

# LINGVA LATINA

## A Companion to *Familia Romana*

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SECOND EDITION

Based on Hans Ørberg's *Latine Disco*,  
with Vocabulary and Grammar

Jeanne Marie Neumann



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Hackett Publishing Company, Inc.  
Indianapolis/Cambridge

### Dedication

Jon et Conor, filiis iucundissimis medullitusque amatis.

A Focus book

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## Preface

Ørberg's LINGUA LATINA PER SE ILLUSTRATA series, conceived as a completely acquisition-based approach to learning Latin, offers an unparalleled resource for Latin learning, enabling the motivated student to acquire skill *in* reading Latin *by* reading Latin. LINGUA LATINA guides readers through an expanding world of Latin syntax while they enjoy a delightful story of a Roman family of the early imperial period. The reading mirrors "real" Latin in the way it unfolds the periodic structure and idiomatic features of the language, introducing early critical features: students meet the relative pronoun in Cap. 3, the passive voice in Cap. 6; by the time they get the full verbal paradigm of the present tense in Caps. 15–17, they have mastered the concept and workings of active and passive voice. Length of readings, number of vocabulary words and complexity of sentence structure increase as the chapters build on each other, all in support of a narrative that engages students from middle school through college (and beyond).

LINGUA LATINA PER SE ILLUSTRATA offers a smooth and efficient path to acquisition of the language and immerses the student from the first in a true experience of Latin. Instead of reading discrete, even random, sentences chosen to illustrate the grammatical principles under consideration, LINGUA LATINA offers considerable practice in both grammar and a rich vocabulary in an engaging context of well-written Latin. The impetus of this book, therefore, arose not from any flaw in Ørberg's method, but rather from the differing needs of students and classrooms.

Different students learn differently; learning environments also differ: *Alii aliis viis Romam perveniunt*. At my own institution, students signing up for Latin commit to a two-term introductory experience, followed by a term of reading ancient texts. Reading *Familia Romana* in a two-semester course in introductory Latin, meeting three times a week for two 13- or 14-week semesters, becomes a Herculean task. LINGUA LATINA, however, and its results proved too good to abandon. There seems to me no better guide than LINGUA LATINA for students who want to learn Latin *through Latin*. Students clamored for us to keep the text, but make it suit their needs. We use the *Companion* to strike a balance between a purely inductive method and the study of gram-



mathematical rules and paradigms. But it can also serve as an ancillary guide for the natural (inductive) method of language acquisition. LINGUA LATINA can be used to teach students Latin as early as age eight, yet the story engages adult readers as well. Although introductory language courses at the college level do not always have the same luxury of gradual acquisition, the Ørberg text can be highly effective for university students. This book, therefore, is designed for different audiences: university students, instructors of home-scholars, and independent learners whose learning style appreciates such a guide: it is for all students of Ørberg's LINGUA LATINA PER SE ILLUSTRATA (LLPSI) who want a touchstone to assess their understanding of the text and the language.

Home-schooling parents and instructors of students learning outside of the traditional classroom, especially those with little or no Latin training, can use this book as a companion to LINGUA LATINA for their own preparation. The instructor will be the best judge of where and when it is a useful guide. For the most part, students should gradually learn the whole of Latin grammar by working out grammatical rules from their own observation as they begin to read actual Latin in the text, while their instructors can feel more confident in their grasp of the material and can use the added examples from *Familia Romana* to review and reinforce concepts or answer questions their charges present. The goal is to confirm the Latin and the structures that are learned in the inductive method, facilitating the process of language acquisition.

As is clear from the very useful listserve for LLPSI (<https://groups.google.com/forum/#!forum/llpsi>), instructors at elementary and high schools lead their charges through the text at the pace appropriate to their students and the learning environment. Explanations of morphology and syntax appear according to their introduction in the course of the chapter: Section I, II, or III, making the *Companion* practical regardless of the pace of an individual course.

How does this book fit into the LINGUA LATINA series? What does it replace? This book replaces the *Latine Disco*, the *Grammatica Latina*, and the *Latin-English Vocabulary*. It does not replace the *Exercitia*.

What are the primary features of this book? The book provides a running **grammatical commentary** on the narrative of LINGUA LATINA. It differs from the *Latine Disco* in scope and aim. *Latine Disco* provides clear and concise information that students need in order to acquire an understanding of Latin at their own pace. This book builds from Ørberg's original *Latine Disco*; the presentation and formatting have been altered and more explication and examples are offered. To the degree possible, the **commentary corresponds to the reading sections** within each chapter, enabling students to view just the grammar for each section. Important and challenging structures are illustrated with several **examples** from the story. As the grammatical concepts build, they are collected and reviewed in **periodic recensiones**, facilitating an overview of the language and enabling students to know where to look for the places in

the story where, e.g., they learned about accusative and infinitive construction. Beginning with **Res Grammaticae Novae**, a synopsis, in categories, of the material covered in the chapter, further facilitates an overview. The end of each chapter presents vocabulary divided by parts of speech; a full vocabulary can be found at the back of the book. In addition, **vocabulary review** is enhanced by an appendix listing the vocabulary according to chapter but without meanings; students can quiz themselves on their grasp of vocabulary outside the context of the story. Since Ørberg's own mastery of the language shows through in his ability to write lucid, idiomatic Latin, student attention, where appropriate, is directed to *points of style* that highlight the way the language works syntactically or idiomatically. Finally, this edition includes a grammatical index.

## Changes to the Second Edition

In addition to some revisions to the text, this edition includes a section on cultural context tied to the narrative content of the chapter.

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Editio Princeps:

Amicis qui me librum hunc scribentem adiuverunt maximas gratias et ago et habeo, praecipue Jarrett Welsh, Keyne Cheshire, Megan Drinkwater, Michael Johnson, Kevin Muse, Gina Soter. Discipulis apud Collegium Davidsoniense linguam Latinam discentibus gratias quoque ago, praecipue William E. Begley et India Watkins. Nam illi et menda typographica notaverunt et consilium quo liber melior et clarior fieret praebuerunt.

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## For the Instructor

Teaching Latin via the method Winston Churchill was subjected to (*My Early Life: 1874–1904*, p. 10–11) is pretty easy. Take this paradigm. Memorize it. Spit it back. Repeat. Teaching via LLPSI offers more of a challenge and infinitely more rewards for the instructor and (more importantly) for the students. The instructor’s approach to LLPSI will vary according to the age of the students and, critically, the amount of time that one can devote to the project. At the college level (for the approach at Davidson, see below), the pace is brisk, the course an invigorating challenge. But *Familia Romana* does not have to be digested in a two-term course and taking more time allows the instructor to engage in more activities with the text.

No matter the time frame, the active use of Latin with students lies at the foundation of the successful implementation of LLPSI. Using Latin actively in the classroom can be a challenging experience for those of us who have learned Latin as a passive language. Before guiding others through the text, the instructor can learn a great deal about talking about Latin in Latin by becoming familiar with the GRAMMATICA LATINA sections at the end of each chapter and by studying the selections from Dōnātus’s *Ars Minor* in the final chapter of *Familia Romana*.

### ***Familia Romana*: Suggestions for the Classroom**

1. Read Latin aloud.
2. Use questions (in Latin, in English) to determine if students are understanding the text.
3. Encourage students to respond in Latin to questions: *Pensum C.*

### **Lingua Latina as a Two-Semester Course**

What follows is a brief explanation of how we have adapted *Familia Romana* to our introductory sequence at Davidson College. The constraints of two semesters propel the course forward quickly, with usually two class days devoted to each chapter. This pace makes “catch-up” cramming difficult, if not impos-

sible. Therefore, the relative weight of each facet of evaluation reflects the philosophy of the course:

#### DAILY USE OF A LANGUAGE IS THE ONLY WAY TO MASTERY.

Daily work carries the greatest weight in the course (i.e., quizzes, homework, tests, and class preparation and participation), while the final exam accounts for a much smaller portion of the grade. Students should expect to spend one hour each day working on Latin skills: that means seven hours a week of work outside of class. We encourage students to break up this work into small, frequent encounters with the Latin throughout their day: 20 minutes three times a day is far more effective than an hour once a day.

The pace of the course and presentation of the material both complicate and energize the instructor's presentation. The text can be used as a basis for asking questions in Latin. When students answer in Latin, they strengthen their grasp of the vocabulary and the syntax, and their ability to stay in the target language. Longer, more difficult sentences can be paraphrased in Latin to facilitate understanding or broken down into smaller components. While the bulk of our classes are conducted in English, moving back and forth frequently between the two languages will help the students' Latin get strong enough to read the ever lengthening stories and ever more complex sentences.

There follow two different sets of instructions for a course that aims to read *Familia Romana* in two terms of three meetings a week. These are offered as examples of the approaches of two instructors at Davidson and represent the general guidelines offered to students. The approaches are quite different: the first has the students read the chapter before any instruction, either verbal or from the *Companion*, while the second introduces all major grammatical concepts before the students read the text.

There are many roads to Rome and other ways of using the *Companion* as a pedagogical aid. We offer our experience as examples. The LINGUA LATINA pages at Hackett Publishing provide a wealth of further materials, including flash cards and audio files. Instructors will find a large circle of support and ideas at the Google Groups (<https://groups.google.com/forum/#!forum/llpsi>).

### One Approach

Assignment for Day One (the first of two class days spent on a given chapter):

- Study the *marginalia* in *Familia Romana* (*marginalia*: the material written in the margins of the LINGUA LATINA text).
- Read the entire chapter in Latin; each chapter is divided into three sections, marked by Roman numerals in the inside margins of the text. In Cap. II, for example, Section II begins with the words, "*Estne Medus filius Iulii?*" (p. 14). Each new section practices a different grammatical principle.

- Try not to translate each sentence into English but to understand the sentences in Latin (a challenge which grows easier with time). If you find a sentence hard, re-read it. Mark it with a *pencil* check mark in the margin and return to it after reading the whole assignment (and after you have had a break).
- Study the *Grammatica Latina* at the end of each chapter in *Familia Romana*. Pay attention to the phrasing of the grammatical explanations: this section of the book will teach you how to talk about Latin grammar in Latin.
- Only then, after reading the chapter, the marginalia, and the GRAMMATICA LATINA, review the pages in the *Companion*.
- If you cannot grasp the meaning of a vocabulary word from context, look it up in the Latin-English vocabulary at the end of the chapter or the back of this book. Vocabulary words recur frequently. If you need to look up a word more than once, or find the next day you cannot remember what it means, memorize the word by making a flash card. Carry the flash cards around with you and review frequently. (There are also web-based flash card systems you can use.) DO NOT WRITE ENGLISH IN YOUR BOOK! Your eye will go to the familiar language, inhibiting your ability to read the Latin.
- Complete homework as assigned.

After the second day:

- Re-read the entire chapter, paying close attention to the forms and grammatical principles, and making sure you have a firm understanding of both the grammar and meaning of the chapter. At this reading, it should be much easier not to translate in your head from Latin to English.
- Review the marginalia and the vocabulary. In the margins of each chapter of *Familia Romana* is a list of new vocabulary. Make sure you understand those words out of context. If you don't remember, find the word in the text *before* looking it up.
- Complete homework as assigned.
- Look ahead briefly to discover the emphasis of the next chapter.

## A Second Approach

Day 1:

- Introduce the chapter (vocabulary and all major grammatical concepts) before students see anything.
- Homework: read *Companion* and *Familia Romana* narrative; study for quiz.

## Day 2:

- Quiz on new vocabulary.
- Questions about the reading? (Have them marked by line number with notes.)
- Warm-up with *Pensum A*.
- “Conversational” Latin: Ask questions about the reading and their lives. Have students illustrate a scene or act it out. Have them pantomime verbs. Follow with other activities in Latin.
- Homework: carefully chosen *Exercitia*.

Both approaches are intense, but students enjoy and profit from the course.

## To the Student

You will learn far more Latin more quickly, and in a more interesting way, if you first work with the book and the readings and the (very important) marginalia (that is, the words and images in the columns next to the reading), then refer to this book to help you organize what it is you have encountered. By this method, the book helps you confirm what you have already learned.

The value of the marginalia and the images in the *Familia Romana* text cannot be overemphasized! The marginalia mark out new things you will learn, and help you to understand the Latin quickly and visually. The illustrations will be valuable clues to what the Latin itself is saying.

Try *not* to translate into English as you read. Instead, keep images in your mind and work as much as you can in Latin. Only by increasing your stamina for reading and thinking within the Latin language will you gain proficiency in understanding. *Do not write English in your book! Do not write out translations of the text as you read:* make yourself confront the text anew each time you read it. Only then will you become familiar with the language.

A note on translations: You will find that translations accompany only a few of the illustrative sentences in this book. These translations demonstrate how a particular construction works in the English language in order to help you understand how Latin works, not to encourage translation into English. Remember, the goal is Latin!

The more actively you engage, the more you will learn. Quiz yourself by going back into earlier chapters and randomly picking a word. Do you know what that word means without reading it in context? If not, reread the surrounding sentences and see whether context prods your memory. If not, look the word up. Do you recognize its case (if appropriate)? Could you reconstruct the nominative from that case? If the word is a verb, recount to yourself all you know about it (the amount you will know will depend on how far into the course you have proceeded). Try to write short synopses of the reading in Latin. Read out loud. Send a classmate a text or email in Latin! The more you engage different senses, the faster you will learn and the more you will retain.



