

COLLOQUIA LATĪNA

AB IOHANNE VELPTŌNIŌ PRAEPARĀTA

DIĒS 1

Opening statement:

- *Salvēte omnēs, mihi nōmen est Iohannes atque vōs in lectiōnibus postmerīdiānis per trēs diēs docēbō. In lectiōnibus antemerīdiānīs Pater Ludovīcus Aestās tibi linguae Latīnae grammaticam compāgīnem explicat, mihi autem prōpositum est vōs adiuvāre ut Latīnē audīre, loquī et legere paululum sciātis. Ipse plērumque Anglicē sed interdum Latīnē vōbis loquar. Sciō vōs lectiōnēs Latīnās audīre nōn solēre, nesciō utrum omnēs linguam Anglicam sine difficultāte audiātis. Itaque cōnābor utrāque linguā lentē loquī. Rēvērā cum linguā Latīnā ūtar nōn fierī potest quīn lentissimē loquar quod egō ipse cum in scholā et ūniversitāte discerem, Latīnē legēbam et scrībēbam neque tamen loquēbar. Sī verba mea Anglica vel Latīna nōn intellegitis, vōbis semper licet mē interpellāre et clarificātiōnem rogāre.*
- *In principiō praesentātiōnem Powerpoint dē historiā linguae Latīnae et dē cursū nostrō dēmōstrābō.*

Powerpoint: LINGUA LATĪNA

There is additional introductory material in the file LATIN INTRO, which is also on the course website and which you should read if you have not already done so

Pronunciation

The **classical** or **restored** pronunciation, used by most Latinists in English-speaking countries, is roughly what we believe the Romans themselves used in the time of Cicero. The examples we will hear are:

- the introduction to a special Latin programme produced last year as part of German television's *Kulturzeit* (= Culture Time) series
- an explanation by Terence Tunberg, a leading figure in the movement to revive the spoken use of Latin, of how learning to speak Latin differs from learning to speak a modern language
<http://www.youtube.com/watch?v=IDqm9ImuM8Q>

The church (**ecclesiastical**) pronunciation reflects sound changes between Latin and modern Italian and is generally used in performances of medieval or later Latin songs (e.g. psalms, settings of the Mass). It differs from the restored pronunciation mainly in:

- losing the original distinction between long and short vowels (native speakers of English who pronounce Latin this way generally pronounce vowels long or short according to the pronunciation of English words derived from Latin. The result is sometimes the same and sometimes different from the original Latin pattern)
- changing the pronunciation of **c** and **g** before an **i** or **e** to the sound of `ch` in `chair` and `j` in `judge` respectively. In classical Latin these were always pronounced like the `c` in `cold` or the `g` in `girl`
- pronouncing **ae** as `ay` in `day` instead of the sound of `i` in `ice`
- pronouncing `t` like `s` when it comes before `io` or `ia`

We will hear two examples:

Reginald Foster, a Vatican Latinist and perhaps the world's best-known teacher of spoken Latin, explaining the difficulties he faces in translating modern concepts into Latin

<http://br.youtube.com/watch?v=fRW1HUKG3c&feature=related>

The Hymnus Europae sung by an Austrian Choir <http://www.hymnus-europae.at/>

Medieval Latin texts were often written with a different spelling to suit the newer pronunciation, for example with **letus** for **laetus** (happy, joyful) or **nacio** for **natio** (nation). Medieval texts also often use 'j' for the sound of English 'y'; in classical times the letter 'j' did not exist and 'i' was used both as a consonant and a vowel (e.g. **iacto**, **jacto** I hurl)

Kulturzeit:

Lingua Latīna mortua est, vīvat lingua Latīna! Salvēte, dominī dominaeque.
language latin dead is long-live language Latin be-well gentlemen and-ladies

Benignē vōs excipimus, quī trāsmittāmus relātiōnem tempōris culturāe
kindly you we-receive {as} ones-who we-transmit report of-time of-culture

tēlevīsificam singulārem - tōtam Latīnē versam, quod nōn dubiē iam intellēxistis.
on-television unique whole in-Latin turned which no doubt already you-have-understood

Dē mortuīs nihil nisi bene. Estne Latīnitas rē verā mortua? Audeāmus et experiāmur
About (the)dead nothing except well is-? Latin really dead let-us-dare and let-us-try-out

prōferre commūnem relātiōnem tēlevīsificam Latīne versam.
to-present ordinary report on-television in-Latin turned

Lingua Latīna ibi invenīrī potest, ubi nēmō hanc esse suspicētur. Exemplī grātiā
Language Latin there to-be-found can where nobody it to-be might-suspect of-example for-sake

mēdiō in ventre Angelīnae Jolie notīs Latīnīs compunctum est: "Quod mē nūtrit,
middle in stomach of-Angelina Jolie by-marks Latin tattooed is that-which me nourishes

dēstruit." Quae rēs rātiōne carēre vidētur, sed haeret in mente, quod spectāculīs
has-destroyed which thing from-reason to-lack seems but sticks in mind which for shows

maximī mōmentī est.
greatest of-importance is

Terentiū verba:

Si optimē Latīnē loquī volumus, ad exempla in scrīptīs cōservāta tandem cōnferre
If best in-Latin to-speak we-wish to examples in writings preserved finally have-resort

debēmus. Rēs autem aliter – paulō aliter – in ūsū linguārum vernāculārum sēsē
we-must situation however otherwise a-little otherwise in use of-languages vernacular itself

habet. Sī, ut exemplum ūnicum afferam, optimē Gallicē hāc aetāte loquī cupiō, nōn
has if as example single I-might-bring best in-French this in-age to-speak I-wish not

ad opera Molierīi sermōnem meum cōnfōrmāre volō sed ad ūsum eōrum quī in vīis
to works of-Molière speech my to conform I-want but to usage of- those who in streets

loquuntur. Nōn dīcō me nōlle opera palmōria Gallicōrum legere, dīcō autem apud
 they-speak not I-say me not-to-want works prize-winning of-the-French to-read I-say however among

eōs nōn invenīre specimina illius sermōnis quō ūtar Gallicē loquēns. Hae linguae
 them not to-find examples that of-speech which I-may-use in-French speaking these languages

vernāculae mūtantur, lingua Latīna nōn iam mutātur. Sānē possumus Latīnē
 vernacular are-changed language Latin not now is changed certainly we-can in-Latin

loquentēs nova verba ūsūrpāre – facimus – sed compāgem grammaticam nōn iam
 speaking new words make-use-of we-do but structure grammatical not now

mūtāmus. Hoc est discrīmen
 we-change this is difference

Patris Fosterī verba

Rōmānī nōn habēbant conceptūs quōs habēmus nōs hodiē. Ideō debēmus aliquō
 Romans not they-used-to-have concepts which we-used-to-have we today thus we-must some

modō sūdāre et labōrāre ut reddāmus conceptūs, haec est diffīcultas. Et sī legimus
 by-way to-sweat and to-work so-that we-render concepts this is difficulty and if we-read

acta diurna, est alius – est alia – est alius sermō, alius habitus mentis. Nōn ita Rōmānī
 newspapers is other is other is other language other habit of mind not thus Romans

loquēbantur sicut hodiē, haec est diffīcultas. Ergō debēmus ponderāre – quod mihi
 they-used- to-speak as today this is difficulty so we-must to-think-about which to-me

placēt facere – ponderāre quid dīcimus hodiē et quid dīcēbant Rōmānī et quid
 pleases to-do to-think-about what we-say today and what used-to-say Romans and what

dīcerent Rōmānī si hodiē loquerentur. Tōta histōria ecclēsiaie occidentālis est Latīna.
 would-say Romans if today they-were-speaking all history of-church western is Latin

Et haec est maxima diffīcultas. Sī quis āmittit – āmīsimus ferē – si quis āmittit
 and this is greatest difficulty if anyone loses we-have-lost almost if anyone loses

coniūctiōnem cum tōtā historiā ecclēsiaie, aliquid āmittitur. Et si quis nōn potest
 connection with all history of-church something is-lost and if anyone not is-able

aperīre librōs sanctī Thōmae vel etiam Sanctī Augustīnī vel ecclēsiaie vel conciliōrum
 to-open books of-saint of Thomas or also of-Saint Augustine or of-church or of-councils

et intellegere Latīnē exclūdītur, nō? Exclūdītur, arcētur, nesciō, āmittitur. Haec
 and to-understand in-Latin (he/she)-is-excluded no? is-excluded, is-kept-away i-don't-know is-lost this

est diffīcultas mea. Quia tōta – adhūc – tōta historia nostra contexta est linguā Latīnā
 is difficulty my because all till-now all history our tied-up is with-language Latin

In practice many people use a mixture of the two pronunciations. For example, in the Latin news broadcasts from Helsinki, which claim to be 'in classical Latin', **ae** is pronounced to rhyme with 'day', not 'die'. Also, everyone's Latin pronunciation is heavily influenced by their native language. Some people have complained about how American Fr Foster's vowels sound!

