

LITURGICAL LATIN

CHURCH LATIN AND YOUR MISSAL

Diamond's
LITURGICAL LATIN

by

WILFRID DIAMOND

A SIMPLE METHOD OF LEARNING
THE LATIN OF THE MISSAL
FOR PRIVATE STUDY AND AS A
CLASS TEXT IN HIGH SCHOOLS,
NOVITIATES AND STUDY CLUBS.



NEW YORK • BOSTON • CINCINNATI • CHICAGO • SAN FRANCISCO

BENZIGER BROTHERS, Inc.

PRINTERS TO THE HOLY APOSTOLIC SEE

1941

Nihil Obstat

ARTHUR J. SCANLAN, S.T.D.
Censor Librorum

Imprimatur

✠ FRANCIS J. SPELLMAN, D.D.
Archbishop, New York.

NEW YORK, May 11, 1941

LITURGICAL LATIN: COPYRIGHT, 1941, BY BENZIGER BROTHERS, INC.: PRINTED
IN THE UNITED STATES OF AMERICA: ALL RIGHTS RESERVED: NO PART OF THIS
BOOK MAY BE REPRODUCED IN ANY FORM WITHOUT PERMISSION IN WRITING
FROM THE PUBLISHER.

**HOC OPUSCULUM ACCIPIAT MARIA, QUAM FECIT
INGENITUS, IN QUA SE CELAVIT UNIGENITUS,
QUAM OBUMBRAVIT SANCTUS SPIRITUS. AMEN.**

FOREWORD

OF Church Latin Father Ronald Knox once wrote that "it was not meant to mystify; it was meant to express, not to conceal the emotions and aspirations of the universal Church." Wilfrid Diamond's apostolate has been to give to as many people as he could reach the meaning of the Mass and the Breviary through a correspondence course which he conceived and carried through as a hobby. Several years ago the editor of *America*, the national Jesuit weekly, asked the writer of this Foreword to interview Mr. Diamond. When I learned that Mr. Diamond's mimeographed lessons had taught Church Latin to more than 400 individuals in the United States and over fifteen foreign countries, that it had been used in over fifty high schools, when I saw testimonials from Carmelite nuns, seminarians, Marist Brothers, doctors, housewives and other lay people, a book seemed to be in order. This is the book.

Wilfrid Diamond began his work to meet a need. A group of Brooklyn laymen who gather together weekly to say the Breviary appealed to him to help them get a better understanding of the official prayer of the Church. From the lessons he gave orally, founded on a good understanding in Latin at the English Jesuit college of Stonyhurst, Mr. Diamond widened his scope of influence by mail. At a personal sacrifice of time and money, he corrected all the exercises himself. Obviously, this cannot be done in conjunction with the text book, but practice with the exercises and correction of mistakes are fundamental principles of success in this course. The questions and repetitions at the end of each exercise are designed to fix the matter in the student's mind. The vocabularies for practice are taken directly from the Liturgy and not from Cæsar or Cicero. This is a book to be used and not merely read.

Here is the testimony of a convert who studied Latin at long-range under Mr. Diamond and who, in company with his non-Catholic wife, closes each day by the recitation of Compline:

"Many years ago when I discovered the psalms, they made such an impression on me that I got down on my

knees and kissed the book in my hands. Then, I did not know that the One, True Church had evaluated them centuries before to such an extent that her priests daily read or sing them in choir or privately. The concept of prayer throughout them seemed so sublime and majestic, and so far above the petty petitions which I ignorantly supposed represented the Catholic idea of prayer!"

It is in the hope that many will discover this lofty concept of prayer in the Mass and Breviary that we wish God's blessing on Wilfrid Diamond's book.

ALFRED BARRETT, S.J.

NEW YORK,
MAY 1, 1941.

FOR WHOM THIS BOOK WAS WRITTEN

Teachers and Students in Catholic High Schools and Colleges, in classes on the Liturgy and the study of the Missal.

Members of Religious Order Novitiates and Sisters in general using the Missal and reading the Office of the Blessed Virgin.

Seminarians engaged in Catechetical work.

Members of Study Clubs concerned with the Liturgy and the Missal.

For all Catholics using the Missal and interested in the whole Liturgical Movement.

WHY LEARN *LITURGICAL* LATIN

Liturgical Latin is herein taken to mean the Latin we find in the official text books of the Church (The Bible and the Liturgy) as well as in the works of those Christian writers of the West who have undertaken to expound or defend Christian beliefs. It is the mother tongue of the Church, the language in which she couches all her official prayers and pronouncements.

