

# LATIN THROUGH THE LITURGY

## An Introduction to Latin through the Ordinary of the Mass and Other Basic Prayers

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version 1.1 of this work

### INTRODUCTION

Many people are interested to discover a deeper understanding of the Christian Liturgy through study of the language through which it has been transmitted in the West since the early Christian centuries. This may encourage a sense of kinship with all those who have shared and testified to the same Faith.

The Ordinary of the Mass comprises those sections which are sung or recited at every celebration on Sunday. Several (the *Gloria* and the *Credo*) are omitted at most Liturgies on week days. The *Gloria* is omitted on the Sundays of Advent and Lent.

This work is designed to enable those even with only a basic knowledge of English grammar to acquire sufficient knowledge of Latin to understand the Latin Ordinary of the Mass word for word. It will also provide a sound basis for subsequent study of the Language. The Latin versions of three familiar prayers are provided as an introduction to study of the grammar.

It is recommended first to attain comfort in pronunciation and familiarity with the texts. The Latin grammar is described in order of the eight parts of speech. Identification of the part of speech of each word of the text, and then application of the grammar, is the suggested method of study. Use of pencil and paper will produce a fluent translation with surprising ease.

### BASIC PRAYERS

#### OUR FATHER

01. PATER NOSTER, qui es in caelis, sanctificétur Nomen tuum;
02. adveniat Regnum tuum, fiat voluntas tua, sicut in Caelo, et in terra.
03. Panem nostrum cotidiánum da nobis hodie;
04. et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris;
05. et ne nos indúcas in tentatiónem, sed libera nos a malo. Amen.

#### HAIL MARY

06. AVE MARIA, gratia plena, Dominus tecum;
07. benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.
08. Sancta Maria, mater Dei, ora pro nobis peccatoribus
09. nunc et in hora mortis nostrae. Amen.

#### GLORY BE

- 10 GLORIA PATRI, et Filio, et Spiritui Sancto;
11. sicut erat in principio, et nunc, et semper, et in saecula saeculórum. Amen.

#### NOTES

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## THE ORDINARY OF THE MASS

12. KYRIE eleison. Christe eleison. Kyrie eleison.
  
13. GLORIA in excelsis Deo,
14. et in terra pax hominibus bonae voluntátis.
15. Laudámus te, benedicimus te, adorámus te,
16. glorificámus te; gratias agimus tibi propter magnam gloriam tuam,
17. Domine Deus, Rex caelestis, Deus Pater omnipotens.
18. Domine Fili unigenite, Jesu Christe,
19. Domine Deus, Agnus Dei, Filius Patris,
20. qui tollis peccáta mundi, miserére nobis;
21. qui tollis peccáta mundi, suscipe deprecationem nostram;
22. qui sedes ad dexteram Patris, miserére nobis.
23. Quoniam tu solus Sanctus,
24. tu solus Dominus;
25. tu solus altissimus, Jesu Christe, cum Sancto Spiritu,
26. in gloria Dei Patris. Amen.
  
27. CREDO in unum Deum,
28. Patrem omnipotentem, factórem Caeli et terrae, visibilium omnium et invisibilium.
29. Et in unum Dominum, Iesum Christum, Filium Dei unigenitum;
30. et ex Patre natum ante omnia saecula.
31. Deum de Deo, lumen de lumine, Deum verum de Deo vero;
32. genitum, non factum; consubstantiálem Patri; per quem omnia facta sunt.
33. Qui propter nos homines et propter nostram salútem descendit de caelis;
34. et incarnátus est de Spiritu Sancto ex María Virgine: et homo factus est.
35. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est.
36. Et resurrexit tertia die, secundum Scriptúras; et ascendit in Caelum,
37. sedet ad dexteram Patris.
38. Et iterum ventúrus est cum gloria, iudicáre vivos et mortuos,
39. cuius Regni non erit finis.
40. Et in Spiritum Sanctum, Dominum et vivificantem; qui ex Patre Filióque procedit.
41. Qui cum Patre et Filio simul adorátur et conglorificátur;
42. qui locútus est per prophétas.
43. Et unam, sanctam, Catholicam et apostolicam Ecclesiam.
44. Confiteor unum baptisma in remissionem peccatórum.
45. Et exspecto resurrectionem mortuórum et vitam ventúri saeculi. Amen.
  
