



CHAPTER 1

► EXERCISE 1

Conjugate in the present active and passive subjunctive.

vocō, vocāre, vocāvī, vocātum

	Active	
	Singular	Plural
First person	<u> </u> vocem	<u> </u> vocēmus
Second person	<u> </u> vocēs	<u> </u> vocētis
Third person	<u> </u> vocet	<u> </u> vocent

	Passive	
	Singular	Plural
First person	<u> </u> vocer	<u> </u> vocēmur
Second person	<u> </u> vocēris	<u> </u> vocēminī
Third person	<u> </u> vocētur	<u> </u> vocentur

► EXERCISE 2

Match the word in Column A to the meaning of the Latin word in Column B from which it is derived. Meanings may be used more than once or not at all.

- Column A**
1. K insolation
 2. F *Le Monde*
 3. G pisciculture
 4. J morose
 5. E isolation
 6. C inventory
 7. I indigenous
 8. A occupy
 9. K parasol
 10. I progeny

- Column B**
- A. seize
 - B. promise
 - C. find
 - D. today
 - E. island
 - F. world
 - G. fish
 - H. advice
 - I. produce
 - J. habit
 - K. sun
 - L. inhabitant

► EXERCISE 3

Change the present indicative forms into the present subjunctive, keeping the same person and number.

Example: sumus sīmus

- | | |
|-------------|-----------------|
| 1. possunt | <u>possint</u> |
| 2. potes | <u>possis</u> |
| 3. estis | <u>sītis</u> |
| 4. sunt | <u>sint</u> |
| 5. possum | <u>possim</u> |
| 6. es | <u>sīs</u> |
| 7. potest | <u>possit</u> |
| 8. possumus | <u>possīmus</u> |
| 9. sum | <u>sim</u> |
| 10. est | <u>sit</u> |
| 11. sunt | <u>sint</u> |

► EXERCISE 4

Translate the following imperative forms, give the corresponding subjunctive forms, and translate the changed forms.

Example: occupā!

occupy! occupēs you should/may occupy!

- | | | |
|----------------------------------|-------------------|---------------------------------------|
| 1. stāte!
<u>stand!</u> | <u>stētis!</u> | <u>you (pl.) should/may stand!</u> |
| 2. servā!
<u>save!</u> | <u>servēs!</u> | <u>you should/may save!</u> |
| 3. sēparāte!
<u>separate!</u> | <u>sēparētis!</u> | <u>you (pl.) should/may separate!</u> |
| 4. rogā!
<u>ask!</u> | <u>rogēs!</u> | <u>you should/may ask!</u> |
| 5. iūdicā!
<u>judge!</u> | <u>iūdicēs!</u> | <u>you should/may judge!</u> |

© Bolchazy-Carducci Publishers, Inc.

www.BOLCHAZY.com

► EXERCISE 5

Change the following sentences from the indicative into the subjunctive mood and translate them. Then change the positive subjunctives into the negative.

Example: Cōnsilia mihi datis.

Cōnsilia mihi dētis! You should/may give me advice!

Nōlite mihi cōnsilia dare!

1. Ad ortum sōlis nāvigātis.

Ad ortum sōlis nāvigētis!

Sail toward the east!/You should/may sail toward the east!

Nōlite ad ortum sōlis nāvigāre!

2. In partibus septentriōnālibus habitātis.

In partibus septentriōnālibus habitētis!

Live in the northern parts!/You should/may live in the northern parts!

Nōlite in partibus septentriōnālibus habitāre!

3. Ad merīdiem ambulās.

Ad merīdiem ambulēs!

Walk toward the south!/You should/may walk toward the south!

Nōlī ad merīdiem ambulāre!

4. Bonōs mōrēs servātis.

Bonōs mōrēs servētis!

Save good morals!/You should/may save good morals!

Nōlite bonōs mōrēs servāre!

5. Fortis mīles es.

Fortis mīles sīs!

Be a brave soldier!/You should/may be a brave soldier!

Nōlī fortis mīles esse!



© Bolchazy-Carducci Publishers, Inc.
www.BOLCHAZY.com

► EXERCISE 6

Change the following sentences so that they express a wish. Translate the wish. Then change them into the negative if they are positive or into the positive if they are negative.

Example: Haec gēns nōn est plēna hostium.

Utinam nē haec gēns sit plēna hostium. May this population not be full of enemies!

Utinam haec gēns sit plēna hostium!

1. Potestis invenire novam patriam.

Utinam novam patriam invenire possitis!

May you (pl.) be able to find a new fatherland!

Utinam nē novam patriam invenire possitis!

2. Hoc tibi prōmittere possum.

Utinam hoc tibi prōmittere possim!