In view of this dignity, Liturgical Latin should be understood by as great a proportion of the faithful as possible. For the better we understand the language of the Church, the more fully do we participate in her public acts of worship, especially that of the Holy Mass. True, mere participation by devout presence at Mass fulfills our individual obligations, but a fuller participation, through complete comprehension of the language of the Mass, is certainly to be desired.

A knowledge of Classical Latin is not sufficient for this comprehension, for Liturgical Latin differs especially from Classical Latin by the constant introduction of new terms and idioms. Thus, though syntax and literary expression are essentially the same, the student of Classical Latin will be quite unfamiliar with a great many liturgical terms and expressions. As St. Augustine frankly stated to his listeners, "I often employ words that are not Latin, and I do so that you may understand me. Better that I should incur the blame of the grammarians than not be understood by the people." For Catholics then, a knowledge of Liturgical Latin is a key to the ever developing mind of the Church as expressed in her own individual language.

UNIQUE FEATURES OF THIS BOOK

The *one* purpose of *Liturgical Latin* is to make it easy for the student to read and understand the prayers of the Church and through such understanding to achieve a mastery of the Church Latin. It considers the Latin Mass Prayers and explains their meaning by a translation of the Latin into English. To achieve its purpose fully the book incorporates the following features:

1. Rules of syntax are limited to the bare essentials.
2. Liturgical vocabulary terms and expressions are emphasized throughout.
3. Grammatical constructions are interwoven with the text so that they may be more readily grasped as a living part of the language.
4. Stress is laid upon memorizing many of the Liturgical Prayers.
5. Repetition examination questions at the end of each lesson splendidly summarize the entire content of each lesson.
- 6 The explanations of the uses of the various *cases* and *clauses* in Latin study are brief and concise.

In a word, the entire plan of the book makes possible the absorption of Latin with a minimum of effort.

HOW TO USE THIS BOOK

The author fully realizes that considerations of time, application and individual ability make it extremely difficult to lay down any specific rules for use of this text. There are a few general rules, however, which may be followed with benefit.

1. The teacher and student are requested to keep always in mind that the purpose of the book is not the attainment of proficiency in Latin Grammar, but rather a real acquaintance with the language of the Church's Liturgy.
2. The pupil should concentrate on the points listed at the head of each lesson. The summaries of syntax and the vocabulary lists in each lesson are for reference and revision after the student has completed his Lesson Exercises.
3. It is not necessary to learn a whole lesson at one study period. On the other hand, it is not necessary to limit one's self to only one lesson at a time. The arrangement of the text takes care of either contingency. But—each lesson covers essentials and should be well mastered before passing on to the next.

4. The student should immediately begin to follow the Mass in Latin, using a Missal.* In this way he will become more and more familiar with much of the Latin, and the meaning of the words will become clearer as he continues the study of this text.

* Missals suitable for the purpose:

The New Roman Missal in Latin and English. By Rev. F. X. Lasance, Rev. Francis Augustine Walsh, O.S.B. and Rev. William R. Kelly. (Benziger Brothers, Inc., New York).

Missale Romanum. Editio Juxta Typicam Vaticanam. (In conformity with the latest Vatican Edition.) 1941 (Benziger Brothers, Inc., New York).

CONTENTS

<i>Lesson 1.</i> An introduction to the Gregorian pronunciation of Latin, and the Present Indicative of the First Conjugation.	1
<i>Lesson 2.</i> More notes on pronunciation, and an introduction to the five declensions. Singular nouns of the First Declension, and examples of simple Latin sentences.	8
<i>Lesson 3.</i> Gender, adjectives and the agreement of adjectives. The Present Tense of the verb <i>esse</i> and its compounds. In this lesson we memorize the first part of the Ave Maria . A list of adjectives is given for drill or reference.	15
<i>Lesson 4.</i> Plural nouns of the Second Declension, the Present Indicative of the Second Conjugation, and the Present Infinitive of the First and Second Conjugations. We learn a few liturgical phrases and memorize the second part of the Ave Maria	21
<i>Lesson 5.</i> The Second Declension, adjectives and their agreement. The first part of the Pater Noster is committed to memory, more liturgical words are given for drill or reference.	28
<i>Lesson 6.</i> Plural words of the Second Declension and adjectives ending in <i>er</i> . We begin our study of the numerals, memorize the second part of the Pater Noster , and the Anima Christi . The verb <i>esse</i> is given for reference.	37
<i>Lesson 7.</i> In this lesson we consider the Fourth and Fifth Declensions, the personal pronouns, and the prayer before the Divine Office.	44
<i>Lesson 8.</i> Prepositions, <i>unus</i> , <i>duo</i> , and <i>tres</i> , and the prayer after the Divine Office. The verb <i>amo</i> is given for reference.	52

