

Libellus de Historia • Answer Key
Latin for Children History Reader B

Karen Moore & Erin Davis

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CHAPTER 1

Augustine

386 A.D.

Augustine is a bishop. He lives in Hippo. Hippo is a town in Africa. Augustine writes many books. One book, the Confessions, tells the history about the life of Augustine. The book also tells a story about Monica, Augustine's mother. Monica used to pray for Augustine for many years.

Respond in Latin:

1. Who is Augustine?
2. Who is the mother of Augustine?

Notes:

dē – This preposition has been taught with the translation “from.” However, it is commonly translated as “concerning, about,” particularly in reference to literary works.

Matre – This is the ablative singular of the 3rd declension noun *mater*, “mother.” It is here placed in the ablative case because it acts in apposition to “Monicae.” In Latin appositives are always placed in the same case as the noun to which they refer.

multōs annōs – Accusative of duration of Time - This construction using the accusative case is typically used without a Latin preposition to express how long an action occurs. In English the phrase is often best translated using the preposition “for” (i.e. “for many years”).

CHAPTER 2

Barbarians

c. 400 – 1000 A.D.

In the Middle Age, barbarians and Vikings have great power. They overcome the Empire of the Romans and other nations. The men are savage and warlike. They have yellow hair. They rob and lay waste to many lands.

The Germans overcome Gaul. Then the Vandals overcome Spain. Then the Visigoths overcome Rome. Then the Saxons overcome Britain. At last the Romans and (their) allies overcome Attila the Hun, a savage barbarian, in Gaul.

For a long time the Vikings plunder the towns on the coast of Europe. The pirates sail through the whole world and overcome many nations.

After many years, Mohammed II plunders Constantinople and overcomes the power of the barbarians. This is the end of the age of barbarians.

Respond in Latin:

1. Whom do the Barbarians and Vikings conquer?
2. Who overcomes the power of the barbarians?

Notes:

Mediō Aevō – Ablative of Time when. This construction with the ablative is used to indicate a specific time when something occurs.

Take this opportunity to remind students of the importance of case endings in Latin in place of relying on word order for meaning.

Sources and Texts Consulted:

Gregory of Tours, History of the Franks

Medieval Source Book: Jordanes, Getica or De Origine Actibusque Gothorum

<http://www.harbornet.com/folks/theedrich/Goths/Goths1.htm>

Oxford Latin Dictionary, Clarendon Press

CHAPTER 3

Jerome

405 A.D.

Jerome was a monk. He used to live in a cave near Bethlehem. Jerome was a learned man. He used to know the Hebrew language and Latin. Jerome is famous because he translated the Bible into Latin. We call this Bible the “Vulgate Bible,” because the language of the common people was Latin.

Respond in Latin:

1. Who is Jerome?
2. Where does he live?

Notes:

Hebraeam linguam – Literally translated as “the Hebrew language” or “Hebrew tongue.” This phrase is used when referring to Hebrew, meaning the language.

Biblia- This noun (derived from the greek βιβλος (*biblos*) meaning book) is neuter plural in form, but translated as singular. Remember the Bible as a whole consists of several books.

Convertit - This is the perfect tense form of the 3rd conjugation verb *convertere* (derived from *vertere* - to turn, change) and is best translated with the –ed, past tense ending.

CHAPTER 4

The Council of Chalcedon

451

After the Nicene-Constantinople Council, there were many false doctrines about the person of Christ. Many bishops gather together and create the Chalcedon Definition. They affirm:

1. Christ is all God.
2. Christ is all man.
3. Christ is one person, not two.
4. The deity and human nature of Christ are not obscure.

Respond in Latin:

1. Why do many bishops gather together?
2. What do they affirm?*

*N.B. – Each of the answers for this question should be acceptable on its own. The teacher may probe for additional responses by repeating the question, “Quid praeterea affirmant?” (What else do they affirm?)

Notes:

Niceano-Constantinopolitanī – This should be treated as one word in the genitive singular. As such, the phrase, a genitive of origin, may be translated in one of two ways:

Council of Nicene-Constantinople or Nicene-Constantinople Council.

Dēfīnitiōnem Chalcedōnis – genitive of origin – The Definition of Chalcedon or the Chalcedon Definition.

CHAPTER 5

Saint Benedict and the Monasteries

c. 540

In the Middle Age, Christians move into the Egyptian desert. The Christian men are “monks” and the Christian women are “nuns.” Soon, they gather together.

Later, Saint Benedict prepares the “Rule of Saint Benedict.” The documents of Benedict give many rules to the monks. There are rules concerning food, sleep, and divine services.

After the fall of Rome, the monasteries increase (their) benefits. Monks create schools in the monasteries. There, they train new monks and the boys of nobles. Finally, the monasteries preserve ancient literature and the Bible for posterity.

Respond in Latin:

1. Who are the monks?
2. Concerning what are the Rules?
3. Which literature do the monasteries preserve?

Notes:

1. **Sanctus, sancta.** Cf. sanctified, sanctimonious. Also “*San Diego*” and “*Santa Barbara*.”

Additional Resources:

The website maintained by the Benedictine Order, <http://www.intratext.com/X/LAT0011.HTM>, contains the entire Latin text of the *Sancti Benedicti Regula* and may serve as a nice supplement for more advanced study.

Works Consulted

Oxford Latin Dictionary, Clarendon Press

CHAPTER 6

Justinian the Great Byzantine Emperor 527-565

In 527, Justinian is the emperor of the Byzantines. He is a great emperor. He remembers the glory of the old Empire of Rome. He works to create the Empire of Rome again.

In Constantinople, he builds the Church Hagia Sophia (in Latin, “of holy wisdom”). The building is famous and beautiful.

In 529, he creates the “Justinian Code,” a body of Roman laws. Even today, it is the example for the laws of many nations.

