

## UNIT 5

### WHERE, WHEN AND HOW - ADVERBS AND PREPOSITIONS

#### ADVERBS

##### 5.1 What is an Adverb?

An Adverb is a word or phrase which

- gives more information about the Verb, telling us **where**, **when** and **how** the action takes place
- gives a fuller dimension to other words in a sentence by the addition of 'even', 'also' etc.

##### 5.2 How Adverbs are formed

Most Adverbs of Manner, that is which tell us *how* things are done, are derived from Adjectives. So if you take an Adjective, remove its ending (-us, -is etc.) as illustrated below and replace it by the appropriate ending, you have an Adverb. Because Adverbs have a natural affinity with Adjectives, their family likeness is strikingly obvious. Adverbs end quite often in -e:

<u>Adjective</u>	<u>Adverb</u>
<i>dignus</i> - worthy	<i>digne</i> - worthily
<i>verus</i> - true	<i>vere</i> - truly
<i>justus</i> - just	<i>juste</i> - justly
<i>pius</i> - pious	<i>pie</i> - piously
<i>honestus</i> - honest	<i>honeste</i> - honestly

or -ter :

<u>Adjective</u>	<u>Adverb</u>
<i>fortis</i> - strong	<i>fortiter</i> - strongly
<i>constans</i> - firm	<i>constanter</i> - firmly
<i>similis</i> - similar	<i>similiter</i> - similarly
<i>mirabilis</i> - marvellous	<i>mirabiliter</i> - marvellously

#### Reading Practice

*Vere dignum et justum est*

Truly it is right and fitting

*Sicut in die honeste ambulemus*

Let us walk honestly, as in the day

*Juste et pie vivamus*

Let us live justly and piously

*ut digne et competenter annuntiem Evangelium suum*

that I may worthily and fittingly proclaim His holy gospel

*Deus, qui humanae substantiae dignitatem mirabiliter condidisti*

O God, who hast wondrously established the nature of man in dignity

*et accipit panem, et dat eis, et piscem similiter*

He taketh bread, and giveth them, and fish in like manner

*haec est domus firmiter aedificata*

this is the house of the Lord firmly built

*Deus qui invisibiliter omnia continet*

O God Who invisibly upholdest all things

Some are in a special group of their own :

Adjective	Adverb
<i>bonus</i> - good	<i>bene</i> - well
<i>magnus</i> - great	<i>magnopere</i> - greatly
<i>parvus</i> - small	<i>paulum</i> - a little
<i>multus</i> - many	<i>multum</i> - a lot, a great deal

### 5.3 Comparison of Adverbs

Just as with Adjectives (see 4.8) there are different **Degrees of Comparison** with Adverbs depending on whether you want to indicate 'more' or 'most / very'.

### 5.4 The Comparative of an Adverb ends in *-ius* ; the Superlative ends in *-issime*.

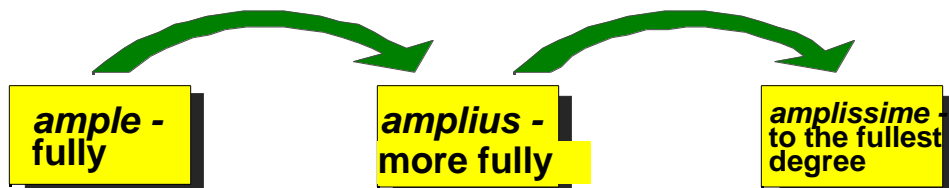
Look at the examples below which illustrate these points and show how the Adverb on the left progresses through the different stages of the Comparative and Superlative :



Thus the Preface for Easter begins :

*Vere dignum et justum est, aequum et salutare : Te quidem, Domine, omni tempore, sed in hac potissimum die gloriosius praedicare...*

It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day we should extol Thy glory (lit. extol Thee more gloriously)



eg. in Psalm 50 we read :

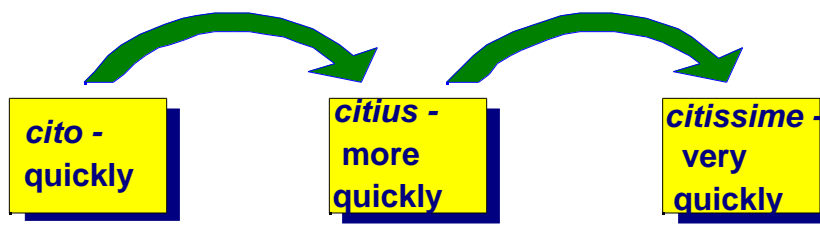
*Amplius lava me ab iniquitate mea*

Wash me yet more from my iniquity

when Jesus was instructing His disciples in the way of perfection and comparing them with the Pharisees, He said :

*quid amplius facitis?*

what do you do more?



