AN INTRODUCTION TO SWEDENBORG'S THEOLOGICAL LATIN

by

G.F. Dole
AN INTRODUCTION TO SWEDENBORG'S THEOLOGICAL LATIN

by G.F. Dole

Gratefully dedicated to Thomas O. Lambdin, Ph. D.

magister nexuum
# Table of Contents

Preface  
Introduction  
1. Swedenborg's Latin  
2. The Noun: Nominative and Genitive  
3. The Verb: Third Singular Active  
4. The Noun: Accusative; Prepositional Phrases  
5. "To Be," "To Be Able"  
6. The Verb: Third Plural Active, Third Passive  
7. The Noun: Ablative; Syntax of Prepositional Phrases; The Verb: Present Passive Infinitive  
8. Adjectives  
9. Nominal Clauses  
10. The Noun: Dative and Vocative; The Verb: Perfect Passive  
11. Degrees of Comparison; Deprepositional Adjectives  
12. Adnominal Clauses; Relative Pronouns  
13. The Verb: First and Second Person Active; The Ablative Absolute  
14. Present Active Participle; Further Superlatives  
15. Demonstratives; Reflexive Pronouns  
16. The Verb: First and Second Person Passive; Personal Pronouns  
17. Adverbial Clauses, Purpose and Result; Gerunds, Gerundives, and the Passive Periphrastic  
18. The Verb: Perfect Subjunctive, Pluperfect, and Future Perfect  
19. Nominal Clauses, Other Kinds and Uses  
20. Use of Lexicon; Solus, Unus, Ipse  
21. Interrogatives; Aliquis  
22. Conditional Clauses, Further Verb Forms  
23. Nominalized Questions; Paradigms  
19. The Future Active Participle; Some Irregular Verbs  
Appendix: Selected Readings  
Latin-English Glossary  
English-Latin Glossary  
Index
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, adverbal, 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 adverbal 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,

![Diagram of nominative case]

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.

![Diagram of genitive case]

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):

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2m</th>
<th>2n</th>
<th>3mf</th>
<th>3n</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nm.Sg. vita</td>
<td>1</td>
<td>2m</td>
<td>2n</td>
<td>3mf</td>
<td>3n</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Gn.Sg. vitae</td>
<td>1</td>
<td>2m</td>
<td>2n</td>
<td>3mf</td>
<td>3n</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Nm.Pl. vitae</td>
<td>1</td>
<td>2m</td>
<td>2n</td>
<td>3mf</td>
<td>3n</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Gn.Pl. vitarum</td>
<td>1</td>
<td>2m</td>
<td>2n</td>
<td>3mf</td>
<td>3n</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prs.Ind.</td>
<td>spectat</td>
<td>videt</td>
<td>ducit</td>
<td>capit</td>
<td>scit</td>
</tr>
<tr>
<td>Prs.Sbj.</td>
<td>spectet</td>
<td>videat</td>
<td>ducat</td>
<td>capiat</td>
<td>sciat</td>
</tr>
<tr>
<td>Imp.Ind.</td>
<td>spectabat</td>
<td>videbat</td>
<td>ducebat</td>
<td>capiebat</td>
<td>sciebat</td>
</tr>
<tr>
<td>Imp.Sbj.</td>
<td>spectaret</td>
<td>videret</td>
<td>duceret</td>
<td>caperet</td>
<td>sciret</td>
</tr>
<tr>
<td>Fut.</td>
<td>spectabit</td>
<td>videbit</td>
<td>ducet</td>
<td>capiet</td>
<td>sciet</td>
</tr>
<tr>
<td>Pf.</td>
<td>spectavit</td>
<td>vidit</td>
<td>duxit</td>
<td>cepit</td>
<td>scivit</td>
</tr>
</tbody>
</table>

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

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

11. Angelus percipiet.
12. Infernum clausit.
13. Potentia Domini creavit.
14. Fides percipiat.
15. Amor percipiet.
17. Videbat 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.
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 adverbal. 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 adverbal, 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 adverbal 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 thatSwedenborg used such compounds with an awareness of the meaning of their components.

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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2m</th>
<th>2n</th>
<th>3m&amp;f</th>
<th>3n</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.Sg.</td>
<td>vitam</td>
<td>angulum</td>
<td>verbum</td>
<td>amorem</td>
<td>opus</td>
<td>spiritum</td>
<td>faciem</td>
</tr>
<tr>
<td>Acc.PI.</td>
<td>vitas</td>
<td>angelos</td>
<td>verba</td>
<td>amores</td>
<td>opera</td>
<td>spiritus</td>
<td>facies</td>
</tr>
</tbody>
</table>

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
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.
15. Videbit faciem fidei.
16. Faciem fidei videbit.
17. Adventus eventus.
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.
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!
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

<table>
<thead>
<tr>
<th>Pr. Ind.</th>
<th>Pr. Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg.</td>
<td>pl.</td>
</tr>
<tr>
<td>1 sum</td>
<td>sumus</td>
</tr>
<tr>
<td>2 es</td>
<td>estis</td>
</tr>
<tr>
<td>3 est</td>
<td>sunt</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imf. Ind.</th>
<th>Imf. Subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 eram</td>
<td>eramus</td>
</tr>
<tr>
<td>2 eras</td>
<td>eratis</td>
</tr>
<tr>
<td>3 erat</td>
<td>erant</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fut.</th>
<th>Pf. Ind.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ero</td>
<td>erimus</td>
</tr>
<tr>
<td>2 eris</td>
<td>eritis</td>
</tr>
<tr>
<td>3 erit</td>
<td>erunt</td>
</tr>
</tbody>
</table>

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/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

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>coelum, coel (n.sg., m.pl.)</td>
<td>heaven</td>
</tr>
<tr>
<td>gradus, gradus (m.)</td>
<td>step, level, “degree”</td>
</tr>
<tr>
<td>intellectus, intellectus (m.)</td>
<td>discernment, understanding</td>
</tr>
<tr>
<td>lux, lucis (f.)</td>
<td>light</td>
</tr>
<tr>
<td>origo, originis (f.)</td>
<td>source, earliest beginning</td>
</tr>
<tr>
<td>produco, -ducere, -duxi, -ductus</td>
<td>bring forth, produce</td>
</tr>
<tr>
<td>societas, societatis (f.)</td>
<td>community</td>
</tr>
<tr>
<td>sol, solis (m.)</td>
<td>sun</td>
</tr>
<tr>
<td>terra, terrae (f.)</td>
<td>earth</td>
</tr>
<tr>
<td>visus, visus (m.)</td>
<td>(the faculty of) sight</td>
</tr>
<tr>
<td>voluntas, voluntatis (f.)</td>
<td>intentionality, will purposing</td>
</tr>
</tbody>
</table>
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 coelii.
   7. Intellectus videbit gradus potentiae.
   8. Gradus charitatis possunt societates coeli producere.
  10. Spiritus vidit angelum propter solem coeli.
  11. Coeli sunt opera Domini.
  12. Angeli coelorum.
  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.
  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.

<table>
<thead>
<tr>
<th>Form</th>
<th>3rd plural active</th>
<th>3rd passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prs. Ind.</td>
<td>spectant</td>
<td>spectatur</td>
</tr>
<tr>
<td>Prs. Sbj.</td>
<td>spectent</td>
<td>spectetur</td>
</tr>
<tr>
<td>Imf. Ind.</td>
<td>spectabant</td>
<td>spectabatur</td>
</tr>
<tr>
<td>Imf. Sbj.</td>
<td>spectarent</td>
<td>spectaretur</td>
</tr>
<tr>
<td>Fut. Ind.</td>
<td>spectabunt</td>
<td>spectabitur</td>
</tr>
<tr>
<td>Pf. Ind.</td>
<td>spectaverunt</td>
<td>spectaburum</td>
</tr>
</tbody>
</table>

Since the other conjugations follow this pattern with complete regularity, add­
ing —ur to the active forms, the student may complete the appropriate para­
digms 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 admonimal or adverbal functions. There is a slight tendency for accusative prepositional phrases to involve motion and to be adverbal, 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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2m</th>
<th>2n</th>
<th>3mf</th>
<th>3n</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>vita</td>
<td>angelo</td>
<td>verbo</td>
<td>amore</td>
<td>corpore</td>
<td>spiritu</td>
<td>facie</td>
</tr>
<tr>
<td>Pl.</td>
<td>vitis</td>
<td>angelis</td>
<td>verbis</td>
<td>amoribus</td>
<td>corporibus</td>
<td>spiritibus</td>
<td>faciebus</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>spectari</td>
<td>videri</td>
<td>duci</td>
<td>capi</td>
<td>sciri</td>
<td></td>
</tr>
</tbody>
</table>

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.))
- 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.
- reformo, -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
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.
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 it 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).

