*) 1. amen, true! (*word*
of affirmation) 2. truly

antequam (*subord. conj.*)
before

atque (ac) (*coord. conj.*) and
(also), and (even)

igitur (*conj.*) therefore, then

nimis (*adv.*) too (much)

postquam (*subord. conj.*) after

quidam, quaedam, quiddam
(*indef. pron.*) a certain one,
a certain thing

quīdam, quaedam, quoddam
(*indef. adj.*) a certain

tamen (*adv.*) nevertheless

Vocabulary Notes

Dēbeō originated as a compound of **dē-** 'away from' and **habeō** 'have, hold' (Unit 6): a debtor holds what he owes away from his creditor.

Note that **videor**, the passive of **videō** (Unit 9), means 'seem' when used with an infinitive.

Surgō is compounded of **sub** + **regō** (**subrigō** > **surrigō** > **surgō**).

Incipiō means 'take upon' oneself, and so 'begin'; it takes an object infinitive.

Certus is the adjective from which the adverb **certē** (Unit 9) is formed.

The spelling **atque** is used before vowels or consonants; **ac** before consonants only. **Atque (ac)** is used sparingly, to indicate that which the listener could not anticipate from the context.

Postquam 'after' takes a perfect where formal English prefers the pluperfect tense: **postquam puerum vīdit** 'after he had seen the boy.'

The indefinite adjective (**quīdam, quaedam, quoddam**) and the indefinite pronoun (**quīdam, quaedam, quiddam**) are identical in declension save for the spelling of the neuter singular nominative/accusative. Both are formed from the relative pronoun/adjective, **quī, quae, quod** (Unit 10) by the addition of the suffix **-dam**.

Tamen 'nevertheless' seldom comes first in its clause.

Derivatives:	LATIN	ENGLISH
	clāmō	claim; acclaim; exclaim
	gubernō	gubernatorial
	dēbeō	debenture (< dēbentur)
	valeō	valor, valid, avail, prevail
	dēsīnō	desinence
	mittō	Mass, missile; permissive
	relinquō	relinquish, relic, relict

Derivatives:	LATIN	ENGLISH
	surgō	surge; insurrection; resurgence, Risorgimento
	capīō	concept, conception; except; incipient, inception
	possum	posse, possible, potent
	mēnsa	Mensa, mensal
	certus	certitude
	maximus	maximum
	optimus	optimum, Optimo cigars

Drills

- I. Complementary infinitive with possum. Translate; change the number and retranslate.
 - a. vidēre potest d. parāre potuērunt
 - b. audire poterāmus e. finīre possumus
 - c. scīre poterunt f. reclīnāre potuerant

- II. Give the principal parts of tollō, finīō, aperiō, videō, ērigō, sālō. Fully conjugate the perfect indicative passive of each.

- III. Complementary and object infinitive. Translate.
 - a. mittere dēbēmus g. regere potuistis
 - b. esse dēsiit h. invocāre dēbēbās
 - c. laudāre potuerat i. audire dēsinam
 - d. miscēre valēbās j. cantāre puerō permittēbat
 - e. intrāre valēbunt k. gregāre populō permittit
 - f. crēdere vidēminī l. scīre vidēbantur

Exercises

- I.
 1. Per Jēsū potentiam Petrus valēbat populō dēbita dīmittere.
 2. Nunc dīmittis servum tuum. Lk. ii, 29.
 3. Certē Deum laudāre nōn dēsinēmus. Nam Dominus est in aeternum. Amēn.
 4. Postquam Paulus aulam reliquit, sub tēctum discipulī vēnit.

5. Ēva Adae ā Deō data.
6. Postquam Christus Jēsūs ā mortuīs resurrēxit, vīvus in Galilaeā ā quibusdam discipulis vīsus est.
7. Petrus puerō permīsīt cibum et vīnum mittere ad familiam.
8. Antequam minister collēctam ōrāvit, in silentiō sē (*refl.*) inclināvit.
9. Dīmīssus ā Petrō, vir tamen ad Jēsūm acclāmābat.
10. Antequam apostolī ā Jēsū relictī sunt, accēpērunt potentiam peccātī.
11. Quoniam Jēsūs discipulis verba salūtifera dedit, ad Deum ōrāre cum gaudiō dēbēmus.
12. Dē populī vitā scīre poterunt, sed sciētis dē Deī glōriā.
13. Quidam discipulī, nōn nimis exceptī, Galilaeam reliquērunt.
14. Populus contrītus, ā Paulō bene monitus, incēpit secundum Jēsū praecepta vīvere.
15. In litūrgiā misericordia Dominī ā populō saepe est laudāta.
16. Dē Jēsū vitā cārus apostolus scīvit mīra scrībere.
17. Jam Ēva prīmum filiū concēperat.
18. Hodiē ante mēnsam Dominī convēnimus Christiānī.
19. Optīmū magister vīnum adhūc servāvit.
20. Ūniversum salūtifera Deī potentiā semper rēctum fuit.
21. Discipulī igitur vīsī sunt certum capere praemium.
22. Malus servus, ā bonō monitus, nimis maledīcere dominō dēsiit.
23. Tunc optimus et maximus vir Jūdaeam gubernābat?
24. Puer aurum, quod Petrō dederat, subitō recēpit atque familiae dedit.
25. In Jēsū adimplēta sunt verba antīquōrum prophētārum.
26. Beātī sunt quī parvulōs ante domum congregātōs adjuvāre possunt.
27. Et ūniversōrum vincula solūta sunt. Acts xvi, 26.
28. Ipsī ('to him') glōria et imperium in saecula saeculōrum. Amēn. Rev. i, 6.
29. Āmēn, āmēn dīcō vōbīs ('to you'): Venit hōra, et nunc est. Jn. v, 25.
30. Vōbīs ('to you') datum est mystērium rēgnī Deī. Mk. iv, 11.
31. Ecce videō caelōs apertōs. Acts vii, 56.

- II.
1. Will he be able to hear and do the words of Jesus?
 2. The servant was sent by Paul to the assembly of God.
 3. Today the joyful disciples will not cease to praise the very great power of the living God.
 4. The little servant does not seem to know (how) to prepare a very good supper for Paul.
 5. According to the Scriptures God permitted (to) His only son to wipe out the fault of Adam.

Unit 13

66. Pluperfect Indicative Passive: All Four Conjugations

The pluperfect indicative passive, the past completed tense, is always translated with the auxiliaries 'had been.' It is compounded of the perfect passive participle and the imperfect tense of **sum**.

For example:

dūcō, dūcere, dūxī, ductus 'lead'

	SINGULAR	PLURAL
1	ductus, -a, -um eram ('I had been led')	ductī, -ae, -a erāmus ('we had been led')
2	ductus, -a, -um erās ('you had been led')	ductī, -ae, -a erātis ('you had been led')
3	ductus, -a, -um erat ('he/she/it had been led')	ductī, -ae, -a erant ('they had been led')

Note: The pluperfect tense—**fueram, fuerās**, etc.—may be substituted for **eram, erās**, etc., with no difference in meaning.

67. Future-Perfect Indicative Passive: All Four Conjugations

The future-perfect indicative passive, the future completed tense, is always translated with the auxiliaries 'will have been.' It is compounded of the perfect passive participle and the future tense of **sum**.

For example:

audiō, audīre, audīvī, audītus 'hear'

	SINGULAR	PLURAL
1	audītus, -a, -um erō ('I will have been heard')	audītī, -ae, -a erimus ('we will have been heard')

	SINGULAR	PLURAL
2	auditus, -a, -um eris ('you will have been heard')	auditi, -ae, -a eritis ('you will have been heard')
3	auditus, -a, -um erit ('he/she/it will have been heard')	auditi, -ae, -a erunt ('they will have been heard')

Note: The future-perfect tense—**fuerō, fueris**, etc.—may be substituted for **erō, eris, erit**, etc., with no difference in meaning.

68. Ablative Absolute

The ablative absolute most often consists of a noun + a perfect passive participle in the ablative case (other less common forms will be seen later). As a subordinate construction, it occurs only as an addition to an independent clause (i.e., a complete sentence). But as its name "absolute" implies, it is not directly connected to either the subject or the object of the independent clause. [In the Vulgate, however, this rule is not always strictly observed.] Instead, it gives a circumstance which modifies the meaning of the sentence. The circumstance will vary: it may be temporal, concessive, causal, or conditional. Thus the ablative absolute serves as a substitute for an adverbial clause (see Section 41).

Since the precise circumstance intended by an ablative absolute depends on the context, the student should translate literally at first (using the formula 'with [noun] having been [participle]'), before trying other possibilities ('when, although, since, if'), which require a finite form of the verb in the English.

Cēnā praeparātā, puerī in domum intrāvērunt.

'With dinner having been prepared, the boys entered the house.'

'When, since, etc., dinner had been prepared, . . .'

Note: Since this form of the ablative absolute uses a passive participle, all translations, however free, should retain the passive voice. As usual, the perfect participle denotes an action prior to the main verb.

69. Temporal Clauses

Adverbial clauses of a purely temporal nature have verbs in the indicative mood; as in English, introductory time-words are used, e.g., **cum** 'when, after,' **ubi** 'when, as soon as,' **ut** 'when, as.'

Cum (ubi, ut) Jēsūs surrēxit, apostoli erant laeti.

'When Jesus arose, the apostles were joyful.'

70. Synopsis of a Verb

A synopsis of a verb is a chart showing at a glance the different inflectional forms which the verb may have; it is usually drawn up to show forms of a chosen person and number.

Filling out a synopsis is an invaluable aid to remembering the various forms of any given verb. At this stage you know the six tenses of the indicative mood in both the active and the passive. But to prevent them from slipping away, you should fix them in your mind by the following procedure: take any transitive verb (i.e., one with passive as well as active forms) and write its four principal parts; choose a person and number; then fill out the twelve possible forms of the verb in the chosen person and number. As other forms are learned, this exercise should be expanded to include them. [A complete synopsis form may be found at the end of the morphological appendix.]

FOR EXAMPLE: The second-person singular of **vocō, vocāre, vocāvī, vocātus** 'call.' (Be sure to write out the English translation along with each form.)

The second-person singular of **vocō, vocāre, vocāvī, vocātus** 'call.'

INDICATIVE	ACTIVE	PASSIVE
Present:	vocās 'you call'	vocāris, vocāre 'you are called'
Imperfect:	vocābās 'you were calling'	vocābāris, vocābāre 'you were being called'
Future:	vocābis 'you will call'	vocāberis, vocābere 'you will be called'
Perfect:	vocāvistī 'you (have) called'	vocātus, -a, -um es 'you were/have been called'
Pluperfect:	vocāverās 'you had called'	vocātus, -a, -um erās 'you had been called'

INDICATIVE

ACTIVE

PASSIVE

Future-Perfect:

vocāveris

'you will have called'

vocātus, -a, -um eris

'you will have been called'

*Vocabulary***cēnō, cēnāre, cēnāvī, cēnātus**

dine, eat supper

creō, creāre, creāvī, creātus

create

dō:**addō, addere, addidī, additus**

give to, add

perdō, perdere, perdidī, per-

ditus lose; destroy

incarnō, incarnāre, incarnāvī,**incarnātus** make into flesh,

make incarnate

mūtō, mūtāre, mūtāvī, mūtā-

tus change, exchange

immūtō, immūtāre, immū-tāvī, **immūtātus** transform**stō, stāre, steti, status** stand

(still)

astō, astāre, astiti, — stand

by, stand near

circumstō, circumstāre, cir-**cumsteti, —** stand around,

encircle

instō, instāre, institi, —urge; threaten (+ *dat.*)**praestō, praestāre, praestiti**(praestāvī), **praestātus**

(praestitus) bestow;

accomplish

restō, restāre, restiti, —

remain (behind)

-dō, -dere, -didī, -ditus put**condō, condere, condidī,****conditus** found; hide**subdō, subdere, subdidī, sub-**ditus put under, put after,
subject**pariō, parere, peperī, partus**

beget, produce, bear

speciō, specere, spexī, spectus

look (at)

aspiciō, aspicere, aspexī,**aspectus** look (at)**circumspiciō, circumspicere,****circumspexī, circumspec-**

tus look around

dēspiciō, dēspicere, dēspexī,**dēspectus** look down on,

despise

respiō, respicere, respexī,**respectus** look at, regard,

watch

baptista, baptistae, m.

baptizer, baptist

dextera, dexteræ, f. right hand**tuba, tubæ, f.** trumpet**digitus, digiti, m.** finger, toe**oculus, oculi, m.** eye**brachium, brachiū, n.** arm**dēsertus, -a, -um** forsaken,

deserted

dēsertum, dēserti, n. desert**Galilaeus, -a, -um** Galilaean**Jūdaeus, -a, -um** Jewish**Rōmānus, -a, -um** Roman**cum** (*subord. conj.*) when,

after

dōnec (*subord. conj.*) while,
as long as; till

dum (*subord. conj.*) while,
as long as; till

etsi (*subord. conj.*) although,
even if

nisi (*subord. conj.*) unless,
if . . . not; except, but

primum (*adv.*) (at) first

si (*subord. conj.*) if; whether

ubi (1. *subord. conj.*; 2. *relative adv.*) 1. when, as soon
as 2. where, in which place

ubique (*adv.*) everywhere,
anywhere

ut (*subord. conj.*) when, as

Vocabulary Notes

Cēnō, a denominative verb from **cēna** (Unit 1), is intransitive, i.e., it does not take an object.

Addō and **perdō** are compounds of **dō** 'give.'

Incarnō is formed from the noun **carō**, **carnis**, f. 'flesh' (Unit 19).

The prefix of **immūtō** (**im-** = **in-**) is intensive (not negative or locative): **mūtō** 'I change'; **immūtō** 'I transform.'

Stō 'stand' is sometimes the virtual equivalent of **sum** 'be': **mēnsae stant in aulā** 'the tables stand (= are) in the hall.'

The verb **-dō**, **-dere**, **-didī**, **-ditus** 'put' occurs only in compounds: e.g., **condō** 'found; hide' and **subdō** 'put under.'

While the simple verb **speciō** seldom occurs, it yields four important compounds: **aspiciō**, **circumspiciō**, **dēspiciō**, and **respiciō**.

Baptista is an agent noun borrowed from Greek.

Brāchium 'arm' is also spelled with two c's; when so spelled, the **-a-** is short by nature (but now long by position: **bracchium**).

Galilaeus and **Jūdaeus** are the adjectives from which the nouns **Galilaea** (Unit 10) and **Jūdaea** (Unit 2) are derived.

Cum 'with' (Unit 1) and **cum** 'when, after' are homonyms. Since their uses are so different, which is meant is always clear: **cum puerō** 'with the boy'; **cum puer videt** 'when the boy sees.' **Cum** 'when, after' is quite often used with the future or future-perfect indicative.

Dum, when it means 'while,' will often use the present, even if the main clause has a past tense: **dum ambulat, cantāvit** 'while he walked, he sang.'

Derivatives:	LATIN	ENGLISH
	mūtō	mutate, commutor
	stō	stay, status, state, station, sub- stance, restive, the rest
	addō	add, addition

Derivatives:	LATIN	ENGLISH
	condō	condiment, condition
	perdō	perdition
	pariō	parturition, postpartum blues
	speciō	spectator, aspect, despicable, respect
	dextera	ambidexter
	tuba	tuba
	digitus	digit, digital computer
	oculus	ocular, oculist, inveigle
	brāchium	brachial, bracer, brassiere, pretzel
	Jūdaeus	Judaic
	ubīque	ubiquity

Drills

I. Pluperfect and future-perfect passive. Translate; change the number and retranslate.

- | | |
|--------------------|----------------------|
| a. cantātus erit | g. s̄nāta eris |
| b. data erant | h. corrēctī fuerāmus |
| c. laudātī fuerint | i. erit fōrmātum |
| d. sacrāta erat | j. satiātae erunt |
| e. eritis vocātae | k. vīsus eram |
| f. ductī erāmus | l. missus erō |

II. Pluperfect and future-perfect passive. Translate.

- | | |
|----------------------------|------------------------------|
| a. he had been abandoned | f. I will have been helped |
| b. we will have been sent | g. you (pl.) had been guided |
| c. they had been opened | h. they will have been known |
| d. you will have been seen | i. she had been strengthened |
| e. I had been separated | j. he will have been healed |

III. Ablative absolute. Translate literally.

- | | |
|--------------------|---------------------------|
| a. stēllā vīsā | f. pāpā laudātō |
| b. missō puerō | g. populō congregātō |
| c. mēnsā praeprātā | h. solūtīs dēbitīs |
| d. librīs captīs | i. laetīs satiātīs |
| e. relictā domō | j. infirmīs autem s̄nātīs |

Exercises

- I. 1. Hymnō dictō, apostolī domum reliquērunt.
2. Antequam puer ad cēnam missus est, primum in domini agrō cūctīs cum servīs operāvit.
3. Tunc Galilaei ā Rōmānīs saepe dēspecti sunt, quoniam deōs Rōmānōrum nōn adōrābant.
4. Cum verba Jēsū audita erunt, quī vir nōn crēdet?
5. Dum operat, ōrābat.
6. Sī mandāta mea ā populō observāta fuerint, habēbunt vītā aeternā.
7. Petrus populō mīra Domini dicet, dōnec Paulus advēnerit.
8. Stēllā in caelō visā, viri ex agrīs vērunt atque adōrāvērunt nātum Jēsū.
9. Ut Jēsū circumspexit, viri erant maestī et nōn ūnum verbum dixerunt. Scīvērunt enim quod Jēsū vērā dixerat.
10. Cum viderint oculi mei Dominum, meam vītā finire poterō.
11. Ubi angelus Domini visus erit, tuba victōriā super ūniversā terrā audiētur.
12. Etiam in dēserto Jūdaēae baptista Jēsū scīvit. Jēsū enim primum respectō, dixit: Ecce agnus Dei.
13. Etsi est parvulus, puer in domo restat.
14. Baptistā autem trāditō, vēnit Jēsū in Galilaeā, ubi populō Evangelium dīcere incēpit.
15. Mariā primum nātum peperit, et vocātus est Jēsū.
16. Sāctus vir dexterā puerum cēpit et dūxit in domum.
17. Ubi Jūdaei digitum Dei in caelīs spexērunt, laeti potentiam misericordiamque laudāvērunt.
18. In prīncipiō Deus mundum creāvit ac vītāe praestitit dōnum.
19. Nātūra immūtāta est nostra, ut Filius incarnātus est?
20. Nātus in brāchiīs Mariāe habitus fuerat.
21. Postquam vir malus aurum condidit, ad dexteram Petri in silentiō astitit.
22. Vir, quī vītā perdidit, ā Jūdaeis laudātus fuerat.
23. Rōmāni quī circumsteterant puerō instābant.
24. Nisi mea verba effecta fuerint, beātī nōn eritis.
25. Christiānīs ubique inventīs, Paulus, bene satiātus, in domo Petri cum gaudiō restābat.
26. Meā culpā, meā culpā, meā maximā culpā.
27. Et trāditus est Jēsū liber prophētae.
28. Nōn est hīc, sed surrēxit. Lk. xxiv, 6.

- II.
1. After the supper had been prepared (*translate in two ways*), Peter permitted the new disciple to stand at the right hand of Paul.
 2. The people, who had been instructed by means of the saving precepts of Christ, were able to pray to God, who rules the universe.
 3. When Paul will have arrived at the house, he will be seen by Peter the Galilaean.
 4. After the apostle healed the second boy, the servant did not cease to praise the mercy of God.

Unit 14

71. Third Declension Nouns: Masculine or Feminine

While nouns of the first declension have **-ae** and those of the second declension have **-ī** in the genitive singular, nouns of the third declension have **-is**. The nominative singular form is so varied that it cannot be reduced to rule but must be learned as a vocabulary item.

To decline a masculine or feminine third declension noun, first derive the base by removing the ending **-is** from the genitive singular; then add the following endings:

	SINGULAR	PLURAL
Nom.	—	-ēs
Gen.	-is	-um
Dat.	-ī	-ibus
Acc.	-em	-ēs
Abl.	-e	-ibus

- Notes: 1. Since the dative singular (**-ī**) and the genitive plural (**-um**) endings are identical with the spellings used in other cases in the second declension, the student is cautioned to identify the declension of a noun before attempting to determine its case.
2. Although some endings in the plural are identically spelled, context will help to determine the intended case.

rēx, rēgis, m. 'king'; base: **rēg-**

	SINGULAR	PLURAL
Nom.	rēx ('the king')	rēgēs ('the kings')
Gen.	rēgis ('of the king')	rēgum ('of the kings')

	SINGULAR	PLURAL
Dat.	rēgi ('for/to the king')	rēgibus ('for/to the kings')
Acc.	rēgem ('the king')	rēgēs ('the kings')
Abl.	rēge ('from/with/in/by the king')	rēgibus ('from/with/in/by the kings')
māter, mātris, f. 'mother'; base: māt-		
Nom.	māter ('the mother')	mātrēs ('the mothers')
Gen.	mātris ('of the mother')	mātrum ('of the mothers')
Dat.	mātrī ('for/to the mother')	mātribus ('for/to the mothers')
Acc.	mātre ('the mother')	mātrēs ('the mothers')
Abl.	mātre ('from/with/in/by the mother')	mātribus ('from/with/in/by the mothers')

72. Third Declension Nouns: Neuter

Neuter nouns of the third declension use the same endings employed by masculine and feminine third declension nouns, except that the accusative singular duplicates the nominative singular (learned as a vocabulary item) and the nominative and accusative plural both end in -a.

	SINGULAR	PLURAL
Nom.	—	-a
Gen.	-is	-um
Dat.	-ī	-ibus
Acc.	—	-a
Abl.	-e	-ibus

corpus, corporis, n. 'body, corpse'; base: corpor-

	SINGULAR	PLURAL
Nom.	corpus ('the body')	corpora ('the bodies')
Gen.	corporis ('of the body')	corporum ('of the bodies')
Dat.	corporī ('for/to the body')	corporibus ('for/to the bodies')
Acc.	corpus ('the body')	corpora ('the bodies')
Abl.	corpore ('from/with/in/by the body')	corporibus ('from/with/in/by the bodies')

73. Genitive of Description

The genitive case of a noun, often accompanied by an adjective, is used to describe or explain another noun in the same phrase.

Sumus populus misericordiae?

'Are we a people of mercy?'

Prīmī Chrīstiānī erant hominēs laetī animī.

'The first Christians were persons of joyful mind.'

[homō, hominis, m. 'human being, person']

74. Ablative of Description

The ablative case of a noun, always accompanied by an adjective, is used to describe a person or thing.

Petrus erat vir magnā animā.

'Peter was a man of great soul.'

75. Subjective and Objective Genitive

The genitive case may be used subjectively when it names the subject of the action denoted by the noun to which it is connected. Likewise, the genitive may be used objectively when it names the object of the action denoted by the noun to which it is attached.

Propter Deī misericordiam hominum grātiās agimus.

'We give thanks on account of God's pity toward human beings.'

Here **Deī** is a subjective genitive because it denotes the one pitying, and **hominum** is an objective genitive because it denotes the ones receiving the pity.

76. Dative of Reference: Advantage or Disadvantage

The dative case may be used to refer to the interested or affected party of an action. Depending on whether the party benefits or suffers from the action, this use of the dative is called one of advantage or disadvantage.

Quae mala meō populō fēcistis?

'What evils have you done to my people?'

Christus omnibus hominibus surrexit.

'Christ has risen for all human beings.'

77. Apposition

A noun may be used to explain another noun; both nouns have the same case and the same syntactical relationship to the rest of the sentence.

Deum, nostrum Patrem, laudamus.

'We praise God, our Father.'

[pater, patris, m. 'father']

Here **Deum** is an accusative, the direct object, and **Patrem** is an accusative, in apposition to **Deum**.

78. Concessive Clauses

Adverbial clauses of concession (see Section 41) have verbs in the indicative mood when introduced by such sign-words as **etsi** 'although, even if' (Unit 13) and **quamquam** 'although.'

Quamquam (etsi) sumus indigni, Deus tamen cunctos diligit.

'Although we are unworthy, nevertheless God loves (us) all.'

[diligō, diligere, dilēxī, dilēctus 'love']

Vocabulary

dētergeō, dētergēre, dētersī,
dētersus wipe away, cancel
inhaereō, inhaerēre, inhaesi,
inhaesus cling to, adhere to
(+ dat.)

legō, legere, lēgī, lēctus
choose, select; read
colligō, colligere, collēgī,
collēctus gather up, take
in, collect

diligō, diligere, dilēxī,
dilēctus love
ēligō, ēligere, ēlēgī, ēlēctus
choose, elect

scribō, scribere, scripsi,
scriptus write
dēscribō, dēscribere,
dēscripsi, dēscriptus
describe; enroll

capiō:
suscipiō, suscipere, suscepī,
susceptus take up, pick
up; accept

homō, hominis, m. human
being, person

Jōannēs, Jōannis, m. John
pater, patris, m. father

prīnceps, prīncipis, m. chief,
prince
redēptor, redēptoris, m.
one who buys back;
redeemer
rēx, rēgis, m. king
sacerdōs, sacerdōtis, m. priest
dēprecātiō, dēprecātiōnis, f.
earnest prayer, supplication
māter, mātris, f. mother
ōrātiō, ōrātiōnis, f. prayer;
speech
pāx, pācis, f. harmony, peace
virgō, virginis, f. virgin
voluntās, voluntātis, f. will
baptisma, baptismatis, n.
baptism

corpus, corporis, n. body,
corpse
genus, generis, n. kind; race;
nation
lūmen, lūminis, n. light; *pl.*,
also: eyes
mūnus, mūneris, n. gift, offer-
ing; task, duty; *pl.*, *also*:
bribes
nōmen, nōminis, n. name
siccus, -a, -um dry
ruber, rubra, rubrum red
ergō (*coord. conj.*) therefore
ideō (*adv.*) therefore, on that
account
quamquam (*subord. conj.*)
although

Vocabulary Notes

Legō means both 'choose, select' and 'read,' since to read means to pick out words on a page—no easy task for the ancients, since the ideas of punctuation and spaces between words were late in coming. Note that the compounds **diligō** and **intellegō** (Unit 31) have **-x-** (not **-g-**) in the third principal part: **dilēxī**; **intellēxī**.

Suscipiō means 'take up (from below).' A Roman father acknowledged a newborn child as his own by picking it up; ecclesiastical Latin often uses this verb of God the Father taking up (and therefore acknowledging) our earnest prayers.

Jōannēs 'John' may also be spelled with an **-h-**: **Jōhannēs**.

Rēx 'king' is related to **regō** 'rule' (Unit 8).

Dēprecātiō 'supplication' and **ōrātiō** 'prayer' are nouns formed from perfect participles—from **dēprecor** 'beseech' (Unit 20) and **ōrō** 'pray' (Unit 5)—and the abstract-noun-making suffix **-iō, -iōnis**.

Baptisma, like **baptista** (Unit 13), is taken from the Greek.

Derivatives:	LATIN	ENGLISH
	dētergeō	deterge, detergent
	inhaereō	inherent
	legō	lesson, lecture, lectern, lection, lectionary
	diligō	predilection

Derivatives:	LATIN	ENGLISH
	ēligō	eligible
	scribō	scribe, script
	suscipiō	intussusception, susceptible
	homō	hominoid, hominid
	pater	paternal
	rēx	regal, royal
	sacerdōs	sacerdotal
	dēprecātiō	deprecation
	māter	alma mater, matrix, maternal
	ōrātiō	oration
	pāx	peace, pacify
	voluntās	voluntary
	corpus	corps, corporal, corporation
	genus	genus, gender, genre, generate
	lūmen	lumen, luminous, luminary
	mūnus	remuneration
	nōmen	nominate, noun, nominal
	siccus	desiccate, sec
	ruber	rubric
	quamquam	canon

Drills

- I. Third declension nouns: masculine and feminine. Identify the case; give all possibilities; translate; change the number and retranslate.

a. hominī	f. dēprecātiōnēs	k. voluntātum
b. patre	g. mātrem	l. patris
c. redēptōrum	h. ōrātiōne	m. rēx
d. rēgis	i. pācem	n. ōrātiō
e. sacerdōtibus	j. virginibus	o. sacerdōtī

- II. Third declension nouns: neuter. Identify the case; give all possibilities; translate; change the number and retranslate.

a. baptisma	c. generibus
b. corpora	d. lūminis

- | | |
|-----------|----------------|
| e. mūnera | h. lūminī |
| f. nōmine | i. baptismatum |
| g. genera | j. mūneribus |

Exercises

- I.
1. Quamquam princeps sacerdotum verba Jēsu audīvit, inhaesit tamen antiquis modis, et nōn crēdidit.
 2. In templō Jēsūs ā librō prophētae ōratiōnem lēgit.
 3. Ergō apostolī cibum collēgerunt et dedērunt populō.
 4. Scriptō librō, apostolus iterum vēnit ad terram ubi ā Jēsū ante multōs annōs ēlēctus erat.
 5. Scīs quia Jōannēs dīcēbātur dilēctus discipulus?
 6. Sī nostra dēprecātiō ā Patre suscepta erit, laeti erimus.
 7. Māter dolōrōsa corpus Jēsū in brāchiīs suscepit; postea corpus in terrā conditum est.
 8. Sānctus Petrus, homō pācis et bonae voluntātis, ēlēctus est princeps cūntōrum apostolōrum.
 9. Nostra peccāta ā Redēptōre, Jēsū Chrīstō, dētersa sunt.
 10. Novus discipulus, quamquam ūnus apostolōrum nōn erat, hominibus cūntīs Evāgelium scripsit.
 11. Discipulī Evāgelium Jēsū Chrīstī per ūniversās terrās semper lēctum est. Nam in librō vītā Jēsū dēscripsit.
 12. Tunc familia Jēsū ad Bēthlehem vēnit et dēscripta est.
 13. Postquam Jōannēs trāditus est, Jēsūs ministerium incēpit.
 14. Propter rēgem, hominem malō animō, familia terram patrum reliquit.
 15. Postquam sacerdos noster ōratiōnem lēgit, subdidimus: Amēn.
 16. Mariā, et virgō et māter, ab hominibus cūntīs laudāta.
 17. Sāncta familia per multōs annōs vīxit in terrā Aegyptiā, dum rēx impius in Galilaeā rēgnat.
 18. Nōmine Jēsū ā sacerdotē dictō, populus sē (*refl.*) inclināvit.
 19. Ubi lūmen est, vīta est.
 20. Deum dē Deō, lūmen dē lūmine, Deum vērum dē Deō vērō . . .
 21. Ideō Patrem invocāvimus et magnās Filiō ēgimus grātiās.
 22. Baptismate Jōannis Jūdāei peccātīs liberātī sunt.
 23. Prīmō Deī Testāmētō genus Jūdāeum effectum est ūniversō lūmen mundō.
 24. Hebraei ā Dominō per aquam siccō vestigiō rēctī sunt.

25. Aurum gladiique, mūnera populī, rēgi jam data erant.
26. Postquam Paulus Rōmānīs scrīpsit, discipulus Paulō cēnam parāre poterat.
27. Hic ('this') est Jēsūs Rēx Jūdaeōrum. Mt. xxvii, 37.
28. Et ecce apertī sunt Jēsū caelī. Mt. iii, 16, adapted.

- II.
1. Our priest, a man of peace, prayed for the Christian kings and princes.
 2. According to John, Jesus is the king of glory and the redeemer of human beings.
 3. John stood by when the Romans gave the body of Jesus to his mother Mary.
 4. If we call upon the name of the Father, he always receives our earnest prayer.
 5. Although the boy, the son of the king, was being trained by the priest, he did not adhere too much to the commandments of God.

Unit 15

79. Third Declension Nouns: *Masculine or Feminine i-Stems*

Some masculine and feminine nouns of the third declension belong to a subgroup called i-stem nouns. These nouns have **-ium** for the genitive plural ending.

MASCULINE AND FEMININE I-STEM NOUNS:

either have stems which end in two consonants, e.g., **pars, partis**, f. 'part'; stem: **part-** (but this is not the case if the second is **l** or **r**, e.g., **māter, mātris**, f. 'mother'; stem: **mātr-**),
or are parisyllabic (i.e., have an equal number of syllables) in the nominative and genitive singulars.

These nouns will be indicated in the vocabulary lists by the addition of the genitive plural, the one differing form: **pānis, pānis, pānium**, m. 'bread'; **pars, partis, partium**, f. 'part.'

80. Third Declension Nouns: Neuter i-Stems

A small number of neuter nouns of the third declension are members of the i-stem subgroup. Like masculine and feminine i-stems, they have **-ium** in the genitive plural, but they also have **-i** (instead of **-e**) in the ablative singular and **-ia** in the nominative and accusative plural (instead of **-a**). Most neuter i-stems have nominatives in **-e, -ar**, or **-al**.

These neuter nouns will likewise be indicated in the vocabulary lists as i-stem nouns by the addition of the genitive plural: **mare, maris, marium**, n. 'sea.'

81. Partitive Genitive

The genitive case may be used to indicate the whole after a word denoting a part.

Petrus multōs *discipulōrum* in templum dūxit.
 'Peter led many of the disciples into the temple.'

82. Dative with Certain Adjectives

The dative case may depend on an adjective meaning 'near to,' 'fit for,' 'pleasing to,' 'dear to,' or the like.

Nostrum sacrificium erit *Deō* grātum?
 'Will our sacrifice be pleasing to God?'

83. Predicate Accusative

English has a construction called the objective complement in which a noun or adjective is used to complete the meaning of a noun or pronoun: 'we named *him* president of the club.' Latin has a similar usage called the predicate accusative, after such verbs as *faciō* and *habeō*. (See Section 7.5.)

Christus Jēsūs Petrum *apostolum* fēcit.
 'Christ Jesus made Peter his apostle.'

Ecclesiā habēmus *sāctam*.
 'We consider the church holy.'

84. Cognate Accusative

An accusative related in meaning to the verb which governs it is called a cognate accusative. 'To dream a dream' or 'to run a race' illustrates this construction in English.

Vitam bonam vīxit.
 'He lived a good life.'

With the addition of the adjective, this brief sentence amounts to a transformation of *bene vīxit* 'he lived well.'

Vocabulary

mandūcō, mandūcāre, mandūcāvī, mandūcātus eat
sonō, sonāre, sonuī, sonitus (make a) sound
insonō, insonāre, insonuī, — resound
personō, personāre, personuī, personitus proclaim; resound
ambō, ambōnis, m. lectern, ambo
cantor, cantōris, m. singer, cantor
cruor, cruōris, m. blood [from a wound]
lēctor, lēctōris, m. reader, lector
pānis, pānis, pānium, m. bread, loaf of bread
postis, postis, postium, m. doorpost
sanguis, sanguinis, m. blood [in general]
finis, finis, finium, m. & f. end, boundary; *pl.*: territory, district
particeps, participis, m. & f. partaker, sharer
cāligō, cāliginis, f. mist, gloom
inīquitās, inīquitātis, f. wickedness
largitās, largitātis, f. bounty, abundance

lēctiō, lēctiōnis, f. reading
mēns, mentis, mentium, f. mind, intention
mors, mortis, mortium, f. death
pars, partis, partium, f. part, some
resurrēctiō, resurrēctiōnis, f. rising again, resurrection
salūs, salutis, f. safety, health, salvation
cor, cordis, cordium, n. (abl. sing., corde) heart
mare, maris, marium, n. sea
aptus, -a, -um (+ dat. or ad + acc.) fitting, suitable, apt
hūmānus, -a, -um human
proximus, -a, -um nearest (+ *dat.*); *subst.*: neighbor
salvus, -a, -um safe, saved; sound
prae (prep. + abl.) before, in preference to; in comparison with; in consequence of, because of
praeter (prep. + acc.) except; beyond, past
satis (1. *indecl. noun*; 2. *indecl. adj.*; 3. *adv.*) 1. enough (of) (+ *partitive gen.*)
 2. enough 3. enough, sufficiently

Vocabulary Notes

Ambō 'lectern' is derived from the Greek.

Cruor specifically means 'blood' as it flows from a wound. Cf. English 'gore.' The more general **sanguis** 'blood' is the one more often used of Jesus and the shedding of his blood.

Particeps is a compound of **pars** 'part' and **capiō** 'take' (Unit 6).

Lēctor 'reader' and **lēctiō** 'reading' are formed from **legō** 'read' (Unit 14).

Resurrēctiō 'rising again' is taken from **resurgō** (Unit 12).

Note that **salūs** has three important interrelated meanings: safety, health, salvation.

Salvus + **facere** means 'make safe, i.e., save': **Jēsūs populum saluum fēcit** 'Jesus has saved the people.'

Depending on the usage, **satis** may function as a noun, an adjective, or an adverb: **habēmus satis cibi** 'we have enough food'; **pānēs sunt satis** 'the loaves are enough'; **Deum satis laudāmus?** 'do we praise God enough?'

Derivatives:	LATIN	ENGLISH
	sonō	sonic boom
	postis	at the post, post no bills
	sanguis	sanguine, sangfroid, sangria
	finis	finial, final, fine
	particeps	participant
	cāligō	caliginous
	inīquitās	iniquity
	largitās	largesse
	lēctiō	lection, lesson
	mēns	mental
	mors	mortal
	pars	partial
	salūs	salutary, salute
	cor	cordial
	mare	submarine, maritime
	proximus	proximate, approximation
	salvus	salvage, salvo, salver
	prae	prelection, predict
	praeter	preternatural
	satis	satisfy, satisfaction

Drills

- I. Additional third declension nouns, including i-stems. Identify the case; give all possibilities; translate; change the number and retranslate.

- | | | |
|-------------|-------------|--------------|
| a. ambōnis | f. mentium | k. salūtibus |
| b. pānis | g. lēctiōnī | l. inīquitās |
| c. postium | h. cordis | m. cruōrem |
| d. sanguine | i. maria | n. mortēs |
| e. finēs | j. mari | o. cālīgō |

II. Predicate accusative.

- Virum prīncipem faciunt.
- Jēsūm rēgem vocāmus.
- Petrum bonum habēmus.
- Bonum Deus creāvit mundum.
- Jōannem ēlēgērunt pāpam.
- Jōannēs Paulus ēlēctus est pāpa.

Exercises

1. Multī hominum ā Jēsū sātātōrum grātiās Deō nōn ēgērunt.
2. Jōannēs viam Domīnī parāvit; multī Jūdaeōrum, corde contrīti, ā Jōanne baptīsmā aquae accēpērunt; Jēsūs quoque ad Jōannem vēnit in baptīsmā; secundum Jōannem dēbēmus Jēsūm vocāre Agnum Deī.
3. Ad saeculī finem tuba jūstitiae īsonuerit.
4. In prīmīs ad ambōnem lēctor prīmam lēctiōnem leget; hinc cantor canticum cantābit.
5. Sanguis agnī in postibus fēcit antiquōs Hebraeōs salvōs.
6. Ad Pascham laetī sumus, quoniam per resurrēctiōnem Redēptōris effectī sumus novae vitae participēs.
7. Hebraei, quōrum corda erant apta ad Domīnī ministerium, per Mare Rubrum ductī sunt.
8. Fugātur cālīgō inīquitātis; lūmen Christi ā cūctīs hominibus vidētur. Allēlūjā.
9. Praeter cūctōs hominēs Mariām, Stēllam Maris, laudāmus, quia Māter Deī est.
10. Nisi meum corpus mandūcāveritis et biberitis meum sanguinem, in rēgnum caelōrum nōn intrābitis.
11. Sanguine agnī in postibus Hebraeōrum visō, sub tēcta angelus Deī nōn intrāvit.
12. Propter Chrīstī victōriam mortis aula laetīs hymnis personuit.
13. Turba satis pānis habuērunt? Nisi satis mandūcāverint, pars populī in viā dēficiet.

14. Petrus primus Jēsū vocāvit Chrīstum? Quamquam Petrus multa nōn scīvit, vidit quod Jēsūs erat Dominus.
 15. Virī, ā diāconō fōrmātī, nunc sunt baptismatī aptī?
 16. Joānnēs, Jēsū cordī proximū, ad dexteram Mariāe astitit.
 17. Morte Jēsū apostoli, quoniam erant hūmānī, effectī sunt maestī; sed resurrēctiōne, laetī.
 18. Jēsūs, redēptor hūmānī generis, prae cūctīs ubīque laudātur.
 19. Etsī mentem Deī scire nōn semper possumus, boni Dominō crēdunt.
 20. Per bonī Domini largitatem plēna est mēsa nostra cibō.
 21. Etiam pars hominum optimōrum ā malō sēductī sunt.
 22. Audivistī quia cūctae creatūrae ā marī primum vērunt?
 23. Post Evangelii lēctiōnem populus respōsum acclāmāvit.
 24. Hūmānī, quī in mundō vivimus, laudāmus Patrem, quī mundum condidit.
 25. Episcopus Rōmānus, etsī homō bonus et iustus, satis beātā vitam nōn vixit.
 26. Mariām Rēginam Caelī vocāmus, quoniam est Māter Deī.
 27. Semper et ubīque misericordiam Domini in mente habēbimus.
 28. Aeternō cibō mandūcātō, ōrātiōnem subdimus ante Missae finem.
 29. Relictā Galilaeā, iterum Jēsūs cum apostolis ad finēs Jūdaee vēnit.
 30. Dominus mentēs nostrās ad superna dēsideria ērigit.
 31. Beātī mundō corde, quoniam ipsī ('they') Deum vidēbunt. Mt. v, 8.
 32. Adōrāmus quod scīmus, quia salūs ex Jūdaeis est. Jn. iv, 22.
- II.
1. We are joyful because Jesus, the only Son of the Father, is a sharer of our human nature.
 2. Many of the Galilaeans had not known that God chose Mary as the mother of Jesus.
 3. The cantor sang a canticle sufficiently pleasing to the people.
 4. Did many of the Jews call God the King of Kings?

Unit 16

85. Third Declension Adjectives

While some adjectives use the endings of the first and second declensions, others use the endings of the third declension only. This second type has three classes, depending on whether the nominative singular has one, two, or three separate forms.

Third declension adjectives are declined like i-stem nouns: in the ablative singular all three genders have *-ī*; in the genitive plural all three genders have *-ium*; in the nominative and accusative plural the neuter has *-ia*.

a. Three Endings in the Nominative Singular Since third declension nouns have two related sets of endings—a neuter and a non-neuter (i.e., masculine/feminine)—it is surprising to find that a small number of third declension adjectives have added a *third* ending in one case, the masculine nominative singular. The stem for these adjectives is found by dropping the *-is* ending from the feminine nominative singular. All three nominative forms will be listed in the vocabulary.

acer, ācris, ācre 'sharp, bitter, ardent'; base: *ācr-*

	SINGULAR			PLURAL		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>
Nom.	<i>acer</i>	<i>ācris</i>	<i>ācre</i>	<i>ācrēs</i>	<i>ācrēs</i>	<i>ācria</i>
Gen.	<i>ācris</i>	<i>ācris</i>	<i>ācris</i>	<i>ācrium</i>	<i>ācrium</i>	<i>ācrium</i>
Dat.	<i>ācrī</i>	<i>ācrī</i>	<i>ācrī</i>	<i>ācribus</i>	<i>ācribus</i>	<i>ācribus</i>
Acc.	<i>ācrem</i>	<i>ācrem</i>	<i>ācre</i>	<i>ācrēs</i>	<i>ācrēs</i>	<i>ācria</i>
Abl.	<i>ācrī</i>	<i>ācrī</i>	<i>ācrī</i>	<i>ācribus</i>	<i>ācribus</i>	<i>ācribus</i>

b. Two Endings in the Nominative Singular Adjectives with two nominative singular forms—i.e., a masculine/feminine and a neuter—are the most common class of third declension adjectives. Both

nominative forms are listed in the vocabulary. The stem is derived by dropping the **-is** ending from the masculine/feminine nominative singular.

omnis, omne 'every, all'; base: **omn-**

	SINGULAR		PLURAL	
	<i>Masc./Fem.</i>	<i>Neuter</i>	<i>Masc./Fem.</i>	<i>Neuter</i>
Nom.	omnis	omne	omnēs	omnia
Gen.	omnis	omnis	omnium	omnium
Dat.	omnī	omnī	omnibus	omnibus
Acc.	omnem	omne	omnēs	omnia
Abl.	omnī	omnī	omnibus	omnibus

c. One Ending in the Nominative Singular Adjectives with one form in the nominative singular for all three genders are listed in the vocabulary with the genitive singular form. The base of these adjectives is derived by dropping the ending **-is** from the genitive singular.

fēlix (*gen., fēlicis*) 'happy, blessed'; base: **fēlic-**

	SINGULAR	PLURAL
	<i>M./F./N.</i>	<i>M./F./N.</i>
Nom.	fēlix	fēlicēs (M./F.); fēlicia (N.)
Gen.	fēlicis	fēlicium
Dat.	fēlicī	fēlicibus
Acc.	fēlicem (M./F.); fēlix (N.)	fēlicēs (M./F.); fēlicia (N.)
Abl.	fēlicī	fēlicibus

86. Present Active Participles

Participles may be viewed as verbal adjectives (see Section 20f.3; cf. 65). Though built from verbs, they may modify a noun. For example, in the expressions 'glowing coals' and 'home-grown tomatoes' *glowing* and *grown*, derived from verbs, are used as adjectives. Present active participles in Latin are declined like third declension adjectives of one ending. These participles are formed by adding to the present stem of a verb the suffix **-ns** to form the nominative singular, and **-nt-** to form the base of the participle; to this base are added the endings of the third declension.

FIRST CONJUGATION:

laudā- + **-ns** = **laudāns** 'praising'
laudā- + **-nt-** + **-is** = **laudantis**

SECOND CONJUGATION:	monē- + -ns = monēns 'warning'
	monē- + -nt- + -is = monentis
THIRD CONJUGATION, '-ō' TYPE:	dūce- + -ns = dūcēns 'leading'
	dūce- + -nt- + -is = dūcentis
THIRD CONJUGATION, '-iō' TYPE:	capie- + -ns = capiēns 'taking'
	capie- + -nt- + -is = capientis
FOURTH CONJUGATION:	audie- + -ns = audiēns 'hearing'
	audie- + -nt- + -is = audientis

- Notes:* 1. The '-iō' verbs (third and fourth conjugation) have -ie- before the participial suffixes.
2. The ablative singular ending of the present active participle is usually -e (occasionally -ī).

87. Uses of the Present Active Participle

Present active participles are used in three ways:

a. Adjectival These participles may modify nouns. Just as in English, they may either come with the noun or follow it, set off by commas. For example, in English, 'the struggling artist' and 'the artist, struggling to succeed, etc.,' are both regular uses of the participle as adjective.

Clāmāns vir ā Jēsū audītus est.

'The *shouting* man was heard by Jesus.'

Vir, clāmāns, ā Jēsū audītus est.

'The man, *shouting*, was heard by Jesus.'

Note: This second illustration may be translated with an English relative clause, since such a construction has adjectival force. Thus, 'The man[,], *who was shouting*[,], was heard by Jesus.' Any present participle, when translated as a clause, is given a tense contemporaneous with the main verb.

b. Adverbial These participles may be used to take the place of various adverbial (therefore, subordinate) clauses of time, cause, concession, and purpose (see Section 41).

Vir, clāmāns, tamen ā Jēsū nōn audītus est.

'The man, *although he was shouting*, nevertheless was not heard by Jesus.'

- Notes:**
1. The example is a present participle illustrating its use as an adverbial clause of concession; here **tamen** is the clue to the concessive idea.
 2. As usual, when the present participle is translated as a clause, it is given a tense which is contemporaneous with the main verb.

c. Ablative Absolute Present participles, as well as perfect passive participles, may be used in the ablative absolute construction (see Section 68).

Petrō in domum intrante, Paulus restitit.

'With *Peter entering* . . .'

'When *Peter entered* the house, Paul remained behind.'

Petrō in domum intrante, Paulus restat.

'With *Peter entering* . . .'

'When *Peter enters* the house, Paul remains behind.'

Note again that the present participle denotes an action contemporaneous with the main verb.

88. Fourth Declension Nouns: Masculine (or Feminine)

Nouns of the fourth declension have -ūs in the genitive singular. Masculine (or feminine) nouns have -us in the nominative singular. Their endings, singular and plural, are the following:

	SINGULAR	PLURAL
Nom.	-us	-ūs
Gen.	-ūs	-uum
Dat.	-uī	-ibus
Acc.	-um	-ūs
Abl.	-ū	-ibus

- Notes:* 1. The nominative and accusative singular are the same as those of the second declension masculine.
 2. The dative and ablative plural are the same as those of the third declension.

rītus, rītūs, m. 'ceremony, rite'; base: **rīt-**

	SINGULAR	PLURAL
Nom.	rītus ('the rite')	rītūs ('the rites')
Gen.	rītūs ('of the rite')	rītuum ('of the rites')
Dat.	rītūī ('for/to the rite')	rītibus ('for/to the rites')
Acc.	rītum ('the rite')	rītūs ('the rites')
Abl.	rītū ('from/with/in/by the rite')	rītibus ('from/with/in/by the rites')

89. Fourth Declension Nouns: Neuter

Neuter nouns of the fourth declension have **-ū** in the nominative and accusative singular, **-ū** in the dative singular, and **-ua** in the nominative and accusative plural.

genū, genūs, n. 'knee'; base: **gen-**

	SINGULAR	PLURAL
Nom.	genū ('the knee')	genua ('the knees')
Gen.	genūs ('of the knee')	genuum ('of the knees')
Dat.	genū ('for/to the knee')	genibus ('for/to the knees')
Acc.	genū ('the knee')	genua ('the knees')
Abl.	genū ('from/with/in/by the knee')	genibus ('from/with/in/by the knees')

Vocabulary

figō, figere, fixī, fixus pierce,
fix, fasten

**crucifigō, crucifigere, cruci-
fixī, crucifixus** fix to a
cross, crucify

flectō, flectere, flexī, flexus
bend, bow

**genūflectō, genūflectere,
genūflexī, genūflexus** bend
the knee, genuflect, kneel
(down)

frangō, frangere, frēgī, fractus
break

**cōnfringō, cōnfringere, cōn-
frēgī, cōnfractus** break in
two, break in pieces

fundō, fundere, fūdī, fusus
pour

**cōnfundō, cōnfundere, cōn-
fūdī, cōnfusus** confound,
confuse; put to shame

**effundō, effundere, effūdī,
effusus** pour out, shed,
spill

**īfundō, īfundere, īfūdī,
īfusus** pour, infuse

**refundō, refundere, refūdī,
refusus** pour back, restore,
pay back

**scandō, scandere, scandī, scān-
sus** climb, mount

**ascendō, ascendere, ascendī,
ascēsus** go up, come up,
ascend

**dēscendō, dēscendere, dē-
scendī, dēscēsus** go
down, come down, descend

calix, calicis, m. cup, chalice
cāritās, cāritātis, f. love,
charity

crux, crucis, f. cross

passiō, passiōnis, f. suffering,
passion

suāvitās, suāvitātis, f.
sweetness

Pascha, Paschatis, n. Passover,
Pesach, Pasch; Easter

pōtus, pōtūs, m. drink

rītus, rītūs, m. ceremony, rite

spīritus, spīritūs, m. breath;
spirit

vultus, vultūs, m. face [i.e.,
countenance]

manus, manūs, f. hand

cornū, cornūs, n. horn;
mountaintop

genū, genūs, n. knee

fēlix (gen., fēlicis) happy,
blessed

memor (gen., memoris)
mindful of (+ gen.)

**omnipotēns (gen., omnipoten-
tis)** all-powerful

omnis, omne every, all

paschālis, paschāle of Easter,
Paschal

salūtāris, salūtāre saving, of
salvation

similis, simile (+ dat.) like,
similar (to)

dissimilis, dissimile (+ dat.)
dissimilar, unlike

ācer, ācris, ācre sharp, bitter,
ardent

intrā (prep. + acc.) within,
among

quāpropter (coord. conj.)
wherefore, and therefore

Vocabulary Notes

In some ancient texts the verb **genūflectō** is written as two words. In that event **genū** is to be construed as the direct object of **flectō**.

In the passive voice **cōfundō** means 'be ashamed of' and takes the accusative case. This use imitates the Greek middle voice, which may take an accusative, just as the active voice does: **Petrus Paulum cōfundebātur** 'Peter was ashamed of Paul.'

Besides as terms for 'coming down from or going up' to heaven, **ascendō** and **dēscendō** are also used of 'going to or coming from' the big city (on high ground) or 'getting in or out' of a boat.

Note that **cāritās** is an abstract noun formed from the base of the adjective **cārus** (Unit 7) + the noun-making suffix **-itās, -itātis**. The early Christians chose this word for 'love,' to avoid the unwanted connotations attaching to others, such as **amor**.

Pascha, Paschatis, n. and **Pascha, Paschae, f.** (Unit 11) are identical in origin and meaning. These words are heteroclites (i.e., words identical in base which use the endings of two different declensions).

Note that **manus** is a feminine noun. To remember this, recall that **dextera** 'right hand' (Unit 13) is feminine: **dextera (manus)**. Most other non-neuter words of the fourth declension are masculine.

Memor takes the genitive case. In general, words meaning 'forgetting or remembering' take this case.

Omnipotēns is a compound of two third-declension adjectives, **omnis** and **potēns** (Unit 20).

Note that **salūtāris** is an adjective built on the noun **salūs, salūtis, f.** (Unit 15). The suffix **-āris, -e** means 'pertaining to.'

Similis and **dissimilis** are two more adjectives which take the dative case (see Section 82) (occasionally the genitive occurs).

Derivatives:	LATIN	ENGLISH
	figō	fixture, fixation
	crucifigō	crucifix, crucifixion
	flectō	reflect, flex
	frangō	frangible, fracture, fraction
	fundō	fusion, fusible
	effundō	effusive
	īfundō	funnel
	refundō	refund, refuse
	scandō	scansion
	ascendō	ascension, ascendant, ascendent

Derivatives:	LATIN	ENGLISH
	dēscendō	descendant, descendent, condescension
	crux	crux, crucial, crisscross (i.e., Christ's cross)
	suāvitās	suavity
	pōtus	potable water
	vultus	volte-face
	manus	manual, maintain
	cornū	cornucopia, corner, cornet, cornea
	genū	genuine
	fēlix	felicitous
	memor	memorable
	omnipotēns	omnipotent
	omnis	bus (from dat. pl., omnibus), Dodge Omni
	salūtāris	salutary
	similis	simile
	ācer	acrid, acrimonious
	intrā	intramurals

Drills

- I. Third declension adjectives. Identify the case of each phrase; translate; change the number.

A. *omnis, omne* 'every, all'

- | | |
|---------------------------------|------------------------------|
| 1. <i>omnis homō</i> | 6. <i>omnēs pāpae</i> |
| 2. <i>nōminis omnis</i> | 7. <i>angelō omni</i> |
| 3. <i>omnem lēctiōnem</i> | 8. <i>omnium apostolōrum</i> |
| 4. <i>omnibus baptismatibus</i> | 9. <i>omni Missā</i> |
| 5. <i>omni ecclēsiae</i> | 10. <i>omnia mandāta</i> |

B. *ācer, ācris, ācre* 'bitter'

- | | |
|-------------------------|------------------------|
| 1. <i>servus ācer</i> | 4. <i>ācri diāconō</i> |
| 2. <i>rēgīna ācris</i> | 5. <i>dōnum ācre</i> |
| 3. <i>ācris rēgīnae</i> | |

C. *fēlix (gen., fēlicis)* 'happy'

- | | |
|------------------------------|---------------------------|
| 1. <i>fēlicī familiāe</i> | 4. <i>fēlix rēgnum</i> |
| 2. <i>familiāe fēlicis</i> | 5. <i>saecula fēlicia</i> |
| 3. <i>fēlicēs discipulōs</i> | |

II. Present active participles. Translate, identify each participle.

1. Paulus vidit Petrum ambulans in viā.
2. Videns Jēsum, vir clamavit.
3. Beati qui, audientes, verbum Domini faciunt.
4. Servus cenam parabat Paulo venienti in domum.
5. Oramus pro in Domino viventibus.
6. Paulus vocavit unum hominum ex ecclesia venientium.

Exercises

- I.
 1. In nomine Patris et Filii et Spiritus Sancti. Amen.
 2. Et sanguis meus verus est potus. Jn. vi, 55.
 3. Apostoli dederunt panes miris hominibus in terra reclinati.
 4. Corpus vestrum templum est Spiritus Sancti, qui in vobis ('you') est, quem habetis a Deo, et non estis vestri. I Cor. vi, 19.
 5. Tunc Jesus et apostoli intra domum erant, manducantes Pascha. Unus autem Dominum jam tradiderat.
 6. Parvula ancilla, adveniens ad Jēsum, cum innocentia dixit: Sciō quia sanare potes male habentes. Non sanabis matrem meam? Et Jesus domum intravit et matrem ancillae sanavit.
 7.
 - a. Dum Jesus autem ambulat ad mare, vidit Petrum.
 - b. Donec Jesus autem ambulabat ad mare, vidit Petrum.
 - c. Jesus autem, ambulans ad mare, vidit Petrum monentem felicem populum.
 8. Et vidit omnis populus eum ('him') ambulans et laudans Deum. Acts iii, 9.
 9. Discipuli autem colligerunt confractos panes a populo relictos.
 10. Gloria Patri et Filio et Spiritui Sancto.
 11. Accipit panem et gratias agens fregit et dixit: "*Hoc ('this') est corpus meum.*" I Cor. xi, 23-24.
 12. "*Hic ('this') calix novum testamentum est in meo sanguine.*" I Cor. xi, 25.
 13. Christus Jesus enim effudit sanguinem pro mundi vita.
 14. Nos ('we') autem non spiritum mundi accipimus, sed Spiritum, qui ex Deo est. I Cor. ii, 12.
 15. In oratione genuflectentes, semper laudabimus Dominum, qui passione et morte in cruce et resurrectione mundum salvum fecit.

16. Vinō autem in calicem fūsō, Jēsūs benedixit et dedit apostolīs, dicēns: Hic est meus sanguis. Sī biberitis, vivētis in aeternum.
17. Quis ('who') nōs ('us') sēparābit ā caritāte Chrīstī? Rom. viii, 35.
18. Jēsūs memor autem Patris omnipotentis ascendit in templum atque aspexit vultūs orantium. Et intrā templum invēnit multōs, et fēlicēs et acrēs.
19. Paschālis rītūs memorēs vidēmus suāvitātem et misericordiam et caritātem Deī Patris.
20. Et Petrus invēnit Jēsū in cornū orantem prō omnibus hominibus.
21. Venit Filius hominis manducāns et bibēns. Mt. xi, 19.
22. Jūstōrum autem animae in manū Deī sunt. Wisdom iii, 1.
23. Quāpropter salūtāre praeceptum Domini fēlicēs audivimus, et diligimus omnēs, et nōbis ('to us') similēs et dissimilēs.
24. Jēsūs, reclinātus in cēnāculō, cum apostolīs pānem frangēbat.
25. Per omnia saecula saeculōrum.

- II.
1. Although all had eaten, nevertheless they were not happy.
 2. When he will have ascended to the Father, Jesus will be ashamed of the men not hearing the Father's words.
 3. By his cross and resurrection Jesus has saved the world.
 4. Taking the sick man by the hand, Peter led (him) into the house, where he gave the man a drink of wine.
 5. Mindful of our faults, we praise the mercy of the living Lord.

Unit 17

90. The Irregular Verb *volō* 'wish': All Six Indicative Tenses

Since a verb is assigned to a conjugation according to the form of its second principal part, a glance at the present infinitive of **volō, velle, volui**, — 'wish, want, be willing' shows that it is irregular: **velle**.

The forms of the present indicative cannot be synthesized from the stem of its present infinitive; the forms must be observed and memorized.

PRESENT INDICATIVE

	SINGULAR	PLURAL
1	volō ('I wish')	volumus ('we wish')
2	vīs ('you wish')	vultis ('you wish')
3	vult ('he/she/it wishes')	volunt ('they wish')

The imperfect and future indicative tenses are formed *as if* from a regular third conjugation verb with the infinitive **volere*. Once this is known, the forms are easily generated. Thus, the imperfect indicative: **volēbam, volēbās, etc.**; the future indicative: **volam, volēs, volet, etc.** (See Sections 39 and 47.)

In the perfect-active system **volō** is entirely regular: the perfect, pluperfect, and future-perfect are formed in the regular way from the stem of the third principal part. Thus, the perfect: **volui, voluisti, etc.**; the pluperfect: **volueram, voluerās, etc.**; the future-perfect: **voluerō, volueris, etc.**

91. The Irregular Verb *eō* 'go': All Six Indicative Tenses

Although at first glance the present infinitive of **eō, ire, ivi (iī), itus** 'go' appears to place it among fourth conjugation verbs, it is irregular; the present indicative must be observed and memorized.

PRESENT INDICATIVE

	SINGULAR	PLURAL
1	eō ('I go')	īmus ('we go')
2	īs ('you go')	ītis ('you go')
3	it ('he/she/it goes')	eunt ('they go')

Note: The monosyllabic forms **īs** and **it**, when uncompounded, are rare; other verbs, such as **ambulō** (Unit 5) and **vādō** (Unit 24), supply substitutes for these two forms.

The imperfect indicative is formed from the stem **ī-** (very rarely **iē-**). Thus **ībam**, **ībās**, **ībat**, etc. (Compare the formation in a regular fourth conjugation verb—**audiēbam**, **audiēbās**, etc.—where **-ē-** is always added to the present stem.) The future indicative also uses this stem (**ī-**), but employs the future suffix **-bi-**, like a first or second conjugation verb.

IMPERFECT INDICATIVE

	SINGULAR	PLURAL
1	ībam ('I was going')	ībāmus ('we were going')
2	ībās ('you were going')	ībātis ('you were going')
3	ībat ('he/she/it was going')	ībant ('they were going')

FUTURE INDICATIVE

	SINGULAR	PLURAL
1	ībō ('I will go')	ībimus ('we will go')
2	ībīs ('you will go')	ībītis ('you will go')
3	ībit ('he/she/it will go')	ībunt ('they will go')

Like any verb, **eō** has a regular perfect-active system. Either form of the third principal part—**ivī** or **ii**—yields the perfect, pluperfect, and future-perfect tenses in accordance with the rules. When the shorter stem is used, the second-person forms of the perfect are contracted: **iistī** > **istī**; **iistis** > **istis**.

92. Accusative of Place to/into Which

The accusative case is used with the prepositions **ad** or **in** to express motion toward or into a place. The preposition may be omitted with **domus** 'house' or with the names of big cities.

Et veniunt *ad domum*. Mk. iii, 20.

'And they come *to the house*.'

Petrus introiit (*in*) *domum*.

'Peter entered (*into*) *the house*.'

[**introeō, introīre, introivī (introiī), introitus** 'go within, enter']

Petrus ivit (*in*) *Rōmam* (*Hierosolymam*).

'Peter went *to Rome* (*to Jerusalem*).'

[**Rōma, Rōmae**, f. 'Rome'; **Hierosolyma, Hierosolymae**, f. 'Jerusalem']

93. Ablative of Place Where

The ablative case is used with the preposition **in** to express the place in which something happens.

Apostoli *in cēnāculō* convēnerant.

'The apostles had come together *in the upper room*.'

94. Ablative of Place from Which/out of Which

The ablative case is used with the prepositions **ā** (**ab, abs**) and **ē** (**ex**) to express motion away from or out of a place.

Paulus vēnit *ā Rōmā* (*ab Hierosolymīs*).

'Paul came *from Rome* (*from Jerusalem*).'

Petrus vēnit *ē templō*.

'Peter came *out of the temple*.'

95. Locative Case

The concept of place where, when applied to big cities, may be expressed by the locative case. Nouns of the first and second declensions use an ending which is identical with the genitive singular. Nouns occurring only in the plural use an ending which is identical with the ablative plural.

Rōmae.

'At Rome.'

Ephesī.

'At Ephesus.'

[**Ephesus, Ephesī**, m. 'Ephesus']

Athēnīs.

'At Athens.'

[Athēnae, Athēnārum, f. 'Athens']

Hierosolymīs.

'At Jerusalem.'

Note: When the indeclinable noun **Jerusalem** occurs, the preposition is always expressed: **in Jerusalem** 'in Jerusalem.'

Vocabulary

nūntiō, nūntiāre, nūntiāvī, nūntiātus declare, announce
annūntiō, annūntiāre, annūntiāvī, annūntiātus announce

plācō, plācāre, plācāvī, plācātus appease; reconcile
pūrgō, pūrgāre, pūrgāvī, pūrgātus purify, purge

vīvificō, vīvificāre, vīvificāvī, vīvificātus bring to life, make live

mittō:

admittō, admittere, admīsī, admissus join, admit; allow, permit

āmittō, āmittere, āmīsī, āmissus send off; lose

ēmittō, ēmittere, ēmīsī, ēmissus send out

remittō, remittere, remīsī, remissus send back; forgive

eō, ire, ivī (iī), itus go

abeō, abire, abīvī (abī), abitus go away, leave

adeō, adire, adīvī (adi),

aditus go to, approach

circumeō, circumire,

circumīvī (circumī),

circumitus go about

exeō, exire, exīvī (exī),

exitus go out, leave

ineō, inire, inīvī (inī), initus go in, enter (upon)

intereō, interire, interīvī (interī), interitus perish, die

introeō, introire, introīvī (introī), introitus go within, enter

obeō, obire, obīvī (obī),

obitus go to meet; die

pereō, perire, perīvī (perī),

peritus perish, die, be lost

pertrānseō, pertrānsire, per-

trānsīvī (pertrānsī), per-

trānsitus go all about, go

away; pierce

praeēō, praeire, praeīvī

(praeī), praeitus go before

prōdeō, prōdire, prōdivī

(prōdī), prōditus go forth

redeō, redire, redīvī (redī),

reditus go back, return

subēō, subīre, subīvī (subiī),
subitus go under, submit
 to; climb
trānseō, trānsire, trānsivī
(trānsiī), trānsitus
 go across, pass through;
 pass away
sum:
adsum (assum), adesse,
affui, — be present
prōsum, prōdesse, prōfui, —
 avail, profit, be advan-
 tageous (to) (+ *dat.*)
volō, velle, volui, — want,
 wish, be willing
Rōma, Rōmae, f. Rome
locus, locī, m. (pl., loca) place
salvātor, salvātōris, m. savior
dilēctiō, dilēctiōnis, f. love
laus, laudis, f. praise
pietās, pietātis, f. goodness;
 tenderness, pity
remissiō, remissiōnis, f.
 forgiveness, remission
tellūs, tellūris, f. earth
adventus, adventūs, m.
 coming, advent

fructus, fructūs, m. fruit
clēmēns (gen., clēmēntis)
 merciful
supplex (gen., supplicis)
 suppliant
vetus (gen., veteris) old,
 ancient; former
acceptābilis, acceptābile
 acceptable
episcopālis, episcopāle
 of a bishop, episcopal
invisibilis, invisibile spiritual,
 invisible
vībilis, vībile tangible,
 visible
Jerūsalem (Hebrew: indecl.
noun; also, **Hierosolyma,**
Hierosolymae, f. and Hiero-
solyma, Hierosolymōrum,
n.) Jerusalem
usque (adv.) as far as, all
 the way
usque ad (+ acc.) even to,
 up to, all the way to

Vocabulary Notes

When **admittō** means 'allow, permit' it takes an object infinitive. **Amittō** may indicate either intentional or accidental action, 'send off' or 'lose.'

The present participle of **eō** is **iēns (gen., euntis)**. The **m** in **circumeō** may be dropped: **circueō, circuīre, circuivī (circuiī), circuitus**. Note that some compounds of **eō**—**intereō, obeō, pereō**—are employed euphemistically to mean 'die.' The **d** in **prōdeō** and **redeō** is epenthetical, i.e., inserted to make the words easier to say. Besides 'to go under' **subēō** may also mean 'climb' in the sense of 'to go up from under.' (Cf. **suscipiō**, Unit 14.)

As the infinitive shows, **prōsum** uses an epenthetical **d** when the form of **sum** begins with a vowel: **prōdes**, **prōderō**, etc.

The present participle of **volō** is **volēns** [*gen.*, *volentis*]. **Volō** may take a direct object or an object infinitive: **Visne pānem?** 'Do you want the bread?' **Volō meum filium vidēre.** 'I wish to see my son.'

Vetus 'old' is the antonym of 'new,' not the antonym of 'young': **vetus testāmentum** 'old testament'; **novum testāmentum** 'new testament.'

Note that the Latin for 'Jerusalem' falls into three classes: indeclinable noun, first declension noun, and second declension plural noun. The concept of place to which often uses the accusative of the first declension form: **Hierosolymam**; place where uses either the locative of the second declension plural form, **Hierosolymis**, or the preposition with the indeclinable form, in **Jerūsalem**.

Derivatives:	LATIN	ENGLISH
	nūntiō	papal nuncio (from the noun nūntius)
	annūntiō	annunciation
	plācō	placate
	pūrgō	purgatory
	vivificō	vivify
	mittō	Mass, missal, missile
	admittō	admission, admissible
	ēmīttō	emission, emissary
	remitō	remit
	eō	adit, exit, circuit, initial, introit, obituary, perish, subito, transit
	volō	volition, velleity
	locus	locus, location, locale, locomotive
	salvātor	Salvatore, El Salvador
	dīlēctiō	predilection
	laus	laud, Lauds, laudatory
	pietās	piety, pity, the Pieta
	tellūs	tellurium
	frūctus	fructify, usufruct
	clēmēns	clement, inclement
	vetus	veteran
	episcopālis	Episcopalian

Drills**I. The irregular verb volō 'wish.'**

1. Volō cum discipulīs meīs Pascha facere.
2. Vīs Pascha facere?
3. Paulus vult domum Petrī venīre.
4. Volumus pānem, nōn vīnum.
5. Vultis lēctiōnem audīre?
6. Apostolī volunt Paulum relinquere.
7. Diāconus episcopum vidēre volēbat.
8. Voletne diāconus episcopum vidēre?
9. Populus sacerdōtem rītum complēre volēbat (volēbant).
10. Quārē ad mare venīre voluistī?

II. The irregular verb eō 'go.'

1. Eō ad meum Patrem.
2. Abīs ā templō?
3. Petrus ad apostolōs init.
4. Īmus ē domō.
5. Ībātis in Galilaeam?
6. Virī ex ecclēsiā exeunt.
7. Ībunt Hierosolymam.
8. Īstis Chrīstiānī Rōmam?
9. Iērunt in aulam.
10. Volō domum ire.

Exercises

- I. 1. Postquam turbae satis mandūcāvērunt, apostolī iērunt et omnēs pānēs relictōs collēgērunt.
2. Quī enim voluerit animam suam ('his') salvam facere, perdet eam ('it'), quī autem perdiderit animam suam propter mē ('me') et evangelium, salvam faciet eam.
Mk. viii, 35.
3. Vērē dignum et iustum est, invīsibilem Deum Patrem omnipotentem Filiumque ūnigenitum, Dominum nostrum Jēsūm Chrīstum, personāre.
4. a. Jēsūs in mundum inīvit in remissiōnem peccātōrum nostrōrum, et prō omnibus crucifixus est.
b. Jēsūs, quī in mundum inīvit in remissiōnem

peccatōrum nostrōrum, prō omnibus hominibus crucifixus est.

- c. Jēsūs Salvātor, iniēns in mundum in remissiōnem peccatōrum, voluntātem Patris clēmētis fecit.
5. Ō dīlēcō cāritātis! Pater noster enim Filium ūnigenitum mīsit.
6. Crēdō in ūnum Deum, Patrem omnipotentem, factōrem ('maker') caelī et terrae, vīsibilium omnium et invisibilium.
7. Supplicēs igitur volumus ad Dominum pietātis acceptābile sacrificium facere.
8. Angelus Domini ad Mariām annūtiāvit: Quod māter Dei eris.
9. Paulō autem volente intrāre in populum, nōn permīsērunt discipulī. Acts xix, 30.
10. Libri veteris testāmētī ac novī, in numerō multi, prōsunt omnibus crēdentibus in Deum.
11. Jēsūs circuibat Galilaeam, et populum monēbat. Postea rediit Hierosolymam, ubi dixit apostolīs de morte et resurrēctiōe.
12. Sciēbat autem et Jūdās, qui trādēbat eum ('him'), locum. Jn. xviii, 2.
13. Scriptum est in librō veteris testāmētī primō quoniam Deus spīritum emīsīt et vīvificāvit Adam.
14. Diāconus, dēprecātiōnēs prō populō effundēs, laudem cērei diligenter implēvit.
15. Paulus, adventum glōriōsum Filii nūntiāns, cōfundēbat Jūdāeos qui in templō aderant.
16. Sāctus Petrus, servus et apostolus Jēsū Christi, Rōmae primus episcopālem potentiam habēbat.
17. Volō ergō virōs orāre in omnī locō. I Tim. ii, 8.
18. Noster pānis, fructus tellūris, ā sacerdotē benedictus, erit omnibus pānis vītae aeternae.
19. Deō volente, omnis nātūra pūrgābitur (pūrgāta erit).
20. Ob fēlicem culpam Adae, Jēsūs vēnit in mundum atque Patri omnēs filiōs Adae plācāvit.
21. Apostolī, ā Jēsū āmissī, male habentēs sārāre et peccāta remittere valēbant.
22. Petrus autem et Jōannēs ascendēbant in templum ad hōram orātiōnis nōnam ('ninth'). Acts iii, 1.

- II. 1. After Peter went away from Rome, he came to Jerusalem, because he wanted to see Paul about clean and unclean food.

2. Paul wishes to go to the temple and announce the Lord Jesus, that he is the Son of God.
3. At Athens, it was not permitted for Paul to go in to the people.
4. Paul, although he was confounding the chief of the priests in Jerusalem, wished to go away and announce the coming of the Savior to the people in Rome.

Unit 18

96. Future Active Participle

Besides the present active and the perfect passive, Latin has future participles of both voices. To form the future active participle, simply insert the suffix **-ūr-** between the base of the perfect passive participle and the ending:

laudāt- + **-ūr-**: **laudātūrus**, -a, -um
monit- + **-ūr-**: **monitūrus**, -a, -um
duct- + **-ūr-**: **ductūrus**, -a, -um
capt- + **-ūr-**: **captūrus**, -a, -um
audīt- + **-ūr-**: **audītūrus**, -a, -um

Since these participles refer to a time subsequent to that of the main verb, they may be translated with the expressions 'intending to' or 'about to'; thus, 'intending to praise,' 'about to lead,' etc. Since they are active in form and meaning, these participles may take a direct object: **laudātūrus Deum** 'about to praise God'; **audītūrus orationem** 'intending to hear the prayer.' Thus future participles often convey the idea of likelihood or purpose.

97. Future Passive Participle

To form the future passive participle, add **-ndus**, **-nda**, **-ndum** to the stem of the present infinitive; i-stem verbs will have **-ie-**:

laudā- + **-nd-**: **laudandus**, -a, -um
monē- + **-nd-**: **monendus**, -a, -um
dūce- + **-nd-**: **dūcendus**, -a, -um
capie- + **-nd-**: **capiendus**, -a, -um
audie- + **-nd-**: **audiendus**, -a, -um

Note that all stem vowels are short before **-nd-**. These participles may be translated with the phrases 'about to be,' 'having to be.' Fu-

ture passive participles often convey the added notion of duty, propriety, or necessity—an action which ‘has to be done’ or ‘should be done.’

98. Periphrastic Conjugations

While the future active and passive participles are verbal adjectives and may be used as such, they are most often joined with the verb **sum** to form compound tenses which are the grammatical equivalents of the regular tenses. These compound tenses are called periphrastics. As in all compound tenses, the endings are restricted to the nominative (**-us, -a, -um, -i, -ae, -a**) since they always refer back to the subject, whether it is expressed or implied.

a. Active Periphrastic The active periphrastic conjugation is compounded of the future active participle in the nominative case and **sum** in the required tense.

Present: **laudātūrus sum.** 'I am going to praise.'

Imperfect: **laudātūrus eram.** 'I was intending to praise.'

Pluperfect: **laudātūrus fueram.** 'I had been about to praise.'
etc.

Note that the participle determines only the voice of the compound verb form; the form of **sum** determines the person, number, tense, and mood.

b. Passive Periphrastic The passive periphrastic conjugation is composed of the future passive participle in the nominative case and **sum** in the required tense.

Present: **audiendus est.** 'he is having to be heard.'
'he must be heard.'

Future: **audienda erit.** 'she will have to be heard.'
etc.

Note, again, that the form of the participle determines only the voice.

Care should be taken to distinguish these periphrastics from the three regular compound tenses: e.g., **audītī sunt** 'they were heard/have been heard,' but **audītūrī sunt** 'they are about to hear,' **audiendī sunt** 'they should/must/ought to be heard,' etc.

99. Dative of Personal Agency with Passive Periphrastics

Since the dative is the case of the interested party, passive periphrastics quite logically use this case to indicate the one on whom the obligation or necessity of the action rests; this is called the dative of personal agency.

Psalmus populō cantandus est.

'A psalm is having to be chanted *by the people*.'

'A psalm must be chanted *by the people*.'

Paulus rēgī audiendus erat.

'Paul was having to be heard *by the king*.'

'Paul had to be heard *by the king*.'

Note: The dative of personal agency is occasionally found even with the regular compound tenses, in imitation of the Greek practice with perfect or pluperfect passives: **nihil dīgnū morte āctū est eī** (Lk. xxiii, 15) 'nothing worthy of death has been done *by him*.'

100. Review of Participles

Theoretically, since there are two voices and three tenses, Latin should have six participles. But in practice it lacks two, a present passive and a perfect active.

Participles, when used as adjectives, express relative time; i.e., they indicate a time relative to that of the action of the main verb. The present participle expresses a time simultaneous with that of the main verb; the perfect, either a time prior to or simultaneous with that of the main verb (since the perfect is both the past simple and the present perfect); and the future, a time subsequent to that of the main verb.

	ACTIVE	PASSIVE
Present:	laudāns (<i>gen.</i> , laudantis) (<i>'praising'</i>)	None
Perfect:	None	laudātus, -a, -um (<i>'having been praised'</i>)
Future:	laudātūrus, -a, -um (<i>'about to praise,' 'intending to praise'</i>)	laudandus, -a, -um (<i>'having to be praised'</i>)

Latin makes up for these missing participles by inverting the voice or by using a finite verb. For example, the active idea, 'having seen the apostle,' may easily be inverted and thus expressed: **apostolō vīsō** 'the apostle having been seen'; or it may be expressed in an adverbial clause by a finite verb introduced by a subordinating conjunction: **postquam apostolum vīdit** 'after he had seen the apostle.'

Vocabulary

baptizō, baptizāre, baptizāvī, baptizātus immerse, baptize
evangelizō, evangelizāre, evangelizāvī, evangelizātus preach the Gospel
cēdō, cēdere, cessī, cessus go; yield
accēdō, accēdere, accessī, accessus go to, approach
concēdō, concēdere, concessī, concessus yield; grant
discēdō, discēdere, discessī, discessus depart
incēdō, incēdere, incessī, incessus go, walk
praecēdō, praecēdere, praecessī, praecessus go before; lead the way
prōcēdō, prōcēdere, prōcessī, prōcessus go forth, proceed
recēdō, recēdere, recessī, recessus go back, depart
claudō, claudere, clausī, clausus shut, close
conclūdō, conclūdere, conclūsī, conclūsus shut up; conclude
tendō, tendere, tetendī, tentus (tēnsus) stretch, extend

extendō, extendere, extendi, extensus (extēnsus) stretch out
intendō, intendere, intendī, intentus (intēnsus) aim (at), look at intently
ostendō, ostendere, ostendi, ostentus (ostēnsus) show; explain
faciō:
interficiō, interficere, interfēcī, interfectus do away with, kill
perficiō, perficere, perfēcī, perfectus do completely, finish, accomplish
sufficiō, sufficere, suffēcī, suffectus be enough, be sufficient
custodiō, custodire, custodīvī (custodīi), custodītus guard, watch over
veniō:
perveniō, pervenire, pervēnī, perventus arrive; attain
subveniō, subvenire, subvēnī, subventus (+ dat.) come upon; assist, come to help
superveniō, supervenire, supervēnī, superventus

come upon, overtake
(+ *dat.*); come up, arrive
clēmēntia, clēmēntiae, f.
mercy, clemency
Lēvīta (Lēvītēs), Lēvītae, m.
deacon, Levite
Lūcās, Lūcae, m. Luke
sapientia, sapientiae, f.
wisdom
tenebrae, tenebrarum, f. pl.
darkness, gloom
grex, gregis, m. flock
pāstor, pāstōris, m. shepherd;
pastor
ars, artis, artium, f. (practical)
knowledge, art
ascēnsiō, ascēnsiōnis, f.
going up, ascension

hūmānitās, hūmānitātis, f.
humanity
lēx, lēgis, f. law, Torah
altāre, altāris, altārium, n.
altar
benīgnus, -a, -um kindly
cōtidiānus, -a, -um daily
cōtidiē (adv.) daily
dēvōtus, -a, -um devout,
devoted
fēstus, -a, -um festal
indēficiēns (gen., indēficientis)
unfailing
circum (prep. + acc.) around,
about
inde (adv.) from there,
from then

Vocabulary Notes

The **z** in **baptizō** and **evangelizō** is a rare letter in Latin, occurring only in words borrowed from Greek. Since it has the value of two consonants (see Section 1c, Note 4), the **z** in these words causes the preceding **i** to get the accent: **baptizō, evangelizō**. When **evangelizō** takes a direct object, translate 'announce the good news of.'

The basic meaning of **cēdō** is 'to go'; when it means 'yield to' or 'give in to' it takes the dative. All its many compounds expand on the idea of 'to go,' with the exception of **concēdō** 'yield; grant.'

When the preposition **ob** (Unit 11) is used as a prefix, it means 'out in front of'; **ostendō** is a compound of **tendō** and **obs** (a by-form of **ob**) with the **b** dropped: 'stretch' (something) 'out in front of' (someone); hence, 'show; explain.' Consequently, **ostendō** may take a direct and an indirect object.

Note that the noun **clēmēntia** is built from the base of **clēmēns** (*gen., clēmēntis*) (Unit 17) + the abstract-noun-making suffix, **-ia**.

Tenebrae occurs only in the plural; translate in the singular: 'darkness, gloom.'

Grex, gregis, m. 'flock' is the source of the denominative verb **gregō** (Unit 11).

Ascēnsiō is formed from the perfect passive participle of **ascendō** (Unit 16): **ascēns- + -iō (-iōnis)**.

Hūmānitās is the abstract noun made from the adjective **hūmānus** (Unit 15): **hūmān-** + **-itās (-itātis)**.

Altāre is the neuter of an adjective used substantively; it is ultimately derived from the simpler adjective **altus** (Unit 9).

The noun **fēstum** (Unit 3) is the adjective **fēstus** used as a substantive.

The adjective **indēficiēns** is a post-classical coinage from the present participle of **dēficiō** (Unit 6). The prefix **in-** is here the inseparable particle meaning 'without, not.'

Derivatives:	LATIN	ENGLISH
	evangelizō	evangelize, evangelization
	cēdō	cede, accede, concede, precede, proceed, processional, recede, recessional
	claudō	clause, clausula, conclusive, conclusion
	tendō	tend, tension, extend, intend, ostensible, ostentatious
	perficiō	perfect
	sufficiō	suffice, sufficient
	custōdiō	custodian, custody
	subveniō	subvention
	superveniō	supervene
	sapientia	sapience
	tenebrae	Tenebrae, tenebrific, tenebrous
	grex	gregarious
	lēx	legal, loyal, legitimate, legislator
	benīgnus	benign tumor
	cōtīdiānus	quotidian
	circum	circumcision, circumstance, circumlocution

Drills

I. Form the future active and passive participles of each verb; translate:

1. dō, dare, dedī, datus
2. dēleō, dēlēre, dēlēvī, dēlētus
3. agō, agere, ēgī, āctus

4. suscipiō, suscipere, suscepī, susceptus
5. finiō, finire, finivī (finiī), finītus
6. extollō, extollere, extulī, —

II. Periphrastic conjugations.

1. Christus cum glōriā ventūrus est.
2. Mariā orātūra erat.
3. Diāconus primam lēctiōnem lēctūrus fuerat.
4. Prima lēctiō diāconō legenda erit.
5. Vinum servō miscendum est.
6. Pānēs apostolīs colligendī erant.