46. SANCTUS, Sanctus, Sanctus,
47. Dominus Deus Sabaoth.
48. Pleni sunt caeli et terra gloria tua.
49. Hosanna in excelsis.
50. Benedictus qui venit in Nomine Domini.
51. Hosanna in excelsis.
  
52. AGNUS DEI, qui tollis peccáta mundi, miserére nobis.
53. Agnus Dei, qui tollis peccáta mundi, miserére nobis.
54. Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.

### NOTES

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## PRONUNCIATION OF LITURGICAL LATIN

The Latin alphabet has 25 letters:

A, a	F, f	K, k	P, p	U, u	I (i) is often used in place of J (j), its consonantal form.
B, b	G, g	L, l	Q, q	V, v	
C, c	H, h	M, m	R, r	X, x	K, Y and Z occur only in words derived from Greek.
D, d	I, i	N, n	S, s	Y, y	
E, e	(J, j)	O, o	T, t	Z, z	

**ACCENT:** in a word of 2 syllables, the accent falls on the 1st syllable. In a word of 3 or more syllables, the accent falls on the *penult* (next to last), if that syllable is long; if not, the accent falls on the *antepenult* (2nd from last). A vowel is long either by nature, marked by an acute accent (´), or by position, preceding 2 or more consonants. A diphthong is also long.

**VOWELS:** each vowel, whether long or short, is pronounced crisply and distinctly. Stressed vowels are pronounced as long, and unstressed as short.

á = *a* in father; a = *a* in car

é = *a* in fate; e = *e* in bet

í = *ee* in reed; i = *i* in bit

ó = *o* in no; o = *o* in for

ú = *u* in tune; u = *u* in put

y is always pronounced as *í*, above.

**CONSONANTS:** b, d, f, k, l, m, n, p, q and v are pronounced as in English.

c is pronounced as *k*, except before a front vowel (*e, i, ae, oe* or *y*), when it is pronounced as *ch*, as in Church.

cc before a front vowel is pronounced *t + ch*; e.g., *ecce* = et-che.

ch, which occurs in words of Greek derivation, is always pronounced *k*.

g is hard (gate), except before a front vowel, when it is soft (gentle).

gn is always pronounced *ny*, as in barnyard.

h is silent, except it is pronounced as *k* in *mihi*, *nihil* and their compounds.

j (often written as *i*) is always pronounced *y*, as in yet.

r is lightly rolled, as it is in Italian.

s is pronounced as *s* in see, but it is softened slightly between 2 vowels.

sc is pronounced as *sk*, except before a front vowel, when it is pronounced *sh*, as in shield.

th, which occurs in words of Greek derivation, is always pronounced *t*.

ti before a vowel and following any letter except *s, t* or *x* is pronounced *tsee*; otherwise it is pronounced as written.

x is pronounced *ks*, but is softened slightly between 2 vowels.

### NOTES

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**CONSONANTS**, concluded.

xc is pronounced *ksh* before a front vowel; otherwise it is pronounced as written (with hard c).

z is always pronounced *dz*, as English *ds* in feeds.

Double consonants are always pronounced distinctly.

## GRAMMAR

In the explanations which follow, a certain number of variables are defined for each part of speech. These characteristics are listed in the table below:

Noun	Pronoun	Adjective	Verb	Adverb	Preposition	Conjunction	Interjection
case	person	case	person	*degree	case required	(none)	(none)
number	case	number	number				
gender	number	gender	voice				
	gender	*degree	tense				
			mood				

\*all adjectives and adverbs in the present text are in the *positive* degree, except altissimus, which is *superlative*.

Many words in the Vocabulary are capable of more than one English translation.

Line numbers of words in the text are provided when a particular translation is preferred.

### NOUN (a person, place, thing or idea)

Latin nouns change their form far more than English nouns do, mainly to show case and number; this change in form is called *inflection*. While English may add *s* to indicate the possessive case or plural number, case is shown mostly by word order, or *syntax*. Latin uses suffixes, called *case endings*, which are added to the *stem* of a noun. Latin has 5 different sets of these endings, called *declensions*, and each is used by a different group of nouns. Thus a noun is said to belong to one of the 1<sup>st</sup> through 5<sup>th</sup> declensions.

The nominative singular form of a Latin noun is listed in dictionaries. Following is the genitive singular form or ending, and after that an initial to indicate gender. The *gen sg* is included for several reasons.

