

**A Primer of
Ecclesiastical Latin**

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., **mandūcāre** ‘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., unprefixated) 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, familia, 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 *Deō* 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*: *mystērium*, *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**, **vitium** (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: **cē/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: **cōnfessiōne**, **vírgine**.
 3. The sequences **-nf-**, **-ns-**, **-nx-**, **-nct-**, and (often) **-gn-** cause a preceding vowel to lengthen: **īnferus**, **cōnsecrō**, **conjūnx**, **sānctus**, **dīgnus** (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, **pueri**—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')	vītīs ('for/to lives')
Accusative	vītam ('life')	vītās ('lives')
Ablative	vītā ('from/with/in/by life')	vītīs ('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, **familia, familiae**, f. 'family': **cum familiā** 'with (the/a) family'; **sine familiā** '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

ecclesiā, ecclesiāe, f. church, assembly
familia, familiae, 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, terraē, 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. *intensifying 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: **agua 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
	aqua	aqueous, aquatic, aquarium
	culpa	culpable, culprit, exculpate
	ecclēsia	ecclesiastical, ecclesiology
	familia	familiar
	missa	missal
	grātia	gracious, gratitude, gratis
	pāpa	papal, papist
	terra	terrace, terrier, inter
	vita	vita, vital, aquavit, vitamin
	ā, ab, abs	avert, abrupt, abstain
	ad	admit
	cum	commit
	dē	detour
	ē, ex	eject, exit
	in	inject
	prō	promote, progress
	sine	sinecure
	super	supervise, supersede

Drills

I. PRONUNCIATION EXERCISE

Pater noster, quī es in caelīs, s̄anctificētur nōmen tuum; adveniat rēgnum tuum; fiat voluntās tua, sicut in caelō et in terrā. Pānem nostrum cotidiānum dā nōbīs hodiē; et dimitte nōbīs dēbita nostra, sicut et nōs dimittimus dēbitōribus nostrīs; 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. ecclēsiīs | i. missīs | n. nātūrā |
| e. vītārum | 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.
1. cōram familiā
 2. ad missam
 3. ā missā
 4. cum pāpā
 5. prō ecclēsiā
 6. ab ecclēsiā
 7. ad glōriam
 8. pāpae ad glōriam; ad glōriam pāpae
 9. dē vītā; dē familiae vītā
 10. nātūrā; in nātūrā
 11. ē terris
 12. in ecclēsiārum terrīs
 13. in terrās
 14. sine familiā et ecclēsiā
 15. et vītā et aqua
 16. vītā aquaque
 17. super terram; super terrā
 18. cum glōriā
 19. sine culpā
 20. ecclēsiāe prō doctrīnis
- II.
1. in behalf of the family of the pope
 2. in the presence of the pope
 3. without life
 4. at the hour
 5. 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 Petrū. 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, ministrī**, 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, Jūdaeae, f. Judea

jūstītia, jūstītiaē, 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.

- a. *Agrī sunt* in Jūdaeā.
- b. *Ancillae sumus*.
- c. *Apostolus est* in Jūdaeā.
- d. *Discipulī estis*.
- e. *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 Dominī.
 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 Deī; 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*, *fuī*, *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*, *fuī*, *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

rēgīna, rēgīnae, 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, Evangelii, n.

Good News, Gospel

fēstum, fēstī, n. feast,
feast-day

gaudium, gaudiī , n. joy	in saecula (saeculōrum) forever (and ever)
mystērium, mystēriī , n. mystery	testāmentum, testāmenti , n. covenant, testament
odium, odii , n. hatred	ūniversum, ūniversī , n. universe
peccātum, peccāti , n. sin	verbum, verbī , n. word
praeceptum, praeceptī , n. lesson, precept; command	vīnum, vīnī , n. wine
praemium, praemii , n. reward	vitium, vitii , n. fault, sin, vice
rēgnum, rēgnī , n. kingdom, rule	hīc (adv.) here, in this place
sabbatum, sabbatī , n. Sabbath	ibi (adv.) there, in that place; then
sacrificium, sacrificiī , n. sacrifice	
saeculum, saeculī , n. age, world	

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. testāmenti |
| d. Evangeliis | i. caeli | n. vīnōrum |
| e. fēsti | j. sabbatis | o. vitiis |

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

- Libri* erant hīc.
- In Jūdaeā *apostolus* erat.
- Servi* Domini erimus.
- Ministri* eritis.
- Liber* est apostolō.

Exercises

- Potentia et glōria sunt Christō.
- Mystērium aquae et vīni est.
- Rēgnum Dei erit in saecula saeculōrum.
- Apostoli erant ministri Christi.
- Erit gaudium in caelis.

6. Sabbatum est fēstum Domini.
 7. In librō sunt et hymnī et cantica.
 8. In saeculō sunt odium et peccātum.
 9. Evangelium est populō dōnum Deī.
 10. Mariā est Rēgīna Caeli.
 11. Hīc est verbum Deī.
 12. Praemium ibi erit virō.
 13. Gaudium est chorō angelōrum.
 14. Deō et populō est testāmentum.
 15. Puerī erunt discipulī Domini.
 16. Filiū virī erant verbī ministrī.
 17. Sacrificium Christi erat dōnum Deī.
 18. Christus erat et est et erit Dominus ūiversī.
 19. Odium peccātī nōn est vitium.
 20. Pāpae est grātia Deī.
 21. Populus jūstitiae 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		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>
Nom.	-us (—)	-a	-um	-ī	-ae	-a
Gen.	-ī	-ae	-i	-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 ministrī Chrīstī.

'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-

particular 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, animī, 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, aurī, n. gold

cēnāculum, cēnāculī, n.
dining room, upper room,
upstairs room

sacrāmentum, sacrāmentī, n.
sacrament

aeternus, -a, -um eternal

in aeternum forever

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

beātus, -a, -um blessed, happy

bonus, -a, -um good

clārus, -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

pīus, -a, -um holy; loving,
tender

impīus, -a, -um wicked,
godless

sacer, sacra, sacrum holy,
sacred

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

vērus, -a, -um true

vīvus, -a, -um living, alive

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

ubi (*interrog. adv.*) where?

Vocabulary Notes

Cēnāculum 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
	vērus	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. vērum Deum | i. discipulī sacri |
| b. antiquis ministris | f. tuae culpaē | j. aeterna testāmenta |
| c. multus angelus | g. apostolō beātō | k. impiārum vitārum |
| d. pāpae novō | h. magna glōria | l. sacrae rēginae |

Exercises

- I.
1. Ubi sunt multī discipulī?
 2. Mea ecclēsia est tua ecclēsia; mea ecclēsia tua ecclēsia; mea ecclēsia tua.
 3. Beātī servī Domini.
 4. Dominus Deus Sabaōth est sacer.
 5. Multum gaudium est sacro populō Deī.
 6. Modus mundi est et bonus et malus; modi mundi sunt boni et mali.
 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 viri 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. Multi in Jūdaea erant discipulī Christi.
 21. De novō testāmentō; in magnis caelis; sine multis culpīs nostris; cōram Deō.
 22. Aurum nōn est apostolō. Acts iii, 6, adapted.
 23. Mea doctrīna nōn est mea. Jn. vii, 16.
 24. Nōn 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		
		SIMPLE	PROGRESSIVE	COMPLETED
TIME	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]	vidī 'I have seen' [perfect]
	PAST:	vidī '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**, **vīdī**, **vīsus**.

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

vidēre = present infinitive active 'to see'

vīdī = 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**, **vīdī**, **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**, **vīdī**, **vīsus** 'see' are finite forms (**videō**: first-person singular, present indicative active; **vīdī**: 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**, **vīdī**, **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** = **laudant**

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')	laudant ('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 **cōnsēcrō**, **cōnsēcrāre**, **cōnsēcrāvī**,

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
ōrō, ōrāre, ōrāvī, ōrātus pray
adōrō, adōrāre, adōrāvī, adōrātus worship, adore
exōrō, exōrāre, exōrāvī, exōrātus beseech
rēgnō, rēgnāre, rēgnāvī, rēgnātus rule, reign
sacrō, sacrāre, sacrāvī, sacrātus make holy, consecrate
cōnsecrō, cōnsecrāre, cōnsecrāvī, cōnsecrātus make holy, consecrate
servō, servāre, servāvī, servātus keep, preserve
cōnservō, cōnservāre, cōnservāvī, cōnservātus keep, preserve
observō, observāre, observāvī, 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, famuli, m. servant
documentum, documentī, n. example
prīncipiū, prīncipiī, n. beginning
benedictus, -a, -um blessed, blest
dīvīnus, -a, -um divine
jūstus, -a, -um righteous, just
sānctus, -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 'for-give.' 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**, **ōrō**, **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
	ōrō	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
	prīncipiū	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.

- a. Discipulī populō exemplum dant.
- b. Vir puerō librum dat.
- c. Petrus praemium servō dat.
- d. Aurum rēgīnae damus.
- e. Magistrō dōnum dōnātis.

Exercises

- I. 1. Sānctus, Sānctus, Sānctus Dominus Deus Sabaōth.
2. Apostolōs Chrīstus vocat.
3. In Missā populus Deī Dominum laudat.
4. Malīs virīs dōna nōn damus.
5. In viā Dominī ambulāmus.
6. Meritō Dominum collaudāmus; sānctus 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 mundī vitā.
13. Minister ad cēnam Dominī populum vocat.
14. Stēllam in caelō famulus laudat.
15. Verba impiōrum numquam jūsti observāmus.
16. Meritō enim Chrīstum, filium Deī, collaudās.
17. Clārum Mariāe documentum est populō.
18. Nunc benedictī sabbatum cōnsecrant.
19. Ex agrīs Petrus puerōs ēvocat.

20. Ecclēsiae dōnāmus et prō populō operāmus.
21. Tū ('you') es Christus 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.

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

present infinitive: **capere**

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

	SINGULAR	PLURAL
1	capiō ('I take')	capimus ('we take')
2	capis ('you take')	capitis ('you take')
3	capit ('he/she/it takes')	capiant ('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, audīre, audivī, audītus 'hear'

present infinitive: **audīre**

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 caelis 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.*'

Jūstī 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:	grātiās agere give thanks (to), thank (+ <i>dat.</i>)
reddō, reddere, reddidī, redditus give back, render	bibō, bibere, bibī, bibitus drink
trādō, trādere, trādidī, trāditus give over, hand down, betray	crēdō, crēdere, crēdidī, crēditus believe (in), trust (in)
fugō, fugāre, fugāvī, fugātus put to flight, chase away	dūcō, dūcere, dūxī, ductus lead
dēleō, dēlere, dēlēvī, dēlētus destroy, wipe out	ēdūcō, ēdūcere, ēdūxī, ēductus lead out
habeō, habēre, habuī, habitus have, hold; consider	indūcō, indūcere, indūxī, inductus lead into, bring into
miscēō, miscēre, miscuī, mixtus mix, mingle	perdūcō, perdūcere, perdūxī, perductus lead through, bring to
moneō, monēre, monuī, monitus warn, advise; teach	sēdūcō, sēdūcere, sēdūxī, sēductus deceive
agō, agere, ēgī, āctus do, drive, conduct	jungō, jungere, jūnxī, jūnctus join, unite

conjungō, jungere, conjūnxī, conjūctus join, unite	conveniō, convenīre, convēnī, conventus come together; be fitting
capīō, capere, cēpī, captus take, receive; understand	inveniō, invenīre, invēnī, inventus come upon, find
accipiō, accipere, accēpī, acceptus take, get, receive	Hebraeus, Hebraei, m. Hebrew
recipiō, recipere, recēpī, receptus take back, regain	nātus, nātī, m. son, child
faciō, facere, fēcī, factus do, make	domus, domī, f. home, house
afficiō, afficere, affēcī, affectus affect	exemplum, exemplī, n. example
dēficiō, dēficere, dēfēcī, dēfectus fail, waste, vanish	templum, templī, n. temple, church
efficiō, efficere, effēcī, effectus make, effect	Aegyptius, -a, -um Egyptian
audiō, audīre, audīvī (audiī), auditus hear	Christiānus, -a, -um Christian
exaudiō, exaudīre, exaudīvī (exaudiī), exauditus hear (favorably)	ēlectus, -a, -um chosen, elect
veniō, venīre, vēnī, ventus come	adhūc (adv.) so far, till now, still
adveniō, advenīre, advēnī, adventus come, arrive	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 puero** '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.

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

Derivatives:	LATIN	ENGLISH
	reddō	render, rent
	trādō	tradition, traitor, extradite
	fugō	fugue
	dēleō	delete, 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
	Chrīstiānus	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 Jūdaeā advenit?
- Verbum Deī servātis?

Exercises

- I.
- Prō Hebraeīs Dominus Aegyptiōs fugat.
 - Deō grātiās semper agimus.
 - Aeternīs praeceptīs Dominus populum monet.
 - Marīa nātum in templō invenit.
 - Episcopus populum in ecclēsiā indūcit.
 - Petrus cum discipulīs ad domum advenit.
 - Cum gaudiō vīnum bibimus vītae?
 - Quārē apostolus Chrīstum malīs trādit?
 - Famulus malus puerum aurō sēdūcit.
 - In glōriā Chrīstus populum conjungit.
 - Praeceptīs pāpa ecclēsiā dūcit.
 - Nunc minister cum aquā vīnum miscet.

13. Populus Deī in ecclēsiam convenit et Missam agit noster episcopus.
14. Aut psalmō aut sacrificiō glōriam collaudāmus Domini.
15. Semper crēdunt ēlecti in Deum?
16. Magnō gaudiō Christiāni doctrinās Christi audimus.
17. Sacrificiō Filii Deus peccāta dēlet populī.
18. Sine Christō dēficimus; populum enim servat.
19. Adhūc aurum ab impiis capiunt? Impii piōs exemplō bonō nōn afficiunt.
20. Beātī et audiunt et cōservant verba Domini.
21. Dūcitne servus meus trāns agrum ad domum puerum?
22. In Christō habēmus pium exemplum.
23. Cum Christō mala numquam facimus (agimus).
24. Deum habēmus bonum et sānctum.
25. Vīnum minister magistrō dat?
26. Christus gaudiō populum afficit.
27. Prīncipium Evangelii puer capit?
28. In domum indūcit ancilla tuum nātum.
29. Vīnum 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	-minī
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')	laudāminī ('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')	monēminī ('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:**capiō, 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, audīvī, auditus** 'hear'present infinitive: **audire**present stem: **audī-** (**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 Christō 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 Dei 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, con-

celebrātus celebrate

together

firmō, firmāre, firmāvī, fir-

mātus strengthen, make

steady

affirmō, affirmāre, affirmāvī,

affirmātus prove, assert

cōnfirmō, cōnfirmāre, cōn-

firmāvī, cōnfirmātus

strengthen, uphold

sānō, sānāre, sānāvī, sānātus

heal

dicō, dicere, dixī, dictus

say, tell *pass. also*: be called

benedicō, benedicere, bene-

dixī, benedictus speak

well (of), bless

maledicō, maledicere, male-

dixī, maledictus speak evil

(of), curse

anima, animae, f. (dat./abl.

pl., **animābus**) soul, life

laetitia, laetitiae, f. gladness,

joy

litūrgia, litūrgiae, f. (divine)

service, liturgy

misericordia, misericordiae, f.

mercy, kindness, pity

turba, turbae, f. crowd,

multitude

victōria, victōriae, f. victory

diāconus, diāconī, m. deacon

respōsum, 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

infirmus, -a, -um weak, sick

maestus, -a, -um sad**Nazarēnus, -a, -um**of Nazareth, Nazarene,
Nazorean**plēnus, -a, -um** (+ *abl.*)

full (of)

primus, -a, -um firstin **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 habēre** 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: **dicit 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 **-abus**, to prevent its being confused with the dative/ablative plural of **animus** (Unit 4)—**animīs**. 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).

Litūrgia, 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
	miserīcordia	miserīcord
	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. trādīminī |
| b. capitur | f. dēlēminī | j. inveniuntur |
| c. jungor | g. fugāmur | k. exaudīmur |
| 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. Dīgnī sumus misericordiā Deī?
 7. Puer infirmus vōtis Petrī sānātur.
 8. Ūniversa Jūdaea ad domum advenit, et ā Jēsū peccāta dōnantur.
 9. Minister bene ōrat, et prīmum respōnsum ā populō dīcitur.
 10. In prīmīs infirmōs et maestōs sānat Jēsūs.
 11. Līturgiā Deus ā populō laudātur.
 12. Propter Chrīstī victōriam apostoli 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 Mariam in cēnāculum indūcit.
 16. Et dīgnī 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 Deī 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 prīmō diāconō recipitur.

23. In p̄m̄is 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. Lītūrgia 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:**moneō, 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:**capiō, 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, audīre, audīvī, audītus** 'hear'present stem: **audi-** > **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')

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, laudātus**imperfect 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:

capīō, capere, cēpī, captus 'take, receive'
 imperfect base: **capīēbā-**

	SINGULAR		PLURAL
1	capīēbar ('I was being taken')		capīēbāmur ('we were being taken')
2	capīēbāris, capīēbāre ('you were being taken')		capīēbāminī ('you were being taken')
3	capīēbātur ('he/she/it was being taken')		capīēbantur ('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) sānctus 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: **Dīcēbat 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. **Dīcō**, 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
adimpleō, adimplēre,
adimplēvī, adimplētus
fulfill
compleō, complēre, com-
plēvī, complētus fulfill,
accomplish
implēo, implēre, implēvī,
implētus fill, accomplish
repleō, replēre, replēvī, re-
plētus fill, complete
regō, regere, rēxī, rēctus rule,
guide, govern
corrigō, corrigere, corrēxī,
corrēctus correct
dīrigō, dīrigere, dīrēxī, dīrēc-
tus direct
ērigō, ērigere, ērēxī, ērēctus
raise up, erect
incensum, incēnsī, n. incense
meritum, meritī, n. merit
silentium, silentiī, n. silence
angelicus, -a, -um angelic
contrītus, -a, -um contrite
cūctus, -a, -um all
glōriōsus, -a, -um glorious
grātus, -a, -um (+ *dat.*) pleas-
ing, agreeable
- mīrus, -a, -um** wonderful
mundus, -a, -um pure, clean
immundus, -a, -um impure,
unclean
sacrōsānctus, -a, -um most
holy, venerable
salūtifēr, -a, -um salutary,
saving
supernus, -a, -um heavenly,
celestial
terrēnus, -a, -um earthly
etiam (*intensifying adv.*) also;
even
iterum (*adv.*) again
jam (*adv.*) already; now; soon
per (*prep. + acc.*) through
post (*prep. + acc.*) after,
behind
quandō (*interrog. adv.*) when?
quia (*subord. conj.*) that;
because
quod (*subord. conj.*) that;
because
quoniam (*subord. conj.*) that;
because
sed (*coord. conj.*) but, yet
tunc (*adv.*) 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, mundi**, m. 'world' (Unit 4).

Sacrōsānctus '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 Chrīstum** '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
	sacrōsānctus	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. inveniēbāmini |
| c. laudābāre | g. agēbāre | k. sānābātur |
| d. liberābantur | h. dūcēbātur | l. cōfirmābar |

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

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

Exercises

- I.
1. Potentiā Deī puer ērigēbātur (ērigitur).
 2. Ā turbā angelicā caelōrum Deus laudābātur.
 3. Per Christī potentiam populus ab apostolis sānābantur.
 4. Domus maestō silentiō implēbātur, quoniam puer erat mortuus.
 5. Apostolī gaudiō replēbantur, quia verbum Domini adimplēbātur.
 6. Quandō puer ā magistrō corrigēbātur? —Nōn hodiē.
 7. Hebraei glōriōsum Dominum psalmis et incēnsō laudābant, quod mira etiam prō populō complēbantur.
 8. Diāconus dicit quod Dominus vōta contritōrum exaudit.
 9. Contritō animō Deō grātiās agēbāmus, sed malī nōn.
 10. Cūctī discipulī 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 ūiversae nātūrae.
 15. Iterum salūtiferis praeceptis Christī monēbāmur (monēmur).
 16. Apostolus audiēbat quod Jēsūs erat (est) vīvus, sed nōn crēdēbat.
 17. Semper dīcēbātis quia multī in Jūdaeā erant discipulī Christī.
 18. Tunc discipulī 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 antīquōrum cōram Jūdaeis adimplentur.
 22. Per sacrōsānctum sacramentum efficiēbāmur Dominō grātī.

23. Magna turba ad domum conveniēbat, quod audiēbant quia ibi erat Jēsūs Nazarēnus.
24. Tunc Petrus turbae benedicēbat, et dicēbat dē misericordiā Domini nostrī 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:

moneō, 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:

capīō, 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, audire, audivī, auditus '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, dūcēre ('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')	capientur ('they will be taken')

	SINGULAR	PLURAL
1	audiar ('I will be heard')	audiēmur ('we will be heard')
2	audiēris, audiēre ('you will be heard')	audiēminī ('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 Dominī est animō beātus.

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

Vocabulary

adjuvō, adjuvāre, adjūvī,
adjūtus help

fōrmō, fōrmāre, fōrmāvī, fōrmā-
tus train, guide; fashion, form

intrō, intrāre, intrāvī, intrātus
enter

satiō, satiāre, satiāvī, satiātus
nourish, satisfy

sēparō, sēparāre, sēparāvī,
sēparātus separate

habeō:

perhibeō, perhibēre, per-
hibuī, perhibitus hold out,
produce, afford

videō, vidēre, vīdī, 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, sociī, m. companion,
ally

mandātum, mandātī, n. order,
commandment

testimōnium, testimōniī, 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**): **intra** (**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	satiated, 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. servābiminī | 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. ēdūcēminī |

Exercises

- I.
- Animō autem bonī ā malīs sēparābuntur (sēparābantur).
 - Mandāta Deī ā vestrō populō sciuntur (sciuntur).
 - Dominum nostrum semper laudābimus, quoniam unīversum certē regit.
 - Puerī animō maesti in agrīs diligenter operābunt?

5. Crēdimus in ūnam s̄anctam, catholicam et apostolicam Ecclēsiam.
6. Jēsūs sub tēctum servī intrābat, et statim puer s̄anābātur.
7. Petrus Mariām saepe vidēbat inter apostoli 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 vītae vestigiīs Dominī semper perdūcēmur (perdūcimur, perdūcēbāmur).
13. Cērei populō ā diāconō dabuntur (dabantur, dantur).
14. Cēna Dominī populū 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 populū 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 (invenītur, inveniēbātur).
22. Vērē beātī sunt sociī, quoniam ab altō Deō et satiantur et adjuvantur.
23. Nātum vestrum in templō vidēbāmus; ibi autem mīra dīcēbat.
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')	laudāverunt ('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')	fuiumus ('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 ambulat.
 '[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),
finītus end, finish
Galilaea, Galilaeae, f. Galilee
annus, annī, m. year
clērus, clērī, m. clergy
dēbitum, dēbitī, n. debt
dēsiderium, dēsideriī, n. want,
need, desire
dētrimentum, dētrimentī, n.
loss
imperium, imperiī, n. domin-
ion, empire; precept,
command
ministerium, ministeriī, n.
ministry, service
spatium, spatī, n. space
vinculum, vinculī, 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: **elēison**.

Qui, 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: **quodcum** '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: **Qui 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. s̄anāvī	k. replēvimus
h. crēdēbās	j. dicēbat	l. vidēbant

Exercises

- I.
1. Glōria in excelsis Deō.
 2. Minister et servī ōrāvērunt: K̄yrie, elēison!
 3. Dominus, quī est bonus, dēsideria populī semper sc̄ivit.
 4. Servus, quem sc̄is, ministrō et aquam et vīnum dedit.
 5. Verba Christi, quae audīmus, apostolī trādiderunt.
 6. Quī discipulī in Galilaeā sc̄ivērunt quod Jēsūs Nazarēnus erat filiūs ūnigenitus Dei?
 7. Secundum tua verba perenniter operāvimus et ōrāvimus.
 8. Cui servō nōn cārus fuit dominus?
 9. Per ūnigenitum Filium Deus dēbita nostrōrum peccātōrum solvit.
 10. Agnus Dei, quī tollit peccāta mundī, ā populō semper laudātur.
 11. Hodiē Dominus Deus Filium ūnigenitum super cūctōs in caelō et in terrā extulit. Allēlūjā!
 12. Per Dei perpetuam misericordiam vincula peccātī tolluntur et solvuntur.
 13. Quī discipulī vītam in Galilaeā finivērunt?
 14. Posteā Christiāni dētrimentō Petri afficiēbantur.
 15. Benedictus, quī venit ad cēnam Domini. Hōsannā in excelsis!
 16. Subitō puer imperium Domini vīdit. Quī Deō grātiās ēgit.
 17. Clērus ministeriō populī saepe adjuvātur.
 18. P̄imus discipulus Petrum sc̄ivit, sed secundus nōn.
 19. Īfirmī in domum intrāvērunt. Quī ā Jēsū s̄anābantur.
 20. Per spatium multōrum annōrum apostolī Jēsū Christi in Galilaeā vidēbantur. Quī enim in Jēsūm vērē crēdidērunt.
 21. Per potentiam Domini Petrus populum peccātis absolvit.
 22. Mariā nātum ante magistrōs vīdit (videt).
 23. Virī, quibuscum Jēsūs trāns agrōs ambulābat, fuērunt discipulī.
 24. Et iterum intrāvit Capharnaum. Mk. ii, 1.
 25. Sciō quia Messiās venit—quī dicitur Christus. Jn. iv, 25.
- II.
1. Which life is good and blessed?
 2. 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. i, 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:

capīō, 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

- clinō, -clināre, -clināvī, -clinātus** bend
inclinō, inclināre, inclināvī, inclinātus bow, lean forward
reclinō, reclināre, reclināvī, reclinātus lean back, recline
exultō, exultāre, exultāvī, exultātus 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, aperire, 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
scrīptūra, scrīptūrae, 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 **-clinō** 'bend' is used only in compounds. When used without a direct object, **reclinō** occurs in the passive (equivalent to the Greek middle): **reclinābantur** 'they were reclining.'

Exsultō and **resultō** are frequentative verbs derived from the primitive verb **salīō** '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.' **Scrīptūra** 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. dīrēxerat
h. dūxerō	k. adimplēverās	n. sciverāmus
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 hodiē Pascham observant.
 2. Tunc caeli ante Jesūm aperiēbantur.
 3. Meritō ūniversa creatūra innocentiam Agnī laudāverit (laudābit).
 4. Aula laetitiae populī resultāverat.
 5. Jam Jēsūs populō intrāre in templum dixerat.
 6. Cūntī apostolī in cēnāculō congregāverant, et ibi Deum perenniter conglōrificābant.
 7. In principiō erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Jn. i, 1.
 8. Ob Adae culpam primam habēmus Christum Dominum.
 9. Nam Christus mortuōs ā vivīs sēparāverit.
 10. Paschā dolōrōsī efficiuntur laeti.
 11. In Jūdaeā apostolus viam Dominī praeparāverat.
 12. Quī semper et diligenter operāverint prō Dominō, aeternum praemium habēbunt in rēgnō caelōrum.
 13. Parvulī, quī ad Jēsūm in Petri domō vēnerant, benedicēbantur.
 14. Sed ante annum Paulus Petrum in Galilaeā viderat.
 15. Parvus servus, quī cibum parāverat, scivit cūntōs quī vocābantur.
 16. Paulus, magister in Jūdaeā clārus, scriptūrās bene sciverat.
 17. Populus, quī in aulā congregāverit, victōriā Christi exsultābit.
 18. Discipulī congregāverunt in cēnāculō, et Petrus dixit, Quia hodiē est magnum festum Dominī.

19. Paulus autem ad populum dixit, Indignus sum esse etiam servus Domini nostri Jēsu Christi.
20. Minister enim et servi sē (*refl.*) inclināverint et ad Deum Dominum creatūrae orāverint.
21. Quī prophēta sānctīs scrīptūrīs populum monuerat?
22. Hinc minister hostiam cōsecrāvit (cōsecrābit).
23. Dīxerat diāconus, Quoniam Paulus, cui erat potentia Deī, nōn fuerat ūnus primōrum apostolōrum.
24. Secundum Scrīptūrās beātī erunt in aeternum, quī mandāta Domini observāverint.
25. Hostia sānctificābitur et efficiētur cibus aeternae vītae, quod nostrō ministrō Deus potentiam dedit.
26. Erat autem hōra tertia. Mk. xv, 25.
27. Dīcit eī ('to her') Jēsūs: "Bene dixisti: 'Nōn habeō virum'; quīnque ('five') enim virōs habuisti, et nunc, quem habēs, nōn est tuus vir. Hoc ('this') vērē 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.

Puerī 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—**fuī, fuistī**, etc.—may be substituted for **sum, es, est**, etc., with no difference in meaning: **monitus sum (monitus fuī)** '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., **sānctus, beātus, benedictus, elēctus**, and **contritus**.

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 <i>glorified</i> God.'
AS A SUBSTANTIVE:	Scīmus adjūtōs ā Petrō. 'We know [<i>the ones</i>] (<i>having been</i>) <i>helped</i> by Peter.'
AS THE EQUIVALENT OF AN ADVERBIAL CLAUSE:	Puer, ā diāconō monitus, ecclēsiam intrāvit. 'The boy, (<i>having been</i>) 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, acclāmāvī, acclāmātus** cry out, exclaim
- exclāmō, exclāmāre, exclāmāvī, 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, vidēri, —, vīsus sum** be seen; seem (+ *inf.*)
- dēsinō, dēsinere, dēsīi, dēsitus** (+ *inf.*) cease
- mittō, mittere, mīsī, missus** send; cast; put
- dīmittō, dīmittere, dīmīsī, dīmissus** send away, release; forgive; permit
- permittō, permittere, permīsī, permissus** allow, permit (+ *dat. and inf.*)
- submitto, submittere, submīsī, submissus** lower; suborn, bribe
- relinquō, relinquere, reliquī, relictus** leave (behind), abandon
- regō:**
- surgō, surgere, surrēxī, surrēctus** rise up, arise
- īnsurgō, īnsurgere, īnsurrēxī, īnsurrēctus** rise up
- resurgō, resurgere, resurrēxī, resurrēctus** rise up again
- vīvō, vīvere, vīxī, vīctus** live
- capio:**
- concipiō, concipere, concēpī, conceptus** conceive
- excipiō, excipere, excēpī, exceptus** welcome
- īncipiō, incipere, incēpī, incēptus** 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

quīdam, 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
	capiō	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. finire possumus |
| c. scire poterunt | f. reclinare potuerant |
- II. Give the principal parts of *tollō*; *finiō*; *aperiō*; *videō*; *erigō*; *sānō*. 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. scire 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 visus est.
7. Petrus puerō permisit cibum et vīnum mittere ad familiam.
8. Antequam minister collēctam ōrāvit, in silentiō sē (*refl.*) inclināvit.
9. Dīmissus ā Petrō, vir tamen ad Jēsūm acclāmābat.
10. Antequam apostolī ā Jēsū relictī sunt, accēperunt potentiam peccātī.
11. Quoniam Jēsūs discipulis verba salūtifera dedit, ad Deum ōrāre cum gaudiō debēmus.
12. Dē populī vitā scire poterunt, sed sciētis dē Deī glōriā.
13. Quīdam discipulī, nōn nimis exceptī, Galilaeam reliquerunt.
14. Populus contrītus, ā Paulō bene monitus, incēpit secundum Jēsū praecepta vīvere.
15. In līturgiā misericordia Domini ā populō saepe est laudāta.
16. Dē Jēsū vitā cārus apostolus scīvit mīra scribere.
17. Jam Ēva prīmum filium concēperat.
18. Hodiē ante mēnsam Domini convēnimus Christiānī.
19. Optimum 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 maledicere dominō dēsiit.
23. Tunc optimus et maximus vir Jūdaeam gubernābat?
24. Puer aurum, quod Petrō dederat, subito recēpit atque familiāe dedit.
25. In Jēsū adimplēta sunt verba antiquōrum 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. Amēn, amēn dicō vōbīs ('to you'): Venit hōra, et nunc est. Jn. v, 25.
30. Vōbīs ('to you') datum est mystērium rēgni 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, auditus 'hear'

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

	SINGULAR	PLURAL
2	auditus, -a, -um eris ('you will have been heard')	audīti, -ae, -a eritis ('you will have been heard')
3	auditus, -a, -um erit ('he/she/it will have been heard')	audīti, -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, pueri 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	subdō, subdere, subdidī, subditus put under, put after, subject
creō, creāre, creāvī, creātus create	pariō, parere, peperī, partus beget, produce, bear
dō:	speciō, specere, spexī, spectus look (at)
addō, addere, addidī, additus give to, add	aspiciō, aspicere, aspexī, aspectus look (at)
perdō, perdere, perdidī, perditus lose; destroy	circumspiciō, circumspicere, circumspexī, circumspectus look around
incarnō, incarnāre, incarnāvī, incarnātus make into flesh, make incarnate	dēspiciō, dēspicere, dēspexī, dēspectus look down on, despise
mūtō, mūtāre, mūtāvī, mūtātus change, exchange	respiō, respicere, respexī, respectus look at, regard, watch
immūtō, immūtāre, immūtāvī, immūtātus transform	baptista, baptistae, m. baptizer, baptist
stō, stāre, steti, status stand (still)	dextera, dexteræ, f. right hand
astō, astāre, astiti, — stand by, stand near	tuba, tubæ, f. trumpet
circumstō, circumstāre, circumsteti, — stand around, encircle	digitus, digitī, m. finger, toe
instō, instāre, institi, — urge; threaten (+ <i>dat.</i>)	oculus, oculī, m. eye
praestō, praestāre, praestiti (praestāvī), praestātus (praestitus) bestow; accomplish	brāchium, brāchii, n. arm
restō, restāre, restiti, — remain (behind)	dēsertus, -a, -um forsaken, deserted
-dō, -dere, -didī, -ditus put	dēsertum, dēserti, n. desert
condō, condere, condidī, conditus found; hide	Galilaeus, -a, -um Galilaeian
	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
etsī (*subord. conj.*) although, even if
nisi (*subord. conj.*) unless, if . . . not; except, but

primum (*adv.*) (at) first
sī (*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, substance, 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. s̄anāta 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 praeparātā | h. solūtis dēbitis |
| d. libris captīs | i. laetis satiātis |
| e. relictā domō | j. infirmis autem s̄anātīs |

Exercises

- I. 1. Hymnō dictō, apostoli domum reliquērunt.
2. Antequam puer ad cēnam missus est, primum in dominī agrō cūctis cum servis operāvit.
3. Tunc Galilaei ā Rōmānis saepe dēspecti sunt, quoniam deōs Rōmānōrum nōn adōrābant.
4. Cum verba Jēsū audīta erunt, quī vir nōn crēdet?
5. Dum operat, orābat.
6. Si mandāta mea ā populō observāta fuerint, habēbunt vitam aeternam.
7. Petrus populō mīra Dominī dicet, dōnec Paulus advēnerit.
8. Stēllā in caelō visā, virī ex agrīs vēnērunt atque adōrāvērunt nātum Jēsūm.
9. Ut Jēsūs circumspexit, virī erant maesti et nōn ūnum verbum dixerunt. Scīvērunt enim quod Jēsūs vērā dixerat.
10. Cum viderint oculi meī Dominum, meam vitam finire poterō.
11. Ubi angelus Dominī visus erit, tuba victōriae super ūniversam terram audiētur.
12. Etiam in dēsertō Jūdaeae baptista Jēsūm scīvit. Jēsū enim primum respectō, dixit: Ecce agnus Deī.
13. Etsi est parvulus, puer in domō restat.
14. Baptistā autem trāditō, vēnit Jēsūs in Galilaeam, ubi populō Evangelium dicere incēpit.
15. Mariā primum nātum peperit, et vocātus est Jēsūs.
16. Sāctus vir dexterā puerum cēpit et dūxit in domum.
17. Ubi Jūdaeī digitum Deī in caelis spexērunt, laeti potentiam misericordiamque laudāvērunt.
18. In prīncipiō Deus mundum creāvit ac vitae praestitit dōnum.
19. Nātūra immūtāta est nostra, ut Filius incarnātus est?
20. Nātus in brāchiis Mariāe habitus fuerat.
21. Postquam vir malus aurum condidit, ad dexteram Petri in silentiō astitit.
22. Vir, quī vitam perdidit, ā Jūdaeis laudātus fuerat.
23. Rōmāni quī circumsteterant puerō instābant.
24. Nisi mea verba effecta fuerint, beāti nōn eritis.
25. Christiānis ubique inventis, Paulus, bene satiātus, in domō 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 Galilaeen.
 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 **-i** 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: mātr-		
Nom.	māter ('the mother')	mātrēs ('the mothers')
Gen.	mātris ('of the mother')	mātrum ('of the mothers')
Dat.	mātri ('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 Christiānī 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, laudāmus.
 '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, dilēxi, dilēctus 'love']

Vocabulary

dētergeō, dētergēre, dētersī, dētersus wipe away, cancel
inhaereō, inhaerēre, inhaesī, inhaesus cling to, adhere to (+ dat.)
legō, legere, lēgī, lēctus choose, select; read
colligō, colligere, collēgī, collēctus gather up, take in, collect
diligō, diligere, dilēxi, dilēctus love
ēligō, ēligere, ēlēgī, ēlēctus choose, elect

scribō, scribere, scrīpsī, scrīptus write
dēscribō, dēscribere, dēscrīpsī, dēscrīptus describe; enroll
capīō:
suscipiō, suscipere, suscēpī, 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, redēptōris, m.
one who buys back:
redeemer
rēx, rēgis, m. king
sacerdōs, sacerdotis, 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. sacerdotibus | j. virginibus | o. sacerdotī |

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 orātiōnem lēgit.
 3. Ergō apostolī cibum collēgērunt et dederunt populō.
 4. Scriptō librō, apostolus iterum vēnit ad terram ubi ā Jēsū ante multōs annōs elēctus erat.
 5. Scīs quia Jōannēs dicēbātur dilēctus discipulus?
 6. Sī nostra dēprecātiō ā Patre suscepta erit, laetī erimus.
 7. Māter dolōrosa corpus Jēsū in brachiīs suscēpit; postea corpus in terrā conditum est.
 8. Sānctus Petrus, homō pācis et bonae voluntātis, elēctus est princeps cūctorum apostolorum.
 9. Nostra peccāta ā Redēptōre, Jēsū Chrīstō, dētersa sunt.
 10. Novus discipulus, quamquam ūnus apostolorum nōn erat, hominibus cūctis Evangelium scripsit.
 11. Discipulī Evangelium Jēsū Chrīstī per ūniversās terrās semper lēctum est. Nam in librō vitam 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 orātiōnem lēgit, subdidimus: Amēn.
 16. Mariā, et virgō et māter, ab hominibus cūctis 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, vita 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 Jūdaei peccātis liberātī sunt.
 23. Primō Deī Testāmentō genus Jūdaicum effectum est ūniversō lūmen mundō.
 24. Hebraei ā Dominō per aquam siccō vestigiō rēctī sunt.