Also, many of those who now try to use the classical pronunciation were themselves taught Latin

purely as a written language unfortunately make mistakes with vowel length, which is the basis of most Latin poetry (see <http://www.youtube.com/watch?v=uoD0vjQidrc&feature=related>)

In these notes all the main texts, including medieval ones, are printed with vowel markings according to the classical system but, if you listen carefully, you will often hear both me and the people on the recordings saying things differently!

*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
let-us.be-happy therefore
Iuvenēs dum sumus
young while we-are
Gaudeāmus igitur
Iuvenēs dum sumus
Post iūcundam iuventūtem
After pleasant youth
Post molestam senectūtem
After miserable old age
Nōs habēbit humus.
us will- have earth
Nōs habēbit humus.

Powerpoint:-INTRODUCTIŌ PERSONĀLIS

QUID EST NŌMEN TIBI?

Many English names have either been taken from Latin or have a Latin form which has been in use for many centuries.. Here is a list of some of the commoner ones:

BOYS' NAMES

English	Latin
Adrian	Adriānus
Albert	Albertus
Ant(h)ony	Antōnius
Calvin	Calvus
Charles	Carolus
Chris(topher)	Christopher
Dominic	Dominicus
Francis	Franciscus
Frederick	Frederīcus
George	G(e)orgius
Gregory	Gregōrius
Harold	Haroldus
Jacob, James	Iacobus
John, Jack	Iohannes
Julian	Iuliānus
Justin	Iustus
Luke	Lūcas
Mark	Marcus
Oliver	Olivērus
Pat(rick)	Patricius
Paul	Paulus

GIRLS' NAMES

English	Latin
Amanda	Amanda
Angela	Angela
Anita	Anīta
Anne, Anna	Anna
Barbara	Barbara
Beatrix, Beātrice	Beatrix
Camilla	Camilla
Carmen	Carmen
Chris(tine), Christina	Christīna
Diana	Diana
Flora	Flōra
Gloria	Glōria
Grace	Grātia
Joan(na), Jane	Ioanna
Julia, Julie	Iūlia
Laura	Laurea
Lucy	Lūcia
Mary	Marīa
Olivia	Olivia
Nicola	Nicola
Pat(ricia)	Patricia

Peter	Petrus	Rose, Rosa	Rosa
Philip	Philippus	Sandra	Sandra
Victor	Victor	Silvia	Silvia
		Stella	Stella
		Victoria, Vicky	Victōria
		Janet	Ianeta

You can also look at the website <http://freereg.rootsweb.com/howto/latinnames.htm> for the Latin forms of common English names as they used to be entered in church records in Britain.¹ Changes in their endings are shown at <http://www.nationalarchives.gov.uk/latin/beginners/declension/default.htm>. Remember that medieval Latin often used the spelling –e instead of –ae.

You can see that very often male names end in –us and female ones in –a. Many other names, including Hebrew ones in the Bible, are used as subjects of a sentence without any change (e.g. Elizabeth, Emmanuel, Adam). So, if your name does not already have a Latin form, you can make one by adding an –us or –a to your own English name (or to your Chinese one) or just keep your name in its original form. Another alternative with Chinese names is to choose a Latin word with the same meaning as the Chinese character. Fr Ha uses ‘Ludovīcus Aestās’ – the Latin form of ‘Louis’ plus the Latin for 夏 (summer). If your name includes the character 海 you might choose **Marītimus** or **Marīnus**.

When you have chosen a name for yourself, use it to practise this dialogue. You need to remember that a man’s name ending in –us changes to –e when you use the name to speak to the person (**Salvē, Marce** – Hello, Marcus; **Valē, Paule** – Bye, Paul). Names ending in –a or other letters do not change.

Vocabulary:

nōmen, -minis*	name	bene*	well, fine
grātiās* (agō*)	(I give) thanks	sed*	but
quid* agis*?	How do you do/are you	et*	and
convenīre*	to meet	rēctē*	correctly, well
habeō*	I have	abeundum*	it’s necessary to go
erat*	(he/she/it) was	iūcundus/a/um*	pleasant
est*	(he/she/it) is	tē*	you (sing.)
mihi*	to/for me	tibi*	to/for you (sing.)
mē*	me	quoque*	also

A: Salvē! Mihi nōmen est _____.	Hello! My name’s _____
Quid est nōmen tibi?	What’s your name?
B: Nōmen mihi est _____.	My name’s _____
Quid agis?	How are you?
A: Mē bene habeō. Et tū?	I’m fine. And you?
B: Rēctē, grātiās.	Fine, thanks.
A: _____, tē cōnvenīre iūcundum	_____, it was nice to meet you
erat sed mihi abeundum est. Valē.	but I’ve got to go. Bye.
A: Mihi quoque erat iūcundum. Valē, _____	It was nice for me too. Bye, _____

UNDE VENĪS?

Look at this list and ask for help filling in the blank if your own country is not included!

¹ There is a longer list of Latin names at <http://comp.uark.edu/~mreynold/recint7.htm> but this includes many very unusual names, often with no English equivalent. Records of births, marriages and deaths in England were kept in Latin down to 1733.

COUNTRY	NOUN/ADJECTIVE FOR PERSON	GENERAL ADJECTIVE
Sīna (OR Sīnae) #	Sīnēnsis	Sīnēnsis/Sīnicus
Britannia	Britannus/a	Britannicus
Hibernia	Hibernus/a	Hibernicus
Italia*	Italus/a*	Italicus
Gallia	Gallus/a	Gallicus
Francia/Francogallia	Francogallus/a	Francogallicus
Germānia*	Germānus/a	Germānicus
Hispānia*	Hispanus/a	Hispanicus/Hispaniēnsis
Graecia*	Graecus/a*	Graecus
Iaponia	Iaponicus/Iaponiēnsis	Iaponicus
Corea	Coreānus/a	Coreānus
Civitates Unītae Americānae	Americānus/a	Americānus

The plural form **Sīnae** is more often used today but it is more convenient (and politically more correct!) to use the singular. The spelling **China** is also occasionally found in early modern texts (e.g. in the title of Kircher's 1664 Latin publication *China Illustrata*) but not used nowadays.

As with personal names, it is possible to treat names for places not known to the ancient Romans as indeclinable nouns. However, because most publishing in Europe was done in Latin down to the 17th century, standard Latinised forms exist for most major towns and these are listed in reference works such as Graesse's *Orbis Latinus* (on-line at <http://www.columbia.edu/acis/ets/Graesse/contents.html>). Charles Martin's 1911 list of Latin names of places in Britain and Ireland is also an on-line at <http://comp.uark.edu/~mreynold/recint2.htm>. For the names of European towns that did not exist before the 17th century, and for place names outside Europe, there is usually no standard Latin name but those accepted by the Catholic Church (which ran its administration in Latin until the 1960s) are listed in Egger's *Lexicon Nominorum Locorum*. Egger's entry for Hong Kong reads as follows, with noun for the inhabitants/adjective given at the end:

Siamkiamum, i, n., *vel* **Hongcongum**,

i, n. *Hong-kong* est nōminis Sīnēnsis *Hsiang-kiang* ēnuntiāndi ratiō, quae propria est prōvinciae, quae *Kwang-chow* nuncupātur. Secundum ūsum Cūriae Rōmānae dioecēsis, quae in istō est sita territōriō, i.e. in colōnia Britannicā *Hong-kong*, appellātur Scīamchiamēnsis, vulgārī nōmine *Hsiang-kiang* potius ad aurēs Italās accommodātō. Est autem eiusdem nōminis haec fere interpretātiō: lacūna odōrifera vel amoena.

