

This text is designed and intended for The Heights School in Potomac, Maryland, for in-house use only, AY 2019–2020.

Front cover: Jerome in his study. Woodcut by Albrecht Dürer (1471–1528). The Metropolitan Museum of Art, New York City.

Jerome's Introduction to Latin

**an elementary Latin textbook
based on the Latin Vulgate**

**by
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I. A NOTE TO STUDENTS

ONE OF THE BEST REASONS TO LEARN LATIN is because doing so will train your mind to think analytically with some of the best thinkers of all time, and to communicate your thoughts (which are now more interesting) after the manner of some of the best communicators of all time. If there is one thing that the ancient Romans (ca. 750 BC–ca. AD 150), among whom the Latin language emerged, have never been surpassed in, it is their genius for engineering. If there is one thing that the late antique Romans (ca. 150–800), including Latin authors from all over what we now call Europe, Africa, and the Middle East, have never been surpassed in, it is their genius for transforming neighbors of different races and lands into citizens with a shared faith in the rule of Roman government. These two strengths correspond closely to thinking and communicating. Latin is uniquely suited to forming the student's patterns of thought, even if the student should never attain to the difficult long-term goal of reading or speaking Latin with ease.

The Latin that you are about to learn comes from the later of those two periods. It is a strange kind of Latin. It is an odd mixture of literal translations of the Hebrew Scriptures and the Greek Septuagint (itself a Greek translation of Hebrew), with violations of some of the grammatical rules of classical Latin. Grammarians of the age in which it was produced (the 4th century AD) called these violations “barbarisms.” So late antique Latin is full of broken rules and alien influences. It is like English today!

Still, one might justly doubt the wisdom of learning this kind of Latin first. The scholars in the 18th and 19th centuries, who invented the modern academic discipline called “classics,” would never have dared such a thing. In fact, when I asked a trusted old friend, one of the great experts in medieval Latin of our time, to read this book and offer his comments, he openly stated that he would never choose as an introductory textbook one based on the Latin Vulgate. Better to learn the rules first, then all the exceptions.

This is a valid point, and one which I have applied even in this book. But I have chosen as the theme text for this book the Latin version of the Scriptures for two reasons: 1.) many beginning Latinists are motivated simply by the desire to read the Scriptures and the literature most influenced by them, and 2.) the “vulgar” language of the Scriptures is relatively easy to

understand when compared to the polished prose of Classical Latin (“vulgar” simply means “common”). It was written for a barely-literate audience, and that is what we are when we begin to learn a new language.

II. A NOTE TO TEACHERS

This book was borne out of my conviction that a textbook comes to exist for one of two reasons: 1.) a non-expert is attempting to teach a course to a non-expert, and has accepted the wise old saying about the blind leading the blind, or 2.) an expert is attempting to teach a course and does not yet have time to write the ideal textbook for the circumstances.

What this book is—or ought to be. I set myself three commandments, the breaking of which would seriously jeopardize, if not render impossible, my goals for student learning:

1.) the book itself, as an entire artifact, should be beautiful. Thus every chapter begins with an image selected to communicate some of the allure and mystery of the ancient mediterranean world. A popular introductory Greek textbook of the 20th century began with the admission that the glory that was Greece means little to a student whose first introduction to the language consists merely of vocabulary lists, forms, and exercises for translation. I agree.

2.) the book should be small enough that it will be possible for a student, at the end of two college semesters or high school years, to be able to look at it and feel confidence that comes from a sense of mastery of its contents. Thus there are 28 chapters, which can be mapped onto two typical college semesters of at least 14 weeks each, or in a high school at half the pace.

The guiding principle was to offer only as much material as can be mastered, not merely visited. Thus the vocabulary of the readings and exercises has been strictly kept to the lists given in the chapters (25 words per chapter), to communicate to the student the importance of learning all the words. Most introductory Latin textbooks will have vocabulary lists of fewer than 25 words, but then will set readings for the students that need to be heavily footnoted and glossed, so that the total vocabulary comes out to twice as

many words. This gives the impression that half the words need not be mastered. I ask the student to learn each vocabulary list before moving on.

3.) it should prepare the student for and introduce him to as much real Latin as possible (rather than sentences composed by the author) as early as possible. Thus the student will always be in direct contact with the fresh, living speech of the ancient authors, and will be able to move directly from this textbook to reading extended passages of the theme text for comprehension and translation. Thus the Readings are sometimes very little, but usually not at all, changed from the ancient source.

III. GOALS FOR STUDENT LEARNING

A typical elementary Latin course, as I have observed as a student and as a teacher in about two decades in high schools and colleges, has three goals above all others for student learning. I have endeavored to design this book with these goals in mind.

1.) to master the essential morphology of the Latin language. Morphology in this case simply means

- the five noun declensions
- the declension and comparison of the adjectives
- the declension of the other adjectives and pronouns (demonstratives, &c.)
- all the many forms of the Latin verb

All of these forms are condensed and collected in the first five Appendices at the end of the book. Students who refer to them early and often will find them very helpful. They are not only a useful tool: they are a measuring stick. The mastery of all of those forms is almost by itself a worthy goal for an elementary Latin course.

2.) to master the essential vocabulary of the theme text, about 1,000 words. These are collected in the English-to-Latin and Latin-to-English dictionaries at the end of the book.

3.) to practice using the language in all four ways: reading, writing, speaking, and hearing. These are the two passive faculties of language, that

require minor proficiency: hearing and reading; and the two active faculties of language, that require major proficiency: speaking and writing. At the first level, the student can recognize the truth when he sees it, at the next level, he can produce and communicate the truth to others. Language students should endeavor to employ all four faculties every day.

	Active	Passive
Visual	Writing	Reading
Auditory	Speaking	Hearing

IV. OBJECTIVES FOR A COURSE TO ACCOMPLISH THESE GOALS

These objectives are the simplest criteria to judge the class as a whole on the minimum standard of success or failure. They are listed in ascending order of difficulty.

- 1.) to do the Lacuna Set of each chapter.**
- 2.) to take quizzes on the paradigm and vocabulary list of each chapter.**
- 3.) to read aloud and translate the Readings of each chapter.**
- 4.) to do the Composition exercises at the end of each chapter.**

V. A SUGGESTED PLAN FOR USING THIS BOOK WITH A CLASS.

The book is designed for a two-year high school sequence or a two-semester college sequence with about 14–16 weeks of instruction per semester. A college instructor could plan a syllabus for one chapter per week, completing fourteen per semester, and thus the entire book in a year. A high school instructor could take twice as much time, as is usual when comparing high school and college-level language courses, and execute the same plan in two years. In the latter case, the instructor may choose to expand on the book with extra exercises. Better yet, some reading in English to stimulate interest in the ancient Greco-Roman world would be an excellent supplement. For example,

A Slave of Catiline, by Paul Anderson, is an exciting, readable work of historical fiction set in the year 63 BC.

Since this book was written, classroom-tested, and developed in the context of the daily and yearly life of the Latin program at The Heights School, the following syllabus suggestions assume the longer plan. What follows is only a suggestion; the book has been written to be a tool to assist the instructor, and should serve the instructor's vision for the course, rather than the other way around. Still, less experienced instructors may wish to cleave more closely to the plan below.

A shorter version of this plan (for undergraduates or graduate students) may assume the students' ability to do most the activities of Day One and Day Two independently, and use a three-day plan.

DAY ONE

- The image on the first page invites conversation about an aspect of the ancient Greco-Roman world and its legacy; these images have been chosen for their inherent fascination.
- Some means of ensuring that the students have spent substantial time alone studying the **paradigms** (charts that appear at the beginnings of the chapters) and the **vocabulary list** may be employed: e.g., the instructor may require them to be copied out in advance.

Other means include saying them aloud, making flashcards, making paradigm puzzles, or any other means suggested by experience and success. A “paradigm puzzle” is an exercise based on the paradigms: first, one produces a copy of the paradigm:

bonus	bona	bonum	bonī	bonae	bona
bonī	bonae	bonī	bonōrum	bonārum	bonōrum
bonō	bonae	bonō	bonīs	bonīs	bonīs
bonum	bonam	bonum	bonōs	bonās	bona
bonō	bonā	bonō	bonīs	bonīs	bonīs

Next, one cuts out all the individual boxes, which can then be turned face down and shuffled. Finally, one flips them back over and puts them back into their original order in the paradigm.