## Before you start

### Orthography

Latin was written (orthography) as it sounded. Therefore, the spelling of Latin changed with natural variations of pronunciation that occurred over time and place. So, for example, Cicero would have written *equos* for “the horse,” while Caesar Augustus would have written *ecus*; we find this same word in our Latin texts as *equus* because editors of Latin texts generally adopt the spelling of the first century AD, when variations in orthography had leveled out. We still find variation in the treatment of the semi-vowels *u/v* and *i/j*, however (on these semi-vowels, see below under pronunciation).

### Latin Pronunciation

Latin was spoken through many countries over many hundreds of years. When you think how much pronunciation varies in different regions of our own country during our own time, the very thought of how to “correctly” pronounce Latin becomes daunting. We actually know quite a bit about how upper-class educated Romans living in Rome during a relatively short time span spoke Latin because Roman writers themselves have given us various hints. This pronunciation is called the “Restored Pronunciation.” Even though the Restored Pronunciation may be the way Horace recited his *Odes*, for example, or Vergil his *Aeneid*, we should not feel constrained to try to duplicate it. In our own language, English, we don’t feel we need to research how Shakespeare might have spoken in order to read *Hamlet*. Elizabethan actors might be amazed at our renditions, but we aren’t talking to them. Our goal is to be faithful to the principles of the language and to be understood by others. But—you may object that we can’t really appreciate the beauty of a Latin poem unless we hear it as the Romans did. If that were true, we would need more than sounds to appreciate Latin literature—we would need the full spectrum of cultural values that comprise aesthetic appreciation.

The other traditional method of pronunciation is called the “Ecclesiastical Pronunciation.” If you listen to Latin liturgical hymns, you will hear the subtle differences: *caelum* (sky, heaven), for example, is pronounced “kai-lum” in the restored pronunciation but “che-lum” in the ecclesiastical pronunciation. Ecclesiastical Latin retains the mellifluous beauty of Italian. An audio recording of Caps. I–XXXI of *Familia Romana* is available from Hackett Publishing Co. in the Restored Pronunciation; an audio recording of the whole of *Familia Romana* is available from the same publisher in Ecclesiastical Pronunciation.

So, how to pronounce Latin? If we are faithful to a few principles, we can read with confidence and feeling, and understand and be understood by others. In order to utter Latin well, we must understand the quantities of vowels and syllables, know where to put the accent and how to enunciate. Thus, while the guide below will suggest pronunciations that mirror some of the things we

know about ancient pronunciation, if you pay attention to quantities, accent, and enunciation, you will be understood whether you pronounce *c* hard (i.e., like “k”) as the Romans did or soft, as Ecclesiastical Latin.

But first, let’s look at the alphabet.

## The Alphabet

The Latin alphabet can be most simply divided into vowels and consonants. That broad division has subdivisions as well. The Latin alphabet has twenty-three letters; it lacks the English *w*; *y* and *z* were Greek imports, as were *ch*, *ph*, *th*.

### Vowels

- Latin has both single vowels and diphthongs (two vowels that form one sound).
- Vowels can be either “long” or “short.” A long vowel is pronounced for twice the length of time. Compare the “a” in “father” and the first vowel in “aha.” We hold the “a” sound twice as long in “father.” Long vowels in this book are marked by a bar over the vowel called a “macron” (i.e., *ā*, *ē*, *ī*, *ō*, *ū*). The Latin vowels are:
  - a
    - ▷ short: *a* as the first *a* in “aha”: *amat*
    - ▷ long: *ā* as in “father”: *ālā*, *pānis*
  - e
    - ▷ short: *e* as in “let”: *et*, *bene*
    - ▷ long: *ē* as in “prey”: *mē*
  - i
    - ▷ short: *i* as in “fit”: *in*, *nimis*<sup>1</sup>
    - ▷ long: *ī* as *ee* in “feet”: *hīc*, *liberī*
  - o
    - ▷ short: *o* as in “hot”: *post*, *modo*
    - ▷ long: *ō* as in bone: *pōnō*
  - u
    - ▷ short: *u* as in “full”: *num*, *sumus*
    - ▷ long: *ū* as in “fool”: *ūna*, *tū*
  - *y* (represents the Greek *upsilon*)
    - ▷ short: *y* as French *u* in “lune”: *Syria*
    - ▷ long: *ȳ* as French *u* in “pur”: *Lȳdia*

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1. The sound as in *fit*, *hit* does not occur in the modern Romance languages, suggesting that short *i* had more of an *ee* sound, but held for a shorter time.

- Diphthongs, being two vowels together, take twice as long to pronounce as single short vowels and so are considered long. They are:
  - *ae* as *ie* in “die”: *Graecia, laetus, paene*
  - *oe* as *oi* in “boil”: *foedus, poena*
  - *au* as *ou* in “loud”: *aut, nauta*
  - *eu* as *e+u* combined into one syllable (ěhoo): *Eurōpa, heu, heus, neu, seu*. (But the endings *-us, -um, -unt* form separate syllables after *e*: *de|us, me|us, e|um, e|unt, aure|us*.)
  - *ui* in *cui, huic, cuius, huius* as *u+i* combined into one syllable

### Semi-vowels (glides)

Latin has two letters called “glides,” which represent either a vowel or a consonant sound depending on the letters around them. These letters are represented in our book as *i* and *u/v*:

- *i*: The father of our family is Iulius, the same as the English Julius. The “j” and “i” of his name represent the same letter in Latin, which was always represented by *i* by the Romans. Sound: Before a consonant, *i* represents the vowel sound “i” and before a vowel, the consonant sound “y.”
- *u/v*: The word for slave shows you the other glide in Latin. The word for slave is *servus*, in the plural, it’s *servi*. The *v* and *u* are actually the same letter and work the same way as “i” and “j.” In some Latin texts, you will find *servus* written as *seruus*; this text distinguishes *u* and *v*. Sound: Before a consonant, *u* represents the vowel sound “u” and before a vowel, the consonant sound “w.”

### Consonants

Most consonants are the same as, or very similar to, English.

- *b* as in English: *bibit, ab*
- *bs* and *bt* as *ps* and *pt*: *absunt, obtulit, urbs*
- *c* is always hard as in “cat” (= *k*, without aspiration): *canis, centum, circus, nec*
  - ▷ *ch*, as *k* with aspiration: *pulcher*
- *d* as in English: *dē, dedit, ad*
- *f* as in English: *forum, flūmen*
- *g* as in English: “get” (never as in “gem”): *gallus, gemma, agit*
- *gn* as *ngn* in “willingness”: *signum, pugna, magnus*
- *h* as in English (tending to disappear): *hīc, homō, nihil*
- *l* as in English: *lūna, gladius, male, vel*

- *m* as in English: *mē, domus, tam*
  - ▷ In the unstressed endings *-am, -em, -um*, it tended to disappear.
- *n* as in English: *nōn, ūnus*; before *c, g, q* as in “ink”: *incola, longus, quīnque*
- Before *s*, it tended to disappear: *mēnsa, īnsula*
- *p* as in English (without aspiration): *pēs, populus, prope*
- *ph* as English *p* with aspiration: *amphitheātrum* (see above under *ch*)
- *qu* as English *qu* in “quick”: *quis, aqua, equus*
- *r* rolled or trilled: *rēs, ōra, arbor, cūr*
- *s* as in English “gas” (never voiced as in “has”): *sē, rōsa, is*
- *t* as in English (without aspiration): *tē, ita, et*
- *t* is always hard (not like *t* in nation)
- *th* as English *t* with aspiration: *amphitheātrum* (see above under *ch*)
- *v* as English *w*: *vōs, vīvus*
- *x* as in English (= *ks*): *ex, saxum*
- *z* as English *z* in “zone”: *zōna*

Thus, very generally, the sound of Latin consonants can be compared to those of English:

- Like English: *d, f, l, m*, and *n* (initial and medial)<sup>2</sup>, *p, qu, z*
- Like English + variations (see above): *bs, bt, gn*
- Always a hard sound: *c, g, s, t, x*
- Softer than English: *h*, final *m, n*
- Different: *r* (trilled) *v* (like *w*)

Now we return to our guidelines for pronunciation of quantities, accentuation, and enunciation. In Cap. XVIII, your text gives you an excellent lesson in the concepts below, in Latin.

### 1. Syllables:

- a. A word has as many syllables as it has vowels and/or diphthongs:
  - i. *Est, nōn, sunt*
  - ii. *Rō ma, Nī lus, quo que*
  - iii. *Flu vi us, op pi dum, īn su la*
  - iv. *Brun di si um, Hi spā ni a*<sup>3</sup>
- b. Note that in the examples above:
  - i. A consonant goes with the following vowel: *Rō ma*
  - ii. Two consonants are divided: *op pi dum*

2. I.e., beginning a word (initial) and in the middle of a word (medial).

3. If a combination of letters could be used to begin a word (like the *sp* in *hi spa ni a*), those letters are kept together and go with the following vowel.

- c. Some consonants stay together:

~ *ch, ph, th, qu*

~ *l* or *r* preceded by *b, d, g, p, t, c,* and *f*

2. **Vowel quantity:**

- a. A long vowel takes twice the time to pronounce as a short vowel.

3. **Syllable quantity:**

- a. A syllable is either:
- i. open (ends in a vowel)
  - ii. closed (ends in a consonant)
- b. Long/Heavy syllables:
- i. Closed syllables
  - ii. Open syllables with long vowel/diphthong
- c. Short/Light syllables:
- i. Open syllables with a short vowel

4. **Accent:**

- a. The last three syllables of a Latin word determine accent.
- b. These syllables are called:
- i. ultima (for *syllaba ultima*: the last syllable)
  - ii. penult (for *syllaba paene ultima*: almost the last syllable)
  - iii. antepenult (for *ante paene ultimam syllabam*: “before the almost the last”)
- c. The accent, or stress, of a Latin word depends on the length of the second to last, or penultimate, syllable.
- d. The penult (penultimate) syllable is accented when long/heavy (closed or has long vowel or diphthong).
- e. Otherwise, the accent moves to the antepenult.
- f. Examples:

*Róma in Itáliā est. Itália in Európā est. Grécia in Európā est.*

*Itália et Grécia in Európā sunt. Hispānia et Itália et Grécia in Európā sunt.*

5. **Enunciation:** this last principle sounds easy, but most people who feel nervous about saying a word correctly try to say it as fast as possible. Some tips:
- ▷ Speak slowly and say what you see.
  - ▷ Doubled consonants (two consonants in a row) are both pronounced.
  - ▷ Long vowels take twice the time to pronounce as short vowels.

## Parts of Speech with Examples

[The chapter in brackets gives the first introduction of the part of speech.]

**Noun** (substantive) [Cap. I]:

1. names a person, place or thing
2. properties:
  - a. gender: masculine, feminine, or neuter (neither masculine or feminine)
  - b. number: singular or plural
  - c. case: different endings depending on the role of the word in the sentence

*Exempla Latīna:*

*Rōma*  
*fluuius*  
*oppidum*

**Adjective** [Cap. 1]:

1. qualifies a noun
2. sometimes stands on its own as a substantive
3. has (like nouns) gender, number, and case
4. has (unlike nouns) all three genders (can stand in agreement with any noun)
5. matches (agrees) with its noun in gender, number, and case

*Exempla Latīna:*

*magnus (fluuius)*  
*parva (īnsula)*  
*parvum (oppidum)*

**Pronoun** [Cap. II]:

1. points to, or stands for, a noun without naming it, e.g., “he,” “whom,” “they”
2. has (like nouns) gender, number, and case

*Exempla Latīna:*

*quis*            *cuius*  
*quae*           *quid*

**Verb** [Cap. I]:

1. shows action, state of being
2. properties:
  - a. person: 1st (I/we), 2nd (you), 3rd (he, she, it/they)
  - b. number: singular, plural
  - c. tense: time frame of the verb:

- i. present (continuing action in the present)<sup>4</sup>
- ii. imperfect (continuing action in the past)
- iii. future (projected action)
- iv. perfect (completed action)
- v. pluperfect (action completed before another completed action)
- vi. future perfect (action to be completed before a projected action)
- d. voice:
  - i. active (subject is the agent of the verb)
  - ii. passive (subject is the recipient of the action of the verb)
- e. mood: expresses the speaker's attitude to the verb
  - i. indicative (states a fact, asks a question)
  - ii. infinitive (the unbounded, "to" form of the verb)<sup>5</sup>
  - iii. imperative (gives a command)
  - iv. subjunctive (various uses)

*Exempla Latīna:**est, sunt**pulsat* [Cap. III]*cantat* [Cap. III]**Participle** [Cap. XIV]:

1. is a verbal adjective: it shares qualities of *verbs* and *adjectives*
2. like a *verb*, a participle has
  - a. tense (present, past, future)
  - b. voice (active, passive)
3. like an *adjective*, a participle has
  - a. gender
  - b. number
  - c. case

*Exempla Latīna:**dormiēns* (*puer*)*canentem* (*gallum*)*stantem* (*servum*)**Adverb** [Cap. I]:

1. qualifies a
  - a. verb
  - b. adjective
  - c. another adverb

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4. The present shows continuing action in the present (I am walking), simple present (I walk), emphatic present (I do walk).