<table>
<thead>
<tr>
<th></th>
<th>1-2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m</td>
<td>f</td>
</tr>
<tr>
<td>Sg Nom</td>
<td>bonus</td>
<td>bona</td>
</tr>
<tr>
<td>Gen</td>
<td>boni</td>
<td>bona</td>
</tr>
<tr>
<td>Acc</td>
<td>bonum</td>
<td>bonam</td>
</tr>
<tr>
<td>Abl</td>
<td>bono</td>
<td>bona</td>
</tr>
<tr>
<td>Pl Nom</td>
<td>boni</td>
<td>bona</td>
</tr>
<tr>
<td>Gen</td>
<td>bonorum</td>
<td>bonarum</td>
</tr>
<tr>
<td>Acc</td>
<td>bonos</td>
<td>bonas</td>
</tr>
<tr>
<td>Abl</td>
<td>bonis</td>
<td>bonis</td>
</tr>
</tbody>
</table>

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
- 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

(N.B. Two-ending adjectives are listed in the vocabulary by the m-f form and the neuter ending)

**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)


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**

<table>
<thead>
<tr>
<th>causa, -ae (f.)</th>
<th>cause, reason, means</th>
</tr>
</thead>
<tbody>
<tr>
<td>consto, -are, -avi, -atus</td>
<td>&quot;stand together,&quot; be established</td>
</tr>
<tr>
<td>constat</td>
<td>it fits, it follows, it is established</td>
</tr>
<tr>
<td>cor, cordis (m.)</td>
<td>heart</td>
</tr>
<tr>
<td>finis, finis (m.)</td>
<td>end, goal, purpose, limit boundary</td>
</tr>
<tr>
<td>finitus, -a, -um</td>
<td>finite, limited</td>
</tr>
<tr>
<td>infinitus, -a, -um</td>
<td>infinite, unlimited</td>
</tr>
<tr>
<td>inde (adv.)</td>
<td>from this, as a result of this, on this basis</td>
</tr>
<tr>
<td>mundus, -i (m.)</td>
<td>world</td>
</tr>
<tr>
<td>nam (conj.)</td>
<td>for (= &quot;because&quot;)</td>
</tr>
<tr>
<td>non (adv.)</td>
<td>negative for verbs</td>
</tr>
<tr>
<td>quia (conj.)</td>
<td>because, for</td>
</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2m</th>
<th>2n</th>
<th>3mf</th>
<th>3n</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>vitae</td>
<td>angelo</td>
<td>verbo</td>
<td>amori</td>
<td>corpori</td>
<td>spiritui</td>
<td>faciei</td>
</tr>
<tr>
<td>Pl.</td>
<td>vitis</td>
<td>angelis</td>
<td>verbis</td>
<td>amoribus</td>
<td>corporibus</td>
<td>spiritibus</td>
<td>faciebus</td>
</tr>
</tbody>
</table>
For adjectives (Ch. 8), the forms are the following.

<table>
<thead>
<tr>
<th></th>
<th>1-2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m</td>
<td>f</td>
</tr>
<tr>
<td>Sg.</td>
<td>bono</td>
<td>bonae</td>
</tr>
<tr>
<td>Pl.</td>
<td>bonis</td>
<td>bonis</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th></th>
<th>(Nom.)</th>
<th>(Voc.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>amicus magnus</td>
<td>amice magne</td>
<td></td>
</tr>
<tr>
<td>filius magnus</td>
<td>fili magne</td>
<td></td>
</tr>
</tbody>
</table>

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.
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 adjectively—*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, exstiti come into being, become effectively present
- subsisto, subsislere, 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.
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

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>carus, -a, -um</td>
<td>carior, carius</td>
<td>carissimus, -a, -um</td>
</tr>
<tr>
<td>(dear)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lenis, -e</td>
<td>lenior, lenius</td>
<td>lenissimus, -a, -um</td>
</tr>
<tr>
<td>(smooth)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>bonus (good)</td>
<td>melior, melius</td>
<td>optimus, (-a), (-um)</td>
</tr>
<tr>
<td>magnus (large)</td>
<td>major, majus</td>
<td>maximus, (-a), (-um)</td>
</tr>
<tr>
<td>malus (bad)</td>
<td>pejor, pejus</td>
<td>pessimus, (-a), (-um)</td>
</tr>
<tr>
<td>multus (much, many)</td>
<td>____ , plus</td>
<td>plurimus, (-a), (-um)</td>
</tr>
<tr>
<td>parvus (small)</td>
<td>minor, minus</td>
<td>minimus, (-a), (-um)</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Singular (n.)</th>
<th>m &amp; f Plural</th>
<th>n Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. plus</td>
<td>plures</td>
<td>plura</td>
</tr>
<tr>
<td>Gen. pluris</td>
<td>plurium</td>
<td>plurium</td>
</tr>
<tr>
<td>Dat. ____</td>
<td>pluribus</td>
<td>pluribus</td>
</tr>
<tr>
<td>Acc. plus</td>
<td>plures</td>
<td>plura</td>
</tr>
<tr>
<td>Abl. plure</td>
<td>pluribus</td>
<td>pluribus</td>
</tr>
</tbody>
</table>

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

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

For purposes of translation, in 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 interior 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 mean­
ings 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 naulari. 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):

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>qui (who)</td>
<td>quae (who)</td>
<td>quod (which)</td>
</tr>
<tr>
<td>Gen.</td>
<td>cujus (whose)</td>
<td>cujus (whose)</td>
<td>cujus (whose)</td>
</tr>
<tr>
<td>Dat.</td>
<td>cui (to whom)</td>
<td>cui (to whom)</td>
<td>cui (to which)</td>
</tr>
</tbody>
</table>
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.

Swedeborg 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
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.
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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present Indicative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg 1</td>
<td>specto</td>
<td>video</td>
<td>duco</td>
<td>capio</td>
<td>scio</td>
</tr>
<tr>
<td>(I am watching)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>spectas</td>
<td>vides</td>
<td>ducis</td>
<td>capis</td>
<td>scis</td>
</tr>
<tr>
<td>Pl 1</td>
<td>spectamus</td>
<td>videmus</td>
<td>ducimus</td>
<td>capimus</td>
<td>scimus</td>
</tr>
<tr>
<td>2</td>
<td>spectatis</td>
<td>videtis</td>
<td>ducitis</td>
<td>capitis</td>
<td>scitis</td>
</tr>
<tr>
<td><strong>Present Subjunctive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg 1</td>
<td>spectam</td>
<td>videam</td>
<td>ducam</td>
<td>capiam</td>
<td>sciam</td>
</tr>
<tr>
<td>(may I watch)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>species</td>
<td>videos</td>
<td>ducas</td>
<td>capias</td>
<td>scias</td>
</tr>
<tr>
<td>Pl 1</td>
<td>spectemus</td>
<td>videamus</td>
<td>ducamus</td>
<td>capiamus</td>
<td>sciamus</td>
</tr>
<tr>
<td>2</td>
<td>spectetis</td>
<td>videatis</td>
<td>ducatis</td>
<td>capiatis</td>
<td>sciatis</td>
</tr>
<tr>
<td><strong>Imperfect Indicative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg 1</td>
<td>spectabam</td>
<td>videbam</td>
<td>ducebam</td>
<td>capiebam</td>
<td>sciebam</td>
</tr>
<tr>
<td>(I was watching)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>spectabas</td>
<td>videbas</td>
<td>ducebas</td>
<td>capiebas</td>
<td>sciebas</td>
</tr>
<tr>
<td>Pl 1</td>
<td>spectabamus</td>
<td>videbamus</td>
<td>ducebamus</td>
<td>capiebamus</td>
<td>sciebamus</td>
</tr>
<tr>
<td>2</td>
<td>spectabatis</td>
<td>videbatis</td>
<td>ducebatis</td>
<td>capiebatis</td>
<td>sciebatis</td>
</tr>
<tr>
<td><strong>Imperfect Subjunctive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg 1</td>
<td>spectarem</td>
<td>viderem</td>
<td>ducerem</td>
<td>caperem</td>
<td>scirem</td>
</tr>
<tr>
<td>(Were I watching)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>spectares</td>
<td>videres</td>
<td>duceres</td>
<td>caperes</td>
<td>scires</td>
</tr>
<tr>
<td>Pl</td>
<td>spectaremus</td>
<td>videremus</td>
<td>duceremus</td>
<td>caperemus</td>
<td>sciremus</td>
</tr>
<tr>
<td>-----</td>
<td>-------------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>2</td>
<td>spectaretis</td>
<td>videretis</td>
<td>duceretis</td>
<td>caperetis</td>
<td>sciretis</td>
</tr>
</tbody>
</table>

