Summer August 29, 2007

Notebook 2 (Discontents at Rome: 63 B.C.)

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Discontents at Rome 63 B.C.

Notebook 2
§ 658. The absolute certainty of itself that finds itself, gives consciousness, changed immediately into a sound that dies away into an objective objectification of its being-for-self, but this created world is its speech, which likewise it has immediately heard and only the echo of which returns to it... It lacks the power to externalize itself, the power to make itself into a thing, and to endure [more] Being.

It lives in dread of besmirching the splendor of its inner being by action and existence; and in order to preserve the purity of its heart, it flees from contact with the actual world, and persists in its self-willed impotence to renounce itself which is reduced to the extreme of ultimate abstraction.

§ 660. For consciousness which holds firmly to duty, the first consciousness counts evil, because of the disparity between its inner being and the universal; and since, at the same time, this first consciousness declares its action to be in conformity with itself, to be duty and consciousness, it is held by the universal consciousness to be hypocritical.
§ 661 The movement of this antithesis is in the first instance to formalise production, so as to find an identity of what the evil consciousness is in itself and what it declares itself to be; it must be made apparent that it is evil, and thus its existence made to correspond to its essence, the hypocrisy must be unmasked.

§ 662 In other words, since the one-sided persistence in one extreme conceals itself out, evil would, it is true, thereby confess to being evil, but in so doing it would directly abolish itself and cease to be hypocrisy, and would not, as such, unmask itself.

Therefore, when anyone says that he is acting according to his own law and conscience against others, he is saying, in fact, that he is wronging them.

§ 663 In denouncing hypocrisy as base, vile, and so on, it is appealing in such judgement to its own law, just as evil consciousness appeals to its law.

§ 665 The consciousness that acts declares its specific action to be a duty.
§ 667. The one who makes the confession sees himself repulsed, and sees the other to be in the wrong when he refuses to let his own inner being come forth into the outer existence of speech.

§ 669. The evil consciousness, refused to above, posits this externalization of itself, or posits itself as a moment being entered into openly confessing itself by the vision of itself in the other.

§ 674. In the ethical world we did see a religion, namely, the religion of the underworld.

§ 675. This belief, in the nothingness of necessity and in the underworld becomes belief in heaven.

§ 682. The distinction which was made between actual spirit and spirit that knew itself as spirit, or between itself, gua consciousness and gua self-consciousness, is superseded in the spirit that knows itself in its truth; its consciousness and its self-consciousness are on the same truth.
first a few words about the morals and that man add

I can begin

at the beginning

Before beginning to narrate I should first give a few words about the explaining this about the morals and that man.

Before beginning to narrate I should at first give a few words that explain, are explaining about the morals and that man.
Bellum Catilinae

Salust

(4.5) De cuius hominis moribus paucis, narrando faciam qui m/f/n gen. sing. m/f. gen. sing. earlier before first.

paucus, -a, -um few, a few, in a few words, briefly

cypheo, -ere, evi, -etum to fill out, to complete to fulfill, perform, accomplish

facio, facere, feci, factum to make, do, perform, create, build, grant, give

narrat, -a, -arum to tell, relate, narrate recount

moris, moris caprice, mood, nature, manner, custom, character, morals

entrance, beginning first principles social rites
Lucius Catiline, was bespoken for the nobility great in strength/energy both in body and soul, but with evil and depraved nature.
Bellum Catilinae

(5.1) L. Catilina, mobilis genere natus.

sed ingenio fuit magna vi et animi
et corposis, sed ingenio malo pravoque.

mobilis, -e adj., noted, known, notable, famous, notables, nobles

vis vi abl. sing. force, power strength, force, energy violence attack

he has been, he was

pravis, -a, -um, crookedness, distorted

ingenius, -a, -um, native, indigenous, natural, freeborn, noble, frank
But there is of the nobility on the one hand, a decline of the offspring.

Tension: led to my Ecozene

This question:

6. genealogies
7. ecos

the nature, natural qualities, powers, constitution, condition

Ecozene: pres. improvement, to put out quite place.

to quit a previous state

being suitable to one's birth or being of noble character.
Rhetoríkē

Aristotle

ἔστω δὲ εὐγένες ἐν κατὰ τὴν τοῦ ἔργου γένους ὕπερ οὖν ἔπει ὑπὸ τοῦ τοῖσι εὐγένεσις, ὁπερ ἄν ἐόην οἱ πολλοὶ εὐτελεῖς:

γιὰ τὸ γὰρ τῆς ἐστὶν ἐν τοῖς ἑτέρωσιν εὐγένεσις

well-born, of noble race, of high descent

m/f voc. sing.

m/f acc. sing.

suitable to

one's birth

n. acc. sing.

γένος, n. gen. sing.

εὖγενες, n. gen. sing.

εὐγένες, n. gen. sing.

εὐγένες, n. gen. sing.

εὐγένες, n. gen. sing.

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εὐγένες, n. gen. sing.
Asinius Pollius, too, in a book where he rebutes the writings of Sallust as being defiled with excessive affectation and with old words, teaches thus:

"Thus, so, in this manner, in this way."

"Affectatione oblita, ita tradit:

oblino, -linere, -lis
litum to smears
defilez

affectatio, onis, 6.

trade, tradere
tradidit, tradidum"
De Grammaticis

De codem Asinius Pollio in libro,
quo Sallustii scripta reprehendit,
ut nimius priscorum verborum affectatione obliterata, ita tradit: \[\text{in eam rem additumqui fecit maximum quidam Atius praetextatus nobis grammaticus Latinus declamentum deinde auditor atque praeceptor, ad summam Philologus ob semet ant nominatun.}\]

- *nimius* - *a, -um*
  - very much, excessive

- *scriptus* - *a, -um*
  - book, work

- *priscus* - *a, -um*
  - old, ancient, old-fashioned

- *verbum* - *i, n.*
  - word, saying, expression

(reprehendo, endere, -endi, -erussum blame, find fault with, rebuke, criticise 3rd sing pres. act. ind.)
In relation to this thing

also gained the help for it
primarily a certain Alcimus
Latin grammarian to our praetextatus
and afterwards auditor and preceptor.

And finally a self-appointed made

Philosopher scholar.
De Grammaticis

in eam rem adductorium ei fecit

maxime guidam Ateius praetextatus nobis

grammaticus Latinus declamentium deinde

auditor atque praecipit, ad summam

philologus ab semet nominatus

dat. pl. we

adductorium, i, n.
help, support

f. acc. sing
she

f. acc. sing.

facie, facere, feci, factum
3rd sing. perf. ind.

maxime very, most,
especially, particularly,
precisely, exactly,
in the first place,
first & all

praetextatus
-a, -um

nom
This young man from a young age

in civil war, murder, wild rapine,
and civil discord were pleasing to
this man from a young age.

ibique

inventutem

in aram exercit

and there "then"

inventus, -utis, f.
youth, manhood

exerceo, -ere,
-ui, -uitum

to exercise, train

to engage; occupy
the mind, practice
follow a trade,
3rd sing pers. act. ind.

and there occupied
this youth.
Bellum Catilinae

(5.2) Huic ab adolescentia bella intestina, caedes, rapinae, discordia civilis gratia fure, ibique inventuemer suam exercuit.

Hic, his
Huic m/f/n, dat. sing

Intestinus, -a, -um
intentional

Rapina, -ae, f
rapine

Gatus, -a, -um
pleasing

Adolescens, -entis, m
young man, adj.
ab + all. from a young age

Caedes, is, f
murder

Discordia, -ae, f
discord
+ Civilis, -e adj
& of nom./gen. sing
Civil Discord

Perfect. 3rd pl.
They have been, they were
He's body is patient for hunger, cold, sleeplessness to an incredible degree.

Tough body
Bellum Catilinae
Sallust

5.3) Corpus - oris, n. body

Patientes - entis adj. patient, tolerant, to endure

Vigiliae - ae, f. sleeplessness

Inedia - ae, f. fasting, starvation

Algor - oris, m. cold

Cui m/f/n. dat sing. of quis + quam adv. to what extent, how, how much, as, if

Supra, adv. top, above, up, above earlier, beyond, more than

Credibilia, - e, adj. credible, trustworthy
A patient body devout from fasting:

his body was able to endure hunger, cold & sleeplessness to an incredible degree.

His soul, steady, bold, cunning, and untrustworthy.

His body agreeable to boldness, shyness, and untrustworthiness.

His body could endure hunger, cold, and lack of sleep to an incredible degree.
His mind reckless, cunning, and treacherous: detestable in any form of pretense or concealment.

pleased

alieni appetens, sui profusus

prea part. m. nom. sing.  
m. nom/acc. sing.  
f. nom sing.

to strive for, grasp, etc.
Bellum Catilinae

Salust

(5.4) animus audax subdolus varius
cuius rei lubet simulator ac
dissimulato aliens appetens;
sei profusus argens in
cupiditatisibus satis eloquentiae
sapientiae parum.

animus - i, m. soul, spirit, intellect
understanding, mind
thought, reason,
memory, knowledge,
sense, consciousness
judgement, heart,
feelings, pride, morale
will, purpose

varius - a, - um
colored, variegated,
varied, varying
changeable
untrustworthy

lubet, it pleases
is pleasing, is
agreeable

audax - aca, adj.
bold, daring, reckless,
 rash, foolhardy.

subdolus - a, - um
underhand, sly, cunning

m. nom pl
gen sing
m. gen sing
that belongs to
another person
Trabís ardens ab occasu ad caelum

Extente. Terrae motui Spoleto totum

Concussum et quaedam Correrunt.

m. acc. pl

Certain things

m. gen. pl

The whole

trabis: f. nom./gen./acc. sing

Beam, timber, rafter

ardéo, re: f. nom./acc. sing

Be on fire, burn, blaze

extende: perf. pass. part.

m. nom./acc. pl.

Corruo: perf. and act.

3rd pl. corrueo

fall down

Concutio

Concussum: m. nom./gen./acc. sing

m. acc. sing

gens. pl
(61) *Fulmine* pleraque decussa

Serenus Vargunteius Pempeius

de caelo exanimatus.

pleraque, -aque, -unque
a very great part, the greater part of, most, very many, a good many.

decutio, -utere, -ussi,
-cussum, to shake off, beat off, strike down

Many things were struck down by lightning. Sereno Vargunteius was being himself struck down from heaven.
Many things were struck by lightning down by lightning. Severus Vargunteius was himself struck down from heaven. A burning timber then extended into the sky from the West. The Earth awaked, an earthquake shook all of Spoleto and certain things fell down.

Aruspicum response in foro repositum

responderès: answer, reply
perf. pass. part. m. abl. sing.

Haruspex: a soothsayer
m. gen. pl.

Forum
n. abl./dat. sing.

perf. pass. part.
replaced.

But had been replaced in the Forum for its upon a reply from the soothsayers.
Among other things, it was related that two years before the she-wolf of Romulus and Remus before the Capitol was had been struck by lightning, and the statue of Jupiter with column had been shattered.
At this prodigium Catilinae

neparia conspiratio coepit.

n. dat. sst. pl.
prodigius

n. nom. pl.

With these prodigies
the nefarious conspiracy
of Catiline began.
Julius Obsequens

Tabulae legum aeneae
calla tae

litteris liquefactis

liquefactio

6. m. pl. dat/gen. sing. bronze

6. gen. pl. lex

6. nom. pl. dat/gen. sing

Bronze tablets containing the laws were struck from the sky liquefyings the letters.
Satis eloquentiae, sapientiae parum.

Vastus animas immoderata, incredibilis,
animis alta semper cupiebat.

