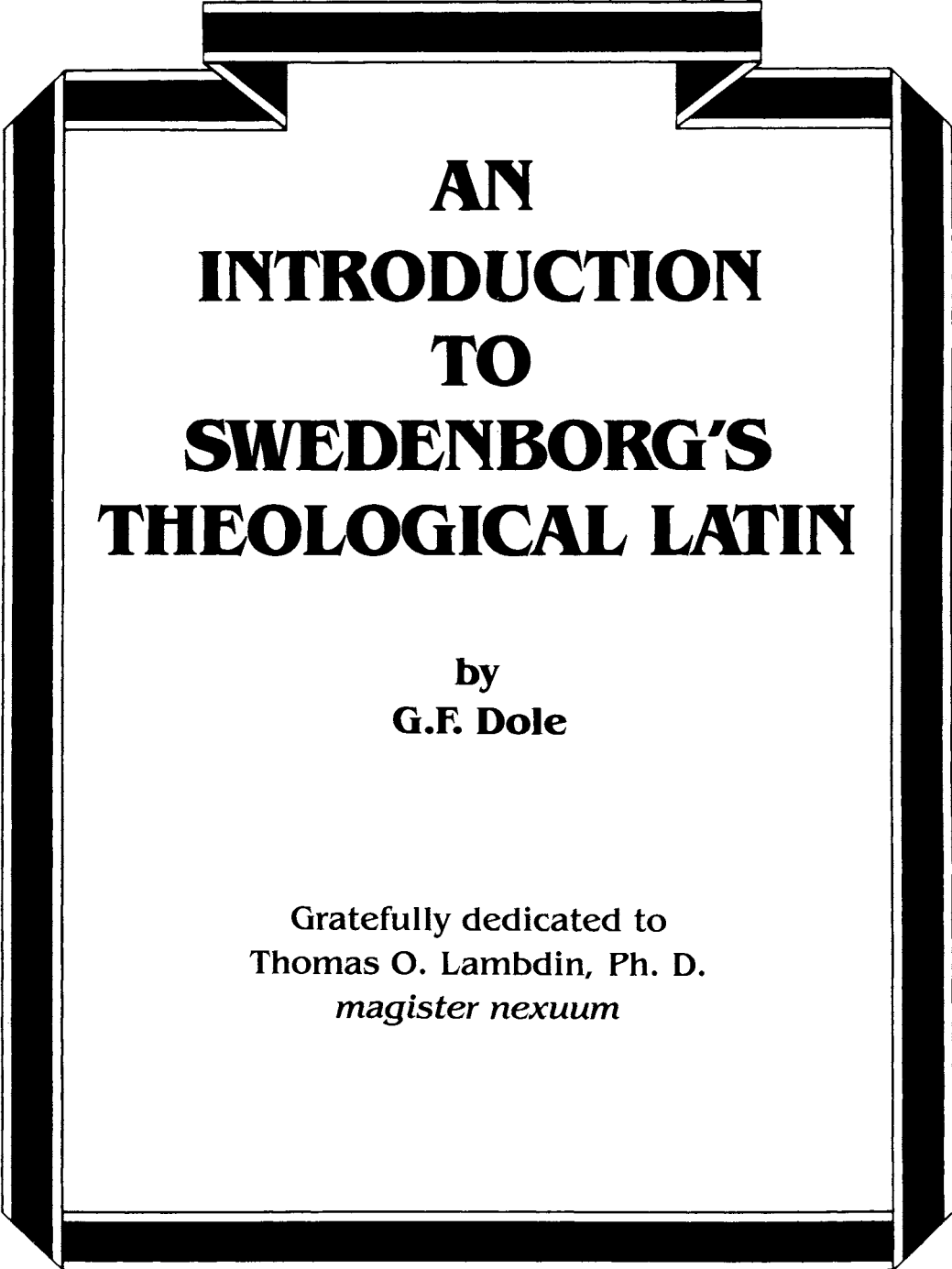


**AN  
INTRODUCTION  
TO  
SWEDENBORG'S  
THEOLOGICAL LATIN**

by  
**G.F. Dole**



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Gratefully dedicated to  
Thomas O. Lambdin, Ph. D.  
*magister nexuum*

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## PREFACE

This book is designed to describe Swedenborg's Latin step by step in such a way as to enable a student, with the aid of a teacher, to acquire a grasp of the basic syntax and a basic vocabulary in one year.

In order to accomplish this, we have departed from the traditional arrangement of proceeding declension by declension, and have begun with the most frequent forms. This enables us to introduce actual texts with a minimum of adaptation quite early in the course, and also means that the most frequent forms will be given the most exposure in the course of the year. The focus is on reading knowledge rather than on conversational skill, and the approach is somewhere between that of a traditional grammar and that of an inductive one.

The basic premises of this approach are outlined in the Introduction. Unless the student is familiar with the discipline of descriptive linguistics, this material should be studied with care and discussed. Otherwise, the presentations of syntactical phenomena in the individual lessons will seem elusive at best.

The impetus for the present work has come from the writer's encounter with the vivid and simple clarity of Swedenborg's theological Latin, after years of familiarity with the translation style of the English Standard Edition. For better or for worse, the student must master a good deal of detailed information before this clarity will become evident. The rewards, however, far exceed the effort involved. For once the mechanics of concept-transmission are grasped, they are transcended, and there can be a direct encounter of mind and meaning that begs to be shared.

I wish to express my gratitude to several anonymous donors whose generosity was a material aid in the initial preparation of the manuscript, to Nancy Crompton for her skill with the diagrams, to the Swedenborg Foundation for its willingness to publish a work for such a limited readership, and to Richard Goerwitz for reading the penultimate draft, making several precise suggestions for improvement, and supporting the notion of its publication.

# INTRODUCTION

As children, we learned to talk, basically by imitating our parents. Later, we learned a writing system which set the same language in another form, visual rather than auditory. Later still, we may have learned rules of our language; and we may also have learned other languages and their rules.

But we rarely stop to consider just what it is that we have learned. How does a set of marks on a page, or a series of sound waves, convey meaning?

If we listen to a language we do not understand, we are aware that we cannot distinguish individual words. They are not marked off by pauses or by any audible devices. Apart from pauses for breath, the sound stream is continuous. Yet once the language is understood, it is heard as composed of words.

These “words” are distinctive sets of sounds, and every language has a basic, limited repertoire of sounds which it may use in making words. Now in fact, the “t” in “bet” does not have the same sound as the “t” in “betide.” Each “sound” is actually a range of sounds, since in a continuous sound stream each sound is affected by its immediate environment. The study of sound in speech simply as sound, quite apart from meaning, is called *phonetics*.

Not all differences in sound indicate differences in meaning. A Midwesterner and a Southerner will pronounce the name “Harvard” differently, but they will presumably be referring to the same institution. Learning a spoken language involves learning which differences in sound are used to distinguish words from each other. This particular study is known as *phonemics*.

On the next level of analysis, we deal with the sound-groups to which meanings can be assigned—roughly, that is, with words. The study of the meaning ranges of such units is called *lexicography*.

But words themselves may occur in different forms. Sounds may be added to the beginning or the end, changes may be made in the middle, signalling variations in meaning. We have clusters of words such as discover, discovered,

discovering, discovery, and discoveries, related to clusters involving cover, uncover, and recover, for example. The study of the patterns involved in such clusters is called *morphology*.

On the next level of analysis, we deal with the patterns by which these words are joined into actual communications. Every language has its own distinctive way of doing this, its own limited repertoire of devices and patterns. The study of these is known as *syntax*.

Finally, there are the broadest and subtlest distinctions which we associate with matters of composition and style. This is often given only cursory attention in language study (and the present work will prove no exception), presumably because it involves elusive material, and is difficult to teach; but it forms an important part of the process of verbal communication.

It should be noted in this connection that a conventional writing system is not a precise representation of the sounds of actual speech. The pronunciation guides in dictionaries are more precise than normal spelling, and a carefully designed phonetic alphabet is even more so. However, an extraordinarily complex system of notation would be needed to attain complete precision, since it would have to reflect regional accents, individual peculiarities, and the expressive devices of pace, tone, volume, and pitch that often convey major dimensions of meaning.

In dealing with a language no longer spoken, we may attempt to reconstruct pronunciation from spelling. This yields a consistent relationship between spelling and pronunciation which no living language is likely to exhibit. While there might be some slight profit in discovering how Swedenborg did pronounce Latin, it is normally sufficient to adopt any consistent system which does distinguish in speech those elements that are distinguished in writing.

## **N.B.**

In approaching a new language, two misconceptions often get in the way—first, that the language is basically a lot of new words, and second that these words refer directly to “reality.”

In regard to the first, it is vital to realize that syntax is just as distinctive a feature of a language as is vocabulary. Just as Latin words must be translated into English words, so Latin structures must be translated into English structures. A word-by-word approach will be cumbersome at best, and often disastrous.

In regard to the second, the vast majority of words refer to categories rather than to “things,” and categories are mental constructs. I may refer to my cat, for example, as a cat, an animal, a mammal, a pet, a pest, a creature, an import, a snob, a problem, a foot-warmer, a loafer, or a gourmet. My cat may in some sense belong to all of these categories, even though no two of them



are identical. The cat does not change nature by being differently named, but she is associated with a different group in each case.

Different languages use different categories. It may puzzle us to discover that Hebrew *dabar* may mean either “word” or “thing” but this is just one example of a most common phenomenon. In learning vocabulary, then, one must distinguish between learning some translation values and learning “what the word means.” Its meaning will involve both some central notion, and a more or less wide range of applications of that central notion. A good dictionary will give instances of actual usage; and the student is advised to use the condensed definitions in the present work only as clues to actual meaning. Further, exploration of the meaning range of a word (*cf.* Ch. 20), as opposed to brute memorization of verbal equations, can be a major aid in the learning of vocabulary.

For historical reasons, English tends to use Anglo-Saxon words for common physical things and Romance or Latinate words for abstractions. There is no parallel to this in Latin. We “prop up” shaky structures and “confirm” uncertain appointments; Latin would use the same word for both. This means that a translator must often make a choice between abstract and concrete which Swedenborg not only did not make but virtually could not make. The choice of cognates—of Latinate words—is usually the choice of the abstract.

# Chapter 1

## SWEDENBORG'S LATIN

I. We turn now to the Latin we find in Swedenborg's theological works. It may first be observed that this is not medieval Latin, but is a conscious revival of or return to classical Latin in vocabulary, morphology, and syntax. Even some late Latin forms which are common in the *Spiritual Diary* are avoided in the theological works, and their classical equivalents are used. There are differences between this "Neo-Latin" and classical Latin itself: some of these will be noted as they occur.

As to vocabulary, the word list in the last volume of Potts' *Concordance* has approximately 3500 entries, the vast majority of which may be found in a dictionary of classical Latin. Yet the basic vocabulary for the presentation of theological concepts is far smaller, and the words involved cluster around an even smaller number of common roots. Much of the "more difficult" vocabulary will be found in Biblical citations, Memorable Relations, and illustrative material.

In syntax, too, Swedenborg evidently opted for simplicity. He had written ornate poetry and rather flowery dedications in earlier years, but when he turned to theology he adopted a very straightforward, workmanlike prose. The syntactic units are generally short and the word order simple.

II. Latin is related to English historically, being a descendant of the same ancestor along another line, and having influenced English through Norman French and through deliberate English imitation of Latin models.

Because of these relationships, there are many similarities between Latin and English, both in syntax and in vocabulary. It is vital at the outset to realize that these similarities may be superficial and misleading. They often give clues to meaning, but they cannot be relied upon to determine meaning with any precision.

III. Taking a broad look at the syntax of Swedenborg's Latin, we find a limited number of basic *functions* which words or groups of words may perform. We

may readily identify five, and label them as nominal, verbal, adnominal, adverbial, and connective.

In their *nominal* function (as “nouns”), words or word-groups denote categories of an essentially structural nature. These categories may comprise things, people, places, concepts, qualities, or whatever—their critical distinguishing feature seems to be that they are basically timeless components of a larger set. Within sentences, they may occur as acting or as acted upon, as being in some state or possessing certain characteristics; or they may be placed in some direct or indirect relationship with other parallel aspects of reality.

In their *verbal* function (as “verbs”), words or word-groups denote categories of process or state which are normally of definable duration or at least have a distinct locus in time. For this reason, they regularly include indication of time (tense) and probability (mood).

In their *adnominal* function (as “adjectives”), words or word-groups are used to give more precise definition to nouns: in their *adverbial* function (as “adverbs”), they are used to give more precise definition to verbs, adjectives, or other adverbs.

Finally, *connectives* are used to denote particular relationships between larger or smaller components of a sentence. These are often the most taken-for-granted elements of a language, but they are vital in conveying shades of meaning. Because they do indicate relationships, often of an abstract nature, their precise meaning is likely to be elusive.

IV. As suggested in the introduction, different languages have different ways of signalling the functions which component parts play. The primary device in English is word order. Thus in the sentence, “He bears arms,” word order indicates that “bears” is a verb and “arms” a noun; while in the sentence, “He arms bears,” the reversal of word order indicates a reversal of function, even though the words themselves do not seem to change. A parallel phenomenon can be noted in the difference between “a passenger airplane” and “an airplane passenger.”

In contrast, Latin words occur in forms, and exhibit changes in form (such as “case endings”), which often enable the reader to identify function quite apart from any context at all. There are patterns to these changes, and further, there are sets of patterns. One set of patterns applies to nominal words and a different one to verbal words. There are formal overlaps—the ending *-is*, for example, may be found on both verbs and nouns—but the sets themselves are distinctive.

This means of signalling function by means of changes in word form is known as *inflection*. The nominal patterns in Latin are known as *declensions* (nouns and adjectives are *declined*) and the verbal patterns as *conjugations* (verbs are *conjugated*). An orderly listing of the forms that make up a pattern is called a *paradigm*.

We should here note that Swedenborg, in addition to using Latin inflection quite accurately, also usually used a basically "European" word order. In many instances, this makes for easy reading. When word order and inflectional endings seem to disagree, however, the inflectional endings must be given precedence. Word order can be misleading.

In any language there will be words that do not follow a discernible pattern. In English, for example, while "seat, seated, seating" and "bless, blessed, blessing" are obviously similar in pattern, the equivalent "is, was, being" is obviously not. Words that do not follow an established pattern are called *irregular*. They may be few in number, but often include very common words.

V. An effective way of exploring the syntax of a language is by the use of *transformation*. We may take a simple sentence and change its tense, for example, to see what effects this may have. This will often highlight previously unnoticed patterns.

For English, affirmative-negative and declarative-interrogative transformations may serve as introductory examples. In describing action in present time, we have three options. We may say, "I am eating sauerkraut" (simple present), "I do eat sauerkraut" (emphatic present), or "I eat sauerkraut" (habitual present). Transforming each of these statements into the negative, we come up with "I am not eating sauerkraut" (we just add the word "not"), "I do *not* eat sauerkraut" (we add "not" with emphasis), and, for the habitual present, "I don't eat sauerkraut" (we add a non-emphatic "not" to the emphatic present).

If we look at corresponding transformations with other verbs and with other subjects, we find that this pattern recurs consistently, and can therefore be stated as a (descriptive!) rule.

When we turn to the declarative-interrogative transformation, we find a similar situation. We find, for the three examples just given, "Am I eating sauerkraut?" for the simple present, "Do I eat sauerkraut?" for the emphatic present, and "Do I eat sauerkraut?" for the habitual present. The first two require change in word order and emphasis; the third again resembles the emphatic.

Note especially that these particular "irregularities" are universally observed even though the rule is rarely taught or even stated. You may hear someone say "Him and me eat sauerkraut," in violation of a rule that is known and taught. You are not likely to have heard "I eat not sauerkraut."

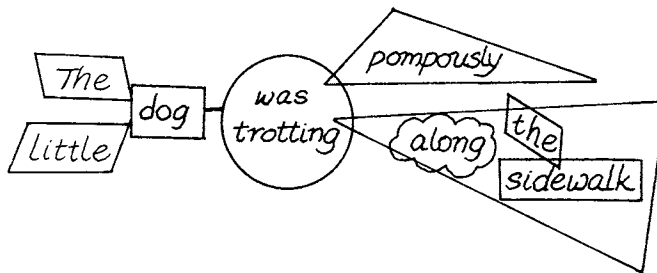
VI. The purpose of this introduction of transformation is to highlight the nature and importance of syntax. To the same end, you will for some time be asked to diagram some of the sentences in the exercises. The following (arbitrary) system is recommended. It may be adapted by the user, but it should be noted that in a classroom situation, uniformity is of the essence.

1. A noun or pronoun is to be enclosed in a rectangle.
2. A verb is to be enclosed in a circle or ellipse.
3. An adjective is to be enclosed in a parallelogram.
4. An adverb is to be enclosed in a triangle.
5. A connective is to be enclosed in a "cloud."
6. Direct connections are to be indicated by overlaps or by lines.

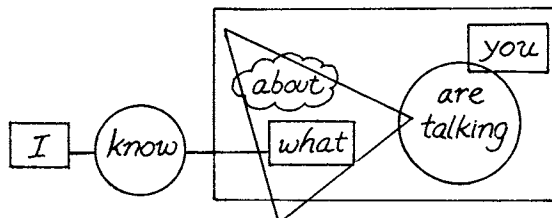
Each of these functions may be performed by a single word or by a group of words. When a group of words is identified as performing a single function, the entire group should be enclosed in the appropriate figure. Except in the case of compound verbs (such as "have been walking") and compound prepositions (such as "by means of"), the individual words within such a group should also be identified as to function, and appropriately enclosed.

Examples:

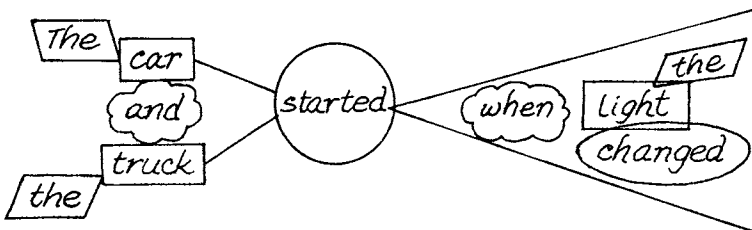
1. The little dog was trotting pompously along the sidewalk.



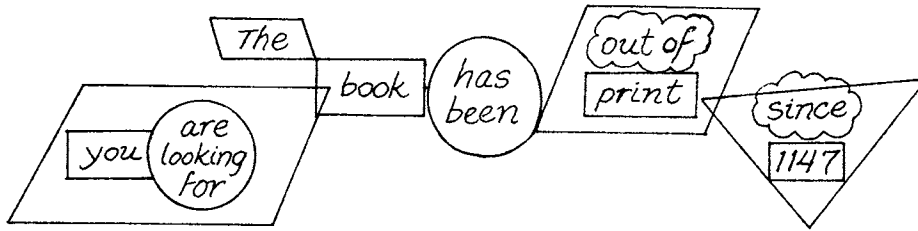
2. I know what you are talking about.



3. The car and the truck started when the light changed.



4. The book you are looking for has been out of print since 1147.



### EXERCISES

- A. What questions correspond to the following statements?  
Ex. I am eating sauerkraut.  
Am I eating sauerkraut?
1. You walk too fast for me.
  2. They are leaving us behind.
  3. She is not looking at you.
  4. I do enjoy Frisbee.
  5. They all have cars.
- B. Diagram four of the sentences above (This should raise some questions).
- C. Transform the same sentences into the negative or affirmative, as appropriate.
- D. Transform your answers in C into the interrogative.
- E. Diagram four of your answers to D.
- F. Write a "rule" describing the transformation from habitual present declarative to the habitual present interrogative (both affirmative).

## Chapter 2

# THE NOUN:

# NOMINATIVE AND GENITIVE

For present purposes, a noun may be defined in semi-circular fashion as a single word filling a nominal function (see the Introduction).

Each Latin noun has two constants, *declension* and *gender*, and two variables, *number* and *case*. There are three genders—masculine, feminine, and neuter; and five (numbered) declensions. There are two numbers, singular and plural, and five cases—nominative, genitive, dative, accusative, and ablative. There is also a vocative state which will be dealt with in Chapter 9. To *parse* a specific nominal form is to name its declension, gender, number, and case. To *decline* a noun is to give all its forms in paradigm order.

Declension and gender, being constants for any given noun, must be learned for each noun, though sometimes they go together (for example, almost all first declension nouns are feminine). Number and case are indicated by variations in endings.

Classical Latin has neither a definite nor an indefinite article (= “the, a/an”). In the Romance languages which developed from Latin, the definite articles developed from demonstrative adjectives (= “this/that”), and there is occasionally a trace of this development in Swedenborg’s Latin. In most instances, an English noun *must* have an article, so it is up to the translator to decide which to use.

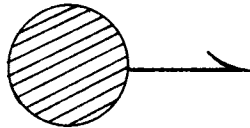
To all intents and purposes, the Latin distinction between singular and plural exactly matches the English distinction, and therefore needs no comment. The genders usually follow biological gender where possible, but are otherwise rather unpredictable.

Case refers to the particular function a noun is filling within a sentence. In English, this is signalled by word order, so that “The boy saw the girl” and “The girl saw the boy” are different statements. In Latin, the first statement could be “Puer vidit puellam,” “Vidit puellam puer,” “Puellam puer vidit,” “Vidit puer puellam,” “Puer puellam vidit,” or “Puellam vidit puer,” though some of

these are more likely than others. To make the second statement, "puer" would have to become "puerum" and "puellam" would have to become "puella." That is, the difference between subject and object (in this case between who is doing the seeing and who is being seen), is indicated by the forms rather than by the positions of the words.

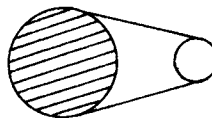
Again, the reader is reminded that although Swedenborg does usually use a word order that is relatively standardized along European lines, case endings *always* have priority in determining function. A noun in the nominative case must have a nominative function no matter where in the sentence it occurs.

The primary use of the nominative case is to present the noun as the subject of the discourse, as what is being talked about. We may diagram it simply as follows,



to indicate that the nominative leads the reader to expect that something further is going to be said about the noun (in the diagrams of case relationships, the shaded area indicates the noun in question).

The most pervasive theme I can discern in the genitive is that of governance, very broadly understood—the genitive-entity tends to control, extend itself into, or express itself in the entity to which it is (grammatically) attached. We may thus diagram it as follows.



Common uses of the genitive which are consonant with this theme are the *possessive* (*habitationes angelorum*, "angels' homes"), the closely related *partitive* (*exteriora hominis*, "a person's more outward [aspects]") and *genitive of material* (*cor carnis*, "a heart of flesh"), and the *subjective* genitive (*correspondentia coelorum*, "the correspondence of the heavens," implying the sentence "The heavens correspond").

More problematic is the *objective* genitive (*amor veri*, "a love of what is true," implying the sentence "[He/she] loves what is true"). The objective genitive may perhaps be a secondary development from the subjective with verbal nouns understood passively ("What is true is loved") or with verbal nouns used reflexively (*amor sui*), "a love of oneself").

In traditional grammars, one declension is learned at a time. This has the advantage of presenting complete patterns, and the disadvantage of limiting the presentation of vocabulary, since very common words cannot be presented



their declension has been learned. The paradigm sheets at the close of this book are in traditional form, and any student who wishes may extract the forms from this Chapter and from Chapters 4, 7, and 10 in order to have an overview of the whole nominal system.

The practice recommended in the exercises, though, of using the paradigm sheets in conjunction with the task of memorization, is intended as central to the learning process, and the student who elects not to fill in the sheets from memory is responsible for his or her own discipline of memorization.

The forms to be learned for this lesson are the following (The numbers above the columns refer to the declensions):

	1	2m	2n	3mf	3n	4	5
Nm.Sg.	vita	angelus	verbum	amor	opus	spiritus	facies
Gn.Sg.	vitae	angeli	verbi	amoris	operis	spiritus	faciei
Nm.Pl.	vitae	angeli	verba	amores	opera	spiritus	facies
Gn.Pl.	uitarum	angelorum	verborum	amorum	operum	spirituum	facierum

As mentioned, first declension nouns are almost invariably feminine (f.) in gender. Second declension nouns may be either masculine (m.) or neuter (n.), and there are slight differences between the masculine and the neuter paradigms. Third declension nouns may be of any gender, but the paradigm for neuter nouns again differs slightly. Note particularly the forms that look alike. These are genuinely ambiguous in and of themselves, but context will normally determine which case is appropriate. Some apparently identical endings are distinguished by vowel length, but since this is not indicated in Swedenborg's Latin, it will normally not be indicated here. The teacher should indicate the distinctions by pronunciation.

Nouns are listed in the vocabulary, the glossary, and in all dictionaries under their nominative singular forms, and the genitive singular form immediately follows. If these two forms are known, all the rest of the forms can be deduced. For each noun, then, the student must memorize the nominative and genitive singular (which is equivalent to memorizing its declension), and the gender. The third declension nominative singular is unique in that it has no predictable ending. Some patterns do occur, and will be noted later.

It is convenient to regard a Latin noun as consisting of a stem plus an ending. The stem of any given noun may be found by dropping the ending of the genitive singular, so it is necessary to know what to drop. The genitive singular endings, by declension, are as follows:

- (1) -ae
- (2) -i
- (3) -is
- (4) -us
- (5) -ei

## VOCABULARY

(The first form listed is the nominative singular. This is followed by the full form of the genitive singular for the present, though later it will be possible often to list only the genitive singular ending. The meanings given are approximate; some guidelines for lexical research are given in Chapter 20.)

amor, amoris (m)	love
angelus, angeli (m)	angel
charitas, charitatis (f)	"dearness," charity
corpus, corporis (n)	body
Deus, Dei (m)	God
Dominus, Domini (m)	the Lord
facies, faciei (f)	face
fides, fidei (f)	faith
opus, operis (n)	deed, work
spiritus, spiritus (m)	spirit
verbum, verbi (n)	word
Verbum, Verbi (n)	the Word
vita, vitae (f)	life

## EXERCISES

(N.B. Some phrases in Exercise A may not make much sense. This is deliberate, to indicate the difference between translating what is written and translating what one thinks should have been written.)