Exercises

- I.
 1. Quicumque facit lēgem secundum Patris voluntātem ad aeternam glōriam perventūrus est in rēgnō caelōrum.
 2. Ritū inceptō, dēvōtī conveniunt circum fēstum altāre Domini, arte hūmānitātis factum.
 3. Nōn vēnī solvere Lēgem aut Prophētās; nōn vēnī solvere, sed adimplēre. Mt. v, 17.
 4. Pater benignus hūmānitātī pānem cōtidiānum semper dat.
 5. Post Jēsū ascēnsiōnem apostolī Galilaeae astitērunt, aspicientēs in caelōs.
 6. Primā lēctiōne lēctā, principium Evangelii secundum Lūcam Lēvītae legendum erat. Lēctiōne finitā, populus acclāmāvit.
 7. Vir autem, Jēsūm intendēns, exclāmāvit: Quia mē ('me') salvum facere potes. Concēdēs igitur indignō hominī clēmēntiam tuam?
 8. Sapientia clēmēntiaque Deī omnibus Christiānīs semper et ubique laudandae sunt.
 9. Etsi in tenebrīs incēdentēs, tamen Christum, lūmen indēficiēns, habēmus. Quī enim populō viam semper ostendit.
 10. Dominus Jēsūs apostolīs saepe ostendēbat quod mors ejus ('his') in salutem mundi suffectūra erat.
 11. Ubi dē monte dēscendit et supervēnit Jēsūs, statim incēpit apostolīs ventūram mortem ostendere.
 12. Jēsūs autem nōn volēbat in Jūdaea circuīre, quia Jūdaeī dicebant quod interficiendus erat.
 13. Ut apostolī in cēnāculō conclūsī sunt, Jēsūs, vinculis mortis solūtīs, accessit et dixit: Ecce adsum.

14. Baptizātus autem Jēsūs, cōfestim (= statim) ascendit dē aquā. Mt. iii, 16.
15. Missā inceptā, sacerdōs dicēbat: Introibō ad altāre Deī.
16. Jōannēs baptista dixit quoniam Jēsū baptizandus fuit.
17. Postquam autem resurrēxerō, praecedam vōs ('you') in Galilaeam. Mt. xxvi, 32.
18. Tunc sacerdōs, manibus extēnsis, dīcit ōrātiōnem.
19. Et respiciēns Jēsū ambulāntem dīcit: "Ecce agnus Deī." Jn. i, 36.
20. Crēdimus in Spīritum Sāctum, Dominum et vivīficāntem, quī ex Patre Filiōque prōcēdit.
21. Corpus Chrīstī custōdiet mē ('me') in vītā aeternā.
22. Perficere autem bonum, nōn inveniō.
23. Inde angelus Domīni accessūrus est ad pāstōrēs in agrīs gregēs custōdientēs.
24. Ecce enim evangelizō vōbīs ('to you') gaudium magnum, quod erit omni populō. Evangelīum secundum Lūcam ii, 10.
25. Ego ('I') sum Alpha et Ōmega, dīcit Dominus Deus, quī est et quī erat et quī ventūrus est, Omnipotēns. Rev. i, 8.
26. Beātī quī ambulant in lēge Domīni.

II.

1. Paul will have to be seen by Peter, who is about to arrive at Rome.
2. The flock must be guarded by the good shepherd.
3. The kindly priest, having stretched out his hands, was about to pray for all humanity.
4. Jesus said that the contrite had to be baptized by the apostles.
5. Luke knew that he was going to write a book about the Savior.
6. The devout will see the darkness of the world put to flight by the unfailing light of wisdom and clemency.

Unit 19

101. Fifth Declension Nouns

Nouns of the fifth declension have **-eī** in the genitive singular. With few exceptions, this is a feminine declension. The endings, singular and plural, are the following:

	SINGULAR	PLURAL
Nom.	-ēs	-ēs
Gen.	-eī (-ēī)	-ērum
Dat.	-eī (-ēī)	-ēbus
Acc.	-em	-ēs
Abl.	-ē	-ēbus

- Notes:*
1. Each ending begins with the letter e.
 2. The alternate genitive and dative singular endings are used when the base of the noun ends in a vowel:
diēs, diēī, m. & f. 'day.'

rēs, reī, f. 'thing'; base: **r-**

	SINGULAR	PLURAL
Nom.	rēs ('the thing')	rēs ('the things')
Gen.	reī ('of the thing')	rērum ('of the things')
Dat.	reī ('for/to the thing')	rēbus ('for/to the things')
Acc.	rem ('the thing')	rēs ('the things')
Abl.	rē ('from/with/in/by the thing')	rēbus ('from/with/in/by the things')

102. Direct Commands (or Requests) (1): Imperative Mood

The third kind of sentence, the direct command (or request) (see Section 7), is expressed by the imperative mood. The tense of an imperative is present; its forms are restricted to the second person.

a. Present Imperative Active: All Four Conjugations The second-person singular present imperative active is identical with the present stem. The plural is formed by adding *-te*; the stem vowel of third conjugation verbs shifts from *-e-* to *-i-* before *-te*.

	SINGULAR	PLURAL
2	laudā! 'praise!'	laudāte! 'praise!'
2	monē! 'warn!'	monēte! 'warn!'
2	*dūce! 'lead!'	dūcite! 'lead!'
2	cape! 'take!'	capite! 'take!'
2	audi! 'hear!'	audite! 'hear!'

- Notes:
1. **Dūce** always occurs without the stem vowel—**dūc**.
 2. There is a little-used future tense in the imperative mood. The monosyllabic **sci**—from **sciō** (Unit 9)—is often replaced by a future form—**scītō**—with little or no difference in meaning.
 3. The imperative forms of **sum** are **es** and **este**. The singular is often replaced by a future form—**estō**; the plural may be replaced by a future form—**estōte**. In either event there is little difference in meaning.
 4. The imperatives of **eō** 'go' are **ī** and **īte**; **ī** is not used unless compounded: **exī**, **adī**, etc.
 5. There are no imperatives of **volō** 'wish' or **possum** 'be able.'

b. Present Imperative Passive: All Four Conjugations The second-person present imperative passive is identical with the second-person present indicative passive in both numbers; in the singular, the shorter ending only is used: *-re*.

	SINGULAR	PLURAL
2	laudāre! 'be praised!'	laudāminī! 'be praised!'
2	monēre! 'be warned!'	monēminī! 'be warned!'
2	dūcere! 'be led!'	dūciminī! 'be led!'
2	capere! 'be taken!'	capiminī! 'be taken!'
2	audire! 'be heard!'	audiminī! 'be heard!'

- Notes:* 1. The singular form is spelled like the present infinitive active.
 2. Context will help to distinguish these passive imperatives from infinitives and indicative forms.

103. Vocative Case

Direct address (of a person, place, or thing) is conveyed by the vocative case. Both nouns and adjectives have vocatives. All forms, both singular and plural, are identical with the nominative, except for second declension masculine nouns in the singular, where the ending is -e.

Ō bona māter! 'O good mother!'

Ō fēlicēs rēgēs! 'O happy kings!'

Domine ūniversī! 'Lord of the universe!'

Cāre apostole! 'O beloved apostle!'

The major exceptions are these:

1. Second declension nouns in **-ius** drop the **-us** ending and lengthen the **-i-** of the stem.
2. Second declension nouns in **-ir** or **-er** use the nominative case.
3. The vocative of **meus** (**-a**, **-um**) is either **meus** or **mī**.
4. **Deus** and **agnus** use the nominative case.
5. The vocative of **Jēsūs** is **Jēsū**.

Jēsū, fili Patris! 'O Jesus, son of the Father!'

Magister mī! 'O my master!'

Deus meus! 'O my God!'

Agnus Deī! 'Lamb of God!'

104. Personal Pronouns

Latin has pronouns of the first and second persons to express the speaker and the person addressed. Because these forms are irregular, they must be carefully observed and memorized. The nominatives are always emphatic (since the verb ending already indicates the person intended).

a. First-Person Pronoun

	SINGULAR	PLURAL
Nom.	ego ('I')	nōs ('we')
Gen.	meī ('of me')	nostrī nostrum } ('of us')
Dat.	mihi ('for/to me')	nōbīs ('for/to us')
Acc.	mē ('me')	nōs ('us')
Abl.	mē ('from/with/in/by me')	nōbīs ('from/with/in/by us')

- Notes: 1. The preposition **cum** is appended to the ablatives: **mēcum** 'with me'; **nōbiscum** 'with us.'
2. **Nostrī** is used for the objective genitive (see Section 75): **Deī dilēctiō nostrī** 'God's love of us'; **nostrum** is used for the partitive (see Section 81): **multī nostrum** 'many of us.'

b. Second-Person Pronoun

	SINGULAR	PLURAL
Nom.	tū ('you')	vōs ('you')
Gen.	tui ('of you')	vestrī vestrum } ('of you')
Dat.	tibi ('for/to you')	vōbīs ('for/to you')
Acc.	tē ('you')	vōs ('you')
Abl.	tē ('from/with/in/by you')	vōbīs ('from/with/in/by you')

- Notes: 1. Here, too, the preposition **cum**, when used, is appended to the ablative forms: **tēcum** 'with you'; **vōbiscum** 'with you.'
2. **Vestrī** is used like **nostrī**, **vestrum** like **nostrum**: **Deī dīlēctiō vestrī** 'God's love of you'; **multī vestrum** 'many of you.' Note that both forms have -e-, all other plurals, -ō-.

105. Double Accusative

A small number of verbs meaning 'ask (for)' or 'teach' take a double object, an accusative of the thing and an accusative of the person.

Diāconus puerōs Evangelium docēbat.

'The deacon used to teach *the boys the Gospel.*'

[doceō, docēre, docuī, doctus 'teach']

Vocabulary

cūrō, cūrāre, cūrāvī, cūrātus

heal, cure; care for

dēsiderō, dēsiderāre, dē-

sīderāvī, dēsiderātus desire

vulnerō, vulnerāre, vulnerāvī,

vulnerātus wound

appāreō, appārēre, appāruī, ap-

pāritus show forth, appear

doceō, docēre, docuī, doctus

teach

alō, alere, aluī, altus nourish

cadō, cadere, cecidī, cāsus

fall (down)

incidō, incidere, incidī, —

fall into; happen

frāter, frātris, m. brother

pēs, pedis, m. foot

auris, auris, aurium, f. (abl.

sing., aure or auri) ear

carō, carnis, f. flesh

mulier, mulieris, f. woman,

wife

prex, precis, f. entreaty, prayer

caput, capitis, n. head

latus, lateris, n. side

ōs, ōris, n. mouth

diēs, diēi, m. & f. day

fidēs, fidei, f. faith,

faithfulness

rēs, rei, f. thing

spēs, spei, f. hope

dīlēctus, -a, -um beloved

dulcis, dulce sweet; kind

fidēlis, fidele faithful;

believing

supersubstantiālis, super-

substantiāle life-sustaining

deinde (*adv.*) then, next,
thereupon
ego, mei (*pron.*) I

sūsum (*adv.*) on high, upward
tū, tui (*pron.*) you

Vocabulary Notes

Like many first conjugation verbs, **cūrō**, **dēsīderō**, and **vulnerō** are denominatives—from **cūra** (Unit 22), **dēsīderium** (Unit 10), and **vulnus, vulneris**, n. 'wound' (not formally presented).

Dēsīderō may take a direct object or an object infinitive: **dēsīderō pānem** 'I desire bread'; **dēsīderō vidēre Petrum** 'I desire to see Peter.'

Doceō, besides taking a double accusative of person and thing, may also take a double object of person and infinitive: **docēbat puerum legere** 'he was teaching the boy (how) to read.'

Frāter 'brother' is a code-word for 'fellow-Christian.'

The verb **incarnō** (Unit 13) is derived from **carō, carnis**, f. 'flesh.'

Mulier means 'woman' or 'wife,' much as **vir** (Unit 3) means 'man' or 'husband.'

Though usually masculine and thus exceptional in the fifth declension, **diēs** is feminine when a specific day is meant. Note that since the base ends in a vowel the lengthened genitive and dative endings are used—**diēi** and **diēi**.

Fidēs and **fidēlis** both combine the meanings of 'belief' and 'loyalty to one's beliefs.'

Rēs is nearly as variable in meaning as English 'thing'; it acquires its specific meaning from the context. Some of its more frequent significations are these: matters, affairs, circumstances, property, reality, the state.

The nominatives **ego** and **tū** are emphatic forms, best translated verbally by tone of voice or in writing by italics: *I, you*.

Derivatives:	LATIN	ENGLISH
	cūrō	curative, curator
	dēsīderō	desideratum, desire
	vulnerō	vulnerable
	appāreō	appear, apparent, apparition
	doceō	docile, doctor
	alō	alimentary, alimony
	cadō	cadence, cadenza, case
	incidō	incident
	frāter	fraternal, friar

Derivatives:	LATIN	ENGLISH
	pēs	pedal, pedometer
	auris	aural, auricle
	carō	carnal, carnation, carnival
	mulier	muliebrity
	prex	precarious, imprecation
	caput	chief, capital, chapter, chef, achieve, cattle
	latus	lateral, unilateral
	ōs	oral, oracle
	diēs	per diem, diurnal
	fidēs	faith
	rēs	real, reality, reality, rebus (a puzzle made with things)
	spēs	Esperanto, desperate
	dīlēctus	predilection
	dulcis	dulcimer, dulcet
	fidēlis	fidelity
	ego	ego, egoist, egotist
	sūrsum	sursum corda
	tū	Te Deum

Drills

I. Imperative mood; vocative case. Translate; change the number.

- | | |
|------------------------------|--------------------------------|
| 1. ambulā, fili! | 7. venī! |
| 2. cantāte, chorī angelōrum! | 8. adeste (adestōte), fidēlēs! |
| 3. observāte! | 9. dīc! fac!* |
| 4. incipite! | 10. rege! |
| 5. habēminī! | 11. exaudi, Domine! |
| 6. jungere! | 12. virī, sānāminī! |

II. Personal pronouns. Translate; where possible, change the number.

- Ego tē videō.
- Tū mē vidēs.

[*Note that the stem vowel is also omitted with dicō and faciō.]

3. Vós estis memorēs meī?
4. Nōs ōrāvimus prō vōbīs.
5. Tū veniēs mēcūm?
6. Nōs ūnum vestrum ēlēgimus.
7. Vōs mihi librum dedistis?
8. Laus tibi, Chrīste.
9. Propter tuī dīlēctiōnem vēnī ego.
10. Pāx vōbīscūm.

Exercises

- I. 1. Agnus Dei, quī tollis peccāta mundi, dōnā nōbīs pācem.
2. Fīlī, dīmīttuntur tibi peccāta tua. Mk. ii, 5.
3. Deinde dīlēctus apostolus discipulīs dixit rēs quae in secundā diē inciderant Hierosolymīs.
4. Pānis autem, quem ego dabō, carō mea est prō mundi vitā. Jn. vi, 51.
5. V. Dominus vōbīscūm. R. Et cum spīritū tuō.
V. Sūsum corda. R. Habēmus ad Dominum.
6. Cūrāns nōs, Jēsūs in latere vulnerātus est et effūdīt sanguinem salūtis.
7. Benedicta tū inter mulierēs. Lk. i, 42.
8. A quibus custōdientēs vōs bene agētis. Acts xv, 29.
9. Tū crēdis in Fīlium hominis? Jn. ix, 35.
10. Effundentēs precēs nostrās, dēsīderāmus fidēlēs tuam salūtem nostrī, Ō dulcis Jēsū! Venī, Domine Jēsū!
11. Iustus ex fide vīvet. Gal. iii, 11.
12. Volō autem vōs scīre quod omnis virī caput Chrīstus est, caput autem mulieris vir, caput vērō ('but') Chrīstī Deus. I Cor. xi, 3.
13. Relinque ibi mūnus tuum ante altāre. Mt. v, 24.
14. Laudō autem vōs[, frātrēs,]* quod omnia ('in all respects') meī memorēs estis. I Cor. xi, 2.
15. Cōtīdiē alimur tuā dīlēctiōne, Ō Domine: vērē tū docuistī nōs tuam salūtem.
16. Dīcit eī ('to him') mulier: Domine, videō quia prophēta es tū. Jn. iv, 19.

*Not in the Greek original; traditional in Latin texts, but removed by the Nova Vulgata editors.

17. Pānem nostrum supersubstantiālem dā nōbīs hodiē.
Mt. vi, 11.
18. Grātiās agō Deō meō semper prō vōbīs in grātiā Deī, quae data est vōbīs in Christō Jēsū. I Cor. i, 4.
19. Domine, docē nōs orāre, sicut ('as') et Jōannēs docuit discipulōs suōs ('his'). Lk. xi, 1.
20. Dīmittle eam ('her'), quia clāmat post nōs. Mt. xv, 23.
21. Crēditis quia possum hoc ('this') facere? Mt. ix, 28.
22. Et ēlēgērunt Stephanum, virum plēnum fidē et Spīritū Sāctō. Acts vi, 5.
23. Dominus Jēsūs interficiet spīritū ōris. II Thess. ii, 8.
24. Tū ergō, sī adōrāveris cōram mē, erit tua omnis. Lk. iv, 7.
25. Carō enim mea vērū est cibus, et sanguis meus vērū est pōtus. Jn. vi, 55.
26. Spēs autem, quae vidētur, nōn est spēs. Rom. viii, 24.
27. Dixit Jēsūs: "Facite hominēs discumbere ('sit down')." Jn. vi, 10.
28. Hodiē implēta est haec ('this') Scīptūra in auribus vestrīs. Lk. iv, 21.
29. Oculōs habentēs nōn vidētis, et aurēs habentēs nōn audītis? Mk. viii, 18.
30. Quae est māter mea et frātrēs meī? Mk. iii, 33.
31. Āmēn dicō vōbīs: Ūnus vestrum mē trāditūrus est. Mt. xxvi, 21.
32. Omnia mihi trādita sunt ā Patre meō. Mt. xi, 27.
33. Dixit ergō Jēsūs Petrō: "Mitte gladium in vagīnam ('scabbard'); calicem, quem dedit mihi Pater, nōn bibam illum ('it')." Jn. xviii, 11.
34. Īte, Missa est.
35. Magister dicit: . . apud tē faciō Pascha cum discipulis meis. Mt. xxvi, 18.
36. Pānem nostrum cōtidiānum dā nōbīs cōtidiē, et dīmittle nōbīs peccāta nostra. Lk. xi, 3-4.
37. Sāncta Mariā, orā prō nōbīs.
Sāncte Petre, orā prō nōbīs.
Omnēs sānctī Discipulī Domini, orāte prō nōbīs.
- | | | Chrīste, audī nōs.
Christe, exaudī nōs.
Kýrie, eléison.
- | | | Chrīste, eléison.
Kýrie, eléison.

- II.
1. Lord, teach us your ways.
 2. Brothers, fall on your knees and worship the Lord!
 3. O Lord, grant us the grace of a happy death.
 4. Love your neighbor, my son.
 5. When *you* will have arrived at the temple, send your servant to me.
 6. Will *I* put my finger into the Master's side?

Unit 20

106. Deponent Verbs

Deponent verbs have passive forms, but active meanings. Conversely stated, these verbs have no active forms and no passive meanings. They occur in all four conjugations:

- 1: **mīror, mīrārī, —, mīrātus sum** 'wonder (at)'
- 2: **misereor, miserērī, —, misertus sum** 'have pity (on)'
- 3: **nāscor, nāscī, —, nātus sum** 'be born'
- patior, patī, —, passus sum** 'suffer'
- 4: **orior, orīrī, —, ortus sum** 'spring up, arise'

- Notes:*
1. Deponent verbs have only three principal parts, since there is no perfect active form.
 2. Like other verbs, deponents are classified according to the form of the second principal part, the present infinitive. These end in **-ārī** in the first conjugation, **-ērī** in the second, **-ī** in the third (whether **'-ō'** type or **'-iō'** type), and **-īrī** in the fourth.
 3. The last principal part is conventionally given with **sum**, showing the perfect indicative form. Without **sum**, this is of course the perfect participle, which has an active meaning.
 4. *Exceptions in Voice:*
 - a. Deponents have present participles; these of course are active in form as well as in meaning: **mīrāns** (*gen.*, **mīrantis**) 'wondering (at),' etc.
 - b. Deponents have both future participles: **mīrātūrus** 'about to wonder (at),' **mīrandus** 'having to be wondered at.'

Dominus miseretur nobis.

'The Lord has pity on us.'

Jesūs propter peccāta nostra passus est.

'Jesus suffered on account of our sins.'

107. *Semi-Deponent Verbs*

A very small number of verbs are deponent in their perfect system only. They have active and passive forms and meanings in the present-stem system, but only passive forms with active meanings, in the tenses formed from the perfect participle.

2: **audeō, audēre, —, ausus sum** 'dare'

2: **gaudeō, gaudēre, —, gāvīsus sum** 'rejoice'

3: **cōfidō, cōfidere, —, cōfīsus sum** 'trust'

Audēmus ad Patrem orāre.

'We dare to pray to the Father.'

Ausī sumus ad Patrem orāre.

'We dared to pray to the Father.'

108. *Subjunctive Mood: An Overview*

The subjunctive is the mood of contingency or hypothetical action. It expresses what may happen or might have happened. Although it is mostly used in a variety of subordinate clauses, the subjunctive may also be employed independently to express certain forms of statements, commands, and questions. English makes very little use of its own subjunctive mood ('till death do us part,' 'thy kingdom come,' 'if I were king,' etc.), preferring instead to employ a number of auxiliary verbs: 'should, would, may, might, could.' Depending on the precise construction, the Latin subjunctive may be translated with the aid of one or another of these English auxiliaries. Until the various uses of the subjunctive are quite clear, the student is advised to translate with the precise translation formula given for each construction.

There are only four tenses of the subjunctive mood: present, perfect, imperfect, pluperfect. The subjunctive has no need of a future or a future-perfect tense; the mood itself (especially in its present and imperfect tenses) conveys the notion of what may or might be possible. The negative, for the most part, is **nē** (although in certain

clear cases *nōn* is used, just as in the indicative). A subjunctive clause may be introduced by a sign-word, such as *utinam* or *ut*.

109. Present Subjunctive: First Conjugation

The sign of the present subjunctive in the first conjugation is the letter *-ē-*; it replaces the stem vowel *-ā-*.

No translation is presented in subjunctive paradigms, since the exact meaning, often supplemented by English auxiliaries, is determined by the use.

a. Active All active forms of the subjunctive mood for the first conjugation are compounded of the present stem in *-ē-* and the active personal endings; the alternate *-m* is used in the first-person singular.

	SINGULAR	PLURAL
1	laudem	laudēmus
2	laudēs	laudētis
3	laudet	laudent

- Notes:* 1. Long *-e-* is shortened before *-m*, *-t*, and *-nt*.
 2. Since first-conjugation present subjunctives look like second-conjugation present indicative forms (cf. **monēmus**), the student is advised to determine the conjugation before analyzing any verb-form.

b. Passive The passive forms use the passive personal endings. The *-ē-* appears throughout.

	SINGULAR	PLURAL
1	lauder	laudēmur
2	laudēris, laudēre	laudēmini
3	laudētur	laudentur

- Notes:* 1. Long *-e-* is shortened before *-r* and *-ntur*.
 2. As in the indicative, the second-person singular uses both alternate forms.

110. Direct Commands (or Requests) (2)

Besides the imperative mood (see Section 102), certain subjunctive and indicative constructions may also express direct commands (or requests).

a. Hortatory Subjunctive When rousing or exhorting oneself and others to possible action, the speaker may use the first-person plural of the present subjunctive.

Translation formula: 'Let us . . '

Cantēmus Dominō canticum novum!

'Let us sing to the Lord a new song!'

Baptizēmur ā Jōanne!

'Let us be baptized by John!'

Note: Occasionally the first-person singular is found: **cantem**
'let me sing.'

b. Optative Subjunctive Attainable wishes (in the present or for the future) may be expressed by the present subjunctive. Occasionally this optative use of the subjunctive is introduced by the sign-word **utinam**.

Translation formula: 'Would that . . may . . ' or 'May . . '

Dominum semper glōrificem!

'Would that I may always glorify the Lord!'

'May I always glorify the Lord!'

Mūtēs tuōs modōs!

'Would that you may change your ways!'

'May you change your ways!'

Utinam Aegyptiī fugentur!

'Would that the Egyptians may be put to flight!'

'May the Egyptians be put to flight!'

c. Jussive Future Indicative The future indicative may be used for commands which are binding for an indefinite period of time; they are to be heeded both now and in the future. Like the imperative

mood, this jussive use of the future indicative occurs only in the second person.

Translation formula: 'You shall . . .'

Diligēs proximum tuum.

'You shall love your neighbor.'

111. How to Answer Syntax Questions (2)

Thus far, syntax questions have inquired about nouns and adjectives only; these have focused on the case and the reason for the case (see Section 19). Now that the subjunctive mood—with its four tenses and its many uses—is being introduced, from now on syntax questions will also include verbs. Such questions will concentrate on two of the five facts about each finite verb-form, the tense and the mood, and ask the reasons for the tense and the mood. They help to focus the student's attention on the inalterable fact that precise syntactical analysis must always precede any attempt at translation.

Vocabulary

mīror, mīrārī, —, mīrātus sum
wonder (at), be amazed (at)

admīror, admīrārī, —,
admīrātus sum wonder at,
be amazed at

peccō, peccāre, peccāvī,
peccātus sin

precor, precārī, —, precātus
sum ask, pray

dēprecor, dēprecārī, —,
dēprecātus sum beseech

audeō, audēre; —, ausus sum
dare, have the courage

gaudeō, gaudēre; —, gāvīsus
sum rejoice, be glad

misereor, miserērī, —,
misertus sum (+ *gen.* or
dat.) have pity (on)

cōfidō, cōfidere; —, cōfīsus

sum (+ *dat.*) trust (in);
confide (in), hope (in)

nāscor, nāscī, —, nātus sum
be born

morior, morī, —, mortuus
sum die

patior, pati, —, passus sum
suffer, allow

orior, orīrī, —, ortus sum
spring up, arise, appear

lacrima, lacrimae, f. tear

memoria, memoriae, f.
remembrance, memory

ignis, ignis, ignium, m. (*abl.*
sing., *igne* or *ignī*) fire

peccātor, peccātōris, m. sinner

arbor, arboris, f. tree

benedictiō, benedictiōnis, f.
blessing, benediction

nox, noctis, noctium, f. night
potestās, potestātis, f. power,
 authority

opus, operis, n. work, deed
opus est = it is necessary,
 there is a need (+ *inf.* or
abl.)

scelus, sceleris, n. crime, sin
miser, misera, miserum
 wretched, pitiable

paternus, -a, -um of a father,
 paternal

innocēns (*gen.*, *innocentis*)
 clean, pure, innocent

potēns (*gen.*, *potentis*) power-
 ful (*in*), having power (over)
**cōsubstantiālis, cōsubstan-
 tiāle** (+ *dat.*) of the same
 nature (as), consubstantial
 (with)

nihil (*nīl*) (1. *indecl. noun*; 2.
adv.) 1. nothing 2. not at all
valdē (*adv.*) greatly, very
 (much)

vērō (*adv.*) indeed; but indeed

Vocabulary Notes

Mīror is a denominative verb from the adjective **mīrus** (Unit 8); it is used both transitively and intransitively.

Peccātum (Unit 3) is a noun made from the perfect passive participle of **peccō**. **Peccātor** is the agent noun formed from **peccō**.

Precor is a denominative verb formed from **prex** (Unit 19). It takes an accusative of the person asked and an infinitive of the action requested: **precor Mariam orāre prō mē** 'I ask Mary to pray for me.'

Dēprecor is an intensive form of **precor**, much as 'beseech' is an intensive form of 'seek.'

Audeō may take an object, but more commonly it takes an object infinitive: **audēmus dicere** 'we dare to say.' Be careful to distinguish this verb from **audiō, audīre, audīvī, audītus** 'hear.'

Gaudeō is often followed by an ablative of cause (see Section 58). The noun **gaudium** (Unit 3) is formed from the same root from which this verb is made.

Misereor is a second conjugation denominative verb built on **miser**. It takes a dative or a genitive: **miserēre nōbīs (nostrī)** 'have mercy on us.'

As with many verbs taking the dative, **cōfidō** may instead be followed by a prepositional phrase (such as **in Dominō** 'in the Lord').

The future participle active of **moriōr** is **moritūrus, -a, -um**; its perfect participle is the source of the adjective **mortuus** (Unit 4).

Patior may take an object or an accusative and object infinitive:

Petrus patitur parvulōs ad Jēsū venīre 'Peter allows the children to come to Jesus.' The noun **passiō** (Unit 16) is derived from the perfect participle.

The future participle active of **orior** is **oritūrus**, -a, -um; the third-person singular present indicative is **oritur**; the present active participle, **oriēns** (*gen.*, **orientis**), is often used substantively, 'east, orient.'

Memoria is an abstract noun formed from the adjective **memor** (Unit 16) and the noun-making suffix -ia, -iae, f.

Benedictiō is composed of the base of the perfect passive participle of **benedicō** (Unit 7) and the noun-making suffix -iō, -iōnis, f.

Potestās and **potēns** often take an objective genitive: **potēns**—in reality, the present participle of **possum**—may govern a complementary infinitive.

Opus means 'work, deed,' but when used with **est** it means 'there is a need.' It may take a referential dative + either an infinitive or an ablative (of means): **opus est mihi librum legere** 'there is a need to me to read a book, I must read a book'; **opus est mihi pāne** 'there is a need to me by means of bread, I need bread.' Rarely, the nominative is found: **pānis est opus nobīs** 'bread is a need to us, we need bread.'

Paternus is an adjective built on **pater** (Unit 14).

Cōsubstantiālis is a word coined by the Church (probably by the Carthaginian theologian, Tertullian, 160?–230?) to describe a crucial aspect of Trinitarian doctrine.

Nihil, or **nīl**, is used as an indeclinable noun or as an adverb: **nihil ēgī** 'I have done nothing'; **verba Petri nihil audita sunt** 'the words of Peter were not at all heard.'

Notice that **vērō** 'indeed,' an adverb derived from the adjective **vērūs** (Unit 4), may also have an adversative force—'but indeed.' A postpositive, it occurs as the second or third word of its clause.

Derivatives:	LATIN	ENGLISH
	admīror	admire, admiration
	peccō	impeccable, peccant
	audeō	audacity
	cōnfidō	confidence
	nāscor	natal, nation, nature
	morior	moribund, morgue
	patior	patient, passive
	orior	orient, orientation

Derivatives:	LATIN	ENGLISH
	lacrima	lacrimation, lachrymose
	memoria	memorial, in memoriam
	ignis	ignite, ignition, igneous
	arbor	arboretum, arboreal
	nox	nocturnal, equinox
	opus	magnum opus, operate
	miser	miser, misery, miserable
	paternus	paternity
	potēns	potent, impotent
	nihil	nihilism, nihil obstat

Drills

- I. Deponent and semi-deponent verbs.
 1. Form the four participles; translate.
 - a. admīror, admīrārī, —, admīrātus sum 'wonder at'
 - b. audeō, audēre, —, ausus sum 'dare'
 2. Identify the form; translate.
 - a. admīrātur d. audet
 - b. admīrābātur e. audēbit
 - c. admīrātus est f. ausus eram
- II. Present subjunctive: first conjugation. Translate; where possible, change to the indicative and retranslate.
 - a. Laudēmus Dominum!
 - b. Liberēmus servōs!
 - c. Utinam Deus servet nōs!
 - d. Tua fidēs firmētur!
 - e. Vocēmur ad Dominī cēnam!

Exercises

- I.
 1. Filius hominis trāditur in manūs peccātōrum. Mt. xxvi, 45.
 2. Praeceptīs salūtāribus monitī, audēmus dicere:
 3. Pater noster, quī es in caelīs, sāctificētur nōmen tuum. Mt. vi, 9.
 4. Miserī dēprecēmur Dominum scelera nostra fugāre!

5. Utinam Corpus et Sanguis Domini Jēsu Chrīstī nōs ab omnibus iniquitatibus nostris liberent!
6. Turba mīra opera Jēsu admirāta est.
7. Dominō dēmus pānem nostrum, frūctum terrae et operis manuum hominum.
8. Petrus mīrābātur quod populus Dominō nihil cōfidēbat.
9. Utinam paterna dilēctiō nōs semper servet!
10. Paulus, verba atque opera Jēsu in memoriā habēns, evangelizāre erat potēns.
11. Opus est sacerdoti prō populō benedictiōnem Domini invocāre.
12. Lūmen mundi ortum est et fugāvit peccātorum tenebrās.
13. Homō miser, lacrimās effundēns, dixit quod filius moriēbātur.
14. Ipse ('he') vōs baptizābit in Spīritū Sāctō et igni.
Mt. iii, 11.
15. Haec ('this') nox est, quae hodiē per ūniversum mundum in Chrīstō crēdētēs reddit grātiae.
16. . . Deum dē Deō, lūmen dē lūmine, Deum vērū dē Deō vērō, genitum ('begotten'), nōn factum, cōsubstantiālem Patri: per quem omnia facta sunt.
17. Ideo precor beātā Mariā semper Virginem, omnēs Angelōs, et Sāctōs, et vōs, frātrēs, orāre prō mē ad Dominum Deum nostrum.
18. Dominus enim Jēsūs crucifixus, passus et mortuus est prō mundi vitā.
19. Ō Domine, et fac mē tuis semper inhaerēre mandātis.
20. Nātus est vōbis hodiē Salvātor, quī est Chrīstus Dominus.
Lk. ii, 11.
21. Ego baptizāvī vōs aquā; ille ('he') vērō baptizābit vōs Spīritū Sāctō. Mk. i, 8.
22. Quārē cum peccātoribus manducat et bibit Magister vester?
23. Peccāvī tradēns sanguinem innocentem. Mt. xxvii, 4.
24. Eōdem tempore ('at the same time') nātus est Mōysēs et erat fōrmōsus ('handsome') cōram Deō. Acts vii, 20.
25. Tunc Jēsūs apostolis dedit potestātem spīrituum malōrum.
26. Nam et ego homō sub potestāte. Mt. viii, 9.
27. Et aspiciēns dicēbat: "Videō hominēs, quia velut ('just like') arborēs videō ambulāntēs." Mk. viii, 24.
28. Et ecce nihil dīgnū morte āctum est ā Nazarēnō.

29. Exī ā mē, quia homō peccātor sum, Domine. Lk. v, 8.
30. Videntēs autem stēllam gāvīsī sunt gaudiō magnō valdē.
Mt. ii, 10.
31. Agnus Deī, qui tollis peccāta mundi, miserēre nōbīs.

- II.
1. May our faith be strengthened daily!
 2. Let us pray to the Lord to grant us peace.
 3. The wretched apostle dared to betray Jesus.
 4. Let us rejoice because the Lord has taken pity on us.
 5. Why was it necessary for John to baptize Jesus? (*Express the idea of necessity in two ways: 1. opus est; 2. the passive periphrastic.*)

Unit 21

112. Present Subjunctive: Second, Third, and Fourth Conjugations

The letter **-ā-** is the sign of the present subjunctive in the second, third, and fourth conjugations. In the second and fourth it is added to the present stem—**moneā-**, **audiā-**; in the third, it replaces the stem vowel (the **'-iō'** type has **-iā-**)—**dūcā-**, **capīā-**.

a. Active To form the present active subjunctive of these conjugations, add the active personal endings to the modified stem. The **-ā-** is shortened before **-m**, **-t**, and **-nt**, as usual.

SECOND CONJUGATION:

	SINGULAR	PLURAL
1	moneam	moneāmus
2	moneās	moneātis
3	moneat	moneant

Note: The stem **monē-** becomes **mone-** in all forms, under the rule that a long vowel is shortened when followed by another vowel (see Section 1a.5).

		SINGULAR	PLURAL
THIRD CONJUGATION, '-ō' TYPE:	1	dūcam	dūcāmus
	2	dūcās	dūcātis
	3	dūcat	dūcant
THIRD CONJUGATION, '-iō' TYPE:	1	capiam	capīāmus
	2	capīās	capīātis
	3	capiat	capiant

FOURTH CONJUGATION:	1	audiam	audiāmus
	2	audiās	audiātis
	3	audiat	audiant

Note: The stem **audī-** is shortened to **audi-** in all forms.

b. Passive To form the present passive subjunctive of these conjugations, add the passive personal endings to the modified stem. The **-ā-** is shortened before **-r** and **-ntur**.

SECOND CONJUGATION:		SINGULAR	PLURAL
	1	monear	moneāmur
	2	moneāris, moneāre	moneāminī
	3	moneātur	moneantur

Note: As in the active, the stem **monē-** is shortened to **mone-** in all forms.

THIRD CONJUGATION, '-ō' TYPE:	1	dūcar	dūcāmur
	2	dūcāris, dūcāre	dūcāminī
	3	dūcātur	dūcantur

THIRD CONJUGATION, '-iō' TYPE:	1	capiar	capiāmur
	2	capiāris, capiāre	capiāminī
	3	capiātur	capiantur

FOURTH CONJUGATION:	1	audiar	audiāmur
	2	audiāris, audiāre	audiāminī
	3	audiātur	audiantur

Note: The stem **audī-** is shortened to **audi-** in all forms.

113. *Direct Commands (or Requests) (3): Jussive Subjunctive*

The present subjunctive may be used in the third person to give a command (cf. Sections 102 and 110). This use is called the jussive subjunctive.

Translation formula: 'Let . . '

Populus gaudeat!

'Let the people rejoice!'

Crucifigātur!

'Let him be crucified!'

Note: English usage requires that the understood subject of **crucifigātur** be translated into the English objective case—'him.'

114. *Direct Questions (2): Deliberative Subjunctive*

Occasionally the present subjunctive is used to ask what course of action one is to adopt (cf. Section 33).

Translation formula: 'Am I to . . ' 'Are we to . . ' 'Should . . '

Quod dōnum ad Dominum dēmus?

'What gift are we to give to the Lord?'

'What gift should we give to the Lord?'

Nōn mittam diāconōs Rōmam?

'Am I not to send the deacons to Rome?'

'Should I not send the deacons to Rome?'

115. *Conditional Clauses (1)*

Thus far, independent uses of the subjunctive mood have been presented. But the most frequent use of the subjunctive is in a dependent clause.

A frequent form of subordination is the conditional clause, one which states a condition or contingency ('if, unless, in the event that, on condition that') on which the action of the main clause hinges. Depending on the type of conditional idea in mind, the indicative or the subjunctive is required.

A conditional clause and the independent clause on which it grammatically depends together comprise what is called a conditional sentence; the conditional clause is called the protasis, the main clause the apodosis. The words which introduce the protasis have already been met (in Unit 13)—*sī* or *nisi* (the negative form, although *sī . . . nōn* may also occur). Conditional sentences may be so constructed as to refer to past, present, or future action, and to imply possibility or impossibility of fulfillment.

a. Simple A simple conditional clause indicates a contingency, without implying anything about its fulfillment: 'if a book is popular, he reads it'; 'if the car broke down, they were late.' The verb of a simple conditional clause uses either the present or any past tense; the verb of the apodosis may take any logical form.

Sī Dominum invocāmus, nōs audit.

'If we call upon the Lord, He hears us.'

Nisi lēgem faciēbant, nōn jūstī erant.

'If they were not keeping the law, they were not righteous.'

Sī beātus es, Deō grātiās age!

'If you are happy, (then) thank God!'

b. Future A future conditional clause imagines an action in the future. There are two subclasses, the more vivid and the less vivid, depending on the degree of clarity or confidence with which the speaker sees the action.

1. More Vivid A future more vivid conditional clause has an indicative in either the future or the future-perfect tense (the second is the more emphatic). The verb of the apodosis is ordinarily a future indicative, although other equivalent forms, such as a jussive subjunctive, may occur.

Translation formula: 'if . . . does, (then) will do.'

Note: English usage requires that the Latin future or future-perfect in the protasis be translated by the English present. (In general, English substitutes the present for the future in any subordinate clause.)

Sī voluntātem Deī faciet, salvus efficiētur.

'If he does the will of God, he will be saved.'

Nisi voluntātem Deī fēcerimus, in rēgnum caelōrum nōn introibimus.

'Unless we (first) do the will of God, we will not enter into the kingdom of heaven.'

Sī Petrus vēnerit, cum Paulō cēnet!

'If Peter comes, let him dine with Paul!'

2. *Less Vivid* A future less vivid conditional clause has a verb in the present *subjunctive*. The verb of the apodosis is ordinarily a present indicative or a present subjunctive.

TRANSLATION FORMULA:

Protasis: 'if . . . should do,'

Apodosis (Ind.): '(then) . . . does.'

(Subj.): '(then) . . . would do.'

Sī agnus ūnus āmittātur, pāstor bonus est maestus.

'If one lamb should be lost, the good shepherd is sad.'

Sī Petrus domum intret, frātrēs ōrantēs videat.

'If Peter should enter the house, he would see his brothers praying.'

Note: The use of the subjunctive in the apodosis constitutes what is termed the potential subjunctive. This use is rare by itself, but common enough in a conditional sentence.

Vocabulary

cōnor, cōnārī, —, cōnātus sum

(+ *inf.*) try, strive

exspectō, exspectāre,

exspectāvī, exspectātus

look for, wait for

lacrimor, lacrimārī, —,

lacrimātus sum weep

laetor, laetārī, —, laetātus sum

rejoice, be glad

collaetor, collaetārī, —,

collaetātus sum rejoice together

miseror, miserārī, —,

miserātus sum bewail, pity

sōlor, sōlārī, —, sōlātus sum

console, comfort

cōnsōlor, cōnsōlārī, —,

cōnsōlātus sum

or

cōnsolō, cōnsolāre, cōn-
solāvī, cōnsolātus console,
comfort

amplector, amplectī, —,
amplexus sum embrace
fungor, fungī, —, fūctus sum
(+ *abl.*) perform

nōscō, nōscere, nōvī, nōtus
present-stem system: get ac-
quainted with, get to know
perfect system: know

agnōscō, agnōscere, agnōvī,
agnitus know, recognize,
acknowledge

cognōscō, cognōscere, cog-
nōvī, cognitus *present-*
stem system: get ac-
quainted with, get to
know *perfect system*:
know

prae-nōscō, prae-nōscere,
prae-nōvī, prae-nōtus know
beforehand, foreknow

gradior, gradī, —, gressus sum
walk, step

aggredior, aggredi, —,
aggressus sum approach

ēgredior, ēgredi, —, ēgressus
sum come out, go out

ingredior, ingredi, —, in-
gressus sum walk along,
come in

regredior, regredi, —,

regressus sum go back,
return

tangō, tangere, tetigī, tāctus
touch

sepeliō, sepelire, sepelivī
(**sepeliī**), **sepultus** bury
vestiō, vestire, vestivī (vestiī),
vestitus clothe

caelicola, caelicolae, m.
heaven-dweller

corōna, corōnae, f. wreath,
crown

sēmita, sēmitae, f. path
substantia, substantiae, f.
nature, substance

ovis, ovis, ovium, f. sheep
affectus, affectūs, m. devotion,
affection; sense

cōnspectus, cōnspectūs, m.
sight, presence

flētus, flētūs, m. weeping
assiduus, -a, -um constant,
unceasing

liber, libera, liberum free
senex (gen., senis) old *subst.*:
old man

neque (nec) (coord. conj.)
and not, nor

neque (nec) . . neque (nec)
neither . . nor

quattuor (indecl. adj.) four
septem (indecl. adj.) seven

Vocabulary Notes

Apart from its prefix, **exspectō** is a frequentative form of **speciō**, **specere**, **spexī**, **spectus** 'look (at)' (Unit 13). Frequentative verbs denote repeated action, and are formed by adding first conjugation endings to the base of a perfect passive participle.

Lacrimor is the denominative verb formed from **lacrima** (Unit 20).

Laetor and **collaetor** (denominatives of **laetus**, Unit 11), often take an ablative of cause: **adventū Domini laetāmur** 'we rejoice because of the coming of the Lord.'

Distinguish **miseror** (another denominative from **miser**, Unit 20) from **misereor** (Unit 20); **miseror** takes the accusative: **Jēsus mulierem miserātus est** 'Jesus pitied the woman.'

Note that the compound of **sōlor** may be either **cōnsōlor** or **cōn-sōlō**, with no difference in meaning.

Amplector 'embrace' has both a literal and a figurative meaning: 'embrace a person' or 'embrace an idea, a cause, a project, etc.'

Note that **fungor** has its object in the ablative case (a form of the ablative of means): **sacerdōs ritū fūctus est** 'the priest performed the ceremony.'

The **-sc-** in **nōscō** shows that it is an inceptive verb in its present-stem system: 'begin to know.' Consequently, the perfect has the force of a present: '[now] know.' Compare: **novum testāmentum nōscimus** 'we are getting to know the New Testament'; **novum testāmentum nōvimus** 'we know the New Testament.' Notice that the compounds of **nōscō** may preserve the **g** of the archaic spelling, ***gnōscō**. **Nōscō** and **cognōscō** may take an object infinitive: **diāconus legere nōvit** 'the deacon knows how to read.'

Ingredior has two basic meanings, depending on the sense attached to the prefix **in-**: intensive ('walk along') or motion toward ('walk into, come in').

Substantia is a word of post-classical origin: the noun-making suffix **-ia** has been added to the present participial base of the verb **substō** [**sub** + **stō** (Unit 13)].

As is often the case with fourth declension nouns, **affectus**, **cōnspectus**, and **flētus** have been formed from the perfect passive participles of verbs: **afficiō** (Unit 6), **speciō** (Unit 13), **fleō** (Unit 25).

Assiduus literally means 'inclined to sit at (a place)'. The adjective-forming suffix **-uus** has been added to the present stem of **sedeō** (Unit 23) prefixed by **ad-**. Hence the meaning: 'constant, unceasing.'

Although **senex** is an adjective of a single ending, its major use is as a substantive: 'old man.'

The adjective **liber** 'free' is the source of the denominative verb **liberō** (Unit 5).

Neque, or **nec**, regularly stands in place of **et nōn**. **Nec** rarely stands before a vowel.

Derivatives:	LATIN	ENGLISH
	cōnor	conation, conative
	expectō	expect, expectation
	lacrimor	lachrymator
	laetor	Laetare Sunday
	miseror	commiserate
	cōnsōlor	consolation
	amplector	amplexicaul
	fungor	function
	nōscō	notion, notice
	cognōscō	cognitive, cognition, cognizance, recognize
	gradior	gradient, aggression, egress, ingredient, ingress, regression, regress
	tangō	tangent, tangible, tact, tactile, tangential
	sepeliō	sepulcher, sepulture
	vestiō	vestment, invest
	corōna	corona, coroner, coronary
	ovis	ovine
	affectus	affect, affected
	cōspectus	conspectus
	assiduus	assiduous, assiduity
	liber	liberal
	senex	senile, senator
	septem	September

Drills

I. Present subjunctive: second, third, and fourth conjugations.

1. Identify the form; change the number.
2. Change to the indicative.

a. misereātur	f. habeāmus	k. veniēs
b. trādan̄t	g. agāmus	l. dicātur
c. trādan̄t	h. jungāmini	m. nāscāmur
d. trādunt	i. sciātis	n. audiant
e. deleātur	j. veniās	o. tollās

II. Conditional clauses. Identify the kind of conditional clause, translate.

1. Si Paulum Rōmam mittimus, Petrum videt.
2. Si Paulum Rōmam mittēmus, Petrum vidēbit.
3. Si Paulum Rōmam mīserimus, Petrum vidēbit.
4. Si Paulum Rōmam mittāmus, Petrum videat.
5. Nisi Paulum mīsimus, Rōmam nōn iit.
6. Si pueri nōn operāverint, nōn cēnābunt.

Exercises

- I, 1. Si ergo filius vōs liberāverit, vērē liberī eritis. Jn. viii, 36.
2. Si ego testimoniū perhibeō dē mēipsō (= mē), testimoniū meum nōn est vērum. Jn. v, 31.
3. Benedicat vōs omnipotēns Deus, Pater et Filius et Spīritus Sāctus.
4. Nam Deus dixit: "*Honōrā* ('honor') *patrem et matrem*" et: "*Quī maledixerit patrī vel* (= aut) *mātrī, morte moriātur*." Mt. xv, 4.
5. Sed turba haec ('this'), quae nōn nōvit lēgem, maledictī sunt! Jn. vii, 49.
6. Neque mē scītis neque Patrem meum. Jn. viii, 19.
7. Et extendēns manum, tetigit eum ('him'). Mt. viii, 3.
8. Jēsūs autem plēnus Spīritū Sāctō regressus est ā Jordāne et agēbātur in Spīritū in dēsertō. Lk. iv, 1.
9. Venit enim Jōannēs neque manducāns neque bibēns. Mt. xi, 18.
10. Quod ergo Deus conjūnxit, homō nōn sēparet. Mt. xix, 6.
11. Corpus Dominī nostrī Jēsū Chrīstī custōdiat animam tuam in vītā aeternā.
12. Nōs enim spīritū ex fidē spem jūstīiae exspectāmus. Gal. v, 5.
13. Si vēritātem ('truth') dicō, quārē vōs nōn crēditis mihi? Jn. viii, 46.
14. Exsultet jam angelica turba caelōrum: exsultent dīvīna mystēria: et prō tantī ('so great') Rēgis victōriā tuba īsonet salūtāris.
15. Frātrēs, agnōscāmus peccāta nostra.
16. Misereātur nostrī omnipotēns Deus, et, dīmīssīs peccātīs nostrīs, perdūcat nōs ad vītā aeternā.
17. Et exspectō resurrēctiōnem mortuōrum, et vītā ventūrī saeculī.

18. Postea, si habenda sit ('should be'), legitur secunda lectio.
19. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui ('his own').
20. V. Gratiās agāmus Dominō Deō nostrō.
R. Dignum et iustum est.
21. Tū es quī ventūrus es? Mt. xi, 3.
22. Amēn, amēn dicō vōbīs: Nisi manducāveritis carnem Filii hominis et biberitis ejus ('of him') sanguinem, nōn habētis vitam in vōbismetipsis (= vōbīs). Jn. vi, 53.
23. Dixi ergo vōbīs quia moriēmini in peccātis vestris; si enim nōn crēdideritis quia ego sum, moriēmini in peccātis vestris. Jn. viii, 24.
24. Mariā lacrimāta ac Filium amplexa est.
25. Cōnemur contritō cum corde ad Dominum precārī.
26. Jēsūs passus et sepultus est, et resurrexit tertiā diē, secundum Scriptūrās.
27. Mulier cōsōlāta est senem, quī dētrimentum filiī miserābatur.
28. Collaetēmur sanctīs caelicolīs, quī corōnam glōriae habent.
29. Beātī quī cōspectum Domini cognōverunt et gradiuntur in sēmitis ejus ('of him').
30. Jēsūs, flētū quattuor mulierum tactus, regressus et eas ('them') solātus est.
31. Pāstor senex, septem ovēs dūcēs, ad montem ingrediēbatur.
32. Dēsideriīs nostrīs ā Dominō praenōtis, efficiāmur populus assiduū affectūs.
33. Sacerdōs rītibus fungātur quibus substantia nostra alitur.
Neque alere dēsinant!

- II.
1. If Peter returns to Rome, will he find his brothers faithful to the teachings of Jesus?
 2. Jesus knew beforehand that he was about to die.
 3. Let the dead bury the dead!
 4. Would that all men may get to know the peace of Christ!
 5. Should we try to console the weeping woman?

Readings

1. The Gloria.

Glōria in excelsīs Deō et in terrā pāx hominibus bonae voluntātis. Laudāmus tē, benedicimus tē, adōrāmus tē, glōrificāmus

tē, grātiās agimus tibi propter magnam glōriam tuam, Domine Deus, Rēx caelestis,¹ Deus Pater omnipotēns. Domine Filī ūnigenite, Jēsū Chrīste, Domine Deus, Agnus Deī, Filius Patris, quī tollis peccāta mundi, miserēre nōbīs; quī tollis peccāta mundi, suscipe dēprecātiōnem nostram. Quī sedēs² ad dexteram Patris, miserēre nōbīs. Quoniam tū sōlus³ Sāctus, tū sōlus Dominus, tū sōlus Altissimus,⁴ Jēsū Chrīste, cum Sāctō Spīritū: in glōriā Deī Patris. Āmēn.

¹caelestis, caeleste heavenly ²sedeō, sedere, sēdī, sessus sit ³sōlus, -a, -um only, alone ⁴altissimus, -a, -um: superlative of altus, -a, -um

2. Lēctiō sāctī Evangeliī secundum Marcum i, 40–42. Jesus cures a leper. Et venit ad eum¹ leprōsus² dēprecāns eum¹ et genū flectēns et dicēns eī:³ "Sī vīs, potes mē mundāre."⁴ Et misertus extendēns manum suam⁵ tetigit eum¹ et ait⁶ illī:⁷ "Volō, mundāre!"⁸; ⁴et statim discessit ab eō⁸ lepra,⁹ et mundātus est.⁴

¹eum 'him' ²leprōsus, -a, -um leprous ³ei 'to him' ⁴mundō, mundāre, mundāvī, mundātus cleanse ⁵suam 'his' ⁶ait 'he says' ⁷illī 'to him' ⁸eō 'him' ⁹lepra, leprae, f. leprosy

Unit 22

116. Imperfect Subjunctive

All verbs, whether regular or not, form the imperfect tense of the subjunctive mood in the same manner: the entire second principal part, with the final *e* lengthened, is used as the base; to this are added the personal endings.

a. Active Active forms of the imperfect subjunctive are compounded of the modified second principal part and the active personal endings. The *-ē-* is shortened, as usual, before *-m*, *-t*, and *-nt*.

laudārem	monērem	dūcerem
laudārēs	monērēs	dūcerēs
laudāret	monēret	dūceret
laudārēmus	monērēmus	dūcerēmus
laudārētis	monērētis	dūcerētis
laudārent	monērent	dūcerent

caperem	audirem	essem
caperēs	audirēs	essēs
caperet	audiret	esset
caperēmus	audirēmus	essēmus
caperētis	audirētis	essētis
caperent	audirent	essent

possem	īrem	vellem
possēs	īrēs	vellēs
posset	īret	vellet
possēmus	īrēmus	vellēmus
possētis	īrētis	vellētis
possent	īrent	vellent

b. Passive Passive forms of the imperfect subjunctive are compounded of the modified second principal part and the passive personal endings. The *-ē-* is shortened, as usual, before *-r* and *-ntur*.

laudārer	monērer	dūcerer
laudārēris/-re	monērēris/-re	dūcerēris/-re
laudārētur	monērētur	dūcerētur
laudārēmur	monērēmur	dūcerēmur
laudārēminī	monērēminī	dūcerēminī
laudārentur	monērentur	dūcerentur
caperer	audīrer	mīrārer
caperēris/-re	audīrēris/-re	mīrārēris/-re
caperētur	audīrētur	mīrārētur
caperēmur	audīrēmur	mīrārēmur
caperēminī	audīrēminī	mīrārēminī
caperentur	audīrentur	mīrārentur

Note that the deponent verb *mīror*, *mīrārī*, —, *mīrātus sum* forms its imperfect subjunctive *as if* it had an active infinitive (**mīrāre*). This is true of all deponent verbs: e.g., *patior*, *patī*, —, *passus sum*, a verb of the third conjugation, first reconstructs the *hypothetical* present active infinitive (**patere*) before adding the passive personal endings—*paterer*, *paterēris/-re*, *paterētur*, etc.

117. Sequences of Tenses: Subordinate Use of Subjunctives

Although the subjunctive mood may be used as the verb of an independent clause (see Sections 110, 113, 114, 134, and 153b), its chief use is as the verb of a subordinate clause (cf. Section 115). As its etymology declares, it is the mood which 'tends to be subjoined.'

Subjunctives occur in subordinate clauses of condition, purpose, result, and the like, and in indirect forms of statements, commands, and questions.

Which subjunctive tense to employ in a subordinate clause—the present, imperfect, perfect, or pluperfect—is determined partly by the tense of the verb in the main clause, and partly by the time relationship of the subordinate verb to the main verb.

Subordinate clauses requiring the subjunctive must use a present or a perfect if the main verb is *primary*, and an imperfect or a pluperfect if the main verb is *secondary*. The primary tenses are those which refer to present or future time: the present, future, future-perfect, and perfect (with completed aspect, 'has/have'); the secondary tenses are those which refer to past time: the imperfect, perfect (with simple aspect), and pluperfect.

A present subjunctive indicates time contemporaneous with or subsequent to a primary main verb; a perfect subjunctive, time prior to a primary main verb. These relationships constitute primary sequence.

An imperfect subjunctive indicates time contemporaneous with or subsequent to a secondary main verb; a pluperfect subjunctive, time prior to a secondary main verb. These relationships constitute secondary sequence.

Note: The terms 'contemporaneous' time and 'simultaneous' time may be used interchangeably; cf. Section 100.

INDEPENDENT CLAUSE		SUBORDINATE CLAUSE	
		<i>Contemp./Subseq. Prior</i>	
1. Any <i>primary</i> tense:			
Present	}	Present Subjunctive	Perfect Subjunctive
Future			
Perfect (completed)			
Future-Perfect			
2. Any <i>secondary</i> tense:			
Imperfect	}	Imperfect Subjunctive	Pluperfect Subjunctive
Perfect (simple)			
Pluperfect			

The operation of these sequences of tenses has already been illustrated in part by the future less vivid conditional sentence (Section 115b.2): a present tense in the apodosis, or main clause, is accompanied in the protasis, or subordinate clause, by a present subjunctive (signaling time contemporaneous with a primary tense).

118. Purpose Clauses

The statement of an action may be accompanied by a subordinate clause which expresses the purpose or intention of the action; such a clause answers the question *why*: Paul went to Rome in order that he might see Peter. Why did Paul go to Rome? 'in order that he might see Peter.'

Purpose clauses always use the subjunctive mood. Since the goal or aim expressed in the purpose clause is necessarily *subsequent* in time to that of the main verb, by the rules of the sequences of tenses, only the present or the imperfect tense can logically occur, depending on whether the main verb is a primary or a secondary tense. (See the chart above.)

a. Adverbial Most purpose clauses are strictly adverbial, answering only the question *why*. The sign-words for the adverbial purpose clause are **ut** for the affirmative and **nē** for the negative; they occur only at the beginning of a clause.

Primary sequence:

Translation formula: 'in order that . . . may'

Paulus in domum	{	intrat intrābit intrāvit intrāverit	}	ut Petrum videat.
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'Paul (enters/will enter/has entered/will have entered) the house in order that he may see Peter.'

Jēsūs in domum intrāvit nē ā turbā videātur.

'Jesus has entered the house in order that he may not be seen by the crowd.'

Secondary sequence:

Translation formula: 'in order that . . . might'

Paulus in domum	{	intrābat intrāvit intrāverat	}	ut Petrum vidēret.
-----------------	---	------------------------------------	---	--------------------

'Paul (was entering/entered/had entered) the house in order that he might see Peter.'

Jēsūs in domum intrābat nē ā turbā vidērētur.

'Jesus was entering the house in order that he might not be seen by the crowd.'

b. Relative The relative purpose clause answers the question *who* (or *whom*) as well as *why*; here the relative pronoun (**quī, quae, quod**) replaces the sign-word **ut**; the antecedent is expressed in the main clause. Occasionally a relative adverb (e.g., **ubi**) introduces a relative purpose clause.

To avoid ambiguity, it is often better to translate a relative purpose clause either with the formula prescribed for an adverbial purpose clause, i.e., 'in order that . . . may/might' (rather than 'who may/might') or with the English infinitive of purpose.

Paulus quattuor diāconōs mīsit, quī Petrum vidērent.

['Paul sent the four deacons who might see Peter.']

'Paul sent the four deacons in order that they might see Peter.'

'Paul sent the four deacons to see Peter.'

Paulus diāconem Rōmam mīsit, ubi Petrum vidēret.

['Paul sent the deacon to Rome, where he might see Peter.']

'Paul sent the deacon to Rome in order that there he might see Peter.'

'Paul sent the deacon to Rome to see Peter there.'

119. Infinitive of Purpose

As in English, the infinitive (often following a main verb of motion) may be employed for the expression of an aim, intention, or purpose.

Paulus Rōmam vēnit Petrum vidēre.

'Paul came to Rome to see Peter.'

120. Indirect Commands (or Requests)

After a verb of ordering or asking, an indirect command (or request) may be conveyed either by **ut** + subjunctive or by an accusative + infinitive.

Translation formula: 'that . . .' or 'to . . .'

a. Subjunctive An indirect command (or request) may take the form of a substantive clause with **ut** + the subjunctive mood. Since the action of an indirect command must be subsequent to that of the main verb, only the present or the imperfect subjunctive may appear (depending on the sequence in operation). The negative is **nē**.

Dēprecēmur Deum ut peccāta nostra nōbīs dīmīttat.

'Let us beseech God that he forgive us our sins.'

'Let us beseech God to forgive us our sins.'

Deum ōrāmus nē dēficiāmus.

'We pray God that we not fail.'

Jēsūs dixit apostolīs ut pānēs colligerent.

'Jesus told the apostles to collect the loaves.'

It is important to note that an indirect command (or request) is a *noun* clause, functioning as the direct object of the main verb, whereas a purpose clause is *adverbial*. In this last example, **dixit** has both an indirect object (**apostolīs**) and a direct object (**ut pānēs colligerent**).

b. Infinitive An indirect command (or request) may take the form of an accusative + infinitive construction. This is in reality a double accusative—the person asked and the action requested.

Diāconus jussit populum ōrāre.

'The deacon bade the people (to) pray.'

[**jubeō**, **jubēre**, **jussī**, **jussus** 'command, ask, bid']

Vocabulary

dīgnor, dīgnārī, —, dīgnātus

sum consider worthwhile,

deign

dēdīgnor, dēdīgnārī, —,

dēdīgnātus sum

scorn, disdain

jūdicō, jūdicāre, jūdicāvī,

jūdicātus judge

dījūdicō, dījūdicāre,

dījūdicāvī, dījūdicātus

discern, distinguish

memoror, memorārī, —,

memorātus sum (+ *gen.*

or *acc.*) be mindful of,

remember

postulō, postulāre, postulāvī,

postulātus ask (for), pray for,
require

praedicō, praedicāre,

praedicāvī, praedicātus

preach, proclaim

rogō, rogāre, rogāvī, rogātus

ask (for), pray, beseech

interrogō, interrogāre, inter-

rogāvī, interrogātus ask,

inquire

fateor, fatērī, —, fassus sum

acknowledge, confess

(+ *acc.*); praise (+ *dat.*)

cōnfiteor, cōnfītērī, —,

cōnfessus sum confess

(+ *acc.*); praise (+ *dat.*)

profiteor, profiterī, —,
professus sum profess
jubeō, jubēre, jussī, jussus
 command, ask, bid
respondeō, respondēre, re-
spondī, respōsus answer,
 respond (to) (+ *dat.*)
loquor, loquī, —, locūtus sum
 speak
alloquor, alloquī, —, al-
locūtus sum speak to,
 address (+ *acc.*)
petō, petere, petīvī (petī),
petītus ask (for), entreat
sequor, sequī, —, secūtus sum
 follow
assequor, assequī, —,
assecūtus sum follow
cōsequor, cōsequī, —,
cōsecūtus sum follow;
 obtain
persequor, persequī, —,
persecūtus sum pursue,
 track down, persecute
prōsequor, prōsequī, —,
prōsecūtus sum proceed
 (with), go through (with)
ūtor, ūtī, —, ūsus sum (+ *abl.*)
 use, enjoy, be friends with

cūra, cūrae, f. care, concern
spīna, spīnae, f. thorn
antistes, antistitis, m. bishop
cīvītās, cīvītātis, f. city
clāritās, clāritātis, f. light,
 brightness; glory, fame
intercessiō, intercessiōnis, f.
 intercession
cantus, cantūs, m. chant
introitus, introitūs, m. a going
 in, introit
plāctus, plāctūs, m.
 mourning
serēnus, -a, -um bright, serene
commūnis, commūne com-
 mon; unclean
major, majus (gen., majōris)
 greater, older
nē (subord. conj.) in order that
 . . not (*introducing negative*
purpose + subj.); that . . not
 (*introducing indirect com-*
mand + subj.)
ut (subord. conj.) in order that
 (*introducing purpose clause*
 + *subj.*); that (*introducing*
indirect command + subj.)

Vocabulary Notes

Dignor (the denominative from **dignus**, Unit 4) may take an object infinitive: **dignor Rōmam vidēre** 'I consider (it) worthwhile to see Rome'; or an accusative and ablative: **dignor Petrum laude** 'I consider Peter worthy of praise.'

Several verbs, some already seen, introduce indirect commands. **Postulō, rogō, petō, ōrō** (Unit 5), **precor** (Unit 20), and **moneō** (Unit 6) may take either construction: **ut** + subjunctive or accusative + infinitive. **Jubeō** takes only accusative + infinitive; **dicō**, only **ut** + subjunctive. Most verbs of asking also take a double accusative (see Section 105).

Cūra is the noun from which **cūrō** (Unit 19) has been formed. Distinguish between the English derivative 'cure' and the meaning of **cūra** 'care, concern.'

Antistes is a compound of **ante** + **stō** 'stand in front.'

Clāritās is compounded of the base of **clārus** (Unit 4) and the noun-forming suffix **-itās, -itātis, f.**; cf. English 'bright' + noun-forming suffix '-ness' = 'brightness.'

Note that **intercessiō** (from **cēdō**, Unit 18) literally means 'a going between.'

Major ('greater') is the comparative of **magnus** ('great'). It illustrates a curious orthographical rule: intervocalic *j* is written singly though pronounced doubly (majjor). Thus the preceding vowel is always long by position.

Derivatives:	LATIN	ENGLISH
	dīgnor	indignation
	jūdicō	adjudicate
	memoror	commemoration
	postulō	postulate
	praedicō	preach, predicament, predicate
	rogō	rogation days, interrogation
	cōnfiteor	Confiteor, confess
	jubeō	jussive subjunctive
	respondeō	responsorial psalm
	loquor	locution
	petō	compete, competition
	sequor	sequence, consequence, prosecutor
	spīna	spine
	cantus	cant
	major	major, majority

Drills

I. Purpose clauses.

1. Vir clāmat ut audiātur.
2. Vir clāmāvit ut audīrētur.
3. Vir clāmāvit ut audiātur.

4. Servus in domum intrat ut cēnam praeparet.
5. Servus ā domō exīverat nē ā magistrō vocārētur.
6. Jēsūs apostolōs mīsit quī evangelizārent.
7. Habēmus satis cibī mandūcāre?
8. Jōannēs vēnit testimōnium dē Jēsū perhibēre.

II. Indirect commands.

1. Dēprecēmur Mariām prō nōbīs ōrāre.
2. Ōrēmus Deum nōbīs dēbita nostra dīmittere.
3. Ōrāmus Deum ut nōbīs dēbita nostra dīmittat.
4. Paulus monuit frātrēs ut mandāta servārent.
5. Jēsūs apostolīs dixit ut evangelizārent.
6. Jēsūs jussit apostolōs evangelizāre.
7. Petāmus ā Deō ut nōs respiciat.
[petō, petere, petīvī (petiī), petītus 'ask (for), entreat']
8. Petimus Deum nōs respicere.
9. Petivimus ā Patre pānem nostrum cotidiānum.
10. Puer magistrum librum rogāvit.
[rogō, rogāre, rogāvī, rogātus 'ask (for)']
11. Sacerdōtēs Rōmānōs mōnuerant nē templum delērent.

Exercises

- I. 1. Nōn enim mīsit mē Chrīstus baptizāre sed evangelizāre.
I Cor. i, 17.
2. Plāctus mulierum ad lacrimās et cūram Jēsūm mōvit.
3. Omnis ergō quī cōnfitebitur mē cōram hominibus,
cōnfitebor et ego eum ('him') cōram Patre meō, quī est
in caelīs. Mt. x, 32.
4. Tollat crucem et sequātur mē.
5. Nōn vēnī vocāre iūstōs sed peccātōrēs. Mk. ii, 17.
6. Commūne aut immundum numquam introīvit in ōs
meum. Acts xi, 8.
7. Statimque tunc Paulum dīmīsērunt frātrēs, ut īret ūsque
ad mare. Acts xvii, 14.
8. Cōnfiteor tibi, Pater, Domine caelī et terrae. Mt. xi, 25.
9. Nōs autem nōn spīritum mundi accēpimus, sed Spīritum,
quī ex Deō est, ut sciāmus, quae ā Deō dōnāta sunt nōbīs.
I Cor. ii, 12.

10. Glōrificāte ergō Deum in corpore vestrō. I Cor. vi, 20.
11. Ego enim sum minimus ('least') apostolōrum, quī nōn sum dignus vocārī ('to be called') apostolus, quoniam persecūtus sum ecclēsiā Deī. I Cor. xv, 9.
12. Nōn enim coūtuntur (co- + ūtuntur) Jūdāei Samaritānis. Jn. iv, 9.
13. Respondit mulier et dixit ei ('him'): "Nōn habeō virum." Jn. iv, 17.
14. Ego sum, quī loquor tēcum. Jn. iv, 26.
15. Ego cibum habeō mandūcāre, quem vōs nescītis (= nōn scītis). Jn. iv, 32.
16. Ex cīvitatē autem illā ('that') multī crēdidērunt in eum ('him') Samaritānōrum propter verbum mulieris testimōnium perhibentis: "Dixit mihi omnia, quaecumque fēcī!" Jn. iv, 39.
17. Per Mariāe et omnium sānctorum intercessiōnem, rogēmus Patrem ut nōs respicere dīgnētur.
18. Pater, nostrī memorāns, Filium mīsīt, quī ā sceleribus nostrīs nōs liberāret.
19. Si jūdicēmus, jūdicēmur.
20. Profiteāmur fidem nostram in Christō Jēsū.
21. Fatentēs culpās, Deum remissiōnem postulāvērunt.
22. Apostolī Jēsūm interrogābant dē Patris misericordiā.
23. Jēsūs mulierem nōn dēdīgnātus sed allocūtus est.
24. Joānnēs prīmum vēnit ut major sequeretur.
25. Et cōtidīē Jēsūs in templō praedicābat, ut voluntātem Patris faceret.
26. Corōna spīnōrum glōriaē corōna.
27. Deinde antistes noster introitum Missae diēi lēgit.
28. Cantibus laetīs frātrēs cōnfitentur Dominō.
29. Ad Majōrem Deī Glōriam (motto of the Society of Jesus).
30. Jubeāmus Dominum nōs servāre nē āmittāmur.
31. Petāmus ā Jēsū ut clāritās vultūs serēni nobīs appāreat.

- II.
1. Peter, tracking down Jesus, found (him) praying.
 2. Jesus had gone out in order that he might pray.
 3. Peter bade the Lord (to) return to the city.
 4. But the Lord asked Peter to go to the nearest city.

Readings

1. The Confiteor (old style).

Cōnfiteor Deō ōmnipotenti, beātae Mariāe semper Virginī, beātō Michāelī¹ Archangelō, beātō Jōanni Baptistae, sānctis Apostolis Petrō et Paulō, omnibus Sānctis, et vōbīs, frātrēs: quia peccāvī nimis cōgītatiōne,² verbō, et opere; meā culpā, meā culpā, meā maximā culpā. Ideō precor beātam Mariam semper Virginem, beātum Michāēlem Archangelum, beātum Jōannem Baptistam, sānctōs Apostolōs Petrum et Paulum, omnēs Sānctōs, et vōs, frātrēs, ōrāre prō mē ad Dominum Deum nostrum.

¹Michāel, Michāelis, m. Michael ²cōgītatiō, cōgītatiōnis, f. thought

2. Lēctiō principiī sāncti Evangeliī secundum Jōannem i, 1-9.

In prīncipiō erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc¹ erat in prīncipiō apud Deum. Omnia per ipsum² facta sunt, et sine ipsō³ factum est nihil; quod factum est in ipsō³ vīta erat, et vīta erat lūx⁴ hominum, et lūx⁴ in tenebrīs lūcet,⁵ et tenebrae eam⁶ nōn comprehendērunt.⁷ Fuit homō missus ā Deō, cui nōmen erat Jōannēs; hic⁸ vēnit in testimoniū, ut testimoniū perhiberet dē lūmine, ut omnēs crēderent per illum.⁹ Nōn erat ille¹⁰ lūx,⁴ sed ut testimoniū perhiberet dē lūmine. Erat¹¹ lūx⁴ vēra, quae illūminat¹² omnem hominem, veniēns¹¹ in mundum.

¹hoc 'this' ²ipsum 'him' ³ipsō 'him' ⁴lūx, lūcis, f. light ⁵lūceō, lūcere, lūxī, — shine ⁶eam 'it' ⁷comprehendō, comprehendere, comprehendī, comprehēnsus overtake, overcome ⁸hic 'he' ⁹illum 'him' ¹⁰ille 'the' ¹¹erat veniēns = veniēbat ¹²illūminō, illūmināre, illūmināvi, illūminātus make shine, illuminate; enlighten

Unit 23

121. Present Subjunctives of *sum* and *possum*

The present subjunctive of **sum** is compounded of the stem **sī-** and the personal endings, for **possum** the stem is **possī-**. Long *i* is shortened before **-m**, **-t**, and **-nt**, as usual.

sim	sīmus	possim	possīmus
sīs	sītis	possīs	possītis
sit	sint	possit	possint

122. Emphatic Demonstrative Pronouns/Adjectives: *hic* and *ille*

In English the demonstratives 'this' and 'that' may be used as pronouns or as adjectives: 'this is good,' 'this pie is good,' 'that is good,' 'that pie is good.' So too in Latin: **hic**, **haec**, **hoc** 'this' and **ille**, **illa**, **illud** 'that' may be used either as pronouns or as adjectives. Such words specify or single out a particular person or thing; hence, the term 'demonstrative.' Their declensions are somewhat irregular, and so must be carefully learned.

hic, haec, hoc 'this'

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	hic	haec	hoc	hī	hae	haec
Gen.	hujus	hujus	hujus	hōrum	hārum	hōrum
Dat.	huic	huic	huic	hīs	hīs	hīs
Acc.	hunc	hanc	hoc	hōs	hās	haec
Abl.	hōc	hāc	hōc	hīs	hīs	hīs

ille, illa, illud 'that'

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	ille	illa	illud	illi	illae	illa
Gen.	illius	illius	illius	illorum	illarum	illorum
Dat.	illi	illi	illi	illis	illis	illis
Acc.	illum	illam	illud	illos	illas	illa
Abl.	illo	illa	illo	illis	illis	illis

**123. Unemphatic Demonstrative Pronouns/Adjectives:
is and iste**

The demonstrative pronouns/adjectives **is**, **ea**, **id** and **iste**, **ista**, **istud** mean 'this' or 'that,' depending on the context. Less emphatic than **hic** or **ille**, they are used to refer again to a person or thing previously mentioned.

is, ea, id 'this, that'

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	is	ea	id	eī	eae	ea
Gen.	eius	eius	eius	eōrum	eārum	eōrum
Dat.	eī	eī	eī	eīs	eīs	eīs
Acc.	eum	eam	id	eōs	eās	ea
Abl.	eō	eā	eō	eīs	eīs	eīs

Note: Latin often makes up for its lack of a third-person pronoun by using **is**, **ea**, **id**; in such cases it is translated as 'he, his, him, she, it, they,' etc. Likewise, its need of a third-person pronominal adjective (his, her, its, their) is met by the use of the genitives: **eius** 'of him, of her, of it' = 'his, her, its'; **eōrum** (m./n.) 'of them' = 'their'; **eārum** (f.) 'of them' = 'their.'

The demonstrative **iste**, **ista**, **istud** 'this, that,' almost identical in meaning to **is**, **ea**, **id**, sometimes has the added meaning of 'that of yours.'

iste, ista, istud 'this, that (of yours)'

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	iste	ista	istud	istī	istae	ista
Gen.	istius	istius	istius	istōrum	istārum	istōrum
Dat.	istī	istī	istī	istis	istis	istis
Acc.	istum	istam	istud	istōs	istās	ista
Abl.	istō	istā	istō	istis	istis	istis

Note that **ille, illa, illud** (Section 122) and **iste, ista, istud** are declined exactly alike.

124. Result Clauses

The statement of an action or quality may be accompanied by a subordinate clause which expresses the consequence, effect, or result of the action or quality. Thus two clauses are linked, giving cause and effect. Result clauses use the subjunctive mood: the present tense in primary sequence or the imperfect in secondary sequence.

Often a word of degree or manner ('so, so great, of such a kind') occurs in the main clause, anticipating the result clause: **tālis, tāle** 'such, of such a sort,' **tantus, -a, -um** 'so, so great,' **ita** 'so, thus, in this way,' **sic** 'so, thus,' **tam** 'so, to such a degree.' If such a word is omitted from the main clause, it may be supplied from the context.

Translation formula: 'that . . .'

a. Adverbial Most result clauses are strictly adverbial, answering only the question, With what consequence? The sign-words for the adverbial result clause are **ut** for the affirmative and **ut . . nōn** for the negative.

Deus mundum sic dilēxit, ut Filium nobīs daret.

'God so loved the world that he gave us his Son.'

Fidēlis et iustus est ut remittat nobīs peccāta nostra. I. Jn. i, 9.

'He is (so) faithful and just that he forgives us our sins.'

Pāstor bonus ovēs custōdit ita ut nōn āmittantur.

'The good shepherd guards his sheep so that they are not lost.'

b. Relative The relative result clause answers the question *who* as well as *with what consequence*. The relative pronoun (**quī, quae, quod**) replaces the sign-word **ut**; the antecedent is expressed in the main clause. Here **quī** is equivalent to **ut** is 'that he.'

Deus mundum sic dilēxit, quī Filium mitteret.

'God so loved the world, that he sent his Son.'

Notes: 1. A substantive clause of result may be introduced by **facere, efficere**, or the like. Translate 'see to it' or 'bring it about.'

Deus effēcit ut Hebraei mare trānsirent.

'God saw to it (brought it about) that the Hebrews crossed the sea.'

2. Besides the infinitive, **volō** takes a subjunctive construction (without **ut**); this may also be considered a substantive clause of result.

Vultis respondeam?

'Do you wish that I answer?'

125. Characterizing Relative Clauses

To express an action which is typical or characteristic of a person or thing, a relative clause with the subjunctive may be used. The main clause may simply indicate existence (**est quī** 'there is one who') or may include an adjective such as **dignus** or **indignus**.

Translation formula: '(the sort) who . . .' or '(the sort) to . . .'

Paulus est quī in viīs Domini ambulet.

'Paul is (the sort) who walks in the ways of the Lord.'

Petrus erat dignus quī apostolōs dūceret.

'Peter was (the sort) worthy to lead the apostles.'

Note that the present or imperfect subjunctive is used in accordance with the sequences of tenses.

Vocabulary

amō, amāre, amāvī, amātus
love

**illūminō, illūmināre, illūmi-
nāvī, illūminātus** make
shine, illuminate; enlighten

operor, operārī, —, operātus
sum work, perform

**cooperor, cooperārī, —,
cooperātus** sum work to-
gether, cooperate (with)

sedeō, sedēre, sēdī, sessus
sit (down), be seated

tueor, tuērī, —, tuitus sum
watch, protect, uphold

lābor, lābī, —, lāpsus sum
slide, (slip and) fall

largior, largirī, —, largītus sum
grant, bestow

dēlicia, dēliciae, f. pleasure,
delight

factor, factōris, m. maker,
doer

ōrdō, ordinis, m. rank, order
cōgitātiō, cōgitātiōnis, f.
thought

**commemorātiō, commemo-
rātiōnis, f.** remembrance,
commemoration

vītis, vītis, vītium, f. vine,
grapevine

sēnsus, sēnsūs, m. feeling,
sense; understanding, mind

quālis, quāle (of) what kind (of)
quantus, -a, -um how much,
how great

sextus, -a, -um sixth

tālis, tāle such, of such a sort

tantus, -a, -um so much,
so great

hic, haec, hoc (*demon. pron. &
adj.*) this

ille, illa, illud (*demon. pron. &
adj.*) that

is, ea, id (*unemphatic demon.
pron. & adj.*) this, that,
[= he, she, it]

iste, ista, istud (*unemphatic
demon. pron. & adj.*)
this, that (of yours)

ita (*adv.*) so, thus, in this way

sic (*adv.*) so, thus

sicut (1. *adv.*; 2. *subord. conj.*)
1. like 2. (just) as

sicut . . et (just) as . . (so) too
tam (*adv.*) so, to such a degree

Vocabulary Notes

Amō may take an object infinitive: **amat cantāre** 'he loves (likes) to sing.' Because of its connotations, **amō** is used rather sparingly in the Vulgate (51 times, whereas **diligō** [Unit 14] appears 422 times).

Lābor 'slide, (slip and) fall' may further mean 'fall away from the true faith, become apostate.'

Dēlicia may appear in the plural with a singular meaning (this is the only classical usage).

The adverbs **ita**, **tam**, and **sic** are not used interchangeably: **ita** may modify adverbs, adjectives, and verbs; **tam**, adverbs and adjectives; **sic**, verbs only.

Derivatives:	LATIN	ENGLISH
	amō	amour, amatory
	illūminō	illumination
	operor	operate
	sedeō	sediment, papal see, sedentary
	tueor	tuition, tutor
	lābor	lapsed Catholic
	dēlicia	delicious
	factor	factor, factory
	ōrdō	ordinal, ordinary
	cōgitātiō	cogitation
	vītis	viticulture, vise
	quālis	quality
	quantus	quantity, quantum
	sextus	sextant
	tālis	tales (<i>law term</i>)
	tantus	tantamount
	hic	ad hoc committee
	is	id

Drills

I. hic, haec, hoc 'this'; ille, illa, illud 'that.' Identify the case; change the number.

- | | |
|--------------------|---------------------|
| 1. hujus spīnae | 11. hāc corōnā |
| 2. illārum cūrārum | 12. illius patris |
| 3. huic puerō | 13. illud opus |
| 4. hīs mulieribus | 14. haec scelera |
| 5. illi rēgi | 15. huic memoriae |
| 6. illi rēgēs | 16. haec māter |
| 7. hunc virum | 17. hī caelicolae |
| 8. hoc vitium | 18. illis arboribus |
| 9. illam cīvitatē | 19. ille peccātor |
| 10. hōc modō | 20. haec nox |

II. Result clauses.

1. Mariā est tam maesta, ut Jēsūm agnōscere nōn possit.
2. Vir fidē erat ita plēnus, ut sārārētur.
3. Jēsūs sic locūtus est, ut mulier Dominum eum vocāret.

4. Is ita orat, ut Deus eum audiat.
5. Ei sic passi sunt, ut eis Dominus misereretur.

III. Characterizing relative clauses.

1. Is est qui bene cantet.
2. Eae mulieres erant quae semper lacrimarentur.
3. Ei sunt indigni qui ad altare Dei adveniant.
4. Novisti orationem quae Dominum glorificet?
5. Ei sunt qui vobiscum confringant panem?
6. Sunt qui in Iesum non credant.