Beyond measure longed for

m. non sing. wasted

His wasted soul was immoderate beyond belief,
always longed for the great beyond measure.
Bellum Catilinae

(5.4) alieni appetens, suum profusus,
ardeo in cupiditatis

m. nom. pl. gen. sing.
alicium n. gen. sing.
the property of another

pres. part. in. nom./acc. sing.
appeteo: to shun, to eschew, to hate, to escape,
eager for

profusus:, profusum: to pour forth, excessive, extravagant

profusus:, profusum: perf. pass. part.
im. nom. sing

profusus:, profusum: m. abl. pl.
desiring, desiring, desire

cupiditas

ardeo: to be on fire, burn

delayed

profusus:, profusum: pres. part.

Coveting the things of another, he outdid himself,
burning with cupidity; plenty of alegance, but little wisdom
They were occupied while not exercising foresight neither for the future nor using their store sparingly.

- occupatus, -a, -um
  - occupied, engaged, involved

- prospiciens
  - to see far off, see in the distance

- nec
  - nor, neither

- future, -were, -ui, -utum
  - future

- parcus, parcere, parci, parsum
  - to spare, use sparingly

- parce
  - acquired, gained, store

- parcus
  - acquired, gained, store

- propicio, -spicere
  - 3rd pl. pres. act
Accordingly, in buildings such as these and the rest of their lives among splendor which Tullius [Cicero] mentioned, the
Itaque partim indigentia,
partim consuetudine praeminorum adducta.

And so, partly because of indigence,
partly

Consuetudo, -onis, f., habit

praemium, -i, n., prize, reward

adduco, -ducere, -duxi, -ductum
m./n. conveying
to prompt, induce.

partly because they were accustomed being
induced into the habit of rewards.
History of the Florentine People by Bruni

 breve, ut fit. tempore, pecuniae
defecerunt, et simul unica largitionem
spes, $S$. Sylla non dictature modo,
vero ex tertiam vita abierat.

largito, -onis, f. generosity, liberity

constit, -stit, -situs sum
3rd sing perf act ind
to become, be made
come into being, arise

deficio, -ficere, -feci
-fectum.
3rd pl perf act ind
to desert, abandon, fail
& to run out
also, and also
besides, likewise
it in this way, it came to be
quickly, after

shortly, as quickly as it came to be,
in time, they ran out of money, and,
at the same time, their only hope of
largesse, not only deserted the dictatorship
but freely passed out of this world.
They had no knowledge how to live in peace.

They wished to return

On the contrary,

New dictatorships and what were the exploits of a new war that revolved in the mind.
History of the Florentine People

They were wishing for some new rebellion to arise.

They were accustomed to using the military and civil war.
and agreement would agreeing

And debt was indeed a sharp goad to agreement and whereby even timid souls, to make timid souls were moved more (disturbed) from leisure.
Et accedebat aequum alienum aequum

quidem stimulus et qui timidus

etiam animos facere solebat ad otium

perturbandum.

acer, acer, -re
sharp, pointed
energetic, enthusiastic
passionate

access - cedere
-cessi, - cessum
to come near
approach, assert to,
agree with

aes, aelis, n.
crude metal, copper,
bronze, money,
aeae alienum = debt

facio, facere, feci
factum
build, make

solo, soleo
solum
to be in the habit of
comfortable

perturbo, are

to disturb

indeed
post post
also
exit exit
in close

wrote
not

regnum, i, m.

neque id quibus medias adsequeretur

dum sibi regnum pararet, quicquam

peni chabebat

in nom/acc. sing or "it"

m/f/n dat. pl.

who

modius, i, m.

standard of measurement

founding, manner, mode, rule

adsequer, - sequi, - sed secutus sum

to pursue, catch up to, reach, to gain, obtain, equal, match, to comprehend, understand

adsequeretur

while, until

if only

m/pa

3rd sing

to make ready, prepare, furnish, arrange, order

from

nom/acc. sing

quicquam any, any one, anything

adsequam

Assessor

imper.

imper, act. 3rd sing

to have, hold, support, carry

in

m, gen. pl.

m, gen. sing

weigh out, suspend

not to which mode should be obtained

if only was to make himself supreme

he was weighing out nothing
Bellum Catilinae  Sallust

V(5.6) Hunc post dominationem

L. Sullae lubido maxima invaserat

rei publicae Capricandae

m. acc. sing. this

adv.: late, afterwards

maxime very most, especially, particularly, just

dominatio, -onis, f. mastery, mastery, tyranny, despotism, absolute power

libido (lubido), -inis, f. desire, longing, inclination, pleasure, well, caprice, arbitrariness

gerundive

l. nom. pl.

aemulor dat. sing.

take in hand, take hold of, seize, grasp

After this

L. Sulla

Dei, i.e., Absolute power of the Republic

After L. Sulla's domination, this great (maximum) desire for seizing the Republic entered this man.
(185B) who among us is an expert and to this end has resorted to teachers, and who not.

"ὅτις ἡμῶν τεχνικός καὶ τούτου ἐνεκα δοσοκέλαιος ἐκηγο-ζείτο, καὶ ὃτις μή."
§ 678 There is indeed one Spirit of both
but its consciousness does not embrace both
within itself, and religion appears as a part
of existence, of conduct and activity, whose
other is the life lived in its real world.
As we now know, that Spirit in its own
world and Spirit conscious of itself as Spirit,
or Spirit in religion, are the same, the
perfection of religion consists in the two
becoming identical with each other
... that Spirit, as self-conscious Spirit,
becomes actual to itself and object free.

§ 679 When self-consciousness and Conscious-
proper, religion and Spirit in its world,
or Spirit's existence, are in the first
instance distinguished from each other, the
latter consists in the totality of Spirit so
far as its moments exhibit themselves in
separation ... But the moments are Consciousness,
self-consciousness, Reason, and Spirit.
1. Consciousness
   (a) Sense certainty
   (b) Perception

   These latter shapes fell apart in Time and belonging to a particular totality. For Spirit descends from its universality to individuality through determination. The determination, or middle term, is consciousness, self-consciousness, and so on. But individuality is constituted by the shapes of these moments.

   § 680 Therefore, religion is the perfection of Spirit into which its individual moments—consciousness, self-consciousness, reason, and Spirit—return and have returned as into their ground, they together constitute the existent actuality of the totality of Spirit, which is only the differentiating and self-returning movement of these and its aspects.
Quintus Asconius Pedianus

Cicero had six rivals

patricii

Asconius, Commentaries on Five Speeches of Cicero, edited w/ translation by Simon Aquinas

Bolchazy-Carducci 1990

ISBN 0-86516-220-4
He was being driven greater and greater by the day. His fierce soul.
by poverty and household things
and the consciousness of his crimes
both of which were augmented by
the practices.

both of these he had augmented which
by the practices which I recounted
above.
Bellum Catilinae

(5.7) Agitatatur magis, magisque in diec

animus, ferox, inopia, rei, familiaris

et conscientia, scelerum, quae sultanул
turnunt et artibus, avarat, quas super memoriæ

Agito: to set in violent motion, drive forward, move, impel; urge, impel, wind, press. 3rd sing.

6. gen. sing

6. abl. sing

mon. sing

want, lack, scarcity

Consciœ: feel guilty to be conscious

pres. part. m. nom./acc. pl.

n. gen. pl.
a crime, sin

Auger plus, ind. act.

3° increase

augment, enlarge

uter 6. nom. sing

m. nom./acc. pl.

6. abl. sing

which
§ 683 The first reality of Spirit is the Notion of religion itself, or religion as immediate, and therefore Natural Religion. In this, Spirit knows itself as its object in a natural or immediate shape. The second reality, however, is necessarily that in which Spirit knows itself in the shape of a superceded natural existence, or of the Self. This, therefore, is the Religion of Act; for the shape rise itself to the form of the self through the creative activity of consciousness whereby this beholds in its object its act or the self.

1. Consciousness
2. Self-consciousness
3. It is in the form of the unity of both. It has the shape of being-in-and-for-itself, and when it is thus conceived as it is and for itself, this is the Revealed Religion.

§ 684 The Spirit that knows: Spirit is consciousness of itself and is present to itself in objective form, it is, and is at the same time being that is for itself. It is for itself.
In its consciousness there is antithesis, and in consequence the specific character of the shape in which it appears to itself and knows itself.

The shape of religion contains, not the existence of Spirit as Nature that is free from thought, nor as a thought that is free from existence.

It is accordance with the specific character of this 'shape' in which Spirit knows itself that one religion is distinguished from another.

The series of different religions which will come to view, just as much sets forth again only the different aspects of a single religion, and moreover, of every single religion, and the ideas which seem to so distinguish one actual religion from another occur in each one.

And that God is thought of as self-consciousness. The self that is thought of is not the actual self... For what is thought of ceases to be something merely thought of, something alien to the self's knowledge, only when the self has produced it, and therefore beholds the determination of the object as its own. Consequently beholds itself in the object.
§ 687. The determinations of this substance are only attributes which do not attain to self-subsistence, but remain merely names of the many-named One. This One is clothed with the manifold powers of existence and with the shapes of reality as with an adornment that lack a self.

§ 688. It is thus in truth the Self, and Spirit therefore passes on to know itself in the form of self.
nimbis suis cuncta animantia
et universa volatilia caeli et omnes
bestias terrae Adam

For what Man called (summoned)

For what name Man called

for by living

of living souls
is itself of that thing

and applied to that thing

For the name which man invoked the living being
is itself of that thing and applied
to that thing

and that that is thought of as self-consciousness.
The self that in thought of us not the object
say . . . for what is thought of or comes to
something I mean I thought of, something
adheres to the self, knowledge, and when
the self that produced it and therefore
vai the coming, consequently beholden itself
on the object...
Enim quod vocavit Adam animae viventis ipsum est homen eius appellavitque (2.19-20).

for, namely, to call, summon, invoke, call together perf. ind. act 3rd sing

vivo to live, be alive have life plu. part. m. acc. pl. 6 acc. pl. m/6 in. gen. sing.

ipse m. acc. sing m. gen. pl.
m. nom. acc. sing m. gen. pl.
g. gen/det sing

3rd sing. pes, act. ind.
apello, drive a thing toward, to turn direct, apply.

Etinde.

Indeed

Adam called

the living

to

Indeed
Besides that, he was also inspired by the corruption of public morals.

_Besides that, the world's corrupt morals of the State inspired were inspiring_

which were shaken to the ground by different bad things between themselves, lascivious luxury and greed.
Bellum Catilinae

(5.8) Incitabant praeterea corrupti
civitatis mores quos pessimum ac
divisa inter se mala luxuria atque
avertitae vexabant.

incitó, aré, to incite,
urge on, spur on, to stimulate
to inspire,
3rd pl. impf. act. ind.

ad, besides, moreover;
hereafter, there after

Corruptus, -a, -um
adj. corrupt, spoiled,
bad, ruined.

diversus, pr.
diverté, apart,
separate, different
remote.

luxuria, -ae, f.
luxurience; luxury

vexó, -are
to shake, toss
to vex, annoy
Because of the morals of the body politic, the opportunity suggests to speak about this very thing appears.

Because of the morals of the body politic, this very thing appears to have suggested the opportunity to speak about this very thing.

greater

supera repetere ac pacius institutae

maiorum demi militarique.

repeto, -ere, -erem, -erit to head back to, try to reach again, return to, to aim at again, to demand anew, demand back, relate, trace back, rettrace, recall, recollect, recapitulate, repeat, renew,

demus, -us, -i at home.

demi militarique at home and in the field in peace and in war.

earlier

institutio, -onis, f. custom, constitution arrangement.

institutum, i, n.
Bellum Catilinae

Sallust

(5.9) Res, issa, hortari, videtur;
quoniam de moribus, civitatis,
templis, admonuit;
video 3rd sing pres. pass. ind
conj. because, saying that;
res, re, of thing, matter, affair
nom. sing
nom. acc. pl
admonere, -ere, -ui;
-erim, admonish, remind, suggest, to
warn, urge
3rd sing psp. act. ind
horter, -ari, -atui sum
to encourage, cheer, incite
instigate.