Respond in Latin:

1. What do we call Hagia Sophia in Latin?
2. Which things does Justinian create?

Notes:

1. *Annō*, see AG 423 for the ablative of time within which.
2. *Laborō* + inf., to take pains, work for, work to (q.v. OLD 2).
3. *cōdex, icis*, f. The older spelling of the word is *caudex*. The original meaning of the word is “trunk of stem of a tree.” It comes to mean a book which is made of wooden covers (q.v. OLD 1, 2).
4. *corpus* – cf. corpse, esprit de corps, Corpus Christi.
5. *lex* – cf. legal, legislature.
6. *legibus* – remember that the dative can be translated with the preposition “for.” Here, the syntax is a dative of reference or advantage. See AG 376.
7. The later introduction of the *Corpus Iuris Civilis* made the *Codex* obsolete. For more information on the *Corpus*, see the links provided on the next page.

Additional resources:

<http://www.gmu.edu/departments/fld/CLASSICS/justinian.html>

<http://www.fordham.edu/halsall/source/corpus1.html>

Works Cited

Oxford Latin Dictionary, Clarendon Press.

Allen and Greenough, *New Latin Grammar*. Focus Reprint

CHAPTER 7

Mohammed and the Islamic Religion

570 - 632

In a few years after the fall of the Empire of the Romans, Mohammed, the founder of the Islamic religion, goes into the Arabian desert. He announces to many (men) a vision of the Angel Gabriel. A few (men) believe the words; many laugh. Soon they prepare plots. Mohammed goes to Medina with (his) wife. The escape to Medina is the beginning of the Islamic calendar.

The religion of Mohammed has five teachings. The followers ought to obey the teachings. The Islamic teachings are in the Koran. The Koran is the word of Mohammed, not the word of God. The followers of Mohammed go into the Near East, Africa, and Spain.

Respond in Latin:

1. Who is the author of the Islamic religion?
2. Is the Koran the word of God?

Notes:

1. *Paucīs annīs* – ablative of time – in a few years
2. *credunt, parēre* – Some verbs such as *credo* and *pareo* take an object in the dative case as opposed to the accusative. i.e. *verbīs credunt* = they believe the words.
3. *-ne* - This word is an enclitic which signifies the asking of a yes/no question. Enclitics are words which do not stand on their own but attach themselves to the end of the preceding word. An example of an enclitic in English would be the pronoun 'em. (i.e. – I see 'em , Hook 'em Horns!)

Estne Al-Coranus verbum Deī? = Is the Koran the word of God?

Estne Biblia verbum Deī? = Is the Bible the word of God?

Answers: *minime* = no *ita vero* = yes

CHAPTER 8

Charlemagne

742 – 814 A.D.

Charles is a great king. Therefore we call Charles “the Great.” Pope Leo III gives him (to him) the crown of the Roman Empire. Charles is a good soldier. He increases the laws, civilization, and Christian teaching through Europe. He rules a large part of Europe.

Charles is a good king. He increases the schools of the monks. Through his authority, the schools preserve Greek and Roman literature. They preserve Holy Scriptures for posterity.

Respond in Latin:

1. Who gives the crown to Charles?
2. What things do the schools save?

Notes:

1. *Pontifex* – This word was used by the Romans for a priest, particularly the *Pontifex Maximus* or high priest of Rome, a position of great power and authority. The title was adopted by the Catholic Church also to mean the high priest of Rome, the supreme head of the Roman Catholic Church.

2. *eī* – Dative singular masculine of the pronoun *is, ea, id* introduced in chapter 7. The dative case is used for indirect objects and is often translated with the English prepositions “to” or “for.” However these prepositions are not always necessary and may be omitted.

i.e. - *eī corōnam dat* = he gives the crown to him; he gives him the crown

3. *litterās* – The plural form of *littera, litterae* is often translated as “literature” and should be translated as such here.

CHAPTER 9

Alfred the Great

King of the Anglo-Saxons, 871-901

Alfred the Great is the King of Wessex (West Saxons). In 865, an army of Danish “pagans” invades England. In 878, Alfred defeats the “pagans.” At last, he settles a peace with the Anglo-Saxons of southern Britain.

Alfred saves learning and education from the destruction of the Danish “pagans.” He founds schools. He is a learned (lettered) man. In (his) books and laws, he works to increase the Christian faith among the Anglo-Saxons.

Respond in Latin:

1. Who attacks Britain?
2. Which things does Alfred save?

Notes:

1. The specialized vocabulary for this story is largely based on the ninth-century biography of Alfred, Life of Alfred, by the monk Asser.
2. See *AG* 423 for the ablative of time within which.
3. Asser calls the Danish Vikings simply *pāgānī*, without a specific reference to their ethnicity. The word *pāgānus*, originating from *pāgus*, village or district, simply denoted a non-urban person or thing. It could also mean “civilian,” as opposed to military. In the Christian period, the word comes to mean “non-Christian,” as those who lived in the hinterlands were more likely to be unevangelized (cf. the etymology of *heathen*). Asser is mainly concerned with contrasting the spiritual state of the Danes with that of the *Christianī*, that is, the Anglo-Saxons. For clarity’s sake, I have supplied the epithet *Danicī*. In classical prose, the idea of “raiders” or “sackers” could have been expressed with *pīrāta*.

4. *Superō* is obviously related to the preposition *super*, with which the students are already familiar.
5. *Pangō*, esp. in the perfect *pepigī*, is used in the idiom *pepigī pācem* to mean “to arrange or settle a peace treaty.” NB the fourth principal part *pactum*, whence the English “pact.”
6. *Littera*, ae, f. *singular* means “letter of the alphabet.” Thus, “the elements of one’s education, cf. the ABC’s (q.v., *OLD* 3). In the plural, it almost always means “literature.”
7. *Doctrīna* < *doceō*, *ēre*, to teach.
8. *Laborō* + inf., to take pains, work for, work to (q.v. *OLD* 2).

Additional Resources:

1. For the complete text in Latin, see:
<http://www.gmu.edu/departments/fld/CLASSICS/asserius.html>
2. For maps of Anglo-Saxon England, see:
<http://www.anglo-saxons.net/hwaet/?do=show&page=Maps>

Works Cited:

Oxford Latin Dictionary, Clarendon Press.
Allen and Greenough, *New Latin Grammar*. Focus Reprint.
Asser, *Life of Alfred*, text at <http://www.gmu.edu/departments/fld/CLASSICS/asserius.html>

CHAPTER 10

Otto I and the Roman Empire

A.D. 962-973

Many years after the death of Charlemagne, Otto I is the King of the Germans. Otto I is a strong king. He subjugates many dukes. Later he is also King of the Italians.