25. Aurum gladiique, mūnera populī, rēgī 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 **-ī** (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*.'

Ecclēsiām habēmus *sānctam*.
 '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
īsonō, īsonāre, īsonuī, — 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, salūtis, 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 salvum 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. marī | o. cālīgō |

II. Predicate accusative.

- a. Virum p̄ncipem faciunt.
- b. J̄sūm r̄gem vocāmus.
- c. Petrum bonum habēmus.
- d. Bonum Deus creāvit mundum.
- e. J̄oannem ēlēgērunt pāpam.
- f. J̄oannēs Paulus ēlēctus est pāpa.

Exercises

- I. 1. Multi hominum ā J̄sū s̄nātōrum gr̄tiās Deō nōn ēgērunt.
2. J̄oannēs viam Domini parāvit; multi J̄udaeōrum, corde contritī, ā J̄oanne baptisma aquae accēpērunt; J̄sūs quoque ad J̄oannem vēnit in baptisma; secundum J̄oannem dēbēmus J̄sūm vocāre Agnum Dei.
3. Ad saeculī finem tuba j̄stītiaē insonuerit.
4. In p̄mīs ad ambōnem l̄ctor primam l̄ctiōnem leget; hinc cantor canticum cantābit.
5. Sanguis agnī in postibus f̄cīt antiquōs Hebraeōs salvōs.
6. Ad Pascham laetī sumus, quoniam per resurr̄ctiōnem Redēptōris effectī sumus novae vītae participēs.
7. Hebraei, quōrum corda erant apta ad Domini ministerium, per Mare Rubrum ducti sunt.
8. Fugātur cālīgō inīquitātis; lūmen Chrīstī ā cūctis hominibus vidētur. Allēlūjā.
9. Praeter cūctōs hominēs Mariām, Stēllam Maris, laudāmus, quia Māter Dei est.
10. Nisi meum corpus mandūcāveritis et biberitis meum sanguinem, in r̄gnum caelōrum nōn intrābitis.
11. Sanguine agnī in postibus Hebraeōrum vīsō, sub tēcta angelus Dei nōn intrāvit.
12. Propter Chrīstī victōriam mortis aula laetis hymnis personuit.
13. Turba satis pānis habuērunt? Nisi satis mandūcāverint, pars populī in viā dēficiet.

14. Petrus primus Jēsū vocāvit Christum? Quamquam Petrus multa nōn scīvit, vīdit quod Jēsūs erat Dominus.
 15. Virī, ā diāconō fōrmātī, nunc sunt baptismatī aptī?
 16. Jōannēs, Jēsū cordī proximus, ad dexteram Mariāe astitit.
 17. Morte Jēsū apostolī, quoniam erant hūmānī, effectī sunt maestī; sed resurrēctiōne, laetī.
 18. Jēsūs, redēptor hūmānī generis, prae cūctis ubīque laudātur.
 19. Etsī mentem Deī scīre nōn semper possumus, bonī Dominō crēdunt.
 20. Per bonī Domini largitatem plēna est mēsa nostra cibō.
 21. Etiam pars hominum optimōrum ā malō sēductī sunt.
 22. Audīvistī quia cūctae creatūrae ā mari 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 jūstus, satis beatam vitam nōn vixit.
 26. Mariam Rēginam Caeli vocāmus, quoniam est Māter Dei.
 27. Semper et ubīque misericordiam Domini in mente habēbimus.
 28. Aeternō cibō mandūcātō, orātiōnem subdimus ante Missae finem.
 29. Relictā Galilaeā, iterum Jēsūs cum apostolīs ad finēs Jūdaeae 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, acris, acre 'sharp, bitter, ardent'; base: *acr-*

	SINGULAR			PLURAL		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>
Nom.	acer	acris	acre	acrēs	acrēs	acia
Gen.	acris	acris	acris	acrium	acrium	acrium
Dat.	acrī	acrī	acrī	acribus	acribus	acribus
Acc.	acrem	acrem	acre	acrēs	acrēs	acia
Abl.	acrī	acrī	acrī	acribus	acribus	acribus

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 2of.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 = cipientis
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 auditus est.

'The shouting man was heard by Jesus.'

Vir, clāmāns, ā Jēsū auditus 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, crucifixī, 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, frāctus** break
cōnfringō, cōnfringere, cōnfrēgī, cōnfrāctus break in two, break in pieces
- fundō, fundere, fūdī, fūsus** pour
cōnfundō, cōnfundere, cōnfūdī, cōnfūsus confound, confuse; put to shame
effundō, effundere, effūdī, effūsus pour out, shed, spill
īfundō, īfundere, īfūdī, īfūsus pour, infuse
refundō, refundere, refūdī, refūsus pour back, restore, pay back
- scandō, scandere, scandī, scānsus** climb, mount
ascendō, ascendere, ascendī, ascēnsus go up, come up, ascend
dēscendō, dēscendere, dēscendī, dēscēnsus 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, pōtus, m.** drink
rītus, ritūs, 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., omnipotentis)** 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 **confundō** 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 confundebātur** '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)
	suāvītās	suavity
	pōtus	potable water
	vultus	volte-face
	manus	manual, maintain
	cornū	cornucopia, corner, cornet, cornea
	genū	genuine
	fēlīx	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 omnī</i> |
| 3. <i>omnem lēctiōnem</i> | 8. <i>omnium apostolōrum</i> |
| 4. <i>omnibus baptismatibus</i> | 9. <i>omnī Missā</i> |
| 5. <i>omnī ecclēsiae</i> | 10. <i>omnia mandāta</i> |

B. *ācer, ācris, ācre* 'bitter'

- | | |
|-------------------------|------------------------|
| 1. <i>servus ācer</i> | 4. <i>ācrī diāconō</i> |
| 2. <i>rēgīna ācris</i> | 5. <i>dōnum ācre</i> |
| 3. <i>ācris rēgīnae</i> | |

C. *fēlīx (gen., fēlīcis)* 'happy'

- | | |
|------------------------------|---------------------------|
| 1. <i>fēlīcī famīliae</i> | 4. <i>fēlīx rēgnum</i> |
| 2. <i>famīliae fēlīcis</i> | 5. <i>saecula fēlicia</i> |
| 3. <i>fēlīcēs 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 Paulō 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 reclinatis.
 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 Jēsus domum intravit et matrem ancillae sanavit.
 7. a. Dum Jēsus autem ambulat ad mare, vidit Petrum.
b. Donec Jēsus autem ambulabat ad mare, vidit Petrum.
c. Jēsus 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 Jēsus enim effudit sanguinem pro mundi vita.
 14. Nos ('we') autem non spiritum mundi accepimus, 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, dīcēns: Hīc est meus sanguis. Sī biberitis, vivētis in aeternum.
 17. Quis ('who') nōs ('us') sēparābit ā cāritāte Christi? Rom. viii, 35.
 18. Jēsūs memor autem Patris omnipotentis ascendit in templum atque aspexit vultūs ōrantium. Et intrā templum invēnit multōs, et fēlicēs et acrēs.
 19. Paschālīs ritūs memorēs vidēmus suāvitātem et misericordiam et cāritātem Deī Patris.
 20. Et Petrus invēnit Jēsūm in cornū ōrantem prō omnibus hominibus.
 21. Vēnit Fīlius hominis mandūcāns et bibēns. Mt. xi, 19.
 22. Jūstōrum autem animae in manū Deī sunt. Wisdom iii, 1.
 23. Quāpropter salūtāre praeceptum Domini fēlicēs audīvimus, et diligimus omnēs, et nōbīs ('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, voluī**, — '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: **voluī, voluistī**, 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, ivī (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 **īē-**). 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, introire, 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.

Apostolī *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 **Jerūsalem** occurs, the preposition is always expressed: **in Jerūsalem** '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, īvī (iī), itus go

abeō, abire, abīvī (abii), abitus go away, leave

adeō, adire, adīvī (adii),

aditus go to, approach

circumeō, circumire, circumīvī (circumii), circumitus go about

exeō, exire, exīvī (exii), exitus go out, leave

ineō, inire, inīvī (inii), initus go in, enter (upon)

intereō, interire, interīvī (interii), interitus perish, die

introeō, introire, introīvī (introii), introitus go within, enter

obeō, obire, obīvī (obii), obitus go to meet; die

pereō, perire, perīvī (perii), peritus perish, die, be lost

pertrānseō, pertrānsire, pertrānsīvī (pertrānsii), pertrānsitus go all about, go away; pierce

praeēō, praeire, praeīvī (praeii), praeitus go before

prōdeō, prōdire, prōdivī (prōdii), prōditus go forth

redeō, redire, redīvī (redii), reditus go back, return

subeō, subīre, subivī (subiī),
 subitus go under, submit
 to; climb

trāseō, trānsire, trānsivī
 (trānsiī), trānsitus
 go across, pass through;
 pass away

sum:

adsum (assum), adesse,
affuī, — be present

prōsum, prōdesse, prōfui, —
 avail, profit, be advan-
 tageous (to) (+ *dat.*)

volō, velle, voluī, — 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

frūctus, frūctūs, 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

invīsibilis, invīsibile spiritual,
 invisible

visibilis, vīsibile tangible,
 visible

Jerūsalem (Hebrew: indecl.

noun; also, **Hierosolyma,**

Hierosolymae, f. and **Hiero-**

solyma, Hierosolymōrum,

n.) Jerusalem

ūsque (adv.) as far as, all
 the way

ūsque ad (+ acc.) even to,
 up to, all the way to

Vocabulary Notes

When **admittō** means 'allow, permit' it takes an object infinitive. **Āmittō** 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, circuire, 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' **subeō** 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
	vīvificō	vivify
	mittō	Mass, missal, missile
	admittō	admission, admissible
	ēmittō	emission, emissary
	remittō	remit
	eō	adit, exit, circuit, initial, introit, obituary, perish, subito, transit
	volō	volition, velleity
	locus	locus, location, locale, locomotive
	salvātor	Salvatore, El Salvador
	dilēctiō	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 meis Pascha facere.*
2. *Vīs Pascha facere?*
3. *Paulus vult domum Petri venire.*
4. *Volumus pānem, nōn vīnum.*
5. *Vultis lēctiōnem audire?*
6. *Apostolī volunt Paulum relinquere.*
7. *Diāconus episcopum vidēre volēbat.*
8. *Voletne diāconus episcopum vidēre?*
9. *Populus sacerdotem rītum complēre volēbat (volēbant).*
10. *Quārē ad mare venire voluisti?*

II. The irregular verb *eō* 'go.'

1. *Eō ad meum Patrem.*
2. *Abis ā templō?*
3. *Petrus ad apostolōs init.*
4. *Īmus ē domō.*
5. *Ībātis in Galilaeam?*
6. *Virī ex ecclēsiā exeunt.*
7. *Ībunt Hierosolyam.*
8. *Īstis Christiānī 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 iūstum est, invisibilem Deum Patrem omnipotentem Filiumque ūnigenitum, Dominum nostrum Jēsūm Christum, personāre.*
4. a. *Jēsūs in mundum inīvit in remissiōnem peccātōrum nostrōrum, et prō omnibus crucifixus est.*
b. *Jēsūs, quī in mundum inīvit in remissiōnem*

peccātōrum nostrōrum, prō omnibus hominibus crucifixus est.

- c. Jēsūs Salvātor, iniēns in mundum in remissiōnem peccātōrum, voluntātem Patris clēmentis fēcit.
 5. Ō dilēctiō cāritātis! Pater noster enim Filium ūnigenitum mīsit.
 6. Crēdō in ūnum Deum, Patrem omnipotentem, factōrem ('maker') caeli 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. Librī veteris testāmētī ac novī, in numerō multī, prōsunt omnibus crēdentibus in Deum.
 11. Jēsūs circuībat Galilaeam, et populum monēbat. Postea rediit Hierosolymam, ubi dīxit apostolis dē morte et resurrēctiōne.
 12. Sciēbat autem et Jūdās, quī trādēbat eum ('him'), locum. Jn. xviii, 2.
 13. Scriptum est in librō veteris testāmētī primō quoniam Deus spīritum emīsit et vivificāvit Adam.
 14. Diāconus, dēprecātiōnēs prō populō effundēs, laudem cereī diligenter implēvit.
 15. Paulus, adventum glōriōsum Filiū nūntiāns, cōfundēbat Jūdaeōs quī in templō aderant.
 16. Sāctus Petrus, servus et apostolus Jēsū Chrīstī, Rōmae primus episcopālem potentiam habēbat.
 17. Volō ergō virōs orāre in omni locō. I Tim. ii, 8.
 18. Noster pānis, fructus tellūris, ā sacerdotē benedictus, erit omnibus pānis vitāe 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; -ī, -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., **auditī sunt** ‘they were heard/have been heard,’ but **auditūrī 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 dignum morte actum est ei** (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 vidit** '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
concedō, concedere, 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, extendī, extentus (extēnsus) stretch out
intendō, intendere, intendī, intentus (intēnsus) aim (at), look at intently
ostendō, ostendere, ostendī, 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 (custodiī), custoditus guard, watch over
veniō:
pervenio, pervenire, pervēnī, perventus arrive; attain
subvenio, subvenire, subvēnī, subventus (+ dat.) come upon; assist, come to help
supervenio, 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, tenebrārum, 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

benignus, -a, -um kindly

cōtīdiānus, -a, -um daily
cōtīdiē (adv.) daily

dēvōtus, -a, -um devout,
devoted

fēstus, -a, -um festal

indēficiēns (gen., indēficiētis)
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 **concedō** '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., clēmētis*) (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, dēlere, dēlēvī, dēlētus
3. agō, agere, ēgī, āctus

4. suscipiō, suscipere, suscēpī, susceptus
5. finīō, finīre, finīvī (finiī), finītus
6. extollō, extollere, extulī, —

II. Periphrastic conjugations.

1. Chrīstus cum glōriā ventūrus est.
2. Mariā orātūra erat.
3. Diāconus primam lēctiōnem lēctūrus fuerat.
4. Prīma lēctiō diāconō legenda erit.
5. Vinum servō miscendum est.
6. Pānēs apostolis 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 hūmānitāti pānem cōtīdiānum semper dat.
 5. Post Jēsū ascēsiōnem apostolī Galilaeae astitērunt, aspicientēs in caelōs.
 6. Primā lēctiōne lēctā, principium Evangelii secundum Lūcam Lēvītae legendum erat. Lēctiōne finītā, 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 Chrīstiānīs semper et ubique laudandae sunt.
 9. Etsī in tenebrīs incēdentēs, tamen Chrīstum, lūmen infēficiēs, habēmus. Qui enim populō viam semper ostendit.
 10. Dominus Jēsūs apostolis saepe ostendēbat quod mors ejus ('his') in salūtem mundi suffectūra erat.
 11. Ubi dē monte dēscendit et supervēnit Jēsūs, statim incēpit apostolis ventūram mortem ostendere.
 12. Jēsūs autem nōn volēbat in Jūdaēā circuīre, quia Jūdaeī dīcēbant quod interficiendus erat.
 13. Ut apostolī in cēnāculō conclūsī sunt, Jēsūs, vinculis mortis solūtīs, accessit et dīxit: Ecce adsum.

14. Baptizātus autem Jēsūs, cōnfestim (= statim) ascendit dē aquā. Mt. iii, 16.
15. Missā inceptā, sacerdos dīcēbat: Introībō ad altāre Deī.
16. Jōannēs baptista dīxit quoniam Jēsū baptizandus fuit.
17. Postquam autem resurrēxerō, praecēdam vōs ('you') in Galilaeam. Mt. xxvi, 32.
18. Tunc sacerdos, manibus extēnsīs, dicit ōrātiōnem.
19. Et respiciēns Jēsūm ambulāntem dīcit: "Ecce agnus Deī." Jn. i, 36.
20. Crēdimus in Spīritum Sānctum, Dominum et vivificantem, quī ex Patre Filiōque procēdit.
21. Corpus Christi custōdiet mē ('me') in vītā aeternā.
22. Perficere autem bonum, nōn inveniō.
23. Inde angelus Domini accessūrus est ad pāstōrēs in agrīs gregēs custōdientēs.
24. Ecce enim evangelizō vōbīs ('to you') gaudium magnum, quod erit omnī populō. Evangelium secundum Lūcam ii, 10.
25. Ego ('I') sum Alpha et Ōmega, dicit Dominus Deus, quī est et quī erat et quī ventūrus est, Omnipotēns. Rev. i, 8.
26. Beātī quī ambulant in lēge Domini.

- 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	audī! '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 **scī**—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**, **adi**, 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 Dei! '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): **multi 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 dilēctiō 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.

Dīaconus 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-

siderāvī, dēsiderātus desire

vulnerō, vulnerāre, vulnerāvī,

vulnerātus wound

appāreō, appārere, appāruī, ap-

pāritus show forth, appear

doceō, docēre, docuī, doctus

teach

alō, alere, aluī, altus nourish

cadō, cadere, cecidī, cāsus

fall (down)

incidō, incidere, incidi, —

fall into; happen

frāter, frātris, m. brother

pēs, pedis, m. foot

auris, auris, aurium, f. (*abl.*

sing., aure or aurī) 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

dilēctus, -a, -um beloved

dulcis, dulce sweet; kind

fidēlis, fidēle faithful;
believing

supersubstantiālis, super-
substantiāle life-sustaining

deinde (*adv.*) then, next,
thereupon
ego, meī (*pron.*) I

sūrsūm (*adv.*) on high, upward
tū, tuī (*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, **dīēs** 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—**dīēi** and **dīei**.

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	muliebriety
	prex	precarious, imprecation
	caput	chief, capital, chapter, chef, achieve, cattle
	latus	lateral, unilateral
	ōs	oral, oracle
	diēs	per diem, diurnal
	fidēs	faith
	rēs	real, realty, reality, rebus (a puzzle made <i>with things</i>)
	spēs	Esperanto, desperate
	dilēctus	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. dic! fac!* |
| 4. incipite! | 10. rege! |
| 5. habēminī! | 11. exaudī, 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. Vōs estis memorēs meī?
4. Nōs ōrāvimus prō vōbīs.
5. Tū veniēs mēcum?
6. Nōs ūnum vestrum ēlēgimus.
7. Vōs mihi librum dedistis?
8. Laus tibi, Chrīste.
9. Propter tuī dilēctiōnem vēnī ego.
10. Pāx vōbīscum.

Exercises

- I. 1. Agnus Deī, quī tollis peccāta mundī, dōnā nōbīs pācem.
2. Filī, dīmittuntur tibi peccāta tua. Mk. ii, 5.
3. Deinde dilēctus apostolus discipulis dīxit rēs quae in secundā diē incidērant Hierosolymīs.
4. Pānis autem, quem ego dabō, carō mea est prō mundi vītā. Jn. vi, 51.
5. *N.* Dominus vōbīscum. *R.* Et cum spīritū tuō. *N.* Sūrsum corda. *R.* Habēmus ad Dominum.
6. Cūrāns nōs, Jēsūs in latere vulnerātus est et effūdit sanguinem salūtis.
7. Benedicta tū inter mulierēs. Lk. i, 42.
8. Ā quibus custōdientēs vōs bene agētis. Acts xv, 29.
9. Tū crēdis in Filium hominis? Jn. ix, 35.
10. Effundentēs precēs nostrās, dēsīderāmus fidēlēs tuam salūtem nostrī, Ō dulcis Jēsū! Venī, Domine Jēsū!
11. Jūstus 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 dilēctiōne, 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 ōrāre, 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 elēgērunt 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 vērus est cibus, et sanguis meus vērus est pōtus. Jn. vi, 55.
26. Spēs autem, quae vidētur, nōn est spēs. Rom. viii, 24.
27. Dīxit 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 auditis? Mk. viii, 18.
30. Quae est māter mea et frātrēs meī? Mk. iii, 33.
31. Āmēn dīcō vōbīs: Ūnus vestrum mē trādītūrus est. Mt. xxvi, 21.
32. Omnia mihi trādita sunt ā Patre meō. Mt. xi, 27.
33. Dīxit 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 dīcit: . . . apud tē faciō Pascha cum discipulis meis. Mt. xxvi, 18.
36. Pānem nostrum cōtīdiānum dā nōbīs cōtīdiē, et dimitte nōbīs peccāta nostra. Lk. xi, 3-4.
37. Sāncta Maria, ōrā prō nōbīs.
Sāncte Petre, ōrā prō nōbīs.
Omnēs sānctī Discipulī Domīnī, ōrāte prō nōbīs.
Christe, audi nōs.
Christe, exaudi nōs.
Kýrie, eléison.
Christe, 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'
- 4: **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.'

Jesús propter peccata 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**; —, **cōnfīsus 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)	sum (+ dat.) trust (in); confide (in), hope (in)
admīror, admīrārī, —, admīrātus sum wonder at, be amazed at	nāscor, nāscī, —, nātus sum be born
peccō, peccāre, peccāvī, peccātus sin	moriōr, morī, —, mortuus sum die
precōr, precārī, —, precātus sum ask, pray	patior, patī, —, passus sum suffer; allow
dēprecōr, dēprecārī, —, dēprecātus sum beseech	orior, orīrī, —, ortus sum spring up, arise, appear
audeō, audēre; —, ausus sum dare, have the courage	lacrima, lacrimae, f. tear
gaudeō, gaudēre; —, gāvīsus sum rejoice, be glad	memoria, memoriae, f. remembrance, memory
miserōr, miserērī, —, miserētus sum (+ gen. or	ignis, ignis, ignium, m. (abl. <i>sing., igne or ignī)</i> fire
dat.) have pity (on)	peccātor, peccātōris, m. sinner
cōnfīdō, cōnfīdere; —, cōnfīsus	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*) powerful (in), having power (over)
cōsubstantialis, cōsubstantiale (+ *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 Mariām 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, auditus** '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 nobīs (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).

Patiōr may take an object or an accusative and object infinitive:

Petrus patitur parvulōs ad Jēsūm 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).

Cōnsubstantiālis 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 **vērus** (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
	cōfidō	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. Praeceptis salūtāribus monitī, audēmus dicere:
 3. Pater noster, quī es in caelīs, sānctificētur nōmen tuum. Mt. vi, 9.
 4. Miserī dēprecēmur Dominum scelera nostra fugāre!

5. Utinam Corpus et Sanguis Dominī Jēsū Christī nōs ab omnibus iniquitatibus nostris liberent!
6. Turba mīra opera Jēsū admirāta est.
7. Dominō dēmus pānem nostrum, frūctum terrae et operis manuum hominum.
8. Petrus mirābātur quod populus Dominō nihil cōfidēbat.
9. Utinam paterna dilēctiō nōs semper servet!
10. Paulus, verba atque opera Jēsū in memoriā habēns, evangelizāre erat potēns.
11. Opus est sacerdotī prō populō benedictiōnem Dominī invocāre.
12. Lūmen mundi ortum est et fugāvit peccātōrum tenebrās.
13. Homō miser, lacrimās effundēns, dixit quod filius moriēbātur.
14. Ipse ('he') vōs baptizābit in Spīritū Sāctō et ignī.
Mt. iii, 11.
15. Haec ('this') nox est, quae hodiē per ūniversum mundum in Christō crēdentēs reddit grātiaē.
16. . . Deum dē Deō, lūmen dē lūmine, Deum vērum dē Deō vērō, genitum ('begotten'), nōn factum, cōsubstantiālem Patrī: per quem omnia facta sunt.
17. Ideo precor beātam Mariām semper Virginem, omnēs Angelōs, et Sāctōs, et vōs, frātrēs, ōrāre prō mē ad Dominum Deum nostrum.
18. Dominus enim Jēsūs crucifixus, passus et mortuus est prō mundi vitā.
19. Ō Domine, et fac mē tuīs semper inhaerēre mandātīs.
20. Nātus est vōbis hodiē Salvātor, quī est Christus Dominus.
Lk. ii, 11.
21. Ego baptizāvī vōs aquā; ille ('he') vērō baptizābit vōs Spīritū Sāctō. Mk. 1, 8.
22. Quārē cum peccātōribus mandūcat et bibit Magister vester?
23. Peccāvī trādēns 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 dīgnum 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, quī tollis peccāta mundi, miserere 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-**, **capiā-**.

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	capiāmus
	2 capiās	capiātis
	3 capiat	capiant

FOURTH CONJUGATION:	1	audiam	audiāmus
	2	audiās	audiātis
	3	audiat	audiant

Note: The stem **audi-** 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	moneāmini
	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, ducāre	dūcāmini
	3	dūcātur	dūcantur
THIRD CONJUGATION, '-iō' TYPE:	1	capiar	capiāmur
	2	capiāris, capiāre	capiāmini
	3	capiātur	capiantur
FOURTH CONJUGATION:	1	audiar	audiāmur
	2	audiāris, audiāre	audiāmini
	3	audiātur	audiantur

Note: The stem **audi-** 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 introībimus.

'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
**cōnsōlō, cōnsōlāre, cōn-
 sōlāvī, cōnsōlātus** 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
praenōscō, praenōscere,
praenōvī, praenōtus know
 beforehand, foreknow
gradior, gradī, —, gressus sum
 walk, step
aggredior, aggredī, —,
aggressus sum approach
ēgredior, ēgredī, —, ēgressus
sum come out, go out
ingredior, ingredī, —, in-
gressus sum walk along;
 come in
regredior, regredī, —,
regressus sum go back,
 return
tangō, tangere, tetigī, tāctus
 touch
sepeliō, sepelire, sepelivī
 (*sepelii*), **sepultus** bury
vestiō, vestire, vestivī (vestii),
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
cōspectus, cōspectūs, 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, **expectō** 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 **misereror** (Unit 20); **miseror** takes the accusative: **Jēsūs mulierem miserātus est** 'Jesus pitied the woman.'

Note that the compound of **sōlor** may be either **cōnsōlor** or **cōnsōlō**, 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
	exspectō	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
	seveliō	sepulcher, sepulture
	vestiō	vestment, invest
	corōna	corona, coroner, coronary
	ovis	ovine
	affectus	affect, affected
	cōnspectus	conspectus
	assiduus	assiduous, assiduity
	liber	liberal
	senex	senile, senator
	septem	September

Drills

I. Present subjunctive: second, third, and fourth conjugations.

- Identify the form; change the number.
- Change to the indicative.

a. misereātur	f. habeāmus	k. veniēs
b. trādant	g. agāmus	l. dicātur
c. trādent	h. jungāminī	m. nāscāmur
d. trādunt	i. sciātis	n. audiant
e. dēleātur	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 puerī nōn operāverint, nōn cēnābunt.

Exercises

- I. 1. Si ergō filius vōs liberāverit, vērē liberī eritis. Jn. viii, 36.
2. Si ego testimōnium perhibeō dē mēipsō (= mē), testimōnium meum nōn est vērū. Jn. v, 31.
3. Benedicat vōs omnipotēns Deus, Pater et Filius et Spīritus Sānctus.
4. Nam Deus dixit: "*Honōrā* ('honor') *patrem et mātrem*" et: "*Quī maledixerit patrī vel (= aut) mātī, 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 Sānctō regressus est ā Jordāne et agēbātur in Spīritū in dēsertō. Lk. iv, 1.
9. Vēnit enim Jōannēs neque mandūcāns neque bibēns. Mt. xi, 18.
10. Quod ergō Deus conjūnxit, homō nōn sēparet. Mt. xix, 6.
11. Corpus Domīnī nostrī Jēsū Chrīstī custōdiat animam tuam in vītā aeternā.
12. Nōs enim spīritū ex fidē spem jūstītae exspectāmus. Gal. v, 5.
13. Si vērītatem ('truth') dīcō, quārē vōs nōn crēditis mihi? Jn. viii, 46.
14. Exsultet jam angelica turba caelōrum: exsultent divīna 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. *Āmēn, āmēn dicō vōbīs: Nisi manducāveritis carnem Filiī hominis et biberitis ejus ('of him') sanguinem, nōn habētis vītā in vōbismetipsīs (= vōbīs). Jn. vi, 53.*
23. Dixi ergo vōbīs quia moriēminī in peccātis vestris; si enim nōn crēdideritis quia ego sum, moriēminī 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 Scīptūrās.
27. Mulier cōsōlāta est senem, quī dētrimentum filiī miserābātur.
28. Collaetēmur sānctis caelicolīs, quī corōnam glōriae habent.
29. Beātī quī cōspectum Domini cognōverunt et gradiuntur in sēmitis ejus ('of him').
30. Jēsūs, flētū quattuor mulierum tāctus, regressus et eās ('them') sōlātus est.
31. Pāstor senex, septem ovēs dūcēns, ad montem ingrediēbātur.
32. Dēsideriīs nostrīs ā Dominō praenōtis, efficiāmur populus assiduī 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 excelsis Deō et in terrā pāx hominibus bonae voluntātis. Laudāmus tē, benedicimus tē, adorāmus 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 Sānctus, tū sōlus Dominus, tū sōlus Altissimus,⁴ Jēsū Chrīste, cum Sānctō Spīritū: in glōriā Deī Patris. Āmēn.

¹caelestis, caeleste heavenly ²sedeō, sedere, sēdi, sessus sit ³sōlus, -a, -um only, alone ⁴altissimus, -a, -um: superlative of altus, -a, -um

2. Lēctiō sānctī Evangelīi secundum Marcum i, 40–42. Jesus cures a leper. Et venit ad eum¹ leprōsus² dēprecāns eum¹ et genū flectēns et dīcēns eī:³ “Sī vīs, potes mē mundāre.”⁴ Et misertus extendēns manum suam⁵ tetigit eum¹ et ait⁶ illī:⁷ “Volō, mundāre!”⁴; ⁴ et statim discessit ab eō⁸ lepra,⁹ et mundātus est.⁴

¹eum ‘him’ ²leprōsus, -a, -um leprous ³eī ‘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	audīrem	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.</i>	<i>Prior</i>	
1. Any <i>primary</i> tense:			
Present	}		
Future		Present	Perfect
Perfect (completed)		Subjunctive	Subjunctive
Future-Perfect			
2. Any <i>secondary</i> tense:			
Imperfect	}		
Perfect (simple)		Imperfect	Pluperfect
Pluperfect		Subjunctive	Subjunctive

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 $\left\{ \begin{array}{l} \text{intra} \\ \text{intra} \\ \text{intra} \\ \text{intra} \end{array} \right\}$ ut Petrum videat.