This very thing seems (appears) to encourage
suggested because about the morals of the
state.

Since the opportunity (tempus) has suggested
because suggested about the morals & the body politic
this very thing seems to encourage

The time has suggested this very thing appears to encourage
because & the morals & the body politic.
to examine in what way, little by little, it has been changed from the best and most beautiful it may have been made the worst and most shameful.
Fallum Catilinae

Sallust

(5.9) quo modo lem publicam habuerint

quantangue relinquuerint

m. det/lab. sing. measure, extent, quantily, due measure, bound, limit, end, way manner, method

3rd pl. fut. perf. ind. act
3rd pl. perf. subj. act. to leave behind

f. acc. sing.

3rd pl. fut. perf. act. ind
3rd pl. perf. subj. active haber: have, hold, support carry, possess, cherish make use of

6. acc. sing.

guatus: so much how great
The Roman City, as I have accepted was established and initially held by Trojans

qui Aenea duce profugi sedibus

incertis vagabentur (which) whom were led by Aeneas

sedes, is f. seat chair home

incertus, -a, -um uncertain, vague obscure, doubtful

fleeing home and wandering about uncertainly

profugio, -fugiec, -fuge to run away from, escape from

vagor, -ari, -atus sum, vago, -are wander, range roam
Bellum Catilinae

Sallust

(6.1) Urbem Romanam sicut ego accepti, consideri atque habueri

initial, Aetoni, qui Aeneas, duce profugi sedibus incertis vagabantur.

Accepted, -are, accepto, accipio (122 III), accipere, accepti, acceptus

habeo, -ere, -ui, itum perf. act. ind.

condo, 122, I, 2.

Ader, Accidit, Caesus

Aderre - to found, build;

to write, compose, to establish, to store, treasure

board.

-didi, -ditum 3rd pl. perf. act. ind.

initio, -ari to initiate

begin

inimum, ii; beginning
(6.2) *Postquam in una moenia convenere, dispersi genere dissimili*

*Genere, -are to beget, procreate, produce, engender.*

*Convenire, -venire, -veni, -ventum to meet, go to meet, to come together, gather, to unite, agree.*

*Dispar, -paris, adj different, unlike, unequal.*

*Genero, -are to beget, procreate, produce, engender.*

*Genero, -are to beget, procreate, produce, engender.*

*Lingua, -ae, f. tongue, speech, language.*

*Dissimilis, -e adj dissimilar.*

*Utraque lingua = Greek and Latin.*

*After this they were united within a single wall, with different genes, a dissimilar language.*

*Gens, -tis, f. nom/acc. pl.*
Bellum Catilinae

(6.1) Cumque eis Aborigines genus

agrestis – e adj.
rustic; boorish; wild

savage

Cumque, cunque, or quomque
adv. at anytime

Genus – eis n.
place; descent; lineage
tribe; genealogy

is he; this; that
m. dat. pl;/abl. pl.
6. also eis

Homo; inis
C. human
being
Gen. pl.

Sine legibus, sine imperio, liberum
atque solutum.

without laws; without government; free
and unrestrained!
(6.2) *ita brevi multitude dispersa*

*atque vaga concordia civitas facta erat*

*thus, so in a short time*

*multitude, *n. f.*
*great number, multitude*
Bellum Catilinae

Sallust

(6.2) aliī alio more viventēs. incrēdī
memoratus est quām facile coāverint;

alia, another
m/f/n. dat. sing.
m/f/n. abl. sing.
m/f/n. abl. sing.
vivō, vivēre, vīxi, vivē
tō, to be alive
adverb: easily

incrēdībilis, -ae, -ēs adj.
incredible m/nom/acc. sing
an incredible thing

memoratus, -ātus, m. mention
abl. supine: be mentioned, remembered
f. acc. sing.

cōalescō, -escēre, -ēs, -ētum

tō grow, firm, take root, thrive
3rd pl. fem. perf. subst. act.

to/for another
from the other
living different customs

let... to be remembered is incredible
who... may have thrived easily
$694$ the outer reality which has been raised at first only into the abstract form of the Understanding, is fashioned by the artificer into a more lifelike form.

$695$ The artificer lays hold first of all of the form of being-for-self in general, of the animal shape. That he is no longer conscious of himself immediately in animal life, he proves by constituting himself the productive power in relation to it, and knows himself in it as his work... hieroglyph... meaning and a thought.

... it lacks speech, the element in which the meaning filling it is itself present... is still a soundless shape... even then merely noise and not speech, and reveals only an outer, not the inner, self.

$696$ Shapeless black stone which holds the inner being [i.e. the Kaaba]
\[6-97\] The soul of the statue in human shape does not yet come forth from inner being, is not yet speech, the outer existence that is in its own self inward, and the inner being of multiform existence is still soundless.

[Revelation]

... the darkness of thought meeting with the clarity of utterance, these break out into language of a profound, but scarcely intelligible wisdom.

\[6-98\] The artificer, which constitutes self-consciousness, comes face to face with an equally self-conscious self-expressive inner being.

... where Spirit may meets Spirit...

These monsters in shape, word, and deed are dissolved into spiritual shape; into an outer that has retreated into itself, and an inner that utters or expresses itself out of itself and in its own self; into thought which begets itself, which preserves its shape in harmony with itself and in lucid, intelligible existence. Spirit is Artist.
Phenomenology of Spirit  
M. W. F. Hegel

§ 699. Spirit has raised the shape in which it is present to its own consciousness into the form of consciousness itself and it produces such a shape for itself... he has become a spiritual worker.

§ 702. In such an epoch, absolute art makes its appearance. Prior to this it is an instinctive fashioning of material, submerged in the world of determinate being...
...it does not possess its substance in the free ethical sphere, and therefore does not possess its substance, have the character of free spiritual activity for the self at work. Later on, spirit transcends art in order to gain a higher representation of itself.

§ 703. Spirit brings itself forth as an object

§ 704. His "patha", by giving himself over to which his self-consciousness loses its freedom.
Becoming its master, it has made the pathos into its material and given itself its content, and this unity emerges as a work, universal spirit individualized and set before us.

(a. 705) the cult aims at getting rid of the distinction by which it distinguishes itself at first from its Spirit, and by so doing to produce a work of art which is in its own self animate.

707 But the indwelling god is the Black Stone, drawn forth from its animal covering and pervaded with the light of consciousness... the animal is for the god merely an accidental guise; it steps along side its true shape and no longer has anything worth on its own account, but is reduced to signifying something else and has sunk to the level of a mere symbol.

708 What belongs to the substance, the artist gave entirely to his work, but to himself as a particular individuality he gave in his work no actual existence; he could impart perfection to his work only by emptying himself of his particularity, de-personalizing himself and rising to the abstraction of pure action.
Phenomenology of Spirit  

4.8. Spirit gives the two sides their abstract, contrasted characters of action and of being a Thing.

4.9. The artist then, learns in his work that he did not produce a being like himself.

4.10. The work of art therefore demands another element of its existence, the god.

... This higher element is language—an outer reality that is immediately self-consciousness—existence... language is the soul existing as soul. The god, therefore, who has language for the element of his shape is the work of art that is in its own self-inspired... In other words, self-consciousness in the objectification of its essence, abides immediately with itself.

4.11. This language is distinct from another language of the god which is not that of universal self-consciousness. The Oracle, both of the god of the religions of art and of the preceding religions, is the necessary, first form of the god's utterance; for the notion of the god implies that he is the essence of both Nature and Spirit, and therefore has not only natural but spiritual existence as well.
The further developed self which rises to become a being-for-self is master over the pure pathos of substance... and knows that simplicity of truth as essential being which does not have the form of contingent existence through an alien speech, knows it as the sure and unwritten law of the gods, a law that is 'everlasting and no one knows whence it came' (Antigone).

The utterance peculiar to the god who is the Spirit of an ethical nation is the Oracle, which knows its particular affairs and what is advantageous concerning them.

The contingent is something that is not self-possessed and is alien and hard.

The true self-consciousness, existence which Spirit receives in speech which is not the utterance of an alien, and therefore contingent, not universal, self-consciousness, is the work of art we met before.
Asconius, Commentaries on Speeches of Cicero

Trans. w/ Commentary by R.G. Lewis
Review by Harries & Steel w/ Late Text by A.C. Clark
Asconius - Oxford - New York - 2006

[Contra I. Pisonem]

Against Piso

(4)(20) Sed hic non subtillis Computatio annorum facta est verum summam tempus comprehensum est, ut proinde debeamur accipere ac si dicerit: prope xxxx annis. Hec consuetudo in ipsis orationibus est; itaque idem Cicero in ea quoeque quam habuit in Catilinam in senatu, ait... octavus decimus dies esset postea quam factum est senatus consultum ut viderent consules ne quid res publica detrimenti Caparet, dixit vicesimum diem habere se a C. temquam in vagina reconditum.
But here the reckoning of the year is not made with precision, but the dating is encompassed in round figures, so that we ought to take it as the virtual equivalent of his saying ‘around forty years’. This is normal practice in actual speeches — so that it is Cicero also who, in the speech which he delivered against Catiline in the Senate, when it was in fact the eighteenth day after the passing of a senatorial decree that the consuls should see to it that the state take no harm, said that for twenty days he had the senate’s decree, as it were, still not unsheathed.

(Cf. In Pisonianam Pisonianam 270)
Asconius.

In Toga Candida

I. Caesar and C. Figulus were consuls. Argument ad hominem Antonius & Catiline.

(4) sece competitores in consulatus petitione

(5) Cicero habuit, duos patricios, P. Sulpiciam

Hæc tandem, L. Sergium Catilinam;
In Toga Candida

Asconius

(6) quattuor plebeios ex quibus duos nobiles. C. Antonium, (7) M. Antoni oratoris filium. L. Cassium Longinum, duos qui (8) tantum non primi ex familias suis magistratum aedipi erant (9) Q. Cornificium et C. Liciniun Sacerdotem.
Candida

In Toga Candida

Asconius

(10) Solus Cicero ex competitoribus equestri erat loco natus; atque in petizione patrem amisit. "(11) Ceteri eius competitores moderate se gesserunt, visique sunt Q. Cornificius et Galba sobrii ac sancti. (12) Viri, Aequores nulla improbitate notus; Cassius quamvis stolidus tamen magis quam imbrobus videretur."
In Toga Candida

Asconius

post paucos (15) menses in conspiratione Catilinae esse surn apparuit ac (16) cruentissimarum sententiarum fuisse auctorem. Itaque chi (17) quattuor prope iacebant.
In Toga Candida

(17) Catilina autem et Antonius,

83C

(1) quamquam omnium maxime infamis
leurum vita esset, tamen multum
potuerant. Eo Coierant eum ambo ut
Ciceronem (3) consulatu deicerent, adiutoribus
usi firmissimis M. Crasso "et C. Caesar."
In Toga Candida

Asconius

83c

(4) Illoque haec oratio contra solos

Catilinam (5) et Antonium est. Causa

orationis huius modi in senatu

(6) habendae Ciceroni fuit quod, cum

in dies licentia ambitus (7) augeretur

propter praecipuum Catilinae et Antoni

audaciam,
In Toga Candida
Asconius

[ contra C. Antonium et I. Catilinam
competitores ]

(8) Censuerat senatus ut lex ambitus
aucta etiam cum poena (9) ferretur;
eique rei Q. Mucius Orestinus tr.
pl. intercesserat. (10) Tum Cicero
graviter senatu intercessionem ferente
surrexit atque in Caitionem Catilinae
et Antoni inventus est ante dies
comitiorum paucos.
Armes, tegere
arma, forum

tego, tegere, texi, tectum
to cover, protect, shelter
defend

But the Romans were, at home and in war, eager to rush, to prepare, one urging the other, to get match out to meet the enemy, to defend freedom and the native land of their ancestors with arms.
Bellum Catilinae

(6.5) At Romani domi militiaeque

intenti festinate, parare, alius alium

hortari, hostibus obviam ire, libertatem

patrum parentisque armis tegere.