5. The infinitive, like the supine (not included here), is a verbal noun.

*Exempla Latīna:**bene**nōn**ubi* (interrogative adverb)*num* (interrogative adverb)**Preposition** [Cap. I]:

1. determines the relationship between two nouns

*Exempla Latīna:**in* (*Italiā*)*sine* (*rōsis*) [Cap. V]*cum* (*Aemiliā*) [Cap. V]**Conjunction** [Cap. I]:

1. joins words, phrases, or clauses

*Exempla Latīna:**sed**et***Interjection:** An exclamation for emphasis [Cap. XXII]:*Exemplum Latīnum:**heus!***Syntactic Terms**

[Examples are underlined]

**Subject:** the focus of the sentence. To find the subject, ask “who” with the verb.

Julia is singing. Who is singing? Julia (subject)

*Exempla Latīna:**Rōma in Italiā est.**Iūlia cantat [Cap. III].***Predicate:** the verb and its modifier(s). To find the verb in a sentence, look for the word that denotes an action or state of being.

- *Rōma in Italiā est*: *est* is the verb/predicate (state of being)
- *Iūlia cantat*: *cantat* is the action (action)

**Predicate nominative:** a noun used with a copulative (linking) verb to **restate** the subject.

- *Corsica insula est.*
- *Tūsculum oppidum Rōmānum est.*

**Predicate adjective:** an adjective used with a copulative (linking) verb to **qualify** the subject.

- *Fluvius magnus est.*
- *Oppidum parvum est.*

**Transitive verb:** a verb which is completed by a direct object.



*Exempla Latīna:**Mārcus nōn videt Quīntum* [Cap. III].*Mārcus puellam pulsat* [Cap. III].

**Intransitive verb:** a verb that is not completed by a direct object (which is in the accusative case) or that stands alone (e.g., “I stand,” “I sit”). In both examples below, the dative case completes the verb, which is intransitive.

*Exempla Latīna:**Pater dormit* [Cap. III].*Pater venit* [Cap. III].

**Direct object:** a word in the accusative case that receives the action of the verb.

*Exempla Latīna:**Mārcus nōn videt Quīntum* [Cap. III].*Mārcus puellam pulsat* [Cap. III].

**Indirect object:** a word in the dative case that tells “to or for whom” the action of the verb is performed.

*Exempla Latīna:**Pater filiō suō magnum mālum dat* [Cap. VII].*Dominus servīs māla et pira dat* [Cap. VII].

*Notā Bene:*<sup>6</sup> Some verbs which are transitive in English are intransitive in Latin.

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6. *Notā Bene* means “note well” or “take note—this is important!”

# I. Imperium Rōmānum

## Rēs Grammaticae Novae

1. Getting Started: The Roman Empire
2. Using This Book
  - a. Pay Attention to Endings
  - b. Be Aware of Latin's Flexible Word Order
  - c. Concentrate on Meaning and Context
  - d. Be Patient: Keep Reading
  - e. Answers Often Explain Questions
  - f. Look to Context for Word Meaning
3. Morphology
  - a. Nouns: Singular/Plural
  - b. Antonyms
  - c. Adjectives and Substantives
  - d. Interrogatives: *num, quid*
  - e. Numbers: *mīlle*
4. Points of Style: Latin Concision

## Lēctiō Prīma (Section I)

### Getting Started: The Roman Empire

In the first chapter, we take you 2,000 years back into the past, to the time when the Roman Empire was at the height of its power, extending from the Atlantic Ocean to the Caspian Sea and from Scotland to the Sahara. We give you a few geographical facts as background for the sketches from life in ancient Rome that follow.

On the map of the Roman Empire facing the first page of the text, you will find all the geographical names occurring in the chapter. After locating the names *Rōma*, *Italia*, *Eurōpa*, *Graecia*, etc., you will understand what is said about the situation of the city of *Rōma* in the first sentence: *Rōma in Italiā est*, and about *Italia* and *Graecia* in the next two: *Italia in Eurōpā est*. *Graecia in Eurōpā est*. This is said once more in a single sentence: *Italia et Graecia in Eurōpā sunt*. The meaning of *et* should be quite clear, but can you tell why it

is now *sunt* instead of *est*? If not, look in the margin and read the next two sentences as well. Have you discovered when to use *est* and when *sunt*? If so, you have learned the first rule of grammar: a singular subject is joined with a singular verb and a plural subject with a plural verb.

If you read LINGVA LATINA, heeding the following suggestions, you'll learn Latin well and easily.

### 1. Pay Attention to Endings (e.g., -a, -ā)

Did you also notice the slight difference between *Italia* and *Italiā*, and what little word produces the long -ā? This difference is pointed out and explained in the first marginal note:

*Italia*  
*in Italiā*

### 2. Be Aware of Latin's Flexible Word Order (e.g., *est*, *sunt*)

Another thing worth noticing: here *est* and *sunt* come at the end of the sentence, but you will see that it is not always so; *Rōma est in Italiā* is also correct. The word order is less rigid in Latin than in English.

### 3. Concentrate on Meaning and Context (e.g., the negation *nōn*)

Is it really possible, you may ask, to understand everything by just reading the text? It certainly is, provided that you concentrate on the meaning and content of what you are reading. It is sufficient to know where *Aegyptus* is, to understand the statements *Aegyptus in Eurōpā nōn est*, *Aegyptus in Āfricā est* (1.5). There can be no doubt about the meaning of *nōn* (a so-called negation).

### 4. Be Patient: Keep Reading (e.g., *quoque* and *sed*)

Often a sentence is understood only when seen together with other sentences. In the sentence *Hispānia quoque in Eurōpā est* (ll.2–3), you will not understand *quoque* until you read in context: *Italia et Graecia in Eurōpā sunt. Hispānia quoque in Eurōpā est*. (The two preceding sentences might have been *Italia in Eurōpā est* or *Graecia quoque in Eurōpā est*.) If you are still in doubt, just go on reading till the word recurs: *Syria nōn est in Eurōpā, sed in Asiā. Arabia quoque in Asiā est* (1.7). Now you will certainly understand *quoque*—and in the meantime, you have learned the word *sed* almost without noticing it.

### 5. Answers Often Explain Questions (e.g., -ne...? and ubi...?)

In the next paragraph, a number of questions are asked, and each question is followed by an answer. It is often necessary to read the answer before you can

be quite sure of the meaning of the question. The first question is *Estne Gallia in Eurōpā?* The particle *-ne* attached to *est* marks the sentence as a question (our question mark [?] was unknown to the ancient Romans). The answer is *Gallia in Eurōpā est*. The next question, *Estne Rōma in Galliā?* is answered in the negative: *Rōma in Galliā nōn est*. (Latin has no single word for “yes” or “no.” The sentence—or part of it—must be repeated with or without *nōn*.)

In the question *Ubi est Rōma?* the word *ubi* is intelligible only when you get the answer: *Rōma est in Italiā*.

## 6. Look to Context for Word Meaning

After the short survey of the location of the principal Roman provinces, you are told about various localities: *Rhēnus* and *Nīlus*, *Corsica* and *Sardinia*, *Tūsculum* and *Brundisium*. You will find these names on the map, and the text will tell you what they represent. If you are still in doubt about the meaning of the words *fluvius*, *īnsula*, and *oppidum*, turn back to the picture heading the chapter.

### Nouns: Singular/Plural

Note that these words occur in two different forms: *Nīlus* alone is called *fluvius*, but *Nīlus* and *Rhēnus* together are called *fluvii*. In similar circumstances, you will notice the use of the forms *īnsula* and *īnsulae*, as well as *oppidum* and *oppida*. In the section GRAMMATICA LATINA in LINGUA LATINA you will learn that the forms *fluvius*, *īnsula*, and *oppidum* are called *singulāris*, while *fluvii*, *īnsulae*, and *oppida* are called *plūrālis*—in English singular and plural.

## Lēctiō Altera (Section II)

### Antonyms [↔]

As you read on, you will see that *Nīlus* is referred to not only as *fluvius*, but also as *fluvius magnus*, unlike *Tiberis*, which is described as *fluvius parvus*. In the same way, *Sicilia* is referred to as *īnsula magna* as opposed to *Melita* (the modern Malta), which is called *īnsula parva*. In the margin, *magnus* and *parvus* are represented as *opposites* (sign [↔], “the opposite of”); this will help you to understand the meaning of the words, but note that the endings change: *fluvius magnus*, but *fluvii magni*. A further example: *Brundisium* is called *oppidum magnum* and *Tūsculum*, *oppidum parvum*, and when the same words occur in the plural, they are called *fluvii magni*, *īnsulae magnae*, and *oppida magna*.

## Adjectives and Substantives

A word that shows this variation between the endings *-us*, *-a*, *-um* in the singular and *-ī*, *-ae*, *-a* in the plural is called an adjective (Latin *adiectivum*, “added word”) because it is added to a noun (substantive), which it qualifies. Other nouns occurring in this chapter are:

<i>prōvincia</i>	<i>littera</i>
<i>imperium</i>	<i>vocābulum</i>
<i>numerus</i>	

Adjectives occurring in this chapter are:

<i>magnus</i> , <i>-a</i> , <i>-um</i>	<i>Rōmānus</i> , <i>-a</i> , <i>-um</i>
<i>parvus</i> , <i>-a</i> , <i>-um</i>	<i>Latinus</i> , <i>-a</i> , <i>-um</i>
<i>Graecus</i> , <i>-a</i> , <i>-um</i>	<i>prīmus</i> , <i>-a</i> , <i>-um</i>

Plural adjectives found in this chapter are:

<i>multī</i> , <i>-ae</i> , <i>-a</i>	<i>paucī</i> , <i>-ae</i> , <i>-a</i>
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Note: The endings of the adjectives depend on the nouns that they qualify; so it is *prōvincia magna* but *imperium magnum*.

## More Interrogatives: *num*, *quid*

The question *Num Crēta oppidum est?* (1.49) must, of course, be answered in the negative: *Crēta oppidum nōn est*. *Num* is an interrogative (i.e., asking) particle, like *-ne*, but a question beginning with *num* implies a negative answer. The next question is *Quid est Crēta?* Here, again, only the answer, *Crēta insula est*, makes the meaning of the question quite plain.

Compare:

<i>Estne Crēta oppidum?</i>	Is Crete a town? (I really don’t know, so I’m asking.)
<i>Num Crēta oppidum est?</i>	Crete isn’t a town, is it? (I suspect Crete is not a town and expect you to answer “no.”)

Remember the other interrogatives in this chapter:

<i>Quid est Crēta?</i>	What is Crete?
<i>Ubi est Crēta?</i>	Where is Crete?

## More about Endings

We have seen that, after *in*, the final vowel is *-ā* and not *-a*. Remember that the macron over the *ā* means the vowel is long (see pronunciation guide). We now see that *in* also makes *-um* change to *-ō*:

<i>in imperiō Rōmānō</i> (1.58)	<i>in capitulō prīmō</i> (1.73)
<i>in vocābulō</i> (1.72)	

You will learn more about these forms in *-ā* and *-ō* in Cap. V.

## Lēctiō Tertia (Section III)

### *Mille*

*Mille*, the word for “a thousand,” is an indeclinable adjective; indeclinable means its endings never change. So:

*mille numerī*      *mille vocābula*      *mille litterae*

### Points of Style: Latin Concision

Latin is a concise language. It can often express in a few words what requires several words in other languages. One of the reasons is that Latin has fewer particles (small, uninflected words) than most modern languages; Latin also has nothing corresponding to the English articles “a” and “the,” as in “a river,” “the river,” etc.

### *Recēnsiō* (Review)

Remember:

1. Pay attention to endings.
2. Be aware of Latin’s flexible word order.
3. Concentrate on meaning and context.
4. Be patient: keep reading.
5. Answers often explain questions.
6. Look to context for word meaning.

Important terms:

- Enclitic: word that is appended to another word (*-ne*, *-que*)
- Particle: small uninflected word
- Indeclinable: word whose endings do not change (*mille*)

## Studia Rōmāna

The map in the beginning of this chapter shows the Roman Empire (*Imperium Rōmānum*) at its height in the second century AD, the time in which our narrative takes place. This is the time of the *Pax Rōmāna*, the Roman peace (which lasted from the end of the first century BC through the second century AD, from the time of the emperor Augustus through Marcus Aurelius). Rome had begun almost a millennium before our story, in 753 BC, as a hamlet on the hills around the swamp that would eventually become the Roman Forum. It began as a tiny kingdom (753–510 BC), then a republic run by the aristocracy (510–27 BC), and finally an empire which lasted in the west until the fifth century AD and in the east—in Constantinople—until the fifteenth century.

In addition to learning the words for town (*oppidum*) and island (*īnsula*), you learn the word for river (*fluvius*) and the names of a few (*Nīlus*, *Rhēnus*, *Dānuvius*, *Tiberis*). Rivers are very important—for drinking water, for agriculture, for travel, for transport of goods, and as territorial boundaries. So important were rivers that river gods are often shown holding a cornucopia (*cornū cōpiae*, the horn of plenty), emphasizing their gift to agricultural fertility. Latin poets sometimes identify a group living in an area with the river that supplies them water: “the chilly brook Digentia that the folk of Mandela drink” (*Quīntus Horātius Flaccus*, 65–8 BC, *Epist.* 1.18.105); “those who drink the Tiber and the Fabaris” (Vergil, 70–19 BC, *Aen.* 7.715). The Romans helped along natural resources with the building of aqueducts. Appius Claudius Crassus directed that the first one, the Aqua Appia, be built in the fourth century BC (he is also to be credited with the construction of the Via Appia, the major roadway that led from Rome; see Cap. VI). By the time of our narrative, there were ten.<sup>1</sup> Aqueducts fed fountains throughout a town lucky enough to be connected to an aqueduct. The structure of the house (see Cap. V) helped with water collection: rain water could come in through an opening in the roof of the *ātrium*, fall into a pool and be collected in a cistern for later use.