'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 $\left\{ \begin{array}{l} \text{intra} \\ \text{intra} \\ \text{intra} \end{array} \right\}$ 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 apōstolīs 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 (**apōstolīs**) 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

dijūdicō, dijūdicāre, dijūdicāvī, dijūdicātus 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, interrogāvī, interrogātus ask, inquire

fateor, fatērī, —, fassus sum acknowledge, confess (+ *acc.*); praise (+ *dat.*)

cōnfiteor, cōnfitērī, —, cōnfessus sum confess (+ *acc.*); praise (+ *dat.*)

profiteor, profiteri, —,
professus sum profess
jubeō, jubere, jussī, jussus
 command, ask, bid
respondeō, respondere, re-
spondi, respōsus answer,
 respond (to) (+ *dat.*)
loquor, loqui, —, **locūtus sum**
 speak
alloquor, alloqui, —, **al-**
locūtus sum speak to,
 address (+ *acc.*)
petō, petere, petivī (petiī),
petitus ask (for), entreat
sequor, sequi, —, **secūtus sum**
 follow
assequor, assequi, —,
assecūtus sum follow
cōnsequor, cōsequi, —,
cōnsecūtus sum follow;
 obtain
persequor, persequi, —,
persecūtus sum pursue,
 track down; persecute
prōsequor, prōsequi, —,
prōsecūtus sum proceed
 (with), go through (with)
ūtor, ūti, —, **ūsus sum** (+ *abl.*)
 use, enjoy, be friends with

cūra, cūrae, f. care, concern
spīna, spīnae, f. thorn
antistes, antistitis, m. bishop
cīvitās, cīvitātis, f. city
clāritās, clāritātis, f. light,
 brightness; glory, fame
intercessiō, intercessiōnis, f.
 intercession
cantus, cantūs, m. chant
introitus, introitūs, m. a going
 in, introit
plānctus, plānctūs, 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 videre** '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, orō** (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 (major). Thus the preceding vowel is always long by position.

Derivatives:	LATIN	ENGLISH
	dignor	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. Jōānēs 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 dīxit 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 cotīdiānum.
10. Puer magistrum librum rogāvit.
[rogō, rogāre, rogāvī, rogātus 'ask (for)']
11. Sacerdōtēs Rōmānōs mōnuerant nē templum dēlērent.

Exercises

- I. 1. Nōn enim mīsit mē Chrīstus baptizāre sed evangelizāre.
I Cor. i, 17.
2. Plānctus mulierum ad lacrimās et cūram Jēsūm mōvit.
3. Omnis ergō quī cōnfītēbitur mē cōram hominibus,
cōnfītēbor et ego eum ('him') cōram Patre meō, quī est
in caelis. Mt. x, 32.
4. Tollat crucem et sequātur mē.
5. Nōn vēnī vocāre jūstōs 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 caeli 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) Jūdāeī Samarītānīs. Jn. iv, 9.
13. Respondit mulier et dīxit eī ('him'): "Nōn habeō virum." Jn. iv, 17.
14. Ego sum, quī loquor tēcum. Jn. iv, 26.
15. Ego cibum habeō mandūcare, quem vōs nescītis (= nōn scītis). Jn. iv, 32.
16. Ex cīvitatē autem illā ('that') multī crēdidērunt in eum ('him') Samarītānōrum propter verbum mulieris testimōnium perhibentis: "Dīxit mihi omnia, quaecumque fēcī!" Jn. iv, 39.
17. Per Mariāe et omnium sānctōrum intercessiōnem, rogēmus Patrem ut nōs respicere dignētur.
18. Pater, nostrī memorāns, Filium misit, quī ā sceleribus nostris nōs liberāret.
19. Si jūdicēmus, jūdicēmur.
20. Profiteāmur fidem nostram in Chrīstō Jēsū.
21. Fatentēs culpās, Deum remissiōnem postulāvērunt.
22. Apostoli Jēsūm interrogābant dē Patris misericordiā.
23. Jēsūs mulierem nōn dēdignātus sed allocūtus est.
24. Jōannēs primum vēnit ut major sequeretur.
25. Et cōtidie Jēsūs in templō praedicābat, ut voluntātem Patris faceret.
26. Corōna spīnōrum glōriae corōna.
27. Deinde antistes noster introitum Missae diēi lēgit.
28. Cantibus laetīs frātrēs cōfitentur 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 nōbīs 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 omnipotentī, beātae Mariāe semper Virginī, beātō Michāēli¹ Archangelō, beātō Jōannī Baptistae, sānctīs Apostolīs Petrō et Paulō, omnibus Sānctīs, et vōbīs, frātrēs: quia peccāvī nimis cōgitatīōne,² verbō, et opere; meā culpā, meā culpā, meā maximā culpā. Ideō precor beātam Mariām 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 ²cōgitatīō, cōgitatīōnis, f. thought

2. Lēctiō principiī sānctī Evangelīi secundum Jōannem i, 1–9.

In principiō erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc¹ erat in principiō 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, lūxi, — shine ⁶eam 'it' ⁷comprehendō, comprehendere, comprehendī, comprehēnsus overtake, overcome ⁸hic 'he' ⁹illum 'him' ¹⁰ille 'the' ¹¹erat veniēns = veniēbat ¹²illūminō, illūmināre, illūmināvī, 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	illī	illae	illa
Gen.	illius	illius	illius	illōrum	illārum	illōrum
Dat.	illī	illī	illī	illīs	illīs	illīs
Acc.	illum	illam	illud	illōs	illās	illa
Abl.	illō	illā	illō	illīs	illīs	illīs

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.	ejus	ejus	ejus	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: **ejus** '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.	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

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.'

Fidelis 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 viis Domini ambulet.
'Paul is (the sort) who walks in the ways of the Lord.'

Petrus erat dignus quī apostolos 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, sedī, sessus
sit (down), be seated

tueor, tuērī, —, tuitus sum
watch, protect, uphold

lābor, lābī, —, lāpsus sum
slide, (slip and) fall

largior, largīrī, —, largītus sum
grant, bestow

dēlicia, dēliciae, f. pleasure,
delight

factor, factōris, m. maker,
doer

ōrdō, ōrdinis, 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 rēgī | 15. huic memoriae |
| 6. illi rēgēs | 16. haec māter |
| 7. hunc virum | 17. hī caelicolae |
| 8. hoc vitium | 18. illis arboribus |
| 9. illam civitātem | 19. ille peccātor |
| 10. hōc modō | 20. haec nox |

II. Result clauses.

1. Marīa 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. Eī sic passī sunt, ut eīs Dominus miserēretur.

III. Characterizing relative clauses.

1. Is est quī bene cantet.
2. Eae mulierēs erant quae semper lacrimarentur.
3. Eī sunt indignī quī ad altāre Deī adveniant.
4. Nōvisti orātiōnem quae Dominum glōrificet?
5. Eī sunt quī vōbiscum cōfringant pānem?
6. Sunt quī in Jēsūm nōn crēdant.

Exercises

- I.
 1. Glōria Patri, et Filiō, et Spīrituī Sānctō. Sicut erat in prīncipiō, et nunc, et semper, et in saecula saeculōrum. Amēn.
 2. Hoc facite in meam commemorātiōnem. Lk. xxii, 19.
 3. Ille vōs docēbit omnia. Jn. xiv, 26.
 4. Scīmus autem quoniam diligentibus Deum omnia cooperantur in bonum, hīs, quī secundum prōpositum ('decree') vocātī sunt. Rom. viii, 28.
 5. Is erat quī Jēsūm trādere vellet.
 6. Vidēs quoniam fidēs cooperābātur operibus illius? James ii, 22.
 7. Estō fidēlis ūsque ad mortem, et dabō tibi corōnam vītae. Rev. ii, 10.
 8. Et cum orātis nōn eritis sicut hypocritae ('hypocrites'), quī amant in synagōgīs ('synagogues') et in angulīs platēarum ('street corners') stantēs orāre, ut videantur ab hominibus. Mt. vi, 5.
 9. Ego sum vītis vēra. Jn. xv, 1.
 10. Sic trānsit glōria mundi (spoken during the coronation of a new pope).
 11. Haec nox est, dē quā scīptum est: Et nox sicut diēs illūminābitur: Et nox illūminātiō ('light') mea in dēlicīs meis.
 12. Haec nox reddit innocentiam lāpsīs et maestīs laetitiam.
 13. Et sātatus est puer in hōrā illā. Mt. viii, 13.
 14. Ecce faciam illōs, ut veniant et adōrent ante pedēs tuōs et scient quia ego dilēxī tē. Rev. iii, 9.
 15. Sic enim dilēxit 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 jūstus, ut remittat nobīs peccāta. I Jn. i, 9.
17. Filius autem hominis nōn habet, ubi caput reclinet. Mt. viii, 20.
18. Et viso eō rogābant, ut trānsīret 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 sīc tuitae sunt, ut omnēs eās bonās matrēs vocārent.
22. Misertus autem dominus servī illius dīmīsit eum et dēbitum dīmīsit eī. Mt. xviii, 27.
23. Nisi bona opera operātus eris, rēgnum caelōrum nōn cōsequēris.
24. Rēgnum meum nōn est dē mundō hōc. Jn. xviii, 36.
25. Quis ('who') enim cognōvit sēnsū 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 cadēns adōrāveris mē. Mt. iv, 9.
29. Nam et Pater tālēs quaerit ('seeks'), quī adōrent eum. Jn. iv, 23.
30. Dē corde enim exeunt cōgītatiōnēs malae. Mt. xv, 19.
31. Pax Domini sit semper vōbiscum.
32. Discēdite ā mē, quī operāminī iniquitatem. Mt. vii, 23.
33. Quālia et quanta sunt opera Domini!
34. Prō tantī Rēgis victōriā tuba insonet salūtāris!
35. In sextā hōrā eī ad civitatem regressi sunt, ubi rēx, sedēns in jūdiciō ('judgment'), eīs grātiam 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 caeli et terrae, vīsibilium omnium et invīsibilium. 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, cōnsubstantiālem Patri: per quem omnia facta sunt. Quī propter nōs hominēs et propter nostram salūtem dēscendit dē caelis. 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 Scriptūrās, et ascendit in caelum, sedet ad dexteram Patris. Et iterum ventūrus est cum glōriā iūdicāre vivōs et mortuōs, cuius rēgnī nōn erit finis. Et in Spīritum Sānctum, Dominum et vivificantem; 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 Ecclēsiā. Cōnfiteor ūnum baptisma in remissiōnem 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 Evangelii 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 eis potestātem filiōs Deī fieri,⁵

hīs, quī crēdunt in nōmine ejus, quī nōn ex sanguinibus neque ex voluntāte carnis neque ex voluntāte virī, sed ex Deō nāti 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.

eam	eāmus
eās	eātis
eat	eant

When uncompounded, several of these forms often give way to the equivalent forms of *vādō*, *vādere*, —, — ‘go, walk, hurry’: *vādām*, *vādās*, *vādat*; *eāmus*, *eātis*, *vādant*.

The present subjunctive of the irregular verb *volō* is compounded of the stem *velī-* and the personal endings.

velim	velīmus
velīs	velītis
velit	velint

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.	ipse	ipsa	ipsum	ipsī	ipsae	ipsa
Gen.	ipsīus	ipsīus	ipsīus	ipsōrum	ipsārum	ipsōrum
Dat.	ipsī	ipsī	ipsī	ipsīs	ipsīs	ipsīs

	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 fēcit.

'The boy himself did this (the boy did this himself).'

Ipsa hoc fēcit.

'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**, **vōbismetipsīs**, 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 hīc, fēlicēs 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 dēsiderium 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 **eundi**, **-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
- prōpōnō, prōpōnere, prōposuī, prōpositus** set before; propose
- repōnō, repōnere, reposuī, repositus** put back, replace; lay aside; bury
- vādō, vādere, —, —** go, walk, hurry
- capiō:**
- praecipio, praecipere, praecēpi, praceptus** command; instruct, teach
- Olivētum, Olivētī, n.** Olivet [a hill east of Jerusalem]
- creātor, creātōris, m.** maker, creator
- mīles, mīlitis, m.** soldier
- mōns, montis, montium, m.** mountain, hill
- cōnsors, cōnsortis, cōnsortium, m.** or f. sharer
- commixtiō, commixtiōnis, f.** mingling
- lūx, lūcis, f.** light
- vērītās, vērītātis, f.** truth
- crīmen, crīminis, n.** guilt, sin
- dexter, dextera, dexterum** right
- paucī, -ae, -a** few, a few
- caelestis, caeleste** heavenly, divine
- mītis, mīte** mild, meek
- cōnfestim** (*adv.*) at once, immediately
- ipse, ipsa, ipsum** (*intensive pron. & adj.*) -self, [= *he, she, it*]
- octō** (*indecl. adj.*) eight
- octōgintā** (*indecl. adj.*) eighty
- quidem** (*intensifying adv.*) indeed, at any rate
- quīnque** (*indecl. adj.*) five
- simul** (*adv.*) together, at the same time
- simul ac or atque** (*subord. conj.*) as soon as

Vocabulary Notes

The frequentative form of **canō** is **cantō** (Unit 5).

Plānctus (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!**

Praecipio takes the dative with both indirect command constructions—dative with **ut** + subjunctive, dative with infinitive: **praecipio 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 **paucī** (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
	illūstrō	illustration, illustrative
	canō	bel canto singing
	plangō	plangent
	pōnō	posit, position, deponent, deposit, imposition, proponent
	portō	porter, transportation
	vādō	invade, evade, vade mecum
	praecipio	precept, preceptive
	mīles	militia, military
	mōns	mount, Montana
	cōnsors	prince consort
	lūx	lux, lucid
	vērītās	verity
	crīmen	crime, criminal
	dexter	dexterity, ambidextrous
	paucī	paucity
	caelestis	celestial, celesta
	mītis	mitigate
	ipse	ipso facto, solipsism
	octō	octet, octave
	quīnque	quinquefoliate, quinquennium
	simul	simultaneous, simulcast

Drills

I. Present contrafactual conditional clauses (sentences).

1. Sī pāstor malus ovēs tuērētur, āmitterentur.
2. Sī rēx morerētur, familia 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 orātiōnem finiendam populus dīcunt: Āmēn.
2. Legendō nōscimus multa.
3. Librīs legendis nōscimus multa.
4. Ipse apostolis dedit potestātem sānandī.
5. Jēsūs exiit apostolōs vocandī causā.
6. Prō virō maledīcendō Jēsūs eum benedīxit.
7. Prō virum maledīcendō Jēsūs eum benedixit.
8. Malī locūtī sunt dē Jēsū interficiendō.
9. Ipsī in cēnāculum intrāvērunt ad Pascha mandūcandum.
10. Stēllam videndō rēgēs exsultāvērunt.
11. Eundō in dēsertum Jōannēs satiāre poterat populi dēsīderium baptizandī.

Exercises

- I. 1. Beātī mītēs, quoniam ipsī possidēbunt ('will possess') terram. Mt. v, 4.
2. Et praecēpit turbae sedēre super terram.
3. Ut autem sciātis quia potestātem habet Filius hominis in terrā dīmittendī peccāta . . . : Tibi dīcō: Surge, tolle grabātum ('cot') tuum et vāde in domum tuam. Mk. ii, 10–11.
4. Et hymnō dictō, exiērunt in montem Olivētī. Mt. xxvi, 30.
5. Illō diē in nōmine meō petētis, et nōn dīcō vōbīs quia ego rogābō Patrem dē vōbīs; ipse enim Pater amat vōs, quia vōs mē amāstis et crēdidistis quia ego ā Deō exīvī. Ēxīvī ā Patre et vēnī in mundum; iterum relinqūō mundum et vādō ad Patrem. Jn. xvi, 26–28.
6. Vidēte autem vōsmetipsōs. Mk. xiii, 9.
7. Salvum fac tēmetipsum dēscendēns dē cruce. Mk. xv, 30.
8. Ō Domine, Creātor Spīritus, accende in cordibus nostrīs ignem dilēctiōnis tuae.
9. Prophētae ad sēnsū Deī illūstrandū cecinērunt.
10. Jēsū repositō, quīnque mulierēs plangēbant valdē.
11. Vērē homō hic Filius Deī erat. Mk. xv, 39.
12. In hoc enim vocātī estis, quia et Christus passus est prō vōbīs vōbīs relinqūens exemplū, ut sequāminī vestigia ejus. I Pet. ii, 21.
13. Paucī, id est octō animae, salvae factae sunt per aquam. I Pet. iii, 20.
14. Sed, quemadmodum ('to the extent that') commūnicātis

- (‘you share’) Chrīstī passiōnibus, gaudēte, ut et in revelātiōne 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. Spiritus quidem prōptus (‘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 nobis. 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, tāles et terrēnī, et quālis caelestis, tāles 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 testimōnium perhibuit vērītātī; ego autem nōn ab homine testimōnium accipiō, sed haec dicō, ut vōs salvī sītis. Jn. v, 33–34.
31. Beātī mundō corde, quoniam ipsi Deum vidēbunt. Mt. v, 8.
32. Ecce videō caelōs apertōs et Filium hominis ā dextris stantem Deī. Acts vii, 56.
33. Neque mē scītis neque Patrem meum; sī mē scīrētis, forsitan (‘perhaps’) et Patrem meum scīrētis. Jn. viii, 19.
34. Rogō autem tē, permittite mihi loquī ad populum. Acts xxi, 39.

35. Vōs 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. Cōnfestim 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. Diligēs proximum tuum sicut tēipsum. Mt. xxii, 39.
42. Sī diligerētis mē, gaudērētis quia vādō ad Patrem, quia Pater major mē ('than I') est. Jn. xiv, 28.
43. Per hujus aquae et vīnī mystērium ejus efficiāmur divinitātis cōsortēs.
44. Haec commixtiō Corporis et Sanguinis Domini nostrī Jēsū Chrīstī sit accipientibus nōbīs in vītā aeternā.
45. Simulatque octōgintā militēs in civitātem 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 dīgnum et jūstum est, aequum¹ et salūtāre, nōs tibi semper, et ubīque grātiās agere: Domine sācte, Pater omnipotēns, aeterne Deus: Quia per incarnātī Verbī mystērium, nova mentis nostrae oculis lūx tuae clāritātis infulsit²: ut, dum vīsibiliter³ Deum cognōscimus, per hunc in invīsibilium amōrem⁴ rapiāmur.⁵ Et ideō cum Angelīs et Archangelīs, cum Thronīs⁶ et

¹aequus, -a, -um equal, fair ²infulgeō, infulgere, infulsī, — shine on (+ dat.)

³vīsibiliter: *adverb* from vīsibilis, -e ⁴amor, amōris, m. love ⁵rapiō, rapere, rapuī, raptus seize, take up, carry up ⁶thronus, throni, m. throne

Dominātiōnibus,⁷ cumque omnī mīlitiā⁸ caelestis exercitūs,⁹
hymnum glōriae tuae canimus, sine fine dīcentēs: Sānctus,
sānctus, sānctus . .

⁷dominātiō, dominātiōnis, f. dominion ⁸mīlitiā, militiāe, f. armed forces, soldiery ⁹exercitūs, exercitūs, m. army

2. Lēctiō sānctī 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 grātiae et vērītātis.

Jōannēs testimōnium perhibet dē ipsō et clāmat dīcēs: “Hic
erat, quem dīxī: 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 Chrī-
stum 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	dūxissēm
laudāvissēs	monuissēs	dūxissēs
laudāvisset	monuisset	dūxisset
laudāvissēmus	monuissēmus	dūxissēmus
laudāvissētis	monuissētis	dūxissētis
laudāvissent	monuissent	dūxissent
cēpissēm	audivissēm	īssēm
cēpissēs	audivissēs	īssēs
cēpisset	audivisset	īssēt
cēpissēmus	audivissēmus	īssēmus
cēpissētis	audivissētis	īssētis
cēpissent	audivissent	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(-īī)**: e.g., **audiissem** > **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
 laudātus, -a, -um essēs
 laudātus, -a, -um esset
 laudātī, -ae, -a essēmus
 laudātī, -ae, -a essētis
 laudātī, -ae, -a essent

ductus, -a, -um essem
 ductus, -a, -um essēs
 ductus, -a, -um esset
 ductī, -ae, -a essēmus
 ductī, -ae, -a essētis
 ductī, -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

monitus, -a, -um essem
 monitus, -a, -um essēs
 monitus, -a, -um esset
 monitī, -ae, -a essēmus
 monitī, -ae, -a essētis
 monitī, -ae, -a essent

captus, -a, -um essem
 captus, -a, -um essēs
 captus, -a, -um esset
 captī, -ae, -a essēmus
 captī, -ae, -a essētis
 captī, -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 Dei 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 vīdissēs!

'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,
occursum run up to, meet
up with (+ *dat.*)

succurrō, succurrere, suc-
currī, succursus run to the
aid of, aid, succor (+ *dat.*)

dēfendō, dēfendere, dēfendī,
dēfēnsus defend

dicō:

addicō, addicere, addixī, ad-
dictus adjudge, condemn

contrādicō, contrādicere,
contrādixī, contrādictus
dispute, contradict
(+ *dat.*)

praedicō, praedicere,
praedixī, praedictus say
earlier, foretell, predict

poscō, poscere, poposcī, —
ask, beseech

dēposcō, dēposcere,
dēpoposcī, — 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

effūsiō, effūsiōnis, f.
outpouring

oblātiō, oblātiōnis, f. offering

ūnitās, ūnitātis, f. unity

necessārius, -a, -um needful,
fateful; needed (+ *dat.*)

dīves (*gen.*, **dīvitis**) 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.*) uninter-
ruptedly, perpetually

salvē! (*imperative*; *pl.*, **salvēte**)
hail! farewell! hello! good-
bye! greetings!

sīve (**seu**) (*subord. conj.*) or if
sīve (**seu**) . . . **sīve** (**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 re-duplicating the first two letters of the base: **cucurrī**, **poposcī**.

Whether **fugiō** is used to mean 'flee' or 'flee from,' it takes the accusative (not the ablative): **Petrus militem fūgit** '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**).

Sīve (**seu**) . . . **sīve** (**seu**) introduce alternative conditional clauses, which may take any logical form. Often the alternatives consist of just a single word each: **sīve dīves sīve 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 scīvisse.
3. Nisi vir sānātus esset, mortuus esset.
4. Ovēs āmissae essent, sī pāstor eās nōn tuitus esset.
5. Sī nōs adjūvissetis, 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 audissent.
4. Populus timent ut satis cibī habitūrī sint.
5. Nōn timēs nē Rōmānī militēs tē trāditūrī sint?

Exercises

- I. 1. *Ō certē necessārium Adae peccātum, quod Chrīstī morte delētum 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. Amēn.*
3. *Et relinquentēs eum omnēs fūgērunt. Mk. xiv, 50.*
4. *Bonum erat eī, sī nātus nōn fuisset homō ille. Mt. xxvi, 24.*
5. *Domine, sī fuissēs hīc, nōn esset mortuus frāter meus! Jn. xi, 32.*
6. *Sī enim data esset lēx, quae posset vīvificāre, vērē ex lēge esset iūstītia. 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 eī: "Sī scīrēs dōnum Deī et quis ('someone') est, quī dicit tibi: 'Dā mihi bibere,' tū forsitan ('perhaps') petīssēs 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 Chrīstus, 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. *Sīve enim vīvīmus, Dominō vīvīmus, sīve morīmur, Dominō morīmur. Sīve ergō vīvīmus, sīve morīmur, 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 oblātionem nostram!
 23. Salvē, Michāel Archangele! Nōs ā diabolō semper dēfendās!
 24. Occurrit Petrus Jēsū contrādicentī cum Jūdaeīs.
 25. Stantēs circā Jēsū corpus, mulierēs lacrimārum cum effūsiōne flēbant, clāmantēs: 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, Rēgina, 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 frūctum ventris¹⁰ tuī nōbīs post hoc exsilium¹¹ ostende. Ō clēmēns, Ō pia, Ō dulcis Virgō Mariā.
 ✠. Ōrā prō nōbīs, sāncta Deī Genetrīx.¹²
 R. Ut dīgnī efficiāmur prōmissiōnibus¹³ Chrīstī.

¹ *dulcēdō*, *dulcēdinis*, f. sweetness ² *exsul*, *exsulis*, m. or f. a banished person, an exile ³ *suspīrō*, *suspīrāre*, *suspīrāvī*, *suspīrātus* breathe deeply, sigh ⁴ *gemō*, *gemere*, *gemuī*, *gemitus* groan, sigh, mourn ⁵ *vallis* (*vallēs*), *vallis*, f. valley, vale ⁶ *eia* (*interjection*) come on! ⁷ *advocāta*, *advocātae*, f. advocate ⁸ *miserīcors* (*gen.*, *miserīcordis*) compassionate, merciful ⁹ *convertō*, *convertere*, *convertī*, *conversus* *here*, turn ¹⁰ *venter*, *ventris*, m. belly; womb ¹¹ *exsilium*, *exsiliū*, n. banishment, exile ¹² *genetrīx*, *genetrīcis*, f. mother ¹³ *prōmissiō*, *prōmissiōnis*, f. promise

2. Lēctiō sānctī Evangeliī secundum Lūcam i, 26–28.

The Annunciation.

In mēse¹ autem sextō missus est angelus Gabriēl ā Deō in civitātem Galilaeae, cui nōmen Nazareth, ad virginem dēspōnsātam² virō, cui nōmen erat Jōsēph dē domō Dāvid, et nōmen virginis Mariā. Et ingressus angelus ad eam dīxit: “Avē, grātiā plēna, Dominus tēcum” [benedicta tū in mulieribus].

¹ mēsis, mēsis, m. month ² dēspōnsātus, -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	monītī, -ae, -a sīmus
laudātī, -ae, -a sītis	monītī, -ae, -a sītis
laudātī, -ae, -a sint	monītī, -ae, -a sint
ductus, -a, -um sī	captus, -a, -um sī
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 sī	
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 Chrīstus 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 Hierosolymīs 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 **sī** '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?'

Ā quō Jēsūs trāditus est?

'By whom was Jesus betrayed?'

Qui 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 (+ <i>dat. or acc.</i>)	triumphus, triumphī, m. triumph
spīrō, spīrāre, spīrāvī, spīrātus breathe	dēbitor, dēbitōris, m. debtor
expīrō, expīrāre, expīrāvī, expīrātus die, expire	doctor, doctōris, m. teacher
nesciō, nescire, nescivī (nesciī), nescitus not to know, be ignorant	martyr, martyris, m. witness, martyr
indulgentia, indulgentiae, f. forgiveness, pardon, concession	acqūisitiō, acqūisitiōnis, f. purchase, acquisition
lūcifer, lūciferī, m. daystar, morning star	cōnsuētūdō, cōnsuētūdinis, f. custom
	dogma, dogmatis, n. decision, dogma
	iter, itineris, n. journey
	peregrināns (<i>gen.</i> , peregrinān-

tis traveling *subst.*: (foreign) traveler, pilgrim
fortis, forte strong
spirituālis, spirituāle 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).

Spirituālis, spirituāle 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 Rōmānīs.
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 scrīptus 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 frātrēs?

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 baptizatī 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 dīmittam vōbīs in Pascha; vultis ergo dīmittam vōbīs rēgem Jūdaeōrum? 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 mandatū. 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 Dei. Lk. xxii, 16.
12. Ecclesiam tuam, peregrināntem in terrā, in fidē et cāritāte firmāre dignēris cum famulō tuō Pāpā nostrō Jōanne Paulō et Episcopō nostrō N., cum episcopālī ōrdine et ūniversō clērō et omni populō acquisitionis tuae.
13. Lūciferō ortō, in nōs in dogma resurrēctiōnis crēdentēs nova vīta spīrāta est.
14. Quōmodo igitur apertī sunt oculī tibi? Jn. ix, 10.
15. An nescītis quoniam corpus vestrum templum est Spīritūs Sānctī, quī in vōbis est, quem habētis ā Deō, et nōn estis vestri? I Cor. vi, 19.
16. Nōne Mōysēs dedit vōbīs lēgem? Jn. vii, 19.
17. Hoc autem dicō secundum indulgentiam, nōn secundum imperium. I Cor. vii, 6.
18. An nescītis quoniam sānctī dē mundō jūdicābunt? I Cor. vi, 2.
19. Quid mē interrogās? Interrogā eōs, quī audiērunt quid locūtus sum ipsis; ecce hī sciunt, quae dixerim ego. Jn. xviii, 21.
20. Et sī quis vōbīs dixerit: "Quid facitis hoc?," dīcite: "Dominō necessārius est." Mk. xi, 3.
21. Respondēns autem Jūdās, quī trādidit eum, dixit: "Numquid ego sum, Rabbi?" Mt. xxvi, 25.
22. Et observābant eum, sī sabbatis cūrāret illum. Mk. iii, 2.
23. Et dīmittle nōbīs dēbita nostra, sicut et nōs dimittimus dēbitōribus nostrīs. Mt. vi, 12.
24. Dum Jēsū doctōrī praestōlantur, discipulī, stantēs in fidē fortēs, in domō ōrābant.
25. Magister, quid bonī faciam, ut habeam vītam aeternam? 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? sī 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 patimini propter jūstitiam, beātī! I Pet. iii, 14.
34. Mystērium fideī: mortem tuam annūtiāmus, 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 clāmāvērunt dicentēs: "Quid nōbīs et tibi, Filii Deī?" 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 martyr 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
¹:n 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 mandūcābitis pānem hunc et calicem bibētis, mortem Dominī annūtiātis dōnec veniat.

²*similiter*: *adv. from similis, -e* ³*quotiēscumque* (*adv.*) as often as

2. Avē, rēgīna caelōrum,
 avē, domina¹ angelōrum,
 salvē, rādīx,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*rādīx, 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 **-ior**, the neuter nominative singular **-ius**.

beātus, -a, -um 'blessed, happy'; **beātiōr, beātiūs** 'happier'

SINGULAR

PLURAL

M./F.

N.

M./F.

N.

beātiōr

beātiūs

beātiōrēs

beātiōra

beātiōris

beātiōris

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'
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malus, -a, -um 'bad'	pejor, 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'	prīmus, -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 fēlīx]** 'Peter was happier than John [was happy].'

Occasionally the comparative degree is employed where English would prefer the superlative degree: **major est cāritās** 'the greatest is charity.'

When the superlative degree is used, it may be strengthened by a partitive genitive: **Petrus erat fēlicissimū omnium apostolōrum** '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.'

Ille diēs erat multō maestissima omnium.

'That day was (*by*) *much* the saddest one of all.'

Vocabulary

- lavō, lavāre, lāvī, lautus (lōtus)** wash; *pass.*, be washed, bathe
- fulgeō, fulgēre, fulsī, —** shine, glow
- circumfulgeō, circumfulgēre, circumfulsī, —** shine around
- refulgeō, refulgēre, refulsī, —** shine brightly, gleam
- mereō, merēre, meruī, meritus** be worthy, deserve
- emō, emere, ēmī, ēmptus** buy
- redimō, redimere, redēmī, redēmtus** buy back, redeem
- pāscō, pāscere, pāvī, pāstus** feed
- statuō, statuere, statuī, statūtus** establish, appoint, determine
- cōstituō, cōstituere, cōstitūī, cōstitūtus** decree, ordain
- īra, īrae, f.** anger, wrath
- synagōga, synagōgae, f.** congregation, synagogue
- Pontius Pilātus, Pontii Pilātī, m.** Pontius Pilatus, Pilate
- pretium, pretiī, n.** price; ransom
- signum, signī, n.** sign; miracle
- labor, labōris, m.** work, labor
- odor, odōris, m.** aroma, odor
- gēns, gentis, gentium, f.** nation; *pl.*, nations, Gentiles
- virtūs, virtūtis, f.** excellence, virtue; power, strength; *pl.*, miracles
- vōx, vōcis, f.** sound, voice
- salūtāre, salūtāris, salūtārium, n.** salvation
- tempus, temporis, n.** time
- faciēs, faciēi, f.** face [i.e., appearance]
- genitus, -a, -um** begotten, engendered
- suāvis, suāve** sweet
- ait; aiunt** (*defective verb*) he says; they say
- magis** (*adv.*) more
- nōndum** (*adv.*) not yet
- quam** (1. *adv.*; 2. *coord. conj.*)
1. how, how much; as . . . as possible (*with positive or superlative*) 2. than (*in comparisons*)
- quō** (*interrog. & rel. adv.*) (to) where
- tantum** (*adv.*) only
- unde** (*interrog. & rel. adv.*) from where

Vocabulary Notes

The third principal part of **lavō**, a first conjugation verb, is **lāvī** (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 dīgnior est quam tū?