But the Romans, at home and in war

intentus, -a, -um tantum, tense

intent, attentive; lager, waiting, tense

to rush, hurry, accelerate

to prepare, make ready, to provide, furnish

hortor, -ari, -atus sum

to encourage, cheer, incite, instigate

hostis, -is, m/f

effemy, dat/abl. pl.

parere.

-entis, ad

ancestors, gen.

grape, sir.
Later, after they had repulsed the dangers with their valor, they brought and to their comrades and friends, and giving help more help than more more help paid than receiving it they made friends.
Bellum Catilinae

Sallust

(65) Post ubi pericula virtute propulerant

sociis atque amicis auxilio pertabant,

magisque dandis quam accipiundis

beneficiis amicitiae parabant.

adv. behind, back, later, afterwards, next.

m. nom acc.pl. danger, peril, risk.

friendship

n. f. more.

propulso, -are to drive back, repel repulse, to ward off

auxilium, -ii n. help, aid, assistance

pars, -ae to prepare, make ready

beneficiarii, -orum

beneficiium n. kindness, favor, benefit, service

help, support.
(7.2) Nam regibus boni quam mali
suspectiores sunt semperque eis aliena
virtus formidablest.

formidolus, -a, -um
dreadful, terrifying, terrible

m/f/n. dat. pl.
ha, she, it

atiumus, -a, -um
otherwise

m/f. nom/acc. pl.
comparative

to look upwards, suspicious
look at secretly

For the good are more suspicious to
kings than the bad and whatsoever to them
the virtue of another is terrifying.
Bellum Catilinae

Sallust

(7.1) sed ea tempestate corpere se quisque mages extollere magesque se habere.
in genium in promptu habere.

- each, each one, everybody, everyone
- tempestas: time, period, season, storm, tempest
- coepio: to begin
- extollo: to lift, up to erect, to postpone, to extol, praise, to raise
- in readiness, ready at hand, public, visible, manifest abl. only.
- habeo: to have, hold, keep, to retain, detain, to occupy, engage, produce, render.

but, but also, but in fact

But in fact at this time everyone began to raise themselves
The movement of the two sides constitutes the Cult: a movement in which the divine shape is in motion in the pure feeling element of self-consciousness, and the divine shape at rest in the element of thinghood, mutually surrender their distinctive character, and the unity which is the notion of their essence achieves an existence.

This Cult is, at first, only a secret fulfilment, i.e. a fulfilment only in imagination, not in actuality. It must be an actual deed, for a deed that is not actual is self-contradictory.

This Being descends from its universality, through the mediation of the Cult, into individuality, and thus unites itself with reality.

(2) The divine being presents itself as actual Nature.

Nature belongs to consciousness as its possession and property, and has the value of an existence.
The animal sacrificed is the symbol of a god; the fruits consumed are the living Ceres and Bacchus themselves.

The sacrifice of the divine substance, in so far as it is an act, belong to the self-conscious aspect; that this deed be possible, the divine Being must already have sacrificed itself in principle. This it has done by giving itself an extrinsic existence and has made itself into an individual animal and into fruit; thus replacing that immediate actuality of the divine Being by the higher actuality, viz. that of himself.

At the same time, however, this is only a small part. The act of sacrifice is merely the destruction of what cannot be used... the feast that cheat's the act out of its negative significance.
Ceterum ex aliis negotiis quae ingenios exercebantur, in primis magnae usui est memoria rerum gestarum.

Negotium, i n. business, occupation employment, matter, thing, affair, situation.

Ingenium, i n. innate, talent, genius.

Exercise, -ere, -ui, -itum to exercise, train.

Besides, But out of the other occupations which employ the mind, in the first place, for abundant enjoyment is a memory of the things done.
At the same time let no one suppose that to uplift my study through praise uplift my study through praise.
Bellum Jugurthinum
Sallust

Cuina de virtute, quia multi dixere.
prae tereundum puto simul me per
insolentiam quis existimet memet
studium meum laudando extollere.

1st sing. pres. act. ind.
to clean, cleanse,
trim, prune

perf. ind. act. 3rd pl.
have spoken

of which out of virtue
because

m. acc. sing.

3rd sing. pres. subj. act.
to value, reckon, estimate

3rd sing.

m. dat/abl.sg.
laud, praise

commend

m. acc.
sing.

1st, me, we us.

m. sing.
nonace. sing.

n. nonace. sing.
to go by, go past,
pass by

at the same time

6. acc. sing.
unusualness, strangeness
haughtiness, arrogance
insolence
And I think to be about to be one who, because I have withdrawn from public affairs, to lead a life a distance from public affairs, and to a great degree some one who will be to be about to be they may assign the name inactivity to my useful labor.
Belli nec Turgurthineum Belliut.

(4.3) Atque ego crede fore qui, quos descreve
ducat a se publico actuatum agere tanto
nuncque utili labori meo nomen inertiae
imponant, utiles, ex adj. useul, expedient
as well as, together with too, as, then.

to lend, loan entrust, consign to believe, to think suppose, imagine

at a distance, in the distance, farfrom a distance

tantus, -a, -um of such size, so great, so much

age, agere, egere, actum to dive, lead, conduct to chase, hunt to drive away, steal

tam + que and to such an extent, to such a degree

decresci, -cresci, -crevi -cretum to grow less, become fewer, diminishsubside, wane

actus, -atis, s. lifetime, age, generation

aetatis, -atis f.
Bellum Jugurthinum

(4.3) Certe quibus maxima industria

videtur salutare plebem et convivis

gratiam guanere.

Of course, for these to whom it appears to be great a great industry to hail the masses I play the crowd

and to seek esteem through banquets.
Phenomenology of Spirit  

424 its self-conscious life is only the mystery of bread and wine, of Ceres and of Bacchus.

427 This universality to which Spirit in its existence attains, is, however, only this first universality which first issues from the individuality of the ethical sphere, which has not yet overcome its immediacy, has not yet formed a single State out of its peoples.

The ethical life of the actual national Spirit rests partly on the immediate trust of the individuals in their nation as a whole...
Bellum Jugurthinum

Sallust

7.5 Ac sane, quod difficillimum

in primus est, et proelio strenuas

erat et bonus consilio quorum alterum

ex providentia timorem, alterum ex

audacia tementatem afferre plerunque

solat.

and, and also, and moreover, and

in particular, than, as

adv. reasonably, sensibly, certainly, doubtless, truly, of course

m. dat/abl sing

a battle, combat

m. nom acc sing

m. gen. pl.

m. gen. pl m acc sing

f. acc sing

hap, chance

3rd sing

pres. ind act

to use, be accustomed

strenuas or strenuas

nom. pl. acc. pl
Transubstantiation (μετομενον)

Last Supper (1 Corinthians 11:23-25)

Blood sacrifice of Moses, Isaiah (53:12)
in order to seal the covenant with God
Exodus 24:8

For instance, namely, that is to say, I mean, in fact

(23) ego enim accepi a Domino quod et tradidi vobis quasi

Dominus Jesus

accept to take without effort receive

trade perf. act. 1st sing to give up, hand over, deliver, transmit, surrender consign

m/f dat. / abl. pl. you
1 Corinthians 11:24

et gratias agens fecit et dixit:

hoc est corpus meum pro vobis. hoc facite in meam commemorationem.

frango: perf. ind. act. 3rd sing.
to break in pieces, dash to pieces, shatter, fracture

dico: perf. ind. act. 2nd sing. to say, speak, utter, tell, mention, relate, affirm, declare, state, assert.

ago: (agens)
to put in motion, move, lead, drive, tend, conduct.

facio: 2nd pl. pres. impf. act.

and he broke it apart, giving thanks and he said this is my body before you do this in remembrance of me.
1 Corinthians 11:23

Jerome

in genua nocte tradebat, accepit

panem panem

m acc. sing. bread, a loaf, a piece of bread

trade impex. ind. pass. 3rd sing. to give up, hand over,

f. abl. sing. who which

f. abl. sing.

mov. night

I in fact have received from the Lord that which I have given to you; that because on the night which he was handed over he received a loaf of bread.

also
This cup is a New Will Last Will
and Testament, it is in my blood. Do
this yoke every year you will drink in memory of me
as often as you do.

however often
1 Corinthians 11:25

Afterwards and in a similar way, after having eaten he said this cup is a new Will.
1 Corinthians 11:26

Jerome

quotescumque enim manducabitis

ponem hunc et alium bibetis

mortem Domini adnuntiatus donum venial.

however, often as often as

ad + nuntio patri et act. 2nd pl.

bebô, -ere, -er to drink

manducô fact. ind act. 2nd pl. eat

For small things, thus: through coward.

To drink the saviour through the whale.

the way greatest died through others.
(10.6) Nam concordia, parvae res crescent.

discordia, maxime, dilabuntur.

Cresco, crescer, crevi, cretum

to come into being, arise; to grow-
to increase, swell
to prosper, thrive
to become great.

Concordia, -ae, f.

Concord, harmony.

Concord, -dis, adj.

of the same mind, 
Concordant, agreeing

parvus, -a, -um

small, little

discordia, -ae, f.

discord, dissension, 
disagreement, mutiny

diluo, -ere, -ui, -utum

to wash away, break up, 
separate, to dilute

3rd pl. fut. pass. ind

For small things, thrive through concord.

great things dissolve through discord,

the very greatest dissolve through discord.
Bellum Jugurthinum  Sallust

(44) Qui si reputaverint, et quibus ego temporibus magistratus adeptus sum et quales viri idem adsequi nequeverint

who how why whereby somehow

the same

reputo, -are to count back, calculate, to think it over, reflect upon, reconsider

qualis, -e adj what sort of, what kind of, such as,

nequeo, -ire, i-um to be unable, to be unable to, not to be able to, incapable of

3rd pl. perf. subj. they may have been unable
(17:5) Qui despiciit pauperem, exprobatur factor eius et qui in ruina lactator alterius, non erit impunitus.

(17:8) Gemma gratissima expectatio praestolantis quocumque se vertet prudenter intellegit.

despicio 3rd sing pra. act. ind. to look down upon

exprobros 3rd sing pra. act. ind. to reproach with, blame for, find fault,
Proverbs

(5.12-15) A scoundrel and a thief is one who goes around with crooked talk, a wink of the eye, a nudge with the foot, a gesture with the fingers. He's mind is set on subversion, all the time he plots mischief and sows strife. That is why disaster comes upon him suddenly, in an instant he is broken beyond all remedy.
Deuteronomy

Jero
e

(12.6) et offeretis in illo loco holocausta et victimas vestras decimas et primitias

manuum vestrarum et vota atque
donaria primogenita bœum et ovum

(12.11) in loco quem elegerit Dominus Deus vester ut sit nomen eius in eo illuc

omnia quae prœcipio conferetis holocausta et hostias ac decimas et primitias manuum vestrarum et quicquid prœcipuum est in munœribus quae vorœstis Domino.

an animal sacrificed,
victim, sacrifice
Deuteronomy

(12.13) Cave ne offeras holocausta tua in omni loco quem videris.