A. Translate into English:

1. corpora angelorum
2. spirituum facies
3. Verbum Domini
4. angelus vitae
5. angeli vita
6. vita corporis
7. opera charitatis
8. corpus spiritus
9. vita verbi
10. Dominus vitae
11. fidei facies
12. corpus angeli
13. angeli corporum
14. opera vitae
15. operum vita
16. amor fidei spirituum
17. fides amoris spirituum
18. vita amoris angelorum Domini
19. amoris Dominus
20. corpus Verbi

B. Translate into Latin:

1. an angel of love
2. the bodies of spirits
3. a work of the Lord
4. the Lord's words
5. faith of charity
6. words of life
7. the lives of angels
8. works of the body
9. a love of bodies
10. the Lord's body

C. ***From memory and in pencil***, fill in today's forms in their appropriate paradigms at the back of the book. Then check them against the lesson and make any necessary corrections. This is both for your own learning and for your own future reference.

## Chapter 3

# THE VERB

### THIRD PERSON SINGULAR ACTIVE

A *verb* may be described as denoting a category of process or state with a particular locus in time.

Each Latin verb has one constant, *conjugation*, and five variables, *person*, *number*, *tense*, *voice*, and *mood*. There are five conjugations, *first*, *second*, *third*, *third i-stem*, and *fourth*. There are three (numbered) persons, two numbers, *singular* and *plural*; six tenses, *present*, *imperfect*, *future*, *perfect*, *pluperfect*, and *future perfect*; two voices, *active* and *passive*; and three moods, *indicative*, *subjunctive*, and *imperative*. Closely related to the verbs are infinitives, participles, gerunds, and gerundives, which will be discussed later. To *parse* a specific verbal form is to name its conjugation, person, number, tense, voice, and mood. To *conjugate* a verb is to give all its forms.

We may think of the person and number of a verb as representing its subject pronoun. The first person refers to the speaker(s), "I" or "we," the second person to the one or ones directly addressed, "you," and the third person to all others, "he," "she," "it," or "they." Since in Latin the pronominal subject is included in the verb, the subject pronoun itself is rarely used. Thus, *videbant* may mean "they (habitually) saw," even though there is no separate word for "they." Note that these verbal forms do not distinguish gender. The distinction between singular and plural matches that of English except that Latin distinguishes between singular and plural in the second person while English does not.

The Latin *present tense* closely corresponds in meaning to English simple present or to the habitual present. The emphatic present may also be so represented, or may be indicated adverbially. Note however that in verbs describing forms of knowing, and with the verb "to be," English rarely uses the simple present form. That is, we say "I see you" rather than "I am seeing you," and "I am tired" rather than "I am being tired," even though we say "I am sitting here" rather than "I sit here" to express the same kind of present activity.

The Latin *imperfect* expresses continued, repeated, or habitual acting in past time. This contrasts with the *perfect*, which denotes a single past event. In translating the sentence, “I was driving carefully, but I hit a pothole,” one would use the imperfect for “was driving” (perceived a continuous action) and the perfect for “hit” (perceived as a single event). It should be realized that the same actual event can be seen in either way—“I drove in to work yesterday, and while I was driving . . . .”

The most common use of the *future tense* is to describe events or states in future time. It is also used by Swedenborg, however, to denote what *must* happen, for example, *Primum erit scire quis Deus coeli est* (*H.H.* 2)—“The first thing must (lit. “will”) be to know who the God of heaven is.”

The *pluperfect* (or *past perfect*) and the *future perfect* will be discussed in Chapter 18.

The *active voice* presents the subject as being or acting; the *passive voice* presents the subject as being acted upon. The passive voice is often used where English would use either the editorial “we” or an impersonal construction—for example, *in sequentibus dicitur* (it will be said below) = “we will say below,” or *dicitur apud Davidem* (it is said in David) = “It says in David.”

The *indicative mood* is used for statements or questions of fact. The *subjunctive mood* seems to connote uncertainty, and is used to express wishes or possibilities. When it occurs as the mood of a main verb, it is usually best translated as a wish—*sciatur* = “Let/may it be known.” The subjunctive is far more common in dependent clauses than in main clauses, and its translation normally depends on English idiom. The *imperative* expresses a direct command, and will be presented in Chapter 24.

The forms to be learned for this lesson are the following, all third person singular active.

	1	2	3	3-i	4
	(specto)	(video)	(duco)	(capio)	(scio)
Prs.Ind.	spectat	videt	ducit	capit	scit
Prs.Sbj.	spectet	videat	ducat	capiat	sciat
Imf.Ind.	spectabat	videbat	ducebat	capiebat	sciebat
Imf.Sbj.	spectaret	videret	duceret	caperet	sciret
Fut.	spectabit	videbit	ducet	capiet	sciet
Pf.	spectavit	vidit	duxit	cepit	scivit

As one needs to know the nominative, genitive, and gender of a noun in order to derive its other forms, one needs to know four fundamental forms of each verb in order to conjugate it completely. These are known as the *principal parts*, and are (I) the first person singular present active indicative, (II) the present active infinitive, (III) the first person singular perfect active indicative,

and (IV) the perfect passive participle. For the five verbs just introduced, the forms are the following:

- (1) *specto, spectare, spectavi, spectatus* ("look at")
- (2) *video, videre, vidi, visus* (see")
- (3) *duco, ducere, duxi, ductus* ("lead")
- (3-i) *capio, capere, cepi, captus* ("grasp")
- (4) *scio, scire, scivi, scitus* ("know")

The principal parts of first conjugation verbs are entirely predictable—stem plus *-o, -are, -avi, -atus*. In the other conjugations, the relationship between the first two forms is regular, but the other two forms are not, and must be memorized for each verb learned. Familiarity will bring a helpful sense of recurrent patterns, but this falls short of absolute determinism.

Take time to compare the third person forms with the principal parts just presented. Note that the imperfect subjunctives are formed from the infinitives (II) and the perfect forms from the first singular perfect active indicative (III). The rest are formed from the first person singular present active indicative (I). None is derived from the perfect passive participle (IV); but this form will be needed later, and it is best to memorize it for each verb learned.

The forms that most often cause confusion are the futures and subjunctives in conjugations other than the first, and special attention should therefore be given to these.

## VOCABULARY

<i>accipio, accipere, accepi, acceptus</i>	receive, accept
<i>aperio, aperire, aperui, apertus</i>	open
<i>appareo, apparere, apparui, apparitus</i>	be visible, seem
<i>capio, capere, cepi, captus</i>	grasp
<i>claudio, claudere, clausi, clausus</i>	close, shut off
<i>creo, creare, creavi, creatus</i>	create
<i>duco, ducere, duxi, ductus</i>	lead
<i>infernum, -i (n.)</i>	hell
<i>intelligo, intelligere, intellexi, intellectus</i>	discern, understand
<i>percipio, percipere, percepi, perceptus</i>	grasp, perceive
<i>potentia, -ae (f.)</i>	power
<i>recipio, recipere, recepi, receptus</i>	accept, receive
<i>scio, scire, scivi, scitus</i>	know
<i>specto, spectare, spectavi, spectatus</i>	look at, watch
<i>video, videre, vidi, visus</i>	see

## EXERCISES

### A. Translate into English:

1. Apparuit facies angeli.
2. Dominus scit.
3. Intelligat spiritus Domini.
4. Potentia charitatis angelorum.
5. Infernum spectabat.
6. Dominus aperit; apparet angelus.
7. Fides videbit.
8. Clausit.
9. Amor sciet.
10. Intellexit.
11. Angelus percipiet.
12. Infernum clausit.
13. Potentia Domini creavit.
14. Fides percipiat.
15. Amor percipiet.
16. Corpus inferni apparebit.
17. Videbat Dominus.
18. Spectabat Dominus.
19. Angelus intelligat.
20. Verba angelorum.

### B. Translate into Latin:

1. The Lord of life was watching.
2. She understands.
3. Spirits of hell.
4. Faith knew.
5. He will create.
6. An angel was appearing.
7. May he accept!
8. He might understand (subj.).
9. The Lord will understand.
10. The power of the hells.
11. May she be visible!
12. The angel will accept.
13. The Lord watches.
14. The Lord is watching.
15. The Lord does watch.

### C. Diagram 1-5 of Exercise A in both Latin and English versions.

### D. *From memory, in pencil*, enter today's forms in the appropriate paradigm. Then check them against the lesson and make any necessary corrections.

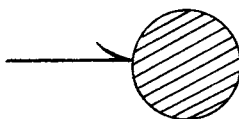
## Chapter 4

# THE NOUN

## ACCUSATIVE

# PREPOSITIONAL PHRASES

The central function of the *accusative* case may be described as indicating that the noun in question is directly affected, is the “target.” It may therefore be diagrammed as follows.



The affecting is most often conveyed by a verb or a preposition. When a noun is directly affected by a verb it is said to be its *object*, and is in the accusative case—*Angelus vidit spiritum*, “The angel saw a spirit.” What is seen (*spiritum*) is the object of the verb *vidit*.

Largely by virtue of their meaning, not all verbs can take an object. Those that can are called *transitive*. Those that cannot are called *intransitive*. Examples of the latter are “to smile,” “to tremble,” and “to come.” Further, even verbs that may take an object may at times be used intransitively. Compare “You are reading this sentence” with “You are reading carefully.”

*Prepositions* may best be regarded as a sub-class of connectives. Their primary use is to indicate relationships. Their most obvious meanings have to do with physical position and motion, but they are regularly used to indicate relationships of a non-physical nature. In these latter uses, their meanings may often seem elusive and arbitrary. In English, for example, we refer to people as being “in” love, “on” time, and “out of” sorts. A full sized lexicon (see Chapter 20) is invaluable in providing an organized survey of such meanings. Note that English has a number of compound prepositions, such as “instead of” and “for the sake of.” These are likely to be equivalent to single words in Latin.

Syntactically, a phrase composed of preposition plus noun (and modifiers, if any) must serve an identifiable function in a sentence. This function will be either adnominal (adjectival) or adverbial. No single word serves this function—



the noun remains a noun, and the preposition a connective. In the sentence *Homo ex mundo venit in coelum*, "Someone from this world has arrived in heaven," there are two prepositional phrases. The first, *ex mundo* ("from this world") is adjectival, modifying *homo* ("a person, someone"). The second, *in coelum* ("in heaven") is adverbial, modifying *venit* ("has arrived"). The use of a given prepositional phrase may be suggested by its position in its sentence, but it can be determined with precision only by analysing relationships of meaning. There is no necessary difference in form between an adjectival and an adverbial phrase.

Prepositions are not declined or conjugated. Their only variant forms involve changes for phonetic reasons, and will be noted as they occur. Each preposition does determine the case of the noun it governs, and the case or cases required must therefore be noted in the vocabulary and memorized.

A further major use of prepositional elements is in the forming of *compound words*. *Spondeo* means "to promise" (lit. "I promise"); *respondeo* ("to promise back") means "to offer in return, to answer;" and *correspondeo* (*con-* >*cor* here, as often, denoting completeness) means "to answer completely, be completely responsive, correspond."

The last consonant of the prefixed element is often assimilated to (made like) the first consonant of the word to which it is attached, as *con* becomes *cor* before the *r* of *respondeo*. The rules for assimilation are strictly phonetic. Knowing that *ad* becomes *ac* before a word beginning with *c*, and that *capio* becomes *-cipio* after prefixes, you have with today's lesson and vocabulary enough information to see the rationale of the compounds of *capio* in Chapter 3. You are encouraged to do so.

All this can be a major aid in learning vocabulary, and wherever it is practical, new vocabulary is introduced in "clusters." The student should pay particular attention to this, since there is evidence that Swedenborg used such compounds with an awareness of the meaning of their components.

The forms to be learned for this lesson are the following.

	1	2m	2n	3m&f	3n	4	5
Acc.Sg.	vitam	angelum	verbum	amorem	opus	spiritum	faciem
Acc.Pl.	vitas	angelos	verba	amores	opera	spiritus	facies

When you enter these forms in their paradigms (if not before) you will (future of necessity) note that all the neuter accusatives are identical to their respective nominatives. This is characteristic of all neuter forms.

### VOCABULARY

*ad* (prep. with acc.)  
*ante* (prep. with acc.)

to, toward  
 before, in front of

homo, hominis (m.)	(physical) person, humanity in general
per (prep. with acc.)	through, by means of
propter (prep. with acc.)	on account/for the sake of
venio, venire, veni, ventus	come
advenio, advenire, adveni, adventus	reach, arrive
adventus, adventus (m.)	arrival, coming, advent
Adventus, Adventus, (m.)	the Advent
convenio, –venire, –veni, –ventus	meet, gather
evenio, evenire, eveni, eventus	happen, occur
eventus, eventus (m.)	outcome, event, happening

## EXERCISES

### A. Translate into English.

1. Dominus vitae venit ad hominem.
2. Homo per corpus videt.
3. Percepit potentiam fidei.
4. Spectabit faciem angelorum.
5. Amor apparebat per facies.
6. Angelus scit verba charitatis.
7. Recipiat homo amorem.
8. Potentia amoris per fidem claudit inferna.
9. Intellexit verba spirituum.
10. Dominus creavit corpora hominum.
11. Ante Dominum advenit homo.
12. Angelus venit propter amorem.
13. Per angelos veniebat ad homines charitas.
14. Adventus Domini propter fidem.
15. Videbit faciem fidei.
16. Faciem fidei videbit.
17. Adventus evenit.
18. Percepit angelus verba amoris.
19. Dominus propter Verbum venit ad hominem.
20. Accipiat infernum Dominum!

### B. Translate into Latin.

1. The man accepted the words of life.
2. She will perceive the power of the angels.
3. Love comes through faith.
4. Faith happens before charity.
5. The Lord came (= arrived) by means of a body.
6. The angel kept watching the spirit.
7. Humanity understands faith by means of the Lord's Advent.
8. An angel sees the body of an angel; a person sees the body of a person.
9. The Lord created people by means of the Word.
10. She receives the power of love.
11. She received the power of love.

12. The Lord closed hell.
13. May the Lord close hell!
14. Love opens people's faces.
15. The angel understood.

C. Diagram sentences 1-5 of Exercise B, in both English and Latin versions.

D. *From memory, in pencil*, enter today's forms in their appropriate paradigms. Then check them against the lesson and make any necessary corrections.

## Chapter 5 "TO BE" "TO BE ABLE"

The verb *esse* ("to be") is almost as irregular in Latin as it is in English. It occurs so frequently, though, that it soon becomes familiar, and rarely causes difficulty.

The commonest segments of the paradigm are the following.

Present infinitive: *esse*

	Pr. Ind.		Pr. Subj.	
	sg.	pl.	sg.	pl.
1	sum	sumus	sim	simus
2	es	estis	sis	sitis
3	est	sunt	sit	sint
	Imf. Ind.		Imf. Subj.	
1	eram	eramus	essem	essemus
2	eras	eratis	esses	essetis
3	erat	erant	esset	essent
	Fut.		Pf. Ind.	
1	ero	erimus	fui	fuimus
2	eris	eritis	fuisti	fuistis
3	erit	erunt	fuit	fuerunt

The verb *posse* ("to be able") closely follows the verb *esse* in conjugation. For most forms, one needs only to prefix *pot-* before vowels and *pos-* before the consonant *s-*, yielding in the present, for example, *possum*, *potes*, *potest*, *possumus*, *potestis*, *possunt*. Exceptions are the present active infinitive *posse* and the imperfect subjunctive (regularly) formed from it (*possem*, *posses*, etc.), and the perfect—*potui*, *potuisti*, *potuit*, *potuimus*, *potuistis*, *potuerunt*.

*Posse* is normally complemented by an infinitive (the second principal part of a verb is its present active infinitive). *Videre possum*, or *possum videre*, means "I am able to see," "I can see."

Syntactically, an *infinitive* is a verbal noun. It functions within its sentence as a noun, but like a verb, it can take a direct object, and in some constructions, though not with *posse*, can have a subject. So in *Possunt videre homines*, "They can see people," *videre* serves as a noun complement to the verb *possunt*, while *homines* is the direct object of *videre*.

*Esse* may be used to affirm existence—*Esse enim per existere est* (D.L.W. 14), "'Esse' actually exists by means of 'existere.'" Swedenborg will often use some form of *esse* at the beginning of a sentence to affirm existence—*Est quoque alius amor . . .* (D.L.W. 273). The usual English equivalent of this is the idiom "There is/are," so the words just quoted may be translated, "There is also another love . . ."

Often, however, *esse* simply serves to express a kind of equation between a subject and a predicate—*amor . . . est Esse vitae . . .*, (H.H. 14) "Love is the 'esse' of life." It may be worth noting that the relationship between subject and predicate is not necessarily that of a reversible equation. It may be true to say that dogs are mammals and not true to say that mammals are dogs.

When the verb *esse* is used in this manner, it is known as the *copula*. In this construction, the predicate noun will agree in case with the subject, which for present purposes means that it will be in the nominative.

Another kind of copula-sentence uses the predicate to modify the subject. One of the ways in which this is done is by the use of the *predicate genitive*. One can say, for example, *Charitas est vitae*, "Charity is (a matter) of life." Purely adjectival predicates will be introduced later.

Special note should be taken of the first word in today's vocabulary. The noun *coelum* "heaven" is unusual in that it follows a neuter paradigm in the singular and a masculine paradigm in the plural. While it has often been transcribed *caelum*, Swedenborg regularly listed it with the *co-* words in his indices.

## VOCABULARY

coelum, coeli (n.sg., m.pl.)	heaven
gradus, gradus (m.)	step, level, "degree"
intellectus, intellectus (m.)	discernment, understanding
lux, lucis (f.)	light
origo, originis (f.)	source, earliest beginning
produco, -ducere, -duxi, -ductus	bring forth, produce
societas, societatis (f.)	community
sol, solis (m.)	sun
terra, terrae (f.)	earth
visus, visus (m.)	(the faculty of) sight
voluntas, voluntatis (f.)	intentionality, will purposing

## EXERCISES

### A. Translate into English.

1. Dominus creavit coelos et terram.
2. Ante hominem fuit terra.
3. Visus hominum est corporis.
4. Origo lucis terrae est sol.
5. Origo lucis coelorum est Dominus.
6. Fides est lucis coeli.
7. Intellectus videbit gradus potentiae.
8. Gradus charitatis possunt societates coeli producere.
9. Infernum claudit visum intellectus.
10. Spiritus vidit angelum propter solem coeli.
11. Coeli sunt opera Domini.
12. Angeli coelorum.
13. Angeli coelum.
14. Voluntas et intellectus per opera vitae possunt charitatem producere.
15. Lux intellectus est sol coeli.
16. Dominus potest ducere homines ad coelum.
17. Angeli possunt angelos videre.
18. Sunt gradus visus intellectus.
19. Homines charitatis poterunt venire ad coelum.
20. Angeli sunt potentiae.

### B. Translate into Latin.

1. The *Esse* of heaven's sun is the Lord.
2. Hell was closing people's understanding.
3. Sight is (a matter) of the body.
4. A person can receive the power of faith.
5. Angels are people.
6. Faith is (a matter) of discernment.
7. Heaven's communities exist for the sake of angels.
8. The life of an angel is a life of charity.
9. The sight of the body perceives the earth's sun.
10. The Lord can open heaven by means of the Word.

### C. Diagram sentences 6-10 of Exercise B, in both English and Latin.

### D. Enter today's forms in their appropriate paradigms in the usual way.

## Chapter 6

# THE VERB

### 3RD PLURAL ACTIVE

### 3RD PASSIVE

For the meaning of the passive, the student is referred to Chapter 3 above. The following points may be added to the brief description there.

It is virtually necessary to use the passive when one does not know, or does not want to specify, who is doing the acting. Swedenborg also often uses the passive, or an impersonal verb, to describe his own experience or action, the reaction of the reader, or the behavior of some larger, rather unspecified group—"people in general." He therefore uses the passive more frequently than is done in English of comparable style and simplicity.

For example, he regularly writes *videatur supra* (*H.H.* 181), "(it) may be seen above," *visa est mihi* "(it) was seen by me," and *notum est* (*D.L.W.* 17), "it is (generally) acknowledged." Stylistically, these correspond more closely to English actives than to English passives, since the passive in English has connotations of circumlocution and pedantry which it does not have in Latin.

By virtue of their meaning, intransitive verbs have no passive (and therefore no fourth principal part). Since one cannot "come" anything, nothing can be "comed."

One very common "impersonal" verb may be introduced here. *Patet/patuit* has usually been translated "it is/was evident," and occurs only in these two forms. Its basic meaning is not "to be evident" but "to lie open to view, to be capable of being seen." When the present tense is used, it is normally the reader who "can see." When the perfect tense is used, it is normally Swedenborg who "was able to see." "We can see" and "I could see" are therefore suggested as English equivalents of *patet* and *patuit* respectively. In any case, the connotation of "obviousness" should be avoided. Note that in translating "It is visible" as "We can see it," the subject of the first sentence becomes the object of the second.

Given familiarity with the third person singular forms of Chapter 3, today's forms present few problems. In most cases, one need only change the final

–*t* to –*nt* to change from third person singular to third person plural. The exceptions are the present forms of conjugations 3, 3-i, and 4 and the future forms of the first and second conjugations, where we there is a vowel shift which you should observe closely, and the perfect indicative forms of all conjugations, where we find –*erunt* replacing –*it*. Third person passives are formed simply by adding –*ur* to the corresponding active form, singular or plural, except in the perfect, which will be described in Chapter 10.

The forms to be learned for this lesson are the following.

	3rd plural active				
	1	2	3	3-i	4
Prs. Ind.	spectant	vident	ducunt	capiunt	sciunt
Prs. Sbj.	spectent	videant	ducant	capiant	sciant
Imf. Ind.	spectabant	videbant	ducebant	capiebant	sciebant
Imf. Sbj.	spectarent	viderent	ducerent	caperent	scirent
Fut. Ind.	spectabunt	videbunt	ducent	capient	scient
Pf. Ind.	spectaverunt	viderunt	duxerunt	ceperunt	sciverunt

	3rd passive	
	sg.	pl.
Prs. Ind.	spectatur	spectantur
Prs. Sbj.	spectetur	spectentur
Imf. Ind.	spectabatur	spectabantur
Imf. Sbj.	spectaretur	spectarentur
Fut. Ind.	spectabitur	spectabuntur

Since the other conjugations follow this pattern with complete regularity, adding –*ur* to the active forms, the student may complete the appropriate paradigms with confidence.

### VOCABULARY

affectio, –onis (f.)	(specific) causative emotion, "affection"
afficio, afficere, affeci, affectus	affect, influence, accomplish
apud (prep. with acc.)	within, among
calor, caloris (m.)	warmth, heat
et (connective)	and
ordo, ordinis (m.)	sequence, design, pattern, order
patet	"You/we can see"
patuit	"I could see"
quoque (adv.)	also
sapientia, –ae (f.)	wisdom
secundum (prep. with acc.)	in keeping with, according to
vivo, vivere, vixi, _____	be alive, live



## EXERCISES

- A. Translate into English. Parse the nouns and verbs in the last sentence ("Per lucem . . ."), and diagram the sentence.

Lux coeli est origo intellectus angelorum, et calor coeli est origo voluntatis angelorum; secundum lucem coeli vident et secundum calorem coeli vivunt; origo lucis et caloris est sapientia et amor Domini.

(*cf.* A.C. 3339)

Angeli possunt accipere lucem solis coeli et per lucem solis coeli possunt videre; homo potest accipere lucem solis terrae et per lucem solis terrae potest videre. Per lucem solis coeli videtur ordo coelorum et per lucem solis terrae videtur ordo terrae.

- B. Translate into Latin.
1. The Lord's Advent is understood according to an individual's love and faith.
  2. The wisdom of angels comes (= "is") through the Word.
  3. The sight of the spirit exists for the sake of faith.
  4. Before the Lord's Advent, humanity's understanding was being closed.
  5. The result of lives of charity and faith is a heaven of angels.
  6. Heaven is accepted with a person according to the person's wisdom.
  7. I could see the Lord's power among the community's angels.
  8. The Lord is also influencing people through spirits.
  9. Let it be known.
- C. Enter today's forms in the appropriate paradigms in the customary manner.

## Chapter 7

# THE NOUN: ABLATIVE

## PREPOSITIONAL PHRASES

## PRESENT PASSIVE INFINITIVES

Latin's ablative seems to denote an oblique relationship—off to one side, so to speak. It has the widest variety of uses of all the cases, and is perhaps best remembered simply as the catch-all case. Its specific functions must be learned individually, and any diagram would be misleading.

It has been mentioned above (Chapter 4) that prepositional phrases serve either adnominal or adverbial functions. There is a slight tendency for accusative prepositional phrases to involve motion and to be adverbial, and for ablative prepositional phrases to involve more static relationships and to be adnominal.

The clearest example that the cases themselves carry meaning is with the preposition *in*. *Ambulabat homo in urbe* (ablative) means "Someone was walking in the city," while *ambulabat homo in urbem* (accusative) means "Someone was walking into the city." *In* with the ablative indicates location, "withinness," and *in* with the accusative indicates crossing a boundary, going to the inside from the outside.

A relatively common use of the ablative is to indicate the *agent* of a passive verb—"His car was repaired *by an amateur*." The Latin construction uses the preposition *ab* (before an initial vowel) or *a* (before an initial consonant) plus the ablative. Thus *Angeli videntur a Domino* means "Angels are seen by the Lord."

