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LIBELLUS DE CULTURA

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Libellus de Cultura

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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 *Interpremenda* 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.
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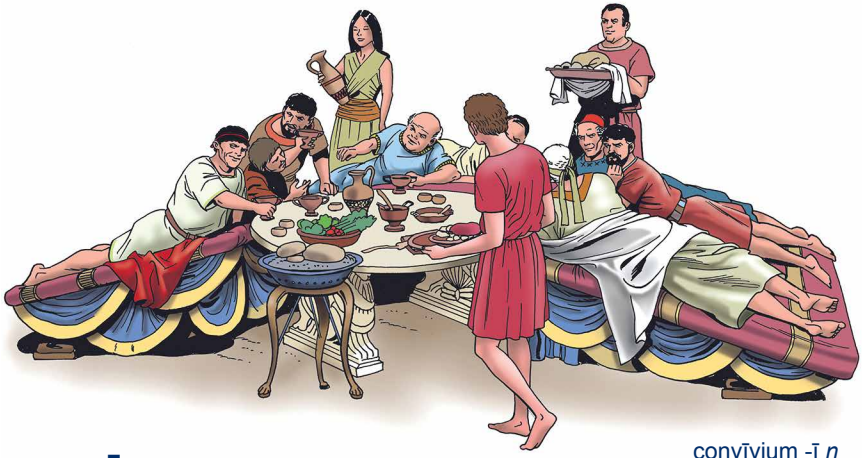

convīvium -ī *n*

CONVĪVIUM

Persōnae:
Iūlius (hospes convīviī); Gāius (amīcus Iūliī); convīvae; ōstiārius; ministrī; servī

[*Ōstiārius, ad Iūlium ā balneīs redeuntem:*]
"Salvum lōtum, domine! Amīcī vēnērunt."

[*Iūlius hospitēs suōs salvēre iubet.*]

[*Iūlius, 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 triclīnium ingrediuntur.*]

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

temperā *vīnum calidum frīgidō*
sitīre (< 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: ōva, holera, piscēs...*]

[*Iūlius, ad singulōs ministrōs:*] “Dā nōbīs prīmum 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 ministrāvit.”

[*Discēdunt convīvae.*]

discumbere = suīs locīs accumbere

gustātiō -ōnis *f* = prīma pars cēnae (↔ mēnsa secunda)
mappa -ae *f* = linteum 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 alicuius 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.

_____

_____

_____

_____

_____

_____

_____

_____

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.

_____

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

_____

3. Ways people liked to drink their wine.

_____

4. Where Gaius is instructed to sit.

_____

5. Foods typically eaten as appetizers.

_____

6. Kinds of meat served at dinner.

_____

7. Foods typically eaten after the meat course.

_____

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

_____

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

_____

10. Phrases said by a host to guests.

_____

11. Phrases said by guests to a host.

_____

12. Commands given to slaves serving dinner.

_____

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 12-38 are available for taking notes and/or answering the exercises.

More sections are in the works.

02 | Coming Fall 2021

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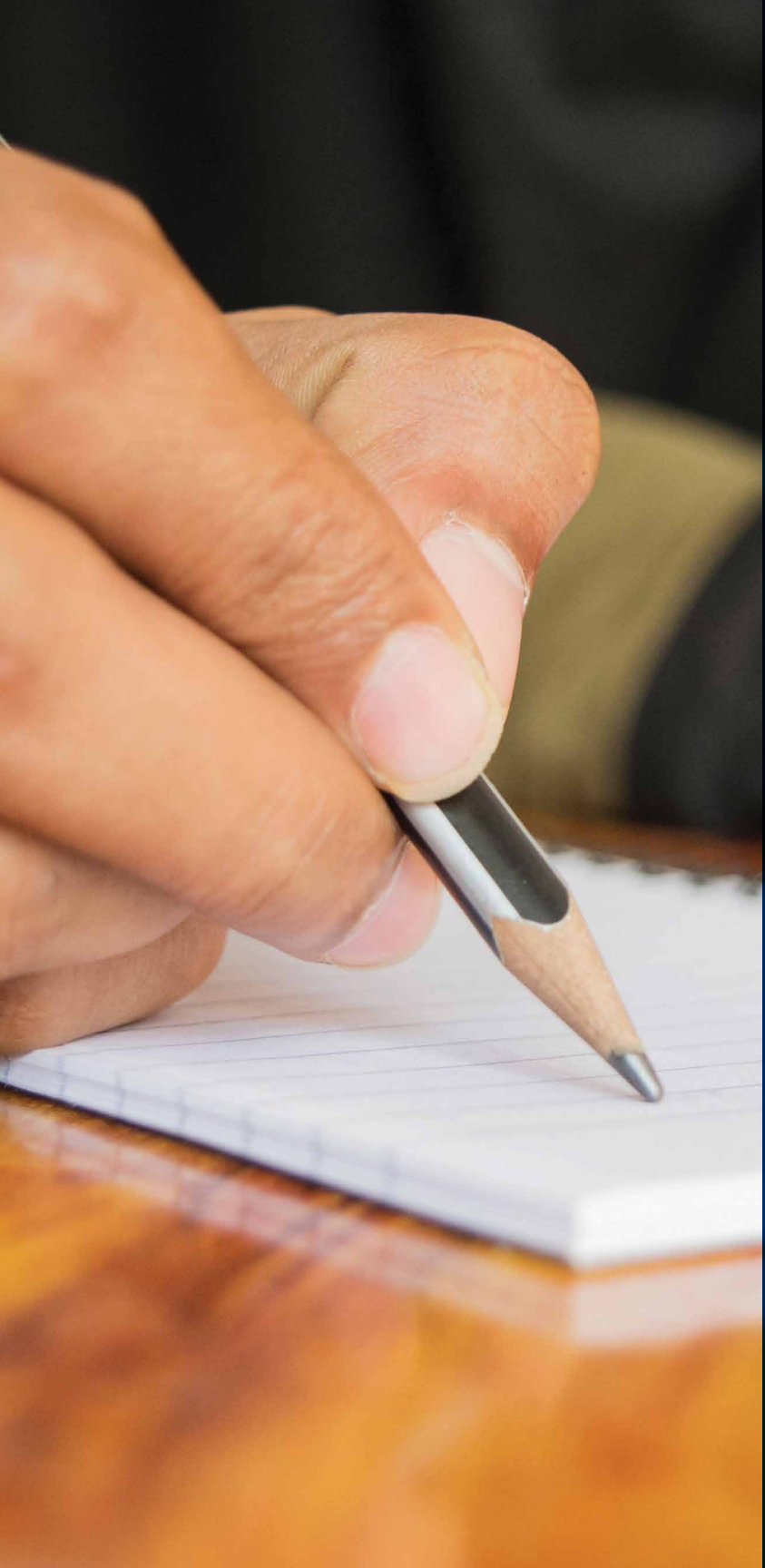

ANNŌTATIŌNĒS

06

Notes

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

Valores Franciscales Marian University:

Dignitas hominis

Pax et Justitia

Reconciliatio

Dispensatio pia

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