Siamkiamēnsēs, ium, *vel* **Hongcongēnsēs, ium**.

Siamkiamēnsis, e, *vel* **Hongcongēnsis, e**.

Some Latinists prefer to use the shorter forms **Honcongum** and **Honcongēnsis**, -ē as `n' before `c' was regularly pronounced as `ng' in Latin and the `g' is thus not needed.

Names of major towns we might need to mention are listed here, with space to add others if you wish, you may need. Forms italicised are ancient or medieval. ...

ENGLISH	NOM	in/at (LOC)	ADJ
Kowloon	Novemdracōnēs	Novemdracōnibus	_____
New Territories	Terrae Novae	in Terrīs Novīs	_____
Beijing	Pēkīnum	Pēkīnī	Pēkīnēnsis
Shanghai	Sianghaeum	Sianghaeī	Sianghaeēnsis
Guangzhou	Cantōnum	Cantōnī	Cantōnēnsis
Shatin	Sātīnum	Sātīnī	Sātīnēnsis
London	Londīnium	Londīn(i)ī	Londīniēnsis
Oxford	Oxōnium	Oxōn(i)ī	Oxōniēnsis
Cambridge	Cantabrigia	Cantabrigiae	Cantabrigiēnsis

Nottingham	<i>Notting(h)āmia</i>	<i>Notting(h)āmiae</i>	Notting(h)āmiēnsis
New York	Novum Eborācum	Novī Eborācī	Neo-Eboracēnsis
Washington	Vasingtōnia	Vasingtōniae	Vasingtōniēnsis
Los Angeles	Angelopolis	Angelopoli	Angelopolitānus
San Francisco	Franciscopolis	Franciscopoli	Franciscopolitānus
Paris	<i>Lutetia (Parisiōrum)</i>	<i>Lutetiae</i>	Lutetiēnsis
Tokyo	Tokium	Tok(i)ī	Tokiēnsis

NOTE: Names of American cities are taken, with some modification, from John Traupmann's list in *Conversational Latin* (pp.205-8), an excellent source of help for Latin conversation on many different topics.

Vocabulary

ubi*	where	tū*	you (sing.)
unde*	from where	nātus/nāta*	born
nunc*	now	urbs*	city
optimē*	very well	ipse/ipsa/ipsum*	self
sum*	am	es*	you are (sing.)
habitō*	I live	meus/mea/meum*	my
dīc*	say, tell	nātīvus/a/um*	paternal
insula*	island	terra*	territory, country
novus/nova/novum*	new	minimē*	not at all
ego*	I	etiam*	yes

Persōnae: Discipulus p̄rimus et secundus

D1: Salvē, _____. Quid agis?

D2: Optimē. Et tū, _____?

D1: Mē bene habeō. Dīc mihi, _____, unde venīs?

D2: Sinēnsis sum. In Sīnā nātus sum.

D1: Ubi in Sīnā nātus es?

D2: Cantōnī, in prōvinciā Guangdong. Et tū, unde venīs?

D1: Iaponiēnsis sum. In Iaponiā nātus sum. Urbs nātīva mea est Tokium.

D2: Ubi nunc habitās?

D1: Honkongī, in Terrīs Novīs. Ubi tū ipse habitās?

D2: Ego quoque Honcongī habitō. In insulā Honcongō.

D1: Estne Petrus Iaponiēnsis?

D2: Minimē. Britannus est

OR

Etiam. Iaponiēnsis est. Tokiī nātus est.

DE FAMILIĀ

Vocabulary:

pater, -tris*	father	quaesō*	ask(for), please
māter, -tris*	mother	loquor*	I speak
uxor, -ōris*	wife	loqueris*	you (s) speak

marītus*	husband, married	loquitur*	he/she/it speaks
vir, -rī*	husband	loquimur*	we speak
frāter, -tris*	brother	loquimini*	you (pl) speak
soror, -ōris*	sister	loquuntur*	they speak
liberī, (m)	children	iugātus/a/um*	married
filius*	son	nupta*	married (woman)
filia*	daughter	tuus/a/um*	your (s)
ancilla	maid, female servant	-ne*	question particle
familia (f)*	family, household		(<i>accentūs locum mutāre potest!</i>)
lingua (f)*	tongue, language	nōnne*	question particle expecting answer 'yes'
etiam*	also, even	num*	question particle expecting answer 'no'
immō*	on the contrary, not at all		
cum*	with	plērumque*	generally
vel*	all	libenter	willingly, gladly
aliquid*	something	saepe*	often
dīcam*	I will say	quattuor*	four
trēs*	three		

Remember the basic patterns:

Fīlia/filius/frāter est in Sinā

Fīliae/filiī/frātres sunt in Sīnā

Unam fīliam//unum fīlium/frātre[m] habeō

Duās fīliās//duōs fīliōs/frātrēs habeō

Fīliae/filiō/frātrī nōmen est....

Fīliābus/filiis/frātribus nōmina sunt...

Cum fīliā/filiō/frātre loquor

Cum fīliābus/filiis/frātribus loquor

NOTE: A noun in **-a** would normally have the Dative and Ablative plural in **-īs** but **fīlia** and **dea** borrow the forms of the third declension to avoid confusion with **filius** and **deus**.

D1: Salvē, _____ Dīc mihi, quaesō, aliquid dē familiā tuā.

D2: Libenter tibi dīcam.

D1: Habēsne frātrēs vel sorōrēs ?

D2: Unum frātre[m] et duās sorōrēs habeō.

D1: Nōnne iugātus es?

D2: Etiam. Marītus sum/Nupta sum.

D1: Habēsne līberōs?

D2: Duōs fīliōs et unam fīliam habeō.

D1: Domī quā linguā loqueris ?

D2: Cum uxōre/marīto līberīsque Sīnicē sed cum ancillā Anglicē loquor.

Nonne tū etiam plērumque Sīnicē loqueris ?

D1: Immō. Vir meus/uxor mea Francogallicus/Francogallica est et saepe Francogallicē loquimur..

QUŌMODO QUAESTUM FACIS?

Vocabulary

bibliothēcārius	librarian	docent*	they teach
causidicus	lawyer	schola media	secondary school
medicus*	doctor	cūria*	court
historicus	historian	pecūnia*	money
professor/profestrīx	professor	pecūnia mūtua	loan
magister/magistra*	teacher	investigātiō, -ōnis (f)	research

investigātor/investigātrix	researcher	multus/a/um*	much, many
scrīptor	writer	quōmodo*	how?
ratiocinātor	accountant	agricola*	farmer
discipulus*	student, pupil	sumit*	takes
argentārius	banker	dat*	gives
quaestus	means of making money, paid job	labōrō*	I work
officium*	duty, post	discō*	I learn
scientia*	science	discunt*	they lean
ignāvus	lazy	doceō*	I teach

D1: Quōmodo quaestum facis?

D2: Magister sum. Discipulōs in scholā mediā linguam Anglicam et Latīnam doceō.

D1: Discipulīne bene discunt?

D2: Eheu, saepe ignāvī sunt. Tūne quoque es magister ?

D1: Minimē. Causidicus sum. In cūriā labōrō.

D2: Quid est officium Patris Aestātis?

D1: Professor est, historiam et linguam Latīnam in Ūniversitāte Sīnēnsī docet.

Terentius quaestum quōmodo facit?

D2: Argentārius est. Pecūniam mūtuum sumit et dat.

D1: Et Ioanna?

D2: Investigātrix est. Dē scientiā linguisticā investigātiōnēs facit et ipsa multīs linguīs loquitur.

In conclāve scholārī

Hic est	magister*	teacher	Haec est	charta nummāria	banknote
	discipulus*	student		graphis	pencil
	liber*	book		seriēs	series, row
	nummus	coin, money		iānuā*	door
	pīleus	cap		fenestra	window
	mūrus*	outer wall			
	pariēs*	partition wall	Hoc est	quadrū vīsificium	screen
Haec est	sella	seat		computātrum	computer
	mēnsa*	desk, table		microphōnum	microphone
	charta*	paper		saepimentum	railing, fence
	penna	pen		pecten	comb
	tabula alba*	whiteboard		ambulācrum	corridor
	pila	ball			
	sacculus	pocket			
	thēca	briefcase			
	figūra*	grammatical form			

QUID AGIMUS?

