

MARIAN UNIVERSITY  
— Indianapolis —®

**LIBELLUS  
DE CULTURA**

OCTOBER 2021 EDITION

# Libellus de Cultura

## CONTENTS:

<b>01:</b> CIBUS	1
<b>02:</b> DISPORTŪS	9
<b>03:</b> Coming Fall 2022	
<b>04:</b> Coming Fall 2023	
<b>05:</b> Coming Fall 2024	
<b>06:</b> ANNŌTATIŌNĒS	21

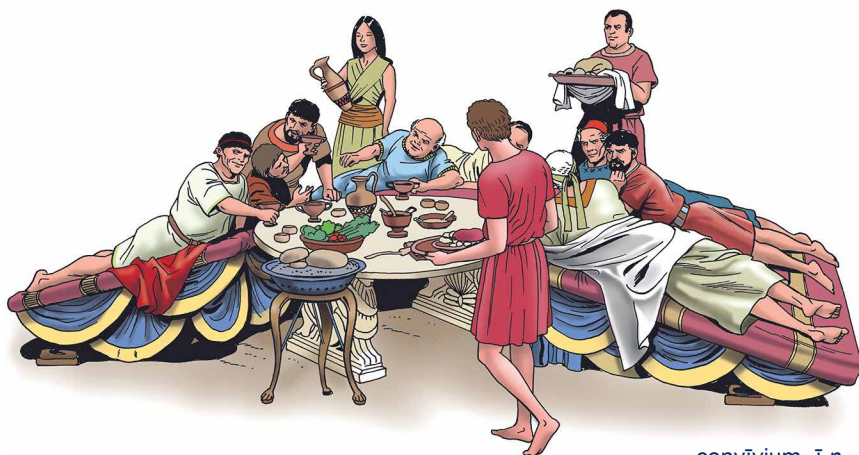


# CIBUS

01

How did people in the Roman Empire, whose native language was not Latin, learn to speak it? They practiced using dialogues of typical conversations the Romans would have about everyday life. The one provided here, taking place at a Roman dinner party, was adapted by the Latinist Hans H. Ørberg (1920-2010) from the *Interprementa* dialogues of 4th c. A.D. author Pseudo-Dositheus. The scene is a Roman dinner party, hosted by Julius, who has invited his friend Gaius and several other guests to dinner. He converses with his guests while giving various instructions to his slaves who are waiting on everyone at the party.

Ørberg, Hans H. *Lingua Latina: Sermones Romani* (Hackett 2012) pp. 13-14.  
With permission of Hackett Publishing.



convīvium -ī n

## CONVĪVIUM

### Persōnae:

lūlius (hospes convīvī); Gāius (amīcus lūliī); convīvae; ōstiārius; ministrī; servī

[Ōstiārius, ad lūlium ā balneīs redeuntem:]

“Salvum lōtum, domine! Amīcī vēnērunt.”

[lūlius hospitēs suōs salvēre iubet.]

[lūlius, ad servōs:] “Date hīc sellās! [Ad hospitēs:]

Quid stātis? Sedēte! [Ad Gāium:] Quid stās? Sedē!

[Ad ministrum:] Temperā! Valdē enim sitiō. Miscē nōbīs!

[Ad hospitēs:] Quis quid vult? [Ad Gāium:] Tū quid vīs?”

[Gāius:] “Miscē mihi calidum, nōn fervēns neque tepidum, sed temperātum. [Vīnum gustat.] Adice merum!”

[Postquam bibērunt convīvae triclinium ingrediuntur.]

balneae -ārum f pl = thermae  
lōtus -a -um = lautus  
part < lavāre; salvum lōtum!  
salvum lōtum tē esse gaudeō

temperā vīnum calidum frigidō  
sitiō (< sitis) = sitim patī  
miscē aquam vīnō!

vīnum calidum  
fervēns -entis = calidissimus

[Iūlius:] "Sī vultis, discumbāmus!"

[Gāius:] "Ubi iubēs?"

[Iūlius:] "In prīmō locō discumbe!"

[Convīvae in lectīs discumbunt. Affertur gustātiō: ova, holera, piscēs...]

[Iūlius, ad singulōs ministrōs:] "Dā nōbīs primum bētās aut cucurbitās! Porrige mihi mappam! Ūnus ex vōbīs pānem frangat! Pōne oxygarum et lactūcās et cucumerēs! Dā sardīnās, siliquās et oleum Hispānum! Pōne discum cum ēscāriīs. Affer olīvās albās et cāseum! [Ad hospitēs:] Cēnāte!"

[Post gustātiōnem appōnuntur varia fercula, ut gallīna, lepus, aper.]