In that time the Roman Church is a slave of the secular leaders. The leaders give the office to the popes. Thus the office of pope is not secure.

Because of Otto's political power, Pope John XII asks (him) for help. In return, Pope names him Emperor of the Romans. Otto unites again the nations of Europe. He subjugates Europe to the power of the Germans.

Respond in Latin:

1. Who is Otto?
2. What does Pope John call him?

Notes:

Multōs annōs – accusative of duration of time – The accusative case is used to express the duration of time for which an event may occur. i.e.

Multōs annōs – during many years, for many years.

post mortem – literally: after death – This is a phrase still used commonly today amongst the medical community. Not to be confused with p.m. or *post meridiem*, after noon.

Eō tempore – *Eō* may be recognized as the ablative masculine/neuter singular form of the 3rd person personal pronoun *is, ea, id* recently learned in chapter 6 of LFC. This pronoun may also serve as a demonstrative adjective translated as “that.” i.e. - *eō tempore* = at that time. The students will study other demonstrative pronoun/adjectives in chapters 22 – 24 of LFC.

Pontifex – This word was used by the Romans for a priest, particularly the *Pontifex Maximus* or high priest of Rome, a position of great power and authority. The title was adopted by the Catholic Church also to mean the high priest of Rome, the supreme head of the Roman Catholic Church.

Opēs – This word, when used in the plural form, refers to wealth or military resources. Think of wealth (a singular word) as an accumulation of many (plural) resources and much money.

Vice – An irregular noun which has neither a nominative singular nor a genitive plural form. It is here used in the ablative singular as an ablative of manner.

Sub – This preposition, though commonly used with the ablative to mean “under,” may also take the accusative case to mean “up under, beneath.” The uses of *sub* and other prepositions will be reviewed in the succeeding chapters 11 – 12 of LFC.

Works Consulted:

Oxford Latin Dictionary, Clarendon Press

CHAPTER 11

Schism of the Eastern Church and Western Church

1054 A.D.

The controversy concerning the Holy Spirit was a great cause of the schism within the Christian Church. The Eastern Church was believing (used to believe) that the Holy Spirit proceeds from the Father alone. However, the Western church was believing (used to believe) that the Holy Spirit proceeds from the Father and the Son. When the Western Church adopts the new word, “Filioque,” into the Nicene Creed, they do not ask the Eastern Church. The Eastern Church is angry. On account of the controversy, the Christian Church will separate into the Roman Catholic Church and the Eastern (Orthodox) Church.

Respond in Latin:

1. What is the cause of the schism?
2. What new word does the Western Church adopt?
3. Why is the Eastern Church angry?

Notes:

Orientalis, Occidentalis - 3rd declension adjectives- the “is” ending may be either nominative or genitive singular depending on the context of the sentence. *Occidentalis* appeared previously in chapter 9, Alfred the Great.

putabat Spiritum Sanctum procedere – Indirect Discourse* = verb of thinking + accusative + infinitive. When describing what someone is thinking or saying in English the preposition “that” is commonly used: The church thinks that the Holy Spirit proceeds
When describing the same Indirect Discourse in Latin, the accusative + infinitive is used.

Ecclesia putabat Spiritum Sanctum procedere

Literally: the church thinks the Holy Spirit to proceed . . .

-que – This word is an enclitic meaning “and.” Enclitics are words which do not stand on their own but attach themselves to the end of the preceding word. An example of an enclitic in English would be the pronoun ‘em. (i.e. – I see ‘em , Hook ‘em Horns!)

Symbolum Nicaeno-Constantinopolitanum – the Nicene Creed (for short). The longer more formal name refers to the second ecumenical Council, which was convened by Theodosius in Constantinople, to which the origin of this document has been traced. The Council consisted of 150 bishops, all from the East.**

References & Resources:

* You may refer to New Latin Grammar, Allen & Greenough, for further information regarding this grammatical form.

** The Creeds of Christendom, Vol. I, edited by Philip Schaff, Baker Book House Company, 1990

English, Greek, and Latin versions of the Nicene Creed, as well as further historical information, may be found at:
www.answers.com/topic/nicene-creed

CHAPTER 12

Children in the Middle Ages

1000 – 1400

In the middle ages, almost no children go to school. Often children work in the fields, or care for (their) little brothers and little sisters. Families of wealth sometimes give their children to the monastery. Those children will be monks and nuns. The monks teach the children to read and to write. Families of great wealth sometimes have a teacher in their house. Do you wish to live in the middle ages?

Respond in Latin:

1. Where do many children work?
2. Who teaches children from families of wealth?
3. Do you wish to live/dwell in the middle ages?

Notes:

In aevīs – “in the middle ages,” Ablative of Time. The ablative case is used to indicate the time when something occurs. The ablative of time is often used without a preposition, but may include a preposition for emphasis. The preposition *in* has been used here since the students are reviewing those prepositions which take the ablative case.

Liberī – This noun is only used in its plural form. *Liberī, -ōrum*, m.pl. children

dīvitiārum – This noun is only used in its plural form. Think of wealth as riches, or lots of money/possessions. This plural noun may be compared to *opēs* used in chapter 10, Otto I and Roman Empire. The 2nd declension *dīvitiāe* is used with strict reference to money and material wealth, whereas the 3rd declension *opēs* is used to express wealth in terms of not only money, but power and military might.

Illī – The demonstrative pronouns *ille, illa, illud* will be taught in chapter 23.

Visne = *vis*+*ne* - Like the *-que* of *Filiōque* in the last story, *-ne* is an enclitic. The enclitic *-ne* signals the asking of a yes/no question. *Vis* is the second person singular form of the irregular verb *volo, velle* – to wish.