After the Resurrection, when the two disciples were approaching the tomb :

*ille alius discipulus praecurrit citius Petro* - that other disciple ran ahead more quickly than Peter

#### Vocabulary

*quidem* - indeed  
*discipulus, -i* - disciple

*potissimum* - especially, above all  
*praecurro, -ere, -curri, -cursum* (3) - to outrun (+ Dat.)

<i>alius, -a, -um</i> - (an)other	<i>prolixus, -a, -um</i> - long, wide
<i>firme</i> - firmly	<i>ardenter</i> - ardently, devoutly
<i>vehementer</i> - vigorously, fervently	<i>doleo, -ere (2)</i> - suffer pain, grieve
<i>propense</i> - readily, willingly	<i>ferenter</i> - fervently

### Reading Practice

In the Garden Jesus, being in an agony, *orabat prolixius* (prayed the longer)

In the Mass of the Sacred Heart (Secret) we pray that our hearts may be more fervently (*ferentius*) prepared for His coming, and in the Postcommunion that 'our hearts may be rendered more willingly (*propensius*) alien from the empty vanities of this world'.

From 1st verse of the *Gratiarum actio post Missam* (Thanksgiving after Mass) from the traditional Roman Missal :

<i>Credo, Domine, sed credam firmius</i>	I believe, Lord, but may I believe <u>more firmly</u>
<i>Spero, sed speram securius</i>	I hope, but may I hope <u>more securely</u>
<i>Amo, sed amem ardentius</i>	I love, but may I love <u>more fervently</u>
<i>Doleo, sed doleam vehementius</i>	I grieve, but may I grieve <u>more strongly</u>

### 5.5 Other Adverbs

There is a large array of Adverbs in Latin which in no way resemble the forms outlined above. They are so numerous that space would not permit a full treatment of them in this Unit. But a selection of the most commonly found ones is set out below .

<i>frustra</i>	in vain	<i>quotidie</i>	today
<i>palam</i>	openly, plainly	<i>heri</i>	yesterday
<i>statim</i>	immediately	<i>cras</i>	tomorrow
<i>foris</i>	out(side)	<i>priusquam</i>	before
<i>hic</i>	here	<i>postquam</i>	after
<i>illic</i>	there	<i>quoque</i>	also
<i>simul</i>	at the same time, equally	<i>etiam</i>	even, also
<i>repente</i>	suddenly	<i>numquam</i>	never
<i>de longe</i>	from afar	<i>primum</i>	first
<i>iterum</i>	again	<i>nunc</i>	now
<i>continuo</i>	immediately	<i>tunc</i>	then
<i>mane</i>	early	<i>jam</i>	already
<i>ubique</i>	everywhere	<i>semper</i>	always
<i>nimis</i>	exceedingly	<i>valde</i>	greatly, exceedingly

**Exercise 1** Place the Latin equivalent of the underlined words in the box provided :

1. He will come again in glory to judge the living and the dead
2. Unless the Lord build the house, he laboureth in vain that buildeth
3. always and everywhere to give thanks to Thee
4. I will show you plainly of the Father
5. thy sons shall come from afar

**Exercise 2** Fill in the blanks with the  correct Adverb :

<i>nunc</i>	<i>repente</i>	<i>continuo</i>	<i>mane</i>	<i>foris</i>
<i>nimis</i>	<i>hic</i>	<i>jam</i>	<i>priusquam</i>	<i>postquam</i>

- |   |   |
|---|---|
| 1. <i>Maria Magdalena venit</i> _____             | Mary Magdalen cometh <u>early</u>                     |
| 2. <i>Veni</i> _____, <i>Lazare</i>               | Come <u>out</u> , Lazarus                             |
| 3. <i>Factus est</i> _____ <i>de coelo sonus</i>  | <u>Suddenly</u> there came a sound from heaven        |
| 4. <i>et</i> _____ <i>exivit sanguis, et aqua</i> | and <u>immediately</u> there came out blood and water |
| 5. _____ <i>gallus cantet</i>                     | <u>before</u> the cock crow                           |
| 6. <i>in mandatis ejus cupit</i> _____            | in His commandments he delights <u>exceedingly</u>    |
| 7. _____ <i>cenatum est</i>                       | <u>After</u> He had supper                            |
| 8. _____ <i>et in hora mortis nostrae</i>         | <u>now</u> and at the hour of our death               |
| 9. _____ <i>quatuor dies in monumento</i>         | <u>already</u> four days in the sepulchre             |
| 10. <i>non est</i> _____                          | He is not <u>here</u>                                 |

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## PREPOSITIONS

### **5.6 What is a Preposition?**

A Preposition is a short, insignificant-looking word (often consisting of only one or two letters) which can easily escape our attention. But in spite of its minuscule stature the humble Preposition performs an indispensable function in many, if not most, sentences. When it accompanies a Noun, it shows us how that Noun relates to the rest of the sentence by introducing a dimension of **time** or **space**. Common examples are *ante/post* (before/after), *super/sub* (above, below), *cum/sine* (with/without) etc.