**Future Indicative**

<table>
<thead>
<tr>
<th>Sg 1</th>
<th>spectabo</th>
<th>videbo</th>
<th>ducam</th>
<th>capiam</th>
<th>sciam</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>spectabis</td>
<td>videbis</td>
<td>duces</td>
<td>capies</td>
<td>scies</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl 1</th>
<th>spectabimus</th>
<th>videbimus</th>
<th>ducemus</th>
<th>capiemus</th>
<th>sciemus</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>spectabitis</td>
<td>videbitis</td>
<td>ducetis</td>
<td>capietis</td>
<td>scietis</td>
</tr>
</tbody>
</table>

**Perfect Indicative**

<table>
<thead>
<tr>
<th>Sg 1</th>
<th>spectavi</th>
<th>vidi</th>
<th>duxi</th>
<th>cepi</th>
<th>scivi</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>spectavisti</td>
<td>vidisti</td>
<td>duxisti</td>
<td>cepisti</td>
<td>scivisti</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl 1</th>
<th>spectavimus</th>
<th>vidimus</th>
<th>duximus</th>
<th>cepimus</th>
<th>scivimus</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>spectavistis</td>
<td>vidistis</td>
<td>duxistis</td>
<td>cepistis</td>
<td>scivistis</td>
</tr>
</tbody>
</table>

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 acknowledgment
- agnitio, -onis f.  direct, thorough knowledge
- cognitio, -onis f.  join
- jungo, -ere, junxi, junctus  bring into contact
- adjungo, -ere, -junxi, -junctus  join thoroughly, unite
- conjungo, -ere, -junxi, -junctus  a bringing together, a being brought together
- adjunctio, -onis f.  a thorough joining, being joined, a union
- conjunctio, -onis f.  pledge, promise
- spondeo, -ere, spononi, sponsus  [return a pledge] answer
- respondeo, -ere, -sponsi, -sponsus
correspondeo, -ere, (correspondi, correspondus) 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 qua 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 it 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–.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>spectans</td>
<td>videns</td>
<td>ducens</td>
<td>capiens</td>
<td>sciens</td>
</tr>
<tr>
<td>Gen.</td>
<td>spectantis</td>
<td>videntis</td>
<td>ducentis</td>
<td>capientis</td>
<td>scientis</td>
</tr>
<tr>
<td>Dat.</td>
<td>spectanti</td>
<td>videnti</td>
<td>ducenti</td>
<td>capienti</td>
<td>scienti</td>
</tr>
<tr>
<td>Acc.</td>
<td>spectantem</td>
<td>videntem</td>
<td>ducentem</td>
<td>capientem</td>
<td>scientem</td>
</tr>
<tr>
<td>Abl.</td>
<td>spectante</td>
<td>vidente</td>
<td>ducente</td>
<td>capiente</td>
<td>sciente</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular m &amp; f</th>
<th>Plural m &amp; f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>spectantes</td>
<td>videntes</td>
</tr>
<tr>
<td>Gen.</td>
<td>spectantum</td>
<td>videntium</td>
</tr>
</tbody>
</table>

49
The neuter differs only in the accusative singular and nominative and accusative plural, as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Acc. spectans</th>
<th>videntes</th>
<th>ducentes</th>
<th>capientes</th>
<th>sciens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 libererrimus, and the superlative of the third declension adjective acer “sharp” is not acerrissimus 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 similissimus, dissimilissimus, 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**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>civilis, civile (adj.)</td>
<td>civic, civil</td>
</tr>
<tr>
<td>fluo, fluere, fluxi, fluxus</td>
<td>flow</td>
</tr>
<tr>
<td>habeo, habere, habui, habitum</td>
<td>have</td>
</tr>
<tr>
<td>influo, -ere, -fluxi, -fluxus</td>
<td>flow (into)</td>
</tr>
<tr>
<td>influxus, -us m.</td>
<td>act of flowing in, inflow, influx</td>
</tr>
<tr>
<td>transfluuo, -ere, -fluxi, -fluxus</td>
<td>flow through, across</td>
</tr>
<tr>
<td>moralis, -e (adj.)</td>
<td>moral, behavioral</td>
</tr>
<tr>
<td>nempe (adv.)</td>
<td>namely</td>
</tr>
<tr>
<td>proprius, -a, -urn</td>
<td>belonging (to) proper (to)</td>
</tr>
<tr>
<td>quoad (prep. with acc.)</td>
<td>as to, as far as ______ is concerned</td>
</tr>
<tr>
<td>solum (adv.)</td>
<td>only</td>
</tr>
</tbody>
</table>

**EXERCISES**

A. Translate into English.

Cujus vita moralis est spiritualis, coelum in se (="him/herself") habet, sed cujus 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.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>hic</td>
<td>hi</td>
</tr>
<tr>
<td></td>
<td>haec</td>
<td>hae</td>
</tr>
<tr>
<td></td>
<td>hoc</td>
<td>haec</td>
</tr>
<tr>
<td>Gen</td>
<td>hujus</td>
<td>horum</td>
</tr>
<tr>
<td></td>
<td>hujus</td>
<td>harum</td>
</tr>
<tr>
<td></td>
<td>hujus</td>
<td>horum</td>
</tr>
<tr>
<td>Dat</td>
<td>huic</td>
<td>his</td>
</tr>
<tr>
<td></td>
<td>huic</td>
<td>his</td>
</tr>
<tr>
<td></td>
<td>huic</td>
<td>his</td>
</tr>
<tr>
<td>Acc</td>
<td>hunc</td>
<td>hos</td>
</tr>
<tr>
<td></td>
<td>hanc</td>
<td>has</td>
</tr>
<tr>
<td></td>
<td>hoc</td>
<td>haec</td>
</tr>
<tr>
<td>Abl</td>
<td>hoc</td>
<td>his</td>
</tr>
<tr>
<td></td>
<td>hac</td>
<td>his</td>
</tr>
<tr>
<td></td>
<td>hoc</td>
<td>his</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Case</th>
<th>Reflexive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>sui</td>
</tr>
<tr>
<td>Dat</td>
<td>sibi</td>
</tr>
<tr>
<td>Acc</td>
<td>se</td>
</tr>
<tr>
<td>Abl</td>
<td>se</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>essentia, -ae f.</td>
<td>essence, fundamental nature</td>
</tr>
<tr>
<td>hic, haec, hoc</td>
<td>this, the latter</td>
</tr>
<tr>
<td>ille, illa, illud</td>
<td>that, the former</td>
</tr>
<tr>
<td>qualis, -e (adj.)</td>
<td>of whatever kind</td>
</tr>
<tr>
<td>quantum (adv.)</td>
<td>to whatever extent</td>
</tr>
<tr>
<td>quantus, -a, -um (adj.)</td>
<td>of whatever amount</td>
</tr>
<tr>
<td>simul (adv.)</td>
<td>at the same time</td>
</tr>
<tr>
<td>sui, sibi, se, se</td>
<td>(reflexive) -self</td>
</tr>
<tr>
<td>talis, -e (adj.)</td>
<td>of that kind</td>
</tr>
<tr>
<td>tantum (adv.)</td>
<td>to that extent</td>
</tr>
<tr>
<td>tantus, -a, -um (adj.)</td>
<td>of that amount</td>
</tr>
</tbody>
</table>

**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.
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 \(-(i)is\). The second person plural ends in \(-(e)mini\) rather than in \(-(i)itis\). In the perfect, the perfect passive participle is used with the appropriate form of \(esse\).

The forms themselves are as follows.

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>spectare</td>
<td>viderer</td>
<td>ducerer</td>
</tr>
<tr>
<td>2nd</td>
<td>spectareris</td>
<td>videreris</td>
<td>ducereris</td>
</tr>
<tr>
<td>3rd</td>
<td>spectaremur</td>
<td>videremur</td>
<td>duceremur</td>
</tr>
<tr>
<td>3rd</td>
<td>spectaremini</td>
<td>videremini</td>
<td>duceremini</td>
</tr>
</tbody>
</table>

Future Indicative

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>spectabor</td>
<td>videbor</td>
<td>ducar</td>
</tr>
<tr>
<td>2nd</td>
<td>spectaberis</td>
<td>videberis</td>
<td>duceris</td>
</tr>
<tr>
<td>3rd</td>
<td>spectabimur</td>
<td>videbimur</td>
<td>ducemur</td>
</tr>
<tr>
<td>3rd</td>
<td>spectabimini</td>
<td>videbimini</td>
<td>ducemini</td>
</tr>
</tbody>
</table>

Perfect Indicative

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>spectatus/a sum</td>
<td>spectatus/a es</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>spectatus/a es</td>
<td>spectatus/a es</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>spectati/ae sumus</td>
<td>spectati/ae estis</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>spectati/ae sumus</td>
<td>spectati/ae estis</td>
<td></td>
</tr>
</tbody>
</table>

