

## Chapter 1 : Transmission of the Greek Classics - Wikipedia

*[ complete Latin text ] The Natural History of Pliny the Elder: the complete Latin text as established by Karl Mayhoff in 1841. Here and there, annotated, illustrated with photos of my own, and linked to the Gazetteer, the Atlas, and the best and most stable sites on the Web.*

Have at it, and enjoy yourself. Whet your appetite by looking at this, <http://www.lovepopulargreek.com/>: I love popular literature. The newer ones are just fine: Speaking of classical languages. It should be really fun if he takes to it. Choice of the available textbooks is narrowed down to 6 actually, probably 4 for various reasons. Working along with someone else sounds like fun. I like Pharr pretty well, too, although I find it irksome to flip to the back of the book for the grammar. Machen was also not to his taste. But I hope that this time maybe our doing it together will be helpful. You know what a grind it can be. I love Hansen and Quinn, but chapters 2 and 3 are absolute killers, and they may be too much for someone who is not used to memorizing, yet. Groton, and Schoder and Horrigan are leading the pack at this point. A Literary Approach--too many paradigms in a row? I read French well, but he does not. Read any good SF, lately? Like this, by the same translator: Sure, by those who are big fans of Homeric Greek or who have written a primer of Homeric Greek. The last paragraph of that chapter was especially irksome: So, did he have more points to mention, in re grammar, or were those paragraphs a discussion of various Greek grammars from the 18th century? I am not sure. IIRC, he wrote an interesting book about Robert Heinlein--my favorite SF author, if one considers only the first 20 years of his output. Very up to date. June United States Oh, and. The new TY books are generally not too great--so says Prof. I learned my French from an older TY book, which were grammar-translation sorts and quite good. It is out of print, but I have a copy two of the book and we could probably work something out if you were interested but could not find the materials. You must have the recordings to sign up for the class, BTW. June Elric Brazil Well, I suppose there are as many proponents of Homeric Greek as a starting point for Greek studies as there are for the other variants. The new TY books are a letdown, in my opinion. I have no experience with older TY series, but I what I hear confirms your testimony that they were definitely more usable in the old days. No, Attic Greek is overwhelmingly favored, at least academically, outside seminaries. There are 2 or 3 textbooks for Homeric Greek, dozens for Attic Greek, and quite a few maybe more? The old ones were grammar-translation and presented enough material to get one well started, excluding the fact that there were no recordings. Yes, you must have the recordings for Schola Latina. And they have a couple tests and maybe some quizzes? The recordings are for your pronunciation work, and just as much to pump lots of Latin through your brain, over and over, for assimilation. As I said, Heinlein is about my favorite SF writer. The Mary Shelley story sounds good.