Exercises

- I.
 1. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.
 2. Hoc facite in meam commemorationem. Lk. xxii, 19.
 3. Ille vos docebit omnia. Jn. xiv, 26.
 4. Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, his, qui secundum propositum ('decree') vocati sunt. Rom. viii, 28.
 5. Is erat qui Iesum tradere vellet.
 6. Vidēs quoniam fidēs cooperabatur operibus illius? James ii, 22.
 7. Estō fidelis usque ad mortem, et dabo tibi coronam vitae. Rev. ii, 10.
 8. Et cum oratis non eritis sicut hypocritae ('hypocrites'), qui amant in synagogis ('synagogues') et in angulis platearum ('street corners') stantes orare, ut videantur ab hominibus. Mt. vi, 5.
 9. Ego sum vitis vera. Jn. xv, 1.
 10. Sic transit gloria mundi (spoken during the coronation of a new pope).
 11. Haec nox est, de qua scriptum est: Et nox sicut dies illuminabitur: Et nox illuminatio ('light') mea in deliciis meis.
 12. Haec nox reddit innocentiam lapsis et maestis laetitiam.
 13. Et sanatus est puer in hora illa. Mt. viii, 13.
 14. Ecce faciam illos, ut veniant et adorent ante pedes tuos et scient quia ego dilexi te. Rev. iii, 9.
 15. Sic enim dilexit Deus mundum, ut Filium suum ('his')

- ūnigenitum daret, ut omnis, quī crēdit in eum, nōn pereat, sed habeat vitam aeternam. Jn. iii, 16.
16. Sī cōnfiteāmur peccāta nostra, fidēlis est et iustus, ut remittat nobis peccāta. I Jn. i, 9.
 17. Filius autem hominis nōn habet, ubi caput reclinet. Mt. viii, 20.
 18. Et vīso eō rogābant, ut trānsiret ā finibus eōrum. Mt. viii, 34.
 19. Nisi factōrēs verbī sīmus, nōn sīmus salvī.
 20. Tū es sacerdos in aeternum secundum ordinem Melchisedech. Heb. v, 6.
 21. Illae mulierēs parvulōs sic tuitae sunt, ut omnēs eās bonās mātres vocārent.
 22. Misertus autem dominus servī illius dimisit eum et dēbitum dimisit ei. Mt. xviii, 27.
 23. Nisi bona opera operātus eris, rēgnū caelōrum nōn cōsequēris.
 24. Rēgnū meum nōn est dē mundō hōc. Jn. xviii, 36.
 25. Quis ('who') enim cognōvit sēsum Domini? I Cor. ii, 16.
 26. Ita et istī nunc nōn crēdidērunt propter vestram misericordiam, ut et ipsī ('they') nunc misericordiam cōsequantur. Rom. xi, 31.
 27. Quī videt mē, videt eum, quī mīsit mē. Jn. xii, 45.
 28. Haec tibi omnia dabō, sī cadēs adōrāveris mē. Mt. iv, 9.
 29. Nam et Pater tālēs quaerit ('seeks'), quī adōrent eum. Jn. iv, 23.
 30. Dē corde enim exeunt cōgitatiōnēs malae. Mt. xv, 19.
 31. Pāx Domini sit semper vōbiscum.
 32. Discēdite ā mē, quī operāminī inīquitātem. Mt. vii, 23.
 33. Quālia et quanta sunt opera Domini!
 34. Prō tanti Rēgis victōriā tuba insonet salūtāris!
 35. In sextā hōrā eī ad civitātem regressi sunt, ubi rēx, sedēns in iūdiō ('judgment'), eis grātiā largirētur.

- II.
1. So great is God's concern for us that we are able to rejoice always.
 2. There are those who pray in order that they may be praised by men.
 3. Are there those who are so wretched that they are not able to believe in Christ?
 4. The boys so worked together among the grapevines with unceasing care, that they were not able to sit down to eat dinner.

Readings

1. The Nicene Creed.

Crēdō in ūnum Deum, Patrem omnipotentem, factōrem caelī et terrae, vīsibilium omnium et invisibilium. Et in ūnum Dominum Jēsūm Christum, Filium Deī ūnigenitum, et ex Patre nātum ante omnia saecula. Deum dē Deō, lūmen dē lūmine, Deum vērum dē Deō vērō, genitum,¹ nōn factum, cōsubstantialē Patri: per quem omnia facta sunt. Quī propter nōs hominēs et propter nostram salūtem dēscendit dē caelīs. Et incarnātus est dē Spīritū Sānctō ex Mariā Virgine, et homō factus est. Crucifixus etiam prō nōbīs sub Pontiō Pilātō²; passus et sepultus est, et resurrēxit tertiā diē, secundum Scīptūrās, et ascendit in caelum, sedet ad dexteram Patris. Et iterum ventūrus est cum glōriā iūdicāre vīvōs et mortuōs, cuius rēgnī nōn erit finis. Et in Spīritum Sānctum, Dominum et vīvificantem, quī ex Patre Filiōque prōcēdit. Quī cum Patre et Filiō simul³ adōrātur et cōglōrificātur; quī locūtus est per prophētās. Et ūnam sānctam, catholicam et apostolicam Ecclēsiam. Cōnfiteor ūnum baptisma in remissīōnem peccātōrum. Et exspectō resurrēctiōnem mortuōrum, et vītā ventūrī saeculī.

¹genō, genere, genuī, genitus cause to live, beget ²Pontius, -ī, Pilātus, -ī, m. Pontius Pilatus, 'Pilate,' Roman procurator of Judea, A.D. c.26—c.36 ³simul (adv.) together, at the same time

2. Lēctiō sānctī Evangelīi secundum Jōannem i, 10—13.

In mundō erat,
et mundus per ipsum¹ factus est,
et mundus eum nōn cognōvit.
In propria² vēnit,
et suī³ eum nōn recēpērunt.
Quotquot⁴ autem recēpērunt eum,
dedit eīs potestātem filiōs Deī fierī,⁵
hīs, quī crēdunt in nōmine ejus, quī nōn ex sanguinibus neque
ex voluntāte carnis neque ex voluntāte virī, sed ex Deō nātī sunt.

¹ipsum 'him' ²proprius, -a, -um one's own ³suī 'his own' ⁴quotquot (indecl. adj.) however many ⁵fieri 'to become'

Unit 24

126. Present Subjunctives of *eō* and *volō*

The present subjunctive of the irregular verb *eō* has three elements: the stem *e-*, the sign of the present subjunctive, *-ā-*, and the personal endings.

<i>eam</i>	<i>eāmus</i>
<i>eās</i>	<i>eātis</i>
<i>eat</i>	<i>eant</i>

When uncompounded, several of these forms often give way to the equivalent forms of *vādō*, *vādere*, —, — 'go, walk, hurry': *vādam*, *vādās*, *vādat*; *eāmus*, *eātis*, *vādant*.

The present subjunctive of the irregular verb *volō* is compounded of the stem *velī-* and the personal endings.

<i>velim</i>	<i>velīmus</i>
<i>velīs</i>	<i>velītis</i>
<i>velit</i>	<i>velint</i>

127. Intensive Pronoun/Adjective: *ipse*

In English the element 'self' is used to intensify the meaning of a pronoun or a noun: 'I did it myself [I myself did it],' 'the boy did it himself (the boy himself did it).' The intensive pronoun/adjective *ipse*, *ipsa*, *ipsum* 'self' is used in a similar fashion; it may also appear alone, with the personal pronoun understood.

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	<i>ipse</i>	<i>ipsa</i>	<i>ipsum</i>	<i>ipsī</i>	<i>ipsae</i>	<i>ipsa</i>
Gen.	<i>ipsīus</i>	<i>ipsīus</i>	<i>ipsīus</i>	<i>ipsōrum</i>	<i>ipsārum</i>	<i>ipsōrum</i>
Dat.	<i>ipsī</i>	<i>ipsī</i>	<i>ipsī</i>	<i>ipsīs</i>	<i>ipsīs</i>	<i>ipsīs</i>

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Acc.	ipsum	ipsam	ipsum	ipsōs	ipsās	ipsa
Abl.	ipsō	ipsā	ipsō	ipsīs	ipsīs	ipsīs

Ego ipse hoc fēcī.

'I myself did this (I did this myself).'

Puer ipse hoc fēcīt.

'The boy himself did this (the boy did this himself).'

Ipsa hoc fēcīt.

'She herself did this (she did this herself).'

Jēsūs sānāvit mulierēs ipsās.

'Jesus healed the women themselves.'

In ipsum crēdimus.

'We believe in *him*.'

Note the translation of **ipsum**: 'him himself' is avoided in English in favor of the simple pronoun said with greater stress (or italicized in print).

The pronominal suffix **-met** has an equivalent intensive force when attached to a pronoun.

Egomet Rōmam ibō.

'I myself will go to Rome.'

'I will go to Rome myself.'

'I will go to Rome.'

Here, **egomet** is triply emphatic: **ego** is always emphatic (see Section 104); **-met** intensifies; the first position in a sentence is the most emphatic.

In the Nova Vulgata **ipse**, **ipsa**, **ipsum** is treated as a suffix after personal pronouns: e.g., **tēipsum**, **vōsmetipsōs**, **vōbīsmetipsīs**, etc.

128. Conditional Clauses (2): Present Contrafactual

In English a conditional clause which implies that something is not at present true employs the past tense: 'if I *were* home [but just now I am not], I would be eating dinner now.' So too in Latin: a conditional clause spoken in the present concerning something which is not at the moment true uses the imperfect subjunctive. This is called

the present contrafactual conditional clause. The apodosis (i.e., the main clause) may also use the imperfect subjunctive.

Translation formula: 'were . . . , would . . .'

Sī Paulus esset hic, felīcēs essēmus.

'If Paul were here, we would be happy.'

The implication is clear: 'Paul is *not now* present, and so we are *not now* happy.' The statement is contrary to fact, in present time: hence, the imperfect subjunctive.

129. Gerundives

The future passive participle (see Section 97) is sometimes called the gerundive. This verbal adjective (e.g., **laudandus**, -a, -um '[having] to be praised') modifies a noun in any case *except* the nominative (which is reserved for the formation of the passive periphrastic conjugation [see Section 98b]). The gerundive is a *passive* construction where English prefers the active.

Petrō erat dēsīderium Paulī videndī.

['To Peter there was the desire of Paul to-be-seen.']

'Peter had the desire of seeing Paul.'

Jōannēs vēnit ad populum baptizandum.

['John came for the people to-be-baptized.']

'John came to baptize the people.'

Jōannēs vēnit populī baptizandī causā.

['John came for the sake of the people to-be-baptized.']

'John came to baptize the people.'

Note that in the last two examples **ad** + gerundive and gerundive + **causā** are equivalent to purpose clauses, a construction to which the *future* passive participle quite naturally lends itself.

130. Gerunds

A gerund is the neuter singular of a gerundive used *substantively* and with an *active* meaning. Like the gerundive, it may occur in any case except the nominative. As a noun formed from a verb, it may take an object.

The English gerund, in -ing, translates the Latin gerund exactly. Unlike in English, there are no passive gerunds.

Nom. —

Gen. **ōrandī** 'of praying'

Dat. **ōrandō** 'for/to praying'

Acc. **ōrandum** 'praying'

Abl. **ōrandō** 'from/with/in/by praying'

- Notes:* 1. The above is merely illustrative: nearly every verb has a gerund.
 2. The gerund makes up for the lack of a nominative by using the infinitive (also a verbal noun): **ōrāre est bonum** 'to pray is good,' 'praying is good.'
 3. The gerund of **eō** is **eundī**, -ō, -um, -ō.

Jēsūs in montem subīvit ad ōrandum.

'Jesus went up into the mountain for praying (to pray).'

Mandūcandō vivimus.

'We live by eating.'

Paulus vēnit ad videndum frātrēs in Chrīstō.

'Paul came for seeing (to see) his brothers in Christ.'

Diāconus ad ambōnem accessit Evangelium legendī causā.

'The deacon approached the ambo for the sake of reading (to read) the Gospel.'

Vocabulary

illūstrō, illūstrāre, illūstrāvī,

illūstrātus illuminate;

enlighten, explain

portō, portāre, portāvī,

portātus carry

accendō, accendere, accendī,

accēnsus kindle, set on fire

canō, canere, cecinī, cantus

sing; prophesy

concinō, concinere, con-

cinuī, concentus sing

plangō, plangere, plānxī,

plānctus bewail, mourn

pōnō, pōnere, posuī, positus

put, place, set

dēpōnō, dēpōnere, dēposuī,

dēpositus set down,

lay down; remove

impōnō, impōnere, imposuī, impositus put upon	lūx, lūcis, f. light
prōpōnō, prōpōnere, prō- posuī, prōpositus set be- fore; propose	vērītās, vērītātis, f. truth
repōnō, repōnere, reposuī, repositus put back, re- place; lay aside; bury	crīmen, crīminis, n. guilt, sin
vādō, vādere, —, — go, walk, hurry	dexter, dextera, dexterum right
capiō:	paucī, -ae, -a few, a few
praecipīō, praecipere, praecēpī, praeceptus command; instruct, teach	caelestis, caeleste heavenly, divine
Olivētum, Olivētī, n. Olivet [a hill east of Jerusalem]	mītis, mīte mild, meek
creātor, creatōris, m. maker, creator	cōnfestim (<i>adv.</i>) at once, immediately
mīles, militis, m. soldier	ipse, ipsa, ipsum (<i>intensive</i> <i>pron. & adj.</i>) -self, [= <i>he,</i> <i>she, it</i>]
mōns, montis, montium, m. mountain, hill	octō (<i>indecl. adj.</i>) eight
cōsors, cōsortis, cōsor- tium, m. or f. sharer	octōgintā (<i>indecl. adj.</i>) eighty
commixtiō, commixtiōnis, f. mingling	quidem (<i>intensifying adv.</i>) indeed, at any rate
	quīque (<i>indecl. adj.</i>) five
	simul (<i>adv.</i>) together, at the same time
	simul ac or atque (<i>subord.</i> <i>conj.</i>) as soon as

Vocabulary Notes

The frequentative form of **canō** is **cantō** (Unit 5).

Plāntus (Unit 22) is a fourth declension noun formed on the fourth principal part of **plangō**.

Pōnere genū means 'to kneel.'

Vādō replaces monosyllabic forms of **eō**: **vādis** for **īs**, **vādit** for **it**, **vāde!** for **ī!**

Praecipīō takes the dative with both indirect command constructions—dative with **ut** + subjunctive, dative with infinitive: **praecipīō tibi (ut exeās) (exīre)** 'I command you to leave.'

Creātor is the agent noun formed from **creō** (Unit 13).

Vērītās is the noun built from the adjective **vērus** (Unit 4).

Outside of the masculine nominative singular, **dexter, dextera, dexterum** may have syncopated forms: **dextra** for **dextera**, **dextrum** for **dexterum**, etc.

When *pauci* (rarely) occurs in the singular, it means 'little': e.g., *pauca spēs est* 'there is little hope.'

Quidem, together with *vērō* (Unit 20) or *autem* (Unit 9) in succeeding clauses, is translated 'on the one hand . . . on the other hand,' in imitation of a Greek idiom. It follows the emphatic word.

Simul ac or *atque* may be spelled as one word: *simulac/simulatque*. It takes the indicative mood.

Derivatives:	LATIN	ENGLISH
	<i>illūstrō</i>	illustration, illustrative
	<i>canō</i>	bel canto singing
	<i>plangō</i>	plangent
	<i>pōnō</i>	posit, position, deponent, deposit, imposition, proponent
	<i>portō</i>	porter, transportation
	<i>vādō</i>	invade, evade, vade mecum
	<i>praecipio</i>	precept, preceptive
	<i>mīles</i>	militia, military
	<i>mōns</i>	mount, Montana
	<i>cōnsors</i>	prince consort
	<i>lūx</i>	lux, lucid
	<i>vērītās</i>	verity
	<i>crīmen</i>	crime, criminal
	<i>dexter</i>	dexterity, ambidextrous
	<i>pauci</i>	paucity
	<i>caelestis</i>	celestial, celesta
	<i>mītis</i>	mitigate
	<i>ipse</i>	ipso facto, solipsism
	<i>octō</i>	octet, octave
	<i>quīnque</i>	quinquefoliate, quinquennium
	<i>simul</i>	simultaneous, simulcast

Drills

I. Present contrafactual conditional clauses (sentences).

1. *Sī pāstor malus ovēs tuērētur, āmitterentur.*
2. *Sī rēx morerētur, famīlia regrederētur.*
3. *Nisi ille esset apostolus, Jēsūm nōn trāderet.*
4. *Sī in Chrīstum crēderēs, nunc laetārēris.*
5. *Sacerdōs rītū jam fungerētur, sī esset hīc.*

II. Gerundives and gerunds.

1. Ad orationem finiendam populus dicunt: Amen.
2. Legendo noscimus multa.
3. Libris legendis noscimus multa.
4. Ipse apostolis dedit potestatem sanandi.
5. Jesus exiit apostolos vocandi causa.
6. Pro viro maledicendo Jesus eum benedixit.
7. Pro virum maledicendo Jesus eum benedixit.
8. Mali locuti sunt de Jesu interficiendo.
9. Ipsi in cenaculum intraverunt ad Pascha manducandum.
10. Stellam videndo reges exsultaverunt.
11. Eundo in desertum Joannes satiare poterat populi desiderium baptizandi.

Exercises

- I. 1. Beati mites, quoniam ipsi possidebunt ('will possess') terram. Mt. v, 4.
2. Et praecipit turbae sedere super terram.
3. Ut autem sciatis quia potestatem habet Filius hominis in terra dimittendi peccata . . : Tibi dico: Surge, tolle grabatum ('cot') tuum et vade in domum tuam. Mk. ii, 10-11.
4. Et hymno dicto, exierunt in montem Oliveti. Mt. xxvi, 30.
5. Illo die in nomine meo petetis, et non dico vobis quia ego rogabo Patrem de vobis; ipse enim Pater amat vos, quia vos me amastis et credidistis quia ego a Deo exivi. Exivi a Patre et veni in mundum; iterum relinquo mundum et vado ad Patrem. Jn. xvi, 26-28.
6. Videte autem vosmetipsos. Mk. xiii, 9.
7. Salvum fac te ipsum descendens de cruce. Mk. xv, 30.
8. O Domine, Creator Spiritus, accende in cordibus nostris ignem dilectionis tuae.
9. Prophetae ad sensum Dei illustrandum cecinerunt.
10. Jesu reposito, quinque mulieres plangebant valde.
11. Vere homo hic Filius Dei erat. Mk. xv, 39.
12. In hoc enim vocati estis, quia et Christus passus est pro vobis vobis relinquens exemplum, ut sequamini vestigia ejus. I Pet. ii, 21.
13. Pauci, id est octo animae, salvae factae sunt per aquam. I Pet. iii, 20.
14. Sed, quemadmodum ('to the extent that') communicatis

- ('you share') Christi passiōibus, gaudēte, ut et in
revēlātiōne glōriae ejus gaudeātis exsultantēs. I Pet. iv, 13.
15. Ipsī imperium in saecula saeculōrum. Amēn. I Pet. v, 11.
16. Sufficit, vēnit hōra: ecce trāditur Filius hominis in manūs
peccātōrum. Surgite, eāmus; ecce, quī mē trādit, prope
(‘near’) est. Mk. xiv, 41–42.
17. Spīritus quidem prōmptus (‘ready’), carō vērō infirma
(‘weak’). Mk. xiv, 38.
18. Et pōnentēs genua adōrābant eum. Mk. xv, 19.
19. Propter quod rogō vōs accipere cibum, hoc enim prō salūte
vestrā est. Acts xxvii, 34.
20. Trāseāmus ūsque Bēthlehem et videāmus hoc verbum,
quod factum est, quod Dominus ostendit nobīs. Lk. ii, 15.
21. Meus cibus est, ut faciam voluntātem ejus, quī mīsit mē,
et ut perficiam opus ejus. Jn. iv, 34.
22. Nōn est hīc: surrēxit enim, sicut dixit. Venīte, vidēte
locum, ubi positus erat. Mt. xxviii, 6.
23. Multī enim sunt vocātī, paucī vērō ēlēctī. Mt. xxii, 14.
24. Omnia ergō, quaecumque vultis, ut faciant vōbīs
hominēs, ita et vōs facite eis; haec est enim Lēx et
Prophētae. Mt. vii, 12.
25. Et ēgressus est rūsus (‘again’) ad mare; omnisque turba
veniēbat ad eum, et docēbat eos. Mk. ii, 13.
26. Primus homō dē terrā terrēnus, secundus homō dē caelō.
Quālis terrēnus, tālēs et terrēnī, et quālis caelestis, tālēs
et caelestēs, et sicut portāvimus imāginem (‘image’)
terrēnī, portābimus et imāginem caelestis. I Cor. xv,
47–49.
27. Deus autem speī repleat vōs omnī gaudiō et pāce in
crēdendō. Rom. xv, 13.
28. Ex ipsō et per ipsum et in ipsum omnia. Ipsī glōria in
saecula. Amēn. Rom. xi, 36.
29. Et ūnus ex illis nōn cadet super terram sine Patre vestrō.
Mt. x, 29.
30. Vōs mīsistis ad Jōannem, et testimoniū perhibuit
vērītātī, ego autem nōn ab homine testimoniū accipiō,
sed haec dicō, ut vōs salvī sītis. Jn. v, 33–34.
31. Beātī mundō corde, quoniam ipsī Deum vidēbunt. Mt. v, 8.
32. Ecce videō caelōs apertōs et Filium hominis ā dextrīs
stantem Deī. Acts vii, 56.
33. Neque mē scītis neque Patrem meum; sī mē scirētis,
forsitan (‘perhaps’) et Patrem meum scirētis. Jn. viii, 19.
34. Rogō autem tē, permittē mihi loquī ad populum.
Acts xxi, 39.

35. Vós estis lūx mundi. Mt. v, 14.
36. Sī enim crēderētis Mōysi, crēderētis forsitan ('perhaps') et mihi. Jn. v, 46.
37. Erant enim, quī veniēbant et redībant multī, et nec mandūcandī spatium habēbant. Mk. vi, 31.
38. Cōfestim igitur mīsi ad tē, et tū bene fēcisti veniendō. Acts x, 33.
39. Ipsī enim audīvimus et scīmus quia hic est vērē Salvātor mundi! Jn. iv, 42.
40. Quī habet aurēs [audiendī,] audiat. Mt. xiii, 9.
41. Dīligēs proximum tuum sicut tēipsum. Mt. xxii, 39.
42. Sī dīligerētis mē, gaudērētis quia vādō ad Patrem, quia Pater major mē ('than I') est. Jn. xiv, 28.
43. Per hujus aquae et vinī mystērium ejus efficiāmur divinitātis cōsortēs.
44. Haec commixtiō Corporis et Sanguinis Domini nostri Jēsu Christi sit accipientibus nobīs in vītam aeternam.
45. Simulatque octōgintā milites in civitatem iniērunt, mulierēs dē criminibus eōrum exclāmāvērunt.

- II. 1. Jesus sat down to break bread with the apostles. [*Use an ad + gerundive construction.*]
2. If we were putting our faith in the Lord, we would be joyfully awaiting his coming.
3. As soon as Jesus arrived in the city, he went to the temple to teach. [*Use a gerund + causā construction.*]
4. By climbing the mountain and at the same time tracking him down, Peter was able to find Jesus himself.

Readings

1. Preface for the Nativity.

Vērē dignum et iustum est, aequum¹ et salūtāre, nōs tibi semper, et ubique grātiās agere: Domine sācte, Pater omnipotēns, aeternae Deus: Quia per incarnāti Verbī mystērium, nova mentis nostrae oculis lūx tuae clāritātis infulsit²: ut, dum vīsibiliter³ Deum cognōscimus, per hunc in invisi-biliū amōrem⁴ rapiāmur.⁵ Et ideō cum Angelis et Archangelis, cum Thronīs⁶ et

¹aequus, -a, -um equal, fair ²infulgeō, infulgēre, infulsī, — shine on (+ dat.)

³vīsibiliter: adverb from vīsibilis, -e ⁴amor, amōris, m. love ⁵rapiō, rapere, rapui, raptus seize, take up, carry up ⁶thronus, thronī, m. throne

Dominātiōnibus,⁷ cumque omnī militiā⁸ caelestis exercitūs,⁹ hymnum glōriae tuae canimus, sine fine dicentēs: Sāctus, sāctus, sāctus . .

⁷dominātiō, dominātiōnis, f. dominion ⁸militia, militiae, f. armed forces, soldiery ⁹exercitus, exercitūs, m. army

2. Lēctiō sāctī Evangelīi secundum Jōannem i, 14–18.

Et Verbum carō factum est

et habitāvit¹ in nōbīs,

et vīdimus glōriam ejus,

glōriam quasi² Ūnigenitī ā Patre,

plēnum grātia et vērītātis.

Jōannēs testimōnium perhibet dē ipsō et clāmat dicēns: "Hic erat, quem dixī: Quī post mē ventūrus est, ante mē factus est, quia prior mē³ erat."

Et dē plēnitūdine⁴ ejus nōs omnēs accēpimus,

et grātiā prō grātiā;

quia lēx per Mōysēn⁵ data est, grātia et vērītās per Jēsūm Christum facta est. Deum nēmō⁶ vīdit umquam⁷; ūnigenitus Deus, quī est in sinū⁸ Patris, ipse ēnārrāvit.⁹

¹habitō, habitāre, habitāvī, habitātus live, dwell ²quasi (*adv.*) as if, as it were ³prior mē 'earlier than I, before me' ⁴plēnitūdō, plēnitūdinis, f. fullness ⁵Mōysēs, Mōysae, m. Moses ⁶nēmō 'no one' ⁷umquam (*adv.*) ever ⁸sinus, sinūs, m. bosom: loving protection ⁹ēnārrō, ēnārrāre, ēnārrāvī, ēnārrātus tell, narrate, explain

Unit 25

131. Pluperfect Subjunctive

The pluperfect subjunctive of any verb is formed from a perfect base or participle, in combination with the imperfect subjunctive of **sum** (**essem**, **essēs**, **esset**, etc.).

a. Active The active forms of the pluperfect subjunctive are compounded of the base of the perfect active and the imperfect subjunctive of **sum**, slightly respelled; i.e., initial **e-** becomes **-i-**.

laudāvissem	monuissēm	dūxissem
laudāvissēs	monuissēs	dūxissēs
laudāvisset	monuisset	dūxisset
laudāvissēmus	monuissēmus	dūxissēmus
laudāvissētis	monuissētis	dūxissētis
laudāvissent	monuissent	dūxissent
cēpissem	audīvissem	īssēm
cēpissēs	audīvissēs	īssēs
cēpisset	audīvisset	īssēt
cēpissēmus	audīvissēmus	īssēmus
cēpissētis	audīvissētis	īssētis
cēpissent	audīvissent	īssent

Note: When the shorter perfect base of **eō** is used, double **i** is contracted to **ī**: **īissem** > **īssēm**; this is true of any third principal part in **-īvī(-īi)**: e.g., **audīissem** > **audīssēm**.

b. Passive The passive forms of the pluperfect subjunctive are made up of the perfect passive participle and the imperfect subjunctive of **sum**.

laudātus, -a, -um essem	monitus, -a, -um essem
laudātus, -a, -um essēs	monitus, -a, -um essēs
laudātus, -a, -um esset	monitus, -a, -um esset
laudātī, -ae, -a essēmus	monitī, -ae, -a essēmus
laudātī, -ae, -a essētis	monitī, -ae, -a essētis
laudātī, -ae, -a essent	monitī, -ae, -a essent
ductus, -a, -um essem	captus, -a, -um essem
ductus, -a, -um essēs	captus, -a, -um essēs
ductus, -a, -um esset	captus, -a, -um esset
ductī, -ae, -a essēmus	captī, -ae, -a essēmus
ductī, -ae, -a essētis	captī, -ae, -a essētis
ductī, -ae, -a essent	captī, -ae, -a essent
audītus, -a, -um essem	
audītus, -a, -um essēs	
audītus, -a, -um esset	
audītī, -ae, -a essēmus	
audītī, -ae, -a essētis	
audītī, -ae, -a essent	

132. Conditional Clauses (3): Past Contrafactual

In English a conditional clause which implies that something was not true at some time in the past employs the pluperfect: 'if I *had known* that you were sick [but at that time I did not], I would have visited you then.' So too in Latin: a conditional clause stating something not true at some time past uses the pluperfect subjunctive. This is called the past contrafactual conditional clause. The apodosis (i.e., the main clause) may also use the pluperfect subjunctive.

Translation formula: 'had . . . , would have . . . '

Sī Paulus fuisset hīc, fēlicēs fuissēmus.

'If Paul had been here, we would have been happy.'

Nisi Filius Deī in mundum missus esset, salvī nōn factī essēmus.

'If the Son of God had not been sent into the world, we would not have been saved.'

133. Clauses of Fearing

A verb of fearing may have as its object a subjunctive clause introduced by *nē* or *ut*. Since in a verb of fearing there is the implied desire for the *opposite* of a state or action, *nē* quite logically introduces an affirmative clause and *ut* a negative.

Paulus timet *nē* Rōmānī Petrum interfectūrī sint.

'Paul fears that the Romans are going to kill Peter.'

[*timeō, timēre, timuī*, — 'fear, be afraid [of]']

Paulus timuit *ut* Corinthiī essent fidēlēs.

'Paul feared that the Corinthians were not being faithful.'

134. Unattainable Wishes

A wish for an action still possible uses the present subjunctive (see the optative subjunctive, Section 110b). But a wish for an action unattainable or impossible uses either the imperfect or the pluperfect subjunctive. The sign-word **utinam** is frequently used to introduce an unattainable wish.

a. Present Time Like the present contrafactual conditional clause (see Section 128), an unattainable wish in present time uses the imperfect subjunctive.

Translation formula: 'Would that . . . were' or 'I wish that . . . were'

Utinam Petrus adhūc vīveret!

'Would that/I wish that Peter were still living!'

b. Past Time Like the past contrafactual conditional clause (see Section 132), an unattainable wish referring to past time uses the pluperfect subjunctive.

Translation formula: 'Would that . . . had' or 'I wish that . . . had'

Utinam Petrum vidissēs!

'Would that/I wish that you had seen Peter!'

135. Indirect Statements (2): Object Clauses with Subjunctives

Indirect statements in the form of object clauses introduced by **quod**, **quia**, **quoniam** 'that' may take the indicative (see Section 43); this is called the retained indicative. But the use of the subjunctive mood in such clauses emphasizes the grammatical subordination of the indirect statement.

Invēnimus quod Paulus Rōmam jam īsset.

'We discovered that Paul had already gone to Rome.'

Crēdunt quia Christus sit Dominus.

'They believe that Christ is Lord.'

Vocabulary

fleō, flēre, flēvī, flētus weep,
lament

timeō, timēre, timuī, — fear,
be afraid (of)

currō, currere, cucurrī, cursus
run, hasten

occurrō, occurrere, occurri,
occursus run up to, meet
up with (+ *dat.*)

succurrō, succurrere, suc-
curri, succursus run to the
aid of, aid, succor (+ *dat.*)

dēfendō, dēfendere, dēfendī,
dēfēnsus defend

dīcō:

addicō, addicere, addixī, ad-
dictus adjudge, condemn

contrādicō, contrādicere,
contrādixī, contrādictus
dispute, contradict
(+ *dat.*)

praedicō, praedicere,
praedixī, praedictus say
earlier, foretell, predict

poscō, poscere, poposci, —
ask, beseech

dēposcō, dēposcere,
dēpoposci, — beseech,
demand

fugiō, fugere, fūgī, fugitus
flee (from)

filia, filiae, f. daughter

patria, patriae, f. native land,
country

venia, veniae, f. indulgence,
kindness

diabolus, diaboli, m. devil

dolor, doloris, m. sorrow, pain

honor, honoris, m. honor

imperātor, imperātōris, m.
general, emperor

effusiō, effusiōnis, f.
outpouring

oblātiō, oblātiōnis, f. offering

ūnitās, ūnitātis, f. unity

necessārius, -a, -um needful,
fateful; needed (+ *dat.*)

dīves (*gen., dīvitīs*) rich,
wealthy
pauper (*gen., pauperis*) poor,
not wealthy
sōlemnis, sōlemne annual,
solemn, customary
avē! (*imperative; pl., avēte*)
hail! hello! goodbye!
greetings!
circā (*prep. + acc.*) around
extrā (*prep. + acc.*) beyond,
outside
nē (*subord. conj.*) that (*intro-*

*ducing an affirmative clause
of fearing + subj.*)
perpetuō (*adv.*) uninterrup-
tedly, perpetually
salvē! (*imperative; pl., salvēte*)
hail! farewell! hello! good-
bye! greetings!
sive (*seu*) (*subord. conj.*) or if
sive (*seu*) . . **sive** (*seu*)
if . . or if; whether . . or
ut (*subord. conj.*) that . . not
(*introducing a negative
clause of fearing + subj.*)

Vocabulary Notes

Besides a clause of fearing, **timeō** may take a direct object or an object infinitive: **Petrum timeō** 'I fear Peter'; **vir nōn timuit Jēsūm alloquī** 'the man was not afraid to address Jesus.'

Note that both **currō** and **poscō** form the perfect active by reduplicating the first two letters of the base: **cucurri, poposci**.

Whether **fugiō** is used to mean 'flee' or 'flee from,' it takes the accusative (not the ablative): **Petrus militem fugit** 'Peter fled (from) the soldier.'

Filia 'daughter' and **filius** 'son' share the same base. The dative/ablative pl. of **filia** is **filiabus**. Cf. **anima** (Unit 7).

Patria is an adjectival form used substantively (from **patrius, -a, -um** 'of father, paternal,' from **pater** 'father' [Unit 14]). It is feminine because the understood noun is **terra** 'land.'

Effusio is the noun formed from the verb **effundō** (Unit 16).

The first meaning of **sōlemnis** is 'annual'; that which is celebrated annually is a 'solemn' feast. Hence, when used generally, it means 'customary.'

Avē (pl., **avēte**) and **salvē** (pl., **salvēte**) are interchangeable words of greeting and leave-taking. These are imperative forms from verbs otherwise very little used (i.e., **aveō** and **salveō**).

Sive (*seu*) . . **sive** (*seu*) introduce alternative conditional clauses, which may take any logical form. Often the alternatives consist of just a single word each: **sive dīves sive pauper, Petrus est fēlix** 'whether rich or poor, Peter is happy.'

Derivatives:	LATIN	ENGLISH
	timeō	timid, timorous
	currō	course, current
	occurrō	occur, occurrence
	addicō	addict
	fugiō	fugitive, fugacious
	filia	filial
	patria	expatriate, repatriate
	venia	venial
	diabolus	diabolic, diabolism
	dolor	dolorous, dolorimetry
	effusiō	effusion
	oblatiō	oblation
	necessārius	necessary
	dīves	Dives
	pauper	pauper, poor
	avē	Ave
	circā	circa, circadian
	extrā	extraneous, extrapolate

Drills

I. Past contrafactual conditional clauses (sentences).

1. Sī diāconus ad aulam vēnisset, eum vīdissēmus.
2. Sī librum lēgissēs, hoc scīvissēs.
3. Nisi vir sānātus esset, mortuus esset.
4. Ovēs āmissae essent, sī pāstor eās nōn tuitus esset.
5. Sī nōs adjūvissētis, nunc bene facerēmus.

II. Clauses of fearing.

1. Timuērunt nē Petrus Paulum vīdisset.
2. Timuī ut Petrus Paulum vidēret (vīsūrus esset).
3. Paulus timēbat ut dē Jēsū audīssent.
4. Populus timent ut satis cibī habitūrī sint.
5. Nōn timēs nē Rōmānī mīlitēs tē trādītūrī sint?

Exercises

- I. 1. *Ō certē necessārium Adae peccātum, quod Christī morte dēlētum est!*
2. *Per ipsum, et cum ipsō, et in ipsō, est tibi Deō Patrī omnipotentī, in ūnitāte Spīritūs Sānctī, omnis honor et glōria per omnia saecula saeculōrum. Āmēn.*
3. *Et relinquentēs eum omnēs fūgērunt. Mk. xiv, 50.*
4. *Bonum erat ei, si nātus nōn fuisset homō ille. Mt. xxvi, 24.*
5. *Domine, si fuissēs hīc, nōn esset mortuus frāter meus! Jn. xi, 32.*
6. *Sī enim data esset lēx, quae posset vīvificāre, vērē ex lēge esset iūstitia. Gal. iii, 21.*
7. *Nōn est prophēta sine honōre nisi in patriā et in domō suā ('his own'). Mt. xiii, 57.*
8. *Avē, grātiā plēna, Dominus tēcum [benedicta tū in mulieribus]. Lk. i, 28.*
9. *Respice etiam ad dēvōtum Imperātōrem nostrum!*
10. *Jūdaeī timēbant nē discipulī Jēsū sublātūrī essent corpus ejus.*
11. *Turba dēpoposcērunt ut Jēsūs ad mortem addicerētur.*
12. *Sī nōn esset hic malefactor ('evil-doer'), nōn tibi trādidissēmus eum. Jn. xviii, 30.*
13. *Respondit Jēsūs et dixit ei: "Sī scīrēs dōnum Deī et quis ('someone') est, quī dicit tibi: 'Dā mihi bibere,' tū forsitan ('perhaps') petissēs ab eō et dedisset tibi aquam vīvam." Jn. iv, 10.*
14. *Tunc discipulī omnēs, relictō eō, fūgērunt. Mt. xxvi, 56.*
15. *Nam et sī sunt, quī dicantur dīi sive in caelō sive in terrā, sīquidem sunt dīi multī et dominī multī, nōbīs tamen ūnus Deus Pater, ex quō omnia et nōs in illum, et ūnus Dominus Jēsūs Christus, per quem omnia et nōs per ipsum. I Cor. viii, 5-6.*
16. *Vōs ex patre Diabolō estis et dēsīderia patris vestrī vultis facere. Jn. viii, 44.*
17. *Sive enim vīvimus, Dominō vīvimus, sive morimur, Dominō morimur. Sive ergō vīvimus, sive morimur, Dominī sumus. Rom. xiv, 8.*
18. *Sī enim cognōvissent, numquam Dominum glōriae crucifixissent. I Cor. ii, 8.*
19. *Extrā civitātem filiae Jerūsalem, dolōre plēnae, ad crucem Jēsū flēbant.*
20. *Beātī pauperēs spīritū, quoniam ipsōrum est rēgnum caelōrum. Mt. v, 3.*

21. Jēsūs surrēxit, sicut praedixit, allēlujā.
22. Dominus cum veniā accipiat oblātiōnem nostram!
23. Salvē, Michāel Archangele! Nōs ā diabolō semper dēfendās!
24. Occurrit Petrus Jēsū contrādicentī cum Jūdāeīs.
25. Stantēs circā Jēsū corpus, mulierēs lacrimārum cum effūsiōne flēbant, clāmāntēs: Quārē Dominus est mortuus? Utinam adhūc viveret!
26. Dīves perpetuō timēbat ut sōlemne vōtum esset satis.

- II.
1. Would that the Roman soldiers had defended the city!
 2. Did the deacon beseech the Father that he regard us with indulgence?
 3. Did you fear that the priest was not going to aid the people?
 4. If Peter had not fled from the city, he would have been handed over to the Romans.
 5. The daughter of the poor man would have died if Jesus had not come to the house and healed her.
 6. The boy would still be safe if he had not met up with the evil men.

Readings

1. The Salve Regina (Hermann Contractus, c. 1054).
 Salvē, Rēgīna, Māter misericordiae, vīta, dulcēdō,¹ et spēs nostra, salvē. Ad tē clāmāmus exsulēs² filiī Hēvae. Ad tē suspīrāmus,³ gementēs⁴ et flentēs in hāc lacrimārum valle.⁵ Eia⁶ ergō, advocāta⁷ nostra, illōs tuōs misericordēs⁸ oculōs ad nōs converte.⁹ Et Jēsūm benedictum fructum ventris¹⁰ tuī nōbīs post hoc exsilium¹¹ ostende. Ō clēmēns, Ō pia, Ō dulcis Virgō Mariā.
 X. Ōrā prō nōbīs, sāncta Dēi Genetrīx.¹²
 R. Ut dignī efficiāmur prōmissiōnibus¹³ Chrīstī.

¹dulcēdō, dulcēdinis, f. sweetness ²exsul, exsulis, m. or f. a banished person, an exile ³suspīrō, suspīrāre, suspīrāvī, suspīrātus breathe deeply, sigh ⁴gemō, gemere, gemuī, gemitus groan, sigh, mourn ⁵vallis (vallēs), vallis, f. valley, vale ⁶eia (interjection) come on! ⁷advocāta, advocātae, f. advocate ⁸misericors (gen., misericordis) compassionate, merciful ⁹convertō, convertere, convertī, conversus here, turn ¹⁰venter, ventris, m. belly; womb ¹¹exsilium, exsiliū, n. banishment, exile ¹²genetrīx, genetrīcis, f. mother ¹³prōmissiō, prōmissiōnis, f. promise

2. Lēctiō sānctī Evangelīi secundum Lūcam i, 26–28.

The Annunciation.

In mēse¹ autem sextō missus est angelus Gabriēl ā Deō in cīvitātem Galilaeae, cui nōmen Nazareth, ad virginem dēspōnsātam² virō, cui nōmen erat Jōsēph dē domō Dāvid, et nōmen virginis Mariā. Et ingressus angelus ad eam dixit: "Avē, grātiā plēna, Dominus tēcum" [benedicta tū in mulieribus].

¹mēnsis, mēnsis, m. month ²dēspōnsātus, -a, -um engaged

Unit 26

136. Perfect Subjunctive

The perfect subjunctive is formed from a perfect base or participle.

a. Active The active forms of the perfect subjunctive are compounded of the base of the perfect active, the suffix **-eri-**, and the active personal endings.

laudāverim	monuerim	dūxerim
laudāveris	monueris	dūxeris
laudāverit	monuerit	dūxerit
laudāverimus	monuerimus	dūxerimus
laudāveritis	monueritis	dūxeritis
laudāverint	monuerint	dūxerint
cēperim	audīverim	fuerim
cēperis	audīveris	fueris
cēperit	audīverit	fuerit
cēperimus	audīverimus	fuerimus
cēperitis	audīveritis	fueritis
cēperint	audīverint	fuerint

Note: Although these forms are largely identical with those of the future-perfect indicative, context will help to distinguish them.

b. Passive The passive forms of the perfect subjunctive are made up of the perfect participle and the present subjunctive of **sum**.

laudātus, -a, -um sim	monitus, -a, -um sim
laudātus, -a, -um sis	monitus, -a, -um sis
laudātus, -a, -um sit	monitus, -a, -um sit

laudātī, -ae, -a sīmus	monitī, -ae, -a sīmus
laudātī, -ae, -a sītis	monitī, -ae, -a sītis
laudātī, -ae, -a sint	monitī, -ae, -a sint

ductus, -a, -um sim	captus, -a, -um sim
ductus, -a, -um sīs	captus, -a, -um sīs
ductus, -a, -um sit	captus, -a, -um sit
ductī, -ae, -a sīmus	captī, -ae, -a sīmus
ductī, -ae, -a sītis	captī, -ae, -a sītis
ductī, -ae, -a sint	captī, -ae, -a sint

audītus, -a, -um sim
 audītus, -a, -um sīs
 audītus, -a, -um sit
 audītī, -ae, -a sīmus
 audītī, -ae, -a sītis
 audītī, -ae, -a sint

137. Direct Questions (3)

As Section 33 points out, a direct statement may be converted into a direct question by the addition of a question mark or by the suffixing of the enclitic particle **-ne** to the one word whose meaning calls the question into being. The answer may be either affirmative or negative.

a. Affirmative Answer Implied When the speaker desires that his listener agree to the truth of a proposition, he may cast it in the form of a direct question introduced by **nōnne**, the signal that an affirmative answer is expected.

Nōnne Christus iterum ventūrus est?

'Christ is going to come again, is he not?'

'Is it not the case that Christ is going to come again?'

Note that **nōnne** = **nōn** + **-ne**.

b. Negative Answer Implied When the speaker desires that his listener assent to the falsity of a proposition, he may express it as a

direct question introduced by **numquid**, the sign that a negative answer is expected.

Numquid Paulus Hierosolymis interfectus est?

'Paul was not killed in Jerusalem, was he?'

'Is it not the case that Paul was not killed in Jerusalem?'

138. *Indirect Questions*

As in English, direct questions may be converted into dependent clauses, with a change in personal reference where logical: 'Where are my slippers?' indirectly quoted may become 'Your father is asking where his slippers are.' Cf. Section 7.

a. Introductory Words Indirect questions may be introduced by **si** 'if, whether' or any interrogative pronoun, adjective, or adverb.

b. Subjunctive Since an indirect question is a subordinate clause, the mood of subordination, the subjunctive, is often used in place of an original indicative.

DIRECT: Quārē Paulus Rōmam iit?

'Why did Paul go to Rome?'

INDIRECT: Discipulus rogat quārē Paulus Rōmam ierit.

'The disciple is asking why Paul went to Rome.'

Note that the perfect subjunctive is required because it represents prior time in primary sequence (see Section 117).

c. Retained Indicative An original indicative of a direct question may be retained when a question is indirectly expressed. English has no means to convey this nuance.

Discipulus rogat quārē Paulus Rōmam iit.

'The disciple is asking why Paul went to Rome.'

139. *Dōnec and dum Clauses*

Contemporaneity ('while, as long as') or expectancy ('until') may be expressed by clauses introduced by **dōnec** or **dum**. The indicative or the subjunctive occurs in these clauses, with no difference in mean-

ing. Context determines whether time simultaneous or subsequent is intended.

Dōnec (dum) Paulus rediit, frātrēs erant maestī.

'Until Paul returned, his brothers were sad.'

Dōnec (dum) vīta est, spēs est.

'While/as long as there is life, there is hope.'

Missam nōn incipiēmus, dum (dōnec) antistes adveniat.

'We will not begin the Mass until the bishop arrives.'

Petrō occurrerunt, dum in viā ambularent.

'They met Peter while they were walking on the road.'

140. *Interrogative Pronoun: quis, quid*

The interrogative pronoun **quis, quid** 'who, what' has plural forms which are identical with those of the interrogative adjective (see Section 53). The singular is as follows:

	M./F.	N.
Nom.	quis ('who?')	quid ('what?')
Gen.	cujus ('whose?')	cujus ('of what?')
Dat.	cui ('for/to whom?')	cui ('for/to what?')
Acc.	quem ('whom?')	quid ('what?')
Abl.	quō ('from/with/in/by whom?')	quō ('from/with/in/by what?')

Quis mē vocat?

'Who is calling me?'

Cujus liber est?

'Whose book is this?'

À quō Jēsūs trāditus est?

'By whom was Jesus betrayed?'

Quī sunt hī Christiānī?

'Who are these Christians?'

Quibuscum Jēsūs Pascham mandūcāvit?

'With whom did Jesus eat the Pasch?'

Note that the preposition **cum** follows **quō** or **quibus** and coalesces with it: **quōcum, quibuscum**. Cf. Section 104.

141. Adverbial Accusative

Certain neuter pronouns and adjectives occur in the accusative case with an adverbial force. Among these are the following:

[ut] **quid** 'as to what, why'
nihil 'as to nothing, not at all'
quod sī 'as to which if, but if'
quod nisi 'as to which unless, but unless'
omnia 'as to all things, in all respects'

Quid in civitatem iniērunt?
 'Why did they go into the city?'

Illī lēgem nihil faciunt.
 'Those people do not keep the law at all.'

Quod sī Patrem invocāveritis, vōs audiet.
 'But if you call upon the Father, he will hear you.'

Semper gaudeō, quoniam omnia fidēlēs remanētis.
 'Always I rejoice because in all respects you are remaining faithful.'

Vocabulary

labōrō, labōrāre, labōrāvī, labōrātus work, labor	patrōnus, patrōnī, m. defender, advocate
praestōlor, praestōlārī, —, praestōlātus sum wait for (+ dat. or acc.)	triumphus, triumphī, m. triumph
spīrō, spīrāre, spīrāvī, spīrātus breathe	dēbitor, dēbitōris, m. debtor
expīrō, expīrāre, expīrāvī, expīrātus die, expire	doctor, doctōris, m. teacher
nesciō, nescīre, nescīvī (nesciī), nescītus not to know, be ignorant	martyr, martyris, m. witness, martyr
indulgentia, indulgentiae, f. forgiveness, pardon, concession	acquisitīō, acquisitīōnis, f. purchase, acquisition
lūcifer, lūciferī, m. daystar, morning star	cōnsuetūdō, cōnsuetūdinis, f. custom
	dogma, dogmatis, n. decision, dogma
	iter, itineris, n. journey
	peregrīnāns (gen., peregrīnan-

tis) traveling *subst.*: (foreign) traveler, pilgrim

fortis, forte strong

spīrituālis, spīrituāle spiritual, of the spirit

an (1. *coord.* [or *subord.*] *conj.*, introducing the second of two [in]direct questions;

2. *interrog. adv.*) 1. or

2. can it be that?

dōnec (*subord. conj.*) while, as long as; until

dum (*subord. conj.*) while, as long as; until

numquid (*interrog. adv.*) introduces a question expecting a negative reply

quandō (1. *interrog. adv.*; 2. *subord. conj.*) 1. when? 2. when

quid (*interrog. adv.*) why? how? wherefore?

ut quid (*interrog. adv.*) as to what? to what purpose? why?

quis, quid (1. *interrog. pron.*; 2. *indef. pron.*, after **sī, nisi, numquid, nē**) 1. who? what? 2. someone, something; anyone, anything

quōmodo (*interrog. adv.*) in what manner? how?

Vocabulary Notes

Labōrō 'work' is unrelated to **lābor** 'fall' (Unit 23).

Nesciō is the verb **sciō** (Unit 6) with the negative prefix **ne-**. It has a shorter perfect active form—**nesciī**—whereas **sciō** only has the longer form—**scīvī**.

Lūcifer 'daystar' literally means 'light-bearer.'

Dēbitor is the agent noun from **dēbeō** (Unit 12).

Doctor is the agent noun from **doceō** 'teach' (Unit 19).

Spīrituālis, spīrituāle may also be spelled without the **-u-**.

When **quis, quid** 'who? what?' is not used to ask a question and occurs in a clause introduced by **sī, nisi, numquid**, or **nē**, it means 'someone, something; anyone, anything.' A related word with these latter meanings (i.e., **aliquis, aliquid**) will be presented in Unit 31.

Derivatives:	LATIN	ENGLISH
	labōro	elaboration, laboratory
	spīrō	spiracle, spirant
	nesciō	nice, nescience
	indulgentia	plenary indulgence
	lūcifer	Lucifer, luciferin
	patrōnus	patron, patronage
	doctor	Doctor of the Church, doctoral

Derivatives:	LATIN	ENGLISH
	iter	itinerary, itinerant
	peregrināns	peregrination, peregrine falcon
	fortis	fort, fortitude, fortissimo
	quis	quiddity, quidnunc, quid pro quo

Drills

I. Indirect questions.

1. Scīs sī Paulus advēnerit?
2. Rogāvit quārē mulierēs plangerent.
3. Petrus scīvit ubi Jēsūs docuisset.
4. Discipulus rogābat quandō Paulus interfectus est ā Rōmānis.
5. Audīstis sī Paulus Petrum vidēbit?

II. Quis, quid.

1. Sī quis esse salvus vult, mē sequātur.
2. Nisi quis huic miserō succurrerit, certē moriētur.
3. Ā quō liber scriptus est? An ā Jōanne?
4. Quōcum Petrus cēnābat?
5. Quibus verbīs apostolī ā Jēsū doctī sunt?
6. Quae fēsta celebrās?
7. Quid in agrō vīdistī?
8. Quid pānem nōn cēpit?
9. Cui corōnam dabunt?
10. Quem Rēgem Jūdaeōrum vocābant?
11. Quōrum est rēgnum caelōrum?
12. Quis est mea māter? Quī sunt meī frātres?

Exercises

- I. 1. Et interrogābat quis esset et quid fēcisset. Acts xxi, 33.
2. Quem vultis dīmittam vōbīs: Barabbam an Jēsūm, quī dicitur Christus? Mt. xxvii, 17.
3. Numquid Paulus crucifixus est prō vōbīs, aut in nōmine Paulī baptizātī estis? I Cor. i, 13.
4. Sī terrēna dixī vōbīs, et nōn crēditis, quōmodo, sī dixerō vōbīs caelestia, crēdētis? Jn. iii, 12.

5. Est autem cōsuētūdō vōbīs, ut ūnum dimittam vōbīs in Pascha; vultis ergo dīmittam vōbīs rēgem Iūdāeorum? Jn. xviii, 39.
6. Quis nōs sēparābit ā cāritāte Chrīstī? Rom. viii, 35.
7. Sī quis vidētur prophēta esse aut spīritālis, cognōscat, quae scribō vōbīs, quia Domini est mandātum. I Cor. xiv, 37.
8. Ō homō, sed tū quis es, quī respondeās Deō? Rom. ix, 20.
9. Laudō autem vōs quod omnia meī memorēs estis. I Cor. xi, 2.
10. Et ēgressus ibat secundum cōsuētūdinem in montem Olivārum (= Olivētī). Lk. xxii, 39.
11. Dicō enim vōbīs: Nōn manducābō illud, dōnec impleātur in rēgnō Deī. Lk. xxii, 16.
12. Ecclēsiā tuā, peregrināntem in terrā, in fidē et cāritāte firmāre dignēris cum famulō tuō Pāpā nostrō Iōanne Paulō et Episcopō nostrō N., cum episcopālī ordine et ūniversō clērō et omni populō acq̄isitiōnis tuae.
13. Lūciferō ortō, in nōs in dogma resurrectiōnis crēdentēs nova vīta spīrāta est.
14. Quōmodo igitur apertī sunt oculī tibi? Jn. ix, 10.
15. An nescītis quoniam corpus vestrum templum est Spīritūs Sāctī, quī in vōbīs est, quem habētis ā Deō, et nōn estis vestrī? I Cor. vi, 19.
16. Nōnne Mōysēs dedit vōbīs lēgem? Jn. vii, 19.
17. Hoc autem dicō secundum indulgentiam, nōn secundum imperium. I Cor. vii, 6.
18. An nescītis quoniam sāctī dē mundō iudicābunt? I Cor. vi, 2.
19. Quid mē interrogās? Interrogā eōs, quī audiērunt quid locūtus sum ipsīs; ecce hī sciunt, quae dixerim ego. Jn. xviii, 21.
20. Et sī quis vōbīs dixerit: "Quid facitis hoc?," dicite: "Dominō necessariū est." Mk. xi, 3.
21. Respondēs autem Iūdās, quī trādidit eum, dixit: "Numquid ego sum, Rabbi?" Mt. xxvi, 25.
22. Et observābant eum, sī sabbatīs cūrāret illum. Mk. iii, 2.
23. Et dimitte nōbīs dēbita nostra, sicut et nōs dīmittimus dēbitōribus nostrīs. Mt. vi, 12.
24. Dum Iēsū doctōrī praestōlantur, discipulī, stantēs in fidē fortēs, in domō orābant.
25. Magister, quid bonī faciam, ut habeam vitā aeternā? Mt. xix, 16.

26. Sāncte Petre, patrōne noster, dūc martyrēs labōrantēs prō Dominō ad triumphum.
27. Manifestum ('clear') enim quod ex Jūdā ortus sit Dominus noster. Heb. vii, 14.
28. Peregrinantēs in terrā facimus iter ad rēgnum caelōrum.
29. Ergō, frātrēs, dēbitōrēs sumus, nōn carnī, ut secundum carnem vivāmus. Rom. viii, 12.
30. Quid mihi prōdest? si mortuī nōn resurgunt, *mandūcēmus et bibāmus, crās* ('tomorrow') *enim moriēmur*. I Cor. xv, 32.
31. Quōmodo potest hic nōbīs carnem suam ('his own') dare ad mandūcandum? Jn. vi, 52.
32. Quid ergō dicēmus ad haec? Sī Deus prō nōbīs, quis contrā ('against') nōs? Rom. viii, 31.
33. Sed et sī quid patiminī propter jūstitiam, beātī! I Pet. iii, 14.
34. Mystērium fidēi: mortem tuam annūntiāmus, Domine, et tuam resurrēctiōnem cōnfitemur, dōnec veniās.
35. Quōmodo autem nunc videat nescīmus, aut quis ejus aperuit oculōs nōs nescīmus. Jn. ix, 21.
36. Quis reddere potest, id quod perditum est?
37. Et ecce clāmāverunt dicentēs: "Quid nōbīs et tibi, Filī Dēi?" Mt. viii, 29.
38. Nam semper pauperēs habētis vōbiscum, mē autem nōn semper habētis. Mt. xxvi, 11.

- II.
1. Do you know when Jesus breathed life into the daughter of the Roman soldier?
 2. While we are working, we are praying.
 3. In behalf of whom did the first martyrs die?
 4. The boy is asking his teacher why the martyr was not buried according to the custom of the Jews.
 5. a) Did John write this book?
b) John wrote this book, didn't he?
c) John didn't write this book, did he?

Readings

1. The Last Supper, as understood by Paul, I Cor. xi, 23-26.
Ego enim accēpī ā Dominō, quod et trādidi vōbīs, quoniam Dominus Jēsūs, in quā nocte¹ trādēbātur, accēpit pānem et grātiās
¹in quā nocte = in nocte in quā

agēns frēgit et dixit: "*Hoc est corpus meum, quod prō vōbīs est; hoc facite in meam commemorātiōnem*"; similiter² et calicem, postquam cēnātum est, dicēns: "*Hic calix novum testāmentum est in meō sanguine; hoc facite, quotiēscumque*³ *bibētis, in meam commemorātiōnem.*" Quotiēscumque³ enim manducābitis pānem hunc et calicem bibētis, mortem Domini annūtiātis dōnec veniat.

²*similiter*: adv. from *similis*, -e ³*quotiēscumque* {adv.} as often as

2. Avē, rēgīna caelōrum,
avē, domina¹ angelōrum,
salvē, rādix,² salvē, porta,³
ex quā mundō lūx est orta:
gaudē, virgō glōriōsa,
super omnēs speciōsa,⁴
valē, Ō valdē decōra,⁵
et prō nōbīs Christum exōrā.

¹*domina, dominae*, f. mistress, lady ²*rādix, rādīcis*, f. root, source ³*porta, portae*, f. gate ⁴*speciōsus, -a, -um* beautiful ⁵*decōrus, -a, -um* fitting, decorous

Unit 27

142. Comparison of Adjectives: Positive, Comparative, and Superlative

In English, the positive degree of an adjective is the uncomparated form: 'Daniel is *tall*.' The comparative degree involves a comparison between two: 'Daniel is *taller* than Stephen.' The superlative degree is the extreme degree of an adjective, usually involving three or more (whether expressed or implied): 'Of all his brothers Daniel is the *tallest*.' The suffixes *-er* and *-est* are regularly added to the positive degree of an adjective to make the other two degrees: tall, taller, tallest; where this suffixing would be awkward, *more* and *most* are used instead: *more* delightful (not *delightfuler), *most* delightful (not *delightfulest). Some adjectives in English have irregular comparisons: e.g., good, better, best (not good, *gooder, *goodest).

Latin, too, has a) suffixes which indicate the comparative and superlative degrees, b) adjectives which are irregular in their comparison, and c) occasionally, separate adverbs to do the work of the comparative and superlative suffixes.

a. Forms Any adjective of either type (i.e., first/second declension adjectives or third declension adjectives) is declined as a third declension adjective of two endings when used in the comparative degree. This is formed by adding the suffix *-iōr-* to the adjective base before adding the endings of the third declension; the masculine/feminine nominative singular has *-iōr*, the neuter nominative singular *-ius*.

beātus, -a, -um 'blessed, happy'; **beātiōr, beātiūs** 'happier'

SINGULAR

M./F.	N.
beātiōr	beātiūs
beātiōris	beātiōris

PLURAL

M./F.	N.
beātiōrēs	beātiōra
beātiōrum	beātiōrum

SINGULAR		PLURAL	
M./F.	N.	M./F.	N.
beātiōrī	beātiōrī	beātiōribus	beātiōribus
beātiōrem	beātius	beātiōrēs	beātiōra
beātiōre	beātiōre	beātiōribus	beātiōribus

fēlix (*gen.*, **fēlicis**) 'happy, blessed'; **fēlicior**, **fēlicius** 'happier'

SINGULAR		PLURAL	
M./F.	N.	M./F.	N.
fēlicior	fēlicius	fēliciōrēs	fēliciōra
fēliciōris	fēliciōris	fēliciōrum	fēliciōrum
fēliciōrī	fēliciōrī	fēliciōribus	fēliciōribus
fēliciōrem	fēlicius	fēliciōrēs	fēliciōra
fēliciōre	fēliciōre	fēliciōribus	fēliciōribus

Note: Although comparatives use third declension endings, they are not declined like i-stem nouns (see Section 85).

Any adjective of either type is declined as a first/second declension adjective when used in the superlative degree. This is formed by adding the suffix **-issim-** to the adjective base before adding the endings of the first and second declensions.

beātus, -a, -um 'blessed, happy':

beātissimus, -a, -um 'happiest'

fēlix (*gen.*, **fēlicis**) 'happy, blessed':

fēlicissimus, -a, -um 'happiest'

Notes: 1. Adjectives in **-er** in the masculine nominative singular add to *this form* (not to the adjective base) the suffix **-rim-**: **ācer**, **ācris**, **ācre**: **ācerrimus**, -a, -um.

2. Adjectives ending in **-ilis** in the masculine/feminine nominative singular add to the base **-lim-**: **similis**, -e: **simillimus**, -a, -um.

Some common adjectives have irregular comparisons:

bonus, -a, -um
'good'

melior, **melius**
'better'

optimus, -a, -um
'best'

malus, -a, -um 'bad'	peior, pejus 'worse'	pessimus, -a, -um 'worst'
magnus, -a, -um 'great'	major, majus 'greater'	maximus, -a, -um 'greatest'
multus, -a, -um 'much, many'	plūs (indecl.); plūrēs, plūra 'more'	plūrimus, -a, -um 'most, very many'
parvus, -a, -um 'small'	minor, minus 'smaller'	minimus, -a, -um 'smallest'
prope (adv.) 'near'	propior, propius 'nearer'	proximus, -a, -um 'nearest, next'
prae, prō (prep.) 'before'	prior, prius 'for- mer, earlier'	primus, -a, -um 'first'
superus, -a, -um 'above'	superior, superius 'higher, upper'	suprēmus, -a, -um summus, -a, -um 'highest'

b. Uses In general, these three degrees are used as they are in English, i.e., when comparison is expressed or implied: **beātiōr vir** 'a happier man' (than another), **beātissimū vir** 'the happiest man' (of all). But when the comparison is more remote, then 'rather' and 'very' may be used to translate the comparative and the superlative: **beātiōr vir** 'a rather happy man,' **beātissimū vir** 'a very happy man.'

When the comparative degree is used to express an *explicit* comparison, the adverb **quam** 'than' may be used; the comparands have the same case on either side of **quam**: **Petrus erat fēlicior quam Jōannēs** 'Peter was happier than John.' Note that in both languages there is ellipsis: **Petrus erat fēlicior quam Jōannēs [erat fēlix]** 'Peter was happier than John [was happy].'

Occasionally the comparative degree is employed where English would prefer the superlative degree: **major est caritās** 'the greatest is charity.'

When the superlative degree is used, it may be strengthened by a partitive genitive: **Petrus erat fēlicissimū omnium apostolorū** 'Peter was the happiest of all the apostles.'

Notes: 1. The equivalent of the comparative or the superlative may be formed by using the adverbs **magis** 'more' or **maximē** 'most' with the positive degree: **magis beātus** 'happier'; **maximē beātus** 'happiest.'

Notes continued:

2. When **novus**, **-a**, **-um** 'new, recent' is used in the superlative it often means 'last, latest': **in novissimō diē** 'on the last day.'
3. Note that such a phrase as **ante/super omnēs bonus** 'good before/over all' is a periphrasis for 'best of all.'

143. Ablative of Comparison

The second of the two comparands in a comparison may employ the ablative case; this construction does not use **quam**.

Petrus erat fēlicior Jōanne.

'Peter was happier than John.'

Note: This ablative construction is used only if the first comparand is in either the nominative or the accusative case; otherwise, to avoid confusion, the **quam** construction is employed.

144. Ablative of Degree of Difference

The ablative of a noun or a neuter adjective indicating some measurement or intensity may accompany an adjective in the comparative or superlative degree.

Haec mēsa est pede altior quam illa.

'This table is higher by a foot than that one.'

'This table is a foot higher than that one.'

Petrus erat multō fēlicior quam Jōannēs.

'Peter was happier by much than John.'

'Peter was much happier than John.'

Illa diēs erat multō maestissima omnium.

'That day was (by) much the saddest one of all.'

Vocabulary

lavō, lavāre, lavī, lautus (lōtus) wash; <i>pass.</i> , be washed, bathe	sīgnum, sīgnī, n. sign; miracle
fulgeō, fulgēre, fulsī, — shine, glow	labor, labōris, m. work, labor
circumfulgeō, circumfulgēre, circumfulsī, — shine around	odor, odōris, m. aroma, odor
refulgeō, refulgēre, refulsī, — shine brightly, gleam	gēns, gentis, gentium, f. na- tion; <i>pl.</i> , nations, Gentiles
mereō, merēre, meruī, meritus be worthy, deserve	virtūs, virtūtis, f. excellence, virtue; power, strength; <i>pl.</i> , miracles
emō, emere, ēmī, ēmptus buy	vōx, vōcis, f. sound, voice
redimō, redimere, redēmī, redēmtus buy back, redeem	salūtāre, salūtāris, salūtārium, n. salvation
pāscō, pāscere, pāvī, pāstus feed	tempus, temporis, n. time
statuō, statuere, statuī, sta- tūtus establish, appoint, determine	faciēs, faciēī, f. face [<i>i.e.</i> , appearance]
cōstituō, cōstituere, cōn- stituī, cōstitutus decree, ordain	genitus, -a, -um begotten, engendered
īra, īrae, f. anger, wrath	suāvis, suāve sweet
synagōga, synagōgae, f. congregation, synagogue	ait, aiunt (<i>defective verb</i>) he says; they say
Pontius Pilātus, Pontii Pilāti, m. Pontius Pilatus, Pilate	magis (<i>adv.</i>) more
pretium, pretii, n. price; ransom	nōndum (<i>adv.</i>) not yet
	quam (1. <i>adv.</i> ; 2. <i>coord. conj.</i>) 1. how, how much; as . . . as possible (<i>with positive or</i> <i>superlative</i>) 2. than (<i>in</i> <i>comparisons</i>)
	quō (<i>interrog. & rel. adv.</i>) (to) where
	tantum (<i>adv.</i>) only
	unde (<i>interrog. & rel. adv.</i>) from where

Vocabulary Notes

The third principal part of **lavō**, a first conjugation verb, is **lavī** (not ***lavāvī**). **Lautus** and **lōtus** are alternative spellings of the perfect passive participle. When used in the passive, **lavō** may have a reflexive force (like that of the Greek middle voice): 'to wash oneself, to bathe.'

Mereō is often followed by an object infinitive: **mereō facere** 'I deserve to do.' This is the equivalent of **meritō faciō** 'I rightly/deservedly do.'

Statuō may take the indirect command construction, **ut** + subjunctive.

In works written from a Jewish perspective, **gēns** in the plural may mean 'Gentiles,' i.e., non-Jews; but from a Christian perspective, 'heathens,' i.e., non-Christians.

Salūtāre is the neuter of the adjective **salūtāris**, -e (Unit 16) used substantively.

Ait and **aiunt** are present tense forms, but often are used to represent a past tense: 'he says, he said; they say, they said.'

Besides being employed in comparisons, **quam** may modify an adjective, often in an exclamation: **quam bonus es!** 'how good you are!' It may also intensify a positive or a superlative with the meaning 'as . . . as possible': **puer erat quam laetus/laetissimus** 'the boy was as joyful as possible.'

Quō refers to motion to which; **unde**, motion from which.

Tantum means 'only' in the sense 'just so much and no more.'

Derivatives:	LATIN	ENGLISH
	lavō	Lavabo, lavatory, lotion, laundry
	refulgeō	refulgent
	mereō	merit, emeritus
	emō	caveat emptor
	redimō	redeem, redemption
	pāscō	pasture, pasta
	statuō	statute
	cōstituō	constituent, constitution
	īra	ire, irate, irascible
	pretium	praise, price, prize
	gēns	gentle, genteel, jaunty
	tempus	tempo, temporary, temporal, tense
	faciēs	prima facie, facet
	genitus	genital
	suāvis	suave

Drills

I. Comparative and superlative adjectives.

1. Hic Lēvīta est omnium fidēlissimus.
2. Quis dignior est quam tū?

3. Cārissimī frātrēs, quid est mīrius Jēsū resurrēctiōne?
4. Glōria in altissimīs Deō.
5. Illa ecclēsia erat marī proxima.
6. In novissimō diē omnēs resurgēmus.
7. Nōs creatī sumus paulō minōrēs quam angeli.
8. Quis habet dilēctiōnem majōrem hāc?
9. Plūrēs hominēs in templum conveniēbant.
10. Seniōrēs Jēsūm observābant.
11. Hī sunt multō pejōrēs illīs.
12. Dā hoc miserrimō in vōbīs.
13. Ego Alpha et Ōmega, prīmus et novissimus, prīncipium et finis. Rev. xxii, 13.

Exercises

- I.
 1. Et veniēns in patriam suam ('his own'), docēbat eōs in synagōgā eōrum, ita ut mirārentur et dicerent: "Unde huic sapientia haec et virtūtēs?" Mt. xiii, 54.
 2. [Crēdō in] Deum dē Deō, lūmen dē lūmine, Deum vērum dē Deō vērō, genitum, nōn factum.
 3. Grātiās agimus Deō semper prō omnibus vōbīs, memoriā facientēs in ōrātiōnibus nostrīs, sine intermissiōne ('interruption') memorēs operis fidei vestrae et labōris caritātis. I Thess. i, 2-3.
 4. Ō inaestimābilis ('priceless') dilēctiō caritātis: ut servum redimerēs, Filium trādidistī!
 5. Et clāritās Dei circumfulsit illōs. Lk. ii, 9.
 6. Tempus meum nōndum adest, tempus autem vestrum semper est parātum. Jn. vii, 6.
 7. Quī amat patrem aut mātrem plūs quam mē, nōn est mē dignus. Mt. x, 37.
 8. Dixit ergō eīs Pilātus: "Accipite eum vōs et secundum lēgem vestram iudicāte eum!" Jn. xviii, 31.
 9. Ēmptī enim estis pretiō! Glōrificāte ergō Deum in corpore vestrō. I Cor. vi, 20.
 10. Quī ergō solverit ūnum dē mandātis istīs minimīs et docuerit sic hominēs, minimus vocābitur in rēgnō caelōrum. Mt. v, 19.
 11. Respondit Pilātus: "Numquid ego Jūdaeus sum?" Jn. xviii, 35.
 12. Posuī tē in lūcem gentium. Acts xiii, 47.

13. Sī diligerētis mē, gaudērētis quia vādō ad Patrem, quia Pater major mē est. Jn. xiv, 28.
14. Jugum ('yoke') enim meum suāve est. Mt. xi, 30.
15. Beātius est magis dare quam accipere! Acts xx, 35.
16. "Simōn Jōannis, diligis mē plūs his?" Dīcit eī: "Etiam, Domine, tū scīs quia amō tē." Dīcit eī: "Pāsce agnōs meōs." Jn. xxi, 15.
17. Venit ergō ad Simōnem Petrum. Dīcit eī: "Domine, tū mihi lavās pedēs?" Respondit Jēsūs et dīcit eī: "Quod ego faciō, tū nescīs modo ('just now'), sciēs autem postea." Dīcit eī Petrus: "Nōn lavābis mihi pedēs in aeternum!" Respondit Jēsūs eī: "Sī nōn lāverō tē, nōn habēs partem mēcum." Dīcit eī Simōn Petrus: "Domine, nōn tantum pedēs meōs, sed et manūs et caput!" Jn. xiii, 6-9.
18. Haec dixit Isaiās ('Isaiah'), quia vīdit glōriam ejus et locūtus est de eō. Jn. xii, 41.
19. Domine, nescīmus quō vādīs, quōmodo possumus viam scīre? Jn. xiv, 5.
20. Spīritus, ubi vult, spīrat, et vōcem ejus audīs, sed nōn scīs unde veniat et quō vādat; sīc est omnis, quī nātus est ex Spīritū. Jn. iii, 8.
21. Et ait illi: "Ego veniam et cūrābō eum." Et respondēs centuriō ('centurion') ait: "Domine, nōn sum dignus, ut intrēs sub tēctum meum, sed tantum dīc verbō, et sārābitur puer meus. Nam et ego homō sub potestāte, habēs sub mē militēs, et dīcō huic: 'Vāde,' et vādīt, et alii ('to another'): 'Venī,' et venit, et servō meō: 'Fac hoc,' et facit." Audiēs autem Jēsūs, mirātus est et sequentibus sē ('him') dīxit: "Amēn dīcō vōbīs: Apud nūllum (= 'never') invēnī tantam fidem in Israēl." Mt. viii, 7-10.
22. Dīrigātur, Domine, ōrātiō mea, sīcut incēnsūm, in cōspectū tuō.
23. Dīcit illis Pilātus: "Quid igitur faciam dē Jēsū, quī dīcitur Christus?" Dicunt omnēs: "Crucifigātur!" Ait autem: "Quid enim malī fēcīt?" At illi magis clāmābant dīcentēs: "Crucifigātur!" Mt. xxvii, 22-23.
24. Sit autem omnis homō vėlōx ('quick') ad audiendum, tardus ('slow') autem ad loquendum et tardus ad iram; ira enim virī jūstitiam Dei nōn operātur. James i, 19-20.
25. Circumībō altāre tuum, Domine, ut audiam vōcem laudis tuī.
26. Ego semper docuī in synagōgā et in templō, quō omnēs Jūdaei conveniunt. Jn. xviii, 20.

27. Quō hic itūrus est, quia nōs nōn inveniēmus eum? Jn. vii, 35.
28. [Et cōstitutistī eum super opera manuum tuārum.] Heb. ii, 7.
29. Dicit ei Simōn Petrus: "Domine, quō vādīs?" Respondit Jēsūs: "Quō vādō, nōn potes mē modo ('now') sequi, sequēris autem postea." Jn. xiii, 36.
30. Eme ea, quae opus sunt nōbīs ad diem fēstum. Jn. xiii, 29.
31. Āmēn dīcō vōbīs: Nōn surrēxit inter nātōs mulierum major Jōanne Baptistā, quī autem minor est in rēgnō caelōrum, major est illō. Mt. xi, 11.
32. In illō tempore respondēns Jēsūs dixit: "Cōnfiteor tibi, Pater, Domine caelī et terrae." Mt. xi, 25.
33. Baptismum (= baptisma) Jōannis unde erat? Ā caelō an ex hominibus? Mt. xxi, 25.
34. At (= sed) illi instābant vōcibus magnīs postulantēs, ut crucifigerētur. Lk. xxiii, 23.
35. Major autem ex hīs est cāritās. I Cor. xiii, 13.
36. Multīs passeribus ('sparrows') meliōrēs estis vōs. Mt. x, 31.
37. Statuērunt, ut ascenderent Paulus et Barnabās. Acts xv, 2.
38. Euntēs ergō docēte omnēs gentēs. Mt. xxviii, 19.
39. Virī frātrēs, vōs scītis quoniam ab antiquīs diēbus in vōbīs ēlēgit Deus per ōs meum audīre gentēs verbum evangelīi et crēdere. Acts, xv, 7.
40. Quī post mē ventūrus est, ante mē factus est, quia prior mē erat. Jn. i, 15.
41. Ō fēlix culpa, quae tālem ac tantum meruit habēre Redēptōrem!
42. Faciem quidem caelī dījūdicāre nōstis (= nōvistis), signa autem temporum nōn potestis. Mt. xvi, 3.
43. Et exsultāvit spīritus meus in Deō salvātore meō. Lk. i, 47.
44. Et in odōrem suāvitātis acceptus, supernīs lūmināribus ('lights') misceātur!
45. Laudāte Dominum, omnēs gentēs; laudāte eum, omnēs populī. Ps. cxvii, 1.

II.

1. Which is the greatest commandment of all?
2. The elders and the priests of the temple were watching Jesus, to see what he would do.
3. May the rather sweet odor of this incense, blessed by you, ascend to you, O Lord.
4. What is more important (i.e., greater) than the love of God and neighbor?

Readings

1. The Marriage Feast at Cana, Jn. ii, 1-11.

Et diē tertiō nuptiae¹ factae sunt in Cana² Galilaeae, et erat māter Jēsū ibi; vocātus est autem et Jēsūs et discipulī ejus ad nuptiās.¹ Et dēficiente vīnō, dīcit māter Jēsū ad eum: "Vīnum nōn habent." Et dīcit eī Jēsūs: "Quid mihi et tibi, mulier? Nōn-dum vēnit hōra mea." Dīcit māter ejus ministrīs: "Quodcumque dīxerit vōbīs, facite." Erant autem ibi lapideae³ hydrae⁴ sex⁵ positae secundum pūrificātiōnem⁶ Jūdāeorum, capientēs⁷ singulae⁸ metrētās⁹ bīnās¹⁰ vel ternās.¹¹ Dīcit eīs Jēsūs: "Implēte hydrīas⁴ aquā." Et implēvērunt eās ūsque ad summum.¹² Et dīcit eīs: "Haurīte¹³ nunc et ferte¹⁴ architriclinō."¹⁵ Illī autem tulērunt.¹⁶ Ut autem gustāvit¹⁷ architriclinus¹⁵ aquam vīnum factam et nōn sciēbat unde esset, ministrī autem sciēbant, quī haurierant¹³ aquam, vocat spōnsum¹⁸ architriclinus¹⁵ et dīcit eī: "Omnis homō prīmum bonum vīnum pōnit et, cum inēbriatī fuerint,¹⁹ id quod dēterius²⁰ est; tū servastī bonum vīnum ūsque adhūc." Hoc fēcit initium²¹ signōrum Jēsūs in Cana Galilaeae et manifestāvit²² glōriam suam,²³ et crēdiderunt in eum discipulī ejus.

¹nuptiae, nuptiarum, f. marriage, wedding ²Cana (*indecl. noun*) Cana, village 4 miles NE of Nazareth ³lapideus, -a, -um (made of) stone ⁴hydria, hydrae, f. water jar ⁵sex (*indecl. adj.*) six ⁶pūrificātiō, pūrificātiōnis, f. ceremonial washing ⁷capientēs *here*, holding (cf. capacity) ⁸singuli, -ae, -a, each one ⁹metrēta, metrētae, f. a liquid measure (about 9 gallons) ¹⁰bīnī, -ae, -a two each ¹¹ternī, -ae, -a three each ¹²summum, summī, n. the top ¹³hauriō, haurire, hausī, haustus draw out ¹⁴ferre 'bring' ¹⁵architriclinus, architriclinī, m. head waiter ¹⁶tulērunt 'they brought' ¹⁷gustō, gustāre, gustāvī, gustātus taste ¹⁸spōnsus, spōnsī, m. bridegroom ¹⁹inēbriō, inēbriāre, inēbriāvī, inēbriātus intoxicate, make drunk [inēbriatī fuerint = inēbriatī sint] ²⁰dēterius (*comp. adj.*) 'worse, less good' ²¹initium, initī, n. beginning ²²manifestō, manifestāre, manifestāvī, manifestātus make clear, reveal ²³suam 'his own'

2. Rēgīna caeli, laetāre, allēlūjā,
quia quem meruistī portāre, allēlūjā,
resurrēxit sicut dixit, allēlūjā,
ōrā prō nobīs Deum, allēlūjā.

3. The Family of Jesus, Mk. iii, 31-35.

Et venit māter ejus et frātēs ejus et forīs¹ stantēs mīsērunt ad eum vocantēs eum. Et sedēbat circā eum turba, et dīcunt eī:

¹forīs (*adv.*) outside

"Ecce mäter tua et frātrēs tuī et sorōrēs² tuae forīs¹ quaerunt³ tē." Et respondēns eīs ait: "Quae est mäter mea, et frātrēs meī?" Et circumspiciēns eōs quī in circuitū⁴ ejus sedēbant, ait: "Ecce mäter mea et frātrēs meī. Quī enim fēcerit voluntātem Deī, hic frāter meus et soror² mea et mäter est."

²soror, sorōris, f. sister ³quaerō, quaerere, quaesivī, quaesītus ask for, seek

⁴circuitus, circuitūs, m. circle

Unit 28

145. Reflexive Adjective and Pronoun: *suus*; —, *suī*

An adjective or pronoun which refers to the subject of a sentence is termed a reflexive. In the first and second persons, the reflexive forms are identical with the first and second person pronouns and pronominal adjectives: *ego diligō mē* 'I love myself'; *tū diligis tē* 'you love yourself'; *ego habeo meum librum* 'I have my (own) book'; *tū habēs tuum librum* 'you have your (own) book,' etc.

But in the third person there are separate forms for the reflexive: the adjective *suus*, -a, -um 'one's own' and the pronoun —, *suī* 'one-self.' *Suus*, -a, -um is an adjective of the first and second declensions. The third person reflexive pronoun is declined as follows:

SINGULAR/PLURAL

Nom.	—
Gen.	<i>suī</i>
Dat.	<i>sibi</i>
Acc.	<i>sē</i>
Abl.	<i>sē</i>

- Notes:
1. Logically, this pronoun has no nominative form, since its use is confined to the reflexive idea.
 2. These forms—*suus*, -a, -um and —, *suī*—are used to refer either to a singular or to a plural subject.
 3. The adjective has nominative forms, since its referend may also occur as the subject in the preceding clause.
 4. As it is with other pronouns, the preposition *cum* is used enclitically: *sēcum*.

Hic diligit sē.

'This man loves himself.'

Hae diligunt sē.

'These women love themselves.'

Hī diligunt suōs frātrēs.

'These men love their (own) brothers.'

Vēnit, sed suī eum nōn cognōvērunt.

'He came, but his own people did not know him.'

Note that in this last example **suī**, the reflexive adjective used substantively, is the nominative subject of its own sentence; a reflexive form has been used because it refers to the subject of the preceding clause. **Eum**, the object of **cognōvērunt**, is not a reflexive because it does not refer to the subject of its sentence.

In English 'he saw his brothers' is ambiguous: is 'his' reflexive or not? In Latin there is no ambiguity: **vidit frātrēs ejus** 'he saw the brothers of that man'; **vidit suōs frātrēs** 'he saw his (own) brothers.'

146. Six Partly Irregular Adjectives

Some otherwise regular adjectives of the first and second declensions are irregular only in their genitive and dative singular forms. The most common are **alius, alia, aliud** 'other, another'; **alter, altera, alterum** 'the other (of two)'; **nūllus, nūlla, nūllum** 'not any, no'; **sōlus, sōla, sōlum** 'only, alone'; **tōtus, tōta, tōtum** 'all, the whole'; **ūnus, ūna, ūnum** 'one; a, an' (already introduced in Unit 7).

ūnus, -a, -um 'one; a, an'

SINGULAR

	M.	F.	N.
Nom.	ūnus	ūna	ūnum
Gen.	ūnīus	ūnīus	ūnīus
Dat.	ūnī	ūnī	ūnī
Acc.	ūnum	ūnam	ūnum
Abl.	ūnō	ūnā	ūnō

- Notes:* 1. **ūnus, -a, -um** (quite logically) has no plural; the plurals of the other five adjectives are regular, if they occur.
2. These genitive and dative singular forms have already been encountered in the demonstrative and intensive pronouns (see Sections 122, 123, and 127).

147. Comparison of Adverbs

For the *positive* degree, adjectives of the first and second declensions form their adverbs by adding *-ē* to the base; third declensions add *-iter* to the base. For all comparative forms of adjectives the adverb of the *comparative* degree is identical with the neuter accusative singular. For all *superlative* degree of the adverb is formed by adding *-ē* to the base of the superlative form of the adjective.

aptus, -a, -um: (‘suitable’)	aptē (‘suitably’)	aptius (‘more suitably’)	aptissimē (‘most suitably’)
suāvis, suāve: (‘sweet’)	suāviter (‘sweetly’)	suāvius (‘more sweetly’)	suāvissimē (‘most sweetly’)

- Notes:* 1. Exceptions occur, but only in the formation of the positive degree. These are the three main types: a) those in **-um** (the neuter accusative singular), e.g., **tantum** ‘only’ or **multum** ‘much’; b) those in **-ō** (the neuter ablative singular), e.g., **meritō** ‘rightly’; c) those in **-e**, e.g., **bene** ‘well’ and **male** ‘poorly, badly.’
2. **Novissimē** ‘most recently’ may mean ‘finally, at last.’ Cf. Section 142b, Note 2.
3. **Quam** may be used with a positive or superlative degree of an adverb: **quam suāviter/suāvissimē** ‘as sweetly as possible.’

148. Cum Clauses

The subordinating conjunction **cum** has several distinct uses: it may be used to introduce purely temporal clauses, 'when' (see Section 69), temporal-circumstantial clauses, 'under the circumstances' when, 'causal clauses, 'since,' and concessive clauses, 'although.' These last three constructions employ the subjunctive mood. Here English with its different subordinators is far less ambiguous; the precise translation of **cum** must be determined from a careful study of the context.

TEMPORAL-CIRCUMSTANTIAL: **Cum Jēsus turbam docēret, quīdam eum accessit.**

'(Under the circumstances) when Jesus was teaching the crowd, a certain man approached him.'

CAUSAL: **Cum vir esset fēlix, prae gaudiō clāmāvit.**

'Since the man was happy, he shouted for joy.'

CONCESSIVE: **Cum virī male habērent, labōrāre (tamen) nōn dēsierunt.**

'Although the men were sick, (nevertheless) they did not stop working.'

Note that the recognition of the concessive use may be made easier by the presence of **tamen** in the main clause. Such is the case with the similarly adaptable construction, the ablative absolute (see Section 68).