First, the *nom sg* ending may be the same in different declensions (2<sup>nd</sup> and 4<sup>th</sup>), or different in the same declension (such as 3<sup>rd</sup>). The genitive singular ending, however, is different in all 5, and so is used to identify the declension of a noun. The *gen sg* endings are: 1. -ae, 2. -i, 3. -is, 4. -us and 5. -ei. The other reason is that the stem of a noun, to which the other case endings are attached, may not be apparent in the *nom sg* (especially in the 3<sup>rd</sup> declension), but may always be obtained by dropping the *gen sg* ending.

**CASE** defines the function of a noun in a sentence or clause, esp. in relation to the verb.

*Nominative (nom)* indicates the subject of a sentence or clause.

*Vocative (voc)* is used for direct address, the person(s) spoken to; has the same form as *nom*, except 2<sup>nd</sup> decl sg (-e).

*Genitive (gen)* indicates possession or relationship; may be translated sometimes by the suffix -'s or -s', or more formally by the preposition *of*.

*Dative (dat)* indicates possession of relationship; shown in English by word order or the preposition *to*.

*Accusative (acc)* indicates a direct object; also object of certain prepositions.

*Ablative (abl)* is used for the object of many prepositions. Without a preposition, it may be described as the adverbial case, in that it causes a noun to modify a verb, adjective or adverb. Answering such questions as how, when, where, or how much, it may be translated by such prepositions as *from, by, with, in, at, etc.*

**NUMBER** is *singular (sg)* = one, or *plural (pl)* = more than one.

**GENDER** is *masculine (m)*, *feminine (f)* or *neuter (n)*.

The gender of a Latin noun is only seldom related to its meaning. 1<sup>st</sup> declension nouns are mostly *f*, with a small group of *m*, referring to male persons. 2<sup>nd</sup> declension are mostly *m*, with a very small group of *f*. The 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> are mixed *m* and *f*. The 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> declensions each contain a significant group of neuter nouns, which differ from *m* or *f* in the *nom* and *acc* endings, and so are listed separately. The neuter *nom pl* and *acc pl* ending is always *-a*.

	1 <sup>st</sup> decl	2 <sup>nd</sup> decl	2 <sup>nd</sup> neuter	3 <sup>rd</sup> decl	3 <sup>rd</sup> neuter	4 <sup>th</sup> decl	5 <sup>th</sup> decl
<i>sg</i>							
<i>nom</i>	hora	filius	peccátum	rex	nomen	fructus	dies
<i>gen</i>	horae	fili	peccáti	regis	nomini	fructus	diei
<i>dat</i>	horae	fili	peccáto	regi	nomini	fructui	diei
<i>acc</i>	horam	filium	peccátum	regem	nomen	fructum	diem
<i>abl</i>	hora	fili	peccáto	rege	nomine	fructu	die
<i>pl</i>							
<i>nom</i>	horae	fili	peccáta	reges	nomina	fructus	dies
<i>gen</i>	horárum	filiórum	peccatórum	regum	nominum	fructuum	diérum
<i>dat</i>	horis	filiis	peccátis	regibus	nominibus	fructibus	diébus
<i>acc</i>	horas	filios	peccáta	reges	nomina	fructus	dies
<i>abl</i>	horis	filiis	peccátis	regibus	nominibus	fructibus	diébus

## NOTES

4	<u>debitoribus nostris</u> is <i>dat</i>	21	<u>peccáta</u> is <i>acc</i>
5	<u>gratia</u> is <i>abl</i> , modifying <u>plena</u> ,	28	<u>Caeli</u> and <u>terrae</u> are <i>gen</i>
6	and means <i>of</i> or <i>with</i> <u>grace</u>	29	<u>Dei</u> is <i>gen</i>
7	<u>fructus</u> is <i>nom</i>	32	<u>omnia</u> is <i>nom</i>
14	<u>hominibus</u> is <i>dat</i> .	36	<u>tertia</u> is <i>abl</i> , modifying <u>die</u>
17	<u>Deus</u> , <u>Rex</u> and <u>Pater</u> are <i>voc</i>	48	<u>Pleni</u> , <u>caeli</u> and <u>terra</u> are <i>nom</i> ;
18	<u>Fili</u> is <i>voc</i> (contracted form of <u>Filie</u> )		<u>gloria tua</u> is <i>abl</i> , modifying <u>Pleni</u> ,
19	<u>Deus</u> , <u>Agnus</u> and <u>Filius</u> are <i>voc</i>		and means <i>of</i> (or <i>with</i> ) <i>your</i> <u>glory</u>
20	<u>peccáta</u> is <i>acc</i>	50	<u>Domini</u> is <i>gen</i>