The image of the tablet inscribed with numerals (*numeri*) and letters (*litterae*) that heads Section III in your text represents an important vehicle for writing. It is called a *tabella* (Cap. XXI) and consists of a wooden board with a raised border, with wax (*cēra*) in the middle. The pointed stick you see to the right of the *tabella* is called a *stilus*. It had a pointed end (for writing on the wax) and a broad, tapered surface on the other with which one could smooth out the wax (hence erasing the writing). There were different varieties of these tablets, including ones small enough to be held in the hand (called *pugillārēs* from *pugnus*, “fist”). In the margins on page 107 (Cap. XIV), you can see a tablet that folded and tied closed (just like *pugillārēs*), as well as a *stilus* and a *rēgula* (ruler). In Cap. II, there is a picture of an ancient book (*liber antiquus*) in the form of a scroll, as well as a *pāgina*, a written page (and the page itself!). You will learn more about writing in Cap. XVIII.

## Vocābula Disposita/Ōrdināta

### Nōmina (Nouns)<sup>2</sup>

<b>capitulum, -ī</b>	chapter
<b>exemplum, -ī</b>	example, model
<b>fluvius, -ī</b>	river
<b>grammatica, -ae</b>	grammar

1. Frontinus (first century BC) 1.4: *Nunc autem in urbem influunt aqua Appia, Anio Vetus, Mārcia, Tepula, Iūlia, Virgō, Alsietina quae eadem vocatur Augusta, Claudia, Anio Novus*. The Aqua Alexandrina was completed in the early third century AD.

2. Ignore for now the letters that come after each vocabulary entry; they are there for your later reference and their significance will be clear in the next chapter.

<b>imperium, -ī</b>	command, empire
<b>īnsula, -ae</b>	island
<b>littera, -ae</b>	letter
<b>numerus, -ī</b>	number
<b>ōceanus, -ī</b>	ocean
<b>oppidum, -ī</b>	town
<b>pēnsus, -ī</b>	task
<b>prōvincia, -ae</b>	province
<b>syllaba, -ae</b>	syllable
<b>vocābulum, -ī</b>	word
<b>Verba (Verbs)</b>	
<b>est</b>	he/she/it is
<b>sunt</b>	they are
<b>Adiectiva (Adjectives)</b>	
<b>Graecus, -a, -um</b>	Greek
<b>Latinus, -a, -um</b>	Latin
<b>magnus, -a, -um</b>	big, large, great
<b>multī, -ae, -a (pl.)</b>	many, a great many
<b>parvus, -a, -um</b>	little, small
<b>pauci, -ae, -a (pl.)</b>	few, a few
<b>plūrālis (numerus)</b>	plural ( <b>plūrālis</b> and <b>singulāris</b> are adjectives of the 3rd declension; you will learn about these in Cap. XII)
<b>prīmus, -a, -um</b>	first
<b>Rōmānus, -a, -um</b>	Roman, of Rome
<b>secundus, -a, -um</b>	second, favorable
<b>singulāris (numerus)</b>	singular
<b>tertius, -a, -um</b>	third
<b>Numerī (Numbers)</b>	
<b>ūnus</b>	one, only
<b>duo</b>	two
<b>trēs</b>	three
<b>sex</b>	six
<b>mille</b>	one thousand
<b>Adverbia (Adverbs)</b>	
<b>nōn</b>	not
<b>Praepositionēs (Prepositions)</b>	
<b>in (prp. + abl.)</b>	in, on, at
<b>(prp. + acc.)</b>	into, to, against
<b>Coniūctionēs (Conjunctions)</b>	
<b>et</b>	and, also
<b>sed</b>	but
<b>quoque</b>	also, too



**Vocābula Interrogātiva (Interrogative words)****-ne?**

*enclitic added to the emphatic word at the beginning of a question the answer to which may be either “yes” or “no.” It can be used in both direct and indirect questions (Cap. XIX).*

**num?**

*if, whether; expects a “no” answer*

**quid?** *n.* (see **quis**)

*what, anything; adv. why*

**ubi?** *interrog. adv.*

*where*

## II. Familia Rōmāna

### Rēs Grammaticae Novae

1. Gender: Masculine, Feminine, Neuter
2. Nouns:
  - a. Ending in *-us*
  - b. Ending in *-a*
  - c. Ending in *-um*
  - d. Ending in *-er*
  - e. Genitive
3. Adjectives:
  - a. *cēterī, ae, a*
  - b. Possessive
  - c. Numbers
4. Pronouns: *quis, quae, quid*
5. Adverbs: Interrogative *quot*
6. Conjunctions
7. *Ecce*
8. Points of Style: Enumerations

### The Roman Family

We now introduce you to the people whose daily lives we will follow in the rest of the text. The picture shows them dressed in their best clothes, except for the four who are relegated to the margin—clearly, they are not on the same level as the rest of the family. Be sure to remember their names, for you will soon become so well acquainted with these persons that you will almost feel like a friend visiting a real Roman family 2,000 years ago. And the remarkable thing about it is that you can understand their language! You will find more about the Roman family in the *STUDIA RŌMĀNA* section at the end of the chapter.

## Lēctiō Prīma (Section I)

### Gender: Masculine, Feminine, Neuter

Note that the names of these people end in either *-us* (masculine) or *-a* (feminine); none of them end in *-um* (neuter). You will see that the ending *-us* is characteristic of male persons:

<i>Iūlius</i>	<i>Dāvus</i>
<i>Mārcus</i>	<i>Mēdus</i>
<i>Quīntus</i>	

and *-a* of female persons:

<i>Aemiliā</i>	<i>Syrā</i>
<i>Iūliā</i>	<i>Dēliā</i>

This principle also applies to nouns that denote persons. Nouns referring to males generally end in *-us*:

<i>fīlius</i>	<i>servus</i>
<i>dominus</i>	

A smaller number of masculine nouns end in *-r* instead of *-us*:

<i>vir</i>	<i>puer</i>
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Nouns denoting females end mostly in *-a*:

<i>fēmina</i>	<i>domina</i>
<i>puella</i>	<i>ancilla</i>
<i>fīlia</i>	

No persons are denoted by words ending in *-um*.

Latin groups nouns by gender, not “sex.” The word gender comes from the Latin *genus*, which means group or category. The three genders, or categories, are:

neuter (Latin *neutrum*, “neither,” i.e., neither masculine nor feminine)

<i>oppidum</i>	<i>imperium</i>
<i>vocābulum</i>	

masculine (Latin *masculinum*, from *mas*, “male”)

<i>fluvius</i>	<i>titulus</i>
<i>numerus</i>	<i>liber</i>

feminine (Latin *fēmininum*, from *fēmina*)

<i>insula</i>	<i>prōvincia</i>
<i>littera</i>	<i>familia</i>

### Genders (in Latin)

masculine (m.): *-us, -er, -ir*

feminine (f.): *-a*

neuter (n.): *-um*

### Nouns: Genitive Case (*cāsus genetīvus*)

The word *familia* refers to the whole household, including all the slaves, *servī* and *ancillae*, who belong to the head of the family as his property. *Iūlius* is the father, *pater*, of *Mārcus*, *Quīntus*, and *Iūlia*, and the master, *dominus*, of *Mēdus*, *Dāvus*, *Syra*, *Dēlia*, etc. To express these relationships, we need the genitive (Latin *genetīvus*), a form of the noun ending in:

Singular: *-ī* (m./n.) and *-ae* (f.)

*Iūlius est pater Mārcī et Quīntī et Iūliae.*

*Titulus capitulī secundī est "Familia Rōmāna."* (ll.87–88)

Plural: *-ōrum* (m./n.) and *-ārum* (f.)

*Iūlius est dominus multōrum servōrum et multārum ancillārum.*

*In Graeciā et in Italiā magnus numerus oppidōrum est.* (1.56)

To express the idea of the genitive, English uses the word "of" or an apostrophe: *māter Iūliae* = "Julia's mother" or "the mother of Julia."

genitive: "of," "-s"

	m./n.	f.
sing.	<i>-ī</i>	<i>-ae</i>
pl.	<i>-ōrum</i>	<i>-ārum</i>

In addition to the category of gender, nouns fall into categories according to their endings. These categories are called declensions (*dēclīnātiōnēs*), according to the ending of the genitive. Nouns whose genitive ends in *-ae* belong to the 1st declension; those whose genitive ends in *-ī* belong to the 2nd declension.

### Conjunctions: *Coniūnctiōnēs*

Particles like *et* and *sed* are called conjunctions (Latin *coniūnctiōnēs*, from *con-iungere*, "join together") because they join words and sentences.

Instead of *et*, you often find the conjunction *-que* attached after the second word. *-que* is called an enclitic because it "leans on" (from the Greek ἐγκλίω) the word in front of it and cannot stand on its own. The mark "-" in front of it signals an enclitic. Both *et* and *-que* mean "and":

*Dēlia Mēdusque* = *Dēlia et Mēdus*. (1.9)

*filiī filiaeque* = *filiī et filiae*. (1.22)

### Conjunctions

*sed*

*...-que* = *et...*

### Interrogatives: *Quis, Quae, Quid*

Among the new words in Cap. II are the interrogative words *quis* and *quae*, which are used to ask questions about persons (English “who”):

*Quis est Mārcus?*            masculine *quis* (plural *quī*)

*Quae est Iūlia?*            feminine *quae* (plural *quae*)<sup>1</sup>

In Cap. I, you met the neuter interrogative *quid* (English “what”):

*Quid est Creta?*            neuter singular.

The genitive of the interrogative for all genders is *cuius* (English “whose”):

*Cuius servus est Dāvus? Dāvus servus Iūlii est.* (1.35)

	m.	f.	n.
nom.	<i>quis?</i>	<i>quae?</i>	<i>quid?</i>
gen.	<i>cuius?</i>		

### Quot

Most words in Latin change endings; for example, *filius* (one son) and *filiī* (more than one son). Some words, however, never change form. They are called indeclinable: they always look the same. *Quot* (“how many”) is an indeclinable interrogative adverb that asks questions about number:

*Quot liberī sunt in familiā? In familiā Iūlii sunt trēs liberī.*

*Quot filiī et quot filiae? Duo filiī et ūna filia.*

*Quot servī...?...centum servī.* (ll.37–39)

*quot? 1, 2, 3...*

### Numerī

Like *mille* (Cap. I) and most numerals, *centum* (100, 1.39) is invariable: it does not change its ending (or “decline,” the usual term for a change of a noun or adjective’s ending). The numbers one (*ūnus*), two (*duo*), and three (*trēs*), however, do decline, they change endings:

- *ūnus* has the familiar endings *-us*, *-a*, *-um*
- the feminine of *duo* is *duae* (*duae filiae*) and the neuter *duo*
- the neuter of *trēs* is *tria* (*tria oppida*); *trēs* refers to both masculine and feminine nouns.

m.	f.	n.
<i>ūnus</i>	<i>ūna</i>	<i>ūnum</i>
<i>duo</i>	<i>duae</i>	<i>duo</i>
<i>trēs</i>	<i>trēs</i>	<i>tria</i>

1. Latin, in fact, tended to use *quis* for both masculine and feminine nominative singular.

## Lēctiō Altera (Section II)

### Genitive (continued)

The number can also be indicated by the noun *numerus* combined with the genitive plural:

*Numerus liberōrum est trēs.* (ll.43–44)

*Numerus servōrum est centum.* (l.43)

As *centum* must be said to be a *magnus numerus*, the following sentences are easily understood:

*Numerus servōrum est magnus.*

*In familiā magnus numerus servōrum est.*

It appears that *magnus numerus servōrum* is equivalent to *multī servī*. In the same way, *parvus numerus liberōrum* has the same meaning as *paucī liberī*. You will also find the expressions *magnus numerus oppidōrum* and *fluviōrum* meaning *multa oppida* and *multī fluvii*.

*magnus numerus...ōrum = multī...ī/multa...a*

*magnus numerus...ārum = multae...ae*

### Adjective: Cēterī, -ae, -a

The Romans knew only the northern part of the continent of Africa, where there is only one big river, the Nile:

*In Āfricā ūnus fluvius magnus est: Nīlus.* (l.58)

It goes on:

*Cēterī fluvii Āfricae parvī sunt.* (l.59)

The adjective *cēterī, -ae, -a*, “the others,” recurs several times; thus, the enumeration of the first three of the thirty-five *capitula* is concluded with *cētera*:

*In Linguā Latinā sunt multae pāginae et multa capitula: capitulum primum, secundum, tertium, cētera.* (l.86)

The sentence might have read *et cētera*, the Latin expression which gives us the abbreviation “etc.”

*cēterī, -ae, -a*

### Points of Style: Enumerations

The following rules apply to enumerations in Latin:

1. *et* put between all items: *Mārcus et Quīntus et Iūlia*
2. no conjunction used at all: *Mārcus, Quīntus, Iūlia*

3. *-que* added to the last item: *Mārcus, Quīntus Iūliaque*

That is:

1. *a et b et c*
2. *a, b, c*
3. *a, b, c-que*

## Lēctiō Tertia (Section III)

### Adjectives: Possessive

The conversation at the end of the chapter (ll.65–79) shows that instead of the genitive, the adjectives *meus*, *-a*, *-um* and *tuus*, *-a*, *-um* are used to refer to what belongs to the person speaking or the person spoken to (like English “my” and “your”).

The adjective always has the same gender (m., f., or n.), number (sing. or pl.), and case (e.g., nominative, genitive) as the noun it modifies. So, Julius says, “*Dēlia est ancilla mea*” (l.71). *Mea* is an adjective agreeing with *ancilla*, so it is feminine nominative singular.