3. Carissimī 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 creati sumus paulō minōrēs quam angelī.
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 mīrārentur et dīcerent: "Unde huic sapientia haec et virtūtēs?" Mt. xiii, 54.
2. [Crēdō in] Deum dē Deō, lūmen dē lūmine, Deum vērūm dē Deō vērō, genitum, nōn factum.
3. Grātiās agimus Deō semper prō omnibus vōbīs, memoriā facientēs in orātiōnibus nostrīs, sine intermissiōne ('interruption') memorēs operis fidēi vestrae et labōris cāritātis. I Thess. i, 2–3.
4. Ō inestimābilis ('priceless') dilēctiō cāritātis: ut servum redimerēs, Filium trādidisti!
5. Et clāritās Deī 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 dīgnus. Mt. x, 37.
8. Dīxit ergō eīs Pilātus: "Accipite eum vōs et secundum lēgem vestram iudicāte eum!" Jn. xviii, 31.
9. Ēmpti 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 rēgno 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 hīs?" Dīcit ei: "Etiam, Domine, tū scīs quia amō tē." Dicit ei: "Pāsce agnōs meōs." Jn. xxi, 15.
17. Venit ergō ad Simōnem Petrum. Dīcit ei: "Domine, tū mihi lavās pedēs?" Respondit Jēsūs et dicit ei: "Quod ego faciō, tū nescīs modo ('just now'), sciēs autem postea." Dīcit ei Petrus: "Nōn lavābis mihi pedēs in aeternum!" Respondit Jēsūs ei: "Sī nōn lāverō tē, nōn habēs partem mēcum." Dicit ei Simōn Petrus: "Domine, nōn tantum pedēs meōs, sed et manūs et caput!" Jn. xiii, 6–9.
18. Haec dīxit Īsaiās ('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 dīgnus, ut intrēs sub tēctum meum, sed tantum dīc verbō, et sānābitur puer meus. Nam et ego homō sub potestate, habēns sub mē mīlitēs, et dīcō huic: 'Vāde,' et vādīt, et aliī ('to another'): 'Venī,' et venit, et servō meō: 'Fac hoc,' et facit." Audiēns autem Jēsūs, mīrātus 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, sicut incēsum, in cōspectū tuō.
23. Dīcit illīs Pilātus: "Quid igitur faciam dē Jēsū, quī dīcitur Christus?" Dīcunt omnēs: "Crucifigātur!" Ait autem: "Quid enim mali fēcīt?" At illī 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 jūstīam Dēi 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 Jūdaeī conveniunt. Jn. xviii, 20.

27. Quō hic itūrus est, quia nōs nōn inveniēmus eum?
Jn. vii, 35.
28. [Et cōstituistī eum super opera manuum tuārum.]
Heb. ii, 7.
29. Dicit eī Simōn Petrus: "Domine, quō vādis?" Respondit
Jēsūs: "Quō vādō, nōn potes mē modo ('now') sequī,
sequēris autem postea." Jn. xiii, 36.
30. Eme ea, quae opus sunt nōbis ad diem fēstum. Jn. xiii, 29.
31. Āmēn dicō 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 īnstābant vōcibus magnīs postulantēs, ut
crucifigerētur. Lk. xxiii, 23.
35. Major autem ex hīs est caritās. I Cor. xiii, 13.
36. Multis 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 antīquīs diēbus in vōbīs
ēlēgit Deus per ōs meum audire gentēs verbum evangeliī
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 dijūdicāre nōstis (= nōvistis), sīgna
autem temporum nōn potestis. Mt. xvi, 3.
43. Et exsultāvit spīritus meus in Deō salvātōre meō. Lk. i, 47.
44. Et in odōrem suāvītātis 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 vinō, dicit māter Jēsū ad eum: “Vinum nōn habent.” Et dicit eī Jēsūs: “Quid mihi et tibi, mulier? Nōndum vēnit hōra mea.” Dicit māter ejus ministrīs: “Quodcumque dixerit vōbīs, facite.” Erant autem ibi lapideae³ hydriae⁴ sex⁵ positae secundum pūrificātiōnem⁶ Jūdaeōrum, capientēs⁷ singulae⁸ metrētās⁹ binās¹⁰ vel ternās.¹¹ Dicit eīs Jēsūs: “Implēte hydriās⁴ aquā.” Et implēverunt eās ūsque ad summum.¹² Et dicit eīs: “Haurīte¹³ nunc et ferte¹⁴ architriclinō.”¹⁵ Illi autem tulērunt.¹⁶ Ut autem gustāvit¹⁷ architriclinus¹⁵ aquam vinum factam et nōn sciēbat unde esset, ministrī autem sciēbant, quī haurierant¹³ aquam, vocat spōnsum¹⁸ architriclinus¹⁵ et dicit eī: “Omnis homō primum bonum vinum pōnit et, cum inēbriātī fuerint,¹⁹ id quod dēterius²⁰ est; tū servastī bonum vinum ūsque adhūc.” Hoc fēcit initium²¹ signōrum Jēsūs in Cana Galilaeae et manifestāvit²² glōriam suam,²³ et crēdidērunt 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, hydriae, f. water jar ⁵sex (*indecl. adj.*) six ⁶pūrificātiō, pūrificātiōnis, f. ceremonial washing ⁷capientēs *here*, holding (cf. capacity) ⁸singulī, -ae, -a, each one ⁹metrēta, metrētae, f. a liquid measure (about 9 gallons) ¹⁰binī, -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 [inēbriātī fuerint = inēbriātī sint] ²⁰dēterius (*comp. adj.*) ‘worse, less good’ ²¹initium, initiū, n. beginning ²²manifestō, manifestāre, manifestāvī, manifestātus make clear, reveal ²³suam ‘his own’

2. Rēgina caelī, laetāre, allēlūjā, quia quem meruistī portāre, allēlūjā, resurrēxit sicut dīxit, allēlūjā, ōrā prō nōbīs 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 ei:

¹foris (*adv.*) outside

“Ecce māter tua et frātrēs tuī et sorōrēs² tuae forīs¹ quaerunt³ tē.” Et respondēns eis ait: “Quae est māter mea, et frātrēs meī?” Et circumspiciēns eōs quī in circuitū⁴ ejus sedēbant, ait: “Ecce māter mea et frātrēs meī. Quī enim fēcerit voluntātem Dei, hic frāter meus et soror² mea et māter est.”

²soror, sorōris, f. sister ³quaerō, quaerere, quaesivī, quaesitus 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 habeō *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.	suī
Dat.	sibi
Acc.	sē
Abl.	sē

- 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 Jēsūs 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, fundātus establish, found
magnificō, magnificāre, magnificāvī, magnificātus extol, praise, glorify
venerō, venerāre, venerāvī, venerātus

or
veneror, venerārī, —, venerātus sum worship, venerate
ardeō, ardēre, arsi, 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:
īficiō, īficere, īfēcī, ī-
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
praefātiō, praefātiōnis, f.
preface
prōtēctiō, prōtēctiōnis, 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
tristis, triste 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 venerātus est** 'he worshiped the Lord.'

Perhaps the most frequent form of **amplus** is its comparative adverb **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 —, **sui** '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
	—, sui	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. Cōnfitebantur sua peccāta.
6. Prō suā mātrem Jēsūs aquam in vīnum mūtāvit.
7. Jēsūs ab ūnō ē suīs apostolīs trāditus est.
8. Filia ejus suum librum amīsit.
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 vīdit.
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 Galilaeī, cum omnia vīdissent, quae fēcerat Hierosolymīs in diē fēstō. Jn. iv, 45.
2. Et cum haec dīxisset, positīs genibus suīs, cum omnibus illis orāvit. Acts xx, 36.
3. Ūnus autem ex illis, ut vīdit quia sānātus est, regressus est cum magnā vōce magnificāns Deum. Lk. xvii, 15.
4. Quōmodo potest homō nāscī, cum senex sit? Jn. iii, 4.
5. Cum autem dēscendisset dē monte, secūtae 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 illi: "Domine, permittē mē prīmum ire et sepelire patrem meum." Mt. viii, 21.
8. Et respondit ad illum Jēsūs: "Scriptum est: 'Nōn in pāne sōlō vivet homō, sed in omnī verbō Dei.'" Lk. iv, 4.

9. Quī cum pervēnisset, et vīdisset grātam Deī, gāvīsus est.
10. Magna est vēritās, et prōficīt, cum multī ā diabolo infectī eī contrādicant.
11. Et prōcēdens inde vidit 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 animam suam salvam facere, perdet illam; quī autem perdiderit animam suam propter mē, hic salvam faciet illam. Lk. ix, 24.
13. Alter cēdit gravī tentātiōnī, alter nōn.
14. Et nullam causam mortis invenientēs petiērunt ā Pilātō, ut interficerētur. Acts xiii, 28.
15. Vidēns autem turbās, ascendit in montem; 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 salvum faciet in rēgnum suum caeleste; cui glōria in saecula saeculōrum. Amēn. II Tim. iv, 18.
19. Tibi solī peccāvī et malum cōram tē fecī. Ps. li, 6.
20. Trīstēs mulierēs, condolentēs, quiētem rogābant.
21. Amēn, amēn dicō vōbīs: Nōn est servus major dominō suō, neque apostolus major eō, quī mīsit illum. Jn. xiii, 16.
22. Et regressus est Jēsūs in virtūte Spīritūs in Galilaeam. Et fāma ('report') exiit per ūniversam regiōnem dē illō. Et ipse docēbat in synagōgīs eōrum et magnificābātur ab omnibus. Lk. iv, 14–15.
23. Et replētī sunt omnēs in synagōgā irā haec audientēs. Lk. iv, 28.
24. Propter nostrī prōtēctiōnem Dominum venerēmur.
25. Surgēns autem dē synagōgā introivit in domum Simōnis. Lk. iv, 38.
26. Patria mihi vitā meā multō est cārior.
27. Sacerdōs ūnā cum populō ipsam praefātiōnem concludit.
28. Quī enim mandūcat et bibit, iudicium sibi mandūcat et bibit nōn dijūdicāns corpus. I Cor. xi, 29.
29. Volō autem omnēs vōs loquī linguis, magis autem prophētāre ('to prophesy'); major autem est quī prophētāt ('prophesies') quam quī loquitur linguis. 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 trādiderō corpus meum ut glōrier ('boast'), cāritātem autem nōn habuerō, nihil mihi prōdest. I Cor. xiii, 3.
 33. Iterum misit 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 mirārētur Pilātus. Mk. xv, 5.
 36. Et tū, puer, prophēta Altissimī vocāberis: praeībis enim *ante faciem Domini parāre viās ejus, illūmināre hīs, qui in tenebrīs 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 tēipsum.*" Mt. xxii, 37–39.
 40. Accendat in nōbīs Dominus ignem suī amōris ('love'), et flammam aeternae cāritātis.
 41. Et dixerunt ad invicem: "Nōnne cor nostrum ardēs erat in nōbīs, dum loquerētur in viā et aperīret nōbīs Scriptūrās?" Lk. xxiv, 32.
 42. Ego mīsī 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, patī quam maleficientēs. I Pet. iii, 17.
 44. Ideōque et nōs tantam habentēs circumpositam nōbīs nūbem ('cloud') testium, dēpōnentēs omne pondus ('burden') et circumstāns nōs peccātum, per patientiam cūrāmus prōpositum nōbīs 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 exspectāmus?" 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 Messias venit—quī dicitur Christus—; cum vēnerit ille, nōbīs 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 inclinant.
- II.
1. Some speak in tongues; others preach the Gospel. For the gifts of the Holy Spirit are many. [*Use alii . . . alii.*]
 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[m] 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 rētib[us],⁵ secūtī sunt eum. Et prōgressus⁹ pusillum¹⁰ vidit Jacōbum¹¹ Zebedaei¹² et Jōannem frātre[m] ejus, et ipsōs in nāvī¹³ compōnentēs¹⁴ rētia,⁵ et statim vocāvīt illōs. Et, relictō patre suō Zebedaeō 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, piscātoris, m. fisherman ⁷fieri 'become' ⁸prōtinus (*adv.*) right away, on the spot ⁹prōgressus < prō + gradior ¹⁰pusillum (*adv.*) a little ¹¹Jacōbus, Jacōbi, m. James ¹²Zebedaeus, Zebedaei, 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 trānseunte inde Jēsū, secūtī sunt eum duo¹ caecī² clāmantēs et dicentēs: "Miserēre nostrī, fili Dāvid!" Cum autem vēnisset domum, accessērunt ad eum caecī,² et dicit eis Jēsūs: "Crēditis quia possum hoc facere?" Dicunt ei: "Utique,³ Domine." Tunc tetigit oculōs eōrum dicēns: "Secundum fidem vestram fiat⁴ vōbīs." Et apertī sunt oculī illōrum. Et comminātus est⁵ illīs Jēsūs dicēns: "Vidēte, nē quis sciat." Illi autem exeuntēs diffāmāvērunt⁶ eum in ūniversā terrā illā.

¹ duo 'two' ² caecus, -a, -um blind ³ utique (*adv.*) certainly, by all means, at any rate
⁴ fiat 'let it be done' ⁵ comminor, commināri, —, comminatus sum threaten, sternly warn ⁶ diffāmō, diffāmāre, diffamāvī, diffamātus spread the news (concerning)

Unit 29

149. Indefinite Pronouns and Adjectives: quis; aliquis; aliquī, 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**): **aliquī**, **aliqua**, **aliquod** 'some, any.'

When the relative pronoun **quī**, **quae**, **quod** 'who, which' is itself used indefinitely, it is unchanged except for the replacement of **quae** by **qua**: **quī**, **qua**, **quod** 'some, any.' Other indefinites formed from the relative pronoun are **quīcumque**, **quaecumque**, **quodcumque** 'whoever, whatever' (see Section 53); **quīdam**, **quaedam**, **quiddam** 'a certain one or thing' (Unit 12); **quīdam**, **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'

Quī, **quae**, **quod** 'who, which' leads to:

quī, **qua**, **quod** 'some, any' [may be preceded by **sī**, **nisi**, **numquid**, or **nē**]

aliquī, **aliqua**, **aliquod** 'some, any'

quīcumque, **quaecumque**, **quodcumque** 'whoever, whatever'

quīdam, **quaedam**, **quiddam** 'a certain one or thing' [pronoun]

quīdam, **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': **quīcumque** '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 **etsi**, **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	instruō, instruere, instrūxī, instrūctus instruct
mōnstrō, mōnstrāre, mōnstrāvī, mōnstrātus show; command	sūmō, sūmere, sūmpsī, sūmptus take, obtain
dēmōnstrō, dēmōnstrāre, dēmōnstrāvī, dēmōnstrātus show, reveal	assūmō, assūmere, assūmpsī, assūmptus take up
supplicō, supplicāre, supplicāvī, supplicātus (humbly) beseech	cūria, cūriae, f. court, curia
suscitō, suscitāre, suscitāvī, suscitātus awaken, raise up	figūra, figūrae, f. fashion, figure
resuscitō, resuscitāre, resuscitāvī, resuscitātus reawaken, raise up again	Magdalēna, Magdalēnae, f. Magdalen
crēscō, crēscere, crēvī, crētus grow, increase	psalmista, psalmistae, m. psalmist
gerō, gerere, gessī, gestus bear, manage, conduct	jūdicium, jūdicii, n. judgment
struō, struere, strūxī, strūctus build	timor, timōris, m. fear
dēstruō, dēstruere, dēstrūxī, dēstrūctus destroy	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, omissionis, f.
 omission
sanctificatio, **sanc**tificationis,
 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

Coronō is the denominative verb formed from **corōna** (Unit 21).

Monstrō, as a verb of showing (see Section 26), takes an indirect and a direct object; the object may be an object infinitive: **mōnstrāv**it **nōb**is **viam** 'he showed us the way'; **mōnstrāv**it **nōb**is **ōrāre** '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.

Sanctificatio is the abstract noun derived from **sanc**tificō (Unit 11).

Pretiosus is compounded of the base of **pretium** 'price' (Unit 27) and the suffix **-ōsus** '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
	coronō	coronary, coronation
	mōnstrō	monster, monsternce
	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
	vespertinus	vespertine

Drills

I. Indefinite pronouns and adjectives.

1. Quodcumque minimīs facitis, mihi facitis.
2. Petrus alicui in viā locūtus est?
3. Sī quid vidēs, dic mihi.
4. Aliqua mulier tibi librum reliquit.
5. Quicumque aurēs habent, audiant.
6. Tū rogābās aliquid boni?
7. Quīdam ad Jēsūm accessit.
8. Aurum aliquibus mīlitibus datum est.

II. Clauses of time, cause, and concession.

1. Ubi hōra vēnit, Jēsūs orābat.
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 manducāvit.
7. Cum Jēsūs orāre in montem subīret, apostolī illum secūtī sūnt.

8. Quoniam Jēsūs est Salvātor noster, eum semper et ubique laudāmus.

Exercises

- I.
1. Ō bone Jēsū, miserere nōbis quia tū creāstī nōs, tū redēmistī nōs sanguine tuō pretiōsissimō.
 2. Jēsū, Salvātor mundī, tuīs famulis subvenī, quōs pretiōsō sanguine redēmistī.
 3. Et eritis odiō omnibus gentibus propter nōmen meum. Mt. xxiv, 9.
 4. Ōsculābantur ('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 sēnsu Domini, qui instruat eum? Nōs autem sēnsu Christi habēmus. I Cor. ii, 16.
 9. Lēgem ergō dēstruimus per fidem? Absit, sed lēgem statuimus. Rom. iii, 31.
 10. Audīvimus enim eum dīcentem quoniam Jēsūs Nazarēnus hic dēstruet locum istum et mūtābit cōsuētūdīnēs, quās trādīdit nōbis Mōysēs. Acts vi, 14.
 11. Quod sī nōsmetipsōs dījūdicāremus, nōn utīque jūdicāremur. I Cor. xi, 31.
 12. Glōriā et honōre coronāstī eum], et cōstituistī eum super opera manuum tuārum]. Heb. ii, 7.
 13. Et hoc est testimōnium Jōannis, quandō misērunt ad eum Jūdaei ab Hierosolymīs sacerdotēs et Lēvītās, ut interrogārent eum: "Tū quis es?" Jn. i, 19.
 14. Et dixit eī Nathanaël: "A Nazareth potest aliquid boni esse?" Dicit eī Philippus: "Venī et vidē." Jn. i, 46.
 15. Domine, dēscende priusquam moriātur puer meus. Jn. iv, 49.
 16. Pater enim diligit Filium et omnia dēmōstrat eī, quae ipse facit, et majōra hīs dēmōstrābit eī opera, ut vōs mīrēminī. Sicut enim Pater suscitāt mortuōs et vivificat, sic et Filius, quōs vult, vivificat. Jn. v, 20–21.
 17. Amēn, amēn dicō vōbis: Venit hōra, et nunc est, quandō mortuū audient vōcem Filii Deī et, quī audierint, vīvent. Sicut enim Pater habet vitam in sēmetipsō, sic dedit et

- Filiō vītā habēre in sēmētipsō; et potestātem dedit eī et iudiciū facere, quia Filius hominis est. Jn. v, 25–27.
18. Ego vēnī in nōmine Patris meī, 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 multi 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. Propterea ('therefore') mē Pater diligit, quia ego pōnō animam meam, ut iterum sūmam eam. Jn. x, 17.
 23. At (= sed) ubi vēnit plēnitūdō ('fullness') temporis, mīsīt Deus Filium suum, factum ex muliere, factum sub lēge, ut eōs, quī sub lēge erant, redimeret. Gal. iv, 4–5.
 24. Et mandūcantibus illis, accēpit pānem et benedicēns frēgit et dedit eīs et ait: "Sūmite; hoc est corpus meum." Et acceptō calice, grātiās agēns dedit eīs, et bibērunt ex illō omnēs. Et ait illis: "Hic est sanguis meus novī testāmenti, quī prō multis effunditur." Mk. xiv, 22–24.
 25. Haec est autem voluntās ejus, quī mīsīt mē, ut omne, quod dedit mihi, nōn perdam ex eō, sed resuscitem illud in novissimō diē. Jn. vi, 39.
 26. Dīrigātur, Domine, ōrātiō mea, sicut incēsum, in cōspectū tuō: ēlevātiō ('lifting up') manuum meārum, sacrificiū 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 peccāvī nimis cōgītātiōne, verbō, opere, et omissiōne.
 30. Psalmista seu cantor psalmum dicit.
 31. Ad Missae conclūsiōnem populus acclāmat: Deō grātiās.
 32. Jēsūs veteris peccātī cautionem piō cruōre dētersit.
 33. In hujus igitur noctis grātiā, suscipe, sācte Pater, incēnsī hujus sacrificiū 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 aetāte ('age') et grātiā apud Deum et hominēs. Lk. ii, 52.
38. Tē aeternum Patrem omnis terra venerātur.
39. Post haec Mariā Magdalēna Jēsūm agnōvit.
40. Et cum stātis in ōratiōne, dimitte, si quid habētis adversus ('against') aliquem, ut et Pater vester, quī in caelis est, dimittat vōbīs peccāta vestra. Mk. xi, 25.
41. Et ait discipulīs suis: "Sedēte hīc, dōnec ōrem." Et assūmit Petrum et Jacōbum et Joānnem 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, crēscentem dōnec tōtum mundum amplectātur.
45. Humilēs supplicēmus Deum et bene gerāmus!
46. Hoc est autem jūdicium: Lūx vēnit in mundum, et dilēxerunt 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 fēcit 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 sānāret filium ejus; incipiēbat
- ¹rēgius, rēgiī, m. royal official ²infirmō, infirmāre, infirmāvī, 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 vivit." Crēdidit homō sermōni,⁴ quem dixit ei Jēsūs, et ibat. Jam autem eō dēscendente, servī ejus occurrerunt ei dicentēs quia puer ejus vivit. Interrogābat ergo hōram ab eīs, in quā melius habuerit.⁵ Dixērunt ergo eī: "Heri⁶ hōrā septimā⁷ reliquit eum febris."⁸ Cognōvit ergo pater quia illā hōrā erat, in quā dixit ei Jēsūs: "Filius tuus vivit," et crēdidit ipse et domus ejus tōta. Hoc iterum secundum signum fēcit Jēsūs, cum vēnisset ā Jūdaea in Galilaeam.

³prōdigium, prōdigii, n. omen, wonder ⁴sermō, sermōnis, m. word, saying ⁵melius habere '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 reclīnet." Alius autem dē discipulis 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 ⁶tabernaculum, 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, ire.** (See Section 2of.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	audirī	('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/nōlīte and Infinitive The isolated imperative forms **nōlī** (singular) and **nōlīte** (plural) 'be unwilling, do not' take a complementary infinitive.

Ō puer, nōlī flēre!

'O child, do not weep!'

Ō mulier, nōlī implērī 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 trādideris 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: **Dīcunt 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: **Dīcēbant 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: **Dīcent 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: **Dīcunt 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

persevērō, persevērāre,
persevērāvī, persevērātus
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

illūcēsco, illūcēscere, illūxī, —
shine (upon), become light

dividō, dividere, divīsī, divīsus
part, divide

premō, premere, pressī, pres-
sus 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

amicus, amīcī, m. friend
inimicus, inimīcī, m.

enemy

somnus, somnī, m. sleep

lignum, lignī, n. wood; tree

monumentum, monumentī, n.
tomb

hostis, hostium, m. &
f. enemy, host

parēns, parentis, m. & f.
parent

divīnitās, divīnitātis, 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 [nūllius, nēminī,
nēminem, nūllō/nūllā]

(*pron./m. e) f. adj.*)
 nobody; no
nōlī/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 ōrāns** '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 **nēminis** and **nēmine** are usually supplanted by the equivalent forms of **nūllus** (Unit 28).

The imperative forms **nōlī** 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, exīstimō, 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
	cōgitō	cogitate, cogitative
	commendō	commend, commendation
	exīstimō	estimate, esteem
	liquō	liquor, liquid, liquidate
	negō	negate, negative, renege
	persevērō	persevere, perseveration
	putō	putative, computer
	dēputō	depute, deputy
	sociō	associate
	vetō	veto
	dīvidō	division, divisor
	premō	pressure
	exprimō	expression
	trahō	tractor, traction
	attrahō	attraction, attractive
	dētrahō	detract, detraction
	domina	dame, donna
	amicus	amicable, amity
	inimicus	inimical
	somnus	somnolent, somnambulist
	lignum	lignum vitae, ligneous
	monumentum	monument
	sēdēs	Holy See
	vīcīnus	vicinage, vicinal, vicinity
	facilis	facile
	inaestimābilis	inestimable
	nōli	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 maesti!

- 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. Dixērunt sē templum dēstruere posse.
 4. Dixērunt eōs templum dēstruere posse.
 5. Dixit eōs Petrum cognōscere.
 6. Hospes crēdidit sē plūs vīnī habēre.
 7. Scīvimus eum ā Paulō laudārī.
 8. Mulierēs vīdērunt Jēsūm crucifigī.
 9. Dīcis fidem ōrandō crēscī?
 10. Audierant Jēsūm esse in cīvitate.
 11. Vultis mihi dicere maximum apostolōrum esse Petrum?

Exercises

- I.
1. Nihil hōrum timeās, quae passūrus es. Rev. ii, 10.
 2. Haec dicit Sānctus, 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 dicēns: "Nesciō quid dīcis." Mt. xxvi, 70.
 4. Nōlite mirārī hoc, quia venit hōra, in quā omnēs, quī in monumentis sunt, audient vōcem ejus et prōcēdent, quī bona fēcērunt, in resurrēctiōnem vītae, quī vērō mala ēgērunt, in resurrēctiōnem jūdicīi. Jn. v, 28–29.
 5. At (= sed) illī, ut vīdērunt eum ambulāntem super mare, putāvērunt phantasma ('ghost') esse et exclāmāvērunt. Mk. vi, 49.
 6. Omne gaudium exīstimāte, frātrēs meī, cum in tentātiōnibus variīs ('various') incideritis. James i, 2.
 7. Et cōnfestim, adhūc eō loquente, venit Jūdās ūnus ex

- Duodecim ('twelve'), et cum illō turba cum gladiīs et lignīs. 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 David, nōli timēre accipere Mariam conjugem ('wife') tuam. Quod enim in eā nātum est, dē Spiritū Sāctō est; pariet autem filium, et vocābis nōmen ejus Jēsūm: ipse enim salvum faciet populum suum ā peccātis eōrum." Mt. i, 20–21.
 10. Nēmini quidquam dēbeātis, nisi ut invicem diligātis: quī enim diligit proximum, lēgem implēvit. Rom. xiii, 8.
 11. Nihil enim nōbīs nāsci profuit, nisi redimī profuisset
O inestimabilis dilēctiō caritātis!
 12. Haec nox est, quae hodiē per ūniversum mundum in Christō crēdētēs, ā vitiis saeculī et cāligine peccātōrum sēgregātōs, reddit grātiaē, sociat sāncitātī.
 13. Alitur enim liquantibus cēris ('waxes').
 14. Scrūtāmini ('you examine') Scriptūrās, quia vōs putātis in ipsīs vītā aeternam habēre; et illae sunt, quae testimōnium perhibent dē mē. Et nōn vultis venīre ad mē, ut vītā 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 dētrīmenta lūminis nōn nōvit.
 17. Trādet autem frāter frāterem in mortem, et pater filiū; et insurgent filiū in parentēs et morte eōs afficient. 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 Cereus iste in honōrem tuī nōminis cōnsecrātus, ad noctis hujus cāliginem dēstruendam, indēficiēs persevēret.
 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 meī estis, si fēceritis, quae ego praecipiō vōbīs. 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 ergō, quaecumque dixerint vōbīs, facite et servāte; secundum opera vērō eōrum nōlite facere: dicunt enim et nōn faciunt. Mt. xxiii, 3.
24. Dīcit eī Jēsūs: Nōlī mē tangere, nōndum enim ascendi ad Patrem meum: vāde autem ad frātrēs meōs, et dīc eīs: Ascendō ad Patrem meum et Patrem vestrum, et Deum meum et Deum vestrum. Jn. xx, 17.
25. Et respondērunt sē nescīre unde esset. Lk. xx, 7.
26. Surgam et ibō ad patrem meum et dīcam illī: Pater, peccāvī in caelum et cōram tē et jam nōn sum dignus vocārī filius tuus. Lk. xv, 18–19.
27. Et cum vidissent quōsdam ex discipulīs ejus commūnibus manibus, id est nōn lōtīs, mandūcāre pānēs[, vituperāvērunt ('scolded')]. Mk. vii, 2.
28. Sive ergō mandūcātis sive bibitis sive aliud quid facitis, omnia in glōriam Deī facite. I Cor. x, 31.
29. Clāmāvit autem Paulus magnā vōce dicēns: "Nihil fēceris tibi malī; ūniversī enim hīc sumus." Acts xvi, 28.
30. Frātrēs, nōlite puerī effīcī sēnsibus. I Cor. xiv, 20.
31. Ōrantēs autem nōlite multum loquī. Mt. vi, 7.
32. Nōlite putāre quoniam vēnī solvere Lēgem aut Prophētās; nōn vēnī solvere, sed adimplēre. Mt. v, 17.
33. Quō statim cognitō Jēsūs spīritū suō quia sic cōgitārent intrā sē, dicit illis: "Quid ista cōgitātis in cordibus vestrīs?" Mk. ii, 8.
34. Nōlite jūdicāre secundum faciem, sed jūstum jūdicium jūdicāte. Jn. vii, 24.
35. Et hoc scientēs tempus quia hōra est jam nōs dē somnō surgere, nunc enim propior est nōbis salūs quam cum crēdidimus. Rom. xiii, 11.
36. Filius hominis trādendus est in manūs hominum. Mt. xvii, 22.
37. Et in viā interrogābat discipulōs suōs dicēns eīs: "Quem mē dicunt esse hominēs?" Mk. viii, 27.
38. Et ipse interrogābat eōs: "Vōs vērō quem mē dicitis esse?" Respondēns Petrus ait eī: "Tū es Chrīstus." Mk. viii, 29.
39. Caelum et terra trānsibunt, verba autem mea nōn trānsibunt. Dē diē autem illō vel hōrā nēmō scit, neque angeli in caelō neque Filius nisi Pater. Mk. xiii, 31–32.
40. Et clāmāns vōce magnā Jēsūs ait: "Pater, in manūs tuās commendō spīritum meum"; et haec dicēns expīrāvit. Lk. xxiii, 46.
41. Ait autem: "Āmēn dicō vōbīs: Nēmō prophēta acceptus est in patriā suā." Lk. iv, 24.

42. Ut cognōvit autem Jēsūs cōgitatiōnēs eōrum, respondēns dixit ad illōs: "Quid cōgitātis in cordibus vestris? Quid est facilius, dīcere: 'Dīmittuntur tibi peccāta tua,' an dīcere: 'Surge, et ambulā'?" Lk. v, 22–23.
43. Et nōlite iūdicāre et nōn iūdicābimini. Lk. vi, 37.
44. Ō cor sacrātum Jēsū, trahe mē post tē!
45. Nostra Domina vocātur sēdēs sapientiae. Ineffābilis enim est Mariāe sēnsus dīvīnitātis.
46. Cum diēs illūcēscēbat, Jēsūs circuibat ad vicīna loca.
47. Nōnne Rōmānī militēs Jūdaeōs premere vetābantur?
48. Erit nōbiscum grātia, misericordia, pāx ā Deō Patre et ā Jēsū Christō, Filiō Patris, in vērītate et caritāte. II Jn. 3.
49. Exibant autem daemonia ā multis clāmantia et dīcentia: "Tū es filius Dei." Et increpāns ('rebuking') nōn sinēbat ('was allowing') ea loquī, quia sciēbant ipsum esse Christum. Lk. iv, 41.
50. Nōn enim iūdicāvī scīre mē aliquid inter vōs nisi Jēsūm Christum et hunc crucifixum. I Cor. ii, 2.
51. Spiritālis autem iūdicat omnia, et ipse ā nēmine iūdicātur. 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 mirābilīa⁴ tua.
 Domine, dilēxī decōrem⁵ domūs⁶ tuae et locum habitātiōnis⁷ glōriae tuae.

¹innocēns (*gen., innocentis*) innocent ²circumdō, circumdare, circumdedi, circumdatus surround (*here, go around*) ³ēnarrō, ēnarrāre, ēnarrāvī, ēnarrātus tell, narrate ⁴mirābilis, mirābile wonderful ⁵decor, decōris, m. beauty ⁶domūs = domi ⁷habitātiō, habitātiōnis, f. dwelling

Nē perdās cum impiīs, Deus, animam meam et cum virīs sanguinum vītam meam,

In quōrum manibus inīquitātēs sunt: dextera eōrum replēta est mūneribus.

Ego autem in innocentīā meā ingressus sum; redime mē et miserere mei.

Pēs meus stetit in dīrēctō;⁸ in ecclēsiīs benedicam tē, Domine.

⁸ *dīrēctum, dīrēctī*, 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 monumentīs homō in spīritū immundō, quī domicilium⁵ habēbat in monumentīs; 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 monumentīs et in montibus erat clāmāns et concidēns¹³ sē lapidibus.¹⁴ Et vidēns Jēsūm 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 illī: “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

¹ *fretum, fretī*, n. strait ² *regiō, regiōnis*, f. country, region ³ *Gerasēni, Gerasēnōrum*, m. the Gerasenes ⁴ *nāvis, nāvis, nāvium*, f. ship, boat ⁵ *domicilium, domicilii*, n. dwelling ⁶ *catēna, catēnae*, f. chain ⁷ *ligō, ligāre, ligāvī, ligātus* bind, restrain ⁸ *compēs, compedis*, f. fetter, leg iron ⁹ *vinciō, vincire, vīnxī, vīctus* bind ¹⁰ *dirumpō, dirumpere, dirūpī, diruptus* break in pieces, shatter ¹¹ *comminuō, comminuere, comminui, comminūtus* break into small pieces ¹² *domō, domāre, domui, domitus* tame, subdue ¹³ *concidō, concidere, concidi, concisus* cut up, gash ¹⁴ *lapis, lapidis*, m. stone ¹⁵ *ā longē* (adv.) from afar, at a distance ¹⁶ *summus, -a, -um* highest ¹⁷ *adjūrō, adjūrāre, adjūrāvī, adjūrātus* implore, adjure ¹⁸ *torqueō, torquere, torsi, tortus* twist, torture ¹⁹ *legiō, legiōnis*, f. legion, a division of the Roman army (approx. 6,000 men) ²⁰ *expellō, expellere, expulī, 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** = **isse**

īv- + **-isse** = **ivisse**

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: **Dīcunt Jēsūm in synagōgā
 praedicāvīsse.**
 '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: **Dixērunt Jēsūm in synagōgā
 praedicāvīsse.**
 'They said that Jesus had preached in
 the synagogue.'

DIRECT STATEMENT: **Jēsūs trāditus est.**
 'Jesus was betrayed.'

INDIRECT STATEMENT: **Dixērunt 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: **Dīcent Jēsūm in synagōgā
 praedicāvīsse.**
 '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 Christiāni.

['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.*'

Jōannēs erat episcopālis 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.'

Quocumque ieris, sequar.

'(To) wherever you go, I will follow.'