Perfect Subjunctive

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>spectatus/a sim</td>
<td>spectatus/a sis</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>spectatus/a sis</td>
<td>spectatus/a sis</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>spectati/ae simus</td>
<td>spectati/ae sitis</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>spectati/ae sitis</td>
<td>spectati/ae sitis</td>
<td></td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>acceptio, -onis f.</td>
<td>reception</td>
</tr>
<tr>
<td>perceptio, -onis f.</td>
<td>mental grasp, perception</td>
</tr>
<tr>
<td>appercipio, -ere, -cepi, -ceptus</td>
<td>notice, begin to perceive</td>
</tr>
<tr>
<td>apperceptio, -onis f.</td>
<td>initial grasp, notice</td>
</tr>
<tr>
<td>receptio, -onis f.</td>
<td>acceptance</td>
</tr>
<tr>
<td>procedo, -ere, -cessi, -cessus</td>
<td>come forth, emanate</td>
</tr>
<tr>
<td>tametsi (conj.)</td>
<td>even though</td>
</tr>
</tbody>
</table>

**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.
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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3m</th>
<th>3f</th>
<th>3n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>ego</td>
<td>tu</td>
<td>is</td>
<td>ea</td>
<td>id</td>
</tr>
<tr>
<td>Gen</td>
<td>mei</td>
<td>tui</td>
<td>ejus</td>
<td>ejus</td>
<td>ejus</td>
</tr>
<tr>
<td>Dat</td>
<td>mihi</td>
<td>tibi</td>
<td>ei</td>
<td>ei</td>
<td>ei</td>
</tr>
<tr>
<td>Acc</td>
<td>me</td>
<td>te</td>
<td>eum</td>
<td>eam</td>
<td>id</td>
</tr>
<tr>
<td>Abl</td>
<td>me</td>
<td>te</td>
<td>eo</td>
<td>ea</td>
<td>eo</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>nos</td>
<td>vos</td>
<td>ei, ii</td>
<td>eae</td>
<td>ea</td>
</tr>
<tr>
<td>Gen</td>
<td>nostrum,</td>
<td>vestrum,</td>
<td>eorum</td>
<td>earum</td>
<td>eorum</td>
</tr>
</tbody>
</table>


60
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**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>absque</td>
<td>without, apart from</td>
</tr>
<tr>
<td>do (conj.)</td>
<td>give, grant; in the passive, “be given,” occur while</td>
</tr>
<tr>
<td>illustratio, -onis f.</td>
<td>enlightenment, illustration</td>
</tr>
<tr>
<td>mere (adv.)</td>
<td>solely, merely</td>
</tr>
<tr>
<td>meus, -a, -um</td>
<td>my</td>
</tr>
<tr>
<td>noster, nostra, nostrum</td>
<td>our</td>
</tr>
<tr>
<td>puto, -are, -ave, -atus</td>
<td>opine, esteem</td>
</tr>
<tr>
<td>spatium, -ii n.</td>
<td>space</td>
</tr>
<tr>
<td>suus, -a, -um</td>
<td>(reflexive possessive)</td>
</tr>
<tr>
<td>tuus, -a, -um</td>
<td>your (sg.)</td>
</tr>
<tr>
<td>vester, vestra, vestrum</td>
<td>your (pl.)</td>
</tr>
</tbody>
</table>

**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 cogitetur 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.  
(c.f. 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.
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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>spectaverim</td>
<td>viderim</td>
<td>duxerim</td>
<td>ceperim</td>
<td>sciverim</td>
</tr>
<tr>
<td></td>
<td>spectaveris</td>
<td>videris</td>
<td>duxeris</td>
<td>ceperis</td>
<td>sciveris</td>
</tr>
<tr>
<td></td>
<td>spectaverit</td>
<td>viderit</td>
<td>duxerit</td>
<td>ceperit</td>
<td>sciverit</td>
</tr>
<tr>
<td>Plural</td>
<td>spectaverimus</td>
<td>viderimus</td>
<td>duxerimus</td>
<td>ceperimus</td>
<td>sciverimus</td>
</tr>
<tr>
<td></td>
<td>spectaveritis</td>
<td>videritis</td>
<td>duxeritis</td>
<td>ceperitis</td>
<td>sciveritis</td>
</tr>
<tr>
<td></td>
<td>spectaverint</td>
<td>viderint</td>
<td>duxerint</td>
<td>ceperint</td>
<td>sciverint</td>
</tr>
</tbody>
</table>
### PLUPERFECT INDICATIVE ACTIVE

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>spectaveram, videram, duxeram, ceperam, sciveram</td>
<td>spectaveramus, videramus, duxeramus, ceperamus, sciveramus</td>
</tr>
<tr>
<td>2</td>
<td>spectaveras, videras, duxeras, ceperas, sciveras</td>
<td>spectaveratis, videratis, duxeratis, ceperatis, sciveratis</td>
</tr>
<tr>
<td>3</td>
<td>spectaverat, viderat, duxerat, ceperat, sciverat</td>
<td>spectaverant, viderant, duxerant, ceperant, sciverant</td>
</tr>
</tbody>
</table>

### FUTURE PERFECT INDICATIVE ACTIVE

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>spectavero, videro, duxero, cepero, scivero</td>
<td>spectaverimus, viderimus, duxerimus, ceperimus, sciverimus</td>
</tr>
<tr>
<td>2</td>
<td>spectaveris, videris, duxeris, ceperis, sciveris</td>
<td>spectaveri, tis, spectaverint</td>
</tr>
<tr>
<td>3</td>
<td>spectaverit, viderit, duxerit, ceperit, sciverit</td>
<td>spectaverint</td>
</tr>
</tbody>
</table>

### VOCABULARY

- angelicus, -a, -um: of angels, angelic
- atque, ac (conj.): (emphatic) and
- 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 aeque 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**

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

**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 Vocabular 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 capio. 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.

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>unus</td>
<td>una</td>
<td>unum</td>
</tr>
<tr>
<td>Gen.</td>
<td>unius</td>
<td>unius</td>
<td>unius</td>
</tr>
<tr>
<td>Dat.</td>
<td>uni</td>
<td>uni</td>
<td>uni</td>
</tr>
<tr>
<td>Acc</td>
<td>unum</td>
<td>unam</td>
<td>unum</td>
</tr>
<tr>
<td>Abl</td>
<td>uno</td>
<td>una</td>
<td>uno</td>
</tr>
</tbody>
</table>

There is a further irregularity in alius, in that alterius (rather than the unlikely “alius”) 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, cautos

beware, take care, avoid
coram (prep. with acc.)
ignis, -is m.
igneus, -a, -urn
quoniam (conj.)
ut (linking members of a comparison)

before, in the presence of
fire
fiery
because
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 mens tis ejus sunt, coelum in minima forma, ideo etiam illorum perfectiones similis 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
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.

<table>
<thead>
<tr>
<th>Case</th>
<th>m&amp;f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>quis</td>
<td>quid</td>
</tr>
<tr>
<td>Gen</td>
<td>cujus</td>
<td>cujus</td>
</tr>
<tr>
<td>Dat</td>
<td>cui</td>
<td>cui</td>
</tr>
<tr>
<td>Acc</td>
<td>quem</td>
<td>quid</td>
</tr>
<tr>
<td>Abl</td>
<td>quo</td>
<td>quo</td>
</tr>
</tbody>
</table>

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, aliquid (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.
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, aperiuntur 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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>spectavissem</td>
<td>vidissem</td>
<td>duxissem</td>
<td>cepissem</td>
<td>scavissem</td>
</tr>
<tr>
<td></td>
<td>spectavisses</td>
<td>vidisses</td>
<td>duxisses</td>
<td>cepisses</td>
<td>scisses</td>
</tr>
<tr>
<td></td>
<td>spectavisset</td>
<td>vidisset</td>
<td>duxisset</td>
<td>cepisset</td>
<td>scisset</td>
</tr>
<tr>
<td>Plural</td>
<td>spectavissemus</td>
<td>vidissemus</td>
<td>duxissemus</td>
<td>cepissemus</td>
<td>scavissemus</td>
</tr>
<tr>
<td></td>
<td>spectavissetis</td>
<td>vidissetis</td>
<td>duxissetis</td>
<td>cepissetis</td>
<td>scissetis</td>
</tr>
<tr>
<td></td>
<td>spectavissent</td>
<td>vidissent</td>
<td>duxissent</td>
<td>cepissent</td>
<td>scissent</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Latin Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>doceo, –ere, docui, doctus</td>
<td>teach, inform</td>
</tr>
<tr>
<td>felicitas, –tatis f.</td>
<td>happiness</td>
</tr>
<tr>
<td>ibi (adv.)</td>
<td>there, in that place</td>
</tr>
<tr>
<td>monstro, –are, –avi, –atus</td>
<td>show, point out</td>
</tr>
<tr>
<td>orbis, orbis m.</td>
<td>circle, ring</td>
</tr>
<tr>
<td>salus, salutis f.</td>
<td>safety, health, salvation</td>
</tr>
</tbody>
</table>
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. 1, 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,