### **5.7 Where to find a Preposition**

As its name indicates (pre-position), a Preposition is placed **in front of** a Noun or Pronoun eg. *sine fine* (without end), *cum Angelis* (with the Angels). The only exception is the special use of *cum* (with) when it is tagged on to a Pronoun eg. *mecum* (with me), *tecum* (with thee), *Dominus vobiscum* (the Lord be with you).

### **5.8 Prepositions are invariable**

Although Prepositions never change their forms, they exert an influence over the Noun which they accompany by determining its Case. So you must look out for some inflection.

### **5.9 What follows a Preposition**

Only two Cases - **Accusative** and **Ablative** - are used after Prepositions. This is a rule-bound procedure and it is therefore a question of learning which Preposition takes which Case. The most efficient way of tackling this is to memorise the phrases set out below which show how Prepositions are used in a particular context.

### **5.10 Prepositions and how they are used**

PREPOSITION	WITH ACCUSATIVE	WITH ABLATIVE
<i>A, AB</i> - (away) from	--	<i>ab initio</i> - from the beginning
<i>AD</i> - to, toward	<i>ad Deum</i> - to God	--
<i>ANTE</i> - before	<i>ante eum</i> - before Him	--
<i>APUD</i> - at. with, in house of	<i>apud te</i> - with Thee	--
<i>CIRCA</i> -about	<i>circa horam nonam</i> - about the	--

	ninth hour	
<b>CIRCUM</b> - around	<i>circum muros</i> - around the walls	
<b>CONTRA</b> - against	<i>contra omnia adversa</i> - against all adversity	--
<b>CORAM</b> - before / in the presence of	--	<i>coram Deo</i> - in the presence of God
<b>CUM</b> - with	--	<i>cum Jesu et discipulis suis</i> - with Jesus and His disciples
<b>DE</b> - (down) from	--	<i>Deum de Deo</i> - God from God
<b>E, EX</b> (out) from	--	<i>ex Maria Virgine</i> - from the Virgin Mary
<b>*IN</b> - in, into	<i>in mundum</i> - into the world	<i>in mundo</i> - in the world <i>in illo tempore</i> - at that time
<b>INTER</b> - among, between	<i>inter duos milites</i> - between two soldiers	--
<b>PER</b> - by, through	<i>per prophetas</i> - through the prophets	--
<b>PRAE</b> - out of, for	--	<i>prae tristitia</i> - for sorrow
<b>PRO</b> - for, on behalf of, in place of, in exchange for	--	<i>pro peccatoribus</i> - for sinners
<b>PROPTER</b> - on account of, for the sake of	<i>propter nomen tuum</i> - for Thy names's sake	--
<b>SINE</b> - without	--	<i>sine fine</i> - without end
<b>*SUB</b> - under	<i>sub tectum meum</i> - under my roof	<i>sub Pontio Pilato</i> - under Pontius Pilate
<b>*SUPER</b> - over, upon	<i>super hanc petram</i> - upon this rock	<i>super prudentia et responsis ejus</i> - over His wisdom and replies
<b>TRANS</b> - across	<i>trans Jordanem</i> - across the Jordan	--

\* Where Prepositions take both Cases a distinction is implied between literal and figurative language. Look again at the examples with an asterisk, and note :

- The **Accusative** is used after *in*, *sub* and *super* to show how these Prepositions relate to a Verb expressing motion or a specific physical activity eg. Jesus came into the world through His Incarnation, built His Church upon the rock of Peter (where the theological emphasis is on the person rather than the metaphor), and we pray that Christ should enter under our roof.
- The **Ablative** is used to express a figurative meaning eg. *under* Pontius Pilate, the amazement of the Doctors *over* the Child Jesus, or a point of time or space, for instance *in* those days, *in* the world etc.