Vocabulary

appropinquō, appropinquāre, appropinquāvī, appropinquātus draw near, approach (+ *dat.*)

narrō, narrāre, narrāvī, narrātus tell, narrate

plorō, plorāre, plorāvī, plorātus bewail, lament, weep

maneō, manēre, mānsī, mānsus 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:

intellegō, 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
convector, convertī, —, con-
versus sum change,

convert, turn around

revertor, revertī, —, reversus
sum return

sentiō, sentire, sēnsī, sēnsus
feel, perceive

magus, magī, m. wise man,
magician, astrologer

daemonium, daemoniī, n.
evil spirit, demon

sepulcrum, sepulcī, 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

infernus, -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

idem, eadem, idem (*pron. &*
adj.) the same

itaque (*adv.*) therefore, and so

Vocabulary Notes

Intellegō may also be spelled with **-i-**: **intelligō**. Cf. **colligō, diligō, eligō** (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 **convector** is the intransitive form of **convertō** (equivalent to the Greek middle voice): **convector** '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** > **īdem**

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.
- Translate.
 - Reconstruct the original statement in Latin and in English.
 - Diāconus crēdidit sē dēputātum esse.
 - Tū crēdis Deum prō Hebraeis mare divīsisse?
 - Scīmus Lūciferum omnibus illūxisse.
 - Dictum est turbam vetuisse Pilātum Jēsū dimittere.
 - Hī negant Jōannem fuisse Christum.
 - Marīa Magdalēna nōn vidit Jēsū resurrēxisse ā mortuis.
 - Vir vetitus est dīcere sē ā Jēsū s̄nātum.
 - Nēmīni quisquam dīcat Paulum baptizāvisse.
 - Nōne sciunt Marīam amplīs expressisse lacrimīs tālem dolōrem?
 - Eum putāvit Jēsū in viā vīdisse.
- II. Conditional relative clauses.
- Quī hoc dīcit, nimis humilis est.
 - Quaecumque fēcērunt, prō amicīs fēcērunt.
 - Quī hoc faciant, eī sint Patrī grātī.
 - Quō vādere volēs, sequar.
 - Quīcumque rogāvisset, accēpisset.

Exercises

- I.
- Ait autem: "Quid enim malī fēcit?" At illī magis clāmābant dīcentēs: "Crucifigātur!" Mt. xxvii, 23.
 - Quī crēdit in Filium, habet vītam aeternam; quī autem incrēdulus ('unbelieving') est Filiō, nōn vidēbit vītam, sed ira Deī manet super eum. Jn. iii, 36.
 - "Putāsne intellegis, quae legis?" Quī ait: "Et quōmodo possum, sī nōn aliquis ostenderit mihi?" Acts viii, 30–31.
 - Et omnis turba quaerēbant eum tangere, quia virtūs dē illō exībat et s̄nābat omnēs. Lk. vi, 19.
 - Postquam autem trāditus est Jōannēs, vēnit Jēsū in Galilaeam praedicāns evangelium Deī, et dīcēs: "Implētum est tempus, et appropinquāvit rēgnum Deī; paenitēminī et crēdite evangeliō." Mk. i, 14–15.
 - Ille, reversus ab inferīs, hūmānō generī serēnus illūxit.

7. Per eundem Dominum nostrum Jēsūm Christum, Filium tuum: quī tēcum vivit et rēgnat in ūnitāte Spiritūs Sānctī, Deus: per omnia saecula saeculōrum. Amēn.
8. Sicut sāncta concēpit virgō, Maria 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 reversi sunt in Jerūsalem ā monte, quī vocātur Olivētī. Acts i, 12.
12. Paenitēminī igitur et convertiminī, ut dēleantur vestra peccāta. Acts iii, 19.
13. Jēsūs itaque sciēns omnia, quae ventūra erant super eum, prōcessit, et dicit eis: "Quem quaeritis?" Jn. xviii, 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 dīcentēs sē etiam vīsiōnem ('vision') angelōrum vidisse, quī dicunt eum vivere. Lk. xxiv, 23.
18. Omnis sermō malus ex ore vestrō nōn prōcedat. 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?" Dīcit 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 eis Jēsūs dicēns: "Ego sum lūx mundī; quī sequitur mē, nōn ambulābit in tenebris, sed habēbit lūcem vitae." Jn. viii, 12.
24. Āmēn, āmēn dīcō vōbis: Venit hōra, et nunc est, quāndō mortuū audient vōcem Filiū Deī 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 submisērunt virōs, quī dicerent [sē audisse eum dicentem verba blasphemiae] in Mōsēn et Deum. Acts vi, 11.
30. Cum autem nātus esset Jēsūs in Bēthlehem Jūdaeae in diēbus Hērōdis rēgis, ecce magī ab oriente vēnērunt Hierosolymam dicentēs: "Ubi est, quī nātus est, rēx Jūdaeōrum? Vidimus enim stēllam ejus in oriente et vēnimus adorāre eum." Mt. ii, 1-2.
31. Mulierēs in ecclēsiis taceant, nōn enim permittitur eīs loquī; sed subditae ('submissive') sint, sicut et lēx dicit. I Cor. xiv, 34.
32. Pāpa in urbe Rōmae sēdem suam habet.
33. Et ait illi: "Propter hunc sermōnem vāde; exiit daemonium dē filiā tuā." Mk. vii, 29.
34. Hīs, quī viderant eum resuscitātum, nōn crēdiderant. Mk. xvi, 14.
35. Jubē ergō custōdirī sepulcrum ūsque in diem tertium. Mt. xxvii, 64.
36. Et dicunt eī illi: "Mulier, quid plōrās?" Jn. xx, 13.
37. Octāvō diē Jēsūs apostolis apparuit.
38. Cumque intuerentur in caelum eunte illō, ecce duo ('two') viri astiterunt juxtā ('near') illōs in vestibus albīs ('white'), quī et dixerunt: "Virī Galilaeī, quid stātis aspicientēs in caelum? Hic Jēsūs, quī assumptus 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 infērnī.
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 puerīs pūrīs et innocentibus dē majestāte Deī narrābat.
44. At Jēsūs conversus et vidēns eam dixit: "Cōfide, 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 filiis ejus, quōs ego diligō 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 Paschāli laudēs	Et glōriam vīdī resurgentis:
Immolent ² Christiānī.	Angelicōs testēs,
Agnus redēmit ovēs:	Sūdārium ⁷ et vestēs.
Christus innocēns Patrī	Surrēxit Christus
Reconciliāvit ³	Spēs mea:
Peccātōrēs.	Praecēdet vōs
Mors et vīta duellō ⁴	In Galilaeam.
Cōnflīxere ⁵ mirandō:	Scīmus Chrīstum surrēxisse
Dux ⁶ vītae mortuus	Ā mortuis vērē:
Rēgnat vivus.	Tū nōbis, victor Rēx,
Dīc nōbīs, Mariā,	Miserere.
Quid vīdistī in viā?	Āmēn. Allēlūjā.
Sepulcrum Chrīstī vīventis,	

¹victima, victimae, f. victim, sacrifice ²immolō, immolāre, immolāvī, immolātus sacrifice, offer ³reconciliō, reconciliāre, reconciliāvī, reconciliātus restore, reunite, reconcile ⁴duellum, duellī, n. war, battle ⁵cōnfligō, cōnfligere, cōnflīxi, cōnflīctus (cōnflīxere = cōnflīxērunt) struggle, contend ⁶dux, ducis, m. leader ⁷sūdārium, sūdāriī, 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 dicentēs: “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 mīlia,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 Jēsūm; et vident illum, quī ā daemoniō vexābātur,⁸ sedentem, vestitum et sānae mentis, eum quī legiōnem⁹ habuerat, et timuērunt. Et quī viderant, nārrāvērunt illis quāliter¹⁰ factum esset ei, 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 admisit eum, sed ait illī: “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 mirābantur.

¹porcus, porci, m. pig, hog ²impetus, impetūs, m. rapid motion, rush ³ruō, ruere, ruī, rutilus fall, go to ruin, rush ⁴praecipitium, praecipitiī, n. precipice ⁵duo mīlia ‘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 Jēsūm 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: **Dixērunt Jēsūm 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 Jēsūm 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 audivit 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 remissiōnem peccātōrum.

'For (the purpose of) the forgiveness of sins.'

Ad majōrem Deī glōriam.

'For (the purpose of) the greater glory of God.'

(b) Subjunctive Clauses: **ut** (**nē**) or **quī**, etc. + present or imperfect (Section 118)

Jēsūs vēnit 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)

Apostolī missī sunt { **ad infirmōs sānandōs.**
ad infirmōs sānandum.
infirmōs sānandī causā.

'The apostles were sent to heal the sick.'

(d) Infinitives: present (Section 119)

Iterum ventūrus est iudicāre vivōs et mortuōs.

'He is going to come again to judge the living and the dead.'

(e) Participles: present or future (Section 87b, 96)

Vir vēnit audiēns dē Jēsū.

'The man came to hear about Jesus.'

Visūrus Petrum, in domum introiuit.

'He entered the house to see Peter.'

(f) Dative Case: abstract noun (Section 150)

Hoc sacrificium sit ūtilitātī nōbīs.

'May this sacrifice be for our benefit.'

[**ūtilitās, ūtilitātis**, f. 'benefit, profit, good']

Vocabulary

coadūnō, coadūnāre,
coadūnāvī, coadūnātus unite

spērō, spērāre, spērāvī,
spērātus hope (for), wait
 (for); trust

verberō, verberāre, verberāvī,
verberātus beat

pendeō, pendēre, pependī, —
 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
ratiō, 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. Scivērunt 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 Sānctum dēscēnsūrum esse super Jēsūm.

II. Indirect reflexives.

1. Jēsūs vīdit turbās sequentēs sē.
2. Petrus audīvit virum quī sē vocābat?
3. Paulus benedīxit virō quī sibi maledīxit.
4. Jēsūs rogāvit ut parvulī ad sē venire admitterentur.

Exercises

- I. 1. Audiēns autem Jēsūs, mīrātus est et sequentibus sē dixit: "Amēn dicō vōbīs: Apud nūllum invēnī tantam fidem in Israël." Mt. viii, 10.
2. Vōbīs primum 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 mūtāta est.
5. Requiem aeternam dōnā eis, Domine!
6. Ipse Jēsūs appropinquāns ībat cum illīs; oculī autem illōrum tenēbantur, nē eum agnōscerent. Lk. xxiv, 15–16.
7. Et cum audissent suī, exiērunt tenēre eum. Mk. iii, 21.
8. Vēnit 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 eis. Acts iii, 5.
10. Et volēns illum occīdere, timuit populum, quia sicut 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 antiqūis: "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 sicut trādīdī vōbīs, trāditiōnēs meās tenētis. I Cor. xi, 2.
16. Cōtīdiē 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 eī dedērunt. Mt. xxvi, 67.
20. Et respōnsum accēperat ā Spīritū Sānctō nōn vīsūrum sē mortem nisi prius vidēret Christum Domini. Lk. ii, 26.
21. Occidit autem Jacōbum ('James') frātre Jōannis gladiō. Acts xii, 2.
22. Et respōnsō acceptō in somnīs, nē redirent ad Hērōdem ('Herod'), per aliam viam reversi sunt in regiōnem suam. Quī cum recessissent, ecce angelus Domini appāret in somnīs Jōsēph dīcēs: "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 cērīs, quās in substantiam pretiōsae hujus lampadis apis mātēr edūxit.
24. Sicut apēs vertunt flōrēs in cēram, et nōs omnia in bona operārī debēmus.
25. Haec sunt enim fēsta paschālia, in quibus vērus ille Agnus occīditur, cujus sanguine postēs fidēlium cōnsecrantur. Haec igitur nox est, quae peccātōrum tenebrās columnae illūminātiōne pūrgāvit.
26. Fore spērāmus, ut simul glōriā tuā perenniter satiēmur, per Christum Dominum nostrum, per quem mundō bona cūncta largīris.
27. Ecclēsiam tuam secundum voluntātem tuam coadūnāre dignēris!
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 clēmentīā victus es?
34. Tē ergō quaesumus, tuis famulis subvenī!
35. In tē, Domine, spērāvī: nōn cōfundar in aeternum!
36. Jēsūs, jūdex omnium, ā militibus verberātus est Rōmānis.
37. Sānctus dē Jēsū pendente in cruce salūtifērā scrīpsit.
38. Suscipiat Dominus sacrificium dē manibus tuis ad laudem et glōriam nōminis suī, ad ūtilitātem quoque nostram tōtiusque Ecclēsiae suae sānctae.

39. Quisquis adversus mē loquitur, loquitur adversus et Patrem, quī est in caelis.
40. Sacerdōs eucharisticā litūrgiā fungī incipit.
41. Multī, sicut Jōannēs, putāvērunt Antichristum 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 antiqum documentum
novō cēdat rītuī;
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, supplēmenti, 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 dīxit: "In vērītate comperiō¹ quoniam nōn est persōnārum² acceptor³ Deus, sed in omnī gente, quī

¹comperiō, comperire, comperi, compertus find out, discover ²persōna, persōnae, f. person ³acceptor, acceptōris, m. respecter, one who shows favoritism

timet eum et operātur iūstītiā, acceptus⁴ est illi. Verbum mīsit⁵ filiis Israhēl evangelizāns pācem per Jēsūm Christum; hic est omnium Dominus. Vōs scītis quod factum est verbum per ūniversā Jūdaeam incipiēns⁵ ā Galilaeā post baptismum,⁶ quod praedicāvit Jōānēs: Jēsūm ā Nazareth, quōmodo ūnixit⁷ eum Deus Spīritū sānctō 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 (unguere), ūnixi, ūnctus 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.

Dīcit eī Jēsūs: "Mulier, quid plōrās? Quem quaeris?" Illa, exīstīmāns quia hortulānus¹ esset, dicit eī: "Domine, sī tū sustulisti eum, dīcitō² mihi, ubi posuisti eum, et ego eum tollam." Dīcit eī Jēsūs: "Marīa!" Conversa illa dīcit eī Hebraicē:³ "Rabbūnī!" quod dīcitur Magister. Dīcit eī Jēsūs: "Jam nōlī mē tenēre, nōndum enim ascendī ad Patrem; vāde autem ad frātrēs meōs et dīc eīs: Ascendō ad Patrem meum et Patrem vestrum, et Deum meum et Deum vestrum." Venit Marīa Magdalēnē annūntiāns discipulis: "Vidī Dominum!" et quia haec dīxit eī.

¹hortulānus, hortulānī, m. gardener ²dīcitō = dīc ³Hebraicē (adv.) in Hebrew

Unit 33

163. The Irregular Verb *ferō*

The present indicative and the imperative of **ferō, ferre, tuli, lātus** 'bring, bear, carry' are slightly irregular. All other forms are constructed like those of a third conjugation verb.

PRESENT INDICATIVE

ACTIVE		PASSIVE	
ferō	ferimus	feror	ferimur
fers	fertis	ferris, ferre	ferimini
fert	ferunt	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 abibat, . . . '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 vicinum tuum diligis/dilēxeris, . . .

'Unless you love your neighbor, . . .'

The future less vivid conditional clause employs the present subjunctive.

Quōcumque ire velīs, . .

'(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

dītō, dītāre, dītāvī, — enrich
mūtuor, mūtuārī, —, **mūtu-**
ātus sum borrow
significō, significāre,
significāvī, significātus
 signify
cōgō, cōgere, cōgī, cōactus
 lead, bring, assemble; force,
 compel
fallō, fallere, fefellī, falsus
 deceive
falsus, -a, -um false
pangō, pangere, pānxī (pēgī,
pepigī), 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
aufferō, auferre, abstulī,
ablātus take away
cōnferō, cōnferre, contulī,
collātus accompany;

grant; **cōnferre sē**:
take oneself (to), go
dēferō, dēferre, dētulī, dē-
lātus offer, bring
effērō, efferre, extulī, elātus
bring out; bear, lift up
īnferō, 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, vincīre, vīnxī, vīnctus
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
commūnīcātiō, commūnīcā-
tiōnis, f. partaking,
fellowship
nātiō, nātiōnis, f. nation; *pl.*,
gentiles, heathens
nātīvitās, nātīvitātis, f. birth
reconciliātiō, reconciliātiōnis,
f. restoration, reconciliation
verber, verberis, n. lash;
scourging
castus, -a, -um chaste
dēfūnctus, -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-** = **PĀNX-**), 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
	dēfūnctus	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. cōnfers	7. prōferimus
3. dēferris	8. refert
4. efferēns	9. offeram
5. īferunt	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 frūctus ventris tuī (Lk. i, 28, 42), Jēsūs. Sāncta Mariā, Māter Deī, ōrā prō nōbis 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 Jēsūm ut flagellis verberātum crucifigerent.
6. Christus rēx Israēl dēscendat nunc dē cruce, ut videāmus et crēdāmus. Mk. xv, 32.
7. Pange, lingua, glōriōsī/ corporis mystērium, sanguisque pretiōsī,/ quem in mundi pretium frūctus ventris generōsī ('noble')/ rēx effūdit gentium.

St. Thomas Aquinas

8. Quī enim habet, dabitur illi, 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 Dominī nostrī Jēsū Christī et cāritās Deī et commūnicātiō Sāctī Spiritūs cum omnibus vōbīs. II Cor. xiii, 13.
11. In hīs autem diēbus supervēnērunt ab Hierosolymīs prophētae Antiochīam ('Antioch'); et surgēns ūnus ex eīs nōmine Agabus, significāvit per Spiritum famem ('famine') magnam futūrā 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 ubīque dispersōs tibi, clēmēns Pater miserātus conjunge.
14. Vēnit Jēsūs et stetit in mediō et dicit eis: "Pāx vōbīs!" Jn. xx, 19.
15. Quī licet sit dīvisus in partēs, mūtuātī tamen lūminis dētrimenta 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 Jūdaeae. 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: Ubiicumque 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[m] Jacōbī. Mk. v, 37.
24. Cum autem esset Hierosolymīs in Pascha, in diē fēstō, multī crēdidērunt in nōmine ejus, videntēs signa ejus, quae faciēbat. Jn. ii, 23.
25. Tantō tempore vōbīscum sum, et nōn cognōvistī mē, Philippe? Quī vidit mē, vidit Patrem. Quōmodo tū dīcis: "Ostende nōbīs Patrem"? Jn. xiv, 9.
26. Dēfūctō autem Hērōde, ecce appāret angelus Dominī in somnīs Jōsēph in Aegyptō. Mt. ii, 19.
27. Mira enim quaedam infers auribus nostrīs. Acts xvii, 20.

28. Quisquis nōn recēperit rēgnum Deī velut parvulus, nōn intrābit in illud. Mk. x, 15.
29. Igitur quī dispersī erant, pertrānsiērunt evangelizantēs verbum. Acts viii, 4.
30. Sequentī autem diē introībat Paulus nōbīscum ad Jacōbum, omnēsque collēctī sunt presbyterī (= seniōrēs). Acts xxi, 18.
31. Et statim Spīritus expellit eum in dēsertum. Mk. i, 12.
32. Ō vērē beāta nox, quae ditāvit 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. Chrīstus, Adam Secundus, in lignō pependit, ut dāmna lignī solveret.
39. Nūntiābō nōmen tuum frātribus meīs, in mediō ecclēsiae laudābō tē. Heb. ii, 12.
40. Ignis, inquam, erit perennis.
41. Cōnfestim cecidit ante pedēs eius et expīrāvit; intrantēs autem juvenēs ('young men') invēnērunt illam mortuam: et extulērunt et sepeliērunt ad virum suum. Acts v, 10.
42. Maria autem cōservābat omnia verba haec cōferēs in corde suō. Lk. ii, 19.
43. Et postquam implētī sunt diēs pūrgātiōnis ('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') fūgisse vīctōs. 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:² lavābis mē, et super nivem³ dealbābor.⁴ Miserēre mei, Deus, secundum magnam misericordiam tuam. Glōria Patri, et Filiō, et Spirituī Sānctō. Sicut erat in principiō, et nunc, et semper, et in saecula saeculōrum. Āmēn.

¹hyssōpum, hyssōpī, n. hyssop ²mundō, mundāre, mundāvī, mundātus cleanse ³nix, nivīs, 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	tūique vultūs compotēs ⁹
et casta lūx amantium:	dītēs beātō lūmine.

Quā victus es clēmētiā,	Tū, dux ¹⁰ ad astra, ¹¹ et sēmita,
ut nostra ferrēs crīmina?	sīs mēta ¹² nostrīs cordibus,
Mortem subīrēs innocēns,	sīs lacrimārum gaudium,
ā morte nōs ut tollerēs?	sīs dulce vītae praemium.

Perrumpis⁴ īfernū chaos:⁵
vīnctīs catēnās⁶ dētrahis;
victor triumphō nōbilī⁷
ad dexteram patris sedēs.

¹sator, satōris, m. sower, causer ²voluptās, voluptātis, f. pleasure, delight ³conditor, conditōris, m. founder, author ⁴perrumpō, perrumpere, perrūpi, 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 um manifestum¹ fierī² nōn omnī populō, sed testibus praeōrdinātis³ ā Deō, nōbis, quī manducāvīmus et bibīmus cum illō postquam resurrēxit ā mortuis; et praecēpit nōbis 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’ ³praeōrdinātus, -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 Sānctus super omnēs, quī audiēbant verbum. Et obstipuērunt,⁵ quī ex circumcisiōne⁶ fidēlēs, quī vēnerant cum Petrō, quia et in nātiōnēs grātia Spīritūs Sānctī effūsa est; audiēbant enim illōs loquentēs linguīs et magnificantēs Deum. Tunc respondit Petrus: "Numquid aquam quis prohibēre⁷ potest, ut nōn baptizentur hī, quī Spīritum Sānctum accēpērunt sicut et nōs?" Et jussit eōs in nōmine Jēsū Chrīstī baptizārī. Tunc rogāvērunt eum, ut maneret aliquot⁸ diēbus.

⁵obstipēscō, obstipēscere, obstipui, — be astounded ⁶circumcisiō, circumcisiōnis, f. circumcision ⁷prohibeō, prohibēre, prohibui, prohibitus prohibit, stop, forbid ⁸aliquot (*indecl. adj.*) some

Unit 34

168. The Irregular Verb *fīō*

Fīō, 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, **fī-**, 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.

Fīō 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.

Fīō 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:	faciō ('I make')	fīō ('I am made')
Compound verb:	efficiō ('I make')	efficior ('I am made')

INDICATIVES

PRESENT

fīō ('I am made')

fīs

fit

fīmus

fitis

fiunt

IMPERFECT

fīēbam ('I was made')

fīēbās

fīēbat

fīēbāmus

fīēbātis

fīēbant

FUTURE

fīam ('I will be made')

fīēs

fīet

fīēmus

fīētis

fīent

Note: The stem vowel, by rule, shortens before **-t**.

SUBJUNCTIVE	
PRESENT	IMPERFECT
fiam	fierem
fiās	fierēs
fīat	fīeret
fiāmus	fierēmus
fiātis	fierētis
fīant	fīerent

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) episcopīs** '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	duodēvīginti (octōdecim)	
19	ūndēvīginti (novendecim)	
20	vīginti	
21	vīginti ūnus, -a, -um	
30	trīgintā	
40	quadrāgintā	
50	quīnquāgintā	
60	sexāgintā	
70	septuāgintā	
80	octōgintā	
90	nōnāgintā	
100	centum	
1000	mille; <i>pl.</i> , milia (<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)

Librī 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 hominum.

'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 daemōnīōrum.

'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 nōbīs 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 abīre.

'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, rutilātus** 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, occāsus** go down, set [of the sun]
- occidēns** (*gen., occidentis*)
west
- prōcidō, prōcidere, prōcidī, —** fall forward
- ēnītor, ēnītī, —, ēnīsus (ēnīxus) sum** bring forth, give birth to
- parcō, parcere, pepercī (parsī), parsus** spare (+ *dat.*)
- oboediō, oboedīre, oboedivī (oboediī), oboeditus** obey, listen to (+ *dat.*)
- serviō, servīre, servivī (serviī), servītus** serve, comply with (+ *dat.*)
- fīō, fierī, —, factus sum**
be made, be done; become, happen, be
- concordia, concordiae, f.**
union, peace
- oboedentia, oboedentiae, f.**
obedience
- radius, radii, m.** ray
- sōl, sōlis, m.** sun
- commūniō, commūniōnis, f.**
communion
- genetrix, genetricis, f.** mother
- humilitās, humilitātis, f.** lowliness, humility
- īnstitūtīō, īnstitūtīōnis, f.**
instruction
- sānctitās, sānctitātis, f.**
holiness
- lūmināre, lūmināris, lūminārium, 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: **rēgī serviūmus** 'we serve the king'; **rēgī ā nōbīs 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
	īnstitūtiō	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, salvī fiēmus.
6. Factum est, apertum est caelum.

II. Numerals.

1. Ūndecim ex apostolis erant in cēnāculō.
2. Duōs (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 ascendi Hierosolymam vidēre Cēpham (= Petrum) et mānsi apud eum diēbus quīndecim; alium autem apostolorum nōn vidi 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. Ūndecim autem discipuli abiērunt in Galilaeam, in montem ubi cōstituerat illis Jēsūs. 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 genua Jēsū

dīcēns: "Exī ā 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 tuī." Mk. vi, 18.
9. Et nūntiātum est illi: "Māter tua et frātrēs tuī stant forīs
(‘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 ā
septem spīritibus, quī in cōspectū thronī ejus sunt.
Rev. i, 4.
11. Scribe ergō, quae vidistī et quae sunt et quae oportet fierī
post haec. Rev. i, 19.
12. Benedictus es, Domine, Deus ūniversī, quia dē tuā largi-
tāte accēpimus pānem, quem tibi offerimus, frūctum terrae
et operis manuum hominum, ex quō nōbīs fiet pānis vitae.
13. Ego, quae placita sunt eī, faciō semper. Jn. viii, 29.
14. Per hujus aquae et vinī mystērium ejus efficiāmur dīvī-
nitātis cōsortēs, quī hūmānitātis nostrae fierī dignātus
est particeps.
15. Sed et in lēge vestrā scīptum est quia duōrum hominum
testimōnium vērū est. Jn. viii, 17.
16. Et vōx facta est dē caelis: "Tū es Filius meus dilēctus;
in tē complacūī." Mk. i, 11.
17. Et erat in dēsertō quadrāgintā diēbus[, et quadrāgintā
noctibus]. Mk. i, 13.
18. Dixit autem Mariā: "Ecce ancilla Domīnī; fiat mihi
secundum verbum tuum." Lk. i, 38.
19. Erat autem quīdam homō ibi trīgintā et octō annōs habēns
in infirmitāte suā. Jn. v, 5.
20. Diū ('for a long time') autem illis exspectantibus et
videntibus nihil malī in eō fierī, 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 dixī vōbīs, priusquam fiat, ut, cum factum fuerit,
crēdātis. Jn. xiv, 29.
23. Et alia cecidērunt in terram bonam et dabant frūctum:
ascendēbant et crēscēbant et afferēbant ūnum trīgintā et
ūnum sexāgintā et ūnum centum. Mk. iv, 8.
24. Nōne haec oportuit patī Chrīstum et intrāre in glōriam
suam? Lk. xxiv, 26.
25. Tunc dicit eī Jēsūs: "Vāde, Satanās! Scīptum est enim:

"Dominum Deum tuum adorābis et illi sōli 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 vōbis 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 vōbis dē duōbus dimittam? Mt. xxvii, 21.
29. Factum est autem in illis diēbus, exiit in montem orāre. Lk. vi, 12.
30. Etenim Christus nōn sibi placuit. Rom. xv, 3.
31. Dum vēnissent ergō ad illum Samaritānī, rogāvērunt eum, ut apud ipsōs maneret; et mānsit ibi duōs diēs. Jn. iv, 40.
32. Et exiēns sequēbātur et nesciēbat quia vērum 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 factī sunt, et dicent: Allēlūjā, allēlūjā.
35. Oportet enim fieri, sed nōndum est finis. Mt. xxiv, 6.
36. Nunc autem manet fidēs, spēs, cāritās, tria haec; major autem ex hīs est cāritās. I Cor. xiii, 13.
37. Placuit nōbīs, ut relinquerēmur Athēnīs sōli. I Thess. iii, 1.
38. Nescīmus quid factum sit eī. Acts vii, 40.
39. Tunc iūsti fulgēbunt sicut sōl 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 praecōnia nōvimus, quam in honōrem Deī rutilāns ignis accendit.
45. Fac ut ardeat cor meum/ in amandō Christum Deum, ut sibi complaceam.
46. Latus Christī gladiō militis penetrātum est.
47. Mariā, ēnīsa Jēsūm, facta est Genetrix Deī.

48. Peccātōrēs, 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 mānserunt 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 contritō suscipiāmur ā tē, Domine; et sic fiat sacrificium nostrum in conspectū 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. Sincēris cum pectoribus, dīvinā institūtiōne fōrmātī, incipiāmus ritum 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 mori et tertiā diē resurgere.
64. Dixitque illi: "Accipe cautiōnem tuam et sedē cito ('quickly'), scribe quinquāgintā." 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. threats ³caedēs, caedis, f. murder, slaughter

Dominī, accessit ad p̄ncipem sacerdotum et petiit ab eō epistulās⁴ in Damascum⁵ ad synagōgās, ut sī 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 dīcentem sibi: "Saul, Saul, quid mē persequeris?" Quī dixit: "Quis es, Domine?" Et ille: "Ego sum Jēsūs, quem tū persequeris! Sed surge et ingredere civitātem, et dīcētur tibi quid tē oporteat facere." Virī autem illī, quī comitābantur⁷ cum eō, stābant stupefactī,⁸ audientēs quidem vōcem, nēminem autem videntēs. Surrēxit autem Saulus dē terrā apertisque oculis nihil vidēbat, ad manūs⁹ autem illum trahentēs intrōdūxērunt¹⁰ Damascum. Et erat tribus diēbus nōn vidēns et nōn mandūcāvit, neque bibit.

Erant autem quīdam discipulus Damascī nōmine Ananiās, et dixit ad illum in visū¹¹ 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 Tarsēnsē;¹⁴ ecce enim ōrat et vidit virum Ananiām nōmine introeuntem et impōnentem sibi manūs, ut vīsum¹¹ recipiat."

⁴epistula, epistulae, f. letter ⁵Damascus, Damascī, 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, vīsus, m. vision, sight ¹²vicus, vicī, 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.
laudat coetus ²	Per fēlicēs
noster laetus,	cicātrīcēs, ⁴
exsultet caelum laudibus.	spūta, ⁵ flagella, verbera,
Poena fortis	nōbis grāta
tuae mortis	sint collāta
et sanguinis effūsio	aeterna Christi mūnera.

¹dux, ducis, m. leader ²coetus, coētūs, m. assembly, company ³terō, terere, trivī, trītus rub, bruise, afflict ⁴cicātrix, cicātrīcis, f. scar ⁵spūtum, spūti, 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, conditoris, 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 (‘I am praising’) etc.	laudantēs sumus (‘we are praising’) etc.
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b. Imperfect The imperfect Greek periphrastic is compounded of the present participle and the imperfect tense of **sum**.

laudāns eram (‘I was praising’) etc.	laudantēs erāmus (‘we were praising’) etc.
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c. Future The future Greek periphrastic is compounded of the present participle and the future tense of **sum**.

laudāns erō (‘I will be praising’) etc.	laudantēs erimus (‘we will be praising’) 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 **-iv-** have collateral forms which end in **-i-**: **audīvī** (**audīī**); **custōdīvī** (**custōdīī**); **īvī** (**īī**).

- 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**); **vinclum** '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 ēdūcunt 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)

Vitās nostrās vivimus.

'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)

Dicimus 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)

Liberā 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, Maria, 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 major 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
irradiō, irradiāre, irradiāvī, irradiātus shine, illumine
ōrnō, ōrnāre, ōrnāvī, ōrnātus adorn, garnish, trim
adōrnō, adōrnāre, adōrnāvī, adōrnātus adorn
pācificō, pācificāre, pācificāvī, pācificātus make peace, grant peace
revēlō, revēlāre, revēlāvī, revēlātus show, reveal
jaceō, jacēre, jacuī, — lie, be situated; sleep
cernō, cernere, crēvī, crētus see, discern
discō, discere, didicī, — learn
tremō, tremere, tremuī, — tremble (at), quake (at)
jacīō, jacere, jēcī, jactus throw
ējiciō, ējicere, ējēcī, ējectus throw out
prōjiciō, prōjicere, prōjēcī, prōjectus cast forth, throw down
ēsuriō, ēsurīre, ēsurīvī (ēsuriī), ēsurītus desire food, be hungry

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 **ōdiō 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

—, —, **coepī, coeptus** began, started
 —, —, **ōdī, —** hate
paenitentia, paenitentiae, f. repentance
ruīna, ruīnae, f. fall, destruction
baptismus, baptismī, m. baptism
splendor, splendōris, m. brilliance, splendor
dignātiō, dignātiōnis, f. condescension, graciousness
hērēditās, hērēditātis, f. generation; inheritance
immolātiō, immolātiōnis, f. offering
multitūdō, multitūdinis, f. great number, multitude
ops, opis, f. help
mātūtīnus, -a, -um (of) morning, early
propitius, -a, -um kind, favorable, propitious
mirābilis, mirābile wonderful
domus, domūs, f. house, home
necnōn (*coord. conj.*) and also, and indeed

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. finiit |
| 2. dēlērunt | 5. laudārim | 8. nescierat |
| 3. amāstis | 6. abiērunt | 9. exiimus |

Exercises

- I. 1. Tunc Hērōdēs, clam ('secretly') vocātis Magīs, diligenter didicit ab eis tempus stēllae, quae apparuit eis, et mittēns illōs in Bēthlehem dīxit: "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 vīvēns 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. Ēsurīvi 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 praedīxērunt Salvātōrem domūī Israēl esse ventūrum.
9. Salvum fac populum tuum, Domine, et benedic hērēditātī tuae, et rege eōs et extolle illōs ūsq̄ue 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, quī 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 audīret dē illō et spērābat sīgnum aliquod vidēre ab eō fierī. Lk. xxiii, 8.
15. Oportet ergō ex his virīs, quī nōbiscum congregātī erant in omnī tempore, quō intrāvit et exīvit inter nōs Dominus Jēsūs, incipiēns ā baptisate Jōannis ūsq̄ue in diem, quā assumptus est ā nōbis, testem resurrēctiōnis ejus nōbiscum fierī ūnum ex istīs. Acts i, 21-22.
16. Laetetur et mātēr Ecclēsia, tantī lūminis adōrnāta fulgōribus.
17. Gaudeat et tellūs tantīs irradiāta fulgōribus: et aeternī Rēgis splendōre illustrāta, tōtius orbis sē sentiat āmīssisse cāliginem.