(18.20)

Genesis

(5.20) aedificavit autem Noe altare Domino et tollens de cunctis pecoribus et volucribus mundi obtulit holocausta super altare.

Deuteronomy

(27.6) et de saxis informibus et impolitis et offeres super eo holocausta Domino Deo tuo.
I. Be fruitful and increase in numbers, and fill the Earth. (Gen. 9:1)

II. Fear and dread of you will come on all the animals on earth, on all the birds of the air, on everything that moves on the ground, and on all fish in the sea; they are made subject to you.

III. Every creature that lives and moves will be food for you; I give them all to you, as I have given you every green plant.
IV. But you must never eat flesh with its life still in it; that is the blood. (Gen. 9:4)

V. And further, for your life-blood I shall demand satisfaction; from every animal I shall require it, and from human being also I shall require satisfaction for the death of their fellows.

Anyone who sheds human blood, for that human being his blood will be shed, because in the image of God has God made human beings. (Gen. 9:5-6)
Genesis

10:1

Noah

Shephelah

Ham

Japheth

Shem

Elam, Asshur, Arphaxad, Lud, Aram

Cush, Mizraim, Put

Nimrod

Seba, Havilah, Sabtah, Raamah, Sabtecha

Sheba, Dedan

Sidon, Heth

Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites

Ludim, Anamites, Lehabites, Naphtuhites, Pathrusites, Casluhites, Caphtorites

Babel, Erech, Accad

Assyria

Land of (11:2)

Shinar

Canaanites

from Sidon to Gaza

Philistines

from Sodom to Sebaoth

Admah, to Zoan

as far as Lekha
King Tidal of the Hagim (14:1) (14:9)

Abram the Hebrew (14:13)

Melchizedek King of Salem: "Here was a priest of God Most High (14:18)

Hagar prayed to El-roi: "Have I indeed seen God and still live after that vision?" (16:13)

(17:1) Abram sees "God Almighty"

(17:20) "But I have heard your request about Ishmael; I have blessed him and shall make him fruitful. I shall give him many descendants; he will be father of twelve princes, and I shall raise a great nation from him"
In the beginning God created Earth and Sky, but Earth was empty void and worthless. Vacant and darkness were the superficial character of the Abyss and the Spirit of God brought forth the Waters.

Reuvenah - Nakor - Melchizedek

Kushiel

Log

Math

Fieldash

Reuvenah - Nakor - Melchizedek
Genesis 1:1
In principio creavit Deus Caelum et Terram.

Jerome

Et vacua et tenebrae super faciem abyssi.
Et Spiritus Dei generatur super aquas.

inarius, - e
empty, void

tenebrae, -arum
pl. darkness, origins, ignorance

facies, - i
face, form, shape
nature, character

principium, -ii, n
start, commencement
origin, a principle - at the beginning

Cerq, - are
to create, produce
perf. act. ind. 3rd sing

vacuus, - a, - um
empty, clear, free,
vacant, worthless,
useless

spiritus, us, m
breath, breeze,
breath of life, spirit

ad in the top,
above; besides,
moreover, w/ acc.
= over, above, upon
And God said: 'Let there be light' and light the was and God saw that light was good and divided light from darkness.

And He called light 'day' and and darkness 'night' and it is fact evening and morning is one day.

And Man through his representation as God mediated his own thought, using God as a mouthpiece as it were, spoke his first two words, 'light' and 'darkness' for there was evening and morning. Evening and morning are the reasons for the words, and in giving a rational account, meteorology. De. 1. 11 to 1. 5 are the rational account for Man's First Day, but it is here only presented as a form of 'picture' thinking, hence transmitted to us in the form of a parable. Light corresponds to consciousness, but man could only know that he had attained inner consciousness, mere consciousness, by passing straight over to the other side, its opposite and then suddenly realized that indeed darkness had preceded light for darkness was what he had experienced on the previous evening-ness and that it was with the coming of dawn that he had realized that there was a difference this like this would be consciousness, but upon the next even man realized that night was followed by day followed by night.
Genesis

(1.3) dixitque Deus, fiat lux et facta est lux (4) et vidit Deus lucem quod esset bona et dividit lucem ac tenebras (5)

appellavitque lucem diem et tenebras noctem factumque est vespere et mane dies una lux, & acc. sing.

appello, - prayer to accost, address, appeal to, to name, call to mention by name, pronunciation 3rd sing pres. act. ind.

tenebrae - arum f. pl. darkness, night, blindness, unconsciousness, death, obscurity, ignorance

factus, -a, -um pp. & facio n. deed, act; accomplishment

vespera, -eae, f. evening
and achieved self-consciousness and with this a new word "Day" A Day. Thus darkness has ever, since signified true ignorance and unconsciousness while light has and shall ever more been held to mean consciousness and knowledge.

And God made a firm division, a solid thing, and divided the waters which were under the solid thing from those that were above the solid thing. He separated water from sky and thus it is on earth.

Firmament = 'certainty' or firm division; clear division; manifest boundary; manifest certainty. Firmus + mens.

Firmus = a, um
firm, strong, true, stable

Mens, mentis = mind, intellect, reason; thus a true reason hence firmamentum means E T O V O S + D O O S O S
And God said: 'Let there be a boundary, a彻底点 or something solid in the middle of the waters and that would let the waters be divided from waters."

*i, *n. prop., support, mainpoint, mainstay

medius, -a, -um
middle, central, the middle

divide, -videre, -vesteri, -virem
to divide, to separate, keep apart

3rd sing. pres. act. subj.

aqua, -ae, f.
pl. gen.
Thus the development of consciousness in Man was thus for:

I. Light
II. Darkness
III. Day
IV. Night

1st Trope
2nd Trope

1. Combination: Alyssa
   II. Division (a) Light
       (b) Darkness
       (c) Consciousness / unconscious
       (d) Knowledge / ignorance

III. Recombination: Day One

Aqua ad aquas: Light as water is an indeterminate pure negative.
In other words, light is a 'water' and darkness is a 'water'.

Day One: mere consciousness

Firmamentum: an ever-lasting division between dialectical counterparts
Heaven: unity of the opposite substantive dualism
Genesis

(1.8) vocavitque Deus firmamentum caelum et factum est vespere et mane dies secundus.

(dicit vero Deus Congregationes aquae quae sub caelo sunt in locum unum et apparent arida factumque est ita adv. in truth, in fact, certainly, to be sure, even, however.

dico, dicere, diri, dictum to say, tell; to indicate, mention, specify, point out; to speak, to call name; to assert, assert

Congregatio, -onis, f. flocking together, union, association
Genesis 1:10

et vocavit Deus aridam terram

Congregationesque aquarum maria et

vidit Deus quod esset bosum.

vocō - are
to summon, call, name

3rd sing. pres. act. ind.

And God called the dry thing Earth

appellavit - appello, - pelle

maria mare, -is, -n.

nom./acc. pl. seas.
(1.1) in principio erat Verbum et Verbum

erat apud Deum et Deum erat Verbum

(2) hoc erat in principio apud Deum

(3) omnia per ipsum facta sunt (4) in

ipso vita erat et vita erat lux hominum

(5) et lux in tenebris lucet et tenebras

eam non comprehendebant
Genesis

(9.15) Then I shall remember the
covention which I have made with
you and with all living creatures,
and never again will the waters
become a flood to destroy all creation.
(16) Whenever the bow appears in
the cloud, I shall see it and remember
the everlasting covenant between God
and living creatures of every kind
on Earth.

(19.5) They called to Lot: ‘Where are the
men who came to you tonight? Bring
them out to us, so that we may have
intercourse with them.

(19.31) The elder daughter said to the
younger, ‘Our father is old and there
is not a man in the country to come
to us in the usual way.

Mark (1.2-3) I am sending my herald ahead
of you; he will prepare your way. (5) A voice
cries in the wilderness, prepare the way for
the Lord clear a straight path for him.
(Mark 1.4) John the Baptist appeared in the wilderness proclaiming a baptism in token of repentance, for the forgiveness of sins.

1 Samuel 2.7-8

Poverty and riches both come from the Lord; he brings low and he raises up. (8) He lifts the weak out of the dust and raises the poor from the refuse heap to give them a place among the great, to assign them seats of honor.

Hebrews 1.1 When in times past God spoke to our forefathers, he spoke in many varied ways through the prophets.

(1:3) He is the radiance of God's glory, the stamp of God's very being.

Psalms 53.1-3

The impious fool says in his heart, 'There is no God.' Everyone is depraved, every deed is evil; no one does good! (2) God looks out from heaven on all the human race to see if any act wisely, if any seek God. (3) But all are unfaithful, altogether corrupt; no one does good, no, not even one.
Noah
  └ Shen
    └ Arphaxad
      └ Eber
        └ Peleg
          └ Reu
            └ Naoh
              └ Terah

Abraham
  └ Sarah
    └ Isaac
      └ Ishmael
        └ Reuben - Naoh - Rachel

Jacob
  └ Esau
    └ Leah
      └ Reuben - Naoh - Rachel

"yes you are my own flesh and blood"
(Gen 29:14)
Genesis

(9.15) et recordabor foedere mei

vel vobiscum et cum omni anima vivente quae carnis
vegetat et non erunt ultra aquae
diluvii ad delendam universam carnis.

recordor, -ari, -atus sum
(25:16) These are the sons of Ishmael, after whom their hamlets and encampments were named, twelve princes according to their tribes.

Ishmael's daughters:

Esau — Mahalath, Nebaioth
πάντα, πάντως, πάντως

m./n. gen. pl. πάντως

Boulethe (Bouleit) to take council deliberate

κρίνει, κρίνω, to a thing that one uses needs

...
(1.216) Protagoras also holds that "Man is the measure of all things, of existing things that they exist, and of non-existing things that they exist not."

"καὶ ὁ Πρωταγόρας δὲ ὅειλετε ὅπρος τῶν χρημάτων εἶναι μέτρον τῶν ἀνθρώπων, τῶν μὲν ὑπὸ ἔστων, τῶν δὲ οὐκ ὑπὸ ἔστων μῆκος ἔστων, μέτρον μὲν λέγειν τὸ κριτήριον, χρημάτων δὲ τῶν πραγμάτων, ὡς ὅειλεν Σωκράτης γράφοκεν πάντως πραγμάτων κριτήριον εἶναι τῶν ἀνθρώπων, τῶν μὲν ὑπὸ ὑπὸ ἔστων, τῶν δὲ οὐκ ὑπὸ ἔστων μῆκος οὐκ ἔστων."
We go upon the practical mode of teaching, Nickleby, the regular education system. C-l-e-a-n, clean, well active, to make bright to scowl. W-i-n, win, d-e-r, der, winder, a casement. When the boy knows this, out of the book, he goes and does it.
Hebrews

(1:1)

_MULTIFARIAM ET MULTIS MODIS OLM_

Deus, loquens patribus in prophetis

adv. in many places

et multis modis

and in many ways

once, once upon a
time, for a good
time, at the time
someday, hereafter,
now and then, at
times.
Proverbs

(19:22) Vainness is a disgrace to a man; better be poor than a liar.

(2:13) 1 Samuel

(1) David's son Absalom had a beautiful sister named Tamar, and David's son Amnon fell in love with her. (2) Amnon was so tormented that he became ill with love for his half-sister; for he thought it an impossible thing to approach her, since she was a virgin. (3) But Amnon had a friend.

(14) But he would not listen; he overpowered and raped her. (15) Then Amnon was filled with intense revulsion.
But the State achieved liberty
by means of gaining freedom
came into being is incredible
to mention, desire for glory
grew forth.