The class may practice vocabulary by using any of the ways mentioned above with regard to paradigms, but the **Lacuna Sets** and **Readings** (on which see below) are designed to help this process.

- The explanations of grammar may be read by the class together, or the instructor may assume that they have already been read, and give an alternative explanation of the same information.

- The **Morsim Sets** may be done by the class together.

“Morsim” is a neologism meaning “one bite at a time.” These are laid out in two columns, but all translations are given, and they are given one line below the Latin that they translate. The student should use a note card or something similar to cover up all but the top line, read the Latin slowly and with attention, formulate a translation in his head, say it out loud or quietly to himself, then slide the note card down one line to reveal a fair translation. These should be done in order because each successive sentence will build on the sentences above, so that the student may surmount a higher and more difficult concept by a series of smaller steps. The Morsim Set shown below is taken from Chapter XIII.

Step One:

e.g.	quis erat?
Who was it?	sciēbat.
He knew.	sciēbat quis esset.
He knew who it was.	trādiderat eum.
He had betrayed him.	sciēbat enim quīs esset quī trādidisset eum.
For he knew who it was that had betrayed him.	Simon Petrus rogābit quis sit quī eum trāditūrus sit.
Simon Peter will ask who it is that is going to betray him.	Simon Petrus Iōannī dīxit ut quis eum trāderet rogāret.
Simon Peter told John to ask who would betray him.	

Step Two

e.g.	quis erat?
Who was it?	sciēbat.
He knew.	sciēbat quis esset.
He knew who it was.	trādiderat eum.
He had betrayed him.	sciēbat enim quis esset quī trādidisset eum.
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Step Four

e.g.	quis erat?
Who was it?	sciēbat.
He knew.	sciēbat quis esset.
He knew who it was.	trādiderat eum.
He had betrayed him.	sciēbat enim quis esset quī trādidisset eum.
For he knew who it was that had betrayed him.	Simon Petrus rogābit quis sit quī eum trāditūrus sit.
Simon Peter will ask who it is that is going to betray him.	Simon Petrus Iōannī dīxit ut quis eum trāderet rogāret.
Simon Peter told John to ask who would betray him.	

Step Five

e.g.	quis erat?
Who was it?	sciēbat.
He knew.	sciēbat quis esset.
He knew who it was.	trādiderat eum.
He had betrayed him.	sciēbat enim quis esset quī trādidisset eum.
For he knew who it was that had betrayed him.	Simon Petrus rogābit quis sit quī eum trāditūrus sit.
Simon Peter will ask who it is that is going to betray him.	Simon Petrus Iōannī dīxit ut quis eum trāderet rogāret.
Simon Peter told John to ask who would betray him.	

etc.

DAY TWO

- The instructor may wish to work through the **Lacuna Set** with the class. This is the easiest of the three exercises at the end of each chapter; classes of more talented or more independent students may find it unnecessary.

The Lacuna Sets, like the Morsim Sets, progress from less to more complex, and should be done in order. The Lacuna Sets will be found on the last page of every chapter. Two columns of words or phrases, one English and one Latin, are presented with gaps (Lat. *lacunae*) to be filled in by the student.

Sometimes students will encounter difficulties in the Lacuna Sets, because they are being asked to translate constructions that have not yet been explained, or vocabulary words that have not yet been given. This is an invitation to decipher the language for themselves, and it is the most efficient way to learn a language, when it can be done. The student should leave gaps in his work and move on; often evidence in later *lacunae* will give clues for the decipherment of earlier gaps...but this evidence is only conducive to learning if the student has created a gap in his mind, in his memory.

The student may wish to write translations into the gaps themselves or in a notebook, but in any case it is strongly recommended to write out all Latin sentences in the entire book, whether they are given, as in number XVIII above, or to be composed, as in XIX and XX. Copying correct Latin sentences is an essential step toward mastery in producing them. Real, excellent literacy, even in one's native language, is never attained without learning by heart some examples of excellent literature.

Lacuna XIII.

	Latin	English
I	dedī ōvum.	
II		The blind (man) has led.
III	oculōs linīvit.	
IV		He will have smeared the eyes with mud.
V	oculōs luto caecī linīverat.	
VI		They have sat on the ground/earth.
VII	oculōs in caelum levāvit.	
VIII		He lifted.
IX		The Lord has instructed.
X	caecō praecēpit ut oculōs levāret.	
XI		He had ordered the boys to lift their eyes.
XII	caecus mendīcābat ut pānis levāre.	
XIII	mendīcī mendīcāverant.	
XIV		He did not understand.
XV	nōn intellēxerat quid dīcerent.	
XVI	nōn intellēxit quid dīxissent.	
XVII		They did not understand what I was saying.
XVIII	Rēx mihī praecēpit ut portās cūstōdiam.	
XIX		But the king has instructed that the gates be guarded.
XX		The king had instructed that the gates be guarded again.

DAY THREE

- The instructor will need to give the greater part of at least two days to translating the **Readings**. The Readings should be done in order (in a way similar to the Lacuna Sets), since they often constitute an extended passage with a narrative sequence. For example, the Readings of Chapter XIV include a condensed version of the story of the woman caught in adultery (found at the beginning John's Gospel, Chapter 8).

1. dīlūculō iterum vēnit in templum quod lapidum aedificātum erat, et populus vēnit ad eum, et docēbat eōs. 2. mulier quae ā Pharisaeīs in adulteriō dēprēhensa erat ad Iēsum adducta est. 3. “Rabbī, mala mulier hīc modo dēprēhensa est in adulteriō. 4. in lēge autem ā Moȳse mandātum est nōbīs ut hūiusmodī lapidārēmus.” 5. nescimus quārē litterae in terrā digitō ā Iēsū scriptae sint. 6. quī quōmodo sine peccātō vīvere possit scit prīmus mulierem adulteram lapidābit. 7. rogābat mulierem utrum condemnāta esset an dīmissa esset. 8. semper hominēs quōmodo templum laterum et aurī aedificātum esset dēmōnstrābant. 9. quārē mē interrogās? interrogā hominēs quī audiērunt quid locūtus sim. 10. clāmābat ergō Iēsūs in templō quī docēbat et dīcēbat: “et mē scītis, et unde sim scītis.”

- Day Three may also be a good time for a **vocabulary quiz** or a **paradigm quiz**. Each chapter will need a vocabulary quiz and at least one paradigm quiz.

DAY FOUR

- The second day of working on **Readings**.
- Another quiz.

DAY FIVE

- **Compositions.** This is the most difficult of the three exercises. It is very time consuming, both for the student to produce and for the instructor to grade, and yet it is the most complete Latin language exercise a student can do. Translating written text in the native language into written text in the new language requires and yields the highest level of mastery and confidence

(recall III.3, above). The Compositions, like the Readings, are very closely tied with the theme text. The Compositions of Chapter XIV are given below.

1. The Jews questioned whether he understood about the temple, but he was talking about the temple of his body.
2. Why are you asking me what he said? Can't you ask the man?
3. I do not know why the man whom we saw was born blind; you do not know, do you?
4. Jesus did not tell his disciples by whom among the brethren he had already been betrayed, but he showed (them).
5. Have you (pl.) brought the adulterous woman to the Rabbi because she has already been condemned, or were you bringing her so that she would be condemned?

Not every class will have time for the Compositions. Younger students (at or below age 13) may be incapable of doing them.

V. MAKING EXTRA EXERCISES

The two exercises to be repeated *ad nauseam (ad perfectiōnem!)* by an elementary Latin student are the **DANs** and the **Synopses**. Blank forms for these exercises will be found after Appendix IX. For the DANs it is recommended that the student choose a noun and an adjective that will not have the same endings, e.g., *haec bona terra*, this good earth. Declining this phrase, although it would be somewhat useful, does not require the student to think about the agreement of Gender, Number, and Case, between *bona* and *terra*. Therefore if one chooses a 1st-2nd declension adjective, one ought to use a 3rd, 4th, or 5th declension noun. If one chooses a 3rd declension adjective, one ought to choose a noun of any other declension. The phrase *haec cīvitās bona* may be a useful example:

hic, haec, hoc	cīvitās, cīvitātis, f.	bonus, -a, -um
<i>this good city</i>	Singular	Plural
Nominative	haec cīvitās bona	hae cīvitātes bonae
	this good city VERBS	these good cities VERB
Genitive	huius cīvitātis bonae	hārum cīvitātum bonārum
	of this good city	of these good cities
Dative	huic cīvitāti bonae	hīs cīvitātibus bonīs
	to/for this good city	to/for these good cities
Accusative	hanc cīvitātem bonam	hās cīvitātēs bonās
	VERB this good city	VERB these good cities
Ablative	hāc cīvitātē bonā	hīs cīvitātibus bonīs
	by/with/from/in/on...	by/with/from/in/on...