CHAPTER 13

William the Conqueror

1066 A.D.

William is the duke of the Normans. But he wants to be king of the English. He attacks England. In the Battle of Hastings, he overcomes Harold, the prince of the English.

Now William is king of the English. But he is only the duke of the Normans. On account of this, for a long time, the kings of the English wish to increase (their) lands in France.

Respond in Latin:

1. Whom does William overcome in the Battle of Hastings?
2. Who is Harold?

Works Consulted:

Gesta Guillelmi ducis Normannorum et regis Anglorum,

William of Poitiers

Bayeux Tapestry, www.bayeuxtapestry.org.uk

CHAPTER 14

Cathedrals in Europe

c. 1100

The word “cathedra” is from Greek. In Latin, the word is “stella.” Some churches are the seat of authority of the bishop. They call them “cathedrals.”

For many years, the buildings of churches were of the Roman kind. Around the year 1100, a new kind of building arrives. Because the kind is from Northern Europe, the Italians call it “Gothic.”

To build a cathedral was difficult and expensive. For many years, craftsmen used to work to build a single cathedral. The Roman Church sought much money from the people. But the buildings are beautiful examples of human skill on behalf of God’s glory.

Respond in Latin:

1. What does “cathedra” mean in Latin?
2. What do the Italians call the new building out of northern Europe?

Notes for the Teacher

1. *Quīdam ex ecclesiīs*: Literally translated: “certain ones out of the churches.” The pronoun *quīdam*, like most numerals, is commonly followed by the preposition *ex* + ablative instead of the partitive genitive in order to indicate a part of the whole.

See *AG* 346c

2. *Appellant*: Latin, like English, uses indefinite subjects with some verbs of saying, speaking, or telling. E.g., “*They* call this place Dead Man’s curve.” See *AG* 318b.

3. *Cathedralēs*: The adjective *cathedralis* means “of or pertaining to a bishop’s see.” The noun *ecclesia* is understood but not expressed.

4. *Difficile*: This construction, namely that of a neuter predicate adjective with an infinitive subject, is very common. In grammatical terms, the subject of the sentence is actually the infinitive, which is a verbal noun, neuter in gender. See *AG* 452 (1).

4. *Multōs annōs*: The syntax of this phrase is “accusative of duration of time.” The accusative shows the extent of time over which an action takes place, as opposed to the ablative, which can show the “time within which” an action took place. See *AG* 423 (1,2)

5. *Fraudō*: This verb takes an accusative object and a noun in the ablative to express the thing of which the object was defrauded. Q.v. *OLD* 1b.

Works Cited

Oxford Latin Dictionary, Clarendon Press.

Allen and Greenough, *New Latin Grammar*. Focus Reprint

CHAPTER 15

The Crusades

1095 – c. 1250

Pope Urban urges the people to seize Jerusalem from the Muslims. They shout “God wills (it).” Many people are ready. They go on account of many reasons to the Holy Land.

In the First Crusade, they capture Jerusalem. But in the later Crusades, they do not have victory. In all there are eight crusades.

Respond in Latin:

1. What do the people shout?
2. How many crusades are there?
3. How many victories do they have?

CHAPTER 16

St. Francis of Assisi

1182-1224

St. Francis was (used to be, imperfect) a bad youth. After a bad illness, he converts to Christianity. His family has wealth, but Francis always gives away (his) money and possessions, just as Christ commands. Finally, his family sends him away and he lives in the forest.

Then, he obeys Christ's example; he both practices poverty and preaches about it (poverty). He returns to Assisi. Certain ones gather together with him.

St. Francis preaches about the imitation of Christ. Both St. Francis and his followers (or "disciples," as the word implies), the "fratres minores," work without pay. In 1223, Pope Honorius approves the group and call it "an order." After Francis' death, the Fratres Minores preach throughout the world.

Respond in Latin:

1. When does Francis convert?
2. Where does Francis live? Why?
3. Where do the Lesser Brothers preach?

Notes:

bona: technically speaking, *bona* is a "substantive adjective." That is, it is an adjective which stands in the place of a noun.

Pareō, ēre (+ dative), to obey. Some verbs, such as *parēre*, take an object in the dative case instead of the accusative. i.e.: *exemplō Christī paret* = he obeys the example of Christ

Exercet – In addition to meaning "to train," *exercere* may also be translated as "to practice." After all, to train is to practice repeatedly.

Adnuntiāre = *ad* + *nuntiāre* – This compound verb would literally mean "to announce to, at" an audience. This comes to mean "proclaim, preach."

Additional Resources

http://san-francesco.org/index_lat.html

Works Cited

Oxford Latin Dictionary, Clarendon Press.

Allen and Greenough, *New Latin Grammar*. Focus Reprint.

CHAPTER 17

Magna Carta

1215 A.D.

John, the brother of Richard, was a bad king. He was not just. He used to impose many taxes. Thus, on the fifteenth day of June, in the year 1225, twenty-five barons force him to sign the Magna Carta. The Magna Carta is the first document which will limit the power of a king.

Respond in Latin:

1. Who is John?
2. What does John sign?
3. When does John sign the Magna Carta?

Notes:

quinto decimo die – Ablative of Time When. This construction with the ablative is used to indicate a specific time when something occurs. – on the fifteenth day

anno – Ablative of Time Within Which. This construction with the ablative is similar to that of “time when.” It indicates a broader space of time within which something occurs. – in the year 1225

prima litterarum – The partitive genitive may be used with ordinal numbers.

Resources:

For the complete text of the Magna Carta in both English and Latin:
<http://www.magnacartaplus.org/magnacarta>

CHAPTER 18

Thomas Aquinas

1225 - 1274 A.D.

Thomas, born in the year of our Lord 1225 into a family of wealth, lives in Spain. When five years old, he lives with the Benedictine Monks. The monks teach him. The monks have a school and they teach many boys. Thomas loves to learn. Often he asks them, “What is God?”

One day little Thomas will be a Dominican Monk. Many men, even the Pope, will seek his wisdom. Thomas will be known on account of his great work, Summa Theologica.