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

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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>spectandi</td>
<td>videndi</td>
<td>ducendi</td>
<td>capiendi</td>
<td>sciendi</td>
</tr>
<tr>
<td>Dat</td>
<td>spectando</td>
<td>videndo</td>
<td>ducendo</td>
<td>capiendo</td>
<td>sciendo</td>
</tr>
<tr>
<td>Acc</td>
<td>spectandum</td>
<td>videndum</td>
<td>ducendum</td>
<td>capiendum</td>
<td>sciendum</td>
</tr>
<tr>
<td>Abl</td>
<td>spectando</td>
<td>videndo</td>
<td>ducendo</td>
<td>capiendo</td>
<td>sciendo</td>
</tr>
</tbody>
</table>

GERUNDIVE: This is another name for the future passive participle, a verbal adjective meaning approximately “going/needling 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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>spectandum</td>
<td>videndus</td>
<td>ducendus</td>
<td>capiendus</td>
<td>sciendus</td>
</tr>
<tr>
<td>Gen</td>
<td>spectandi</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>Feminine Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>spectanda</td>
<td>videnda</td>
<td>ducenda</td>
<td>capienda</td>
<td>scienda</td>
</tr>
<tr>
<td>Gen</td>
<td>spectandae</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>Neuter Singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom</td>
<td>spectandum</td>
<td>videndum</td>
<td>ducendum</td>
<td>capiendum</td>
<td>sciendum</td>
</tr>
<tr>
<td>Gen</td>
<td>spectandi</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>
**VOCABULARY**

colo, -ere, colui, cultus

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>cultus, -us m.</td>
<td>worship</td>
</tr>
<tr>
<td>fero, ferre, tuli, latus</td>
<td>carry, lift, bring, take</td>
</tr>
<tr>
<td>affero, afferre, attuli, adlatus</td>
<td>bring</td>
</tr>
<tr>
<td>aufero, auferre, abstuli, ablatus</td>
<td>take away</td>
</tr>
<tr>
<td>confero, conferre, contuli, collatus</td>
<td>bring together, compare</td>
</tr>
<tr>
<td>refero, referre, rettuli, relatus</td>
<td>bring back, respond, repeat</td>
</tr>
<tr>
<td>se referre ad</td>
<td>“go back to,” relate to</td>
</tr>
<tr>
<td>insum, inesse, infui</td>
<td>put on (clothing), don</td>
</tr>
<tr>
<td>medi, -a, -um</td>
<td>be (contained) in</td>
</tr>
<tr>
<td>porro (conj.)</td>
<td>intermediate, in the middle</td>
</tr>
<tr>
<td>sanctus, -a, -um</td>
<td>holy</td>
</tr>
</tbody>
</table>

**EXERCISES**

A. Translate into English.

Porro sciem 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.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg</td>
<td>specta</td>
<td>vide</td>
<td>duce</td>
<td>cape</td>
<td>sci</td>
</tr>
<tr>
<td>Pl</td>
<td>spectate</td>
<td>videte</td>
<td>ducite</td>
<td>capite</td>
<td>scite</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>(conor</td>
<td>fator</td>
<td>loquor</td>
<td>patior</td>
<td>experior)</td>
</tr>
<tr>
<td>(“try”</td>
<td>“confess”</td>
<td>“speak”</td>
<td>“suffer”</td>
<td>“try”)</td>
</tr>
</tbody>
</table>

Present Active Participle

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>conans</td>
<td>fatens</td>
<td>loquens</td>
<td>experiens</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Future Active Participle

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>conaturus</td>
<td>fassurus</td>
<td>locuturus</td>
<td>experturus</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imperative Singular

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>conare</td>
<td>fatere</td>
<td>loquere</td>
<td>experire</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Imperative Plural

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>conamini</td>
<td>fatemini</td>
<td>loquimini</td>
<td>experimini</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dominor, -ari, -atus</td>
<td>be in power, rule</td>
</tr>
<tr>
<td>loquor, loqui, locutus</td>
<td>talk, speak</td>
</tr>
<tr>
<td>locutio, -onis f.</td>
<td>talking, speech</td>
</tr>
<tr>
<td>meditor, -ari, -atus</td>
<td>reflect, muse</td>
</tr>
<tr>
<td>meditatio, -onis f.</td>
<td>reflecting, musing</td>
</tr>
<tr>
<td>miror, -ari, -atus</td>
<td>be amazed at, admire</td>
</tr>
<tr>
<td>mirabilis, -e</td>
<td>astonishing, wonderful</td>
</tr>
<tr>
<td>morior, moriri, mortuus</td>
<td>die</td>
</tr>
<tr>
<td>(fut. act. ptc. moriturus)</td>
<td>subject to death, mortal</td>
</tr>
<tr>
<td>mortalis, -e</td>
<td>undergo, suffer, endure, allow</td>
</tr>
<tr>
<td>patior, pati, passus</td>
<td></td>
</tr>
</tbody>
</table>
passio, -onis f.  suffering, undergoing, enduring
sequor, sequi, secutus  follow

EXERCISES

A. Translate into English.

Sed quod its res se habeat, nemo mortalium usquam scire potest, nisi ex Domino; quare licet manifestare, quod ex Divina Domini Misericordia, datum est mihi per aliquo 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 perciplunt 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
volo, velle, volui, ______
nolo, nolle, nolui, ______
malo, malle, malui, ______
fio, fieri, (factus)

go
be willing, intend
be unwilling
prefer
be made, done, become
(serves as the passive of facio)

(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

83
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  fiatatis  
3  eant  velint  nolint  malint  fiunt

Imperfect Indicative

Singular

1  ibam  volebam  nolebam  malebam  fiebam  
2  ibis  voles  noles  males  fies  
3  ibant  volint  nolint  malint  fiat

Future

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

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.) so far, to the extent
aliunde (adv.) from somewhere else
audio, -ire, audivi, auditus hear
dubius, -a, -urn wavering, doubtful
incido, -ere, -cidi, -cisus interrupt, interfere
jucundus, -a, -um delightful, pleasant
limen, liminis, n. threshold, lintel
trado, -ere, tradidi, traditus deliver, transmit
vena, -ae f. 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.
320. Quod in genere spectat vitam Animarum seu recentium Spirituum post mortem, multis experientiis 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 loquendi 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 sit absque sensitivo exquisitoriis multo, quam in vita corporis, contrarium scio a mille et mille experientiis; sique non credere velint, ex causa suarum suppositionum de spiritu, habeant sibi, cum in altero vitam veniunt, ut 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 Audita, tam exquisita, ut audita eorum in corpore non aequiparari possit; mem cum loquitur 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 percipleret homo modo aliquid de eo, obstupesceret: in summa, nihil prorsus amiserunt, quin sint sicut homines, sed perfectiores, praeter ossa et carnem, et inde imperfectiones. Agnoscent et perciplerunt, 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 sua, praeparatur vel ad coelum vel ad infernum. Quamdui 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. Quamdui idem in mundo spirituum sunt, vocatur idem 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 similitur inter coelum et infernum, et per spiritus illos communicant cum coelo vel cum inferno, secundum vitam. Sciendo est, quod aliud sit mundus spirituum et aliud mundus spiritualis; mundus iste de quo nunc dictum est; mundus autem spiritualis est in complexu et ille mundus et coelum et infernum.

141. Dicetur 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 coelestium 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 dominentur. Dicitur amor dominandi ex amore sui, quia datur amor dominandi ex amore faciendi usus, qui amor, quia unim facit cum amore erga proximum, est amore spiritualis; verum hic amor non vocari potest amor dominandi, sed amor faciendi 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 suae, 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 amoribus 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 dextram illis est septentrio, et ad sinistram illis est meridies: a tergo illis est oriens, quam odio habent Dominum; ad dextram illis est septentrio, quia fallacias et inde falsitates amant; et ad sinistram 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 opintentur 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 OMNII 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. Alter fecerunt antiqui: illis scientia correspondentiarum praecipua omnium scientiarum fuit; per illam etiam intelligentiam et sapientiam hauserunt: et illi qui ab ecclesia fuerunt, per illam communicacionem 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 saipius visus est, et instruxit illos. Sed hodie scientia illa tam prorsus deperdita est, ut non sciat 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 naturalem; 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, dicetur. Totus mundus naturalis correspondent mundum spirituali; nec solum mundus naturalis in communi, sed etiam in singulis; quapropter quicquid in mundo naturali existit ex spirituali, id dicitur correspondens. Sciemundum est, quod mundus naturalis existat et subsistat ex mundo spirituali, prorsus sicut effectus ex sua causa efficiente. Mundus naturalis dicitur omne id extensusum, quod sub sole est, et ex illo calorem et lucem recipit; et ilius mundi sunt omnia quae inde subsistunt: mundus spiritualis autem est coelum, et ilius 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 spiritualen; exteriora autem quae ejus corporis sunt, et se referunt ad hujus sensus et actiones, faciunt ejus mundum naturalen: 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: simili ter 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 correspondentia.

