

PASSAGES WITH TRANSLATIONS REMOVED

DIĒS 1

Kulturzeit:

Lingua Latīna mortua est, vīvat lingua Latīna! Salvēte, dominī dominaeque.
Benignē vōs excipimus, quī trāsmittāmus relātiōnem tempōris culturāe
tēlevīsificam singulārem - tōtam Latīnē versam, quod nōn dubiē iam intellēxistis.
Dē mortuīs nihil nisi bene. Estne Latīnitas rē verā mortua? Audeāmus et experiāmur
prōferre commūnem relātiōnem tēlevīsificam Latīne versam.
Lingua Latīna ibi invenīrī potest, ubi nēmō hanc esse suspicētur. Exemplī grātiā
mēdiō in ventre Angelīnae Jolie notīs Latīnīs compunctum est: "Quod mē nūtrit,
dēstruit." Quae rēs rātiōne carēre vidētur, sed haeret in mente, quod spectāculīs
maximī mōmentī est.

Terentiū verba:

Si optimē Latīnē loquī volumus, ad exempla in scrīptīs cōservāta tandem cōnferre
debēmus. Rēs autem aliter – paulō aliter – in ūsū linguārum vernāculārum sēsē
habet. Sī, ut exemplum ūnicum afferam, optimē Gallicē hāc aetāte loquī cupiō, nōn
ad opera Molierīi sermōnem meum cōnfōrmāre volō sed ad ūsum eōrum quī in viīs
loquuntur. Nōn dīcō me nōlle opera palmōria Gallicōrum legere, dīcō autem apud
eōs nōn invenīre specimina illius sermōnis quō ūtar Gallicē loquēns. Hae linguae
vernāculae mūtāntur, lingua Latīna nōn iam mutātur. Sānē possumus Latīnē
loquentēs nova verba ūsūrpāre – facimus – sed compāgem grammaticam nōn iam
mūtāmus. Hoc est discrīmen

Patris Fosterī verba

Rōmānī nōn habēbant conceptūs quōs habēmus nōs hodiē. Ideō debēmus aliquō
modō sūdāre et labōrāre ut reddāmus conceptūs, haec est difficultas. Et sī legimus
acta diurna, est alius – est alia – est alius sermō, alius habitus mentis. Nōn ita Rōmānī
loquēbantur sicut hodiē, haec est difficultas. Ergō debēmus ponderāre – quod mihi
placēt facere – ponderāre quid dīcimus hodiē et quid dīcēbant Rōmānī et quid
dīcerent Rōmānī si hodiē loquerentur. Tōta histōria ecclēsiae occidentālis est Latīna.
Et haec est maxima difficultas. Sī quis āmittit – āmīsimus ferē – si quis āmittit
coniūctiōnem cum tōtā historiā ecclēsiae, aliquid āmittitur. Et si quis nōn potest
aperīre librōs sanctī Thōmae vel etiam Sanctī Augustīnī vel ecclēsiae vel conciliōrum
et intellegere Latīnē exclūditur, no? Exclūditur, arcētur, nesciō, āmittitur. Haec

est difficultas mea. Quia tōta – adhūc – tōta historia nostra contexta est linguā Latīnā

*Nunc audiāmus et canēmus - modō (ferē!) classicō - carmen illud praeclārum discipulōrum
ūniversitātes Europaeās frequentum – Gaudeāmus igitur -*

<http://www.youtube.com/watch?gl=HK&hl=zh-TW&v=WfGXYkfLJ4s&feature=related>

Gaudeāmus igitur
Iuvenēs dum sumus
Gaudeāmus igitur
Iuvenēs dum sumus
Post iūcundam iuventūtem
Post molestam senectūtem
Nōs habēbit humus.
Nōs habēbit humus.

A: **Salvē! Mihi nōmen est _____.**

Quid est nōmen tibi?