The synopses should be varied by selecting always a verb of a different conjugation (1st, 2nd, 3rd, 3rd(-iō), 4th), and of a different person and number combination (1st singular, 2nd sg., 3rd sg., 1st plural, 2nd pl., 3rd pl.). Below is an example of a partial synopsis of the verb *agō* in the 1st person singular. A full synopsis will include more forms than this.

agō, agere, ēgī, āctus		1st person singular
<i>do, lead, drive</i>	Active	Passive
Present	agō	agor
	I lead	I am being led
Imperfect	agēbam	agēbar
	I was leading	I was being led
Future	agam	agar
	I will lead	I will be led
Perfect	ēgī	āctus sum
	I have led/I led	I have been led/was led
Pluperfect	ēgeram	āctus eram
	I had led	I had been led
Future Perfect	ēgerō	āctus erō
	I will have lead	I will have been led

Finally, since the theme text is the Latin Vulgate, students who read a chapter of the Gospels aloud slowly and with attention every day will find that in the course of the year (or two years) they can develop a basic reading knowledge of the language. This represents an additional time commitment of about ten minutes per day, but yields that treasured independence which makes happy, lifelong readers of beginning language students.

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I. The Roman Alphabet. Pronunciation of Latin. The verb *sum*.



Table of Contents from the Freising Gospels, a Tetrevangelium (“Four-Gospel-Book”) made in Germany ca. 875. Thanks to the patronage of Charlemagne, whom Pope Leo III crowned Holy Roman Emperor on Christmas Day AD 800, the 9th century was one of the great renaissance periods in the history of Western Civilization. Schools and scriptoria during the Carolingian Renaissance produced most of the oldest Latin manuscripts in existence today. Walters Museum, Baltimore. MS W.4 fol. 24r (“folio” = page; “24r” = 24 recto; i.e., the front side of the 24th page).

§1. Learn the Roman alphabet, which is (with a few changes) the same as the English alphabet. The Romans themselves took and adapted it from the Greeks of southern Italy (the Russians about two thousand years later would eventually do the same for their alphabet). The Greeks, in their turn, had adapted their alphabet from that of the Phoenicians, a Semitic people who were powerful and influential neighbors of the Jews and Arabs. The Phoenician alphabet was thus the parent alphabet of the Arabic, Hebrew, Greek, Latin, and Cyrillic alphabets. The Latin alphabet is the most popular in use today.

	Capital	Lowercase	Examples	Comments
1	A	a	father, <i>páter</i> corporal, <i>ómníū</i> (but not apple)	vowel
2	B	b	bellicose, <i>béllūm</i>	labial
3	C	c	corporal, <i>cörpüs</i>	palatal
4	D	d	donation, <i>dōnūm</i>	dental
5	E	e	set, <i>ět</i> fate, <i>télūm</i>	vowel
6	F	f	fortune, <i>fōrtúna</i>	aspirated labial
7	G	g	gentile, <i>gěntīlīs</i> (but not “gel”)	palatal
8	H	h	here, <i>híc</i>	aspiration; palatals, labials and dentals retain their sound when aspirated (followed by -h-)
9	I/J	i/j	ink, <i>fíngō</i> machine, <i>fíctūs</i> (but not file)	vowel/consonant
10	L	l	lily, <i>lílíūm</i>	liquid
11	M	m	mother, <i>máter</i>	liquid
12	N	n	noun, <i>nóměn</i>	liquid

13	O	o	dólorous, <i>dőlōris</i> (but not pop)	vowel
14	P	p	peppers, <i>pípēră</i>	labial
15	Q(u)	q(u)	quality, <i>quálītas</i>	palatal, always followed by -u-, the two being considered one letter
16	R	r	—, <i>térră</i> (not found in English, common in Spanish, Italian, Greek)	liquid, trilled with the tip of the tongue, not pronounced with the sides of the tongue
17	S	s	consume, <i>cōnsúmō</i> (but not Asia)	
18	T	t	touch, <i>tángō</i>	dental
19	U/V	u/v	bull, <i>múltus</i> (moose), <i>plús</i> wall, <i>vállūs</i>	vowel/consonant
20	X	x	axe, <i>páx</i>	[palatal + -s-]
21	Y	y	über, <i>cýánūs</i>	rare; virtually = -i- or -u-
22	Z	z	adze, <i>ălázōn</i>	rare; used (like -y-) to transliterate foreign words

§2. A word normally has as many syllables as vowels. A **Diphthong** is a combination of two vowels pronounced together to make a single sound and a single syllable. Latin has six diphthongs. Other combinations of vowels will remain two separate syllables.

	Capital	Lowercase	Example	Comments
1	AE/Æ	ae/æ	bike, <i>vítæ</i> (“we <u>tie</u> ” not “ <u>bake</u> ”)	sometimes written in ligature

2	AU	au	ouch, out, <i>audāčia</i>	
3	EI	ei	hay, bake, <i>reč alienēt</i>	
4	EU	eu	(not eureka!)	like Italian “Euro”
5	OE	oe	<u>boil</u> , <i>oboediēntiā</i>	vowel
6	UI	ui	quick, <i>huic</i>	or like French “oui”

§3. There are two ways of pronouncing Latin, the “**Classical**” (or “reconstructed”) way, and the “**Medieval**” (or “Ecclesiastical” or “Italianate”) way. The Medieval is also called Italianate since it is pronounced in exactly the same way as modern Italian.

Comments on pronunciation assume Classical pronunciation, since the Medieval pronunciation is linguistically inferior—i.e., it has a narrower range of sounds that it is capable of expressing. Both modes of pronunciation have their appropriate times. Since this is a beginner’s textbook, the fuller pronunciation is recommended, but pronunciation must be learned by imitation, and therefore the instructor will set the standard by speaking.

§4. The **Lexical Form** is the minimum information necessary to use a word. For verbs, there are four **Principal Parts** in addition to the English meaning.

e.g., sum, esse, fuī, futūrus, *be, exist*

For nouns and adjectives, there are three items in addition to the English.

e.g., prīcipium, -ī, n. *beginning*
bonus, -a, -um, *good*

For adverbs, conjunctions, prepositions, and interjections, only the Latin word and English meaning are given, but note that often a particular word will have special, necessary information in its lexical form.

§5. Master the vocabulary lists by writing out and speaking aloud the lexical forms. Every chapter will include 25 words, so that by the end of Chapter XXVIII you will have about 700 words. A person can have a functional knowledge of almost any language with about 1,000 words. The dictionary at the back of the book includes all Latin words that appear in this book. Sometimes you may have to look up words that do not appear in Chapter Vocabularies.