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, fiat 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 correpondet 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 unoquavis 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 signifiet 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.


97. Inde est, quod per eadem illa membrarum, organis, et viscerarum, in Verbo significetur similia, significant enim omnia ibi secundum correspondentias: per "caput" inde significatur intelligentia et sapientia; per "pectus" charitas; per "lumbos" amor conjuguali; per "brachia" et "manus" potentia veri; per "pedes" naturale; per "oculus" intellectus; per "nares" perpectio; 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 extensae 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 evidentia et nullius dubii; sed illam omnem hic adducere, non opus est, nec ob copiam licet: adductam videas in Arcanis Coelestibus, ubi de Correspondentias, de Representationsibus, de Influxu mundi spiritualis in naturalium, et de Commercio Animaet 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 monstruosus, ut imaginem inferne non coeli dicas; in quibusdam autem non pulchris, quod is esset formosus, candid us, et angelicus: talis etiam apparet spiritus hominis post mortem, qualis fuerat in corpore, cum in illo vivit 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 destructit 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 tribuant et nihil Divino; et quoque qui credunt quod corpus suum, in quod tot admiranda coeli collata sunt, confiatum 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 creatum 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, it inter arbores vidi angelos et spiritus vadentes et colloquentes: et tunc ad me respetit 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 abivi cum illo, et tunc dixit mihi, "Hi quos vides (erant enim plures) sunt omnes in amore veri, et inde in luce sapientiae. Esst quoque hic palatium, quod vocamus Templum Sapientiae; sed illud non aliquis vide 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 sive 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 videere, non autem lux exterior ejus absque illa."


Et tunc quasesivi num liceat intrare, et dictum est quod liceat. Quare ascendi; et cum intravi, vidi sicut cherubus volantes sub tecto, sed mox evanescentes: solum, super quo ambulatur, ex cedris erat, et totum templum ex pellucida tecla 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 separatur, 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 effectu; 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 significent 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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2m</th>
<th>2n</th>
<th>3m&amp;f</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg. Nom.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pl. Nom.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3n</th>
<th>3-i</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sg. Nom.**
- Gen.
- Dat.
- Acc.
- Abl.

**Pl. Nom.**
- Gen.
- Dat.
- Acc.
- Abl.
## ADJECTIVES

### 1-2 Declension

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### ADJECTIVES

#### 3 Declension

Three Endings

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### ADJECTIVES

3 Declension

Two Endings

<table>
<thead>
<tr>
<th></th>
<th>m&amp;f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## ADJECTIVES

3 Declension

One Ending

<table>
<thead>
<tr>
<th></th>
<th>m&amp;f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## ADJECTIVES

### COMPARATIVE DEGREE

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### SUPERLATIVE DEGREE

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# ADJECTIVES

## IRREGULAR

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## PERSONAL PRONOUNS

(Person) | 1 | 2
---|---|---
Sg. Nom. |   |   |
Gen.    |   |   |
Dat.    |   |   |
Acc.    |   |   |
Abl.    |   |   |
<table>
<thead>
<tr>
<th>DEMONSTRATIVE PRONOUNS</th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>hic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ille</td>
<td>m</td>
<td>f</td>
<td>n</td>
</tr>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Relative Pronouns

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Interrogative Pronouns

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### EMPHATIC PRONOUNS

**(ipse)**

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### INDEFINITE PRONOUNS

**(aliquis)**

<table>
<thead>
<tr>
<th></th>
<th>m</th>
<th>f</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### 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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Imperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Future

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# INDICATIVE ACTIVE

## Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Pluperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Future Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**VERBS—INDICATIVE**

**PASSIVE**

**Present**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-1</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Future**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
INDICATIVE PASSIVE

Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pluperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Future Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### VERBS—SUBJUNCTIVE

#### ACTIVE

**Present**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Imperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

_110_
## SUBJUNCTIVE ACTIVE

### Pluperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# VERBS—SUBJUNCTIVE PASSIVE

## Present

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Imperfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Perfect

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>3-i</td>
<td>4</td>
</tr>
<tr>
<td>-------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>-----</td>
<td>---</td>
</tr>
<tr>
<td><strong>Sg. 1</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pl. 1</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## VERBS

### IMPERATIVES

<table>
<thead>
<tr>
<th>Active</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>3-i</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Passive

<table>
<thead>
<tr>
<th>Sg.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl.</td>
<td></td>
</tr>
</tbody>
</table>
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.)
adjectio, -onis, f.
adungo, -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.
apercipio, -ere, -cepi, -ceptus
angelus, -i, m.
angelicus, -a, -um
apud (prep. with acc.)
arcanus, -a, -um
atque, ac (connective)
audio, -ire, audi, auditus
aufero, -ferre, abstuli, ablatus
autem (connective)

bonus, -a, -um

calor, caloris, m.
capiio, -ere, cepi, captus
carus, -a, -um
causa, -ae, f.
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

good

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

ceterus, -a, -um

caritas, -tatis, f.
civilis, -e

claudio, -ere, clausi, clausus

coelestis, -e

coelem, -(n. sg., m. pl.)
cogitatio, -onis, f.

cogito, -are, -avi, -atus
cognitio, -onis, f.
cognosco, -ere, -novi, -notus
colo, -ere, colui, cultus

confero, -ferre, -tuli, collatus

conjunctio, -onis, f.

conjungo, -ere, -junxi, -junctus

m. cor, cordis, m.

coram (prep. with acc.)
corpus, corporis, n.
correspondentia, -ae, f.

creo, -are, -avi, -atus
cultus, -us, m.
cum (prep. with abl.)
do, dare, dedi, datus
do, dare, dedi, datus
docio, -ere, docui, doctus
dominor, -ari, -atus

D

dominus, -i, m.
dubius, -a, -um
duco, -ere, duxi, ductus
dum (connective)
educio, -ere, avi, -atus
duco, -ere, -duxi, -ductus
dueto, -ere, -duxi, ductus
dum (connective)
essentia, –ae, f.
et (connective)
evenio, –ire, eveni, eventus
eventus, –us, m.
ex
existo, –ere, existiti, _______

extensus, –a, –um
exterior, exterius
externus, –a, –um
extra (prep. with acc.)
extremus, –a, –um

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

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

gradus, –us, m.

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

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

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

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

G

step, level, “degree”

H

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

I

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

delightful, pleasant
join
light, gentle
law
threshold, limit
tongue, language
(act of) talking, speech
(act of) talking, speech
talk, speak
light
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
morior, moriri, mortuus (moriturus)
mors, mortis, f.
mortalis, -e
mortuus, -a, -um
multus, -a, -um
mundus, -i m.

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

nunc (adv.)
onnis, -e
optimus, -a, -um
orbis, orbis, m.
ordo, ordinis, m.
origo, originis, f.
opus, operis, n.

parum (adv.)
passo, -onis, f.
pateo, -ere, patui, ______
patio, 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

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

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

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

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.
praee (prep. with acc.)
prior, prius
primus, -a, -um
pro (prep. with abl.)
procede, -ere, -cessi, -cessus
produco, -ere, -duxi, -ductus
prope (prep. with acc.)
propior, proprius
proprius, -a, -um
propter (prep. with acc.)
proximus, -a, -um
proximus, -i, m.
puto, -are, -avi, -atus

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.)

receptio, -onis, f.
recipio, -ere, recipi, receptus
redamo, -are, -avi, -atus
refero, -ferre, rettuli, relatus
se referre ad
reformatio, -onis, f.