This is to be distinguished from the *ablative of means*. The *agent* must be a sentient, active being; the *means* is an instrument or tool. Means is expressed by the ablative alone, without a preposition. *Hic liber manu scribitur* means "This book is being written by hand."

English often uses "with" to indicate means, especially when the means is a tool. "He loosened it with a wrench." English also uses "with" to indicate the manner in which something is done—"He loosened it with fear and trembling." For this latter meaning, Latin uses the preposition *cum* with the ablative—*Locutus est cum amore*, "He spoke with love."

To summarize, Latin distinguishes agent (*ab* plus ablative), means (ablative alone) and manner (*cum* plus ablative). English has one construction for agent and bodily means ("by"), and a different one for inanimate means and manner ("with"). The combination of similarity and difference can be a source of confusion.

The forms of the ablative are as follows.

	1	2m	2n	3mf	3n	4	5
Sg.	vita	angelo	verbo	amore	corpore	spiritu	facie
Pl.	vitis	angelis	verbis	amoribus	corporibus	spiritibus	faciebus

You have already met and used the present active infinitive. The *present passive infinitive* is relatively straightforward. The forms are the following.

1	2	3	3-i	4
spectari	videri	duci	capi	sciri

All end in *-i*, and may be regarded as formed from the corresponding active infinitives. For the first two conjugations and the fourth, the final *-e* of the active infinitive is replaced by *-i*. For the third conjugations, the *-ere* is replaced by *-i*.

As to meaning, as "to see" is an active infinitive, "to be seen" is a passive infinitive. Similarly in Latin, *Angeli possunt videre* means "Angels can see," while *Angeli possunt videri* means "Angels can be seen."

### VOCABULARY

a (before consonants, ab (prep. with abl.) cum (prep. with abl.) de (prep with abl.) e (before consonants), ex (prep. with abl.) forma, -ae (f.) formo, -are, -avi, -atus formatio, -onis (f.) in (prep.) with acc. with abl. reformato, -are, -avi, -atus reformatio, -onis (f.)	from, by (agent of passive) with, accompanied by down from, from, concerning  from, out of form, basic (working) structure to shape, form process of forming or of being formed into within, in re-form, form anew process of re-forming or of being re-formed
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## EXERCISES

- A. Translate into English, and parse the nouns and verbs in the first sentence.

Terra e sole creatur a Domino, et a sole calorem et lucem recipit. Coelum e sole coeli creatur a Domino, et angeli coeli a Domino amorem et sapientiam recipiunt; homo est coelum et terra in forma; apud hominem est terra et est quoque coelum.

(*cf. H.H. 89f.*)

Terra creatur ab amore Domini et a sapientia Domini. Dominus ex amore et sapientia solem creavit, et ex sole creavit terras. Potentia formationis videri potest in hominibus; homines sunt formae amoris et sapientiae, et possunt reformari. Potentia reformationis est a Domino; homo vitam et potentiam accipit a Domino per solem coeli.

- B. Translate into Latin.
1. A person's understanding receives light from the Lord through heaven.
  2. People are reformed by the Lord by means of light from the Word.
  3. A community of heaven could be seen in the form of an angel.
  4. Heaven can be opened by the Lord by means of a person's life of charity.
  5. There are levels of light in keeping with the levels of heaven.
- C. Add today's forms to the appropriate paradigms in the customary manner.

## Chapter 8

# ADJECTIVES

As mentioned above, most words refer to categories of reality rather than to any specific phenomenon. Nouns may be thought of as referring to structural categories. In order to narrow a reference down toward a single identifiable phenomenon, a noun may be "modified" by a word or group of words whose function is therefore labelled "adnominal." "His address is in a book," may not be a very helpful statement. "His address is in the little brown book on the shelf above the telephone," narrows the field considerably.

Here, the words "little" and "brown" and the phrases "on the shelf" and "above the telephone" are functioning adnominally, the first three modifying "book" and the last modifying "shelf." Note that the categories denoted by these adnominal elements are not necessarily "smaller" or more specific than the nominal categories. It is the overlap in meaning that results in increased specificity.

Single words used adnominally are called *adjectives*. English almost always places these immediately before the noun, the principal exceptions being "else" and "alone" and sometimes "only." Note the determining force of word order, as in the phrases "a passenger airplane" and "an airplane passenger." The ability of a given word to serve either nominal or adnominal functions rests in the fact that both functions involve "structural" categories rather than categories of process.

In Latin, adjectives may be distinguished from nouns primarily by the fact that a given adjective can be inflected to denote any of the three genders. An adjective used adnominally must display the same number, gender, and case as the noun it modifies. It may either precede or follow that noun; but in Swedenborg's style, it will usually be adjacent to it.

An adjective need not, however, belong to the same declension as the noun it is modifying. Declension is, in fact, a hallmark of each particular adjective, and must be learned in each instance.

This is not difficult, since there are only two basic patterns of adjective—first-second declension, and third declension. The forms are as follows (the dative will be given in Chapter 10).

	1-2			3	
	m	f	n	m-f	n
Sg Nom	bonus	bona	bonum	spiritualis	spirituale
Gen	boni	bonae	boni	spiritualis	spiritualis
Acc	bonum	bonam	bonum	spiritualem	spirituale
Abl	bono	bona	bono	spirituali	spirituali
Pl Nom	boni	bonae	bona	spirituales	spiritualia
Gen	bonorum	bonarum	bonorum	spiritualium	spiritualium
Acc	bonos	bonas	bona	spirituales	spiritualia
Abl	bonis	bonis	bonis	spiritualibus	spiritualibus

1-2 adjectives require no comment, since their endings are identical to the nominal endings you have already learned. 3 adjectives, however, have pitfalls.

The first pitfall is the nominative singular. Some adjectives have the same form for all three genders; some, like *spiritualis*, distinguish the masculine and feminine from the neuter; and some, like *acer*, *acris*, *acre* distinguish all three genders. This applies only to the nominative singular.

You will note also the recurrence of an *-i-* in a number of places—in the ablative singular and genitive plural of all genders, and in the nominative and accusative neuter plural. Certain nouns do also follow this pattern to a greater or lesser extent. Sample paradigms for them will be given later.

Both English and Latin may use adjectives nominally or “substantively,” but their rules for doing so differ. In English, the normal pattern is to use the adjective with the definite article, often in a collective sense—“the land of the free and the home of the brave.” We do not say either “the land of a free and the home of a brave,” or “the land of the frees and the home of the braves.” Exceptions are technical terms that have become completely nominalized, such as “neurotics.”

Latin adjectives, however, have no forms that avoid expressing number, gender, and case. The nominative singulars *bonus*, *bona*, and *bonum* indicate a good man, a good woman, and a good thing, respectively: the nominative plurals *boni*, *bonae*, and *bona* indicate good men, good women, and good things respectively. The masculine is used when organic gender is appropriate but unspecified.

While the fundamental reference is as described, there seems occasionally to be a tendency for substantive adjectives to denote an attribute itself rather than the subject of that attribute. The line between *verum* “that which is true” and *veritas* “truth” may be difficult to draw. Context must normally have the final say, and the serious student is invited to read with care.

## VOCABULARY

amo, –are, –avi, –atus	(to) love
arcanus, –a, –um	hidden
bonus, –a, –um	good
coelestis, –e	heavenly, celestial
(N.B. Two-ending adjectives are listed in the vocabulary by the m-f form and the neuter ending)	
Divinus, –a, –um	of God, divine
facio, facere, feci, factus	do, make
falsus, –a, –um	false
infernalis, –e	of hell, hellish
lex, legis (f.)	law
malus, –a, –um	bad, evil
naturalis, –e	having to do with nature, natural
spiritualis, –e	having to do with spirit, spiritual
verus, –a, –um	true

## EXERCISES

- A. Translate into English, parse nouns and verbs in the third sentence of the second selection ("Intellectus verus . . .") and diagram the same sentence.

Amare verum et bonum propter verum et bonum est facere verum et bonum; facere verum et bonum est quoque amare Dominum et amari a Domino. Bonum et verum sunt a Domino, et Dominus est in bono et vero; facere bonum et verum est recipere Dominum.

(*cf. H.H. 350*)

Intellectus coelestis est intellectus verus, et est intellectus veri. Est quoque intellectus propter coelum et propter verum. Intellectus verus est lux hominis, et venit in hominem per solem coeli a Domino. Lux vera est lux coeli; est Dominus in coelo. Recipitur in homine in amore. Homo in luce est homo in veris, et intelligit vera terrae et coeli.

- B. Translate into Latin.
1. Doing what is good for the sake of what is good is heaven on (= in) earth.
  2. Good spirits come into heaven; bad spirits come into hell.
  3. Good people will see hidden spiritual laws inside the natural laws of the Lord's Word.
  4. True wisdom is understanding and living a life of charity.
  5. There is a natural, a spiritual, and a heavenly level within a person.
- C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 9

# NOMINAL CLAUSES

In basic structure, the two sentences “John saw the tree” and “John saw that the tree had begun to blossom” are identical. In each, there is a subject, a transitive verb, and an object. In the first case, however, the object is expressed by a single word, while in the second the object is expressed by seven words, a clause. The clause denotes what John saw, which was not simply a tree, but something about a tree. No single word in the clause is the object of “saw;” the entire clause is the object, and is therefore functioning as a noun.

Since Swedenborg is often dealing with the interaction of ideas which cannot be expressed in single words, he is very often dealing with “nouns” of this latter sort. Nominal clauses are therefore very frequent, making it fitting that the introduction to *Arcana Coelestia* should begin with one. It is indeed a harbinger of things to come.

The syntactic device normally used for nominal clauses is quite simple and flexible. The verb of the clause is in the subjunctive, and the clause is introduced by the connective *quod* (indeclinable). Thus the statement *Amor est*, “Love exists,” treated as a fact that can be known or as a proposition that can be discussed, yields the nominal clause *quod amor sit* in the sentence, *Homo novit quod amor sit*, “People do realize that love exists (*D.L.W.* 1).”

It is perhaps natural that the majority of these clauses is associated with verbs of perceiving or expressing, either as objects of transitive verbs or as subjects of passive or intransitive verbs. In these instances, we may think of the clauses as being in the accusative or the nominative case respectively, though there is no indication of case in the clauses themselves.

This kind of clause does occur in classical Latin, but rarely. Far more frequent there is the use of the infinitive in “indirect discourse.” Both the subject and the object of such an infinitive are in the accusative—*Scio angelos intelligere fidem*, “I know that angels understand faith (I know angels to understand faith).” Since the accusative serves two functions in this construction, there is the possibility of ambiguity, especially in complex phrases; and since there



are not infinitives for all combinations of tense and voice, the repertoire of infinitive phrases is more limited than that of nominal clauses. Swedenborg occasionally uses the classical construction, but the *quod*-clause is far more common.

English readily uses nominal clauses after a verb—"I cannot prove that God exists." But only in very formal style are they used to begin sentences—"That God exists is nevertheless not open to doubt." When this order of ideas is desired, English may either construct a phrase using a verbal noun ("The existence of God is nevertheless not open to doubt") or begin with a noun in apposition to the clause ("The fact that God exists . . ."). "The fact that" is the equivalent simply of *quod*.

In the vocabulary, you will find *causa* and *quia*. Swedenborg often uses these together in a way that, translated literally, yields poor English—*causa est quia* . . . (lit., "the reason is because . . .") meaning "the reason is that . . . One would expect a noun clause in the predicate after *est*, and it seems as though we must regard the *quia* clause as such in this instance. This must also be the case in the construction *ex causa quia*, "for the reason that," where the clause is best regarded as in apposition to *causa*.

Another standard use of *causa* is virtually prepositional. In the ablative, preceded by a genitive, it means "because of, for the sake of." Thus *amoris causa* could be translated "because of love" or "for the sake of love."

## VOCABULARY

<i>causa</i> , -ae (f.)	cause, reason, means (in the ablative, preceded by a genitive, = "because of, for the sake of")
<i>consto</i> , -are, -avi, -atus	"stand together," be established
<i>constat</i>	it fits, it follows, it is established
<i>cor</i> , <i>cordis</i> (m.)	heart
<i>finis</i> , <i>finis</i> (m.)	end, goal, purpose, limit boundary
<i>finitus</i> , -a, -um	finite, limited
<i>infinitus</i> , -a, -um	infinite, unlimited
<i>inde</i> (adv.)	from this, as a result of this, on this basis
<i>mundus</i> , -i (m.)	world
<i>nam</i> (conj.)	for (= "because")
<i>non</i> (adv.)	negative for verbs
<i>quia</i> (conj.)	because, for

## EXERCISES

A. Translate into English.

1. *Inde constare potest, quod Dominus vivat cum hominibus et quod Dominus sit coelum, et ex causa, quia bonum a Domino est Dominus cum hominibus et angelis.* (cf. *H.H.* 12)

2. Inde patet quod Divinus Amor et Divina Sapientia sint substantia (= "substance") et forma.

(*cf. D.L.W. 43*)

3. Quod ex sole mundi spiritualis veniant calor et lux, et quod calor veniat ex Divino Amore Domini, et lux ex Divina Sapientia Domini, videatur.

(*cf. D.L.W. 296*)

4. Identify the "case" of each nominal clause in the sentences above, and diagram sentences 2 and 3.

B. Translate into Latin.

1. Because of this, we can see that discernment is opened by a life of charity.

2. Purposes are on (= "in") the celestial level, means on the spiritual, and results on the natural.

3. The Lord created humanity for the sake of heaven.

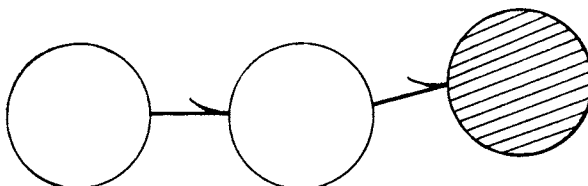
4. Because the Lord came into the world in human form, He can understand the fact that people are influenced by evils.

## Chapter 10

# THE NOUN: DATIVE AND VOCATIVE

# THE VERB: PERFECT PASSIVE

The dative case seems to indicate primarily the entity in whose interest (whether affirmative or negative) a particular event occurs. We may therefore diagram it as follows:



Three specific functions of the dative should be noted—indirect object, possession, and reference.

English has two ways of signalling the *indirect object*. We may say either, “He told a lie *to me*,” or “He told *me* a lie.” In either instance, the indirect object is the “recipient” of the direct object. Latin uses the dative without a preposition to express this: *Dat angelis sapientiam*, “He gives angels wisdom; *Dominus dixit spiritui . . .*” “The Lord said to the spirit . . .” The direct object in this latter case would be what the Lord said.

Perhaps because of the close relationship between receiving and possessing, Latin uses the dative with the verb “to be” to express *possession*. *Angelis sunt oculi, pedes, manus . . .* “Angels have eyes, feet, hands . . .” (Lit., “Eyes, feet, hands . . . are to angels”).

The *dative of reference* expresses the theme of the dative quite directly. It is used to restrict the validity of a statement, making it pertinent only to the entity denoted by the dative. *Infernum malis est coelum*, “Hell is heaven for evil people.”

The forms of the dative are the following.

	1	2m	2n	3mf	3n	4	5
Sg.	vitae	angelo	verbo	amori	corpori	spiritui	faciei
Pl.	vitis	angelis	verbis	amoribus	corporibus	spiritibus	faciebus

For adjectives (Ch. 8), the forms are the following.

	1-2			3	
	m	f	n	m&f	n
Sg.	bono	bonae	bono	spirituali	spirituali
Pl.	bonis	bonis	bonis	spiritualibus	spiritualibus

While the vocative is usually considered a case, it would be more precise to regard it as the *second person* of the noun, with the same form for all cases. It is usually in apposition with some second-person element in its sentence, and this element may be in any case. "Charlie, you write well (Nom.);" "Charlie, I like your style (Gen.);" "Charlie, I gave you a chance (Dat.);" "Charlie, I like you (Acc.);" "Charlie, I'm with you all the way (Abl.)."

In every instance, Charlie is directly addressed (second person) rather than speaking (first person) or spoken about (third person). Since a noun in apposition to another noun agrees with it in case, the vocative "Charlie" is also nominative, genitive, etc., in these examples.

Since the theological works are largely in expository style, the vocative is rare, occurring mainly in Memorabilia and in Biblical quotations.

In form, it is usually identical to the nominative, the exception comprising nouns and adjectives of the second declension whose nominative singular ends in *-us* or *-ius*. In these instances, we find the following forms.

amicus magnus (Nom.)	amiche magne (Voc.)
filius magnus (Nom.)	fili magne (Voc.)

The *perfect tenses* stress the "completedness" of the action or state denoted by the verb. The simple perfect denotes completion before present time; the pluperfect or past perfect denotes completion before some (specified) past time; and the future perfect denotes completion before some (specified) future time. "She has finished weeding the garden (Pf.);" "She had finished weeding the garden when it started to rain (Plupf.);" "She will have finished weeding the garden by the time you get here (Fut. Pf.)"

To express the passive voice in any of the perfect tenses, Latin uses the perfect passive participle (the fourth principal part) and the verb "to be" in a very straightforward manner, the participle agreeing with the subject in number, gender, and case. Note the following examples.

Verbum scriptum est.	The Word was/has been written.
Verba scripta sunt.	The words were/have been written.
Verbum scriptum erat.	The Word had been written.
Verba scripta erant.	The words had been written.
Verbum scriptum erit.	The Word will have been written.

Verba scripta erunt.  
Homo creatus est.  
Terra creata est.

The words will have been written.  
Humanity was/has been created.  
Earth was/has been created.

The perfect passive participle is an entirely regular first-second declension adjective, and this leads to the one complication in its use. It may on occasion be used adjectivally—*apertum* “opened” may mean simply “open.” There is a slight but distinct difference between “The door has been opened” and “The door is open,” both of which could be expressed in Latin by *Porta aperta est*. In sentences where the perfect passive participle is predicative to the verb “to be,” the student is advised to translate into the appropriate form of the perfect, except where context clearly makes this unlikely.

### VOCABULARY

cogitatio, –onis (f.)	action or function of thinking, “thought”
cogito, –are, –avi, –atus	think
mens, mentis (f.)	mind
nunc (adv.)	now
omnis, omne (adj.)	all, every, each
sensus, –us (m.)	action or function of sensing, ability to sense
status, –us (m.)	state, condition
sto, stare, steti, status	stand, stand firm
sisto, sistere, stiti, status	cause to stand, erect, establish
existo, existere, extitit	come into being, become effectively present
subsisto, subsistere, substiti	endure, be substantial
voco, –are, –avi, –atus	call, name

### EXERCISES

A. Translate into English, and diagram number 2.

1. Inde constare potest quod homines naturales ex corporis sensibus cogitent. Cogitant ex oculo (= “the eye”), et non possunt cogitare ex intellectu. Cogitatio ex oculo claudit intellectum, et cogitatio ex intellectu aperit oculum.

(cf. *D.L.W.* 46)

2. Scitum est quod tres (= “three”) gradus mentis hominis sint, et quod tres gradus vocentur naturalis, spiritualis, et coelestis, et quod gradus apud hominem possint aperiri.

(cf. *D.L.W.* 248)

B. Translate into Latin.

1. The natural world was created by the Lord for the sake of humanity.
2. We can see from this that all people’s wisdom comes from the divine wisdom of the Lord, the sun of heaven.

3. The natural mind of a person is, in form, a world, and the spiritual mind of a person is, in form, a heaven.
4. For people in the world, heavenly matters are hidden.
5. The spirit had a true form [Use dative of possession!].

C. Add today's forms to the appropriate paradigms in the usual way.

## Chapter 11

# DEGREES OF COMPARISON DEPREPOSITIONAL ADJECTIVES

Latin and English have somewhat similar ways of expressing comparisons of adjectival attributes. Each language has two *degrees of comparison*. One is called the *comparative degree*, and is used when two entities are involved; the other is called the *superlative degree*, and is used when three or more entities are involved. For example,

(Positive) This is a strong thread.

(Comparative) This thread is stronger than that one.

(Superlative) This is the strongest thread of all.

Many common English adjectives form their degrees in this way, by adding –er or –est to the positive form. Some, like “good, better, best,” are irregular. Most long and Latinate adjectives form their degrees with a preceding “more” or “most”—for example, “more rational” and “most rational.” There is a tendency to use this device for any adjective of three syllables or more.

Latin has devices similar to each of these three. The adverbs *magis* (“more”) and *maxime* (“most”) may precede the positive form of the adjective. This device, however, is rarely used, mainly with the few adjectives where a vowel precedes the genitive singular ending.

The regular means is the addition of an element to the stem of the adjective—to the form, that is, that results from dropping the genitive singular ending. Thus we have

Positive	Comparative m & f    n	Superlative
carus, –a, –um (dear)	carior, carius	carissimus, –a, –um
lenis, –e (smooth)	lenior, lenius	lenissimus, –a, –um

The comparative degree of an adjective formed by this process, *regardless of the declension of the positive degree*, is a two-ending adjective declined like a

third-declension noun. That is, the ablative singular ending is *-e*, not *-i*; the neuter plural nominative and accusative endings are *-a*, not *-ia*; and the genitive plural ending is *-um*, not *-ium*.

In the comparative degree, case endings are added to the *-ior* form. Thus the genitive singular of *interior* is *interioris*, its neuter plural is *interiora*, etc. All adjectives with masculines in *-er* and some ending in *-lis* have irregularities which will be described in Chapter 14.

The superlative degree of any adjective of this type, again *regardless of the declension of the positive degree*, is a regular first-second declension adjective.

Several common adjectives form their degrees irregularly. You are most likely to encounter the following:

Positive	Comparative	Superlative
bonus (good)	melior, melius	optimus, -a, -um
magnus (large)	major, majus	maximus, -a, -um
malus (bad)	pejor, pejus	pessimus, -a, -um
multus (much, many)	———, plus	plurimus, -a, -um
parvus (small)	minor, minus	minimus, -a, -um

*Plus*, which by reason of meaning does not occur in the masculine or feminine singular, has further irregularities. The student should learn to recognize the following forms, those attested in classical Latin.

Singular (n.)	m & f Plural	n Plural
Nom. plus	plures	plura
Gen. pluris	plurium	plurium
Dat. ———	pluribus	pluribus
Acc. plus	plures	plura
Abl. plure	pluribus	pluribus

A category of adjectives commonly used by Swedenborg might be called "deprepositional"—derived from prepositions. They are these:

(Preposition)	Positive	Comparative	Superlative
<i>extra</i> , outside	externus (outer)	exterior	extremus
<i>infra</i> , below	inferus (low)	inferior	infimus
<i>intra</i> , within	internus (inner)	interior	intimus
<i>prae</i> , (before)	———	prior (earlier)	primus
<i>prope</i> , (near)	———	propior (nearer)	proximus
<i>supra</i> , (above)	superus (high)	superior	supremus
<i>ultra</i> , (beyond)	———	ulterior (farther)	ultimus

For purposes of translation, it should be noted that while English "inferior" and "superior" are effectively comparatives, roughly equivalent to "worse" and "higher" respectively, "exterior" and "interior" are positives. There is a



remnant of the comparative meaning only in very formal style, where one may say, "This is inferior to that."

After a comparative adjective, Latin *quam* is the equivalent of English "than."  
*Angeli sunt fortiores quam homines.*

"Angels are stronger than humans."

The second member of the comparison (here *homines*) should agree in case with the first (here *Angeli*). This agreement also holds for nouns joined by *sicut*, "like."

Both the comparative and superlative may be used without a second member of comparison either expressed or implied. In these instances, their meanings are as follows:

*Angeli sunt fortiores.*

"Angels are relatively strong/too strong."

*Angeli sunt fortissimi.*

"Angels are very strong indeed."

Like positives, comparatives and superlatives may be used substantively (see Chapter 8).

*Sapientissimi sunt felicissimi.*

"The wisest people are the happiest."

*Interiora sunt superiora.*

"More inward things are higher."

## VOCABULARY

autem (conj.)	but, however
ita (conj.)	thus, so
parum (adv.)	a little, too little
quare (conj.)	therefore, wherefore
seu, sive (conj.)	or
vel _____ vel _____ (conj.)	either _____ or _____
sicut (conj.)	as, like

The student is also expected to learn the adjectives given in the chapter itself.

## EXERCISES

A. Translate into English (you should be able to guess at the words you have not yet had).

1. Per creationem, homo est in mundo spirituali et in mundo naturali. Mundus spiritualis est ubi (= "where") sunt angeli, et mundus naturalis

ubi sunt homines. Et quia homo ita creatus est, ideo (= "therefore") est homini internum et externum; internum per quod sit in mundo spirituali, externum per quod sit in mundo naturali. Internum est quod vocatur internus homo, et externum quod vocatur externus homo.

(*cf. N.J.H.D. 36*)

2. Apud unumquemvis (= "each, every") hominem sunt interiora et exteriora; interiora sunt interni seu spiritualis hominis, exteriora autem sunt externi seu naturalis hominis; sicut interiora formata sunt, et cum exterioribus unum faciunt (= "make a one"), ita homo videt et percipit.  
(*cf. H.H. 351*)

3. Identify and explain the "case" of the nominal clauses in #1 above.

B. Translate into Latin.

1. The world of people is lower than the heaven of angels.
2. Therefore we can see (use the appropriate form of *pateo*) that the heaven of angels is higher and more inward than the world of people.
3. I could see (use the appropriate form of *pateo*) that people were being re-formed by means of affections for what is true.
4. Just as the more outward person can see natural things, the more inward person can see spiritual things.
5. The higher heavens are better than the lower ones, and the lower hells are worse than the higher ones.
6. The best people are in the highest heaven (Do *not* use *homines*).