**Chapter 2 : Vulgate - Wikipedia**

*Here you will find a lot of Latin and Greek texts.*

Umayyads[ edit ] The first period of transmission during 8th and 9th centuries was preceded by a period of conquest, as Arabs took control of previously Hellenized areas such as Egypt and the Levant in the 7th century. Translators had to seek out wealthy business patrons rather than religious ones. Most knowledge of Greek during Umayyad rule was gained from those scholars of Greek who remained from the Byzantine period, rather than through widespread translation and dissemination of texts. A few scholars argue that translation was more widespread than is thought during this period, but theirs remains the minority view. Al-Mansur ordered this rich fund of world literature translated into Arabic. Under al-Mansur and by his orders, translations were made from Greek, Syriac, and Persian, the Syriac and Persian books being themselves translations from Greek or Sanskrit. These new lines of thought allowed the work of amassing and translating Greek ideas to expand as it never before had. House of Wisdom The Caliph al-Mansur was the patron who did most to attract the Nestorian physicians to the city of Baghdad which he had founded, and he was also a prince who did much to encourage those who set themselves to prepare Arabic translations of Greek, Syriac, and Persian works. His medical treatise on "Fevers" was long in repute and was afterwards translated into Latin and into Hebrew. After studying at Baghdad under Yahya he visited Alexandria and returned, not only with the training given at what was then the first medical school, but with a good knowledge of Greek which he employed in making translations in Syriac and Arabic. Instead, philosophical and scientific works were almost the entire focus of translation. This has been disputed by a minority of scholars, however, who argue that stories such as the Arabian Nights carry clear parallels to Greek literature—evidence that many Arabs were familiar with Greek humanities more than is thought. Arabic commentary on Greek works[ edit ] This article needs attention from an expert in Philosophy. Please add a reason or a talk parameter to this template to explain the issue with the article. WikiProject Philosophy may be able to help recruit an expert. February A medieval Arabic representation of Aristotle teaching a student. Al-Kindi Alkindus , a famous logician and prominent figure in the House of Wisdom, is unanimously hailed as the "father of Islamic or Arabic philosophy ". His synthesis of Greek philosophy with Islamic beliefs met with much opposition, and at one point he was flogged by those opposed to his ideas. He argued that one could accept the Koran and other sacred texts, and work from that point to determine truth. Whenever he ran into an impasse , he would abandon the Greek ideas in favor of the Islamic faith. Belief in it is a necessity, and raising questions regarding it is a heresy. Unlike Al-Kindi or Al-Rhazi, Al-Farabi was hesitant to express his own feelings on issues of religion and philosophy, choosing rather to speak only through the words of the various philosophies he came across. Theologians such as Al-Ghazali argued that many realms of logic only worked in theory, not in reality. By Sicily was conquered. With the aid of Greek and other ideas, Spain in particular quickly became the most heavily populated and thriving area in Europe. Jerome here depicted by Domenico Ghirlandaio , church of Ognissanti , Florence was against many Greek ideas. Latin or Vernacular[ edit ] Further information: Latin translations of the 12th century While Muslims were busy translating and adding their own ideas to Greek philosophies, the Latin West was still suspicious of pagan ideas. Leaders of the Orthodox Church in the Byzantine Empire also frowned upon philosophy, and the Empire had just gone through a period of plague, famine, and war. For centuries, Greek ideas in Europe were all but non-existent, until the Eastern part of the Roman Empire — Byzantine — was sacked during the crusades unlocking numerous Greek texts. They also served as places of discussion for new ideas coming from new translations from Arabic throughout Europe. Toledo , in Spain, had fallen from Arab hands in , Sicily in , and Jerusalem in . These areas had been conquered by Arab Greek and Latin-speaking peoples over the centuries and contained linguistic abilities from all these cultures. The small and unscholarly population of the Crusader Kingdoms contributed very little to the translation efforts, until the Fourth Crusade took most of the Byzantine Empire. Sicily, still largely Greek-speaking was more productive; it had seen rule under Byzantines, Arabs, and Italians, and many were fluent in Greek, Arabic, and Latin. Sicilians, however, were less influenced by Arabs

and instead are noted more for their translations directly from Greek to Latin. Although there was a huge amount of work being accomplished in Spain, there was no central school for translating and no real organized effort, as there had been at times among the Arabs. For example, non-Christian Jewish scholars participated by translating Arabic works which had already been translated into Hebrew, into Latin and Vulgate languages. What is known is that most translations coming out of Spain dealt with either medicine or astronomy. Hugo of Santalla, for example, translated a large selection of Arabic works all dealing with astronomy, as well as tracing the history of astronomic thought through history, underscoring the work of the Greeks, Persians, Hellenists, and Arabs in one large preface to his volume.

### Chapter 3 : Latin and Greek texts

*(3) Copy and paste the Greek or Latin text to insert in translation quizzes and tests. (4) Use the search function in the pdf to find relevant grammar constructions throughout the commentary: e.g. search "subj" to find all labeled subjunctive constructions and "dat" to find labeled dative constructions.*