[Iūlius, ad ministrum:] "Praecīde aprum et gallīnam et leporem! Dā carnem assam! Valdē calet. Mandūcēmus!"

[Convīvae:] "Optimē factum est."

[Iūlius, ad ministrōs:] "Date aquam ad manūs! – Extergē mēnsam! – Dā nōbīs bibere! Dā merum! Miscē calidum! Omnēs bibāmus!"

[Gāius:] "Sī permittis, prōpīnō tibi."

[Iūlius:] "Bene accipiō." [Ad alium convīvam:] "Quid nōn bibis? Bibe, domine!"

[Convīva:] "Petīvī, et nēmō mihi dedit."

[Statim minister eī vīnum dat.]

[Affertur mēnsa secunda: pōma, nucēs, mel, placentās.]

[Iūlius, ad ministrōs:] "Date nōbīs dulcem placentam!"

[Convīvae:] "Sufficit nōbīs. Eāmus iam! Bene nōs accēpistī."

[Iūlius, ad servum:] "Accende faculam!"

[Gāius:] "Dā ministrantibus bibere et cēnāre, et cocō, quia bene ministrāvīt."

[Discēdunt convīvae.]

discumbere = suīs  
locīs accumbere

gustātiō -ōnis *f* = prīma pars  
cēnae (↔ mēnsa secunda)  
mappa -ae *f* = lintheum ad  
ōs tergendum  
oxygarum -ī *n* = acētum  
mixtum quod cum  
piscibus gustātur  
sardīna -ae *f* = parvus piscis  
discus -ī *m* = catīnum  
ēscārius -a -um  
(< ēsca = cibus) = edendus;  
*f pl* ūvae ēscāriae  
ferculum -ī *m* = cibus quī ōrdine  
convīvīs affertur  
aper aprī *m* = porcus ferus  
praecīdere = secāre  
assus -a -um = igne coctus  
sine aquā  
calēre = calidus esse  
mandūcāre = dentibus ūtī, ēsse  
extergēre = dētergēre

prōpīnāre + *dat* = bibere ad  
alicius salūtem

placenta -ae *f* = pānis dulcis

facula -ae *f* = fax facis *f*

cocus -ī *m* = quī cibum coquit  
ministrāre (< minister) = servīre  
(convīvīs);  
ministrantēs = ministrī

## VOCĀBULA IN COLLOQUIŌ

### Quid Rōmānī edēbant?



aper aprī *m*



bēta -ae *f*



caseus -ī *m*



cucumis -eris *m*



cucurbita -ae *f*



gallīna -ae *f*



holera -um *n pl*



lactūca -ae *f*



lepus -oris *m*



mel mellis *n*



nux nucis *f*



oleum -ī *n*



olīva -ae *f*



ōvum -ī *n*



oxygarum -i *n*



pānis -is *m*



piscis -is *m*



placenta -ae *f*



pōma -ae *f*



sardīna -ae *f*



siliqua -ae *f*



vīnum -i *n*

### Quae rēs in convīviō reperiuntur?



discus -ī *m*



facula -ae *f*



ferculum -ī *n*



mappa -ae *f*



mēnsa -ae *f*

## INTERPRETATIVE TASKS

**I. Key Word Recognition.** Find in the dialogue the word/phrase in Latin that best expresses the meaning of each of the following English words/phrases:

- a. dinner party; banquet \_\_\_\_\_
- b. he greets \_\_\_\_\_
- c. dinner guest \_\_\_\_\_
- d. dining room \_\_\_\_\_
- e. Let's recline (at table)! \_\_\_\_\_
- f. waiter, server \_\_\_\_\_
- g. first course, appetizers \_\_\_\_\_
- h. foods to eat \_\_\_\_\_
- i. roasted meat \_\_\_\_\_
- j. Let's eat! \_\_\_\_\_
- k. I make a toast \_\_\_\_\_
- l. Light a torch! \_\_\_\_\_

**II. Main Idea(s).** Using information from the dialogue, summarize the main events that happen during the dinner party.

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**III. Supporting Details.** In the space provided, write words or phrases found in the dialogue that match the prompts below.

1. The slave who opens and closes the door for people.

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2. Julius has returned from here just before the party starts.

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3. Ways people liked to drink their wine.

---

4. Where Gaius is instructed to sit.

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5. Foods typically eaten as appetizers.

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6. Kinds of meat served at dinner.

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7. Foods typically eaten after the meat course.

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8. How the guests would see their way home safely.

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9. What to do to show the waiters and cook they did a good job.

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10. Phrases said by a host to guests.

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11. Phrases said by guests to a host.

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12. Commands given to slaves serving dinner.