Figuras adspicite!

surge!*	exī!*	ambulā!*	redī!*	intrā!*	cōnsīde!*	sedē*
surgite!	exīte!	ambulāte!	redīte!	intrāte!	cōnsīdite!	sedēte
surgō,	exeō	ambulō	redeō	intrō	cōnsīdō	sedeō
surgis	exīs	ambulās	redīs	intrās	cōnsīdis	sedēs
surgit	exit	ambulat	redit	intrat	cōnsīdit	sedet
surgimus	exīmus	ambulāmus	redīmus	intrāmus	cōnsīdimus	sedēmus
surgitis	exītis	ambulātis	redītis	intrātis	cōnsīditis	sedētis
surgunt	exeunt	ambulant	redeunt	intrans	cōnsīdunt	sedent
surgere	exīre	ambulāre	redīre	intrāre	cōnsīdere	sedēre

`Ambulō`	`Quid dīcis?`	`Dīcō mē ambulāre`
`Ambulās`	`Quid dīcis?`	`Dīcō tē ambulāre`
`Ambulat`	`Quid dīcis?`	`Dīcō eum/eam ambulāre`
`Ambulāmus`	`Quid dīcis?`	`Dīcō nōs ambulāre`
`Ambulātis`	`Quid dīcis?`	`Dīcō vōs ambulāre`
`Ambulant`	`Quid dīcis?`	`Dīcō eōs/eās ambulāre`

in*	in	pōnere*	to place
super*	on top of	stāre*	to stand
sub*	under	venīre*	to come
ā, ab*	from	aperīre*	to open
iuxtā*	next to	claudere*	to close

SUBSIDIA INTERRETIĀLIA

1. Nuntii Latini et Wordchamp www.yleradio1.fi/nuntii/ www.wordchamp.com

Finnish radio has been broadcasting a 4-minute Latin news bulletin weekly (except during the university summer break) since 1989. The texts of recent bulletins are available on their website and audio files can be downloaded for about a month after each broadcast. An archive of the bulletins (transcripts only) from May 2000 onwards is available on-line at <http://www.interrete.de/latein/nuntiiifin.html> and I have a personal archive of the audio files from September 2006 onwards. English glosses to all words used in the bulletins from 16 February 2007 onwards can be found through the Web Reader on the Word Champ site (<http://www.wordchamp.com>), for use of which registration (free) is necessary. There is a description of how to use the Word Champ assistance at <http://www.circe.be/content/view/134/332/lang,en/>. The glosses provide not only grammatical information about each word but also a translation of the actual form used rather than of the head word (e.g. **venit** is glossed as '(he/she/it) comes/came') and so they are suitable even for complete beginners. Similar glossing is available on Wordchamp for most of the passages in these notes.

Long vowels are not marked in these sample passages from Nuntii Latini:

Ahmadinejad iterum electus

18.06.2009, klo 14.35

Praesidens Iraniae iterum electus est Mahmud Ahmadinejad, quippe qui comitiis abhinc unam septimanam habitis ab adversario suo Mir Hossein Musavi victoriam manifestam reportavisset. Eventu suffragii nuntiato in viis Teherani tumultus violenti orti sunt, cum multa milia hominum

exitu electionis parum contentorum cum custodibus publicis et fautoribus praesidentis conflixerunt.

(Reijo Pitkäranta)

Est Iosepho et Mariae locus in deversorio

28.12.2007, klo 08.59

In evangelio secundum Lucam de nativitate Christi in Bethlehem haec narrantur: "Factum est autem, cum essent ibi, impleti sunt dies, ut (Maria) pareret. Et peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in praesepio, quia non erat eis locus in deversorio".

Hodie res melius succedunt quam praeside Syriae Quirino, nam societas deversoriorum nuntiavit se coniugibus, quibus nomina essent Iosephus et Maria, in deversoriis suis Britannicis, Irlandicis Hispanicisque cubiculum gratuitum ad unam noctem inter vigiliam Nativitatis Domini et Epiphaniam daturam esse.

2. Scorpiō Martiānus <http://www.youtube.com/watch?v=fSVgwfiWbjo>

Youtube videos of some of the Latin news bulletins produced by 'Lucius Amadeus Ranierius', a Latin and Spanish teacher from Pennsylvania. Transcripts are included in the information window.

3. Cursus Latīnus Cantabrigiēnsis

Support site for the Cambridge Latin course, including passages from the books with hyperlinked glosses, vocabulary list with audio files demonstrating pronunciation and an order form for the *Oxford Electronic Latin Dictionary* as well as links to many sites providing cultural background.

4. Locutōrium Circulī Latīnī Panormitānī <http://cirlapa.org/locutorium/chat.php>

A Latin chat room maintained by Sicilian Latinists but hosting conversations from all over the world. Because of time zone problems, users in HK may have to wait some time for other users to enter the locutorium. Registration (free of charge) is required.

5. Lexica

a. Perseus Project <http://www.perseus.tufts.edu/cgi-bin/resolveform>

This section of the Perseus site is an on-line version of Lewis and Short's Latin-English dictionary. Words must be typed in their base form. Other parts of the site provide electronic texts of the major classical authors with all words (including inflected forms) hyperlinked to dictionary entries.

b. Whitaker's Words <http://lisy2.archives.nd.edu/cgi-bin/words.exe>

Including about 39,000 words and with entries for inflected forms as well as headwords. Words must be typed in. Most of the abbreviations used for grammatical information are standard ones but others are specially designed for this particular computer programme. A more powerful version of the dictionary may also be downloaded for offline use from <http://users.erols.com/whitaker/wordswin.htm>. This requires 21Mb space for programme and data files though more if the installation files are retained.

c. Oxford Latin Dictionary <http://www.cambridgescp.com/page.php?p=shop^eld^intro>

The electronic version of the Pocket Oxford Latin Dictionary can be ordered easily over the Internet and, once installed on your computer, enables you to look up words (including inflected forms) in any electronic text simply by double-clicking.

d. Smith-Hall English-Latin Dictionary <http://www.grexlat.com/biblio/smith/>

Although dictionaries already listed can be used in English-Latin mode, this 19th century work provides more detailed information but is confined to classical Latin.

e. Lexicon Firmianum <http://www.grexlat.com/biblio/smith/>

Although meant only as a working document to help in preparation of a lexicon of modern Latin planned by David Morgan and Terence Tunberg, this is probably the best on-line resource for anyone wanting to use Latin to discuss the contemporary world..

6. Velptonius' list of Latin and other classics-related sites <http://delicious.com/Velptonius>

Includes brief descriptions and hyperlinks to all sites discussed in these pages. Entries are classified by a tag system.

APPENDIX: Beginning and ending e-mails in Latin

When sending e-mails in Latin, we normally use the same beginning and ending phrases originally used in ancient Rome. If a man called Marcus wrote to a woman called Julia, he would normally begin:

Marcus Iūliae salūtem dīcit ('Marcus says greeting to Julia')

OR

Marcus Iūliae salūtem plūrimam dīcit ('Marcus says very much greeting to Julia')

Notice how instead of using a separate word for 'to', Latin just changes the ending of **Iulia** to **Iuliae**. The sentence could be shortened by leaving out **dīcit**, or by using the abbreviations **s** for **salūtem**, **p** for **plūrimam** and **d** for **dīcit**. Thus Marcus could also write:

Marcus Iūliae salūtem

OR

Marcus Iūliae sd

OR

Marcus Iūliae spd

At the end of the letter Marcus would just write the word **Valē** ('Be well' or 'Farewell'), which would change to **Valēte** in a letter written to more than one person.

If Iulia wrote back to Marcus, she would begin and end in the same way. 'To Marcus' is **Marcō**, so she would begin:

Iūlia Marcō salūtem dīcit

Can you give the other ways she could write the opening?