It is a subtle perversion of the King James Bible. And keep in mind that two things had to be preserved through the centuries: Old Testament God preserved the words of the Old Testament by the Levitical priests, who faithfully copied them through the centuries. But it still takes a careful eye and a parallel Bible to spot the differences. The Vaudois people were regarded by the Protestants and Baptists as "pre-Reformers," passing down the gospel message till the Reformation of the s. Their Bibles and others translated from them, were so accurate they were included in translating the King James Bible. The Roman Catholic Vulgate is completely different. But there are two: It mixes some true King James accuracy with a lot of Alexandrian and "new version" errors. Here is what they say they really used: This is not the preserved Hebrew Old Testament. This one is approved by the Vatican Roman Catholic religion and printed jointly by the Vatican and Protestant Bible societies. In the "scholars" rejected the preserved Ben Chayyim it for an "older" but not more accurate text: As you have seen 1 , the so-called "Septuagint" is a fable. It was really written after Jesus was born, not before. There are many Septuagints, since each Alexandrian Old Testament is different from every other. Know what they are? Sinaiticus, Vaticanus and Alexandrinus - the same exact codices big books where the modern perverted New Testaments come from! T he Majority Text, or MT. With a name like Majority Text it should be a compilation of the majority of Greek New Testament manuscripts. But it is not. The "Majority Text" is actually a hand-picked set of manuscripts grouped together by "pro-Alexandrian" liberal Hermann von Soden 2. So people think that the King James is wrong, since it disagrees with "the Majority Text. The "Majority Text" is not the majority of texts! The "Majority Text" is a big fake. Insist on the one you can stake your faith on, the genuine King James Bible. God will bless you.

### Chapter 4 : Latin Interlinear Texts - Language Forum @ LingQ

*In its collection of Greek and Roman materials, readers will find many of the canonical texts read today. The Greek collection approaches 8 million words and the Latin collection currently has million.*

Set up a very easy-to-reach goal that you can meet daily, e. Develop the habit of reading immediately after another well-established habit, e. Even if you are a student with regular assignments, follow this regimen on holidays and breaks. The minimum goal is intended to encourage you to maintain the habit even on those days when you are exhausted or overly busy. If the goal is too high, you are likely to skip a day and break the habit. It is the development of the habitâ€”not the quantity of linesâ€”that matters. Write out your translations so that you have physical proof of your daily progress. When you meet intermediate goals, give yourself a reward. Outside of school, however, you have to be proactive and create your own opportunities for positive reinforcement. First, announce to everyone that you are in fact reading a particular Greek or Latin work. Second, write out your translation. Fitness bands and apps are popular among athletes for the same reason. If, for example, you are reading at a rate of 10 lines per day again, keep the minimum at 5-per-day , reward yourself after every lines. Treat yourself to a movie. The anticipation alone will keep you motivated as you work towards your goal. If we fail to remember to brush our teeth, it is often because there is a disruption in these larger routines. You want the decision to pick up a book to be automatic and natural. Consider forming a reading group. Reading with others will help you maintain your minimum daily reading habit and more importantly offer the sort of friendly conversation and intellectual engagement that so many of us crave. Reading in a group will not limit your ability to read at the pace that you wish. If you meet once a week, for example, you can always set a weekly target 2 pages, for example and then be very selective about which passages you wish to reread and discuss as a group. Such an arrangement will allow experienced readers to read the entire weekly target at a comfortable pace and less experienced readers to read the selected lines in Latin or Greek and the rest of the weekly target in translation.

**Chapter 5 : Google Translate**

*The Latin and Greek texts are supplemented by the ancillary handbooks, bibliographies, monographic studies and electronic databases. The texts in this series are included in The electronic resource Library of Latin Texts.*