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**IV. Inferences.** This dialogue was written to teach Latin to non-native speakers. Give examples of what it can teach about how/what the Romans ate and drank at meals and their customs usual for dinners with friends.



**V. Comparing Cultural Perspectives.** Answer the following questions in several complete sentences.

1. How does this Roman dinner compare with what you or your family might do when inviting friends over for a meal? What would you or your family serve if inviting friends over for dinner?
2. In what ways is this Roman dinner similar to or different from those you have attended as a guest at someone else's home?
3. Given the foods mentioned in this dialogue, what conclusions can you draw about the Roman diet?

**VI. Personal Reaction to the Text.** Are the foods eaten at this dinner what you eat? Would you enjoy this meal? Would you like a dinner invitation from Julius? Would you consider this a good dinner if you are invited to someone's house?

## CONCRETELY INTERPRET THE TEXT

1. Take on the various roles of the people in the dialogue and act it out.
2. Make a recording (audio or video) of those acting out the dialogue.
3. Research and illustrate how the Romans ate their meals.
4. Illustrate (by drawing, PowerPoint, video, bulletin board, etc.) what you envision Julius' dinner table to look like with the people, seating arrangement, dishes, and foods found in this conversation.

## PRESENT YOUR OWN CONVERSATIONS

**Imagine you are Pseudo-Dositheus and you want to write more conversations for your book of dialogues. Do this in Latin or English as your skill level allows. Create a dialogue individually, in small groups, or as a class. Apply your knowledge or research findings to reflect Roman culture in the interchanges. Act these out.**

1. Imagine you are Julius planning out your dinner party. What do you need to do to get ready? What people do you talk to as you make your preparations? Do you need to go anywhere to get things or yourself ready?
2. Imagine you are one of Julius' friends and you have received an invitation to his dinner. How do you feel about it? Whom do you tell about it? What do you need to do to get ready? What do you think you will do when you get to the dinner?
3. Re-write the conversation to give the guests more speaking roles. What do they say to Julius? What do they say about the food? About Julius' house? The service?
4. Imagine you have been a guest at Julius' dinner and you are telling a friend or family member about your evening. Did you have a good time? What did everyone do during the evening? What did Julius serve? Would you go back again?
5. Imagine you are Julius' slaves and you've just been informed there's to be a big dinner tomorrow evening. What does Julius tell you to do? What do you need to do to get ready? How do you talk to each other about Julius, his friends, and his dinner?
6. Imagine you are Julius' slaves and his dinner party is over. How do you all converse about what happened at the dinner?

## Need more space?

Pages 22-38 are available for taking notes and/or answering the exercises.



# DISPORTÛS

02

Chariot racing and gladiator shows come foremost to mind for Roman spectator sports, but of the two, Romans were extremely avid about their chariot races. Below is an imagined first-person account in basic Latin by a Roman charioteer named Gaius Apuleius Diocles (who was a real person) to tell you a little bit about the Roman sport of chariot racing.



## Salvēte, ō discipulī discipulaeque Linguae Latīnae!

Ego sum aurīga nōmine Dioclēs. Quid est 'aurīga,' rogātis? Aurīga (vel agitātor) est athlēta qui in certāmine currum in hippodromō agit dum spectātōrēs eum spectant. Cum Rōmānī ad cursūs spectandōs eunt, dīcunt 'sē ad circēnsēs īre'. Ego sum aurīga praeclārus et dīves cui multī Rōmānī favent. Velītisne plūra dē mē et dē cursibus Rōmānīs discere? Audīte mē ergō et vōbīs multa quae ad vītā meam pertinent nārrābō.

Mihi est quadrīga. Quattuor equī quadrīgam trahunt. Equī meī sunt fortēs et celerēs. Et ego eōs optimē agō. Sum igitur saepissimē victor quī superō in certāminibus cēterōs aurīgās et magnam pecūniam accipiō. Sum athlēta dīvitissimus et plūrimōs fautōrēs habeō! Est mihi equus nōmine Tuscus quī mihi māximē placet.

Sunt quattuor factiōnēs aurīgārum, quārum nōmina ā colōribus sunt. Est factiō russāta, albāta, veneta, prasina. Quisque aurīga pannum colōris factiōni suae gerit dum currum suum in certāmine agit. Prīmum ego eram aurīga factiōnis

albātae, deinde prasinae, postrēmō russātae. Fautōrēs hārum factiōnum sunt ferōciter fidēlēs factiōnī suae! Nōnnumquam in hippodromīs pugnae inter fautōrēs propter certāmina ērumpunt! Etiam maledictiōnēs scrībunt aut ōrant fautōrēs contrā factiōnēs contrāriās.