reformo, -are, -avi, -atus
regnum, -i, n.
respondeo, -ere, -sponsi, -sponsus

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

sequens, sequentis

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

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

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

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, -us
spondeo, -ere, spopondi, sponsus
status, -us, -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.)
umus, -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
<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>vel ______ vel ______</td>
<td>either ______ or ______</td>
</tr>
<tr>
<td>venio, -ire, veni, ______</td>
<td>vein, pulse, natural bent</td>
</tr>
<tr>
<td>Verbum, -i, n.</td>
<td>come</td>
</tr>
<tr>
<td>verbum, -i, n.</td>
<td>the Word</td>
</tr>
<tr>
<td>verus, -a, -um</td>
<td>word</td>
</tr>
<tr>
<td>vester, vestra, vestrum</td>
<td>true</td>
</tr>
<tr>
<td>vicissim (adv.)</td>
<td>your (plural possessors)</td>
</tr>
<tr>
<td>video, -ere, vidi, visus</td>
<td>the other way around</td>
</tr>
<tr>
<td>visus, -us, m.</td>
<td>see</td>
</tr>
<tr>
<td>vita, -e, f.</td>
<td>(faculty of) sight</td>
</tr>
<tr>
<td>vivo, -ere, vixi, ______</td>
<td>life</td>
</tr>
<tr>
<td>voco, -are, -avi, -atus</td>
<td>be alive, live</td>
</tr>
<tr>
<td>volo, velle, volui</td>
<td>call, name</td>
</tr>
<tr>
<td>voluntas, -tatis, f.</td>
<td>be willing, intend</td>
</tr>
<tr>
<td></td>
<td>intentionality, will, purposing</td>
</tr>
</tbody>
</table>
ENGLISH-LATIN GLOSSARY
(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, ...
aliquii, -quae, -quod
absque
appareo, -ere, ...
adduco, ere, ...
dispono, -ere, ...
advenio, -ire, ...
adventus, -us, m.
sicul, ut
inde
quoad
quoad
mirabilis, -e
tunc
simul
caveo, -ere, ...
fugo, -ere, ...
(earliest) beginning
behave
behavioral
behind
belonging (to)
below
(natural) bent
beware
beyond
beyond this
big
body
boundary
bring

bring back
bring forth

bring in
bring into
bring into contact
bring together
bringing together
(thorough) bringing together
but
by (agent of passive)
by means of

call, name

can
(be) careful
carry
cause
celestial
charity
circle
civic, civil
(make) clear
close (v.)
come
come forth
come into being
coming
community
compare
complete (v.)
concerning
condition
confidence
(be) contained (in)
correspond
correspondence
create

origo, originis, f.
agere
moralis, -e
post
proprius, -a, -um
infra
vena, ae, f.
caveo, -ere, ...
ultra
porro
magnus, -a, -um
corpus, corporis, n.
finis, finis, m.
affero, afferre, ...
fero, ferre, ...
refo, referre, ...
educo, -ere, ...
produco, -ere, ...
induco, -ere, ...
introduco, -ere, ...
adjungo, -ere, ...
confero, -ferre, ...
adjunctio, -onis, f.
conjunctio, -onis, f.
sed, autem
a, ab
per

dico, -ere, ...
voco, -are, ...
possim, posse, ...
caveo, -ere, ...
fero, ferre, ...
causa, -ae
coelestis, -e
charitas, -tatis, f.
orbis, -is, m.
civilis, -e
manifesto, -are, ...
claudo, -ere, ...
venio, -ire, ...
procedo, -ere, ...
existo, -ere, ...
adventus, -us, m.
societas, -tatis, f.
confero, -ferre, ...
perficio, -ere, ...
de
status, -s, m.
fides, fidei, f.
insum, inesse, infui
correspondeo, -ere, ...
correspondentia, -ae, f.
creo, creare, ...

C

dico, -ere, ...
voco, -are, ...
possim, posse, ...
caveo, -ere, ...
fero, ferre, ...
causa, -ae
coelestis, -e
charitas, -tatis, f.
orbis, -is, m.
civilis, -e
manifesto, -are, ...
claudo, -ere, ...
venio, -ire, ...
procedo, -ere, ...
existo, -ere, ...
adventus, -us, m.
societas, -tatis, f.
confero, -ferre, ...
perficio, -ere, ...
de
status, -s, m.
fides, fidei, f.
insum, inesse, infui
correspondeo, -ere, ...
correspondentia, -ae, f.
creo, creare, ...
dead
deal with
dear
dearness
death
(subject to) death
deed
degree
delightful
deliver
design (n.)
die
discern
discernment
divine
do
don
(be) done
doubtful
down from

domtus, -a, -um
agere de
caritas, -a, -um
charitas, -tatis, f.
mors, mortis, f.
mortalis, -e
opus, operis, n.
gradus, -us, m.
jucundus, -a, -um
trado, -ere, ...
ordo, ordinis, m.
morior, -iri, ...
intelligo, -ere, ...
intellectus, -us, m.
Divinus, -a, -um
ago, agere, ..., facio, -ere, ...
induo, -ere, ...
vio, fieri
dubius, -a, -um
de
e
omnis, -e
prior, prius
primus, -a, -um
terra, -ae, f.
educo, -are, ...
vel .... vel ....
procedo, -ere, ...
affectio, -onis, f.
illustratio, -onis, f.
essentia, -ae, f.
finis, finis, m.
subsisito, -ere, ...
patior, pati, passus
passio, -onis, f.
sisto, sistere, ...
sisto, sistere, ...
puto, -are, ...
consto, -are, ...
immo
usque
tametsi
ventus, -us, m.
omnis, -e
malus, -a, -um
superus, -a, -um
sum, esse, ...
externus, -a, -um
face facies, faciei, f.
faith fides, fidei, f.
false falsus, -a, -um
farther ulterior, ulterius
farthest ultimus, -a, -um
fiery igneus, -a, -um
finish perficio, -ere,
finite finitus, -a, -um
fire ignis, ignis, m.
first primus, -a, -um
flamyigneus, -a, -um
flow fluo, -ere,
flow (into) influo, -ere,
follow sequor, sequi, secutus
following sequens, sequentis
for (= because) enim, nam
for (prep.) pro
for the sake of propter
form forma, -ae,
the former ille, ilia, illud
from from somewhere else aliunde
from this inde
full plenus, -a, -um
fully plene
function (n.) usus, -us, m.
further porro

gather (intr.) convenio, -ire,
gentle lenis, -e
give do, dare, dedi, datus
go eo, ire, ii
"go back to" refero, -ferre,
goal finis, finis, m.
God Deus, -i, m.
god deus, -i, m.
good bonus, -a, -um
grant do, dare, dedi, datus
grasp capio, -ere,
grasp (initial) grasp apperceptio, -onis, f.
grasp (mental) grasp perceptio, -onis, f.
guide (v.) duco, -ere,

hang pendo, -ere,
happen evenio, -ire,
happening eventus, -us, m.
happiness felicitas, -tatis, f.
have habeo, -ere,
health salus, salutis, f.
hear
heart
heat
heaven
heavenly
hell
hellish
hidden
high
holy
however ( = but)
humanity

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

(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, praet
secundum
coram
immo
infinitus, -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, . . .

join
join completely

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

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, .
indo, -ere, .
educo, -ere, .
perduco, -ere, .
gradus, -us, m.
paleo, -ere, palui
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, .
interus, -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
<table>
<thead>
<tr>
<th><strong>N</strong></th>
<th><strong>O</strong></th>
</tr>
</thead>
</table>
| name (v.) | N \dicco, -\textit{ere}, \ldots \voc\textit{o}, -\textit{are}, \ldots \nempe  
| namely | nempe  
| natural | naturalis, e  
| (fundamental) nature | essentia, -ae, f.  
| (having to do with) nature | naturalis, -e  
| near (prep.) | prope  
| nearer | propior, propius  
| neighbor | proximus, -a, -um  
| not (negative for verbs) | non  
| notice (n.) | apperceptio, -onis, f.  
| notice (v.) | appercipio, -ere, \ldots \nunc  
| now | \textit{occur}  
| occur | of \textit{that amount}  
| of that amount | of \textit{that kind}  
| of that kind | of \textit{whatever amount}  
| of whatever amount | of \textit{whatever kind}  
| of whatever kind | on \textit{account of}  
| on account of | one  
| one | only (adj.)  
| only (adj.) | only (adv.)  
| only (adv.) | open (v. tr.)  
| open (v. tr.) | opine  
| or | orde  
| order | other  
| other | (the) other way around  
| (the) other way around | our  
| our | out of  
| out of | outcome  
| outcome | outer  
| outer | outside (of)  
| outside (of) | over  
| over | (passive of) \textit{do (q.v.), evenio, -ire, \ldots}  
| \textit{of that amount} | tantus, -a, -um  
| tantus, -a, -um | tails, -e  
| tails, -e | quantus, -a, -um  
| quantus, -a, -um | qualis, -e  
| qualis, -e | propter  
| propter | unus, -a, -um  
| unus, -a, -um | solus, -a, -um  
| solus, -a, -um | solum  
| solum | aperio, -ire, \ldots \puto, -are, \ldots \sive, seu  
| aperio, -ire, \ldots \puto, -are, \ldots \sive, seu | ordo, ordinis, m.  
| ordo, ordinis, m. | ceterus, -a, -um  
| ceterus, -a, -um | vicissim  
| vicissim | noster, nostra, nostrum  
| noster, nostra, nostrum | e, ex  
| e, ex | eventus, -us, m.  
| eventus, -us, m. | externus, -a, -um  
| externus, -a, -um | extra  
| extra | supra  
| supra | \textit{pattern}  
| pattern | perceive  
| perceive | perception  
| perception | perfect (v.)  
| perfect (v.) | (mortal) person, person  
| (mortal) person, person | pleasant  
| pleasant | pledge  
| pledge | point out  
| point out | possess  
| possess | possible  
| possible | power  
| power | (be in) power  
| (be in) power | precious  
| precious | ordo, ordinis, m.  
| ordo, ordinis, m. | percipto, -ere, \ldots \perceptio, -onis, f.  
| percipto, -ere, \ldots \perceptio, -onis, f. | percepi, -ere, \ldots \perticio, -ere, \ldots  
| percepi, -ere, \ldots \perticio, -ere, \ldots | homo, hominis, m.  
| homo, hominis, m. | jucundus, -a, -um  
| jucundus, -a, -um | spondeo, -ere, \ldots \monstro, -are, \ldots  
| spondeo, -ere, \ldots \monstro, -are, \ldots | habeo, -ere, \ldots \dabilis, -e  
| habeo, -ere, \ldots \dabilis, -e | potentia, -ae, f.  
| potentia, -ae, f. | dominor, -ari, \ldots \carus, -a, -um  
| dominor, -ari, \ldots \carus, -a, -um |
prefer
(become effectively) present
produce
promise
proper (to)
pulse (n.)
purposing (n.)
put on (clothes)