Vocabulary

curvo, curvāre, curvāvī,

curvātus bend; humble

fundō, fundāre, fundāvī, fun-

dātus establish, found

magnificō, magnificāre, magni-

ficāvī, magnificātus extol,

praise, glorify

venerō, venerāre, venerāvī,

venerātus

or

veneror, venerārī, —, vene-
rātus sum worship, venerate

ardeō, ardēre, arsī, arsus burn

doleō, dolēre, dolui, dolitus

grieve, suffer, feel pain

condoleō, condolēre, —, —

feel severe pain, suffer

greatly; feel another's pain,
empathize with

moveō, movēre, mōvī, mōtus
move; affect

faciō:

inficiō, inficere, infēcī, in-
fectus infect, pollute

prōficiō, prōficere, prōfēcī,
prōfectus avail; prevail

reficiō, reficere, refēcī, re-
fectus refresh; repair

lingua, linguae, f. tongue;
language

umbra, umbrae, f. shadow,
shade

testis, testis, testium, m.
witness

prae-fātiō, prae-fātiōnis, f.
preface

prō-tēctiō, prō-tēctiōnis, f.
protection

quiēs, quiētis, f. peace, rest,
quiet

tentātiō, tentātiōnis, f.
temptation, trial

amplus, -a, -um abundant,
ample

amplius (*comp. adv.*)
(any) more

perfectus, -a, -um perfect
suus, -a, -um (*third-person refl.*

pron. adj.) one's [own] (i.e.,
his/her/its/their [own])

gravis, grave heavy; serious,
grievous

trīstis, trīste sad, sorrowful,
gloomy

alius, alia, aliud other, another
alter, altera, alterum the other
(of two), the second

nūllus, -a, -um not any, no

sōlus, -a, -um only, alone

tōtus, -a, -um all, the whole

contrā (*prep. + acc.*) against,
opposite (to)

cum (*subord. conj.*) when,
after (+ *ind.*); (under the
circumstances) when, since,
although (+ *subj.*)

invicem (1. *adv.*; 2. *indecl.*
reciprocal refl. pron.)

1. in turn 2. one another

—, **suī** (*refl. pron.*) oneself
(i.e., himself, herself, itself,
themselves)

Vocabulary Notes

Distinguish between **fundō, fundere, fūdī, fūsus** 'pour' (Unit 16)
and **fundō, fundāre, fundāvī, fundātus** 'establish, found.'

Magnificō is a multiple-base compound: **magnus** 'great' + a form
of **faciō** 'make.' See Vocabulary Notes, Unit 11.

Veneror, a deponent verb, has a collateral form, **venerō**. Context
will reveal whether a passive form is active or passive in meaning:
Dominus venerātus est 'the Lord was worshiped'; **Dominum vene-**
rātus est 'he worshiped the Lord.'

Perhaps the most frequent form of **amplus** is its comparative ad-
verb **amplius** 'any more, more.'

Perfectus is in reality the perfect passive participle of **perficiō** (Unit 18).

Suus 'one's own' takes its specific translation from its context, 'his own, her own, its own, their own,' depending on the gender and number of its referend.

Invicem, essentially an adverb, is often used in ecclesiastical texts as an indeclinable reciprocal reflexive pronoun, as such it may be used with a preposition: **ad invicem** 'to one another,' **ab invicem** 'from one another,' etc.

Alius and **alter** may be used in succeeding, coordinated clauses: **alius . . alius** 'one . . another'; **alter . . alter** 'the one . . the other.'

Like **suus**, the reflexive pronoun —, **suī** 'oneself' takes its exact translation from the gender and number of its referend: 'himself, herself, itself, themselves.'

Derivatives:	LATIN	ENGLISH
	curvō	curve, curb
	fundō	fundamental, foundation
	magnificō	Magnificat, magnification
	ardeō	ardent, arson
	condoleō	condole, condolences
	moveō	motion, motive
	prōficiō	proficient, profit
	reficiō	refectory
	lingua	bilingual, linguist
	umbra	umbrella, adumbration
	testis	intestate, testes
	gravis	grave, gravity
	trīstis	tristful queen
	alius	inter alia, et al., alias
	alter	alter ego, alter, alternate
	amplus	amplitude, amplification
	nūllus	null, nullity
	sōlus	sole, solo, solitary
	tōtus	factotum, total
	contrā	contrary, counterfeit, contretemps, contradict
	—, suī	suicide, sui generis

Drills**I. Reflexives.**

1. Pontius Pilātus ā culpā sē liberāvit.
2. Apostolī pānēs sēcum nōn portābunt.
3. Mulier sibi bibere dabat.
4. Memorēs suī timuērunt Jēsūm.
5. Cōnfitēbantur sua peccāta.
6. Prō suā mātrem Jēsūs aquam in vīnum mūtāvit.
7. Jēsūs ab ūnō ē suis apostolīs trāditus est.
8. Fīlia ejus suum librum amīsīt.
9. Jēsūs cognōvit in sēmet ipsō virtūtem quae exierat dē sē.
10. Petrus in domum intrāvit, et suī erant ibi.

II. Cum clauses.

1. Cum Samaritāna esset, mulierem Jēsūs allocūtus est.
2. Cum Petrus Hierosolymīs esset, Paulum vidit.
3. Cum cēnāvērunt, tunc ē domō exiērunt.
4. Cum vocātī essent, Dominum secūtī sunt.
5. Mulierēs condolēbant, cum Jēsūm crucifixum vīdērent.

Exercises

- I. 1. Cum ergō vēnisset in Galilaeam, excēpērunt eum Galilaei, cum omnia vīdissent, quae fēcerat Hierosolymīs in diē fēstō. Jn. iv, 45.
2. Et cum haec dixisset, positīs genibus suis, cum omnibus illīs orāvit. Acts xx, 36.
3. Ūnus autem ex illīs, ut vīdit quia sānātus est, regressus est cum magnā vōce magnificāns Deum. Lk. xvii, 15.
4. Quōmodo potest homō nascī, cum senex sit? Jn. iii, 4.
5. Cum autem dēscendisset dē monte, secūtāe sunt eum turbae multae. Mt. viii, 1.
6. Quid hic sic loquitur? Blasphēmat! Quis potest dīmittere peccāta nisi sōlus Deus? Mk. ii, 7.
7. Alius autem dē discipulis ejus ait illī: "Domine, permittite mē prīmum ire et sepelīre patrem meum." Mt. viii, 21.
8. Et respondit ad illum Jēsūs: "Scriptum est: 'Nōn in pāne sōlō vīvet homō, sed in omni verbō Deī.'" Lk. iv, 4.

9. Quī cum pervēnisset, et vīdisset grātiā Deī, gāvīsus est.
10. Magna est vērītās, et prōficit, cum multī ā diabolō infectī eī contrādicant.
11. Et prōcēdens inde vīdit aliōs duōs ('two') frātrēs, Jacōbum Zebedaeī et Jōannem frātre m ejus, in nāvī ('boat') cum Zebedaeō patre eōrum reficientēs rētia ('nets') sua, et vocāvit eōs. Mt. iv, 21.
12. Quī enim voluerit animā suā salvā facere, perdet illā; quī autem perdiderit animā suā propter mē, hic salvā faciet illā. Lk. ix, 24.
13. Alter cēdit gravī tentātiōnī, alter nōn.
14. Et nullā causā mortis invenientēs petiērunt ā Pilātō, ut interficerētur. Acts xiii, 28.
15. Vidēs autem turbās, ascendit in montē, et cum sēdisset, accessērunt ad eum discipulī ejus. Mt. v, 1.
16. Mulier suī corporis potestātem nōn habet sed vir; similiter autem et vir suī corporis potestātem nōn habet sed mulier. I Cor. vii, 4.
17. Quī nōn est mēcum, contrā mē est. Mt. xii, 30.
18. Liberābit mē Dominus ab omnī opere malō et salvū faciet in rēgnū suū caeleste; cui glōria in saecula saeculōrum. Amēn. II Tim. iv, 18.
19. Tibi sōlī peccāvī et malū cōram tē fecī. Ps. li, 6.
20. Tristēs mulierēs, condolentēs, quiētem rogābant.
21. Amēn, amēn dicō vōbīs: Nōn est servus major dominō suō, neque apostolus major eō, quī mīsīt illum. Jn. xiii, 16.
22. Et regressus est Jēsūs in virtūte Spīritūs in Galilaeā. Et fāma ('report') exiit per ūniversā regiōnem dē illō. Et ipse docēbat in synagōgīs eōrum et magnificābātur ab omnibus. Lk. iv, 14–15.
23. Et replēti sunt omnēs in synagōgā irā haec audientēs. Lk. iv, 28.
24. Propter nostrī prōtēctiōnem Dominū venerēmur.
25. Surgēs autem dē synagōgā introīvit in domū Simōnis. Lk. iv, 38.
26. Patria mihi vitā meā multō est cārīor.
27. Sacerdōs ūnā cum populō ipsā praefātiōnem conclūdit.
28. Quī enim mandūcat et bibit, jūdicium sibi mandūcat et bibit nōn dījūdicāns corpus. I Cor. xi, 29.
29. Volō autem omnēs vōs loquī linguīs, magis autem prophētāre ('to prophesy'); major autem est quī prophētat ('prophesies') quam quī loquitur linguīs. I Cor. xiv, 5.
30. Quī enim loquitur linguā, nōn hominibus loquitur, sed

Deō; nēmō ('no one') enim audit, spīritū autem loquitur mystēria. I Cor. xiv, 2.

31. Haec nox fugat odia et imperia curvat.
32. Et sī trādidērō corpus meum ut glōrier ('boast'), cāritātem autem nōn habuerō, nihil mihi prōdest. I Cor. xiii, 3.
33. Iterum mīsit aliōs servōs plūrēs priōribus, et fēcērunt illis similiter. Mt. xxi, 36.
34. Cum [Jēsūm] nōn videritis, diligitis. I Pet. i, 8.
35. Jēsūs autem amplius nihil respondit, ita ut mīrārētur Pilātus. Mk. xv, 5.
36. Et tū, puer, prophēta Altissimī vocāberis: praeibis enim *ante faciem Domini parāre viās ejus, illūmināre hīs, quī in tenebris et in umbrā mortis sedent*, ad dirigendōs pedēs nostrōs in viam pācis. Lk. i, 76, 79.
37. Et ait Mariā: "Magnificat anima mea Dominum." Lk. i, 46.
38. Tū in principiō, Domine, terram fundāstī; et opera manuum tuārum sunt caelī. Heb. i, 10.
39. Ait autem illi: "*Diligēs Dominum Deum tuum in tōtō corde tuō et in tōtā animā tuā et in tōtā mente tuā*: hoc est magnum et primum mandātum. Secundum autem simile est huic: *Diligēs proximum tuum sicut tēpsum*." Mt. xxii, 37-39.
40. Accendat in nobīs Dominus ignem suī amōris ('love'), et flammam aeternae cāritātis.
41. Et dixerunt ad invicem: "Nōne cor nostrum ardēs erat in nobīs, dum loquerētur in viā et aperīret nobīs Scriptūrās?" Lk. xxiv, 32.
42. Ego mīsi vōs metere ('to reap'), quod vōs nōn labōrāstis; aliī labōrāverunt, et vōs in labōrem eōrum introīstis. Jn. iv, 38.
43. Melius est enim beneficientēs, sī velit voluntās Deī, pati quam malefacientēs. I Pet. iii, 17.
44. Ideōque et nōs tantam habentēs circumpositam nobīs nūbem ('cloud') testium, dēpōnentēs omne pondus ('burden') et circumstāns nōs peccātum, per patientiam cūrrāmus prōpositum nobīs certāmen ('contest'). Heb. xii, 1.
45. Quam cum vīdisset Dominus, misericordiā mōtus super eā dixit illi: "Nōlī ('don't') flēre!" Lk. vii, 13.
46. Quid enim prōdest hominī, sī lucrētur ('should gain') mundum tōtum et dētrīmentum faciat animae suae? Mk. viii, 36.
47. Filius enim hominis ventūrus est in glōriā Patris suī cum angelis suis. Mt. xvi, 27.

48. Jōannēs autem, cum audisset in vinculis opera Christi, mittēns per discipulōs suōs ait illi: "Tū es, quī ventūrus es, an alium expectāmus?" Mt. xi, 2-3.
 49. Et circumibat Jēsūs tōtam Galilaeam, docēns in synagōgīs eōrum et praedicāns evangelium rēgnī. Mt. iv, 23.
 50. Ipse enim Jēsūs testimōnium perhibuit quia prophēta in suā patriā honōrem nōn habet. Jn. iv, 44.
 51. Sī vīs perfectus esse, vāde, vende ('sell') quae habēs, et dā pauperibus. Mt. xix, 21.
 52. Dicit eī mulier: "Sciō quia Messiās venit—quī dicitur Christus—; cum vēnerit ille, nōbis annūtiābit omnia." Jn. iv, 25.
 53. Alii dicēbant: "Hic est Christus!"; quīdam autem dicēbant: "Numquid ā Galilaeā Christus venit?" Jn. vii, 41.
 54. Ad verba quae sequuntur, ūsque ad *factus est*, omnēs sē inclinānt.
- II.
1. Some speak in tongues, others preach the Gospel. For the gifts of the Holy Spirit are many. [*Use aliī . . . aliī.*]
 2. Since we have heard the words of Jesus, let us love one another.
 3. There is no hope for those who do not call upon their Father.
 4. The deacon prayed most devoutly that God would refresh our minds and hearts.

Readings

1. The Calling of the First Apostles, Mk. i, 16-20.

Et praeteriēns¹ secus² mare Galilaeae vidit Simōnem³ et Andrēam⁴ frātre Simōnis³ mittentēs [rētia⁵] in mare; erant enim piscātōrēs.⁶ Et dixit eis Jēsūs: "Venīte post mē, et faciam vōs fieri⁷ piscātōrēs⁶ hominum." Et prōtinus,⁸ relictis rētibus,⁵ secūtī sunt eum. Et prōgressus⁹ pusillum¹⁰ vidit Jacōbum¹¹ Zebedaēi¹² et Jōannem frātre ejus, et ipsōs in nāvī¹³ compōnentēs¹⁴ rētia,⁵ et statim vocāvit illōs. Et, relictō patre suō Zebedaēō in nāvī¹³ cum mercennāriis,¹⁵ abiērunt eum.

¹praeteriēns < praeter + eō ²secus (prep. + acc.) along, beside ³Simōn, Simōnis, m. Simon (i.e., Peter) ⁴Andrēas, Andrēae, m. Andrew ⁵rēte, rētis, rētium, n. net ⁶piscātor, piscātōris, m. fisherman ⁷fieri 'become' ⁸prōtinus (adv.) right away, on the spot ⁹prōgressus < prō + gradior ¹⁰pusillum (adv.) a little ¹¹Jacōbus, Jacōbī, m. James ¹²Zebedaēus, Zebedaēi, m. Zebedee ¹³nāvis, nāvis, nāvium, f. ship, boat ¹⁴compōnentēs < com- + pōnō ¹⁵mercennārius, mercennārii, m. hired man, paid worker

2. Two Blind Men, Mt. ix, 27-31.

Et trāseunte inde Jēsū, secūtī sunt eum duo¹ caeci² clāmantēs et dicentēs: "Miserēre nostrī, fili Dāvid!" Cum autem vēnisset domum, accessērunt ad eum caeci,² et dicit eis Jēsūs: "Crēditis quia possum hoc facere?" Dicunt ei: "Utique,³ Domine." Tunc tetigit oculōs eōrum dicens: "Secundum fidem vestram fiat⁴ vōbīs." Et apertī sunt oculī illōrum. Et comminātus est⁵ illis Jēsūs dicens: "Vidēte, nē quis sciat." Illī autem exeuntēs diffāmāvērunt⁶ eum in ūiversā terrā illā.

¹duo 'two' ²caecus, -a, -um blind ³utique {adv.} certainly, by all means, at any rate
⁴fiat 'let it be done' ⁵comminor, comminārī, —, comminātus sum threaten, sternly warn ⁶diffāmō, diffāmāre, diffāmāvī, diffāmātus spread the news (concerning)

Unit 29

149. Indefinite Pronouns and Adjectives: quis; aliquis; aliqui, etc.

When **quis**, **quid** 'who, what' is used as an indefinite pronoun 'someone, something' (see Unit 26, vocabulary notes), it may be preceded by **sī**, **nisi**, **numquid**, or **nē**; if not, it has **ali-** prefixed to it: **aliquis**, **aliquid** 'someone, something.' The adjectival form is declined exactly like the relative pronoun (see Section 53), except that the feminine nominative singular is spelled **-qua** (not **-quae**): **aliqui**, **aliqua**, **aliquod** 'some, any.'

When the relative pronoun **qui**, **quae**, **quod** 'who, which' is itself used indefinitely, it is unchanged except for the replacement of **quae** by **qua**: **qui**, **qua**, **quod** 'some, any.' Other indefinites formed from the relative pronoun are **quicumque**, **quaecumque**, **quodcumque** 'whoever, whatever' (see Section 53); **quidam**, **quaedam**, **quiddam** 'a certain one or thing' (Unit 12); **quidam**, **quaedam**, **quoddam** 'a certain' (Unit 12).

Quis, **quid** 'who? what?' leads to:

quis, **quid** 'someone, something' [may be preceded by **sī**, **nisi**, **numquid**, or **nē**]

aliquis, **aliquid** 'someone, something'

Qui, **quae**, **quod** 'who, which' leads to:

qui, **qua**, **quod** 'some, any' [may be preceded by **sī**, **nisi**, **numquid**, or **nē**]

aliqui, **aliqua**, **aliquod** 'some, any'

quicumque, **quaecumque**, **quodcumque** 'whoever, whatever'

quidam, **quaedam**, **quiddam** 'a certain one or thing' [pronoun]

quidam, **quaedam**, **quoddam** 'a certain' [adjective]

150. *Dative of Purpose; Double Dative Construction*

The dative case may be used to express purpose or effect intended.

Hic odiō mē habet.

'This man holds me for the purpose of hatred.'

'This man hates me.'

The dative of purpose is often used with another dative, a dative of reference. This is called the double dative construction.

Jēsūs est salūtī nōbīs.

'Jesus is for the purpose of salvation with reference to us.'

'Jesus serves as our salvation.'

'Jesus is our salvation.'

151. *Review of Clauses: Time, Cause, and Concession*

Clauses of time, cause, and concession use a variety of subordinating conjunctions with either the indicative or the subjunctive mood.

a. Time Temporal clauses introduced by **cum** 'when,' **ubi** 'when, as soon as,' **ut** 'when, as,' **quandō**, 'when,' **simul atque** (**simul ac**) 'as soon as,' and **postquam** 'after' take the indicative only.

Temporal clauses introduced by **antequam** 'before,' **priusquam** 'before,' **dum** 'while, as long as; until,' and **dōnec** 'while, as long as; until' may take either the indicative or the subjunctive, with no difference in meaning.

Temporal clauses introduced by **cum** '(under the circumstances) when' take the subjunctive only.

Note: **-cumque** may be suffixed to **ubi**, **ut**, and **quandō** to add a generalizing force: **ubicumque**, **utcumque**, **quandōcumque** 'whenever.' Cf. **quī** 'who': **quicumque** 'whoever.'

b. Cause Causal clauses introduced by **quia**, **quoniam**, or **quod** 'because' take either the indicative or the subjunctive. The indicative is used to express actual cause; the subjunctive, to express either actual or alleged cause.

Causal clauses introduced by **cum** 'since' take the subjunctive only.

c. Concession Concessive clauses introduced by *etsī*, *licet*, or *quamquam* 'although' may take either the indicative or the subjunctive, with no distinction in meaning.

Concessive clauses introduced by *cum* 'although' take the subjunctive only.

d. Ablative Absolute A participle (see Sections 65 and 87b), or a participial construction (i.e., the ablative absolute [see Sections 68 and 87c]), may be used as the equivalent of a clause of time, cause, or concession.

Since no specific sign-word accompanies a participle to indicate its use, the context must be examined with care to determine the precise meaning.

Vocabulary

corōnō, corōnāre, corōnāvī,

corōnātus crown

mōnstrō, mōnstrāre,

mōnstrāvī, mōnstrātus

show; command

dēmōnstrō, dēmōnstrāre, dē-

mōnstrāvī, dēmōnstrātus

show, reveal

supplicō, supplicāre,

supplicāvī, supplicātus

(humbly) beseech

suscitō, suscitāre, suscitāvī,

suscitātus awaken, raise up

resuscitō, resuscitāre,

resuscitāvī, resuscitātus

reawaken, raise up again

crēscō, crēscere, crēvī, crētus

grow, increase

gerō, gerere, gessi, gestus

bear, manage, conduct

struō, struere, strūxī, strūctus

build

dēstruō, dēstruere, dēstrūxī,

dēstrūctus destroy

īnstruō, īnstruere, īnstrūxī,

īnstrūctus instruct

sūmō, sūmere, sūmpsī,

sūmptus take, obtain

assūmō, assūmere,

assūmpsī, assūmptus

take up

cūria, cūriae, f. court, curia

figūra, figūrae, f. fashion,

figure

Magdalēna, Magdalēnae, f.

Magdalen

psalmista, psalmistae, m.

psalmist

jūdicium, jūdiči, n. judgment

timor, timōris, m. fear

timōrātus, -a, -um God-

fearing, devout, reverent

hospes, hospitis, m. & f. host,

guest

cautiō, cautiōnis, f. bill, bail

conclūsiō, conclūsiōnis, f.

conclusion

lampas, lampadis, f. (*acc.*, *lampada*) lamp, torch; flame
omissio, omissiois, f.
 omission
sāctificatio, sāctificatiois,
 f. holiness; holy mystery
pretiosus, -a, -um precious
vespertinus, -a, -um (of)
 evening
humilis, humile lowly, humble

aliqui, aliqua, aliquod (*indef. pron. adj.*) some, any
aliquis, aliquid (*indef. pron.*)
 someone, something; any-
 one, anything
licet (*subord. conj.*) although
priusquam (*subord. conj.*)
 before
utique (*adv.*) certainly, by all
 means, at any rate

Vocabulary Notes

Corōnō is the denominative verb formed from **corōna** (Unit 21).

Mōnstrō, as a verb of showing (see Section 26), takes an indirect and a direct object; the object may be an object infinitive: **mōnstrāvit nobis viam** 'he showed us the way'; **mōnstrāvit nobis orāre** 'he showed us [how] to pray.'

Supplicō is the denominative verb formed from the adjective **supplex** (Unit 17).

The Greek nominative singular ending of **Magdalēna** also occurs: **Magdalēnē**.

Timor and **timōrātus** are derived from **timeō** (Unit 25).

Conclūsiō is the abstract noun derived from **conclūdō** (Unit 18).

The accusative singular of **lampas** is **lampada**, a transliteration of its Greek original.

Sāctificatio is the abstract noun derived from **sāctificō** (Unit 11).

Pretiosus is compounded of the base of **pretium** 'price' (Unit 27) and the suffix **-osus** 'full of.'

Humilis forms its superlative with the suffix **-limus**: **humillimus**. See Section 142a, Note 2.

Though used as a subordinating conjunction, **licet** is properly a verb (to be formally presented in Unit 34).

Priusquam may be spelled as two words; a subordinating conjunction, it is formed in the same manner as **postquam** and **antequam** (Unit 12).

Derivatives:	LATIN	ENGLISH
	corōnō	coronary, coronation
	mōnstrō	monster, monsterness
	dēmōnstrō	demonstrative, demonstration

Derivatives:	LATIN	ENGLISH
	supplicō	supplication
	resuscitō	resuscitation
	crēscō	accrue, increase, crescent, increment, concrete
	gerō	gesture, digest, suggest
	struō	structure, construe
	dēstruō	destroy, destruction
	sūmō	sumptuous
	assūmō	Assumption, assume
	Magdalēna	maudlin
	jūdicium	judicious
	timor	timorous
	hospes	hospital, hostel, hotel
	cautiō	caution
	sānctificātiō	sanctification
	vespertīnus	vespertine

Drills

I. Indefinite pronouns and adjectives.

1. Quodcumque minimīs facitis, mihi facitis.
2. Petrus alicui in viā locūtus est?
3. Sī quid vidēs, dīc mihi.
4. Aliqua mulier tibi librum relīquit.
5. Quicumque aurēs habent, audiant.
6. Tū rogābās aliquid bonī?
7. Quīdam ad Jēsūm accessit.
8. Aurum aliquibus militibus datum est.

II. Clauses of time, cause, and concession.

1. Ubi hōra vēnit, Jēsūs ōrābat.
2. Priusquam abeās, vāde ad Petrum.
3. Quia esset senex, Jōannēs cum frātribus ire nōn poterat.
4. Cum Jēsūm audire vellet, vir synagōgam introīvit.
5. Licet nihil baptizāret, sed Paulus evangelizābat.
6. Etsī essent peccātōrēs, Jēsūs cum eis mandūcāvit.
7. Cum Jēsūs ōrāre in montem subiret, apostolī illum secūtī sunt.

8. Quoniam Jēsūs est Salvātor noster, eum semper et ubique laudāmus.

Exercises

- I. 1. Ō bone Jēsū, miserēre nobīs quia tū creāstī nōs, tū redēmistī nōs sanguine tuō pretiōsissimō.
2. Jēsū, Salvātor mundi, tuis famulis subvenī, quōs pretiōsō sanguine redēmistī.
3. Et eritis odiō omnibus gentibus propter nōmen meum. Mt. xxiv, 9.
4. Ōsulābantur ('were kissing') eum dolentēs maximē in verbō, quod dixerat, quoniam amplius faciem ejus nōn essent vīsūrī. Acts xx, 38.
5. Jacōb dilēxī, Ēsau autem odiō habuī. Rom. ix, 13.
6. Nam cum liber essem ex omnibus, omnium mē servum fecī. I Cor. ix, 19.
7. Quamquam Jēsūs nōn baptizāret sed discipulī ejus. Jn. iv, 2.
8. Quis enim cognōvit sēsum Dominī, qui instruāt eum? Nōs autem sēsum Chrīstī habēmus. I Cor. ii, 16.
9. Lēgem ergō dēstruimus per fidem? Absit, sed lēgem statuimus. Rom. iii, 31.
10. Audīvimus enim eum dicentem quoniam Jēsūs Nazarēnus hic dēstruet locum istum et mūtābit cōsuētudinēs, quas trādīdit nobīs Mōysēs. Acts vi, 14.
11. Quod sī nōsmetipsōs dijūdicāremus, nōn utique jūdicāremur. I Cor. xi, 31.
12. Glōriā et honōre corōnāstī eum[, et cōstituistī eum super opera manuum tuārum]. Heb. ii, 7.
13. Et hoc est testimōnium Jōannis, quandō mīsērunt ad eum Jūdāei ab Hierosolymis sacerdōtēs et Lēvītās, ut interrogārent eum: "Tū quis es?" Jn. i, 19.
14. Et dixit ei Nathanaēl: "Ā Nazareth potest aliquid boni esse?" Dīcit eī Philippus: "Venī et vidē." Jn. i, 46.
15. Domine, dēscende priusquam moriātur puer meus. Jn. iv, 49.
16. Pater enim dīligit Filium et omnia dēmōnstrat eī, quae ipse facit, et majōra his dēmōnstrābit eī opera, ut vōs mīrēminī. Sicut enim Pater suscitāt mortuōs et vīvificat, sic et Filius, quōs vult, vīvificat. Jn. v, 20–21.
17. Āmēn, āmēn dicō vōbīs: Venit hōra, et nunc est, quandō mortuī audient vōcem Filii Dei et, qui audierint, vīvent. Sicut enim Pater habet vītā in sēmētipsō, sic dedit et

- Filiō vītā habēre in sēmetipsō; et potestātem dedit ei et iūdicium facere, quia Filius hominis est. Jn. v, 25–27.
18. Ego vēnī in nōmine Patris mei, et nōn accipitis mē; sī alius vēnerit in nōmine suō, illum accipiētis. Jn. v, 43.
 19. Hic enim erat trāditūrus eum, cum esset ūnus ex Duodecim ('twelve'). Jn. vi, 71.
 20. Dē turbā autem multī crēdidērunt in eum et dicēbant: "Christus cum vēnerit, numquid plūra signa faciet quam quae hic fēcit?" Jn. vii, 31.
 21. Ego autem quia vērītatem dicō nōn crēditis mihi. Jn. viii, 45.
 22. Proptereā ('therefore') mē Pater diligit, quia ego pōnō animam meam, ut iterum sūmam eam. Jn. x, 17.
 23. At (= sed) ubi vēnit plēnitūdō ('fullness') temporis, misit Deus Filium suum, factum ex muliere, factum sub lēge, ut eōs, quī sub lēge erant, redimeret. Gal. iv, 4–5.
 24. Et mandūcantibus illīs, accēpit pānem et benedicens frēgit et dedit eis et ait: "Sūmite; hoc est corpus meum." Et acceptō calice, grātiās agēns dedit eis, et bibērunt ex illō omnēs. Et ait illīs: "Hic est sanguis meus novī testamēti, quī prō multis effunditur." Mk. xiv, 22–24.
 25. Haec est autem voluntās ejus, quī misit mē, ut omne, quod dedit mihi, nōn perdam ex eō, sed resuscitem illud in novissimō diē. Jn. vi, 39.
 26. Dirigātur, Domine, ōrātiō mea, sicut incensum, in cōspectū tuō: elevātiō ('lifting up') manuum meārum, sacrificium vespertinum. Ps. cxli, 2.
 27. Sepeliērunt autem Stephanum virī timōrātī et fēcērunt plānctum magnum super illum. Acts viii, 2.
 28. Sed licet nōs aut angelus dē caelō evangelizet vōbīs praeterquam ('before') quod evangelizāvimus vōbīs, anathema sit! Gal. i, 8.
 29. Cōnfiteor Deō omnipotentī, et vōbīs, frātrēs, quia peccāvi nimis cōgitationē, verbō, opere, et omissionē.
 30. Psalmista seu cantor psalmum dicit.
 31. Ad Missae conlūsionem populus acclāmat: Deō grātiās.
 32. Jēsūs veteris peccātī cautionem piō cruōre detersit.
 33. In hujus igitur noctis grātiā, suscipe, sāncte Pater, incēnsi hujus sacrificium vespertinum.
 34. Hujus igitur sāctificātiō noctis fugat scelera, culpās lavat: et reddit innocentiam lāpsīs et maestis laetitiam.
 35. Diāconus accendat hanc pretiōsam lampada!
 36. Humilēs hospites timōre implēti sunt.

37. Et Jēsūs prōficiēbat sapientiā et aetate ('age') et grātiā apud Deum et hominēs. Lk. ii, 52.
38. Tē aeternum Patrem omnis terra venerātur.
39. Post haec Mariā Magdalēna Jēsū agnōvit.
40. Et cum stātis in ōrātiōne, dimitte, sī quid habētis adversus ('against') aliquem, ut et Pater vester, qui in caelīs est, dimittat vōbīs peccāta vestra. Mk. xi, 25.
41. Et ait discipulīs suīs: "Sedēte hīc, dōnec ōrem." Et assūmit Petrum et Jacōbum et Jōannem sēcum. Mk. xiv, 32–33.
42. Reddite omnibus dēbita: . . . cui timōrem timōrem, cui honōrem honōrem. Rom. xiii, 7.
43. Ō quanta quālia sunt illa sabbata, Quae semper celebrat superna cūria. Peter Abelard.
44. Ecce figūram Jēsū, crēscēntem dōnec tōtum mundum amplectātur.
45. Humilēs supplicēmus Deum et bene gerāmus!
46. Hoc est autem iūdicium: Lūx vēnit in mundum, et dilēxērunt hominēs magis tenebrās quam lūcem, erant enim eōrum mala opera. Jn. iii, 19.

- II.
1. Although the disciples could not buy much bread, the whole crowd had something to eat.
 2. Since Jesus had been sent by the Father, he showed the apostles how to preach the Gospel.
 3. When Jesus took the cup, he blessed it and gave it to the apostles.
 4. After she was taken up into heaven, Mary was crowned with glory and honor.
 5. Before we were redeemed with the precious blood, we had no hope of salvation.

Readings

1. The Second Sign at Cana, Jn. iv, 46–54.

Vēnit ergō iterum in Cana Galilaeae, ubi fēcīt aquam vīnum. Et erat quīdam rēgius,¹ cujus filius infirmābātur² Capharnaum; hic cum audisset quia Jēsūs advēnerit ā Jūdaea in Galilaeam, abiit ad eum et rogābat, ut dēscenderet et sārāret filium ejus; incipiēbat

¹rēgius, rēgli, m. royal official ²infirmō, infirmāre, infirmāvi, infirmātus make weak, enfeeble, pass., be sick

enim mori. Dixit ergo Jēsūs ad eum: "Nisi signa et prōdigia³ videritis, nōn crēdetis." Dicit ad eum rēgius¹: "Domine, dēscende priusquam moriātur puer meus." Dicit ei Jēsūs: "Vāde, filius tuus vīvit." Crēdidit homō sermōnī,⁴ quem dixit ei Jēsūs, et ibat. Jam autem eō dēscendente, servī ejus occurrerunt ei dicentēs quia puer ejus vīvit. Interrogābat ergo hōram ab eis, in quā melius habuerit.⁵ Dixērunt ergo ei: "Heri⁶ hōrā septimā⁷ reliquit eum febris."⁸ Cognōvit ergo pater quia illā hōrā erat, in quā dixit ei Jēsūs: "Filius tuus vīvit," et crēdidit ipse et domus ejus tōta. Hoc iterum secundum signum fēcit Jēsūs, cum vēnisset ā Jūdaeā in Galilaeam.

³prōdigium, prōdigiū, n. omen, wonder ⁴sermō, sermōnis, m. word, saying ⁵melius habēre 'get better, be better' ⁶heri (adv.) yesterday ⁷septimus, -a, -um seventh ⁸febris, febris, februm, f. fever

2. The Conditions for Following Jesus, Mt. viii, 19–22.

Et accēdēns ūnus scrība¹ ait illi: "Magister, sequar tē quōcumque² ieris." Et dicit ei Jēsūs: "Vulpēs³ foveās⁴ habent et volucrēs⁵ caelī tabernācula,⁶ Filius autem hominis nōn habet, ubi caput reclinet." Alius autem dē discipulīs ejus ait illi: "Domine, per-mitte mē primum ire et sepelire patrem meum." Jēsūs autem ait illi: "Sequere mē et dimitte mortuōs sepelire mortuōs suōs."

¹scrība, scrībae, m. scribe ²quōcumque < quō 'to where' + -cumque ³vulpēs, vulpis, vulpium, f. fox ⁴fovea, foveae, f. pit, lair ⁵volucris, volucris, f. bird ⁶tabernāculum, tabernāculi, n. hut, nest

Unit 30

152. Present Infinitives: Active and Passive

The second principal part of every verb is the present active infinitive: **laudāre, monēre, dūcere, capere, audire, esse, posse, velle, īre**. [See Section 20f.2.] In early Latin the ending was **-se** (still preserved in **esse** and **posse**; **velle** is an example of back-assimilation: ***velse** > **velle**).

All present passive infinitives end in **-ī**. To form them, change final **-e** to **-ī** in the first, second, and fourth conjugations; in the third conjugation, replace the stem vowel and the ending with **-ī**.

ACTIVE	PASSIVE	
laudāre	laudārī	('to praise/to be praised')
monēre	monērī	('to warn/to be warned')
dūcere	dūcī	('to lead/to be led')
capere	capī	('to take/to be taken')
audire	audīrī	('to hear/to be heard')

Note: The irregular verbs **sum, possum, volō, and eō** have no passive present infinitives.

153. Negative Direct Commands (or Requests)

Commands (or requests) in the negative may be expressed through a negative particle + an infinitive, a subjunctive, or an indicative.

a. Nōlī/nōlite and Infinitive The isolated imperative forms **nōlī** (singular) and **nōlite** (plural) 'be unwilling, do not' take a complementary infinitive.

Ō puer, nōlī flēre!

'O child, do not weep!'

Ō mulier, nōlī implēri odiō!

'O woman, do not be filled with hatred!'

Pāstōrēs, nōlīte timēre!

'Shepherds, do not be afraid!'

Meī discipulī, nōlīte ā malīs praecipī!

'My disciples, be unwilling to be taught by the wicked!'

b. Nē/nōn and Present or Perfect Subjunctive Nē or (less frequently) nōn may be used with the subjunctive tenses of primary sequence, the present or the perfect.

Nē tangās hoc!

'Do not touch this!'

Nōn dūcāris!

'Do not be led!'

Nē laudētis illum!

'Do not praise that man!'

Nē trādidēris mē!

'Do not betray me!'

c. Nōn and Future Indicative The jussive future indicative (see Section 110c) uses nōn for the negative.

Nōn hīs maledicēs!

'You shall not speak evil of these people!'

Note: The negatives **numquam** 'never' and **nihil** 'not at all' may also occur in these three kinds of negative command.

154. Indirect Statements (3): Subject Accusative and Present Infinitive

An indirect statement may take the form of a **quod** (**quia**, **quoniam**) clause with either the indicative or the subjunctive (see Sections 43 and 135), or it may be cast into the subject accusative and infinitive

construction. The introductory verb in either construction is a verb of saying, knowing, or thinking.

When the time of the indirect statement is simultaneous with that of the main verb, the present infinitive is used. The subject accusative is always expressed: if the direct statement does not have an expressed subject, a pronoun is supplied in the accusative; if the subjects of the main verb and of the quoted statement are the same, a reflexive pronoun in the accusative is supplied.

SIMULTANEOUS TIME IN THE PRESENT:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicat.**
'Jesus is preaching in the synagogue.'

INDIRECT STATEMENT: **Dicunt Jēsūm in synagōgā praedicāre.**
'They say that Jesus is preaching in the synagogue.'

SIMULTANEOUS TIME IN THE PAST:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicat.**
'Jesus is preaching in the synagogue.'

INDIRECT STATEMENT: **Dicēbant Jēsūm in synagōgā praedicāre.**
'They were saying that Jesus was preaching in the synagogue.'

SIMULTANEOUS TIME IN THE FUTURE:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicat.**
'Jesus is preaching in the synagogue.'

INDIRECT STATEMENT: **Dicent Jēsūm in synagōgā praedicāre.**
'They will say that Jesus is preaching in the synagogue.'

Note that, in a future construction, English idiom also uses the present tense to express simultaneity: 'will say . . . is preaching.'

DIRECT STATEMENT, NO EXPRESSED SUBJECT: **In synagōgā praedicat.**
'He preaches in the synagogue.'

INDIRECT STATEMENT, SUBJECT ACCUSATIVE SUPPLIED: **Dicunt eum in synagōgā praedicāre.**
'They say that he preaches in the synagogue.'

DIRECT STATEMENT,
NO EXPRESSED SUBJECT:

In synagōgā praedicō.
'I preach in the synagogue.'

INDIRECT STATEMENT,
REFLEXIVE SUBJECT
ACCUSATIVE SUPPLIED:

Jēsūs dixit sē in synagōgā praedicāre.
'Jesus said that *he* was preaching in the synagogue.'

Vocabulary

cōgitō, cōgitāre, cōgitāvī, cōgitātus think; plan
commendō, commendāre, commendāvī, commendātus entrust
exīstimō, exīstimāre, exīstimāvī, exīstimātus think, judge
liquō, liquāre, liquāvī, liquātus melt
negō, negāre, negāvī, negātus deny, say . . . not
perseverō, perseverāre, perseverāvī, perseverātus continue
putō, putāre, putāvī, putātus think, reckon
dēputō, dēputāre, dēputāvī, dēputātus appoint; reckon, count
sociō, sociāre, sociāvī, sociātus share in; ally
vetō, vetāre, vetuī (vetāvī), vetitus (vetātus) forbid
illūcēscō, illūcēscere, illūxī, — shine (upon), become light
dīvidō, dividere, dīvīsī, dīvīsus part, divide
premō, premere, pressī, pressus press (upon); oppress
exprimō, exprimere, expressī, expressus represent, express

trahō, trahere, trāxī, trāctus draw, drag; lead
attrahō, attrahere, attrāxī, attrāctus draw toward
dētrahō, dētrahere, dētrāxī, dētrāctus draw from, take away
domina, dominae, f. mistress, lady
amīcus, amīcī, m. friend
inimīcus, inimīcī, m. enemy
somnus, somnī, m. sleep
lignum, lignī, n. wood; tree
monumentum, monumentī, n. tomb
hostis, hostis, hostium, m. & f. enemy, host
parēns, parentis, m. & f. parent
dīvinitās, dīvinitātis, f. divinity
sēdēs, sēdis, f. place, seat
vīcīnus, -a, -um neighboring
vīcīnus, vīcīnī, m. neighbor
facilis, facile easy
difficilis, difficile difficult
inaestimābilis, inaestimābile priceless
ineffābilis, ineffābile inexpressible, ineffable
nēmō [nūllīus, nēminī, nēminem, nūllō/nūllā]

(*pron./m. & f. adj.*)
 nobody; no
nōli/nōlite (*imperative + inf.*)
 be unwilling, do not
quisquam, quaequam, quid-

quam (*indef. pron.*) anyone,
 anything [*used with*
negative or implied
negative]
vel (*coord. conj.*) or (if you
 prefer)

Vocabulary Notes

Cōgitō may take an accusative ('plan something') or **dē** + ablative ('think about something').

Negō means 'deny.' When used to introduce an indirect statement, it translates a negative in the quoted statement: **negō Petrum esse hīc** 'I say that Peter is not here' [original statement: 'Peter is not here'].

Persevērō takes **in** + ablative: **persevērat in fidē** 'he continues in the faith.' In imitation of the Greek idiom, it may take a present supplementary participle (agreeing with the subject): **persevērat orāns** 'he continues praying.'

Sociō, the denominative of **socius** (Unit 9), takes an accusative + a dative or ablative: 'share something with someone,' or 'ally something to something.' Personal nouns in this construction go into the accusative: **Petrus domō nōs sociāvit** 'Peter shared his home with us.'

Vetō takes either indirect command construction—**ut** + subjunctive or accusative + infinitive (see Section 120). The latter is the accusative of the person forbidden and the infinitive of the action forbidden: **vetō tē exīre** 'I forbid you to leave.'

Somnus 'sleep' means 'dream' in the plural.

Lignum means 'tree' [Rev. xxii, 2] or '(piece of) wood' (and so a 'club' [Mk. xiv, 43, 48]).

Nēmō < **nē** + **homō** 'no man.' The genitive and ablative forms **nēmīnis** and **nēmīne** are usually supplanted by the equivalent forms of **nūllus** (Unit 28).

The imperative forms **nōli** and **nōlite** come from a verb which is seldom used in ecclesiastical Latin: **nōlō, nōlle, nōlui**, — 'be unwilling, wish not': **nōlō** < **nē** + **volō**.

Quisquam is an indefinite pronoun, declined like **quis, quid** (see Section 140), except that the feminine nominative has its own form: **quaequam** (not **quisquam**). There are no plural forms. It is used with negatives. For example, **nec quisquam** (which always replaces **et nēmō**).

Cōgitō, existimō, negō, putō, and any similar verbs of saying,

thinking, or knowing may take the newly presented indirect statement construction, the subject accusative + infinitive. Formal English requires the subordinating conjunction 'that' to introduce this construction, even though there is no expressed equivalent in the Latin. *Putās* may be used parenthetically to signal a question.

Derivatives:	LATIN	ENGLISH
	<i>cōgitō</i>	cogitate, cogitative
	<i>commendō</i>	commend, commendation
	<i>exīstimō</i>	estimate, esteem
	<i>liquō</i>	liquor, liquid, liquidate
	<i>negō</i>	negate, negative, renege
	<i>persevērō</i>	persevere, perseveration
	<i>putō</i>	putative, computer
	<i>dēputō</i>	depute, deputy
	<i>sociō</i>	associate
	<i>vetō</i>	veto
	<i>dīvidō</i>	division, divisor
	<i>premō</i>	pressure
	<i>exprimō</i>	expression
	<i>trahō</i>	tractor, traction
	<i>attrahō</i>	attraction, attractive
	<i>dētrahō</i>	detract, detraction
	<i>domina</i>	dame, donna
	<i>amīcus</i>	amicable, amity
	<i>inimīcus</i>	inimical
	<i>somnus</i>	somnolent, somnambulist
	<i>lignum</i>	lignum vitae, ligneous
	<i>monumentum</i>	monument
	<i>sēdēs</i>	Holy See
	<i>vicīnus</i>	vicinage, vicinal, vicinity
	<i>facilis</i>	facile
	<i>inaestimābilis</i>	inestimable
	<i>nōlī</i>	noli-me-tangere

Drills

I. Negative direct commands (or requests).

1. *Nē gerātis vōs in istō modō!*
2. *Nē calicem indīgnē sūmant!*

3. Nōn interficiēs!
4. Nōlite loquī!
5. Vāde, nōlī peccāre amplius!
6. Nē suscitāveris tuum patrem!
7. Nōlite vestrōs in calicēs meum vīnum fundere!
8. Nē sīmus maestī!

II. Indirect statements: subject accusative and present infinitive.

- a. Translate.
- b. Reconstruct the original statement in Latin and in English.
 1. Sciō meum Redēptōrem vīvere.
 2. Jēsūs dēmōnstrāvit eīs sē moritūrum esse.
 3. Dīxērunt sē templum dēstruere posse.
 4. Dīxērunt eōs templum dēstruere posse.
 5. Dīxit eōs Petrum cognōscere.
 6. Hospes crēdidit sē plūs vīni habēre.
 7. Scīvimus eum ā Paulō laudārī.
 8. Mulierēs vidērunt Jēsūm crucifigī.
 9. Dīcis fidem ōrandō crēscī?
 10. Audierant Jēsūm esse in cīvitatē.
 11. Vultis mihi dicere maximum apostolōrum esse Petrum?

Exercises

- I.
 1. Nihil hōrum timeās, quae passūrus es. Rev. ii, 10.
 2. Haec dicit Sāctus, Vērus, quī habet *clāvem* ('key') *Dāvid*, quī *aperit et nēmō claudet, et claudit et nēmō aperit*. Rev. iii, 7.
 3. At (= sed) ille negāvit cōram omnibus dīcēns: "Nesciō quid dīcis." Mt. xxvi, 70.
 4. Nōlite mīrārī hoc, quia venit hōra, in quā omnēs, quī in monumentis sunt, audient vōcem ejus et prōcēdent, quī bona fēcērunt, in resurrēctiōnem vītae, quī verō mala ēgērunt, in resurrēctiōnem jūdicīi. Jn. v, 28–29.
 5. At (= sed) illi, ut vidērunt eum ambulāntem super mare, putāvērunt phantasma ('ghost') esse et exclāmāvērunt. Mk. vi, 49.
 6. Omne gaudium exīstimāte, frātres meī, cum in tentātiōnibus variīs ('various') incideritis. James i, 2.
 7. Et cōfestim, adhūc eō loquente, venit Jūdās ūnus ex

Duodecim ('twelve'), et cum illō turba cum gladiis et lignis. Mk. xiv, 43.

8. Et ait illis: "Tristis est anima mea usque ad mortem." Mk. xiv, 34.
9. Haec autem eō cōgitante, ecce angelus Domini in somnīs apparuit ei dicens: "Jōsēph fili Dāvid, nōlī timēre accipere Mariam conjugem ('wife') tuam. Quod enim in eā nātum est, dē Spīritū Sāctō est; pariet autem filium, et vocābis nōmen ejus Jēsūm: ipse enim salvum faciet populum suum ā peccātis eōrum." Mt. i, 20–21.
10. Nēmīnī quidquam dēbeātis, nisi ut invicem diligātis: qui enim diligit proximum, lēgem implēvit. Rom. xiii, 8.
11. Nihil enim nōbīs nāscī prōfuit, nisi redimī prōfuisset . . . O inaestimābilis dilēctiō caritātis!
12. Haec nox est, quae hodiē per ūniversum mundum in Chrīstō crēdētēs, ā vitiis saeculī et cāligine peccātorum sēgregātōs, reddit grātiaē, sociat sānctitatē.
13. Alitur enim liquantibus cērīs ('waxes').
14. Scrūtāminī ('you examine') Scriptūrās, quia vōs putātis in ipsīs vitam aeternam habēre; et illae sunt, quae testimōnium perhibent dē mē. Et nōn vultis venire ad mē, ut vitam habeātis. Jn. v, 39–40.
15. Nōlite putāre quia ego accūsātūrus sim vōs apud Patrem; est quī accūset vōs: Mōysēs, in quō vōs spērātis. Jn. v, 45. [accūsō 'accuse']
16. Licet ignis in partēs divīsus sit, tamen dētrimenta lūminis nōn nōvit.
17. Trādet autem frāter frātre in mortem, et pater filium; et insurgent filii in parentēs et morte eōs afficiēt. Et eritis odiō omnibus propter nōmen meum; quī autem perseverāverit in finem, hic salvus erit. Mt. x, 21–22.
18. Ōrāmus ergō tē, Domine: ut Cēreus iste in honōrem tuī nōminis cōsecrātus, ad noctis huius cāliginem dēstruendam, indēficiēns perseveret.
19. Audistis quia dictum est: "*Diligēs proximum tuum* et odiō habēbis inimicum tuum." Ego autem dicō vobis: Diligite inimicōs vestrōs et ōrāte prō persequentibus vōs. Mt. v, 43–44.
20. Filiae Jerūsalem, nōlite flēre super mē, sed super vōs ipsās flēte et super filiōs vestrōs. Lk. xxiii, 28.
21. Majōrem hāc dilēctiōnem nēmō habet, ut animam suam quis pōnat prō amicis suis. Vōs amīcī mei estis, sī fēceritis, quae ego praecipiō vōbis. Jn. xv, 13–14.
22. Et nēmō poterat respondēre ei verbum, neque ausus fuit quisquam ex illā diē eum amplius interrogāre. Mt. xxii, 46.

23. Omnia ergo, quaecumque dixerint vobis, facite et servate; secundum opera vero eorum nolite facere: dicunt enim et non faciunt. Mt. xxiii, 3.
24. Dicit ei Iesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum et Patrem vestrum, et Deum meum et Deum vestrum. Jn. xx, 17.
25. Et responderunt se nescire unde esset. Lk. xx, 7.
26. Surgam et ibo ad patrem meum et dicam illi: Pater, peccavi in caelum et coram te et jam non sum dignus vocari filius tuus. Lk. xv, 18-19.
27. Et cum viderent quosdam ex discipulis ejus communibus manibus, id est non lotis, manducare panes, vituperaverunt ['scolded']. Mk. vii, 2.
28. Sive ergo manducatis sive bibitis sive aliud quid facitis, omnia in gloriam Dei facite. I Cor. x, 31.
29. Clamavit autem Paulus magna voce dicens: "Nihil feceris tibi mali, universi enim hic sumus." Acts xvi, 28.
30. Fratres, nolite pueri effici sensibus. I Cor. xiv, 20.
31. Orantes autem nolite multum loqui. Mt. vi, 7.
32. Nolite putare quoniam veni solvere Legem aut Prophetas; non veni solvere, sed adimplere. Mt. v, 17.
33. Quo statim cognito Iesus spiritum suum quia sic cogitarent intra se, dicit illis: "Quid ista cogitatis in cordibus vestris?" Mk. ii, 8.
34. Nolite iudicare secundum faciem, sed iustum iudicium iudicate. Jn. vii, 24.
35. Et hoc scientes tempus quia hora est jam nos de somno surgere, nunc enim propior est nobis salus quam cum credidimus. Rom. xiii, 11.
36. Filius hominis tradendus est in manus hominum. Mt. xvii, 22.
37. Et in via interrogabat discipulos suos dicens eis: "Quem me dicunt esse homines?" Mk. viii, 27.
38. Et ipse interrogabat eos: "Vos vero quem me dicitis esse?" Respondens Petrus ait ei: "Tu es Christus." Mk. viii, 29.
39. Caelum et terra transibunt, verba autem mea non transibunt. De die autem illi vel hora nemo scit, neque angeli in caelo neque Filius nisi Pater. Mk. xiii, 31-32.
40. Et clamans voce magna Iesus ait: "Pater, in manus tuas commendo spiritum meum"; et haec dicens expiravit. Lk. xxiii, 46.
41. Ait autem: "Amen dico vobis: Nemo propheta acceptus est in patria sua." Lk. iv, 24.

42. Ut cognōvit autem Jēsūs cōgitatiōnēs eōrum, respondēns dīxit ad illōs: "Quid cōgitātis in cordibus vestrīs? Quid est facilius, dicere: 'Dīmīttuntur tibi peccāta tua,' an dicere: 'Surge, et ambulā'?" Lk. v, 22–23.
43. Et nōlīte jūdicāre et nōn jūdicābiminī. Lk. vi, 37.
44. Ō cor sacrātum Jēsū, trahe mē post tē!
45. Nostra Domina vocātur sēdēs sapientiae. Ineffābilis enim est Mariāe sēnsus dīvinitātis.
46. Cum diēs illūcēscēbat, Jēsūs circuībat ad vīcīna loca.
47. Nōnne Rōmānī militēs Jūdaeōs premere vetābantur?
48. Erit nōbiscum grātia, misericordia, pāx ā Deō Patre et ā Jēsū Chrīstō, Filiō Patris, in vērītate et cāritate. II Jn. 3.
49. Exībant autem daemonia ā multīs clāmāntia et dīcentia: "Tū es filius Deī." Et increpāns ('rebuking') nōn sinēbat ('was allowing') ea loquī, quia sciēbant ipsum esse Chrīstum. Lk. iv, 41.
50. Nōn enim jūdicāvī scīre mē aliquid inter vōs nisi Jēsūm Chrīstum et hunc crucifixum. I Cor. ii, 2.
51. Spīritālis autem jūdicat omnia, et ipse ā nēmīne jūdicātur. I Cor. ii, 15.

- II.
1. When asked, Peter said that he did not know Jesus.
 2. Do not try to drag the wood away alone!
 3. It is difficult to express our sorrow at the death of a friend.
 4. Do not think that you ought not to love your enemies.
 5. If you continue serving the Lord, joy and peace will be yours.
 6. Did our friends judge that it was difficult to forbid the enemy to enter the city?

Readings

1. Lavabo, Ps. xxvi, 6–12.

Lavābō inter innocentēs¹ manūs meās et circumdabō² altāre tuum, Domine,

Ut audiam vōcem laudis et ēnārrem³ ūniversa mīrābilia⁴ tua.

Domine, dilēxī decōrem⁵ domūs⁶ tuae et locum habitatiōnis⁷ glōriae tuae.

¹innocēns (*gen., innocentis*) innocent ²circumdō, circumdare, circumdedī, circumdatus surround (*here, go around*) ³ēnārrō, ēnārrāre, ēnārrāvī, ēnārrātus tell, narrate ⁴mīrābilis, mīrābile wonderful ⁵decor, decōris, m. beauty ⁶domūs = domī ⁷habitatiō, habitatiōnis, f. dwelling

Nē perdās cum impiis, Deus, animam meam et cum viris sanguinum vitam meam,

In quorum manibus iniquitatēs sunt: dextera eorum replēta est muneribus.

Ego autem in innocentia meā ingressus sum; redime mē et miserere mei.

Pēs meus stetit in directō,⁸ in ecclēsiis benedicam tē, Domine.

⁸directum, directi, n. straight line, level surface

2. Expulsion of the Devils in Gerasa (I), Mk. v, 1-10.

Et vēnerunt trāns fretum¹ maris in regiōnem² Gerasēnōrum.³ Et exeunte eō dē nāvī,⁴ statim occurrit ei dē monumentis homō in spīritū immundō, quī domicilium⁵ habēbat in monumentis; et neque catēnīs⁶ jam quisquam eum poterat ligāre,⁷ quoniam saepe compedibus⁸ et catēnīs⁶ vinctus⁹ dirūpisset¹⁰ catēnās⁶ et compedēs⁸ comminuisset,¹¹ et nēmō poterat eum domāre,¹² et semper nocte ac diē in monumentis et in montibus erat clāmāns et concidēns¹³ sē lapidibus.¹⁴ Et vidēns Jēsū ā longē¹⁵ cucurrit et adōrāvit eum et clāmāns vōce magnā dicit: "Quid mihi et tibi, Jēsū fili Deī Altissimī?¹⁶ adjūrō¹⁷ tē per Deum, nē mē torqueās."¹⁸ Dīcēbat enim illi: "Exī, spīritus immunde, ab homine." Et interrogābat eum: "Quod tibi nōmen est?" Et dicit ei: "Legiō¹⁹ nōmen mihi est, quia multī sumus." Et dēprecābātur eum multum, nē sē expelleret²⁰ extrā regiōnem.²

¹fretum, freti, n. strait ²regiō, regiōnis, f. country, region ³Gerasēnī, Gerasēnōrum, m. the Gerasenes ⁴nāvis, nāvis, nāvium, f. ship, boat ⁵domicilium, domicilii, n. dwelling ⁶catēna, catēnae, f. chain ⁷ligō, ligāre, ligāvī, ligātus bind, restrain ⁸compēs, compedis, f. fetter, leg iron ⁹vinciō, vincīre, vīnxī, vīctus bind ¹⁰dirumpō, dirumpere, dirūpī, dirūptus break in pieces, shatter ¹¹comminuō, comminuere, comminui, comminūtus break into small pieces ¹²domō, domāre, domui, domitus tame, subdue ¹³concidō, concidēre, concidī, concisus cut up, gash ¹⁴lapis, lapidis, m. stone ¹⁵ā longē (adv.) from afar, at a distance ¹⁶summus, -a, -um highest ¹⁷adjūrō, adjūrāre, adjūrāvī, adjūrātus implore, adjure ¹⁸torqueō, torqueāre, torsi, tortus twist, torture ¹⁹legiō, legiōnis, f. legion, a division of the Roman army [approx. 6,000 men] ²⁰expellō, expellere, expulsi, expulsus drive out

Unit 31

155. Perfect Infinitives: Active and Passive

The perfect active infinitive is formed by adding **-isse** to the base of the third principal part.

laudāvī: laudāv- + -isse = laudāvisse

monuī: monu- + -isse = monuisse

dūxī: dūx- + -isse = dūxisse

cēpī: cēp- + -isse = cēpisse

audīvī: audīv- + -isse = audīvisse

fuī: fu- + -isse = fuisse

potuī: potu- + -isse = potuisse

voluī: volu- + -isse = voluisse

īī/īvī: ī- + -isse = īsse

īv- + -isse = īvisse

The perfect passive infinitive is a two-word compound; it is formed by using **esse** (the present infinitive of **sum**) with the fourth principal part.

laudātus, -a, -um esse

monitus, -a, -um esse

ductus, -a, -um esse

captus, -a, -um esse

auditus, -a, -um esse

156. Indirect Statement (4): Subject Accusative and Perfect Infinitive

The perfect infinitive is used in the subject accusative and infinitive construction when the time of the indirect statement is prior to that of the main verb. Therefore, the translation of the perfect infinitive will vary according to the time of the main verb.

PRIOR TIME IN THE PRESENT:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicāvit.**
'Jesus preached in the synagogue.'

INDIRECT STATEMENT: **Dicunt Jēsūm in synagōgā
praedicāvisse.**
'They say that Jesus *preached* in the
synagogue.'

PRIOR TIME IN THE PAST:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicāvit.**
'Jesus preached in the synagogue.'

INDIRECT STATEMENT: **Dixerunt Jēsūm in synagōgā
praedicāvisse.**
'They said that Jesus *had preached* in
the synagogue.'

DIRECT STATEMENT: **Jēsūs trāditus est.**
'Jesus was betrayed.'

INDIRECT STATEMENT: **Dixerunt Jēsūm trāditum esse.**
'They said that Jesus *had been*
betrayed.'

Note: As with other forms of *sum*, *esse* in the perfect passive infinitive may be omitted.

PRIOR TIME IN THE FUTURE:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicāvit.**
'Jesus preached in the synagogue.'

INDIRECT STATEMENT: **Dicent Jēsūm in synagōgā
praedicāvisse.**
'They will say that Jesus *preached* in
the synagogue.'

Note: This last may be translated 'that Jesus will have preached,' since the perfect infinitive indicates prior time either to a future or to a present.

157. Predicate Genitive

The genitive case may be used as a predicate as well as an attributive. This construction indicates a trait or an action which is characteristic of a certain type of person: a present infinitive or a noun is linked to the genitive by a form of *sum*.

Diligere et Deum et vicinum est boni Christiani.

['To love both God and neighbor is of a good Christian.']

'Loving both God and neighbor is characteristic of a good Christian.'

Petrus erat magnae fidei.

'Peter was (a man) of great faith.'

Johannes erat episcopalis ordinis.

'John was of (belonged to) the episcopal rank.'

158. Conditional Relative Clauses

A relative pronoun or adverb may be used in any conditional construction to express a general conditional idea. The relative word, which has no definite antecedent, replaces the introductory word *sī*.

Quodcumque minimis feceris, mihi facies.

'Whatever you do for the least, you will be doing for me.'

Qui vicinum diligit, me diligit.

'He who loves his neighbor loves me.'

Quodcumque ieris, sequar.

'(To) wherever you go, I will follow.'

Vocabulary

appropinquō, appropinquāre,
appropinquāvī, appropin-
quātus draw near, approach
(+ *dat.*)

narrō, narrāre, narrāvī,
narrātus tell, narrate

plorō, plorāre, plorāvī, plorātus
bewail, lament, weep

maneō, manēre, mansī, mán-
sus remain, wait, stay

permaneō, permanēre,
permānsī, permānsus
remain, continue

remaneō, remanēre,
remānsī, remānsus be left,
remain

paeniteor, paenitēri, —, —
repent

taceō, tacēre, tacuī, tacitus
be silent

legō:

**intelligō, intellegere, intel-
lēxi, intellēctus** perceive,
understand; pay heed to

**quaerō, quaerere, quaesivī,
quaesītus** seek, ask for
quaesō/quaesumus (paren-
thetical forms) I/we beg
**requirō, requirere, requisivī,
requisītus** seek, require

vertō, vertere, vertī, versus
turn

**āvertō, āvertere, āvertī, āver-
sus** turn away, remove

**convertō, convertere, con-
vertī, conversus**

or

**convertor, convertī, —, con-
versus sum** change,
convert, turn around

**revertor, revertī, —, reversus
sum** return

sentiō, sentīre, sēnsī, sēnsus
feel, perceive

magus, magī, m. wise man,
magician, astrologer

daemonium, daemonīi, n.
evil spirit, demon

sepulcrum, sepulcri, n.
sepulcher

sermō, sermōnis, m. talk,
speech

victor, victōris, m. conqueror,
victor

praeses, praesidis, m. & f.
president, governor,
procurator

majestās, majestātis, f.
majesty

redēptiō, redēptiōnis, f.
deliverance, redemption

urbs, urbis, urbium, f. city

vestis, vestis, vestium, f.
garment; clothing

īfernus, -a, -um of hell,
infernal

īferus, -a, -um of hell, below

octāvus, -a, -um eighth

pūrus, -a, -um clean, pure
pār (*gen.*, *paris*) equal, like
(+ *dat.*)

pariter (*adv.*) equally,
together

compār (*gen.*, *comparis*)
equal, like

dispār (*gen.*, *disparis*) unlike,
different

at (*coord. conj.*) but,
furthermore

īdem, eadem, īdem (*pron.* &
adj.) the same

itaque (*adv.*) therefore, and so

Vocabulary Notes

Intelligō may also be spelled with **-i-**: **intelligō**. Cf. **colligō, diligō, ēligō** (Unit 14).

Quaesō and **quaesumus** are used parenthetically: **Dōnā, Ō Domine, quaesumus**, etc. 'grant, O Lord, we beg, etc.' They preserve archaic spellings: **quaesō** > **quaerō**; **quaesumus** > **quaerimus**.

The deponent verb **convertor** is the intransitive form of **convertō** (equivalent to the Greek middle voice): **convertor** 'I convert (myself).' Likewise, **revertor** is intransitive: 'I turn (myself) back, I return.'

Magus is a Persian word for a priest of the Zoroastrian religion.

Īdem, eadem, idem 'the same' is the demonstrative **is, ea, id** (Unit 23) + the suffix **-dem**. The forms to note are these:

Nom. Masc. Sing.: ***isdem > ĭdem**

Nom./Acc. Neut. Sing.: ***iddem > idem**

any form of **is, ea, id** ending in **-m**: the **-m** is assimilated to **-n**:
eundem, eandem, eōrundem, eārundem.

Derivatives:	LATIN	ENGLISH
	appropinquō	propinquity
	nārrō	narrative, narrator
	plōrō	deplore, explore
	maneō	manse, mansion, manor
	permaneō	permanent
	remaneō	remainder, remnant
	paeniteor	penitent, penitentiary
	taceō	tacit, taciturn, reticent
	intellegō	intelligent, intellect
	quaerō	query, quest, question
	requirō	requisite, requisition
	vertō	verse, versus, versatile, version, verso, vertical, vertex, vertebra, vertigo
	convertō	conversion, conversation
	revertor	revert, reverse
	sentiō	sentient, sense, sensation, sensory, sensual, sensuous
	magus	magic
	daemonium	demoniac, demoniacal
	sepulcrum	sepulchral
	sermō	sermon
	urbs	urban, urbane, suburb, exurbia
	vestis	vest, vestry
	īferus	inferior
	octāvus	octave, octavo
	pūrus	purblind, Puritan, purge, purgatory
	pār	par, peer, parity, nonpareil
	compār	compare, comparative
	dispār	disparage, disparity

Drills

I. Indirect statements: subject accusative and perfect infinitive.

- a. Translate.
- b. Reconstruct the original statement in Latin and in English.
 1. Diāconus crēdidit sē dēputātum esse.
 2. Tū crēdis Deum prō Hebraeīs mare divīsisse?
 3. Scīmus Lūciferum omnibus illūxisse.
 4. Dictum est turbam vetuisse Pilātum Jēsū dīmittere.
 5. Hī negant Jōannem fuisse Chrīstum.
 6. Mariā Magdalēna nōn vīdit Jēsū resurrēxisse ā mortuīs.
 7. Vir vetitus est dīcere sē ā Jēsū sānātum.
 8. Nēmīnī quisquam dīcat Paulum baptizāvisse.
 9. Nōne sciunt Mariā amplīs expressisse lacrimīs tālem dolōrem?
 10. Eum putāvit Jēsū in viā vīdisse.

II. Conditional relative clauses.

1. Quī hoc dīcit, nimis humilis est.
2. Quaecumque fēcērunt, prō amīcīs fēcērunt.
3. Quī hoc faciant, eī sint Patrī grātī.
4. Quō vādere volēs, sequar.
5. Quicumque rogāvisset, accēpisset.

Exercises

- I.
 1. Ait autem: "Quid enim malī fēcīt?" At illī magis clāmābant dicentēs: "Crucifigātur!" Mt. xxvii, 23.
 2. Quī crēdit in Filium, habet vītam aeternam; quī autem incrēdulus ('unbelieving') est Filiō, nōn vidēbit vītam, sed ira Dei manet super eum. Jn. iii, 36.
 3. "Putāsne intellegis, quae legis?" Quī ait: "Et quōmodo possum, sī nōn aliquis ostenderit mihi?" Acts viii, 30-31.
 4. Et omnis turba quaerēbant eum tangere, quia virtūs dē illō exībat et sānābat omnēs. Lk. vi, 19.
 5. Postquam autem trāditus est Jōannēs, vēnit Jēsūs in Galīlaeam praedicāns evangelium Dei, et dicēns: "Implētum est tempus, et appropinquāvit rēgnum Dei; paenitēminī et crēdite evangeliō." Mk. i, 14-15.
 6. Ille, reversus ab inferīs, hūmānō generī serēnus illūxit.

7. Per eundem Dominum nostrum Jēsū Christum, Filium tuum: quī tecum vivit et regnat in unitate Spiritūs Sanctī, Deus: per omnia saecula saeculōrum. Āmēn.
8. Sicut sācta concēpit virgō, Mariā virgō peperit, virgō permānsit.
9. Quōmodo potestis vōs crēdere, quī glōriam ab invicem accipitis, et glōriam, quae ā sōlō est Deō, nōn quaeritis? Jn. v, 44.
10. Dicēbat ergō Jēsūs ad eōs, quī crēdidērunt eī, Jūdaeōs: "Sī vōs mānseritis in sermōne meō, vērē discipulī meī estis et cognōscētis vērītatem, et vērītās liberābit vōs." Jn. viii, 31–32.
11. Tunc reversī sunt in Jerūsalem ā monte, quī vocātur Olivētī. Acts i, 12.
12. Paenitēminī igitur et convertimini, ut dēleantur vestra peccāta. Acts iii, 19.
13. Jēsūs itaque sciēns omnia, quae ventūra erant super eum, prōcessit, et dicit eīs: "Quem quaeritis?" Jn. xvi, 4.
14. [Nescītis cuius spīritūs estis?] Lk. ix, 55.
15. Hīc jam quaeritur inter dispēnsātōrēs ('stewards'); ut fidēlis quis inveniātur. I Cor. iv, 2.
16. Nam et Pater tālēs quaerit, quī adōrent eum. Jn. iv, 23.
17. Vēnērunt dicentēs sē etiam vīsiōnem ('vision') angelōrum vīdisse, quī dicunt eum vīvere. Lk. xxiv, 23.
18. Omnis sermō malus ex ore vestrō nōn prōcēdat. Eph. iv, 29.
19. Tunc ait illi Jēsūs: "Converte gladium tuum in locum suum. Omnēs enim, quī accēperint gladium, gladiō perībunt." Mt. xxvi, 52.
20. Ego autem nōn quaerō glōriam meam; est quī quaerit et iūdicat. Jn. viii, 50.
21. Jēsūs autem stetit ante praesidem; et interrogāvit eum praeses dicēns: "Tū es Rēx Jūdaeōrum?" Dicit eī Jēsūs: "Tū dīcis." Mt. xxvii, 11.
22. Servus autem nōn manet in domō in aeternum; filius manet in aeternum. Jn. viii, 35.
23. Iterum ergō locūtus est eīs Jēsūs dicēns: "Ego sum lūx mundi; quī sequitur mē, nōn ambulābit in tenebris, sed habēbit lūcem vitae." Jn. viii, 12.
24. Āmēn, āmēn dicō vōbīs: Venit hōra, et nunc est, quādo mortuī audient vōcem Filii Dei et, quī audierint, vivent. Jn. v, 25.
25. Et stāns Jēsūs [praecipit illum vocārī]. Mk. x, 49.

26. Si quis habet aurēs audiendī, audiat. Mk. iv, 23.
27. Et dicēbat: "Quī habet aurēs audiendī, audiat." Mk. iv, 9.
28. Eōdem tempore nātus est Mōysēs et erat fōrmōsus ('handsome') cōram Deō. Acts vii, 20.
29. Tunc submīsērunt virōs, quī dicerent [sē audisse eum dicentem verba blasphemīae] in Mōsēn et Deum. Acts vi, 11.
30. Cum autem nātus esset Jēsūs in Bēthlehem Jūdaeae in diēbus Hērōdis rēgis, ecce magī ab oriente vērērunt Hierosolymam dicentēs: "Ubi est, quī nātus est, rēx Jūdaeōrum? Vidimus enim stēllam ejus in oriente et vēnimus adōrāre eum." Mt. ii, 1-2.
31. Mulierēs in ecclēsiis taceant, nōn enim permittitur eis loquī; sed subditae ('submissive') sint, sicut et lēx dicit. I Cor. xiv, 34.
32. Pāpa in urbe Rōmae sēdem suam habet.
33. Et ait illī: "Propter hunc sermōnem vāde; exiit daemonium dē filiā tuā." Mk. vii, 29.
34. His, quī viderant eum resuscitātum, nōn crēdiderant. Mk. xvi, 14.
35. Jubē ergō custōdirī sepulcrum ūsque in diem tertium. Mt. xxvii, 64.
36. Et dicunt ei illī: "Mulier, quid plōrās?" Jn. xx, 13.
37. Octāvō diē Jēsūs apostolis appāruit.
38. Cumque intuerentur in caelum eunte illō, ecce duo ('two') virī astitērunt juxtā ('near') illōs in vestibis albis ('white'), quī et dixerunt: "Virī Galilaei, quid stātis aspicientēs in caelum? Hic Jēsūs, quī assūptus est ā vōbis in caelum, sic veniet quemadmodum ('just as') vīdistis eum euntem in caelum." Acts i, 10-11.
39. Et cum complēretur diēs Pentēcostēs (*Greek gen. sing.*), erant omnēs pariter in eōdem locō. Acts ii, 1.
40. Filium Deus suscitāvit, solūtis dolōribus infērni.
41. Ō vērē beāta nox, quae sōla meruit scīre tempus et hōram, in quā Christus ab infēris resurrēxit!
42. Appropinquat redēptiō vestra. Lk. xxi, 28.
43. Magister pueris puris et innocentibus dē majestāte Dei nārābat.
44. At Jēsūs conversus et vidēs eam dixit: "Cōnfide, filia; fidēs tua tē salvam fēcit." Mt. ix, 22.
45. Nōne discipulus sentit Christum victōrem mortis resurrēxisse?
46. Contrīti hominis est exprimere dolōrem peccātōrum.

47. Vir populō nārrāvit quanta Jēsūs fēcerat.
48. Presbyter (= senior) ēlēctae dominae et filiīs ejus, quōs ego dīligō in vērītate, et nōn ego sōlus, sed et omnēs quī nōvērunt vērītatem, propter vērītatem, quae permanet in nōbis et nōbiscum erit in sempiternum (= aeternum).
II Jn. 1-2.
49. Quis enim scit hominum, quae sint hominis, nisi spīritus hominis, quī in ipsō est? Ita et, quae Deī sunt, nēmō cognōvit nisi Spīritus Deī. I Cor. ii, 11.
- II. 1. Whoever, like the Magi, should follow the star would be able to find the King of the Jews.
2. When Paul was drawing near to the city, he suddenly heard a voice from the sky.
3. Whoever remains faithful will not die forever.
4. Having returned to the city, Jesus was sought by the crowd.
5. Paul says that it was the mark of a good woman to be silent in the assemblies.

Readings

1. Easter Sequence (Wipo, 1048).

Victimae ¹ Paschālī laudēs	Et glōriam vīdī resurgentis:
Immolent ² Chrīstiānī.	Angelicōs testēs,
Agnus redēmit ovēs:	Sūdārium ⁷ et vestēs.
Chrīstus innocēns Patrī	Surrēxit Christus
Reconciliāvit ³	Spēs mea:
Peccātōrēs.	Praecēdet vōs
Mors et vīta duellō ⁴	In Galilaeam.
Cōnflīxere ⁵ mīrandō:	Scīmus Chrīstum surrēxisse
Dux ⁶ vītae mortuus	Ā mortuīs vērē:
Rēgnat vīvus.	Tū nōbīs, victor Rēx,
Dīc nōbīs, Mariā,	Miserēre.
Quid vīdistī in viā?	Āmēn. Allēlujā.
Sepulcrum Chrīstī vīventis,	

¹victima, victimae, f. victim, sacrifice ²immolō, immolāre, immolāvī, immolātus sacrifice, offer ³reconciliō, reconciliāre, reconciliāvī, reconciliātus restore, reunite, reconcile ⁴duellum, duelli, n. war, battle ⁵cōnfligō, cōnfligere, cōnflīxi, cōnflīctus (cōnflīxere = cōnflīxērunt) struggle, contend ⁶dux, ducis, m. leader ⁷sūdārium, sūdārii, n. shroud

2. Expulsion of the Devils in Gerasa (II), Mk. v, 11-20.

Erat autem ibi circā montem grex porcōrum¹ magnus pāscēns; et dēprecātī sunt eum dīcentēs: "Mitte nōs in porcōs,¹ ut in eōs introeāmus." Et concessit eis. Et exeuntēs spīritūs immundī introiērunt in porcōs.¹ Et magnō impetū² grex ruit³ per praecipitium⁴ in mare, ad duo milia,⁵ et suffōcābantur⁶ in marī. Quī autem pāscēbant eōs, fūgērunt et nūntiāvērunt in civitātem et in agrōs; et ēgressī sunt vidēre quid esset factī.⁷ Et veniunt ad Jēsū; et vident illum, quī ā daemōniō vexābātur,⁸ sedentem, vestitum et sānae mentis, eum quī legiōnem⁹ habuerat, et timuērunt. Et quī viderant, nārrāvērunt illis quāliter¹⁰ factum esset eī, quī daemōnium habuerat, et dē porcīs.¹ Et rogāre eum coepērunt,¹¹ ut discēderet ā finibus eōrum. Cumque ascenderet nāvem,¹² quī daemōniō vexātus fuerat,⁸ dēprecābātur eum, ut esset cum illō. Et nōn admīsit eum, sed ait illi: "Vāde in domum tuam ad tuōs, et annūntiā illis quanta tibi Dominus fēcerit et misertus sit tuī." Et abiit et coepit¹¹ praedicāre in Decapolī¹³ quanta sibi fēcisset Jēsūs, et omnēs mīrābantur.

¹porcus, porcī, m. pig, hog ²impetus, impetūs, m. rapid motion, rush ³ruō, ruere, ruī, rūtus fall, go to ruin, rush ⁴praecipitium, praecipitiū, n. precipice ⁵duo milia 'two thousand' ⁶suffōcō, suffōcāre, suffōcāvī, suffōcātus choke, drown ⁷factum, factī, n. thing done, deed, happening ⁸vexō, vexāre, vexāvī, vexātus harass, vex ⁹legiō, legiōnis, f. legion ¹⁰quāliter (adv.) how ¹¹—, —, coepī, coeptus began ¹²nāvis, nāvis, nāvium, f. ship, boat ¹³Decapolis, Decapoleōs, f. Decapolis, the Ten Cities

Unit 32

159. Future Active Infinitive

The future active infinitive is a two-word compound; it is composed of the future active participle + *esse*.

laudātūrus, -a, -um esse

monitūrus, -a, -um esse

ductūrus, -a, -um esse

captūrus, -a, -um esse

audītūrus, -a, -um esse

- Notes:*
1. The future active infinitive and the periphrastic present active infinitive (see Section 98a) are identical in form.
 2. As with other forms of *sum*, *esse* may be omitted.
 3. The future passive infinitive is quite rare, and so has been omitted from this text.

160. Indirect Statements (5): Subject Accusative and Future Infinitive

The future infinitive is used in the subject accusative and infinitive construction when the time of the indirect statement is subsequent to that of the main verb. The translation of the future infinitive will vary according to the time of the main verb.

SUBSEQUENT TIME IN THE PRESENT:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicābit.**
'Jesus will preach in the synagogue.'

INDIRECT STATEMENT: **Dicunt Jēsum in synagōgā
praedicātūrum esse.**
'They say that Jesus will preach in the
synagogue.'

SUBSEQUENT TIME IN THE PAST:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicābit.**
'Jesus will preach in the synagogue.'

INDIRECT STATEMENT: **Dixerunt Jēsum in synagōgā
praedicātūrum esse.**
'They said that Jesus would preach in
the synagogue.'

SUBSEQUENT TIME IN THE FUTURE:

DIRECT STATEMENT: **Jēsūs in synagōgā praedicābit.**
'Jesus will preach in the synagogue.'

INDIRECT STATEMENT: **Dicent Jēsum in synagōgā
praedicātūrum esse.**
'They will say that Jesus will preach
in the synagogue.'

161. Indirect Reflexives

A reflexive pronoun used in a subordinate construction may sometimes refer, not to the subject of its own clause, but to that of the main clause. Context will make such cases clear.

DIRECT REFLEXIVE: **Aliquī virī sibi cibum habuērunt.**
'Some men had food for themselves.'

INDIRECT REFLEXIVE: **Paulus subitō audīvit virum loquentem
sibi.**
'Paul suddenly heard a man speaking to
him.'

162. Summary of Ways to Express Purpose

Purpose or intention may be expressed by prepositional phrases, subjunctive clauses, gerund or gerundive constructions, infinitives, participles, or the dative case.

(a) Prepositions: **in** or **ad** + accusative (Unit 1)

In remissionem peccatorum.

'For (the purpose of) the forgiveness of sins.'

Ad maiorem Dei gloriam.

'For (the purpose of) the greater glory of God.'

(b) Subjunctive Clauses: **ut** (**nē**) or **quī**, etc. + present or imperfect (Section 118)

Iesus venit ut (quī) mundum salvum faceret.

'Jesus came in order that he might save the world.'

(c) Gerund or Gerundive: **ad** or **causā** (Sections 129, 130)

Apostoli missi sunt	{	ad infirmos sanandos.
		ad infirmos sanandum.
		infirmos sanandi causā.

'The apostles were sent to heal the sick.'

(d) Infinitives: present (Section 119)

Iterum venturus est iudicare vivos et mortuos.

'He is going to come again to judge the living and the dead.'

(e) Participles: present or future (Section 87b, 96)

Vir venit audiens de Jesu.

'The man came to hear about Jesus.'

Visurus Petrum, in domum introivit.

'He entered the house to see Peter.'

(f) Dative Case: abstract noun (Section 150)

Hoc sacrificium sit utilitati nobis.

'May this sacrifice be for our benefit.'

[*utilitas, utilitatis*, f. 'benefit, profit, good']

Vocabulary

coadunō, coadunāre,
coadunāvī, coadunātus unite
spērō, spērāre, spērāvī,
spērātus hope (for), wait
 (for); trust
verberō, verberāre, verberāvī,
verberātus beat
pendeō, pendēre, pendī, —
 hang; depend

teneō, tenēre, tenuī, tentus
 hold, keep, possess, arrest
contineō, continēre,
continūī, contentus
 hold together, contain
sustineō, sustinēre, sustinūī,
sustentus hold up, uphold,
 sustain

occidō, occidere, occidī,
occisus kill
sistō, sistere, steti (stiti), status
stand; be, become
existō, existere, exstiti,
exstitus step forth,
come out
vincō, vincere, vici, victus
overcome, conquer
dēvincō, dēvincere, dēvici,
dēvictus overcome
(thoroughly), conquer
(thoroughly)
cēra, cērae, f. wax
palma, palmae, f. palm (of the
hand)
thronus, throni, m. throne
piaculum, piaculi, n. sin,
crime
flōs, flōris, m. flower
fōns, fontis, fontium, m.
source, fountain
jūdex, jūdicis, m. judge
orbis, orbis, orbium, m.
sphere, orb
orbis (terrae/terrārum) world

apis, apis, apium, f. bee
illūminātiō, illūminātiōnis, f.
light
ratio, ratiōnis, f. reckoning,
account; plan, rule, way;
reason, reasoning
regiō, regiōnis, f. country,
region
ūtilitās, ūtilitātis, f. benefit,
profit, good
sīdus, sīderis, n. star,
constellation
requiēs, requiēi, f. rest
speciēs, speciēi, f. appearance;
kind, type; beauty
eucharisticus, -a, -um
eucharistic
adversus (adversum) (prep. +
acc.) against
fore = futūrus, -a, -um esse
(*fut. inf.*) about to be
palam (adv.) openly, plainly
quisquis, quaequae, quidquid
(*indef. rel. pron.*) whosoever,
whatsoever

Vocabulary Notes

Coadūnō is a denominative verb compounded of two prefixes and the base of **ūnus** 'one' (Unit 7).

Spērō (a denominative verb from **spēs** [Unit 19]) takes a present or a future infinitive, an **ut**-clause, or a **quod**-clause.

Verberō is a denominative verb formed from **verber** (Unit 33).

Occidō is a compound verb: **ob** + **caedō** 'cut.' (**Caedō** is not formally presented in this text.) **Occidō** must be carefully distinguished from **occidō** 'fall into; happen,' a compound of **cadō** 'fall (down)' (Unit 19).

Sistō (the reduplicated form of **stō** [Unit 13]) is transitive ('[make] stand') or intransitive ('stand, be, become').

Vincō 'conquer' yields **victōria** (Unit 7) and **victor** (Unit 31).

Jūdex 'judge' is the source of **jūdicō** (Unit 22) and **jūdicium** (Unit 29).

Note that **ratio** has several related meanings grouped around the idea of some mental calculation.

Eucharisticus is a Greek word meaning 'thankful, grateful.'

Quisquis is another indefinite relative pronoun (see Section 149); both parts are declined (like **quis**, **quid** [Unit 26]).

