

MEI NUCESQUE

A newsletter for Classics at the University of Dallas

Deity of the Month: the Fates



The Fates by Francisco de Goya. Image from [http://commons.wikimedia.org/wiki/File:Francisco_de_Goya,_The_Fates_\(Atropos\).JPG](http://commons.wikimedia.org/wiki/File:Francisco_de_Goya,_The_Fates_(Atropos).JPG).

In the Classical world, Romans and Greeks associated the concept of fate with some idea of the natural order of things, an order to which all gods and men were subject. Most essentially, however, fate was one's "lot" or "portion," one's *moira*, in Greek. For mortals, the universal fate was death. The *Moirai* were cult deities who helped to bring good or bad fortune on men. Of course, Zeus was the ultimate master of these figures. Roman culture took in the idea of three immortals, called the *Parcae* or *Fata*, who wove and sung peoples' destinies.

Source: *The Oxford Classical Dictionary*.



From the Classics Website

The University of Dallas' Department of Classics website features many links to resources for Classics students, but the "Why Study Classics?" page is one of those gems located on the website itself. "The short answer," Professor Maurer writes in the first

udallasclassics.org/whyClassics.html

sentence of the web page, "is that in classical works we learn the ABC's of our own tradition." Soon to follow is a large collection (large for a web page, that is) of poetry, prose, and miscellaneous tidbits that all offer some insight into the value of the study of Classics. The authors featured range from the 19th-century German philosopher Arthur Schopenhauer, to Pope John XXIII, to Alfred Lord Tennyson. ☒

Roman Holidays in November

From Wikipedia.org

- ❖ November 4 to 17– Ludi Plebeii, games for the people of Rome organized by the curule aedile (since 216 BC)
- ❖ November 13 – Epulum Jovis
- ❖ November 15 – Festival in honor of Feronia

Knowing the Little Words

One of the biggest unnecessary obstacles that I seem to encounter in Latin sight translation is that group of small words that elude the grasp of my pitiful memory. However, *Glossa*, the online dictionary for which there is a link on the Classics website, has given me hope in this matter. If, instead of glossing over all the abundance of information that the dictionary offers in most of its entries, I look at the etymology, the nebulous meaning of an adverb or conjunction sometimes becomes clearer than before. Below are some examples of little words with their literal meanings or etymology:

- procul**: from the verb **procello**
- quin** = the ablative **qui** + **ne**
- quia**: from **quiam** = the ablative **qui** + **iam**
- quo** = dative or ablative of **qui**
- quoad**: from **ad quo** = **quo-ad**
- usque** = **us-** + **qued** (old ablative of *quis*)
 - ↳ **us-** = **ubs-** (from *ubi* with locative *s*).

Bonam fortunam omnibus,
Matt Bellet, Assistant Editor

Source: *Glossa* online Latin dictionary.

SCIENCE

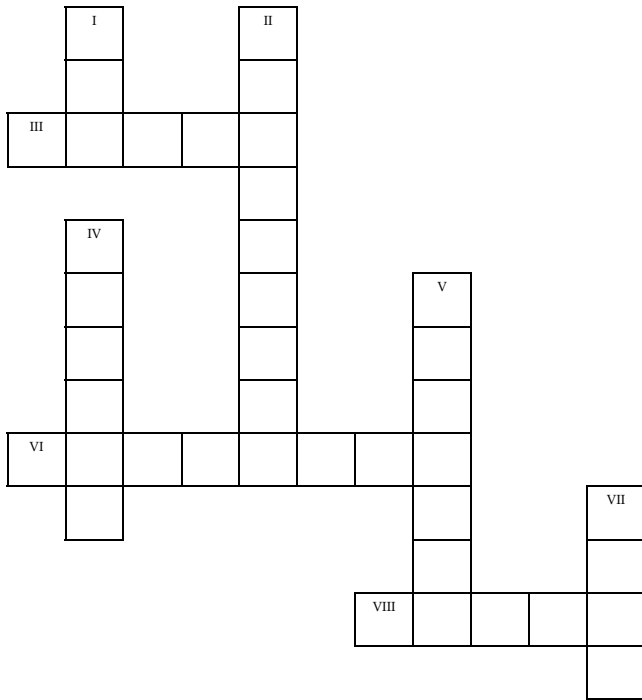
LATINAM?

Need a Place to Study?

Try the Crooked Tree Coffeehouse
2414 Routh Street
Dallas TX 75201

Hours:
Mon.-Thurs. 6am-11pm
Fri. 6am-12am
Sat. 7am-12am
Sun. 8am-9pm

PROBLEMA·VERBORVM



HORIZONTALA

- III O·TEMPORA·O·____ – M·TVLLIVS·CICERO
 VI ARMA·____·CANO - P·VERGILIVS·MARO
 VIII ____·DIEM – Q·HORATIVS·FLACCVS

DEVERSVS

- I ODI·ET·___ – C·VALERIVS·CATVLLVS
 II VERITATEM, _____ DILIGITE –
 UNIVERSITAS·DALLASENSIS
 IV ____·EST·OMNIS·DIVISA·IN·PARTIS·TRIS –
 C·IVLIVS·CAESAR
 V CARTHAGO·____·EST – CATO·MAIOR
 VII ____·IACTA·EST – C·IVLIVS·CAESAR

Classics Club Events

Friday, November 12 – Wishbone: “Homer Sweet Homer,” featuring Dr. David Sweet as the voice of Homer. 7 pm Lynch Auditorium.

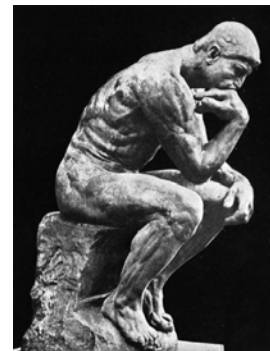
Greek Grammar Corner

Clauses of Result:

Result is expressed in Greek in two ways:

- 1) Actual result is expressed by ὥστε plus the indicative. The negative is οὐ. He did not come, so that the Greeks were worried. οὐχ ἦκεν ὥσθ' οἱ Ἕλληνες ἐφρόντιζον.
- 2) Natural Result, which often denotes intention, tendency, or capacity, is expressed by ὥστε and the infinitive. The negative is μή. He was so brave as not to flee. οὕτως ἀγαθὸς ἦν ὥστε φεύγειν.

Source: Chase and Phillips, Lesson 6



Questions or Comments?

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