Authorship[ edit ] The Vulgate has a compound text that is not entirely the work of Jerome. Several unrevised books of the *Vetus Latina* Old Testament also commonly became included in the Vulgate; these are 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah; while 3 Esdras in Vulgate manuscripts witnesses a wholly different and possibly earlier translation of the Greek than that found in *Vetus Latina* manuscripts. Jerome himself translated all books of the Jewish Bible from the Hebrew having separately translated the book of Psalms from the Greek Hexapla Septuagint ; and further translated the books of Tobias and Judith from Aramaic, the additions to the book of Esther from the Common Septuagint and the additions to the book of Daniel from the Greek of Theodotion. Independent translation from the Hebrew by Jerome: This was completed in Free translation from a secondary Aramaic version by Jerome: Translation from the Greek of Theodotion by Jerome: The Song of the Three Children was retained within the narrative of Daniel, Susanna was moved by Jerome from before the beginning of Daniel to the end of the book along with Bel and the Dragon. These additions he marked with an obelus to distinguish them from the canonical text. Translation from the Common Septuagint by Jerome: Jerome gathered all these additions together at the end of the Book of Esther, marking them with an obelus. Translation from the Hexaplar Septuagint by Jerome: Revision of the Old Latin by Jerome: Revision of the Old Latin by a person or persons unknown, contemporary with Jerome: Acts , Pauline epistles , Catholic epistles and the Apocalypse. Old Latin, wholly unrevised: The Book of Baruch and the Letter of Jeremiah were excluded by Jerome as non-canonical, but sporadically re-admitted into the Vulgate tradition from the Additions to the Book of Jeremiah of the Old Latin from the 9th century onwards. Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence. He had been commissioned by Damasus I in to revise the Old Latin text of the four Gospels from the best Greek texts. The revised text of the New Testament outside the Gospels is the work of one or more other scholars; Rufinus of Aquileia has been suggested, as have Rufinus the Syrian an associate of Pelagius and Pelagius himself, though without specific evidence for any of them. There he was able to use a surviving manuscript of the Hexapla , likely from the nearby Theological Library of Caesarea Maritima , a columnar comparison of the variant versions of the Old Testament undertaken years before by Origen. Jerome then embarked on a second revision of the Psalms, translated from the revised Septuagint Greek column of the Hexapla, which later came to be called the Gallican version. He also appears to have undertaken further new translations into Latin from the Hexaplar Septuagint column for other books, of which only that for Job survives. From to , Jerome translated anew from the Hebrew all the books in the Hebrew Bible, including a further version of the Psalms. This new translation of the Psalms was labelled by him as "iuxta Hebraeos" i. Jerome lived 15 years after the completion of his Old Testament text, during which he undertook extensive commentaries on the Prophetic Books. In these commentaries he generally took his own translation from the Hebrew as his subject text, sometimes proposing further improvements, suggestions which would often later be incorporated as interpolations to the Vulgate text of these books. Jerome defends this in his Prologue to Ezra, although he had formerly noted in his Prologue to the Book of Kings that some Greeks and Latins had proposed that this book should be split in two. The Vulgate is usually credited as being the first translation of the Old Testament into Latin directly from the Hebrew Tanakh rather than from the Greek Septuagint. These letters were collected and appended as prologues to the Vulgate text for those books where they survived. In these letters, Jerome described those books or portions of books in the Septuagint that were not found in the Hebrew as being non- canonical ; he called them apocrypha. Of the Old Testament texts not found in the Hebrew, Jerome translated Tobit and Judith anew from the Aramaic, and from the Greek the additions to Esther from the Septuagint and the additions to Daniel from Theodotion , distinguishing the additional material with an obelus. He refused to translate the additions to Jeremiah and these texts, Baruch and the