If you wrote to someone and did not know (or did not want to use) his or her name, you could begin simply with **Salvē** ('Greetings!'). You would end with **Valē** in the usual way.

DIĒS II

MAGNUM EST IMPERIUM RŌMĀNUM

Audiēmus et legēmus apud discum compactum (CD) partem capitis primī ex librō Lingua Latina Per Se Illustrata, in quā auctor; Iohannes Montaurius (Hans Orberg) non aliīs linguīs sed tantum Latīnē scrīpsit. Sī CD emere vīs, auctōri ipsī epistolam ēlectronicam mittere potes (vidē <http://www.lingua-latina.dk/index2.htm>)

Vocabulary

Italia*	Rhēnus	_____	Sicilia	
Eurōpa	Rōma		magnus/a/um*	great
Graecia*	Dānuvius	_____	parvus/a/um*	small
Aegyptus	fluvius	_____	Brundisium	
Āfrica	Tiberis	_____	Tusculum	
Asia*	Syria		oppidum	town
Arabia	Corsica		Sparta	
Nīlus	Sardinia		Graecus/a/um*	Greek
Delphī	Samos	Euboea	prōvincia*	_____
Crēta	Chios	paucus/a/um*	possumus*	we can
Rhodus	Lesbos	Ōceanus	situs/a/um*	situated
Naxus	Lēmnos	imperium*	trium*	(of) three
dīc*	say, tell	Melita	Malta	
itinere* terrēnō	by land route	minor* quam*	smaller than	
māior* quam*	larger than			

1. Possumusne ab Hispāniā in Britanniam itinere terrēnō ire?
2. Quid est nōmen terrae inter Italiam et Hispāniam sitae?
3. Dīc mihi nōmina trium fluviōrum magnōrum.
4. Estne Londīnium in Italiā?
5. Estne Nīlus fluvius in Britannia?
6. Dīc mihi nōmina trium insulārum.
7. Estne Sardinia māior quam Britannia?
8. Estne Crēta minor quam Melita?
9. In quā terrā est Sparta?
10. In quā terrā est Brundisium?

AEDĒS RŌMĀNAE

Vocabulary

eius*	his/her/its	ātrium	main hall
aedificium	building	impluvium	pool for rain water
omnis/e*	all	compluvium	opening above impluvium
vīta*	life	tablīnum	study
sepulta*	buried	peristĭlium	peristyle
inventā*	found	hortus*	garden
fābula*	story	cubiculum	room
scīre*	to know	cella*	small room
auctor*	author	servus*	slave
scrīpsērunt*	(they) wrote	coquus	cook
spectāre*	to look at	larēs*	household gods
aedēs, -ium (f)	house	āra*	altar
vestibulum	entrance hall	dormīre*	to sleep
triclīnium	dining room	cēnāre	to have dinner

See the layout of an upper-class Roman house at <http://home.att.net/~b.b.major/domuscol.jpg>.

Caecilī domus

Caecilius erat argentārius quī in urbe Pompeiīs habitābat. Annō dominī 79 eruptā monte Vesuviō sepulta sunt omnia aedificia in hāc urbe. Sed aliquid de vītā Caecilī scīmus quod statua eius et documenta in aedibus eius inventa sunt – vidē http://en.wikipedia.org/wiki/Lucius_Caecilius_Iucundus. Auctōrēs Cursūs Latīnī Cantabrigiēnsis multās fābulās de Caecilīo et familiā eius scrīpsērunt. Nunc Powerpoint spectāte et ad quaestiōnēs quās audiētis respondēte

Lucius et domus eius

ego*	I	pultāre	to beat, knock at
nēmō*	nobody	aula*	large hall
dīxit*	(he/she) said	stāgnum	pool, pond
sine* morā*	without delay	pluvia	rain shower
dīcam*	I will say	cadere*	to fall
negāre*	to say that not	tectum*	roof
narrātūrus*	going to narrate	quod*	because, which
appellātur*	is called	spatium*	space
vocāre*	to call	ecce*	look!
nōmināre*	to name	quō* factō*	with thatdone
dēsignāre	to designate, refer to	deinde*	then, next
fortasse	perhaps	dormīre*	to sleep
iubeo*	to order	bīnae	two (each)
tabula	map	faucēs	narrow entrances
nunc*	now	alter/ra/rum*	the one...the other
nam*	for	adiūctum	joined on
ad* orientem* versum*	facing east	annus*	year
amīcus*, amīca	friend	nisi*	if not, unless
duodecim	twelve	dē*	about
quot*	how many	quis*	who
postrēmō*	finally	via*	street, way
sciō*	I know	ignōrāre*	not to know
igitur*	therefore	nōbiliōrēs*	nobler
sit*	is, may be	custōdīre*	to guard
dexter/era/erum*	left	sinister/tra/trum*	left

Roman men of high status had three names: **praenōmen** (personal name), **nōmen** (a clan (**gēns**) name) and a **cognōmen** (family name), for example, **Gaius Iūlius Caesar. Marcus Tullius Cicero**. Women were often known just by their clan name, but sisters might also be named for their birth order.

The narrator in the following passage, taken from *Puer Rōmānus*, a textbook written early last century, is a Roman boy living in the 1st. century A.D. and talks about himself, his family and his home in Brundisium on the east coast of Italy. The full text of the book can be downloaded from <http://www.archive.org/details/puerromanus00apprich> and a recording of the opening sections (including the passages used here), together with the corresponding printed text is available at <http://www.youtube.com/watch?gl=HK&hl=zh-TW&v=RzaAh1Mt1I4&feature=related>. The reader's pronunciation is good except that he makes **dē** (about) sound like French rather than Latin!

Ego dē mē ipsō, dē parentibus, dē frātre, dē sorōribus, dē amīcīs, dē omnī meā vītā sum tibi nārrātūrus. Rōmānus sum puer, annōs nātus duodecim. Nōmina nostra ignōrās; sciō tē ignōrāre; nēmō enim tibi dīxit. Nōmina igitur sine morā dīcam.

Prīmum dē patre. Ille appellātur Sextus Cornēlius Polliō. Sextus ipsum dēsīgnat, Cornēlius gentem, Polliō familiam. Itaque haec habet tria, praenōmen, nōmen, cōgnōmen. Nunc dē mātrem dīcam. Illa nōminātur Terentia.

Pater meus est Brundisīnus; nam Brundisiū habitat. Sed fortasse negās tē scīre ubi sit mūnicipium Brundisium. Itaque iubeō tē spectāre tabulam. Nōnne vidēs? Ecce in ultimō stat angulō Italiae, ad orientem versum.

Domus nostra in viā māximā est sita, in quā viā habitant civēs nōbiliōrēs. Domum intrās per iānuam, quae semper stat clausa nisi quis intrat. Sī vīs intrāre, iānuam pultās. Quō factō ecce venit iānitor (is iānuam custōdit) et iānuam aperit. Iānuā apertā in vestibulum īmus, deinde in ātrium; sīc enim nōminātur aula. Mediō in ātriō est stāgnum, impluvium nōminātum, in quod pluviae cadunt et stāgnum faciunt. Super impluvium nūllum tēctum est, sed spatium apertum quod compluvium vocant. Prope stāgnum est āra; prope āram stant Larēs.

In ātriō nōs omnēs diem agimus, At dormīmus in cellīs, quae multae sunt circum ātrium aedificātae. Servī tamen ante portās cellārum dormiunt.

Post ātrium est tablīnum, quod est prīvātum patris conclāve. Sunt autem bīnae faucēs, alterae ex dextrā, alterae ex sinistrā, per quās in apertum aliquod spatium ītur quod peristylīum nōminātur. Circum hoc peristylīum alterae sunt cellae. Postrēmō est aliud conclāve adiūctum, triclīnium quod vocant; hīc cēnāmus.

QUAESTIŌNĒS

1. Quid est nōmen narratōrī? Dīc nōmina tria - praenōmen, nōmen, cognōmen.

2. Quot annōs nātus est ?
3. Lucius in quā urbe habitat ?
4. Quid est nōmen patrī eius ?
5. Quid est nōmen mātrī
6. Habetne frātrēs vel sorōrēs?
7. Domus Lucīi est magnus an parvus? **an** = or (*in questions*)
8. Quis iānuam aperit?
9. Quōmodo nōminātur stāgnum in quod pluviae cadunt?
10. Quōmodo nōminātur spatium apertum per quod pluviae intrant?
11. Lucius familiaque ubi diem agunt ?
12. Ubi cēnant Lucius et familia eius ?
- 13..Ubi dormiunt servī?