May I be able to promise this to you!

Utinam nē hoc tibi prōmittere possim!

3. Haec gēns nōn est crūdēlis.

Utinam nē haec gēns sit crūdēlis!

May this population not be cruel!

Utinam haec gēns sit crūdēlis!

4. Sumus amīcī.

Sīmus amīcī!

Let us be friends!

Nē sīmus amīcī!

5. Hominēs externī ab hāc gente nōn putāmur.

Utinam nē hominēs externī ab hāc gente putēmur!

May we not be thought external people (foreigners) by this population!

Utinam hominēs externī ab hāc gente putēmur!



© Bolchazy-Carducci Publishers, Inc.

www.BOLCHAZY.com



The shamrock, also known as a trefoil, is readily recognized as symbolic of Patrick. When trying to explain the Christian concept of the trinity to the native Celts, legend tells us, Patrick used the native shamrock with its three leaves as comparable to the three-in-one God: God the Father, the Son, and the Holy Spirit.

► EXERCISE 7

Even before Bede, in the fifth century the famous Patrick—who is still today the patron saint of Ireland—a Romano-Briton, brought Christianity, and with it the use of Latin, to Ireland, an area that had never been a part of the Roman Empire. He is believed to have died on March 17th (St. Patrick’s Day). Translate the passage about Patrick into English.

Patricius, quī erat incola Britanniae, ā latrōnibus ex Britannīā in Hiberniam est abductus. Patricius omnia facere dēbēbat quae latrōnēs iubēbant. Quōdam diē ille in somnō angelum vīdit. “Ad aliās terrās ambulēs,” dīxit angelus, “et hominibus dē Deō nārrēs.” Patricius ā latrōnibus fūgit, multās terrās petīvit et multās rēs audīvit. Tum in Hiberniam vēnit et Hibernīs ea quae sciēbat nārrāvit. Hibernī etiam nunc colunt et putant eum esse Hiberniae patrōnum.

Patrick, who was an inhabitant of Britain, was abducted by bandits from Britain to Ireland.

Patrick had to do everything that the bandits ordered. One day he saw an angel in <his> sleep.

“You should walk to other lands,” said the angel, “and tell people about God.” Patrick ran

away from the bandits, went to many lands, and heard many things. Then he came to Ireland

and told the Irishmen the things he knew. The Irishmen even now honor him and think that

he is a protector of Ireland.

abdūcō, ere, abdūxī, abductum – to kidnap, abduct

angelus, ī, m. – angel

Britannia, ae, f. – Britain

Hibernia, ae, f. – Ireland

Hibernus, ī, m. – Irishman

latrō, latrōnis, m. – bandit

Patricius, ī, m. – Patrick

patrōnus, ī, m. – patron, protector

quōdam diē – one day

© Bolchazy-Carducci Publishers, Inc.

www.BOLCHAZY.com



This imposing granite statue of Patrick stands on Slieve Patrick just outside of Downpatrick in County Down, Ireland. Set up in 1932, the statue commemorates the 1,500th anniversary of Patrick's arrival in Ireland.



On March 17th, St. Patrick's feast day and a public holiday in Ireland, pilgrims assemble in the center of Downpatrick and process to the mountaintop statue.

Slieve is Irish Gaelic for mountain. Ask the students what the Irish Gaelic word "naomh" (found on the statue base) means ("saint"). Ask them what the Irish Gaelic is for Patrick ("Padraig" is also found on the statue base).

CONTENT QUESTIONS

After completing Chapter 1, answer these questions.

1. When and where did Bede live? What was his most important work?

From 673 to 735, in the British Isles.

Historia ecclesiastica gentis Anglorum (*Ecclesiastical History of the Race of the Angles*).

2. What is the starting point of Bede's work?

Julius Caesar's landing in Britain in 55 BCE.

3. What is the difference in meaning between the indicative and the subjunctive?

The indicative presents the action as real, the subjunctive as desirable or possible.

4. What is an optative expression?

An optative expression is an expression of a wish.

5. What is the characteristic vowel of the present subjunctive of the first conjugation verbs?

The vowel *e*.

6. What vowel appears in the present subjunctive of the verbs *sum* and *possum*?

The vowel *i*.



Bede holding an open book from a woodcut in the *Liber Chronicarum Mundi* (*Book of the Chronicles of the World*) also known as the *Nuremberg Chronicle*. Compiled by Hartmann Schedel (1440–1514), a Nuremberg physician and humanist, the chronicle is considered one of the finest examples of early printed books.



Though the *Nuremberg Chronicle* was influenced by the Renaissance and humanism, the method of chronicling history from creation to its publication in 1493 is medieval.