<i>Lesson 9.</i> The Imperative Mood, and the Perfect Tense of esse . The second conjugation is given for reference.	60
<i>Lesson 10.</i> We begin our study of the Third Declension, learn more liturgical phrases, and commence our study of the Mass.	68
<i>Lesson 11.</i> The Imperfect Tense, a continuation of the Third Declension, and the Confiteor of the Mass. A list of Third Declension words is given for drill, and the Third Conjugation is given for reference.	77
<i>Lesson 12.</i> The Future Tense of our four conjugations, more numerals, and neuter nouns of the Third Declension. The Fourth Conjugation is given for reference, and we continue our study of the Mass as far as the Gospel.	87
<i>Lesson 13.</i> More Third Declension nouns, the Future Perfect and the Pluperfect of the four conjugations, and the Credo .	97
<i>Lesson 14.</i> The Subjunctive Mood, the Infinitives, and Third Declension adjectives. We begin the Mass of the Faithful—the Offertory. An explanation of the liturgical seasons is given.	107
<i>Lesson 15.</i> The Subjunctive Mood is continued, Third Declension adjectives of one ending are considered. The rules for gender are given.	116
<i>Lesson 16.</i> After more about the Subjunctive, we begin our study of the Participles. The Latin of the Mass is continued, and we deal briefly with the sacred vessels, liturgical colors, and the altar linens. More liturgical phrases are memorized. The Passive Voice of the First Conjugation is given for reference.	126
<i>Lesson 17.</i> In this lesson we consider Passive Voice, the pronouns, and we continue the Latin of the Mass to the Sanctus .	138

<i>Lesson 18.</i> Passive Voice and the pronouns are continued. In the Mass we consider the Te igitur , the <i>Commemoration of the Living</i> , and the <i>Commemoration of the Saints</i> . The Passive Voice of the Second Conjugation is given for reference.	147
<i>Lesson 19.</i> The Future Perfect, Pluperfect, and the Perfect Participle, Passive Voice, the indefinite pronouns, and the Latin of the Mass as far as the Consecration of the Sacred Host. The Indicative Mood, Passive Voice, of the Third Conjugation is given for reference.	156
<i>Lesson 20.</i> The Imperative, Infinitives, and the Gerundive, complete the conjugation of the four regular verbs. Impersonal verbs and the Conjunctions are considered, then we follow the Mass through the Consecration of the Wine, and the Elevation of the Chalice. The Passive Voice, Indicative, of the fourth conjugation is given for reference.	166
<i>Lesson 21.</i> Adverbs, the irregular verbs volo , nolo , and malo , and the Prayers after the Consecration.	174
<i>Lesson 22.</i> The comparison of adverbs, the Memento and the Nobis quoque peccatoribus of the Mass.	187
<i>Lesson 23.</i> The Defective Comparison of Adverbs, the verbs fero and do , and the Communion of the Mass.	194
<i>Lesson 24.</i> The verbs eo and fi , the use of the Nominative, Vocative, and Accusative cases, and the three Communion Prayers of the Mass. In this lesson we begin our study of the parts of the irregular verbs.	204
<i>Lesson 25.</i> The use of cases is continued, prohibitions, the Regina coeli , the Ablative Absolute, the Supine, and the expression of wishes. The Quid retribuam and the Ablutions of the Mass.	213
<i>Lesson 26.</i> The Gerund, Gerundive, the Gerundival Construction, questions, and the Sequence of Tenses. In the Latin of the Mass we consider the Placeat tibi , the blessing, and the beginning of the last Gospel.	223