(7,4) fiam, primum, iuventus, simul
as belii, patiens, erat, in castis
per laborem usum, militae, dixerat

now, already
soon

iuventus, - iu- youth

belleum, i., m.

- iuvenia, adj.: hardy, tough, stubborn, patient, tolerant
usus, - usum: use, practice, employment, skill

The youth, at first, as soon as, he was
hardy in war, enough for war, worked
in the exercises through learned can
cope the practice of the military
in the camp through labor.
(73) sed civitas incredibile memoratus est adeptae libertate quantum brevi creverit, tanta cupidio gloriae incesserat.

- atis, -a, -um citizenship, state
- incredibilis, -e adj. incredible
- memoratus, -a, -um mention
- brevis, -e adj. short, little, brief
- adeptus, -us, -a, -um to reach, get, obtain
- libertas, -atis, -ae liberty, freedom
- cresco, crescere, crevi, crevitum to come into being, arise, increase, thrive

But the the ... state attained freedom.

But
But the free state, by means of gaining freedom came into being as incredible to mention: desire for glory grew forth. A youth, at first as soon as he was tough enough for war learned, through labor in the camp, the military skills.
Bellum Catilinae  

Sallust

(4.4) magisque in decoris armis et militarium equis quam in scortis atque convivis et luridinem habebant.

magis (more), adv. in a higher degree, rather

decor, oris, m. beauty, grace, elegance, charm

libido, iris, f. desire, longing, pleasure

And they had more pleasure in beauty of arms and horses for war than in prostitutes and parties.
(7.5) Legit, talibus, viris non labor, insolitus.

non locus, ulius, asper, aut arduus erat. 
armatus hostis formidabilior; virtus omnium domusrat.

Accordingly, 

After such men, so great, so excellent, so distinguished

rough, hard, severe.

Accordingly, to such distinguished men, no task was unfamiliar, no place any place too severe or too difficult, no armed stranger too formidable; virtue conquered all.

 domus, -ae, -ui; -ihum, they he dominated, everything
made haste
each one by himself to strike the
enemy by himself, to ascend (climbed) the
wall

Conspicuo, cluem, tale, facinus, faceret
properlatur

Conspicio, - scriere, - spexer - to be conspicuous
geminate

propero, - are
to speed up, accelerate
to prepare hastily, do
in haste

while
talis, -e, a, adj
such, as such kind
so great

facio, facere, feci, factum
imp. 3rd sing. pres. subj.

he would do

while conspicuously doing such a deed
Bello Catilinae

(76) Ignis octabris visum solum\n
inicitius, non sed gloriae maximum\n
Certamen inter ipsos erat;

But rivalry for the greatest glory was between themselves.

ipse adj.

ipsus, -a, -um adj

self, very, by himself alone.

se quisque hostem ferre murum\n
ascendere, conspici dum tale facinus facet, properabat.

murus, -i, m. wall, city wall

ferre, -ire, -ire to strike hit shoot, denoch.

ascendo, ascendere to climb.\n
ascendere, conspici dum tale facinus
Ingenia, -entis, -entis
Huge, vast, great

(7.7) Laudis, avidi pecuniae
Liberales erant; gloriam ingentem
divitis honestas solebant.

Lauda, laudis, f.
Praise, commendation
Fame, glory

Avidus, -a, -um
N. in gen. sing
M. nom. pl.
Eager, greedy, earnest

They were greedy
For praise.
Liberal and generous
With money;
They wished
For great fame,
Honorable wealth.

Liberalis, -e adj.
Relating to freedom
Liberal, generous
Nom./acc. pl.

Volo
Bellum Catilinae

(7.6) eas divitiás eam bonam fæam magnanmquæ nobilitatem putabant.

divitiás, -arum, f. riches, wealth

puto, -are trin. præn. to think, ponder, consider, judge, suppose, estimate

nobilitas, -atis, f. fame, renown, noble birth, the nobility, excellence

These they considered riches, this good reputation and great renown.
7.7) Memorare possum guibus in locis maximas hostium copias populos Romanos parvae manu fuderit

all

memorare, are
to mention bring up relate to name

possum 1st sing. perf. act. subj I was may be able
copia, acη

I might be able to mention
in places... the greatest
& greatest of a large number of enemies

fundo but: perf. 3rd sing
act ind. perf. subj. act.
to pour

fundere, fadi, fuisse
 to melt, rout
Noah
  / 
  
  Shem
  / 
  
  Terah
  / 
  
  Nahor - Milcah - Bethuel
  / 
  
  Laban - Rebecca - Isaac
  / 
  
  Leah - Rachel - Jacob - Esau
  / 
  
  Levi - Simeon - Reuben - Judah - Joseph
  / 
  
  Issachar - Zebulun - Asher - Naphtali
  / 
  
  Gad - Reuben - Benjamin - Dan - Asher
  / 
  
  Zebulun - Gad - Asher - Naphtali
  / 
  
  Judah - Tamar
  / 
  
  Er - Tamar
  / 
  
  Tamar - Er - Onan - Shelah
  / 
  
  Judah - Tamar
  / 
  
  Perez - Zerah
  / 
  
  Gen. 38:15-27
Genesis 1

et ait germinet terra Herbam

virentem et facientem semen et

linquum pomiferum faciens fructum

vet et aut genus vam suum cuivi

semen in semen ipso sit super

terram et factum est ita.

aio, pes 3rd sing.

say

germino, -are,
grow, put forth.

vet grow 3rd sing,

pres. act. subj.

vireo, -ere, -ui

be green, flourish.

herba, -ae f.

plant.
nature may have seized fighting
of a city whom

whom were seized
corrupted by natural fighting

fighting nature seized those of
the city

I could mention some whose cities were seized by their natural fighting

ability of
Bellum Catilinae

7.7) quae urbix natura pugnando
ceperit in ea res longius nos
ab incepto traheret

qui, f. acc. pl.
capiro, capere, cepi, caput
3rd sing pux. act. subj.
may have seized

urbs, urbix f.
city

which may have seized urbix

troho, trohere, traxi, tractum
to draw, drag, trail; to draw out
to lead, take along

natura, -ae f.
nature, quality, property

inceptus, -a, -ium
pp of incipere
beginning, undertaking
Atheniense, res gestae, sicut ego aestimor, ratione amplae magnificaeque fuerer

The things done

just as, like

destino - are to appraise, rate, value

splendid, grand, illustrious, distinguished

amplus, -a, -um

magnificent

Verum aliquante minorum tamen quam fama feruntur

Verum - a, um

true, actual

genuine, reasonable

truth

somewhat, a little

fero

3rd p. pres. never the less, still

pass. ind.
Bellum Catilinae

(8.1) Sed profecto fortuna in omni re dominatur, ea res cunctas ex lubidine magis quam ex vero celebrat obscuratque.

dominor, -ari -arius sum to be master, be lord, have dominion

6. abl. sing
6. abl. sing desire

6. nom./abl. sing
6. nom./acc. pl.

f. acc. pl.
cunctus, -a, -um the whole, entire, all, all together

det. /abl. pl.
greatness to what extent
Thus the virtue of those who did the things is held to be as great as those things excellent minds have been able to extoll by words.

Thus utrum qui ea facere posse possimus were able

cum tanta habebat, quantum ea

gestis potuit extollere praclara

ingenio

feci, facere, feci, factum.
to make, fashion, frame, create, build, erect, to do, perform, compose.

3rd pl. perf. act. ind.

Splendid, very good.
Clearly, excellently.

6. nom./abl. sing.
In. nom./acc. pl.

m. or n. gen. pl.
He, this, that.

habeo - ere.
- ui: - itum
to have, hold.

2.1) utrum qui ea facere posse 6
Bellum Catilinae

(8.3) Sed guia provenere ibi

Scriptorium magna ingenia, per terrarum orbem Atheniensium facto pro maxumis celebrantur.

provenere, venire, veni, - ventum
to go on, proceed, to succeed to come out, appear

3rd pl. perf. act. ind.

celebro, - are
to frequent, crowd,
fill, publicize

3rd pl. imp. pass. ind.

But, because they proceeded.
ingenium non sine corpore

exercebat

no one, nobody

exerceo - ere

- ui, - iunt

to engage, occupy

everyone

optimum quisque facere quae

disse everyone good actual

very good.

de ut alius benefacta laudati

quam ipse aliorum narrare malebat

to be praised

they preferred

their benefaction

to be praised

by others rather

to tell of

them himself.
Bellum Catilinae

3rd B.C. Sallust
perf.
never

(8.5) At populo Romano numquam ea copia fuit quia

But the Roman people never were abundantly furnished with this

guis prudenterissimus quisque

maxime negotiosus erat.

most prudent

each, each one.
everyone, everybody

very, most, especially, just, particularly, precisely, exactly.

Because everyone of par good sense was

very busy.
(9.2) "Urgia discordias simulatae cum hostibus exercabant civis cum civibus de virtute certabant.

juro, -are, to quarrel
jurgium, i, n. quarrel.

simulatae adv. deceitfully
simulatae, -atis of
enmity, rivalry, feud, grudge

exercere, -ere, -ui, -itum
to exercise

in supplicium deorum magnifici,
domi parci, in amicos fideles erant
Bellum Catilinae

(9.1) Igitur domi militiaeque boni
mores Cælesti ne Concordia maxima,
minima avaritia erat.

Accordingly.
Therefore at home and abroad good
mores were being cultivated.

Colo, Colere, Colui, Cultum
to till, cultivate, work.
3rd pl. impf. pass. ind.

harmony, concord

ius bonumque apud eos non legibus
magis quam natura valebat.

ius, ius
valde, -ere, -ui
justice
prevail
(9.4) Quaeram rerum ego maximo
documenta haec habeo, quod
in bello saepius vindicatum est
in eos qui contra imperium

6 nom sing/pl
acc pl

6 gen pl qui
who
to have, hold, keep

documentum, i, n.
example, model

Consider

of which I hold these things as
the greatest proof.

in eos qui contra imperium

on those who contrary to orders.
Bellum Catilinae

Sallust

9.3 Duobus his artibus audacia in bello, ubi pacem evenerat et quaerant sequae remque publicam curabant.

evenio, venire, veni, ventum

to come out, come forth; to follow.

guad in bello

daeronym vindicatum est

saepe, often
saepe, sepere, is f.
hedge, fence, enclosure.

because in war punishment is often upon those who contrary to orders.

vendicta, ae, f.
rod used in the Ceremony of setting slaves free: defence, protection, vengeance, revenge, satisfaction.

vindicatio, ae, f.
claim, avenging (punishment)
They were to leave behind the standard rations.
Bellum Catilinae  
Sallust

(9.4) in hostem *pugnaverant* guique,

*tardius* revocati *proelio* ex cesserant

*pugnam* — are to fight, to contend, dispute & pl. pluper. act. ind. they had fought

*tardus* — a., um. tardy, slow, lingering

*devocatio* — onis, f. calling back, calling away, recall, revoke

*proelium* — pl. of *proelio*, n. battle, combat, fight

*excede*, *cede te*, *cessi*, *cessum* to exceed, pass, surpass to go away, withdraw, depart
Titius Livius, on the other hand, was unjust enough to Sallust
so as to object both
this sentence itself

Sallust

to Sallust
to object both for transferring this same sentence itself and for corrupting it while translating

Sallustius, i

translatam, translatis, -onis, -onis
transferre, shift, transporting, metaphor, figure

transferre, - ferre, - tuli, - lulit
Carry or being across across: to
transfer by writing, translate
transfertur = 3rd sing pass.
pres. ind.

it / she / he is translated
Controversarium

T. aurum Livius tam iniquus Sallustius

frat ut hanc ipsam sententiam et
tamquam translatam et tamquam

Corruptam dum transferatur obiceret

Sallustius.

conj. but, on the other hand

however

iniquus: a., -um
uneven, unequal, not
level, sloping, unfair,
adverse, harmful,
prejudiced, discontented

how, in what way,
as, although, when,
while, in order that

as. - just as,
as much as.

objiciere, iecere, ieci
-ictum, 3rd sing. act. subj.
Baruni

Modum in sumptibus servare nescire.