## VOCABULARY

### 1<sup>st</sup> Declension

dextera, -ae, *f* right hand  
Ecclesia, -ae, *f* Church  
gloria, -ae, *f* glory  
gratia, -ae, *f* grace

hora, -ae, *f* hour  
prophéta, -ae, *f* prophet  
terra, -ae, *f* (the) Earth  
vita, -ae, *f* life

#### plural forms

gratiae, -árum, *f* thanks  
Scriptúrae, -árum, *f* (the) Scriptures

### 2<sup>nd</sup> Declension

Agnus, -i *m* Lamb  
Deus, -i *m* God

Dominus, -i *m* Lord  
Filius, -i *m* Son

#### plural forms

caeli, -órum *m* Heaven, (the) heavens

### 2<sup>nd</sup> Declension, Neuter

Caelum, -i *n* heaven  
debitum, -i *n* debt, trespass  
malum, -i *n* evil  
mundum, -i *n* world  
peccátum, -i *n* sin  
principium, -i *n* beginning

Regnum, -i *n* Kingdom  
saeculum, -i *n* age, generation

#### plural forms

excelsa, -órum *n* (the) highest

### 3<sup>rd</sup> Declension

debitor, -tōris *m* debtor  
 deprecātio, -iōnis *f* prayer  
 Factor, -tōris *m* Maker  
 finis, finis *m or f* end  
 homo, -minis *m* man  
 Mater, -tris *f* Mother  
 mors, mortis *f* death  
 mulier, -ieris *f* woman  
 panis, panis *m* bread  
 Pater, -tris *m* Father  
 pax, pacis *f* peace  
 peccator, -tōris *m* sinner

remissio, -iōnis *f* remission, forgiveness  
 resurrectio, -tiōnis *f* resurrection  
 Rex, Regis *m* King  
 salus, -lūtis *f* salvation  
 tentātio, -iōnis *f* temptation  
 venter, -tris *m* womb  
 Virgo, -ginis *f* Virgin  
 voluntas, -tātis *f* will

### 3<sup>rd</sup> Declension Neuter

lumen, -minis *n* light  
 Nomen, -minis *n* Name

### 4<sup>th</sup> Declension

fructus, -us *m* fruit  
 Spiritus, -us *m* Spirit

### Proper Nouns

Christus, -i *m 2<sup>nd</sup> decl* (< Greek; see below) Christ  
 Iesus *nom* (7), Iesu *voc* (25) *m irreg* Jesus  
 Maria, -ae *f 1<sup>st</sup> decl* Mary

### 5<sup>th</sup> Declension

dies, -ēi *f* day

Pontius Pilatus *m 2<sup>nd</sup> decl* Pontius Pilate

### Hebrew nouns

Sabaoth *gen pl* of Hosts

### Greek Nouns

baptisma *acc sg m* baptism  
 Christe *2<sup>nd</sup> decl voc sg m* is of Greek origin; = 'anointed'  
 Kyrie *voc sg m* Lord

### PRONOUN (takes the place of a noun or nouns)

Pronouns, like nouns, have case, number and gender. Each different type (personal, relative, etc.) has its own declension. In addition, pronouns have the property of *number* (see Verbs, below). Personal pronouns are 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> person. Relative pronouns, like English, take the person and number of the noun or pronoun to which they refer: e.g., English 'you, who are', and Latin qui tollis, *who take away*.

#### Personal

*1<sup>st</sup> pl*  
 nos *nom* we  
 nobis *dat* (to, on) us  
 nos *acc* us  
 nobis *abl* us

#### Relative *m sg*

qui *nom* who  
 cuius *gen* whose  
 quem *acc* whom

#### *2<sup>nd</sup> sg*

tu *nom* thou, you  
 tibi *dat* (to) thee, you  
 tibi *dat* (to) thee, you  
 te *acc* thee, you  
 te *abl* thee, you

#### Possessive adjectives

noster, *stem nostr-* *m 2<sup>nd</sup> decl* our  
 nostra *f 1<sup>st</sup> decl* our  
 nostrum *n 2<sup>nd</sup> decl* our  
 tuus *m 2<sup>nd</sup> decl* thy, your  
 tua *f 1<sup>st</sup> decl* thy, your  
 tuum *n 2<sup>nd</sup> decl* thy, your

### NOTES

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**ADJECTIVE** (modifies a noun or a pronoun; *modify* means to describe or make the meaning more exact)

Adjectives are declined like nouns. An adjective *agrees* with the noun it modifies in case, number and gender. An adjective belongs to either the 1<sup>st</sup> (*f*) and 2<sup>nd</sup> (*m* or *n*), or the 3<sup>rd</sup> (*m*, *f*, or *n*) declensions. Note that an adjective may belong to a different declension than the noun it modifies.