LŪDUS RŌMĀNUS

In ancient times, the Latin word **lūdus** meant both 'school' and 'game, playing', both being seen as activities different from ordinary work; in the same way, the Greek word *scholē*, which became *schola* in Latin and *school* in English, means 'leisure'! Latin also, however, had the word **lūsus**, which means only 'playing'.

The asterisked words **faciāmus**, **legāmus**, **fuerint** and **vixerint** are subjunctive forms – the ordinary forms of these verbs would be **facimus**, **legimus**, **fuērunt** and **vixērunt**. The word **sit**, used for 'is' in one place in the previous paragraph in place of **est** in the previous passage, is another example. The subjunctive normally shows that the focus is on the idea in someone's mind rather than directly on the external world. Here it is needed because the sentences are reported questions:

- | | | | |
|----------------------------|----------------------|------------------------------------|-------------------------------------|
| Quid legimus? | What do we read? | Rogās quid legāmus | You ask what we read. |
| Ubi est Brundisium? | Where is Brundisium? | Ignōrās ubi sit Brundisium. | You don't know where Brundisium is. |

Lūcius lūdum suum descrībit

Quās rēs tū cottīdiē facis, eās ego quoque faciō. Ē lectulō surgō, patrem, mātrem,
 Which things you daily do them I also do out-of bed I-rise father mother
 frātrem, sorōrēs salvēre iubeō, edō, lūdō adsum, lūdō. In lūdō tamen – mīrābile
 brother sisters to-be-well I-order I-eat at-ludus I-am-present at-ludus in ludus however amazing
 dictū – nōn lūdō sed discō. Magister enim, qui māximē est sevērus, neque mē sinit
 to-say not I-play but I-learn teacher for who greatly is strict neither me allows
 lūdere neque cēterōs puerōs. Sī lūdīmus, poenās damus. Heu! Quantā sevēritāte
 to-play nor other boys if we-play penalties we-give O dear! how-much with-strictness
 pūnit!
 he-punishes

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

you-ask-? what in school we-do we-write we recite poets we-read
 Rogāsne quōs legāmus* poētās? Ego dīcam dum tū dīcis. Horātī, Vergilī, Terentī
 you-ask-? which we-read poets I will-say while you say of-Horatius of-Virgil of-Terence
 legimus omnia opera. Quālēs hī fuerint*, et quandō vīxerint*, aliquandō fortasse
 we-read all works what-like they were and when they lived some-time perhaps
 discēs.
 you-will-learn

Post lūdum domum redeō

after school home I-return
 Ut gaudeō, ut gaudēmus omnēs, quotiēns ē lūdō alterō exīmus et alterum lūdum
 How I-am-glad how we-are-glad all every-time out-of ludus the-one we-go-out and the-other ludus
 petīmus! Alterō enim in lūdō, ut iam dīxī, discimus; alter lūdus etiam lūsus
 we-look-for the-one for in ludus as already I-have-said we-learn the-other ludus also lusus
 nōminātur.
 is-called

Ad quaestīōnēs respondē:

Vocabulary

postquam* after

1. Postquam Lucius surgit, quid facit?
2. Si Lucius in lūdō lūdit, magister quid facit?
3. Lucius et amīcī eius quōs poētās legunt?
4. Postquam Lucius domum redit, quid facit?

Lūdum eāmus!

In this extract from one of the 'Forum Romanum' shows, the presenter, Marcus Favonius, explains that today's programme will be about children's education (**disciplīna puerilis**) with Iulia Pauli interviewing a school teacher, followed by today's weather (**tempestas hodierna**) from Aulus Senenus and sports news from Scirtus Agitator. The Quinquatrus festival ended yesterday and this morning children all over Rome are returning to school. Marcus also gives today's saying: **Quī nōn est hodiē, crās minus aptus erit** ('Whoever is not prepared today will be less so tomorrow')
 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 p̄m̄us ab ōrīs

Arms man-also sing-I Troy's who first from shores

Ītaliā, fātō profugus, Lāvīniaque vēnit

Italy by-fate refugee Lavinian-also came-he

lītora, multum ille et terrīs iactātus et altō

coasts much he both on-land troubled and at-sea

vī superum saevae memorem Iūnōnis ob īram;

by-force of-gods of-cruel memorable Juno's because-of anger

multa quoque et bellō passus, dum conderet urbem, 5

much also and in-war suffered until found-could-he city

īnferretque deōs Latīō, genus unde Latīnum,

carry-could-he-also gods to-Latium race from-whom Latin

Albānīque patrēs, atque altae moenia Rōmae.

Alban-also fathers and high walls Rome's

Mūsa, mihī causās memorā, quō nūmine laesō,

Muse, to-me causes remind with-what majesty harmed

quidve dolēs, rēgīna deum tot volvere cāsūs

or-what feeling-hurt-about queen of-gods so-many to-undergo misfortunes

insignem pietāte virum, tot adīre labōrēs 10

famous for-goodness man so-many have hard-tasks

impulerit. Tantaene animīs caelestibus īrae?

made [is there] so-much in-souls heavenly anger

Urbs antīqua fuit, Tyrīi tenuēre colōnī,

city ancient was Tyrian inhabited colonists

1. What is the teacher asking the students to do?
2. What does **omnēs unō ōre versum cōnficite** mean?

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
be-well Claudius
- C.** Tū quoque salvē, Bernarde.
you also be-well Bernard
- B.** Lūdāmus paulum.
let's play a little
- C.** Quid dīcis? Vix scholam intrāvistī; et iam dē lūdō loqueris?
What are-you saying scarcely school you-have-entered and now about playing you speak
- B.** Nōlī irāscārī, quaesō.
don't be-angry please
- C.** Nōn irāscor
not I-am-angry
- B.** Quid ergo sīc exclāmās?
why therefore this-way you-shout
- C.** Accusō tuam stultitiam.
I-blame your foolishness
- B.** Nōn licet igitur lūdere?
not it-is-allowed therefore to-play
- C.** Immō licet; sed cum tempus est.
on-the-contrary it-is-allowed but when time is
- B.** Vah! tu nimium sapīs.
Bah you too-much are-clever
- C.** Nōn satis sapiō!: Sed sine mē, quaesō, repetere quae mox reddenda erunt praeceptōrī.
not enough I-am-clever but allow me please to-repeat things-which soon needing-to-be-recited will-be to-the-instructor
- B.** Rēctē dīcis: volō ego quoque tēcum repetere, sī tibi placet.
rightly you-say I-want I also with-you to-repeat if to-you pleases
- C.** Eho! quid hoc est? quid sibi vult ista tam subita mūtatio? Nōnne tū modo loquēbāris dē lūsū?
Aha what this is what fot-itself wants that so sudden change not? you just-now you-were speaking about playing
- B.** Loquēbar quidem, sed nōn seriō.
I-was-speaking indeed but not seriously
- C.** Cūr simulābās?
why you-were-pretending
- B.** Ut tēcum fābulārer.
so-that with-you I-could-chat
- C.** Quid illud prōdest?
what that is-good-for
- B.** Etiam rogās? Nunquam audīvistī ex praeceptōre?
still you-ask never you-ave-heard from instructor
- C.** Nunc mihi nōn occurrit: quid, dīcō, prōdest confābulārī?
now to-me not it-occurs what I-say is-good-for to-chat
- B.** Ad nōs in Latīnā linguā exercendōs.
to us in Latin language being-drilled
- C.** Profectō rēctē putās, et ego tē nunc magis amō.
without-doubt rightly you-think and I you now more love
- B.** Habeō tibi grātiam: age, repetāmus praelectiōnem; nam brevi praeceptor. aderit
I-have for-you thanks come-on let-us-repeat pre-reading for shortly instructor will-be-here

Ad quaestiōnēs Latīnē vel Anglicē respondē:

Vocabulary

rēvērā	really	vult*	(he/she) wishes
volēbat*	(he/she) was wanting	volunt*	(they) wish

1. Quis dicit 'Lūdāmus'?
2. Rēvērā lūdere vult?
3. Cūr simulābat? Quid facere volēbat?
4. Cūr discipulī praelectiōnem repetere volunt?
5. Estne praelectiō tua Patrī Aestātī reddenda?