18. *Ō vēre beāta nox, quae exspoliāvit Aegyptiōs, ditāvit 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 oderit, 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 daemōnia ējiciēns. Mk. i, 39.*
27. *Exinde (= deinde) coepit Jēsūs ostendere discipulis suis quia oportēret eum ire Hierosolymam et multa patī ā seniōribus et p̄ncipibus sacerdotum et scribīs ('scribes') et occīdī et tertiā diē resurgere. Mt. xvi, 21.*
28. *Gaudiō gaudet propter vōcem spōnsī ('bridegroom'). Jn. iii, 29.*
29. *Fuit Jōannēs Baptista in dēsertō praedicāns baptismum paenitentiae in remissionem peccātōrum. Mk. i, 4.*
30. *Propitius estō, parce nobīs, Domine!*
31. *Mulier autem timēns et tremēns, sciēns quod factum esset in sē, vēnit et p̄cidit ante eum et dixit eī omnem vēritātem. Mk. v, 33.*
32. *Hunc cum vīdisset Jēsūs jacentem, et cognōvisset quia multum jam tempus habet, dicit ei: "Vīs sānus fieri?" Jn. v, 6.*
33. *Et replētī sunt timōre dicentēs: "Vīdimus mīrabilia hodiē." Lk. v, 26.*
34. *Ait autem quidam eī dē turbā: "Magister, dic frātrī meō, ut dividat mēcum hērēditātem." Lk. xii, 13.*
35. *Dixit eis Jēsūs: "Ego sum pānis vītae. Qui venit ad mē, nōn ēsuriēt." Jn. vi, 35.*
36. *Et exeuntēs praedicābant, ut paenitentiam agerent, et daemōnia 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 dēsiderāvī hoc Pascha mandūcāre vōbiscum, antequam patiar. Dicō enim vōbīs: Nōn mandūcābō illud, dōnec impleātur in rēgnō Deī." Lk. xxii, 15–16.*
39. *Nōnne praecipitendō praecēpimus vōbīs, nē docerētis in*

nōmine istō? Et ecce replēstis Jerūsalem doctrīnā 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 audisti ā mē per multōs testēs, haec commendā fidelibus hominibus, qui 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, audivī ā multīs dē virō hōc, quanta mala sānctis tuis fēcerit in Jerūsalem; et hic habet potestātem ā prīncipibus sacerdotum alligandi¹ omnēs, quī invocant nōmen tuum." Dixit 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 illi quanta oporteat eum prō nōmine meō pati." Et abiit Ananiās et introivit in domum et impōnēs eī manūs dixit: "Saul frāter, Dominus mīsit mē, Jēsūs quī apparuit tibi in viā, quā veniēbās, ut videās et impleāris Spīritū Sānctō." Et cōnfestim 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 synagōgīs praedicābat Jēsūm, quoniam hic est Filius Deī. Stupēbant⁹ autem omnēs, quī audiēbant et dicēbant:

¹ alligo, alligare, alligāvī, alligātus arrest ²vās, vāsis, n. vessel ³elēctiō, elēctiōnis, f. choice ⁴tamquam (adv.) as it were ⁵squāma, squāmae, f. scale, flake ⁶vīsus, vīsūs, m. vision, sight ⁷aliquot (indecl. adj.) some ⁸continuō (adv.) at once ⁹stupēō, stupēre, stupuī, — be stunned

"Nōne hic est, quī expugnābat¹⁰ in Jerūsalem eōs, quī invocābant nōmen istud, et hūc¹¹ ad hoc vēnerat, ut vīctōs illōs dūceret ad prīncipēs sacerdotum?" Saulus autem magis convalēscēbat¹² et cōfundēbat Jūdaeōs, quī habitābant¹³ Damascī, affirmāns quoniam hic est Christus.

¹⁰expugnō, expugnāre, expugnāvī, expugnātus attack ¹¹hūc (*adv.*) (to) here ¹²convalēscō, convalēscere, convaluī, — become strong ¹³habitō, habitāre, habitāvī, habitātus dwell, live

2. The Lord's Prayer.

(a) Mt. vi, 9–13.

Sīc ergō vōs orābitis:¹

Pater noster, quī es in caelis,

sānctificētur nōmen tuum,

adveniat rēgnum tuum,

fīat voluntās tua

sicut in caelō et in terrā.

Pānem nostrum supersubstantiālem dā nobīs hodiē;

et dimitte nobīs dēbita nostra,

sicut et nōs dimittimus dēbitōribus nostrīs;

et nē nōs indūcās in tentātiōnem,

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 orātis, dīcite:

Pater,

sānctificētur nōmen tuum,

adveniat rēgnum tuum;

pānem nostrum cōtīdiānum dā nobīs cōtīdiē,

et dimitte nobīs peccāta nostra,

siquidem¹ et ipsī dimittimus omnī dēbentī nobīs,

et nē nōs indūcās in tentātiōnem."

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, perducatur 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-

litem 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, cujus 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.

℣. Sursum corda.

℞. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℞. 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.

Præx 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.

Ipsæ 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 æterni testamenti qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem.

Mysterium fidei:

℞. Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

Memores igitur, Domine, ejusdem Filii tui salutiferæ 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.

Ipse nos tibi perficiat munus aeternum, ut cum electis tuis hereditatem consequi valeamus, in primis cum beatissima Virgine, Dei Genetrice, 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.

✠ Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

✠ 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 tollit 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.

✠ 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.

℞. Et cum spiritu tuo.

℟. Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

℞. Amen.

℟. Ite, missa est.

℞. 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.

℞. Et cum spiritu tuo.

℟. Sursum corda.

℞. Habemus ad Dominum.

℟. Gratias agamus Domino Deo nostro.

℞. 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 detersit. 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 expoliavit 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 inveniat. 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 praenosces, 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 completae 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 Judaeae 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 irruit¹⁶ 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, ordināvī, ordinātus* arrange, compile

² *nārratiō, nārratiōnis, f.* account, narrative

³ *initium, initii, n.* beginning

⁴ *ēruditus, -a, -um* learned, versed

⁵ *firmitās, firmitātis, f.* firmness, certainty

⁶ —, *vicis, f.* turn, duty. Priestly classes rotated their service.

⁷ *uxor, uxōris, f.* wife

⁸ *ambō, ambae, ambō* both

⁹ *jūstificātiō, jūstificatiōnis, f.* formality, ordinance

¹⁰ *irreprehēnsibilis, -e* blameless

¹¹ *sterilis, -e* sterile, barren

¹² *sacerdotium, sacerdotii, n.* priesthood, priestly duties

¹³ *sors, sortis, f.* lot

¹⁴ *foris* (*adv.*) outside, outdoors

¹⁵ *turbō, turbāre, turbāvī, 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 expectans 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

¹⁹ **incrédibilis, -e** disobedient, rebellious

²⁰ **prudentia, prudentiae, f.** insight, wisdom, way of thinking

²¹ **plēbs, plēbis, f.** people

²² **prō eō quod** 'because'

²³ **tardō, tardāre, tardāvī, tardātus** delay, loiter

²⁴ **visiō, visionis, f.** vision

²⁵ **innuō, innuere, innuī, —** give a nod to, make signals to

²⁶ **mūtus, -a, -um** speechless, dumb

²⁷ **officium, officii, n.** service

²⁸ **occultō, occultāre, occultāvī, occultātus** hide, conceal

²⁹ **mēnsis, mēnsis, mēnsium, m.** month

³⁰ **opprobrium, opprobrii, n.** reproach, disgrace

³¹ **dēspōnsātus, -a, -um** engaged

³² **salūtatiō, salūtationis, 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 hoc*⁴³ *beatam me dicent omnes generationes,*⁴⁴ *quia fecit mihi magna, qui potens est,
et sanctum nomen ejus,
et misericordia ejus in progenies*⁴⁵ *et progenies
timentibus eum.
Fecit potentiam in brachio suo,
dispersit superbos*⁴⁶ *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 *impossibilis, -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, infantis, 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 **semen**, **sēminis**, n. seed, offspring

⁵⁰ **quasi** (*adv.*) as if, as it were, about

⁵¹ **cognāti**, **cognātōrum**, m. relatives

⁵² **congrātulor**, **congrātulāri**, —, **congrātulātus sum** wish joy, congratulate (+ *dat.*)

⁵³ **circumcidō**, **circumcidere**, **circumcidi**, **circumcisus** circumcise

⁵⁴ **nēquāquam** (*adv.*) by no means, not at all

⁵⁵ **cognātiō**, **cognātiōnis**, f. relatives, family

⁵⁶ **pugillāres**, **pugillārium**, m. writing-tablets; *here, in sing.*

⁵⁷ **ilico** (*adv.*) on the spot, immediately

⁵⁸ **divulgō**, **divulgāre**, **divulgāvī**, **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,⁶⁷ 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-

⁶³ *jūsjurandum, jūrisjūrāndi*, n. oath

⁶⁴ *jūrō, jūrāre, jūrāvī, jūrātus* swear

⁶⁵ *scientia, scientiae*, f. knowledge

⁶⁶ *viscera misericordiae* 'bowels of compassion,' a Hebraism

⁶⁷ *ostēnsiō, ostēnsiōnis*, f. public appearance

⁶⁸ *edictum, edicti*, n. decree

⁶⁹ *dēscriptiō, dēscriptiōnis*, f. registration, census

⁷⁰ *profitēri* *here*, 'to make a public statement'

⁷¹ *singuli, -ae, -a* each one

⁷² *praegnāns* (*gen., praegnantis*) pregnant

mogenitum;⁷² et pannis⁷³ eum involvit⁷⁴ et reclinavit eum in praesepio,⁷⁵ quia non erat eis locus in deversorio.⁷⁶

Et pastores erant in regione eadem vigilantes⁷⁷ et custodientes vigilias⁷⁸ 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 praesepio." 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 praesepio. 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 purgationis⁸⁵ eorum secundum

⁷² **primogenitus**, -a, -um first-born

⁷³ **pannus**, **panni**, m. cloth, piece of cloth; *pl.*, baby clothes

⁷⁴ **involvō**, **involvere**, **involvī**, **involūtus** wrap up

⁷⁵ **praesēpium**, **praesēpii**, 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 voluntātis** 'of His good pleasure'

⁸² **verbum** *here*, 'event'

⁸³ **festinō**, **festināre**, **festināvī**, **festinātus** hasten, hurry

⁸⁴ **cōsummō**, **cōsummāre**, **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 **masculus**, -a, -um male

⁸⁷ **adaperio** = ad + aperio

⁸⁸ **vulva**, **vulvae**, f. womb

⁸⁹ **par** here, 'pair'

⁹⁰ **turtur**, **turturis**, m. turtle-dove

⁹¹ **pullus**, **pulli**, m. young (of a bird)

⁹² **columba**, **columbae**, f. dove, pigeon

⁹³ **consolatio**, **consolationis**, f. consolation, help, rescue

⁹⁴ **ulna**, **ulnae**, f. arm

⁹⁵ **tuam ipsius** 'your own'

⁹⁶ **pertransiet** = **pertransibit**

⁹⁷ **prophetissa**, **prophetissae**, f. prophetess

⁹⁸ **tribus**, **tribus**, 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 aetate*¹⁰⁶ *et gratia apud Deum et homines.*

¹⁰⁰ *jējunium, jējunii, n.* fast

¹⁰¹ *obsecratiō, obsecratiōnis, f.* prayer

¹⁰² *comitatus, comitatūs, m.* company of travelers, traveling party

¹⁰³ *nōti, nōtorum, m.* friends, acquaintances

¹⁰⁴ *triduum, tridui, n.* a three-day period

¹⁰⁵ *stupeō, stupēre, stupui, —* be stunned, be astonished

¹⁰⁶ *aetas, 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, percussi, 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? Vigilate et orate, ut non intretis in tentationem; spiritus quidem promptus,¹⁴ caro vero infirma." Et iterum abiens oravit, eundem sermonem¹⁵ dicens. Et veniens de novo¹⁶ 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-

⁴ *posteaquam* = *postquam*

⁵ *bis* (*adv.*) twice

⁶ *gallus, galli*, m. cock

⁷ *ter* (*adv.*) three times, thrice

⁸ *commorior* = *com* + *morior* die with (+ *dat.*)

⁹ *praedium, praedii*, n. piece of land, estate

¹⁰ *paveo, pavere, pavi*, — tremble with fear

¹¹ *taedeo, taedere, taedui, taesus* be distressed

¹² *paululum* (*adv.*) a little, a short distance

¹³ *dormio* (4) sleep

¹⁴ *promptus, -a, -um* willing, ready, eager

¹⁵ *sermo, sermonis*, m. word, speech

¹⁶ *denuo* (*adv.*) again

¹⁷ *ingravo* (1) weigh down

¹⁸ *ignoro* (1) not to know

¹⁹ *requiesco, requiescere, requievi, requietus* rest oneself

²⁰ *prope* (*adv.*) near

²¹ *summus, -a, -um* highest; *here*, 'chief'

²² *scriba, scribae*, m. scribe (i.e., one versed in Jewish law)

²³ *traditor, traditoris*, 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 adolescens³² 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, comprehendī, comprehēnsus* arrest

³² *adolēscēns* (*gen., adolēscētis*) young; *subst.,* young man, youth

³³ *amicīō, amicire, amicui/amixi, amictus* clothe, cover

³⁴ *sindōn, sindonis, f.* linen cloth

³⁵ *nūdus, -a, -um* naked

³⁶ *rejeciō* = *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 exsurgens 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 nubibus*⁴⁹ caeli."

Summus autem sacerdos scindens⁵⁰ vestimenta⁵¹ sua ait: "Quid adhuc necessarii sunt nobis testes? Audistis blasphemiam; quid vobis videtur?" Qui omnes condemnauerunt⁵² 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* (I) bear witness, give evidence of

⁴⁸ *rursum* (*adv.*) again

⁴⁹ *nubēs, nūbis, nūbium*, f. cloud

⁵⁰ *scindō, scindere, scidi, scissus* tear, rend

⁵¹ *vestimentum, vestimenti*, n. garment; *pl.*, clothes

⁵² *condemnō* (I) condemn, pass judgment

⁵³ *reum mortis* 'deserving of death'

⁵⁴ *cōspuō, cōspuere, cōspui, cōspūtus* spit on

⁵⁵ *velō* (I) cover

⁵⁶ *colaphus, colaphi*, m. punch (sharp blow with the fist)

⁵⁷ *caedō, caedere, cecidi, caesus* cut, strike

⁵⁸ *prophētizō* (I) 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* (I) curse

⁶⁵ *jūro* (I) swear

⁶⁶ *recordor* (I) 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 seditiosis,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 *consilium, cōnsilii*, n. counsel, plans

⁶⁹ *accūsō* {*x*} accuse

⁷⁰ *solēō, 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* {*x*} incite, stir up

⁷⁷ *aiebat* = *dicebat*

⁷⁸ *iterum* *here*, 'back'

⁷⁹ *satisfaciō* = *satis* + *faciō*

⁸⁰ *praetorium, praetorii*, n. praetorium (Roman headquarters)

⁸¹ *convocō* = *com* + *vocō*

⁸² *cohors, cohortis*, f. cohort (a body of 600 Roman soldiers)

⁸³ *induō, 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 tolleret 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 tolleret. 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, se ipsum 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 sabacthani?*" 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, illūsi, illūsus* mock, make fun of

⁸⁹ *exuō, exuere, exui, exūtus* strip

⁹⁰ *angariō* (1) press into service

⁹¹ *quispiam, quaequam, 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* (1) blaspheme; revile, insult

¹⁰¹ *vah* (*interj.*) ha'

¹⁰² *lūdō, lūdere, lūsi, lūsus* joke

¹⁰³ *alteruter, alterutra, alterutrum* one another, each other

¹⁰⁴ *conviciō* (1) reproach, insult (+ *dat.*)

¹⁰⁵ *dērelinquō = dē + 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 exspectans 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 advolvit¹²⁵ 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* (r) 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* (r) buy

¹²² *sindōn, sindonis*, f. muslin

¹²³ *excido* = *ex* + *caedō* hew out, cut out

¹²⁴ *petra, petrae*, f. rock

¹²⁵ *advolvō, advolvere, advolvī, advolūtus* roll to, roll across

¹²⁶ *lapis, lapis, lapium*, m. stone

¹²⁷ *ōstium, ōstīi*, 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
pertransivit 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 consortem
et plagas recolare.¹⁸

¹ *gemō, gemere, gemūi, gemitus* sigh, groan, lament

² *contristō* (I) make sad, afflict

³ *afflictus, -a, -um* miserable, downcast

⁴ *maereō, maerere, —, —* be sad, grieve, mourn

⁵ *inclitus, -a, -um* famous, glorious

⁶ *supplicium, supplicii, n.* torture, pain

⁷ *contemplor* (I) look at, consider carefully

⁸ *tormentum, tormenti, n.* torture, torment

⁹ *subditus, -a, -um* subject, submissive

¹⁰ *dēsōlātus, -a, -um* forsaken

¹¹ *amor, amoris, m.* love

¹² *vis, —; pl., virēs, virium, f.* force, power, *pl.*, strength

¹³ *lugeō, lūgere, lūxi, lūctus* mourn, cry out in grief

¹⁴ *plāga, plāgae, f.* blow, stroke

¹⁵ *valide = valde*

¹⁶ *praeclārus, -a, -um* very beautiful, splendid, illustrious

¹⁷ *amārus, -a, -um* bitter

¹⁸ *recolō, recolare, 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 *inebriō* (1) saturate, steep

²⁰ *inflammō* (1) kindle, set afire

²¹ *praemūniō, praemūnīre, praemūnīvi, praemūnītus* fortify, make safe

²² *cōfoveō, cōfovere, —, —* 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 erronum¹⁰ 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 *praeco, 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, dilūtus* wash away

Surgamus ergo strenue:¹⁹
gallus²⁰ jacentes excitat,
et somnolentos²¹ increpat²²
gallus, negantes arguit.²³

Gallo canente spes reedit,
aegris²⁴ salus refunditur,
mucro²⁵ latronis²⁶ conditur,
lapsis fides revertitur.

¹⁹ *strēnuē* (*adv.*) briskly, promptly

²⁰ *gallus, galli*, m. cock

²¹ *somnolentus, -a, -um* given to sleep, sleepy

²² *increpō* (I) chide, rebuke

²³ *arguō, arguere, arguī, 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* (I) totter, waver

²⁸ *labēs lābis, lābium*, f. a falling in; failing, disgrace

²⁹ *discutiō, discutere, discussi, discussus* shatter; scatter

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.

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 martyrum candidatus⁶ laudat exercitus,⁷

te per orbem terrarum sancta confitetur ecclesia,

Patrem immensae⁸ majestatis, venerandum tuum verum et unicum
Filium,

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 *immēsus, -a, -um* immeasurable, boundless

⁹ *Paraclitus, Paracliti*, 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.
 Iudex 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 *horreō, horrere, horruī*, — shudder at, loathe

¹² *aculeo, aculei*, m. sting

¹³ *singulī, -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.

Impleta sunt quae concinit
 David fideli carmine,⁷
 dicendō nationibus:
 Regnavit a ligno Deus.

Quae vulnerata lanceae²
 mucrone³ diro,⁴ criminum
 ut nos lavaret sordibus,⁵
 manavit⁶ unda, et sanguine,

¹ *vexillum, vexilli*, n. flag, standard, banner

² *lancea, lanceae*, f. spear, lance

³ *mūcrō, mūcrōnis*, m. sharp point

⁴ *dīrus, -a, -um* horrible, cruel

⁵ *sordēs, sordium*, f. filth

⁶ *mānō* (r) 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, aductus 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 deposcerat;

¹laurea, laureae, f. laurel, victory

²certāmen, certāminis, n. contest, contention, struggle

³tropaeum, tropaei, n. trophy, victory

⁴triumphus, triumphi, m. triumph, victory

⁵nōbilis, nōbile noble

⁶quāliter (rel. ⊕ interrog. adv.) (< quālis, -e) how

⁷immolo (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, rutilus 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 immolandus 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 **prōditor, prōditōris, m.** betrayer

¹⁸ **medēla, medēlae, f.** cure, remedy

¹⁹ **laedō, laedere, laesī, laesus** injure, do harm

²⁰ **plēnitūdō, plēnitūdinis, f.** fullness

²¹ **arx, arcis, f.** stronghold, citadel, summit

²² **conditor, conditōris, m.** founder, creator

²³ **virginalis, virginalē** virginal, of a virgin

²⁴ **amictus, -a, -um** clothed

²⁵ **vāgiō, vāgire, vāgī, —** cry [said of an infant]

²⁶ **arctus, -a, -um** narrow, confined

²⁷ **praesēpium, praesēpii, n.** feeding-trough, manger

²⁸ **alligō (ī)** bind up, bind round

²⁹ **strictus, -a, -um** drawn together, tight

³⁰ **cingō, cingere, cinxī, cinctus** gird, surround

³¹ **fascia, fasciae, f.** band, wrapping

³² **lustrum, lustrī, n.** a period of five years

³³ **peragō, peragere, perēgi, peractus** complete

³⁴ **spōns, spontis, f.** free will

³⁵ **dēdō (dē + -dō)** dedicate, devote

³⁶ **levō (ī)** raise, lift up

³⁷ **stipes, stipitis, f.** log, post

³⁸ **fel, fellis, n.** gall

³⁹ **pōtus, -a, -um** drunk

⁴⁰ **languēō, languēre, languī, —** be faint, be weak

⁴¹ **spina, spinae, f.** thorn

⁴² **clāvus, clāvī, m.** nail

⁴³ **mitis, mite** mild, gentle

⁴⁴ **perforō (ī)** pierce

⁴⁵ **unda, undae, f.** wave, water

⁴⁶ **mānō (ī)** 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 beatae Trinitati⁶⁶ gloria:
 aequa⁶⁷ Patri, Filioque; par decus⁶⁸ Paraclito:⁶⁹
 unius Trinique⁷⁰ nomen laudet universitas.⁷¹

⁴⁹ *silva, silvae*, f. forest

⁵⁰ *frōns, 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* {1} loosen, relax

⁵⁶ *viscera, viscerum*, n. entrails, insides

⁵⁷ *rigor, rigōris*, m. stiffness

⁵⁸ *lentescō, lentescere*, —, — become pliant, become soft

⁵⁹ *nativitas* here = *natura*

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, perūnxi, perūnctus* smear

⁶⁵ *sempiternus, -a, -um* perpetual, everlasting

⁶⁶ *Trinitas, Trinitatis*, f. Trinity

⁶⁷ *aequus, -a, -um* equal

⁶⁸ *decus, decoris*, n. honor, glory

⁶⁹ *Paraclitus, Paracliti*, 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* {1} 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

⁵promissum, promissī, 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

¹²praeuius, -a, -um leading the way

¹³vitō (1) 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.

¹almus, -a, -um nourishing

²porta, portae, f. gate

³Hēvae = Èvae (AVE ↔ EVA)

⁴caecus, -a, -um blind

⁵tulit *here*, endured [+ *inf.*]

⁶tuus: *sc.* 'son'

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

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
Spirituī Sancto,
tribus honor unus.

⁷ *singularis, singulare* singular, unique, extraordinary

⁸ *mitis, mite* mild, gentle

⁹ *tutus, -a, -um* safe

¹⁰ *summus, -a, -um* highest

¹¹ *decus, 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 omnīs
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.

¹ *puerilis, puerile* youthful

² *decus, decoris, n.* glory, beauty

³ *prōmō, prōmere, prōmpsi, prōmptus* bring forth

⁴ *inclitus, -a, -um* famous, glorious

⁵ *prōlēs, prōlis, f.* offspring

⁶ *coetus, coetūs, m.* assembly

⁷ *caelicus, -a -um* celestial

⁸ *plebs, plebis, f.* people

⁹ *obvius, -a, -um* to meet (+ *dat.*)

¹⁰ *mūnia, mūnium, n.* duty

¹¹ *melos, melī, n.* song

¹² *devōtiō, devōtiōnis, 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.

¹ *caelitus* [*adv.*] from heaven

² *dator, datōris*, m. giver

³ *cōsolator, cōsolatōris*, m. consoler

⁴ *refrigerium, refrigeriī*, n. consolation

⁵ *aestus, aestūs*, m. heat

⁶ *temperiēs, temperiēi*, f. tempering

⁷ *solātium, solātii*, n. solace, comfort

⁸ *intima, intimōrum*, n. inmost parts

⁹ *nūmen, nūminis*, n. divinity

¹⁰ *innoxius, -a, -um* without harm, innocent

¹¹ *sordidus, -a, -um* filthy

¹² *rigō* (I) wet, water

¹³ *aridus, -a, -um* dry

¹⁴ *saucius, -a, -um* wounded

¹⁵ *rigidus, -a, -um* stiff

¹⁶ *foveō, fovere, fovi, fōtus* warm

¹⁷ *frigidus, -a, -um* cold

¹⁸ *dēvius, -a, -um* off the road, astray

¹⁹ *septēnarius, -a, -um* containing seven

²⁰ *exitus, 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:
supplicanti 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, discussi, discussus* shatter, knock apart

⁵ *sonus, soni, 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 *salvo (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

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

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 fratrum d.** = 'to his twelve apostles'

⁶ **ambigō, ambigere**, —, — doubt (+ *acc.* & *inf.*)

⁷ **sonōrus, -a, -um** loud, resounding

⁸ **dēcorus, -a, -um** fitting, proper

⁹ **jubilatiō, jubilatiōnis**, f. shout of joy

¹⁰ **recolō, recolere, recolui, recultus** recall

¹¹ **Phase** (*indecl. noun*) Passover

¹² **vetustās, vestustātis**, f. old age, antiquity

¹³ **novitās, novitātis**, f. newness

¹⁴ **elimino** (1) banish

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 **institutum, institūtī, 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, concidī, concisus** cut to pieces, destroy

²³ **cōnsūmō = con + sūmō** consume, use up

²⁴ **sors, sortis, f.** lot

²⁵ **inaequalis, inaequāle** unequal, different

²⁶ **interitus, interitūs, m.** ruin, destruction

²⁷ **sūmptiō, sūmptiōnis, f.** taking

²⁸ **exitus, exitūs, m.** outcome, result

²⁹ **dēmum** (*adv.*) finally; only

³⁰ **vacillō** (I) waver, doubt

³¹ **mementō** (*imperative*) remember!

³² **frāgmentum, frāgmentī, 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, minuere, minuī, minūtus** diminish

Ecce panis angelorum,
factus cibus viatorum:⁴⁰
vere panis filiorum,
non mittendus canibus.⁴¹
In figuris praesignatur:⁴²
cum Isaäc 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

⁴⁰ *viator*, *viatoris*, m. traveler

⁴¹ *canis*, *canis*, m. & f. dog

⁴² *praesignō* (1) foreshadow, prefigure

⁴³ *manna*, *mannae*, f. the manna of the Hebrews

⁴⁴ *commensalis*, *commensalis*, m. table companion

⁴⁵ *coheres*, *coheredis*, m. coheir

⁴⁶ *civis*, *civis*, *civium*, m. & f. citizen

16. Pange Lingua (Thomas Aquinas, c. 1264)

Pange, lingua, gloriosi
corporis mysterium,
sanguinisque 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
cibus in legalibus,⁸
cibum turbae duodenaræ⁹
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.

¹ *generosus*, *-a*, *-um* noble

² *intactus*, *-a*, *-um* untouched, chaste

³ *conversor* (1) live (a certain lifestyle)

⁴ *sēmen*, *sēminis*, n. seed

⁵ *mora*, *morae*, f. delay; period of time

⁶ *incolatus*, *incolatus*, m. residing, dwelling

⁷ *recumbō*, *recumbere*, *recubui*, — recline at table

⁸ *lēgalis*, *lēgale* prescribed in the Torah

⁹ *turbæ duodenaræ* = 'to the twelve'

¹⁰ *merum*, *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, defectus, m. lack, failure, defect

¹⁴genitor, genitoris, m. begetter, father

Genitori¹⁴ genitoque
laus et jubilatio,
salus, honor, virtus quoque
sit et benedictio:
procedenti 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.

¹linquō, linquere, liqui, — leave

²vespera, vesperae, 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, ostii, n. door

¹³hostilis, hostile hostile, caused by the enemy

¹⁴rōbur, rōboris, n. strength

¹⁵auxilium, auxiliī, n. help

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.

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
tremante 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.

¹ *almus*, -a, -um nourishing

² *daemōn*, *daemonis*, m. devil

³ *fraus*, *fraudis*, f. deceit, deception

⁴ *impetus*, *impetūs*, m. impulse, force

⁵ *languidus*, -a, -um faint, weak

⁶ *medela*, *medelae*, f. remedy, cure

⁷ *nefas* (*indecl. noun*) sin

⁸ *expiō* (1) expiate, atone for

⁹ *sacrarium*, *sacrarii*, n. sacred place, sanctuary

¹⁰ *prodis* = *prodisti*

¹¹ *caeles* (*gen.*, *caelitis*) heavenly

¹² *arma*, *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.

¹ *cardō*, *cardinis*, m. hinge; line, limit

² *limes*, *limitis*, m. boundary, limit

³ *auctor*, *auctōris*, m. creator, author

⁴ *servilis*, *servile* of a slave or servant

⁵ *induō*, *induere*, *indui*, *indūtus* 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.

Enititur puerpera¹¹
quem Gabriel praedixerat,
quem ventre matris gestiens,¹²
baptista clausum senserat.

⁶ *bajulō, bajulāre*, —, — bear, carry

⁷ *sēcrētum, sēcrētī*, n. secret, mystery

⁸ *pudicus, -a, -um* modest, chaste

⁹ *repente* (*adv.*) suddenly

¹⁰ *alvus, alvī*, f. belly, womb

¹¹ *puerpera, puerperae*, f. a woman in labor

¹² *gestiō, gestiōre, gestiōvi, gestiōtus* exult, be joyful

¹³ *faenum, faenī*, n. hay

¹⁴ *lac, lactis*, n. milk

¹⁵ *modicus, -a, -um* a little

¹⁶ *ales* (*gen., ālitis*) 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_v et almo Spiritu,
in sempiterna saecula.

20. *Veni Carthaginem* (Augustine, *Confessiones*, III, i)

Veni Carthaginem¹ et circumstrepebat² me undique³ sartago⁴ flagitiōsorum⁵ amorum. Nondum amabam et amare amabam et secretiore⁶ indigentia⁷ oderam me minus⁸ indigentem.⁹ Quarebam quod amarem, amans amare, et oderam securitatem¹⁰ et viam sine muscipulis¹¹ quoniam fames¹² mihi erat intus¹³ ab interiore¹⁴ cibo, te

¹ *Carthāgō, Carthāginis*, f. Carthage

² *circumstrepō, circumstrepere, circumstrepuī, circumstrepitus* roar: crackle, sizzle

³ *undique* (*adv.*) on all sides

⁴ *sartāgō, sartāginis*, f. frying pan

⁵ *flāgitiōsus, -a, -um* shameful

⁶ *sēcrētus, -a, -um* secret

⁷ *indigentia, indigentiae*, f. want, desire

⁸ *minus* = *nōn*

⁹ *indigeō, indigēre, indiguī*, — want, desire

¹⁰ *sēcūritās, sēcūritatis*, f. security, safety

¹¹ *mūscipula, mūscipulae*, f. mousetrap: snare

¹² *famēs, famis, famium*, f. hunger

¹³ *intus* (*adv.*) within

¹⁴ *interior, interius* inner

ipso, Deus meus, et ea fame non esuriebam, sed eram sine desiderio alimentorum¹⁵ incorruptibilem,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 amarantur. 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 **miserabiliter** (*adv.*) wretchedly

²³ **scalpō, scalpere, scalpsi, scalptus** scrape, scratch

²⁴ **avidus, -a, -um** greatly desiring, greedy

²⁵ **contactus, contactūs**, m. contact, touch

²⁶ **sensibilis, sēnsibile** that can be perceived by the senses

21. Eucharistic Prayer of Hippolytus (d. 235)

℣. Dominus vobiscum.

R. Et cum spiritu tuo.

℣. Sursum corda.

R. Habemus ad Dominum.

℣. Gratias agamus Domino.

R. Dignum et justum 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, qui in utero⁵ habitus incarnatus est et filius tibi ostensus est, ex Spiritu Sancto et virgine natus.

Qui voluntatem tuam complens et populum sanctum tibi acquirens⁶ 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 **insēparabilis, -e** inseparable

⁴ **mātrix, mātrīcis**, 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.