<i>Lesson 27.</i> The Angelus, the use of the Genitive Case, the continuation of the Gospel of St. John, and the Salve Regina	230
<i>Lesson 28.</i> The use of the Dative case, the ordinals, noun clauses, the Apostles' Creed and the De profundis . . .	240
<i>Lesson 29.</i> The use of the Ablative case, and the ordinals. The parts of the irregular verbs come to an end.	248
<i>Lesson 30.</i> In this lesson adjectival and adverbial clauses are explained. The Proper Nouns are considered.	256
<i>Lesson 31.</i> Conditional, causal, and concessive clauses, names of the months, and the Litany of the Holy Name. . .	262
<i>Lesson 32.</i> The different kinds of Subjunctive, Roman money, dates and days of the week.	273
<i>Lesson 33.</i> The Tantum ergo , the uses of cum , dependent verbs, and the Litany of the Blessed Virgin.	283
<i>Lesson 34.</i> We continue the Benediction hymns with the O Salutaris , the prayer after the Tantum ergo , and the Adoremus	294
<i>Lesson 35.</i> The Dies Irae	301
<i>Lesson 36.</i> The Litany of the Saints, and the Te Deum .	311
Vocabulary	323
Index	345

LESSON 1

An introduction to the Gregorian pronunciation of Latin and the Present Indicative of the First Conjugation.

NOTES ON PRONUNCIATION

You must have heard the Latin of the Church pronounced in various ways, and wondered which is the correct liturgical pronunciation. The whole question hinges on the pronunciation of the vowel sounds. There are two pronunciations of Latin vowels:

1. The *Classical Pronunciation*, used mainly in the classroom.
2. The *Gregorian Pronunciation*, used mainly in the chant of the Church.

As this course is in Liturgical Latin, we will consider the *Gregorian* method of pronunciation, although the classical pronunciation is also used. The thing to avoid is mixing the two. Use one method or the other.

THE GREGORIAN PRONUNCIATION.

Vowels

Vowels must be enunciated as *Pure Sounds*, and must be as uniform as possible, without any distinction of long or short.

- | | | |
|----|---------------------|-----------------------------------------|
| a. | is pronounced as in | <i>father</i> , not as in <i>pan</i> . |
| e. | “ | <i>they</i> , not as in <i>met</i> . |
| i. | “ | <i>machine</i> , not as in <i>pin</i> . |
| o. | “ | <i>holy</i> , not as in <i>got</i> . |
| u. | “ | <i>rude</i> , not as in <i>put</i> . |

The vowels always have the pure sounds given above, no matter what consonant follows the vowel. The short vowel sounds common in English are not heard in the Gregorian pronunciation of Latin. In singing there is a tendency to exaggerate the pronunciation. For example, *Dóminus vo-*

biscum is sometimes pronounced DAW-mee- noos vaw-BEE-scoom.

Diphthongs

ae	is pronounced	ai	as in pain.	Example, stellae.
au	“	ou	as in <i>gout</i> .	Example, nauta.
ei	“		as in <i>eight</i> .	Example, Pompéius.
eu	“	ay-oo.		Example, heu.
ui	“	whee		Example, cui.
oe	“		as the ei in <i>reindeer</i> .	Example, coepi.

Consonants

Consonants are pronounced as in English, but **C** in some cases is pronounced like **CH** in *church*. For example, ancilla, caelum, civis, cedo.

In the word, concépit, we have the hard **C** in the first syllable *con*, and the **CH** sound in the second syllable *cep*.

C is also pronounced **ch** before the diphthongs **ae**, **oe**, and **eu**, and before the vowels, **e**, **i**, and **y**. In other cases it has the hard sound of **k**, as in the Latin word *carmen*, a song; *Confiteor*, I confess; *Commúnio*, communion.

Sc has the sound of **sh** before the vowels **e**, **i**, and **y**, and the diphthongs **ae**, **oe**, and **eu**. For example, *scelus*, a crime; *scio*, I know.

Xc has the sound of **ksh**, as in *makeshift*, before the vowels **e**, **i**, and **y**, and the diphthongs **ae**, **oe**, and **eu**. For example, *excédo*, *excípio*.

(More notes on pronunciation will be found in Lesson Two.)

VERBS OF THE FIRST CONJUGATION

Instead of using the personal pronouns, I, thou, he, we, you, and they, the ending of the verb is changed in Latin. This changing of the termination of the Latin verb is called Conjugating.

There are *Four* different kinds of regular verbs in Latin, that is to say, there are Four Conjugations.