Quid discēbāmus et quid discimus ?

Vocabulary

lūdus*	game, sport	eīsdem* verbīs*	in the same words
lūdō*, -ere, -ūsi, usum	play	examinātiō	examination
in athleticā ludere	play sports	loquere!*	speak!
doceō*, ēre, -cui, -ctum	teach	lentē*/clārius*/	slowly/louder/
discō*, -ere, didicī	Learn	celerius*	more quickly
probātiō, -ōnis (f.)	test	annotāre	to jot down
probātiōnem sustinēre*	pass a test	pēsum	homework
in probātiōne cadere*	fail a test,	ēdiscere	to memorize
commentāriōs cōficiō*, -ere,	make notes	recitāre	to recite
-ēci, -ectum		reddō*, reddere,	
scholam* frequentāre	to go	reddidī, redditum	recite (back to someone)
(regularly) to school		certissimē*	most certainly
historia*	history	studēre*	to study (with Dat.)
geographia	geography	pēsum	assignment
mathematica	mathematics	pēsum domesticum	homework
compositiō, -ōnis (f), scrīptūra	composition	vapulārī	to get a beating
scientia*	science	noster/tra/trum*	our
disciplīna*	subject (acad.)	amāre*	to love, to like
cōstituō* -ere, -tuī, -titūtum	decide, fix	erat*	was
isdem/eadem/idem*....atque*	the same...as	curriculum	course (of study)
illius*	of that (one)	debēre*	ought to, have to
lectiō, -ōnis (f)	lesson	flagellāre	to whip
vesperī*	in the evening	ultimus/a/um*	final
rēgula	rule	nōlī*	don't (<i>in commands</i>)
sollicitārī	to be worried		

Persōnae: Antōnius, Iohanna

- A: Iohanna, cum scholam frequentābās, quībus disciplīnīs studēbas?
- I: Linguae Sīnicae et linguae Anglicae, mathematicae, scientiae , geographiae et historiae studēbāmus. Lingua Francogallica nōn erat in curriculō sed in scholā nostrā discipulus erat Lutetiēnsis quī mē aliquid linguae illius docēbat. In āthleticā etiam lūdēbāmus.
- A: Quae disciplīna tibi maximē placēbat?
- I: Omnēs linguās multum amābam atque nunc etiam amō. Itaque in hāc ūniversitāte Latīnē discere cōstituī. Tū quid studēbās, Antōnī?
- A: Eāsdem disciplīnas discēbam atque tū discēbās. Mihi tamen nōn linguae sed historia maxime placēbat. Debēbāsne in scholā tuā multa pēnsa facere?.
- I: Etiam. In lectiōnibus semper ad quaestiōnēs responsa dare debēbāmus atque vesperī multa pēnsa domestica faciēbāmus.
- A: Nōnne putās linguam Latīnam difficilem esse?
- I: In prīncipiō putābam multa vocābula et figurās ēdiscere molestum esse sed iam rēgulās grammaticās intellegō et culturā antīquae et mediaevālis Eurōpae mē maximē tenet.
- A: Magistrī Rōmānī ignāvōs discipulōs saeviter pūniēbant. Sī vocābula nova reddere nōn poterimus, fortasse Pater Aestās nōs etiam flagellābit!
- I: Nōlī sollicitārī! Nōn vapulāberis. Sed nisi bene studēbis, in probātiōne ultimā certissimē cadēs!

DEĪ ET POETAE

1. THE STORY OF :PERSEUS

This is an extract from Ritchie's *Fabulae Faciles* a collection of simple Latin prose versions of Greek myths. It has been provided with an interlinear translation plus illustrations of the stories from Greek vase paintings and later art. The Latin text itself was downloaded from <http://www.mythfolklore.net/fabulaefaciles/index.htm>, a site maintained by Laura Gibbs, who has also uploaded many other of Ritchie's stories..

2. IUPPITER ET CALLISTŌ

Virgil, some of whose lines we saw in the *Forum Romanum* sketch, is regarded as Rome's greatest poet, but his younger contemporary, Ovid, possibly had more influence in medieval Europe and his *Metamorphoses*, retelling the best-known of the Greek myths, had great influence on later literature. The extract from Book II in the file available on the course website is the story of how Jupiter raped the nymph Callisto and how she eventually was transformed into a constellation in the night sky. The language is difficult for beginners but glosses are available on Wordchamp.

DIĒS III

ĒDERE, BIBERE, DIEM AGERE

Tempus fugit

The Romans divided the time between sunrise and sunset into twelve 'hours', which differed in length from season to season. The first hour (**prīma hora**) corresponded roughly with 6 a.m. The night was sometimes similarly divided into twelve, beginning with the first hour at 6 p.m, but a more common division was into watches (**vigiliae**), each of three hours. Relying mainly on sundials or water clocks the Romans did not normally specify time in fractions of an hour. Modern Latinists use **dīmidia**. (half) and **quadrāns** (quarter) **dōdrāns** (three-quarters) and **minūtum (n.)** or **minūta (f)**:

Quota est hora/Quot horae sunt? What time is it?

Est prīma/secunda/tertia/quarta/quīnta/sexta/septīma/octāva/nōna/decima/undecima/duodecima [diēi/noctis]hora et quadrāns/dīmidia/dōdrāns/decima minūta etc.

The ablative is used for the time at which something happened:

Quartā horā et quīntā minūtā At 4.05

Nōnā horā et dīmidia At 9.30

In conversation in this course we will stick just to hours and half hours but also use these extra words:

merīdiēs midday	merīdiē at midday	media* nox* midnight	mediā* nocte* at midnight
antemerīdiānus/a/um of the morning		postmerīdiānus/a/um of the afternoon	
multō* mānē early in the morning		quandō?* when	
hodiē* today		crās* tomorrow	
hodiernus/a/um contemporary, of today		heri yesterday	

Vocabulary

bellāria	desserts	cervīs(i)a	beer
holus, -leris (n)	vegetable	ovum	egg
coc(h)lear, -āris (n)	spoon	carō*, -rnis (f)	meat
furcula	fork	olīva	olive
culter, -trī	knife	edo*, ēsse, ēdī, ēsum	to eat
cultellus	(small) knife	bibere*	to drink
clavula	chopstick	mālum	apple
ientāre	to have breakfast	ientāculum	breakfast
prandeō-ēre, -nsī, -nsum	to have lunch	prandium	lunch
cēnam sumere*	to have dinner	frīgō, frīgere, frīxī, frīctum	fry
fartus/a/um	stuffed	taberna	shop, inn, tavern
farcīmen, -minis (n)	sausage	piscis*, -is (m)	fish
incipiō, -ere, -cēpī, -ceptum	begin	recumbō, -ere, -ubuī	recline, lie down
nītentēs	leaning on	carmen, -minis (n)	song, poem
cāseus	cheese	a* principiō*	
digitus*	finger	usque* ad* finem*	from beginning to end
lectulus	bed, couch		

Persōnae: Discipulus, Magister

D: Rōmānī quandō cibum sumēbant?

M: Multō māne ientāculum sumēbant - ientābant. Pānem, cāseum vel holera ēdēbant.

D: Quotā horā prandēbant?

M: Prandium merīdiē domī vel in tabernā sumēbant. Pānem, frictōs piscēs, farcīmina, māla vel bellāria ēdēbant.

D: Quandō cēnābant?

M: Rōmānī nōbilēs saepe quartā horā post merīdiem cēnāre incipiēbant. Pater et amīcī eius in triclinio cēnābant. Nōn in sellīs sedēbant sed in lectulīs recumbēbant. Bracchiīs sinistrīs nītentēs manibus dextrīs cibum tenēbant.

D: Furcīs, cultrīs et cochleāribus an clavulīs ēdēbant?