Derivatives:	LATIN	ENGLISH
	spērō	desperate
	verberō	reverberation
	pendeō	pendant, dependent
	teneō	tenant, lieutenant
	contineō	continent, content
	sustineō	sustenance
	existō	exist
	cēra	ceraceous, cerated
	flōs	florist
	apis	apiary
	illūminātiō	illumination
	ratio	rational, rationale, ratio studiorum (a 'plan' of studies)
	ūtilitās	utility
	requiēs	Requiem

Drills

- I. Indirect statements: subject accusative and future infinitive.
 - a. Translate. b. Reconstruct the original statement in Latin and in English.
1. Scīvērunt apostolī Jēsūm moritūrum esse?
2. Magī nōn vidērunt rēgem interfectūrum puerōs.
3. Intellegunt sē peritūrōs esse in mari.
4. Sēnsimus Paulum Rōmae mānsūrum.
5. Putāvit eam tacitūram esse.
6. Nēmō sēnsit Spīritum Sāctum dēscēnsūrum esse super Jēsūm.

II. Indirect reflexives.

1. Jēsūs vīdit turbās sequentēs sē.
2. Petrus audīvit virum quī sē vocābat?
3. Paulus benedixit virō quī sibi maledīxit.
4. Jēsūs rogāvit ut parvulī ad sē venīre admitterentur.

Exercises

- I. 1. Audiēns autem Jēsūs, mīrātus est et sequentibus sē dīxit: "Āmēn dicō vōbīs: Apud nūllum invēnī tantam fidem in, Israël." Mt. viii, 10.
2. Vōbīs prīmum Deus suscitāns Puerum suum, mīsit eum benedīcentem vōbīs in avertendō ūnumquemque ('each one') ā nēquitiīs ('evil ways') vestris. Acts iii, 26.
3. Et palam verbum loquēbātur. Mk. viii, 32.
4. Dum ōrāret, speciēs vultūs mūtata est.
5. Requiem aeternam dōnā eīs, Domine!
6. Ipse Jēsūs appropinquāns ībat cum illis; oculī autem illōrum tenēbantur, nē eum agnōscerent. Lk. xxiv, 15-16.
7. Et cum audissent suī, exiērunt tenēre eum. Mk. iii, 21.
8. Venit enim Jōannēs Baptista neque mandūcāns pānem neque bibēns vīnum, et dīcitis: "Daemonium habet!" Lk. vii, 33.
9. At ille intendēbat in eōs, spērāns sē aliquid acceptūrum ab eīs. Acts iii, 5.
10. Et volēns illum occīdere, timuit populum, quia sīcut prophētam eum habēbant. Mt. xiv, 5.
11. Mītis sum et humilis corde, et inveniētis requiem animābus vestris. Mt. xi, 29.
12. Audistis quia dictum est antīquīs: "Nōn occīdēs." Mt. v, 21.
13. Spēs autem, quae vidētur, nōn est spēs; nam, quod videt quis, spērat? Rom. viii, 24.
14. Quod dicō vōbīs in tenebris, dīcite in lūmine; et quod in aure audītis, praedicāte super tēcta. Et nōlite timēre eōs, quī occīdunt corpus, animam autem nōn possunt occīdere. Mt. x, 26-28.
15. Laudō autem vōs quod omnia meī memorēs estis et sīcut trādīdī vōbīs, trāditiōnēs meās tenētis. I Cor. xi, 2.
16. Cōtidiē sedēbam docēns in templō, et nōn mē tenuistis. Mt. xxvi, 55.

17. Cum introissēmus autem Rōmam, permissum est Paulō manēre sibimet cum custōdiente sē milite. Acts xxviii, 16.
18. Et sustulit illum et ostendit illi omnia rēgna orbis terrae. Lk. iv, 5.
19. Alii autem palmās in faciem ei dederunt. Mt. xxvi, 67.
20. Et respōsum accēperat ā Spīritū Sāctō nōn vīsūrum sē mortem nisi prius vidēret Christum Dominī. Lk. ii, 26.
21. Occidit autem Jacōbum ('James') frātre Jōannis gladiō. Acts xii, 2.
22. Et respōsō acceptō in somnīs, nē redirent ad Hērōdem ('Herod'), per aliam viam reversi sunt in regiōnem suam. Quī cum recessissent, ecce angelus Dominī appāret in somnīs Jōsēph dicēns: "Surge et accipe puerum et mātrem ejus et fuge in Aegyptum ('Egypt') et estō ibi, ūsque dum dicam tibi; futūrum est enim ut Hērōdēs quaerat puerum ad perdendum eum." Mt. ii, 12–13.
23. Alitur enim liquantibus cēris, quās in substantiam pretiōsae hujus lampadis apis māter edūxit.
24. Sicut apēs vertunt flōrēs in cēram, et nōs omnia in bona operārī dēbēmus.
25. Haec sunt enim fēsta paschālia, in quibus vērus ille Agnus occīditur, cujus sanguine postēs fidēlium cōsecrantur. Haec igitur nox est, quae peccātorum tenebrās columnae illūminātiōne pūrgāvit.
26. Fore spērāmus, ut simul glōriā tuā perenniter satiēmur, per Christum Dominum nostrum, per quem mundō bona cūcta largiris.
27. Ecclēsiā tuā secundum voluntātem tuā coadūnāre dīgnēris!
28. Veteris piāculi cautiōnem piō cruōre dētersit.
29. In novissimō diē omnēs dūcentur ante thronum jūdicārī.
30. In illō librō tōtum continētur unde mundus jūdicētur.
31. Ō fōns pietātis, fac mē salvum!
32. Dōnum fac remissiōnis ante diem ratiōnis!
33. Quā clēmētiā victus es?
34. Tē ergō quaesumus, tuis famulis subveni!
35. In tē, Domine, spērāvi: nōn cōfundar in aeternum!
36. Jēsūs, jūdex omnium, ā militibus verberātus est Rōmānis.
37. Sāctus dē Jēsū pendente in cruce salūtifērā scrīpsit.
38. Suscipiat Dominus sacrificium dē manibus tuis ad laudem et glōriā nōminis suī, ad ūtilitātem quoque nostram tōtiusque Ecclēsiāe suae sāctae.

39. Quisquis adversus mē loquitur, loquitur adversus et Patrem, quī est in caelīs.
40. Sacerdōs eucharisticā līturgiā fungī incipit.
41. Multī, sicut Jōannēs, putāvērunt Antichrīstum in novissimīs diēbus exstitūrum.
42. Dominus illūminātiō mea, et salūs mea, quem timēbō?
Ps. xxvii, 1.

- II.
1. Christ died in order to conquer death.
 2. We believe that we will stand before the throne of God.
 3. Some men were sent to arrest Jesus.
 4. Jesus hoped that the apostles would sustain him.
 5. Jesus knew beforehand that some men would arrest and beat him.

Readings

1. *Tantum Ergo*, by St. Thomas Aquinas (1225–1274).

Tantum ergō sacrāmentum
venerēmur cernuī;¹
et antiquum documentum
novō cēdat rītūi,
praestet fidēs supplēmentum²
sēnsuum dēfectuī.³

Genitōrī,⁴ genitōque
laus et jūbilātiō,⁵
salūs, honor, virtūs quoque
sit et benedictiō:
prōcēdentī ab utrōque⁶
compār sit laudātiō.⁷

¹cernuus, -a, -um bowing ²supplēmentum, supplēmentī, n. reinforcement ³dēfectus, dēfectūs, m. failure, defect ⁴genitor, genitōris, m. father ⁵jūbilātiō, jūbilātiōnis, f. gladness, festal cry ⁶uterque, utraque, utrumque each (of two), both ⁷laudātiō, laudātiōnis, f. praise

2. Peter's Discourse in Caesarea (I), Acts x, 34–39.

Aperiēns autem Petrus ōs dixit: "In vērītate comperiō¹ quoniam nōn est persōnārum² acceptor³ Deus, sed in omnī gente, quī

¹comperiō, comperire, comperī, compertus find out, discover ²persōna, persōnae, f. person ³acceptor, acceptōris, m. respecter, one who shows favoritism

timet eum et operātur iūstitiam, acceptus⁴ est illi. Verbum mīsit⁵ filiis Israël evangelizāns pācem per Jēsūm Chrīstum; hic est omnium Dominus. Vōs scītis quod factum est verbum per ūniversam Jūdaeā incipiēns⁶ ā Galilaeā post baptismum,⁶ quod praedicāvit Jōannēs: Jēsūm ā Nazareth, quōmodo ūnixit⁷ eum Deus Spīritū sāctō et virtūte, quī pertrānsīvit benefaciendō⁸ et sānandō⁹ omnēs oppressōs¹⁰ ā Diabolō, quoniam Deus erat cum illō. Et nōs testēs sumus omnium, quae fēcit in regiōne Jūdaeōrum et Jerūsalem; quem et occidērunt suspendentēs¹¹ in lignō."

⁴acceptus, -a, -um welcome, acceptable (+ *dat.*) ⁵incipiēns modifies the understood subject of mīsit (i.e., Deus) ⁶baptismum = baptisma ⁷ungō (unguō), ungere (ungere), ūnxi, ūctus anoint ⁸faciendō = faciēns ⁹sānandō = sānāns ¹⁰opprimō, opprimere, oppressi, oppressus oppress, overpower ¹¹suspendō, suspendere, suspendi, suspēnsus hang up

3. Mary Magdalen sees the risen Lord, Jn. xx, 15-18.

Dicit ei Jēsūs: "Mulier, quid plōrās? Quem quaeris?" Illa, exīstīmāns quia hortulānus¹ esset, dicit ei: "Domine, sī tū sustulisti eum, dicitō² mihi, ubi posuisti eum, et ego eum tollam." Dicit ei Jēsūs: "Marīa!" Conversa illa dicit ei Hebraicē:³ "Rabbūnī!" quod dicitur Magister. Dicit ei Jēsūs: "Jam nōli mē tenēre, nōndum enim ascendī ad Patrem; vāde autem ad frātrēs meōs et dīc eis: Ascendō ad Patrem meum et Patrem vestrum, et Deum meum et Deum vestrum." Venit Marīa Magdalēnē annūntiāns discipulis: "Vīdī Dominum!" et quia haec dīxit ei.

¹hortulānus, hortulānī, m. gardener ²dicitō = dīc ³Hebraicē (*adv.*) in Hebrew

Unit 33

163. The Irregular Verb *ferō*

The present indicative and the imperative of *ferō*, *ferre*, *tulī*, *lātus* 'bring, bear, carry' are slightly irregular. All other forms are constructed like those of a third conjugation verb.

PRESENT INDICATIVE

ACTIVE

ferō *ferimus*
fers *fertis*
fert *ferunt*

PASSIVE

feror *ferimur*
ferris, ferre *ferimini*
fertur *feruntur*

IMPERATIVE

SINGULAR PLURAL

fer! *ferite!*

164. Ablative of Time When or Time within Which

The ablative case of a word denoting a measurement of time, with or without the preposition *in*, may be used to indicate the time when something occurs or the period within which it occurs.

(In) illō tempore *Jēsūs in Galilaeā praedicābat.*

'In that time/ at that time/ within that period of time Jesus was preaching in Galilee.'

Note: The extended use of the ablative of time within which leads to the ablative of duration of time (see Section 166).

165. Accusative of Extent of Time or Space

The accusative case of a word denoting measurement of time or space may be used to indicate extent of time or space.

Paulus mānsit ibi diēs paucōs.

'Paul stayed there *for a few days*.'

166. Ablative of Duration of Time

The ablative case of a word denoting measurement of time may be used to indicate duration of time.

Quīnque diēbus mulier fuerat infirma.

'The woman had been sick *for five days*.'

167. Summary of Conditional Clauses

Particular or general conditional clauses fall into three categories: simple, future, or contrafactual. Particular clauses are introduced by **sī**, **nisi**, or **sī . . . nōn**; general clauses, by a relative pronoun or adverb (Section 158).

(a) Simple conditional clauses (Section 115a) take the present indicative or any past indicative tense. They express the idea of mere contingency; nothing else is implied.

Sī abit, . . 'If he leaves, . . '

Sī abībat, . . 'If he was leaving, . . '

Sī abiit, . . 'If he left, . . '

Sī abierat, . . 'If he had left, . . '

Quicumque abiit, . . 'Whoever left, . . '

(b) Future conditional clauses (Section 115b) are of two kinds: more vivid and less vivid, depending on the firmness with which the contingency is viewed. The future more vivid conditional clause employs the future or future-perfect tense of the indicative.

Nisi vicīnum tuum diligis/dilēxeris, . .

'Unless you love your neighbor, . . '

The future less vivid conditional clause employs the present subjunctive.

Quōcumque ire velis, . .

'(To) wherever you should wish to go, . . '

Sī eum rogēs, . .

'If you should ask him, . . '

(c) Contrafactual conditional clauses (Sections 128, 132) are of two kinds: present and past. The present contrafactual conditional clause employs the imperfect subjunctive.

Sī hoc facerent, . .

'If they were doing this, . . '

The past contrafactual conditional clause employs the pluperfect subjunctive.

Sī hoc fēcissent, . .

'If they had done this, . . '

Note: The ablative absolute construction or a participle alone may be used to express a conditional idea (Sections 65, 68, 87c).

Vocabulary

ditō, ditāre, ditāvī, — enrich
mūtuor, mūtuārī, —, mūtu-
ātus sum borrow
significō, significāre,
significāvī, significātus
 signify
cōgō, cōgere, coēgī, coāctus
 lead, bring, assemble; force,
 compel
fallō, fallere, fefellī, falsus
 deceive
falsus, -a, -um false
pangō, pangere, pānxī (pēgī,
pepīgī), pānctus (pactus)
 make; compose; sing
pellō, pellere, pepulī, pulsus
 drive out

expellō, expellere, expulī,
expulsus drive out
repellō, repellere, repulī, re-
pulsus cast off, overcome
spargō, spargere, sparsī, spar-
sus sprinkle
aspergō, aspergere, aspersī,
aspersus sprinkle
dispergō, dispergere, dis-
persī, dispersus scatter
ferō, ferre, tulī, lātus bring,
 bear, carry
auferō, auferre, abstulī,
ablātus take away
cōferō, cōferre, contulī,
collātus accompany;

grant; **cōferre sē**:
 take oneself (to), go
dēferō, dēferre, dētulī, dē-
lātus offer, bring
efferō, efferre, extulī, ēlātus
 bring out; bear, lift up
inferō, inferre, intulī, illātus
 bring in
offerō, offerre, obtulī,
oblātus offer
perferō, perferre, pertulī,
perlātus carry through,
 carry up
prōferō, prōferre, prōtulī,
prōlātus bring forth, bring
 forward
referō, referre, rettulī, re-
lātus bring back; yield,
 render; report
vinciō, vincire, vīnxī, vīctus
 bind
poena, poenae, f. pain, punish-
 ment, penalty
dānnum, dānnī, n. damage,
 loss, punishment
flagellum, flagellī, n. scourge
medium, mediī, n. the middle,
 midst

praecōnium, praecōnī, n.
 praise, proclamation
fulgor, fulgōris, m. brightness
sodālis, sodālis, sodālium, m.
 companion, associate
venter, ventris, m. belly;
 womb
commūnicātiō, commūnicā-
tiōnis, f. partaking,
 fellowship
nātiō, nātiōnis, f. nation; *pl.*,
 gentiles, heathens
nātivitās, nātivitātis, f. birth
reconciliātiō, reconciliātiōnis,
f. restoration, reconciliation
verber, verberis, n. lash;
 scourging
castus, -a, -um chaste
dēfūctus, -a, -um deceased,
 dead
jūcundus, -a, -um pleasing
tranquillus, -a, -um peaceful,
 tranquil
perennis, perenne eternal
inquam (*defective verb*) I say
velut (*adv.*) as, like

Vocabulary Notes

As its third and fourth principal parts clearly reveal, **cōgō** is a compound of **agō** (Unit 6). It may take an object accusative + infinitive or ut + subjunctive (the indirect command).

Pangō (the root of which is **PAG**) shows three types of the third principal part: 1) **pānxī** (**PAG** palatalized + **-s-** = **PANGS-** = **PANX-**), 2) **pēgī** (**PAG** with vowel lengthened = **PĒG-**), 3) **pepigī** (**PAG** reduplicated = **PEPIG-**).

Ferō forms many compounds; others may be encountered, including **afferō** (**ad** + **ferō**), **differō** (**dis-** + **ferō**), **sufferō** (**sub** + **ferō**), **circumferō**, **praefērō**, **superferō**, and **trānsferō**.

Nātiō and **nātivitās** are nouns formed from the perfect participle of **nāscor** (Unit 20).

Inquam is a defective verb, used parenthetically after one or more words in its clause. It means 'I mean' as well as 'I say.' A third-person singular form—**inquit**—may also be found.

Derivatives:	LATIN	ENGLISH
	mūtuor	mutual, mutuel
	sīgnificō	significant, signification
	cōgō	cogent
	fallō	fallacy, fail, infallibility
	pangō	compact, pact, impinge
	pellō	pulse
	expellō	expel, expulsion
	repellō	repellent, repulse
	spargō	sparge, sparse
	aspergō	Asperges Me, aspergillum, aspersion, aspersorium
	dispergō	disperse, dispersion
	ferō	fertile, conifer
	auferō	ablative
	cōnferō	confer, conference, collation
	dēferō	defer, deference
	efferō	efferent, elation
	īnferō	infer, inference
	offerō	Oblation, Oblate
	prōferō	prolate
	referō	refer, referee, relate
	vinciō	vinculum
	poena	penal, subpoena
	dāmnum	damn, damage, condemn, damnable, damnation
	flagellum	flagellation
	medium	medium, mean
	sodālis	sodality, sodalist
	venter	ventral, ventrad
	commūnicātiō	communication
	nātivitās	Nativity
	castus	castigate
	dēfūctus	defunct

Derivatives:	LATIN	ENGLISH
	jūcundus	jocund
	perennis	perennial

Drills

- I. Ferō and its compounds.
a. Translate. b. Change the number.

- | | |
|--------------|----------------|
| 1. auferētur | 6. perferimini |
| 2. cōfers | 7. prōferimus |
| 3. dēferris | 8. refert |
| 4. efferēns | 9. offeram |
| 5. inferunt | 10. referre |

- II. Time expressions.

- | | |
|----------------|----------------------|
| 1. in illō diē | 5. septem annīs |
| 2. per diēs | 6. in illō tempore |
| 3. octāvā hōrā | 7. in novissimā hōrā |
| 4. octō diēs | |

Exercises

- I. 1. Avē, Mariā, grātiā plēna, Dominus tēcum, benedicta tū in mulieribus, et benedictus fructus ventris tui (Lk. i, 28, 42), Jēsūs. Sāncta Mariā, Māter Dei, ōrā prō nobīs peccātōribus, nunc et in hōrā mortis nostrae. Amēn.
2. Sī linguīs hominum loquar et angelōrum, cāritātem autem nōn habeam, factus sum velut aes ('gong') sonāns. I Cor. xiii, 1.
3. Ad finem lēctiōnis significandum, lēctor subdit: Verbum Domini. R. Deō grātiās.
4. In Sabbatō Sānctō diāconus Praecōnium Paschāle prō populō cantāvit.
5. Pilātus trādidit Jēsū ut flagellis verberātum crucifigerent.
6. Christus rēx Israēl dēscendat nunc dē cruce, ut videāmus et credāmus. Mk. xv, 32.
7. Pange, lingua, glōriōsī/ corporis mystērium, sanguinisque pretiōsī,/ quem in mundi pretium fructus ventris generōsī ('noble')/ rēx effūdīt gentium.
St. Thomas Aquinas

8. Quī enim habet, dabitur illī; et quī nōn habet, etiam quod habet, auferētur ab illō. Mk. iv, 25.
9. Haec Hostia nostrae reconciliātiōnis prōficiat, quaesumus, Domine, ad tōtius mundi pācem atque salūtem.
10. Grātia Domini nostri Jēsu Christi et cāritās Dei et commūnicātiō Sancti Spīritūs cum omnibus vōbīs. II Cor. xiii, 13.
11. In hīs autem diēbus supervēnērunt ab Hierosolymīs prophētae Antiochiām ('Antioch'), et surgēns ūnus ex eīs nōmine Agabus, significāvit per Spīritum famem ('famine') magnam futūram in ūniversō orbe terrārum. Acts xi, 27-28.
12. Afferēbant ad eum omnēs male habentēs et daemonia habentēs. Mk. i, 32.
13. Omnēs filiōs tuōs ubique dispersōs tibi, clēmēns Pater miserātus conjunge.
14. Vēnit Jēsūs et stetit in mediō et dicit eīs: "Pāx vōbīs!" Jn. xx, 19.
15. Quī licet sit divīsus in partēs, mūtuātī tamen lūminis dētrīmenta nōn nōvit.
16. Quī nōn est mēcum, adversum mē est, et quī nōn colligit mēcum, dispergit. Lk. xi, 23.
17. Et obtulērunt eī omnēs male habentēs. Mt. iv, 24.
18. Quid hīc stātis tōtā diē ōtiōsī ('idle')? Mt. xx, 6.
19. In diēbus autem illis venit Jōannēs Baptista, praedicāns in dēsertō Jūdaee. Mt. iii, 1.
20. Inventis frātribus rogātī sumus manēre apud eōs diēs septem. Acts xxviii, 14.
21. Et veniunt ferentēs ad eum paralyticum, quī ā quattuor portābātur. Mk. ii, 3.
22. Amēn dicō vōbīs: Ubi cumque praedicātum fuerit hoc evangelium in tōtō mundō, dicētur et quod haec fēcit in memoriā ejus. Mt. xxvi, 13.
23. Et nōn admisit quemquam sequī sē nisi Petrum et Jacōbum et Jōannem frātre Jacōbi. Mk. v, 37.
24. Cum autem esset Hierosolymīs in Pascha, in diē fēstō, multī crēdiderunt in nōmine ejus, videntēs sīgna ejus, quae faciēbat. Jn. ii, 23.
25. Tantō tempore vōbiscum sum, et nōn cognōvistī mē, Philippe? Quī vidit mē, vidit Patrem. Quōmodo tū dicis: "Ostende nōbīs Patrem"? Jn. xiv, 9.
26. Dēfūctō autem Hērōde, ecce appāret angelus Domini in somnis Jōsēph in Aegyptō. Mt. ii, 19.
27. Mīra enim quaedam infers auribus nostrīs. Acts xvii, 20.

28. Quisquis nōn recēperit rēgnum Dēi velut parvulus, nōn intrābit in illud. Mk. x, 15.
29. Igitur quī dispersī erant, pertrānsiērunt evangelizantēs verbum. Acts viii, 4.
30. Sequenti autem diē introibat Paulus nōbiscum ad Jacōbum, omnēsque collēcti sunt presbyterī (= seniōrēs). Acts xxi, 18.
31. Et statim Spīritus expellit eum in dēsertum. Mk. i, 12.
32. Ō vērē beāta nox, quae dītāvit Hebraeōs!
33. Ō Deus, dōnā nōbīs tranquillum tempus pācis perpetuae!
34. Māter dolēbat, dum nātī poenās vulnerātī verberibus videt.
35. Laus nostra sit plēna et jūcunda!
36. Bone pāstor, fac nōs sodālēs sānctōrum!
37. Nōn falsum testimōnium dīcēs. Mt. xix, 18.
38. Christus, Adam Secundus, in lignō pependit, ut dāmna lignī solveret.
39. Nūntiābō nōmen tuum frātribus meis, in mediō ecclēsiae laudābō tē. Heb. ii, 12.
40. Ignis, inquam, erit perennis.
41. Cōnfestim cecidit ante pedēs eius et expirāvit; intrantēs autem juvenēs ('young men') invēnērunt illam mortuam: et extulērunt et sepeliērunt ad virum suum. Acts v, 10.
42. Mariā autem cōservābat omnia verba haec cōferēns in corde suō. Lk. ii, 19.
43. Et postquam implētī sunt diēs pūrgatiōnis ('purification') eōrum secundum Lēgem Mōysis, tulērunt illum in Hierosolymam, ut sisterent eum Dominō. Lk. ii, 22.
44. In Jēsū Nātivitāte Magī fulgōrem in caelis secūtī sunt.
45. Gladiō volēbat sē interficere, aestimāns ('thinking') fūgissee vinctōs. Acts xvi, 27.

- II.
1. At the time of the offering, the Levite will bring forward the gifts of the people.
 2. When Paul was bound by the soldiers, he was forced to speak before the king.
 3. To signify the purification of the people, the priest will sprinkle them with water.
 4. The sick were brought to Jesus in order that they might be healed.
 5. In the night the rich man came to Jesus to ask him about the kingdom of heaven.

Readings

1. Asperges Me (Ps. li, 9, 3).

Aspergēs mē, Domine, hyssōpō¹ et mundābor: ²lavābis mē, et super nivem³ dealbābor.⁴ Miserēre mei, Deus, secundum magnam misericordiam tuam. Glōria Patrī, et Filiō, et Spīrituī Sāctō. Sicut erat in principiō, et nunc, et semper, et in saecula saeculōrum. Amēn.

¹hyssōpum, hyssōpī, n. hyssop ²mundō, mundāre, mundāvī, mundātus cleanse
³nix, nivis, f. snow ⁴dealbō, dealbāre, dealbāvī, dealbātus whiten, make white

2. Salutis Humanae, by St. Ambrose (340–397).

Salūtis hūmānae sator, ¹	Tē cōgat indulgentia,
Jēsū, voluptās ² cordium,	ut dārna nostra sarcīās, ⁸
orbis redēptī conditor, ³	tuīque vultūs compotēs ⁹
et casta lūx amantium:	dītēs beatō lūmine.

Quā victus es clēmētiā,	Tū, dux ¹⁰ ad astra, ¹¹ et sēmita,
ut nostra ferrēs crīmīna?	sīs mēta ¹² nostrīs cordibus,
Mortem subīrēs innocēns,	sīs lacrimārum gaudium,
ā morte nōs ut tollerēs?	sīs dulce vītae praeium.

Perrumpis⁴ infernum chaos:⁵

vīctīs catēnās⁶ dētrahis;

victor triumphō nōbili⁷

ad dexteram patris sedēs.

¹sator, satōris, m. sower, causer ²voluptās, voluptātis, f. pleasure, delight ³conditor, conditōris, m. founder, author ⁴perrumpō, perrumpere, perrūpī, perruptus burst through ⁵chaos, —, n. chaos, the lower world ⁶catēna, catēnae, f. chain ⁷nōbilis, nōbile noble ⁸sarcīō, sarcīre, sarsī, sartus make good, mend ⁹compos (gen., compotis) possessed of, sharing in (+ gen.) ¹⁰dux, ducis, m. leader ¹¹astrum, astrī, n. star ¹²mēta, mētae, f. turning post, goal

3. Peter's Discourse in Caesarea (II), Acts x, 40–48.

"Hunc Deus suscitāvit tertiā diē et dedit eum manifestum¹ fieri² nōn omni populō, sed testibus praeordinātis³ ā Deō, nōbīs, quī manducāvimus et bibimus cum illō postquam resurrexit ā mortuīs, et praecēpit nōbīs praedicāre populō et testificārī⁴ quia ipse est, quī cōstitutus est ā Deō iūdex vivōrum et mortuōrum.

¹manifestus, -a, -um clear, evident, manifest ²fieri 'be made' ³praeordinātus, -a, -um preordained ⁴testificor, testificārī, —, testificātus sum bear witness, testify, bring to light

Huic omnēs Prophētae testimōnium perhibent remissiōnem peccātōrum accipere per nōmen ejus omnēs, quī crēdunt in eum."

Adhūc loquente Petrō verba haec, cecidit Spīritus Sāctus super omnēs, quī audiēbant verbum. Et obstipuērunt,⁵ quī ex circumcisiōne⁶ fidēlēs, quī vēnerant cum Petrō, quia et in nātiōnēs grātia Spīritūs Sāctī effūsa est; audiēbant enim illōs loquentēs linguīs et magnificantēs Deum. Tunc respondit Petrus: "Numquid aquam quis prohibēre⁷ potest, ut nōn baptizentur hī, quī Spīritum Sāctum accēpērunt sicut et nōs?" Et jussit eōs in nōmine Jesū Chrīstī baptizārī. Tunc rogāverunt eum, ut maneret aliquot⁸ diēbus.

⁵obstipēscō, obstipēscere, obstipui, — be astounded ⁶circumcisiō, circumcisiōnis, f. circumcision ⁷prohibeo, prohibere, prohibui, prohibitus prohibet, stop, forbid ⁸aliquot (*indecl. adj.*) some

Unit 34

168. The Irregular Verb *fiō*

Fiō, fierī, —, factus sum 'be made, be done; become, happen, be' is remarkable in three ways:

1. in the present-stem system (excluding only the present infinitive), it has active forms, but passive meanings,
2. the present stem, *fi-*, retains the length of its vowel in all forms of the present subjunctive, and of the present, imperfect, and future indicatives,
3. the present infinitive has the unique passive ending *-erī*. (Thus the infinitive is passive in form as well as in meaning.)

Like that of a deponent verb, the imperfect subjunctive is made from the hypothetical active infinitive (**fiere*) with final *-e* lengthened (*fierē-*), to which the active personal endings are added.

Fiō serves as the passive present-stem system for *faciō, facere, fēcī, factus* 'do, make' (Unit 6). Note that these verbs are identical in the perfect passive system.

Fiō almost never forms compounds; *faciō*, when compounded, may form all passive tenses, including those of the present-stem system. For example:

	ACTIVE	PASSIVE
Simple verb:	<i>faciō</i> ('I make')	<i>fiō</i> ('I am made')
Compound verb:	<i>efficiō</i> ('I make')	<i>efficior</i> ('I am made')
INDICATIVES		
PRESENT		
<i>fiō</i> ('I am made')	<i>fiēbam</i> ('I was made')	<i>fiam</i> ('I will be made')
<i>fis</i>	<i>fiēbas</i>	<i>fies</i>
<i>fit</i>	<i>fiēbat</i>	<i>fiet</i>
<i>fimus</i>	<i>fiēbāmus</i>	<i>fiēmus</i>
<i>fitis</i>	<i>fiēbātis</i>	<i>fiētis</i>
<i>fiunt</i>	<i>fiēbant</i>	<i>fiēnt</i>

Note: The stem vowel, by rule, shortens before -t.

SUBJUNCTIVE

PRESENT IMPERFECT

fiam	fierem
fiās	fierēs
fiat	fieret
fiāmus	fierēmus
fiātis	fierētis
fiant	fierent

Note: The stem vowels -a- and -e-, by rule, shorten before -m, -t, and -nt.

169. Some Cardinal and Ordinal Numerals

The cardinal numerals one, two, and three are declined; most others are not. All ordinal numerals are declined.

The number one—**ūnus**, -a, -um—has already been presented (Units 7 and 28). The number two is thus declined:

M.	F.	N.
duo	duae	duo
duōrum	duārum	duōrum
duōbus	duābus	duōbus
duōs, duo	duās	duo
duōbus	duābus	duōbus

The number three is thus declined:

M./F.	N.
trēs	tria
trium	trium
tribus	tribus
trēs	tria
tribus	tribus

Cardinal and ordinal numerals are adjectives: **trēs episcopī** 'three bishops'; **tertius episcopus** 'the third bishop.' Although the partitive idea with cardinal numerals may occasionally be conveyed by the partitive genitive, most often it is expressed through the use of **dē** or **ex** + the ablative: **trēs dē (ex) episcopis** 'three of the bishops.'

NUMBER	CARDINAL	ORDINAL
1	ūnus, -a, -um	prīmus, -a, -um ('first')
2	duo, duae, duo	secundus, -a, -um ('second')
3	trēs, tria	tertius, -a, -um ('third')
4	quattuor	quārtus, -a, -um ('fourth')
5	quīnque	quīntus, -a, -um ('fifth')
6	sex	sextus, -a, -um ('sixth')
7	septem	septimus, -a, -um ('seventh')
8	octō	octāvus, -a, -um ('eighth')
9	novem	nōnus, -a, -um ('ninth')
10	decem	decimus, -a, -um ('tenth')
11	ūndecim	
12	duodecim	
13	trēdecim (decem [et] trēs)	
14	quattuordecim	
15	quīndecim	
16	sēdecim	
17	septendecim	
18	duodēvīgintī (octōdecim)	
19	ūndēvīgintī (novendecim)	
20	vīgintī	
21	vīgintī ūnus, -a, -um	
30	trīgintā	
40	quadrāgintā	
50	quīnquāgintā	
60	sexāgintā	
70	septuāgintā	
80	octōgintā	
90	nōnāgintā	
100	centum	
1000	mille; <i>pl.</i> , mīlia (<i>gen.</i> , mīlium)	

170. Impersonal Verbs

Impersonal verbs occur in the third-person singular only. Either no subject is immediately in mind or a clause or infinitive is the grammatical subject. In either case, the English expletive *it* is used in the translation. Some otherwise personal verbs may be used impersonally.

The following have a clause or an infinitive as subject:

audītur 'it is heard'
convenit 'it is fitting'
dicitur 'it is said'
licet 'it is permitted'
placet 'it is pleasing'
vidētur 'it seems good'
oportet 'it is proper'
necesse est 'it is necessary'

Note: These present-tense forms are merely illustrative; all other tenses may also occur.

The following are impersonal passive forms which focus on the action itself and not on the agent:

cēnātum est
 'it was dined' = 'there was dining,' 'people dined'
ventum est
 'it was come' = 'there was coming,' 'people came'

Note: The perfect is here illustrated; other tenses may occur.

A curious survival of Hebraic idiom is **factum est** 'it happened (that),' 'it came to pass (that).' An introductory expression, it does not ordinarily affect the grammatical structure of what follows.

Factum est autem cum haec diceret, . .
 'And it happened that when he was saying these things, . . '

171. Summary of Uses of the Genitive Case

Although the genitive case is most often used to limit a noun, it may also depend on an adjective or a verb. Several uses of the genitive are distinguishable:

- (a) Genitive of Possession (Section 10)

Libri puerōrum.

'The books of the children.' 'The children's books.'

- (b) Genitive of Description (Section 73)

Hominēs bonae voluntātis.

'Persons of good will.'

- (c) Subjective and Objective Genitive (Section 75)

Deī dilēctiō hominū.

'God's love of human beings.'

- (d) Partitive (Section 81)

Satis cibī.

'Enough (of) food.'

Pars civitātis.

'Part of the city.'

- (e) Predicate Genitive (Section 157)

Vir est sānae mentis.

'The man is of sound mind.'

- (f) Genitive after Certain Adjectives

Memor Petri.

'Mindful of Peter.'

Potēns daemōniōrum.

'Having power over evil spirits.'

- (g) Genitive after Certain Verbs

Misereor tuī.

'I pity you.'

- (h) Miscellaneous Uses

The genitive is used with *causā* (Unit 9), and after comparatives and superlatives (Section 142b). In imitation of a Hebraic idiom, a noun in the genitive case may follow a different case of itself (e.g., *in saecula saeculōrum* 'forever and ever').

172. Summary of Uses of the Dative Case

In general, the dative case is used to denote the person interested in or affected by the verbal action. Several uses may be distinguished:

- (a) Dative of the Possessor (Section 14)

Quid est tibi nōmen?

'What is your name?' 'What name do you have?'

- (b) Dative of Indirect Object (Section 26)

Petrus mihi hoc dedit.

'Peter gave me this.' 'Peter gave this to me.'

- (c) Dative of Reference: Advantage or Disadvantage (Section 76)

Jēsūs eīs peccāta dīmīsīt.

'Jesus forgave them their sins.'

Deō et hominibus peccāvit.

'He has sinned against God and men.'

- (d) Dative of Personal Agency with Passive Periphrastics (Section 99)

Hymnus nobis cantandus est.

'A hymn ought to be sung by us.' 'We ought to sing a hymn.'

- (e) Dative of Purpose (Section 150)

Eritis odiō eīs.

'You will be for the purpose of a hatred with reference to them.'

'They will hate you.'

Eīs is the dative of reference in the double dative construction (Section 150).

- (f) Dative with Certain Adjectives (Section 82)

Filius Patrī similis est.

'The Son is like the Father.'

- (g) Dative with Certain Verbs

1. Intransitive verbs:

Crēdunt Evangelīō.

'They believe in the Gospel.'

2. Impersonal verbs:

Nōn licet tibi abire.

'It is not permitted for you to leave.'

3. Compounds (especially of **sum**):

Quid mihi prōdest?

'What does it profit me?'

Modis antiquis inhaerēbant.

'They were clinging to their ancient ways.'

Vocabulary

errō, errāre, errāvī, errātus
wander, go astray; err

penetrō, penetrāre, penetrāvī,
penetrātus pierce, penetrate
rutilō, rutilāre, rutilāvī, ruti-
lātus glow

noceō, nocēre, nocuī, nocitus
hurt, do harm to (+ *dat.*)

placeō, placēre, placuī, placitus
please, be pleasing to (+ *dat.*)

placet (*impersonal verb*)
it is pleasing (+ *dat.*)

complaceō, complacēre,
complacuī (complacitus
sum) please, be acceptable
to (+ *dat.*)

cadō:

occidō, occidere, occidī, oc-
cāsus go down, set [of the
sun]

occidēns (*gen., occidentis*)
west

prōcidō, prōcidere, prōcidī,
— fall forward

ēnītor, ēnīti, —, ēnīsus
(*ēnīxus*) sum bring forth,
give birth to

parcō, parcere, pepercī (parsī),
parsus spare (+ *dat.*)

oboediō, oboedire, oboedivī
(*oboediī*), **oboeditus** obey,
listen to (+ *dat.*)

serviō, servīre, servivī (serviī),
servītus serve, comply with
(+ *dat.*)

fiō, fierī, —, factus sum

be made, be done, become,
happen, be

concordia, concordiae, f.
union, peace

oboedentia, oboedentiae, f.
obedience

radius, radiī, m. ray

sōl, sōlis, m. sun

commūniō, commūniōnis, f.
communion

genetrīx, genetrīcis, f. mother
humilitās, humilitātis, f. low-
liness, humility

īnstitutiō, īnstitutiōnis, f.
instruction

sānctitās, sānctitātis, f.
holiness

lūmināre, lūmināris, lūmi-
nārium, n. light, lamp,
heavenly body

pectus, pectoris, n. breast

occāsus, occāsūs, m. setting
[of the sun]

ortus, ortūs, m. rising
[of the sun]

lacrimōsus, -a, -um tearful

sincērus, -a, -um sincere

factum est (*Hebraic idiom*)
it happened (that), it came
to pass (that)

jūxtā (*prep. + acc.*) near, along;
according to

licet, licere, licuit (licitum est)
it is permitted (+ *dat. and*
inf.)

necesse est (*impersonal verb*)
it is needful, it is necessary
(+ *dat. or acc. and inf.*)

oportet, oportēre, oportuit, —
it is proper, it is necessary
(+ *acc. and inf.*)

Vocabulary Notes

Although the verbs 'harm, please, obey, and serve' in English are transitive and take a direct object, **noceō**, **placeō**, **complaceō**, **oboediō**, and **serviō** are intransitive and take the dative. In the passive, these verbs are used impersonally and the dative is retained: **rēgi serviūmus** 'we serve the king'; **rēgi ā nobis servitur** ['it is served the king by us'] 'the king is served by us.'

The compound **complaceō** uses perfect active or passive forms with no difference in meaning: **complacui/complacitus sum** 'I pleased.' The same is true of **licet**: **licuit/licitum est** 'it was permitted.'

Humilitās and **sānctitās** are the abstract nouns formed from **humilis** (Unit 29) and **sānctus** (Unit 5).

Occāsus and **ortus** are fourth declension nouns formed from the last principal part of **occidō** and **orior** (Unit 20).

Besides the infinitive construction, **licet** and **necesse est** may take an **ut** or **quod** clause.

Derivatives:	LATIN	ENGLISH
	errō	errata
	penetrō	penetration
	rutilō	rutilant
	noceō	nocent, innocent
	placeō	placebo, please
	complaceō	complacent, complaisant
	occidō	occident, occasion
	parcō	parsimonious
	oboediō	obedient
	serviō	servant
	fiō	fiat
	concordia	concord, Concorde
	radius	radius, radiator
	sōl	solar, solarium
	īnstitūtīō	institution
	sānctitās	sanctity
	lūmināre	luminary
	pectus	pectoral, expectorate

Derivatives:	LATIN	ENGLISH
	lacrimōsus	lachrymose
	jūxtā	juxtaposition
	licet	licit, leisure
	numerals:	unit, duo, triceps, Septuagint, decimate

Drills

I. The irregular verb *fiō*.

1. Lūx fiat!
2. Matthiās factus est apostolus.
3. Vir rogāvit ut fieret sānus.
4. Nocte factā, in domum reversi sumus.
5. Si verbum cōservāverimus, salvi fiēmus.
6. Factum est, apertum est caelum.

II. Numerals.

1. Undecim ex apostolis erant in cēnāculō.
2. Duos (duo) pānēs habēbant.
3. Nōnā hōrā ad eōs accessit.
4. Decem milia militum vīginti milia vincere possunt?
5. Post diēs sex Paulus abiit.

Exercises

- I. 1. Aut quaerō hominibus placēre? Si adhūc hominibus placērem, Christi servus nōn essem! Gal. i, 10.
2. Deinde post annōs trēs ascendī Hierosolymam vidēre Cēpham (= Petrum) et mānsi apud eum diēbus quīndecim; alium autem apostolorum nōn vidī nisi Jacōbum frātre Domini. Gal. i, 18–19.
3. Erātis enim sicut ovēs errantēs, sed conversi estis nunc ad pāstōrem et episcopum animārum vestrārum. I Pet. ii, 25.
4. Undecim autem discipuli abiērunt in Galilaeam, in montem ubi cōstituerat illis Jēsus. Mt. xxviii, 16.
5. Ascendit ergō Simōn Petrus et trāxit rēte ('net') in terram, plēnum magnis piscibus ('fish') centum quīnquāgintā tribus. Jn. xxi, 11.
6. Quod cum vidēret Simōn Petrus, prōcidit ad gēnua Jēsū

- dicens: "Exi a mē, quia homō peccātor sum, Domine." Lk. v, 8.
7. Gaudet chorus caelestium, / et angelī canunt Deō, palamque fit pāstōribus / pāstor, creātor omnium.
 8. Dicēbat enim Jōannēs Hērōdī: "Nōn licet tibi habēre uxōrem ('wife') frātris tui." Mk. vi, 18.
 9. Et nūntiātum est illi: "Māter tua et frātrēs tui stant foris ('outside') volentēs tē vidēre." Lk. viii, 20.
 10. Jōannēs septem ecclēsiis, quae sunt in Asiā: Grātia vōbīs et pāx ab eō, quī est et quī erat et quī ventūrus est, et a septem spīritibus, quī in cōspectū throni ejus sunt. Rev. i, 4.
 11. Scribe ergō, quae vīdisti et quae sunt et quae oportet fieri post haec. Rev. i, 19.
 12. Benedictus es, Domine, Deus ūniversi, quia dē tuā largitāte accēpimus pānem, quem tibi offerimus, frūctum terrae et operis manuum hominum, ex quō nōbīs fiet pānis vītae.
 13. Ego, quae placita sunt eī, faciō semper. Jn. viii, 29.
 14. Per hujus aquae et vīni mystērium ejus efficiāmur divinitātis cōsortēs, quī hūmānitātis nostrae fieri dīgnātus est particeps.
 15. Sed et in lēge vestrā scriptum est quia duōrum hominum testimōnium vērū est. Jn. viii, 17.
 16. Et vōx facta est dē caelis: "Tū es Filius meus dīlēctus, in tē complacui." Mk. i, 11.
 17. Et erat in dēsertō quadrāgintā diēbus, et quadrāgintā noctibus. Mk. i, 13.
 18. Dixit autem Mariā: "Ecce ancilla Domini, fiat mihi secundum verbum tuum." Lk. i, 38.
 19. Erat autem quīdam homō ibi trīgintā et octō annōs habēns in infirmitate suā. Jn. v, 5.
 20. Diū ('for a long time') autem illis exspectantibus et videntibus nihil malī in eō fieri, convertentēs sē dicēbant eum esse deum. Acts xxviii, 6.
 21. Ubi enim sunt duo vel trēs congregāti in nōmine meō, ibi sum in mediō eōrum. Mt. xviii, 20.
 22. Et nunc dixi vōbīs, priusquam fiat, ut, cum factum fuerit, crēdātis. Jn. xiv, 29.
 23. Et alia ceciderunt in terram bonam et dabant frūctum: ascendēbant et crescēbant et afferēbant ūnum trīgintā et ūnum sexāgintā et ūnum centum. Mk. iv, 8.
 24. Nōne haec oportuit patī Christum et intrāre in glōriam suam? Lk. xxiv, 26.
 25. Tunc dicit eī Jēsūs: "Vāde, Satanās! Scriptum est enim:

"Dominum Deum tuum adorabis et illi soli serviēs."
Mt. iv, 10.

26. Et dicit eis: "Licet sabbatis bene facere an male? Animam salvam facere an perdere?" At illi tacēbant. Mk. iii, 4.
27. Dicō autem vōbīs quod multī ab oriente et occidente venient et recumbent ('will recline') cum Abraham et Isaac et Jacōb in rēgnō caelōrum. Mt. viii, 11.
28. Quem vultis vōbīs dē duōbus dimittam? Mt. xxvii, 21.
29. Factum est autem in illis diēbus, exiit in montem orāre. Lk. vi, 12.
30. Etenim Chrīstus nōn sibi placuit. Rom. xv, 3.
31. Dum vēnissent ergō ad illum Samaritānī, rogāvērunt eum, ut apud ipsōs manēret, et mānsit ibi duōs diēs. Jn. iv, 40.
32. Et exiēns sequēbātur et nesciēbat quia vērū est, quod fiēbat per angelum. Acts xii, 9.
33. Factum est autem in aliō sabbatō ut intrāret in synagōgam et doceret. Lk. vi, 6.
34. Vidī aquam ēgredientem dē templō, ā latere dextrō, allēlūjā: et omnēs ad quōs pervēnit aqua ista, salvī facti sunt, et dicent: Allēlūjā, allēlūjā.
35. Oportet enim fierī, sed nōndum est finis. Mt. xxiv, 6.
36. Nunc autem manet fidēs, spēs, cāritās, tria haec; major autem ex his est cāritās. I Cor. xiii, 13.
37. Placuit nōbīs, ut relinquerēmur Athēnis solī. I Thess. iii, 1.
38. Nescīmus quid factum sit eī. Acts vii, 40.
39. Tunc iūsti fulgēbunt sicut sol in rēgnō Patris eōrum. Mt. xiii, 43.
40. Et dicēbat eis: "Sabbatum propter hominem factum est, et nōn homō propter sabbatum; itaque dominus est Filius hominis etiam sabbatī." Mk. ii, 27-28.
41. Sed in ecclēsiā volō quinque verba sēnsū meō loquī, ut et aliōs instruam, quam decem milia verbōrum in linguā. I Cor. xiv, 19.
42. Et auditum est quod in domō esset. Mk. ii, 1.
43. Cum autem diēs factus esset, terram nōn agnōscēbant. Acts xxvii, 39.
44. Sed jam columnae hujus praeconia nōvimus, quam in honōrem Deī rutilāns ignis accendit.
45. Fac ut ardeat cor meum/ in amandō Chrīstum Deum, ut sibi complaceam.
46. Latus Chrīstī gladiō militis penetrātum est.
47. Mariā, ēnīsa Jēsūm, facta est Genetrix Deī.

48. Peccatōrēs, tē rogāmus, audī nōs, ut nōbīs parcās.
49. Quis putās est iste, quia et ventus ('wind') et mare oboediunt ei? Mk. iv, 41.
50. Vēnērunt ergō et vidērunt, ubi manēret, et apud eum māsērunt diē illō, hōra erat quasi ('about') decima. Jn. i, 39.
51. Hic est Filius meus dilēctus, in quō mihi bene complacui; ipsum audite. Mt. xvii, 5.
52. In oboedientiam cāritātis castae fiant animae vestrae.
53. Nē noceātis nocentibus vōbīs.
54. In spīritū humilitātis et in animō contrītō suscipiāmur ā tē, Domine; et sic fiat sacrificium nostrum in cōspectū tuō hodiē, ut placeat tibi, Domine Deus.
55. Populum tibi congregāre nōn dēsinis, ut ā sōlis ortū ūsque ad occāsum oblātiō munda offerātur nōminī tuō.
56. Sincērīs cum pectoribus, dīvinā institūtiōne fōrmātī, incipiāmus rītum Commūniōnis.
57. Et in odōrem suāvitātis acceptus, supernīs lūmināribus misceātur.
58. Ille, inquam, lūcifer quī nescit occāsum.
59. Stābat māter dolōrōsa/ jūxtā crucem lacrimōsa.
60. Concordiā sānctitāteque vivāmus.
61. Sicut radii sōlis nōbīs illūcēscunt, et Deī dilēctiō nōs illūstrat.
62. Nēmō servus potest duōbus dominīs servīre. Lk. xvi, 13.
63. Jēsūs dicēbat necesse esse sibi morī et tertiā diē resurgere.
64. Dixitque illi: "Accipe cautiōnem tuam et sedē cito ('quickly'), scribe quīnquāgintā." Lk. xvi, 6.

- II.
1. Twelve men were made apostles by Jesus.
 2. Is it permitted to cure on the sabbath?
 3. If we wish to please God, it is necessary for us to obey his commandments.
 4. Falling forward, the man asked Jesus that he spare him.
 5. The three deacons prayed that they be considered worthy to become priests.

Readings

1. The Conversion of Saul (I), Acts ix, 1-12.
Saulus¹ autem, adhūc spīrāns minārum² et caedis³ in discipulōs
¹Saulus, Saulī, m. Saul, a rabbi (later known as Paul [Acts xiii, 9]) ²minae, minārum, f. threatens ³caedēs, caedis, f. murder, slaughter

Domini, accessit ad principem sacerdotum et petiit ab eo epistulās⁴ in Damascus⁵ ad synagōgās, ut si quōs invēnisset hujus viae, virōs ac mulierēs, vinctōs perdūceret in Jerūsalem. Et cum iter faceret, contigit⁶ ut appropinquāret Damascō, et subitō circumfulsit eum lūx dē caelō, et cadēns in terram audivit vōcem dicentem sibi: "Saul, Saul, quid mē persequeris?" Quī dixit: "Quis es, Domine?" Et ille: "Ego sum Jēsūs, quem tū persequeris! Sed surge et ingredere civitatem, et dicētur tibi quid tē oporteat facere." Virī autem illī, quī comitābantur⁷ cum eō, stābant stupefactī,⁸ audientēs quidem vōcem, nēmīnem autem videntēs. Surrēxit autem Saulus dē terrā apertisque oculis nihil vidēbat; ad manūs⁹ autem illum trahentēs intrōdūxērunt¹⁰ Damascus. Et erat tribus diēbus nōn vidēns et nōn mandūcāvit, neque bibit.

Erat autem quīdam discipulus Damascī nōmine Ananiās, et dixit ad illum in vīsū¹¹ Dominus: "Ananiā!" At ille ait: "Ecce ego, Domine!" Et Dominus ad illum: "Surgēns vāde in vicum,¹² quī vocātur Rēctus,¹³ et quaere in domō Jūdae Saulum nōmine Tarsēensem;¹⁴ ecce enim ōrat et vīdit virum Ananiām nōmine introeuntem et impōnentem sibi manūs, ut vīsū¹¹ recipiat."

⁴epistula, epistulae, f. letter ⁵Damascus, Damasci, f. Damascus ⁶contigit 'it happened' ⁷comitor, comitārī, —, comitātus sum accompany, travel with ⁸stupefactus, -a, -um astounded ⁹ad manūs here, 'by the hand' ¹⁰intrōdūcō < intrō + dūcō ¹¹vīsus, vīsūs, m. vision, sight ¹²vicus, vīcī, m. street ¹³rēctus, -a, -um straight ¹⁴Tarsēnsis, Tarsēnsē of Tarsus

2. Christum Ducem, by St. Bonaventure (1221–1274).

Christum ducem, ¹	corda terant, ³
quī per crucem	ut tē quaerant,
redēmit nōs ab hostibus,	Jēsū, nostra redēptiō.
laudet coetus ²	Per fēlicēs
noster laetus,	cicātrīcēs, ⁴
exsultet caelum laudibus.	spūta, ⁵ flagella, verbera,
Poena fortis	nōbīs grāta
tuae mortis	sint collāta
et sanguinis effūsio	aeterna Chrīstī mūnera.

¹dux, ducis, m. leader ²coetus, coetūs, m. assembly, company ³terō, terere, trīvī, trītus rub, bruise, afflict ⁴cicātrix, cicātrīcis, f. scar ⁵spūtum, spūtī, n. saliva, spit

Nostrum tangat	Passiōnis
cor, ut plangat,	tuae dōnīs
tuōrum sanguis vulnerum, ⁶	salvātor, nōs inēbriā, ⁹
in quō tōtī	quā fidēlis
sīmus lōtī,	dare velīs
conditor ⁷ alme ⁸ sīderum.	beāta nōbīs gaudia.

⁶vulnus, vulneris, n. wound ⁷conditor, conditōris, m. author, founder ⁸almus, -a, -um nourishing ⁹inēbriō, inēbriāre, inēbriāvī, inēbriātus soak, imbue

Unit 35

173. Greek Periphrastic Tenses

In imitation of Greek, the Latin of the Vulgate sometimes uses a present participle with **sum** to form periphrastic tenses equivalent to the English progressive. Since the participle modifies the subject, only the nominative is used. The most common tenses are the present, the imperfect, and the future.

a. Present The present Greek periphrastic is compounded of the present participle and the present tense of **sum**.

laudāns sum	laudantēs sumus
('I am praising')	('we are praising')
etc.	etc.

b. Imperfect The imperfect Greek periphrastic is compounded of the present participle and the imperfect tense of **sum**.

laudāns eram	laudantēs erāmus
('I was praising')	('we were praising')
etc.	etc.

c. Future The future Greek periphrastic is compounded of the present participle and the future tense of **sum**.

laudāns erō	laudantēs erimus
('I will be praising')	('we will be praising')
etc.	etc.

174. Syncopated and Shortened Perfect-Active System Forms

Forms of the perfect, pluperfect, and future-perfect active, and the perfect active infinitive may undergo syncopation, i.e., the loss of a medial syllable, when the sequence **-vi-** or **-ve-** occurs. For example:

laudāvistī > laudāstī
 laudāvistis > laudāstis
 laudāvissēmus > laudāssēmus
 laudāvisse > laudāsse
 etc.

Eō and fourth conjugation verbs whose perfect-active stems end in -īv- have collateral forms which end in -i-: audīvī (audiī); custōdīvī (custōdiī); īvī (iī).

- Notes:* 1. The third plural of the perfect indicative active has an alternate ending used in poetry or highly colored prose: -ēre (< -ērunt).
2. Occasionally, other parts of speech may lose a medial syllable: ā dextrīs 'on the right' (for ā dexterīs); vinculum 'bond' (for vinculum).

175. Historical Present

As in English, lively narrative may use the present tense to represent a past tense. A subjunctive in a subordinate clause depending on a historical present takes a secondary tense (see Section 117).

Et edūcunt illum ut crucifigerent eum. Mk. xv, 20.

'And they lead (led) him out in order that they might crucify him.'

176. Cognate Ablative

The verbal idea of a sentence may be reinforced by the ablative case of a noun which denotes the same action as that of the verb. Often the verb and the noun are etymologically related. The cognate ablative is a special form of either the ablative of means (Section 34) or of the ablative of manner (Section 35).

Gāvīsī sunt magnō gaudiō.

'They rejoiced with a great joy.'

'They were exceedingly joyful.'

Clāmāvit magnā vōce.

'He shouted with a great voice.'

'He shouted very loudly.'

177. Summary of Uses of the Accusative Case

The accusative case is used to express 1) various forms of the direct object, 2) motion toward or duration of time (with or without a preposition), 3) an adverbial idea.

I. FORMS OF DIRECT OBJECT

(a) Direct Object (Section 25)

Petrum vidit Paulus.

'Paul saw Peter.'

(b) Predicate Accusative (Section 83)

Fēcērunt eum pāpam.

'They made him pope.'

(c) Cognate Accusative (Section 84)

Vītās nostrās vīvimus.

'We live our own lives.'

(d) Double Accusative (Section 105)

Nōs ōrātiōnem docuit.

'He taught us the prayer.'

(e) Subject Accusative and Infinitive (Sections 154, 156, 160)

The subject accusative and infinitive is a form of double object.

Putāvērunt Paulum esse deum.

'They thought that Paul was a god.'

(f) Anticipatory Accusative (Section 43n3)

Dīcimus Petrum quod hic est bonus.

['We say Peter that he is good.']

'We say that Peter is good.'

2. SPACE AND TIME (SECTIONS 92 AND 165)

(a) **In domum intrāvit.**

'He entered the house.'

Rōmam iit.

'He went to Rome.'

(b) **Quīnque diēs mānsit.**

'He stayed for five days.'

3. ADVERBIAL ACCUSATIVE (SECTION 141)

Quid plōrās?

['As to what are you weeping?']

'Why are you weeping?'

178. Summary of Uses of the Ablative Case

The ablative case is used to express a great variety of adverbial ideas.

- (a) Ablative of Accompaniment (Section 4c)

Cum Petrō vēnit.

'He came with Peter.'

- (b) Ablative of Separation (Section 27)

Līberā nōs (ā) malō.

'Deliver us from evil.'

- (c) Ablative of Means (Section 34)

Gladiō occīsus est.

'He was killed with a sword.'

- (d) Ablative of Manner (Section 35)

Magnō (cum) dolōre locūtus est.

'He spoke with great sorrow.'

- (e) Ablative of Personal Agency (Section 37)

Missa ab episcopō celebrābitur.

'Mass will be celebrated by the bishop.'

- (f) Ablative with Certain Adjectives (Section 38)

Avē, Mariā, grātiā plēna.

'Hail, Mary, full of grace.'

- (g) Ablative of Respect or Specification (Section 50)

Beātī pauperēs spīritū.

'Blessed are the poor in spirit.'

- (h) Ablative of Cause (Section 58)

(Prae) gaudiō clāmāvērunt.

'They shouted for joy.'

- (i) Ablative Absolute (Section 68)

Hōc factō, abiit.

'With this having been done, he went away.'

'This done, he went away.'

'When he had done this, he went away.'

(j) Ablative of Description (Section 74)

Petrus erat magnā vir fidē.

'Peter was a man of great faith.'

(k) Ablative of Place Where (Section 93)

In domō Petri manēbant.

'They were staying in Peter's house.'

(l) Ablative of Place from Which/out of Which (Section 94)

Ē domō vēnērunt.

'They came from the house.'

(m) Ablative of Comparison (Section 143)

Quis est maior illō?

'Who is greater than that man?'

(n) Ablative of Degree of Difference (Section 144)

Petrus erat multō senior quam Jōannēs?

'Was Peter much older than John?'

(o) Ablative of Time When/Time within Which (Section 164)

(In) illō tempore Jōannēs baptizābat in dēsertō.

'At that time John was baptizing in the desert.'

Quīnque annis hoc strūxērunt.

'They built this in five years.'

(p) Ablative of Duration of Time (Section 166)

Duodecim annis infirma fuerat.

'She had been sick for twelve years.'

(q) Cognate Ablative (Section 176)

Magnō timōre timuērunt.

'They feared with a great fear.'

'They were exceedingly afraid.'

(r) Ablative with Certain Verbs

Certain verbs take a form of ablative of means rather than an accusative as direct object.

Sacerdōs ritū fungitur.

'The priest is performing the ceremony.'

Vocabulary

accommodō, accommodāre,
accommodāvī, accommodā-
tus apply, fit; grant

cōnfortō, cōnfortāre, —, —
strengthen; pass., grow
strong

exspoliō, exspoliāre, exspoliāvī, exspoliātus despoil, rob	—, —, coepī, coeptus began, started
irradiō, irradiāre, irradiāvī, irradiātus shine, illumine	—, —, ōdī, — hate
ōrnō, ōrnāre, ōrnāvī, ōrnātus adorn, garnish, trim	paenitentia, paenitentiae, f. repentance
adōrnō, adōrnāre, adōrnāvī, adōrnātus adorn	ruīna, ruīnae, f. fall, destruction
pācificō, pācificāre, pācificāvī, pācificātus make peace, grant peace	baptismus, baptismī, m. baptism
revēlō, revēlāre, revēlāvī, revēlātus show, reveal	splendor, splendōris, m. brilliance, splendor
jaceō, jacēre, jacuī, — lie, be situated; sleep	dignātiō, dignātiōnis, f. condescension, graciousness
cernō, cernere, crēvī, crētus see, discern	hērēditās, hērēditātis, f. generation, inheritance
discō, discere, didicī, — learn	immolātiō, immolātiōnis, f. offering
tremō, tremere, tremuī, — tremble (at), quake (at)	multitūdō, multitūdinis, f. great number, multitude
jaciō, jacere, jēcī, jactus throw	ops, opis, f. help
ējiciō, ējicere, ējēcī, ējectus throw out	mātūtīnus, -a, -um (of) morn- ing, early
prōjiciō, prōjicere, prōjēcī, prōjectus cast forth, throw down	propitius, -a, -um kind, favor- able, propitious
ēsuriō, ēsurīre, ēsurīvī (ēsurīī), ēsūrītus desire food, be hungry	mīrābilis, mīrābile wonderful
	domus, domūs, f. house, home
	necnōn (<i>coord. conj.</i>) and also, and indeed

Vocabulary Notes

The verb —, —, **coepī, coeptus** 'began, started' has no present system; this lack is made up for by the use of the present system of **incipiō** (Unit 12). **Coepī** + infinitive is a common Greek periphrasis for an imperfect: **coepit discere** 'he began to learn' = 'he was in the process of learning,' 'he was learning.'

The verb —, —, **ōdī, —** 'hate' is a perfect used as a present. The Vulgate also has **ōdiō, ōdire, ōdī, ōsus**. The passive is conveyed by the idiom **odiō esse** 'to be for the purpose of a hatred,' i.e., 'to be hated.'

Baptismus and **domus** are heteroclites, i.e., nouns which use the

endings of two declensions. Cf. **baptisma, baptismatis, n.** (Unit 14) and **domus, domī, f.** (Unit 6).

Derivatives:	LATIN	ENGLISH
	accommodō	accommodate
	cōnfortō	comfort
	exspoliō	spoil
	irradiō	irradiate
	ōrnō	ornament
	adōrnō	adornment
	pācificō	pacification
	revēlō	revelation
	jaceō	adjacent
	cernō	discrete, discreet
	discō	discipline, disciple
	tremō	tremor, tremendous
	ējiciō	eject
	prōjiciō	project
	ēsuriō	esurient
	paenitentia	penitence
	ruīna	ruin
	hērēditās	heredity
	immolātiō	immolation
	ops	opulent
	mātūtīnus	Matins, matinee, matutinal

Drills

I. Greek periphrastic tenses.

1. Apostolī erant in cēnāculō ōrantēs.
2. Jēsūs erat in monte ōrāns.
3. Diēbus tribus nōn erat vidēns.
4. Erimus in ecclēsiā cantantēs.
5. Sedentēs sunt in silentiō.

II. Syncopated and shortened forms. a. Identify. b. Give the full form.

- | | | |
|-------------|--------------|--------------|
| 1. audisse | 4. cūrāssent | 7. finīit |
| 2. dēlērunt | 5. laudārim | 8. nescierat |
| 3. amāstis | 6. abiērunt | 9. exiimus |

Exercises

- I. 1. Tunc Hērōdēs, clam ('secretly') vocātis Magīs, diligenter didicit ab eīs tempus stēllae, quae appāruit eīs, et mittēns illōs in Bēthlehem dixit: "Ite et interrogāte diligenter dē puerō; et cum invēneritis renūntiāte mihi, ut et ego veniēns adōrem eum." Mt. ii, 7-8.
2. Tunc surrēxērunt omnēs virginēs illae et ōrnāvērunt lampadēs suās. Mt. xxv, 7.
3. Ecce sum vivēns in saecula saeculōrum. Rev. i, 18.
4. Et alterā diē cum exīrent ā Bēthaniā, ēsuriit. Mk. xi, 12.
5. Et ait ad Simōnem Jēsūs: "Nōlī timēre; ex hōc jam hominēs eris capiēns." Lk. v, 10.
6. Ēsurīvī enim, et dedistis mihi mandūcāre. Mt. xxv, 35.
7. Et iterum coepit docēre ad mare. Mk. iv, 1.
8. Avē, Rēx noster, Fili Dāvid, Redēptor mundi, quem prophētae praedixērunt Salvātōrem domui Israhēl esse ventūrum.
9. Salvum fac populum tuum, Domine, et benedic hērēditāti tuae, et rege eōs et extolle illōs ūsque in aeternum.
10. Placuit Deō . . ut revēlāret Filium suum in mē. Gal. i, 15-16.
11. Venīte, occidāmus eum et habēbimus hērēditātem ejus. Mt. xxi, 38.
12. Nōn potest mundus ōdisse vōs, mē autem ōdit, quia ego testimōnium perhibeō dē illō quia opera ejus mala sunt. Jn. vii, 7.
13. Ipse vērō, ējectis omnibus, assūmit patrem puellae ('girl') et mātrem et, qui sēcum erant, et ingreditur, ubi erat puella [jacēns]. Mk. v, 40.
14. Hērōdēs autem, vīsō Jēsū, gāvīsus est valdē: erat enim cupiēns ('desiring') ex multō tempore vidēre eum, eō quod audiret dē illō et spērābat signum aliquod vidēre ab eō fieri. Lk. xxiii, 8.
15. Oportet ergō ex hīs virīs, qui nōbiscum congregātī erant in omnī tempore, quō intrāvit et exīvit inter nōs Dominus Jēsūs, incipiēns ā baptisate Jōannis ūsque in diem, quā assūptus est ā nōbīs, testem resurrēctiōnis ejus nōbiscum fieri ūnum ex istis. Acts i, 21-22.
16. Laetētur et mātēr Ecclēsia, tantī lūminis adōrnāta fulgōribus.
17. Gaudeat et tellūs tantīs irradiāta fulgōribus: et aeternī Rēgis splendōre illūstrāta, tōtius orbis sē sentiat amīsisse caliginem.

18. Ō vēre beāta nox, quae exspoliāvit Aegyptiōs, dītāvit Hebraeōs!
19. Tranquillum perpetuae pācis accommodā!
20. Flammās ejus lūcifer mātūtīnus inueniat!
21. Ō mīra circā nōs tuae pietātis dignātiō!
22. Fugat odia, concordiam parat et curvat imperia.
23. Sī quis dixerit: [quoniam] "Diligō Deum," et frātre suum ōderit, mendāx ('liar') est. I Jn. iv, 20.
24. Et ecce: eris tacēns et nōn poteris loquī ūsque in diem, quō haec fiant. Lk. i, 20.
25. Tunc Paulus, extentā manū, coepit rationem reddere. Acts xxvi, 1.
26. Et vēnit praedicāns in synagōgis eōrum per omnem Galilaeam et daemonia ējiciēns. Mk. i, 39.
27. Exinde (= deinde) coepit Jēsūs ostendere discipulīs suis quia oportēret eum ire Hierosolymam et multa patī ā seniōribus et prīncipibus sacerdotum et scribīs ('scribes') et occidī et tertiā diē resurgere. Mt. xvi, 21.
28. Gaudiō gaudet propter vōcem spōnsī ('bridegroom'). Jn. iii, 29.
29. Fuit Joānnēs Baptista in dēsertō praedicāns baptismum paenitentiae in remissiōnem peccātōrum. Mk. i, 4.
30. Propitius estō, parce nōbīs, Domine!
31. Mulier autem timēns et tremēns, sciēns quod factum esset in sē, vēnit et prōcidit ante eum et dixit ei omnem vēritātem. Mk. v, 33.
32. Hunc cum vidisset Jēsūs jacentem, et cognōvisset quia multum jam tempus habet, dicit ei: "Vis sānus fieri?" Jn. v, 6.
33. Et replētī sunt timōre dicentēs: "Vidimus mirabilia hodiē." Lk. v, 26.
34. Ait autem quīdam ei dē turbā: "Magister, dīc frātrī meō, ut dividat mēcum hērēditātem." Lk. xii, 13.
35. Dixit eis Jēsūs: "Ego sum pānis vītae. Quī vēnit ad mē, nōn ēsuriēt." Jn. vi, 35.
36. Et exeuntēs praedicābant, ut paenitentiam agerent, et daemonia multa ējiciēbant. Mk. vi, 12-13.
37. Et quidem cum esset Filius, didicit ex hīs, quae passus est, oboedientiam. Heb. v, 8.
38. Et ait illis: "Dēsideriō dēsiderāvi hoc Pascha mandūcāre vōbiscum, antequam patiar. Dīcō enim vōbīs: Nōn mandūcābō illud, dōnec impleātur in rēgnō Dei." Lk. xxii, 15-16.
39. Nōne praecipiendō praecēpimus vōbīs, nē docērētis in

nōmine istō? Et ecce replēstis Jerūsalem doctrinā vestrā et vultis inducere super nōs sanguinem hominis istius. Acts v, 28.

40. Tū ergō, fili mī, cōfortāre in grātiā, quae est in Christō Jēsū, et, quae audistī ā mē per multōs testēs, haec commendā fidēlibus hominibus, quī idōneī (= aptī) erunt et aliōs docēre. II Tim. ii, 1-2.

- II. 1. Jesus was revealing many things to the apostles about the ruin of Jerusalem.
 2. We are strengthened by God's help.
 3. The multitude began to be hungry.
 4. The women were exceedingly afraid until the angel spoke to them.
 5. And Jesus told them to sit down in order that they might eat.
 6. The apostles were going around in Galilee, and preaching the Gospel and casting out evil spirits.

Readings

1. The Conversion of Saul (II), Acts ix, 13-22.

Respondit autem Ananiās: "Domine, audīvī ā multis dē virō hōc, quanta mala sānctis tuis fēcerit in Jerūsalem; et hic habet potestātem ā prīncipibus sacerdōtum alligandī¹ omnēs, quī invocant nōmen tuum." Dīxit autem ad eum Dominus: "Vāde, quoniam vās² elēctiōnis³ est mihi iste, ut portet nōmen meum cōram gentibus et rēgibus et filiīs Israēl; ego enim ostendam illī quanta oporteat eum prō nōmine meō patī." Et abiit Ananiās et introīvit in domum et impōnēs ei manūs dīxit: "Saul frāter, Dominus mīsīt mē, Jēsūs quī apparuit tibi in viā, quā veniēbās, ut videās et impleāris Spīritū Sānctō." Et cōfestim cecidērunt ab oculis ejus tamquam⁴ squāmae,⁵ et vīsum⁶ recēpit. Et surgēs baptizātus est et, cum accēpisset cibum, cōfortātus est.

Fuit autem cum discipulīs, quī erant Damascī, per diēs aliquot⁷ et continuō⁸ in synagōgis praedicābat Jēsūm, quoniam hic est Filius Dei. Stupēbant⁹ autem omnēs, quī audiēbant et dicēbant:

¹alligō, alligāre, alligāvī, alligātus arrest²vās, vāsīs, n. vessel³elēctiō, elēctiōnis, f. choice⁴tamquam (adv.) as it were⁵squāma, squāmae, f. scale, flake⁶vīsus, vīsūs, m. vision, sight⁷aliquot (indecl. adj.) some⁸continuō (adv.) at once⁹stupēō, stupēre, stupuī, — be stunned

"Nōne hic est, quī expugnābat¹⁰ in Jerūsalem eōs, quī invocābant nōmen istud, et hūc¹¹ ad hoc vēnerat, ut vinctōs illōs dūceret ad prīncipēs sacerdotum?" Saulus autem magis convalēscēbat¹² et cōfundēbat Jūdaeōs, quī habitābant¹³ Damascī, affirmāns quoniam hic est Chrīstus.

¹⁰expugnō, expugnāre, expugnāvī, expugnātus attack ¹¹hūc (*adv.*) (to) here ¹²convalēscō, convalēscere, convalui, — become strong ¹³habitō, habitāre, habitāvī, habitātus dwell, live

2. The Lord's Prayer.

(a) Mt. vi, 9–13.

Sic ergō vōs ōrābitis:¹

Pater noster, quī es in caelis,
sāctificētur nōmen tuum,
adveniat rēgnum tuum,
fiat voluntās tua

sicut in caelō et in terrā.

Pānem nostrum supersubstantiālem dā nōbīs hodiē;
et dimitte nōbīs dēbita nostra,
sicut et nōs dimittimus dēbitōribus nostrīs;
et nē nōs inducās in tentatiōnem,
sed liberā nōs ā Malō.

¹Note the use of the plural; the singular is the norm in the future jussive construction.

(b) Lk. xi, 2–4.

Et ait illis: "Cum ōrātis, dicite:

Pater,

sāctificētur nōmen tuum,

adveniat rēgnum tuum;

pānem nostrum cōtidiānum dā nōbīs cōtidiē,

et dimitte nōbīs peccāta nostra,

siquidem¹ et ipsī dimittimus omnī dēbentī nōbīs,

et nē nōs inducās in tentatiōnem."

¹siquidem (*coord. conj.*) for indeed

Further Readings

1. The Ordinary of the Mass

✠. In nomine Patris, et Filii, et Spiritus Sancti.

R. Amen.

✠. Gratia Domini nostri Jesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis.

R. Et cum spiritu tuo.

✠. Fratres, agnoscamus peccata nostra, ut apti simus ad sacra mysteria celebranda.

Confiteor Deo omnipotenti, et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere, et omissione: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, omnes Angelos, et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

✠. Misereatur nostri omnipotens Deus, et, dimissis peccatis nostris, perducat nos ad vitam aeternam.

R. Amen.

✠. Kyrie eleison.

R. Kyrie eleison.

✠. Christe eleison.

R. Christe eleison.

✠. Kyrie eleison.

R. Kyrie eleison.

Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu

solus Sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

Oremus.

[Et omnes una cum sacerdote per aliquod temporis spatium in silentio orant. Tunc sacerdos, manibus extensis, dicit orationem; qua finita, populus acclamat:]

R. Amen.

LITURGIA VERBI

[Lector ad ambonem legit primam lectionem. Ad finem lectionis significandam, lector subdit:]

Verbum Domini.

R. Deo gratias.

[Psalmista seu cantor psalmum dicit, populo responsum proferente. Postea, si habenda sit, legitur secunda lectio. Ad finem lectionis significandam, lector subdit:]

Verbum Domini.

R. Deo gratias.

[Sequitur Alleluja, vel alter cantus.]

℟. Dominus vobiscum.

R. Et cum spiritu tuo.

℟. Lectio sancti Evangelii secundum N.

R. Gloria tibi, Domine.

[Finito Evangelio, diaconus vel sacerdos dicit:]

Verbum Domini.

R. Laus tibi, Christe.

Credo in unum Deum Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram sa-

lutem descendit de caelis. [Ad verba quae sequuntur, usque ad *factus est*, omnes se inclinant.] Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est, et resurrexit tertia die, secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi.

LITURGIA EUCHARISTICA

℟. Benedictus es, Domine, Deus universi, quia de tua largitate accepimus panem, quem tibi offerimus, fructum terrae et operis manuum hominum, ex quo nobis fiet panis vitae.

R. Benedictus Deus in saecula.

℟. Per hujus aquae et vini mysterium ejus efficiamur divinitatis consortes, qui humanitatis nostrae fieri dignatus est particeps. Benedictus es, Domine, Deus universi, quia de tua largitate accepimus vinum, quod tibi offerimus, fructum vitis et operis manuum hominum, ex quo nobis fiet potus spiritualis.

R. Benedictus Deus in saecula.

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Lava me, Domine, ab iniquitate mea, et a peccato meo munda me.

℟. Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

[In fine orationis super oblata, populus acclamat:]

R. Amen.

℟. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.
 R. Habemus ad Dominum.
 V. Gratias agamus Domino Deo nostro.
 R. Dignum et justum est.

[Sacerdos prosequitur praefationem. In fine praefationis, una cum populo, ipsam praefationem concludit, cantans vel clara voce dicens:]

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Prex Eucharistica III

Vere Sanctus es, Domine, et merito te laudat omnis a te condita creatura, quia per Filium tuum, Dominum nostrum Jesum Christum, Spiritus Sancti operante virtute, vivificas et sanctificas universa, et populum tibi congregare non desinis, ut a solis ortu usque ad occasum oblatio munda offeratur nomini tuo.

Supplices ergo te, Domine, deprecamur, ut haec munera, quae tibi sacrandae detulimus, eodem Spiritu sanctificare digneris, ut Corpus et Sanguis fiant Filii tui Domini nostri Jesu Christi, cujus mandato haec mysteria celebramus.

Ipse enim in qua nocte tradebatur accepit panem et tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes: hoc est enim Corpus meum, quod pro vobis tradetur.

Simili modo, postquam cenatum est, accipiens calicem, et tibi gratias agens benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes: hic est enim calix Sanguinis mei novi et aeterni testamenti qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem.

Mysterium fidei:

R. Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

Memores igitur, Domine, ejusdem Filii tui salutiferae passionis necnon mirabilis resurrectionis et ascensionis in caelum, sed et praestolantes alterum ejus adventum, offerimus tibi, gratias referentes, hoc sacrificium vivum et sanctum.

Respice, quaesumus, in oblationem Ecclesiae tuae et, agnoscens

Hostiam, cujus voluisti immolatione placari, concede, ut, qui Corpore et Sanguine Filii tui reficimur, Spiritu ejus Sancto repleti, unum corpus et unus spiritus inveniamur in Christo.

Ipsa nos tibi perficiat munus aeternum, ut cum electis tuis hereditatem consequi valeamus, in primis cum beatissima Virgine, Dei Genetrix, Maria, cum beatis Apostolis tuis et gloriosis Martyribus (cum Sancto N.: Sancto diei vel patrono) et omnibus Sanctis, quorum intercessione perpetuo apud te confidimus adjuvari.

Haec Hostia nostrae reconciliationis proficiat, quaesumus, Domine, ad totius mundi pacem atque salutem. Ecclesiam tuam, peregrinantem in terra, in fide et caritate firmare digneris cum famulo tuo Papa nostro N. et Episcopo nostro N., cum episcopali ordine et universo clero et omni populo acquisitionis tuae. Votis hujus familiae, quam tibi astare voluisti, adesto propitius. Omnes filios tuos ubique dispersos tibi, clemens Pater, miseratus conjunge.

Fratres nostros defunctos et omnes qui, tibi placentes, ex hoc saeculo transierunt in regnum tuum benignus admitte, ubi fore speramus, ut simul gloria tua perenniter satiemur, per Christum Dominum nostrum, per quem mundo bona cuncta largiris.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria per omnia saecula saeculorum.

R. Amen.

RITUS COMMUNIONIS

✠. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in caelo et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

✠. Libera nos, quaesumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Jesu Christi.

R. Quia tuum est regnum, et potestas, et gloria in saecula.

✠. Domine, Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo

vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas in saecula saeculorum.

R. Amen.

V. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

V. Offerte vobis pacem.

Haec commixtio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas.

Ecce Agnus Dei, ecce qui tollis peccata mundi. Beati qui ad cenam Agni vocati sunt.

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Corpus Christi custodiat me in vitam aeternam.

Sanguis Christi custodiat me in vitam aeternam.

V. Corpus Christi.

R. Amen.

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

Oremus.

[Et omnes una cum Praeside per aliquod temporis spatium in silentio orant, nisi silentium jam praecesserit. Deinde Praeses, manibus extensis, dicit orationem post Communionem. Populus in fine acclamat:]

R. Amen.

RITUS CONCLUSIONIS

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

℣. Ite, missa est.

R. Deo gratias.

2. *The Exsultet* (Ambrose, d. 397)

Sabbato Sancto: Praeconium Paschale

Exsultet jam angelica turba caelorum: exsultent divina mysteria: et pro tanti Regis victoria tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus: et aeterni Regis splendore illustrata, totius orbis se sentiat amisisse caliginem. Laetetur et mater Ecclesia, tanti luminis adornata fulgoribus: et magnis populorum vocibus haec aula resultet. Quapropter astantes vos, fratres carissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quaeso, Dei omnipotentis misericordiam invocate. Ut, qui me non meis meritis intra Levitarum numerum dignatus est aggregare: luminis sui claritatem infundens, cerei hujus laudem implere perficiat.

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem Filiumque ejus unigenitum, Dominum nostrum Jesum Christum, toto cordis ac mentis affectu et vocis ministerio personare. Qui pro nobis aeterno Patri Adae debitum solvit: et veteris piaculi cautionem pio cruore deterisit. Haec sunt enim festa paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur. Haec nox est, in qua primum patres nostros, filios Israel eductos de Aegypto, Mare Rubrum sicco vestigio transire fecisti. Haec igitur nox est, quae peccatorum tenebras columnae

illuminatione purgavit. Haec nox est, quae hodie per universum mundum in Christo credentes, a vitiis saeculi et caligine peccatorum segregatos, reddit gratiae, sociat sanctitati. Haec nox est, in qua, destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuae pietatis dignatio! O inaestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adae peccatum, quod Christi morte deletum est. O felix culpa, quae talem ac tantum meruit habere Redemptorem! O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Haec nox est, de qua scriptum est: Et nox sicut dies illuminabitur: Et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat: et reddit innocentiam lapsis et maestis laetitiam. Fugat odia, concordiam parat et curvat imperia. In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac Cerei oblatione sollemni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnae hujus praeconia novimus, quam in honorem Dei rutilans ignis accendit. Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosae hujus lampadis apis mater eduxit.

O vere beata nox, quae exspoliavit Aegyptios, ditavit Hebraeos! Nox, in qua terrenis caelestia, humanis divina junguntur. Oramus ergo te, Domine: ut Cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammam ejus lucifer matutinus inveniatur. Ille, inquam, lucifer qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te, Domine: ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa nostro et Antistite nostro, quiete temporum concessa, in his paschalibus gaudiis, assidua protectione regere, gubernare et conservare digneris. Respice etiam ad devotissimum Imperatorem nostrum, cujus tu, Deus, desiderii vota praenoscens, ineffabili pietatis et misericordiae tuae munere, tranquillum perpetuae pacis accommoda: et caelestem victoriam cum omni populo suo.

Per eundem Dominum nostrum Jesum Christum, Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti, Deus: per omnia saecula saeculorum. Amen.

3. *Luke's Gospel, cc. 1 & 2*

Quoniam quidem multi conati sunt ordinare¹ narrationem,² quae in nobis completæ sunt, rerum, sicut tradiderunt nobis, qui ab initio³ ipsi viderunt et ministri fuerunt verbi, visum est et mihi, adsecuto a principio omnia, diligenter ex ordine tibi scribere, optime Theophile, ut cognoscas eorum verborum, de quibus eruditus⁴ es, firmitatem.⁵

Fuit in diebus Herodis regis Judæae sacerdos quidam nomine Zacharias de vice⁶ Abiae et uxor⁷ illi de filiabus Aaron, et nomen ejus Elisabeth. Erant autem justi ambo⁸ ante Deum, incedentes in omnibus mandatis et justificationibus⁹ Domini, irreprehensibiles.¹⁰ Et non erat illis filius eo quod esset Elisabeth sterilis,¹¹ et ambo processissent in diebus suis.

Factum est autem cum sacerdotio¹² fungeretur in ordine vicis suae ante Deum, secundum consuetudinem sacerdotii sorte¹³ exiit, ut incensum poneret ingressus in templum Domini, et omnis multitudo erat populi orans foris¹⁴ hora incensi. Apparuit autem illi angelus Domini stans a dextris altaris incensi; et Zacharias turbatus est¹⁵ videns, et timor irrui¹⁶ super eum. Ait autem ad illum angelus: "Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem. Et erit gaudium tibi et exultatio, et multi in nativitate ejus gaudebunt: erit enim magnus coram Domino et vinum et siceram¹⁷ non bibet et Spiritu Sancto replebitur adhuc ex utero¹⁸ matris suae et multos filiorum Israel convertet ad Dominum Deum ipsorum. Et ipse prae-

¹ *ordinō, ordināre, ordināvi, ordinātus* arrange, compile

² *narratiō, narratiōnis, f.* account, narrative

³ *initium, initii, n.* beginning

⁴ *eruditus, -a, -um* learned, versed

⁵ *firmitas, firmitatis, f.* firmness, certainty

⁶ —, *vicis, f.* turn, duty. Priestly classes rotated their service.