Respond in Latin:

1. When is Thomas born?
2. Where did he used to live?
3. What is his “magnum opus” [great work]?

Notes:

Nātus – 4th principal part or supine of *natō*. Used here as an adjective to describe Tomas. - born

Quinque annōs nātus – This is a classical idiom used to express one’s age.

Literally translate – having been born five years

Translated as the English expression – when he is five years old

magnum opus – This phrase usually refers to someone’s greatest achievement. *Opus* alone is often used to describe not only literary works, but also music:

Mozart’s Opus 4, consisting of three concertos, was published in 1785.

(Piano concerto no. 11 in F major, Piano concerto no. 13 in C major, Piano concerto no. 12 in A major)

Resources:

Thomas Aquinas's *magnum opus*, Summa Theologica, was written in Latin just as his other works. His approach to writing was a very orderly one. Summa Theologica was divided into three main parts. Each part was then further divided into numbered questions. Each question was divided once again into articles to be addressed by the author. For the original Latin text visit:

<http://www.thelatinlibrary.com/aquinas/summa.shtml>

For more information regarding Mozart's Opus 4, visit:

http://www.clevelandorchestra.com/images/FTPImages/performance/program_notes/050604.html#2n

CHAPTER 19

Marco Polo

1254 - 1324

Marco Polo is the son of a Venetian merchant. With his father and his uncle he goes to the Kingdom of the Chinese. The Emperor of the Chinese favors the Italians. In the court of the emperor they live for a long time. When Marco Polo returns to Italy, he writes a book about his travels.

Respond in Latin:

1. Where does Marco go?
2. With whom does he go to the Kingdom of the Chinese?

Notes:

Patruō – The Romans differentiated between aunts and uncles on the father's side and those on the mother's side.

Patruus – paternal uncle

avunculus – maternal uncle

Amita – paternal aunt

matertera – maternal aunt

Quibuscum = *Quibus* (interrogative pronoun) + *cum* (enclitic) = with whom?

Students may recognize the ending *-ibus* on this interrogative pronoun as the ablative plural of the 3rd declension. The familiar preposition *cum*, which takes the ablative case, is acting here as an enclitic. See chapter 11.

CHAPTER 20

Joan of Arc

1412 – 1431

On the 30th day of May, in the year 1431, a court of Britain in Rouen (a city in France) condemns Joan of Arc. It executed the youth by fire on account of heresy. In the year 1449, finally the French remove the British out of Rouen. The French Inquisition now begins a new trial on behalf of Joan. The Inquisitor questions witnesses and thoroughly examines documents. Then, on the 7th of July, in the year 1456, the Inquisitor declares Joan innocent and a martyr. For the first trial was fraudulent and unlawful.

Respond in Latin:

1. Why does the first court execute Joan?
2. How does the court execute the youth?
3. Why does the second court declare Joan innocent?

Notes:

Ioanna Darco - *Ioanna* is the Latinization of the common name Joan or Jeanne, as the martyr signed her name to her last letter to Rheims on March 28, 1430. The Latin *Darco* comes from the Medieval “Darc” instead of d’Arc, as there was a lack of apostrophes in the 15th century. There is still a great deal of speculation as to whether “Darc” refers to a specific location or perhaps a family surname.

Urbe – Urbe is operating in apposition to *in Rotomagō*. Appositives are placed in the same case as the noun to which they refer.

Damnāvit, necāvit (it condemned, it killed) – Both of these verbs may be recognized by students of LFC. The forms seen here are from the 3rd principal part, which is used to form the perfect tense (see chapter 2 of LFC). The perfect tense in Latin is best equated with the simple past in English.

Ignis – Ablative of instrument. The ablative case is often used without a preposition to indicate the means or instrument used to accomplish an action. The English prepositions “by, with, by means of” are generally used when translating this construction. Joan of Arc was executed “by means of” fire (i.e. burned at the stake). It may also be noted that *ignis*, *ignis* is a 3rd declension i-stem, the subject of chapter 20, LFC Primer B. [AG, 409]

Quaesitor – Joan of Arc’s Inquisitor, *post mortem*, was Jean Bréhal. The second investigation was begun shortly after the French drove the British from Rouen.

innocentem - *innocens*, *innocentis*, 3rd declension adjective. Adjectives of the third declension retain endings almost identical to those of 3rd declension i-stem nouns. Like all other adjectives, they too must agree with the noun modified in case, number, and gender. [AG, 114-119]

innocentem et martyrem – Predicate Accusative. This accusative phrase simply renames the direct object *Ioannam*. Thus it must agree with the noun modified by appearing in the accusative case also. (he declares Joan innocent and (a) martyr) [AG, 392 & 393]

iūdicium erat fraudulentum et illicitum. – The original trial was conducted by carefully selected pro-English clergy who were coerced into a guilty verdict. Jean Bréhal further determined the trial to have held illegal procedures and to have used intimidation of both the accused and the clergy presiding in order to obtain the verdict desired.

Resources:

Allen and Grenough’s New Latin Grammar, Aristide D. Caratzas, publisher

For further information regarding the life, death, and posthumous retrial of Joan of Arc, as well as surviving letters and manuscripts, visit: <http://members.aol.com/hywwebsite/private/joanofarc.html>

CHAPTER 21

Schism of the Popes

1376 – 1417

In the year 1378, Pope Gregory XI dies. A mob of Italian citizens urge the cardinals to choose an Italian Pope. For the Italian citizens were eagerly desiring the Pope to remain in the Holy City. Thus the Cardinals choose Urban VI, an Italian. Immediately Urban VI tries to reform the church. He limits the luxurious lifestyle of the cardinals. The angry cardinals do not like Urban. They reject him. They declare his election false on account of the mob of citizens, whom they were fearing. That same year the cardinals choose a new Pope, Clemens VII. Clemens and the cardinals return to France. For a long time there are two Popes, then three. Finally, in the year 1417, the Council of Constance will unite the church under one Pope.

Respond in Latin:

1. Who urges the cardinals?
2. Why do the cardinals not like Urban?
3. Who will unite the church?

Notes:

Sanctā Urbe – Holy City or Rome

Quam- Relative pronouns take the gender and number of their antecedent (*turbam*), but their case is determined according to their use in the subordinate clause. *Quam* is the direct object of *timebant* and is therefore placed in the accusative case.