C. Add today's forms to the appropriate paradigms in the usual way.

## Chapter 12

# ADNOMINAL CLAUSES

## THE RELATIVE PRONOUN

As we have seen, a word, a phrase, or a clause may serve the function of a noun in a sentence. So too a word, a phrase, or a clause may function as an adjective. We can refer to “the brown house,” “the house on Lincoln Street,” or “the house that was sold last week.” In the second example, “on Lincoln Street” is a prepositional phrase functioning adjectivally; in the last example, “that was sold last week” is an adjectival or adnominal clause.

There is a strong similarity between the ways in which Latin and English usually form adnominal clauses. Each uses a relative pronoun whose case depends on its use within the adnominal clause. In English, its gender depends on its antecedent (the noun the clause is modifying), while in Latin both its gender and its number depend on its antecedent. Each language then builds the rest of the clause like an independent sentence.

Vir qui me vidit . . .	“The man who saw me . . .”
Femina quam vidi . . .	“The woman whom I saw . . .”
Sapientia quae venit . . .	“The wisdom which comes . . .”
Amor quem dat Dominus . . .	“The love which the Lord grants . . .”
Status in quo sunt angeli . . .	“The state in which angels are . . .”

Note however that when the relative pronoun is the object of the verb of the clause, English may use “that” regardless of number, gender, or case, and may at times omit the relative pronoun completely—“The man that I saw . . .,” “The man I saw . . .”

The Latin relative pronoun has a full paradigm, as follows (as always, the translation values are approximate):

		<b>SINGULAR</b>		
		m.	f.	n.
Nom.	qui (who)	quae (who)	quod (which)	
Gen.	cujus (whose)	cujus (whose)	cujus (whose)	
Dat.	cui (to whom)	cui (to whom)	cui (to which)	

Acc.	quem (whom)	quam (whom)	quod (which)
Abl.	quo (by whom)	qua (by whom)	quo (by which)

### PLURAL

	m.	f.	n.
Nom.	quī (who)	quae (who)	quae (which)
Gen.	quorum (whose)	quarum (whose)	quorum (whose)
Dat.	quibus (to whom)	quibus (to whom)	quibus (to which)
Acc.	quos (whom)	quas (whom)	quae (which)
Abl.	quibus (by whom)	quibus (by whom)	quibus (by which)

It will be noted that English makes far fewer distinctions than does Latin—none between masculine and feminine, and none whatever in the genitive, for example.

Since the Latin pronoun indicates both gender and number, there is normally no need for a pronominal antecedent. *Quem Dominus ducit, vincet*, “[The person] whom the Lord leads will triumph.” This resembles the common English usage, “I know what I should do,” where “what” may be taken to stand for “that which,” and thus seems to include both antecedent and relative pronoun. In the Latin sentence, the “antecedent” is partially expressed in the subsequent *vincet*, whose ending indicates a third person singular subject but does not specify gender.

In these cases, it is usually best to supply a noun as antecedent when translating, since English “He who . . .,” used primarily in pseudo-Confucian proverbs, is by no means the stylistic equivalent of Latin *Qui* . . .

English uses punctuation to distinguish two kinds of adnominal clause. A restrictive clause, which is not set off by commas, gives information regarded as essential to the identification of the antecedent. In “The man who saw me collecting sap stopped to talk,” we assume that the man is not otherwise known. A non-restrictive clause gives information which is relatively incidental. In “The man, who saw me collecting sap, stopped to talk,” we assume that the reader already knows what man is under discussion. In this latter sense, the clause is basically parenthetical.

Swedenborg did use commas to set off parenthetical elements, and there can therefore be a tendency toward the same means of marking this distinction. However, since he also used commas to indicate shifts in syntactic units in a long sentences, and since both his contemporary and his later printers tend to have their own standards of punctuation, meaning is a more reliable guide than a comma.

### VOCABULARY

ceterus, –a, –um	other
dico, –ere, dixi, dictus	say, call, name

educō, –ere, eduxi, eductus  
educō, –are, –ave, –atus  
inducō, –ere, –duxi, –ductus  
introducō, –ere, –duxi, –ductus  
perducō, –ere, –duxi, –ductus  
extensus, –a, –um  
ideo (conj.)  
pendo, –ere, pependi, pensus  
regnum, –i n.  
simplex, simplicis  
  
usus, –us m.

bring forth  
educate  
bring in  
bring into, introduce  
lead through  
stretched out  
therefore, so  
hang  
kingdom  
uncomplicated, simple.  
straightforward  
useful function, function, “use”

## EXERCISES

### A. Translate into English.

1. Mundus naturalis dicitur omne extensum, quod sub sole est, et ex sole calorem et lucem recipit; et naturalis mundi sunt omnia quae inde subsistunt; mundus spiritualis autem est coelum, et spiritualis mundi sunt omnia quae in coelis.

(*cf. H.H. 89*)

2. Omnes in coelum recipiuntur, qui amaverunt verum et bonum propter verum et bonum: qui multum amaverunt, sunt qui vocantur sapientes; qui autem parum amaverunt, sunt qui vocantur simplices; sapientes in coelo in multa luce sunt, simplices autem in coelo in minore luce sunt.

(*cf. H.H. 350*)

Internus homo est qui vocatur spiritualis homo, quia est in luce coeli, quae lux est spiritualis; et externus homo est qui vocatur naturalis homo, quia est in luce mundi, quae lux est naturalis. Homo cujus internum est in luce coeli et externum in luce mundi, spiritualis homo est; sed homo cujus internum non est in luce coeli, sed solum (= “only”) in luce mundi in quo etiam est externum, naturalis homo est. Spiritualis homo est qui in Verbo vocatur “vivus” (= “alive”), sed naturalis homo qui vocatur “mortuus” (= “dead”).

(*cf. N.J.H.D. 38*)

### B. Translate into Latin (#5 is for “extra credit”).

1. Everything that comes into being in heaven comes into being from the Lord.
2. The Lord’s kingdom is a kingdom of goals [ends] that are uses, or a kingdom of uses that are goals, so the world has been created in this way.

3. A person whose more inward things have been opened loves what is true and does what is true.
  4. Anyone who is in heaven has lived on earth.
  5. You must understand that the Lord cannot lead people into evil.
- C. Enter today's forms in the appropriate paradigm in the usual way.

## Chapter 13 THE VERB

### FIRST AND SECOND PERSON ACTIVE

Thus far, we have presented only third-person forms of the verb, since these are by far the most frequent in Swedenborg's theological Latin. The first and second person forms attach to the same basic stems, and should offer little difficulty.

	1	2	3	3-i	4
	Present Indicative				
Sg 1	specto (I am watching)	video	duco	capio	scio
2	spectas	vides	ducis	capis	scis
Pl 1	spectamus	videmus	ducimus	capimus	scimus
2	spectatis	videtis	ducitis	capitis	scitis
	Present Subjunctive				
Sg 1	spectam (may I watch)	videam	ducam	capiam	sciam
2	spectes	videas	ducas	capias	scias
Pl 1	spectemus	videamus	ducamus	capiamus	sciamus
2	spectetis	videatis	ducatis	capiat	sciatis
	Imperfect Indicative				
Sg 1	spectabam (I was watching)	videbam	ducebam	capiebam	sciebam
2	spectabas	videbas	ducebas	capiebas	sciebas
Pl 1	spectabamus	videbamus	ducebamus	capiebamus	sciebamus
2	spectabatis	videbatis	ducebatis	capiebatis	sciebatis
	Imperfect Subjunctive				
Sg 1	spectarem (Were I watching)	viderem	ducerem	caperem	scirem
2	spectares	videres	duceres	caperes	scires

Pl	1	spectaremus	videremus	duceremus	caperemus	sciremus
	2	spectaretis	videretis	duceretis	caperetis	sciretis
Future Indicative						
Sg	1	spectabo (I will watch)	videbo	ducam	capiam	sciam
	2	spectabis	videbis	duces	capiēs	scies
Pl	1	spectabimus	videbimus	ducemus	capiemus	sciemus
	2	spectabitis	videbitis	ducetis	capietis	scietis
Perfect Indicative						
Sg	1	spectavi (I watched)	vidi	duxi	cepi	scivi
	2	spectavisti	vidisti	duxisti	cepisti	scivisti
Pl	1	spectavimus	vidimus	duximus	cepimus	scivimus
	2	spectavistis	vidistis	duxistis	cepistis	scivistis

This is a formidable-looking list of forms, but many of the distinctions are already familiar to you, and the new material is not complex. Comparison with the forms presented in Chapter 3 will be helpful.

The one area where trouble may be expected is in distinguishing the present subjunctive from the future indicative in the 3rd, 3rd-i, and 4th conjugations. These are identical in the first person singular, all ending in *-am*. For the remaining forms, the future indicative always has an *-e-* before the ending while the present subjunctive always has an *-a-*. It may help to note that *-a-* is also the characteristic vowel of the present subjunctive of the second conjugation.

### VOCABULARY

enim (adv.)	in fact, really, for
nosco, -ere, novi, notus	know, recognize
agnosco, -ere, agnovi, agnotus	recognize, acknowledge
cognosco, -ere, -novi, -notus	be thoroughly acquainted with
agnitio, -onis f.	acknowledgment
cognitio, -onis f.	direct, thorough knowledge
jungo, -ere, junxi, junctus	join
adjungo, -ere, -junxi, -junctus	bring into contact
conjungo, -ere, -junxi, -junctus	join thoroughly, unite
adjunctio, -onis f.	a bringing together, a being brought together
conjunctio, -onis f.	a thorough joining, being joined, a union
spondeo, -ere, spopondi, sponsus	pledge, promise
respondeo, -ere, -sponsi, -sponsus	[return a pledge] answer



correspondeo, –ere, (corresponsi, corresponsus)	answer completely, be completely responsive, correspond
correspondentia, –ae f.	(the relationship of) correspondence, an item that corresponds

### EXERCISES

#### A. Translate into English.

1. *Conjunctio coeli cum homine, non est sicut conjunctio hominis cum homine, sed est conjunctio cum interioribus quae sunt mentis hominis, ita cum spirituali seu interno homine: cum naturali autem seu externo homine est conjunctio per correspondentias.*

(*cf. H.H. 300*)

2. *Notum est, quod Deus infinitus sit, vocatur enim infinitus; sed vocatur infinitus quia est infinitus.*

(*D.L.W. 17*)

3. *Quod infinita in Deo sint, patet angelis ex coelis in quibus sunt.*

(*D.L.W. 19*)

#### B. Translate into Latin.

1. We perceive a correspondence of earth with heaven.
2. You will see that there are higher levels of understanding.
3. I know that you (sg.) were watching either angels or spirits.
4. You (pl.) were not thinking about correspondences, but you were perceiving the spiritual within the natural.
5. Since you know that the Lord is the source of life, you can understand that the sun corresponds to the Lord.
6. In heaven, angels see the Lord because they love the Lord.
7. In the world of spirits, good spirits are brought into contact with evil ones, but they cannot be united.

- C. Enter today's forms in the appropriate paradigms in the usual way. Use this occasion to note that the third-person forms already entered resolve many of the problems of memorization.

## Chapter 14

# PRESENT ACTIVE PARTICIPLES FURTHER SUPERLATIVES

A *participle* may be described as a verbal adjective, meaning that it functions like a verb in some respects and like an adjective in others. More precisely, it is governed like an adjective, and governs like a verb. That is, it acts like an adjective in relation to the noun or pronoun in modifies, and like an adjective can be used substantively (see Chapter 8); and it acts like a verb in relation to words that depend on it. In the sentence, "I saw him climbing the ladder," the present active participle "climbing" acts like an adjective in modifying "him," and like a verb in taking the direct object "the ladder."

A Latin transitive verb may have four participles: *present active*, *future active*, *perfect passive*, and *future passive*. The brief introduction to the perfect passive participle in Chapter 10 will do for now; the future participles are the least frequent; so we focus now in the present active.

This has a third-declension paradigm which differs from those of both third declension adjectives and comparatives. It is formed from the present stem, by the addition of *-ns* in the nominative singular and *-nt-* in all other cases. The present stem may be found by dropping the *-re* from the second principal part, except in the case of 3-i verbs, where after dropping the *-re*, one must substitute *-ie-* for *-e-*. Thus *spectare* yields the stem *specta-*, but *capere* yields *capie-*.

	1	2	3	3-i	4
	Singular m & f				
Nom.	spectans	videns	ducens	capiens	sciens
Gen.	spectantis	videntis	ducentis	capientis	scientis
Dat.	spectanti	videnti	ducenti	capienti	scienti
Acc.	spectantem	videntem	ducentem	capientem	scientem
Abl.	spectante	vidente	ducente	capiente	sciente
	Plural m & f				
Nom.	spectantes	videntes	ducentes	capientes	scientes
Gen.	spectantium	videntium	ducentium	capientium	scientium

Dat.	spectantibus	videntibus	ducentibus	capientibus	scientibus
Acc.	spectantes	videntes	ducentes	capientes	scientes
Abl.	spectantibus	videntibus	ducentibus	capientibus	scientibus

The neuter differs only in the accusative singular and nominative and accusative plural, as follows:

			Singular		
Acc.	spectans	videns	ducens	capiens	sciens
			Plural		
Nom. &					
Acc.	spectantia	videntia	ducentia	capientia	scientia

That is, the present active participle is declined like a regular one-ending adjective of the third declension except that its ablative singular is in *-e* (like the comparative degree) rather than in *-i*. In fact, a participle without verbal dependents may be treated as an adjective, in which case it will have *-i* in the ablative singular.

As an adjective, a participle must agree in number, gender, and case with the noun or pronoun it modifies. As an adjective, it may also be used substantively. In this latter use, it is often equivalent to English nouns ending in *-er* or *-or*. *Loquens*, as a noun, "the one who is speaking," may readily be translated "the speaker."

As a verb, a participle may take a direct object and an indirect object, and may be modified adverbially. *Vidi angelos leniter ducentes spiritus ad coelum*, "I saw some angels gently leading spirits toward heaven." Note also that the "present" tense of the participle means that it refers to the same time as that specified by the main verb of the sentence or clause in which it occurs. Thus in the example just given, the angels *were* leading at the time they *were* seen. Since English present active participles behave in the same way, this can normally be taken for granted.

In Chapter 11, we mentioned that there were two additional classes of superlatives. They are the following.

Any adjective whose masculine singular nominative ends in *-er* has a superlative ending in *-errimus*. Thus the superlative of the first-second declension adjective *liber* "free" is not *liberissimus* but *liberrimus*, and the superlative of the third declension adjective *acer* "sharp" is not *acerissimus* but *acerrimus*. The comparatives of such adjectives are regular.

The particular adjectives *similis* "like," *dissimilis* "unlike," *facilis* "easy," *difficilis* "hard," *humilis* "lowly," and *gracilis* "slender," which are also regular in the comparative, have the superlatives *simillimus*, *dissimillimus*, *facillimus*, etc. Other adjectives ending in *-lis* are regular, for example *moralis* "moral," superlative *moralissimus*.

A few nouns, such as *civis*, *-is*, "citizen," are declined like the present active participle. *Civis* should be entered in the 3-i column of the noun paradigms.

### VOCABULARY

<i>civilis</i> , <i>civile</i> (adj.)	civic, civil
<i>fluo</i> , <i>fluere</i> , <i>fluxi</i> , <i>fluxus</i>	flow
<i>habeo</i> , <i>habere</i> , <i>habui</i> , <i>habitu</i>	have
<i>influo</i> , <i>-ere</i> , <i>-fluxi</i> , <i>-fluxus</i>	flow (into)
<i>influxus</i> , <i>-us</i> m.	act of flowing in, inflow, influx
<i>transfluo</i> , <i>-ere</i> , <i>-fluxi</i> , <i>-fluxus</i>	flow through, across
<i>moralis</i> , <i>-e</i> (adj.)	moral, behavioral
<i>nempe</i> (adv.)	namely
<i>proprius</i> , <i>-a</i> , <i>-um</i>	belonging (to) proper (to)
<i>quoad</i> (prep. with acc.)	as to, as far as _____ is concerned
<i>solum</i> (adv.)	only

### EXERCISES

A. Translate into English.

*Cujus vita moralis est spiritualis, coelum in se (= "him/herself") habet, sed cuius vita moralis est solum naturalis, coelum in se non habet; causa est, quia coelum a superiore influit in exteriora; mundus autem ab inferiore influit, et aperit exteriora, sed non interiora; influxus non venit e mundo naturali in spiritualem, sed e mundo spirituali in naturalem.*

(*cf. H.H. 319*)

B. Translate into Latin.

1. You (sg.) will see some people coming toward the world of spirits.
2. A heavenly life does not seem like the easiest life, but it is actually easier than a hellish life.
3. A person who accepts heaven in the world will be accepted into heaven.
4. A person is a heaven in the smallest form.

C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 15

# DEMONSTRATIVES

## THE REFLEXIVE PRONOUN

We mentioned in the introduction that words rarely refer directly to things. The primary exceptions to this are the demonstratives or “pointing” words, such as “this” and “that.”

Latin has these in abundance. They are usually classed as “demonstrative pronouns.” However, since they are often used adjectivally, and like adjectives occur in all three genders, it seems more consistent to regard them as demonstrative adjectives, which like any adjective may be used substantively. There are other words which function primarily or solely as pronouns.

The most common demonstratives are *hic* and *ille*. *Hic*, roughly “this”, has connotations of “the nearer,” and *ille*, roughly “that,” has connotations of “the more remote.”

However, two special meanings must be noted. First, Swedenborg quite often uses *hic* to mean “the latter” and *ille* to mean “the former,” the rationale presumably being that “the latter” is closer on the page to the statement where the demonstratives occur, and “the former” more remote.

Second, *ille* may be used without any clear demonstrative force. This phenomenon has plausibly been related to the fact that *ille* is the “ancestor” of the definite article in the Romance languages, such as French *le, la, les*. One will often encounter such phrases as *Illi qui credunt . . .* or *Illa quae mentis sunt . . .*, literally “Those who believe . . .” and “Those things which are of the mind . . .,” where there is no explicit or implied contrast with any “these,” no sense of “more remote.” *Hic*, on the other hand, seems regularly to have demonstrative force.

The forms of *hic* and *ille* are as follows.

Sing.	m	f	n	Plural	m	f	n
Nom	hic	haec	hoc		hi	hae	haec
Gen	hujus	hujus	hujus		horum	harum	horum
Dat	huic	huic	huic		his	his	his
Acc	hunc	hanc	hoc		hos	has	haec
Abl	hoc	hac	hoc		his	his	his

Nom	ille	illa	illud	illi	illae	illa
Gen	illius	illius	illius	illorum	illarum	illorum
Dat	illi	illi	illi	illis	illis	illis
Acc	illum	illam	illud	illos	illas	illa
Abl	illo	illa	illo	illis	illis	illis

We may also introduce at this time the brief paradigm of the reflexive pronoun. It is the same in the singular and the plural and in all genders, and by reason of its meaning does not occur in the nominative. Its forms are as follows.

Gen	sui
Dat	sibi
Acc	se
Abl	se

Basically, the reflexive pronoun refers to the explicit or implied subject of the clause in which it occurs, for example, *Homines qui se amant*, "People who love themselves," *Sibi dixit*, "She said to herself," or *Illud fecit a se*, "He did that on his own (Lit. 'from himself')." Note however the phrase *amor sui* "love of oneself," where *amor* behaves like a verbal noun, with the reflexive pronoun as an objective genitive whose antecedent is the implied subject of *amor*. Sentences can therefore occur like *Angeli possunt percipere in malis amorem sui*, "Angels can perceive love of self in evil people," where *sui* does not refer to the subject, which is *Angeli*.

We need also to mention that while English uses the "–self" pronouns reflexively, it also uses them for emphasis— "For he himself has said it," "I haven't seen the house myself," "We should act out of a love for truth itself." Latin has a distinct "intensive" pronoun for this use, which will be presented in Chapter 20. The reflexive pronoun is wholly inadmissible in this meaning.

This lesson's vocabulary presents two pairs of words, *talis/qualis* and *tantus-quantus*, which require comment. *Talis* and *tantus* may be defined as meaning "of that kind or quality" and "in that amount, to that extent," respectively; while *qualis* and *quantus* may be defined as meaning "of whatever kind or quality" and "in whatever amount, to whatever extent," respectively. They are often used correlatively, that is, in a paired relationship, —*Qualis est voluntas, talis est intellectus*, "of whatever quality the purposing is, the discernment is of that (same) quality;" or *Homo tantam fidem habet, quantum amorem*, "A person has as much faith as love." Also common are the adverbial forms *tantum* and *quantum*, as in *Homo tantum fidem habet quantum amorem*, "A person has faith to the extent that he or she has love."

As a mnemonic device, it may help to remember that "q determines t," and that the "t-verb" is the main verb. The student is also advised to note the surprising number of different devices English has to express these correlative relationships.

## VOCABULARY

essentia, –ae f.	essence, fundamental nature
hic, haec, hoc	this, the latter
ille, illa, illud	that, the former
qualis, –e (adj.)	of whatever kind
quantum (adv.)	to whatever extent
quantus, –a, –um (adj.)	of whatever amount
simul (adv.)	at the same time
sui, sibi, se, se	(reflexive) –self
talis, –e (adj.)	of that kind
tantum (adv.)	to that extent
tantus, –a, –um (adj.)	of that amount

## EXERCISES

### A. Translate into English.

1. Quod amor et sapientia sint homo, constari potest ex angelis coeli, qui quantum in amore et inde in sapientia a Domino sunt, tantum in forma homines sunt.

(cf. *D.L.W.* 287)

2. Illis qui in malo et simul in falso sunt, qui omnes sunt in inferno, est potentia inter (= “among”) se, malus enim malum facere potest.

(cf. *D.P.* 19)

3. Charitas spectat bonum animae hominis, et amat illud, quia per charitatem est conjunctio.

(cf. *De Char.* III:4)

### B. Translate into Latin.

1. Angels have the same kind of light as they have warmth.
2. Angels have as much light as they have warmth.
3. This kind of person can be reformed because she acknowledges that the Lord can flow into the will with love and into the understanding with faith.
4. This man sees that woman, but that woman does not see this man.
5. To the extent that people understand the Word, they are the ones who have received true things into (their) understanding.

### C. Enter today’s forms in the appropriate paradigms in the usual way.

# Chapter 16

## THE VERB

### FIRST AND SECOND PERSON

### PASSIVE

### THE ABLATIVE ABSOLUTE

For the most part, the passive forms of the first and second person involve only the use of new endings on familiar stems (see Chapter 13). The first person singular ends in *-r*, which replaces the *-m* that occurs on some forms. The first person plural ends in *-(e)mur* rather than *-(i)mus*. The second person singular ends in *-(e)ris* rather than *-(i)s*. The second person plural ends in *-(e)mini* rather than in *-(i)tis*. In the perfect, the perfect passive participle is used with the appropriate form of *esse*.

The forms themselves are as follows.

	1	2	3	3-i	4
	Present Indicative				
Singular					
1	spector	videor	ducor	capior	scior
2	spectaris	videris	duceris	capiris	sciris
Plural					
1	spectamur	videmur	ducemur	capimur	scimur
2	spectamini	videmini	ducemini	capimini	scimini
	Present Subjunctive				
Singular					
1	specter	videar	ducar	capiar	sciar
2	specteris	videaris	ducaris	capiaris	sciaris
Plural					
1	spectemur	videamur	ducamur	capiamur	sciamur
2	spectemini	videamini	ducamini	capiamini	sciamini
	Imperfect Indicative				
Singular					
1	spectabar	videbar	ducebar	capiebar	sciebar
2	spectabaris	videbaris	ducebaris	capiebaris	sciebaris
Plural					
1	spectabamur	videbamur	ducebamur	capiebamur	sciebamur
2	spectabamini	videbamini	ducebamini	capiebamini	sciebamini



### Imperfect Subjunctive

#### Singular

1	spectarer	viderer	ducerer	caperer	scirer
2	spectareris	videreris	ducereris	capereris	scireris

#### Plural

1	spectaremur	videremur	duceremur	caperemur	sciremur
2	spectaremini	videremini	duceremini	caperemini	sciremini

### Future Indicative

#### Singular

1	spectabor	videbor	ducar	capiar	sciar
2	spectaberis	videberis	duceris	capieris	scieris

#### Plural

1	spectabimur	videbimur	ducemur	capiemur	sciemur
2	spectabimini	videbimini	ducemini	capiemini	sciemini

### Perfect Indicative

#### Singular

1	spectatus/a sum etc.
2	spectatus/a es etc.

#### Plural

1	spectati/ae sumus etc.
2	spectati/ae estis etc.

### Perfect Subjunctive

#### Singular

1	spectatus/a sim etc.
2	spectatus/a sis etc.

#### Plural

1	spectati/ae simus etc.
2	spectati/ae sitis etc.

## **THE ABLATIVE ABSOLUTE**

To express the circumstance of a particular action or event, Latin often uses an ablative phrase composed of a noun or pronoun modified by a participle. This construction is known as the "ablative absolute," presumably because it is unaffected by the syntax of the sentence in which it occurs.

Examples:

His dictis, intellexit.

Once these things had been said, he understood.

Angelo ducente, veniemus in coelum.

With the angel leading, we will arrive in heaven.

Note that the tense value of the phrase is relative to that of the verb which it modifies.

The ablative absolute should not be used when the participle modifies any specific noun in the sentence in which it occurs. Thus "I understood the angel while she was speaking," would be *Intellexi angelum dicentem* (unless, as will be discussed later, a temporal clause is used).