Letter of Jeremiah, remained excluded from the Vulgate for years. Other books Wisdom, Ecclesiasticus, 1 and 2 Maccabees and the Prayer of Manasses [22] are variously found in Vulgate manuscripts with texts derived from the Old Latin sometimes together with Latin versions of other texts found neither in the Hebrew Bible nor in the Septuagint 4 Esdras and Laodiceans. In the 9th century the Old Latin texts of Baruch and the Letter of Jeremiah were introduced [23] into the Vulgate in versions revised by Theodulf of Orleans and are found in a minority of early medieval Vulgate pandect bibles from that date onwards. Also beginning in the 9th century, Vulgate manuscripts are found that split Ezra and the Nehemiah into separate books called 1 Ezra and 2 Ezra. Critical value[ edit ] In translating the 38 books of the Hebrew Bible Ezra-Nehemiah being counted as one book, Jerome was relatively free in rendering their text into Latin, but it is possible to determine that the oldest surviving complete manuscripts of the Masoretic Text, which date from nearly years after Jerome, nevertheless transmit a consonantal Hebrew text very close to that used by Jerome. The Vulgate Old Testament texts that were translated from the Greek, whether by Jerome or preserving revised or unrevised Old Latin versions, are early and important secondary witnesses to the Septuagint. Also valuable from a text-critical perspective is the revised Vulgate text of the Apocalypse, a book where there is no clear majority text in the surviving Greek witnesses, as both the Old Latin base text and its revisions show signs of using early Greek texts. Prologues[ edit ] In addition to the biblical text Vulgate editions almost invariably print 17 prologues, 16 of which were written by Jerome. Because they were not intended for a general audience, some of his comments in them are quite cryptic. These prologues are to the Pentateuch, [27] to Joshua, [28] and to Kings, which is also called the Prologus Galeatus. He stated that the Hebrew text more clearly prefigures Christ than the Greek. Among the most remarkable of these prologues is the Prologus Galeatus, in which Jerome described an Old Testament canon of 22 books, which he found represented in the letter Hebrew alphabet. Alternatively, he numbered the books as 24, which he described as the 24 elders in the Book of Revelation casting their crowns before the Lamb. These are the two Jewish numberings of the Jewish canon. The 12 minor prophets are counted as one book, 1 and 2 Samuel as one book, 1 and 2 Kings as one book, Ezra and Nehemiah as one book, and 1 and 2 Chronicles as one book, making a total of 24 books. Alternatively, Ruth is counted as part of Judges, and Lamentations as part of Jeremiah, for a total of 22 books. Notably, this letter was printed at the head of the Gutenberg Bible. The author of the Primum quaeritur is unknown; but it is first quoted by Pelagius in his commentary on the Pauline letters written before; and as this work also quotes from the Vulgate revision of these letters, it has been proposed that Pelagius or one of his associates may have been responsible for the revision of the Vulgate New Testament outside the Gospels. At any rate, it is reasonable to identify the author of the preface with the unknown reviser of the New Testament outside the gospels. Adolf von Harnack, [48] citing De Bruyne, argued that these notes were written by Marcion of Sinope or one of his followers. Many medieval manuscripts also include a pseudonymous prologue from Jerome for the Catholic Epistles, composed to support the interpolated Comma Johanneum at 1 John 5: Relation with the Old Latin Bible[ edit ] Main article: The individual books varied in quality of translation and style, and different manuscripts and quotations witness wide variations in readings. Some books appear to have been translated several times; the book of Psalms in particular having circulated for over a century in an earlier Latin version the Cyprianic Version, before this was superseded by the Old Latin version in the 4th century. Jerome, in his preface to the Vulgate gospels, commented that there were "as many [translations] as there are manuscripts". Hence, "high priest" is rendered princeps sacerdotum in Vulgate Matthew; as summus sacerdos in Vulgate Mark; and as pontifex in Vulgate John. The Vetus Latina gospels had been translated from Greek originals of the Western text-type. One major change introduced by Jerome was to re-order the Latin Gospels. It appears that he followed this order in his programme of work; as his revisions become progressively less frequent and less consistent in the gospels presumably done later. Where Jerome sought to correct the Old Latin text with reference to the best recent Greek manuscripts, with a preference for those conforming to the Byzantine text-type, the Greek text underlying the revision of the rest of the New Testament demonstrates the Alexandrian text-type found in the great majuscule pandects of the mid 4th century, most similar to the Codex Sinaiticus. This, Jerome said, he had done cursorily when in Rome; but later disowned this version, maintaining that copyists had reintroduced erroneous readings. The Old Latin