B: **Nōmen mihi est _____. Quid agis?**

A: **Mē bene habeō. Et tū?**

B: **Rēctē, grātiās.**

A: _____, **tē cōnvenīre iūcundum
erat sed mihi abeundum est. Valē.**

A: **Mihi quoque erat iūcundum. Valē, _____**

DIĒS II

Lūcius lūdum suum describit

Quās rēs tū cottīdiē facis, eās ego quoque faciō. Ē lectulō surgō, patrem, mātrem, frātrem, sorōrēs salvēre iubeō, edō, lūdō adsum, lūdō. In lūdō tamen – mīrābile dictū – nōn lūdō sed discō. Magister enim, qui māximē est sevērus, neque mē sinit lūdere neque cēterōs puerōs. Sī lūdimus, poenās damus. Heu! Quantā sevēritāte pūnit!

Rogāsne quid in lūdō faciāmus*? Scrībimus, recitāmus, poētās legimus.

Rogāsne quōs legāmus* poētās? Ego dīcam dum tū dīcis. Horātī, Vergilī, Terentī legimus omnia opera. Quālēs hī fuerint*, et quandō vīxerint*, aliquandō fortasse discēs.

Post lūdum domum redeō

Ut gaudeō, ut gaudēmus omnēs, quotiēns ē lūdō alterō exīmus et alterum lūdum petimus! Alterō enim in lūdō, ut iam dīxī, discimus; alter lūdus etiam lūsus nōminātur.

We watch a lesson start with questions about Virgil's *Aeneid*. While the teacher is asking questions, look at lines 1, 8, 9, 10 and 12.

Arma virumque canō, Trōiae quī p̄rimus ab ōrīs
 Ītaliā, fātō profugus, Lāvīniaque vēnit
 lītora, multum ille et terrīs iactātus et altō
 vī superum saevae memorem Iūnōnis ob īram;
 multa quoque et bellō passus, dum conderet urbem, 5
 īferretque deōs Latiō, genus unde Latīnum,
 Albānīque patrēs, atque altae moenia Rōmae.
 Mūsa, mihī causās memorā, quō nūmine laesō,
 quidve dolēns, rēgīna deum tot volvere cāsūs
 insignem pietāte virum, tot adīre labōrēs 10
 impulerit. Tantaene animīs caelestibus īrae?
 Urbs antīqua fuit, Tyriī tenuēre colōnī,

Corderiū Colloquium

We jump forward in time to one of the dialogues for learners written by Martin Cordier (**Corderius**) in the 16th. Century. These texts remained in use for the next three centuries, as the dialogues were frequently re-issued, normally with changes to suit the local situation. This extract is taken from <http://www.stoa.org/hopper/text.jsp?doc=Stoa:text:2003.02.0003:book=1:colloquium=1> with some simplifications. You can see more of the dialogues at <http://www.slu.edu/colleges/AS/languages/classical/latin/tchmat/pedagogy/crd/crd1.html>
 Note that but this time the word for 'school' is 'schola', not 'lūdus', so there can be no confusion with **lūdus** (n.) /**lūdere** (vb) meaning 'play'

Persōnae: Bernardus, Claudius,

- B.** Salvē, Claudī
- C.** Tū quoque salvē, Bernarde.
- B.** Lūdāmus paulum.
- C.** Quid dīcis? Vix scholam intrāvistī; et iam dē lūdō loqueris?
- B.** Nōlī irāscārī, quaesō.
- C.** Nōn irāscor
- B.** Quid ergo sīc exclāmās?
- C.** Accusō tuam stultitiam.
- B.** Nōn licet igitur lūdere?
- C.** Immō licet; sed cum tempus est.
- B.** Vah! tu nimium sapīs.
- C.** Nōn satis sapiō!: Sed sine mē, quaesō, repetere quae mox reddenda erunt praeceptōrī.
- B.** Rēctē dīcis: volō ego quoque tēcum repetere, sī tibi placet.
- C.** Eho! quid hoc est? quid sibi vult ista tam subita mūtātio? Nōnne tū modo loquēbāris dē lūsū?
- B.** Loquēbar quidem, sed nōn seriō.
- C.** Cūr simulābās?
- B.** Ut tēcum fābulārer.
- C.** Quid illud prōdest?
- B.** Etiam rogās? Nunquam audīvistī ex praeceptōre?
- C.** Nunc mihi nōn occurrit: quid, dīcō, prōdest confābulārī?
- B.** Ad nōs in Latīnā linguā exercendōs.
- C.** Profectō rēctē putās, et ego tē nunc magis amō.
- B.** Habeō tibi grātiam: age, repetāmus praelectiōnem; nam brevi praeceptor. aderit