### VOCABULARY

acceptio, –onis f.	reception
perceptio, –onis f.	mental grasp, perception
apperceptio, –ere, –cepi, –ceptus	notice, begin to perceive
apperceptio, –onis f.	initial grasp, notice
receptio, –onis f.	acceptance
procedo, –ere, –cessi, –cessus	come forth, emanate
tametsi (conj.)	even though

### EXERCISES

A. Translate into English.

1. Inde est, quod angeli non sint angeli a se, sed quod sint angeli ex conjunctione illa cum Deo Homine; et illa conjunctio est secundum receptionem Divini Boni et Divini Veri, quae sunt Deus, et apparent procedere a Deo, tametsi in Deo sunt.

(cf. *D.L.W.* 57)

2. Qualis est amor talis est sapientia, et inde talis est homo. Nam qualis est amor et sapientia, talis est voluntas et intellectus, . . . et haec duo (= "two") faciunt hominem . . . .

(*D.L.W.* 368)

B. Translate into Latin.

1. Once will and understanding have been conjoined, a person is a person.
2. With the Lord leading (us) through life, we can be regenerated.
3. I recognized that we were being watched by spirits.
4. We can see from this that good cannot come forth from love of self.

C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 17

# ADVERBAL CLAUSES: PURPOSE AND RESULT PERSONAL PRONOUNS

Just as *quod*-clauses function as nouns, and relative clauses as adjectives, so there are clauses that function as adverbs. These fall into four main categories—*purpose*, *result*, *circumstance*, and *condition*. In this lesson, we are concerned with the first two of these.

The adverbial nature of purpose and result clauses is readily suggested by the following sequence of sentences.

(Purpose)

She worked purposefully.

She worked with a specific purpose.

She worked to finish on time.

She worked so that she would finish on time.

(Result)

He worked effectively.

He worked with a specific result.

He worked so that he finished on time.

“Purposefully” and “effectively” are clearly adverbs. If we then specify either the purpose or the result, we simply add detail to the adverb: we do not change its function.

There is a logical affinity between purpose and result—one hopes that they are identical—that is reflected in both Latin and English syntax. Note how slight the difference is between “He worked hard so that he might finish early,” and “He worked so hard that he finished early,” the first expressing purpose and the second expressing result.

The similarity is even stronger in Latin. Latin in each case uses a clause with its verb in the subjunctive (the use of the infinitive, as in “They came to see me,” is not admissible). This clause is introduced either by *ut*, “so that,” or by *ne*, “so that . . . not, lest.”

Examples:

Sed ut hoc in intellectum cadat, . . . (*D.L.W.* 5)

“But so that this may (lit.) fall into understanding, . . .” Ne itaque illi, qui talia cogitant, . . . amplius perturbant . . . simplices, . . . (*H.H.* 312)

“So lest people who think like this should further distress simple folk . . .”

These are, respectively, affirmative and negative clauses of purpose.

The tenses of verbs in such clauses may be taken quite literally. Particularly once one begins reading consecutive passages, there is rarely any doubt as to their meaning.

Affirmative clauses of result are also characterized by *ut* plus the subjunctive. In some instances, in fact, the choice of translation depends entirely on the context. However, the reader is very often forewarned that a result clause is coming by a “so-word” in the main sentence: *tam*, “so, so much,” *ita*, “in such a manner,” or some form of *talis* or *tantum* may serve this use. Whereas *laborat ut . . .* (“He worked so that . . .”) is ambiguous, *tantum laborat ut . . .* (“he worked so much that . . .”) clearly signals that what follows will be a result.

Negative clauses of result are unambiguous, since they use *ut . . . non* rather than *ne*. Recasting the clause from *H.H.* 312 above to express result rather than purpose, we would have *Ut illi non perturbent simplices*, “so that they are not distressing simple folk.”

## PERSONAL PRONOUNS

The notion that pronouns are substitutes for nouns leads to some difficulties when we turn to the so-called personal pronouns. What are the nouns for which “I” and “you” are substitutes? The label is however appropriate for the third person: “It is green” has little meaning unless one knows what “it” is.

The paradigm of the personal pronouns is as follows.

	1	2	3m	3f	3n
Singular					
Nom	ego	tu	is	ea	id
Gen	mei	tui	ejus	ejus	ejus
Dat	mihi	tibi	ei	ei	ei
Acc	me	te	eum	eam	id
Abl	me	te	eo	ea	eo
Plural					
Nom	nos	vos	ei, ii	eae	ea
Gen	nostrum, nostri	vestrum, vestri	eorum	earum	eorum

Dat	nobis	vobis	eis, iis	eis, iis	eis, iis
Acc	nos	vos	eos	eas	ea
Abl	nobis	vobis	eis	eis	eis

Since Latin verbs include indications of person and number, the nominative forms of the personal pronoun are not normally used for basic meaning. *Scio* means "I know." If the pronoun is used—*Ego scio*—it conveys a strong emphasis—"I know [though probably no one else does]."

The genitive forms of the first and second persons are also rarely used. Latin has possessive adjectives (see the vocabulary) that usually fill this function. These have full, regular paradigms, and will agree with the noun they modify. There are no possessive adjectives for the simple third person, however, so the genitive pronouns *ejus* and *eorum* are used. Note that these are not adjectives, and remain unchanged regardless of the number, gender, and case of the noun to which they refer.

There is a possessive adjective for the third person reflexive (*suus*, *-a*, *-um*), which like the reflexive pronoun can be used only when the "possessor" is the subject of the sentence or clause in which it occurs.

### VOCABULARY

absque (prep. with abl.)	without, apart from
do, dare, dedi, datus	give, grant; in the passive, "be given," occur
dum (conj.)	while
illustratio, <i>-onis</i> f.	enlightenment, illustration
mere (adv.)	solely, merely
meus, <i>-a</i> , <i>-um</i>	my
noster, nostra, nostrum	our
puto, <i>-are</i> , <i>-ave</i> , <i>-atus</i>	opine, esteem
spatium, <i>-ii</i> n.	space
suus, <i>-a</i> , <i>-um</i>	(reflexive possessive)
tuus, <i>-a</i> , <i>-um</i>	your (sg.)
vester, vestra, vestrum	your (pl.)

### EXERCISES

A. Translate into English.

1. Homo ita creatus a Domino est, ut, dum vivit in corpore, cum spiritibus et angelis simul loqui (= "to talk") potuerit.

(cf. A.C. 69)

2. Ut pateat quod mere naturalis homo de spiritualibus et Divinis cogitet ex spatio, et spiritualis homo absque spatio, sit hoc illustrationi (see Ch. 10).

(D.L.W. 71)

3. Sunt illi qui putant quod homo talis sit ut a se possit amare Deum.  
(*cf. D.L.W. 117*)

B. Using each of the following sentences as a basis, compose Latin sentences with both affirmative and negative clauses of both purpose and result (eight sentences in all), labelling each.

1. He came to see me.
2. He came to give us His law.

C. Enter today's forms in the appropriate paradigms in the usual way.

# Chapter 18

## THE VERB

### PERFECT SUBJUNCTIVE

### PLUPERFECT INDICATIVE ACTIVE

### FUTURE PERFECT INDICATIVE ACTIVE

The focus in this lesson is on forms which are not very frequent in Swedenborg. The perfect subjunctive is used in those dependent clauses that call for a subjunctive, when the meaning calls for clear indication of completed action. The pluperfect (or past perfect) tense denotes action before some specified past time, as in English: "I *had left* the kitchen when the soup boiled over." The future perfect denotes action before some specific future time, as in English: "I *will have cleaned* the stove before you get home."

The Latin forms are constructed of familiar material, all being based on the perfect stem (the third principal part without the *-i* ending). Note particularly that the pluperfect indicative endings are identical to the imperfect of *esse* (see Chapter 5), while the future perfect indicative endings are largely identical to the future forms of *esse*, the exception being that we find *-erint* instead of *-erunt* in the third person plural. The perfect subjunctive is largely identical to the future perfect indicative, the exception in this case being that we find *-erim* rather than *-ero* in the first person singular.

The forms themselves are as follows.

	1	2	3	3-i	4
	PERFECT SUBJUNCTIVE ACTIVE				
Singular					
1	spectaverim	viderim	duxerim	ceperim	sciverim
2	spectaveris	videris	duxeris	ceperis	sciveris
3	spectaverit	viderit	duxerit	ceperit	sciverit
Plural					
1	spectaverimus	viderimus	duxerimus	ceperimus	sciverimus
2	spectaveritis	videritis	duxeritis	ceperitis	sciveritis
3	spectaverint	viderint	duxerint	ceperint	sciverint



PLUPERFECT INDICATIVE ACTIVE

Singular

1	spectaveram	videram	duxeram	ceperam	sciveram
2	spectaveras	videras	duxeras	ceperas	sciveras
3	spectaverat	viderat	duxerat	ceperat	sciverat

Plural

1	spectaveramus	videramus	duxeramus	ceperamus	sciveramus
2	spectaveratis	videratis	duxeratis	ceperatis	sciveratis
3	spectaverant	viderant	duxerant	ceperant	sciverant

FUTURE PERFECT INDICATIVE ACTIVE

Singular

1	spectavero	videro	duxero	cepero	scivero
2	spectaveris	videris	duxeris	ceperis	sciveris
3	spectaverit	viderit	duxerit	ceperit	sciverit

Plural

1	spectaverimus	viderimus	duxerimus	ceperimus	sciverimus
2	spectaveritis	videritis	duxeritis	ceperitis	sciveritis
3	spectaverint	viderint	duxerint	ceperint	sciverint

**VOCABULARY**

angelicus, -a, -um	of angels, angelic
atque, ac (conj.)	(emphatic) <i>and</i>
elevo, -are, -avi, -atus	raise up, lift
immo (adv.)	even, indeed
lingua, -ae f.	tongue, language
loquela, -ae f.	(act of) talking, speech
naturaliter (adv.)	in a natural way, on the natural level
plenus, -a, -um	full
plene (adv.)	fully
spiritualiter (adv.)	in a spiritual way, on the spiritual level
tunc (adv.)	then, at that time
usque (adv.)	all the way, even as far as, still
vicissim (adv.)	the other way around

**EXERCISES**

A. Translate into English.

Effectus sunt: (1) Quod mens naturalis possit usque ad lucem coeli, in qua sunt angeli, elevari, ac naturaliter percipere quae angeli spiritualiter, ita non tam plene; sed usque non potest mens naturalis hominis elevari in ipsam (= "actual," "itself") lucem angelicam. (2) Quod homo per naturalem suam mentem elevatam ad lucem coeli cum angelis possit cogitare, immo loqui (= "to talk"); sed tunc influit cogitatio et loquela angelorum in

cogitationem et loquelam naturalem hominis, et non vicissim; quare angeli cum homine loquuntur (= "talk," 3rd plural present indicative) lingua naturali.

(*D.L.W.* 257)

Do you notice anything syntactically peculiar about this passage?

B. Translate into Latin.

1. The Lord came into the world in order that people's natural understanding might have light.
2. Actually, the more inward levels of his mind were so closed that he could not understand the simplest correspondences.
3. We know that words have affected people's minds.

C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 19

# NOMINAL CLAUSES: OTHER USES

## NOMINAL CLAUSES WITH UT

We have thus far met nominal clauses as subjects or objects of verbs. A nominal clause may also stand in apposition to the (pronominal) object of a preposition.

Ex eo quod de voluntate et intellectu . . . abstracte a substantiis . . . cogitare potuisset . . . (D.L.W. 210)

“As a result of the fact that he could think about intention and discernment in the abstract, apart from substances . . . .”

Often, the clause will be set off by a comma—

. . . constare potest ex eo, quod angeli et spiritus aequae respirent . . . sicut homines in mundo naturali . . . (D.L.W. 176),

“. . . can be deduced from the fact that angels and spirits breathe just the way people in the natural world do.”

However, the clause itself is occasionally used as the object of a preposition—  
cum interiora hominis purificantur a malis per quod desistat ab illis. . . (A.E. 940),

“when someone’s more inward levels have been purified from evils by means of his or her refraining from them . . . .”

Further, a nominal clause may stand in the genitive relationship, especially with the word *causa*.

Causa quod non videant illos, est quia. . . (D.L.W. 179),

“The reason they do not see them is that . . . .”

“*Causa quod*” translates so readily as “The reason that,” that it is easy to ignore the relationship between *causa* and the following clause. This relationship becomes clear, however, when we substitute a pronoun for the clause. We must then say, *causa ejus*, “its reason,” this being the only construction *causa* will admit.

There are also in Swedenborg’s Latin nominal clauses introduced by *ut* rather than by *quod*.

Maxime necessarium est, ut sciatur, quod duo soles sint . . . (D.L.W. 107)

“It is of critical importance that the existence of two suns be known . . . .”

Nominal clauses with *ut* are most frequently used to express a proposition not as a fact to be explained but as a desired end. There is thus a suggestion of purpose which makes *ut* appropriate, though these clauses must not be translated as purpose clauses. Were this done, the present example would come out, "It is of critical importance in order that the existence of two suns be known," which does not make sense in the context.

### VOCABULARY

adduco, –ere, –duxi, –ductus	append, add
ago, agere, egi, actus	do, behave; <i>agere de</i> , deal with, treat of
manifesto, –are, –avi, –atus	make clear, bring into the open
mors, mortis, f.	death
mortuus, –a, –um	dead, lifeless
perficio, perficere, –feci, –fectus	complete, finish, perfect
post, (prep. with acc.)	after, behind
sequens, sequentis	following
ubi (conj.)	where

### EXERCISES

#### A. Translate into English.

1. Ut sciatur quod homo post mortem vivat, et secundum vitam suam in mundo veniat vel in coelum, vel in infernum, manifestata mihi sunt plura de statu hominis post mortem; de quibus in sequentibus, ubi de mundo spirituum [agitur], ordine agetur.

(H.H. 317)

2. Ex eo quod Deus sit Homo, omnes angeli et omnes spiritus in perfecta forma homines sunt; forma coeli hoc facit, quae in maximis et in minimis est sibi similis.

(D.L.W. 11)

#### B. Translate into Latin.

1. These things have been said so that it might be known that people do live in perfect human form after death.
2. We receive wisdom by living according to God's laws.
3. The reason there is a natural heaven is that people have natural minds.
4. They had not known that angels had so much power.

## Chapter 20

# USE OF LEXICON

### *SOLUS, UNUS, IPSE*

It was noted in the Introduction that the word list at the close of Potts' *Concordance* has some 3500 entries, and it should be obvious that a dictionary—more properly a lexicon—is a necessity. In order to make a gradual transition from vocabulary lists to independent study, the Latin-English exercises from now on may include words that have not been presented in the lessons. Vocabulary will still be given comprising words of central theological import and words that might be difficult for the first-year student to find.

Chadwick's Lexicon, once it is complete, will be essential. The serious student is urged to subscribe to it promptly, and thus to spread its considerable cost over as much time as possible.

It should also be noted that Potts' *Concordance* is in fact a concordance to the Latin text, the English language being a kind of veneer. Note, for example, that "impersonate" and "resound" are both reflected in the same entry, "personate (= *personare*)." Potts therefore contains a wealth of information about Swedenborg's usage. Of particular value is the Latin-English Vocabulary at the close of Volume VI, which enables the student to find the English words under which Swedenborg's own Latin words are listed.

A lexicon should be used freely and without embarrassment, even for "simple" words, for the reason that there is always more to be learned. For the Swedenborgian particularly, there is a temptation to feel that a word is understood because its cognate is familiar. This kind of reliance on superficial similarity is as treacherous linguistically as it is theologically.

To locate a word in a lexicon, one must know or deduce its basic form. For nouns, this is the nominative singular, for verbs the first person singular present active indicative (the first principal part). The word lists in these lessons reflect standard practice.

A good lexicon will come to your rescue in cases of radical irregularity. The usual device is cross-reference, for example, "tuli, cf. fero," or "foret, cf. sum."

Once a word has been located, take the time to identify its central meaning and its range of meanings. The first meaning given will be either the earliest historically (in most classical lexicons) or the most common or basic one (in Chadwick, since historical criteria are of minor importance in the work of a single author). It is usually possible to see how various meanings are related, and to gain thereby a sense of the word's connotations as well as its explicit meaning. The lexicon will also suggest translation values; though in any given passage, it may be best to use an English word which the lexicographer did not mention.

There is evidence that Swedenborg made conscious use of the concrete, (assumed) etymological values of his Latin vocabulary. In indexing the *Arcana*, for example, he included under *percipio* a passage that does not contain that word, but does contain *cipio*. The student is therefore urged to "take words apart" and become aware of their components.

**SPECIAL ADJECTIVES:** Seven common adjectives have a paradigm that differs slightly from the norm. They are regular first-second declension adjectives except that the genitive singular ends in *-ius* and the dative singular in *-i* (compare *ille*). Their plural forms are regular.

These adjectives are *alius* "other," *alter* "the other (of two)," *nullus* "no, none," *solus* "alone, only," *totus* "whole," *ullus* "any," and *unus* "one."

Since the plural forms are regular, the singular paradigm of *unus* will suffice. It is as follows.

	m	f	n
Nom.	unus	una	unum
Gen.	unius	unius	unius
Dat.	uni	uni	uni
Acc	unum	unam	unum
Abl	uno	una	uno

There is a further irregularity in *alius*, in that *alterius* (rather than the unlikely "aliius") is used as its genitive singular, and that the neuter singular nominative and accusative is *aliud*.

To this list we may also add *ipse*, *ipsa*, *ipsum*, declined like *unus* except for the nominative singular masculine form. This is an intensive or emphatic adjective, often translatable as "(the) very" or by a following "(it)self." *Ipsa veritas*, for example, may be rendered "the very truth" or "the truth itself." Except when a reflexive form is called for, it is the only word Swedenborg uses from pronominal reference to the Lord, and in this usage is capitalized.

## VOCABULARY

(the adjectives above, and)  
caveo, -ere, cavi, cautus

beware, take care, avoid

coram (prep. with acc.)	before, in the presence of
ignis, –is m.	fire
igneus, –a, –um	fiery
quoniam (conj.)	because
ut (linking members of a comparison)	as, in the form of

### EXERCISES

#### A. Translate into English.

1. Caveat sibi homo, ne cogitet, quod Sol mundi spiritualis sit ipse Deus; Ipse Deus est Homo; primum procedens ex Ipsius Amore et Sapientia est igneum spirituale, quod apparet coram angelis ut Sol: quare cum Dominus Se manifestat angelis in Persona, manifestat Se ut Homo, et hoc quandoque in Sole, quandoque extra Solem.

(D.L.W. 97)

2. Quoniam interiora hominis quae ejus voluntatis et intellectus sunt, similia sunt coelis quoad gradus, est enim homo, quoad interiora quae mentis ejus sunt, coelum in minima forma, ideo etiam illorum perfectiones similes sunt.

(D.L.W. 203)

#### B. Translate into Latin.

1. Wisdom itself and love itself belong to the Lord alone, not to any man, any spirit, or any angel.
2. Influx occurs from the spiritual into the natural, and not the other way around.

#### C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 21

# INTERROGATIVES

## ALIQUIS

The sentence "I am eating sauerkraut" could be the answer to a number of questions, five being primary, as follows. "Who is eating sauerkraut?" "What are you doing to the sauerkraut?" "What are you eating?" "Are you eating sauerkraut?" "What's happening?" That is, one may question individual parts of the statement, or the statement as a whole. Put another way, the first four questions could be answered, "I am," "Eating (it)," "Sauerkraut," and "Yes." The last question would require the entire statement.

Latin handles "yes-no" questions quite simply. Unless an affirmative or a negative answer is expected, the emphatic or central word is placed first, and the syllable *-ne* is added to it. If an affirmative answer is expected, the *-ne* is added to an initial *Non*, so that the sentence begins with *Nonne*. If a negative answer is expected, *Num* is used in place of *Nonne*. This yields the following.

Intelligisne?	"Do you understand?"
Nonne intelligis?	"Don't you understand?" or
	"You do understand, don't you?"
Num intelligis?	"You don't understand, do you?"

For questions that focus on a noun or pronoun, Latin has a full paradigm of interrogative pronouns, equivalent to English "Who, etc." These are identical to the relative pronouns in the plural (see Chapter 12 above), but somewhat different in the singular, as follows.

	m&f	n
Nom	quis	quid
Gen	cujus	cujus
Dat	cui	cui
Acc	quem	quid
Abl	quo	quo

The usage is simple, as illustrated by the following examples based on the statement, "Moses gave us the Lord's laws from the mountain."



Quis nobis dedit leges Domini a monte?  
Who gave us the Lord's laws from the mountain?

Quibus dedit Moses leges Domini a monte?  
To whom did Moses give the Lord's laws from the mountain?

Quae dedit nobis Moses a monte?  
What did Moses give us from the mountain?

Cujus leges dedit nobis Moses a monte?  
Whose laws did Moses give us from the mountain?

A quo dedit nobis Moses leges Domini?  
From where did Moses give us the Lord's laws?

For questions that focus on an adjective, the interrogative adjective is used. This is identical in form to the relative pronoun (see Chapter 12).

Qui homo dedit...?  
What person gave...?

Quibus hominibus...?  
To what people...?

Quas leges...?  
What laws...?

Cujus dei...?  
What god's...?

A quo loco...?  
From what place...?

For adverbial questions, there is an assortment of (indeclinable) interrogative adverbs, such as *ubi* "where?," *cur* "why?," and *quando* "when?."

Brief note should be taken of *aliquis*, "some, someone." In classical Latin, *aliqui*, *aliqua*, *aliquod* (masculine, feminine, and neuter respectively) is an adjective meaning "some, any," while *aliquis*, *aliquid* (masculine-feminine and neuter respectively) is a substantive meaning "someone/something, anyone/anything." Swedenborg uses *aliquis*, *aliqua*, and *aliquid* or *aliquod* both nominally and adjectivally. It is declined like the relative pronoun except that the neuter plural nominative and accusative are *aliqua* rather than *aliquae*.

## VOCABULARY

(The words introduced in the lesson, plus)

dispono, -ere, -posui, -positus

arrange, set forth

pro (prep. with abl.)

in favor of, for,

in place of

quomodo (interrogative adv.)

how

redamo, –are, –avi, –atus

love back, love in

return

### EXERCISES

#### A. Translate into English.

1. Num aliquod naturale pro finem potest habere usus, ac disponere usus  
in ordines et formas?

(D.L.W. 356)

2. Quid enim est substantia absque forma?

(D.L.W. 229)

3. Quod mala et falsa omnis generis possint confirmare, quis non novit?

(D.L.W. 267)

4. Quid enim est amare se solum, et non aliquem extra se, a quo redamatur?

(D.L.W. 48)

#### B. Translate into Latin.

1. We will live after death, won't we?

2. How can you love something you don't understand?

3. It isn't possible to live a spiritual life without a moral life, is it?

#### C. Enter today's forms in the appropriate paradigm in the usual way.

## Chapter 22

# CONDITIONAL CLAUSES

## PLUPERFECT SUBJUNCTIVE

## PLUPERFECT AND

## FUTURE PERFECT PASSIVE

An event or situation may be seen as contingent upon some other event or situation. "If it is sunny tomorrow, I'll work in the garden." Here the if-clause (the *protasis*) states the condition under which the action of the main clause (the *apodosis*) will take place. The protasis is probably best regarded as adverbial, though it may often effectively qualify other parts of the main clause. The alternative to the example above might be either, "If it rains, I'll clean out the cellar," or, "If it rains, my wife will work in the garden."

Latin's way of handling conditional sentences is much like that of English. Each language uses a particular connective to introduce the protasis, each uses particular combinations of tenses in protasis and apodosis, and each distinguishes factual from hypothetical conditions by choice of tenses and moods. Often but not always, literal translation of tense and mood values will be accurate.

The basic kinds of conditional sentence are readily classified as follows.

### A. Simple or Factual

PRESENT: Present indicative in both clauses.

*Si bene vivunt, aperiuntur mentes.* If they are living well, their minds are being opened.

PAST: Imperfect or perfect indicative in both clauses.

*Si bene vivebant, aperiebantur mentes.* If they were living well, their minds were being opened.

*Si bene vixerunt, apertae sunt mentes.* If they lived well, their minds were opened.

### B. Contrary to fact (Hypothetical)

PRESENT: Imperfect subjunctive in both clauses.

*Si bene viverent, aperirentur mentes.* If they were living well, their minds would be being opened.

PAST: Pluperfect subjunctive in both clauses.

*Si bene vixissent, apertae essent mentes.* If they had lived well, their minds would have been opened.

FUTURE: Present subjunctive in both clauses.

*Si bene vivant, aperiantur mentes.* If they were to live well, their minds would be opened.

Note particularly the shift of tense in contrary-to-fact conditions, present time being represented by the imperfect tense, past time by the pluperfect, and future time by the present. English shows a similar tendency in the protasis, but not in the apodosis.

A negative protasis is normally introduced by *nisi*, "if . . . not, unless." *Nisi bene vivunt, mentes non aperiuntur.* "If they are not living well (Unless they are living well), their minds are not being opened."

*The Pluperfect Subjunctive* is formed quite simply, from the perfect active infinitive (the perfect stem plus *-isse*). Its forms are as follows.

	1	2	3	3-i	4
			Singular		
1	spectavissem	vidissem	duxissem	cepissem	scivissem
2	spectavisses	vidisses	duxisses	cepisses	scivisses
3	spectavisset	vidisset	duxisset	cepisset	scivisset
			Plural		
1	spectavissemus	vidissemus	duxissemus	cepissemus	scivissemus
2	spectavissetis	vidissetis	duxissetis	cepissetis	scivissetis
3	spectavissent	vidissent	duxissent	cepissent	scivissent

The pluperfect and future perfect passive are formed exactly like the perfect passive (see Chapter 10), except that the pluperfect passive uses the imperfect forms of *esse*, while the future perfect uses its future forms. The pluperfect subjunctive passive, predictably, uses the imperfect subjunctive forms of *esse*.