Vocabulary

1. frāter, frātris, m. *brother, cousin; (pl.) brethren, relatives* [fraternal]
2. hōra, -ae, f. *hour* [horologium]
3. imperium, -ī, n. *command; empire* [imperial]
4. mare, maris, n. (gen. pl. -ium), *sea* [marine]
5. pater, patris, m. *father* [paternal]
6. quis? quid? *who? what?*
7. templum, -ī, n. *temple* [Templar]
8. ventus, -ī, m. *wind* [vent]
9. mendāx, mendācis, *lying* [mendacious]
10. manifēstus, -a, -um, *manifest, plain, evident* [manifest]
11. similis, -e, *similar, like* (+GEN or +DAT) [similar]
12. tentāns, tentantis, *testing, tempting*
13. ūnus, -a, -um, *one, single, only* [union]
14. vērāx, vērācis, *truthful, true, honest* [veracity]

15. ergō, *therefore, then*
16. similiter, *similarly*
17. ubi? *where, when*
18. cum, *when, since, although* (+SUBJUNCTIVE verb)
19. quasi, *as if*
20. suprā, (preposition +ACC) *over; (or simply as adv.) above, beyond*

21. flō, flāre, flāvī, flātus, *blow (as of wind)* [flat]
22. pāreō, pārēre, pāruī, pāritus, *obey (+DAT)* [parent]
23. trādō, trādere, trādidī, trāditus, *hand over, betray, hand down* [tradition, traitor]
24. nesciō, nescīre, nescīvī, nescītus, *not to know, to be ignorant*
25. ferō, ferre, tulī, lātus, *bear, carry, bring, relate* [transfer, relate]

§6. Learn the forms of the verb *sum*. The verb means “to be” or “to exist,” and is the most important word in every language. This will be the first of many paradigms. A paradigm (Gk. “example”) is a chart showing a word in all its forms. Every paradigm in this book must be memorized thoroughly. In fact, even more than learning vocabulary, the memorization of the paradigms is by itself a worthy goal for an entire elementary Latin course.

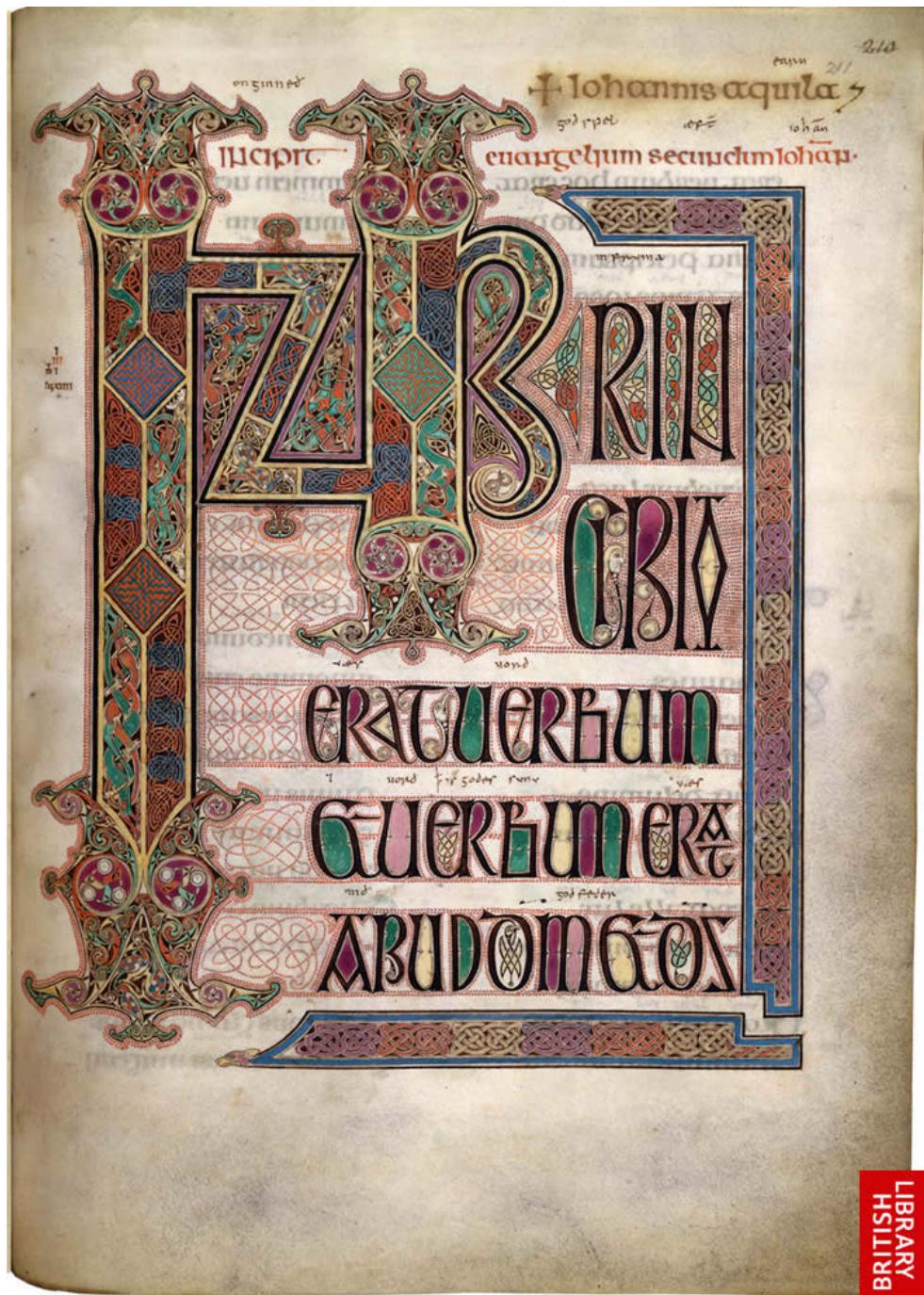
Present	Singular		Plural	
1st	sum	I am	sumus	we are
2nd	es	you (sg.) are	estis	you (pl.) are
3rd	est	he/she/it is, there is	sunt	they are, there are
Imperfect				
1st	eram	I was	erāmus	we were
2nd	erās	you were	erātis	you (pl.) were
3rd	erat	he was, there was	erant	they were, there were
Future				
1st	erō	I will be	erimus	we will be
2nd	eris	you will be	eritis	you (pl.) will be
3rd	erit	he will be, there will be	erunt	they will be, there will be

In other chapters, the paradigm(s) will be given first, and the first order of business will always be to memorize the new paradigm(s). An Appendix at the back of the book will include all paradigms in one place. The memorization of this Appendix and the Dictionary are the two principal goals for student learning in this Elementary Latin course.

Every minute spent memorizing paradigms and vocabulary will be worth two or three (or more!) in the future.

Lacuna I.		
	Latin	English
I	sum	
II	est	
III	erat	
IV	erit	
V		they will be
VI	mare est	
VII		there are winds
VIII		therefore there was a sea
IX	frātrēs sunt	
X	erāmus frātrēs	
XI		they will be brothers
XII	ubi est templum?	
XIII		Where is the father?
XIV	ubi erant templa?	
XV	quis est vērāx pater?	
XVI		He is the truthful father.
XVII		He was a lying father.
XVIII	est ergō ūnum templum.	
XIX	erunt ventī.	
XX		There will be one wind.

II. The First and Second Declensions. The Five Cases. Nominative Subject. Possessive Genitive. Dative Indirect Object. Accusative Direct Object. Accusative Object of Preposition. Ablative of Means/Instrument. Ablative Object of Preposition.



The “incipit” (“it begins”), or title page, of John’s Gospel in the Lindisfarne Gospels, made in the 7th–8th century, now in the British Library.

§1. Learn the forms of *terra*, a **First Declension Noun**; and *animus*, *ager*, *vir*, and *rēgnūm*, all **Second Declension Nouns**.

Singular	terra, -ae, f. earth, land	animus, -ī, m. mind, spirit	ager, agrī, m. field, territory	vir, virī, m. man, husband	rēgnūm, -ī, n. kingdom, kingship
Nominative	terra <i>the land VERBS</i>	animus <i>the mind VERBS</i>	ager <i>the field VERBS</i>	vir <i>the man VERBS</i>	rēgnūm <i>the kingdom VERBS</i>
Genitive	terrae <i>of the land</i>	animī <i>of the mind</i>	agrī <i>of the field</i>	virī <i>of the man</i>	rēgnī <i>of the kingdom</i>
Dative	terrae <i>to/for the land</i>	animō <i>to/for the mind</i>	agrō <i>to/for the field</i>	virō <i>to/for the man</i>	rēgnō <i>to/for the kingdom</i>
Accusative	terram <i>VERB the land</i>	animūm <i>VERB the mind</i>	agrūm <i>VERB the field</i>	virūm <i>VERB the man</i>	rēgnūm <i>VERB the kingdom</i>
Ablative	terrā <i>by/with/from/in/ on the land</i>	animō <i>by/with/from/ in/on the mind</i>	agrō <i>by/with/from/ in/on the field</i>	virō <i>by/with/from/ in/on the man</i>	rēgnō <i>by/with/from/ in/on the kingdom</i>
Plural	lands	minds	fields	men	kingdoms
Nominative	terrae	animī	agrī	virī	rēgnā
Genitive	terrārum	animōrum	agrōrum	virōrum	rēgnōrum
Dative	terrīs	animīs	agrīs	virīs	rēgnīs
Accusative	terrās	animōs	agrōs	virōs	rēgnā
Ablative	terrīs	animīs	agrīs	virīs	rēgnīs

First Declension Nouns are all alike, but there are four different types of Second Declension Nouns. You will always be able to tell which paradigm to follow by carefully learning every noun's full **Lexical Form**.