*meus*, *-a*, *-um*

*tuus*, *-a*, *-um*

### Ecce

On page 16, you come across the word *ecce* (illustrated with an arrow in the margin). It is used when you point to or call attention to something; in this case, it is pointing to the two books.

### Nouns Ending in *-er*: *puer*, *puerī*, *liber*, *librī*

Notice the form of an ancient book: a scroll with the text written in columns. The Latin word for such a scroll is *liber*. *Liber*, like *puer* (also in this chapter), ends in *-er* instead of in *-us*. Notice that some nouns (like *puer*) keep an *e* throughout, while others (like *liber*) have *e* only in the nominative (and vocative, the form used when directly addressing someone).<sup>2</sup> The plural of *liber* is *librī*, while the plural of *puer* is *puerī*. These nouns are always masculine.

*Notā Bene*: Look to the genitive to determine what happens to the *e*:

<i>puer</i> , <i>puerī</i>	(there will be an <i>e</i> throughout)
<i>liber</i> , <i>librī</i>	(the <i>e</i> is found only in the nominative)
nominative	genitive
<i>liber</i>	<i>librī</i>
<i>puer</i>	<i>puerī</i>

2. Vocative, Cap. IV.

**Recēnsiō: Grammatical Terms**

**Decline:** Nouns, adjectives, and pronouns change endings, depending on their use in the sentence; that is, they are said to decline.

**Declensions:** Nouns, adjectives, and pronouns are grouped according to their characteristic vowel into families, called declensions. The vowel *-a* characterizes the first declension (e.g., *puella, domina*), while *-o/u* marks the second declension (e.g., *servus, imperium*).

**Enclitic:** An enclitic is a word that cannot stand on its own; it attaches itself to the word it follows.

**Gender:** Nouns, adjectives, and pronouns fall into three categories called genders: masculine, feminine, and neuter.

**Indeclinable:** A word is called indeclinable if it never changes endings.

**Studia Rōmāna**

One of the first things you will notice about the pictures of the Roman family is their clothing. Clothing was an important marker of status in the ancient world. The basic unit of clothing for everyone was the tunic (*tunica*, Cap. XIV). The tunic was worn in various lengths and was usually belted at the waist. For men, it reached the knees or mid-calf. Soldiers wore them above the knee. Julius is shown wearing a *toga* (Cap. XIV) over his tunic. The toga was made of white wool and was expensive. It was a highly symbolic garment for special occasions that marked a man as a Roman citizen. A man who was running for office would send his toga to the cleaner to have it whitened. A shining white toga is called *toga candida*, and a man running for office was a *candidātus*: our “candidate.” The right arm is left unencumbered, but the left arm is impeded by the way the toga is worn (which you can see clearly in the image of Cornelius in the margin on p. 15).

Both Marcus and Quintus wear a toga with a purple stripe (the *toga praetexta*, or bordered toga), the normal ceremonial dress of free-born male children (and also of magistrates!) until around the age of fifteen or sixteen, when they assumed the *toga virilis* (the toga of manhood, from *vir*) like their father. Young girls also wore the *toga praetexta* when they were dressed formally, although Julia is shown here with a plain toga over her long tunic.

Over her tunic, Aemilia wears the *palla*, a long, wide, and cloak-like garment. The tunic of both girls and adult women reached to the foot. Over her tunic but under the *palla*, Aemilia is probably wearing a *stola*, a long, sleeveless garment that signifies her status as a *mātrōna*, a married woman.

Clothing was made of wool at home by the *māterfamilias* and her *ancillae*. In Livy, (59 BC–AD 17) we find Lucretia, a paragon of Roman womanhood, in the atrium spinning wool with her *ancillae* by lamplight).<sup>3</sup> Suetonius’s (c. AD 75–160) biography of the emperor Augustus tells us that the women in

3. *Ab urbe conditā*, 1.57. *Lūcrētiam...nocte sērā dēditam lānae inter lūcūbrantēs ancillās in mediō aedium sedentem inveniunt.*



his household learned to spin and weave, despite the family's great wealth and power (*Aug.* 64). The republican period epitaph of a woman named Claudia records, among her accomplishments as the *māterfamilias*, “She looked after the house; she did the wool-working” (*domum servāvit. Lānam fēcit*).

Children also wore protective amulets around their necks. Boys wore the *bullā* (which was round) and girls the *lūnula* (“little moon” and moon shaped). When boys assumed the *toga virīlis*, they dedicated the *bullā* to the household gods known as the *Larēs*. Before their marriage, girls also dedicated the *toga praetexta*, their toys, and the *lūnula* to the *Larēs*. The *Larēs* represented the spirits of deified dead ancestors; you will learn more about them in Cap. IV.

Footwear included *soleae* (sandals) and *calceī* (shoes); *soleae* covered only part of the foot, and were worn indoors and at meals, while the *calceus* (Cap. XIV, p. 106) covered the whole foot and was a sturdier shoe.

We see the slaves, both men and women, wearing short, belted tunics.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st declension

<b>ancilla, -ae</b>	female slave, servant
<b>domina, -ae</b>	mistress
<b>familia, -ae</b>	domestic staff, family
<b>fēmina, -ae</b>	woman
<b>fīlia, -ae</b>	daughter
<b>pāgina, -ae</b>	page
<b>puella, -ae</b>	girl

#### 2nd declension

<b>dominus, -ī</b>	master
<b>fēmininum, -ī (genus)</b>	feminine
<b>fīlius, -ī</b>	son
<b>genetivus, -ī (cāsus)</b>	genitive
<b>liber, -brī</b>	book
<b>liberī, -ōrum</b>	children
<b>masculinum, -ī (genus)</b>	masculine
<b>neutrum (genus)</b>	neuter
<b>puer, -erī</b>	boy
<b>servus, -ī</b>	slave, servant
<b>titulus, -ī</b>	title
<b>vir, -ī</b>	man, husband

#### 3rd declension (you will learn more about these nouns in Cap. IX)

<b>māter (f.)</b>	mother
<b>pater (m.)</b>	father

**Adiectīva**

1st/2nd declension (-us, -a, -um)

<b>antīquus, -a, -um</b>	old, ancient, former
<b>centum</b> ( <i>invariable</i> )	a hundred
<b>cēterī, -ae, -a</b> ( <i>pl.</i> )	the other(s), the rest
<b>duo, duae, duo</b>	two
<b>meus, -a, -um</b>	my, mine
<b>novus, -a, -um</b>	new
<b>tuus, -a, -um</b>	your, yours

3rd declension (you will learn more about these adjectives in Cap. XII)

<b>trēs, tria</b>	three
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**Prōnōmina**

<b>quis? quae? quid?</b>	who, what
<b>quī?</b> ( <i>m. pl.</i> )	what, which
<b>cuius?</b> ( <i>gen. sing.</i> )	whose

**Adverbia**

<b>quot?</b> ( <i>indecl.</i> )	how many, (as many) as
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**Coniūctiōnēs**

<b>-que</b>	and <i>enclitic added to the second word of a pair of words in order to link them together</i>
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## III. Puer Improbus

### Rēs Grammaticae Novae

1. Verbs
  - a. The Latin Verb
  - b. Transitive/Intransitive
  - c. Implied Subject
2. Nouns Subject/Object
3. Pronouns
  - a. Personal Pronouns: Accusative Case
  - b. Relative and Interrogative Pronouns
4. Adverbs: Interrogatives *cūr, quia*
5. Conjunctions: Negatives
6. Points of Style: Writing Relative Sentences

### Sibling Quarrel

Now that you have been introduced to the family, you are going to watch some of their doings. We begin with the children—they are portrayed here as being much the same in ancient times as they are today. So, we are not surprised to learn that Julius and Aemilia’s children cannot always get on together. Here, little Julia is the first to suffer, because her singing annoys her big brother. Peace is not restored until Mother and Father step in.

The chapter is divided up into three scenes (*scaena prīma, secunda, tertia*).

### Lēctiō Prīma (Section I)

#### The Latin Verb

Several of the new words in this chapter are verbs. A verb (Latin *verbum*) is a word that expresses an action or a state: that someone does something or that something exists or takes place. The first Latin verb you come across is *cantat* in the opening sentence: *Iūlia cantat*. Other verbs are *pulsat, plōrat, rīdet, videt, vocat, venit*, etc. They all end in *-t*—like *est*, which is also a verb—and mostly come at the end of the sentence.

**Verbs**

-at	<i>cantat, pulsat, plōrat</i>
-et	<i>rīdet, videt, respondet</i>
-it	<i>venit, audit, dormit</i>

Like nouns, verbs are grouped into categories, called conjugations (*coniugātiōnēs*); verbs in the 1st conjugation have stems ending in *-ā*, in the 2nd in *-ē*, in the 4th in *-ī*. In Cap. IV you will learn some verbs from the 3rd conjugation, which also have a 3rd person singular ending in *-it*; in that conjugation, some verbs have a stem ending in *-ī* and others ending in a consonant.

**Nouns: Subject/Object**

The first of the two words in the sentence *Iūlia cantat* denotes the person who performs the action. Other sentences of the same kind are:

<i>Iūlia plōrat.</i> (1.9)	<i>Aemilia venit.</i> (1.21)
<i>Mārcus rīdet.</i> (1.10)	<i>Pater dormit.</i> (1.37)

But it is not always as simple as this. Take, for instance, the sentence that is illustrated by the little drawing in the margin: *Mārcus Iūliam pulsat* (1.8). Here, we are told not only who performs the action, but also at whom the action is aimed. The same pattern is seen in the following sentences, also illustrated by pictures:

<i>Quīntus Mārcum videt.</i> (1.11)	<i>Mārcus Quīntum pulsat.</i> (1.14)
<i>Quīntus Mārcum pulsat.</i> (1.13)	<i>Iūlia Aemiliam vocat.</i> (1.19)

**Subject:** The person who performs the action is called the subject of the verb. The subject has the ending *-us*, *-a* (or *-um* for neuter nouns); these forms are called nominative (Latin *nōminātīvus*).

**Object:** The person toward whom (or the object toward which) the action is directed, the object, takes the ending *-um* or *-am*. The forms *-um* and *-am* are called accusative (Latin *accūsātīvus*).

In other words: *Iūlia* is changed to *Iūliam* when we are told that Marcus hits her, just as *Mārcus* becomes *Mārcum* when he is the victim. In similar circumstances, *puella* changes to *puellam*, and *puer* to *puerum*, and qualifying adjectives get the same ending:

<i>Mārcus parvam puellam pulsat.</i> (1.59)
<i>Iūlius puerum improbum verberat.</i> (1.64)

<b>subject</b>	<b>object</b>	<b>verb</b>
<i>Mārcus</i>	<i>Iūliam</i>	<i>pulsat</i>

m. f.

<b>nominative:</b>	<i>-us</i>	<i>-a</i>
<b>accusative:</b>	<i>-um</i>	<i>-am</i>

Both the nominative (subject) and the accusative (object) are called *cases*: *cāsus nōminātīvus* and *cāsus accūsātīvus*.

### Verbs: Transitive/Intransitive

Verbs like *pulsat*, *videt*, *vocat*, which can be used with an object in the accusative, are called **transitive**. Verbs without an object—e.g., *plōrat*, *dormit*—are **intransitive** verbs.

*Iūlia plōrat* (intransitive: no object) *et Aemiliam vocat* (transitive: accusative object). (l.9)

*Mārcus nōn videt Quīntum* (transitive). (l.11)

In the following sentence, the first verb (*pulsat*) is transitive and the second (*ridet*) intransitive:

*Mārcus puellam pulsat—et rīdet!* (l.12)

*Notā Bene*: You need to pay attention to whether a word is transitive in Latin—which will not always be the same as its English equivalent!

## Lēctiō Altera (Section II)

### Personal Pronouns: Accusative Case

Instead of accusative nouns in *-am* and *-um*, you sometimes find the words *eam* and *eum*, e.g.:

*Iūlia plōrat quia Mārcus eam pulsat.* (ll.27–28)

*Cūr Iūlius Quīntum nōn audit? Iūlius eum nōn audit, quia dormit.*  
(ll.42–43)

On page 20, you will notice the marginal note “*eam: Iūliam*” means that here, *eam* stands for *Iūliam*.

A word of this kind, which takes the place of a name or noun, is called a pronoun (Latin *prōnōmen*, from *prō* “instead of” and *nōmen* “name” or “noun”).

Corresponding to *eum* (him) and *eam* (her), the pronoun *mē* is used when a person is speaking about himself or herself, and *tē* is used about the person spoken to (in English, “me” and “you”):

*Aemilia*: “*Quis mē vocat?*”

*Quīntus*: “*Iūlia tē vocat.*” (ll.24–25)

	m.	f.
acc.	<i>eum</i>	<i>eam</i>
	<i>mē</i>	
	<i>tē</i>	

### Implied Subject

In English, we use the pronouns “he” and “she”: Where is Julius? Why doesn’t *he* come? But in Latin, these pronouns are not needed. When the context shows who the subject is, it need not be repeated (or replaced by a pronoun):

“*Ubi est Iūlius? Cūr nōn venit?*” (ll.35–36)

Similarly:

*Iūlius eum nōn audit, quia dormit.* (l.43)

“*Cūr māter Mārcum verberat?*” “*Mārcum verberat, quia puer improbus est.*” (ll.58–59)

### Adverbs: Interrogatives *cūr* and *quia*

The interrogative adverb *cūr* (“why?”) is used to ask about the cause (Latin *causa*). A question introduced by *cūr* calls for an answer with the causal conjunction *quia* (“because”):

*Cūr Iūlia plōrat? Iūlia plōrat, quia Mārcus eam pulsat.* (ll.26–28)

*Cūr Mārcus Iūliam pulsat? Quia Iūlia cantat.* (ll.30–31)

question: *cūr*...?

answer: ...*quia*...