## VOCABULARY

doceo, *-ere*, docui, doctus  
felicitas, *-tatis* f.  
ibi (adv.)  
monstro, *-are*, *-avi*, *-atus*  
orbis, orbis m.  
salus, salutis f.

teach, inform  
happiness  
there, in that place  
show, point out  
circle, ring  
safety, health, salvation

## EXERCISES

### A. Translate into English.

1. Quis in Christiano orbe aliquid scivisset de coelo, et de felicitate ibi, quorum scientia est quoque scientia salutis, nisi placuerit Domino aperire alicui visum spiritus ejus, ac monstrare et docere?
2. Si sum bonus, quae vera sunt ex ipso bono possum scire, et quae non scio possum recipere.

*(H.H. 320)*

### B. Translate into Latin.

1. If people do not believe that the Lord loves them, they cannot understand the Word.
2. If people believed that the Lord loves them, they would understand the Word.
3. If people had believed that the Lord loved them, they would have understood the Word.
4. If people were to believe that the Lord loves them, they would understand the Word.
5. If people believed that the Lord loved them, they understood the Word.

### C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 23

# NOMINALIZED QUESTIONS GERUNDS AND GERUNDIVES THE PASSIVE PERIPHRASTIC

In classical Latin, the verb of an “indirect question”—more precisely, of a nominalized question—is in the subjunctive: *Interrogabant unde hoc sciant*, “They kept asking how (lit. “whence”) they knew this.” Swedenborg does use this construction, but more commonly uses a kind of nominal clause that is closely related. In *D.L.W.* I, for example, we find *Homo novit quod amor sit, sed non novit quid amor est*: “People know that love exists, but they do not know what love is.” Note that the independent question form of *quod amor sit* would be *Estne amor?*, while the corresponding form of *quid amor est* would be *Quid est amor?*

Questions focusing on nouns, adjectives, and adverbs may all become nominal clauses in this latter way, following a verb of knowing, perceiving, or expressing. We could say, for example,

Necessarium est scire (It is vital to know)	cur Deus venit	= why God came.
	quando Deus venit	= when God came.
	quomodo Deus venit	= how God came.
	ubi Deus venit	= where God came.
	quis Deus venit	= who came.
	cujus Deus venit	= whose God came.
	cui Deus venit	= to whom God came.

The translation value of the tense of the verb in the nominal clause is relative to that of the main verb. Thus if the clauses above were introduced by *Necessarium erat scire*, then *venit* (Perfect tense) would be translated by the pluperfect.

The interrogative adverb *num* may also be used to introduce a nominalized question, with the meaning “whether (or not).” *An* is similarly used, with perhaps less expectation of a negative response. *Quin* may be used to introduce a nominal clause when the governing verb expresses doubting, denying, or not knowing.

GERUNDS: A *gerund* is a second declension verbal noun, always neuter singular, and is not used in the nominative. Like the infinitive, it refers to the action of the verb as a process, and is usually equivalent to an English "-ing" form such as occurs in the sentence, "I enjoy living here." The forms are entirely regular.

	1	2	3	3-i	4
Gen	spectandi	videndi	ducendi	capiendi	sciendi
Dat	spectando	videndo	ducendo	capiendo	sciendo
Acc	spectandum	videndum	ducendum	capiendum	sciendum
Abl	spectando	videndo	ducendo	capiendo	sciendo

GERUNDIVE: This is another name for *the future passive participle*, a verbal adjective meaning approximately "going/needed to be (done)." By far its most common use is in a construction known as the passive periphrastic. In this construction, the gerundive is used predicatively with some form of *esse* to denote necessity (note that the simple future may be similarly used, Chapter 3 above). Thus we find *Sed sciendum est quod Angelis prorsus nulla potentia sit ex se*, (H. 302), "But it must be known that angels have absolutely no intrinsic power." In this sentence, the *quod* clause is the subject of *est*, and *sciendum* is a predicate adjective, demonstrating that Swedenborg treats nominal *quod* clauses as neuter.

If the person or persons obligated are identified, they are expressed by a dative, *Sciendum erat mihi quod . . .*, "I needed to know that . . . , It needed to be known by me that . . . ."

In form, the gerundive is a regular first-second declension adjective identical in the neuter to the gerund.

	Masculine Singular				
	1	2	3	3-i	4
Nom	spectandus	videndus	ducendus	capiendus	sciendus
Gen	spectandi etc.	videndi etc.	ducendi etc.	capiendi etc.	sciendi etc.
	Feminine Singular				
Nom	spectanda	videnda	ducenda	capienda	scienda
Gen	spectandae etc.	videndae etc.	ducendae etc.	capiendae etc.	sciendae etc.
	Neuter Singular				
Nom	spectandum	videndum	ducendum	capiendum	sciendum
Gen	spectandi etc.	videndi etc.	ducendi etc.	capiendi etc.	sciendi etc.

## VOCABULARY

colo, –ere, colui, cultus	worship
cultus, –us m.	worship
fero, ferre, tuli, latus	carry, lift, bring, take
affero, afferre, attuli, adlatus	bring
aufero, auferre, abstuli, ablatus	take away
confero, conferre, contuli, collatus	bring together, compare
refero, referre, rettuli, relatus	bring back, respond. repeat
se referre ad	“go back to,” relate to
induo, induere, indui, indutus	put on (clothing), don
insum, inesse, infui	be (contained) in
medius, –a, –um	intermediate, in the middle
porro (conj.)	beyond this, further
sanctus, –a, –um	holy

## EXERCISES

### A. Translate into English.

Porro sciendum est, quod finis sit omnis in causa, et quoque omne in effectu: inde est, quod finis, causa, et effectus, dicantur finis primus, medius, et ultimus. Sed ut finis sit omnis in causa, erit aliquid ex fine in quo erit; finis enim non potest in se solo esse, sed erit in aliquo existente a se, cui quoad omne suum inesse potest et agendo afficere, usque dum subsistit. Id in quo subsistit est finis ultimus, qui vocatur effectus.

(D.L.W. 168)

### B. Translate into Latin.

1. We need to say (= “It needs to be said”) that anyone who has loved the Lord and done what is good comes into heaven after death.
2. In order to be regenerated, a person must be reformed.
3. The correspondence of natural things with spiritual things must be grasped in order that the Word may be understood.

### C. Enter today’s forms in the appropriate paradigms in the usual way.



## Chapter 24

# THE IMPERATIVE AND JUSSIVE DEPONENT VERBS

The *imperative* (Imv.) is used to express direct commands. As such, it occurs only in the second person. Imperatives are relatively infrequent in Swedenborg's Latin, occurring mainly in "asides" to the reader, and in narratives that include direct discourse.

The forms are as follows.

	1	2	3	3-i	4
Sg	specta	vide	duce	cape	sci
Pl	spectate	videte	ducite	capite	scite

Note that in the singular, one needs only to drop the *-re* of the present active infinitive. Except in the third conjugations, which end in *-ite* rather than *-ete*, the plural may be formed by adding *-te* to the singular.

Three common verbs are irregular in having no final vowel in the singular.

dico > dic, dicite  
duco > duc, ducite  
facio > fac, facite

We may also note that the imperatives of *fero* are *fer* and *ferte*, but since the infinitive is *ferre*, these apparently anomalous forms do in fact follow the rule given above.

The negative imperative is expressed obliquely, using the imperative of *nolo* ("be unwilling") governing an infinitive.

duc/ducite me = "lead me"  
noli/nolite me ducere = "don't lead me"

The equivalent of a command in the first and third persons is known as the jussive (sometimes in the first person as the cohortative). It is expressed in

Latin by the subjunctive, and is usually translated by "Let . . ." *Et dixit Deus, sit expansum in media aquarum*, "And God said, let there be an expanse in the middle of the waters (A.C. 5);" *Et dixit Deus, faciamus hominem . . .*, "And God said, 'Let us make man . . . (*ibid.*).'"

The jussive/cohortative is negated by *ne*.

DEPONENT VERBS: Several verbs, some quite common, are active in meaning in spite of the fact that they are passive in form through most of their paradigm. *Sequor*, for example, means "I am following," not "I am being followed." The following forms of deponent verbs are the *exceptions* to this principle.

1	2	3	3-i	4
(conor ("try"	fateor "confess"	loquor "speak"	patior "suffer"	experior) "try")
Present Active Participle				
conans etc.	fatens etc.	loquens etc.	patiens etc.	experiens etc.
Future Active Participle				
conaturus etc.	fassurus etc.	locuturus etc.	passurus etc.	experturus etc.
Imperative Singular				
conare	fatere	loquere	patere	experire
Imperative Plural				
conamini	fatemini	loquimini	patimini	experimini

All other forms are identical to those of the passive paradigms you have already learned. Note that since the third principal part of a non-deponent verb is used for active forms only, a deponent verb will have only three—the first, second, and fourth (see Vocabulary below).

### VOCABULARY

dominor, –ari, –atus	be in power, rule
loquor, loqui, locutus	talk, speak
locutio, –onis f.	talking, speech
meditor, –ari, –atus	reflect, muse
meditatio, –onis f.	reflecting, musing
miror, –ari, –atus	be amazed at, admire
mirabilis, –e	astonishing, wonderful
morior, moriri, mortuus (fut. act. ptc. moriturus)	die
mortalis, –e	subject to death, mortal
patior, pati, passus	undergo, suffer, endure, allow

passio, –onis f.  
sequor, sequi, secutus

suffering, undergoing, enduring  
follow

### EXERCISES

#### A. Translate into English.

Sed quod ita res se habeat, nemo mortalium usquam scire potest, nisi ex Domino; quare licet manifestare, quod ex Divina Domini Misericordia, datum est mihi per aliquos annos jugiter et continue interesse consortio Spirituum et Angelorum, eos audire loquentes, et cum iis vicissim loqui; de quibus, ex Divina Domini Misericordia, plura in sequentibus.

(*cf.* A.C. 5)

Sic enim vident et percipiunt angeli apud hominem qui regeneratur, omnes status illius mutationes, secundum quas et per quas a Domino ducunt ad bonum quantum homo se duci patitur.

(*cf.* A.C. 4122)

#### B. Translate into Latin.

1. People like this let themselves be led into evils.
2. I talked with them about the Lord's suffering.
3. I was talking with them about the Lord's suffering.
4. The good in a person must be perceived in order for us to follow the law of love.
5. More on this later (= "in what follows").

#### C. Enter today's forms in the appropriate paradigms in the usual way.

## Chapter 25

# THE FUTURE ACTIVE PARTICIPLE

## SOME IRREGULAR VERBS

The *future active participle*, which can be roughly translated “going to (do), about to (do),” is a regular first-second declension adjective formed from the fourth principal part of the verb by dropping the case ending and adding *-urus, -ura, -urum* in its place.

	1	2	3	3-i	4
		Masculine Singular			
	(spectatus)	(visus)	(ductus)	(captus)	(scitus)
Nom	spectaturus	visurus	ducturus	capturus	sciturus
	etc.	etc.	etc.	etc.	etc.

It is often listed as the fourth principal part of verbs that have no transitive, and therefore no passive uses: note *sum, esse, fui, futurus*.

**IRREGULAR VERBS:** The following forms should be learned to the point that they will be recognized when encountered.

eo, ire, ii, iturus	go
volo, velle, volui, _____	be willing, intend
nolo, nolle, nolui, _____	be unwilling
malo, malle, malui, _____	prefer
fio, fieri, (factus)	be made, done, become
	(serves as the passive of <i>facio</i> )

	(eo)	(volo)	(nolo)	(malo)	(fio)
	Present Indicative				
	Singular				
1	eo	volo	nolo	malo	fio
2	is	vis	non vis	mavis	_____
3	it	vult	non vult	mavult	fit

			Plural		
1	imus	volumus	nolumus	malumus	_____
2	itis	vultis	non vultis	mavultis	_____
3	eunt	volunt	nolunt	malunt	fiunt

### Present Subjunctive

			Singular		
1	eam	velim	nolim	malim	fiam
2	eas	velis	nolis	malis	fias
3	eat	velit	nolit	malit	fiat
			Plural		
1	eamus	velimus	nolimus	malimus	fiamus
2	eatis	velitis	nolitis	malitis	fiatis
3	eant	velint	nolint	malint	fiant

### Imperfect Indicative

			Singular		
1	ibam etc.	volebam etc.	nolebam etc.	malebam etc.	fiabam etc.
			Plural		
	ibamus etc.	volebamus etc.	nolebamus etc.	malebamus etc.	fiabamus etc.

### Future

1	ibo	volam	nolam	malam	fiam
2	ibis etc.	voles etc.	noles etc.	males etc.	fies etc.

### Imperative

Sg	i	_____	noli	_____	fi
Pl	ite	_____	nolite	_____	fite

### Present Active Participle

iens	volens	nolens	_____	_____
(Gen euntis)				

The other tenses and moods are regular.

## VOCABULARY

(the irregular verbs in the lesson, plus)

adeo (adv.)

aliunde (adv.)

audio, –ire, audivi, auditus

dubius, –a, –um

incido, –ere, –cidi, –cismus

jucundus, –a, –um

limen, liminis, n.

trado, –ere, tradidi, traditus

vena, –ae f.

so far, to the extent

from somewhere else

hear

wavering, doubtful

interrupt, interfere

delightful, pleasant

threshold, lintel

deliver, transmit

vein, pulse, natural bent

## EXERCISES

A. Translate into English.

Quod homini sit facultas intelligendi, quae est rationalitas, ac facultas cogitandi, volendi, loquendi, et faciendi id quod intelligit, quae est libertas; et quod binae illae facultates sint a Domino apud hominem, in transactione *De Divino Amore et Divina Sapientia* (n. 264-270, 425; et quoque supra, n. 43, 44), actum est. Sed quia plura dubia de utraque illa facultate incidere possunt, cum de illis cogitatur, volo in hoc limine solum aliquid de libero agendi secundum rationem apud hominem tradere. [2] Sed primum sciendum est, quod omne liberum sit amoris, adeo ut amor et liberum unum sint; et quia amor est vita hominis, est quoque liberum vitae ejus; omne enim jucundum, quod est homini, est ex amore ejus, non aliunde datur aliquod jucundum, et ex jucundo amoris agere est ex libero; nam jucundum ducit hominem sicut flumen id quod fertur ex se secundum venam ejus.

(D.P. 73)

B. Translate into Latin.

1. I am willing to talk with evil spirits if I can then transmit what I have heard to the world.
2. The delight of a merely natural love is to seem in outward form to be a moral person.
3. There is a union of the good and the true in a cause, and there is a union of the good and the true in a result. The union of the good and the true in a cause is a union of intent and discernment, or of love and wisdom. This union is in everything the person intends and thinks, and therefore (= *inde*) in everything he or she does.

C. Enter today's forms in the appropriate paradigms in the usual way.

## SELECTED READINGS

### I

#### From *Arcana Coelestia*

320. Quod in genere spectat vitam Animarum seu recentium Spirituum post mortem, multis experiētiis constiterat, quod homo dum in alteram vitam venit, non sciat, quod in altera vita sit, putans quod adhuc in mundo, imo in suo corpore; usque adeo, ut cum ei dicitur, quod sit spiritus, quod miretur et obstupescat; tam ex cause, quod prorsus sit sicut homo, quoad sensus, cupiditates, et cogitationes; quam ex eo, quod non crediderit, cum vixit in mundo, quod spiritus sit, et quidam, quod spiritus non possit esse talis.

321. Alterum est, quod Spiritus multo excellentiores facultates sensitivas habeat, et multo excellentiores cogitandi loquendique dotes, quam cum vixit in corpore, usque adeo, ut vix comparari possint; tametsi hoc spiritus nesciant, antequam detur iis reflexio a Domini.

322. Caveant sibi ab opinione false, quod Spiritus sint absque sensitivo exquisitori multo, quam in vita corporis, contrarium scio a mille et mille experiētiis; sique non credere velint, ex causa suarum suppositionum de spiritu, habeant sibi, cum in altero vitam veniunt, ubi ipsa experientia faciet eos credere: non solum habent Visum, nam vivunt in luce, et spiritus boni, angelici, et angeli in tanta luce, ut lux meridiei in mundo ei vix comparari possit; de Luce, in qua vivunt et vident, ex Divina Domini Misericordia, in sequentibus: habent Auditum, tam exquisitum, ut auditus eorum in corpore non aequiparari possit; mecum loquuti sunt nunc per aliquot annos fere continue; sed de Loquela eorum etiam, ex Divina Domini Misericordia, in sequentibus: habent Olfactum, de quo etiam ex Divina Domini Misericordia, in sequentibus: habent Tactum exquisitissimum, inde dolores et cruciatus in inferno; nam ad tactum se referunt omnes sensationes, quae sunt modo diversitates et varietates tactus: habent Cupiditates et Affectiones, quibus nec comparari possunt eae quas habuerunt in vita corporis, de quibus plura, ex Divina Domini Misericordia, in sequentibus: Cogitant multo perspicacius et distinctius, quam cogitarunt [= cogitaverunt] in vita corporis; in una idea cogitationis plura involvunt, quam in mille cum cogitarunt in vita Corporis: Loquuntur inter se ita acute, subiliter, sagaciter, et distincte, ut si perciperet homo modo aliquid de eo, obstupesceret: in summa, nihil prorsus amiserunt, quin sint sicut homines, sed perfectiores, praeter ossa et carnem, et inde imperfectiones. Agnoscunt et percipiunt, quod, dum in corpore vixerunt, fuerit spiritus, qui sensit, quod tametsi apparuit in corpore, usque non fuit [sic!] corporis; quare rejecto corpore, vivunt sensationes multo exquisitiores, et perfectiores; vita consistit in sensu, nam absque sensu nulla vita, et qualis sensus talis vita, quod cuivis potest notum esse.

140. Quid spiritus et quid angelus primum dicetur. Omnis homo post mortem primum in mundum spirituum, qui est medius inter coelum et infernum venit, et ibi agit sua tempora seu suos status, et secundum vitam suam, praeparatur vel ad coelum vel ad infernum. Quamdiu in illo mundo moratur, vocatur ille spiritus. Qui ex illo mundo elevatus est in coelum, ille vocatur angelus; qui autem dejectus est in infernum, vocatur satanas vel diabolus. Quamdiu iidem in mundo spirituum sunt, vocatur ille qui praeparatur ad coelum spiritus angelicus, et qui ad infernum spiritus infernalis: spiritus angelicus interea conjunctus est cum coelo, ac spiritus infernalis cum inferno. Omnes spiritus, qui in mundo spirituum sunt, adjuncti sunt hominibus, quia homines quoad interiora mentis suae similiter inter coelum et infernum sunt, et per spiritus illos communicant cum coelo vel cum inferno, secundum vitam. Sciendum est, quod aliud sit *mundus spirituum* et aliud *mundus spiritualis*; mundus spirituum iste ille de quo nunc dictum est; mundus autem spiritualis est in complexu et ille mundus et coelum et infernum.

141. Dicitur etiam aliquid de amoribus, quia agitur de conversione angelorum et spirituum ex suis amoribus ad suos amores. Universum coelum in societates distinctum est secundum omnes differentias amorum; similiter infernum; et similiter mundus spirituum: sed coelum est distinctum in societates secundum differentias amorum coelestium; infernum autem in societates secundum differentias amorum infernalium; mundus vero spirituum secundum differentias amorum tam coelestium quam infernalium. Sunt duo amores, qui sunt capita omnium reliquorum, seu ad quos se omnes reliqui amores referunt: amor qui caput, seu ad quem omnes amores coelestes se referunt, est amor in Dominum; et amor qui caput, seu ad quem se referunt omnes amores infernales, est amor dominandi ex amore sui. Illi bini amores sunt e diametro sibi oppositi.

142. Quoniam bini illi amores, amor in Dominum, et amor dominandi ex amore sui, sint sibi prorsus oppositi, et quia omnes qui in amore in Dominum sunt se vertunt ad Dominum ut Solem, ut in antecedente articulo ostensum est, constare potest, quod omnes qui in amore dominandi ex amore sui sunt, se vertant retro a Domino. Quod ita ex opposito se vertant, est quia illi qui in amore in Dominum sunt, non plus amant quam duci a Domino, ac volunt ut solus Dominus dominetur; at qui in amore dominandi ex amore sui sunt, non plus amant quam duci a semet, et volunt ut ipsi soli dominantur. Dicitur amore dominandi ex amore sui, quia datur amor dominandi ex amore facendi usus, qui amor, quia unum facit cum amore erga proximum, est amore spiritualis; verum hic amor non vocari potest amor dominandi, sed amor facendi usus.

143. Quod unusquisque spiritus, qualiscunque sit, ad amorem regnantem suum se vertat, est quia amor est vita cujusvis, (ut in Prima parte, n. 1-3, ostensum est,) et vita vertit receptacula sua, quae vocantur membra, organa, et viscera, ita totum hominem, ad illam societatem quae in simili amore secum est, ita ubi suus amor est.



144. Quoniam amor dominandi ex amore sui est prorsus oppositus amori in Dominum, ideo spiritus qui in amore illo dominandi sunt, faciem retro vertunt a Domino, et inde oculis spectant ad occidentem istius mundi; et quia sic in contrario versu quoad corpus sunt, a tergo illis est oriens, ad dextrum illis est septentrio, et ad sinistrum illis est meridies: a tergo illis est oriens, quia odio habent Dominum; ad dextrum illis est septentrio, quia fallacias et inde falsitates amant; et ad sinistrum illis est meridies, quia lucem sapientiae spernunt. Possunt se circum vertere, sed omnia quae circum se vident, apparent amori suo similia. Sunt omnes illi naturales sensuales; et quidam tales ut opinentur se solos vivere, et spectent alios tanquam imagines: credunt se sapere super omnes, tametsi insaniunt.

145. In mundo spirituali apparent viae, stratae sicut viae in mundo naturali; quaedam ducunt ad coelum, et quaedam ad infernum; sed viae, quae ducunt ad infernum non apparent illis qui ad coelum eunt, nec viae quae ducunt ad coelum apparent illis qui ad infernum eunt. Sunt innumerae tales viae, sunt enim quae tendunt ad unamquemvis societatem coeli, et ad unamquemvis societatem inferni; unusquisque spiritus intrat viam quae ducit ad societatem sui amoris, nec videt vias alio tendentes: inde est, quod unusquisque spiritus, sicut ad amorem suum regnantem se vertit, etiam progrediatur.

### III

#### *From De Coelo et Inferno*

#### **QUOD CORRESPONDENTIA SIT OMNIUM COELI CUM OMNIBUS HOMINIS**

87. Quid correspondentia, hodie nescitur; quod nesciatur est ex pluribus causis; primaria est, quod homo se removerit e coelo per amorem sui et mundi; qui enim se et mundum super omnia amat, is non spectat ad alia quam ad mundana, quia illa ablandiuntur sensibus externis, et oblectant genium, et non ad spiritualia, quia ea ablandiuntur sensibus internis, et oblectant mentem; quapropter ea a se rejiciunt, dicentes, quod superiora sint quam ut sint cogitationis. Aliter fecerunt antiqui: illis scientia correspondentiarum praecipua omnium scientiarum fuit; per illam etiam intelligentiam et sapientiam hauserunt: et illi qui ab ecclesia fuerunt, per illam communicationem habuerunt cum coelo; est enim scientia correspondentiarum scientia angelica. Antiquissimi, qui coelestes homines fuerunt, ex ipsa correspondentia, sicut angeli, cogitaverunt; ideo etiam cum angelis locuti sunt; et ideo Dominum illis saepius visus est, et instruxit illos. Sed hodie scientia illa tam prorsus deperdita est, ut non sciatur quid correspondentia.

88. Nunc quia absque perceptione quid correspondentia, non aliquid in luce sciri potest de spirituali mundo; nec de influxu ejus in naturalem; ne quidem quid spirituale respective ad naturale; nec aliquid in luce de spiritu hominis, qui vocatur anima, et de ejus operatione in corpus; neque de statu hominis post mortem; ideo dicendum est quid correspondentia, et qualis illa; sic etiam paratur via ad sequentia.

89. Primum quid correspondentia, dicitur. Totus mundus naturalis correspondet mundo spirituali; nec solum mundus naturalis in communi, sed etiam in singulis; quapropter quicquid in mundo naturali existit ex spirituali, id dicitur correspondens. Sciendum est, quod mundus naturalis existat et subsistat ex mundo spirituali, prorsus sicut effectus ex sua causa efficiente. Mundus naturalis dicitur omne id extensum, quod sub sole est, et ex illo calorem et lucem recipit; et illius mundi sunt omnia quae inde subsistunt: mundus spiritualis autem est coelum, et illius mundi sunt omnia quae in coelis.

90. Quia homo est coelum et quoque mundus in minima forma ad imaginem maximi (videatur supra, n. 57), ideo apud illum est mundus spiritualis et mundus naturalis: interiora, quae mentis ejus sunt, et se referunt ad intellectum et voluntatem, faciunt ejus mundum spiritualem; exteriora autem quae ejus corporis sunt, et se referunt ad hujus sensus et actiones, faciunt ejus mundum naturalem: quicquid itaque in mundo ejus naturali, hoc est, in ejus corpore et hujus sensibus et actionibus ex mundo ejus spirituali, hoc est, ex ejus mente et hujus intellectu et voluntate, existit, vocatur correspondens.

91. Qualis correspondentia est, videri potest in homine ex facie ejus: in facie, quae non docta est simulare, omnes affectiones mentis se sistunt videndas in forma naturali ut in suo typo; inde facies dicitur index animi, ita mundus ejus spiritualis in mundo ejus naturali: similiter illa quae intellectus sunt, in loquela; et illa quae voluntatis, in gestibus corporis. Illa itaque quae in corpore fiunt, sive sit in facie, sive in loquela, sive in gestibus, vocantur correspondentiae.