§2. The **Nominative Case** is used for the **Subject** of a sentence. If it comes after a linking verb, it is called a **Predicate Nominative**. Notice that in Latin we do not read left-to-right, as in English; the endings of the word tell us the case, and the case tells us the word's **syntactical role**.

§3. The **Genitive Case** is commonly used to show **Possession**. It is best translated with the word *of* or by adding -'s to the end of a word.

e.g.	verbum dominī
the word of the lord	dominī ager
the lord's field	aquae agrī
the waters of the field	bella rēgnōrum
the wars of the kingdoms	virōrum librī
the men's books	

In the example, *aquae agrī*, the meaning could be either “the waters of the field” or “the fields of water.” The forms are ambiguous. As in any language, sometimes there is more than one meaning. This poetic usage that creates polyvalent words can make a language more powerful. At other times we want more words for greater precision. The latter is more true of Greek than of Latin, and so both Greeks and Romans have been the educators of great civilizations. As Wallace Stevens wrote, “I do not know which to prefer, / The beauty of inflections / Or the beauty of innuendoes, / The blackbird whistling / Or just after.”

§4. The **Dative Case** is commonly used to show the **Indirect Object**. Indirect Objects usually appear with verbs of **GIVING, SHOWING, or TELLING**.

§5. The **Accusative Case** is used for the **Direct Object**. If a verb can have a Direct Object, it is called a **Transitive Verb**. If not, it is called **Intransitive**.

e.g.	vir terram videt.
The man sees the land.	rēnum agrum habet.
The kingdom has territory.	aquam rēnum habet.

The kingdom has water.	bellum rēgna habent.
The kingdoms have war.	librōs vir videt.
The man sees the books.	librum virī vident.
The men see the book.	

§6. The **Ablative Case** has many uses. You will usually translate it into English with a prepositional phrase. One common use is the **Ablative of Means/Instrument**. It is usually translated “by (means of)” or “with.”

e.g.	deus rēgnum filiō dat.
The god gives a kingdom to his son.	rēgnum armīs vir habet.
The man holds his kingdom with arms.	deus terram virīs dat.
The god gives the land to the men.	animum liber agit.
The book leads the mind.	animum verbīs liber agit.
The book leads the mind with words.	animum librī verbīs agunt.
Books lead the mind by means of words.	deī virīs prīncipia bellōrum verbīs dant.
Gods give men the beginnings of wars through (by means of) words.	Notice that in the last example we have examples of all five case uses.

§7. **Prepositions** in Latin will always take an object in either the **Accusative** or the **Ablative**. Some prepositions will even take both cases, and the meaning of the preposition will depend on the case.

e.g.	in animō meō
in my mind	in rēgnum caelī
into the kingdom of heaven	in virīs
among men	in caelō et in terrā
in heaven and on earth	in bellum causam dat
It gives a cause for (the purpose of) war.	This Accusative of Purpose is really an extension of the Accusative of Place to Which (XX§§2–3).

Vocabulary

1. ager, agrī m. *field, territory* [agriculture]
2. animus, -ī, m. *spirit, mind* [animosity]
3. arma, -ōrum, n. (*defensive*) *arms, weapons* [armament]
4. bellum, -ī, n. *war* [bellicose]
5. causa, -ae, f. *cause, reason* [cause]
6. caelum, -ī, n. *sky, heaven* [celestial]
7. deus, -ī, m.; dea, -ae, f. *god; goddess* [deify]
8. liber, librī, m. *book* [library]
9. prīcipium, -ī, n. *beginning, principle* [principle]
10. rēgnūm, -ī, n. *kingship, kingdom* [reign]
11. terra, -ae, f. *land, earth* [terrain]
12. verbum, -ī, n. *word, phrase* [verbose]
13. vir, virī, m. *man, husband* [virile, virtue]
14. vīta, -ae, f. *life* [vital]

15. nōn, *not*
16. nunc, *now, at this time*
17. saepe, *often*
18. sed, *but*
19. et, *and; even, also, too; et...et, both...and*
20. quandō, *when*
21. in, (+ACC) *into, against, for the purpose of*; (+ABL) *in, on, among*

22. agō, agere, ēgī, āctus, *do; lead, drive* [action]
23. habeō, habēre, habuī, *habitus, have, hold, consider* [habit]
24. possum, posse, potuī, —, *be able, can*
25. tollō, tollere, sustulī, sublātus, *lift up (from underneath), take away*

Readings. 1. in prīcipiō erat verbum. 2. Iōannēs erat vir Deī. 3. Deus virō verba vītae dat. 4. librī animōs virōrum verbīs agunt. 5. deus bellī nōn habet rēgnūm caelī. 6. deus caelī dat rēgnūm virō. 7. virī rēgna armīs habent. 8. vir agrōs bellō et armīs habet. 9. verbum in prīcipiō nōn erat vir, sed nunc est. 10. Deus verbō in prīcipiō vītam virīs dat.

Compositions. 1. In the beginning God was not a man on earth. 2. John is a man of God, and he has the words of heaven. 3. Wars lead men into arms. 4. The word is the cause of life on earth. 5. There were not books in the beginning, but the word was the cause of life for men.

Lacuna II.		
	Latin	English
I	ager est terra.	
II	causa bellī est liber.	
III	prīcipium terrae erat deus.	
IV	verba erant causae bellōrum	
V		both books and gods
VI	et librī et deī erunt causae bellōrum	
VII		...but men are in heaven.
VIII		There was a beginning of life.
IX	prīcipium librī	
X	verbum est prīcipium vītae	
XI		there is life in the spirit
XII	rēgna saepe sunt causa in bellum	
XIII		The word is lying.
XIV	mendāx verbum est causa in bellum.	
XV	liber caelī	
XVI		Men are on earth.
XVII		God is in heaven.
XVIII	vītae virōrum	
XIX	rēgna terrae	
XX		There will be one kingdom.

III. First-Second Declension Adjectives. The Relative Pronoun.



Siege and Destruction of Jerusalem by the Romans under Titus in the year AD 70. The Roman-Jewish historian Josephus described this event in his work entitled *The Jewish War*.

Oil painting by David Roberts (1796–1864). Image Credit: www.preteristarchive.com. Wikimedia Commons.

§1. Learn the forms of *bonus*, *vērus*, and *noster*, First-Second Declension Adjectives. As always, you must learn the full **Lexical Form**, which is the minimum information necessary to use any word.

bonus, -a, -um		
bonus	bona	bonum
bonī	bonae	bonī
bonō	bonae	bonō
bonum	bonam	bonum
bonō	bonā	bonō
vērus, -a, -um		
vērus	vēra	vērum
vērī	vērae	vērī
vērō	vērae	vērō
vērum	vēram	vērum
vērō	vērā	vērō
noster, nostra, nostrum		
noster	nostra	nostrum
nostrī	nostrae	nostrī
nostrō	nostrae	nostrō
nostrum	nostram	nostrum
nostrō	nostrā	nostrō

III

There are two different types of First-Second Declension Adjectives. As usual, you will be able to tell which paradigm to follow by carefully learning every noun's full **Lexical Form**, which is the minimum information necessary to use a word.

§2. Agreement. An adjective modifies a noun. In English, this is shown by the order of the words; an adjective usually comes before a noun. Even in other modern languages, the sense depends largely on word order. A Latin adjective must **agree** with its noun in **Gender, Number, and Case**. Adjectives agree in G-N-C. Thus the order of the words in the sentences below could be changed without changing the meaning of the sentences.

e.g.	peccātum meum grātiām vēram tollit.
My sin takes away true grace.	bonus est mundus.
The world is good.	plēnus malōrum virōrum est mundus.
The world is full of evil men.	virōs falsōs mundus noster habet.
Our world has false men.	