M: Neque furcīs neque clavulīs ūtēbantur. Cochleāra et cultrī in mēnsa erant sed plerumque digitīs, ut multī Indiānī hodiernī, ēdēbant. Rōmānī cēnantēs saepe carmina audiēbant.

D: Quid ēdēbant ?

M: Prīmum olīvās et ova, deinde carnem et piscēs sumēbant. Postrēmō māla et bellāria ēdēbant. Itaque `ab ovīs usque ad māla` verbōrum significātiō est `ā prīncipiō usque ad finem.`

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
you my fellow go to kitchen and ask cook that he-may-prepare-for-me my food and if
 sit coctum, portā hūc ad mē tunc, ut manducēmus, et ministrā sīc nōbis pulchrē, et

it-is cooked carry to-here to me then that we-may-eat and be-waiter so to-us nicely and
 postea propīnā nōbis. Accipe anaphum, et implē, et da mihi bibere.

afterwards serve-drink to-us take jug and fill and give to-me to-drink

Etiam, sīc volō.

Yes so I-am-willing

Sume, frāter, modo, et bibe libenter cum laetitiā, et sīs laetus cum tuīs frātribus et
Take brother now and drink gladly with joy and be joyful with your brothers and
 cum nostrīs hospitibus,

with our guests

Laetārī volō vōbiscum certē hīc melius quam in ullō aliō locō vel monastēriō, et
to-be-joyfull-wish with-you certainly here better than in any other place or monastery and
 laetī estōte, cārī frātrēs, omnēs, et bibite libenter,

joyful be dear brothers all and drink gladly

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

Yes brother dearest so we-wish and so to-do we-ought

Deus tē laetificet, et omnēs fratrēs istōs in spirituālī laetitiā semper cōnservet,
God you may/make joyful and all brothers those in spiritual joy always may-keep
 et in gaudiō carnālī seu frāternō gaudēre faciat, et cum benedictiōnē Deī iūgiter
and in joy physical or brotherly to-rejoice may-make and with blessing of-God continually
 custōdiat.

may-he-keep

Dominus sit tēcum, frāter.

Lord let-be with-you brother

Et tū sēcum. Mundī salvātor nostrī miserērī dignētur.

and you with-him of-world saviour of-us to-have-pity let-see-fit

Tū, puer, venī hūc.

you boy come to-here

Ecce, adsum, domine. Quid debeō facere modo? Parātus sum ad omnia, quae
see! I-am-present sir what I-ought to-do now prepared I-am for all-things which
 volueris.

you-will-have-wished

Hoc est mihi cārū et grātū. Mandūcāvistī adhūc?

this is to-me good and pleasing you-have-eaten yet

Nōn, crēde mihi, frāter.

no believe in-me brother

Sed quādō vīs ēdere?

but when you-wish to-eat

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

now I-wish to-eat and to-drink here face-to-face-with you and those brothers

Habēs cibum aut pōtum tuum vel cervīsam tuam?

You-have food or drink your or beer your

Nōn.

no

Vāde, et pete cibum tuum et tuam cervīsam

go and lok-for food your and your beer

Etiam, habeō adductum hūc nunc.

yes I-have brought to-here now

Stā hīc, et mandūcā super hanc mēnsam cōram mē, aut sedē hīc mēcum vel
Stand here and eat on this table face-to-face with-me or sit here with-me or
 nōbiscum interim dum manducās. Bene sit tibi.

with-us meanwhile while you-eat well may-it-be to-you

Nōn audeō sedēre tēcum, sed volō stāre hīc ante tē et mandūcāre et bibere

Not I-dare to-sit with-you but I-wish to-stand here before you and to-eat and to-drink

humiliter et sōbriē, et tibi et sociīs tuīs et frātribus et hospitibus propīnare libenter, sī
humbly and soberly and to-you and to-fellows your and to-brothers and to-guests to-serve-drink gladly if
 mihi praecipis.

to-me you-give-order

Dialogus Hodiernus

Vocabulary

orÿza	rice	de gustibus nōn est disputandum	one should not argue over tastes
solānum	potato	pānis*, -is (m)	bread
aqua*	water	perna	ham
laganum ex ovīs	omlette	pīsum	pea
(carō) agnīna	lamb	brassica	cabbage
(carō) bulbula	beef	iūs*, iūris (n)	soup, sauce; law, justice
(carō) porcīna	pork	refectōrium	refectory, canteen
(carō) gallīnācea	chicken (meat)	caffea	coffee
thea	tea	frūctus*, -ūs (m.)	fruit
poterō*	I will be able	vīta*	life
solēre*	to be accustomed to	in animō* habēre*	to have in mind
surgō*, surrēxi, surrēctum	rise, get up		

Persōnae: Discipulus p̄rimus, discipulus secundus

D1: Quotā horā hodiē surrēxistī?

D2: Sextā horā et dimidiā

D1: Ientāvistīne?

D2: Etiam. Pānem ac laganum ex ovīs ēdī.

D1: Quid bibistī?

D2: Aquam et caffeam bibī.

D1: Quandō in animō habēs prandium sumere?

D2: P̄rimā horā prandēbō, post lectionēs antemerīdiānās.

D1: In prandiō quid ēsse solēs?

D2: Plērumque pānem et cāseum carnemve edō. Fructum etiam saepe sumō.

D1: Quotā horā hodiē cēnābis?

D2: Septimā horā domī cēnābō. Edam orÿzam, holera et carnem. Mihi maximē placent porcīna et gallīnācea. Fortasse cervīsiā quoque bibam.

D1: Ego vīnum praefērō sed dē gustibus nōn est disputandum! Post cēnam quid in animō habēs facere?

D2: Pēnsū meū faciam. Crās nova verba praeceptōrī reddere debēbimus.

D1: Quandō dormiēs?

D2: Certē ante mediam noctem in lectulum īre nōn poterō! Quam difficilis est vīta nostra Honcongēnsis!

‘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
Bachus well you-will come
 grātus et optātus
pleasing and wished-for
 per quem noster animus
through whom our spirit
 fit laetificātus
becomes made-happy

Istud vīnum, bonum vīnum
that wine good wine
 vīnum generōsum
wine in-good-quantity
 reddit virum curiālem
makes man noble
 probum, animōsum
honest spirited

Iste cyphus concāvus
That goblet hollowed-out
 dē bonō merō profluus
from goodness pure flowing
 sī quis bibit saepius
if anyone drinks more-often
 Satur fit et ēbrius
Full he-becomes and merry

PER BIS MILIA ANNŌRUM

See the file TWO THOUSAND YEARS

APPENDIX: FOOD AND NUTRITION

(downloaded on 22/6/09 from

<http://www.pompeisites.org/Sezione.jsp?titolo=Food%20and%20Nutrition&idSezione=1246&idSezioneRif=1209>)

At dawn, breakfast consisted of bread and cheese or vegetables and any left-overs from the night before. There was a mid-day snack, often eaten in the numerous taverns of the time; it was based on flat bread, fried fish, sausages, and even sweets and fruit.

Starting at four o'clock in the afternoon, dinner was served in the **triclinium**, or dining room. First came an antipasto with eggs and olives, then the main dishes of meat and stuffed fish, and finally dessert and fruit.

Every **triclinium** included three couches arranged in the shape of a horseshoe, each holding three diners, who ate reclining on their left elbow. The place reserved to the guest of honor was usually the one on the far left of the central couch, while the master of the house reclined next to him, on the left couch.

Dinners were enlivened by readings and recitations, singers, musicians, and dancers. After dinner, drinking continued in a clean **triclinium**.

Tableware consisted of bowls, pitchers, and glasses. Normally people ate with their hands. There were no forks, but spoons and knives have been found. For this reasons, the diners were given bowls of water to wash their hands.

Among the special and expensive delicacies was a condiment called **gàrum** which was produced here in Pompei and exported.

It was a pickle made of fish left to ferment in the sun and then preserved in salt. It was often mixed with wine, vinegar, or herbs, and was used to accent a countless number of dishes.

Wine was the most frequent beverage, both white and red. It was watered down and flavored with honey, spices, and herbs. A more economic beverage was **pòsca**, which was vinegar diluted in water.

There is a Roman banquet menu at:

<http://www.dl.ket.org/latin1/things/food/banquet.htm>