⁷ *uxor, uxoris, f.* wife

⁸ *ambo, ambae, ambō* both

⁹ *iustificatiō, iustificatiōnis, f.* formality, ordinance

¹⁰ *irreprehensibilis, -e* blameless

¹¹ *sterilis, -e* sterile, barren

¹² *sacerdōtium, sacerdōtii, n.* priesthood, priestly duties

¹³ *sors, sortis, f.* lot

¹⁴ *foris (adv.)* outside, outdoors

¹⁵ *turbō, turbāre, turbāvi, turbātus* disturb, throw into confusion

¹⁶ *irruō, irruere, irruī, —* rush into, rush upon, take hold of

¹⁷ *sicera, sicerae, f.* an intoxicating drink, hard liquor

¹⁸ *uterus, uterī, m.* belly, womb

cedet ante illum in spiritu et virtute Eliae, *ut convertat corda patrum in filios* et incredibiles¹⁹ ad prudentiam²⁰ justorum, parare Domino plebem²¹ perfectam." Et dixit Zacharias ad angelum: "Unde hoc sciam? Ego enim sum senex et uxor mea processit in diebus suis." Et respondens angelus dixit ei: "Ego sum Gabriel, qui adsto ante Deum, et missus sum loqui ad te et haec tibi evangelizare. Et ecce: eris tacens et non poteris loqui usque in diem, quo haec fiant, pro eo quod²² non credidisti verbis meis, quae implebuntur in tempore suo."

Et erat plebs exspectans Zachariam, et mirabantur quod tardaret²³ ipse in templo. Egressus autem non poterat loqui ad illos, et cognoverunt quod visionem²⁴ vidisset in templo, et ipse erat innuens²⁵ illis et permansit mutus.²⁶

Et factum est ut impleti sunt dies officii²⁷ ejus, abiit in domum suam. Post hos autem dies concepit Elisabeth uxor ejus et occultabat²⁸ se mensibus²⁹ quinque dicens: "Sic mihi fecit Dominus in diebus, quibus respexit auferre opprobrium³⁰ meum inter homines."

In mense autem sexto missus est angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad virginem desponsatam³¹ viro, cui nomen erat Joseph de domo David, et nomen virginis Maria. Et ingressus ad eam dixit: "Ave, gratia plena, Dominus tecum." Ipsa autem turbata est in sermone ejus et cogitabat qualis esset ista salutatio.³² Et ait angelus ei: "Ne timeas, Maria; invenisti enim gratiam apud Deum. Et ecce concipies in utero et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus, et regnabit super domum Jacob in aeternum, et regni ejus non erit finis."

Dixit autem Maria ad angelum: "Quomodo fiet istud, quoniam virum non cognosco?" Et respondens angelus dixit ei: "Spiritus

¹⁹incredibilis, -e disobedient, rebellious

²⁰prudentia, prudentiae, f. insight, wisdom, way of thinking

²¹plebs, plebis, f. people

²²pro eo quod 'because'

²³tardō, tardāre, tardāvi, tardātus delay, loiter

²⁴visiō, visiōnis, f. vision

²⁵innuō, innuere, innui, — give a nod to, make signals to

²⁶mutus, -a, -um speechless, dumb

²⁷officium, officii, n. service

²⁸occultō, occultāre, occultāvi, occultātus hide, conceal

²⁹mēnsis, mēnsis, mēnsium, m. month

³⁰opprobrium, opprobrii, n. reproach, disgrace

³¹dēspōnsātus, -a, -um engaged

³²salūtātiō, salūtātiōnis, f. greeting

Sanctus superveniet in te, et virtus Altissimi obumbrabit³³ tibi: ideoque et, quod nascetur, sanctum vocabitur, Filius Dei. Et ecce Elisabeth cognata³⁴ tua et ipsa concepit filium in senecta³⁵ sua, et hic mensis est sextus illi, quae vocatur sterilis, quia *non erit impossibile*³⁶ *apud Deum omne verbum.*" Dixit autem Maria: "Ecce ancilla Domini; fiat mihi secundum verbum tuum." Et discessit ab illa angelus.

Exsurgens³⁷ autem Maria in diebus illis abiit in montana³⁸ cum festinatione³⁹ in civitatem Judae et intravit in domum Zachariae et salutavit⁴⁰ Elisabeth. Et factum est ut audivit salutationem Mariae Elisabeth, exsultavit⁴¹ infans⁴² in utero ejus, et repleta est Spiritu Sancto Elisabeth et exclamavit voce magna et dixit: "Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat mater Domini mei ad me? Ecce enim ut facta est vox salutationis tuae in auribus meis, exsultavit in gaudio infans in utero meo. Et beata, quae credidit, quoniam perficientur ea, quae dicta sunt ei a Domino."

Et ait Maria:

"Magnificat *anima mea Dominum,*
et *exsultavit spiritus meus in Deo salvatore meo,*
quia *respexit humilitatem ancillae suae.*
Ecce enim ex hoc⁴³ beatam me dicent omnes generationes,⁴⁴
quia fecit mihi magna, qui potens est,
et sanctum nomen ejus,
et misericordia ejus in progenies⁴⁵ et progenies
timentibus eum.
Fecit potentiam in brachio suo,
dispersit superbos⁴⁶ mente cordis sui;
deposuit potentes de sede

³³ obumbrō, obumbrāre, obumbrāvī, obumbrātus overshadow

³⁴ cognāta, cognātae, f. kinswoman, female relative

³⁵ senecta, senectae, f. old age

³⁶ impossibile, -e impossible

³⁷ exsurgō = ex + surgō rise up, depart

³⁸ montāna, montānōrum, n. mountainous districts, hill country

³⁹ festinātiō, festinātiōnis, f. haste, speed

⁴⁰ salūtō, salūtāre, salūtāvī, salūtātus greet

⁴¹ exsultāvī *here*, 'leapt, stirred'

⁴² infāns, infāntis, m. & f. baby, infant

⁴³ ex hōc 'from this (time), from now on'

⁴⁴ generātiō, generātiōnis, f. generation, age

⁴⁵ prōgeniēs, prōgeniēi, f. generation, age

⁴⁶ superbus, -a, -um proud, haughty

et exaltavit humiles;
 esurientes implevit bonis
 et divites dimisit inanes.⁴⁷
 Suscepit Israel puerum suum,
 recordatus⁴⁸ misericordiae,
 sicut locutus est ad patres nostros,
 Abraham et semini⁴⁹ ejus in saecula."

Mansit autem Maria cum illa quasi⁵⁰ mensibus tribus et reversa est in domum suam. Elisabeth autem impletum est tempus pariendi, et peperit filium. Et audierunt vicini et cognati⁵¹ ejus quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur⁵² ei. Et factum est in die octavo venerunt circumcidere⁵³ puerum et vocabant eum nomine patris ejus Zachariam. Et respondens mater ejus dixit: "Nequaquam,⁵⁴ sed vocabitur Joannes." Et dixerunt ad illam: "Nemo est in cognatione⁵⁵ tua, qui vocetur hoc nomine." Innuebant autem patri ejus quem vellet vocari eum. Et postulans pugillarem⁵⁶ scripsit dicens: "Joannes est nomen ejus." Et mirati sunt universi. Apertum est autem ilico⁵⁷ os ejus et lingua ejus, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum, et super omnia montana Judaeae divulgabantur⁵⁸ omnia verba haec. Et posuerunt omnes, qui audierant, in corde suo dicentes: "Quid putas puer iste erit?" Etenim⁵⁹ manus Domini erat cum illo.

Et Zacharias pater ejus impletus est Spiritu Sancto et propheta-
 vit⁶⁰ dicens:

"Benedictus Dominus Deus Israel,
 quia visitavit⁶¹ et fecit redemptionem plebi suae

⁴⁷ inānis, -e empty

⁴⁸ recordor, recordāri, —, recordātus sum remember (+ gen.)

⁴⁹ sēmen, sēminis, n. seed, offspring

⁵⁰ quasi (adv.) as if, as it were, about

⁵¹ cognātī, cognātōrum, m. relatives

⁵² congrātulor, congrātulāri, —, congrātulātus sum wish joy, congratulate (+ dat.)

⁵³ circumcidō, circumcidere, circumcidī, circumcīsus circumcise

⁵⁴ nēquāquam (adv.) by no means, not at all

⁵⁵ cognātiō, cognātiōnis, f. relatives, family

⁵⁶ pugillārēs, pugillārium, m. writing-tablets; here, in sing.

⁵⁷ ilico (adv.) on the spot, immediately

⁵⁸ divulgō, divulgāre, divulgāvi, divulgātus make common, talk about

⁵⁹ etenim (coord. conj.) and indeed, for indeed

⁶⁰ prophētō, prophētāre, prophētāvī, prophētātus prophesy, foretell

⁶¹ visitō, visitāre, visitāvī, visitātus visit

et erexit cornu salutis nobis
 in domo David pueri sui,
 sicut locutus est per os sanctorum,
 qui a saeculo sunt, prophetarum ejus,
 salutem ex inimicis nostris
 et de manu omnium, qui oderunt nos;
 ad faciendam misericordiam cum patribus nostris
 et memorari testamenti sui sancti,
 jusjurandum,⁶² quod juravit⁶³ ad Abraham patrem nostrum,
 daturum se nobis,
 ut sine timore, de manu inimicorum liberati,
 serviamus illi
 in sanctitate et justitia coram ipso
 omnibus diebus nostris.
 Et tu, puer, propheta Altissimi vocaberis:
 praeibis enim *ante faciem Domini parare vias ejus*,
 ad dandam scientiam⁶⁴ salutis plebi ejus
 in remissionem peccatorum eorum,
 per viscera misericordiae⁶⁵ Dei nostri,
 in quibus visitabit nos oriens ex alto,
illuminare his, qui in tenebris et in umbra mortis sedent,
 ad dirigendos pedes nostros in viam pacis."

Puer autem crescebat et confortabatur spiritu et erat in deserto usque in diem ostensionis⁶⁶ suae ad Israel.

Factum est autem in diebus illis exiit edictum⁶⁷ a Caesare Augusto, ut describeretur universus orbis. Haec descriptio⁶⁸ prima facta est praeside Syriae Quirino. Et ibant omnes, ut profiterentur,⁶⁹ singuli⁷⁰ in suam civitatem. Ascendit autem et Joseph a Galilaea de civitate Nazareth in Judaeam in civitatem David, quae vocatur Bethlehem, eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi, uxore praegnante.⁷¹ Factum est autem cum essent ibi, impleti sunt dies, ut pareret, et peperit filium suum pri-

⁶² *jusjurandum, jūrisjūrāndi*, n. oath

⁶³ *jūrō, jūrāre, jūrāvī, jūrātus* swear

⁶⁴ *scientia, scientiae*, f. knowledge

⁶⁵ *viscera misericordiae* 'bowels of compassion,' a Hebraism

⁶⁶ *ostensio, ostensionis*, f. public appearance

⁶⁷ *edictum, edicti*, n. decree

⁶⁸ *descriptio, descriptionis*, f. registration, census

⁶⁹ *profitēri* *here*, 'to make a public statement'

⁷⁰ *singuli*, -ae, -a each one

⁷¹ *praegnans* (*gen., praegnantis*) pregnant

mogenitum;⁷² et pannis⁷³ eum involvit⁷⁴ et reclinavit eum in praeseptio,⁷⁵ quia non erat eis locus in deversorio.⁷⁶

Et pastores erant in regione eadem vigilantes⁷⁷ et custodientes vigiliis⁷⁸ noctis supra⁷⁹ gregem suum. Et angelus Domini stetit juxta illos, et claritas Domini circumfulsit illos, et timuerunt timore magno. Et dixit illis angelus: "Nolite timere; ecce enim evangelizo vobis gaudium magnum, quod erit omni populo, quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: invenietis infantem pannis involutum et positum in praeseptio." Et subito facta est cum angelo multitudo militiae⁸⁰ caelestis laudantium Deum et dicentium:

"Gloria in altissimis Deo,
et super terram pax in hominibus bonae voluntatis."⁸¹

Et factum est ut discesserunt ab eis angeli in caelum, pastores loquebantur ad invicem: "Transeamus usque Bethlehem et videamus hoc verbum,⁸² quod factum est, quod Dominus ostendit nobis." Et venerunt festinantes⁸³ et invenerunt Mariam et Joseph et infantem positum in praeseptio. Videntes autem notum fecerunt verbum, quod dictum erat illis de puero hoc. Et omnes, qui audierunt, mirati sunt de his, quae dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba haec conferens in corde suo.

Et reversi sunt pastores glorificantes et laudantes Deum in omnibus, quae audierant et viderant, sicut dictum est ad illos. Et postquam consummati⁸⁴ sunt dies octo, ut circumcideretur, vocatum est nomen ejus Jesus, quod vocatum est ab angelo, priusquam in utero conciperetur.

Et postquam impleti sunt dies purificationis⁸⁵ eorum secundum

⁷² *primogenitus*, -a, -um first-born

⁷³ *pannus*, *panni*, m. cloth, piece of cloth; *pl.*, baby clothes

⁷⁴ *involvō*, *involvere*, *involvi*, *involūtus* wrap up

⁷⁵ *praesēpium*, *praesēpiū*, n. manger, feeding-trough

⁷⁶ *dēversōrium*, *dēversōrii*, n. inn, lodging-place

⁷⁷ *vigilō*, *vigilāre*, *vigilāvī*, *vigilātus* stay awake

⁷⁸ *vigilia*, *vigiliae*, f. a watch

⁷⁹ *suprā* (*prep.* + *acc.*) over

⁸⁰ *militia*, *militiae*, f. army, host

⁸¹ *bonae voluntatis* 'of His good pleasure'

⁸² *verbum* *here*, 'event'

⁸³ *festinō*, *festināre*, *festināvī*, *festinātus* hasten, hurry

⁸⁴ *cōsummō*, *cōsummare*, *cōsummāvī*, *cōsummātus* finish, complete

⁸⁵ *pūrgatiō*, *pūrgatiōnis*, f. purification

Legem Moysis, tulerunt illum in Hierosolymam, ut sisterent Domino, sicut scriptum est in lege Domini: "*Omne masculinum⁸⁶ adaperiens⁸⁷ vulvam⁸⁸ sanctum Domino vocabitur,*" et ut darent hostiam secundum quod dictum est in lege Domini: *par⁸⁹ turturum⁹⁰ aut duos pullos⁹¹ columbarum.*⁹²

Et ecce homo erat in Jerusalem, cui nomen Simeon, et homo iste justus et timoratus, exspectans consolationem⁹³ Israel, et Spiritus Sanctus erat super eum, et responsum acceperat ab Spiritu Sancto non visurum se mortem nisi prius videret Christum Domini. Et venit in Spiritu in templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo, et ipse accepit eum in ulnas⁹⁴ suas et benedixit Deum et dixit:

"Nunc dimittis servum tuum, Domine,
secundum verbum tuum in pace,
quia viderunt oculi mei
salutare tuum,
quod parasti
ante faciem omnium populorum,
lumen ad revelationem gentium
et gloriam plebis tuae Israel."

Et erat pater ejus et mater mirantes super his, quae dicebantur de illo. Et benedixit illis Simeon et dixit ad Mariam matrem ejus: "Ecce positus est hic in ruinam et resurrectionem multorum in Israel et in signum, cui contradicetur—et tuam ipsius⁹⁵ animam pertransiet⁹⁶ gladius—ut revelentur ex multis cordibus cogitationes."

Et erat Anna prophetissa,⁹⁷ filia Phanuel, de tribu⁹⁸ Aser. Haec processerat in diebus multis et vixerat cum viro suo annis septem a virginitate sua; et haec vidua⁹⁹ usque ad annos octoginta quattuor,

⁸⁶ masculinus, -a, -um male

⁸⁷ adaperiō = ad + aperiō

⁸⁸ vulva, vulvae, f. womb

⁸⁹ pār here, 'pair'

⁹⁰ turtur, turturis, m. turtle-dove

⁹¹ pullus, pulli, m. young [of a bird]

⁹² columba, columbae, f. dove, pigeon

⁹³ cōsōlātiō, cōsōlātiōnis, f. consolation, help, rescue

⁹⁴ ulna, ulnae, f. arm

⁹⁵ tuam ipsius 'your own'

⁹⁶ pertransiet = pertransibit

⁹⁷ prophētissa, prophētissae, f. prophetess

⁹⁸ tribus, tribūs, f. tribe

⁹⁹ vidua, viduae, f. widow

quae non discedebat de templo, jejuniis¹⁰⁰ et obsecrationibus¹⁰¹ serviens nocte ac die. Et haec ipsa hora superveniens confitebatur Deo et loquebatur de illo omnibus, qui exspectabant redemptionem Jerusalem.

Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilaeam in civitatem suam Nazareth. Puer autem crescebat et confortabatur plenus sapientia; et gratia Dei erat super illum.

Et ibant parentes ejus per omnes annos in Jerusalem in die festo Paschae. Et cum factus esset annorum duodecim, ascendentibus illis secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu,¹⁰² venerunt iter diei et requirebant eum inter cognatos et notos¹⁰³ et non inveniētes regressi sunt in Jerusalem requirentes eum. Et factum est post triduum¹⁰⁴ invenerunt illum in templo sedentem in medio doctorum, audientem illos et interrogantem eos; stupebant¹⁰⁵ autem omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes eum admirati sunt, et dixit Mater ejus ad illum: "Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quaerebamus te." Et ait ad illos: "Quid est quod me quaerebatis? Nesciebatis quia in his, quae Patris mei sunt, oportet me esse?" Et ipsi non intellexerunt verbum, quod locutus est ad illos.

Et descendit cum eis et venit Nazareth et erat subditus illis. Et mater ejus conservabat omnia verba in corde suo. Et Jesus *proficiebat* sapientia et aetate¹⁰⁶ *et gratia apud Deum et homines.*

¹⁰⁰ jejūnium, jejūniī, n. fast

¹⁰¹ obsecratiō, obsecratiōnis, f. prayer

¹⁰² comitatus, comitatūs, m. company of travelers, traveling party

¹⁰³ nōti, nōtōrum, m. friends, acquaintances

¹⁰⁴ triduum, tridui, n. a three-day period

¹⁰⁵ stupeō, stupēre, stupui, — be stunned, be astonished

¹⁰⁶ aetās, aetātis, f. time of life, age

4. Mark's Passion, xiv, 26-xv, 47

Et hymno dicto, exierunt in montem Olivarum.¹ Et ait eis Jesus: "Omnes scandalizabimini,² quia scriptum est:

'Percutiam³ pastorem, et dispergentur oves.'

¹ oliva, olivae, f. olive (tree)

² scandalizō [1] make stumble

³ percutiō, percutere, percussī, percussus strike

Sed posteaquam⁴ resurrexero, praecedam vos in Galilaeam." Petrus autem ait ei: "Et si omnes scandalizati fuerint, sed non ego." Et ait illi Jesus: "Amen dico tibi: Tu hodie, in nocte hac, priusquam bis⁵ gallus⁶ vocem dederit, ter⁷ me es negaturus." At ille amplius loquebatur: "Et si oportuerit me commori⁸ tibi, non te negabo." Similiter autem et omnes dicebant.

Et veniunt in praedium,⁹ cui nomen Gethsemani, et ait discipulis suis: "Sedete hic, donec orem." Et assumit Petrum et Jacobum et Joannem secum et coepit pavere¹⁰ et taedere¹¹ et ait illis: "Tristis est anima mea usque ad mortem; sustinete hic et vigilate." Et cum processisset paululum,¹² procidebat super terram et orabat, ut, si fieri posset, transiret ab eo hora, et dicebat: "Abba, Pater! Omnia tibiabilia sunt. Transfer calicem hunc a me, sed non quod ego volo, sed tu." Et venit et invenit eos dormientes¹³ et ait Petro: "Simon, dormis? Non potuisti una hora vigilare? Vigilare et orate, ut non intretis in tentationem; spiritus quidem promptus,¹⁴ caro vero infirma." Et iterum abiens oravit, eundem sermonem¹⁵ dicens. Et veniens de-nuo¹⁶ invenit eos dormientes; erant enim oculi illorum ingravati,¹⁷ et ignorabant¹⁸ quid responderent ei. Et venit tertio et ait illis: "Dormite jam et requiescite?"¹⁹ Sufficit, venit hora: ecce traditur Filius hominis in manus peccatorum. Surgite, eamus; ecce, qui me tradit, prope²⁰ est."

Et confestim, adhuc eo loquente, venit Judas unus ex Duodecim, et cum illo turba cum gladiis et lignis a summis²¹ sacerdotibus et scribis²² et senioribus. Dederat autem traditor²³ ejus signum eis di-

⁴posteaquam = postquam

⁵bis (adv.) twice

⁶gallus, galli, m. cock

⁷ter (adv.) three times, thrice

⁸commorior = com + morior die with (+ dat.)

⁹praedium, praediū, n. piece of land, estate

¹⁰pavēo, pavēre, pavi, — tremble with fear

¹¹taedeō, taedēre, taedui, taesus be distressed

¹²paululum (adv.) a little, a short distance

¹³dormiō (4) sleep

¹⁴prōmptus, -a, -um willing, ready, eager

¹⁵sermō, sermōnis, m. word, speech

¹⁶dēnuō (adv.) again

¹⁷ingravō (1) weigh down

¹⁸ignōrō (1) not to know

¹⁹requiēscō, requiēscere, requiēvi, requiētus rest oneself

²⁰prope (adv.) near

²¹summus, -a, -um highest; here, 'chief'

²²scriba, scribae, m. scribe (i.e., one versed in Jewish law)

²³trāditor, trādītōris, m. betrayer

cens: "Quemcumque osculatus fuero,²⁴ ipse est; tenete eum et ducite caute."²⁵ Et cum venisset, statim accedens ad eum ait: "Rabbi," et osculatus est eum. At illi manus injecerunt²⁶ in eum et tenuerunt eum. Unus autem quidam de circumstantibus educens gladium percussit servum summi sacerdotis et amputavit²⁷ illi auriculam.²⁸ Et respondens Jesus ait illis: "Tamquam²⁹ ad latronem³⁰ existis cum gladiis et lignis comprehendere³¹ me? Cotidie eram apud vos in templo docens et non me tenuistis; sed adimpleantur Scripturae." Et relinquentes eum omnes fugerunt. Et adulescens³² quidam sequebatur eum amictus³³ sindone³⁴ super nudo,³⁵ et tenent eum; at ille, rejecta³⁶ sindone, nudus profugit.³⁷

Et adduxerunt³⁸ Jesum ad summum sacerdotem, et conveniunt omnes summi sacerdotes et seniores et scribae. Et Petrus a longe³⁹ secutus est eum usque intro⁴⁰ in atrium⁴¹ summi sacerdotis, et sedebat cum ministris et calefaciebat⁴² se ad ignem. Summi vero sacerdotes et omne concilium⁴³ quaerebant adversus Jesum testimonium, ut eum morte afficerent, nec inveniebant. Multi enim testimonium falsum dicebant adversus eum, et convenientia testimonia non erant. Et quidam surgentes falsum testimonium ferebant adversus eum dicentes: "Nos audivimus eum dicentem: 'Ego dissolvam⁴⁴ templum hoc manu factum et intra triduum aliud non manu factum aedificabo.'"⁴⁵ Et ne ita quidem⁴⁶ conveniens erat testimonium illorum.

²⁴ *ōsculor* (1) kiss

²⁵ *cautē* (*adv.*) under close watch

²⁶ *injiciō* = *in* + *jaciō*

²⁷ *amputō* (1) lop off

²⁸ *auricula*, *auriculae*, f. ear

²⁹ *tamquam* (*adv.*) just as

³⁰ *lātrō*, *lātrōnis*, m. brigand, bandit

³¹ *comprehendō*, *comprehendere*, *comprehēnsus* arrest

³² *adulēscēns* (*gen.*, *adulēscētis*) young; *subst.*, young man, youth

³³ *amicīō*, *amicīre*, *amicūi/amixi*, *amictus* clothe, cover

³⁴ *sindōn*, *sindonis*, f. linen cloth

³⁵ *nūdus*, -a, -um naked

³⁶ *rejiciō* = *re* + *jaciō*

³⁷ *profugiō* = *prō* + *fugiō*

³⁸ *addūcō* = *ad* + *dūcō*

³⁹ *ā longē* (*adv.*) from afar, at a distance

⁴⁰ *intrō* (*adv.*) within, inside

⁴¹ *ātrium*, *ātrii*, n. courtyard

⁴² *calefaciō* (< *faciō*) make warm, warm

⁴³ *concilium*, *concilii*, n. Sanhedrin

⁴⁴ *dissolvō* = *dis* + *solvō*

⁴⁵ *aedificō* (1) build

⁴⁶ *nē . . quidem* 'not even'

Et exurgens summus sacerdos in medium interrogavit Jesum dicens: "Non respondes quidquam ad ea, quae isti testantur⁴⁷ adversum te?" Ille autem tacebat et nihil respondit. Rursum⁴⁸ summus sacerdos interrogabat eum et dicit ei: "Tu es Christus filius Benedicti?" Jesus autem dixit: "Ego sum, et videbitis Filium hominis a dextris sedentem Virtutis et venientem cum nubibus⁴⁹ caeli."

Summus autem sacerdos scindens⁵⁰ vestimenta⁵¹ sua ait: "Quid adhuc necessarii sunt nobis testes? Audistis blasphemiam; quid vobis videtur?" Qui omnes condemnaverunt⁵² eum esse reum mortis.⁵³

Et coeperunt quidam conspuere⁵⁴ eum et velare⁵⁵ faciem ejus et colaphis⁵⁶ eum caedere⁵⁷ et dicere ei: "Prophetiza";⁵⁸ et ministri alapis⁵⁹ eum caedebant.

Et cum esset Petrus in atrio deorsum,⁶⁰ venit una ex ancillis summi sacerdotis et, cum vidisset Petrum calefacientem se, aspiciens illum ait: "Et tu cum hoc Nazareno, Jesu, eras." At ille negavit dicens: "Neque scio neque novi quid tu dicas." Et exiit foras⁶¹ ante atrium, et gallus cantavit. Et ancilla, cum vidisset illum, rursus⁶² coepit dicere circumstantibus: "Hic ex illis est." At ille iterum negabat. Et post pusillum⁶³ rursus, qui astabant, dicebant Petro: "Vere ex illis es, nam et Galilaeus es." Ille autem coepit anathematizare⁶⁴ et jurare:⁶⁵ "Nescio hominem istum, quem dicitis." Et statim iterum gallus cantavit. Et recordatus est⁶⁶ Petrus verbi, sicut dixerat ei Jesus: "Priusquam gallus cantet bis, ter me negabis," et coepit flere.

⁴⁷ *testor* (1) bear witness, give evidence of

⁴⁸ *rursum* (*adv.*) again

⁴⁹ *nūbēs, nūbis, nūbium*, f. cloud

⁵⁰ *scindō, scindere, scidi, scissus* tear, rend

⁵¹ *vestimentum, vestimentī*, n. garment; *pl.*, clothes

⁵² *condemnō* (1) condemn, pass judgment

⁵³ *reum mortis* 'deserving of death'

⁵⁴ *cōspuō, cōspuere, cōspui, cōspūsus* spit on

⁵⁵ *vēlō* (1) cover

⁵⁶ *colaphus, colaphī*, m. punch (sharp blow with the fist)

⁵⁷ *caedō, caedere, cecidi, caesus* cut, strike

⁵⁸ *prophētizō* (1) be a prophet, play the prophet

⁵⁹ *alapa, alapae*, f. slap

⁶⁰ *deorsum* (*adv.*) down, below

⁶¹ *forās* (*adv.*) outside

⁶² *rursus* = *rursum*

⁶³ *pusillum, pusilli*, n. a little (while)

⁶⁴ *anathematizō* (1) curse

⁶⁵ *jūrō* (1) swear

⁶⁶ *recordor* (1) remember (+ *gen.*)

Et confestim mane⁶⁷ consilium⁶⁸ facientes summi sacerdotes cum senioribus et scribis, id est universum concilium, vincientes Jesum duxerunt et tradiderunt Pilato. Et interrogavit eum Pilatus: "Tu es rex Judaeorum?" At ille respondens ait illi: "Tu dicis." Et accusabant⁶⁹ eum summi sacerdotes in multis. Pilatus autem rursum interrogabat eum dicens: "Non respondes quidquam? Vide in quantis te accusant." Jesus autem amplius nihil respondit, ita ut miraretur Pilatus.

Per diem autem festum dimittere solebat⁷⁰ illis unum ex vinctis, quem peterent. Erat autem qui dicebatur Barabbas, vinctus cum seditionis,⁷¹ qui in seditione⁷² fecerant homicidium.⁷³ Et cum ascendisset turba, coepit rogare, sicut faciebat illis. Pilatus autem respondit eis et dixit: "Vultis dimittam vobis regem Judaeorum?" Sciebat enim quod per invidiam⁷⁴ tradidissent eum summi sacerdotes. Pontifices⁷⁵ autem concitaverunt⁷⁶ turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens aiebat⁷⁷ illis: "Quid ergo vultis faciam regi Judaeorum?" At illi iterum⁷⁸ clamaverunt: "Crucifige eum." Pilatus vero dicebat eis: "Quid enim mali fecit?" At illi magis clamaverunt: "Crucifige eum." Pilatus autem, volens populo satisfacere,⁷⁹ dimisit illis Barabbam et tradidit Jesum flagellis caesum, ut crucifigeretur.

Milites autem duxerunt eum intro in atrium, quod est praetorium,⁸⁰ et convocant⁸¹ totam cohortem.⁸² Et induunt⁸³ eum purpuram⁸⁴ et imponunt ei plectentes⁸⁵ spineam⁸⁶ coronam, et coeperunt

⁶⁷ *māne* (*adv.*) in the morning

⁶⁸ *cōnsilium*, *cōnsilii*, n. counsel, plans

⁶⁹ *accūsō* {*r*} accuse

⁷⁰ *soleō*, *solēre*, —, *solitus sum* be accustomed (+ *inf.*)

⁷¹ *sēditiosus*, -a, -um seditious; *subst.*, rebel

⁷² *sēditio*, *sēditionis*, f. revolt, uprising

⁷³ *homicidium*, *homicidii*, n. murder

⁷⁴ *invidia*, *invidiae*, f. jealousy

⁷⁵ *pontifex*, *pontificis*, m. chief priest

⁷⁶ *concitō* {*r*} incite, stir up

⁷⁷ *aiebat* = *dicēbat*

⁷⁸ *iterum* *here*, 'back'

⁷⁹ *satisfaciō* = *satis* + *faciō*

⁸⁰ *praetōrium*, *praetōrii*, n. praetorium (Roman headquarters)

⁸¹ *convocō* = *com* + *vocō*

⁸² *cohors*, *cohortis*, f. cohort (a body of 600 Roman soldiers)

⁸³ *induo*, *induere*, *indui*, *indutus* put on, clothe

⁸⁴ *purpura*, *purpurae*, f. purple, purple cloth

⁸⁵ *plectō*, *plectere*, *plexi*/*plexui*, *plexus* braid, weave

⁸⁶ *spineus*, -a, -um of thorns

salutare eum: "Ave, rex Judaeorum," et percutiebant caput ejus arundine⁸⁷ et conspuebant eum et ponentes genua adorabant eum. Et postquam illuserunt⁸⁸ ei, exuerunt⁸⁹ illum purpuram et induerunt eum vestimentis suis. Et educunt illum, ut crucifigerent eum.

Et angariant⁹⁰ praetereuntem quempiam⁹¹ Simonem Cyrenaeum venientem de villa,⁹² patrem Alexandri et Rufi, ut tolleretur crucem ejus. Et perducunt illum in Golgotha locum, quod est interpretatum⁹³ Calvariae⁹⁴ locus. Et dabant ei myrrhatum⁹⁵ vinum, ille autem non accepit.

Et crucifigunt eum et *dividunt vestimenta ejus, mittentes sortem super eis* quis quid tolleretur. Erat autem hora tertia, et crucifixerunt eum. Et erat titulus⁹⁶ causae⁹⁷ ejus inscriptus: ⁹⁸ "Rex Judaeorum." Et cum eo crucifigunt duos latrones, unum a dextris et alium a sinistris⁹⁹ ejus.

Et praetereuntes blasphemabant¹⁰⁰ eum *moventes capita* sua et dicentes: "Vah,¹⁰¹ qui destruit templum et in tribus diebus aedificat; salvum fac te ipsum descendens de cruce." Similiter et summi sacerdotes ludentes¹⁰² ad alterutrum¹⁰³ cum scribis dicebant: "Alios salvos fecit, seipsum non potest salvum facere. Christus rex Israel descendat nunc de cruce, ut videamus et credamus." Etiam qui cum eo crucifixi erant, conviciabantur¹⁰⁴ ei.

Et, facta hora sexta, tenebrae factae sunt per totam terram usque in horam nonam. Et hora nona exclamavit Jesus voce magna: "*Heloi, Heloi, lema sabachthani?*" quod est interpretatum: "*Deus meus, Deus meus, ut quid dereliquisti*¹⁰⁵ *me?*" Et quidam de circumstan-

⁸⁷ arundō, arundinis, f. reed, cane

⁸⁸ illūdō, illūdere, illūsī, illūsus mock, make fun of

⁸⁹ exuō, exuere, exuī, exūtus strip

⁹⁰ angariō (i) press into service

⁹¹ quispiam, quacpiam, quodpiam some, a certain

⁹² villa, villae, f. farm

⁹³ interpretātus, -a, -um translated

⁹⁴ calvāria, calvāriae, f. skull

⁹⁵ myrrhātus, -a, -um laced with myrrh

⁹⁶ titulus, tituli, m. inscription, public notice

⁹⁷ causa *here*, 'wrong, offense'

⁹⁸ inscribō = in + scribō

⁹⁹ ā sinistris 'on the left'

¹⁰⁰ blasphemō (i) blaspheme; revile, insult

¹⁰¹ vah (*interj.*) ha!

¹⁰² ludō, ludere, lūsī, lūsus joke

¹⁰³ alteruter, alterutra, alterutrum one another, each other

¹⁰⁴ convicior (i) reproach, insult (+ *dat.*)

¹⁰⁵ derelinquō = de + relinquō

tibus audientes dicebant: "Ecce Eliam vocat." Currens autem unus et implens spongiam¹⁰⁶ *aceto*¹⁰⁷ circumponensque¹⁰⁸ calamo¹⁰⁹ *potum* dabat ei dicens: "Sinite,¹¹⁰ videamus, si veniat Elias ad deponendum eum." Jesus autem, emissa voce magna, exspiravit.

Et velum¹¹¹ templi scissum est in duo a sursum usque deorsum.¹¹²

Videns autem centurio, qui ex adverso¹¹³ stabat, quia sic clamans exspirasset, ait: "Vere homo hic Filius Dei erat."

Erant autem et mulieres de longe aspicientes, inter quas et Maria Magdalene et Maria Jacobi minoris et Josetis mater et Salome, quae, cum esset in Galilaea, sequebantur eum et ministrabant¹¹⁴ ei, et aliae multae, quae simul cum eo ascenderant Hierosolymam.

Et cum jam sero¹¹⁵ esset factum, quia erat Parasceve,¹¹⁶ quod est ante sabbatum, venit Joseph ab Arimathea nobilis¹¹⁷ decurio,¹¹⁸ qui et ipse erat expectans regnum Dei, et audacter¹¹⁹ introivit ad Pilatum et petiit corpus Jesu. Pilatus autem miratus est si jam obisset, et, accersito¹²⁰ centurione, interrogavit eum si jam mortuus esset, et, cum cognovisset a centurione, donavit corpus Joseph. Is autem mercatus¹²¹ sindonem et deponens eum involvit sindone¹²² et posuit eum in monumento, quod erat excisum¹²³ de petra,¹²⁴ et advolvxit¹²⁵ lapidem¹²⁶ ad ostium¹²⁷ monumenti. Maria autem Magdalene et Maria Josetis aspiciebant, ubi positus esset.

¹⁰⁶ *spongia*, *spongiae*, f. sponge

¹⁰⁷ *acētum*, *acētī*, n. sour wine

¹⁰⁸ *circumpōnō* = *circum* + *pōnō*

¹⁰⁹ *calamus*, *calamī*, m. reed

¹¹⁰ *sinite here*, 'wait!'

¹¹¹ *velum*, *vēlī*, n. curtain

¹¹² *ā sūrsūm ūsque deorsum* 'from top to bottom'

¹¹³ *ex adversō* 'opposite'

¹¹⁴ *ministrō* (1) serve, take care of (+ *dat.*)

¹¹⁵ *sērō* (*adv.*) late

¹¹⁶ *Parascevē* (Day of) Preparation

¹¹⁷ *nōbilis*, -e noble, respected

¹¹⁸ *decuriō*, *decuriōnis*, m. member of the Sanhedrin

¹¹⁹ *audācter* (*adv.*) boldly

¹²⁰ *accersō* = *arcessō*, *arcessere*, *arcessivī*, *arcessitus* summon

¹²¹ *mercor* (1) buy

¹²² *sindōn*, *sindonis*, f. muslin

¹²³ *excidō* = *ex* + *caedō* hew out, cut out

¹²⁴ *petra*, *petrae*, f. rock

¹²⁵ *advolvō*, *advolvere*, *advolvī*, *advolutus* roll to, roll across

¹²⁶ *lapis*, *lapis*, *lapium*, m. stone

¹²⁷ *ostium*, *ostīi*, n. entrance

5. *Stabat Mater* (Jacopone da Todi, d. 1306)

Stabat mater dolorosa
juxta crucem lacrimosa,
dum pendebat filius,
cujus animam gementem,¹
contristatam² et dolentem
pertransiuit gladius.

O quam tristis et afflicta³
fuit illa benedicta
mater unigeniti,
quae maerebat⁴ et dolebat,
et tremebat, dum videbat
nati poenas incliti.⁵

Quis est homo, qui non fleret,
matrem Christi si videret
in tanto supplicio?⁶

Quis non posset contristari,
piam matrem contemplari⁷
dolentem cum filio?

Pro peccatis suae gentis
vidit Jesum in tormentis⁸
et flagellis subditum,⁹
vidit suum dulcem natum
morientem, desolatum,¹⁰
dum emisit spiritum.

Pia mater, fons amoris,¹¹
me sentire vim¹² doloris
fac, ut tecum lugeam,¹³
fac ut ardeat cor meum
in amando Christum Deum,
ut sibi complaceam.

Sancta mater, istud agas,
crucifixi fige plagas¹⁴
cordi meo valide,¹⁵
tui nati vulnerati,
tam dignati pro me pati,
poenas mecum divide.

Fac me vere tecum flere,
crucifixi fige plagas¹⁴
cordi meo valide,¹⁵
juxta crucem tecum stare
et me tibi sociare
in planctu desidero.

Virgo virginum praeclara,¹⁶
mihi jam non sis amara,¹⁷
fac me tecum plangere;
fac ut portem Christi mortem,
passionis fac consortium
et plagas recolere.¹⁸

¹gemō, gemere, gemui, gemitus sigh, groan, lament

²contristō (i) make sad, afflict

³afflictus, -a, -um miserable, downcast

⁴maereō, maerere, —, — be sad, grieve, mourn

⁵inclitus, -a, -um famous, glorious

⁶supplicium, supplicii, n. torture, pain

⁷contemplor (i) look at, consider carefully

⁸tormentum, tormenti, n. torture, torment

⁹subditus, -a, -um subject, submissive

¹⁰desolatus, -a, -um forsaken

¹¹amor, amoris, m. love

¹²vis, —, pl. vires, virium, f. force, power; pl., strength

¹³lugeō, lūgere, lūxi, lūctus mourn, cry out in grief

¹⁴plāga, plāgae, f. blow, stroke

¹⁵valide = valde

¹⁶praeclarus, -a, -um very beautiful, splendid, illustrious

¹⁷amārus, -a, -um bitter

¹⁸recolō, recolere, recolui, recultus call to mind, contemplate

Fac me plagis vulnerari,
 cruce fac inebriari¹⁹
 et cruore filii;
 inflammatus²⁰ et accensus
 per te, virgo, sim defensus
 in die iudicii.

Fac me cruce custodiri,
 morte Christi praemuniri,²¹
 confoveri²² gratia;
 quando corpus morietur,
 fac ut animae donetur
 Paradisi gloria.

¹⁹ inēbriō (1) saturate, steep

²⁰ inflammō (1) kindle, set afire

²¹ praemūniō, praemūnīre, praemūnīvi, praemūnītus fortify, make safe

²² cōfoveō, cōfovēre, —, — cherish assiduously

6. The Cockcrow Hymn: Aeterne Rerum Conditor (Ambrose, d. 397)

Aeterne rerum Conditor¹
 noctem diemque qui regis,
 et temporum das tempora
 ut alleves² fastidium.³

Nocturna⁴ lux viantibus⁵
 a nocte noctem segregans,
 praeco⁶ diei jam sonat,
 jubarque⁷ solis evocat.

Hoc excitatus⁸ lucifer
 solvit polum⁹ caligine:
 hoc omnis errorum¹⁰ cohors¹¹
 viam nocendi deserit.¹²

Hoc nauta vires¹³ colligit,
 pontique¹⁴ mitescunt¹⁵ freta:¹⁶
 hoc, ipsa petra¹⁷ Ecclesiae,
 canente, culpam diluit.¹⁸

¹ conditor, conditōris, m. (< condō) founder, creator

² allevō (1) lighten, alleviate

³ fastidium, fastidiū, n. pride; weariness

⁴ nocturnus, -a, -um nightly, by night

⁵ viantēs, viantium, m. travelers

⁶ praecō, praecōnis, m. proclaimer, herald

⁷ jubar, jubaris, n. radiance, light

⁸ excitō (1) rouse forth, arouse from sleep

⁹ polus, poli, m. sky

¹⁰ errō, errōnis, m. vagabond

¹¹ cohors here, 'band'

¹² dēserō, dēserere, dēserui, dēsertus desert, leave

¹³ vis, —, pl., virēs, virium, f. force, power; pl., strength

¹⁴ pontus, ponti, n. the deep sea

¹⁵ mītēscō, mītēscere, —, — become mild

¹⁶ fretum, freti, n. channel; raging, swelling

¹⁷ petra, petrae, f. rock (cf. Mt. xvi, 18)

¹⁸ diluō, diluere, dilui, dilutus wash away

Surgamus ergo strenue:¹⁹
gallus²⁰ jacentes excitat,
et somnolentos²¹ increpat²²
gallus, negantes arguit.²³

Gallo canente spes redit,
aegris²⁴ salus refunditur,
mucro²⁵ latronis²⁶ conditur,
lapis fides revertitur.

Jesu, labantes²⁷ respice,
et nos videndo corrige:
si respicis, labes²⁸ cadunt
fletuque culpa solvitur.

Tu, lux, refulge sensibus,
mentisque somnum discute:²⁹
te nostra vox primum sonet
et vota solvamus tibi.

¹⁹ *strēnuē* (*adv.*) briskly, promptly

²⁰ *gallus, galli*, m. cock

²¹ *somnolentus, -a, -um* given to sleep, sleepy

²² *increpō* (1) chide, rebuke

²³ *arguō, arguere, argui, argūtus* put in a clear light, convict, expose

²⁴ *aeger, aegra, aegrum* sick

²⁵ *mūcrō, mūcrōnis*, m. sword-point, sword

²⁶ *lātrō, lātrōnis*, m. brigand, bandit

²⁷ *labō* (1) totter, waver

²⁸ *lābēs, lābis, lābium*, f. a falling in; failing, disgrace

²⁹ *discutiō, discutere, discussi, discussus* shatter, scatter

7. *Te Deum* (Nicetas of Remesiana, d. 414)

Te Deum laudamus, te Dominum confitemur.

Te aeternum Patrem omnis terra veneratur.

Tibi omnes angeli, tibi caeli et universae potestates,
tibi cherubim et seraphim¹ incessabili² voce proclamant:³

Sanctus, sanctus, sanctus Dominus Deus Sabaoth!

Pleni⁴ sunt caeli et terra majestatis⁴ gloriae tuae.

Te gloriosus apostolorum chorus, te prophetarum laudabilis⁵
numerus,

te martyrū candidatus⁶ laudat exercitus,⁷

te per orbem terrarum sancta confitetur ecclesia,

Patrem immensae⁸ majestatis, venerandum tuum verum et unicum
Filiū,

Sanctum quoque Paraclitum⁹ Spiritum.

Tu rex gloriae, Christe,

¹ *cherubim et seraphim* Hebrew: indecl. pl. nouns

² *incessabilis, incessabile* unceasing

³ *prōclāmō* = *prō* + *clāmō*

⁴ *plēni* . . . *majestātis*: *plēnus, -a, -um* may also take the gen.

⁵ *laudābilis, laudābile* praiseworthy

⁶ *candidātus, -a, -um* clothed in white

⁷ *exercitus, exercitūs*, m. army, multitude

⁸ *immēnsus, -a, -um* immeasurable, boundless

⁹ *Paraclītus, Paraclitī*, m. Paraclete, Helper

tu Patris sempiternus¹⁰ es Filius.
 Tu ad liberandum suscepturus hominem
 non horruisti¹¹ virginis uterum.
 Tu, devicto mortis aculeo,¹²
 aperuisti credentibus regna caelorum.
 Tu ad dexteram Dei sedes in gloria Patris.
 Judex crederis esse venturus.
 Te ergo quaesumus, tuis famulis subveni,
 quos pretioso sanguine redemisti.
 Aeterna fac cum sanctis tuis in gloria numerari.
 Salvum fac populum tuum, Domine, et benedic hereditati tuae,
 et rege eos et extolle illos usque in aeternum.
 Per singulos¹³ dies benedicimus te,
 et laudamus nomen tuum in saeculum et in saeculum saeculi.
 Dignare, Domine, die isto sine peccato nos custodire.
 Miserere nostri, Domine, miserere nostri;
 fiat misericordia tua, Domine, super nos,
 quemadmodum¹⁴ speravimus in te.
 In te, Domine, speravi: non confundar in aeternum.

¹⁰ sempiternus, -a, -um perpetual, everlasting

¹¹ horreo, horrere, horruī, — shudder at, loathe

¹² aculeus, aculei, m. sting

¹³ singuli, -ae, -a every single, each one

¹⁴ quemadmodum (subord. conj.) in what manner, just as

8. Vexilla Regis (Venantius Fortunatus, 569)

Vexilla¹ Regis prodeunt:
 fulget Crucis mysterium,
 qua vita mortem pertulit,
 et morte vitam protulit.

Quae vulnerata lanceae²
 mucrone³ diro,⁴ criminum
 ut nos lavaret sordibus,⁵
 manavit⁶ unda, et sanguine,

Impleta sunt quae concinit
 David fidei carmine,⁷
 dicendō nationibus:
 Regnavit a ligno Deus.

¹ vexillum, vexilli, n. flag, standard, banner

² lancea, lanceae, f. spear, lance

³ mucrō, mucrōnis, m. sharp point

⁴ dirus, -a, -um horrible, cruel

⁵ sordēs, sordium, f. filth

⁶ mānō (i) flow, drip

⁷ carmen, carminis, n. song, prophetic song

Arbor decora⁸ et fulgida,⁹
ornata regis purpura,¹⁰
electa digno stipite¹¹
tam sancta membra tangere.

Beata, cujus brachiis
pretium pependit saeculi,
statera¹² facta corporis,
tulitque praedam¹³ Tartari.¹⁴

O Crux, ave, spes unica,
hoc passionis tempore
piis adauge¹⁵ gratiam,
reisque¹⁶ dele crimina.

Te, fons salutis Trinitas,
collaudet omnis spiritus:
quibus Crucis victoriam
largiris, adde praemium.

⁸decōrus, -a, -um fitting, beautiful

⁹fulgidus, -a, -um gleaming

¹⁰purpura, purpurae, f. purple

¹¹stipes, stipitis, m. log, post

¹²statēra, statērae, f. a balance, scales

¹³praeda, praedae, f. spoils, booty

¹⁴Tartarus, Tartari, m. the Underworld, Hell

¹⁵adaugeō, adaugere, audauxi, adauctus increase

¹⁶reus, rei, m. one liable for punishment

9. *Pange Lingua* (Venantius Fortunatus, 569)

Pange, lingua, gloriosi lauream¹ certaminis,²
et super Crucis tropaeo³ dic triumphum⁴ nobilem:⁵
qualiter⁶ Redemptor orbis immolatus⁷ vicerit.

De parentis protoplasti⁸ fraude⁹ Factor condolens,
quando pomi¹⁰ noxialis¹¹ in necem¹² morsu¹³ ruit:¹⁴
ipse lignum tunc notavit,¹⁵ damna ligni ut solveret.

Hoc opus nostrae salutis ordo depoposcerat;

¹laurea, laureae, f. laurel; victory

²certāmen, certāminis, n. contest, contention, struggle

³tropaeum, tropaei, n. trophy, victory

⁴triumphus, triumphī, m. triumph, victory

⁵nōbilis, nōbile noble

⁶quāliter (rel. & interrog. adv.) (< quālis, -e) how

⁷immolō (i) sacrifice, offer

⁸prōtoplastus, -a, -um first-formed

⁹fraus, fraudis, f. self-deception, error

¹⁰pōmum, pōmī, n. fruit (of any kind)

¹¹noxialis, noxiāle injurious

¹²nex, necis, f. death

¹³morsus, morsūs, m. a bite, eating

¹⁴ruō, ruere, rui, rutus rush, fall, go to ruin

¹⁵notō (i) mark (for censure)

multiformis¹⁶ proditoris¹⁷ ars ut artem falleret,
et medelam¹⁸ ferret inde, / hostis unde laeserat.¹⁹

Quando venit ergo sacri plenitudo²⁰ temporis,
missus est ab arce²¹ patris natus, orbis conditor;²²
atque ventre virginali²³ carne amictus²⁴ prodiit.

Vagit²⁵ infans inter arcta²⁶ conditus praesepia:²⁷
membra pannis involuta virgo mater alligat:²⁸
et Dei manus pedesque stricta²⁹ cingit³⁰ fascia.³¹

Lustra³² sex qui jam peregit,³³ tempus implens corporis,
sponte³⁴ libera Redemptor passioni deditus;³⁵
Agnus in Crucis levatur³⁶ immolandum stipite.³⁷

Felle³⁸ potus³⁹ ecce languet:⁴⁰ spina,⁴¹ clavi,⁴² lancea
mite⁴³ corpus perforarunt:⁴⁴ unda⁴⁵ manat,⁴⁶ et cruor:
terra, pontus, astra, mundus, quo⁴⁷ lavantur flumine!⁴⁸

¹⁶ *multiformis*, *multiforme* many-shaped

¹⁷ *prōdītōr*, *prōdītōris*, m. betrayer

¹⁸ *medēla*, *medēlae*, f. cure, remedy

¹⁹ *laedō*, *laedere*, *laesi*, *laesus* injure, do harm

²⁰ *plēnitūdō*, *plēnitūdinis*, f. fullness

²¹ *arx*, *arcis*, f. stronghold, citadel, summit

²² *conditor*, *conditōris*, m. founder, creator

²³ *virginalis*, *virgināle* virginal, of a virgin

²⁴ *amictus*, -a, -um clothed

²⁵ *vāgiō*, *vāgīre*, *vāgīvi*, — cry [said of an infant]

²⁶ *arctus*, -a, -um narrow, confined

²⁷ *praesēpiū*, *praesēpiī*, n. feeding-trough, manger

²⁸ *alligō* (1) bind up, bind round

²⁹ *strictus*, -a, -um drawn together, tight

³⁰ *cingō*, *cingere*, *cinxi*, *cinctus* gird, surround

³¹ *fascia*, *fasciae*, f. band, wrapping

³² *lustrum*, *lustrī*, n. a period of five years

³³ *peragō*, *peragere*, *perēgi*, *perāctus* complete

³⁴ *spōns*, *spontis*, f. free will

³⁵ *dēdō* (*dē* + *-dō*) dedicate, devote

³⁶ *levō* (1) raise, lift up

³⁷ *stīpes*, *stīpitis*, f. log, post

³⁸ *fel*, *fellis*, n. gall

³⁹ *pōtus*, -a, -um drunk

⁴⁰ *languēō*, *languēre*, *languī*, — be faint, be weak

⁴¹ *spīna*, *spīnae*, f. thorn

⁴² *clāvus*, *clāvī*, m. nail

⁴³ *mītis*, *mite* mild, gentle

⁴⁴ *perforō* (1) pierce

⁴⁵ *unda*, *undae*, f. wave, water

⁴⁶ *mānō* (1) flow, drip

⁴⁷ *quō* = *et hōc*

⁴⁸ *flūmen*, *flūminis*, n. stream, flow

Crux fidelis, inter omnes arbor una nobilis:
 silva⁴⁹ talem nulla profert fronde,⁵⁰ flore, germine.⁵¹
 dulce ferrum,⁵² dulce lignum, dulce pondus⁵³ sustinent.

Flecte ramos,⁵⁴ arbor alta, tensa laxa⁵⁵ viscera,⁵⁶
 et rigor⁵⁷ lentescat⁵⁸ ille, quem dedit nativitas;⁵⁹
 et superni membra Regis tende miti stipite.

Sola digna tu fuisti ferre mundi victimam;⁶⁰
 atque portum⁶¹ praeparare/ arca⁶² mundo naufrago,⁶³
 quam sacer cruor perunxit,⁶⁴ fusus Agni corpore.

Sempiterna⁶⁵ sit beatæ Trinitati⁶⁶ gloria:
 aequa⁶⁷ Patri, Filioque; par decus⁶⁸ Paraclito;⁶⁹
 unius Trinique⁷⁰ nomen laudet universitas.⁷¹

⁴⁹ silva, silvae, f. forest

⁵⁰ frons, frondis, f. branch

⁵¹ germen, germinis, n. bud

⁵² ferrum, ferri, n. iron: the nails, collectively

⁵³ pondus, ponderis, n. weight, burden

⁵⁴ rāmus, rāmi, m. branch, bough

⁵⁵ laxō (ī) loosen, relax

⁵⁶ viscera, viscerum, n. entrails, insides

⁵⁷ rigor, rigōris, m. stiffness

⁵⁸ lentescō, lentescere, —, — become pliant, become soft

⁵⁹ nātivitas here = nātūra

⁶⁰ victima, victimae, f. sacrificial offering, victim

⁶¹ portus, portūs, m. haven, harbor

⁶² arca, arcae, f. ark, boat

⁶³ naufragus, -a, -um shipwrecked

⁶⁴ perungō, perungere, perūnxī, perūnctus smear

⁶⁵ sempiternus, -a, -um perpetual, everlasting

⁶⁶ Trinitās, Trinitātis, f. Trinity

⁶⁷ aequus, -a, -um equal

⁶⁸ decus, decoris, n. honor, glory

⁶⁹ Paraclitus, Paraclitī, m. Paraclete, Helper: Holy Spirit

⁷⁰ trīni, -ae, -a three together

⁷¹ ūniversitās, ūniversitātis, f. the whole: the world

10. *Veni Creator Spiritus* (Rabanus Maurus?, d. 856)

Veni, Creator Spiritus,
 mentes tuorum visita:¹
 imple superna gratia
 quae tu creasti pectora.

Qui diceris Paraclitus,
 altissimi donum Dei,
 fons vivus, ignis, caritas,
 et spiritalis unctio.²

¹ visitō (ī) visit

² ūnctiō, ūnctiōnis, f. ointment, balm

Tu septiformis³ munere,
 digitus paternae dexteræ,
 tu rite⁴ promissum⁵ Patris,
 sermone ditans guttura.⁶

Accende lumen sensibus,
 infunde amorem cordibus,
 infirma⁷ nostri corporis
 virtute firmans perpeti.⁸

Hostem repellas longius,⁹
 pacemque dones protinus:¹⁰
 ductore¹¹ sic te praevio¹²
 vitemus¹³ omne noxium.¹⁴

³septiformis, septiforme sevenfold

⁴rite (adv.) duly, properly

⁵prōmissum, prōmissi, n. something promised, a promise

⁶guttur, gutturis, n. throat

⁷infirma neut. pl., subst.: weaknesses

⁸perpes (gen., perpetis) = perpetuus, -a, -um

⁹longius (comp. adj.) at some distance

¹⁰protinus (adv.) immediately

¹¹ductor, ductōris, m. leader

¹²praevious, -a, -um leading the way

¹³vitō (i) avoid

¹⁴noxius, -a, -um harmful, injurious

¹⁵uterque, utraque, utrumque each (of two), both

Per te sciamus, da, Patrem,
 noscamus atque Filium,
 teque utriusque¹⁵ Spiritum
 credamus omni tempore.

Deo Patri sit gloria,
 et Filio, qui a mortuis
 surrexit, ac Paraclito,
 in saeculorum saecula. Amen.

11. Ave Maris Stella (Paul the Deacon?, d. 799?)

Ave, maris stella,
 Dei Mater alma¹
 atque semper Virgo,
 felix caeli porta.²

Sumens illud Ave
 Gabrielis ore,
 funda nos in pace,
 mutans Hevae³ nomen.

Solve vincla reis,
 profer lumen caecis,⁴
 mala nostra pelle,
 bona cuncta posce.

Monstra te esse matrem:
 sumat per te preces,
 qui pro nobis natus,
 tulit⁵ esse tuus.⁶

¹almus, -a, -um nourishing

²porta, portae, f. gate

³Hēvae = Ēvae (AVE ↔ EVA)

⁴caecus, -a, -um blind

⁵tulit here, endured (+ inf.)

⁶tuus: sc. 'son'

Virgo singularis,⁷
inter omnes mitis,⁸
culpīs nos solutos,
mites⁸ fac et castos.

Vitam praesta puram,
iter para tutum,⁹
ut videntes Jesum,
semper collaetemur.

Sit laus Deo Patri,
summo¹⁰ Christo decus,¹¹
Spiritu Sancto,
tribus honor unus.

⁷singulāris, singulāre singular, unique, extraordinary

⁸mitis, mīte mild, gentle

⁹tūtus, -a, -um safe

¹⁰summus, -a, -um highest

¹¹decus, decoris, n. glory

12. Gloria Laus (*Theodulf, d. 821*)

Gloria, laus, et honor, tibi sit Rex Christe Redemptor:
cui puerile¹ decus² prompsit³ Hosanna pium.
Israel es tu Rex, Davidis et inclita⁴ proles:⁵
nomine qui in Domini, Rex benedicte, venis.
Coetus⁶ in excelsis te laudat caelicus⁷ omnis
et mortalis homo, et cuncta creata simul.
Plebs⁸ Hebraea tibi cum palmis obvia⁹ venit:
cum prece, voto, hymnis, adsumus ecce tibi.
Hi tibi passuro solvebant munia¹⁰ laudis:
nos tibi regnanti pangimus ecce melos.¹¹
Hi placuere tibi, placeat devotio¹² nostra:
Rex bone, Rex clemens, cui bona cuncta placent.

¹puerilis, puerile youthful

²decus, decoris, n. glory, beauty

³prōmō, prōmere, prōmpti, prōmptus bring forth

⁴inclitus, -a, -um famous, glorious

⁵prōlēs, prōlis, f. offspring

⁶coetus, coetūs, m. assembly

⁷caelicus, -a, -um celestial

⁸plēbs, plēbis, f. people

⁹obvius, -a, -um to meet (+ dat.)

¹⁰mūnia, mūnium, n. duty

¹¹melos, melī, n. song

¹²dēvōtiō, dēvōtiōnis, f. devotion

13. Veni Sancte Spiritus (Stephen Langton, d. 1228)

Veni, Sancte Spiritus,
et emitte caelitus¹
lucis tuae radium.

Veni, pater pauperum,
veni, dator² munerum,
veni, lumen cordium.

Consolator³ optime,
dulcis hospes animae,
dulce refrigerium.⁴

In labore requies,
in aestu⁵ temperies,⁶
in fletu solatium.⁷

O lux beatissima,
reple cordis intima⁸
tuorum fidelium.

Sine tuo numine,⁹
nihil est in homine,
nihil est innoxium.¹⁰

Lava quod est sordidum,¹¹
riga¹² quod est aridum,¹³
sana quod est saucium.¹⁴

Flecte quod est rigidum,¹⁵
fove¹⁶ quod est frigidum,¹⁷
rege quod est devium.¹⁸

Da tuis fidelibus,
in te confidentibus,
sacrum septenarium.¹⁹

Da virtutis meritum,
da salutis exitum,²⁰
da perenne gaudium.
Amen. Alleluja.

¹caelitus (*adv.*) from heaven

²dator, datōris, m. giver

³cōsōlātor, cōsōlātōris, m. consoler

⁴refrigerium, refrigeriī, n. consolation

⁵aestus, aestūs, m. heat

⁶temperiēs, temperiēi, f. tempering

⁷sōlātium, sōlātiī, n. solace, comfort

⁸intima, intimōrum, n. inmost parts

⁹nūmen, nūminis, n. divinity

¹⁰innoxius, -a, -um without harm, innocent

¹¹sordidus, -a, -um filthy

¹²rigō (1) wet, water

¹³āridus, -a, -um dry

¹⁴saucius, -a, -um wounded

¹⁵rigidus, -a, -um stiff

¹⁶foveō, fovēre, fōvi, fōtus warm

¹⁷frigidus, -a, -um cold

¹⁸dēvius, -a, -um off the road, astray

¹⁹septēnārius, -a, -um containing seven

²⁰exitus, exitūs, m. outcome

14. *Dies Irae* (Thomas of Celano?, c. 1230)

Dies irae, dies illa,
solvat saeculum in favilla,¹
teste David cum Sibylla.

Quantus tremor² est futurus,
quando iudex est venturus,
cuncta stricte³ discussurus.⁴

Tuba, mirum spargens sonum⁵
per sepulcra regionum,
coget omnes ante thronum.

Mors stupebit⁶ et natura,
cum resurget creatura,
iudicanti responsura.

Liber scriptus proferetur,
in quo totum continetur,
unde mundus iudicetur.

Iudex ergo cum sedebit,
quidquid latet⁷ apparebit:
nil inultum⁸ remanebit.

Quid sum miser tunc dicturus?
Quem patronum rogaturus? —
cum vix⁹ justus sit securus.¹⁰

Rex tremendae majestatis,
qui salvandos¹¹ salvas¹¹ gratis,¹²
salva¹¹ me, fons pietatis.

Recordare,¹³ Jesu pie,
quod sum causa tuae viae:
ne me perdas illa die.

Quaerens me sedisti lassus:¹⁴
redemisti crucem passus:
tantus labor non sit cassus.¹⁵

Iuste iudex ultionis,¹⁶
donum fac remissionis
ante diem rationis.

Ingemisco¹⁷ tamquam¹⁸ reus,
culpa rubet¹⁹ vultus meus:
supplici parce, Deus.

Qui Mariam absolvisti,
et latronem exaudisti,
mihi quoque spem dedisti.

Preces meae non sunt dignae,
sed tu bonus fac benigne,
ne perenni cremer²⁰ igne.

¹ *favilla*, *favillae*, f. ashes (of the dead)

² *tremor*, *tremōris*, m. trembling

³ *strictus*, -a, -um severe, strict

⁴ *discutiō*, *discutere*, *discussī*, *discussus* shatter, knock apart

⁵ *sonus*, *sonī*, m. sound

⁶ *stupeō*, *stupēre*, *stupui*, — be stunned, be astonished

⁷ *lateō*, *latēre*, *latui*, — be hidden

⁸ *inultus*, -a, -um unpunished

⁹ *vix* (adv.) scarcely

¹⁰ *secūrus*, -a, -um free from worry, safe

¹¹ *salvō* (I) save

¹² *grātis* (adv.) for nothing, gratis

¹³ *recordor* (I) remember

¹⁴ *lassus*, -a, -um weary, exhausted

¹⁵ *cassus*, -a, -um useless, futile

¹⁶ *ultiō*, *ultiōnis*, f. punishing, avenging

¹⁷ *ingemiscō*, *ingemiscere*, *ingemui*, — sigh, groan

¹⁸ *tamquam* (adv.) just as

¹⁹ *rubeō*, *rubēre*, —, — be red, blush

²⁰ *cremō* (I) burn

inter oves locum praesta,
et ab haedis²¹ me sequestra,²²
statuens in parte dextra.

Confutatis²³ maledictis,
flammis acribus addictis,
voca me cum benedictis.

Oro supplex et acclinis,²⁴
cor contritum quasi²⁵ cinis:²⁶
gere curam mei finis.

²¹ haedus, haedi, m. kid, young goat

²² sequestrō (1) remove, separate

²³ confutō (1) check, suppress

²⁴ acclinis, accline bowing

²⁵ quasi (adv.) as if

²⁶ cinis, cineris, m. ashes

Lacrimosa dies illa,
qua resurget ex favilla
judicandus homo reus:
huic ergo parce, Deus.

Pie Jesu Domine,
dona eos requie. Amen.

15. Lauda Sion (Thomas Aquinas, c. 1264)

Lauda, Sion, salvatorem,
lauda ducem¹ et pastorem
in hymnis et canticis.
Quantum potes, tantum aude:
quia major omni laude,
nec laudare sufficis.

Laudis thema² specialis,³
panis vivus et vitalis⁴
hodie proponitur.

Quem in sacrae mensa cenae,
turbæ fratrum duodenae⁵
datum non ambigitur.⁶

¹ dux, ducis, m. leader

² thema, thematis, n. subject, theme

³ specialis, speciale special

⁴ vitalis, vitale life-giving

⁵ duodēnus, -a, -um twelve each; turbæ frātrum d. = 'to his twelve apostles'

⁶ ambigō, ambigere, —, — doubt (+ acc. & inf.)

⁷ sonōrus, -a, -um loud, resounding

⁸ decōrus, -a, -um fitting, proper

⁹ jubilatiō, jubilatiōnis, f. shout of joy

¹⁰ recolō, recolere, recolui, recultus recall

¹¹ Phase (indecl. noun) Passover

¹² vetustās, vetustātis, f. old age, antiquity

¹³ novitās, novitātis, f. newness

¹⁴ eliminō (1) banish

Sit laus plena, sit sonora,⁷
sit jucunda, sit decora⁸
mentis jubilatio.⁹

Dies enim solemnis agitur,
in qua mensae prima recolitur¹⁰
hujus institutio.

In hac mensa novi regis
novum Pascha novae legis,
Phase¹¹ vetus terminat.

Vetustatem¹² novitas,¹³
umbram fugat veritas,
noctem lux eliminat.¹⁴

Quod in cena Christus gessit,
faciendum hoc expressit
in sui memoriam.

Docti¹⁵ sacris institutis,¹⁶
panem, vinum in salutis
consecramus hostiam.

Dogma datur Christianis,
quod in carnem transit panis,
et vinum in sanguinem.

Quod non capis, quod non vides,
animosa¹⁷ firmat fides
praeter rerum ordinem.

Sub diversis¹⁸ speciebus,
signis tantum, et non rebus,
latent¹⁹ res eximiae:²⁰

caro cibus, sanguis potus,
manet tamen Christus totus,
sub utraque²¹ specie.

A sumente non concisus,²²
non confractus, non divisus:
integer accipitur.

Sumit unus, sumunt mille:
quantum isti, tantum ille:
nec sumptus consumitur.²³

Sumunt boni, sumunt mali:
sorte²⁴ tamen inaequali,²⁵
vitae, vel interitus.²⁶

Mors est malis, vita bonis:
vide paris sumptionis²⁷
quam sit dispar exitus.²⁸

Fracto demum²⁹ sacramento,
ne vacilles,³⁰ sed memento,³¹
tantum esse sub fragmento³²
quantum toto tegitur.³³

Nulla rei fit scissura:³⁴
signi tantum fit fractura:³⁵
qua nec status³⁶ nec statura³⁷
signati³⁸ minuitur.³⁹

¹⁵ doctus, -a, -um taught

¹⁶ institūtum, institūti, n. regulation, instruction

¹⁷ animōsus, -a, -um living, lively

¹⁸ diversus, -a, -um different

¹⁹ lateō, latēre, latuī, — be hidden

²⁰ eximius, -a, -um extraordinary

²¹ uterque, utraque, utrumque each (of two), both

²² concidō, concidere, concidi, concisus cut to pieces, destroy

²³ cōsumō = con + sūmō consume, use up

²⁴ sors, sortis, f. lot

²⁵ inaequalis, inaequale unequal, different

²⁶ interitus, interitūs, m. ruin, destruction

²⁷ sūptiō, sūptiōnis, f. taking

²⁸ exitus, exitūs, m. outcome, result

²⁹ demum (adv.) finally; only

³⁰ vacillō (i) waver, doubt

³¹ mementō (imperative) remember!

³² frāgmentum, frāgmenti, n. fragment, piece, part

³³ tegō, tegere, tēxi, tēctus cover

³⁴ scissūra, scissūrae, f. tearing, rending

³⁵ frāctūra, frāctūrae, f. fracture, breaking

³⁶ status, statūs, m. state, condition

³⁷ statūra, statūrae, f. stature

³⁸ signō (i) signify

³⁹ minuō, minuire, minui, minūtus diminish

Ecce panis angelorum,
factus cibus viatorum:⁴⁰
vere panis filiorum,
non mittendus canibus.⁴¹
In figuris praesignatur:⁴²
cum Isaâc immolatur,
agnus paschae deputatur,
datur manna⁴³ patribus.

Bone pastor, panis vere,
Jesu, nostri miserere:
tu nos pasce, nos tuere:
tu nos bona fac videre
in terra viventium.
Tu, qui cuncta scis et vales,
qui nos pascis hic mortales:
tuos ibi commensales,⁴⁴
coheredes⁴⁵ et sodales
fac sanctorum civium.⁴⁶

⁴⁰viator, viatoris, m. traveler

⁴¹canis, canis, m. & f. dog

⁴²praesigno (i) foreshadow, prefigure

⁴³manna, mannae, f. the manna of the Hebrews

⁴⁴commensalis, commensalis, m. table companion

⁴⁵coheres, coheredis, m. coheir

⁴⁶civis, civis, civium, m. & f. citizen

16. Pange Lingua (Thomas Aquinas, c. 1264)

Pange, lingua, gloriosi
corporis mysterium,
sanguisque pretiosi,
quem in mundi pretium
fructus ventris generosi¹
rex effudit gentium.

Nobis datus, nobis natus,
ex intacta² virgine,
et in mundo conversatus,³
sparso verbi semine,⁴
sui moras⁵ incolatus⁶
miro clausit ordine.

In supremæ nocte cenæ,
recumbens⁷ cum fratribus,
observata lege plene
cibis in legalibus,⁸
cibum turbae duodenae⁹
se dat suis manibus.

Verbum caro panem verum
verbo carnem efficit,
fitque sanguis Christi merum,¹⁰
et si sensus deficit,
ad firmandum cor sincerum
sola fides sufficit.

¹generosus, -a, -um noble

²intactus, -a, -um untouched, chaste

³conversor (i) live (a certain lifestyle)

⁴sēmen, sēminis, n. seed

⁵mora, morae, f. delay; period of time

⁶incolatus, incolatus, m. residing, dwelling

⁷recumbō, recumbere, recubui, — recline at table

⁸lēgālis, lēgāle prescribed in the Torah

⁹turbae duodenae = 'to the twelve'

¹⁰merum, meri, n. wine

Tantum ergo sacramentum
veneremur cernui;¹¹
et antiquum documentum
novo cedat ritui;
praestet fides supplementum¹²
sensuum defectui.¹³

¹¹cernuus, -a, -um bowing

¹²supplémentum, supplémenti, n. reinforcement

¹³defectus, defectūs, m. lack, failure, defect

¹⁴genitor, genitoris, m. begetter, father

Genitori¹⁴ genitoque
laus et jubilatio,
salus, honor, virtus quoque
sit et benedictio:
precedenti ab utroque
compar sit laudatio.

17. *Verbum Supernum* (Thomas Aquinas, c. 1264)

Verbum supernum prodiens,
nec Patris linquens¹ dexteram,
ad opus suum exiens,
venit ad vitae vesperam.²

In mortem a discipulo
suis tradendus aemulis,³
prius⁴ in vitae ferculo⁵
se tradidit discipulis.

Quibus sub bina⁶ specie
carnem dedit et sanguinem,
ut duplicis⁷ substantiae
totum cibaret⁸ hominem.

Se nascens dedit socium,
convescens⁹ in edulium¹⁰
se, moriens in pretium,
se regnans dat in praemium.

O salutaris Hostia,
quae caeli pandis¹¹ ostium,¹²
bella premunt hostilia:¹³
da robur,¹⁴ fer auxilium.¹⁵

Uni trinoque Domino,
sit sempiterna gloria:
qui vitam sine termino
nobis donet in patria.

¹linquō, linquere, liqui, — leave

²vespera, vespere, f. evening

³aemulus, aemuli, m. rival

⁴prius (adv.) before that, first [of two actions]

⁵ferculum, ferculi, n. dish [of food]

⁶bini, -ae, -a two apiece, two

⁷duplex (gen., duplicis) double

⁸cibō (i) feed

⁹convescor, convesci, —, — eat (with others)

¹⁰edulium, edulii, n. food

¹¹pandō, pandere, pandi, pānsus (passus) throw open

¹²ostium, ostiī, n. door

¹³hostilis, hostile hostile, caused by the enemy

¹⁴robur, rōboris, n. strength

¹⁵auxilium, auxilii, n. help

18. Creator Alme Siderum (Anon., 7' c., rewritten 1632)

Creator alme¹ siderum,
aeterna lux credentium,
Jesu, Redemptor omnium,
intende votis supplicum.

Qui—daemonis² ne fraudibus³
periret orbis—impetu⁴
amoris actus, languidi⁵
mundi medela⁶ factus es.

Commune qui mundi nefas⁷
ut expiaries,⁸ ad crucem
e Virginis sacrario⁹
intacta prodis¹⁰ victima.

Cujus potestas gloriae,
nomenque cum primum sonat,
et caelites¹¹ et inferi
trememente curvantur genu.

Te deprecamur, ultimae
magnum diei judicem:
armis¹² supernae gratiae
defende nos ab hostibus.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito
In saeculorum saecula.

¹almus, -a, -um nourishing

²daemōn, daemonis, m. devil

³fraus, fraudis, f. deceit, deception

⁴impetus, impetūs, m. impulse, force

⁵languidus, -a, -um faint, weak

⁶medēla, medēlae, f. remedy, cure

⁷nefās (*indecl. noun*) sin

⁸expiō (1) expiate, atone for

⁹sacrarium, sacrarii, n. sacred place, sanctuary

¹⁰prōdis = prōdisti

¹¹caeles (*gen.*, caelititis) heavenly

¹²arma, armōrum, n. weapons

19. A Solis Ortus (Sedulius, d. 450?)

A solis ortus cardine¹
ad usque terrae limitem,²
Christum canamus principem,
natum Maria virgine.

Beatus auctor³ saeculi
servile⁴ corpus induit:⁵
ut carne carnem liberans,
ne perderet quos condidit.

¹cardō, cardinis, m. hinge, line, limit

²limes, limitis, m. boundary, limit

³auctor, auctōris, m. creator, author

⁴servilis, servile of a slave or servant

⁵induo, induere, indui, indutus put on

Castae parentis viscera
caelestis intrat gratia:
venter puellae bajulat⁶
secreta⁷ quae non noverat.

Domus pudici⁸ pectoris
templum repente⁹ fit Dei:
intacta nesciens virum,
concepit alvo¹⁰ filium.

Enitur puerpera¹¹
quem Gabriel praedixerat,
quem ventre matris gestiens,¹²
baptista clausum senserat.

⁶bajulō, bajulāre, —, — bear, carry

⁷sēcrētum, sēcrēti, n. secret, mystery

⁸pudicus, -a, -um modest, chaste

⁹repente (*adv.*) suddenly

¹⁰alvus, alvī, f. belly, womb

¹¹puerpera, puerperae, f. a woman in labor

¹²gestiō, gestiōre, gestiōis, gestiōis exult, be joyful

¹³faenum, faeni, n. hay

¹⁴lac, lactis, n. milk

¹⁵modicus, -a, -um a little

¹⁶ales (*gen.*, alitis) winged; *subst.*: bird

Faeno¹³ jacere pertulit:
praesepe non abhorruit:
et lacte¹⁴ modico¹⁵ pastus est,
per quem nec ales¹⁶ esurit.

Gaudet chorus caelestium,
et angeli canunt Deo,
palamque fit pastoribus
pastor, creator omnium.

Jesu, tibi sit gloria,
qui natus es de virgine,
cum Patre, et almo Spiritu,
in sempiterna saecula.

20. *Veni Carthaginem* (Augustine, *Confessiones*, III, i)

Veni Carthaginem¹ et circumstrepebat² me undique³ sartago⁴ flagitiosorum⁵ amorum. Nondum amabam et amare amabam et secretiore⁶ indigentia⁷ oderam me minus⁸ indigentem.⁹ Quaerebam quod amarem, amans amare, et oderam securitatem¹⁰ et viam sine muscipulis¹¹ quoniam fames¹² mihi erat intus¹³ ab interiore¹⁴ cibo, te

¹Carthāgō, Carthāginis, f. Carthage

²circumstrepō, circumstrepere, circumstrepui, circumstrepitus roar: crackle, sizzle

³undique (*adv.*) on all sides

⁴sartāgō, sartāginis, f. frying pan

⁵flāgitiosus, -a, -um shameful

⁶sēcrētus, -a, -um secret

⁷indigentia, indigentiae, f. want, desire

⁸minus = nōn

⁹indigeō, indigere, indigui, — want, desire

¹⁰sēcūritās, sēcūritātis, f. security, safety

¹¹mūscipula, mūscipulae, f. mousetrap: snare

¹²famēs, famis, famium, f. hunger

¹³intus (*adv.*) within

¹⁴interior, interius inner

ipso, Deus meus, et ea fame non esuriebam, sed eram sine desiderio alimentorum¹⁵ incorruptibilium,¹⁶ non quia plenus eis eram, sed quo¹⁷ inanior¹⁸ eo¹⁷ fastidiosior.¹⁹ Et ideo non valebat anima mea et ulcerosa²⁰ projiciebat se foras,²¹ miserabiliter²² scalpi²³ avida²⁴ contactu²⁵ sensibilem.²⁶ Sed si non haberent animam, non utique amarentur. Amare et amari dulce mihi erat magis.

¹⁵ *alimenta, alimentōrum*, n. food

¹⁶ *incorruptibilis, incorruptibile* imperishable

¹⁷ *quō . . . eō* 'the (more) . . . the (more)'

¹⁸ *inānis, ināne* empty

¹⁹ *fastidiōsus, -a, -um* full of loathing

²⁰ *ulcerōsus, -a, -um* full of sores

²¹ *forās (adv.)* outdoors, outward

²² *miserābiliter (adv.)* wretchedly

²³ *scalpō, scalpere, scalpsi, scalptus* scrape, scratch

²⁴ *avidus, -a, -um* greatly desiring, greedy

²⁵ *contāctus, contāctūs*, m. contact, touch

²⁶ *sēnsibilis, sēnsibile* that can be perceived by the senses

21. Eucharistic Prayer of Hippolytus (d. 235)

Y. Dominus vobiscum.

R. Et cum spiritu tuo.

Y. Sursum corda.

R. Habemus ad Dominum.

Y. Gratias agamus Domino.

R. Dignum et iustum est.

Gratias tibi referimus,¹ Deus, per dilectum puerum tuum Jesum Christum, quem in ultimis² temporibus misisti nobis salvatorem et redemptorem et angelum voluntatis tuae, qui est verbum tuum inseparabile,³ per quem omnia fecisti et bene placitum tibi fuit, misisti de caelo in matricem⁴ virginis, quique in utero⁵ habitus incarnatus est et filius tibi ostensus est, ex Spiritu Sancto et virgine natus.

Qui voluntatem tuam complens et populum sanctum tibi acqui-rens⁶ extendit manus cum pateretur, ut a passione liberaret eos qui in te crediderunt.

¹ *re + ferō* bring back, return

² *ultimus, -a, -um* last, final

³ *inseparābilis, -e* inseparable

⁴ *mātrix, mātricis*, f. womb, matrix

⁵ *uterus, uterī*, m. belly, womb

⁶ *acquirō = ad + quaerō* acquire, get

Qui cumque traderetur voluntariae⁷ passioni, ut mortem solvat et vincula diaboli dirumpat,⁸ et infernum calcet⁹ et justos illuminet, et terminum¹⁰ figat et resurrectionem manifestet,¹¹ accipiens panem gratias tibi agens dixit: Accipite, manducate, hoc est corpus meum quod pro vobis confringetur.

Similiter et calicem dicens: Hic est sanguis meus qui pro vobis effunditur. Quando hoc facitis, meam commemorationem facitis.

Memores igitur mortis et resurrectionis ejus, offerimus tibi panem et calicem, gratias tibi agentes quia nos dignos habuisti astare coram te et tibi ministrare.

Et petimus ut mittas Spiritum tuum Sanctum in oblationem sanctae ecclesiae: in unum congregans des¹² omnibus qui percipiunt¹³ sanctis¹⁴ in repletionem¹⁵ Spiritus Sancti ad confirmationem¹⁶ fidei in veritate, ut te laudemus et glorificemus per puerum tuum Jesum Christum, per quem tibi gloria et honor Patri et Filio cum Sancto Spiritu in sancta ecclesia tua et nunc et in saecula saeculorum. Amen.

⁷voluntarius, -a, -um voluntary

⁸dirumpo, dirumpere, dirūpi, diruptus break apart, shatter

⁹calcō, calcāre, calcāvī, calcātus trample underfoot, conquer

¹⁰terminus, terminī, m. limit, boundary

¹¹manifestō, manifestāre, manifestāvī, manifestātus make clear, reveal

¹²dēs: sc. percipere as object

¹³percipio, percipere, percēpi, perceptus here, partake in

¹⁴sanctis: sc. mystēriis

¹⁵replētio, replētiois, f. filling up

¹⁶cōfirmatio, cōfirmationis, f. strengthening, confirmation

22. *Unam Sanctam, excerpted (Boniface VIII, Nov. 18, 1302)*

Denz 870. Unam sanctam Ecclesiam catholicam et ipsam apostolicam urgente¹ fide credere cogimur et tenere, nosque hanc firmiter² credimus et simpliciter³ confitemur, extra quam nec salus est nec remissio peccatorum . . . ; quae unum corpus mysticum⁴ repraesentat,⁵ cujus corporis caput Christus, Christi vero Deus. In qua 'unus

¹urgeō, urgēre, ursi, — urge

²firmiter = firmē

³simpliciter (adv.) plainly

⁴mysticus, -a, -um mystical

⁵repraesentō (r) represent

Dominus, una fides, unum baptisma.' Una nempe⁶ fuit diluvii⁷ tempore arca⁸ Noe, unam Ecclesiam praefigurans,⁹ quae in uno cubito¹⁰ consummata¹¹ unum, Noe videlicet,¹² gubernatorem¹³ habuit et rectorem,¹⁴ extra quam omnia subsistentia¹⁵ super terram legimus fuisse deleta.

Denz 871. Hanc¹⁶ autem veneramur et unicam,¹⁷ dicente Domino in Propheta: 'Erue¹⁸ a framea,¹⁹ Deus, animam meam, et de manu canis²⁰ unicam¹⁷ meam.' Pro anima enim, id est pro se ipso, capite simul oravit et corpore, quod corpus unicam¹⁷ scl.²¹ Ecclesiam nominavit,²² propter sponsi, fidei, sacramentorum et caritatis Ecclesiae unitatem. Haec est 'tunica'²³ illa Domini 'inconsutilis,'²⁴ quae scissa²⁵ non fuit, sed sorte²⁶ provenit.²⁷

Denz 872. Igitur Ecclesiae unius et unicae¹⁷ unum corpus, unum caput, non duo capita quasi²⁸ monstrum,²⁹ Christus videlicet¹² et Christi vicarius³⁰ Petrus Petrique successor³¹ dicente Domino ipsi Petro: 'Pascere oves meas.' 'Meas,' inquit, et generaliter,³² non singula-

⁶ *nempe* (*adv.*) truly, to be sure

⁷ *diluvium*, *diluvii*, n. flood

⁸ *arca*, *arcae*, f. ark

⁹ *praefigūrō* (1) prefigure

¹⁰ *cubitum*, *cubiti*, n. cubit

¹¹ *cōsummō* (1) complete

¹² *videlicet* (*adv.*) of course

¹³ *gubernātor*, *gubernātōris*, m. pilot

¹⁴ *rēctor*, *rēctoris*, m. captain

¹⁵ *subsistō* (sub + *sistō*) here, exist

¹⁶ *hanc*: sc. *ecclesiam*

¹⁷ *unicus*, -a, -um only, sole

¹⁸ *ēruō*, *ēruere*, *ēruī*, *ērutus* tear out, rescue

¹⁹ *framea*, *frameae*, f. sword

²⁰ *canis*, *canis*, m. & f. dog

²¹ *scl.* = *scilicet* (*adv.*) of course

²² *nōminō* (1) name, call

²³ *tunica*, *tunicae*, f. tunic, robe

²⁴ *incōnsūtīlis*, -e not sewn together, seamless

²⁵ *scindō*, *scindere*, *scidī*, *scissus* tear, rend

²⁶ *sors*, *sortis*, f. lot

²⁷ *prōveniō* (prō + *veniō*) come forth, pass on

²⁸ *quasi* (*adv.*) as if, like

²⁹ *mōnstrum*, *mōnstrī*, n. monster

³⁰ *vicārius*, *vicārii*, m. vicar

³¹ *successor*, *successōris*, m. successor

³² *generaliter* (*adv.*) generally, universally

riter³³ has vel illas: per quod commisisse³⁴ sibi intelligitur universas. Sive ergo Graeci³⁵ sive alii se dicant Petro ejusque successoribus³¹ non esse commissos: ³⁴ fateantur necesse est³⁶ se de ovibus Christi non esse, dicente Domino in Joanne, 'unum ovile,³⁷ unum et unicum¹⁷ esse pastorem.'