§3. An adjective can be used by itself as if it were a noun. This, or any non-noun playing the role of a noun, is called a **Substantive**. We translate substantive adjectives by adding the word “man,” “woman,” or “thing,” depending on the gender. Sometimes we may simply use the adjective by itself.

e.g.	vir bonus Deum videt.
The good man sees God.	bonus Deum videt.
The good man sees God.	plēnus malōrum (masculine) est mundus.
The world is full of evil men.	plēnus malōrum (neuter) est mundus.
The world is full of evils.	falsōs mundus noster habet.
Our world has false men.	nostrī sunt vērī et bonī.
Our people are true and good.	nostraē nōn falsae sunt.
Our women are not false.	

§4. Learn the forms of the Relative Pronoun.

qui, quae, quod, who/which; that					
qui	quae	quod	qui	quae	quae
cuius	cuius	cuius	quōrum	quārum	quōrum
cui	cui	cui	quibus	quibus	quibus
quem	quam	quod	quōs	quās	quae
quō	quā	quō	quibus	quibus	quibus

§5. The relative pronoun introduces a new clause that describes its **Antecedent**. The whole relative clause thus plays the role of an adjective.

§6. The Relative Pronoun means *who* (masc./fem.) or *which* (neut.) when it is expanding the definition of its antecedent. It means *that* when it is narrowing down the definition of its antecedent.

§7. The relative pronoun must **agree** with its **Antecedent** in gender and number, but it takes its case from its function in its own clause.

Vocabulary

1. dignus, -a, -um, *worthy* (+ABL= *worthy of ABL*) [dignity]
2. vērus, -a, -um, *true* [verify]
3. falsus, -a, -um, *false* [falsify]
4. bonus, -a, -um, *good* [bonus]
5. malus, -a, -um, *bad, evil* [maleficent]
6. plēnus, -a, -um, *full* (+GEN or +ABL) [plenary]
7. antīquus, -a, -um, *old(en), of old, former, ancient* [antique]
8. tuus, -a, -um, *your(s)* (singular)
9. suus, -a, -um, *his/her(s)/its; their(s)*
10. noster, nostra, nostrum, *our(s)*
11. vester, vestra, vestrum, *your(s)* (plural)
12. testimōnium, -ī, n. *testimony* [testimony]
13. prophēta, -ae, m. *prophet* [prophet]

III

14. columba, -ae, f. *dove, pigeon* [columbarium]
15. peccātum, -ī, n. *sin*
16. mundus, -ī, m. *world* [mundane]
17. agnus, -ī, m. *lamb*
18. grātia, -ae, f. *grace, influence, favor* [grace]

19. bene, *well* [benefit]
20. tunc, *then, at that time*
21. quod, *because* (+INDICATIVE if actual cause, +SUBJUNCTIVE if alleged cause); *that* (+INDICATIVE for *Ō. Ō.*)
22. aut, *or; aut...aut, either...or*
23. apud, (+ACC) *with, at (the house of), in (the writings of)*
24. ad, (+ACC) *to, towards; for the purpose of*
25. dē (+ABL) *about, concerning, on; down (from); from*

Readings. 1. est agnus Deī quī tollit peccāta mundī nostrī. 2. testimōnium dē Deō suō prophēta bonus dat. 3. est digna grātiā quam Deus dat. 4. prophēta dat verba bona, cui Deus dat verba sua dē caelō. 5. prophēta columbam quae est dē caelō videt. 6. malī sunt dignī bellō. 7. bona digna grātiā Deī erat. 8. bonus prophēta dignus testimōniō est, quod Deus peccāta sua tollit. 9. tunc verba virōrum mala erant et digna bellō, sed nunc bene Deō grātiās agunt. 10. aut Deus peccāta nostra tollit, aut verba prophētae vestrī nōn sunt vēra.

Compositions. 1. A man of war is often both good and bad. 2. The true dove is from heaven who gives testimony to our (people) (use substantive for “people”). 3. The word is the true God to whom John leads our people. 4. The false word was not with the good God in the beginning. 5. Either the lamb is worthy and takes away sins, or John is a false prophet and an evil man.

Lacuna III.

	Latin	English
I	falsus prophēta	
II	vestrum peccātum	
III	nostra peccāta	
IV	prophētae testimōnium	
V		The dove gives testimony.
VI	columba testimōnium dē prophētā dat.	
VII		The world was not full then.
VIII		The world is full now.
IX	mundus est plēnus bonī.	
X	mundus est plēnus malōrum.	
XI		There was (an) ancient evil.
XII	falsī prophētae erunt.	
XIII		There was a false prophet.
XIV	falsī prophētae erunt causae in bella.	
XV	erant causae in bella.	
XVI		A dove is not a cause for war.
XVII		The dove that he sees is yours.
XVIII	mundus antiquus	
XIX	mundus antiquus erat dignus.	
XX		The world was worthy of grace.

IV. First and Second Conjugation Verbs. The Present System.



A Roman general, if he achieved an epoch-making conquest, might be voted a *triumphus* by the S.P.Q.R. (*Senātus Populusque Rōmānus*), the Senate and the Roman People. This was a parade through the city for him and his soldiers upon their return home. The Arch of Titus stands on the parade route at the entrance of the Forum Romanum, and commemorates the sack of Jerusalem in AD 70. Notice the relief sculpture inside the arch: Roman soldiers carry off the Menorah. Image Credit: Wikimedia Commons user Jebulon. 2013.

The inscription on the Forum-side (pictured) commemorates Pope Pius VII, who restored the arch in the year 1821. The inscription on the entrance-side of the arch (not pictured) reads:

SENĀTVS
POPVLVSQVE·RŌMĀNV
DĪVŌ·TITŌ·DĪVĪ·VESPASIĀNĪ·F(ĪLIO)
VESPASIĀNŌ·AVGVSTŌ

§1. Learn the forms of *do* and *videō*, a First and a Second Conjugation Verb, in the three tenses of the **Present System: the Present, the Imperfect, and the Future.**

dō, dare, dedī, datus, give

Present	Singular		Plural	
1st Person	dō	I give	dāmus	we give
2nd Person	dās	you (sg.) give	dātis	you (pl.) give
3rd Person	dat	he/she/it gives	dant	they give
Imperfect				
1st	dabam	I was giving	dabāmus	we were giving
2nd	dabās	you were giving	dabātis	you (pl.) were giving
3rd	dabat	he/she/it was giving	dabant	they were giving
Future				
1st	dabō	I will give	dabimus	we will give
2nd	dabis	you will give	dabitis	you (pl.) will give
3rd	dabit	he/she/it will give	dabunt	they will give

videō, vidēre, vīdī, vīsus, see

Present	Imperfect		Future	
videō	vidēmus	vidēbam	vidēbāmus	vidēbō
vidēs	vidētis	vidēbās	vidēbātis	vidēbis
videt	vident	vidēbat	vidēbant	vidēbit

§2. Notice that the “Present System” is the group of three tenses formed on the **Present Stem**. We find the Present Stem by 1.) finding the first principal part, 2.) removing the **-ō**, then 3.) adding the **thematic vowel**, which is found in the second principal part. Sometimes more changes are necessary: it is always best to memorize the paradigm first, then learn the rules.

§3. We form the **Present Tense** by adding the **Personal Endings** to the Present Stem, as in the table below. This paradigm of personal endings is very important and must be memorized as soon as possible.

§3. Present	§4. Imperfect		§5. Future	
-ō	-mus	-bam	-bāmus	-bō
-s	-tis	-bās	-bātis	-bis
-t	-nt	-bat	-bant	-bit
				-bunt

The Present Tense may be simple, progressive, or emphatic: I give, I am giving, I do give.

§4. We form the **Imperfect Tense** by adding the tense sign **-ba-** to the present stem, then adding the usual endings, as in the table.

Notice the one exception: **-m** instead of **-ō**. Again, memorizing the paradigm first is always best.

The Imperfect Tense has many possible translations: e.g., I was giving, I used to give, I kept on giving, I tried to give, I began to give. What do these translations all have in common? They all represent an action that began in the past, but is *incomplete* (Lat. *imperfectum*).

