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II

Sed officiant haec <nihil> nihilque impediunt, plurimum quomanius eis credere atque auscultare debeatis.

Pero nada pueden impedir y obstaculizar estas cosas cosas, deberian creer y obedecer mas que ellos.

Verbos officiant (3persona plural presente subjuntivo), impediunt (3persona plural presente subjuntivo), credere (infinitivo de presente activo), auscultare (infinitivo de presente activo) y debeatis (2plural presente subjuntivo).

et quid est, quod in hac parte aut vos plurimum habeatis aut nos minus?

y ¿qué es, lo que en esta parte ustedes tienen más y nosotros menos?

Quid: pronombre interrogativo.

In hac parte: complemento circunstancial de lugar.

Plurimum: adjetivo de cantidad ("mas" "en mayor cantidad")

Minus: adjetivo de cantidad ("menos" "en menor cantidad")

Habeatis: verbo en 2persona plural presente subjuntivo activo.

Vos Platoni, vos Cronio, vos Numenio vel cui libuent credatis.

Ustedes creen en Platón, Cronio, Numenio o bien en quien les sea agradable.

Verbo credatis: 2persona plural presente subjuntivo. Este verbo pide complemento en dativo, los cuales son en esta oración: Platonio, Cronio, Numenio y cui (este último es un pronombre relativo).

Verbo impersonal libuent: 3 persona singular perfecto subjuntivo.

nos credimus et adquiescimus Christo.

Nosotros creemos y hallamos consuelo en Cristo.

Igual que el anterior tienes un verbo, credimus y adquiescimus, que exige complemento en dativo, acá solo tienes uno y es Cristo.

Iniquitas haec quanta est, ut cum utriusque auctoribus stemus sit que nobis et vobis unum et socium credere.

¡Cuán desigual es, que cuando ambos estamos del lado de quienes guiam y tanto para nosotros como para ustedes el creer sea único y común.

Sit: verbo copulativo en una 3persona singular del presente subjuntivo.

Verbo credere en infinitivo de presente subjuntivo funcionando como sujeto "el creer"

vobis velitis dari quod ita ab illis dicatur accipere.

Deberian desear para ustedes el ser concedido el tomar lo que es dicho por ellos.

Verbos: velitis 2persona plural presente del subjuntivo. Complemento en infinitivo dari (infinitivo de presente pasivo).

Accipere: infinitivo de presente activo.

Dicatur: 3persona singular presente subjuntivo.

nos ea quae proferuntur a Christo audire et spectare nolitis?

¿No desearian ustedes escuchar y considerar aquellas cosas que son reveladas por Cristo?

Nolitis: verbo principal en 3persona plural del presente de subjuntivo activo. Exige complemento en infinitivo los cuales son: audire y spectare, ambos en infinitivo de presente activo.

Oración subordinada de relativa iniciada con el pronombre quae: aquellas cosas.

Ad Nationes Ii

G Psacharopoulos



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The Golden Bough: pt.1-2. The magic art and the evolution of kings, 1911 James George Frazer,1911 *The Philosophy of the Church Fathers* Harry Austryn Wolfson,1956 The Reception of Plato's ›Phaedrus‹ from Antiquity to the Renaissance Sylvain Delcomminette,Pieter d'Hoiné,Marc-Antoine Gavray,2020-07-06 This volume explores the tremendous influence of Plato's Phaedrus on the philosophical religious scientific and literary discussions in the West Ranging from Plato's first readers over the Church Fathers and the Platonic commentators to Byzantine and Renaissance thinkers the papers collected here introduce the reader to the first two millennia of the dialogue's reception history Thirteen contributions by both junior and established scholars study the engagement with the Phaedrus by such major figures as Aristotle Galen Origen Clemens of Alexandria Plotinus Augustine Proclus Pselus Ficino Erasmus and many others Together they cover the wide range of topics discussed in the dialogue the value of myth and allegory religion and theology love and beauty the soul and its immortality teaching and learning metaphysics and epistemology rhetoric and dialectic as well as the role and the limits of writing By placing the dialogue in this broad perspective the volume will appeal to readers interested in the Phaedrus itself as well as to classicists literary theorists and historians of philosophy science and religion concerned with the dialogue's reception history and its main protagonists **Fasti Temporis Catholici and Origines Kalendariae** Edward Greswell,1852 The Fragments of the Roman Historians Tim Cornell,Edward Bispham,John Rich,2013 This title is a definitive and comprehensive edition of the fragmentary texts of all the Roman historians whose works are lost Historical writing was an important part of the literary culture of ancient Rome and its best known exponents including Sallust Livy Tacitus and Suetonius provide much of our knowledge of Roman history However these authors constitute only a small minority of the Romans who wrote historical works from around 200 BC to AD 250 In this period we know of more than 100 writers of history biography and memoirs whose works no longer survive for us to read They include well known figures such as Cato the Elder Sulla Cicero and the emperors Augustus Tiberius Claudius Hadrian and Septimius Severus Page 4 of cover

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