Denz 873. In hac³⁸ ejusque potestate duos esse gladios, spirituales videlicet¹² et temporales,³⁹ evangelicis⁴⁰ dictis instruimur . . . Uterque⁴¹ ergo est in potestate Ecclesiae, spiritualis scilicet²¹ gladius et materialis.⁴² Sed is quidem *pro* Ecclesia, ille vero *ab* Ecclesia exercendus.⁴³ Ille sacerdotis, is manu regum et militum, sed ad nutum⁴⁴ et patientiam⁴⁵ sacerdotis. Oportet autem gladium esse sub gladio, et temporalem³⁹ auctoritatem⁴⁶ spirituali subjici⁴⁷ potestati . . . Spirituales et dignitate⁴⁸ et nobilitate⁴⁹ terrenam quamlibet⁵⁰ prae-cellere⁵¹ potestatem, oportet tanto⁵² clarius nos fateri, quanto⁵² spiritualia³⁹ antecellunt.⁵³ . . . Nam Veritate testante,⁵⁴ spiritualis potestas terrenam potestatem instituere⁵⁵ habet,⁵⁶ et judicare, si bona non fuerit. . . . Ergo si deviat⁵⁷ terrena potestas, judicabitur a potestate spirituali; sed, si deviat⁵⁷ spiritualis minor, a suo superiore; si vero suprema, a solo Deo, non ab homine poterit judicari, testante⁵⁴

³³ singulariter (*adv.*) singly, particularly

³⁴ committō (*con* + *mittō*) commit, entrust

³⁵ Graecus, -a, -um Greek

³⁶ necesse est: parenthetical

³⁷ ovile, ovilis, ovilium, n. sheepfold

³⁸ hāc: sc. ecclēsiā

³⁹ temporālis, -e temporal

⁴⁰ evangelicus, -a, -um of the Gospel

⁴¹ uterque, utraque, utrumque each (of two), both

⁴² māteriālis, -e material, temporal

⁴³ exerceō, exercēre, exercui, exercitus work out, wield

⁴⁴ nūtus, nūtus, m. nod, assent

⁴⁵ patientia, patientiae, f. permission

⁴⁶ auctōritās, auctōritātis, f. authority

⁴⁷ subjiciō (*sub* + *jaciō*) subjugate, subordinate

⁴⁸ dignitās, dignitātis, f. dignity

⁴⁹ nobilitās, nobilitātis, f. nobility

⁵⁰ quilibet, quaelibet, quodlibet any at all

⁵¹ praecellō, praecellere, —, — excel, surpass

⁵² tantō . . . quantō: 'the [more] . . . the more'

⁵³ antecellō, antecellere, —, — excel

⁵⁴ testor, testārī, —, testātus sum call to witness, witness

⁵⁵ instituō (*in* + *statuō*) appoint, establish

⁵⁶ habet = potest

⁵⁷ devīō {1} go astray

Apostolo:⁵⁸ 'Spiritualis homo iudicat omnia, ipse autem a nemine iudicatur.'

⁵⁸ i.e., Paul

23. *Proœmium, General Instruction of the Roman Missal (1970), excerpted*

10. Novum igitur Missale, dum testificatur¹ legem orandi Ecclesiae Romanae, fideique depositum² a Conciliis recentioribus³ traditum tutatur,⁴ ipsum vicissim⁵ magni momenti⁶ gradum⁷ designat⁸ in liturgica traditione.

Cum enim Patres Concilii Vaticani II asseverationes dogmaticas Concilii Tridentini iterarunt,⁹ in longe¹⁰ alia mundi aetate sunt locuti, qua de causa in re pastoralis valuerunt afferre proposita et consilia,¹¹ quae ante quattuor saecula¹² ne¹³ praevideri quidem¹³ potuerunt.

11. Agnoverat jam Tridentinum Concilium magnam utilitatem catechetica, quae in Missae celebratione contineretur . . . A multis reapse¹⁴ flagitabatur,¹⁵ ut sermonem vulgarem in Sacrificio eucharistico peragendo¹⁶ usurpari¹⁷ liceret. Ad talem quidem postulationem, Concilium . . . sui officii esse arbitrabatur doctrinam Ecclesiae tralatitiam¹⁸ denuo¹⁹ inculcare,²⁰ secundum quam Sacrificium eu-

¹ testificor (1) testify (to)

² depositum, depositi, n. deposit

³ recens (gen., recentis) new, recent

⁴ tutor (1) protect, preserve

⁵ vicissim (adv.) in turn

⁶ momentum, momenti, n. importance

⁷ gradus, gradus, m. step

⁸ designo (1) mark

⁹ itero (1) repeat

¹⁰ longe (adv.) far, by far

¹¹ consilium, consilii, n. suggestion

¹² saecula: here, 'centuries'

¹³ ne . . . quidem: 'not even'

¹⁴ reapse (adv.) indeed

¹⁵ flagito (1) demand

¹⁶ perago (per + ago) accomplish, perform

¹⁷ usurpo (1) use, make use of

¹⁸ tralatitius, -a, -um traditional

¹⁹ denuo (adv.) anew, again

²⁰ inculco (1) inculcate, stress, emphasize

charisticum imprimis Christi ipsius est actio, cujus proinde²¹ efficacia propria eo modo non afficitur, quo fideles ejusdem fiunt participes. Idcirco²² firmis hisce simulque moderatis verbis edictum est: 'Etsi Missa magnam continet populi fidelis eruditionem,²³ non tamen expedire²⁴ visum est Patribus, ut vulgari passim²⁵ lingua celebraretur.' Atque condemnandum esse pronuntiavit eum, qui censeret²⁶ 'Ecclesiae Romanae ritum, quo submissa voce pars Canonis et verba consecrationis proferuntur, damnandum esse; aut lingua vulgari Missam celebrari debere.' Nihilominus,²⁷ dum hinc²⁸ vetuit in Missa linguae vernaculae usum, illinc²⁸ animarum pastores ejus in locum congruentem²⁹ substituere catechesim jussit: 'Ne oves Christi esuriant . . . mandat³⁰ sancta Synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter³¹ Missarum celebrationem vel per se vel per alios, ex his, quae in Missa leguntur, aliquid exponant³² atque inter cetera sanctissimi hujus sacrificii mysterium aliquod declarent,³³ diebus praesertim³⁴ dominicis et festis.'

12. Propterea congregatum, ut Ecclesiam aptaret ad proprii muneris apostolici necessitates hisce ipsis temporibus, Concilium Vaticanum II funditus³⁵ perspexit, quemadmodum³⁶ Tridentinum, didascalicam et pastorem indolem³⁷ sacrae Liturgiae. Et, cum nemo catholicorum esset, qui legitimum efficacemque ritum sacrum negaret lingua Latina peractum,¹⁶ concedere etiam valuit: 'Haud³⁸ raro linguae vernaculae usurpatio³⁹ valde utilis apud populum existere

²¹ *proinde* (*adv.*) accordingly

²² *idcirco* (*adv.*) therefore

²³ *eruditio, eruditiois*, f. teaching

²⁴ *expedire*: *impersonal*, 'be advantageous'

²⁵ *passim* (*adv.*) far and wide

²⁶ *censeo, censere, censui, census* have an opinion

²⁷ *nihilominus* (*adv.*) nevertheless

²⁸ *hinc . . . illinc*: *here*, 'on the one hand . . . on the other hand'

²⁹ *congruens* (*gen., congruentis*) appropriate

³⁰ *mando* (i) order

³¹ *inter*: *here*, 'during'

³² *expōnō* (*ex + pōnō*) explain

³³ *declārō* (i) make clear, explain

³⁴ *praesertim* (*adv.*) especially

³⁵ *funditus* (*adv.*) completely

³⁶ *quemadmodum* (*adv.*) just as

³⁷ *indolēs, indolis*, f. quality, nature

³⁸ *haud* (*adv.*) not

³⁹ *usurpātiō, usurpātiōis*, f. use

possit,' ejusque adhibendae⁴⁰ facultatem⁴¹ dedit. Flagrans⁴² illud studium,⁴³ quo hoc consultum ubivis⁴⁴ est susceptum, profecto⁴⁵ effecit ut, ducibus Episcopis atque ipsa Apostolica Sede, universae liturgicae celebrationes quas populus participaret, exsequi liceret vulgari sermone, quo plenius intellexeretur mysterium, quod celebraretur.

⁴⁰ *adhibeō* (ad + *habeō*) apply, employ

⁴¹ *facultās, facultātis*, f. possibility, opportunity

⁴² *flagrāns* (gen., *flagrantis*) flaming, eager

⁴³ *studium, studii*, n. enthusiasm, zeal

⁴⁴ *ubivīs* (adv.) everywhere

⁴⁵ *profectō* (adv.) indeed

Metrical Notes

The metrical patterns found in the verse readings are either quantitative or accentual. In a quantitative measure length of syllable is counted: vowels are long or short (by nature or by position). Long vowels and diphthongs are long; short vowels followed by two or more consonants are long by position; short vowels followed by a mute and a liquid consonant are short or long, depending on the demand of the meter. In an accentual meter the loud or soft stress on a syllable is counted, and the quantity is ignored—as it is in English verse. In quantitative measures two iambs or two trochees count as *one* metrum; in accentual measures two iambs or two trochees count as *two* metra. For example, in the quantitative line of an Ambrosian hymn, there are eight syllables, four iambs, *two* metra: hence, iambic dimeter; in the accentual line of the *Verbum Supernum*, there are eight syllables, four iambs, *four* metra: hence, iambic tetrameter. In quantitative measures, a final vowel is elided before an initial vowel: e.g., *petra Ecclesiae*; thus it is not counted in the meter. A line may be either catalectic—missing a beginning or ending short or unaccented syllable—or acatalectic, i.e., complete.

5) *Stabat Mater*: accentual.

Six-line stanzas:

trochaic tetrameter acatalectic (lines 1, 2, 4, 5): /◡/◡/◡/◡

trochaic tetrameter catalectic (lines 3, 6): /◡/◡/◡/◡^

Rime scheme: AABCCB, with occasional internal rime.

6) The Cockcrow Hymn: quantitative.

Iambic dimeter: x—◡—| x—◡x

Aētērnē rērūm Cōndītōr

Note: Syllables 1, 5, and 8 may be either long or short; syllables 3 and 7 must always be short; syllables 2, 4, and 6 must always be long.

8) Vexilla Regis: quantitative.

Iambic dimeter. See 6).

Note the scansion of *dicendō* (line 11) and *cūjus* (line 17); see vocabulary note on major (Unit 22). *Pretium* (line 18) is scanned as two syllables: -i- here counts as a consonant (*pretium*).

9) Pange Lingua [Fortunatus]: quantitative.

Each 3-line stanza is in reality a 6-line stanza: each line is composed of a trochaic dimeter acatalectic (— ∪ — x | — ∪ — x) and a trochaic dimeter catalectic (— ∪ — x | — ∪ x ^). *Quando* (lines 5 and 10) is scanned *quandō*; the -o may count as either long or short. The final long o of *ordo* (line 7), *ergo* (line 10), and *virgo* (line 14) is artificially shortened: *ordō*, *ergō*, *virgō*; this is a common metrical liberty. The -i- in *unius* (line 33) is common in quantity: -ī-.

10) Veni Creator Spiritus: quantitative.

Iambic dimeter. See 6).

Line 10 begins with a rare anapestic substitution: *dīgītūs paternae*.

11) Ave Maris Stella: accentual.

Trochaic trimeter:

Occasionally, accentual poems make use of elision, as in line 13: *te esse*.

12) Gloria Laus: quantitative.

Elegiac couplet: — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — x

— ∪ ∪ | — ∪ ∪ | — | | — ∪ ∪ | — ∪ ∪ | x

The quantities of names and foreign words often vary: e.g., *Israēl* is here scanned *Israēl*. Final o of *dēvōtiō* is artificially shortened: *devotiō*. Final -i of *tibi* may count as long or short.

13) Veni Sancte Spiritus: accentual.

Trochaic tetrameter catalectic: / ∪ | / ∪ | / ∪ | / ^

All ten stanzas end with the same rime.

14) Dies Irae: accentual.

Trochaic tetrameter: / ∪ | / ∪ | / ∪ | / ∪

Each stanza is triply rimed (except the last three shorter stanzas, which are later additions).

15) Lauda Sion: accentual.

Trochaic tetrameter acatalectic and catalectic. See 5).

The first nine stanzas have the same metrical and riming pattern as that of the *Stabat Mater*. Stanzas 10 and 11 add two more lines; stanza 12 adds four more lines, all acatalectic. Note the final rime scheme: AAAABCCCCB.

16) *Pange Lingua* [Aquinas]: accentual.

The metrical pattern copies accentually the quantitative pattern of Fortunatus's *Pange Lingua*. See 9). But Aquinas's poem rimes, as accentual poems most often do.

17) *Verbum Supernum*: accentual.

Iambic tetrameter: √/|√/|√/|√/

An accentual version of the Ambrosian quantitative measure.

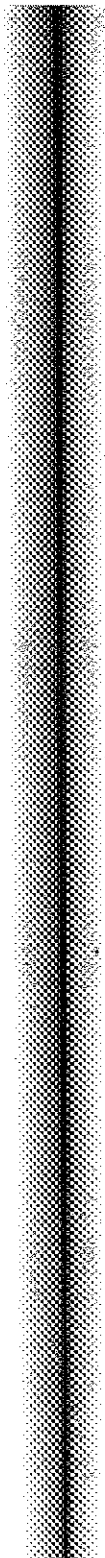
See 6). Rime has been added to the form: ABAB.

18) *Creator Alme Siderum*: quantitative.

Iambic dimeter. See 6).

19) *A Solis Ortus*: quantitative.

Iambic dimeter. See 6).



Morphology

Regular Verbs

The Four Conjugations

The stem vowel of the second principal part reveals the conjugation of a Latin verb.

1: -āre	2: -ēre	3: -ere	4: -īre
-ārī	-ērī	-ī	-īrī

(Note: In the passive, the third conjugation has -ī.)

- 1: cantō, cantāre, cantāvī, cantātus; cōnor, cōnārī, —, cōnātus sum
 2: appāreō, appārēre, appāruī, appāritus; fateor, fatērī, —, fassus sum
 3: agō, agere, ēgī, āctus; fugiō, fugere, fūgī, fugitus; amplexor, ampectī, —, amplexus sum; gradior, gradī, —, gressus sum
 4: aperiō, aperīre, aperuī, apertus; largior, largīrī, —, largītus sum

The Personal Endings

	ACTIVE	PASSIVE		PERFECT ACTIVE
	<i>Sing.</i>	<i>Sing.</i>		<i>Sing.</i>
1:	-ō (-m)	-or (-r)	1:	-ī
2:	-s	-ris, -re	2:	-istī
3:	-t	-tur	3:	-it
	<i>Pl.</i>	<i>Pl.</i>		<i>Pl.</i>
1:	-mus	-mur	1:	-imus
2:	-tis	-mini	2:	-istis
3:	-nt	-ntur	3:	-ērunt (-ēre)

First Conjugation: laudō, laudāre, laudāvī, laudātus

Indicative

	ACTIVE	PASSIVE
<i>Present</i>	laudō laudās	laudor laudāris, laudāre

Indicative

	ACTIVE	PASSIVE
	laudat	laudātur
	laudāmus	laudāmur
	laudātis	laudāminī
	laudant	laudantur
<i>Imperfect</i>	laudābam	laudābar
	laudābās	laudābāris, laudābāre
	laudābat	laudābātur
	laudābāmus	laudābāmur
	laudābātis	laudābāminī
	laudābant	laudābantur
<i>Future</i>	laudābō	laudābor
	laudābis	laudāberis, laudābere
	laudābit	laudābitur
	laudābimus	laudābimur
	laudābitis	laudābiminī
	laudābunt	laudābuntur
<i>Perfect</i>	laudāvī	laudātus (-a, -um) sum
	laudāvistī	laudātus (-a, -um) es
	laudāvit	laudātus (-a, -um) est
	laudāvimus	laudātī (-ae, -a) sumus
	laudāvistis	laudātī (-ae, -a) estis
	laudāvērunt (-ēre)	laudātī (-ae, -a) sunt
<i>Pluperfect</i>	laudāveram	laudātus (-a, -um) eram
	laudāverās	laudātus (-a, -um) erās
	laudāverat	laudātus (-a, -um) erat
	laudāverāmus	laudātī (-ae, -a) erāmus
	laudāverātis	laudātī (-ae, -a) erātis
	laudāverant	laudātī (-ae, -a) erant
<i>Future-Perfect</i>	laudāverō	laudātus (-a, -um) erō
	laudāveris	laudātus (-a, -um) eris
	laudāverit	laudātus (-a, -um) erit
	laudāverimus	laudātī (-ae, -a) erimus
	laudāveritis	laudātī (-ae, -a) eritis
	laudāverint	laudātī (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	laudem	lauder
	laudēs	laudēris, laudēre

Subjunctive

	laudet	laudētur
	laudēmus	laudēmur
	laudētis	laudēini
	laudent	laudentur
<i>Imperfect</i>	laudārem	laudārer
	laudārēs	laudārēris, laudārēre
	laudāret	laudārētur
	laudārēmus	laudārēmur
	laudārētis	laudārēmini
	laudārent	laudārentur
<i>Perfect</i>	laudāverim	laudātus (-a, -um) sim
	laudāveris	laudātus (-a, -um) sis
	laudāverit	laudātus (-a, -um) sit
	laudāverimus	laudāti (-ae, -a) simus
	laudāveritis	laudāti (-ae, -a) sitis
	laudāverint	laudāti (-ae, -a) sint
<i>Pluperfect</i>	laudāvissem	laudātus (-a, -um) essem
	laudāvissēs	laudātus (-a, -um) essēs
	laudāvisset	laudātus (-a, -um) esset
	laudāvissēmus	laudāti (-ae, -a) essēmus
	laudāvissētis	laudāti (-ae, -a) essētis
	laudāvissent	laudāti (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	laudāns (<i>gen.</i> , laudantis)	none
<i>Perfect</i>	none	laudātus, -a, -um
<i>Future</i>	laudātūrus, -a, -um	laudandus, -a, -um

Infinitives

	ACTIVE	PASSIVE
<i>Present</i>	laudāre	laudārī
<i>Perfect</i>	laudāvisse	laudātus, -a, -um esse
<i>Future</i>	laudātūrus, -a, -um esse	rare

Imperatives

ACTIVE		PASSIVE	
<i>Singular</i>		<i>Singular</i>	<i>Plural</i>
laudā	Plural laudāte	laudāre	laudāmini

Second Conjugation: moneō, monēre, monuī, monitus*Indicative*

	ACTIVE	PASSIVE
<i>Present</i>	moneō monēs monet monēmus monētis monent	moneor monēris, monēre monētur monēmur monēmini monentur
<i>Imperfect</i>	monēbam monēbās monēbat monēbāmus monēbātis monēbant	monēbar monēbāris, monēbāre monēbātur monēbāmur monēbāmini monēbantur
<i>Future</i>	monēbō monēbis monēbit monēbimus monēbitis monēbunt	monēbor monēberis, monēbere monēbitur monēbimur monēbimini monēbuntur
<i>Perfect</i>	monuī monuistī monuit monuimus monuistis monuērunt [-ēre]	monitus (-a, -um) sum monitus (-a, -um) es monitus (-a, -um) est moniti (-ae, -a) sumus moniti (-ae, -a) estis moniti (-ae, -a) sunt
<i>Pluperfect</i>	monueram monuerās monuerat monuerāmus monuerātis monuerant	monitus (-a, -um) eram monitus (-a, -um) erās monitus, (-a, -um) erat moniti (-ae, -a) erāmus moniti (-ae, -a) erātis moniti (-ae, -a) erant
<i>Future-Perfect</i>	monuerō monueris monuerit monuerimus monueritis monuerint	monitus (-a, -um) erō monitus (-a, -um) eris monitus (-a, -um) erit moniti (-ae, -a) erimus moniti (-ae, -a) eritis moniti (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	moneam moneās moneat moneāmus moneātis moneant	monear moneāris, moneāre moneātur moneāmur moneāmini moneantur
<i>Imperfect</i>	monērem monērēs monēret monērēmus monērētis monērent	monērer monērēris, monērēre monērētur monērēmur monērēmini monērentur
<i>Perfect</i>	monuerim monueris monuerit monuerimus monueritis monuerint	monitus (-a, -um) sim monitus (-a, -um) sis monitus (-a, -um) sit monitī (-ae, -a) simus monitī (-ae, -a) sitis monitī (-ae, -a) sint
<i>Pluperfect</i>	monuissēm monuissēs monuisset monuissēmus monuissētis monuissent	monitus (-a, -um) essem monitus (-a, -um) essēs monitus (-a, -um) esset monitī (-ae, -a) essēmus monitī (-ae, -a) essētis monitī (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	monēns (<i>gen.</i> , monentis)	none
<i>Perfect</i>	none	monitus, -a, -um
<i>Future</i>	monitūrus, -a, -um	monendus, -a, -um

Infinitives

	ACTIVE	PASSIVE
<i>Present</i>	monēre	monērī
<i>Perfect</i>	monuisse	monitus, -a, -um esse
<i>Future</i>	monitūrus, -a, -um esse	rare

Imperatives

ACTIVE

Singular

monē

Plural

monēte

PASSIVE

Singular

monēre

Plural

monēmini

Third Conjugation ('-ō' type): dūcō, dūcere, dūxī, ductus*Indicative*

ACTIVE

Present

dūcō

dūcis

dūcit

dūcimus

dūcitis

dūcunt

Imperfect

dūcēbam

dūcēbās

dūcēbat

dūcēbāmus

dūcēbātis

dūcēbant

Future

dūcam

dūcēs

dūcet

dūcēmus

dūcētis

dūcent

Perfect

dūxī

dūxistī

dūxit

dūximus

dūxistis

dūxērunt (-ēre)

Pluperfect

dūxeram

dūxerās

dūxerat

dūxerāmus

dūxerātis

dūxerant

Future-Perfect

dūxerō

dūxeris

PASSIVE

Present

dūcor

dūceris, dūcere

dūcitur

dūcimur

dūcimini

Imperfect

dūcēbar

dūcēbāris, dūcēbāre

dūcēbātur

dūcēbāmur

dūcēbāmini

dūcēbantur

Future

dūcar

dūcēris, dūcēre

dūcētur

dūcēmur

dūcēmini

dūcentur

ductus (-a, -um) sum

ductus (-a, -um) es

ductus (-a, -um) est

ductī (-ae, -a) sumus

ductī (-ae, -a) estis

ductī (-ae, -a) sunt

ductus (-a, -um) eram

ductus (-a, -um) erās

ductus (-a, -um) erat

ductī (-ae, -a) erāmus

ductī (-ae, -a) erātis

ductī (-ae, -a) erant

ductus (-a, -um) erō

ductus (-a, -um) eris

Indicative

ACTIVE

dūxerit
dūxerimus
dūxeritis
dūxerint

PASSIVE

ductus (-a, -um) erit
ductī (-ae, -a) erimus
ductī (-ae, -a) eritis
ductī (-ae, -a) erunt

Subjunctive

ACTIVE

Present

dūcam
dūcās
dūcat
dūcāmus
dūcātis
dūcant

PASSIVE

dūcar
dūcāris, dūcāre
dūcātur
dūcāmur
dūcāminī
dūcantur

Imperfect

dūcerem
dūcerēs
dūceret
dūcerēmus
dūcerētis
dūcerent

dūcerer
dūcerēris, dūcerēre
dūcerētur
dūcerēmur
dūcerēminī
dūcerentur

Perfect

dūxerim
dūxeris
dūxerit
dūxerimus
dūxeritis
dūxerint

ductus (-a, -um) sim
ductus (-a, -um) sis
ductus (-a, -um) sit
ductī (-ae, -a) simus
ductī (-ae, -a) sitis
ductī (-ae, -a) sint

Pluperfect

dūxissem
dūxisse
dūxisset
dūxissemus
dūxissetis
dūxisissent

ductus (-a, -um) essem
ductus (-a, -um) esses
ductus (-a, -um) esset
ductī (-ae, -a) essemus
ductī (-ae, -a) essetis
ductī (-ae, -a) essent

Participles

ACTIVE

Present

dūcēns (*gen.*, dūcentis)

PASSIVE

none

Perfect

none

ductus, -a, -um

Future

ductūrus, -a, -um

dūcendus, -a, -um

Infinitives

	ACTIVE	PASSIVE
<i>Present</i>	dūcere	dūcī
<i>Perfect</i>	dūxisse	ductus, -a, -um esse
<i>Future</i>	ductūrus, -a, -um esse	rare

Imperatives

ACTIVE		PASSIVE	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
dūc *	dūcite	dūcere	dūcimīni

* dūcō, dīcō, faciō, and ferō drop the final -e.

Third Conjugation ('-iō' type): capiō, capere, cēpī, captus

Indicative

	ACTIVE	PASSIVE
<i>Present</i>	capiō capis capit capimus capitis capiunt	capior caperis, capere capitur capimur capimini capiuntur
<i>Imperfect</i>	capiēbam capiēbās capiēbat capiēbāmus capiēbātis capiēbant	capiēbar capiēbāris, capiēbāre capiēbātur capiēbāmur capiēbāmini capiēbantur
<i>Future</i>	capiam capiēs capiet capiēmus capiētis capiēnt	capiar capiēris, capiēre capiētur capiēmur capiēmini capiēntur
<i>Perfect</i>	cēpī cēpistī cēpit cēpimus cēpistis cēpērunt (-ēre)	captus (-a, -um) sum captus (-a, -um) es captus (-a, -um) est captī (-ae, -a) sumus captī (-ae, -a) estis captī (-ae, -a) sunt

Indicative

	ACTIVE	PASSIVE
<i>Pluperfect</i>	cēperam cēperās cēperat cēperāmus cēperātis cēperant	captus (-a, -um) eram captus (-a, -um) erās captus (-a, -um) erat capti (-ae, -a) erāmus capti (-ae, -a) erātis capti (-ae, -a) erant
<i>Future-Perfect</i>	cēperō cēperis cēperit cēperimus cēperitis cēperint	captus (-a, -um) erō captus (-a, -um) eris captus (-a, -um) erit capti (-ae, -a) erimus capti (-ae, -a) eritis capti (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	capiam capiās capiat capiāmus capiātis capiant	capiar capiāris, capiāre capiātur capiāmur capiāmini capiantur
<i>Imperfect</i>	caperem caperēs caperet caperēmus caperētis caperent	caperer caperēris, caperēre caperētur caperēmur caperēmini caperentur
<i>Perfect</i>	cēperim cēperis cēperit cēperimus cēperitis cēperint	captus (-a, -um) sim captus (-a, -um) sis captus (-a, -um) sit capti (-ae, -a) simus capti (-ae, -a) sitis capti (-ae, -a) sint
<i>Pluperfect</i>	cēpissē cēpissēs cēpisset cēpissēmus cēpissētis cēpissent	captus (-a, -um) essem captus (-a, -um) essēs captus (-a, -um) esset capti (-ae, -a) essemus capti (-ae, -a) essētis capti (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	capīens (<i>gen.</i> , capientis)	none
<i>Perfect</i>	none	captus, -a, -um
<i>Future</i>	captūrus, -a, -um	capiendus, -a, -um

Infinitives

	ACTIVE	PASSIVE
<i>Present</i>	capere	capī
<i>Perfect</i>	cēpisse	captus, -a, -um esse
<i>Future</i>	captūrus, -a, -um esse	rare

Imperatives

ACTIVE		PASSIVE	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
cape	capite	capere	capimini

Fourth Conjugation: audiō, audīre, audīvī, audītus

Indicative

	ACTIVE	PASSIVE
<i>Present</i>	audiō audīs audit audīmus audītis audiunt	audior audīris, audīre audītur audīmur audīmini audiuntur
<i>Imperfect</i>	audiēbam audiēbās audiēbat audiēbāmus audiēbātis audiēbant	audiēbar audiēbāris, audiēbāre audiēbātur audiēbāmur audiēbāmini audiēbantur
<i>Future</i>	audiam audiēs audiet audiēmus audiētis audient	audiar audiēris, audiēre audiētur audiēmur audiēmini audientur

Indicative

	ACTIVE	PASSIVE
<i>Perfect</i>	audīvī audīvistī audīvit audīvīmus audīvistis audīvērunt (-ēre)	audītus (-a, -um) sum audītus (-a, -um) es audītus (-a, -um) est audītī (-ae, -a) sumus audītī (-ae, -a) estis audītī (-ae, -a) sunt
<i>Pluperfect</i>	audīveram audīverās audīverat audīverāmus audīverātis audīverant	audītus (-a, -um) eram audītus (-a, -um) erās audītus (-a, -um) erat audītī (-ae, -a) erāmus audītī (-ae, -a) erātis audītī (-ae, -a) erant
<i>Future-Perfect</i>	audīverō audīveris audīverit audīverimus audīveritis audīverint	audītus (-a, -um) erō audītus (-a, -um) eris audītus (-a, -um) erit audītī (-ae, -a) erimus audītī (-ae, -a) eritis audītī (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	audiam audiās audiat audiāmus audiātis audiant	audiar audiāris, audiāre audiātur audiāmur audiāminī audiantur
<i>Imperfect</i>	audīrem audīrēs audīret audīrēmus audīrētis audīrent	audīrer audīrēris, audīrere audīrētur audīrēmur audīrēminī audīrentur
<i>Perfect</i>	audīverim audīveris audīverit audīverimus audīveritis audīverint	audītus (-a, -um) sim audītus (-a, -um) sis audītus (-a, -um) sit audītī (-ae, -a) simus audītī (-ae, -a) sitis audītī (-ae, -a) sint

Subjunctive

	ACTIVE	PASSIVE
<i>Pluperfect</i>	audīvissem audīvisse audīvisset audīvissemus audīvissetis audīvisissent	audītus (-a, -um) essem audītus (-a, -um) essēs audītus (-a, -um) esset audītī (-ae, -a) essēmus audītī (-ae, -a) essētis audītī (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	audiēns (<i>gen.</i> , audientis)	none
<i>Perfect</i>	none	audītus, -a, -um
<i>Future</i>	audītūrus, -a, -um	audiendus, -a, -um

Infinitives

	ACTIVE	PASSIVE
<i>Present</i>	audīre	audīrī
<i>Perfect</i>	audīvisse	audītus, -a, -um esse
<i>Future</i>	audītūrus, -a, -um esse	rare

Imperatives

ACTIVE		PASSIVE	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
audi	audite	audīre	audimini

Deponent Verbs

First Conjugation: mīror, mīrārī, —, mīrātus sum

Indicative

<i>Present</i>	<i>Imperfect</i>
mīror	mīrābar
mīrāris, mīrāre	mīrābāris, mīrābāre
mīrātur	mīrābātur
mīrāmur	mīrābāmur
mīrāminī	mīrābāminī
mīrantur	mīrābantur
<i>Future</i>	<i>Perfect</i>
mīrābor	mīrātus (-a, -um) sum
mīrāberis, mīrābere	mīrātus (-a, -um) es

*Indicative**Future*

mīrābitur
mīrābimur
mīrābiminī
mīrābuntur

Pluperfect

mīrātus (-a, -um) eram
mīrātus (-a, -um) erās
mīrātus (-a, -um) erat
mīrātī (-ae, -a) erāmus
mīrātī (-ae, -a) erātis
mīrātī (-ae, -a) erant

Present

mīrer
mīrēris, mīrēre
mīrētur
mīrēmur
mīrēminī
mīrentur

Perfect

mīrātus (-a, -um) sim
mīrātus (-a, -um) sīs
mīrātus (-a, -um) sit
mīrātī (-ae, -a) sīmus
mīrātī (-ae, -a) sītis
mīrātī (-ae, -a) sint

Present

mīrāns (gen., mīrantis)

Future Active

mīrātūrus, -a, -um

Present

mīrāī

Future

mīrātūrus, -a, -um esse

Perfect

mīrātus (-a, -um) est
mīrātī (-ae, -a) sumus
mīrātī (-ae, -a) estis
mīrātī (-ae, -a) sunt

Future-Perfect

mīrātus (-a, -um) erō
mīrātus (-a, -um) eris
mīrātus (-a, -um) erit
mīrātī (-ae, -a) erimus
mīrātī (-ae, -a) eritis
mīrātī (-ae, -a) erunt

*Subjunctive**Imperfect*

mīrārer
mīrārēris, mīrārēre
mīrārētur
mīrārēmur
mīrārēminī
mīrārentur

Pluperfect

mīrātus (-a, -um) essem
mīrātus (-a, -um) essēs
mīrātus (-a, -um) esset
mīrātī (-ae, -a) essēmus
mīrātī (-ae, -a) essētis
mīrātī (-ae, -a) essent

*Participles**Perfect*

mīrātus, -a, -um

Future Passive

mīrandus, -a, -um

*Infinitives**Perfect*

mīrātus, -a, -um esse

Imperatives

Singular
mīrāre

Plural
mīrāminī

Second Conjugation: misereor, miserēri, —, misertus sum

*Indicative**Present*

misereor
miserēris, miserēre
miserētur
miserēmur
miserēminī
miserentur

Future

miserēbor
miserēberis, miserēbere
miserēbitur
miserēbimur
miserēbiminī
miserēbuntur

Pluperfect

misertus (-a, -um) eram
misertus (-a, -um) erās
misertus (-a, -um) erat
misertī (-ae, -a) erāmus
misertī (-ae, -a) erātis
misertī (-ae, -a) erant

Imperfect

miserēbar
miserēbāris, miserēbāre
miserēbātur
miserēbāmur
miserēbāminī
miserēbantur

Perfect

misertus (-a, -um) sum
misertus (-a, -um) es
misertus (-a, -um) est
misertī (-ae, -a) sumus
misertī (-ae, -a) estis
misertī (-ae, -a) sunt

Future-Perfect

misertus (-a, -um) erō
misertus (-a, -um) eris
misertus (-a, -um) erit
misertī (-ae, -a) erimus
misertī (-ae, -a) eritis
misertī (-ae, -a) erunt

*Subjunctive**Present*

miserear
misereāris, misereāre
misereātur
misereāmur
misereāminī
misereantur

Perfect

misertus (-a, -um) sim
misertus (-a, -um) sis
misertus (-a, -um) sit

Imperfect

miserērer
miserērēris, miserērēre
miserērētur
miserērēmur
miserērēminī
miserērentur

Pluperfect

misertus (-a, -um) essem
misertus (-a, -um) essēs
misertus (-a, -um) esset

Perfect

misertī (-ae, -a) sīmus
 misertī (-ae, -a) sītis
 misertī (-ae, -a) sint

*Subjunctive**Pluperfect*

misertī (-ae, -a) essēmus
 misertī (-ae, -a) essētis
 misertī (-ae, -a) essent

Present

miserēns (gen., miserentis)

Future Active

misertūrus, -a, -um

*Participles**Perfect*

misertus, -a, -um

Future Passive

miserendus, -a, -um

Present

miserērī

Future

misertūrus, -a, -um esse

*Infinitives**Perfect*

misertus, -a, -um esse

Singular

miserēre

*Imperatives**Plural*

miserēminī

Third Conjugation ('-ō' type): nāscor, nāsci, —, nātus sum

*Indicative**Present*

nāscor
 nāsceris, nāscere
 nāscitur
 nāscimur
 nāsciminī
 nāscuntur

Imperfect

nāscēbar
 nāscēbāris, nāscēbāre
 nāscēbatur
 nāscēbāmur
 nāscēbāminī
 nāscēbantur

Future

nāscar
 nāscēris, nāscēre
 nāscētur
 nāscēmur
 nāscēminī
 nāscēntur

Perfect

nātus (-a, -um) sum
 nātus (-a, -um) es
 nātus (-a, -um) est
 nātī (-ae, -a) sumus
 nātī (-ae, -a) estis
 nātī (-ae, -a) sunt

Pluperfect

nātus (-a, -um) eram
 nātus (-a, -um) erās
 nātus (-a, -um) erat
 nātī (-ae, -a) erāmus
 nātī (-ae, -a) erātis
 nātī (-ae, -a) erant

Present

nāscar
 nāscāris, nāscāre
 nāscātur
 nāscāmur
 nāscāmini
 nāscantur

Perfect

nātus (-a, -um) sim
 nātus (-a, -um) sīs
 nātus (-a, -um) sit
 nātī (-ae, -a) sīmus
 nātī (-ae, -a) sītis
 nātī (-ae, -a) sint

Present

nāscēns (*gen.*, nāscēntis)

Future Active

nātūrus, -a, -um

Present

nāscī

Future

nātūrus, -a, -um esse

Singular

nāscere

*Indicative**Future-Perfect*

nātus (-a, -um) erō
 nātus (-a, -um) eris
 nātus (-a, -um) erit
 nātī (-ae, -a) erimus
 nātī (-ae, -a) eritis
 nātī (-ae, -a) erunt

*Subjunctive**Imperfect*

nāscerer
 nāscerēris, nāscerēre
 nāscerētur
 nāscerēmur
 nāscerēmini
 nāscerentur

Pluperfect

nātus (-a, -um) essem
 nātus (-a, -um) essēs
 nātus (-a, -um) esset
 nātī (-ae, -a) essēmus
 nātī (-ae, -a) essētis
 nātī (-ae, -a) essent

*Participles**Perfect*

nātus, -a, -um

Future Passive

nāscendus, -a, -um

*Infinitives**Perfect*

nātus, -a, -um esse

*Imperatives**Plural*

nāscimini

Third Conjugation ('-iō' type): *patior, patī, —, passus sum*

Indicative

Present

patior
pateris, patere
patitur
patimur
patimini
patiuntur

Imperfect

patiēbar
patiēbāris, patiēbāre
patiēbātur
patiēbāmur
patiēbāmini
patiēbantur

Future

patiar
patiēris, patiēre
patiētur
patiēmur
patiēmini
patientur

Perfect

passus (-a, -um) sum
passus (-a, -um) es
passus (-a, -um) est
passī (-ae, -a) sumus
passī (-ae, -a) estis
passī (-ae, -a) sunt

Pluperfect

passus (-a, -um) eram
passus (-a, -um) erās
passus (-a, -um) erat
passī (-ae, -a) erāmus
passī (-ae, -a) erātis
passī (-ae, -a) erant

Future-Perfect

passus (-a, -um) erō
passus (-a, -um) eris
passus (-a, -um) erit
passī (-ae, -a) erimus
passī (-ae, -a) eritis
passī (-ae, -a) erunt

Subjunctive

Present

patiar
patiāris, patiāre
patiātur
patiāmur
patiāmini
patiantur

Imperfect

paterer
paterēris, paterēre
paterētur
paterēmur
paterēmini
paterentur

Perfect

passus (-a, -um) sim
passus (-a, -um) sīs
passus (-a, -um) sit
passī (-ae, -a) sīmus
passī (-ae, -a) sītis
passī (-ae, -a) sint

Pluperfect

passus (-a, -um) essem
passus (-a, -um) essēs
passus (-a, -um) esset
passī (-ae, -a) essēmus
passī (-ae, -a) essētis
passī (-ae, -a) essent

Participles*Present*patiēns (*gen.*, *patientis*)*Future Active*

passūrus, -a, -um

Perfect

passus, -a, -um

Future Passive

patiendus, -a, -um

Infinitives*Present*

patī

Future

passūrus, -a, -um esse

Perfect

passus, -a, -um esse

Imperatives*Singular*

patere

Plural

patimini

Fourth Conjugation: experior, experīrī, —, expertus sum**Indicative***Present*

experior

experīris, experīre

experītur

experīmur

experīmini

experiantur

Future

experiar

experīeris, experīere

experietur

experiemur

experiemini

experientur

Pluperfect

expertus (-a, -um) eram

expertus (-a, -um) erās

expertus (-a, -um) erat

expertī (-ae, -a) erāmus

expertī (-ae, -a) erātis

expertī (-ae, -a) erant

Imperfect

experiebā

experiebāris, experiebāre

experiebātur

experiebāmur

experiebāmini

experiebantur

Perfect

expertus (-a, -um) sum

expertus (-a, -um) es

expertus (-a, -um) est

expertī (-ae, -a) sumus

expertī (-ae, -a) estis

expertī (-ae, -a) sunt

Future-Perfect

expertus (-a, -um) erō

expertus (-a, -um) eris

expertus (-a, -um) erit

expertī (-ae, -a) erimus

expertī (-ae, -a) eritis

expertī (-ae, -a) erunt

Present

experiar
 experiāris, experiāre
 experiātur
 experiāmur
 experiāmini
 experiantur

Perfect

expertus {-a, -um} sim
 expertus {-a, -um} sis
 expertus {-a, -um} sit
 experti {-ae, -a} simus
 experti {-ae, -a} sitis
 experti {-ae, -a} sint

Present

experiēns {gen., experientis}

Future Active

expertūrus, -a, -um

Present

experiri

Future

expertūrus, -a, -um esse

Singular

experire

*Subjunctive**Imperfect*

experirer
 experirēris, experirēre
 experirētur
 experirēmur
 experirēmini
 experirentur

Pluperfect

expertus {-a, -um} essem
 expertus {-a, -um} essēs
 expertus {-a, -um} esset
 experti {-ae, -a} essēmus
 experti {-ae, -a} essētis
 experti {-ae, -a} essent

*Participles**Perfect*

expertus, -a, -um

Future Passive

experiendus, -a, -um

*Infinitives**Perfect*

expertus, -a, -um esse

*Imperatives**Plural*

experimini

Irregular Verbs***sum, esse, fui, futūrus******possum, posse, potui, —******Indicative***

<i>Present</i>	sum	possum
	es	potes
	est	potest
	sumus	possumus
	estis	potestis
	sunt	possunt
<i>Imperfect</i>	eram	poteram
	erās	poterās
	erat	poterat
	erāmus	poterāmus
	erātis	poterātis
	erant	poterant
<i>Future</i>	erō	poterō
	eris	poteris
	erit	poterit
	erimus	poterimus
	eritis	poteritis
	erunt	poterunt
<i>Perfect</i>	fui	potui
	fuisti	potuisti
	fuit	potuit
	fuius	potuimus
	fuistis	potuistis
	fuērunt (-ēre)	potuērunt (-ēre)
<i>Pluperfect</i>	fueram	potueram
	fuerās	potuerās
	fuerat	potuerat
	fuerāmus	potuerāmus
	fuerātis	potuerātis
	fuerant	potuerant
<i>Future-Perfect</i>	fuerō	potuerō
	fueris	potueris
	fuerit	potuerit
	fuerimus	potuerimus
	fueritis	potueritis
	fuerint	potuerint

Subjunctive

<i>Present</i>	sim	possim
	sīs	possīs
	sit	possit
	simus	possimus
	sītis	possītis
	sint	possint
<i>Imperfect</i>	essem	possem
	essēs	possēs
	esset	posset
	essēmus	posēmus
	essētis	possētis
	essent	possent
<i>Perfect</i>	fuerim	potuerim
	fueris	poteris
	fuerit	potuerit
	fuerimus	potuerimus
	fueritis	potueritis
	fuerint	potuerint
<i>Pluperfect</i>	fuissem	potuissem
	fuissēs	potuissēs
	fuisset	potuisset
	fuissēmus	potuissēmus
	fuissētis	potuissētis
	fuissent	potuissent

Participles

<i>Present</i>	none	potēns (<i>gen.</i> , <i>potentis</i>)
<i>Perfect</i>	none	none
<i>Future</i>	futūrus, -a, -um	none

Infinitives

<i>Present</i>	esse	posse
<i>Perfect</i>	fuisse	potuisse
<i>Future</i>	futūrus, -a, -um esse	none

Imperatives

<i>Present</i>	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
	es	este	none	none
<i>Future</i>	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
	estō	estōte	none	none

eō, ire, īvī (iī), itus

*Indicative**Present*

eō

īs

it

īmus

ītis

eunt

Imperfect

ībam

ībās

ībat

ībāmus

ībātis

ībant

Future

ībō

ībīs

ībit

ībimus

ībitis

ībunt

Perfect

īvī (iī)

īvistī (īstī)

īvit (iit)

īvimus (iimus)

īvistis (īstis)

īvērunt, īvēre (iērunt, iēre)

Pluperfect

īveram (ieram)

īverās (ierās)

īverat (ierat)

īverāmus (ierāmus)

īverātis (ierātis)

īverant (ierant)

Future-Perfect

īverō (ierō)

īveris (ieris)

īverit (ierit)

īverimus (ierimus)

īveritis (ieritis)

īverint (ierint)

*Subjunctive**Present*

eam

eās

eat

eāmus

eātis

eant

Imperfect

īrem

īrēs

īret

īrēmus

īrētis

īrent

Perfect

īverim (ierim)

īveris (ieris)

īverit (ierit)

īverimus (ierimus)

īveritis (ieritis)

īverint (ierint)

Pluperfect

īvissem (īssēm)

īvissēs (īssēs)

īvisset (īssēt)

īvissēmus (īssēmus)

īvissētis (īssētis)

īvissent (īssent)

*Participles**ACTIVE**Present*

iēns (gen., euntis)

Perfect

none

Future

itūrus, -a, -um

PASSIVE

none

itum

eundum

*Infinitives**ACTIVE**Present*

īre

Perfect

īvisse (īsse)

Future

itūrus, -a, -um esse

PASSIVE

none

none

none

*Imperatives**Singular*

ī

Plural

īte

ferō, ferre, tulī, lātus

Indicative

	ACTIVE	PASSIVE
<i>Present</i>	ferō fers fert ferimus fertis ferunt	feror ferris, ferre fertur ferimur ferimini feruntur
<i>Imperfect</i>	ferēbam ferēbās ferēbat ferēbāmus ferēbātis ferēbant	ferēbar ferēbāris, ferēbāre ferēbātur ferēbāmur ferēbāmini ferēbantur
<i>Future</i>	feram ferēs feret ferēmus ferētis ferent	ferar ferēris, ferēre ferētur ferēmur ferēmini ferentur
<i>Perfect</i>	tulī tulistī tulit tulimus tulistis tulērunt (-ēre)	lātus (-a, -um) sum lātus (-a, -um) es lātus (-a, -um) est lātī (-ae, -a) sumus lātī (-ae, -a) estis lātī (-ae, -a) sunt
<i>Pluperfect</i>	tuleram tulerās tulerat tulerāmus tulerātis tulerant	lātus (-a, -um) eram lātus (-a, -um) erās lātus (-a, -um) erat lātī (-ae, -a) erāmus lātī (-ae, -a) erātis lātī (-ae, -a) erant
<i>Future-Perfect</i>	tulerō tuleris tulerit tulerimus tuleritis tulerint	lātus (-a, -um) erō lātus (-a, -um) eris lātus (-a, -um) erit lātī (-ae, -a) erimus lātī (-ae, -a) eritis lātī (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	feram ferās ferat ferāmus ferātis ferant	ferar ferāris, ferāre ferātur ferāmur ferāminī ferantur
<i>Imperfect</i>	ferrem ferrēs ferret ferrēmus ferrētis ferrent	ferrer ferrēris, ferrēre ferrētur ferrēmur ferrēminī ferrentur
<i>Perfect</i>	tulerim tuleris tulerit tulerimus tuleritis tulerint	lātus (-a, -um) sim lātus (-a, -um) sis lātus (-a, -um) sit lāti (-ae, -a) simus lāti (-ae, -a) sitis lāti (-ae, -a) sint
<i>Pluperfect</i>	tulissem tulissēs tulisset tulissēmus tulissētis tulissent	lātus (-a, -um) essem lātus (-a, -um) essēs lātus (-a, -um) esset lāti (-ae, -a) essēmus lāti (-ae, -a) essētis lāti (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	ferēns (<i>gen.</i> , ferentis)	none
<i>Perfect</i>	none	lātus, -a, -um
<i>Future</i>	lātūrus, -a, -um	ferendus, -a, -um

Infinitives

	ACTIVE	PASSIVE
<i>Present</i>	ferre	ferri
<i>Perfect</i>	tulisse	lātus, -a, -um esse
<i>Future</i>	lātūrus, -a, -um esse	rare

Imperatives

ACTIVE		PASSIVE	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
fer	ferite	ferre	ferimini

volō, velle, voluī, —

Indicative

<i>Present</i>	<i>Imperfect</i>	<i>Future</i>
volō	volēbam	volam
vīs	volēbās	volēs
vult	volēbat	volet
volumus	volēbāmus	volēmus
vultis	volēbātis	volētis
volunt	volēbant	volent
<i>Perfect</i>	<i>Pluperfect</i>	<i>Future-Perfect</i>
voluī	volueram	voluerō
voluistī	voluerās	volueris
voluit	voluerat	voluerit
voluimus	voluerāmus	voluerimus
voluistis	voluerātis	volueritis
voluērunt (-ēre)	voluerant	voluerint

Subjunctive

<i>Present</i>	<i>Imperfect</i>	<i>Perfect</i>	<i>Pluperfect</i>
velim	vellem	voluerim	voluissē
velīs	vellēs	volueris	voluissēs
velit	vellet	voluerit	voluisset
velīmus	vellēmus	voluerimus	voluissēmus
velītis	vellētis	volueritis	voluissētis
velint	vellent	voluerint	voluissent

Participles*Present*

volēns (*gen.*, volentis)

Infinitives*Present*

velle

Perfect

voluisse

fiō, fierī, —, factus sum

*Indicative**Present*

fiō

fīs

fīt

fīmus

fītis

fiunt

Imperfect

fiēbam

fiēbās

fiēbat

fiēbāmus

fiēbātis

fiēbant

Future

fiam

fiēs

fiet

fiēmus

fiētis

fient

Perfect

factus (-a, -um) sum

factus (-a, -um) es

factus (-a, -um) est

factī (-ae, -a) sumus

factī (-ae, -a) estis

factī (-ae, -a) sunt

Pluperfect

factus (-a, -um) eram

factus (-a, -um) erās

factus (-a, -um) erat

factī (-ae, -a) erāmus

factī (-ae, -a) erātis

factī (-ae, -a) erant

Future-Perfect

factus (-a, -um) erō

factus (-a, -um) eris

factus (-a, -um) erit

factī (-ae, -a) erimus

factī (-ae, -a) eritis

factī (-ae, -a) erunt

*Subjunctive**Present*

fiam

fiās

fiat

fiāmus

fiātis

fiant

Imperfect

fierem

fierēs

fieret

fierēmus

fierētis

fierent

Perfect

factus (-a, -um) sim

factus (-a, -um) sis

factus (-a, -um) sit

factī (-ae, -a) simus

factī (-ae, -a) sitis

factī (-ae, -a) sint

Pluperfect

factus (-a, -um) essem

factus (-a, -um) essēs

factus (-a, -um) esset

factī (-ae, -a) essēmus

factī (-ae, -a) essētis

factī (-ae, -a) essent

*Participles**Perfect*

factus, -a, -um

Future

faciendus, -a, -um

*Infinitives**Present*

fierī

Perfect

factus, -a, -um esse

*Imperatives**Singular*

fī

Plural

fīte

Nouns

The Five Declensions

The ending of the genitive singular reveals the declension of a Latin noun.

1: -ae 2: -ī 3: -is 4: -ūs 5: -eī (-ēī)

1: ancilla, ancillae, f. baptista, baptistae, m.

2: agnus, agnī, m. ager, agrī, m. aurum, aurī, n.

3: calix, calicis, m. caritas, caritatis, f. tempus, temporis, n. mons, montis, montium, m. ars, artis, artium, f. altare, altaris, altarium, n.

4: adventus, adventus, m. manus, manus, f. genu, genus, n.

5: fides, fidei, f. dies, diei, m. & f.

		First F. (M.)	Second M.	N.	Third M./F.	N.
SING	Nom.	-a	-us (—)	-um	—	—
	Gen.	-ae	-ī	-ī	-is	-is
	Dat.	-ae	-ō	-ō	-ī	-ī
	Acc.	-am	-um	-um	-em	—
	Abl.	-ā	-ō	-ō	-e	-e (-ī)
PLURAL	Nom.	-ae	-ī	-a	-ēs	-a (-ia)
	Gen.	-ārum	-ōrum	-ōrum	-um (-ium)	-um (-ium)
	Dat.	-īs	-īs	-īs	-ibus	-ibus
	Acc.	-ās	-ōs	-a	-ēs	-a (-ia)
	Abl.	-īs	-īs	-īs	-ibus	-ibus

		Fourth M. (F.)	N.	Fifth F. (M.)
SING	Nom.	-us	-ū	-ēs
	Gen.	-ūs	-ūs	-eī (-ēī)
	Dat.	-uī	-ū	-eī (-ēī)
	Acc.	-um	-ū	-em
	Abl.	-ū	-ū	-ē
PLURAL	Nom.	-ūs	-ua	-ēs
	Gen.	-uum	-uum	-ērum
	Dat.	-ibus	-ibus	-ēbus
	Acc.	-ūs	-ua	-ēs
	Abl.	-ibus	-ibus	-ēbus

First Declension

	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Nom.	ancilla	ancillae	baptista	baptistae
Gen.	ancillae	ancillārum	baptistae	baptistārum
Dat.	ancillae	ancillīs	baptistae	baptistīs
Acc.	ancillam	ancillās	baptistam	baptistās
Abl.	ancillā	ancillīs	baptistā	baptistīs

Second Declension

	<i>Singular</i>			<i>Plural</i>		
	M.	M.	N.	M.	M.	N.
Nom.	agnus	ager	aurum	agnī	agrī	aura
Gen.	agnī	agrī	aurī	agnōrum	agrōrum	aurōrum
Dat.	agnō	agrō	aurō	agnīs	agrīs	aurīs
Acc.	agnum	agrum	aurum	agnōs	agrōs	auras
Abl.	agnō	agrō	aurō	agnīs	agrīs	aurīs

Third Declension

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	calix	cāritās	tempus	calicēs	cāritātēs	tempora
Gen.	calicis	cāritātis	temporis	calicum	cāritātum	temporum
Dat.	calicī	cāritātī	temporī	calicibus	cāritātibus	temporibus
Acc.	calicem	cāritātem	tempus	calicēs	cāritātēs	tempora
Abl.	calice	cāritāte	tempore	calicibus	cāritātibus	temporibus

Third Declension: i-Stems

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	mōns	ars	altāre	montēs	artēs	altāria
Gen.	montis	artis	altāris	montium	artium	altārium
Dat.	montī	artī	altārī	montibus	artibus	altāribus
Acc.	montem	artem	altāre	montēs	artēs	altāria
Abl.	monte	arte	altārī	montibus	artibus	altāribus

Fourth Declension

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	adventus	manus	genū	adventūs	manūs	genua
Gen.	adventūs	manūs	genūs	adventuum	manuum	genuum
Dat.	adventuī	manuī	genū	adventibus	manibus	genibus
Acc.	adventum	manum	genū	adventūs	manūs	genua
Abl.	adventū	manū	genū	adventibus	manibus	genibus

Fifth Declension

	<i>Singular</i>		<i>Plural</i>	
	F.	M. & F.	F.	M. & F.
Nom.	fidēs	diēs	fidēs	diēs
Gen.	fideī	diēī	fidērum	diērum
Dat.	fideī	diēī	fidēbus	diēbus
Acc.	fidem	diem	fidēs	diēs
Abl.	fidē	diē	fidēbus	diēbus

*Adjectives**First/Second Declension Adjectives*

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	bonus	bona	bonum	bonī	bonae	bona
Gen.	bonī	bonae	bonī	bonōrum	bonārum	bonōrum
Dat.	bonō	bonae	bonō	bonīs	bonīs	bonīs
Acc.	bonum	bonam	bonum	bonōs	bonās	bona
Abl.	bonō	bonā	bonō	bonīs	bonīs	bonīs

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	miser	misera	miserum	miserī	miserae	misera
Gen.	miserī	miserae	miserī	miserōrum	miserārum	miserōrum
Dat.	miserō	miserae	miserō	miserīs	miserīs	miserīs
Acc.	miserum	miseram	miserum	miserōs	miserās	misera
Abl.	miserō	miserā	miserō	miserīs	miserīs	miserīs

Third Declension Adjectives

THREE ENDINGS

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	ācer	ācris	ācre	ācrēs	ācrēs	ācria
Gen.	ācris	ācris	ācris	ācrium	ācrium	ācrium
Dat.	acrī	acrī	acrī	acribus	acribus	acribus
Acc.	ācrem	ācrem	ācre	acrēs	acrēs	ācria
Abl.	acrī	acrī	acrī	acribus	acribus	acribus

TWO ENDINGS

<i>Singular</i>			<i>Plural</i>	
	M. & F.	N.	M. & F.	N.
Nom.	omnis	omne	omnēs	omnia
Gen.	omnis	omnis	omnium	omnium
Dat.	omnī	omnī	omnibus	omnibus
Acc.	omnem	omne	omnēs	omnia
Abl.	omnī	omnī	omnibus	omnibus

ONE ENDING

<i>Singular</i>			<i>Plural</i>	
	M. & F.	N.	M. & F.	N.
Nom.	fēlix		fēlicēs	fēlicia
Gen.	fēlicis		fēlicium	
Dat.	fēlicī		fēlicibus	
Acc.	fēlicem	fēlix	fēlicēs	fēlicia
Abl.	fēlicī		fēlicibus	

*Pronouns**Emphatic Demonstrative Pronouns/Adjectives*

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	hic	haec	hoc	hī	hae	haec
Gen.	hujus	hujus	hujus	hōrum	hārum	hōrum
Dat.	huic	huic	huic	hīs	hīs	hīs
Acc.	hunc	hanc	hoc	hōs	hās	haec
Abl.	hōc	hāc	hōc	hīs	hīs	hīs

Emphatic Demonstrative Pronouns/Adjectives

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	ille	illa	illud	illī	illae	illa
Gen.	illīus	illīus	illīus	illōrum	illārum	illōrum
Dat.	illī	illī	illī	illis	illis	illis
Acc.	illum	illam	illud	illōs	illās	illa
Abl.	illō	illā	illō	illis	illis	illis

Unemphatic Demonstrative Pronouns/Adjectives

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	is	ea	id	eī, iī	eae	ea
Gen.	ejus	ejus	ejus	eōrum	eārum	eōrum
Dat.	eī	eī	eī	eīs, iīs	eīs, iīs	eīs, iīs
Acc.	eum	eam	id	eōs	eās	ea
Abl.	eō	eā	eō	eīs, iīs	eīs, iīs	eīs, iīs

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	iste	ista	istud	istī	istae	ista
Gen.	istīus	istīus	istīus	istōrum	istārum	istōrum
Dat.	istī	istī	istī	istīs	istīs	istīs
Acc.	istum	istam	istud	istōs	istās	ista
Abl.	istō	istā	istō	istīs	istīs	istīs

Intensive Pronoun/Adjective

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	ipse	ipsa	ipsum	ipsī	ipsae	ipsa
Gen.	ipsīus	ipsīus	ipsīus	ipsōrum	ipsārum	ipsōrum
Dat.	ipsī	ipsī	ipsī	ipsis	ipsis	ipsis
Acc.	ipsum	ipsam	ipsum	ipsōs	ipsās	ipsa
Abl.	ipsō	ipsā	ipsō	ipsis	ipsis	ipsis

Relative Pronoun/Interrogative Adjective

	<i>Singular</i>			<i>Plural</i>		
	M.	F.	N.	M.	F.	N.
Nom.	quī	quae	quod	quī	quae	quae
Gen.	cujus	cujus	cujus	quōrum	quārum	quōrum
Dat.	cui	cui	cui	quibus	quibus	quibus
Acc.	quem	quam	quod	quōs	quās	quae
Abl.	quō	quā	quō	quibus	quibus	quibus

Interrogative Pronoun

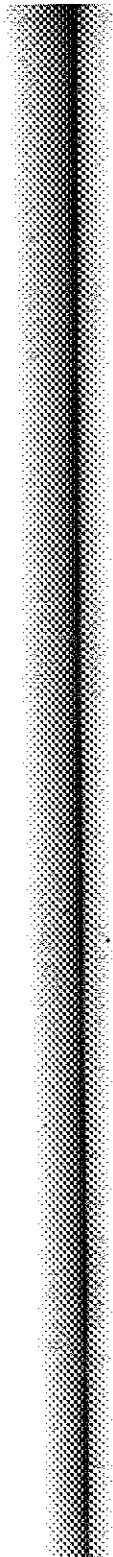
	<i>Singular</i>		<i>Plural</i>		
	M. & F.	N.	M.	F.	N.
Nom.	quis	quid	quī	quae	quae
Gen.	cujus	cujus	quōrum	quārum	quōrum
Dat.	cui	cui	quibus	quibus	quibus
Acc.	quem	quid	quōs	quās	quae
Abl.	quō	quō	quibus	quibus	quibus

Verb Synopsis Form

(See Section 70)

1 2 3 person singular plural of: _____

	ACTIVE	PASSIVE
INDICATIVE		
Present	_____	_____
Imperfect	_____	_____
Future	_____	_____
Perfect	_____	_____
Pluperfect	_____	_____
Future-Perfect	_____	_____
SUBJUNCTIVE		
Present	_____	_____
Imperfect	_____	_____
Perfect	_____	_____
Pluperfect	_____	_____
PARTICIPLES		
Present	_____	NONE
Future	_____	_____
Perfect	NONE	_____
INFINITIVES		
Present	_____	_____
Future	_____	RARE
Perfect	_____	_____
IMPERATIVES		
Present	_____	_____



Latin-English Vocabulary

A number in parentheses after an entry indicates the unit in which the word or phrase was first presented. Words glossed in exercises only (E), except for names, are here given in full. Compound verbs, where the simple verb has been formally presented, are listed under the simple verb: e.g., *reficiō* will be found under *faciō*.

ā {**ab, abs**} (*prep. + abl.*) from, away from (1); by {the agency of} (7)
accendō, accendere, accendi, accēsus kindle, set on fire (24)
acceptābilis, acceptābile acceptable (17)
accommodō, accommodāre, accommodāvī, accommodātus apply, fit; grant (35)
accūsō, accūsāre, accūsāvī, accusātus accuse (E30)
ācer, ācris, ācre sharp, bitter, ardent (16)
acquisitiō, acquisitiōnis, f. purchase, acquisition (26)
ad (*prep. + acc.*) to, toward; for {the purpose of}; at (1)
Adam, Adae, m. Adam (11)
adhūc (*adv.*) so far, till now, still (6)
adjuvō, adjuvāre, adjūvī, adjūtus help (27)
adventus, adventūs, m. coming, advent (17)
adversus {**adversum**} (*prep. + acc.*) against (32)
Aegyptius, -a, -um Egyptian (6)

aes, aeris, n. bronze: gong (E33)
aestimō, aestimāre, aestimāvī, aestimātus think, judge (E33)
aetās, aetātis, f. time of life, age (E29)
aeternus, -a, -um eternal (4)
in aeternum forever (4)
affectus, affectūs, m. devotion, affection; sense (21)
ager, agrī, m. field, *pl.*, country (2)
agnus, agnī, m. lamb (2)
agō, agere, ēgī, āctus do, drive, conduct (6)
grātiās agere = give thanks {to}, thank {+ *dat.*} (6)
ait, aiunt (*defective verb*) he says; they say (27)
albus, -a, -um white (E31)
aliquī, aliqua, aliquod (*indef. pronominal adj.*) some, any (29)
aliquis, aliquid (*indef. pron.*) someone, something; anyone, anything (29)
alius, alia, aliud other, another (28)
alleluja (*Hebrew: interj.*) alleluia (*cry of joy and praise*) (10)
alō, alere, aluī, altus nourish (19)

- altāre, altāris, altārium**, n.
altar {18}
- alter, altera, alterum** the other
(of two), the second {28}
- altus, -a, -um** high, deep {9}
- ambō, ambōnis**, m. lectern,
ambo {15}
- ambulō, ambulāre, ambulāvī,**
ambulātus walk, take a walk;
'live' {5}
- āmēn** (*Hebrew*: 1. *indecl. adj.*;
2. *adv.*) 1. amen, true! {word of
affirmation} 2. truly {12}
- amicus, amicī**, m. friend {30}
- inimicus, inimīci**, m. enemy
{30}
- amō, amāre, amāvī, amātus**
love {23}
- amor, amoris**, m. love {E28}
- amplector, amplexi, —, amplexus**
sum embrace {21}
- amplus, -a, -um** abundant,
ample {28}
- amplius** (*comp. adv.*) (any) more
{28}
- an** {1. *coord. or subord. conj.*,
introducing the second of two
[in]direct questions; 2. *interrog.*
adv.} 1. or 2. can it be that? {26}
- ancilla, ancillae**, f. maid, (female)
servant {2}
- angelicus, -a, -um** angelic {8}
- angelus, angelī**, m. messenger,
angel {2}
- archangelus, archangelī**, m.
archangel {2}
- angulus, angulī**, m. angle, corner
{E23}
- anima, animae**, f. (*dat./abl. pl.*,
animabus) soul, life {7}
- animus, animī**, m. heart, mind,
spirit {4}
- annus, annī**, m. year {10}
- ante** (*prep. + acc.*) before {10}
- antequam** (*subord. conj.*) before
{12}
- antiquus, -a, -um** old, ancient;
subst. pl., ancients, fore-
fathers {4}
- antistes, antistitis**, m. bishop {22}
- aperiō, aperīre, aperuī, apertus**
open; explain {11}
- apis, apis, apium**, f. bee {32}
- apostolicus, -a, -um** apostolic {9}
- apostolus, apostolī**, m. apostle {2}
- appareō, apparēre, apparuī, appāri-**
tus show forth, appear {19}
- appropinquō, appropinquāre, ap-**
propinquāvī, appropinquātus
draw near, approach (+ *dat.*)
{31}
- aptus, -a, -um** (+ *dat.*) fitting,
suitable, apt {15}
- apud** (*prep. + acc.*) in the presence
of, among, at the house of {11}
- aqua, aquae**, f. water {1}
- arbor, arboris**, f. tree {20}
- ardeō, ardēre, arsi, arsus** burn {28}
- ars, artis, artium**, f. (practical)
knowledge, art {18}
- ascēnsiō, ascēnsiōnis**, f. going up,
ascension {18}
- assiduus, -a, -um** constant,
unceasing {21}
- at** (*coord. conj.*) but, furthermore
{31}
- atque** (*ac*) (*coord. conj.*) and (also),
and (even) {12}
- audeō, audēre, —, ausus sum dare**,
have the courage {20}
- audiō, audīre, audiuvī (audiī),**
audītus hear {6}
- exaudiō, exaudīre, exaudiuvī**
(*exaudiī*), **exaudītus** hear
(favorably) {6}
- aula, aulae**, f. hall, church {11}
- auris, auris, aurium**, f. (*abl. sing.*,
aure or **aurī**) ear {19}
- aurum, aurī**, n. gold {4}
- aut** (*coord. conj.*) or {6}
- aut . . aut** either . . or {6}

autem (*postpos. coord. conj.*) but, and (9)

avē! (*imperative; pl., avēte*) hail! farewell! hello! goodbye! greetings! (25)

baptisma, baptismatis, n. baptism (14)

baptismus, baptismi, m. baptism (35)

baptista, baptistae, m. baptizer, baptist (13)

baptizō, baptizāre, baptizāvī, baptizātus immerse, baptize (18)

beātus, -a, -um blessed, happy (4)

bene (*adv.*) well (7)

benedictiō, benedictionis, f. blessing, benediction (20)

benedictus, -a, -um blessed, blest (5)

benignus, -a, -um kindly (18)

bibō, bibere, bibi, bibitus drink (6)

blasphēmia, blasphemiae, f. blasphemy (E31)

blasphēmō, blasphemāre, blasphemāvī, blasphemātus blaspheme (E28)

bonus, -a, -um good (4)

brāchium, brāchii, n. arm (13)

cadō, cadere, cecidi, cāsus fall (down) (19)

incidō, incidere, incidi, — fall into; happen (19)

occidō, occidere, occidi, occāsus go down, set [of the sun] *pres. part.*: 'west' (34)

prōcidō, prōcidere, prōcidi, — fall forward (34)

caelestis, caeleste heavenly, divine (24)

caelicola, caelicolae, m. heaven-dweller (21)

caelum, caeli, n. (*nom. pl., caeli*) heaven, sky (3)

caligō, caliginis, f. mist, gloom (15)

calix, calicis, m. cup, chalice (16)

canō, canere, cecinī, cantus sing; prophesy (24)

concinō, concinere, concinui, concentus sing. (24)

canticum, canticī, n. song, canticle (3)

cantō, cantāre, cantāvī, cantātus sing, chant (5)

cantor, cantōris, m. singer, cantor (15)

cantus, cantūs, m. chant (22)

capiō, capere, cēpi, captus take, receive; understand (6)

accipiō, accipere, accēpi, acceptus take, get, receive (6)

concipiō, concipere, concēpi, conceptus conceive (12)

excipiō, excipere, excēpi, exceptus welcome (12)

incipiō, incipere, incēpi, inceptus begin (+ *inf.*) (12)

praecipiō, praecipere, praecēpi, praeceptus command; instruct, teach (24)

recipiō, recipere, recēpi, receptus take back, receive (6)

suscipiō, suscipere, suscēpi, susceptus take up, pick up; accept (14)

caput, capitis, n. head (19)

cāritās, cāritātis, f. love, charity (16)

carō, carnis, f. flesh (19)

cārus, -a, -um (+ *dat.*) dear, beloved (7)

castus, -a, -um chaste (33)

catholicus, -a, -um universal, catholic (9)

causa, causae, f. purpose, reason (9)

causā (*improper prep. + gen.*) for the sake of (9)

cautiō, cautiōnis, f. bill, bail (29)

cēdō, cedere, cessī, cessus go; yield (18)

- accēdō, accēdere, accessī,**
accessus go to, approach (18)
concēdō, concēdere, concessī,
concessus yield; grant (18)
discēdō, discēdere, discessī,
discessus depart (18)
incēdō, incēdere, incessī,
incessus go, walk (18)
praecēdō, praecēdere, praecessī,
praecessus go before, lead the way (18)
prōcēdō, prōcēdere, prōcessī,
prōcessus go forth, proceed (18)
recēdō, recēdere, recessī,
recessus go back, depart (18)
celebrō, celebrāre, celebrāvī,
celebrātus celebrate (7)
concelebrō, concelebrāre,
concelebrāvī, concelebrātus
 celebrate together (7)
cēna, cēnae, f. supper, dinner (1)
cēnāculum, cēnāculī, n. dining room, upper room, upstairs room (4)
cēnō, cēnāre, cēnāvī, cēnātus
 dine, eat supper (13)
centuriō, centuriōnis, m. centurion (E27)
cēra, cērae, f. wax (32)
cēreus, cērei, m. candle (9)
cernō, cernere, crēvī, crētus see, discern (35)
certāmen, certāminis, n. contest, foot-race (E28)
certē (*adv.*) surely, certainly; at least (9)
certus, -a, -um fixed, sure, certain (12)
chorus, chorī, m. choir (3)
Christiānus, -a, -um Christian (6)
Christus, Christi, m. Anointed One, Messiah, Christ (2)
cibus, cibi, m. food (11)
circā (*prep. + acc.*) around, about (25)
circum (*prep. + acc.*) around, about (18)
cito (*adv.*) quickly (E34)
civitas, civitatis, f. city (22)
clam (*adv.*) secretly, privately (E35)
clāmō, clāmāre, clāmāvī, clāmātus
 cry out, shout; call upon (12)
acclāmō, acclāmāre, acclāmāvī,
acclāmātus cry out, exclaim (12)
exclāmō, exclāmāre, exclāmāvī,
exclāmātus cry aloud, exclaim (12)
clāritās, clāritatis, f. light, brightness, glory, fame (22)
clārus, -a, -um clear, bright; glorious, famous (4)
claudō, claudere, clausī, clausus
 shut, close (18)
conclūdō, conclūdere, conclūsī,
conclūsus shut up; conclude (18)
clāvis, clāvis, clāvium, f. key (E30)
clēmēns (*gen., clēmentis*) merciful (17)
clēmentia, clēmentiae, f. mercy, clemency (18)
clērus, clēri, m. clergy (10)
-clinō, -clināre, -clināvī, -clinātus
 bend (11)
inclinō, inclināre, inclināvī,
inclinātus bow, lean forward (11)
reclinō, reclināre, reclināvī,
reclinātus lean back, recline (11)
coadūnō, coadūnāre, coadūnāvī,
coadūnātus unite (32)
—, —, coepī, coeptus began, started (35)
cōgitatiō, cōgitatiōnis, f. thought (23)

cōgitō, cōgitāre, cōgitāvī, cōgitātus
think; plan (30)

cōgō, cōgere, cōgī, coactus lead,
bring, assemble; force, compel
(33)

collēcta, collēctae, f. collect;
collection (12)

columna, columnae, f. pillar,
column (11)

**commemoratiō, commemorā-
tiōnis, f.** remembrance, com-
memoration (23)

**commendō, commendāre, com-
mendāvī, commendātus** entrust
(30)

commixtiō, commixtiōnis, f.
mingling (24)

communicatiō, communicatiōnis,
f. partaking, fellowship (33)

**communicō, communicāre, com-
municāvī, communicātus** share
(E24)

communiō, communiōnis, f.
communion (34)

communis, commūne common;
unclean (22)

conclūsiō, conclūsiōnis, f. conclu-
sion (29)

concordia, concordiae, f. union,
peace (34)

cōnfestim (*adv.*) immediately,
at once (24)

cōnfidō, cōnfidere, —, cōnfisus
sum (+ *dat.*) trust (in); confide
(in), hope (in) (20)

cōnfortō, cōnfortāre, —, —
strengthen; *pass.*, grow strong
(35)

conjūnx, conjugis, m. or f.
spouse, husband, wife (E30)

cōnor, cōnārī, —, cōnātus sum
(+ *inf.*) try, strive (21)

cōnsors, cōnsortis, cōnsortium, m.
or f. sharer (24)

cōnspectus, cōnspectūs, m. sight,
presence (21)

cōnsubstantialis, cōnsubstantiale
(+ *dat.*) of the same nature (as),
consubstantial (with) (20)

cōnsuētūdō, cōnsuētūdinis, f.
custom (26)

contrā (*prep.* + *acc.*) against,
opposite (to) (28)

contritus, -a, -um contrite (8)

cor, cordis, cordium, n. (*abl.*
sing., *corde*) heart (15)

cōram (*prep.* + *abl.*) in the pres-
ence of (1)

cornū, cornūs, n. horn; mountain-
top (16)

corōna, corōnae, f. wreath, crown
(21)

**corōnō, corōnāre, corōnāvī, corō-
nātus** crown (29)

corpus, corporis, n. body, corpse
(14)

cōtidianus, -a, -um daily (18)

cōtidie (*adv.*) daily (18)

crās (*adv.*) tomorrow (E26)

creātor, creātōris, m. maker,
creator (24)

creātūra, creātūrae, f. creation,
creature (11)

crēdō, crēdere, crēdidī, crēditus
believe (in), trust (in) (6)

creō, creāre, creāvī, creātus create
(13)

crēsko, crēscere, crēvī, crētus
grow, increase (29)

crimen, crīminis, n. guilt, sin (24)

cruor, cruōris, m. blood (from a
wound) (15)

crux, crucis, f. cross (16)

culpa, culpae, f. blame, fault (1)

cum (*prep.* + *abl.*) with (1)

cum (*subord. conj.*) when, after
(+ *ind.*) (13); (under the circum-
stances) when, since, although
(+ *subj.*) (28)

cūnctus, -a, -um all (8)

**cupiō, cupere, cupivī (cupii),
cupītus** desire, want (E35)

cūra, cūrae, f. care, concern (22)
cūria, cūriae, f. court, curia (29)
cūrō, cūrāre, cūrāvī, cūrātus heal,
 cure; care for (19)
currō, currere, cucurrī, cursus
 run, hasten (25)
occurrō, occurrere, occurri,
occursus run up to, meet
 up with (+ *dat.*) (25)
succurrō, succurrere, succurri,
succursus run to the aid of,
 aid, succor (+ *dat.*) (25)
curvō, curvāre, curvāvī, curvātus
 bend; humble (28)
custodiō, custodire, custodivī
(custodii), custoditus guard,
 watch over (18)
daemonium, daemoniī, n. evil
 spirit, demon (31)
dānnum, dānnī, n. damage, loss,
 punishment (33)
dē (*prep.* + *abl.*) from, down from;
 about, concerning (1)
dēbeō, dēbere, debuī, dēbitus owe;
 ought (+ *inf.*) (12)
dēbitor, dēbitōris, m. debtor (26)
dēbitum, dēbiti, n. debt (10)
dēfendō, defendere, defendī,
dēfensus defend (25)
dēfūctus, -a, -um deceased,
 dead (33)
deinde (*adv.*) then, next, there-
 upon (19)
dēlēō, dēlēre, dēlēvī, dēlētus
 destroy, wipe out (6)
dēlicia, dēliciae, f. pleasure,
 delight (23)
dēprecātiō, dēprecātiōnis, f. ear-
 nest prayer, supplication (14)
dēsertus, -a, -um forsaken, de-
 serted (13)
dēsertum, dēserti, n. desert (13)
dēsiderium, dēsideriī, n. want,
 need, desire (10)
dēsiderō, dēsiderāre, dēsiderāvī,
dēsiderātus desire (19)

dēsino, dēsinerere, dēsii, dēsitus
 (+ *inf.*) cease (12)
dētergeō, dētergere, dētersi, dēter-
sus wipe away, cancel (14)
dētrimentum, dētrimentī, n. loss
 (10)
Deus, Deī, m. (*nom. pl., dii*) God
 (2)
dēvōtus, -a, -um devout, devoted
 (18)
dexter, dextera, dexterum right
 (24)
dextera, dexterae, f. right hand
 (13)
diabolus, diaboli, m. devil (25)
diāconus, diāconi, m. deacon (7)
dicō, dicere, dixī, dictus say, tell;
pass., also, be called (7)
addicō, addicere, addixī, addic-
tus adjudge, condemn (25)
benedicō, benedicere, benedixī,
benedictus speak well (of),
 bless (7)
contrādicō, contrādicere, con-
trādexī, contrādictus dispute,
 contradict (+ *dat.*) (25)
maledicō, maledicere, maledixī,
maledictus speak evil (of),
 curse (7)
praedicō, praedicere, praedixī,
praedictus say earlier, fore-
 tell, predict (25)
diēs, diei, m. & f. day (19)
digitus, digiti, m. finger, toe (13)
dignātiō, dignātiōnis, f. conde-
 scension, graciousness (35)
dignor, dignāri, —, dignātus sum
 consider worthwhile, deign (22)
dēdignor, dēdignāri, —, dē-
dignātus sum scorn, disdain
 (22)
dignus, -a, -um (+ *abl.*) worthy
 (of) (7)
indignus, -a, -um (+ *abl.*)
 unworthy (of) (7)
dilēctiō, dilēctiōnis, f. love (17)

dilēctus, -a, -um beloved (19)
diligenter (*adv.*) diligently (9)
discipulus, discipulī, m. disciple, student (2)
discō, discere, didicī, — learn (35)
discumbō, discumbere, discubui, discubitus sit (down to eat) (E19)
dispēnsātor, dispēnsātōris, m. steward (E31)
dītō, dītāre, dītāvī, — enrich (33)
dives (*gen., divitis*) rich, wealthy (25)
dividō, dividere, divīsī, divīsus part, divide (30)
divinitās, divinitātis, f. divinity (30)
divīnus, -a, -um divine (5)
diū (*adv.*) for a long time (E34)
dō, dare, dedi, datus give (5)
addō, addere, addidī, additus give to, add (13)
perdō, perdere, perdidī, perditus lose; destroy (13)
reddō, reddere, reddidī, redditus give back, render (6)
trādō, trādere, trādidī, trāditus give over, hand over, betray (6)
-dō, -dere, -didī, -ditus put (13)
condō, condere, condidī, conditus found; hide (13)
subdō, subdere, subdidī, subditus put under, put after, subject (13)
doceō, docēre, docui, doctus teach (19)
doctrīna, doctrīnae, f. teaching, doctrine (1)
doctor, doctōris, m. teacher (26)
documentum, documentī, n. example (5)
dogma, dogmatis, n. decision, dogma (26)
doleō, dolēre, dolui, dolitus grieve, suffer, feel pain (28)

condoleō, condolēre, —, — feel severe pain, suffer greatly; feel another's pain, empathize with (28)
dolor, dolōris, m. sorrow, pain (25)
dolōrōsus, -a, -um sorrowful (11)
domina, dominae, f. mistress, lady (30)
dominus, dominī, m. lord, master (2)
domus, domī, f. home, house (6)
domus, domūs, f. home, house (35)
dōnec (*subord. conj.*) while, as long as; till, until (13, 26)
dōnō, dōnāre, dōnāvī, dōnātus give, grant; forgive (5)
dōnum, dōnī, n. gift (3)
dūcō, dūcere, dūxī, ductus lead (6)
ēdūcō, ēdūcere, ēdūxī, ēductus lead out (6)
indūcō, indūcere, indūxī, inductus lead into, bring into (6)
perdūcō, perdūcere, perdūxī, perductus lead through, bring to (6)
sēdūcō, sēdūcere, sēdūxī, sēductus deceive (6)
dulcis, dulce sweet; kind (19)
dum (*subord. conj.*) while, as long as; till, until (13, 26)
ē (ex) (*prep. + abl.*) from, out of (1)
ecce (*interj.*) look! here! (10)
ecclēsia, ecclēsiae, f. church; assembly (1)
effūsio, effūsionis, f. outpouring (25)
ego, meī (*pron.*) I (19)
ēlēctus, -a, -um chosen, elect (6)
elēison (*Greek: imperative*) have mercy! (10)
ēlevātiō, ēlevātiōnis, f. a lifting up, raising (E29)
emō, emere, emī, emptus buy (27)