| **prefer** | **malo, malle, malui** |
| **(become effectively) present** | **existo, -ere, . . .** |
| **produce** | **produco, -ere, . . .** |
| **promise** | **spondeo, -ere, . . .** |
| **proper (to)** | **proprius, -a, -um** |
| **pulse (n.)** | **vena, -ae, f.** |
| **purposing (n.)** | **voluntas, -tatis, f.** |
| **put on (clothes)** | **indo, -ere, . . .** |

raise upeach
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
tacitum, malle, malui existo, -ere, . . .
tagito, -ere, . . .
tagito, -onis, f. .
tagito, -onis, f. .
agnosco, -ere, . . .
referro, -ferre, . . .
induo, -ere, . . .
induo, -ere, . . .
induo, -ere, . . .
induo, -ere, . . .
induo, -ere, . . .

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

salus, salutis, f.
salus, salutis, f.
salvo, -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.
simplicis, simplicis
se habet
ita
ideo
adeo
mere
aliqui, -quae, -quod
undergo
undergoing
underneath (prep.)
understand
understanding
unite
unlimited
(be) unwilling
use
useful function

vein
(be) visible

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

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

W
calor, -oris, m.
specto, -are, ...
dubius, -a, -um
quomodo
quantus, -a, -um
quaeis, -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
ablative
  ablative absolute 25
  accusative 56
adjectives, adnominal
  degrees of comparison
  clauses 38
  interrogative 42
  irregular 71
  verbal 69
adnominal, see adjectives 49
adverbs, adverb
  adverbial clauses 2
  interrogative 59, 74
adnominal 72
agent, ablative of 25
agreement 28, 35, 50
aliquis 72
antecedents 43f.
apodosis 74
apposition 35, 66
article 6, 51, 52

case 6
  of nominal clauses 31, 66
case-endings, see inflection
clauses 31
  adnominal 42
  adverbial (purpose, result) 59
  conditional 74
  nominal 31, 66, 77
clusters 16
comparative degree 38f.
comparison 38
compounds 16
conditional clauses 74
conjugations 2, 11
connectives 2
copula 20
correlatives 53
dative 34
  of possession 34
  of reference 34
declensions, decline 2, 6
demonstrative adjectives 52f.
depoherent verbs 81
deprepositional adjectives 39

emphatic pronoun 53, 69
esse 19
etymology 16, 69

future tense 12
future perfect 35, 64f.
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>gender</td>
<td>6</td>
</tr>
<tr>
<td>genitive</td>
<td>7</td>
</tr>
<tr>
<td>gerundives</td>
<td>78</td>
</tr>
<tr>
<td>gerunds</td>
<td>78</td>
</tr>
<tr>
<td>imperative mood</td>
<td>80</td>
</tr>
<tr>
<td>imperfect</td>
<td>12</td>
</tr>
<tr>
<td>subjunctive, formation of</td>
<td>13</td>
</tr>
<tr>
<td>impersonal</td>
<td>22</td>
</tr>
<tr>
<td>indicative mood</td>
<td>12</td>
</tr>
<tr>
<td>indirect discourse</td>
<td>31</td>
</tr>
<tr>
<td>infinitives</td>
<td>12f., 19f., 26, 31</td>
</tr>
<tr>
<td>in indirect discourse</td>
<td>31</td>
</tr>
<tr>
<td>inflection</td>
<td>2</td>
</tr>
<tr>
<td>interrogatives</td>
<td>71f.</td>
</tr>
<tr>
<td>interrogative adjectives</td>
<td>72</td>
</tr>
<tr>
<td>interrogative adverbs</td>
<td>72</td>
</tr>
<tr>
<td>interrogative pronouns</td>
<td>71</td>
</tr>
<tr>
<td>interrogative noun clauses</td>
<td>77</td>
</tr>
<tr>
<td>jussive mood</td>
<td>80f.</td>
</tr>
<tr>
<td>lexicography</td>
<td>ii</td>
</tr>
<tr>
<td>lexicon, use of</td>
<td>68f.</td>
</tr>
<tr>
<td>manner, ablative of</td>
<td>25</td>
</tr>
<tr>
<td>means, ablative of</td>
<td>25</td>
</tr>
<tr>
<td>mood</td>
<td>2, 12</td>
</tr>
<tr>
<td>indicative</td>
<td>12</td>
</tr>
<tr>
<td>imperative</td>
<td>80</td>
</tr>
<tr>
<td>jussive</td>
<td>80f.</td>
</tr>
<tr>
<td>subjunctive</td>
<td>12</td>
</tr>
<tr>
<td>morphology</td>
<td>iii</td>
</tr>
<tr>
<td>nominative</td>
<td>7</td>
</tr>
<tr>
<td>nominal clauses</td>
<td>31f., 66f., 77</td>
</tr>
<tr>
<td>in English</td>
<td>32</td>
</tr>
<tr>
<td>interrogative</td>
<td>77</td>
</tr>
<tr>
<td>non-restrictive clauses</td>
<td>43</td>
</tr>
<tr>
<td>nouns, nominal</td>
<td>2</td>
</tr>
<tr>
<td>number</td>
<td>6, 11</td>
</tr>
<tr>
<td>object</td>
<td></td>
</tr>
<tr>
<td>direct</td>
<td>15, 31</td>
</tr>
<tr>
<td>indirect</td>
<td>34</td>
</tr>
<tr>
<td>paradigm</td>
<td>2</td>
</tr>
<tr>
<td>parenthetical information</td>
<td>43</td>
</tr>
<tr>
<td>parse</td>
<td>6</td>
</tr>
<tr>
<td>participles</td>
<td>49f.</td>
</tr>
<tr>
<td>future passive</td>
<td>78f.</td>
</tr>
<tr>
<td>in ablative absolute</td>
<td>56f.</td>
</tr>
<tr>
<td>perfect passive</td>
<td>13, 35f.</td>
</tr>
<tr>
<td>present active</td>
<td>49f.</td>
</tr>
<tr>
<td>passive</td>
<td>12, 22f.</td>
</tr>
<tr>
<td>passive periphrastic</td>
<td>78</td>
</tr>
<tr>
<td>perfect</td>
<td>35f.</td>
</tr>
</tbody>
</table>
past perfect 35, 63f.
perfect tense 12, 35f.
  passive 35f.
person 11
phonemics ii
phonetics ii
phrase, prepositional 15f., 25f.
pluperfect 35, 63f.
posse 19
possession 7
  dative of 34
prepositions 15f.
  objects of 16, 66
  prepositional phrase 15f.
present tense 3, 11
principal parts 12f., 81
pronouns
  demonstrative 52f.
  emphatic 53, 69
  interrogative 71
  personal 60f.
  reflexive 53
  relative 42f.
pronunciation iii
protasis 74
punctuation 43
purpose clauses 59f.
reference, dative of 34
reflexive possessive 61
reflexive pronoun 53
relative pronouns 42f.
restrictive clauses 43
result clauses 59f.
spelling iii
stem 8
style ii, 1
  Swedenborg’s 12
subjunctive mood 13
  present, distinguished from future indicative 47
substantive use of adjectives 29
superlative degree 38ff, 50
syntax iii
talis-qualis 53
tantus-quantus 53
tense 11
  sequence of 74f, 77
transformation 3f.
verbs, verbal 2, 11
deponent 81
intransitive 15
vocabulary, Swedenborg’s 1, 16, 68f.
vocative 35
voice 11
active 12
passive 12, 22
vowel length 8
word order 3, 7