versions continued to be copied and used alongside the Vulgate versions. Commentators such as Isidore of Seville and Gregory the Great Pope from to recognised the superiority of the new version, and promoted it in their works; but the old tended to continue in liturgical use, especially in the Psalter and the biblical Canticles. In the prologue to *Moralia in Job*, Gregory the Great writes: This distinction of "new translation" and "old translation" is regularly found in commentators until the 8th century; but it remained uncertain for those books that had not been revised by Jerome the New Testament outside the Gospels, and certain of the deuterocanonical books, which versions of the text belonged to the "new" translation and which to the "old". The earliest Bible manuscript where all books are included in the versions that would later be recognised as "Vulgate" is the 8th-century Codex Amiatinus; but as late as the 12th century, the Vulgate Codex Gigas retained an Old Latin text for the Apocalypse and the Acts of the Apostles. Changes to familiar phrases and expressions aroused hostility in congregations, especially in North Africa and Spain; while scholars often sought to conform Vulgate texts to Patristic citations from the Old Latin; and consequently many Vulgate texts became contaminated with Old Latin readings, re-introduced by copyists. Spanish biblical traditions, with many Old Latin borrowings, were influential in Ireland, while both Irish and Spanish influences are found in Vulgate texts in northern France. By contrast, in Italy and southern France a much purer Vulgate text predominated; and this is the version of the Bible that became established in England following the mission of Augustine of Canterbury. Influence on Western culture[ edit ] A page from the Codex Amiatinus. For over a thousand years c. AD 400, the Vulgate was the definitive edition of the most influential text in Western European society. Indeed, for most Western Christians, it was the only version of the Bible ever encountered. Aside from its use in prayer, liturgy, and private study, the Vulgate served as inspiration for ecclesiastical art and architecture, hymns, countless paintings, and popular mystery plays. The Reformation[ edit ] While the Genevan Reformed tradition sought to introduce vernacular versions translated from the original languages, it nevertheless retained and extended the use of the Vulgate in theological debate. The Vulgate continued to be regarded as the standard scholarly Bible throughout most of the 17th century. The Vulgate Latin is also found as the standard text of scripture in Thomas Hobbes *Leviathan* of 1651, [57] indeed Hobbes gives Vulgate chapter and verse numbers e. Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. It remained the assumption of Protestant scholars that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, biblical study was best undertaken within the international common medium of the Latin Vulgate. The Council of Trent[ edit ] The Vulgate was given an official capacity by the Council of Trent 1546 as the touchstone of the biblical canon concerning which parts of books are canonical. The fourth session of the Council specified 72 canonical books in the Bible: Moreover, this sacred and holy Synod, considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic, ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever. Influence upon the English language[ edit ] The Vulgate had a large influence on the development of the English language, especially in matters of religion. Many Latin words were taken from the Vulgate into English nearly unchanged in meaning or spelling: The word "publican" comes from the Latin *publicanus* e. Other examples include *apostolus*, *ecclesia*, *evangelium*, *Pascha*, and *angelus*. Texts[ edit ] The Vulgate exists in many forms. The Codex Amiatinus is the oldest surviving complete manuscript from the 8th century. The edition of the Clementine Vulgate is an official standardized edition of the medieval Vulgate. The Nova Vulgata is a new official translation, completed in 1983, from modern critical editions of original language texts of the Bible into Classical Latin. Manuscripts and early editions[ edit ].

Chapter 6 : Classics reading list | King's College, Cambridge

*Ancient Greek and Latin Texts* As part of its mission to make the world's books searchable and discoverable, Google has digitized over five hundred ancient Greek and Latin books.

Can you help translate this site into a foreign language? Please email us with details if you can help. There are now a set of mock banners available here in three colours and in a range of standard banner sizes: If you use this site regularly and would like to help keep the site on the Internet, please consider donating a small sum to help pay for the hosting and bandwidth bill. There is no minimum donation, any sum is appreciated - click here to donate using PayPal. Thank you for your support. NET Groovy Adobe Plugin The standard Lorem Ipsum passage, used since the s "Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat. Duis aute irure dolor in reprehenderit in voluptate velit esse cillum dolore eu fugiat nulla pariatur. Excepteur sint occaecat cupidatat non proident, sunt in culpa qui officia deserunt mollit anim id est laborum. Nemo enim ipsam voluptatem quia voluptas sit aspernatur aut odit aut fugit, sed quia consequuntur magni dolores eos qui ratione voluptatem sequi nesciunt. Neque porro quisquam est, qui dolorem ipsum quia dolor sit amet, consectetur, adipisci velit, sed quia non numquam eius modi tempora incidunt ut labore et dolore magnam aliquam quaerat voluptatem. Ut enim ad minima veniam, quis nostrum exercitationem ullam corporis suscipit laboriosam, nisi ut aliquid ex ea commodi consequatur? Quis autem vel eum iure reprehenderit qui in ea voluptate velit esse quam nihil molestiae consequatur, vel illum qui dolorem eum fugiat quo voluptas nulla pariatur? Rackham "But I must explain to you how all this mistaken idea of denouncing pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but because occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure? Et harum quidem rerum facilis est et expedita distinctio. Nam libero tempore, cum soluta nobis est eligendi optio cumque nihil impedit quo minus id quod maxime placeat facere possimus, omnis voluptas assumenda est, omnis dolor repellendus. Temporibus autem quibusdam et aut officiis debitis aut rerum necessitatibus saepe eveniet ut et voluptates repudiandae sint et molestiae non recusandae. Itaque earum rerum hic tenetur a sapiente delectus, ut aut reiciendis voluptatibus maiores alias consequatur aut perferendis doloribus asperiores repellat. Rackham "On the other hand, we denounce with righteous indignation and dislike men who are so beguiled and demoralized by the charms of pleasure of the moment, so blinded by desire, that they cannot foresee the pain and trouble that are bound to ensue; and equal blame belongs to those who fail in their duty through weakness of will, which is the same as saying through shrinking from toil and pain. These cases are perfectly simple and easy to distinguish. In a free hour, when our power of choice is untrammelled and when nothing prevents our being able to do what we like best, every pleasure is to be welcomed and every pain avoided. But in certain circumstances and owing to the claims of duty or the obligations of business it will frequently occur that pleasures have to be repudiated and annoyances accepted. The wise man therefore always holds in these matters to this principle of selection:

### Chapter 7 : Details about Texts – A Development Blog for "The Bridge"

*This series provides texts and commentaries on works of Greek and Latin literature aimed primarily at undergraduate and graduate students of either language. Almost one hundred volumes have been published to date. The commentaries discuss texts as works of literature while providing all the guidance.*

Leichter, Bill Thayer, and especially Erietta Bissa for recommendations. My apologies for not replying to you or dealing with your suggestions in a timely fashion. This is a site for all with an interest in the Classics. Very many texts from Ancient Greece are available on the world-wide web, at a variety of sites, in a variety of formats, and in a variety of languages. Some visitors will already be familiar with these sites and others. For links to some other sites, see the Abbreviations page. However, even these sites lack many texts: LATO helps to repair this situation by gathering a comprehensive set of links to those texts that are available free of charge. No texts are actually hosted on this site. Links in LATO are organised by author, or, where authorship is uncertain, by the titles of texts. The aim is to make online copies of ancient Greek texts easily accessible to both scholars and to those with a general interest in ancient literature, to ancient historians and archaeologists, teachers and students. How to find a text Links are in alphabetical order by author. In some cases for a variety of possible reasons cross-references are given to another location: On the index pages, links for editions in Greek are given in the left-hand column, translations at this stage almost entirely English in the right-hand column. Each link is given with an indication of the site that hosts the text, and, where I have been able to ascertain them, the editor and date of the hardcopy edition from which the e-text was taken. Greek names and Greek text Transliteration of Greek is not always consistent on this site. Where possible, transliterations or Latinised spellings are indicated by hovering the mouse cursor over text that is marked like this: Where I have thought it useful to do so, Latinised forms of names are cross-referenced e. Which texts are listed? As time passes I hope to include at least some writers of the Byzantine period there are a few odd links already for writers like Malalas, Photios, and Proklos Diadochos. In the meantime the most useful resources are sites devoted to Church fathers, in particular the following: Bibliotheca Augustana contains a number of late texts; in English: Priority is given to: It may be wise to be aware of these issues. Almost all texts and translations are digitised versions of editions that are out of copyright. This means that you will very rarely find up-to-date emendations, and very often you will find archaic, stilted translations. Depending on your taste, this may not be a disadvantage. That is, except on Perseus and even there only sometimes. Teachers should be aware that getting students to read translated texts without any explanatory notes can lead to misunderstandings or simply incomprehension, especially if the translation is a hundred years old. Only professional classicists will care about this, but the apparatus is absolutely essential to anyone who wants to do research. In a Greek edition, this is the bit at the bottom of a page that informs you of where the editor has seen fit to change the text, whether to choose the correct reading out of several different options, to correct errors, or even to supplement the text where a passage is missing. All manuscripts of ancient texts contain errors, and different editors provide different emendations. Sometimes these can make a big difference to the meaning of a text. This aspect of textual criticism is comparatively specialised these days, but is fascinating: Note that critical editions available from Gallica or Google Books do not suffer from this last weakness, as they are very close replicas of printed critical editions that include an apparatus. They are still very out of date, however, and often assume knowledge of at least Latin, if not ancient Greek.

### Chapter 8 : Habits Matter – Greek and Latin Texts with Facing Vocabulary and Commentary

*We would like to show you a description here but the site won't allow us.*

### Chapter 9 : Lorem Ipsum - All the facts - Ipsum generator

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