92. Ex his quoque videri potest, quid internus homo, et quid externus; quod nempe internus sit qui vocatur spiritualis homo, et externus qui naturalis; tum etiam quod unus distinctus sit ab altero, sicut coelum a mundo: ut et quod omnia quae fiunt et existunt in externo seu naturali homine, fiant et existant ab interno seu spirituali.

93. Haec dicta sunt de correspondentia interni seu spiritualis hominis cum externo seu naturali ejus; sed in sequentibus nunc agendum est de Correspondentia totius Coeli cum singulis Hominis.

94. Ostensum est, quod universum coelum referat unum hominem, et quod sit homo in imagine, et quod ideo dicatur Maximus Homo; ostensum etiam est, quod inde societates angelicae, ex quibus coelum consistit, sint ordinatae sicut membra, organa, et viscera in homine; ita quod sint quae in capite, quae in pectore, quae in brachiis, et quae in singulis partibus eorum (videatur supra, n. 59-72). Societates itaque, quae in aliquo membro ibi sunt, correspondent simili membro in homine; ut quae in capite ibi, correspondent capiti in homine; quae in pectore ibi, correspondent pectori in homine; et quae in brachiis ibi, correspondent brachiis in homine; et sic in reliquis: ex correspondentia illa subsistit homo; nam homo non aliunde subsistit quam e coelo.

95. Quod coelum in duo regna distinctus sit, quorum unum vocatur regnum coeleste, alterum regnum spirituale, videatur supra in suo articulo. Regnum

coeleste in genere correspondet cordi, et omnibus cordis in toto corpore; et regnum spirituale pulmoni et omnibus ejus in toto corpore: faciunt etiam cor et pulmo duo regna in homine; cor regnat ibi per arterias et venas, et pulmo per fibras nerveas et motrices, ambo in unaquavis vi et actione. In unoquoque homine, in spirituali ejus mundo, qui spiritualis ejus homo vocatur, sunt etiam duo regna; unum est voluntatis et alterum est intellectus; voluntas regnat per affectiones boni, et intellectus per affectiones veri; haec regna etiam correspondent regnis cordis et pulmonis in corpore. Similiter in coelis; regnum coeleste est voluntarium coeli, et ibi regnat bonum amoris; et regnum spirituale est intellectuale coeli, et ibi regnat verum: haec sunt, quae correspondent functionibus cordis et pulmonis in homine. Ex correspondentia illa est, quod "cor" in Verbo significet voluntatem, et quoque bonum amoris, ac pulmonaris "spiritus" intellectum et verum fidei: inde quoque est, quod cordi adscribantur affectiones, tametsi non ibi nec inde sunt.

96. Correspondentia duorum regnorum coeli cum corde et pulmone, est communis correspondentia coeli cum homine; minus communis autem est cum singulis membris, organis, et visceribus ejus; quae qualis sit, etiam memorabitur. Qui in Maximo Homine, qui est coelum, in capite sunt, in omni bono prae reliquis sunt; sunt enim in amore, pace, innocentia, sapientia, intelligentia, et inde gaudio et felicitate; hi influunt in caput, et in illa quae capitis sunt apud hominem, et illis correspondent. Qui in Maximo Homine, qui est coelum, in pectore sunt, in bono charitatis et fidei sunt, et quoque influunt in pectus hominis, et correspondent illi. Qui in Maximo Homine seu coelo in lumbis, et in organis generationi dicatis ibi, sunt, in amore conjugiali sunt. Qui in pedibus, in bono ultimo coeli, quod bonum naturale spirituale vocatur, sunt. Qui in brachiis et manibus, in potentia veri ex bono sunt. Qui in oculis, in intellectu sunt. Qui in auribus, in auscultatione et obedientia sunt. Qui in naribus, in perceptione sunt. Qui in ore et lingua, in sermocinatione ex intellectu et perceptione sunt. Qui in renibus, in veru lustrante, secernente, et castigante sunt. Qui in hepate, pancreate, et liene sunt, in purificatione boni et veri varia sunt. Aliter in reliquis. Influunt in similia hominis, et correspondent illis. Influxus coeli est in functiones et usus membrorum; ac usus, quia ex spirituali mundo sunt, se formant per talia quae in naturali mundo sunt, et sic se sistunt in effectum: inde est correspondentia.

97. Inde est, quod per eadem illa membra, organa, et viscera, in Verbo significantur similia, significant enim omnia ibi secundum correspondentias: per "caput" inde significatur intelligentia et sapientia; per "pectus" charitas; per "lumbos" amor conjugialis; per "brachia" et "manus" potentia veri; per "pedes" naturale; per "oculos" intellectus; per "nares" perceptio; per "aures" obedientia; per "renes" lustratio veri; et sic porro. Inde quoque est, quod familiare sit homini dicere, cum de intelligente et sapiente, quod caput ei sit; cum de illo qui in charitate quod amicus pectoris sit; de illo qui in perceptione quod acutae naris sit; de illo qui in intelligentia quod acutae aciei sit; de illo qui in potentia quod extensas manus habeat; de illo qui ex amore vult, quod ex corde. Haec et plura alia quae in loquela hominis, sunt ex correspondentia; talia enim ex mundo spirituali sunt, tametsi homo id nescit.

98. Quod talis correspondentia sit omnium coeli cum omnibus hominis, per multam experientiam mihi ostensum est, et per tam multam, ut confirmatus sum de illis ut de re evidente et nullius dubii; sed illam omnem hic adducere, non opus est, nec ob copiam licet: adductam videas in *Arcanis Coelestibus*, ubi de Correspondentias, de Repraesentationibus, de Influxu mundi spiritualis in naturalem, et de Commercio Animae et Corporis, agitur.

99. Sed tametsi omnia hominis quoad corpus correspondent omnibus coeli, usque tamen homo non est imago coeli quoad externam formam, sed quoad internam; interiora enim hominis recipiunt coelum, et exteriora ejus recipiunt mundum; quantum itaque interiora ejus recipiunt coelum, tantum homo quoad illa est coelum in minima forma ad imaginem maximi; quantum autem interiora ejus non recipiunt, tantum non est coelum et imago maximi; exteriora tamen usque, quae recipiunt mundum, possunt esse in forma secundum ordinem mundi, et inde in varia pulchritudine; pulchritudo enim externa, quae corporis, ducit causam ex parentibus, et ex formatione in utero, et dein conservatur per influxum communem e mundo: inde est, quod forma naturalis hominis valde differat a forma spiritualis ejus hominis. Aliquoties ostensum est, qualis in forma esset spiritus hominis, et visum, quod in aliquibus pulchris et venustis facie, ille esset deformis, niger, et monstrosus, ut imaginem inferne non coeli dicas; in quibusdam autem non pulchris, quod is esset formosus, candidus, et angelicus: talis etiam apparet spiritus hominis post mortem, qualis fuerat in corpore, cum in illo vixit in mundo.

100. Sed correspondentia se adhuc latius extendit, quam ad hominem: est enim correspondentia coelorum inter se; tertio seu intimo coelo correspondet secundum seu medium coelum; et secundo seu medio coelo correspondet primum seu ultimum coelum; et hoc correspondet formis corporeis in homine, quae membra, organa, et viscera ejus vocantur: ita est corporeum hominis, in quod ultimo desinit coelum, super quo sicut super sua basi subsistit. Sed hoc arcanum alibi plenius evolvetur.

101. Verum omnino sciendum est, quod omnis correspondentia, quae cum coelo, sit cum Divino Humano Domini, quoniam ab Ipso est coelum, et Ipse est coelum, ut in articulis praecedentibus ostensum est; nam nisi Divinum Humanum influeret in omnia coeli, et secundum correspondentias in omnia mundi, non daretur angelus, nec daretur homo. Inde iterum patet, cur Dominus factus est Homo, ac induit Divinum suum Humano a primo ad ultimum, quod fuerit, quoniam Divinum Humanum, ex quo coelum ante adventum Domini, non amplius suffecit ad sustentandum omnia, quia homo, qui basis coelorum, labefactavit et destruxit ordinem. Quid et quale Divinum Humanum, quod ante adventum Domini fuit, et qualis status coeli tunc, vide in Collectis ad caput praecedens.

102. Obstupescunt angeli, cum audiunt, quod dentur homines qui omnia naturae tribuunt et nihil Divino; et quoque qui credunt quod corpus suum, in quod tot admiranda coeli collata sunt, conflatum sit ex natura: et magis, quod rationale hominis etiam inde sit; cum tamen, si modo aliquantum elevent

mentem, videre possunt, quod talia sint ex Divino, et non ex natura; et quod natura modo creata sit ut investiat spirituale, et id sistat correspondens in ultimo ordinis: sed tales assimilant noctuis, quae vident in tenebris, et nihil in luce.

#### IV

#### From *Vera Christiano Religio*

387. Tertium Memorabile:—

Postquam duo illi Angeli extra meum conspectum erant, vidi quendam hortum a latere dextro, ubi erant ileae, ficus, laurus, et palmae, in ordine secundum correspondentias positae. Illuc prospexi, et inter arbores vidi angelos et spiritus vadentes et colloquentes: et tunc ad me respexit unus spiritus angelicus. Spiritus angelici vocantur, qui in mundo spirituum praeparantur ad coelum.

Ille ab horto illo ad me venit, et dixit, "Vis mecum venire in nostrum paradisum, ac auditurus et visurus es mirabilia."

Et abiivi cum illo, et tunc dixit mihi, "Hi quos vides (erant enim plures) sunt omnes in amore veri, et inde in luce sapientiae. Esxt quoque hic palatium, quod vocamus Templum Sapientiae; sed illud non aliquis videre potest, qui credit se multum sapere, minus qui credit se satis sapere, at adhuc minus qui credit se sapere ex se; causa est, quia illi non in receptione lucis coeli ex amore genuinae sapientiae sunt. Genuina sapientia est, quod homo e luce coeli videat, quod quae scit, intelligit, et sapit, tam parum sint respective ad illa quae non scit, intelligit, et sapit, sicut est gutta ad oceanum, consequenter vix aliquid. Omnis qui in hoc horto paradisiaco est, et ex perceptione ac visu in se agnoscit quod tam parum sapiat respective, is videt illud Templum Sapientiae; nam lux interior in mente hominis dat id videre, non autem lux exterior ejus absque illa."

[2.] Nunc quia ego illud saepius cogitavi, et ex scientia, et dein ex perceptione, et demum ex luce interiore, agnovi, quod homo tam parum sapiat, ecce datum est mihi videre illud templum. Erat quoad formam mirabile. Erat valde elevatum supra humum, quadrangulare, parietes ex chrystallo, tectum ex jaspide pellucido eleganter arcuatum, substructio ex vario lapide pretioso. Erant gradus per quos in illud ascendebatur, ex alabastro polito. Ad latera graduum apparebant sicut leones cum catulis.

Et tunc quaesivi num liceat intrare, et dictum est quod liceat. Quare ascendi; et cum intravi, vidi sicut cherubos volantes sub tecto, sed mox evanescentes: solum, super quo ambulatur, ex cedris erat, et totum templum ex pellucentia tecti et parietum, exstructum fuit ad formam lucis. [3.] Intrabat mecum spiritus angelicus, cui retuli quae audiveram ex duobus angelis de amore et sapientia, et de charitate et fide. Et tunc dixit, "Annon etiam locuti sunt de tertio?"

"Quid tertium?" dixi.

Respondit, "Est bonum usus. Amor et sapientia absque bono usus non sunt aliquid; sunt modo entia idealia, nec fiunt realia, priusquam sunt in usu: sunt enim amor, sapientia, et usus, tria, quae non separari possunt; si separantur, neutrum est aliquid. Non est amor aliquid absque sapientia, sed in sapientia formatur ad aliquid; hoc aliquid, ad quod formatur est usus, quare cum amor per sapientiam in usu est, tunc realiter est, quia actualiter existit. Sunt prorsus sicut finis, causa, et effectus: finis non est aliquid, nisi per causam sit in effectus; si solvitur unum ex illis tribus, solvitur omne, et fit sicut nihil. [4.] Simile etiam est cum charitate, fide, et operibus: charitas absque fide non est aliquid, nec fides absque charitate, neque charitas et fides absque operibus; at in operibus sunt aliquid, et tale aliquid, quale est operum usus. Simile est cum affectione, cogitatione, et operatione; et simile est cum voluntate, intellectu, et actione; nam voluntas absque intellectu, est sicut oculus absque visum, ac uterque absque actione est sicut mens absque corpore. Quod ita sit, clare videri potest in hoc templo, quia lux, in qua hic sumus, est lux illustrans mentis interiora. [5.] Quod non detur completum et perfectum, nisi sit trinum, etiam docet geometria; non enim est linea aliquid, nisi fiat area, nec est area aliquid, nisi fiat corpus: quare ducetur unum in alterum, ut existant; et coexistunt in tertio. Sicut est in hoc, etiam est in omnibus et singulis creatis, quae finita sunt in tertio. Inde nunc est, quod 'tria' in Verbo significant completum et prorsus. Quoniam ita est, non potui non mirari, quod quidam profiteantur solam fidem, quidam solam charitatem, quidam sola opera, cum tamen unum absque altero, atque unum et simul alterum absque tertio, non est aliquid."

[6.] Sed tunc quaesivi, "Potestne homo charitatem et fidem habere, et usque non opera? potestne homo esse in dilectione et in cogitatione de aliqua re, et tamen non in operatione ejus?"

Et respondet mihi angelus, "Non potest nisi modo idealiter, at non realiter, Erit usque in conatu aut voluntate ad operandum; ac voluntas seu conatus est actus in se, quia est continuus nisus ad agendum, qui fit actus in externis accedente determinatione: quare conatus et voluntas, sicut actus internus, acceptatur ab omni sapiente, quia acceptatur a Deo, prorsus sicut actus externus; modo non deficiat, quando datur copia."

# **PARADIGMS**

# NOUNS

	1	2m	2n	3m&f
Sg. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____
Pl. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____

	3n	3-i	4	5
Sg. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____
Pl. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____



# ADJECTIVES

## 1-2 Declension

	m	f	n
Sg. Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Abl.	_____	_____	_____
Pl. Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Abl.	_____	_____	_____

# ADJECTIVES

3 Declension

Three Endings

m

f

n

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

# ADJECTIVES

3 Declension

Two Endings

m&f

n

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

# ADJECTIVES

3 Declension

One Ending

m&f

n

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

# ADJECTIVES

## COMPARATIVE DEGREE

m

f

n

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

## SUPERLATIVE DEGREE

m

f

n

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

# ADJECTIVES

## IRREGULAR

m

f

n

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

## PERSONAL PRONOUNS

(Person)

1

2

Sg. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

Pl. Nom. \_\_\_\_\_

Gen. \_\_\_\_\_

Dat. \_\_\_\_\_

Acc. \_\_\_\_\_

Abl. \_\_\_\_\_

## DEMONSTRATIVE PRONOUNS

	(hic)	m	f	n
Sg. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____
Pl. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____

	(ille)	m	f	n
Sg. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____
Pl. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____

## RELATIVE PRONOUNS

	m	f	n
Sg. Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Abl.	_____	_____	_____
Pl. Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Abl.	_____	_____	_____

## INTERROGATIVE PRONOUNS

	m	f	n
Sg. Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Abl.	_____	_____	_____
Pl. Nom.	_____	_____	_____
Gen.	_____	_____	_____
Dat.	_____	_____	_____
Acc.	_____	_____	_____
Abl.	_____	_____	_____



## EMPHATIC PRONOUNS

	(ipse)	m	f	n
Sg. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____
Pl. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____

## INDEFINITE PRONOUNS

	(aliquis)	m	f	n
Sg. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____
Pl. Nom.	_____	_____	_____	_____
Gen.	_____	_____	_____	_____
Dat.	_____	_____	_____	_____
Acc.	_____	_____	_____	_____
Abl.	_____	_____	_____	_____

## INDEFINITE PRONOUN

(quidam)	m	f	n
Sg. Nom.	_____		
Gen.	_____		
Dat.	_____		
Acc.	_____		
Abl.	_____		
Pl. Nom.	_____		
Gen.	_____		
Dat.	_____		
Acc.	_____		
Abl.	_____		

## DEMONSTRATIVE PRONOUN

(is)	m	f	n
Sg. Nom.	_____		
Gen.	_____		
Dat.	_____		
Acc.	_____		
Abl.	_____		
Pl. Nom.	_____		
Gen.	_____		
Dat.	_____		
Acc.	_____		
Abl.	_____		

# VERBS—INDICATIVE

## ACTIVE

### Present

1                      2                      3                      3-i                      4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

### Imperfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

### Future

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# INDICATIVE ACTIVE

## Perfect

1                      2                      3                      3-i                      4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## Pluperfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## Future Perfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# VERBS—INDICATIVE

## PASSIVE

### Present

1                      2                      3                      3-i                      4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

### Imperfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

### Future

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# INDICATIVE PASSIVE

## Perfect

1                      2                      3                      3-i                      4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## Pluperfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## Future Perfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# VERBS—SUBJUNCTIVE

## ACTIVE

### Present

1                      2                      3                      3-i                      4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

### Imperfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

### Perfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# SUBJUNCTIVE ACTIVE

## Pluperfect

1

2

3

3-i

4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_



# VERBS—SUBJUNCTIVE PASSIVE

## Present

1

2

3

3-i

4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## Imperfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## Perfect

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# **SUBJUNCTIVE PASSIVE**

## **Pluperfect**

1

2

3

3-i

4

Sg. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

Pl. 1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

# VERBS

## IMPERATIVES

Active	1	2	3	3-i	4
Sg.	_____				
Pl.	_____				

## Passive

Sg.	_____
Pl.	_____

**LATIN-ENGLISH  
GLOSSARY**

## A

a (before consonants), ab  
(prep. with abl.)

absque (prep. with abl.)

ac

acceptio, -onis, f.

accipio, -ere, accep, acceptus

ad (prep. with acc.)

adduco, -ere, -duxi, -ductus

adeo (adv.)

adjunctio, -onis, f.

adjungo, -ere, -junxi, -junctus

advenio, -ire, adveni, adventus

Adventus, -us, m.

adventus, -us, m.

affectio, -onis, f.

affero, -ferre, attuli, adlatus

afficio, -ere, affeci, affectus

agnitio, -onis, f.

agnosco, -ere, agnovi, agnotus

ago, -ere, egi, actus

aliqui, aliquae, aliquod

aliquis, aliquid

aliunde (adv.)

alius, -a, -um

alterus, -a, -um

amo, -are, -avi, -atus

amor, amoris, m.

ante (prep. with acc.)

aperio, -ire, aperui, apertus

appareo, -ere, apparui, apparitus

apperceptio, -onis, f.

apperceptio, -ere, -cepi, -ceptus

angelus, -i, m.

angelicus, -a, -um

apud (prep. with acc.)

arcanus, -a, -um

atque, ac (connective)

audio, -ire, audivi, auditus

aufero, -ferre, abstuli, ablatu

autem (connective)

from, by (agent of passive)

without, apart from

see atque

reception, acceptance

receive, accept

to, toward

append, add

so far, to the extent

a bringing together or being brought  
together

bring into contact

reach, arrive

the Advent

arrival, coming, advent

(specific) causative emotion, "affection"

bring

affect, influence, accomplish

acknowledgment

recognize, acknowledge

do, behave; agere de \_\_\_\_\_ = deal  
with \_\_\_\_\_, treat of \_\_\_\_\_

some, any

someone, something

from somewhere else

other

another (of two)

(to) love

love

before, in front of

open

be visible, seem, appear

initial grasp, notice

notice, begin to perceive

angel

of angels, angelic

within, among

hidden, secret

(emphatic) and

hear

take away

but, however

## B

bonus, -a, -um

good

## C

calor, caloris, m.

capio, -ere, cepi, captus

carus, -a, -um

causa, -ae, f.

warmth, heat

grasp, seize

dear, precious

cause, reason, means (in the ablative, after  
a genitive, = because of, for the sake of)

caveo, –ere, cavi, cautus	beward, take care, avoid
ceterus, –a, –um	other
charitas, –tatis, f.	“deariness,” charity
civilis, –e	civic, civii
claudio, –ere, clausi, clausus	close, shut
coelestis, –e	heavenly, celestial
coelum, –i (n. sg., m. pl.)	heaven
cogitatio, –onis, f.	action or function of thinking.
	thought (as process)
cogito, –are, –avi, –atus	think
cognitio, –onis, f.	direct, thorough knowledge, “insight”
cognosco, –ere, –novi, –notus	be thoroughly acquainted with
colo, –ere, colui, cultus	(to) worship
confero, –ferre, –tuli, collatus	bring together, compare
conjunctio, –onis, f.	a thorough joining or being joined, union
conjungo, –ere, –junxi, –junctus	join thoroughly, unite
consto, –are, –avi, –atus	“stand together,” be established
convenio, –ire, –veni, –ventus	meet, gather
cor, cordis, m.	heart
coram (prep. with acc.)	before, in the presence of
corpus, corporis, n.	body
correspondentia, –ae, f.	(the relationship of) correspondence, an
	item that corresponds
correspondeo, –ere, –nsi, –nsus	answer completely, be completely
	responsive, correspond
creo, –are, –avi, –atus	create
cuitus, –us, m.	worship
cum (prep. with abl.)	with, accompanied by

## D

dabilis, –e	possible
de (prep. with abl.)	down from, from, concerning
Deus, –i, m.	God
deus, –i, m.	god
dico, –ere, dixi, dictus	say, call, name
dispono, –ere, –posui, –positus	arrange, set forth
Divinus, –a, –um	of God, Divine
do, dare, dedi, datus	give, grant; in the passive,
	“be given” = occur
doceo, –ere, docui, doctus	teach, inform
dominor, –ari, –atus	be in power, rule
Dominus, –i, m.	the Lord
dominus, –i, m.	lord, master
dubius, –a, –um	wavering, doubtful
duco, –ere, duxi, ductus	lead, guide
dum (connective)	while

## E

e (before consonants), ex	out of, from
educio, –are, –avi, –atus	educate
educio, –ere, –duxii, –ductus	lead out, bring forth
elevo, –are, –avi, –atus	raise up, lift
enim (connective)	in fact, really, for
eo, ire, ii, (iturus)	go

essentia, -ae, f.  
et (connective)  
evenio, -ire, eveni, eventus  
eventus, -us, m.  
ex  
existo, -ere, exstiti, \_\_\_\_\_  
  
extensus, -a, -um  
exterior, exterius  
externus, -a, -um  
extra (prep. with acc.)  
extremus, -a, -um

essence, fundamental nature  
and  
happen, occur  
outcome, event, happening  
see e  
come into being, become effectively  
present  
stretched out  
comp. of externus  
outer, external  
outside (of)  
superl. of externus

## F

facies, faciei, f.  
facio, -ere, feci, factus  
falsus, -a, -um  
felicitas, -tatis, f.  
fero, ferre, tuli, latus  
fides, fidei, f.  
finis, finis, m.  
finitus, -a, -um  
fio, fieri, (factus)

face  
do, make  
false  
happiness  
carry, lift, bring, take  
faith, confidence  
end, goal, purpose, limit, boundary  
finite, limited  
be made, done; become (serves as  
passive of facio)  
flow  
basic (working) structure, form  
process of forming or of being formed,  
formation  
(to) shape, form

fluo, -ere, fluxi, fluxus  
forma, -ae, f.  
formatio, -onis, f.  
  
formo, -are, -avi, -atus

## G

gradus, -us, m.

step, level, "degree"

## H

habeo, -ere, habui, habitus  
se habet  
hic, haec, hoc  
homo, hominis, m.

have, possess  
"the situation is . . ."  
this, the latter  
(mortal) person, humanity in general

## I

ibi (adv.)  
ideo (connective)  
igneus, -a, -um  
ignis, ignis, m.  
ignosco, -ere, -novi, -notus  
ille, illa, illud  
illustratio, -onis, f.  
immo (connective)  
in (prep.) with abl.  
with acc.

there  
therefore, so  
fiery, flamy  
fire  
not know, be ignorant of  
that, the former  
enlightenment, illustration  
even, indeed  
within, in  
into

incido, –ere, incidi, incisus  
 inde (adv.)  
 induco, –ere, –duxi, –ductus  
 induo, –ere, –dui, –dutus  
 infernalis, –e  
 infernum, –i, n.  
 inferior, inferius  
 inferus, –a, –um  
 infimus, –a, –um  
 infinitus, –a, –um  
 inflo, –ere, –fluxi, –fluxus  
 influxus, –us, m.  
 infra (prep. with acc.)  
 insum, inesse, infui  
 intellectus, –us, m.  
 intelligo, –ere, –lexi, –lectus  
 interior, interius  
 internus, –a, –um  
 intimus, –a, –um  
 intra (prep. with acc.)  
 introduco, –ere, –duxi, –ductus  
 ipse, ipsa, ipsum  
 ita (connective)

interrupt, interfere  
 from this, as a result of this  
 bring in, lead in  
 put on (clothing), don  
 of hell, hellish  
 hell  
 comp. of inferus  
 low  
 superl. of inferus  
 infinite, unlimited  
 flow (into)  
 inflow, influx  
 below, underneath  
 be (contained) in  
 discernment, understanding  
 discern, understand  
 comp. of internus  
 inner, internal  
 superl. of internus  
 within, inside  
 bring into, introduce  
 (emphatic) –self  
 thus, so, in this way

## J

jucundus, –a, –um  
 jungo, –ere, junxi, junctus

delightful, pleasant  
 join

## L

lenis, –e  
 lex, legis, f.  
 limen, liminis, n.  
 lingua, –ae, f.  
 locutio, –onis, f.  
 loquela, –ae, f.  
 loquor, loqui, locutus  
 lux, lucis, f.