**1<sup>st</sup> Declension** *f*

apostolica : apostolic  
benedicta : blessed  
bona : good  
Catholica : Catholic  
magna : great  
plena : full  
sancta : holy  
tertia : third  
una : one

**2<sup>nd</sup> Declension** *m*

altissimus : most high  
benedictus : blessed  
cotidianus : daily  
plenus : full  
sanctus : holy  
solus : only, alone  
unus : one  
verus : true

**2<sup>nd</sup> Declension** *m & f pl*

mortui : (the ) dead  
vivi : (the) living

**3<sup>rd</sup> Declension** *m or f*

caelestis : heavenly  
consubstantialis : one in substance, consubstantial  
omnipotens, *stem* omnipotent- : almighty  
vivificans, *stem* vivificant- : livegiving, giver of life

**3<sup>rd</sup> Declension** *n pl*

invisibilia : invisible 1  
omnia (30) all; (28, 32) all (things)  
visibilia : visible

Note: English frequently uses a particular type of adjective, called the *article*, either *definite* (the), or *indefinite* (a, an). Latin lacks both articles, which must be *supplied* (added), when context requires. For example, mulier can mean ‘woman’, ‘the woman’ or ‘a woman’, according to the sense of a passage.

**VERB** (expresses an action or state of being)

Like nouns, Latin verbs are more inflected than English verbs are. The *infinitive* form (*to say, to do*) is indicated by the suffix *-re* rather than a preposition. Person and number are also indicated by suffixes, called *personal endings*, which are added to the *stem* of a verb. The *present stem* is obtained by dropping *-re* from the infinitive. Among regular verbs, a present stem ends in one of four vowels. These four groups are called *conjugations*, each with a different *stem vowel*: 1. *-ā*, 2. *-ē*, 3. *-e* and 4. *-ī*. Note that the stem vowel is lost in the 1<sup>st</sup> sg of the 1<sup>st</sup> and 3<sup>rd</sup> conjugations, is subject to change throughout the 3<sup>rd</sup>, and that *u* is added in the 3<sup>rd</sup> pl of the 4<sup>th</sup> conjugation.

**PERSON** is 1<sup>st</sup> (*speaker, I/we*), 2<sup>nd</sup> (*spoken to, you*) or 3<sup>rd</sup> (*spoken of, he, she, it/they*).

Note that, in older translations, archaic forms of the 2<sup>nd</sup> person may be used: *sg* thou, and *pl* ye.

**NUMBER** is *singular* (one or *plural* (more than one)).

**VOICE** is *active* (subject acts) or *passive* (subject is acted upon) in form. In the passive voice, the present tense uses a different set of personal endings; the perfect (past) tense, like English, uses the past participle with an auxiliary verb.

**TENSE** Latin has 6 tenses, of which 2 are found in the texts of the Ordinary. The *present* tense is like the English present (he *speaks*), and the *perfect* tense is like the English *past* (he *spoke*) or *present perfect* (he *has spoken*). The Latin perfect uses an altered stem and slightly different personal endings. Note also that a Latin verb may be translated in any of the three English *aspects* (he *speaks, is speaking, does speak*).

**MOOD** indicates the function of the verb in a sentence or clause, whether statement of fact (*indicative*), direct command (*imperative*) or wish (*subjunctive*, which also has other functions).

**NOTES** \_\_\_\_\_

## PRESENT ACTIVE INDICATIVE

	1 <sup>st</sup> conj.	2 <sup>nd</sup> conj.	3 <sup>rd</sup> conj.	4 <sup>th</sup> conj.	Irregular
<i>infinitive</i>	laudá <u>re</u>	sedé <u>re</u>	crede <u>re</u>	vení <u>re</u>	esse
sg					
1 <sup>st</sup>	laudo <u>o</u>	sedeo <u>o</u>	credo <u>o</u>	venio <u>o</u>	sum <u>o</u>
2 <sup>nd</sup>	lauda <u>s</u>	sedes <u>s</u>	credis <u>s</u>	venis <u>s</u>	es <u>s</u>
3 <sup>rd</sup>	lauda <u>t</u>	sedet <u>t</u>	credit <u>t</u>	venit <u>t</u>	est <u>t</u>
pl					
1 <sup>st</sup>	laudá <u>mus</u>	sedé <u>mus</u>	credim <u>us</u>	vení <u>mus</u>	sum <u>us</u>
2 <sup>nd</sup>	laudá <u>tis</u>	sedé <u>tis</u>	credit <u>is</u>	vení <u>tis</u>	est <u>is</u>
3 <sup>rd</sup>	lauda <u>nt</u>	sedent <u>nt</u>	credunt <u>nt</u>	veniunt <u>nt</u>	sunt <u>nt</u>