There are three persons as in English:—the first person, who is the person speaking, as in *I Love*; the second person is the

D I C T I O N A R Y O F
LITURGICAL LATIN

WILFRID DIAMOND

THE BRUCE PUBLISHING COMPANY
MILWAUKEE

Library of Congress Catalog Card Number: 61-7491

© 1961 The Bruce Publishing Company

Made in the United States of America

DICTIONARY OF
LITURGICAL LATIN

A

ábacus -i, *m.*, a small table for cruets, the credence, a table or shelf in the wall at the epistle side of the altar

abaliénor -ári, *dep. 1*, to be estranged, depart

abávus -i, *m.*, a forefather

Abba (Aramaic), Father

ábbas -átis, *m.*, an abbot

abbátia -ae, *f.*, an abbey, abbacy, an abbey governed by an abbot

abbatiális -e, *adj.*, pertaining to an abbey or an abbot

abbatíssa -ae, *f.*, a superior of a monastery of nuns, an abbess

abbreviátor -óris, *m.*, one who makes abstracts from papal bulls

abbrévio -are, *1*, to shorten, cut off

abdicáció -ónis, *f.*, a renouncing, disowning

ábdico -áre, *1*, to renounce, abandon, give up

abdíco -ere -díxi -díctum, *3*, to disapprove of

ábdítum -i, *n.*, a hidden place, lair, secret

ábdítus -a -um, *adj.*, hidden, concealed

ábdó -ere -didi -dítum, *3*, to conceal, hide, secrete

abecetuórium, *n.*, the act of tracing Greek and Latin alphabets on the floor while consecrating a church

aberráció -ónis, *f.*, relief from anything irksome

abérro -are, *1*, to go astray, wander

abhórreo -ére, *2*, to shrink back or away from

abígnus -a -um, *adj.*, of fir

ábies -étis, *f.*, a fir tree

abietárius -ii, *m.*, a carpenter, worker in wood

abigo -ere -égi -áctum, *3*, to banish, drive away

ábitus -us, *m.*, a going away, departure

abjécte, *adv.*, cowardly

abjéctio -ónis, *f.*, an outcast

abjicio -ere -jéci -jéctum, *3*, to refuse, cast off, debase, degrade

abjúdico -are, *1*, to take away by judgment, deny on oath

abjúngo -ere -júnxi -júntum, *3*, to unlock, unloose

abjuráció -ónis, *f.*, an abjuration

abjúro -áre, *1*, to deny on oath

ablácto -áre, *1*, to wean

ablegatio -ónis, *f.*, a sending away

áblego -áre, *1*, to send away

ábluo -ere -lui -lútum, *3*, to wash away, cleanse

ablútio -ónis, *f.*, the act of washing, a washing away; the mixture of wine and water taken by the priest at Mass