Eōdem (*eo + dem*) – Students may recognize the ablative singular of the personal pronoun *is, ea, id*. This personal pronoun forms the base of the demonstrative pronoun *īdem, eadem, idem*, meaning “that same.”

CHAPTER 22

John Wycliffe & John Huss

c. 1380 A.D.

In the library of Prague there are three medallions. On the first, John Wycliffe creates sparks with a rock. On the second, John Huss creates a flame with the sparks. On the third, Martin Luther holds high a torch. These medallions tell a story about the beginning of the Reformation.

John Wycliffe accuses the catholic church concerning many false teachings. John Huss also preaches against the Catholic Church. He clearly points out these accusations in the book *De Ecclesia* (concerning the church). The Pope condemns and executes him on account of this. Nevertheless many people believe their words. One day a man, by the name of Martin Luther, believes these also.

Respond in Latin:

1. Where are the three medallions?
2. Why does the Pope condemn them?
3. Who believes their words?

Notes:

Iohannes de Hussinetz – Many men, such as John Wycliffe and John Huss, derived their surnames from the places in which they were born. The Latin name often reflects this custom as with *Iohannes de Hussinetz* – John from Hussinetz.

nomismatēs sollemnēs – Literally: ceremonial coins. May be translated as “medallions.” This triad of medallions on display in Prague dates back to the year 1572.

Saxō . . . scintillīs – these words are in the ablative case and are referred to as ablative of means or instrument. They are best translated using the preposition “with”: with a rock, with the sparks.

Hunc, Hōs – In the sentence 3rd from the end, *hunc* is being used as a demonstrative pronoun referring back to *librum*. In the final sentence, *hōs* is also being used as a demonstrative pronoun to refer back to the *verbōs eōrum* in the previous sentence. This usage differs from the rest of the demonstratives in the passage, which are being used as adjectives modifying nouns.

Resources:

For further information regarding John Huss and the medallions in the Library of Prague:

http://logosresourcepages.org/History/huss_b.htm

CHAPTER 23

The Fall of Constantinople

1453

Constantinople is the last town of the Empire of the Romans. Mohammed II and the Turks attack Constantinople. There are many Turks and they have many new weapons. Constantine IX, the Emperor of the Byzantines, has few men. At last Byzantium, that last town of the Empire of the Romans, falls.

Respond in Latin:

1. Who attacks Constantinople?
2. What do the Turks have?
3. Who is the Emperor of the Byzantines?

CHAPTER 24

John Gutenberg Prints the Bible

MCDLVI

When John Gutenberg was a young man, he used to make metal mirrors. When he was older, he began to create a printing machine. That machine was able to print many books. The first book printed was a textbook of Latin grammar. The second book printed was a Latin Bible. That Bible was bigger than that Bible of yours. A single Bible was printed in two books. It was necessary to use nearly three hundred pieces of type (forms). There were 42 lines on each page. Thus, it used to be called the 42 Line Bible (literally: Bible of 42 lines). Today, we call that (book) the Gutenberg Bible.

Respond in Latin:

1. Before he was making machines, what was Gutenberg making?
2. How many lines were on one page?

Notes:

specula metallica – The distinguishing factor in Gutenberg’s press was the movable metal type, which did not wear out as fast as wooden type. It is thought that his earlier experience with metalwork encouraged him in developing this feature.

Senior – comparative adjective derived from the Latin word *senex* – old man.

Ad Imprimendum – The accusative of the gerund is used with the preposition *ad* to express purpose. [AG, 506]

i.e. *machinam ad imprimendum creābat* = he began to create a machine for the purpose of printing.

Impressus - The fourth principal part of the verb *imprimere*, also known as the supine or passive participle. The participle in Latin, as in English, is a verb which operates as an adjective (see chapter 2, LFC Primer B).

i.e.: Q. What kind of book? A. The printed book.

Illa Biblia . . . Ista Biblia - That Bible . . . that Bible of yours – note the use of the new demonstrative *iste* in contrast to the previously learned demonstrative *ille*.

maior quam – bigger than – Here the comparative adjective *maior* is used with the conjunction *quam* in order to denote a comparison between two objects. [AG, 407]

Singula –Distributive numeral adjective – These numerals are declined as the plural of 1st & 2nd declension adjectives (i.e. *bonus*). These are used instead of cardinals to modify a noun plural in form but singular in meaning. Such is the case with *Biblia* which is neuter plural in form but translates as the singular Bible. [AG, 136, 137]

Singula Biblia in duōbus librīs imprimēbat – One copy of the Bible had to be printed in two volumes or two books, each one being very large.

formās – literally means form/shape, but can also mean a piece of type.

Versūs – line of writing or verse. Each page of the Gutenberg Bible contains 42 lines of print. Thus, it was first known as the 42 Line Bible.

Works Cited:

Allen and Greenough, *New Latin Grammar*. Focus Reprint.

CHAPTER 25

A New Influence

c. 1300 - 1517

For a long time the church was the authority of the arts. Then, around the year 1300, many people began to preserve all the things of ancient Rome and Greece. They remember the speeches of Cicero, the wisdom of Plato, and the buildings of Vitruvius, a Roman architect. Before art and science were focusing on religion, now these things focus around men. This new influence moves through Italy and Europe for two hundred years. Many famous artists are living during these years. One of those men is Michaelangelo. He creates many famous statues and pictures.

Respond in Latin:

1. Who is Vitruvius?
2. Around what does the new influence focus?
3. What things does Michaelangelo create?

Notes:

Omnia – 3rd declension *omnis, omnis*. Third declension adjectives have endings almost identical to those of 3rd declension nouns. Here *omnia* acts as a substantive adjective. Substantive adjectives stand on their own without a noun. In the neuter plural the word “things” is usually implied.

i.e. *omnia* = all things

Vitruvī – Vitruvius was a renowned Roman architect and author of *De Architectura* (15-13 B.C.). His surviving buildings were studied by Renaissance artisans. *De Architectura*, all ten volumes, was printed and published in 1486. One volume was dedicated to theatre buildings and scenic displays.