## VOCABULARY

### 1<sup>st</sup> Conjugation

adoro, -áre : worship  
 exspecto, -áre : await, look for  
 glorifico, -áre : glorify  
 iudico, -áre : judge  
 laudo, -áre : praise

### 2<sup>nd</sup> Conjugation

sedeo, -ére : sit

### Imperative (command) forms, 2<sup>nd</sup> sg

da : give  
 dimitte : forgive  
 libera : deliver, make free  
 miserére : have mercy  
 suscipe : receive

Greek imperative, 2<sup>nd</sup> sg  
 eleison : have mercy

### Perfect active forms

ascendit : *he* ascended  
 descendit : *he* came down, descended  
 resurrexit : *he* rose again

### 3<sup>rd</sup> Conjugation

ago, -ere : with gratias, give thanks  
 benedico, -ere : bless  
 credo, -ere : believe  
 dimitto, -ere : forgive  
 procédo, -ere : proceed    tollo, -ere : take away

### 4<sup>th</sup> Conjugation

venio, íre : come

### Subjunctive forms

adveniat : *may it* come  
 fiat : *may it* be done  
 indúcas : *may you* lead

### Irregular verbs

sum, esse : be  
 erat : *it* was  
 erit : *there* will be

## Passive forms

### Present

adorátur : *he* is worshipped  
 conglorificátur : *he* is glorified  
 confiteor : *I* confess, acknowledge\*

### Perfect

facta sunt : *they* were made  
 factus est : *he* was made, became  
 incarnátus est : *he* was incarnate, made flesh  
 locútus est : *he* spoke, has spoken\*  
 sepultus est : *he* was buried  
 passus est : *he* suffered\*

\*These verbs belong to a small group, called *deponent*, which are passive in form but active in meaning.

**PARTICIPLE** (a verbal adjective; declined as a regular adjective)

perfect passive, 2<sup>nd</sup> decl

future active, 2<sup>nd</sup> decl

crucifixus *m* crucified  
factus *m* made  
genitus *m* begotten  
natus *m* born  
unigenitus *m* only-begotten

venturus *m* going to come  
venturum *n* going to come

**ADVERB** (modifies a verb, an adjective or another adverb)

etiam : also, moreover  
hodie : today, this day  
iterum : again

ne : not  
non : not  
nunc : now

semper : always, ever  
simul : likewise, together

**PREPOSITION**

[used before a noun or a pronoun (its *object*) to show some relation, such as position, direction etc. to another word]

The object of a Latin preposition will be in either the ablative or accusative ; most prepositions *require* one or the other case. Several may take either, with a slight shift in meaning; for example *in + abl* = in or on, while *in + acc* = in or into. A preposition with the accusative tends to imply motion. The translation of certain Latin prepositions, including *in*, may vary according to the requirements of English idiom.

**VOCABULARY**

*a + abl* from  
*ad + acc* at  
*ante + acc* before  
*cum + abl* with  
*-cum + abl* (6) appended to the end of a word = with  
*de + abl* (29, 31, 33) from, of; (34) by

*ex + abl* from; of (28); by (30,34, 40)  
*in + abl* (1, 9, 11, 13, 26, 49, 50, 51) in; (2, 14) on; (7) among  
+ *acc* (11, 27, 29, 40) in; (5, 36) into; (44) for  
*pro + abl* for  
*propter + acc* for, on account of  
*secundum + acc* according to  
*sub + abl* under

**CONJUNCTION** (unites words or groups of words)

*et* : and; (4, 30) also  
*-que* : appended to the end of a word = and

*quoniam* : for  
*sicut* : as, just as

**INTERJECTION** (used in *direct address* (to someone), or to express emotion or sentiment)

Latin

Hebrew

*ave* : hail

*amen lit* so be it

*hosanna* : used generally to express rejoicing; *lit* save us

**NOTES**

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