ábnego -áre, *1*, to refuse or deny

abnórmis -e, *adj.*, unconventional, irregular

abnúo -ere -ui, *3*, to deny, refuse by a motion of the head

abnúto -áre, *1*, to deny repeatedly, deny by a nod of the head

abóleo -ére -évi -ítum, *2*, to destroy, abolish

abolésco -ere -évi, *3*, to decay, vanish

abolítio -ónis, *f.*, a removing, abolition

abólla -ae, *f.*, a thick woolen cloak

abominábilis -e, *adj.*, hateful, worthy of destruction

abomináció -ónis, *f.*, abomination, aversion, loathing

abómínor -ári, *dep. 1*, to abhor, hate, detest, loathe

abórior -órtus sum, *dep. 4*, to set, disappear

abortívus -a -um, *adj.*, prematurely born, abortive

ábra -ae, *f.*, a maid

Abrahámus -i, *m.*, Abraham. *The word is indeclinable in the Psalms.*

abrenunciáció -ónis, *f.*, a repudiation, renouncing

abrenúncio -áre, *1*, to renounce

abrípio -ere -rípui -réptum, *3*, to drag away, tear away

abrogatio -ónis, *f.*, a repealing

ábrogó -áre, *1*, to revoke, abrogate

abrumpo -ere -rúpi -rúptum, *3*, to loosen, separate, break

abruptio -ónis, *f.*, a tearing away

abruptus -a -um, *adj.*, steep, precipitous

abscédo -ere -cési -céssum, *3*, to retire, depart

abscéssio -ónis, *f.*, a going away, separation

abscéssus -us, *m.*, death

abscído -ere -cidi -císsum, *3*, to cut off

abscíndo -ere -scidi -scíssum, *3*, to cut off, tear away

abscóndite, *adv.*, secretly

abscónditum -i, *n.*, a hidden place or thing; *in abscondita*, in secret

abscondo -ere -didi -ditum, 3, to hide, conceal
absconsio -ónis, *f.*, a shelter
absconsus -a -um, *adj.*, hidden, secret
absens -éntis, *adj.*, absent
abséntia -ae, *f.*, absence
absida -ae, *f.*, an apse, apsis
absidiále -is, *n.*, a smaller apse flanking a larger one
absidióla -ae, *f.*, a smaller apse flanking a larger one
absimilis -e, *adj.*, unlike, dissimilar
absinthium -ii, *n.*, absynth, wormwood
absis -idis, *f.*, an apse
absisto -ere -stiti -stitum, 3, to be exiled, cease, depart, withdraw
absit, far be it! God forbid!
absolúte *adv.*, completely, absolutely
absolútio -ónis, *f.*, absolution, the sacramental remission of sin; the short prayer before the lessons in Matins
absólvo -ere -sólvi -solútum, 3, to absolve, pardon, release
absórbeo -ére -ui, 2, to swallow, gulp down, absorb
abstémius -a -um, *adj.*, temperate, abstaining from wine
abstérgeo -ére -térsi -térsum, 2, to blot out, wipe away
abstinens -éntis, *adj.*, temperate, abstinent
abstinéntia -ae, *f.*, abstinence, moderation, an abstaining from certain foods
abstíneo -ére -ui -téntum, 2, to abstain, hold back, keep away from
abstráctio -ónis, *f.*, removal, detachment
abstraho -ere -tráxi -tráctum, 3, to drag away, to bring forth
abstrúdo -ere -úsi -úsum, 3, to hide, conceal
absum -esse -fui, to be absent
absúmo -ere -súmpsi -súmptum, 3, to consume, take away
absúrde, *adv.*, absurdly
absurdítas -átis, *f.*, absurdity, incongruity
absýnthium -ii, *n.*, wormwood
abúndans -ántis, *adj.*, abundant, rich, overflowing, abounding in
abundánte, *adv.*, abundantly, fully
abundántia -ae, *f.*, abundance, plenty, prosperity
abundántius, *adv.*, more frequently
abúnde, *adv.*, abundantly
abúndo -áre, 1, to abound, have abundance of, be rich, overflow

abúsio -ónis, *f.*, scorn, contempt
abútor -úti -úsus sum, *dep.* 3, to use, destroy
abýssus -i, *f.*, an abyss, depths, the deep
académia -ae, *f.*, an academy, college
académicus -a -um, *adj.*, academic
acathólicus -a -um, *adj.*, non-Catholic
accédit, *impers.*, it is added
accédo -ere -cési -céssum, 3, to approach, draw nigh, come near, accede, approve
accelerátio -ónis, *f.*, hastening
accélero -áre, 1, to hasten
accéndo -ere -di -cénsum, 3, to inflame, kindle, set on fire
accénseo -ere -ui -cénsum, 2, to reckon in addition, add to
accensíbilis -e, *adj.*, burning
accéntus -us, *m.*, an accent; the parts sung by the celebrant at Mass
acceptábilis -e, *adj.*, pleasing, acceptable
accéptio -ónis, *f.*, respect, distinction
accépto -áre, 1, to accept, receive with pleasure
accéptus -a -um, *adj.*, acceptable, worthy, agreeable
accérso -ere -sívi -sítum, 3, to summon, call
accéssus -us, *m.*, an approach, access
accidens -éntis, *n.*, accident
accidéntia -órum, *n.*, appearance, accidents
accído -ere -cidi, 3, to happen, arrive, fall upon
accingo -ere -cínxi -cínctum, 3, to equip, gird
accio -íre -ívi or -ii -ítum, 4, to summon, call to, procure, take
accípío -ere -cépi -céptum, 3, to accept, receive, take
accípiter -tris, *m.*, a hawk
acclamátio -ónis, *f.*, an exclamation, a ceremonial greeting
acclámo -áre, 1, to cry out at
acclínis -e, *adj.*, leaning, bowing
acclíno -áre, 1, to lean on
acclívis -e, *adj.*, inclined upward
áccola -ae, *c.*, a sojourner
áccolo -ere -ui, 3, to dwell by or near
accómodo -áre, 1, to accommodate, adjust, put on, fit, incline
accrédo -ere -crédidi -créditum, 3, to believe
accrésco -ere -crévi -crétum, 3, to grow
accúbitus -us, *m.*, prostration, repose
accubo -áre, 1, to lie down