⁷ voluntarius, -a, -um voluntary

⁸ dirumpō, dirumpere, dirūpī, diruptus break apart, shatter

⁹ calcō, calcare, calcāvī, calcātus trample underfoot, conquer

¹⁰ terminus, terminī, m. limit, boundary

¹¹ manifestō, manifestāre, manifestāvī, manifestātus make clear, reveal

¹² des: sc. percipere as object

¹³ percipiō, percipere, percēpī, perceptus here, partake in

¹⁴ sanctis: sc. mystēriis

¹⁵ replētiō, replētiōnis, f. filling up

¹⁶ cōfirmātiō, cōfirmātiōnis, 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

¹ urgeō, urgēre, ursī, — urge

² firmiter = firmē

³ simpliciter (*adv.*) plainly

⁴ mysticus, -a, -um mystical

⁵ repraesentō {I} 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: 'Pasce oves meas.' 'Meas,' inquit, et generaliter,³² non singula-

⁶ *nempe* (*adv.*) truly, to be sure

⁷ *diluvium, diluviū*, 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 *ūnicus, -a, -um* only, sole

¹⁸ *eruo, eruere, erui, erutus* 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 *incōnsūtilis*, -e not sewn together, seamless

²⁵ *scindō, scindere, scidi, scissus* tear, rend

²⁶ *sors, sortis*, f. lot

²⁷ *prōveniō* {prō + veniō} come forth, pass on

²⁸ *quasi* (*adv.*) as if, like

²⁹ *mōnstrum, mōnstri*, 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 subijci⁴⁷ potestati . . . Spirituales et dignitate⁴⁸ et nobilitate⁴⁹ terrenam quamlibet⁵⁰ praecellere⁵¹ 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 *hac*: *sc. ecclesiā*

³⁹ *temporalis*, -e temporal

⁴⁰ *evangelicus*, -a, -um of the Gospel

⁴¹ *uterque*, *utraque*, *utrumque* each (of two), both

⁴² *māterialis*, -e material, temporal

⁴³ *exerceō*, *exercēre*, *exercuī*, *exercitus* work out, wield

⁴⁴ *nūtus*, *nūtūs*, m. nod, assent

⁴⁵ *patientia*, *patientiae*, f. permission

⁴⁶ *auctōritās*, *auctōritātis*, f. authority

⁴⁷ *subijciō* (*sub* + *jaciō*) subjugate, subordinate

⁴⁸ *dignitās*, *dignitātis*, f. dignity

⁴⁹ *nōbitās*, *nōbitātis*, 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 *īstituō* (*in* + *statuō*) appoint, establish

⁵⁶ *habet* = *potest*

⁵⁷ *dēviō* {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 tralaticiam¹⁸ denuo¹⁹ inculcare,²⁰ secundum quam Sacrificium eu-

¹ **testificor** (1) testify (to)

² **dēpositum, dēpositi**, n. deposit

³ **recēns** (*gen., recentis*) new, recent

⁴ **tūtōr** (1) protect, preserve

⁵ **vicissim** (*adv.*) in turn

⁶ **mōmentum, mōmenti**, n. importance

⁷ **gradus, gradūs**, m. step

⁸ **dēsīgnō** (1) mark

⁹ **iterō** (1) repeat

¹⁰ **longē** (*adv.*) far, by far

¹¹ **cōnsīlium, cōnsīlii**, n. suggestion

¹² **saecula**: *here*, 'centuries'

¹³ **nē . . . quidem**: 'not even'

¹⁴ **rēapse** (*adv.*) indeed

¹⁵ **flāgitō** (1) demand

¹⁶ **peragō** (**per** + **agō**) accomplish, perform

¹⁷ **ūsūrpō** (1) use, make use of

¹⁸ **trālāticius, -a, -um** traditional

¹⁹ **dēnuō** (*adv.*) anew, again

²⁰ **inculcō** (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, eruditionis**, f. teaching

²⁴ **expedire**: *impersonal*, 'be advantageous'

²⁵ **passim** (*adv.*) far and wide

²⁶ **censeō, 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 **mandō** (I) order

³¹ **inter**: *here*, 'during'

³² **expōnō** (**ex** + **pōnō**) explain

³³ **declarō** (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 **usurpatio, usurpationis**, f. use

possit, e jusque 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, facultatis**, 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

Aētērnĕ 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 (*pretjum*).

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, appārūī, appāritus; fateor, fatērī, —, fassus sum
3: agō, agere, ēgī, āctus; fugiō, fugere, fūgī, fugitus; amplector, amplectī, —, 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	-minī	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	laudātī (-ae, -a) sīmus
	laudāveritis	laudātī (-ae, -a) sītis
	laudāverint	laudātī (-ae, -a) sint
<i>Pluperfect</i>	laudāvissem	laudātus (-a, -um) essem
	laudāvissēs	laudātus (-a, -um) essēs
	laudāvisset	laudātus (-a, -um) esset
	laudāvissēmus	laudātī (-ae, -a) essēmus
	laudāvissētis	laudātī (-ae, -a) essētis
	laudāvissent	laudātī (-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>Plural</i>	<i>Singular</i>	<i>Plural</i>
laudā	laudāte	laudāre	laudāmini

Second Conjugation: moneō, monēre, monuī, monitus**Indicative**

	ACTIVE	PASSIVE
<i>Present</i>	moneō	moneor
	monēs	monēris, monēre
	monet	monētur
	monēmus	monēmur
	monētis	monēminī
	monent	monentur
<i>Imperfect</i>	monēbam	monēbar
	monēbās	monēbāris, monēbāre
	monēbat	monēbātur
	monēbāmus	monēbāmur
	monēbātis	monēbāminī
	monēbant	monēbantur
<i>Future</i>	monēbō	monēbor
	monēbis	monēberis, monēbere
	monēbit	monēbitur
	monēbimus	monēbimur
	monēbitis	monēbiminī
	monēbunt	monēbuntur
<i>Perfect</i>	monuī	monitus (-a, -um) sum
	monuistī	monitus (-a, -um) es
	monuit	monitus (-a, -um) est
	monuimus	monitī (-ae, -a) sumus
	monuistis	monitī (-ae, -a) estis
	monuērunt (-ēre)	monitī (-ae, -a) sunt
<i>Pluperfect</i>	monueram	monitus (-a, -um) eram
	monuerās	monitus (-a, -um) erās
	monuerat	monitus, (-a, -um) erat
	monuerāmus	monitī (-ae, -a) erāmus
	monuerātis	monitī (-ae, -a) erātis
	monuerant	monitī (-ae, -a) erant
<i>Future-Perfect</i>	monuerō	monitus (-a, -um) erō
	monueris	monitus (-a, -um) eris
	monuerit	monitus (-a, -um) erit
	monuerimus	monitī (-ae, -a) erimus
	monueritis	monitī (-ae, -a) eritis
	monuerint	monitī (-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>	monuissem 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		PASSIVE	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
monē	monēte	monēre	monēmini

Third Conjugation ('-ō' type): dūcō, dūcere, dūxī, ductus

Indicative

	ACTIVE	PASSIVE
<i>Present</i>	dūcō dūcis dūcit dūcimus dūcitis dūcunt	dūcor dūceris, dūcere dūcitur dūcimur dūciminī dūcuntur
<i>Imperfect</i>	dūcēbam dūcēbās dūcēbat dūcēbāmus dūcēbātis dūcēbant	dūcēbar dūcēbāris, dūcēbāre dūcēbātur dūcēbāmur dūcēbāminī dūcēbantur
<i>Future</i>	dūcam dūcēs dūcet dūcēmus dūcētis dūcent	dūcar dūceris, dūcere dūcetur dūcēmur dūcēminī dūcentur
<i>Perfect</i>	dūxī dūxistī dūxit dūximus dūxistis dūxērunt (-ēre)	ductus (-a, -um) sum ductus (-a, -um) es ductus (-a, -um) est ductī (-ae, -a) sumus ductī (-ae, -a) estis ductī (-ae, -a) sunt
<i>Pluperfect</i>	dūxeram dūxerās dūxerat dūxerāmus dūxerātis dūxerant	ductus (-a, -um) eram ductus (-a, -um) erās ductus (-a, -um) erat ductī (-ae, -a) erāmus ductī (-ae, -a) erātis ductī (-ae, -a) erant
<i>Future-Perfect</i>	dūxerō dūxeris	ductus (-a, -um) erō ductus (-a, -um) eris

Indicative

ACTIVE	PASSIVE
dūxerit	ductus (-a, -um) erit
dūxerimus	ductī (-ae, -a) erimus
dūxeritis	ductī (-ae, -a) eritis
dūxerint	ductī (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	dūcam dūcās dūcat dūcāmus dūcātis dūcant	dūcar dūcāris, dūcāre dūcātur dūcāmur dūcāminī dūcantur
<i>Imperfect</i>	dūcerem dūcerēs dūceret dūcerēmus dūcerētis dūcerent	dūcerer dūcerēris, dūcerēre dūcerētur dūcerēmur dūcerēminī dūcerentur
<i>Perfect</i>	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
<i>Pluperfect</i>	dūxissem dūxissēs dūxisset dūxissēmus dūxissētis dūxissent	ductus (-a, -um) essem ductus (-a, -um) essēs ductus (-a, -um) esset ductī (-ae, -a) essēmus ductī (-ae, -a) essētis ductī (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	dūcēns (<i>gen.</i> , dūcentis)	none
<i>Perfect</i>	none	ductus, -a, -um
<i>Future</i>	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	dūcimīnī

* dūcō, dicō, faciō, and ferō drop the final -e.

Third Conjugation ('-iō' type): capiō, capere, cēpī, captus

Indicative

	ACTIVE	PASSIVE
<i>Present</i>	capiō	capior
	capis	caperis, capere
	capit	capitur
	capimus	capimur
	capitis	capiminī
	capiunt	capiuntur
<i>Imperfect</i>	capiēbam	capiēbar
	capiēbās	capiēbāris, capiēbāre
	capiēbat	capiēbātur
	capiēbāmus	capiēbāmur
	capiēbātis	capiēbāminī
	capiēbant	capiēbantur
<i>Future</i>	capiam	capiar
	capies	capieris, capiere
	capiet	capietur
	capiemus	capiemur
	capietis	capieminī
	capient	capientur
<i>Perfect</i>	cēpī	captus (-a, -um) sum
	cēpistī	captus (-a, -um) es
	cēpit	captus (-a, -um) est
	cēpimus	captī (-ae, -a) sumus
	cēpistis	captī (-ae, -a) estis
	cēpērunt (-ēre)	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 captī (-ae, -a) erāmus captī (-ae, -a) erātis captī (-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 captī (-ae, -a) erimus captī (-ae, -a) eritis captī (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	capiam capiās capiat capiāmus capiātis capiant	capiar capiāris, capiāre capiātur capiāmur capiāminī capiantur
<i>Imperfect</i>	caperem caperēs caperet caperēmus caperētis caperent	caperer caperēris, caperēre caperētur caperēmur caperēminī caperentur
<i>Perfect</i>	cēperim cēperis cēperit cēperimus cēperitis cēperint	captus (-a, -um) sim captus (-a, -um) sis captus (-a, -um) sit captī (-ae, -a) simus captī (-ae, -a) sitis captī (-ae, -a) sint
<i>Pluperfect</i>	cēpissē cēpissēs cēpisset cēpissēmus cēpissētis cēpissent	captus (-a, -um) essem captus (-a, -um) essēs captus (-a, -um) esset captī (-ae, -a) essemus captī (-ae, -a) essētis captī (-ae, -a) essent

Participles

	ACTIVE	PASSIVE
<i>Present</i>	capiēns (<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	capiminī

Fourth Conjugation: audiō, audire, audivī, auditus**Indicative**

	ACTIVE	PASSIVE
<i>Present</i>	audiō	audior
	audīs	audīris, audīre
	audit	audītur
	audīmus	audīmur
	audītis	audīminī
	audiunt	audiuntur
<i>Imperfect</i>	audiēbam	audiēbar
	audiēbās	audiēbāris, audiēbāre
	audiēbat	audiēbātur
	audiēbāmus	audiēbāmur
	audiēbātis	audiēbāminī
	audiēbant	audiēbantur
<i>Future</i>	audiam	audiar
	audiēs	audiēris, audiēre
	audiet	audiētur
	audiēmus	audiēmur
	audiētis	audiēminī
	audient	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>	audiverō audiveris audiverit audiverimus audiveritis audiverint	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 audiāmini audiantur
<i>Imperfect</i>	audirem audirēs audiret audirēmus audirētis audirent	audīrer audirēris, audirēre audirētur audirēmur audirēmini audirentur
<i>Perfect</i>	audiverim audiveris audiverit audiverimus audiveritis audiverint	audītus (-a, -um) sim audītus (-a, -um) sis audītus (-a, -um) sit audītī (-ae, -a) sīmus audītī (-ae, -a) sītis audītī (-ae, -a) sint

Subjunctive

	ACTIVE	PASSIVE
<i>Pluperfect</i>	audīvissem	audītus (-a, -um) essem
	audīvissēs	audītus (-a, -um) essēs
	audīvisset	audītus (-a, -um) esset
	audīvissēmus	audītī (-ae, -a) essēmus
	audīvissētis	audītī (-ae, -a) essētis
	audīvissent	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

mīrārī

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

Singular
mīrāre

Imperatives
Plural
mīrāminī

Second Conjugation: misereor, miserēri, —, misertus sum

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

Present

miserear
misereāris, misereāre
misereātur
misereāmur
misereāminī
misereantur

Perfect

misertus (-a, -um) sim
misertus (-a, -um) sīs
misertus (-a, -um) sit

Indicative

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

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

Present

miserēns (*gen.*, miserentis)

Future Active

misertūrus, -a, -um

Present

miserēri

Future

misertūrus, -a, -um esse

Singular

miserēre

Subjunctive*Pluperfect*

misertī (-ae, -a) essēmus
 misertī (-ae, -a) essētis
 misertī (-ae, -a) essent

Participles*Perfect*

misertus, -a, -um

Future Passive

miserendus, -a, -um

Infinitives*Perfect*

misertus, -a, -um esse

Imperatives*Plural*

miserēmini

Third Conjugation ('-ō' type): nāscor, nāsci, —, nātus sum**Indicative***Present*

nāscor
 nāsceris, nāscere
 nāscitur
 nāscimur
 nāscimini
 nāscuntur

Future

nāscar
 nāscēris, nāscēre
 nāscētur
 nāscēmur
 nāscēmini
 nāscentur

Imperfect

nāscēbar
 nāscēbāris, nāscēbāre
 nāscēbatur
 nāscēbāmur
 nāscēbāmini
 nāscēbantur

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
 nāscāminī
 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
 nāscerēminī
 nāscerentur

Pluperfect

nātus (-a, -um) essem
 nātus (-a, -um) essēs
 nātus (-a, -um) esset
 nātī (-ae, -a) essemus
 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*

nāsciminī

Third Conjugation ('-iō' type): *patior, patī, —, passus sum*

Indicative

Present

patior
pateris, patere
patitur
patimur
patimini
patiuntur

Future

patiar
patiēris, patiēre
patiētur
patiēmur
patiēmini
patientur

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

Imperfect

patiēbar
patiēbāris, patiēbāre
patiēbātur
patiēbāmur
patiēbāmini
patiēbantur

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

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

Perfect

passus (-a, -um) sim
passus (-a, -um) sis
passus (-a, -um) sit
passī (-ae, -a) sīmus
passī (-ae, -a) sītis
passī (-ae, -a) sint

Imperfect

paterer
paterēris, paterēre
paterētur
paterēmur
paterēmini
paterentur

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

patiminī

Fourth Conjugation: experior, experīrī, —, expertus sum**Indicative***Present*

experior

experīris, experīre

experītur

experīmur

experīmini

experīuntur

Future

experiar

experīeris, experīere

experīetur

experīemur

experīēmini

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

experīebar

experīebāris, experīebāre

experīebātur

experīebāmur

experīebāmini

experīebantur

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
 experiāminī
 experiantur

Perfect

expertus (-a, -um) sim
 expertus (-a, -um) sīs
 expertus (-a, -um) sit
 expertī (-ae, -a) sīmus
 expertī (-ae, -a) sītis
 expertī (-ae, -a) sint

Present

experiēns (*gen.*, experientis)

Future Active

expertūrus, -a, -um

Present

experīrī

Future

expertūrus, -a, -um esse

Singular
 experīre

Subjunctive*Imperfect*

experīrer
 experīrēris, experīrēre
 experīrētur
 experīrēmur
 experīrēminī
 experīrentur

Pluperfect

expertus (-a, -um) essem
 expertus (-a, -um) essēs
 expertus (-a, -um) esset
 expertī (-ae, -a) essēmus
 expertī (-ae, -a) essētis
 expertī (-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, fuī, futūrus
possum, posse, potuī, —

		<i>Indicative</i>
<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>	fuī	potuī
	fuiſtī	potuiſtī
	fuit	potuit
	fuiſimus	potuiſimus
	fuiſtis	potuiſtis
	fueſerunt (-ēre)	potueſerunt (-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	possis
	sit	possit
	sīmus	possīmus
	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
	fuisēs	potuisēs
	fuisset	potuisset
	fuissemus	potuissemus
	fuissetis	potuissetis
	fuisissent	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, īre, īvī (īī), itus

Indicative*Present*eō
īs
it
īmus
ītis
eunt*Imperfect*ībam
ībās
ībat
ībāmus
ībātis
ībant*Future*ībō
ībīs
ībit
ībimus
ībītis
ībunt*Perfect*īvī (īī)
īvistī (īstī)
īvit (īit)
īvimus (īimus)
īvistis (īstis)
īvērunt, īvēre (īērunt, īēre)*Pluperfect*īveram (īeram)
īverās (īerās)
īverat (īerat)
īverāmus (īerāmus)
īverātis (īerātis)
īverant (īerant)*Future-Perfect*īverō (īerō)
īveris (īeris)
īverit (īerit)
īverimus (īerimus)
īveritis (īeritis)
īverint (īerint)**Subjunctive***Present*eam
eās
eat
eāmus
eātis
eant*Imperfect*īrem
īrēs
īret
īrēmus
īrētis
īrent*Perfect*īverim (īerim)
īveris (īeris)
īverit (īerit)
īverimus (īerimus)
īveritis (īeritis)
īverint (īerint)*Pluperfect*īvissem (īissem)
īvissēs (īissēs)
īvisset (īisset)
īvissēmus (īissēmus)
īvissētis (īissētis)
īvissent (īissent)**Participles**

ACTIVE

Present iēns (*gen.*, euntis)
Perfect none
Future itūrus, -a, -um

PASSIVE

none
itum
eundum**Infinitives**

ACTIVE

Present īre
Perfect īvisse (īisse)
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	feror
	fers	ferris, ferre
	fert	fertur
	ferimus	ferimur
	fertis	ferimini
	ferunt	feruntur
<i>Imperfect</i>	ferēbam	ferēbar
	ferēbās	ferēbāris, ferēbāre
	ferēbat	ferēbātur
	ferēbāmus	ferēbāmur
	ferēbātis	ferēbāmini
	ferēbant	ferēbantur
<i>Future</i>	feram	ferar
	ferēs	ferēris, ferēre
	feret	ferētur
	ferēmus	ferēmur
	ferētis	ferēmini
	ferent	ferentur
<i>Perfect</i>	tulī	lātus (-a, -um) sum
	tulistī	lātus (-a, -um) es
	tulit	lātus (-a, -um) est
	tulimus	lātī (-ae, -a) sumus
	tulistis	lātī (-ae, -a) estis
	tulērunt (-ēre)	lātī (-ae, -a) sunt
<i>Pluperfect</i>	tuleram	lātus (-a, -um) eram
	tulerās	lātus (-a, -um) erās
	tulerat	lātus (-a, -um) erat
	tulerāmus	lātī (-ae, -a) erāmus
	tulerātis	lātī (-ae, -a) erātis
	tulerant	lātī (-ae, -a) erant
<i>Future-Perfect</i>	tulerō	lātus (-a, -um) erō
	tuleris	lātus (-a, -um) eris
	tulerit	lātus (-a, -um) erit
	tulerimus	lātī (-ae, -a) erimus
	tuleritis	lātī (-ae, -a) eritis
	tulerint	lātī (-ae, -a) erunt

Subjunctive

	ACTIVE	PASSIVE
<i>Present</i>	feram	ferar
	ferās	ferāris, ferāre
	ferat	ferātur
	ferāmus	ferāmur
	ferātis	ferāminī
	ferant	ferantur
<i>Imperfect</i>	ferrem	ferrer
	ferrēs	ferrēris, ferrēre
	ferret	ferrētur
	ferrēmus	ferrēmur
	ferrētis	ferrēminī
	ferrent	ferrentur
<i>Perfect</i>	tulerim	lātus (-a, -um) sim
	tuleris	lātus (-a, -um) sīs
	tulerit	lātus (-a, -um) sit
	tulerimus	lātī (-ae, -a) sīmus
	tuleritis	lātī (-ae, -a) sītis
	tulerint	lātī (-ae, -a) sint
<i>Pluperfect</i>	tulisset	lātus (-a, -um) essem
	tulissēs	lātus (-a, -um) essēs
	tulisset	lātus (-a, -um) esset
	tulissēmus	lātī (-ae, -a) essēmus
	tulissētis	lātī (-ae, -a) essētis
	tulissent	lātī (-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	ferrī
<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	voluissem
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

fīō, fierī, —, factus sum

Indicative

<i>Present</i>	<i>Imperfect</i>	<i>Future</i>
fīō	fīēbam	fīam
fīs	fīēbās	fīēs
fit	fīēbat	fīet
fīmus	fīēbāmus	fīēmus
fītis	fīēbātis	fīētis
fīunt	fīēbant	fīent
<i>Perfect</i>	<i>Pluperfect</i>	<i>Future-Perfect</i>
factus (-a, -um) sum	factus (-a, -um) eram	factus (-a, -um) erō
factus (-a, -um) es	factus (-a, -um) erās	factus (-a, -um) eris
factus (-a, -um) est	factus (-a, -um) erat	factus (-a, -um) erit
factī (-ae, -a) sumus	factī (-ae, -a) erāmus	factī (-ae, -a) erimus
factī (-ae, -a) estis	factī (-ae, -a) erātis	factī (-ae, -a) eritis
factī (-ae, -a) sunt	factī (-ae, -a) erant	factī (-ae, -a) erunt

Subjunctive

<i>Present</i>	<i>Imperfect</i>	<i>Perfect</i>	<i>Pluperfect</i>
fīam	fierem	factus (-a, -um) sim	factus (-a, -um) essem
fīās	fierēs	factus (-a, -um) sīs	factus (-a, -um) essēs
fīat	fieret	factus (-a, -um) sit	factus (-a, -um) esset
fīāmus	fierēmus	factī (-ae, -a) sīmus	factī (-ae, -a) essēmus
fīātis	fierētis	factī (-ae, -a) sītis	factī (-ae, -a) essētis
fīant	fierent	factī (-ae, -a) sint	factī (-ae, -a) essent

Participles

<i>Perfect</i>	<i>Future</i>
factus, -a, -um	faciendus, -a, -um

Infinitives

<i>Present</i>	<i>Perfect</i>
fieri	factus, -a, -um esse

Imperatives

<i>Singular</i>	<i>Plural</i>
fī	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. cāritās, cāritātis, f. tempus, temporis, n. mōns, montis, montium, m. ars, artis, artium, f. altāre, altāris, altārium, n.

4: adventus, adventūs, m. manus, manūs, f. genū, genūs, n.

5: fidēs, fideī, f. diēs, diēī, m. & f.

		<i>First</i>	<i>Second</i>	<i>Third</i>		
		F. (M.)	M.	N.	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

		<i>Fourth</i>	<i>Fifth</i>	
		M. (F.)	N.	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	-ērūm
	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	ancillis	bapistae	baptistīs
Acc.	ancillam	ancillās	baptistam	baptistās
Abl.	ancillā	ancillis	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	aura
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	miserā	miserum	miserī	miserāe	miserā
Gen.	miserī	miserāe	miserī	miserōrum	miserārum	miserōrum
Dat.	miserō	miserāe	miserō	miserīs	miserīs	miserīs
Acc.	miserum	miseram	miserum	miserōs	miserās	miserā
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.	ācrī	ācrī	ācrī	ācribus	ācribus	ācribus
Acc.	ācrem	ācrem	ācre	ācrēs	ācrēs	ācria
Abl.	ācrī	ācrī	ācrī	ācribus	ācribus	ācribus

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, accēnsus** 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, adjuvī, 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)
- allelūja** (*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, amici, m.** friend (30)
inimicus, inimici, m. enemy
(30)
- amō, amāre, amāvī, amātus**
love (23)
- amor, amoris, m.** love (E28)
- amplector, amplectī, —, 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, angeli, m.** messenger,
angel (2)
archangelus, archangeli, m.
archangel (2)
- angulus, anguli, m.** angle, corner
(E23)
- anima, animae, f.** (*dat /abl. pl.*,
animābus) soul, life (7)
- animus, animi, m.** heart, mind,
spirit (1)
- annus, anni, m.** year (10)
- ante** (*prep. + acc.*) before (10)
- antequam** (*subord. conj.*) before
(2)
- antiquus, -a, -um** old, ancient;
subst. pl., ancients, fore-
fathers (4)
- antistes, antistitis, m.** bishop (22)
- aperiō, aperire, aperuī, apertus**
open; explain (11)
- apis, apis, apium, f.** bee (32)
- apostolicus, -a, -um** apostolic (9)
- apostolus, apostolī, m.** apostle (2)
- appāreō, appārere, appāruī, 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)
- ascēsiō, ascēsiōnis, 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, audire, audivī (audiī),**
auditus hear (6)
exaudiō, exaudire, exaudivī
(**exaudiī**), **exauditus** 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, baptismī**, 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, benedictiōnis**, f. blessing, benediction (20)
- benedictus, -a, -um** blessed, blest (5)
- benīgnus, -a, -um** kindly (18)
- bibō, bibere, bibī, bibitus** drink (6)
- blasphēmia, blasphemīae**, f. blasphemy (E31)
- blasphemō, blasphemāre, blasphemāvī, blasphemātus** blaspheme (E28)
- bonus, -a, -um** good (4)
- brāchium, brāchii**, n. arm (13)
- cadō, cadere, cecidī, cāsus** fall (down) (19)
- incidō, incidere, incidī, —** fall into; happen (19)
- occidō, occidere, occidī, occāsus** go down, set [of the sun] *pres. part.*: 'west' (34)
- prōcidō, prōcidere, prōcidī, —** 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, cantici**, n. song, canticle (3)
- cantō, cantāre, cantāvī, cantātus** sing, chant (5)
- cantor, cantōris**, m. singer, cantor (15)
- cantus, cantūs**, m. chant (22)
- capiō, capere, cēpī, captus** take, receive; understand (6)
- accipiō, accipere, accēpī, acceptus** take, get, receive (6)
- concipiō, concipere, concēpī, conceptus** conceive (12)
- excipiō, excipere, excēpī, exceptus** welcome (12)
- incipiō, incipere, incēpī, inceptus** begin (+ *inf.*) (12)
- praecipiō, praecipere, praecēpī, praeceptus** command; instruct, teach (24)
- recipiō, recipere, recēpī, receptus** take back, receive (6)
- suscipiō, suscipere, suscēpī, 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, cēdere, cessī, cessus** go; yield (18)

- accēdō, accēdere, accessī, accessus** go to, approach (18)
- concedō, concedere, 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, cēnāculi, 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, cibī, m.** food (11)
- circā** (*prep. + acc.*) around, about (25)
- circum** (*prep. + acc.*) around, about (18)
- cito** (*adv.*) quickly (E34)
- civitas, civitātis, 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, clāritātis, 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., clēmētis*) merciful (17)
- clēmēntia, clēmēntiae, 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)
- cōgitātiō, cōgitātiōnis, f.** thought (23)

- cōgitō, cōgitāre, cōgitāvī, cōgitātus** think; plan (30)
- cōgō, cōgere, cōēgī, cōactus** lead, bring, assemble; force, compel (33)
- collecta, collectae, f.** collect; collection (12)
- columna, columnae, f.** pillar, column (11)
- commemorātiō, commemorātiōnis, f.** remembrance, commemoration (23)
- commendō, commendāre, commendāvī, commendātus** entrust (30)
- commixtiō, commixtiōnis, f.** mingling (24)
- communicātiō, communicātiōnis, f.** partaking, fellowship (33)
- communīcō, communīcāre, communīcāvī, communīcātus** share (E24)
- communīō, communīōnis, f.** communion (34)
- communis, commūne** common; unclean (22)
- conclūsiō, conclūsiōnis, f.** conclusion (29)
- concordia, concordiae, f.** union, peace (34)
- confestim** (*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)
- cōnsubstantiālis, cōnsubstantiāle** (+ *dat.*) of the same nature (as), consubstantial (with) (20)
- cōnsuētūdō, cōnsuētūdinis, f.** custom (26)
- contrā** (*prep.* + *acc.*) against, opposite (to) (28)
- contrītus, -a, -um** contrite (8)
- cor, cordis, cordium, n.** (*abl. sing., corde*) heart (15)
- cōram** (*prep.* + *abl.*) in the presence of (1)
- cornū, cornūs, n.** horn; mountain-top (16)
- corōna, corōnae, f.** wreath, crown (21)
- corōnō, corōnāre, corōnāvī, corōnātus** crown (29)
- corpus, corporis, n.** body, corpse (14)
- cōtidiānus, -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)
- crēско, crēscere, crēvī, crētus** grow, increase (29)
- crīmen, crīminis, n.** guilt, sin (24)
- cruur, cruōris, m.** blood (from a wound) (15)
- crux, crucis, f.** cross (16)
- culpa, culpaе, f.** blame, fault (1)
- cum** (*prep.* + *abl.*) with (1)
- cum** (*subord. conj.*) when, after (+ *ind.*) (13); (under the circumstances) when, since, although (+ *subj.*) (28)
- cūnctus, -a, -um** all (8)
- cupiō, cupere, cupīvī (cupiī), 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, cucurri, 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)
custōdiō, custōdire, custōdivi (*custōdiī*), **custōditus** guard, watch over (18)
daemonium, daemoniī, n. evil spirit, demon (31)
dānnum, dānni, n. damage, loss, punishment (33)
dē (*prep.*, *abl.*) from, down from; about, concerning (1)
dēbēō, dēbēre, dēbuī, dēbitus owe; ought (+ *inf.*) (12)
dēbitor, dēbitōris, m. debtor (26)
dēbitum, dēbiti, n. debt (10)
dēfendō, dēfendere, dēfendī, dēfēnsus defend (25)
dēfūctus, -a, -um deceased, dead (33)
deinde (*adv.*) then, next, thereupon (12)
dēlēō, dēlēre, dēlēvī, dēlētus destroy, wipe out (6)
dēlicia, dēliciae, f. pleasure, delight (22)
dēprecātiō, dēprecātiōnis, f. earnest prayer, supplication (14)
dēsertus, -a, -um forsaken, deserted (12)
dēsertum, dēserti, n. desert (13)
dēsiderium, dēsideriī, n. want, need (10)
dēsiderō, dēsiderāre, dēsiderāvī, dēsiderātus desire (15)
dēsīnō, dēsīnere, dēsīi, dēsītus (+ *inf.*) cease (12)
dētergeō, dētergēre, dētersi, dētersus wipe away, cancel (14)
dētrīmentum, dētrīmentī, n. loss (10)
Deus, Dei, m. (*nom. pl.*, *diī*) 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)
dīcō, dīcere, dīxī, dīctus say, tell; *pass.*, *also*, be called (7)
addīcō, addicere, addixī, addictus adjudge, condemn (25)
benedīcō, benedicere, benedixī, benedictus speak well (of), bless (7)
contrādīcō, contrādicere, contrādixī, contrādictus dispute, contradict (+ *dat.*) (25)
maledīcō, maledicere, maledixī, maledictus speak evil (of), curse (7)
praedīcō, praedicere, praedixī, praedictus say earlier, foretell, predict (25)
diēs, diēi, m. & f. day (19)
digitus, digiti, m. finger, toe (13)
dīgnātiō, dīgnātiōnis, f. condescension, graciousness (35)
dīgnor, dīgnārī, —, dīgnātus sum consider worthwhile, deign (22)
dēdīgnor, dēdīgnārī, —, dēdīgnātus sum scorn, disdain (22)
dīgnus, -a, -um (+ *abl.*) worthy (of) (7)
indīgnus, -a, -um (+ *abl.*) unworthy (of) (7)
dīlēctiō, dīlēctiōnis, f. love (17)

- dilēctus, -a, -um** beloved (19)
diligenter (*adv.*) diligently (9)
discipulus, discipulī, m. disciple, student (2)
discō, discere, didici, — learn (35)
discumbō, discumbere, discubui, discubitus sit (down to eat) (E19)
dispensātor, dispensātoris, m. steward (E31)
ditō, ditāre, ditāvi, — enrich (33)
dives (*gen., divitis*) rich, wealthy (25)
dividō, dividere, divisi, divisus part, divide (30)
divinitās, divinitatis, f. divinity (30)
divinus, -a, -um divine (5)
diū (*adv.*) for a long time (E34)
dō, dare, dedi, datus give (5)
addō, addere, addidi, 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, dolere, dolui, dolitus grieve, suffer, feel pain (28)
condoleō, condolere, —, — 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, dōnāvi, dōnātus give, grant; forgive (5)
dōnum, dōnī, n. gift (3)
dūcō, dūcere, dūxi, ductus lead (6)
ēdūcō, ēdūcere, ēdūxi, ēductus lead out (6)
indūcō, indūcere, indūxi, inductus lead into, bring into (6)
perdūcō, perdūcere, perdūxi, perductus lead through, bring to (6)
sēdūcō, sēdūcere, sēdūxi, 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)
effusio, effusioṅis, f. outpouring (25)
ego, meī (*pron.*) I (19)
ēlēctus, -a, -um chosen, elect (6)
elēison (*Greek: imperative*) have mercy! (10)
ēlevatiō, ēlevatiōṅis, f. a lifting up, raising (E29)
emō, emere, emī, emptus buy (17)

- redimō, redimere, redēmī, redēptus** buy back, redeem (27)
- enim** (*postpos. coord. conj.*) for, indeed (5)
- ēnītor, ēnītī, —, ēnīsus (ēnixus) sum** bring forth, give birth to (34)
- eō, ire, īvī (ii), itus** go (17)
- abeō, abire, abīvī (abii), abitus** go away, leave (17)
- adeō, adire, advī (adii), aditus** go to, approach (17)
- circumeō, circumire, circumivī (circumii), circumitus** go about (17)
- exeō, exire, exivī (exii), exitus** go out, leave (17)
- ineō, inire, inivī (inii), initus** go in, enter (upon) (17)
- intereō, interire, interivī (interii), interitus** perish, die (17)
- introeō, introire, introivī (introii), introitus** go within, enter (17)
- obeō, obire, obivī (obii), obitus** go to meet; die (17)
- pereō, perire, perivī (perii), peritus** perish, die, be lost (17)
- pertrāseō, pertrāsire, pertrānsivī (pertrānsii), pertrānsitus** go all about, go away; pierce (17)
- praeēō, praeire, praeivī (praeii), praeitus** go before (17)
- prōdeō, prōdīre, prōdivī (prōdii), prōditus** go forth (17)
- redeō, redire, redivī (redii), reditus** go back, return (17)
- subeō, subire, subivī (subii), subitus** go under, submit to; climb (17)
- trāseō, trāsire, trānsivī (trānsii), 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, ēsurire, ēsurivī (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)
- etsī** (*subord. conj.*) although, even if (13)
- eucharisticus, -a, -um** eucharistic (32)
- Ēva, Ēvae, f.** Eve (12)
- Evangelium, Evangelii, 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, faciēs, 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, reffectus 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)
fallō, fallere, fefelli, falsus deceive (33)
falsus, -a, -um false (33)
fāma, fāmae, f. report, news (E28)
fāmīlia, fāmīliae, f. household, family (1)
famēs, famis, famium, f. hunger, famine (E33)
famulus, famulī, m. servant (5)
fateor, fatērī, —, fassus sum acknowledge, confess (+ *acc.*); praise (+ *dat.*) (22)
cōnfiteor, cōnfītērī, —, cōnfesus sum confess (+ *acc.*); praise (+ *dat.*) (22)
profiteor, profītērī, —, professus sum profess (22)
fēlix (*gen.*, **fēlicis**) happy, blessed (16)
ferō, ferre, tuli, lātus bring, bear, carry (33)
auferō, auferre, abstuli, ablātus take away (33)
cōnferō, cōnferre, contuli, colātus accompany; grant;
cōnferre sē: take oneself (to), go (33)
dēferō, dēferre, dētuli, dēlātus offer, bring (33)
effero, efferre, extuli, ēlātus bring out; bear, lift up (33)
inferō, inferre, intuli, illātus bring in (33)
offerō, offerre, obtuli, oblātus offer (33)
perferō, perferre, pertuli, perlātus carry through, carry up (33)
prōferō, prōferre, prōtuli, prōlātus bring forth, bring forward (33)
referō, referre, rettuli, 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, fideī, 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)
fīlia, filiae, f. daughter (25)
filius, filii, m. son (2)
finiō, finire, finivī (finiī), finitus end, finish (10)
finis, finis, finium, m. & f. end,