light, gentle  
 law  
 threshold, limit  
 tongue, language  
 (act of) talking, speech  
 (act of) talking, speech  
 talk, speak  
 light

## M

magnus, –a, –um  
 major, majus  
 malo, malie, malui, \_\_\_\_\_  
 manifesto, –are, –avi, –atus  
 maximus, –a, –um  
 malus, –a, –um  
 melior, melius  
 mens, mentis, f.  
 mere (adv.)  
 meus, –a, –um  
 meditatio, –onis, f.  
 meditor, –ari, –atus  
 medius, –a, –um

large, big  
 comp. of magnus  
 prefer  
 make clear, bring into the open  
 superl. of magnus  
 evil  
 comp. of bonus  
 mind  
 solely, merely  
 my  
 (act of) reflecting, musing  
 reflect, muse  
 intermediate, in the middle



minimus, -a, -um  
minor, minus  
mirabilis, -e  
miror, -ari, -atus  
monstro, -are, -avi, -atus  
moralis, -e  
moriōr, moriri, mortuus (moriturus)  
mors, mortis, f.  
mortalis, -e  
mortuus, -a, -um  
multus, -a, -um  
mundus, -i m.

superl. of parvus  
comp. of parvus  
astonishing, wonderful  
be amazed at, admire  
show, point out  
moral, behavioral  
die  
death  
subject of death, mortal  
dead, lifeless  
many, much  
world

## N

nam (connective)  
naturalis, -e  
naturaliter (adv.)  
-ne  
nempe (connective)  
nolo, nolle, nolui  
non (adv.)  
noster, nostra, nostrum  
nullus, -a, -um  
num  
  
nunc (adv.)

for (= "because")  
having to do with nature, natural  
in a natural way, on the natural level  
interrogative enclitic  
namely  
be unwilling  
not (negative for verbs)  
our  
none, no (negating nouns)  
introduces question with negative  
expectation  
now

## O

omnis, -e  
optimus, -a, -um  
orbis, orbis, m.  
ordo, ordinis, m.  
origo, originis, f.  
opus, operis, n.

all, every, each  
superl. of bonus  
circle, ring  
sequence, design, pattern, "order"  
source, earliest beginning  
deed, work

## P

parum (adv.)  
passio, -onis, f.  
pateo, -ere, patui, \_\_\_\_\_  
patior, pati, passus  
pejor, pejus  
pendo, -ere, pependi, pensus  
per (prep. with acc.)  
perceptio, -onis, f.  
percipio, -ere, -cepi, -ceptus  
perduco, -ere, -duxi, -ductus  
perficio, -ere, -feci, -fectus  
pessimus, -a, -um  
plene (adv.)  
plenus, -a, -um  
plurimus, -a, -um  
plus, pluris

a little, too little  
suffering, undergoing, enduring  
lie open, be visible  
undergo, suffer, endure, allow  
comp. of malus  
hang  
through, by means of  
mental grasp, perception  
grasp, perceive  
lead through  
complete, finish, perfect  
superl. of malus  
fully  
full  
superl. of multus  
comp. of multus

porro (connective)  
 possum, posse, potui, \_\_\_\_\_  
 post (prep. with acc.)  
 potentia, -ae, f.  
 prae (prep. with acc.)  
 prior, prius  
 primus, -a, -um  
 pro (prep. with abl.)  
 procedo, -ere, -cessi, -cessus  
 produco, -ere, -dixi, -ductus  
 prope (prep. with acc.)  
 propior, propius  
 proprius, -a, -um  
 propter (prep. with acc.)  
 proximus, -a, -um  
 proximus, -i, m.  
 puto, -are, -avi, -atus

beyond this, further  
 be able  
 after, behind  
 power  
 before, in front of  
 earlier  
 first, earliest  
 in favor of, for, in place of  
 come forth, emanate  
 bring forth, produce  
 near  
 nearer  
 belonging (to), proper (to)  
 on account of, for the sake of  
 nearest  
 neighbor  
 opine, esteem

## Q

qualis, -e  
 quantum (adv.)  
 quantus, -a, -um  
 quare (connective)  
 qui, quae, quod (rel. pronoun)  
 quia (connective)  
 quis, quid  
 quoad (prep. with acc.)  
 quomodo (interrog./rel. adv.)  
 quoniam (connective)  
 quoque (adv.)

of whatever kind  
 to whatever extent  
 of whatever amount  
 therefore, wherefore  
 who, which  
 because  
 who? what?  
 as to, as far as \_\_\_\_\_ is concerned  
 how, in what way  
 because  
 also

## R

receptio, -onis, f.  
 recipio, -ere, recipi, receptus  
 redamo, -are, -avi, -atus  
 refero, -ferre, rettuli, relatus  
   se referre ad  
 reformatio, -onis, f.  
 reformo, -aré, -avi, -atus  
 regnum, -i, n.  
 respondeo, -ere, -sponsi, -sponsus

acceptance, reception  
 accept, receive  
 love back, love in return  
 bring back, respond, repeat  
 "go back to," relate to  
 process of re-forming or of being  
 re-formed, reformation  
 re-form, form anew  
 kingdom  
 answer

## S

salus, salutis, f.  
 sanctus, -a, -um  
 sapientia, -ae, f.  
 scio, -ire, scivi, scitus  
 secundum (prep. with acc.)  
 sensus, -us, m.  
 sequens, sequentis

safety, health, salvation  
 holy  
 wisdom  
 know  
 in keeping with, according to  
 action or function of sensing, ability  
 to sense  
 following

sequor, sequi, secutus  
seu, sive (connective)  
sicut (connective)  
simplex, simplicis

simul (adv.)  
sisto, –ere, stiti, status  
sive  
societas, societatis, f.  
sol, solis, m.  
solum (adv.)  
solus, –a, –um  
spatium, spatii, n.  
specto, –are, –avi, –atus  
spiritualis, –e  
spiritualiter (adv.)  
spiritus, –us, m.  
spondeo, –ere, sponendi, sponsus  
status, –us, m.  
sto, stare, steti, status  
subsisto, –ere, substiti, \_\_\_\_\_  
sui, sibi, se, se  
sum, esse, fui, (futurus)  
superior, superius  
superus, –a, –um  
supra (prep. with acc.)  
supremus, –a, –um  
suus, –a, –um

follow  
or  
as, like  
uncomplicated, simple,  
straightforward  
at the same time as  
cause to stand, erect, establish  
see seu  
community  
sun  
only  
only, sole  
space  
watch, look at  
having to do with spirit, spiritual  
in a spiritual way, on the spiritual level  
spirit  
pledge, promise  
state, condition  
stand, stand firm  
endure, be substantial  
(reflexive) –self  
be, exist  
comp. of superus  
high, exalted  
over, above  
superl. of superus  
(reflexive possessive, =  
"the subject's")

## T

talis, –e  
tametsi (connective)  
tantum (adv.)  
tantus, –a, –um  
terra, –ae, f.  
trado, –ere, tradidi, traditus  
tunc (adv.)  
tuus, –a, –um

of that kind  
even though  
to that extent  
of that amount, that much  
(the) earth  
deliver, transmit  
then, at that time  
your (singular possessor)

## U

ubi (connective)  
ullus, –a, –um  
ulterior, ulterius  
ultimus, –a, –um  
ultra (prep. with acc.)  
unus, –a, –um  
usque (adv.)  
usus, –us, m.  
ut (connective)

where  
some, any  
farther, more remote  
farthest, most remote, ultimate  
beyond  
one  
all the way, even as far as, still  
useful function, function, "use"  
"that" in clauses of purpose and result;  
"as, in the form of," linking members  
of a comparison

## V

vel \_\_\_\_\_ vel \_\_\_\_\_ (connective)  
vena, -ae, f.  
venio, -ire, veni, \_\_\_\_\_  
Verbum, -i, n.  
verbum, -i, n.  
verus, -a, -um  
vester, vestra, vestrum  
vicissim (adv.)  
video, -ere, vidi, visus  
visus, -us, m.  
vita, -e, f.  
vivo, -ere, vixi, \_\_\_\_\_  
voco, -are, -avi, -atus  
volo, velle, volui  
voluntas, -tatis, f.

either \_\_\_\_\_ or \_\_\_\_\_  
vein, pulse, natural bent  
come  
the Word  
word  
true  
your (plural possessors)  
the other way around  
see  
(faculty of) sight  
life  
be alive, live  
call, name  
be willing, intend  
intentionality, will, purposing

# **ENGLISH-LATIN GLOSSARY**

## A

(be) able  
about  
above  
accept  
acceptance  
accompanied by  
accomplish  
according to  
acknowledge  
acknowledgment  
add  
admire  
(the) Advent  
affect  
affection  
after  
(be) alive  
all  
all the way  
allow  
also  
(be) amazed at  
among  
and  
and (emphatic)  
angel  
angelic  
answer  
any  
apart from  
appear  
append  
arrange  
arrive  
arrival  
as  
as a result of this  
as far as \_\_\_\_\_ is concerned  
as to  
astonishing  
at that time  
at the same time as  
avoid

possum, posse, ...  
de  
supra  
recipio, -ere, ...  
receptio, -onis, f.  
cum  
afficio, -ere, ...  
secundum  
agnosco, -ere, ...  
agnitio, -onis, f.  
adduco, -ere ...  
miror, -ari, ...  
Adventus, -us, m.  
afficio, -ere, ...  
affectio, onis, f.  
post  
vivo, -ere, ...  
omnis, -e  
usque  
patior, pati, passus  
quoque  
miror, -ari, ...  
apud  
et  
atque, ac  
angelus, -i, m.  
angelicus, -a, -um  
respondeo, -ere, ...  
aliqui, -quae, -quod  
absque  
appareo, -ere, ...  
adduco, ere, ...  
dispono, -ere, ...  
advenio, -ire, ...  
adventus, -us, m.  
sicut, ut  
inde  
quoad  
quoad  
mirabilis, -e  
tunc  
simul  
caveo, -ere, ...  
fugo, -ere, ...

## B

bad  
be  
because  
because of  
become  
before  
begin to perceive

malus, -a, -um  
sum, esse, ...  
quia, quod, quoniam  
(n. in gen.) + causa (abl.)  
fio, fieri, (factus)  
ante, prae  
appercipio, -ere, ...

(earliest) beginning	origo, originis, f.
behave	agere
behavioral	moralis, -e
behind	post
belonging (to)	proprius, -a, -um
below	infra
(natural) bent	vena, ae, f.
beware	caveo, -ere, ...
beyond	ultra
beyond this	porro
big	magnus, -a, -um
body	corpus, corporis, n.
boundary	finis, finis, m.
bring	affero, afferre, ...
	fero, ferre, ...
bring back	refero, -ferre, ...
bring forth	educio, -ere, ...
	produco, -ere, ...
bring in	induco, -ere, ...
bring into	introduco, -ere, ...
bring into contact	adjungo, -ere, ...
bring together	confero, -ferre, ...
bringing together	adjunctio, -onis, f.
(thorough) bringing together	conjunctio, -onis, f.
but	sed, autem
by (agent of passive)	a, ab
by means of	per

## C

call, name	dico, -ere, ...
	voco, -are, ...
can	possum, posse, ...
(be) careful	caveo, -ere, ...
carry	fero, ferre, ...
cause	causa, -ae
celestial	coelestis, -e
charity	charitas, -tatis, f.
circle	orbis, -is, m.
civic, civil	civilis, -e
(make) clear	manifesto, -are, ...
close (v.)	claudio, -ere, ...
come	venio, -ire, ...
come forth	procedo, -ere, ...
come into being	existo, -ere, ...
coming	adventus, -us, m.
community	societas, -tatis, f.
compare	confero, -ferre, ...
complete (v.)	perficio, -ere, ...
concerning	de
condition	status, -s, m.
confidence	fides, fidei, f.
(be) contained (in)	insum, inesse, infui
correspond	correspondeo, -ere, ...
correspondence	correspondentia, -ae, f.
create	creo, creare, ...

## D

dead	mortuus, -a, -um
deal with	agere de
dear	carus, -a, -um
dearness	charitas, -tatis, f.
death	mors, mortis, f.
(subject to) death	mortalis, -e
deed	opus, operis, n.
degree	gradus, -us, m.
delightful	jucundus, -a, -um
deliver	trado, -ere, ...
design (n.)	ordo, ordinis, m.
die	morior, -iri, ...
discern	intelligo, -ere, ...
discernment	intellectus, -us, m.
divine	Divinus, -a, -um
do	ago, agere, ..., facio, -ere, ...
don	induo, -ere, ...
(be) done	fio, fieri
doubtful	dubius, -a, -um
down from	de

## E

each	omnis, -e
earlier	prior, prius
earliest	primus, -a, -um
earth	terra, -ae, f.
educate	educio, -are, ...
either _____ or _____	vel _____ vel _____
emanate	procedo, -ere, ...
(causative) emotion	affectio, -onis, f.
enlightenment	illustratio, -onis, f.
essence	essentia, -ae, f.
end	finis, finis, m.
endure (= last)	subsisto, -ere, ...
endure (= undergo)	patior, pati, passus
enduring	passio, -onis, f.
erect	sisto, sistere, ...
establish	sisto, sistere, ...
esteem	puto, -are, ...
(be) established	consto, -are, ...
even (adv.)	immo
even as far as	usque
even though	tametsi
event	eventus, -us, m.
every	omnis, -e
evil	malus, -a, -um
exalted	superus, -a, -um
exist	sum, esse, ...
external	externus, -a, -um



## F

face  
faith  
false  
farther  
farthest  
fiery  
finish  
finite  
fire  
first  
flamy  
flow  
flow (into)  
follow  
following  
for (= because)  
for (prep.)  
for the sake of  
form  
the former  
from  
from somewhere else  
from this  
full  
fully  
function (n.)  
further

facies, faciei, f.  
fides, fidei, f.  
falsus, -a, -um  
ulterior, ulterius  
ultimus, -a, -um  
igneus, -a, -um  
perficio, -ere, ...  
finitus, -a, -um  
ignis, ignis, m.  
primus, -a, -um  
igneus, -a, -um  
fluo, -ere, ...  
influo, -ere, ...  
sequor, sequi, secutus  
sequens, sequentis  
enim, nam  
pro  
propter  
forma, -ae, f.  
ille, illa, illud  
a, ab, de, e, ex  
aliunde  
inde  
plenus, -a, -um  
plene  
usus, -us, m.  
porro

## G

gather (intr.)  
gentle  
give  
go  
"go back to"  
goal  
God  
god  
good  
grant  
grasp  
(initial) grasp  
(mental) grasp  
guide (v.)

convenio, -ire, ...  
lenis, -e  
do, dare, dedi, datus  
eo, ire, ii  
refero, -ferre, ...  
finis, finis, m.  
Deus, -i, m.  
deus, -i, m.  
bonus, -a, -um  
do, dare, dedi, datus  
cappio, -ere, ... percipio, -ere, ...  
apperceptio, -onis, f.  
perceptio, -onis, f.  
duco, -ere, ...

## H

hang  
happen  
happening  
happiness  
have  
health

pendo, -ere, ...  
evenio, -ire, ...  
eventus, -us, m.  
felicitas, -tatis, f.  
habeo, -ere, ...  
salus, salutis, f.

hear  
heart  
heat  
heaven  
heavenly  
hell  
hellish  
hidden  
high  
holy  
how  
however (= but)  
humanity

audio, audire, ...  
cor, cordis, m.  
calor, -oris, m.  
coelum, -i (q.v.)  
coelestis, -e  
infernus, -i, n.  
infernalis, -e  
arcanus, -a, -um  
superus, -a, -um  
sanctus, -a, -um  
quomodo  
autem  
homo, hominis, m.

## I

(be) ignorant of  
illustration  
in  
in a spiritual way  
in fact  
in favor of  
in front of  
in keeping with  
in the presence of  
indeed  
infinite  
inflow  
influence (v.)  
influx  
inform  
inner  
inside  
insight  
instead of  
intend  
intention(ality)  
interfere  
intermediate (adj.)  
internal  
interrupt  
into  
introduce

ignosco, -ere, ...  
illustratio, -onis, f.  
in (+ abl.)  
spiritualiter  
enim  
pro  
ante, prae  
secundum  
coram  
immo  
infinite, -a, -um  
influxus, -us, m.  
afficio, -ere, ...  
influxus, -us, m.  
doceo, -ere, ...  
internus, -a, -um  
intra  
cognitio, -onis, f.  
pro  
volo, velle, volui  
voluntas, -tatis, f.  
incido, -ere, ...  
medius, -a, -um  
internus, -a, -um  
incido, -ere, ...  
in (+ acc.)  
introduce, -ere, ...

## J

join  
join completely

jungo, -ere, ...  
conjungo, -ere, ...

## K

kingdom  
know  
know (at first hand)

regnum, -i, n.  
scio, -ire, ...  
cognosco, -ere, ...

not know  
(direct) knowledge

ignosco, –ere, . . .  
cognitio, –onis, f.

## L

language  
large  
(the) latter  
law  
lead (v.)  
lead in  
lead out  
lead through  
level  
lie open to view  
life  
lifeless  
lift  
  
light (in weight)  
light (n.)  
like  
limit  
  
limited  
(a) little  
(too) little  
live  
look at  
the Lord  
lord  
love (n.)  
(to) love  
love in return  
low

lingua, –ae, f.  
magnus, –a, –um  
hic, haec, hoc  
lex, legis, f.  
duco, –ere, . . .  
induco, –ere, . . .  
educō, –ere, . . .  
perduco, –ere, . . .  
gradus, –us, m.  
pateo, –ere, patui  
vita, –ae, f.  
mortuus, –a, –um  
elevo, –ere, . . .  
fero, ferre, . . .  
lenis, –e  
lux, lucis, f.  
sicut  
finis, finis, m.  
limen, liminis, n.  
finitus, –a, –um  
parum  
parum  
vivo, –ere, . . .  
specto, –are, . . .  
Dominus, –i, m.  
dominus, –i, m.  
amor, amoris, m.  
amo, amare, . . .  
redamo, –are, . . .  
inferus, –a, –um

## M

(be) made  
make  
make clear  
many  
master (n.)  
meditation  
meet  
merely  
(in the) middle  
mind (n.)  
moral  
mortal  
much  
muse  
musing (n.)  
my

fio, fieri  
facio, –ere, . . .  
manifesto, –are, . . .  
multus, –a, –um  
dominus, –i, m.  
meditatio, –onis, f.  
convenio, –ire, . . .  
mere  
medius, –a, –um  
mens, mentis, f.  
moralis, –e  
mortalis, –e  
multus, –a, –um  
meditor, –ari, . . .  
meditatio, –onis, f.  
meus, –a, –um

## N

name (v.)	dico, –ere, . . .
namely	voco, –are, . . .
natural	nempe
(fundamental) nature	naturalis, e
(having to do with) nature	essentia, –ae, f.
near (prep.)	naturalis, –e
nearer	prope
neighbor	propior, propius
not (negative for verbs)	proximus, –a, –um
notice (n.)	non
notice (v.)	apperceptio, –onis, f.
now	appercipio, –ere, . . .
	nunc

## O

occur	(passive of) <i>do</i> (q.v.), evenio, –ire, . . .
of that amount	tantus, –a, –um
of that kind	talis, –e
of whatever amount	quantus, –a, –um
of whatever kind	qualis, –e
on account of	propter
one	unus, –a, –um
only (adj.)	solus, –a, –um
only (adv.)	solum
open (v. tr.)	aperio, –ire, . . .
opine	puto, –are, . . .
or	sive, seu
order	ordo, ordinis, m.
other	ceterus, –a, –um
(the) other way around	vicissim
our	noster, nostra, nostrum
out of	e, ex
outcome	eventus, –us, m.
outer	externus, –a, –um
outside (of)	extra
over	supra

## P

pattern	ordo, ordinis, m.
perceive	percipio, –ere, . . .
perception	perceptio, –onis, f.
perfect (v.)	perficio, –ere, . . .
(mortal) person, person	homo, hominis, m.
pleasant	jucundus, –a, –um
pledge	spondeo, –ere, . . .
point out	monstro, –are, . . .
possess	habeo, –ere, . . .
possible	dabilis, –e
power	potentia, –ae, f.
(be in) power	dominor, –ari, . . .
precious	carus, –a, –um

prefer  
(become effectively) present  
produce  
promise  
proper (to)  
pulse (n.)  
purposing (n.)  
put on (clothes)

malo, malle, malui  
existo, –ere, . . .  
produco, –ere, . . .  
spondeo, –ere, . . .  
proprius, –a, –um  
vena, –ae, f.  
voluntas, –tatis, f.  
induo, –ere, . . .

## R

raise up  
reach  
really  
reason (for)  
receive  
reception  
recognize  
refer to  
reflect (mentally)  
(mental) reflecting  
re-form, reform  
re-forming (n.)  
(more) remote  
(most) remote  
repeat  
(be completely) responsive  
ring (n.)  
rule

elevo, –ere, . . .  
advenio, –ire, . . .  
enim  
causa, –ae, f.  
accipio, –ere, . . .  
acceptio, –onis, f.  
agnosco, –ere, . . .  
referro, –ferre, . . .  
meditor, –ari, . . .  
meditatio, –onis, f.  
reformatio, –onis, f.  
reformatio, –onis, f.  
ulterior, ulterius  
ultimus, –a, –um  
refero, –ferre, . . .  
correspondeo, –ere, . . .  
orbis, –is, m.  
dominor, –ari, . . .

## S

safety  
salvation  
say  
secret  
see  
seem  
-self (emphatic)  
-self (reflexive)  
sense (n.)  
sensing (n.)  
sequence  
set forth  
show  
shut  
sieze  
(faculty of) sight  
simple  
(the) situation is . . .  
so (= in this way)  
so (= therefore)  
so far  
solely  
some (adj.)

salus, salutis, f.  
salus, salutis, f.  
dico, –ere, . . .  
arcanus, –a, –um  
video, –ere, . . .  
appareo, –ere, . . .  
ipse, ipsa, ipsum  
sui, sibi, se, se  
sensus, –us, m.  
sensus, –us, m.  
ordo, ordinis, m.  
dispono, –ere, . . .  
monstro, –are, . . .  
claudio, –ere, . . .  
capio, –ere, . . .  
visus, –us, m.  
simplex, simplicis  
se habet  
ita  
ideo  
adeo  
mere  
aliqui, –quae, –quod

someone, something  
source  
space  
speak  
speech  
  
spirit  
spiritual  
(in a) spiritual way  
stand (firm)  
state  
step  
still (adv.)  
straightforward  
stretched out  
(working) structure  
(be) substantial  
suffer  
suffering  
sun

aliquis, aliquid  
origo, originis, f.  
spatium, -i, n.  
loquor, loqui, locutus  
locutio, -onis, f.  
loquela, -ae, f.  
spiritus, -us, m.  
spiritualis, -e  
spiritualiter  
sto, stare, . . .  
status, -us, m.  
gradus, -us, m.  
usque  
simplex, simplicis  
extensus, -a, -um  
forma, -ae, f.  
subsisito, -ere, . . .  
pateo, pati, passus  
passio, -onis, f.  
sol, solis, m.

## T

take  
take away  
talk  
talking (n.)  
  
teach  
that  
that (in noun clauses)  
that (in purpose clauses)  
then  
there  
therefore  
think  
thinking (as process)  
this  
thought (as process)  
threshold  
through  
thus  
to  
to that extent  
to the extent . . .  
to whatever extent  
tongue  
toward  
transmit  
treat of  
true

fero, ferre, . . .  
aufero, auferre, . . .  
loquor, loqui, locutus  
locutio, -onis, f.  
loquela, -ae, f.  
doceo, -ere, . . .  
ille, illa, illud  
quod  
ut  
tunc  
ibi  
ideo, quare  
cogito, -are, . . .  
cogitatio, -onis, f.  
hic, haec, hoc  
cogitatio, -onis, f.  
limen, liminis, n.  
per  
ita  
ad  
tantum  
adeo  
quantum  
lingua, -ae, f.  
ad  
trado, -ere, . . .  
agere de  
verus, -a, -um

## U

ultimate  
uncomplicated

ultimus, -a, -um  
simplex, simplicis

undergo  
undergoing  
underneath (prep.)  
understand  
understanding  
union  
unite  
unlimited  
(be) unwilling  
use  
useful function

patior, pati, passus  
passio, -onis, f.  
infra  
intelligo, -ere, . . .  
intellectus, -us, m.  
conjunctio, -onis, f.  
conjungo, -ere, . . .  
infinitus, -a, -um  
nolo, nolle, nolui  
usus, us, m.  
usus, -us, m.

## V

vein  
(be) visible

vena, -ae, f.  
appareo, -ere, . . .  
pateo, -ere, patui

## W

warmth  
watch  
wavering  
(in) what way  
(of) whatever amount  
(of) whatever kind  
(to) whatever extent  
where  
wherefore  
while  
who, which  
who? which?  
will (n.)  
(be) willing  
wisdom  
with  
within  
without  
world  
wonderful  
(the) Word  
word  
work (n.)  
worship (n.)  
worship (v.)

calor, -oris, m.  
specto, -are, . . .  
dubius, -a, -um  
quomodo  
quantus, -a, -um  
qualis, -e  
quantum  
ubi  
quare  
dum  
qui, quae, quod  
quis, quid  
voluntas, -tatis, f.  
volo, velle, volui  
sapientia, -ae, f.  
cum  
apud, in (+ abl.), intra  
absque  
mundus, -i, m.  
mirabilis, -e  
Verbum, -i, n.  
verbum, -i, n.  
opus, operis n.  
cultus, -us, m.  
colo, -ere, . . .

## Y

your (sg.)  
your (pl.)

tuus, -a, -um  
vester, vestra, vestrum

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