- redimō, redimere, redēmī, redēptus** buy back, redeem (27)
- enim** (*postpos. coord. conj.*) for; indeed (5)
- enītor, enīti, —, enīsus (ēnīxus)** sum bring forth, give birth to (34)
- eō, ire, ivī (iī), itus** go (17)
- abeō, abīre, abīvī (abiī), abitus** go away, leave (17)
- adeō, adīre, adīvī (adiī), aditus** go to, approach (17)
- circumeō, circumīre, circumīvī (circumīi), circumitus** go about (17)
- exeō, exīre, exīvī (exiī), exitus** go out, leave (17)
- ineō, inīre, inīvī (iniī), initus** go in, enter (upon) (17)
- intereō, interīre, interīvī (interiī), interitus** perish, die (17)
- introeō, introīre, introīvī (introiī), introitus** go within, enter (17)
- obeō, obīre, obīvī (obiī), obitus** go to meet; die (17)
- pereō, perīre, perīvī (periī), peritus** perish, die, be lost (17)
- pertrāseō, pertrānsīre, pertrānsīvī (pertrānsiī), pertrānsitus** go all about, go away; pierce (17)
- praeēō, praeīre, praeīvī (praeiī), praeitus** go before (17)
- prōeō, prōīre, prōīvī (prōdiī), prōditus** go forth (17)
- redeō, redīre, redīvī (rediī), reditus** go back, return (17)
- subeō, subīre, subīvī (subiī), subitus** go under, submit to; climb (17)
- trāseō, trānsīre, trānsīvī (trānsiī), trānsitus** go across, pass through; pass away (17)
- episcopālis, episcopāle** of a bishop, episcopal (17)
- episcopus, episcopī, m.** overseer, bishop (2)
- ergō** (*coord. conj.*) therefore (14)
- errō, errāre, errāvī, errātus** wander, go astray; err (34)
- ēsuriō, ēsurīre, ēsurīvī (ēsuriī), ēsuritus** desire food, be hungry (35)
- et** (1. *coord. conj.*; 2. *intens. adv.*) 1. and 2. even, too
et . . et both . . and (1)
- etiam** (*intensifying adv.*) also; even . . (8)
- etsi** (*subord. conj.*) although, even if (13)
- eucharisticus, -a, -um** eucharistic (32)
- Ēva, Ēvae, f.** Eve (12)
- Evangelium, Evangelīi, n.** Good News, Gospel (3)
- evangelizō, evangelizāre, evangelizāvī, evangelizātus** preach the Gospel (18)
- excelsus, -a, -um** high, lofty, exalted (10)
- exemplum, exemplī, n.** example (5)
- exinde** (*adv.*) from then on (E35)
- existimō, existimāre, existimāvī, existimātus** think, judge (30)
- exspectō, exspectāre, exspectāvī, exspectātus** look for, wait for (21)
- exspoliō, exspoliāre, exspoliāvī, exspoliātus** despoil, rob (35)
- exsultō, exsultāre, exsultāvī, exsultātus** rejoice, exult (11)
- extrā** (*prep. + acc.*) beyond, outside (25)
- faciēs, faciēi, f.** face [i.e., appearance] (27)
- facilis, facile** easy (30)
- difficilis, difficile** difficult (30)

faciō, facere, fēcī, factus do,
make (6)

afficiō, afficere, affēcī, affectus
affect (6)

dēficiō, dēficere, dēfēcī, dēfectus
fail, waste, vanish (6)

efficiō, efficere, effēcī, effectus
make, effect; *pass.*, become (6)

inficiō, inficere, infēcī, infectus
infect, pollute (28)

interficiō, interficere, interfēcī, interfectus do away with,
kill (18)

perficiō, perficere, perfēcī, perfectus do completely, finish,
accomplish (18)

prōficiō, prōficere, prōfēcī, prōfectus avail, prevail (28)

reficiō, reficere, refēcī, refectus
refresh; repair (28)

sufficiō, sufficere, suffēcī, suffectus be enough, be sufficient
(18)

factor, factoris, m. maker, doer
(23)

factum est (*Hebraic idiom*) it happened (that), it came to pass (that) (34)

fallo, fallere, fefelli, falsus deceive
(33)

falsus, -a, -um false (33)

fāma, fāmae, f. report, news (E28)

familia, familiae, f. household,
family (1)

famēs, famis, famium, f. hunger,
famine (E33)

famulus, famuli, m. servant (5)

fateor, fatērī, —, fassus sum
acknowledge, confess (+ *acc.*);
praise (+ *dat.*) (22)

cōfiteor, cōfiterī, —, cōnfesus sum confess (+ *acc.*);
praise (+ *dat.*) (22)

profiteor, profiterī, —, professus sum profess (22)

fēlix (*gen., fēlicis*) happy, blessed
(16)

ferō, ferre, tulī, lātus bring, bear,
carry (33)

auferō, auferre, abstulī, ablātus
take away (33)

cōnferō, cōnferre, contulī, colātus accompany; grant;
cōnferre sē: take oneself (to),
go (33)

dēferō, dēferre, dētulī, dēlātus
offer, bring (33)

effērō, efferre, extulī, ēlātus
bring out; bear, lift up (33)

inferō, inferre, intulī, illātus
bring in (33)

offerō, offerre, obtulī, oblātus
offer (33)

perferō, perferre, pertulī, perlātus carry through, carry
up (33)

prōferō, prōferre, prōtulī, prōlātus bring forth, bring forward
(33)

referō, referre, rettulī, relātus
bring back; yield, render;
report (33)

fēstum, fēstī, n. feast, feast-day (3)

fēstus, -a, -um festal (18)

fidēlis, fidēle faithful, believing
(19)

fidēs, fidēi, f. faith, faithfulness
(19)

figō, figere, fixī, fixus pierce, fix,
fasten (16)

crucifigō, crucifigere, crucifixī, crucifixus fix to a cross, crucify
(16)

figūra, figūrae, f. fashion, figure
(29)

filia, filiae, f. daughter (25)

filius, filii, m. son (2)

finiō, finire, finīvi (finii), finītus
end, finish (10)

finis, finis, finium, m. & f. end,

- boundary; *pl.*, territory, district (15)
- fiō, fierī, —, factus sum** be made, be done; become, happen, be (34)
- firmō, firmāre, firmāvī, firmātus** strengthen, make steady (7)
- affirmō, affirmāre, affirmāvī, affirmātus** prove, assert (7)
- cōfirmō, cōfirmāre, cōfirmāvī, cōfirmātus** strengthen, uphold (7)
- firmus, -a, -um** steadfast, firm (7)
- infirmītas, infirmītātis, f.** sickness, infirmity (E34)
- infirmus, -a, -um** weak, sick (7)
- flagellum, flagellī, n.** scourge (33)
- flamma, flammae, f.** flame (11)
- flectō, flectere, flexī, flexus** bend, bow (16)
- genūflectō, genūflectere, genūflexī, genūflexus** bend the knee, genuflect, kneel (down) (16)
- fleō, flēre, flēvī, flētus** weep, lament (25)
- flētus, flētūs, m.** weeping (21)
- flōs, flōris, m.** flower (32)
- fōns, fontis, fontium, m.** source, fountain (32)
- fore = futūrus, -a, -um esse** (*fut. inf.*) about to be (32)
- foris** (*adv.*) outside, outdoors (E34)
- fōrmō, fōrmāre, fōrmāvī, fōrmātus** train, guide; fashion, form (9)
- fōrmōsus, -a, -um** beautiful, handsome (E20, 31)
- forsitan** (*adv.*) perhaps (*used in apodosis with subj.*) (E24, 25)
- fortis, forte** strong (26)
- frangō, frangere, frēgī, frāctus** break (16)
- cōfringō, cōfringere, cōfrēgī, cōfrāctus** break in two, break in pieces (16)
- frāter, frātris, m.** brother (19)
- fructus, fructūs, m.** fruit (17)
- fugiō, fugere, fugī, fugitus** flee (from) (25)
- fugō, fugāre, fugāvī, fugātus** put to flight, chase away (6)
- fulgeō, fulgēre, fulsi, —** shine, glow (27)
- circumfulgeō, circumfulgēre, circumfulsi, —** shine around (27)
- refulgeō, refulgēre, refulsi, —** shine brightly, gleam (27)
- fulgor, fulgōris, m.** brightness (33)
- fundō, fundāre, fundāvī, fundātus** establish, found (28)
- fundō, fundere, fūdī, fūsus** pour (16)
- cōfundō, cōfundere, cōnfūdī, cōnfusus** confound, confuse; put to shame (16)
- effundō, effundere, effūdī, effusus** pour out, shed, spill (16)
- infundō, infundere, infūdī, infusus** pour, infuse (16)
- refundō, refundere, refūdī, refusus** pour back, restore, pay back (16)
- fungor, fungī, —, fūctus sum** perform (+ *abl.*) (21)
- Galilaea, Galilaeae, f.** Galilee (10)
- Galilaeus, -a, -um** Galilean (13)
- gaudeō, gaudēre, —, gāvīsus sum** rejoice, be glad (20)
- gaudium, gaudiī, n.** joy (3)
- generōsus, -a, -um** noble (E33)
- genetrīx, genetricis, f.** mother (34)
- genitus, -a, -um** begotten, engendered (27)
- gēns, gentis, gentium, f.** nation; *pl.*, nations, Gentiles (27)
- genū, genūs, n.** knee (16)
- genus, generis, n.** kind; race; nation (14)

gerō, gerere, gessī, gestus bear, manage, conduct (29)
gladius, gladii, m. sword (4)
glōria, glōriae, f. glory (1)
glōrificō, glōrificāre, glōrificāvī, glōrificātus glorify (11)
conglōrificō, conglōrificāre, conglōrificāvī, conglōrificātus glorify (exceedingly) (11)
glōrior, glōriārī, —, glōriātus sum boast, vaunt oneself (E28)
glōriōsus, -a, -um glorious (8)
grabātus, grabātī, m. cot (E24)
gradior, gradī, —, gressus sum walk, step (21)
aggredior, aggredī, —, aggressus sum approach (21)
egredior, egredī, —, egressus sum come out, go out (21)
ingredior, ingredī, —, ingressus sum walk along; come in (21)
regredior, regredī, —, regressus sum go back, return (21)
grātia, grātiaē, f. grace; favor, credit; *pl.*, thanks (1)
grātus, -a, -um (+ dat.) pleasing, agreeable (8)
gravis, grave heavy; serious, grievous (28)
gregō, gregāre, gregāvī, gregātus gather, assemble (11)
aggregō, aggregāre, aggregāvī, aggregātus add to; join with (11)
congregō, congregāre, congregāvī, congregātus gather together, assemble (11)
sēgregō, sēgregāre, sēgregāvī, sēgregātus separate (11)
grex, gregis, m. flock (18)
gubernō, gubernāre, gubernāvī, gubernātus govern (12)
habeō, habēre, habuī, habitus have, hold; consider (6)
perhibeō, perhibēre, perhibuī,

perhibitus hold out, produce, afford (9)
Hebraeus, Hebraei, m. Hebrew (6)
hērēditās, hērēditātis, f. generation; inheritance (35)
hic, haec, hoc (demon. pron./adj.) this (23)
hic (adv.) here, in this place (3)
hinc (adv.) from here (11)
hodie (adv.) today (2)
homō, hominis, m. human being, person (14)
honor, honōris, m. honor (25)
honōrō, honōrāre, honōrāvī, honōrātus respect, honor (E21)
hōra, hōraē, f. hour (1)
hōsānnā (Hebrew: interj.) hosanna (*cry of praise*) (10)
hospes, hospitis, m. & f. host; guest (29)
hostia, hostiae, f. sacrificial offering, host (11)
hostis, hostis, hostium, m. & f. enemy, host (30)
hūmānitās, hūmānitātis, f. humanity (18)
hūmānus, -a, -um human (15)
humilis, humile lowly, humble (29)
humilitās, humilitātis, f. lowliness, humility (34)
hymnus, hymni, m. hymn (3)
hypocrita, hypocritae, m. hypocrite (E23)
ibi (adv.) there, in that place; then (3)
idem, eadem, idem (pron. & adj.) the same (32)
ideō (adv.) therefore, on that account (14)
idōneus, -a, -um suitable, capable, qualified (E35)
igitur (conj.) therefore, then (12)
ignis, ignis, ignium, m. (abl. sing., igne or igni) fire (20)

- ille, illa, illud** (*demon. pron./adj.*) that (23)
- illūcēscō, illūcēscere, illūxī, —** shine (upon), become light (30)
- illūminātiō, illūminātiōnis, f.** light (32)
- illūminō, illūmināre, illūmināvī, illūminātus** make shine, illuminate; enlighten (23)
- illūstrō, illūstrāre, illūstrāvī, illūstrātus** illuminate; enlighten, explain (24)
- imāgō, imāginis, f.** likeness, image (E24)
- immolātiō, immolātiōnis, f.** offering (35)
- imperātor, imperātōris, m.** general, emperor (25)
- imperium, imperiī, n.** dominion, empire; receipt, command (10)
- in** (*prep.*: 1. + *acc.*; 2. + *abl.*)
1. into, onto; against; for (the purpose of) 2. in, on, among; by means of, with (1)
- inaestimābilis, inaestimābile** priceless (30)
- incarnō, incarnāre, incarnāvī, incarnātus** make into flesh, make incarnate (13)
- incēsum, incēnsī, n.** incense (8)
- incrēdulus, -a, -um** unbelieving, disobedient (E31)
- increpō, increpāre, increpuī, increpitus** rebuke, chide (E30)
- inde** (*adv.*) from there; from then (18)
- indēficiēs (gen., indēficientis)** unfailing (18)
- indulgentia, indulgentiae, f.** forgiveness, pardon, concession (26)
- ineffābilis, ineffābile** inexpressible, ineffable (30)
- infernus, -a, -um** of hell, infernal (31)
- inferus, -a, -um** of hell, below (31)
- inhaerēō, inhaerere, inhaesi, inhaesus** cling to, adhere to (+ *dat.*) (14)
- iniquitās, iniquitātis, f.** wickedness (15)
- innocēns (gen., innocentis)** clean, pure, innocent (20)
- innocentia, innocentiae, f.** innocence (11)
- inquam** (*defective verb*) I say (33)
- institutiō, institutiōnis, f.** instruction (34)
- inter** (*prep.* + *acc.*) between, among (9)
- intercessiō, intercessiōnis, f.** intercession (22)
- intermissiō, intermissiōnis, f.** interruption (E27)
- intrā** (*prep.* + *acc.*) within, among (16)
- intrō, intrāre, intrāvī, intrātus** enter (9)
- introitus, introitus, m.** a going in, introit (22)
- invicem** (1. *adv.*; 2. *indecl. reciprocal reflexive pron.*) 1. in turn 2. one another (28)
- invisibilis, invisibile** spiritual, invisible (17)
- ipse, ipsa, ipsum** (*intensive pron. & adj.*) -self, [he, she, it] (24)
- ira, irae, f.** anger, wrath (27)
- irradiō, irradiāre, irradiāvī, irradiātus** shine, illumine (35)
- is, ea, id** (*unemphatic demon. pron./adj.*) this, that, [= he, she, it] (23)
- iste, ista, istud** (*unemphatic demon. pron. & adj.*) this, that (of yours) (23)
- ita** (*adv.*) so, thus, in this way (23)
- itaque** (*adv.*) therefore, and so (31)
- iter, itineris, n.** journey (26)
- iterum** (*adv.*) again (8)

jaceō, jacere, jacui, — lie, be situated; sleep (35)

jaciō, jacere, jēcī, jactus throw (35)

ējiciō, ējicere, ējēcī, ējectus throw out (35)

prōjiciō, prōjicere, prōjēcī, prōjectus cast forth, throw down (35)

jam (*adv.*) already; now; soon (8)

Jerūsalem (*Hebrew: indecl. n.; also, Hierosolyma, Hierosolymae, f., & Hierosolyma, Hierosolymorum, n.*) Jerusalem (17)

Jēsūs, Jēsū, Jēsū, Jēsūm, Jēsū, m. (*voc., Jēsū*) Jesus, Joshua (7)

Jōannēs, Jōannis, m. John (14)

jubeō, jubere, jussi, jussus command, ask, bid (22)

jūcundus, -a, -um pleasing (33)

Jūdaea, Jūdaee, f. Judea (2)

Jūdaeus, -a, -um Jewish (13)

jūdex, jūdicis, m. judge (32)

jūdicium, jūdicii, n. judgment (29)

jūdicō, jūdicāre, jūdicāvi, jūdicātus judge (22)

dijūdicō, dijūdicāre, dijūdicāvi, dijūdicātus discern, distinguish (22)

jugum, jugī, n. yoke (E27)

jungō, jungere, jūnxī, jūctus join, unite (6)

conjungō, conjungere, conjūnxī, conjūctus join, unite (6)

jūstitia, jūstitiae, f. righteousness, justice (2)

jūstus, -a, -um righteous, just (5)

juvenis, juvenis, m. or f. young adult (E33)

jūxtā (*prep. + acc.*) near, along; according to (34)

Kýrie (*Greek: vocative*) O Lord! (10)

lābor, lābi, —, lāpsus sum slide, (slip and) fall (23)

labor, labōris, m. work, labor (27)

labōrō, labōrāre, labōrāvi, labōrātus work, labor (26)

lacrima, lacrimae, f. tear (20)

lacrimor, lacrimāri, —, lacrimātus sum weep (21)

lacrimōsus, -a, -um tearful (34)

laetitia, laetitiae, f. gladness, joy (7)

laetor, laetāri, —, laetātus sum rejoice, be glad (21)

collaetor, collaetāri, —, collaetātus sum rejoice together (21)

laetus, -a, -um joyful (11)

lampas, lampadis, f. lamp, torch; flame (29)

largior, largiri, —, largītus sum grant, bestow (23)

largitās, largitātis, f. bounty, abundance (15)

latus, lateris, n. side (19)

laudō, laudāre, laudāvi, laudātus praise (5)

collaudō, collaudāre, collaudāvi, collaudātus praise exceedingly; praise together (5)

laus, laudis, f. praise (17)

lavō, lavāre, lavī, lautus (lōtus) wash; pass., be washed, bathe (27)

lēcitiō, lēcitiōnis, f. reading (15)

lēcior, lēcioris, m. reader, lector (15)

legō, legere, lēgi, lēctus choose, select; read (14)

colligō, colligere, collēgi, collēctus gather up, take in, collect (14)

diligō, diligere, dilēxi, dilēctus love (14)

ēligō, ēligere, ēlēgi, ēlēctus choose, elect (14)

- intelleġō, intellegere, intellēxī, intellēctus** perceive, understand; pay heed to (31)
- Lēvīta (Lēvītēs), Lēvītae, m.** deacon, Levite (18)
- lēs, lēgis, f.** law, Torah (18)
- liber, librī, m.** book (3)
- liber, libera, liberum** free (21)
- liberō, liberāre, liberāvi, liberātus** free (5)
- licet, licēre, licuit (licitum est)** it is permitted (+ *dat.* & *inf.*) (34)
- licet (subord. conj.)** although (29)
- lignum, lignī, n.** wood, tree (30)
- lingua, linguae, f.** tongue; language (28)
- liquō, liquāre, liquāvi, liquātus** melt (30)
- liturgia, liturgiae, f.** (divine) service, liturgy (7)
- locus, locī, m.** (*pl., loca*) place (17)
- loquor, loquī, —, locūtus sum** speak (22)
- alloquor, alloquī, —, allocūtus sum** speak to, address (+ *acc.*) (22)
- Lūcās, Lūcae, m.** Luke (18)
- lūcifer, lūciferī, m.** daystar, morning star (26)
- lucror, lucrārī, —, lucrātus sum** gain (E28)
- lūmen, lūminis, n.** light; *pl., also,* eyes (14)
- lūmināre, lūmināris, lūminārium, n.** light, lamp, heavenly body (34)
- lūx, lūcis, f.** light (24)
- maestus, -a, -um** sad (7)
- Magdalēna, Magdalēnae, f.** Magdalen (29)
- magis (adv.)** more (27)
- magister, magistrī, m.** teacher, master, rabbi (4)
- magnificō, magnificāre, magnificāvi, magnificātus** extol, praise, glorify (28)
- magnus, -a, -um** great, large, big (4)
- magus, magī, m.** wise man, magician, astrologer (31)
- majestās, majestātis, f.** majesty (31)
- major, majus (gen., majōris)** greater, older (22)
- male (adv.)** badly, poorly (7)
- male habere** = be sick (7)
- malefactor, malefactoris, m.** evildoer, criminal (E25)
- malus, -a, -um** bad, evil, wicked (4)
- mandātum, mandātī, n.** order, commandment (9)
- mandūcō, mandūcāre, mandūcāvi, mandūcātus** eat (15)
- maneō, manēre, mānsī, mānsus** remain, wait, stay (31)
- permaneō, permanere, permānsī, permānsus** remain, continue (31)
- remaneō, remanere, remānsī, remānsus** be left, remain (31)
- manifestus, -a, -um** obvious, evident, clear (E26)
- manus, manūs, f.** hand (16)
- mare, maris, marium, n.** sea (15)
- Maria, Mariae, f.** Mary (2)
- martyr, martyris, m.** witness, martyr (26)
- māter, mātris, f.** mother (14)
- mātūtīnus, -a, -um** (of) morning, early (35)
- maximus, -a, -um** greatest, very great (12)
- medium, mediī, n.** the middle, midst (33)
- memor (gen., memoris)** mindful of (+ *gen.*) (16)
- memoria, memoriae, f.** remembrance, memory (20)
- memoror, memorārī, —, memorātus sum** (+ *gen.* or *acc.*) be mindful of, remember (22)

mendāx (*gen.*, *mendācis*) lying;
subst., liar (E35)

mēns, *mentis*, *mentium*, *f.* mind,
intention (15)

mēnsa, *mēnsae*, *f.* table; banquet
(12)

mereō, *merēre*, *merui*, *meritus*
be worthy, deserve (27)

meritō (*adv.*) rightly, deservedly
(5)

meritum, *meriti*, *n.* merit (8)

metō, *metere*, *messui*, *messus*
reap (E28)

meus, *-a*, *-um* my, mine (4)

mīles, *militis*, *m.* soldier (24)

minister, *ministri*, *m.* servant,
minister (2)

ministerium, *ministerii*, *n.* minis-
try, service (10)

mīrābilis, *mīrābile* wonderful (35)

mīror, *mīrārī*, —, *mīrātus sum*
wonder (at), be amazed (at) (20)

admīror, *admīrārī*, —, *admīrātus sum*
wonder at, be amazed at
(20)

mīrus, *-a*, *-um* wonderful (8)

miscēō, *miscēre*, *miscui*, *mixtus*
mix, mingle (6)

miser, *misera*, *miserum* wretched,
pitiable (20)

misereor, *misērērī*, —, *misertus sum*
(+ *gen.* or *dat.*) have pity
(on) (20)

miserīcordia, *miserīcordiae*, *f.*
mercy, kindness, pity (7)

miseror, *miserārī*, —, *miserātus sum*
bewail; pity (21)

missa, *missae*, *f.* Mass (1)

mītis, *mīte* mild, meek (24)

mittō, *mittere*, *mīsi*, *missus* send;
cast; put (12)

admittō, *admittere*, *admīsi*,
admissus join, admit; allow,
permit (17)

āmittō, *āmittere*, *āmīsi*, *āmissus*
send off; lose (17)

dimitto, *dimittere*, *dīmīsi*,
dīmissus send away, release;
forgive, permit (12)

ēmittō, *ēmittere*, *ēmīsi*, *ēmissus*
send out (17)

permittō, *permittere*, *permīsi*,
permissus allow, permit
(+ *dat.* or *inf.*) (12)

remittō, *remittere*, *remīsi*, *re-*
missus send back; forgive (17)

submittō, *submittere*, *submīsi*,
submissus lower; suborn,
bribe (12)

modo (*adv.*) (just) now (E27)

modus, *modi*, *m.* manner, way (4)

moneō, *monēre*, *monui*, *monitus*
warn, advise; teach (6)

mōns, *montis*, *montium*, *m.*
mountain, hill (24)

mōnstrō, *mōnstrāre*, *mōnstrāvī*,
mōnstrātus show; command
(29)

dēmōnstrō, *dēmōnstrāre*, *dē-*
mōnstrāvī, *dēmōnstrātus*
show, reveal (29)

monumentum, *monumentī*, *n.*
tomb (30)

moriōr, *mori*, —, *mortuus sum*
die (20)

mors, *mortis*, *mortium*, *f.* death
(15)

mortuus, *-a*, *-um* dead (4)

moveō, *movēre*, *mōvī*, *mōtus*
move; affect (28)

mulier, *mulieris*, *f.* woman, wife
(19)

multitūdō, *multitūdīnis*, *f.* great
number, multitude (35)

multus, *-a*, *-um* much, many (4)

mundus, *mundī*, *m.* world (4)

mundus, *-a*, *-um* pure, clean (8)
immundus, *-a*, *-um* impure,
unclean (8)

mūnus, *mūneris*, *n.* gift, offering;
task, duty; *pl.*, *also*, bribes (14)

mūtō, mūtāre, mūtāvī, mūtātus
change, exchange {13}
immūtō, immūtāre, immūtāvī,
immūtātus transform {13}
mūtuor, mūtūārī, —, mūtūātus
sum borrow {33}
mystērium, mystēriū, n. mystery
{3}
nam (*coord. conj.*) for {2}
narrō, narrāre, narrāvī, narrātus
tell, narrate {31}
nāscor, nāscī, —, nātus sum be
born {20}
nātiō, nātiōnis, f. nation; *pl.*,
gentiles, heathens {33}
nātivitās, nātivitātis, f. birth {33}
nātūra, nātūrae, f. nature {1}
nātus, nātī, m. son, child {6}
nāvis, nāvis, nāvium, f. ship,
boat {E28}
Nazarēnus, -a, -um of Nazareth,
Nazarene, Nazorean {7}
nē (*subord. conj.*) in order that . .
not (*introducing negative pur-*
pose clause + subj.); that . . not
(*introducing direct command +*
subj.) {22}; that (*introducing af-*
firmative clause of fear + subj.)
{25}
-ne (*enclitic interrog. particle*)
used in sentence questions {6}
necessārius, -a, -um needful, fate-
ful; needed (+ *dat.*) {25}
necesse est (*impersonal verb*) it is
needful, it is necessary (+ *dat.*
or *acc.* & *inf.*) {34}
necnōn (*coord. conj.*) and also,
and indeed {35}
negō, negāre, negāvī, negātus
deny, say . . not {30}
nēmō, nullius, nēminī, nēminem,
nullō/nullā (*pron.* & *m./f. adj.*)
nobody; no {30}
neque (nec) (*coord. conj.*) and not,
nor

neque (nec) . . neque (nec)
neither . . nor {21}
nēquitia, nēquitiae, f. wickedness,
evil ways {E32}
nesciō, nescire, nescivī (nesciū),
nescītus not to know, be
ignorant {26}
nihil (nil) {1. *indecl. n.*; 2. *adv.*)
1. nothing 2. not at all {20}
nimis (*adv.*) too (much) {12}
nisi (*subord. conj.*) unless, if . .
not; except, but {13}
nocēō, nocēre, nocuī, nocitus
hurt, do harm to (+ *dat.*) {34}
nōli/nōlite (*imperative + inf.*)
be unwilling, do not {30}
nōmen, nōminis, n. name {14}
nōn (*adv.*) not {2} *
nōndum (*adv.*) not yet {27}
nōscō, nōscere, nōvī, nōtus
present-stem system: get
acquainted with, get to know
perfect system: know {21}
agnōscō, agnōscere, agnōvī,
agnītus know, recognize,
acknowledge {21}
cognōscō, cognōscere, cognōvī,
cognītus *present-stem sys-*
tem: get acquainted with, get
to know *perfect system*:
know {21}
praenōscō, praenōscere, prae-
nōvī, praenōtus know
beforehand, foreknow {21}
noster, nostra, nostrum our,
ours {4}
novus, -a, -um new, recent {4}
nox, noctis, noctium, f. night {20}
nūbēs, nūbis, nūbium, f. cloud,
multitude {E28}
nullus, -a, -um not any, no {28}
numerus, numerī, m. number,
multitude {4}
numquam (*adv.*) never {5}
numquid (*interrog. adv.*) intro-

duces a question expecting a negative reply (26)
nunc (*adv.*) now (5)
nūntiō, nūntiāre, nūntiāvī, nūntiātus declare, announce (17)
annūntiō, annūntiāre, annūntiāvī, annūntiātus announce (17)
ob (*prep.* + *acc.*) because of (11)
oblātiō, oblātiōnis, f. offering (25)
oboedentia, oboedentiae, f. obedience (34)
oboediō, oboedire, oboedivī (oboedii), oboeditus obey, listen to (+ *dat.*) (34)
occāsus, occāsūs, m. setting [of the sun] (34)
occidō, occidere, occidī, occisus kill (32)
octāvus, -a, -um eighth (31)
octō (*indecl. adj.*) eight (24)
octōgintā (*indecl. adj.*) eighty (24)
oculus, oculī, m. eye (13)
—, —, ōdī, — hate (35)
odium, odii, n. hatred (3)
odor, odōris, m. aroma, odor (27)
oliva, olivae, f. olive (tree) (E26)
Olivētum, Olivētī, n. Olivet [a hill east of Jerusalem] (24)
omissiō, omissiōnis, f. omission (29)
omnipotēns (*gen., omnipotentis*) all-powerful (16)
omnis, omne every, all (16)
operō, operāre, operāvī, operātus work (5)
operor, operārī, —, operātus sum work, perform (23)
cooperor, cooperārī, —, cooperātus sum work with, cooperate (with) (23)
oportet, oportēre, oportuit, — it is proper, it is necessary (+ *acc.* & *inf.*) (34)
ops, opis, f. help (35)

optimus, -a, -um best, very good (12)
opus, operis, n. work, deed (20)
opus est = it is necessary, there is a need (+ *inf.* or *abl.*) (20)
ōrātiō, ōrātiōnis, f. prayer; speech (14)
orbis, orbis, orbium, m. sphere, orb (32)
orbis (terrae/terrārum) world (32)
ōrdō, ōrdinis, m. rank, order (23)
orior, orīrī, —, ortus sum spring up, arise, appear (20)
ōrnō, ōrnāre, ōrnāvī, ōrnātus adorn, garnish, trim (35)
adōrnō, adōrnāre, adōrnāvī, adōrnātus adorn (35)
ōrō, ōrāre, ōrāvī, ōrātus pray (5)
adōrō, adōrāre, adōrāvī, adōrātus worship, adore (5)
exōrō, exōrāre, exōrāvī, exōrātus beseech (5)
ortus, ortūs, m. rising [of the sun]
ōs, ōris, n. mouth (19)
ōsculor, ōsculārī, —, ōsculātus sum kiss (E29)
otiōsus, -a, -um idle, unemployed (E33)
ovis, ovis, ovium, f. sheep (21)
pācificō, pācificāre, pācificāvī, pācificātus make peace, grant peace (35)
paenitentia, paenitentiae, f. repentance (35)
paeniteor, paenitēri, —, — repent (31)
palam (*adv.*) openly, plainly (32)
palma, palmae, f. palm [of the hand] (32)
pangō, pangere, pānxī (pēgī, pepigī), pānctus (pactus) make, compose; sing (33)
pānis, pānis, pānium, m. bread, loaf of bread (15)
pāpa, pāpae, m. pope (1)

- pār** (*gen.*, *paris*) equal, like (+ *dat.*) (31)
pariter (*adv.*) equally, together
compār (*gen.*, *comparis*) equal, like (31)
dispār (*gen.*, *disparis*) unlike, different (31)
parcō, parcere, pepercī (*parsi*), *parsus* spare (+ *dat.*) (34)
parēns, parentis, *m.* & *f.* parent (30)
pariō, parere, peperī, partus beget, produce, bear (13)
parō, parāre, parāvī, parātus provide, prepare (11)
praeparō, praeparāre, praeparāvī, praeparātus prepare (11)
pars, partis, partium, *f.* part, some (15)
particeps, participis, *m.* & *f.* partaker, sharer (15)
parvus, -a, -um little, small (11)
parvulus, -a, -um little, small (11)
Pascha, Paschae, *f.* Passover, Pesach, Pasch; Easter (11)
Pascha, Paschatis, *n.* Passover, Pesach, Pasch; Easter (16)
paschālis, paschāle of Easter, Paschal (16)
pāscō, pāscere, pāvī, pāstus feed (27)
passer, passeris, *m.* sparrow (E27)
passiō, passiōis, *f.* suffering, passion (16)
pāstor, pāstōris, *m.* shepherd, pastor (18)
pater, patris, *m.* father (14)
paternus, -a, -um of a father, paternal (20)
pator, pati, —, *passus sum* suffer, allow (20)
patria, patriae, *f.* native land, country (25)
patrōnus, patrōnī, *m.* defender, advocate (26)
pauci, -ae, -a few, a few (24)
Paulus, Paulī, *m.* Paul (11)
pauper (*gen.*, *pauperis*) poor, not wealthy (25)
pāx, pācis, *f.* harmony, peace (14)
peccātor, peccātōris, *m.* sinner (20)
peccātum, peccātī, *n.* sin (3)
peccō, peccāre, peccāvī, peccātus sin (20)
pectus, pectoris, *n.* breast (34)
pellō, pellere, pepulī, pulsus drive out (33)
expellō, expellere, expulī, expulsus drive out (33)
repellō, repellere, repulī, repulsus cast off, overcome (33)
pendeō, pendēre, pependī, — hang; depend (32)
penetrō, penetrāre, penetrāvī, penetrātus pierce, penetrate (34)
per (*prep.* + *acc.*) through (8)
peregrināns (*gen.*, *peregrinantis*) traveling; *subst.*, (foreign) traveler, pilgrim (26)
perenniter (*adv.*) constantly, perennially (10)
perennis, perenne eternal (33)
perfectus, -a, -um perfect (28)
perpetuō (*adv.*) uninterruptedly, perpetually (25)
perpetuus, -a, -um everlasting, perpetual (10)
perseverō, perseverāre, perseverāvī, perseverātus continue (30)
pēs, pedis, *m.* foot (19)
petō, petere, petivī (*petiī*), *petitus* ask (for), entreat (22)
Petrus, Petri, *m.* Peter (2)
phantasma, phantasmatis, *n.* ghost, phantom (E30)
piaculum, piaculī, *n.* sin, crime (32)
pietās, pietātis, *f.* goodness; tenderness, pity (17)

piscis, piscis, piscium, m.
fish (E34)

pius, -a, -um holy; loving,
tender (4)

impius, -a, -um wicked, god-
less (4)

placeō, placēre, placui, placitus
please, be pleasing to
(+ *dat.*) (34)

placet (*impersonal verb*) it is
pleasing (+ *dat.*) (34)

**complaceō, complacēre, com-
placui (complacitus sum)**
please, be acceptable to
(+ *dat.*) (34)

placō, placāre, placāvi, placātus
appease, reconcile (17)

plānctus, plānctūs, m. mourn-
ing (22)

plangō, plangere, plānxi, plānctus
bewail, mourn (24)

platea, platēae, f. (wide) street
(E23)

plēnitūdō, plēnitūdinis, f. full-
ness (E29)

plēnus, -a, -um (+ *abl.*) full (of) (7)

-pleō, -plēre, -plēvi, -plētus fill,
complete (8)

**adimpleō, adimplēre, adimplēvi,
adimplētus** fulfill (8)

**compleō, complēre, complēvi,
complētus** fulfill, accom-
plish (8)

**impleō, implēre, implēvi, im-
plētus** fill, accomplish (8)

repleō, replēre, replēvi, replētus
fill, complete (8)

plorō, plorāre, plorāvi, plorātus
bewail, lament, weep (31)

poena, poenae, f. pain, punish-
ment, penalty (33)

pondus, ponderis, n. burden, im-
pediment (E28)

pōnō, pōnere, posui, positus put,
place, set (24)

**dēpōnō, dēpōnere, dēposui, dē-
positus** set down, lay down;
remove (24)

**impōnō, impōnere, imposui,
impositus** put upon (24)

**prōpōnō, prōpōnere, prōposui,
prōpositus** set before; pro-
pose (24)

**repōnō, repōnere, reposui,
repositus** put back, replace;
lay aside; bury (24)

Pontius Pilātus, Pontii Pilāti, m.
Pontius Pilatus, Pilate (27)

populus, populi, m. people (2)

portō, portāre, portāvi, portātus
carry (24)

**poscō, poscere, poposci, — ask,
beseech** (25)

**dēposcō, dēposcere, dēpoposci,
— beseech, demand** (25)

**possideō, possidēre, possēdi, pos-
sessus** inherit, gain possession
of (E24)

**possum, posse, potui, — be able,
can** (+ *inf.*) (12)

post (*prep.* + *acc.*) after, behind (8)

postea (*adv.*) afterward, later
on (10)

postis, postis, postium, m. door-
post (15)

postquam (*subord. conj.*) after (12)

**postulō, postulāre, postulāvi,
postulātus** ask (for), pray for;
require (22)

potēns (*gen., potentis*) powerful
(in), having power (over) (20)

potentia, potentiae, f. power (2)

potestās, potestātis, f. power,
authority (20)

pōtus, pōtus, m. drink (16)

prae (*prep.* + *abl.*) before, in pref-
erence to; in comparison with;
in consequence of, because
of (15)

praeceptum, praecepti, n. lesson,
precept; command (3)

praecōnium, praecōniū, n. praise, proclamation {33}
praedicō, praedicāre, praedicāvī, praedicātus preach, proclaim {22}
praefātiō, praefātiōnis, f. preface {28}
praemium, praemiū, n. reward {3}
praeses, praesidis, m. & f. president, governor, procurator {31}
praestōlor, praestōlārī, —, praestōlātus sum wait for (+ *dat. or acc.*) {26}
praeter (*prep. + acc.*) except; beyond, past {15}
praeterquam (*prep. + acc.*) beyond, contrary to {E29}
precor, precārī, —, precātus sum ask, pray {20}
dēprecor, dēprecārī, —, dēprecātus sum beseech {20}
premo, premere, pressi, pressus press (upon); oppress {30}
exprimō, exprimere, expressī, expressus represent, express {30}
presbyter, presbyterī, m. elder {E31, 33}
pretiōsus, -a, -um precious {29}
pretium, pretiī, n. price; ransom {27}
prex, precis, f. entreaty, prayer {19}
primus, -a, -um first {7}
 in primis at first, in the first place {7}
primum (*adv.*) (at) first {13}
princeps, principis, m. chief, prince {14}
principium, principiū, n. beginning {5}
priusquam (*subord. conj.*) before {29}
pro (*prep. + abl.*) in front of; in behalf of, for; instead of, on behalf of {1}

prōptus, -a, -um willing, ready, eager {E24}
prope (*adv.*) near {E24}
prophēta, prophētae, m. prophet {11}
prophētō, prophētāre, prophētāvī, prophētātus prophesy, foretell {E28}
propitius, -a, -um kind, favorable, propitious {35}
prōpositum, prōpositī, n. decree, purpose, plan {E23}
propter (*prep. + acc.*) on account of, because of {7}
propterea (*adv.*) therefore {E29}
prōtēctiō, prōtēctiōnis, f. protection {28}
proximus, -a, -um nearest (+ *dat.*); *subst.*, neighbor {15}
psalmista, psalmistae, m. psalmist {29}
psalmus, psalmī, m. psalm {2}
puella, puellae, f. girl {E35}
puer, puerī, m. boy, child; servant {2}
pūrgātiō, pūrgātiōnis, f. purification {E33}
pūrgō, pūrgāre, pūrgāvī, pūrgātus purify, purge {17}
pūrus, -a, -um clean, pure {31}
putō, putāre, putāvī, putātus think, reckon {30}
dēputō, dēputāre, dēputāvī, dēputātus appoint, reckon, count {30}
quaerō, quaerere, quaesivī, quaesītus seek, ask for {31}
quaesō/quaesumus (*parenthetical forms*) I/we beg {31}
requirō, requirere, requisivī, requisītus seek, require {31}
quālis, quāle (of) what kind (of) {23}
quam (1. *adv.*; 2. *coord. conj.*)
 1. how, how much; as . . as

possible (*with positive or superlative*) 2. than (*in comparisons*) (27)

quamquam (*subord. conj.*) although (14)

quandō (1. *interrog. adv.*; 2. *subord. conj.*) 1. when? (8) 2. when (26)

quantus, -a, -um how much, how great (23)

quāpropter (*coord. conj.*) wherefore, and therefore (16)

quārē (*interrog. adv.*) for what reason? why? (6)

quasi (*adv.*) as if, as it were; about (E34)

quattuor (*indecl. adj.*) four (21)

-que (*enclitic coord. conj.*) and (1)

quemadmodum (*conj.*) how, just as, to the extent that (E24, 31)

quī, quae, quod (1. *interrog. adj.*; 2. *rel. pron.*) 1. which? what? 2. who, which, that (10)

quia (*subord. conj.*) that; because (8)

quid (*interrog. adv.*) why? how? wherefore? (26)

ut quid (*interrog. adv.*) as to what? to what purpose? why? (26)

quīdam, quaedam, quiddam (*indef. pron.*) a certain one, a certain thing (12)

quīdam, quaedam, quoddam (*indef. adj.*) a certain (12)

quidem (*intensifying adv.*) indeed, at any rate (24)

quiēs, quiētis, f. peace, rest, quiet (28)

quīnque (*indecl. adj.*) five (24)

quis, quid (1. *interrog. pron.*; 2. *indef. pron.*, after *sī, nī, numquid, nē*) 1. who? what? 2. someone, something; anyone, anything (26)

quisquam, quaequam, quidquam (*indef. pron.*) anyone, anything [*used with negative or implied negative*] (30)

quisquis, quaequae, quidquid (*indef. rel. pron.*) whosoever, whatsoever (32)

quō (*interrog. & rel. adv.*) (to) where (27)

quod (*subord. conj.*) that; because (8)

quōmodo (*interrog. adv.*) in what manner? how? (26)

quoniam (*subord. conj.*) that; because (8)

quoque (*intensifying adv.*) too, also (5)

radius, radii, m. ray (34)

ratio, ratiōis, f. reckoning, account; plan, rule, way; reason, reasoning (32)

reconciliatio, reconciliatiōis, f. restoration, reconciliation (33)

recumbō, recumbere, recubui, — recline at table (E34)

redemptio, redemptiōis, f. deliverance, redemption (31)

redemptor, redemptoris, m. one who buys back: redeemer (14)

rēgina, rēginae, f. queen (3)

regio, regiōis, f. country, region (32)

rēgnō, rēgnāre, rēgnāvī, rēgnātus rule, reign (5)

rēgnum, rēgnī, n. kingdom, rule (3)

regō, regere, rēxī, rēctus rule, guide, govern (8)

corrigō, corrigere, corrēxī, corrēctus correct (8)

dirigō, dirigere, dirēxī, dirēctus direct (8)

ērīgō, ērigere, ērēxī, ērēctus raise up, erect (8)

— **surgō, surgere, surrēxī, surrēctus** rise up, arise (12)

- insurgō, insurgere, insurrēxī, insurrectus** rise up (12)
resurgō, resurgere, resurrēxī, resurrēctus rise up again (12)
relinquō, relinquere, reliquī, relictus leave (behind), abandon (12)
remissio, remissionis, f. forgiveness, remission (17)
requies, requiēs, f. rest (32)
rēs, rei, f. thing (19)
respondeō, respondēre, respondi, respōnsus answer, respond (to) (+ *dat.*) (22)
respōnsum, respōnsī, n. answer, response (7)
resultō, resultāre, resultāvī, resultātus resound, rebound (11)
resurrectio, resurrectiōnis, f. rising again, resurrection (15)
rēte, rētis, rētium, n. net (E28, 34)
revēlō, revēlāre, revēlāvī, revēlātus show, reveal (35)
rēx, rēgis, m. king (14)
rītus, rītūs, m. ceremony, rite (16)
rogō, rogāre, rogāvī, rogātus ask (for), pray, beseech (22)
interrogō, interrogāre, interrogāvī, interrogātus ask, inquire (22)
Rōma, Rōmae, f. Rome (17)
Rōmānus, -a, -um Roman (13)
rubr, rubra, rubrum red (14)
ruīna, ruīnae, f. fall, destruction (35)
rūrsus (*adv.*) again (E24)
rutilō, rutilāre, rutilāvī, rutilātus glow (34)
Sabaōth (*Hebrew: indecl. pl. noun*) armies, hosts (4)
sabbatum, sabbatī, n. Sabbath (3)
sacer, sacra, sacrum holy, sacred (4)
sacerdōs, sacerdotis, m. priest (14)
sacramentum, sacramenti, n. sacrament (4)
sacrificium, sacrificiī, n. sacrifice (3)
sacrō, sacrāre, sacrāvī, sacrātus make holy, consecrate (5)
cōsecrō, cōsecrāre, cōsecrāvī, cōsecrātus make holy, consecrate (5)
sacrōsāctus, -a, -um most holy, venerable (8)
saeculum, saeculī, n. age, world (3)
in saecula (saeculōrum) forever (and ever) (3)
saepe (*adv.*) often (9)
salūs, salūtis, f. safety, health, salvation (15)
salūtāre, salūtāris, salūtārium, n. salvation (27)
salūtāris, salūtāre-saving, of salvation (16)
salūtifer, salūtifera, salūtiferum salutary, saving (8)
salvātor, salvātōris, m. savior (17)
salvē! (*imperative; pl., salvēte!*) hail! farewell! hello! goodbye! greetings! (25)
salvus, -a, -um safe, saved; sound (15)
sānctificātiō, sānctificātiōnis, f. holiness; holy mystery (29)
sānctificō, sānctificāre, sānctificāvī, sānctificātus make holy, sanctify (11)
sānctitās, sānctitātis, f. holiness (34)
sānctus, -a, -um hallowed, holy; *subst., saint* (5)
sanguis, sanguinis, m. blood (15)
sānō, sānāre, sānāvī, sānātus heal (7)
sapientia, sapientiae, f. wisdom (18)
satiō, satiāre, satiāvī, satiātus nourish, satisfy (9)
satis 1. *indecl. n.*; 2. *indecl. adj.*; 3. *adv.* 1. enough (of) (+ *par-*

- titive gen.*) 2. enough 3. enough, sufficiently (15)
- scandō, scandere, scandi, scānsus**
climb, mount (16)
- ascendō, ascendere, ascendi, ascēsus**
go up, come up, ascend (16)
- dēscendō, descendere, dēscendi, dēscēsus**
go down, come down, descend (16)
- scelus, sceleris, n.** crime, sin (20)
- sciō, scīre, scīvi, scītus** know (9)
- scriba, scribae, m.** scribe (i.e., one versed in Jewish law) (E35)
- scribō, scribere, scripsi, scriptus**
write (14)
- dēscribō, dēscribere, dēscripsi, dēscriptus**
describe, enroll (14)
- scriptūra, scriptūrae, f.** writing, scripture (11)
- scrūtōr, scrūtārī, —, scrūtātus**
sum examine thoroughly, pore over (E30)
- secundum** (*prep.* + *acc.*) according to (10)
- secundus, -a, -um** next, second (10)
- sed** (*coord. conj.*) but, yet (8)
- sedeō, sedēre, sēdī, sessus** sit (down), be seated (23)
- sēdēs, sēdis, f.** place, seat (30)
- sēmita, sēmitae, f.** path (21)
- semper** (*adv.*) always (5)
- senex** (*gen.,* *senis*) old; *subst.*, old man (21)
- sēnsus, sēnsūs, m.** feeling, sense; understanding, mind (23)
- sentīō, sentīre, sēnsī, sēnsus** feel, perceive (31)
- sēparō, sēparāre, sēparāvī, sēparātus** separate (9)
- sepeliō, sepelīre, sepelīvī (sepeliī), sepultus** bury (21)
- septem** (*indecl. adj.*) seven (21)
- sepulcrum, sepulcrī, n.** sepulcher (31)
- sequor, sequī, —, secūtus** sum follow (22)
- assequor, assequī, —, assecūtus** sum follow (22)
- cōnsequor, cōnsequī, —, cōnsecūtus** sum follow; obtain (22)
- persequor, persequī, —, persecūtus** sum pursue, track down; persecute (22)
- prōsequor, prōsequī, —, prōsecūtus** sum proceed (with), go through (with) (22)
- serēnus, -a, -um** bright, serene (22)
- sermō, sermōnis, m.** talk, speech (31)
- serviō, servīre, servīvī (serviī), servītus** serve, comply with (+ *dat.*) (34)
- servō, servāre, servāvī, servātus** keep, preserve (5)
- cōnservō, cōnservāre, cōnservāvī, cōnservātus** keep, preserve (5)
- observō, observāre, observāvī, observātus** watch, observe (5)
- servus, servi, m.** slave, servant (2)
- sextus, -a, -um** sixth (23)
- sī** (*subord. conj.*) if; whether (13)
- sic** (*adv.*) so, thus (23)
- siccus, -a, -um** dry (14)
- sicut** (1. *adv.*; 2. *subord. conj.*)
1. like 2. (just) as (23)
- sicut . . et** (just) as . . (so) too (23)
- sīdus, sideris, n.** star, constellation (32)
- sīgnificō, sīgnificāre, sīgnificāvī, sīgnificātus** signify (33)
- sīgnum, sīgnī, n.** sign; miracle (27)
- silentium, silentiī, n.** silence (8)
- similis, simile** (+ *dat.*) like, similar (to) (16)
- dissimilis, dissimile** (+ *dat.*) dissimilar, unlike (16)

simul (*adv.*) together, at the same time (24)

simul ac or **atque** (*subord. conj.*) as soon as (24)

sincērus, -a, -um sincere (34)

sine (*prep.* + *abl.*) without (1)

sinō, **sinere**, **sivī**, **situs** allow, permit (E30)

sistō, **sistere**, **stetī** (**stitī**), **status** stand; be, become (32)

existō, **existere**, **exstitī**, **exitus** step forth, come out (32)

sive (**seu**) (*subord. conj.*) or if (25)

sive (**seu**) . . **sive** (**seu**) if . . or if; whether . . or (25)

sociō, **sociāre**, **sociāvī**, **sociātus** share in; ally (30)

socius, **sociī**, m. companion, ally (9)

sodālis, **sodālis**, **sodālium**, m. companion, associate (33)

sōl, **sōlis**, m. sun (34)

sōlemnis, **sōlemne** annual, solemn, customary (25)

sōlor, **sōlārī**, —, **sōlātus sum** console, comfort (21)

cōnsōlor, **cōnsōlārī**, —, **cōnsōlātus sum**

or

cōnsōlō, **cōnsōlāre**, **cōnsōlāvī**, **cōnsōlātus** console, comfort (21)

sōlus, -a, -um only, alone (28)

sōlum (*adv.*) only, alone (28)

solvō, **solvere**, **solvī**, **solūtus** set free; break up; pay back (10)

absolvō, **absolvere**, **absolvī**, **absolūtus** set free (from), absolve; finish (10)

somnus, **somnī**, m. sleep (30)

sonō, **sonāre**, **sonuī**, **sonitus** (make a) sound (15)

insonō, **insonāre**, **insonuī**, — resound (15)

personō, **personāre**, **personuī**, **personitus** proclaim; resound (15)

spargō, **spargere**, **sparsī**, **sparsus** sprinkle (33)

aspergō, **aspergere**, **aspersī**, **aspersus** sprinkle (33)

dispergō, **dispergere**, **dispersī**, **dispersus** scatter (33)

spatium, **spatii**, n. space (10)

speciēs, **speciēī**, f. appearance; kind, type; beauty (32)

speciō, **specere**, **spexī**, **spectus** look (at) (13)

aspiciō, **aspicere**, **aspexi**, **aspectus** look (at) (13)

circumspiciō, **circumspicere**, **circumspexī**, **circumspectus** look around (13)

dēspiciō, **dēspicere**, **dēspexī**, **dēspectus** look down on, despise (13)

respiciō, **respicere**, **respexī**, **respectus** look at, regard, watch (13)

spērō, **spērāre**, **spērāvī**, **spērātus** hope (for), wait (for); trust (32)

spēs, **speī**, f. hope (19)

spīna, **spīnae**, f. thorn (22)

spīrituālis, **spīrituāle** spiritual, of the spirit (26)

spīritus, **spīritūs**, m. breath; spirit (16)

spīrō, **spīrāre**, **spīrāvī**, **spīrātus** breathe (26)

expīrō, **expīrāre**, **expīrāvī**, **expīrātus** die, expire (26)

splendor, **splendōris**, m. brilliance, splendor (35)

spōnsus, **spōnsī**, m. bridegroom (E35)

statim (*adv.*) immediately, at once (9)

statuō, **statuere**, **statuī**, **statūtus** establish, appoint, determine (27)

- cōstituō, cōstituere, cō-**
stitui, cōstitutus decree,
ordain (27)
- stella, stellae, f.** star (5)
- stō, stāre, stetī, status** stand (still)
(13)
- astō, astāre, astitī, —** stand by,
stand near (13)
- circumstō, circumstāre, cir-**
cumstetī, — stand around,
encircle (13)
- instō, instāre, institī, —** urge;
threaten (+ *dat.*) (13)
- praestō, praestāre, praestitī**
(*praestāvī*), **praestātus**
(*praestitus*) bestow; accom-
plish (13)
- restō, restāre, restitī, —** remain
(behind) (13)
- struō, struere, strūxī, structus**
build (29)
- dēstruō, dēstruere, dēstrūxī,**
dēstructus destroy (29)
- instruō, instruere, instrūxī,**
instructus instruct (29)
- suāvis, suāve** sweet (27)
- suāvitās, suāvitātis, f.** sweet-
ness (16)
- sub** (*prep.*: 1. + *acc.*; 2. + *abl.*)
1. (to a place) under 2. (in or at
a place) under (9)
- subditus, -a, -um** submissive,
subordinate (E31)
- subitō** (*adv.*) suddenly (10)
- substantia, substantiae, f.** nature,
substance (21)
- , sui** (*reflexive pron.*) oneself
(i.e., himself, herself, itself,
themselves) (28)
- sum, esse, fui, futūrus** be, exist (2)
- adsum** (*assum*), **adesse, affui, —**
be present (17)
- prōsum, prōdesse, prōfui, —**
avail, profit, be advantageous
(to) (+ *dat.*) (17)
- sūmō, sūmere, sūmpsi, sūmptus**
take, obtain (29)
- assūmō, assūmere, assūmpsi,**
assūmptus take up (29)
- super** (*prep.*: 1. + *acc.*; 2. + *abl.*)
1. above, upon, over 2. about,
concerning (1)
- supernus, -a, -um** heavenly, cele-
stial (8)
- supersubstantialis, supersubstan-**
tiāle life-sustaining (19)
- supplex** (*gen.*, *supplicis*) suppli-
ant (17)
- supplicō, supplicāre, supplicāvī,**
supplicātus (humbly) be-
seech (29)
- sūsum** (*adv.*) on high, upward (19)
- suscitō, suscitāre, suscitāvī, sus-**
citātus awaken, raise up (29)
- resuscitō, resuscitāre, re-**
suscitāvī, resuscitātus re-
awaken, raise up again (29)
- suus, -a, -um** (*third-person refl.*
pron. adj.) one's [own] (i.e.,
his/her/its/their [own]) (28)
- synagōga, synagōgae, f.** congre-
gation, synagogue (27)
- taceō, tacēre, tacui, tacitus** be
silent (31)
- tālis, tāle** such, of such a sort (23)
- tam** (*adv.*) so, to such a degree (23)
- tamen** (*adv.*) nevertheless (12)
- tangō, tangere, tetigī, tāctus**
touch (21)
- tantum** (*adv.*) only (27)
- tantus, -a, -um** so much, so
great (23)
- tardus, -a, -um** slow (E27)
- tēctum, tēctī, n.** roof, house (9)
- tellūs, tellūris, f.** earth (17)
- templum, templī, n.** temple,
church (6)
- tempus, temporis, n.** time (27)
- tendō, tendere, tetendi, tentus**
(*tēnsus*) stretch, extend (18)

- extendō, extendere, extendi,**
extentus (extēnsus) stretch
 out (18)
intendō, intendere, intendi,
intentus (intēnsus) aim (at),
 look at intently (18)
ostendō, ostendere, ostendi,
ostentus (ostēnsus) show;
 explain (18)
tenebrae, tenebrarum, f. pl. dark-
 ness, gloom (18)
teneō, tenēre, tenui, tentus hold,
 keep, possess, arrest (32)
contineō, continēre, continui,
contentus hold together,
 contain (32)
sustineō, sustinēre, sustinui,
sustentus hold up, uphold,
 sustain (32)
tentatiō, tentatiōnis, f. temp-
 tation, trial (28)
terra, terrae, f. earth, land,
 ground (1)
terrēnus, -a, -um earthly (8)
tertius, -a, -um third (11)
testāmentum, testāmenti, n.
 covenant, testament (3)
testimōnium, testimōniū, n.
 witness, testimony (9)
testis, testis, testium, m. wit-
 ness (28)
thronus, throni, m. throne (32)
timeō, timēre, timui, — fear,
 be afraid (of) (25)
timor, timoris, m. fear (29)
timorātus, -a, -um God-fearing,
 devout, reverent (29)
tollō, tollere, sustuli, sublātus
 take away, lift up, take up (10)
extollō, extollere, extuli, —
 lift up, extol (10)
tōtus, -a, -um all, the whole (28)
trāditiō, trāditiōnis, f. tradi-
 tion (E32)
trahō, trahere, trāxi, trāctus draw,
 drag, lead (30)
attrahō, attrahere, attrāxi,
attrāctus draw toward (30)
dētrahō, dētrahere, dētrāxi,
dētrāctus draw from, take
 away (30)
tranquillus, -a, -um peaceful,
 tranquil (33)
trāns (*prep.* + *acc.*) across (2)
tremō, tremere, tremui, —
 tremble (at), quake (at) (35)
tristis, triste sad, sorrowful,
 gloomy (28)
triumphus, triumphi, m. triumph
 (26)
tū, tui (*pron.*) you (19)
tuba, tubae, f. trumpet (13)
tueor, tuēri, —, tuitus sum watch,
 protect, uphold (23)
tunc (*adv.*) then, at that time (8)
turba, turbae, f. crowd, multi-
 tude (7)
tuus, -a, -um your, yours (*sing.*) (4)
ubi (1. *interrog. adv.*; 2. *subord.*
conj.; 3. *rel. adv.*) 1. where? (4)
 2. when, as soon as (13)
 3. where, in which place (13)
ubique (*adv.*) everywhere, any-
 where (13)
umbra, umbrae, f. shadow,
 shade (28)
unde (*interrog.* & *rel. adv.*) from
 where (27)
ūnigenitus, -a, -um only begotten,
 only (10)
ūnitās, ūnitātis, f. unity (25)
ūniversum, ūniversi, n. uni-
 verse (3)
ūniversus, -a, -um all, the whole (7)
ūnus, -a, -um one; a, an (7)
ūnā (*adv.*) together (7)
urbs, urbis, urbium, f. city (31)
ūsque (*adv.*) as far as, all the
 way (17)

- ūsque ad** (+ *acc.*) even to, up to, all the way to (17)
- ut** (*subord. conj.*) when, as (+ *ind.*) (13); in order that (*introducing purpose clause + subj.*) (22); that (*introducing indirect command + subj.*) (22) (or *result clause + subj.*) (23); that . . . not (*introducing negative clause of fearing + subj.*) (25)
- ūtilitās, ūtilitatis**, *f.* benefit, profit, good (32)
- ūtique** (*adv.*) certainly, by all means, at any rate (29)
- ūtor, ūti, —, ūsus sum** (+ *abl.*) use, enjoy, be friends with (22)
- coūtor, coūtī, —, coūsus sum** (*abl.*) associate on friendly terms with, have dealings with (E22)
- uxor, uxōris**, *f.* wife (E34)
- vādō, vādere, —, — go, walk, hurry** (24)
- valdē** (*adv.*) greatly, very (much) (20)
- valeō, valēre, valuī, — be well, be strong; be able** (+ *inf.*) (12)
- varius, -a, -um** various, diverse (E30)
- vel** (*coord. conj.*) or (if you prefer) (30)
- vēlox** (*gen., velōcis*) quick, swift (E27)
- velut** (*adv.*) as, like (33)
- vendō, vendere, vendidī, venditus** sell (E28)
- venerō, venerāre, venerāvī, venerātus**
or
veneror, venerārī, —, venerātus sum worship, venerate (28)
- venia, veniae**, *f.* indulgence, kindness (25)
- veniō, venīre, vēnī, ventus** come (6)
- adveniō, advenīre, advēnī, adventus** come, arrive (6)
- conveniō, convenīre, convēnī, conventus** come together, be fitting (6)
- inveniō, invenīre, invēnī, inventus** come upon, find (6)
- pervenīō, pervenīre, pervēnī, perventus** arrive; attain (18)
- subveniō, subvenīre, subvēnī, subventus** come upon; assist, come to help (+ *dat.*) (18)
- supervenīō, supervenīre, supervēnī, superventus** come upon, overtake (+ *dat.*); come up, arrive (18)
- venter, ventris**, *m.* belly; womb (33)
- ventus, ventī**, *m.* wind (E34)
- verber, verberis**, *n.* lash; scourging (33)
- verberō, verberāre, verberāvī, verberātus** beat (32)
- verbum, verbī**, *n.* word (3)
- vērē** (*adv.*) truly (9)
- vērītās, vērītātis**, *f.* truth (24)
- vērō** (*adv.*) indeed; but indeed (20)
- vertō, vertere, vertī, versus** turn (31)
- āvertō, āvertere, āvertī, āversus** turn away, remove (31)
- convertō, convertere, convertī, conversus**
or
convector, convertī, —, conversus sum turn around, change, convert (31)
- revertor, revertī, —, reversus** sum return (31)
- vērus, -a, -um** true (4)
- vespertīnus, -a, -um** (of) evening (29)
- vester, vestra, vestrum** your, yours (*pl.*) (9)
- vestigium, vestigiī**, *n.* footstep (9)
- vestiō, vestīre, vestīvī (vestiī), vestītus** clothe (21)

vestis, vestis, vestium, f. garment; clothing (31)
vetō, vetāre, vetuī (vetāvī), vetitus (vetātus) forbid (30)
vetus (*gen.*, *veteris*) old, ancient; former (17)
via, viae, f. way, road, street (5)
vicīnus, -a, -um neighboring (30)
vicīnus, vicinī, m. neighbor (30)
victor, victōris, m. conqueror, victor (31)
victōria, victōriae, f. victory (7)
videō, vidēre, vidī, visus see, realize (9)
videor, vidērī, —, visus sum be seen; seem (+ *inf.*) (12)
vinciō, vincīre, vīnxi, vīctus bind (33)
vincō, vincere, vici, victus overcome, conquer (32)
dēvincō, dēvincere, dēvici, dēvictus overcome thoroughly, conquer thoroughly (32)
vinculum, vinculi, n. bond, chain (10)
vīnum, vīni, n. wine (3)
vir, viri, m. man, husband (3)
virgō, virginis, f. virgin (14)
virtūs, virtūtis, f. excellence, virtue; power, strength; *pl.*, miracles (27)

visibilis, visibile tangible, visible (17)
visiō, visiōnis, f. vision (E31)
vīta, vītae, f. life (1)
vītis, vītis, vītium, f. vine, grape-vine (23)
vitium, vitiī, n. fault, sin, vice (3)
vituperō, vituperāre, vituperāvī, vituperātus scold, censure (E30)
vīvificō, vīvificāre, vīvificāvī, vīvificātus bring to life, make live (17)
vīvō, vīvere, vixī, victus live (12)
vīvus, -a, -um living, alive (4)
vocō, vocāre, vocāvī, vocātus call, invite (5)
ēvocō, ēvocāre, ēvocāvī, ēvocātus call forth (5)
invocō, invocāre, invocāvī, invocātus call upon, invoke (5)
volō, velle, voluī, — want, wish, be willing (17)
voluntās, voluntātis, f. will (14)
vōtum, vōti, n. vow; prayer (7)
vōx, vōcis, f. sound, voice (27)
vulnerō, vulnerāre, vulnerāvī, vulnerātus wound (19)
vultus, vultūs, m. face [*i.e.*, countenance] (16)

English-Latin Vocabulary

This is a selection of vocabulary sufficient to translate the English-Latin sentences found in each unit.

- able**, be possum, posse, potuī, —
about dē (*prep.* + *abl.*)
according to secundum (*prep.* + *acc.*)
Adam Adam, Adae, m.
adhere to inhaereō, inhaerēre, inhaesi, inhaesus (+ *dat.*)
after (*subord. conj.*) postquam, *abl. abs.*
aid adjuvō, adjuvāre, adjuvī, adjūtus, succurrō, succurrere, succurrī, succursus
alive vivus, -a, -um
all cūctus, -a, -um; ūniversus, -a, -um; omnis, -e
allowed, be *use impers.* 3 s. *pass.* of *permittere* (+ *pers. dat.* e) *inf.*)
alone (*adv.*) solum
also etiam
although quamquam, etsi, licet (+ *ind. or subj.*); *abl. abs.*; cum (+ *subj.*)
always semper
and et
angel angelus, angelī, m.
announce nūntiō, nūntiāre, nūntiāvī, nūntiātus; annūntiō, annūntiāre, annūntiāvī, annūntiātus
apostle apostolus, apostolī, m.
arrest teneō, tenēre, tenuī, tentus
arrive adveniō, advenire, advēnī, adventus
as *use pred. acc.*
as soon as ubi; simul ac (atque) (+ *ind.*)
ascend ascendō, ascendere, ascendī, ascēsus
ashamed, be cōfundor, cōfundī, —, cōfūsus sum
ask rogō, rogāre, rogāvī, rogātus
assembly ecclēsia, ecclēsiae, f.
at ad (*prep.* + *acc.*)
at the same time simul
Athens Athēnae, Athēnārum, f.
await exspectō, exspectāre, exspectāvī, exspectātus
baptize baptizō, baptizāre, baptizāvī, baptizātus
be sum, esse, fui, futūrus
beat verberō, verberāre, verberāvī, verberātus
because quia, quod; quoniam; *abl. abs.*
become fiō, fierī, —, factus sum
before (*prep.*) ante (*prep.* + *acc.*)
before (*subord. conj.*) antequam, priusquam (+ *ind. or subj.*)
begin incipiō, incipere, incēpī, inceptus; perfect-system tenses: —, —, coepī, coeptus
beginning principium, principii, n.
believe (in) crēdō, crēdere, crēdidī, crēditus

beseech dēprecor, dēprecārī, —,
dēprecātus sum; rogō, rogāre,
rogāvī, rogātus; poscō, poscere,
poposcī, —

betray trādō, trādere, trādidī,
trāditus

bid jubeō, jubēre, jussī, jussus

bind vinciō, vincire, vīnxī, vīctus

bishop episcopus, episcopī, m.

blame culpa, culpa, f.

bless benedicō, benedicere,
benedixī, benedictus

blessed beātus, -a, -um; bene-
dictus, -a, -um

blood sanguis, sanguinis, m.

body corpus, corporis, n.

book liber, librī, m.

both . . and et . . et

boy puer, puerī, m.

bread pānis, pānis, pānium, m.

break frangō, frangere, frēgī, frāc-
tus; cōnfringō, cōnfringere,
cōnfrēgī, cōnfractus

breathe spirō, spirāre, spirāvī,
spirātus

bring ferō, ferre, tulī, lātus

bring forward prōferō, prōferre,
prōtulī, prōlātus

brother frāter, frātris, m.

bury sepeliō, sepelire, sepelivī
(sepeliī), sepultus

but sed

buy emō, emere, emī, ēemptus

by ā (ab, abs) (*prep.* + *abl.*); *abl.*
case alone

call vocō, vocāre, vocāvī, vocātus;
pass. of dicō 'be called'

call upon invocō, invocāre,
invocāvī, invocātus

can possum, posse, potuī, —

canticle canticum, canticī, n.

cantor cantor, cantōris, m.

care cūra, cūra, f.

cast out ējiciō, ējicere, ējēcī,
ējectus

cease dēsino, dēsinerē, dēsīi,
dēsitus

celebrate celebrō, celebrāre,
celebrāvī, celebrātus

chief princeps, principis, m.

child nātus, nātī, m.; puer,
puerī, m.

choose legō, legere, lēgī, lēctus;
ēligō, ēligere, ēlēgī, ēlēctus

chosen ēlēctus, -a, -um

Christ Christus, Christi, m.

Christian Christiānus, -a, -um

church ecclēsia, ecclēsia, f.

city civitās, civitātis, f.; urbs,
urbis, urbium, f.

clean mundus, -a, -um

clemency clēmētia, clēmen-
tia, f.

climb subeō, subire, subiī, subi-
tus; scandō, scandere, scandi,
scānsus

come veniō, venire, vēnī, ventus

coming adventus, adventūs, m.

command praeceptum, prae-
cepti, n.

commandment mandātum,
mandātī, n.

concern cūra, cūra, f.

confound cōnfundō, cōnfundere,
cōnfūdī, cōnfusus

conquer vincō, vincere, vīcī, vic-
tus; dēvincō, dēvincere, dēvīcī,
dēvictus

consecrate sacrō, sacrāre, sacrāvī,
sacrātus; cōnsecrō, cōnsecrāre,
cōnsecrāvī, cōnsecrātus

consider habeō, habēre, habuī,
habitus

consider worthy dignor, dignārī,
—, dignātus sum

console sōlor, sōlārī, —, sōlātus
sum; cōnsōlor, cōnsōlārī, —,
cōnsōlātus sum

continue persevērō, persevērāre,
persevērāvī, persevērātus

contrite contrītus, -a, -um
cross crux, crucis, f.
crowd turba, turbae, f.
crown corōnō, corōnāre, corōnāvī, corōnātus
cup calix, calicis, m.
cure cūrō, cūrāre, cūrāvī, cūrātus
dare audeō, audēre; —, ausus sum
darkness tenebrae, tenebrarum, f.
daughter filia, filiae, f.
deacon diāconus, diāconī, m.
dead mortuus, -a, -um
death mors, mortis, mortium, f.
defend dēfendō, dēfendere, dēfendī, dēfēnsus
devout dēvōtus, -a, -um
die morior, morī, —, mortuus sum
(fut. act. part., moritūrus, -a, -um)
difficult difficilis, difficile
dinner, eat cēnō, cēnāre, cēnāvī, cēnātus; cēnam mandūcāre
disciple discipulus, discipli, m.
do faciō, facere, fēcī, factus
do not (command) nōlī/nōlite (+ *inf.*)
drag away dētrahō, dētrahere, dētrāxī, dētrāctus
draw near appropinquō, appropinquāre, appropinquāvī, appropinquātus
drink pōtus, pōtus, m.
earth terra, terrae, f.
eat mandūcō, mandūcāre, mandūcāvī, mandūcātus
elder major, senior
elect ēlēctus, -a, -um
end finīō, finīre, finīvī (finiī), finītus
enemy inimīcus, inimīci, m.; hostēs, hostium, m.
enough satis
enter intrō, intrāre, intrāvī, intrātus
eternal aeternus, -a, -um

evil malus, -a, -um
evil spirit daemonium, daemoniī, n.
express exprimō, exprimere, expressī, expressus
faith fidēs, fidei, f.
faithful fidēlis, -e
fall cadō, cadere, cecidī, cāsus
fall forward prōcidō, procidere, prōcidī, —
family familia, familiāe, f.
father pater, patris, m.
fault culpa, culpa, f.
fear timeō, timēre, timuī, —
field ager, agrī, m.
find inveniō, invenīre, invēnī, inventus
finger digitus, digitī, m.
first primus, -a, -um
flee fugiō, fugere, fugī, fugitus
flock grex, gregis, m.
follow sequor, sequī, —, secūtus sum
food cibus, cibī, m.
for nam (*coord. conj.*); *dat. case alone*; (= in/on behalf of) prō (*prep. + abl.*)
for the purpose of ad (*prep. + acc.*); in (*prep. + acc.*)
for the sake of causā (+ *preceding gen.*)
forbid vetō, vetāre, vetuī (vetāvī), vetitus (vetātus)
force cōgō, cōgere, cōēgī, cōactus
forefathers antiquī, antiquōrum, m.
forever in aeternum
free liberō, liberāre, liberāvī, liberātus
friend amicus, amīci, m.
from *abl. of separation*; (*away*) ā (ab, abs) (*prep. + abl.*); (*out of*) ē (ex) (*prep. + abl.*)
Galilean Galilaeus, -a, -um
Galilee Galilaea, Galilaeae, f.

gift dōnum, dōnī, n.
give dō, dare, dedī, datus; dōnō, dōnāre, dōnāvī, dōnātus
give back reddō, reddere, reddidī, redditus
give thanks to grātiās agere (+ *dat.*)
glory glōria, glōriae, f.
go eō, īre, īvī (iī), itus; vādō, vādere, —, —
go around circu(m)eō, circu(m)īre, circu(m)īvī (circu(m)iī), circu(m)itus
go away abeō, abīre, abīvī (abiī), abitus
go in ineō, inīre, inīvī (iniī), initus
go out exeō, exīre, exīvī (exiī), exitus
God Deus, Deī, m.
gold aurum, aurī, n.
good bonus, -a, -um
Gospel Evangelium, Evangelii, n.
grace grātia, grātia, f.
grant dōnō, dōnāre, dōnāvī, dōnātus
grapevine vītis, vītis, vītium, f.
greater major, majus
greatest maximus, -a, -um
guard custōdiō, custōdīre, custōdiī, custōditus
hand manus, manūs, f.
happy beātus, -a, -um; fēlix (*gen.*, fēlicis)
hatred odium, odiī, n.
have *dat. of the possessor with* sum; habeō, habēre, habuī, habitus
he use is ea, id
heal sālō, sālāre, sālāvī, sālātus
hear audiō, audīre, audīvī (audiī), auditus
heart cor, cordis, cordium, n.
heaven caelum, caeli, n.
help (*noun*) ops, opis, f.

help (*verb*) adjuvō, adjuvāre, adjūvī, adjūtus
here hīc; ecce
high altus, -a, -um
holy sacer, sacra, sacrum; sāctus, -a, -um
honor honor, honōris, m.
hope (*noun*) spēs, speī, f.
hope (*verb*) spērō, spērāre, spērāvī, spērātus
hour hōra, hōrae, f.
house domus, domī, f.
how quōmodo
human hūmanus, -a, -um
human being homō, hominis, m.
humanity hūmānitās, hūmānitātis, f.
hungry, be ēsuriō, ēsurīre, ēsurīvī (ēsurīī), ēsurītus
I ego, meī (*pron.*)
if si
in in (*prep.* + *abl.*)
in behalf of prō (*prep.* + *abl.*)
in order that ut (+ *subj.*)
in the presence of cōram (*prep.* + *abl.*)
incense incēsum, incēnsī, n.
indulgence venia, veniae, f.
innocence innocentia, innocentiae, f.
instruct moneō, monēre, monuī, monitus; instruō, instruere, instrūxī, instrūctus; praecipio, praecipere, praecēpī, praecēptus
into in (*prep.* + *acc.*)
Jesus Jēsūs (*see* Unit 7)
Jerusalem, in Hierosolymis
Jew Jūdaeus, -a, -um
John Jōannēs, Jōannis, m.
joy gaudium, gaudiī, n.
joyful laetus, -a, -um
Judea Jūdaea, Jūdaee, f.
judge jūdicō, jūdicāre, jūdicāvī, jūdicātus; exīstimō, exīstimāre, exīstimāvī, exīstimātus

- justice** *jūstitia, jūstitiae, f.*
kindly *benignus, -a, -um*
king *rēx, rēgis, m.*
kingdom *rēgnum, rēgnī, n.*
know, get to *nōscō, nōscere*
know beforehand *prae-nōscō, prae-nōscere, prae-nōvī, prae-nōtus*
know, know how *sciō, scīre, scīvī, scītus*
lamb *agnus, agnī, m.*
lead *dūcō, dūcere, dūxī, ductus*
lead into *indūcō, indūcere, indūxī, inductus*
Levite *Lēvīta (Lēvītēs), Lēvītae, m.*
life *vīta, vītae, f.*
light *lūmen, lūminis, n.*
like *similis, -e; pār (gen., paris)*
living *vīvus, -a, -um*
lord *dominus, dominī, m.*
love (noun) *dilēctiō, dilēctiōnis, f.*
love (verb) *diligō, diligere, dilēxī, dilēctus; amō, amāre, amāvī, amātus*
Luke *Lūcās, Lūcae, m.*
Magi *magī, magōrum, m.*
make *faciō, facere, fēcī, factus; efficiō, efficere, effēcī, effectus; pass.: fīō, fierī, —, factus sum*
man *vir, virī, m.*
many *multus, -a, -um*
martyr *martyr, martyris, m.*
Mary *Maria, Mariāe, f.*
master *dominus, dominī, m.; magister, magistrī, m.*
meet up with *occurrō, occurrere, occurrī, occursus (+ dat.)*
mercy *misericordia, misericordiae, f.*
mind *mēns, mentis, mentium, f.*
mindful *memor (gen., memoris)*
minister *minister, ministrī, m.*
ministry *ministerium, ministeriī, n.*
more important *see greater*
mother *māter, mātris, f.*
mountain *mōns, montis, montium, m.*
multitude *turba, turbae, f.; multitūdō, multitūdinis, f.; numerus, numerī, m.*
must use passive periphrastic
my *meus, -a, -um*
name *nōmen, nōminis, n.*
nature *nātūra, nātūrae, f.*
nearest *proximus, -a, -um*
necessary, it is *necesse est; oportet, oportēre, oportuit, —*
neighbor *proximus, -a, -um*
nevertheless *tamen*
new *novus, -a, -um*
night *nox, noctis, noctium, f.*
no *nūllus, -a, -um*
not *nōn; nē*
obey *oboediō, oboedire, oboedivī (oboediī), oboeditus*
odor *odor, odōris, m.*
of gen. case alone
offering *oblātiō, oblātiōnis, f.*
on in (prep. + abl.)
one another *invicem*
only *ūnigenitus, -a, -um*
or aut
ought *dēbeō, dēbere, dēbuī, dēbitus; passive periphrastic*
our *noster, nostra, nostrum*
Paul *Paulus, Paulī, m.*
peace *pāx, pācis, f.*
people *populus, populī, m.*
permit *permittō, permittere, permīsī, permissus*
permitted, it is *licet, licēre, licuit (licitum est)*
Peter *Petrus, Petrī, m.*
please *placeō, placēre, placuī, placitus*
pleasing (to) *grātus, -a, -um (+ dat.)*
poor pauper *(gen., pauperis)*

pope pāpa, pāpae, m.
power potentia, potentiae, f.
praise laudō, laudāre, laudāvī, laudātus
pray ōrō, ōrāre, ōrāvī, ōrātus; precor, precārī, —, precātus sum
prayer ōrātiō, ōrātiōnis, f.
preach praedicō, praedicāre, praedicāvī, praedicātus
preach the Gospel evangelizō, evangelizāre, evangelizāvī, evangelizātus
precept praeceptum, praeceptī, n.
precious pretiōsus, -a, -um
prepare parō, parāre, parāvī, parātus; praeparō, praeparāre, praeparāvī, praeparātus
priest sacerdos, sacerdotis, m.
prince princeps, principis, m.
psalm psalmus, psalmī, m.
purification pūrgātiō, pūrgātiōnis, f.
put mittō, mittere, mīsī, missus; pōnō, pōnere, posuī, positus
put to flight fugō, fugāre, fugāvī, fugātus
receive capiō, capere, cēpī, captus; accipiō, accipere, accēpī, acceptus
redeem redimō, redimere, redēmī, redēptus
redeemer redēptor, redēptōris, m.
refresh reficiō, reficere, refēcī, refectus
regard respiciō, respicere, respexī, respectus
rejoice exsultō, exsultāre, exsultāvī, exsultātus; gaudeō, gaudere, —, gāvīsus sum; laetor, laetārī, —, laetātus sum
remain maneō, manēre, mānsī, mānsus; permanēō, permanēre, permānsī, permānsus
resurrection resurrēctiō, resurrēctiōnis, f.

return regredior, regredī, —, regressus sum; revertor, revertī, —, reversus sum
reveal revēlō, revēlāre, revēlāvī, revēlātus
rich dives (*gen.*, divitis)
right hand dextera, dexterae, f.
rightly meritō (*adv.*)
Roman Rōmānus, -a, -um
Rome Rōma, Rōmae, f.
ruin ruīna, ruīnae, f.
rule rēgnō, rēgnāre, rēgnāvī, rēgnātus; regō, regere, rēxī, rēctus
Sabbath sabbatum, sabbatī, n.
sacrifice sacrificium, sacrificiī, n.
sad maestus, -a, -um
safe salvus, -a, -um
save servō, servāre, servāvī, servātus; facere + salvus, -a, -um
saving salūtiifer, -a, -um
savior salvātor, salvātōris, m.
say dicō, dicere, dixī, dictus
say . . not negō, negāre, negāvī, negātus
scripture scrīptūra, scrīptūrae, f.
see videō, vidēre, vidī, vīsus
seek petō, petere, petīvī (petiī), petītus; quaerō, quaerere, quae-sīvī, quaesītus; requirō, requirere, requisīvī, requisītus
seem videor, vidērī, —, vīsus sum
-self ipse, ipsa, ipsum
send mittō, mittere, mīsī, missus
servant famulus, famulī, m.; servus, servī, m.
serve serviō, servīre, servīvī (serviī), servitus (+ *dat.*)
sharer particeps, participis, m. & f.
shepherd pāstor, pāstōris, m.
show mōnstrō, mōnstrāre, mōnstrāvī, mōnstrātus; ostendō, ostendere, ostendī, ostentus (ostēnsus)
sick infirmus, -a, -um; male habentēs

side *latus, lateris, n.*
 signify *significō, significāre, significāvī, significātus*
 silence *silentium, silentiī, n.*
 silent, be *taceō, tacēre, tacuī, tacitus*
 sin *peccātum, peccātī, n.*
 since *cum (+ subj.); abl. abs.*
 sing *cantō, cantāre, cantāvī, cantātus*
 sit (down) *sedeō, sedēre, sēdī, sessus*
 sky *caelum, caelī, n.*
 so *ita; tam; sic*
 so great *tantus, -a, -um*
 soldier *miles, militis, m.*
 some (*pron.*) *aliquis, aliquid*
 some . . others *aliī . . aliī*
 son *filius, filiī, m.*
 soon *jam*
 sorrow *dolor, dolōris, m.*
 sorrowful *dolōrōsus, -a, -um*
 spare *parcō, parcere, pepercī (parsī), parsus*
 speak *loquor, loquī, —, locūtus sum*
 spirit *spīritus, spīritūs, m.*
 sprinkle *spargō, spargere, sparsī, sparsus; aspergō, aspergere, aspersī, aspersus*
 stand *stō, stāre, stetī, status*
 stand at *astō, astāre, astitī, —*
 stand by *astō, astāre, astitī, —*
 star *stēlla, stēllae, f.*
 still *adhūc*
 strengthen *firmō, firmāre, firmāvī, firmātus; cōfirmō, cōfirmāre, cōfirmāvī, cōfirmātus*
 stretch out *extendō, extendere, extendī, extentus (extēnsus)*
 suddenly *subitō*
 supper *cēna, cēnae, f.*
 sustain *sustineō, sustinēre, sustinuī, sustentus*
 sweet *suāvis, -e*

take *capiō, capere, cēpī, captus; sūmō, sūmere, sūmpsī, sūmptus*
 take pity (on) *misereor, miserērī, —, misertus sum*
 take up *assūmō, assūmere, assūmpsī, assūmptus*
 teach *doceō, docēre, docuī, doctus*
 teacher *doctor, doctōris, m.; magister, magistrī, m.*
 teaching *doctrīna, doctrīnae, f.*
 tell *dicō, dicere, dixī, dictus*
 temple *templum, templī, n.*
 that (*subord. conj.*) *quia, quod, quoniam; ut (introducing result clause); nē (introducing affirmative fear clause)*
 that . . not *ut (introducing negative fear clause)*
 then *tunc*
 think *putō, putāre, putāvī, putātus; cōgitō, cōgitāre, cōgitāvī, cōgitātus*
 third *tertius, -a, -um*
 this *hic, haec, hoc; is, ea, id; iste, ista, istud*
 three *trēs, tria*
 throne *thronus, thronī, m.*
 through *per (prep. + acc.)*
 time *tempus, temporis, n.*
 to ad (*prep. + acc.*); *dat. case alone*
 today *odiē*
 tongue *lingua, linguae, f.*
 too much *nimis*
 track down *persequor, persequī, —, persecūtus sum*
 train *fōrmō, fōrmāre, fōrmāvī, fōrmātus*
 true *vērus, -a, -um*
 try *cōnor, cōnārī, —, cōnātus sum*
 twelve *duodecim*
 unceasing *assiduus, -a, -um*
 unclean *immundus, -a, -um*
 unfailling *indēficiēs (gen., indēficientis)*

universe ūniversum, ūniversī, n.
used to *imperfect tense*
victory victōria, victōriae, f.
voice vōx, vōcis, f.
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watch respiciō, respicere, respexī,
 respectus; observō, observāre,
 observāvī, observātus
water aqua, aquae, f.
way modus, modī, m.
well bene
weep lacrimor, lacrimārī, —, lacri-
 mātus sum
what? (*interrog. adj.*) quī, quae,
 quod
when cum (+ *ind.*); quādo
where ubi
which (*interrog. adj.*) quī, quae,
 quod
which (*interrog. pron.*) use quid
while dōnec, dum
who quī, quae, quod
whoever quicumque, quaecum-
 que, quodcumque
whole, the tōtus, -a, -um;
 ūniversus, -a, -um
why quārē

wicked impius, -a, -um; malus,
 -a, -um
wine vīnum, vīnī, n.
wipe out dēlēō, dēlēre, dēlēvī,
 dēlētus
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with cum (*prep. + abl.*); *abl. case*
 alone
without sine (*prep. + abl.*)
woman mulier, mulieris, f.
wood lignum, lignī, n.
worthy dignus, -a, -um (+ *abl.*)
word verbum, verbī, n.
work operō, operāre, operāvī, ope-
 rātus; operor, operārī, —, ope-
 rātus sum; labōrō, labōrāre,
 labōrāvī, labōrātus
work together cooperor, cooperārī,
 —, cooperātus sum
world mundus, mundi, m.
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