DIĒS III

Aelfric Bata –Extract from Colloquium VIII

Around 1000 A.D., the English monk Aelfric Bata, who probably lived in Winchester or Canterbury, wrote a series of dialogues to help novices (new entrants to the monastery) learn Latin. The conversations depict life in the monastic community and emphasise the need for the younger monks to respect and serve their seniors, the enjoyment of the worldly pleasures of drinking and eating and also the use of corporal punishment for disobedience or idleness. The Latin is simple and repetitive but includes some vocabulary not found in classical authors and also some non-classical grammatical patterns. In this extract, which has been slightly adapted, the main peculiarities are:

- frequent use of **manducāre** (a word common before and after the 'Golden Age' of Latin literature) as a synonym of **ēdere** ('to eat')
- use of **modo** as a general word for 'now' rather than with the restricted meaning of 'just now', 'a moment ago'
- use of a **habēre** plus past participle to form a perfect tense – this construction developed in spoken Latin and is found in all the modern Romance languages but was not used by classical authors, who would have written **addūxī**, not **habeō adductum** for 'I have brought'

The full text of the dialogues, with a facing English translation, has been published by Scott Gwara and David Porter (*Anglo-Saxon Conversations – the Colloquies of Aelfric Bata* Woodbridge: Boydell Press, 1997.). This extract has been slightly adapted.

Tū, mī socie, vāde ad culīnam, et rogā coquum ut prepāret mihi meum cibum, et, sī sit coctum, portā hūc ad mē tunc, ut manducēmus, et ministrā sīc nōbis pulchrē, et postea propīnā nōbis. Accipe anaphum, et implē, et da mihi bibere.

Etiam, sīc volō.

Sume, frāter, modo, et bibe libenter cum laetitiā, et sīs laetus cum tuīs frātribus et cum nostrīs hospitibus,

Laetārī volō vōbiscum certē hīc melius quam in ullō aliō locō vel monastēriō, et laetī estōte, cārī frātrēs, omnēs, et bibite libenter,

Etiam, frāter cārissime, sīc volumus, et sīc facere debēmus.

Deus tē laetificet, et omnēs frātrēs istōs in spirituālī laetitiā semper cōnservet, et in gaudiō carnālī seu frāternō gaudēre faciat, et cum benedictiōnē Deī iūgiter custōdiat.

may-he-keep

Dominus sit tēcum, frāter.

Et tū sēcum. Mundī salvātor nostrī miserērī dignētur.

Tū, puer, venī hūc.

Ecce, adsum, domine. Quid debeō facere modo? Parātus sum ad omnia, quae volueris.

Hoc est mihi cārum et grātum. Mandūcāvistī adhūc?

Nōn, crēde mihi, frāter.

Sed quāndō vīs ēdere?

Modo volō manducāre et bibere hīc cōram tē et istīs frātribus.

Habēs cibum aut pōtum tuum vel cervīsam tuam?

Nōn.

Vāde, et pete cibum tuum et tuam cervīsam

Etiam, habeō adductum hūc nunc.

Stā hīc, et manducā super hanc mēnsam cōram mē, aut sedē hīc mēcum vel nōbiscum interim dum manducās. Bene sit tibi.

Nōn audeō sedēre tēcum, sed volō stāre hīc ante tē et manducāre et bibere humiliter et sōbriē, et tibi et sociīs tuīs et frātribus et hospitibus propīnare libenter, sī mihi praecipis.

‘Bache, bene veniēs’

This drinking song (‘God of wine, you’ll be welcome’) is among the *Carmina Burana*, a collection of medieval songs composed in the 11th to 13th. Centuries discovered at the monastery of Benediktbeurn in southern Germany. Many of the songs have been recorded by Philip Pickett and the New London Consort on the L’Oiseau-Lyre label (CD 417 373-2, 421 062-2, 425 118-2 and 425 119-2), in an attempt to reproduce the original mediaeval playing technique

Bache, bene veniēs
grātus et optātus
per quem noster animus
fit laetificātus

Istud vīnum, bonum vīnum
vīnum generōsum
reddit virum curiālem
probum, animōsum

Iste cyphus concāvus
dē bonō merō profluus
sī quis bibit saepius
Satur fit et ēbrius