§5. We form the **Future Tense** by adding the tense sign **-bi-** to the present stem, then adding the usual endings, as in the table.

Notice the exceptions: **-bō** instead of **-biō***, and **-bunt** instead of **-biunt***. Paradigms first! Questions later!

The Future Tense may be simple or progressive: I will give, I will be giving.

e.g.	lūx lūcet.
The light shines.	testimōnium prophēta perhibet.
The prophet offers testimony.	dē fīliō quī venit dē caelō testimōnium prophēta perhibet.
The prophet offers testimony about the son who comes from heaven.	dē columbā quam in caelīs vidēbat prophēta narrābit.
The prophet will tell about the dove that he saw in the heavens.	

§6. Notice that there are **many different good translations**. For now, learn the examples well. For more details, see Allen & Greenough §§465–469 for the Present Tense; §§470–471 for the Imperfect; and §472 for the Future.

e.g.	prophēta nōn erat lūx quae virōs illūminat.
The prophet was not the light that illuminates men.	nostrīs testimōnium dē fīliō deī prophēta perhibēbat, sed nostrī nōn tenēbunt.
The prophet used to offer testimony about the son of God to our people, but our people will not keep it.	vestrī prophētae quī testimōnium falsum perhibent rēgnūm caelōrum nōn habēbunt.
Your prophets, who offer false testimony, will not have the kingdom of heaven.	prophēta vērus in dēsertō clāmābat.
The true prophet was crying in the wilderness.	Iūdaeī Baptistam dē Deō interrogābant.
The Jews kept on questioning the Baptist about God.	Iūdaeī Baptistam nostram dē caelō interrogātis, sed calceāmenta sua tenēbimus.
You Jews are questioning our Baptist about heaven, but we will hold his sandals.	

Vocabulary

1. dēsertus, -a, -um, *deserted*; dēsertum, -ī, n. *the desert, wilderness*
2. ūnigenitus, -a, -um, *only-begotten*
3. fīlius, fīliī, m. *son*; fīlia, fīliae, f. *daughter*
4. nēmō, nēminis, m. or f. *no one*
5. tenebra, -ae, f. *shadow*

6. via, -ae, f. *way, road*
7. neque...neque, *neither...nor*; also nec...nec
8. numquam, *never*
9. umquam, *ever*
10. ante, (+ACC) *before*
11. dē, (+ABL) *about, concerning, on; down (from); from*
12. ē (ex), (+ABL) *out, out of, from*
13. per, (+ACC) *through(out), by (means or agency of)*
14. post, (+ACC) *after*
15. dō, dare, dedī, datus, *give [donation]*
16. clāmō, clāmāre, clāmāvī, clāmātus, *shout, cry (out)* [exclamation]
17. habitō, habitāre, habitāvī, habitātus, *dwell, live (in)* [habitation]
18. illūminō, illūmināre, illūmināvī, illūminātus, *illuminate, enlighten*
19. interrogō, interrogāre, interrogāvī, interrogātus, *question, ask* [interrogation]
20. lūceō, lūcere, lūxī, —, *shine, gleam*
21. narrō, narrāre, narrāvī, narrātus, *tell (something ACC) to (someone DAT)* [narration]
22. negō, negāre, negāvī, negātus, *deny; say no, say not* [negation]
23. perhibeō, perhibēre, perhibūt, perhibitus, *offer, produce, present*
24. respondeō, respondēre, respondī, respōnsus, *respond (to DAT)*
25. videō, vidēre, vīdī, vīsus, *see [vision]*

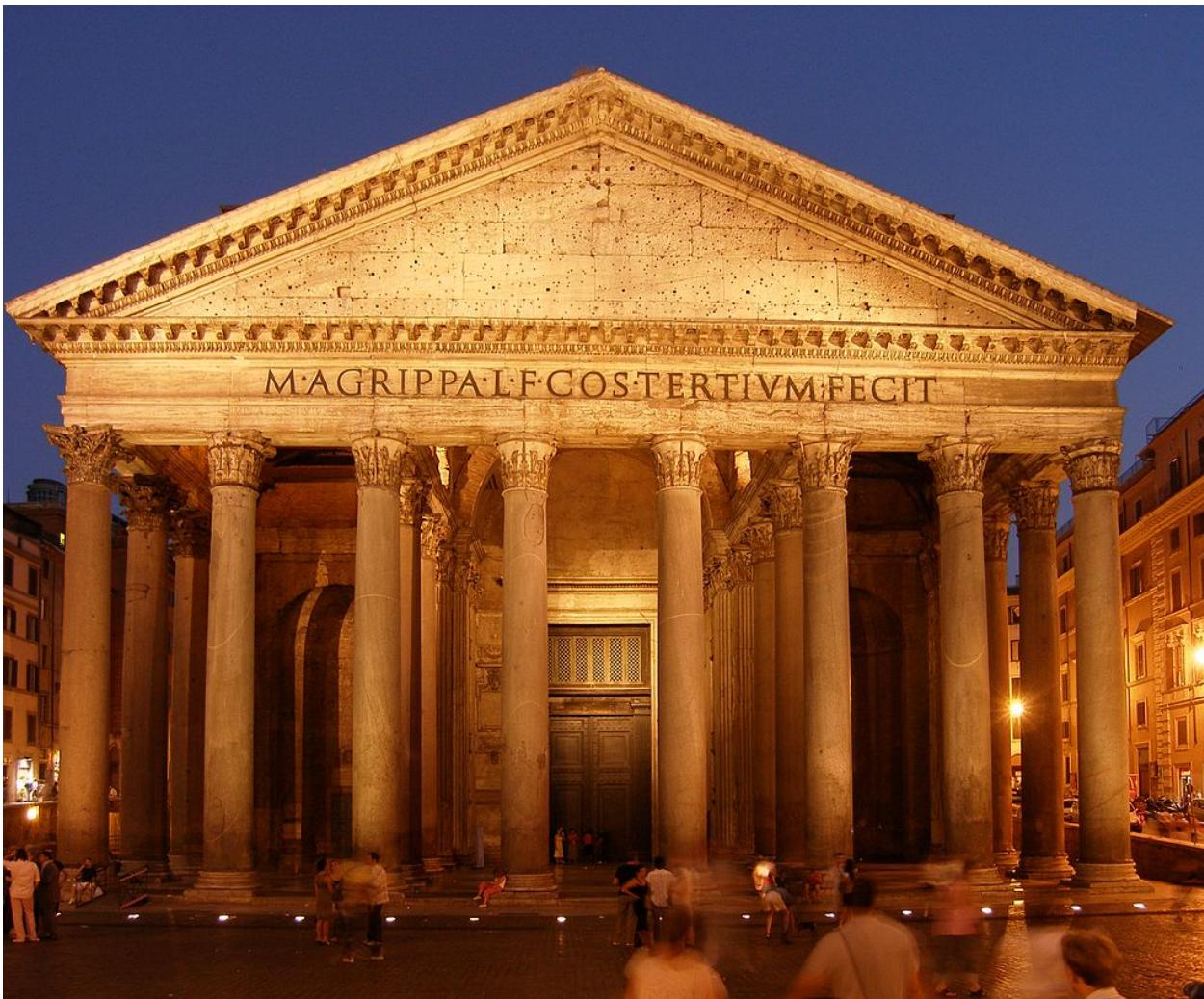
Readings. 1. nēmō umquam Deum vidēbat. 2. ūnigenitus filius quī apud Deum habitat prophētam in dēsertō vidēbit. 3. Iūdaeī quī ex Lēvītīs erant Iōannem dē Christō interrogābant. 4. Iōannēs Lēvītīs respondēbat, quibus negābat. 5. prophēta quem filius Deī illūminābat Christus esse negābat. 6. Iēsūs Christus dē quō prophēta in dēsertō clāmābat vēram viam suīs dabit. 7. in dēsertō neque clāmābāmus neque ūnigenitum filium vidēbāmus. 8. filium Deī ante prophētam vidēbimus. 9. Andreās et Philippus Petrō dē Christō, dē quō Iōannēs clāmābat, narrābunt. 10. aut Deum quī in caelīs habitat interrogābitis, aut vestrī.