### Conjunctions: Negative

The conjunctions *et* and *sed* are not usually combined with a negation; instead of *et nōn* and *sed nōn*, the conjunction *neque* (*ne-que*) is used, i.e., *-que* attached to the original negation *nē* (= *nōn*):

*Iūlius dormit neque Quīntum audit.* In English, “and not”

*Iūlius venit, neque Aemilia eum videt.* In English, “but not”

*ne-que* = *et nōn* (*sed nōn*)

## Lēctiō Tertia (Section III)

### Pronouns: Relative and Interrogative

In the sentence *Puer quī parvam puellam pulsat improbus est* (l.63), *quī* refers to *puer* and is called a relative pronoun. The relative pronoun connects (“relates”) a subordinate clause to a main clause. The relative pronoun refers to a word in the main clause called an **antecedent**. The pronoun will agree with its antecedent in gender and number, but its case will be determined by the subordinate clause. In the preceding example, *quī* is masculine singular to agree with its antecedent *puer* and nominative because it is the subject of *pulsat* in its own clause.

More examples:

*Puer quī rīdet est Mārcus.* (l.70)

*Puella quae plōrat est Jūlia.* (l.71)

As a relative pronoun *quem* is used in the masculine and *quam* in the feminine when it represents the verb's object in its own clause:

*Puer quem Aemilia verberat est Mārcus.* (ll.75–76)

*Puella quam Mārcus pulsat est Iūlia.* (ll.72–73)

The examples show that *quī* and *quem* (m.) refer to a masculine noun, and *quae* and *quam* (f.) to a feminine noun.

In Cap. IV (l.75) you will meet *quod*, which refers to a neuter noun:

*baculum, quod in mēnsā est*

At the end of the chapter (p. 23), you find sentences with both the **interrogative** and the **relative** pronoun, e.g.:<sup>1</sup>

*Quis est puer quī rīdet?*

Who (interrogative) is the boy who (relative) is laughing? (l.69)

In the feminine, the two pronouns are identical:

*Quae est puella quae plōrat?*

Who (interrogative) is the girl who (relative) is crying? (l.70)

The interrogative pronoun *quis* is *quem* in the accusative:

*Quem vocat Quīntus? Quīntus Iūlium vocat.* (l.77)

## Points of Style: Writing Relative Sentences

Consider these sentences

- (from Cap. II) *Iūlius est vir Rōmānus. Iūlius est pater Mārcī.*  
These two independent sentences have equal value. Their common lexical link is *Iūlius*. Substituting the relative for one *Iūlius*, we can make two different complex sentences:  
*Iūlius, quī est vir Rōmānus, est pater Mārcī.*  
*Iūlius, quī est pater Mārcī, est vir Rōmānus.*  
In the first sentence, Julius's being a Roman man is made subordinate to his being the father of Marcus, while in the second, his being Marcus's father is the subordinate, or dependent, idea.
- (from Cap. III) *Iūlius eum audit. Iam nōn dormit pater.* (l.48)  
*Pater, quī eum audit, iam nōn dormit.* Father, who hears him, is no longer sleeping.  
*Iūlius, quī iam nōn dormit, eum audit.* Julius, who is no longer sleeping, hears him.

1. See the explanation (p. xv) of when—and why—sentences will be translated.

Since *pater* and *Iūlius* both refer to the same person, we can substitute a relative pronoun for one of the occurrences. The meaning of the sentence changes a bit, depending on how the clauses are combined. The first one suggests (as did the original two independent clauses) that Julius is no longer sleeping because he hears Marcus wailing and that wakes him up. The second implies that he hears Marcus because he is no longer sleeping.

**relative pronoun:** connects a clause

*puer quī...*

*puella quae...*

	m.	f.	n.
nom.	<i>quī</i>	<i>quae</i>	<i>quod</i>
acc.	<i>quem</i>	<i>quam</i>	<i>quod</i>

**interrogative pronoun:** asks a question

nom. *quis*

acc. *quem*

### **Recēnsiō: Qu- words**

<i>quis? quae? quid?</i>	who, what? (interrogative pronoun)
<i>quī, quae</i>	who (interrogative pronoun, plural)
<i>quia</i>	because (conjunction)
<i>quot</i>	how many? (interrogative adverb)

### **New Grammatical Terms**

**Case:** The ending of a noun or adjective changes depending on the word's function; each of these alterations is called a "case" (Latin *cāsus*).

**Subject:** The person (or thing) that performs the action of the verb is called the subject, represented in Latin by the nominative case.

**Object:** The person (or thing) that completes the meaning of the verb is called the direct object, represented in Latin by the accusative case.

**Conjugation:** The ending of a verb's stem (*-ā, -ē, -ī, -ī,* or consonant) determines the group (conjugation) to which it belongs.

**Transitive:** A verb is transitive if an accusative direct object completes its meaning.

**Intransitive:** A verb is intransitive if its meaning is complete without an accusative direct object.

**Implied Subject:** If the subject is not directly stated, but needs to be supplied from the ending of the verb, it is called an implied subject.

**Pronoun:** A pronoun takes the place of a noun.

**Lexical Entry:** The way a word is presented in a lexicon (dictionary), for



example *mamma*, -ae, f. The vocabulary entry for verbs and some other words will change in the first part of this book as you learn more morphology (forms of words). For now, verbs are listed as 3rd person singular. Cap. X adds the present infinitive. The actual lexical entry for verbs begins with the 1st person singular, which you will first meet in Cap. XV.

## Studia Rōmāna

In the second scene, we see Julius sleeping on a *lectus*, a Roman bed. While it looks pretty uncomfortable, such sleeping couches were common in the ancient world (other images on pp. 74, 78, 187). By our standards, Roman furniture could be sparse. The three most common pieces were the table (*mēnsa*), chair (*sellā*), and couch (*lectus*). Storage places in the form of cupboards (*armārium*) and chests (*arca*) were also important. Containers for books (scrolls) went by various names: the *capsa* (also in diminutive form: *capsula*) was a cylinder that can often be seen at the foot of a statue of one who wants to mark himself as learned. The *scrīnium* was a portable chest for holding books and papers. The *cista* (also in diminutive form: *cistula*) was a woven basket used for holding various things, including books; a particular usage for the *cista* was to hold the sacred implements at a religious festival. Oil lamps (*lucernae*) were ubiquitous. They could be carried in the hand and placed on a lamp-stand (*lychnūchus*, λυχνούχος).

Furniture—especially tables, of which the Romans were particularly fond—could be a sign of wealth. The beginning of Cap. IV (p. 26) shows Julius sitting at a table that rests on ornately carved legs. Pliny the Elder (first century AD) writes about the Roman mania for tables (*mēnsārum insānia*) made of citrus (cedar) wood (*arbor citri*, *Historia Nātūrālis*, 13.29); elsewhere, he writes of table legs being made of ivory (12.3). You will see at the end of our story that Julius can afford to adorn his dining room with expensive linens for the dining couches (Cap. XXX). Romans sometimes brought their own napkin (*mappa*) or hand towel (*mantēle*) to dinner parties. Catullus (first century BC) complained in the first century BC that someone stole a napkin from him while dining out, which was both expensive and a gift from a friend (Poem 12). The complaint continues to the time period of our narrative. Martial (first century AD) writes about a recent diner, “No one had brought his napkin (*mappa*) since thefts were feared: Hermogenes stole the cloth (*mantēle*) from the table” (Book 12.28: *attulerat mappam nēmō, dum fūrta timentur: / mantēle ā mēnsā surpuit Hermogenes*).

Julius sits on a low stool (p. 22: *scamnum*), but the Romans had a variety of chairs (*sellae*)—including the high-backed chairs that we see in Cap. XIV (p. 110).

In the third scene, as father punishes his son, the sound is represented by *tuxtax* (ll.64, 65), a word meant to imitate the sound of being beaten. Corporal punishment for children was common. Some other colorful Latin expressions:

- *bombax*: an exclamation of surprise
- *babae*: an exclamation of joy and amazement

In the next chapter, you'll meet some other Latin exclamations:

- *fū*: an exclamation of dislike or aversion
- *st*: "shhhhh..."

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>mamma, -ae</b>	mommy
<b>persōna, -ae</b>	character, person
<b>scaena, -ae</b>	scene, stage

#### 2nd

<b>accūsātīvus, -ī (cāsus)</b>	accusative
<b>nōminātīvus, -ī (cāsus)</b>	nominative
<b>verbum, -ī</b>	word, verb

### Verba

#### -at (1)

<b>cantat</b>	sing
<b>interrogat</b>	ask, question
<b>plōrat</b>	cry
<b>pulsat</b>	strike, hit, knock (at)
<b>verberat</b>	beat, flog
<b>vocat</b>	call, invite

#### -et (2)

<b>respondet</b>	answer
<b>rīdet</b>	laugh, make fun of
<b>videt</b>	see

#### -it (4)

<b>audit</b>	hear, listen
<b>dormit</b>	sleep
<b>venit</b>	come

### Adiectiva

#### 1st/2nd (-us, -a, -um)

<b>improbus, -a, -um</b>	bad, wicked
<b>īrātus, -a, -um</b>	angry
<b>laetus, -a, -um</b>	glad, happy
<b>probus, -a, -um</b>	good, honest, proper

**Prōnōmina****eam**

her

**eum**

him

**mē**

me

**quae** (*f.*)

who, which, she who

**quam** (*acc. sing. f.*)

whom, which, she whom

**quem** (*acc. sing. m.*)

whom, which, he whom

**quī** (*m.*)

who, which, he who

**tē**

you

**Adverbia****cūr?**

why?

**iam**

now, already

**hīc**

here

**Coniūctiōnēs****neque**

and not, but not, nor, neither

**quia**

because

**Alia (Cētera)****ō!**

oh!

## IV. Dominus et Servi

### Rēs Grammaticae Novae

1. Verbs
  - a. Conjugations: *coniugātiōnēs*
  - b. Mood:
    - i. *modus indicātīvus*
    - ii. *modus imperātīvus*
2. Nouns: Vocative Case: *cāsus vocātīvus*
3. Adjectives
  - a. Numbers: *numerī*
  - b. Possessives: *eius/suus, meus/tuus*
4. Pronouns: Nominative, Genitive Case

We now leave the children for a while and turn to the grown-ups. There is a worried look on Julius's face; it turns out that a sum of money is missing. Who is the thief? The problem is not solved until the end of the chapter, of course—and by then, the culprit has already decamped! Later (in Caps. VI and VIII), you will find out where he is hiding and what he does with the money. But right now, you must set to work to discover who the thief is.

### Lēctiō Prīma (Section I)

#### Verbs: Conjugations

The stem of a Latin verb ends in one of the long vowels *-ā*, *-ē*, *-ī*, or in a consonant. The verbs are therefore divided into four classes, called conjugations (*coniugātiōnēs*):

1st conjugation: *ā*-verbs, with stems ending in *-ā*: *vocā-*, *cantā-*, *pulsā-*.

2nd conjugation: *ē*-verbs, with stems ending in *-ē*: *tacē-*, *vidē-*, *habē-*.

3rd conjugation: consonant-verbs, with stems ending in a consonant:  
*pōn-*, *sūm-*, *discēd-*.

4th conjugation: *ī*-verbs, with stems ending in *-ī*: *veni-*, *audī-*, *dormī-*.

To these stems the different verbal endings are added (a vertical stroke [|] is here used to mark the division between stem and ending).

When *-t* is added:

- the last vowel of the stem becomes short: *vocā|t*, *vidē|t*, *venī|t*
- in the consonant-verbs a short *-i-* is inserted before the *-t*: *pōn|īt*, *sūm|īt*, *discēd|īt*.

### Conjugations

<i>ā</i> -stems	<i>vocā-</i>
<i>ē</i> -stems	<i>vidē-</i>
consonant-stems	<i>pōn-</i>
<i>ī</i> -stems	<i>venī-</i>

This verbal form is called the **indicative** (Latin *indicātīvus*, “stating,” “indicating”). The indicative makes a statement or asks a question.

### Verbs: Moods: *Modī*

So far all of our reading has consisted of sentences that make statements or ask questions. In this chapter, you learn how to give commands. These different forms of the verb are called moods (*modus*). As you saw in the previous section, statements and questions fall into the category of the indicative mood (*modus indicātīvus*). Commands in Latin are expressed by the imperative mood (*modus imperātīvus*).

### Imperative: *Modus Imperātīvus*

The form of the verb used to give orders is called the **imperative** (Latin *imperātīvus*, from *imperat*, “he, she, it orders”). When giving an order to one person, the Latin imperative consists of the shortest form of the verb called the **stem**, without any ending, e.g., *vocā! tacē! venī!*, or a short *-e* is added when the stem ends in a consonant, as in *pōne!* (the stem is *pōn-*). Examples:

<i>Dāvum vocā!</i> (1.24)	<i>Tacē, serve!</i> (1.37)
<i>Venī!</i> (1.27)	<i>Sacculum tuum in mēnsā pōne!</i> (1.60)

### Imperative

*vocā! vidē! venī! pōne!*

In the following examples, the first verb is an **imperative** (gives an order), the second, **indicative** (makes a statement or asks a question).