Dum aedificant tanguam beatum.

Dum magni familiis magnisque convivium.

Sumptus, us. m. costly.

Servo, -are

Preserve, protect.

Nescio, -ire, -ivi, -itum

Not to know, be ignorant of.

Be unacquainted with.

nESCIO... to have not known.

Not having known, to have not known.
Not many years before Sylla's dictatorship nearly all the people of Italy.
in tantum æs alienum in ciddide

incido, - cidere, - cidi, - casem.
to happen, occur, fall
perf. inf.

alienus, - a, - um
another's
History of the Florentine People

et sumptuosis apparatibus violentius

utentur

us

apparatus, a, m.
getting or making ready, preparing, pomp, magnificence

sumptuosus, -a, -um

costly, expensive, lavish, wasteful

violens, -entis, adj.

utus, ut, usus, s

violentus, -a, -um
to use, enjoy, violent, vehement, impetuous

with wastefulness
On the one hand in all events, animals come into being having sense perception.

Evxevxevno μυκε to be born or cited in Evxevxvetal pres. ind. mid/pass 3rd sing

μυκε of nom. sing.

From this, however, memory is not bred to the very same but is born into others.
on the one hand

Metaphysics

Aristotle

(1. 980a)

quote mev our cubov ovv

ek se taeous tois mev ouv oov

ouk everyvezc mpign., tois

stat pl.

yxyvo mac

pres. ind. mid/perf. 3rd sing.
to come into being

1aco&axyo mac
to perceive, apprehend
by the senses, to see,
hear, feel

perception by senses
f. acc sing.

2yov to have,

hold

in. nom/pl.

animals

3r ic

self

in. gen/acc.

pl.
Forte per id tempus Romae

Cæciliae a ne Navare aggressus

fors, -tis f.
luck, chance,
fortune, accident
as it happened.
History of the Florentine People
Bruni

ut si liberare se velit, sursum
foret eis tella ad inferis
excitandus

inferi
orum, in

si, si only

hanc in what way
when, while, in order
that

esse
velle

esse
he would be

liber, - are
to set free
free, release

excitandus
Truly, in peace they were thinkers implanted urged rule by great kindness & a higher degree and accepting longevity toll receiving injury to overlook it rather than to follow it up.

reconso to pardon, forgive, excuse, overlook
pres. inf. act.

also they felt preferred to overlook it rather than to take revenge.
Bellum Catilinae

(9.5) in pacem vero, quae bene

magis quam metu imperium agitabant

et accepta mensia ignoscere quam

persuaseri malebant.

pax, compact, agreement

6. abl. sing. treaty, peace

verus, true, real

actual, genuine

n. dat/abl. pl.

fear, benefit

service, kindness

agito to set in violent motion

drive, onward, move, impel, urge

3rd pl. sing. act and
In qua multii egestissi, multii senatorii ordinis in which many knights, many senators were numbered.

Guidam item patrizius genetis, a certain, a kind of what one might call.

Patrizius, a unum patris, inherited from one's father.

Moreover, what one might call sons of the fathers.
History of the Florentine People

*He* initiated a great conspiracy against the Republic.
as well as the land of Picene, who Saul
together with Ager, agri, one

atque incendium depopulavit

3rd. dat. yourself

f. acc. pl. These

urbe urbanae, in the city of the town,
sophisticated with f. acc. pl.

incendium in fire, heat

Caedas, is f. murder, slaughter

massacre

s² acc. dep. subj.

deposce - posce

poopoisci
to demand, request

do request earnestly
to challenge

who you these

other friends

who may have demanded
In Catilinam

Cicero

Video, cui sit Apulia attributa,
quis habet Etruriam, quis argum
Picenum, quis Hallicum, quis sibi
has urbanas insidias calidis atque
incendia in populoscit.

Video, vide, vidi, visum,
to see, look at; to know—
to consider; to understand
realize

quae, m/f/n.
dat. sing "who"
to for whom

attributus, -a, -um
pp. 3 attributum
to allot, assign, bestow,
give annex

3rd sing.
praep. act. subj

habeo, -ere,
qui, stump
for have, be

sit, let him be keep, relate,
consider

1st sing, nom. sing.
who

I know, who may be assigned Apulia
who held, may hold Etruria.
Exire ex urbe, inbet consul hostem.
Interrogas me, num in exsilium?
Non inbet, sed, si me consulis suades
inf. to go out
consulō, -ere, -ei, -eunt consul
inbet, inbere, iussi, iussum
in order

Quid est enim, Catilina, quod te iam
in hac urbe delectare possit?
3rd sing
inf. act.

Nd what is there, Catilina,

to delight
In Cat. 13

Quid est, Catilina? Num dubitas id
unde imperant, facies num
sponte faciebas?

Now
What is Catilina?
What is Catilina?
...and Catilina...

Now

dubito, -ere
doubt, consider
hesitate

lab. 6.
of one's own
accord
voluntarily

n. - nom/acc. sing.
de/this/that

hastate = dubitas ... facere

because, as for
the fact that,
insofar as

n. - nom/acc. sing.
who

you were ready to do
2nd sing. impf
In relation to this, there is no one outside that conspiracy of yours or perditus, -a, um ruined, lost, degenerate hopeless.

hopeless men who does not fear you, nobody who does not hate.
What young man, that you have trapped with allurements of seduction.

praefero, -ferre, -tuli, -latum
carry in front
2nd sing perf act: ind.
have you carried before.
Quae libido ab oculis, quod facinus a manibus umquam tuis, quod flagitium a toto corpore aquit?

libido, -inis, f. drive, lust

oculus, i, m. alt. pl.

What lust from your eyes, what crime from your hands.

facinus - oris, m. Crime
quae dum erit in vestris fixa
mentibus, tutissimo me munero.
Saeptum esse arbitror.

Tutus, -a, -um
Safe

Saeptum, fence, wall
Enclosed

What you meant that you have traveled
with allurements and seduction.
4. In Cat. 1.23

Cicero

pro meis in vos singularibus studiis
proque hac quam perspiciis ad
conservandam rem publicam
diligentiam nihil a vobis mai huic temperis
totiusque mei consulatus memoriam
postulo:

meus, -a, -um

singularius, -a, -um
single, separate

singularis, -e
alone

adv. just as, before, for, on the side of

perspicio, -spicer(e)
specere, -spexi, -spectum
to see through, to look closely at, examine, inspect

diligentia
-a, f.
diligence

studein, -i, -n
eagerness, keenness, enthusiasm, devotion

m/fe/m
gen. sing.
this
The Civil Wars

Appian

¿Ωσε μὲν η ἱκετάνως ἐπιανέκτως

παρ' ὀλίγοις ἐς ἔσχατον

ἐξομολογήσας κανδύνου ἡ πόλεως. Σελβέτο

καὶ ὁ ἱκετής, ἔπαισε ἐπὶ λόγου

Συνάμεες μόνη γυναικῶς ἄν

τόσα καὶ ἐπὶ ἐρχώς ἡ
citätos ἣν καὶ σώζησ ἐδοκε
deriving its astonishment

And: Cicero.

πρὸς ἑν/δέλ/ακ

upon, on, in

όφως, ο ὅ
that which is said or spoken
word, saying, statement
talk, report

ὅσα - quite all, the whole
The Civil Wars

Appian

1.1.13 The first triumviris appointed to divide the land were Lucullus himself, the proconsul 
the governor of the province, his brother 
the same name, and his father-in-law, 
Appius Claudius.

Greek Grammar

p.2

The name Hellenistic is often given to 
that form of Common Dialect which was 
used by the Jews of Alexandria who 
made the Septuagint version of the 
Old Testament (283-155 B.C.)
Famous Women
Boccaccio

Porro, ut in unum eis et extremum
ut arbitror facinus omnia eis
condaximus scelesta flagrante ille
she

pestifera facce sedetissimini hominis
Lucii Catilina

extremus, a, um last

adv forwards, farther on, on far off, at a distance
next, furthermore
to think suppose

facinus, -oris, n.
deed, action, crime

scelus, -oris, n.
wicked deed

Coll = coll
Colludo, -ludere, -lusi, -lusum
to be in collusion with

pestifer flagrans, -antis, adj.
era, -erum ardent, eager
adj
dernicious
Catilinam, orbem terrae caede atque incendiiis vastae cupidetem, nos consules perfemus?

caedes, -ae, f.
murder

cum, cum, i, n.
fire
to lay waste, devastate

Cupio, -ere, -i, -itum desire, want

perfero, -ferre, -tuli, -datum endure
1 In Cat. 3

\[ \text{a mon.} \]

\[ \text{An vero vir app amplissimus, P. Scipio, pontifex maximus,} \]
\[ \text{republicae, privatus interfecit.} \]

\[ \text{conj. "or" and "que" in.} \]

\[ \text{adv. in truth, to be sure.} \]

\[ \text{interficio, -ere, -fecit, -fectum put to death, murder} \]

\[ \text{moderately, slightly} \]

\[ \text{medivertit, adv. labefactus weakened} \]
Nam illo nimis antiquum praeterit.

quod C. Servilius Ahala ap Maelium, novis rebus studentem, manu sua occidit.

"ante, it, -item pass. over, neglect."

"ante quod, -a, -um ancient, old."

"ad e. nam, nimium too much, excessively; to very, very; less which"
Et si non minus nobis lucundi atque industrias sunt et dies quibus conservamus quam illa quibus nascimur.

And if not less...

ind = ill illustri, - e adj.
adj. bright, clear, brilliant, plain, distinct, evident, distinguished.

And to us...

are that...