Compositions. 1. John was not the one who kept asking about the Christ. 2. You are not the word that shines in the darkness (“shadows”). 3. You (pl.) will respond to the Jews to whom John was offering testimony. 4. He was dwelling in the desert, but they will not dwell with him. 5. We will never see the dove that you (pl.) often saw on the road out of the desert.

Lacuna IV.

	Latin	English
I	prophēta in dēsertō	
II	viae erant in dēsertō.	
III	viās in dēsertō vidēbāmus.	
IV	viās quae in dēsertō erant vidēbāmus.	
V		No one saw the son.
VI	filius columbam vidēbat.	
VII		No one ever used to see God.
VIII		He was shouting in the desert.
IX	prophēta in dēsertō dē viīs clāmābat.	
X	dē viīs Dominī clāmābit.	
XI		We will offer testimony.
XII	testimōnium dē prophētā perhibēbam.	
XIII		I will dwell in the desert.
XIV	neque in dēsertō neque in tenebrīs	
XV	numquam in tenebrīs habitābimus.	
XVI		They dwelled in the shadows.
XVII		Evil men dwell in the shadows.
XVIII	numquam tenebrās bellī vidēbāmus.	
XIX	neque nunc neque tunc clāmābāmus.	
XX		The son will tell men the words of God.

V. The Present System of Third, Third (-iō), and Fourth Conjugation Verbs.



The Pantheon at night in 2007. The inscription reads:

M(ARCVS)•AGRIPPA•L(VCII)•F(ILIVS)•CŌ(N)S(VL)•TERTIVM•FĒCIT

Marcus Agrippa, (the) son (of) Lucius, (when he was) consul (for the) third (time), made (it).

Notice that Latin can express all the words that are in parentheses in the translation by case endings and conventions.

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§1. Learn the forms of *agō*, a Third Conjugation Verb, in the **Present System**.

agō, agere, ēgī, āctus, do; lead, drive

Present	Singular		Plural	
1st Person	agō	I do	agimus	we do
2nd Person	agis	you (sg.) do	agitatis	you (pl.) do
3rd Person	agit	he/she/it does	agunt	they do
Imperfect				
	agēbam	I was doing	agēbāmus	we were doing
	agēbās	you were doing	agēbātis	you (pl.) were doing
	agēbat	he/she/it was doing	agēbant	they were doing
Future				
	agam	I will do	agēmus	we will do
	agēs	you will do	agētis	you (pl.) will do
	aget	he/she/it will do	agent	they will do

§2. Notice that the Third, Third (-iō), and Fourth Conjugations use the same personal endings as the First and Second Conjugations.

Present Tense		Imperfect Tense		Future Tense	
-ō	-mus	-ēbam	-ēbāmus	-am	-ēmus
-s	-tis	-ēbas	-ēbātis	-ēs	-ētis
-t	-nt	-ēbat	-ēbant	-et	-ent

The difference lies in the vowel that is added to the stem, viz., -i- or -u-.

§3. We still form the **Imperfect Tense** by adding the tense sign **-bā-** to the present stem, but notice that there is always a long **-ē-** before the **-bā-**.

§4. The **Future Tense** is different. We form it like the Imperfect, but without the -ba-.

§5. Learn the forms of *capiō* and *inveniō*, a Third (-iō) Verb and a Fourth Conjugation Verb, in the Present System.

capiō, capere, cēpī, captus, take, get

capiō	capimus	capiēbam	capiēbāmus	capiam	capiēmus
capis	capitis	capiēbās	capiēbātis	capiēs	capiētis
capit	capiunt	capiēbat	capiēbant	capiet	cipient

inveniō, invenīre, invēnī, inventus

inveniō	invenīmus	inveniēbam	inveniēbāmus	inveniam	inveniēmus
invenīs	invenītis	inveniēbās	inveniēbātis	inveniēs	inveniētis
invenit	inveniunt	inveniēbat	inveniēbant	inveniet	invenient

e.g.	dīcet.
He will say.	dīcam.
I will say.	mittēbant.
They were sending.	veniēbātis et vidēbātis.
You (pl.) used to come and see.	inveniēbāmus vocātum Christum.
We found the one called Christ.	acciipiēmus columbam dē caelō.
We will receive the dove from heaven.	columbam quam dē caelō mittēs nōndum videbāmus.
We did not yet see the dove that you will send down from heaven.	columbās quās in caelō inveniētis mittēbant.
They were sending the doves that you will find in the sky.	inveniēbant hydriās.
They were finding the jugs.	inveniēbant hydriās quās Iēsūs nōn implēbat.
They were finding the jugs that Jesus was not filling.	

Vocabulary

1. aeternus, -a, -um, *eternal*
2. amīcus, -a, -um, *friendly*; amīcus, -ī, m. *friend*
3. sānctus, -a, -um, *holy*
4. discipulus, -ī, m. *disciple, student*
5. mēnsūra, -ae, f. *measure, quantity, degree*
6. minister, ministri, m. *minister*
7. sīgnūm, -ī, n. *sign*
8. vīnum, -ī, n. *wine*

9. autem, *but, moreover, now* (postpositive: always the second word of a clause)
10. enim, *for* (postpositive; see *autem*)
11. cum, (+ABL) *with, in the company of*
12. super, (+ACC) *over, above; (+ABL) upon, over, about, concerning*

13. accipiō, accipere, accēpī, acceptus, *receive*; recipiō, recipere, recēpī, receptus, *take back, regain, receive, accept*
14. agō, agere, ēgī, āctus, *do; lead, drive* [action]
15. audiō, audīre, audīvī, audītus, *hear* [auditory]
16. capiō, capere, cēpī, captus, *take, get, seize, catch; have room for* [capacity]
17. cognōscō, cognōscere, cognōvī, cognitus, *learn, recognize, come to know*
18. comprehendō, comprehendere, comprehendī, comprehēnsus, *lay hold of, seize, arrest; comprehend*
19. crēdō, crēdere, crēdītī, crēditus, *believe (in), trust (+DAT); entrust (something ACC) to (someone DAT)*
20. dīcō, dīcere, dīxī, dictus, *say, tell (something ACC) to (someone DAT)*
21. faciō, facere, fēcī, factus, *make, do*
22. impleō, implēre, implēvī, implētus, *fill up, fill in*
23. mittō, mittere, mīsī, missus, *send, cast; put* [mission]
24. sīgnō, sīgnārē, sīgnāvī, sīgnātus, *sign, seal, set one's sign* (e.g., *to a letter*)
25. veniō, venīre, vēnī, ventus, *come*

Readings. 1. quī est dē terrā, dē terrā est, et dē terrā dīcit. 2. et audiēbat et vidēbat quod testimōnium sānctī discipulī crēdēbat. 3. quī accipit testimōnium discipulōrum dīcet super Deō. 4. quōs enim mittet Deus, verba Deī dīcent. 5. Dīcent quia Deus vērus est. 6. ministri aquam et vīnum vidēbunt. 7. discipulī suī eum vidēbant. 8. discipulī suī dē sīgnō vērō in dēsertō cognōscunt. 9.–10. quī crēdit in filium, habet vītam aeternam; quī autem incrēdulus est filiō, nōn vidēbit vītam, sed īra Deī manet super eum.

V

Compositions. 1. The Jews learned about Jesus and the good disciples. 2. Jacob used to give to his sons good water and true words. 3. The Samaritan woman was saying: Jesus does not have either good or bad water (=Jesus has neither good nor bad water). 4. The ministers were finding the jugs (*hydria, -ae, f.*), which Jesus was not filling, but they were full of water. 5. Through my disciples I will lead the men who heard my true words to the waters of eternal life.

Lacuna V.		
	Latin	English
I	ago	
II		you (sg.) will do
III	audiēbat	
IV		we will hear
V	audient	
VI		they will learn
VII	comprehendent	
VIII		I was arresting
IX	dicēbāmus	
X		we used to make
XI	faciētis	
XII		They will send wine to (their) friends.
XIII	mittēbās vīnum.	
XIV		We were sending wine with friends.
XV	veniet cum ministrīs.	
XVI		He sends ministers who fill the jugs.
XVII	ministrīs quī implēbant hydriās crēdit.	
XVIII		He was trusting (his) friends.
XIX	filiōs tenebrae comprehendunt.	
XX		We will not trust the sons of the shadow.