<i>vocā</i> : call!	<i>voca</i>   <i>t</i>	he, she, it calls
<i>vidē</i> : see!	<i>vide</i>   <i>t</i>	he, she, it sees
<i>pōn</i>   <i>e</i> : put!	<i>pōn</i>   <i>it</i>	he, she, it puts
<i>audī</i> : listen!	<i>audi</i>   <i>t</i>	he, she, it listens

### Pronouns: Genitive (*cāsus genētivus*)

The genitive of *is* (which you will learn in Section II) is *eius* (cf. English “his, her”):

*In sacculō eius* (: *Iūlii*) *est pecūnia*. (l.1)

### Possessives: *meus, -a, -um/tuus, -a, -um*

The adjectives *meus, -a, -um* (my), *tuus, -a, -um* (yours) and *suus, -a, -um* (his own, her own, its own) are called **possessive adjectives**. The possessive adjective serves to replace the genitive (for all three genders: masculine, feminine, and neuter).

### Possessives: *eius/suus*

English has one set of possessives for the 3rd person: *his, her, its*. Latin has two:

the genitive pronoun	<i>eius</i>
the possessive adjective	<i>suus, -a, -um</i>

Compare the following two sentences:

*Dāvus sacculum eius sūmit.* Davus takes *his* (someone else’s) bag.

*Dāvus sacculum suum sūmit.* Davus takes *his own* bag. (l.74)

Both *eius* and *suus, -a, -um* mean *his, her, its*, but they are not interchangeable. To understand the difference, compare the two examples (ll.61–62):

*Dāvus sacculum suum in mēnsā pōnit.*

*Iam sacculus eius in mēnsā est.*

In the first sentence—*Dāvus sacculum suum in mēnsā pōnit*—the subject is Davus and the money also belongs to Davus; therefore “his” (or “his own”) is expressed by the adjective *suum*. When the “his” (or “hers” or “its”) refers back to the subject of the sentence, Latin uses the possessive adjective *suus, -a, -um*. In English, the word “own” is sometimes added to make the meaning plain: “his/her own.”

In the second sentence—*Iam sacculus eius in mēnsā est*—the subject is *sacculus*, and “his” is expressed by the genitive of the pronoun: *eius*.

Look at another example:

*Iūlius pecūniam suam sūmit.* Julius takes his (own) money.

Note that “his own” is feminine, because it modifies *pecūniam*, even though it is translated “his” and refers to Julius. An adjective always has the same gender, number, and case as the noun it modifies.

In other words, when:

- referring to something that belongs to the grammatical subject of the sentence, the **adjective** *suus*, -a, -um is used: *Iūlius servum suum vocat.*
- referring to something that does not belong to the grammatical subject of the clause, the **pronoun** *eius* is used: *Servus eius abest.*

### **Recēnsiō: Possessive Adjectives and Possessive Pronouns**

Compare the following examples:

<i>Ubi est sacculus <u>tuus</u>?</i>	Where is <i>your</i> bag? (1.58)
<i>Ecce sacculus <u>meus</u>.</i>	Here is <i>my</i> bag. (1.59)
<i>Sūme sacculum <u>tuum</u>.</i>	Take <i>your</i> bag. (1.73)
<i>Dāvus sacculum <u>eius</u> sūmit.</i>	Davus takes <i>his</i> (someone else’s) bag.
<i>Dāvus sacculum <u>suum</u> sūmit.</i>	Davus takes <i>his own</i> bag. (1.74)

### **Nouns: Vocative in -e**

When one person uses another’s name as a form of address, he or she uses the vocative case, the case of “calling” (Latin *vocātivus*, from *vocat*). We have already seen the characters in our story addressing each other in Cap. III:

*Mamma!* (1.60)

*Mater! Mārcus Quīntum pulsat.* (ll.16–17)

*Fū, puer!* (1.45)

*St, puerī!* (1.39)

*Pater! Pa-ter!* (1.41)

In each of these cases, the vocative has the same form as the nominative.

In the vocative of the 2nd declension, however, nouns that end in *-us* have a different form. When a 2nd declension nominative ends in *-us*, the vocative ends in *-e*. Medus calls Davus, crying, “*Dāvē!*” (1.25), and when Davus greets his master, he says, “*Salvē, domine!*” and Julius answers, “*Salvē, servē!*” (ll.34–35).

<i>Dāv<u>us</u></i> (nom.)	→	<i>Dāv<u>e</u></i> (voc.)
<i>domin<u>us</u></i> (nom.)	→	<i>domin<u>e</u></i> (voc.)
<i>serv<u>us</u></i> (nom.)	→	<i>serv<u>e</u></i> (voc.)

### Numbers (*numerī*): 1–10

Of the following cardinal numbers, only one, two, and three decline (see Cap. II); the rest are indeclinable adjectives:

1. <i>ūnus</i> : I	6. <i>sex</i> : VI
2. <i>duo</i> : II	7. <i>septem</i> : VII
3. <i>trēs</i> : III	8. <i>octō</i> : VIII
4. <i>quattuor</i> : IV	9. <i>novem</i> : IX
5. <i>quīnque</i> : V	10. <i>decem</i> : X

### Lēctiō Altera (Section II)

#### Pronouns: Nominative

In the second of the two clauses, *Mēdus discēdit, quia is pecūniam dominī habet* (ll.76–77), the nominative *Mēdus* is replaced by the pronoun *is*, which is the nominative corresponding to the accusative *eum* (English “he” and “him”). In English, the pronoun is always used. In Latin, the nominative of this pronoun:

- is used only when it carries a certain emphasis (here, *Medus* is contrasted with *Davus*)
- is omitted when the subject is not emphasized (“implied subject,” Cap. II)

*Mēdus nōn respondet, quia abest* (next section, l.85).

In English, we must mark emphasis by inflection (voice) or underlining (for example) the stressed word:

Medus does not answer because he is not there.      *Mēdus nōn respondet, quia abest.*

Medus leaves because he has the master’s money.      *Mēdus discēdit, quia is pecūniam dominī habet.*

### Lēctiō Tertia (Section III)

The final reading in this chapter offers further practice of the material introduced in the first two readings. Notice in particular the emphasis of *is*:

*Dāvus bonus servus est. Is nōn habet pecūniam meam.* (ll.81–82)

*Mēdus nōn venit, quia is habet pecūniam tuam.* (ll.92–93)

*Iūlius irātus est—is nōn rīdet!* (l.94)

#### Recēnsiō: Grammatical Terms

**Stem:** the form of the verb without its endings

**Conjugation:** one of the four groups of verbs: *Coniugātiō*

**Mood:** the name given to the category of expression of the verb (e.g., makes a statement; gives an order): *Modus*



**Indicative:** the mood of the verb that asks a question or makes a statement:

*Indicātīvus*

**Imperative:** the mood of the verb that gives an order: *Imperātīvus*

**Nominative:** the case of the subject: *Nōminātīvus*

**Accusative:** the case of the direct object: *Accūsātīvus*

**Genitive:** the case of possession: *Genetīvus*

**Vocative:** the case of calling, or address: *Vocātīvus*

## Studia Rōmāna

The *familia* consists of the master (*dominus*), his wife (*domina*), their children (*liberī*, the “free people”), and the slaves (*servī* and *ancillae*). The *familia* had a shared religious cult: the *lar familiāris* (or plural: *larēs familiārēs*) whose shrine was called a *larārium* (located usually in the *ātrium*, but sometimes also found in the kitchen or peristyle—an inner courtyard lined with rows of columns). *Larēs* are depicted as male dancers, mid-dance (as can be seen from their billowing tunics), carrying a drinking horn or a bowl. They often flank an image of a man with his toga over his head (the garb of someone acting in a priestly function and preparing to perform a sacrifice); this image represents the *genius* (spirit) of the *dominus* of the home. There is also often a snake depicted below the *larēs* and the *dominus*. The *larēs* belonged to and protected the place, and thus united all who lived in that place. In addition to the *larēs* for the homestead (the *larēs familiārēs*), there were also *larēs* for the crossroads in the neighborhood (the gods of the crossroads, honored at the festival of the *Compitālia*) and of the town in general (*larēs publicī*)—that is, of nearly every place that was marked as a specific location (as are the home, the crossroads, etc.).

The other important domestic gods were *Vesta* (the goddess of the hearth) and the *Penātēs*. The *Penātēs* were also guardians of the household, with dominion over the household goods, including food. Unlike the *Larēs*, they were associated with the *paterfamiliās* instead of the whole *familia*.

Slavery was an accepted fact of life in the ancient world. As Rome expanded from a series of huts on the Palatine Hill to a massive empire through warfare, prisoners of war became slaves. The children of those slaves (called *vernae*) increased the number. The master had complete control of his slaves’ lives. Marriage between slaves was not recognized under Roman law, but they could be given permission to enter into a *contubernium*. Their children belonged to the master and were called *vernae* (home-bred slaves). When a master manumitted (“sent from his hand”; freed) a slave, that slave became a freedman, or *libertus/liberta*. Although no longer part of the *familia*, the *libertus* now belongs among his former master’s dependents or clients (*clientēs*) and still has obligations to his former master. A slave could earn a small amount of money, a *pecūlium*, for his services; he might eventually save enough to buy his freedom.

The slaves in our story have names that suggest their origin. *Syra* might have come from Asia Minor (Syria and the area around Assyria). Varrō (first-century BC polymath, in *dē Linguā Latīnā*, 8.21) tells us that masters often choose the names of their new slaves either from the name of the person who sold the slave or the region in which the slave was purchased (or he might give the new slave whatever name appealed to him). *Dēlia* is a Greek name (was she bought at Delos, a center of slave trade?), as is *Dāvus*, whose name was popular in Roman comedy. In Cap. XVI, you will learn that Medus is also Greek. There were different types of slaves; the slaves in our story are house-slaves, but Julius owns other slaves who worked in the fields and the mines. There were highly educated slaves who could teach children (and their masters), and act as secretaries and scribes. There were skilled chefs (who were highly prized—and very expensive). One of Aemilia’s *ancillae* would have acted as her hairdresser, *ōrnātrīx*. There were *pedisequī* and *pedisequae*, slaves who were in constant attendance on their masters (the name means someone who follows one’s footsteps). A Roman involved in public affairs would have walked through the forum with his *nōmenclātor*, a slave whose job it was to tell his master the names of those they encountered in Rome.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>mēnsa, -ae</b>	table
<b>pecūnia, -ae</b>	money

#### 2nd

<b>baculum, -ī</b>	stick
<b>indicātīvus, -ī (modus)</b>	indicative
<b>imperātīvus, -ī (modus)</b>	imperative
<b>nummus, -ī</b>	coin
<b>sacculus, -ī</b>	purse
<b>vocātīvus, -ī (cāsus)</b>	vocative

### Verba

#### -ā (1)

<b>accūsāt</b>	accuse
<b>imperāt (+ dat.)</b>	command, order, rule
<b>numerāt</b>	count
<b>salūtāt</b>	greet

#### -ē (2)

<b>habet</b>	have, hold, consider
<b>pāret (+ dat.)</b>	obey
<b>tacet</b>	be silent

consonant (3)	
<b>discēdit</b>	go away, depart
<b>pōnit</b>	place, put, lay down
<b>sūmit</b>	take
irregular	
<b>abest</b>	be absent
<b>adest</b>	be present
Adiectīva	
1st/2nd (-us, -a, -um)	
<b>bonus, -a, -um</b>	good
<b>decem</b>	ten
<b>novem</b>	nine
<b>nūllus, -a, -um</b>	no, none
<b>octō</b>	eight
<b>quattuor</b>	four
<b>quīnque</b>	five
<b>septem</b>	seven
<b>suus, -a, -um</b>	his, her, their (own)
<b>vacuus, -a, -um</b>	empty
Prōnōmina	
<b>eius</b>	his ( <i>gen. sing. of is, ea, id</i> )
<b>is, ea, id</b>	he, she, it, that
<b>quī, quae, quod</b>	who, which, that
Adverbia	
<b>rūsus</b>	again, back
<b>tantum</b>	so much, only
Alia	
<b>salvē</b>	hello, good morning ( <i>sing.</i> )

## V. Villa et Hortus

### Rēs Grammaticae Novae

1. Verbs
  - a. Indicative and Imperative Plural
  - b. *rīdet/rīdent*
  - c. *agit/agunt*
2. Nouns
  - a. Accusative Case (plural)
  - b. Case Uses: Prepositions with the Ablative
3. Adjectives in *-er*
4. Pronouns: *is, ea, id*
5. Prepositions

### The Roman Villa

We have made the acquaintance of what is evidently a prosperous Roman family, to judge from the splendid villa in which they live. The plan on page 33 and the pictures of various parts of the house will give you an impression of the layout of this typical Roman villa. Characteristic features are the atrium, with its opening in the roof and pool for rainwater, and the peristyle, the inner courtyard lined with rows of columns.