Cursūs Rōmānīs vehementer placent. Saepe ad hippodromōs adeunt ad cursūs spectandōs. Hippodromus praec̄lārissimus Rōmānus Circus Māximus nōminātur. Etiam nunc Rōmam vīsītāre potestis et quod Circō Māximō relictum est vidēre.

Iam vōbīs nārrābō dē cursū. Ad initium cursūs, nōs aurīgae in carcerēs exspectant et, cum magistrātus mappam dējicit, exīmus ex carceribus et quadrīgās nostrās agimus celeriter circum hippodromum. In mediō hippodromō est spīna et ad utrumque finem spīnae est meta, circum quam nōs quadrīgās nostrās vertimus. Ita quadrīgam vertere est periculōsissimum et hīc multae naufragiae fiunt. Eheu! Spectātōribus naufragiae placent, sed nōbīs aurīgīs est semper periculum iniūriae aut mortis! Multī aurīgae nōn multōs annōs vīvunt. Opus est nōbīs septiēs circum spīnam circumīre ut cursum perficiāmus. Quī celerrimē currum suum agit victōriam reportat et magnum lucrum facit.

Quia ego plūs quam mīlliēs vīcī, vocor ‘mīlliārius,’ nōmen rarō meritum ab aurīgīs. Vīginti quattuor annōs fuī aurīga, et ūnus ex aurīgīs dīvītissimus et dīlectissimus mundī antīquī. Utinam mē in quadrīgā meā vincentem spectāre possētis!

### **Bibliography and More Reading**

For more about the life of Diocles and description of the sport:  
<https://carolashby.com/chariot-racing/>

For examples of curses composed by fans (translated):  
<https://bedejournal.blogspot.com/2010/01/cursing-opposition.html>

## INTERPRETATIVE TASKS

**I. Key Word Recognition.** Find in the text the Latin word/phrase pertaining to chariot racing that best expresses the meaning of each of the following English words/phrases. The terms below appear in order within the text.

- a. charioteer (find two synonyms) \_\_\_\_\_
- b. athlete \_\_\_\_\_
- c. contest, competition \_\_\_\_\_
- d. chariot \_\_\_\_\_
- e. race course, race track \_\_\_\_\_
- f. spectators \_\_\_\_\_
- g. to watch races \_\_\_\_\_
- h. the circuses \_\_\_\_\_
- i. they support, favor \_\_\_\_\_
- j. a race \_\_\_\_\_
- k. a four-horse chariot \_\_\_\_\_
- l. the winner, victor \_\_\_\_\_
- m. supporters, fans \_\_\_\_\_
- n. teams \_\_\_\_\_
- o. red, white, blue, green team \_\_\_\_\_
- p. a jersey in the team color \_\_\_\_\_
- q. starting gates \_\_\_\_\_
- r. racetrack divider \_\_\_\_\_
- s. turning post \_\_\_\_\_
- t. chariot accidents \_\_\_\_\_
- u. victory \_\_\_\_\_
- v. money winnings \_\_\_\_\_

**II. Main Idea(s).** Using information from the text, summarize the main points that the speaker makes.

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**III. Supporting Details.** In the space provided, write words or phrases found in the dialogue that match the prompts below.

1. An athlete who drives a chariot

2. I'm a charioteer whom many fans support.

3. Famous and rich

4. Four horses pull the chariot.

5. Strong and fast horses

6. I overcome the other drivers.

7. I have a horse named Tuscus.

8. They are fiercely loyal to their team.

9. Fights break out.

10. Fans write or pray curses.

11. the most famous racetrack

**III. Supporting Details, continued.** In the space provided, write words or phrases found in the dialogue that match the prompts below.

12. what's left of the Circus Maximus

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13. A magistrate drops a cloth.

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14. At each end of the divider is a turning post.

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15. to turn a chariot

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16. The spectators love accidents.

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17. to go around the divider seven times

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18. takes the victory and makes a lot of money

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19. I've won more than a thousand times.

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20. for twenty-four years

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21. me winning in my chariot

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**IV. Inferences.** By reading what Diocles tells you, what assumptions can you make about how Romans felt about chariot racing? Cite examples from the text to make your points.



**V. Comparing Cultural Perspectives.** Answer the following questions in several complete sentences.

1. How does this report on Roman chariot racing compare to modern-day horse racing or harness racing?
2. Or by extension, compare ancient chariot racing to car races such as the Indianapolis 500 or Nascar.
3. Identify similarities or differences between the information in Diocles' discussion and how people behave at sporting events today.
4. Identify similarities or differences between the information in Diocles' discussion and how athletes are treated and viewed today.
5. Diocles is claimed to have been the highest paid athlete of all time. Do professional athletes, then or now, merit the wealth they accrue in their sport?