Doctrinae – this word has many meanings: instruction, learning, education, science

Ante – The students have learned *ante* as a preposition governed by the accusative case. Here, however, it is used as an adverb without an object.

ducentōs annōs – Accusative of Duration of Time. This construction with the accusative is used to indicate a time period during which an event occurs.

CHAPTER 26

Inquisition of Spain

1478

Around the year 1478, the Inquisition of Spain (Spanish Inquisition) begins under the reign of King Ferdinand V. This Inquisition condemns Jews and Muslims on account of their heresies. The authorities kill many thousands of Jews and take their money. The father of King Ferdinand had borrowed money from the Jews. Now the son of that man repays them with blood.

At first, the Roman Pope, Sixtus VI, does not like that inhuman Inquisition of Spain. Ferdinand, also the King of Sicily, will not aid Holy Rome against enemies. Thus, the doubtful Pope must give his blessing to the Inquisition. This horrendous Inquisition will continue in Spain for three hundred years.

Respond in Latin:

1. Under whose reign was the Spanish Inquisition?
2. Whom was the Inquisition condemning?
3. Why does the Pope give his blessing?

Notes:

milia Iudaeōrum – thousands of Jews – partitive genitive or genitive of the whole. This construction using the genitive case is used to express a part of something or of a group. The partitive genitive may not be used with any cardinal number except for *mille*, *milia* (thousand, thousands).

mutuās pecuniās sumpserat ab Iudaeīs – literally translated: “he had taken borrowed money from the Jews.” The phrase **sumere mutuās pecuniās ab* may be simply translated as “to borrow money from . . .”

rex Siciliae – Ferdinand V was not only King of Spain alongside Queen Isabella, but he was also King of Sicily, neighbor to Italy. This gave him a point of great advantage in his persuasions with the Roman Pope. The Pope needed the King of Sicily as an ally.

trecentōs annōs – accusative of duration of time – “for three hundred years”

Resources & Works Cited:

* The New College Latin & English Dictionary, John C. Traupman, Ph.D., St. Joseph’s University, Philadelphia, 1966

CHAPTER 27

Martin Luther

1517

Martin Luther was an Augustinian monk in the Catholic Church. He used to teach theology in a university of Germany. There, he examines thoroughly the letter to the Romans. He reads, “for the righteousness of God is unveiled in Him out of faith into faith just as it has been written, but the just live out of faith (Romans 1.17).” Now, Luther believes in the God, who gives righteousness on account of faith not works. Luther writes 95 theses. He places them on the door of the castle. Many men see them and believe. The Catholic Church excommunicates Martin Luther. Now, Luther is a priest in the City Church, the first reformed church.

Respond in Latin:

1. Which letter does Luther thoroughly examine?
2. How many theses does Luther write?
3. Where does he place them?

Notes:

Revelatur – passive voice, present tense, 3rd person, singular of *revelāre* – it is unveiled

Scriptum est – passive voice, perfect tense, 3rd person, singular of *scribere*, to write – it has been written

Quī – relative pronoun “who,” referring to *Deo*

Ecclēsia urbis – Literally: the church of the city. Translate as the City Church. The City Church, located in Wittenberg, Germany, was the first reformed church in the world. Luther served as a priest and preached here for many years.

Correcta – The fourth principal part of the verb *corrigō, corrigere*, also known as the supine or passive participle. The participle in Latin, as in English, is a verb which operates as an adjective (see chapter 2, LFC Primer B). *Correcta* is used here as an adjective modifying *ecclēsia*.

Resources:

For a Latin transcript of the 95 theses of Martin Luther, along with an English translation:

<http://www.thelatinlibrary.com/luther.95.html>

CHAPTER 28

Zwingli and the Anabaptists

1525

Zwingli, pastor of the church of Zurich, used to teach many young men about the Greek language (tongue) and literature. These students began to thoroughly scrutinize the Greek New Testament. Some reject the baptism of children and the mass. They urge their pastor to reject those also, but he will not reject those. They wish to create a church of willing Christians, just as the church of the New Testament. Zwingli, however, disagrees with them. Many call them Anabaptists, because they baptize adult men again. The authorities of the church condemn the anabaptists on account of these heresies, and they drown them in the river.

Respond in Latin:

1. Who is Zwingli?
2. What does Zwingli teach?
3. What do the youths reject?

Notes:

Anabaptistatēs – The word “Anabaptist” is derived from the Greek words ἀνά (again) + βαπτίζω (to immerse). The Anabaptists did not believe that the baptism of a child was sufficient. The recipient of the baptism must instead be a willing participant able to freely choose Christ and His church. Thus many members of the Anabaptist movement were rebaptized as adults.

Summergunt – *Submergere* is a compound verb constructed from the preposition *sub* (under) + the verb *mergere* (to dip, sink, plunge). Opponents of the Anabaptists seemed to find drowning a fitting style of execution for this particular form of heresy.

CHAPTER 29

The Act of Supremacy

1534

Thomas More is a learned man and the Chancellor of England. Thomas opposes the teachings of Martin Luther. King Henry VIII, a friend of Thomas, also opposes those teachings. Together they write the Assertion of the Seven Sacraments, a defense of the Catholic faith. The Roman Pope praises the king and calls him “Defender of the Faith.”

One day, however, King Henry VIII desires a new wedding with Anne, because his wife, the queen, will not give him a son. The Pope refuses. The angry king says, “The pope is not head of the church of England, I am! Whoever will dare to deny me, those (ones) will be in danger!” The king orders Thomas and others to sign the Act of Supremacy. Thomas will not sign the act. Thus King Henry VIII executes Thomas Moore.

Respond in Latin:

1. Who is the Chancellor of Britain?
2. Who is the King of Britain?
3. Why is the King angry?
4. Why does the King execute his friend?

Notes:

Cancellarius- This Latin word, from which Chancellor is derived, literally means “doorkeeper.” The Lord High Chancellor, the office occupied by Sir Thomas More, presided over the chancery, one of the five divisions of the High Court of Justice of Great Britain.