**Reading Practice** Note the difference in meaning of *in* when used with the Accusative or Ablative

ACCUSATIVE	ABLATIVE
<i>in coelum</i> - into heaven	<i>in coelo / in coelis</i> - in heaven
<i>in veritatem</i> - into the truth	<i>in veritate</i> - in the truth
<i>in gehennam</i> - into hell	<i>in inferis</i> - in hell
<i>in viam</i> - into the road	<i>in via / in viis</i> - on the road, in the way(s)
<i>in vitam aeternam</i> - unto life everlasting	<i>in vita aeterna</i> - in eternal life

### Vocabulary

<i>profundum, -i</i> - the bottomless depth	<i>mare, maris</i> - the sea
<i>iter, itineris</i> - journey	<i>periculum, -i</i> - danger
<i>flumen, fluminis</i> - river	<i>latro, latronis</i> - robber
<i>genus, generis</i> - race, origin	<i>gentes</i> - the Gentiles
<i>civitas, -atis</i> - city	<i>solitudo, -inis</i> - wilderness
<i>falsus, -a, -um</i> - false	<i>frater, fratris</i> - brother
<i>labor, -oris</i> - labour, hardship	<i>aerumna, -ae</i> - toil, hardship
<i>vigilia, -ae</i> - wakefulness, sleeplessness	<i>fames, is</i> - hunger
<i>sitis, -is</i> - thirst	<i>jejunium, -ii</i> - fasting
<i>frigus, frigoris</i> - cold	<i>nuditas, -atis</i> - nakedness

2 Cor., 11, xxiv-xxviii :

<i>nocte et die in profundo maris fui; in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate</i>	a night and a day I was in the depth of the sea; in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labour and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness
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**Vocabulary**

<i>minister, -tri</i> - minister	<i>patientia, -ae</i> - patience
<i>tribulatio, -ionis</i> - tribulation	<i>necessitas, -atis</i> - necessity
<i>plaga, -ae</i> - blow, stroke, stripe	<i>carcer, -is</i> - prison
<i>seditio, -ionis</i> - sedition	<i>castitas, -atis</i> - chastity
<i>scientia, -ae</i> - knowledge	<i>longanimitas, -atis</i> - long-suffering
<i>suavitas, -atis</i> - sweetness	<i>caritas, -atis</i> - charity
<i>fictus, -a, -um</i> - pretended	<i>virtus, -utis</i> - strength, power

2 Cor., 6. iv-vii

<i>in omnibus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu sancto, in caritate non ficta, in verbo veritatis, in virtute Dei</i>	in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God
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**Vocabulary**

*via, -ae* - road  
*petra, -ae* - rock  
*umbra -ae* - shadow  
*macula, -ae* - stain

*spina, -ae* - thorn  
*aliam* - another  
*ala, -ae* - wing

### Exercise 3

1. Where did the Sower scatter the seed?
2. How were the Three Kings told to return home?
3. Where does the Psalmist find comfort and protection?
4. What kind of person is most pleasing to God? One who is...
5. Where must our light shine?

*secus* (alongside) *viam*, *inter spinas*, *super petram*, *in terram bonam*

*per aliam viam*

*sub umbra alarum tuarum*

*sine macula*

*coram hominibus*

### Exercise 4

#### Vocabulary

*iniquitas, -atis* - iniquity  
*sceleratus, -a, -um* - wicked

*partus, -us* - childbirth, bringing forth  
*adversum, -i* - adversity, misfortune

Translate the phrases in the boxes below :

1. He shall redeem Israel *ex omnibus iniquitatibus ejus*
2. Thou hast remained, O Mary, *post partum Virgo inviolata*
3. Thou hast found grace *apud Deum*
4. He was reputed *cum sceleratis*
5. May we be preserved *ab omnia adversa*

#### 5.11 Prepositions with Verbs

Many of our English words such as 'exit', 'postpone' etc show a direct inheritance from the Latin practice of prefixing Prepositions to Verbs. Here are some common examples :

<i>ire</i> - to go	<i>exire</i> - to go/come out
<i>abire</i> - to go away	<i>transire</i> - to go/come across
<i>ducere</i> - to lead	<i>adducere</i> - to lead toward
<i>dare</i> - to give	<i>circumdare</i> - surround
<i>ponere</i> - to put	<i>proponere</i> - to put forward
<i>mittere</i> - to send	<i>emittere</i> - to send forth
<i>manere</i> - to remain	<i>permanere</i> - to endure, last

#### Reading Practice

Psalm 42 : the opening words of the Roman Mass (1962 typical edition)

*Introibo ad altare Dei,  
ad Deum qui laetificat juventutem meam  
Judica me, Deus, et discerne causam meam de gente  
non sancta : ab homine iniquo et doloso erue me...  
Emitte lucem tuam et veritatem tuam : ipsa me  
deduxerunt et adduxerunt in montem sanctum tuum,  
et in tabernacula tua*

I will go unto the altar of God,  
to God Who giveth joy to my youth.  
Judge me, O God, and distinguish my cause from an  
unholy people : from the unjust and deceitful man deliver  
me...  
Send forth Thy light and Thy truth : for they have led me  
and brought me to Thy holy mountain, and unto Thy  
tabernacles