**VI. Personal Reaction to the Text.**

1. Do you, your family or friends attend races of any kind?
2. Do you, your family or friends watch races on television?
3. Do you compete in races of any kind?
4. Do you follow any sports avidly, and how do you, your family or friends behave when attending or watching?
5. What do you think about violence erupting at sporting events?
6. What do you think about fans' reactions to accidents and injuries?
7. Why do you think people throughout history are so fascinated by races and sports competitions?

## EXTEND THE TEXT

1. Make a recording (audio or video) of yourself reading this text aloud.
2. Research, write, and illustrate more about Roman chariot racing.
3. Write a biography of Diocles, and perhaps other charioteers you encounter in your research.
4. Illustrate (by drawing, PowerPoint, video, bulletin board, etc.) what an ancient racetrack would look like.
5. Make a physical or digital model of a Roman racetrack.
6. Watch the famous, and mostly accurate, staging of a chariot race in the 1959 movie *Ben Hur*.
7. Watch the remake of this film made in 2016 and compare the two chariot race scenes.
8. Read about the race in the 1880 novel by Lew Wallace (*Ben Hur: A Tale of the Christ*), on which the movies were based and discuss.

Even though chariot racing was wildly popular among the Romans, much commentary about it in their surviving texts reveals distaste for it. Following, for more advanced readers, is commentary by the Roman Stoic philosopher Seneca warning against wasting time at the races or games [in spectāculō] in the opening lines of his Moral Epistle 7. First is an easier adaptation, then Seneca's original words in italics.

Quaeris ā mē: “Seneca, quid dēbeō māximē vitāre?” Et ego respondeō: “vitā turbam.” Adesse cum multīs hominibus est rēs inimīca. Sī nōs miscēmus saepe magnae turbae, est nōbīs magnum perīculum, et pēius nōbīs est saepius ita agere. Sī tū saepe dēsīdis in spectāculō, est damnōsum tuīs bonīs moribus; tunc enim mala facile tē penetrant per voluptātem.

*Seneca: Quid tibi vitandum praecipue existimes quaeris? turbam. ... Inimica est multorum conversatio.... Utique quo maior est populus cui miscemur, hoc periculi plus est. Nihil vero tam damnosum bonis moribus quam in aliquo spectaculo desiderare; tunc enim per voluptatem facilius vitia subrepunt.*

Pliny the Younger in a letter (9.6) to Calvisius, considers races boring and discusses the shallowness and fickleness of the fans. First a simplified re-wording, followed by Pliny's own words in italics.

Circēnsēs in urbe erant, quī mihi nōn placent. Est in circēnsibus nihil novum, nihil varium, sed satis est eōs semel spectāre. Et miror magis tot mīlia virōrum ut parvī puerī cupere vidēre equōs currentēs et hominēs stantēs in curribus. Virī ad circēnsēs adeunt neque propter velōcitātem equōrum neque propter artem agitātōrum; sī ita facerent, rātiō esset bona; sed adeunt quoniam favent pannō in colōre factiōnis cuiusdam, amant quendam pannum. Et sī in mediō cursūs certāmine hic color pannī illūc trānsferātur et item ille color hūc, studium et favor spectātōrum quoque trānsībunt, et subitō spectātōrēs relinquent agitātōrēs et equōs quōs procul bene cognōscunt, quōrum nōminā modo clamitant.

*Plīnius Secundus: Circenses erant, quo genere spectaculi ne levissime quidem teneor. Nihil novum, nihil varium, nihil quod non semel spectasse sufficiat. Quo magis miror tot milia virorum tam pueriliter identidem cupere currentes equos, insistentes curribus homines videre. Si tamen aut velocitate equorum aut hominum arte traherentur, esset ratio non nulla; nunc favent panno, pannum amant, et si in ipso cursu medioque certamine hic color illuc huc transferatur, studium favorque transibit, et repente agitadores illos equos illos, quos procul noscitant, quorum clamitant nomina relinquent.*

# Notes and Exercise Answers

Use this page as well as pages 22-38 as needed for notetaking or space to answer the exercises.

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**More sections are in the works.**

**03 | Coming Fall 2022**

**04 | Coming Fall 2023**

**05 | Coming Fall 2024**





**06**

# ANNŌTATIŌNĒS

# Notes

Use these next several pages as needed for notetaking or space to answer the exercises.

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**Valores Franciscas Marian University:**

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Dignitas hominis

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Pax et Justitia

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Reconciliatio

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Dispensatio pia

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