Opponere – *ob* (in front of) + *ponere* (to put, place) To place yourself in front of someone is to oppose them.

Martinī Lutherī – Students may notice a difference in the Latinization of Luther’s name in this story compared to those previous. This spelling represents that shown in the Assertion of the Seven Sacraments by King Henry VIII and Thomas More. During this time period it was common

for names to be spelled differently by different authors, particularly when Latinized. Indeed, varied spellings were also common even in the English language at that time.

For example, in 16th century England, *blessid*, *blessd*, *blesste*, *blest*, and *blessed* were all accepted spellings of the word “blessed.”

Assertiōnem Septem Sacramentōrum - This document, originally written in Latin, was penned almost entirely by Sir Thomas More, although King Henry VIII’s name appeared as author. The purpose of the document was to refute the attacks made by Martin Luther on the sacraments of the church. The document defended, among other things, the sacrament of marriage and the supremacy of the pope. For this great written defense, the pope bestowed upon King Henry VIII the title, “Defender of the Faith.”

novīs nuptiīs desiderat - “He desires a new wedding.” In this Latin idiom, *novīs nuptiīs* acts as the object for *desiderat*.

Rex Henricus Thomam Morum necat - More’s refusal to sign the Act of Supremacy was counted as treason. He was imprisoned in the Tower of London and later beheaded by order of the king.

Resources:

God’s Bestseller: William Tyndale, Thomas Moore, and the Writing of the English Bible – A Story of Martyrdom and Betrayal, Brian Moynahan, St. Martin’s Press, New York

In order to view the original Latin text of *Assertiōnem Septem Sacramentōrum adversus Martinum Lutherum*, visit:
<http://eee.uci.edu/~papyri/homepage/anglatlit.html>

CHAPTER 30

John Calvin

1536 A.D.

John Calvin, in the year of our Lord 1532, writes his first book, Dē Clēmēntia (*Concerning Compassion*). This book examines thoroughly a work, also called Dē Clēmēntia (*Concerning Compassion*), written by Seneca, a Roman philosopher. In it, Seneca gives advice to the Emperor Nero concerning the compassion of his reign. Soon (In a short time) Calvin chooses to leave the catholic church and to be a part of the Reformation. Then on the twenty-third day of August in the year 1535, Calvin writes a letter to the King of France. The letter asks compassion for the Reformation. This letter will be the prologue of his great work, Institutes of the Christian Religion. The King will not give compassion. Thus Calvin travels (makes a journey) to Geneva. There he will remain and establish the Reformed Church.

Respond in Latin:

1. Who is Seneca?
2. What is Calvin's great work/magnum opus?
3. Why does Calvin go to Geneva?

Notes:

annō dominī – in the year of (our) Lord - Ablative of Time within which-
The ablative case is used to express the time within which something occurs.

Senecā – Seneca was a famous Roman philosopher and writer who served as Nero's beloved tutor in his youth, and later as an advisor during the early years of his reign.

Brevī tempore – Latin idiom = in a short time – the ablative case is again used for this idiomatic expression of time.

vicesimō tertiō die – on the twenty-third day – Ablative of Time – The ablative may also be used to express a specific time/date on which

something occurs.

Regī – for the King – the dative case is used here to express Indirect Object.

Iter facit – Latin idiom = make a journey, travel- students should recognize their new vocabulary word *iter, itineris*.

Ecclēsiā Correctā – Reformed Church – the supine or 4th principal part of *corrigere* is here used as an adjective to describe *ecclēsiā*. Calvin is credited with establishing the Reformed Church of Geneva which served as a base for the Reformation movement and the birth of Calvinism.

CHAPTER 31

The Council of Trent

1545 – 1563

When the Council of Trent begins on the thirtieth of December in the year 1545, it had two goals in mind. First, the council must (ought to) answer the heresies of the Reformation. Second, it must (ought to) remove many evil deeds from the Catholic Church.

The Council affirms the seven sacraments and the power/authority of the Roman Pope. It rejects all new doctrines of the Reformation, that is “by scripture alone,” “by faith alone,” and the rest. The decrees of the Council of Trent affirm all doctrines and traditions of the Catholic Church, but not any of the Reformation. Finally, the Council declares the Reformation “anathema.” Many leaders of Europe enforce only a part of the decrees. France rejects all the decrees.

Respond in Latin:

1. What is the first goal of the Council?
2. How many doctrines of the Reformation does the Council affirm?
Name one.
3. How many doctrines of the Catholic Church does the Council affirm? Name one.

Notes:

in animō habēre – Literally, “to have in mind,” this phrase is a Latin idiom often used in reference to the plans men make.

id est, et cetera – Both of these phrases have been adopted into our modern culture as literary terms, and should be very familiar to students in their abbreviated forms.

Id est (i.e.) = that is *et cetera* (etc.) = and the rest, and so on

sōlā scripturā, sōlā fide – These expressions refer to essential doctrines of the Reformation and are the basis for the movement’s separation from and rejection by the Catholic Church.

sōlā scripturā – doctrines should be formed “by scripture alone.”
As opposed to the traditions of the Church and the dictations of the Pope.

sōlā fide – Salvation is “by faith alone” and apart from the good works of man. For man can never earn God’s justification and salvation through good works.

anathema – This ecclesiastical term which means “doomed offering, accursed thing” came late into the Latin language. It is derived from the Greek verb ἀνατιθέναι – to dedicate.

CHAPTER 32

John Knox

1560

John Knox, born around 1505, was living in Scotland. The French attack his town and seize him. Now he is a slave and works on a ship. The sailors are cruel. Often they whip him, then force him to pray to Mary, the mother of Christ.

After two years, he is free. He travels first to Britain, then to Geneva. There he studies with Calvin. Leaders of the Reformation in Scotland ask him to return to (his) fatherland. John preaches throughout Scotland. The Queen of Scotland, Mary, is Catholic. Queen Mary does not like John, but fears him; for many Scotsmen love John and believe his words concerning Christ.

Respond in Latin:

1. Where does he travel?
2. Where does John preach?
3. Who fears him? Why?