Conservorum, - are
1st pl. pres. pass. ind
we are saved.
3. In Cat. 2

Cicero

Esse postulo vestros
in honore, debelit is qui candidem
hanc urbem conditam amplificatamque
servavit.

posterus -a,-um
prep + acc.

dat/abl sing

ing. sum

at, by, near
among, at the house;
before, in the presence; in the writings.

quad salutis certa lactitia est

salus, -utis, f.
health, welfare, safety

good wish, best regards.

certus, -a,-um
certain, determined
resolved, fixed,
settled, specific

because gladness

joyfulness, gladness.
esse apud vos posterosque
vestros in honore debebit is
qui tandem hanc urben condition
amplificatamque servavit

Nam toti urbi, templis, delubris,
tectis ac moenibus subjectos
prope iam ignis circumdatosque
restinximus idemque gladios
ism rem publicam
totus, -a, -um
the whole, all, entire
the whole matter
subjectus
-a, -um.
are subject to

skirnes

circumolo
dare, dedi, datum

having been surrounded, surrounded, enclosed, encircled
nascendi incerta condicio ut quod
sine sensu nasciamur cum voluptate
dervamus, profecto.

being born uncertain

condicio, -onis f.
arrangement, settlement,
agreement, terms, condition
state, circumstances

quoniam illum qui habeat urbem
condidit ad deos immortalis

benevolentia famaque sustulimus

because, seeing that, now that.

sustulero, - ere
lift up

benevolens, -entis
kind-hearted, obliging

and renown glory.
idemque gladius rem publicam

idem, eadem, idem

the same, also

destincto, rettendimus, mucronesque

mucrones

destinctus, -a, -um

sharp point, sword, edge, sharp edge

retendo, retundere, retudi

retensum
to pound back, to dull, blunt

estum a jugulae, vestris, deciecinus

jugulum, i, n.

jugulus, m, i, n.
throat

dejicio, -ieicer, -ieci, -iecius

to throw down, fling down

m/n pl.

he, this, that
Why at the same time you were confident that by heat by night assault blocking seize Praeneste to be occupied by night assault on the very 1st & 2 November

I am Cat. 8

Quid? Cum te praeneste

ipsis Novembribris occupatum nocturnum

ipse esse conferderes to be praeneste

impetu esse conferderes to be praeneste

why what?

all ring impetus us no attack assault reach impetuosity

ipsum, i.e. self, very, just more, precisely, by itself, alone with, together with, in company with at the same time

occupo to occupy, seize to win, gain

occupo

occupo - are

conferser 2nd sing. imply act. subj.

nocturnus

Why at the same time you intended to occupy Praeneste on the very 1st or to attack occupy were intending by night you assault you intended to occupy Praeneste on the very 1st or 2nd November.
Num infitiari potes, te illo ipso
die meis praesidii sua diligentia
commove re
Circumelium, lest rede te contra
rem publicam non potuisse, cun
now, still, really
actually.
praesidium, i., n.
defense, garrison,
body guard.

infitio, -ari, -atus sum.
to deny, repudiate, contradict

commovere, - movere, - movi,
motum, - motion, stir up, agitate,
shake, to disturb, unsettle,
disquiet, excite, arouse, provoke
to generate, produce.

tu diessum ceterorum nostra a tamen

discidere, - ere, - cessi, - cessum.
depart, be gone.
In Cat. 8

Consider sensistis illum coloniam meo iussu mea praesidiis, custodiis, vigilieis esse munitam?

Munitio, -onis, f.
Munio, -ire, -ivi, -itum

Jussee, m. order
Meo iussu = my order

Unaware that by my order that colony to be fortified by my garrisons, statues, custodias guards, and sentinels?
The Civil Wars

Appian

§ 4.59

Cassius surrounded him in Palestine

[Παλατίνη]

* Allianus

Συμπέρα

Κατηγορείν

4.75 Sosius, the brother of Marcus Antony

Γάκον, τον τόδης Ἀρεοπόνον

4.80 Thus the Xanthians perished the third time by their own hands on account of their love of liberty; for when the city was besieged by Harpagus, the Mede, the general of Cyrus the Great, they destroyed themselves in like manner rather than be enslaved, and the city then became the tomb of the Xanthians hemmed in by Harpagus; and it is said that they
suffered a similar fate at the hands of Alexander, the son of Philip, as they would not submit to obey him even after he had become the master of so large a portion of the earth.

4.95 What did Tarquin ever do like this, — Tarquin, whom our ancestors hurled from the throne for an insult to a woman under the influence of passion, and then for that one act, resolved to be ruled by kings no longer.

τι τούτον Εὐρυστόκον Ταρκύνας,
όν δόξε μείζονς γυνακός ἤρνει,
ἐς ἑρωτος ἤγομένην, βασιλέα
τε ὡς ἐξέβαλον καὶ βασιλεύεοθα
σὰ ἐν ἑρχον οἴκετε ὑπὲρτησιν
In a certain way, so as to be a kind of a shoot of dialectic itself: standard Rhetoric.

Rhetoric

Aristotle

κατ' ἃν τις ὑμῖν εἶναι τοιαύτην ἡ ἐν 
προπολεκτικὸν ὀχὺν ἀπὸ παραγόντων
τις ὁ δὲ σκέπτεται τεκνίς

περι...τις ἀεὶ.

and in what manner, in any way, at all, by any means in a certain way m/n acc. dig. in non. sig.

Such as, what sort of manner of nature, kind as, as being such as, what sort of manner of nature, kind

ςυμφέρειν ὑπὸ τοῦν ἐν τῇ πεπόνησῳ ὀρέων πρὸς ἡμᾶς ἀπὸ τοῦ ἔρωτος πρὸς καὶ ἀπὸ τὴν ἰδιότητα τού ἔρωτος.

οὐκ ὅπερ εἶναι τοῖς ἑκτὸς ἔντοιῃ πρὸς ἡμᾶς ἀπὸ τὴν ἰδιότητα τού ἔρωτος.

σκέπτεται τεκνίς

Rhetorical.

ταπαχέρνος

growing beside in non/acc. sig.

skilled in logical argument Sextekzcko's

6 gen. sing.

And in fact, away Rhetoric seems to be a kind.
καὶ τῆς περιτὰ. ἦν πρὸς ματέας

σχολὴν ἐστὶ. πρὸς ὑπερεύκρινον

πόστεκτην

This, that from acc ding.

acc ding

prep sin act

prep acc optum

to address, greet

το ἀκοῦσαι
4.113 When Cassius was driven out of his fortifications and no longer had even a camp to go to, he ordered Pindarus, his shield bearer, to fall upon him and kill him. While Pindarus still delayed a messenger ran up and said that Brutus had been victorious on the other wing, and was ravaging the enemy's camp. Cassius merely answered, "Tell him that my victory may be complete." Then, turning to Pindarus he said, "What are you waiting for? Why do you not deliver me from my shame?" Then, as he presented his throat, Pindarus slew him. This is one account of the death of Cassius.

... For this reason some persons think that he killed Cassius without orders. Thus Cassius ended his life on his birthday.
4.131 Then Brutus said to his friends,

"I am no longer useful to my country
if such is the temper of these men." and
Calling Strato, the Epictete, who was one
of his friends, gave him the order to stab
him. While Strato still urged him to deliberate,
Brutus called one of his servants. Then Strato
said, "Your friend shall not come short of your
servants in executing your last commands. If
the decision is actually reached." With these
words he thrust his sword into the side of
Brutus, who did not shrink or turn away.

4.132 So died Cassius and Brutus, two
most noble and illustrious Romans, and 2
incomparable virtuous, but for one crime; for
although they belonged to the party of
Pompey the Great, and had been the
enemies, in peace and in war; of Marcus
Caesar, he made them his friends and
from being friends he was treating them
as sons.

4.134 "I am thy evil genius Brutus. I
shall appear to thee again at Philippi"

"ο οὖς, ἐ τ βροῦτε, Σάγιμων Κάκος.
ὁ Θυγατέρας σε ὀνο καὶ ἐν
Φιλίπποις."
The History

For Calumny is most terrible

Fearful, terrible, dreadful,

due m. acc. superl. sing

m. nom/acc superl. sing.
The History

7.106.1 αυτήν ἡ ἀρχήν ἦν ἀκριβέστερον

Then this was the exact thing.

αὐτὴν ἡ ἀρχήν ἦν ἀκριβέστερον

What is more exacting.

What is more exacting.

ἐξ ἀυτοῦ διὰ τούτου λόγου ταῦτα

And above all for this reason.

ἐξ ἀυτοῦ διὰ τούτου λόγου ταῦτα

And above all for this reason.

ὑπὲρ εἰς τὴν ἀκρίβειάν τούτην

In order for this exactness.

ὑπὲρ εἰς τὴν ἀκρίβειάν τούτην

In order for this exactness.
lex Plautia: 89 B.C. Marcus Plautius Silvanus. Every year fifteen were to be chosen by each tribe which re-established juries mixed with senators and knights.

81 B.C. lex Cornelia enacted by Sulla

tribuni aerarii

Frag. by Ancient Authors

Ageneria levitas et erudita vanitas

Unreliability is inborn, deceit is taught

(9) still, I do say this for the Greek people as a whole

Verum tamen hoc dico de toto genere

Graciorum.

(10) May I have a loan from your evidence?

da mille testimonium mutuum

in. dat. sing. plant. concede in acc. sg.
(15) They are not based upon considered
votes or affidavits nor safeguarded by
an oath, but produced by a show of hands
and the undisciplined shouting of an uninformed
mob.

non iure iurando consticta sed
protrigenda manu profundendosque
clamore multitudinis cencitatae.

dicendi copiam, denique etiam
si qua sibi alia sumunt

nunquam ista ratio coluit

fruit, faith
credence

fidei ind act.
cultivate

sens e qualiter

Consclentia

m. det. pl. sing

duty, moral obligation
sense or sight

testimoniorum et religionem et fide

numquam ista ratio coluit

moral obligation
Pro Flacco

(9)

Veimus tamen hoc dicco de toto genere

Varronis, in nom/acc abl sing

however, nevertheless

true, actual, real

in dat/abl sing

the whole

arcanum disciplinam non admio, sermonem

le parem, ingeniorum acumen

in dat/abl to them

1st sing.

ablaut, orth. conf. grant

6 sing. acc pl.

literature

6 gen pl.

practical skills

science
Food from God are all strangers and beggars.
And a gift though small is welcome.
And always give... the stranger meat and drink, Wound him in the liver,
Shelter him from the wind.

( Odyssey 6. 208-10 )
πολλῶν μεν καὶ άλλων
ἐλυκαὶ μάλαν
λασί ὑπὸ εὐκαι ὑπὸ τὸν ὅπερκοτὰ. καὶ
tο ὑέβος λέγεται.

πρώτον ἐπὶ ἡμᾶς ἡμᾶς
tο ἑκατοντάκολο
to ἐκατοντάκολο

force, necessity

γερον. gen. pl.

m/f/m. gen. pl.
on another, one besides

for, on account

for, because of owing
The History

Herodotus

The, the

that

in. nonpec

fug.

auto, self

mfn. dat.pl.

οὐδὲνος: causing shame

in. acc. sing. irregular

per. nom./acc. sing. """

χέω: to cheat by lies, beguile

pres. mid./pass. inf.

νιώτειν: to hold, or own as custom

perf. ind. mid./passive 3rd sing.

ζευτερα: se to όπειτευν χρέως

in. nom./acc. pl.
And on the one hand, Mother declares me to be of him, but I said at any rate,

οὐκ οἶδ᾽ ὅν γὰρ

autos legevov

3rd sing. act.

καὶ τὸ εἶναι κόρην

anyone

m. acc. sing.

child

that which is begotten

m. acc. sing.
Civil Wars

(1.1.1) Ρωμαίοι τὴν Ιταλίαν Πολεμεῖν

κατὰ μὲν

Χειροποιεῖν δὴς

Μέρος: a part, share

Πολεμεῖος

μ. dat. sing

Ταῖς: loc., gen., dat.

Πολεις

6. gen. sing

Ausweis

λαμβάνειν καὶ

Πολεις

Εὐνοοῦσαν

δ. pl

Τοῦτο: to take

ii(m)(m) ind. act.

Eυνοοῦσαν: to settle in

imp. ind. act. 3rd pl.
Civil Wars (1.1.7) 6. acc. pl. Appian

προτερῶν

ὅφων

κατέχεσον.

προτερῶς

before, in front

former, earlier, only

foremost, primary

m. acc. sing.

m. nom./acc. sing.

ὅπεσ: the pl.

m./f. gen. pl.

κηρπούχος

one who held an allotment

of land κηρπούχος

m. acc. pl.

καταλέγω

3rd pl. impf. ind. act.

κατάθηκα

themselves

κηρπούχοι

their own,

belonging to them

εγείρεσα

6. gen.

6. acc. pl.

προς.

post.

προς.

towards

in regard to

ΕΕ - ΕΚ

out of

εις

εις

ἐν

in

ἐν

ἐν

out of

to lay down

καταλέγω

3rd pl. impf. ind. act.

they set down colonists

or by the former

κατὰ ἄλλων

or by themselves

they set down colonists to those existing

earlier