- boundary; *pl.*, territory, district (15)
- fiō, fieri**, —, **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)
- cōnfirmō, cōnfirmāre, cōnfirmāvī, cōnfirmātus** strengthen, uphold (7)
- firmus, -a, -um** steadfast, firm (7)
- infirmitās, infirmitātis**, *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, how (16)
- genūflectō, genūflectere, genūflexī, genūflexus** bend the knee, genuflect, kneel (down) (16)
- flēō, 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 orodosic with subj.*) (E24, 25)
- fortis, forte** strong (26)
- frangō, frangere, frēgī, frāctus** break (16)
- cōnfringō, cōnfringere, cōnfrēgī, cōnfrāctus** break in two, break in pieces (16)
- frāter, frātris**, *m.* brother (19)
- frūctus, frūctūs**, *m.* fruit (17)
- fugiō, fugere, fūgī, fugitus** flee (from) (25)
- fugō, fugāre, fugāvī, fugātus** put to flight, chase away (6)
- fulgeō, fulgēre, fulsī**, — shine, glow (27)
- circumfulgeō, circumfulgēre, circumfulsī**, — shine around (27)
- refulgeō, refulgēre, refulsī**, — shine brightly, gleam (27)
- fulgor, fulgōris**, *m.* brightness (33)
- fundō, fundāre, fundāvī, fundātus** establish, found (28)
- fundō, fundere, fūdī, fūsus** pour (16)
- cōnfundō, cōnfundere, cōnfūdī, cōnfūsus** confound, confuse; put to shame (16)
- effundō, effundere, effūdī, effūsus** pour out, shed, spill (16)
- infundō, infundere, infūdī, infūsus** pour, infuse (16)
- refundō, refundere, refūdī, refūsus** 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**, —, **gāvisus sum** rejoice, be glad (20)
- gaudium, gaudīi**, *n.* joy (3)
- generōsus, -a, -um** noble (E33)
- genetrix, 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, gessi, 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)
- ēgredior, ēgredī, —, ēgressus sum** come out, go out (21)
- ingredior, ingredī, —, ingressus sum** walk along; come in (21)
- regredior, regredī, —, regressus sum** go back, return (21)
- grātia, grātiae, 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)
- herēditās, herēditātis, f.** generation; inheritance (35)
- hic, haec, hoc (demon. pron./adj.)** this (23)
- hic (adv.)** here, in this place (3)
- hinc (adv.)** from here (11)
- hodiē (adv.)** today (2)
- homō, hominis, m.** human being, person (14)
- honor, honoris, m.** honor (25)
- honōrō, honōrāre, honōrāvī, honōrātus** respect, honor (E21)
- hōra, hōrae, 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 ignī)** 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, imperii, 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, increpūī, increpitus** rebuke, chide (E30)
- inde** (*adv.*) from there; from then (18)
- indēficiēns** (*gen., indēficiētis*) unfailing (18)
- indulgentia, indulgentiae, f.** forgiveness, pardon, concession (26)
- ineffābilis, ineffābile** inexpressible, ineffable (30)
- infernus, -a, -um** of hell, infernal (31)
- īnferus, -a, -um** of hell, below (31)
- inhaerēō, inhaerēre, inhaesī, 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)
- institūtio, 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, introitūs, 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)
- īra, īrae, 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, jacēre, jacuī**, — lie, be situated; sleep (35)
- jacīō, 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, Hiersolymōrum, n.**) Jerusalem (17)
- Jēsūs, Jēsū, Jēsū, Jēsūm, Jēsū, m.** (*voc., Jēsū*) Jesus, Joshua (7)
- Jōannēs, Jōannis, m.** John (14)
- jubeō, jubēre, jussī, 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, jūdicīi, n.** judgment (29)
- jūdicō, jūdicāre, jūdicāvī, jūdicātus** judge (22)
- dijūdicō, dijūdicāre, dijūdicāvī, dijūdicātus** discern, distinguish (22)
- jugum, jugī, n.** yoke (E27)
- jungō, jungere, jūnxī, jūnctus** join, unite (6)
- conjungō, conjungere, conjūnxī, conjūnctus** 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)
- labor, labī, —, lapsus sum** slide, (slip and) fall (23)
- labor, labōris, m.** work, labor (27)
- labōrō, labōrāre, labōrāvī, labōrātus** work, labor (26)
- lacrima, lacrimae, f.** tear (20)
- lacrimor, lacrimārī, —, lacrimātus sum** weep (21)
- lacrimōsus, -a, -um** tearful (34)
- laetitia, laetitiae, f.** gladness, joy (7)
- laetor, laetārī, —, laetātus sum** rejoice, be glad (21)
- collaetor, collaetārī, —, collaetātus sum** rejoice together (21)
- laetus, -a, -um** joyful (11)
- lampas, lampadis, f.** lamp, torch; flame (29)
- largior, largirī, —, largitus sum** grant, bestow (23)
- largitās, largitātis, f.** bounty, abundance (15)
- latus, lateris, n.** side (19)
- laudō, laudāre, laudāvī, laudātus** praise (5)
- collaudō, collaudāre, collaudāvī, collaudātus** praise exceedingly; praise together (5)
- laus, laudis, f.** praise (17)
- lavō, lavāre, lavī, lautus (lōtus)** wash; *pass.*, be washed, bathe (27)
- lēctiō, lēctiōnis, f.** reading (15)
- lēctor, lēctōris, m.** reader, lector (15)
- legō, legere, lēgī, lēctus** choose, select; read (14)
- colligō, colligere, collēgī, collēctus** gather up, take in, collect (14)
- diligō, diligere, dilēxī, dilēctus** love (14)
- ēligō, ēligere, ēlēgī, ēlēctus** choose, elect (14)

- intellegō, intellegere, intellēxī, intellēctus** perceive, understand; pay heed to (31)
- Lēvīta (Lēvītēs), Lēvītae, m.** deacon, Levite (18)
- lēx, lēgis, f.** law, Torah (18)
- liber, libri, m.** book (3)
- liber, libera, liberum** free (21)
- liberō, liberāre, liberāvī, 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, liquāvī, liquātus** melt (30)
- litūrgia, litūrgiae, 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, magnificāvī, 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, mandatī, n.** order, commandment (9)
- mandūcō, mandūcāre, mandūcāvī, mandūcātus** eat (15)
- maneō, manēre, mānsī, mānsus** remain, wait, stay (31)
- permaneō, permanēre, permānsī, permānsus** remain, continue (31)
- remaneō, remanēre, 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, meruī, meritus**
be worthy, deserve (27)
- meritō** (*adv.*) rightly, deservedly
(5)
- meritum, meritī**, n. merit (8)
- metō, metere, messuī, messus**
reap (E28)
- meus, -a, -um** my, mine (4)
- mīles, militis**, m. soldier (24)
- minister, ministrī**, m. servant,
minister (2)
- ministerium, ministerī**, n. minist-
ry, 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)
- misceō, miscēre, miscuī, mixtus**
mix, mingle (6)
- miser, misera, miserum** wretched,
pitiable (20)
- misereor, miserērī**, —, **misertus**
sum (+ *gen. or dat.*) have pity
(on) (20)
- misericordia, misericordiae**, f.
mercy, kindness, pity (7)
- miseror, miserārī**, —, **miserātus**
sum bewail; pity (21)
- missa, missae**, f. Mass (1)
- mītis, mīte** mild, meek (24)
- mittō, mittere, mīsī, missus** send;
cast; put (12)
- admittō, admittere, admīsī,**
admissus join, admit; allow,
permit (17)
- amittō, amittere, amīsī, amissus**
send off; lose (17)
- dimittō, dimittere, dimīsī,**
dīmissus send away, release;
forgive, permit (12)
- ēmittō, ēmittere, ēmīsī, ēmissus**
send out (17)
- permittō, permittere, permīsī,**
permissus allow, permit
(+ *dat. et inf.*) (12)
- remittō, remittere, remīsī, re-**
missus send back; forgive (17)
- submittō, submittere, submīsī,**
submissus lower; suborn,
bribe (12)
- modo** (*adv.*) (just) now (E27)
- modus, modī**, m. manner, way (4)
- moneō, monēre, monuī, 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, morī**, —, **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, multitūdinis**, f. great
number, multitude (35)
- multus, -a, -um** much, many (4)
- mundus, mundi**, 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, mūtuārī, —, mūtuātus**
sum borrow (33)
- mystērium, mystēriī, n.** mystery (3)
- nam** (*coord. conj.*) for (2)
- nārrō, nārrāre, nārrāvī, nārrātus**
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 purpose clause + subj.*); that . . . not (*introducing direct command + subj.*) (22); that (*introducing affirmative clause of fear + subj.*) (25)
- ne** (*enclitic interrog. particle*) used in sentence questions (6)
- necessārius, -a, -um** needful, fateful; needed (+ *dat.*) (25)
- neesse 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, nūllius, nēminī, nēminem, nūllō/nūllā** (*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, nescīre, nescīvī (nesciī), 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)
- noceō, nocēre, nocuī, nocītus**
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 system*: get acquainted with, get to know
perfect system: know (21)
- praenōscō, praenōscere, praenōvī, 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)
- nūllus, -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, oriri, —, 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 (*parsī*), **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, passiōnis, f. suffering, passion (16)
pāstor, pāstōris, m. shepherd; pastor (18)
pater, patris, m. father (14)
paternus, -a, -um of a father, paternal (20)
patior, patī, —, passus sum suffer; allow (20)
patria, patriae, f. native land, country (25)
patrōnus patrōnī, m. defender, advocate (26)
paucī, -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, peccātoris, 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)
peregrīnāns (*gen.*, *peregrīnantis*) 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)
persevērō, persevērāre, persevērāvī, persevērātus continue (30)
pēs, pedis, m. foot (19)
petō, petere, petīvī (*petīī*), **petitus** ask (for), entreat (22)
Petrus, Petri, m. Peter (2)
phantasma, phantasmatis, n. ghost, phantom (E30)
piāculum, piāculī, 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, placuī, placitus**
please, be pleasing to
(+ *dat.*) (34)
- placet** (*impersonal verb*) it is
pleasing (+ *dat.*) (34)
- complaceō, complacēre, com-
placuī (complacitus sum)**
please, be acceptable to
(+ *dat.*) (34)
- placō, placāre, placāvī, placātus**
appease; reconcile (17)
- plānctus, plānctūs, m.** mourn-
ing (22)
- plangō, plangere, plānxī, plānctus**
bewail, mourn (24)
- platēa, platēae, f.** [wide] street
(E23)
- plēnitūdō, plēnitūdinis, f.** full-
ness (E29)
- plēnus, -a, -um (+ *abl.*)** full (of) (7)
- plēō, -plēre, -plēvī, -plētus** fill,
complete (8)
- adimpleō, adimplēre, adimplēvī,
adimplētus** fulfill (8)
- compleō, complēre, complēvī,
complētus** fulfill, accom-
plish (8)
- impleō, implēre, implēvī, im-
plētus** fill, accomplish (8)
- repleō, replēre, replēvī, replētus**
fill, complete (8)
- plōrō, plōrāre, plōrāvī, plōrātus**
bewail, lament, weep (31)
- poena, poenae, f.** pain, punish-
ment, penalty (33)
- pondus, ponderis, n.** burden, im-
pediment (E28)
- pōnō, pōnere, posuī, positus** put,
place, set (24)
- dēpōnō, dēpōnere, dēposuī, dē-
positus** set down, lay down;
remove (24)
- impōnō, impōnere, imposuī,
impositus** put upon (24)
- prōpōnō, prōpōnere, prōposuī,
prōpositus** set before; pro-
pose (24)
- repōnō, repōnere, reposuī,
repositus** put back, replace;
lay aside; bury (24)
- Pontius Pilātus, Pontii Pilātī, m.**
Pontius Pilatus, Pilate (27)
- populus, populī, m.** people (2)
- portō, portāre, portāvī, portātus**
carry (24)
- poscō, poscere, poposci, —** ask,
beseech (25)
- dēposcō, dēposcere, dēpoposci,
—** beseech, demand (25)
- possideō, possidēre, possēdī, pos-
sessus** inherit, gain possession
of (E24)
- possum, posse, potuī, —** 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, postulāvī,
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, praeceptī, n.** lesson,
precept; command (3)

- praecōnium, praecōnii**, n. praise, proclamation (33)
- praedicō, praedicāre, praedicāvī, praedicātus** preach, proclaim (22)
- praefātiō, praefātiōnis**, f. preface (28)
- praemium, praemii**, 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)
- premō, premere, pressī, 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)
- prīmus, -a, -um** first (7)
- in **prīmīs** at first, in the first place (7)
- prīmum** (*adv.*) (at) first (13)
- prīnceps, prīncipis**, m. chief, prince (14)
- prīncipium, prīncipiī**, n. beginning (5)
- prīusquam** (*subord. conj.*) before (29)
- prō** (*prep. + abl.*) in front of; in behalf of, for; instead of, on behalf of (1)
- prōmptus, -a, -um** willing, ready, eager (E24)
- prope** (*adv.*) near (E24)
- prophēta, prophētae**, m. prophet (11)
- prophētō, prophētāre, prophētāvī, prophētātus** prophesy, foretell (E28)
- propitiū, -a, -um** kind, favorable, propitious (35)
- prōpositum, prōpositi**, n. decree, purpose, plan (E23)
- propter** (*prep. + acc.*) on account of, because of (7)
- propterea** (*adv.*) therefore (E29)
- prōtēctiō, prōtēctiōnis**, f. protection (28)
- proximū, -a, -um** nearest (+ *dat.*); *subst.*, neighbor (15)
- psalmista, psalmistae**, m. psalmist (29)
- psalmus, psalmī**, m. psalm (2)
- puella, puellae**, f. girl (E35)
- puer, pueri**, 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)
- quīque** (*indecl. adj.*) five (24)
- quis, quid** (1. *interrog. pron.*; 2. *indef. pron., after sī, nisi, 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)
- reconciliatiō, reconciliatiōnis**, f. restoration, reconciliation (33)
- recumbō, recumbere, recubui**, — recline at table (E34)
- redēmtiō, redēmtiōnis**, f. deliverance, redemption (31)
- redēptor, redēptōris**, m. one who buys back: redeemer (14)
- rēgina, rēginae**, f. queen (3)
- regiō, regiōnis**, f. country, region (32)
- rēgnō, rēgnāre, rēgnāvī, rēgnātus** rule, reign (5)
- rēgnum, rēgni**, n. kingdom, rule (3)
- regō, regere, rēxī, rēctus** rule, guide, govern (8)
corrīgō, corrīgere, corrēxī, corrēctus correct (8)
dirīgō, dirīgere, dirēxī, dirēctus direct (8)
ērigō, ērigere, ērēxī, ērēctus raise up, erect (8)
—**surgō, surgere, surrēxī, surrēctus** rise up, arise (12)

- insurgō, insurgere, insurrēxi, insurrectus** rise up (12)
- resurgō, resurgere, resurrēxi, resurrēctus** rise up again (12)
- relinquō, relinquere, reliquī, relic-tus** leave (behind), abandon (12)
- remissio, remissionis, f.** forgiveness, remission (17)
- requiēs, requiēi, f.** rest (32)
- rēs, rei, f.** thing (19)
- respondeō, respondere, respondi, respōsus** answer, respond (to) (+ *dat.*) (22)
- respōsum, respōsi, n.** answer, response (7)
- resultō, resultāre, resultāvī, resultātus** resound, rebound (11)
- resurrēctiō, resurrēctiōnis, 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)
- ruber, 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)
- sacrāmentum, sacrāmentī, n.** sacrament (4)
- sacrificium, sacrificiī, n.** sacrifice (3)
- sacrō, sacrāre, sacrāvī, sacrātus** make holy, consecrate (5)
- cōnsecrō, cōnsecrāre, cōnsecrāvī, cōnsecrātus** make holy, consecrate (5)
- sacrōsānctus, -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, salvātoris, m.** savior (17)
- salve!** (*imperative; pl., salvete!*) 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, scandī, scānsus** climb, mount (16)
- ascendō, ascendere, ascendi, ascēnsus** go up, come up, ascend (16)
- dēscendō, dēscendere, dēscendi, dēscēnsus** go down, come down, descend (16)
- scelus, sceleris, n.** crime, sin (20)
- sciō, scire, scivī, scītus** know (9)
- scriba, scribae, m.** scribe (i.e., one versed in Jewish law) (E35)
- scribō, scribere, scripsī, scriptus** write (14)
- dēscribō, dēscribere, dēscripsī, 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, sedī, 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)
- sentio, sentire, sēnsī, sēnsus** feel, perceive (31)
- sēparō, sēparāre, sēparāvī, sēparātus** separate (9)
- sepeliō, sepelire, sepelivī (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, servivī (servii), 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, servī, 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, sīderis, n.** star, constellation (32)
- significō, significāre, significāvī, significātus** signify (33)
- signum, signī, 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, sīvī, situs allow, permit (E30)
sistō, sistere, stetī (stitī), status stand; be, become (32)
existō, existere, exstiti, exstitus step forth, come out (32)
sīve (seu) (*subord. conj.*) or if (25)
sīve (seu) . . sīve (seu) if . . or if; whether . . or (25)
sociō, sociāre, sociāvī, sociātus share in; ally (30)
socius, socii, 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)
cōsōlor, cōsōlārī, —, cōsōlātus sum
or
cōsōlō, cōsōlāre, cōsōlāvī, cōsōlātus console, comfort (21)
sōlus, -a, -um only, alone (28)
sōlum (*adv.*) only, alone (28)
solvō,olvere, solvī, solūtus set free; break up; pay back (10)
absolvō, absolvere, absolvī, absolutus 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, speciēi, f. appearance; kind, type; beauty (32)
speciō, specere, spexī, spectus look (at) (13)
aspiciō, aspicere, aspexī, 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, spei, 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, cōstitui, cōstitūtus** decree, ordain (27)
- stēlla, stēllae, f.** star (5)
- stō, stāre, steti, status** stand (still) (13)
- astō, astāre, astiti, —** stand by, stand near (13)
- circumstō, circumstāre, circumsteti, —** stand around, encircle (13)
- instō, instāre, institi, —** urge; threaten (+ *dat.*) (13)
- praestō, praestāre, praestiti (praestāvi), praestātus (praestitus)** bestow; accomplish (13)
- restō, restāre, restiti, —** remain (behind) (13)
- struō, struere, strūxi, strūctus** build (29)
- dēstruō, dēstruere, dēstrūxi, dēstrūctus** destroy (29)
- instruō, instruere, instrūxi, instrūctus** instruct (29)
- suāvis, suāve** sweet (27)
- suāvitās, suāvitātis, f.** sweetness (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)
- , **suī** (*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, celestial (8)
- supersubstantialis, supersubstantiale** life-sustaining (19)
- supplex** (*gen.*, *supplicis*) suppliant (17)
- supplicō, supplicāre, supplicāvi, supplicātus** (humbly) beseech (29)
- sūrsum** (*adv.*) on high, upward (19)
- suscitō, suscitāre, suscitāvi, suscitātus** awaken, raise up (29)
- resuscitō, resuscitāre, resuscitāvi, resuscitātus** reawaken, 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.** congregation, synagogue (27)
- taceō, tacēre, tacuī, 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, tēcti, n.** roof, house (9)
- tellūs, tellūris, f.** earth (17)
- templum, templi, n.** temple, church (6)
- tempus, temporis, n.** time (27)
- tendō, tendere, tetendi, tentus (tēnsus)** stretch, extend (18)

- extendō, extendere, extendī, extensus (extēnsus)** stretch out (18)
intendō, intendere, intendī, intentus (intēnsus) aim (at), look at intently (18)
ostendō, ostendere, ostendi, ostentus (ostēnsus) show; explain (18)
tenebrae, tenebrarum, f. pl. darkness, gloom (18)
teneō, tenēre, tenuī, tentus hold, keep, possess, arrest (32)
contineō, continēre, continuī, contentus hold together, contain (32)
sustineō, sustinēre, sustinuī, sustentus hold up, uphold, sustain (32)
tentatiō, tentatiōnis, f. temptation, trial (28)
terra, terrae, f. earth, land, ground (1)
terrēnus, -a, -um earthly (8)
tertius, -a, -um third (11)
testāmentum, testāmentī, n. covenant, testament (3)
testimōnium, testimōnii, n. witness, testimony (9)
testis, testis, testium, m. witness (28)
thronus, thronī, m. throne (32)
timeō, timēre, timuī, — fear, be afraid (of) (25)
timor, timōris, m. fear (29)
timōrātus, -a, -um God-fearing, devout, reverent (29)
tollō, tollere, sustulī, sublātus take away, lift up, take up (10)
extollō, extollere, extulī, — lift up, extol (10)
tōtus, -a, -um all, the whole (28)
trāditio, trāditiois, f. tradition (E32)
- trahō, trahere, trāxī, trāctus** draw, drag; lead (30)
atrahō, attrahere, attrāxī, attrāctus draw toward (30)
dētrahō, dētrahere, dētrāxī, dētrāctus draw from, take away (30)
tranquillus, -a, -um peaceful, tranquil (33)
trāns (prep. + acc.) across (2)
tremō, tremere, tremuī, — tremble (at), quake (at) (35)
tristis, triste sad, sorrowful, gloomy (28)
triumphus, triumphī, m. triumph (26)
tū, tuī (pron.) you (19)
tuba, tubae, f. trumpet (13)
tueor, tuērī, —, tuitus sum watch, protect, uphold (23)
tunc (adv.) then, at that time (8)
turba, turbae, f. crowd, multitude (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, anywhere (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, ūniversī, n. universe (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, ūtilitātis, f.** benefit, profit, good (32)
- ūtique** (*adv.*) certainly, by all means, at any rate (29)
- ūtor, ūtī, —, 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, valui, —** 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)
- superveniō, 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, vēritātis, 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)
- vērūs, -a, -um** true (4)
- vespertīnus, -a, -um** (of) evening (29)
- vester, vestra, vestrum** your, yours (*pl.*) (9)
- vestigium, vestigīi, n.** footstep (9)
- vestiō, vestīre, vestīvī (vestīi), vestitus** clothe (21)

- vestis, vestis, vestium**, f. garment; clothing (31)
vetō, vetāre, vetūī (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, vicīnī, 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, vīnxī, vīctus bind (33)
vīncō, vincere, vīcī, victus overcome, conquer (32)
dēvīncō, dēvincere, dēvīcī, dēvīctus overcome thoroughly, conquer thoroughly (32)
vīnculum, vīnculī, n. bond, chain (10)
vīnum, vīnī, n. wine (3)
vīr, vīrī, m. man, husband (3)
virgō, virginis, f. virgin (14)
virtūs, virtūtis, f. excellence, virtue; power, strength; *pl.*, miracles (27)
vīsibilis, visibile tangible, visible (17)
vīsiō, vīsiōnis, f. vision (E31)
vīta, vītae, f. life (1)
vītis, vītis, vītium, f. vine, grape-vine (23)
vitium, vitīī, n. fault, sin, vice (3)
vituperō, vituperāre, vituperāvī, vituperātus scold, censure (E30)
vīvificō, vīvificāre, vīvificāvī, vīvificātus bring to life, make live (17)
vīvō, vīvere, vīxī, vīctus live (12)
vīvus, -a, -um living, alive (4)
vocō, vocāre, vocāvī, vocātus call, invite (5)
ēvocō, ēvocāre, ēvocāvī, ēvocātus call forth (5)
īvocō, īvocāre, īvocāvī, īvocātus call upon, invoke (5)
volō, velle, voluī, — want, wish, be willing (17)
voluntās, voluntātis, f. will (14)
vōtum, vōtī, 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, inhaesī, inhaesus* (+ *dat.*)
after (*subord. conj.*) *postquam; abl. abs.*
aid *adjuvō, adjuvāre, adjūvī, adjūtus; succurrō, succurrere, succurrī, succursus*
alive *vīvus, -a, -um*
all *cūctus, -a, -um; ūniversus, -a, -um; omnis, -e*
allowed, be *use impers. 3 s. pass. of* *permittere* (+ *pers. dat.* *☉ inf.*)
alone (*adv.*) *sōlum*
also *etiam*
although *quamquam, etsī, 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, advenīre, advēnī, adventus*
as *use pred. acc.*
as soon as *ubi; simul ac* (*atque*) (+ *ind.*)
ascend *ascendō, ascendere, ascendi, ascēsus*
ashamed, be *cōfundor, cōfundī, —, cōnfūsus sum*
ask *rogō, rogāre, rogāvī, rogātus*
assembly *ecclēsia, ecclēsiae, f.*
at ad (*prep.* + *acc.*)
at the same time *simul*
Athens *Athēnae, Athēnārum, f.*
await *expectō, expectāre, expectāvī, expectātus*
baptize *baptizō, baptizāre, baptizāvī, baptizātus*
be *sum, esse, fuī, 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 *prīncipium, prīncipiī, n.*
believe (in) *crēdō, crēdere, crēdidī, crēditus*

- beseech** dēprecor, dēprecārī, —, dēprecātus sum; rogō, rogāre, rogāvī, rogātus; poscō, poscere, poposci, —
- betray** trādō, trādere, trādidī, trāditus
- bid** jubeō, jubēre, jussī, jussus
- bind** vinciō, vincire, vinxī, vinctus
- bishop** episcopus, episcopī, m.
- blame** culpa, culpaē, f.
- bless** benedicō, benedicere, benedixī, benedictus
- blessed** beātus, -a, -um; benedictus, -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, frāctus; cōfringō, cōfringere, cōfrēgī, cōfrāctus
- 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, ēmī, ēmptus
- 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, cūraē, f.
- cast out** ējiciō, ējicere, ējēcī, ējectus
- cease** dēsino, dēsinerē, dēsīi, dēsitus
- celebrate** celebrō, celebrāre, celebrāvī, celebrātus
- chief** pīnceps, pīncipis, m.
- child** nātus, nātī, m.; puer, puerī, m.
- choose** legō, legere, lēgī, lēctus; ēligō, ēligere, ēlēgī, ēlēctus
- chosen** ēlēctus, -a, -um
- Christ** Chrīstus, Chrīstī, m.
- Christian** Chrīstiānus, -a, -um
- church** ecclēsia, ecclēsiaē, f.
- city** civitās, civitātis, f.; urbs, urbis, urbium, f.
- clean** mundus, -a, -um
- clemency** clēmētia, clēmētiaē, f.
- climb** subeō, subīre, subiī, subitus; scandō, scandere, scandī, scānsus
- come** veniō, venīre, vēnī, ventus
- coming** adventus, adventūs, m.
- command** praeceptum, praeceptī, n.
- commandment** mandātum, mandātī, n.
- concern** cūra, cūraē, f.
- confound** cōfundō, cōfundere, cōnfūdī, cōnfūsus
- conquer** vincō, vincere, vicī, victus; dēvincō, dēvincere, dēvicī, 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, tenebrārum, 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, disciplī, m.
do faciō, facere, fēcī, factus
do not (command) nōlī/nōlīte (+ *inf.*)
drag away dētrahō, dētrahere, dētrāxī, dētrāctus
draw near appropinquō, appropinquāre, appropinquāvī, appropinquātus
drink pōtus, pōtūs, m.
earth terra, terrae, f.
eat mandūcō, mandūcāre, mandūcāvī, mandūcātus
elder major; senior
elect ēlēctus, -a, -um
end finiō, finīre, finīvī (finiū), finītus
enemy inimīcus, inimīcī, m.; hostēs, hostium, m.
enough satis
enter intrō, intrāre, intrāvī, intrātus
eternal aeternus, -a, -um
evil malus, -a, -um
evil spirit daemonium, daemōniī, n.
express exprimō, exprimere, expressī, expressus
faith fidēs, fideī, f.
faithful fidēlis, -e
fall cadō, cadere, cecidī, cāsus
fall forward prōcidō, procidere, procidī, —
family familia, familiae, f.
father pater, patris, m.
fault culpa, culpae, f.
fear timeō, timēre, timuī, —
field ager, agrī, m.
find inveniō, invenīre, invēnī, inventus
finger digitus, digiti, m.
first prīmus, -a, -um
flee fugiō, fugere, fūgī, 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, coēgī, coāctus
forefathers antīquī, antīquōrum, m.
forever in aeternum
free liberō, liberāre, liberāvī, liberātus
friend amīcus, amīcī, 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, ire, īvī (iī), itus; vādō, vādere, —, —
go around circu(m)eō, circu(m)ire, circu(m)ivī (circu(m)iī), circu(m)itus
go away abeō, abire, abīvī (abii), abitus
go in ineō, inire, inīvī (iniī), initus
go out exeō, exire, exīvī (exii), exitus
God Deus, Deī, m.
gold aurum, aurī, n.
good bonus, -a, -um
Gospel Evangelium, Evangelii, n.
grace grātia, grātiae, f.
grant dōnō, dōnāre, dōnāvī, dōnātus
grapevine vītis, vītis, vītium, f.
greater major, majus
greatest maximus, -a, -um
guard custōdiō, custōdire, 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 sānō, sānāre, sānāvī, sānātus
hear audiō, audire, audīvī (audiī), auditus
heart cor, cordis, cordium, n.
heaven caelum, caeli, n.
help (*noun*) ops, opis, f.
- help** (*verb*) adjuvō, adjuvāre, adjūvī, adjūtus
here hic; 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 hūmānus, -a, -um
human being homō, hominis, m.
humanity hūmānitās, hūmānitātis, f.
hungry, be ēsuriō, ēsurire, ēsurīvī (ēsurii), ēsuritus
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 Hierosolymīs
Jew Jūdaeus, -a, -um
John Jōannēs, Jōannis, m.
joy gaudium, gaudiī, n.
joyful laetus, -a, -um
Judea Jūdaea, Jūdaeae, f.
judge jūdicō, jūdicāre, jūdicāvī, jūdicātus; exīstimō, exīstimāre, exīstimāvī, exīstimātus

- justice** *jūstitia, jūstitiae, f.*
kindly *benīgnus, -a, -um*
king *rēx, rēgis, m.*
kingdom *rēgnum, rēgnī, n.*
know, get to *nōscō, nōscere*
know beforehand *praenōscō, praenōscere, praenōvī, praenōtus*
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.: fiō, fierī, —, factus sum*
man *vir, virī, m.*
many *multus, -a, -um*
martyr *martyr, martyris, m.*
Mary *Marīa, Marīae, 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, multitudinis, 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), oboedītus*
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 orō, orāre, orāvī, orātus; precor, precārī, —, precātus sum
prayer orātiō, orātiōnis, f.
preach praedicō, praedicāre, praedicāvī, praedicātus
preach the Gospel evangelizō, evangelizāre, evangelizāvī, evangelizātus
precept praeceptum, praeceptī, n.
precious pretiosus, -a, -um
prepare parō, parāre, parāvī, parātus; praeparō, praeparāre, praeparāvī, praeparātus
priest sacerdos, sacerdotis, m.
prince princeps, principis, m.
psalm psalmus, psalmī, m.
purification purgātiō, purgātiōnis, f.
put mittō, mittere, mīsī, missus; pōnō, ponere, 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; —, gāvisus sum; laetor, laetārī, —, laetātus sum
remain maneō, manēre, mānsī, mānsus; permanēō, permanere, permānsī, permānsus
resurrection resurrēctiō, resurrēctiōnis, f.
return regredior, regredī, —, regressus sum; revertor, revertī, —, reversus sum
reveal revelō, revelāre, revēlāvī, revēlātus
rich dives (*gen.*, dīvitis)
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 salūtifera, -a, -um
savior salvātor, salvātōris, m.
say dicō, dicere, dixī, dictus
say . . . not negō, negāre, negāvī, negātus
scripture scrīptūra, scrīptūrae, f.
see videō, vidēre, vīdī, vīsus
seek petō, petere, petīvī (petī), petitus; 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), servītus (+ *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; cōnfirmō, cōnfirmāre, cōnfirmāvī, cōnfirmātus
stretch out extendō, extendere, extendī, extensus (extēnsus)
suddenly subitō
supper cēna, cēnae, f.
sustain sustineō, sustinēre, sustinūī, sustentus
sweet suāvis, -e
take capiō, capere, cēpī, captus; sūmō, sūmere, sūmpsi, sūmptus
take pity (on) misereor, miserērī, —, misertus sum
take up assūmō, assūmere, as-sūmpsi, 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 hodiē
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
unfailing indēficiēns (*gen., indēficientis*)

- universe** ūniversum, ūniversī, n.
used to *imperfect tense*
victory victōria, victōriae, f.
voice vōx, vōcis, f.
want volō, velle, voluī, —
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.*); quandō
where ubi
which (*interrog. adj.*) quī, quae,
 quod
which (*interrog. pron.*) *use* quid
while dōnec; dum
who quī, quae, quod
whoever quīcumque, 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 dēleō, dēlēre, dēlēvī,
 dēlētus
wisdom sapientia, sapientiae, f.
wish volō, velle, voluī, —
with cum (*prep. + abl.*); *abl. case*
alone
without sine (*prep. + abl.*)
woman mulier, mulieris, f.
wood lignum, lignī, n.
worthy dīgnus, -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, mundī, m.
worship adōrō, adōrāre, adōrāvī,
 adōrātus
wretched miser, -a, -um
write scrībō, scrībere, scrīpsī,
 scrīptus
your, yours (*sing.*) tuus, -a, -um

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