### Lēctiō Prīma (Section I)

#### Accusative Case (Plural)

In Cap. III, you learned the accusative singular in *-um* and *-am*; we now learn the **accusative plural** ending in *-ōs* and *-ās*. The plural *filiī* becomes *filiōs* when it is the object of the verb: *Iūlius duōs filiōs habet*; similarly, *filiae* changes to *filiās*. E.g.:

*is multōs servōs habet* (1.6)

*ea multās ancillās habet* (11.7–8)

The accusative of masculine and feminine nouns always ends:

- in *-m* in the singular and
- in *-s* in the plural

Neuter nouns have the **same ending** in the accusative as in the nominative (sing. *-um*, pl. *-a*):

*In villā sunt duo ōstiā.* (nominative, l.25)

*Villa duo ōstiā et multās fenestrās habet.* (accusative, l.26)

**accusative** sing. and pl.

	m.	f.	n.
sing.	<i>-um</i>	<i>-am</i>	<i>-um</i>
pl.	<i>-ōs</i>	<i>-ās</i>	<i>-a</i>

## Prepositions with the Ablative Case

**Prepositions** (Latin *praepositionēs*, “placed in front”) link a noun (or pronoun) to another word in the sentence. A preposition takes an object (either in the ablative, as here, or in the accusative); the preposition plus its object is called a **prepositional phrase**.

Since the first chapter, you have been using the preposition *in*:

*Rōma in Italiā est.* (Cap. I, l.1)

*Germānia in imperiō Rōmānō nōn est.* (Cap. I, ll.58–59)

*Quot servī sunt in familiā tuā?* (Cap. II, l.74)

*In sacculō meō* (Cap. IV, l.15)

In this chapter, you learn more prepositions. Like *in*, the prepositions *ab*, *cum*, *ex*, and *sine* cause the following nouns to take the ending *-ō* (m./n.) or *-ā* (f.) and in the plural *-īs*:

<i>in ātriō</i>	<i>cum liberīs</i>
<i>ex hortō</i>	<i>sine rosīs</i>
<i>ab Aemiliā</i>	

The forms in *-ō*, *-ā*, and *-īs* are called ablative (Latin *cāsus ablātīvus*).

*ab, cum, ex, in, sine* + *-ō, -ā, -īs*

ablative	m./n.	f.
sing.	<i>-ō</i>	<i>-ā</i>
pl.	<i>-īs</i>	<i>-īs</i>

### Adjectives in *-er*

You learned in Cap. II that not all masculine nouns end in *-us*; some, like *puer* and *liber*, end in *-er*. Not all adjectives end in *-us*, *-a*, *-um*. Some, like *pulcher*, *pulchra*, *pulchrum*, end in *-er*:

*Syra nōn est fēmina pulchra, neque pulcher est nāsus eius.* (1.17)

*cum rosīs pulchrīs* (1.61)

*Rosae pulchrae sunt.* (1.63)

*Notā Bene:* *pulcher*, *pulchra*, *pulchrum*, like *liber*, *librī*, has an *e* only in the nominative singular. Like nouns ending in *-er*, the stem of an adjective ending in *-er* can be determined from the genitive singular; the feminine singular will also tell you if the adjective keeps the *e*: *pulchra*.

### Pronoun *is*, *ea*, *id*

New forms of the pronoun *is* (masculine) are now introduced: feminine *ea*, neuter *id*; plural *īī* (= *eī*), *eae*, *ea*.

<b>sing.</b>	<b>m.</b>	<b>f.</b>	<b>n.</b>
nom.	<i>is</i>	<i>ea</i>	<i>id</i>
acc.	<i>eum</i>	<i>eam</i>	<i>id</i>
gen.	<i>eius</i>	<i>eius</i>	<i>eius</i>
abl.	<i>eō</i>	<i>eā</i>	<i>eō</i>
<b>pl.</b>	<b>m.</b>	<b>f.</b>	<b>n.</b>
nom.	<i>īī, eī</i>	<i>eae</i>	<i>ea</i>
acc.	<i>eōs</i>	<i>eās</i>	<i>ea</i>
gen.	<i>eōrum</i>	<i>eārum</i>	<i>eōrum</i>
abl.	<i>eīs/īīs</i>	<i>eīs/īīs</i>	<i>eīs/īīs</i>

*Notā Bene:*

- In the accusative and ablative, pronoun *is*, *ea*, *id* shows the same endings as the noun it represents; remembering the accusatives *eum* and *eam*, you will identify forms like *eō*, *eā* (abl. sing.), *eōs*, *eās* (acc. pl.) and *īīs* (= *eīs*, abl. pl.).
- The genitive plural is *eōrum*, *eārum* (thus, for *dominus servōrum*, you find *dominus eōrum*).
- The genitive singular has a special form *eius*, which is the same for all three genders: you have already had *sacculus eius* (: *Iūliū*), now you find *nāsus eius* (: *Syrae*). (These genitives correspond to the English possessive pronouns “his/her/its/their”).

## Verbs: Indicative Plural

Lastly, you learn the 3rd person plural form of verbs:

**Indicative:** when the subject is in the plural (e.g., *puerī*), or is more than one person (e.g., *Mārcus et Quīntus*), the verb ends in *-nt* (cf. *est* and *sunt*):

*Mārcus et Quīntus Iūliam vocant.*

*Puerī rident.*

*Multī servī in ūnō cubiculō dormiunt.* (l.40)

*Notā Bene:* In the consonant-verbs (3rd conjugation), a short vowel is inserted before the plural endings of the indicative:

- *-u-* before the indicative ending *-nt*:  
*Puerī discēdunt.* (ll.75–76)
- Even in 4th conjugation verbs (*ī*) *-u-* is inserted before *-nt*:  
*Puerī veniunt.*

## Lēctiō Altera (Section II)

### Verbs: Imperative Plural

**Imperative:** when two or more people are ordered to do something, the plural form of the imperative ending in *-te* is used:

*Mārce et Quīnte! Iūliam vocāte!* (l.51)

*Audīte!* (l.67)

*Tacēte, puerī!* (l.72)

*Notā Bene:* As in the indicative, in the imperative plural of the consonant-verbs (3rd conjugation), a short vowel is inserted before the ending:

- *-i-* before the imperative ending *-te*  
*Discēdite, puerī!* (cf. l.73)

### Imperative and Indicative

		sing	pl.
1. <i>ā</i>	imp.	<i>vocā</i>	<i>vocā te</i>
	ind.	<i>voca t</i>	<i>voca nt</i>
2. <i>ē</i>	imp.	<i>vidē</i>	<i>vidē te</i>
	ind.	<i>vide t</i>	<i>vide nt</i>
3. con.	imp.	<i>pōn e</i>	<i>pōn ite</i>
	ind.	<i>pōn it</i>	<i>pōn unt</i>
4. <i>ī</i>	imp.	<i>audī</i>	<i>audī te</i>
	ind.	<i>audi t</i>	<i>audi unt</i>

## Verbs

### *rīdet/rīdent*

Julia's remark, "*puerī mē rīdent*" (l.70), shows that *rīdet*, which is usually an intransitive verb, can take an object in the sense "laugh at": *Puerī Iūliam rīdent*.

<i>rīdet</i> alone	<i>Puerī rīdent.</i>	The boys are laughing.
<i>rīdet</i> + acc.	<i>Puerī me rīdent.</i>	The boys are laughing at me.

### *agit/agunt*

The consonant-verb *agit*, *agunt* denotes action in general: *Quid agit Mārcus? Quid agunt puerī?* (English "do"). The imperative of this verb is often put before another imperative to emphasize the command, somewhat like our English "Come on!" or "Get going!" e.g., *Age! venī, serve! Agite! venīte, servī!*

*age! agite!* + imp.

## Recēnsiō: Prepositions with the Ablative

*in*

*Iūlius in magnā villā habitat.* (l.1)

*Villa Iūlii in magnō hortō est.* (l.12)

*In hortis sunt rosae et lilia.* (l.13)

*ex*

*Discēdite ex peristylō.* (l.73)

*Puerī aquam sūmunt ex impluviō.* (l.83)

*ab*

*Puerī Iūliam audiunt, neque iī ab Aemiliā discēdunt.* (l.56)

*Iūlia plōrat et cum unā rosā ab iīs discēdit.* (l.71)

*cum*

*Iūlius in villā suā habitat cum magnā familiā.* (l.9)

*Pater et māter habitant cum Mārcō et Quīntō et Iūliā.* (ll.9–10)

*In Italiā sunt multae villae cum magnis hortis.* (ll.12–13)

*sine*

*Aemilia sine virō suō Iūliō in villā est.* (ll.44–45)

*In oppidō Tūsculō est sine Aemiliā.* (ll.45–46)

*Puella sine rosīs pulchra nōn est.* (ll.63–64)

## Studia Rōmāna

In this chapter, you learn the features of a Roman country house, called a *villa*. You will notice on the diagram on page 33 how many of the rooms are called *cubicula*, or bedchambers. Archaeologists assign the word "*cubiculum*" to small



rooms in general. We often are not sure what the rooms were used for; therefore, every room you see marked as a *cubiculum* is not necessarily a bedroom.

The entranceway to a Roman house was called the *vestibulum*. The visitor would pass through this area into the *ātrium*. The *ātrium* usually had an opening in the roof called a *compluvium*, through which rainwater could fall into the *impluvium*—a small pool—below. The *ātrium* is the most public space in the house and it was here that visitors would be welcomed. Tall doors often flanked the room, two on each side, enclosing small rooms and the third set (in the photograph on p. 33, this third set has curtains rather than doors) leading to the *ālae*, or “wings” (the same word is used for birds’ wings, as you will learn in Cap. X); these are open alcoves. At the far end of the *ātrium*, opposite the entrance and across the *impluvium*, is the *tablinum*, or record-room, of the house (the word *tablinum* is related to *tabula*, the word you met in Cap. I that can mean both “writings” as well as “writing tablet”). In some houses—as it appears from the illustration in your book—the *tablinum* had a large opening onto the *peristylum* and/or *hortus*.

Just as the word *peristylum* comes from Greek (meaning “surrounded by columns”), the peristyle was a Greek architectural feature before it was a Roman one. Originally, the Roman house consisted of the *ātrium* and the rooms surrounding it with the garden (*hortus*) in back. The covered walkway created by the colonnade in the peristyle provided shade. At the far end of the peristyle in the diagram, you can see a dining room, called *trīclīnium* in Latin. You will read about the *trīclīnium* and dinner parties in Caps. XXX–XXXI.

Where was the kitchen (*culīna*, Cap. XXX)? Originally, cooking was done in the *ātrium* with portable braziers. Not every house seems to have had a permanent kitchen. But where we do find kitchens, they are off the peristyle and are simple affairs.

Your text tells you that *Villa duo ōstia et multās fenestrās habet* (l.26). Our evidence for windows is slight, but Pliny the Younger (*Gāius Plīnius Caecilius Secundus*), a Roman who lived a little before our narrative (around AD 62–113), includes several mentions of windows in his description of his seaside villa. While Roman houses in towns had either a private façade broken only by the door or an attached shop front (as you will see in Cap. VIII), they did not have windows looking out onto the street. It is most likely that windows were more common in the private parts of houses and when they provided a view. Rooms often had their own internal “view” in the guise of elaborate wall paintings. These ranged from original artworks by skilled craftsmen to less expensive scenes produced by workshops. Mosaics often covered the floor; these, like wall paintings, also ranged from the simple to the exquisite, like the Alexander mosaic in the House of the Faun in Pompeii.

There are other words for “house” besides *villa*. A *casa* is a small country cottage; a house is also called a *domus* (Cap. XIX) or, as a building, *aedificium* (Cap. XXV).

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>aqua, -ae</b>	water
<b>fenestra, -ae</b>	window
<b>rosa, -ae</b>	rose
<b>vīlla, -ae</b>	country house, villa

#### 2nd

<b>ablātīvus, -ī (cāsus)</b>	ablative
<b>ātrium, -ī</b>	main room, hall
<b>cubiculum, -ī</b>	bedroom
<b>hortus, -ī</b>	garden
<b>impluvium, -ī</b>	water basin in the atrium for collecting rainwater
<b>līlium, -ī</b>	lily
<b>nāsus, -ī</b>	nose
<b>ōstium, -ī</b>	door, entrance
<b>peristylum, -ī</b>	peristyle

### Verba

#### -ā (1)

<b>amat/amant</b>	love
<b>dēlectat/dēlectant</b>	delight, please
<b>habitat/habitant</b>	dwell, live

#### consonant (3)

<b>agit/agunt</b>	drive, do, perform
<b>carpit/carpunt</b>	gather, pick, crop

### Adiectīva

#### 1st/2nd (-us/er, -a, -um)

<b>foedus, -a, -um</b>	ugly, hideous
<b>pulcher, -chra, -chrum</b>	beautiful, fine
<b>sōlus, -a, -um</b>	alone, lonely

### Prōnōmina

<b>is, ea, id</b>	he, she, it
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### Adverbia

<b>etiam</b>	also, even, yet
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### Praepositīōnēs

<b>ab</b> ( <i>prp.</i> + <i>abl.</i> )	from, by
<b>cum</b> ( <i>prp.</i> + <i>abl.</i> )	with
<b>ex</b> ( <i>prp.</i> + <i>abl.</i> )	out of, by
<b>sine</b> ( <i>prp.</i> + <i>abl.</i> )	without

## VI. Via Latīna

### Rēs Grammaticae Novae

1. Verbs
  - a. *it/eunt*
  - b. Passive Voice
2. Nouns
  - a. Case Uses
    - i. Accusative: Prepositions with the Accusative Case
    - ii. Ablative:
      1. Preposition *ab/ā* + Ablative
      2. Ablative of Agent and Means/Instrument
  - b. Constructions of Place
3. Correlatives: *tam/quam*

### Roman Roads

Road communications were highly developed in the ancient Roman world. The different parts of the Roman Empire were connected by an excellent network of highways. These roads were primarily military, although they were also important to the economy. Not surprisingly, the Romans constructed a good number of roads in Italy during the time of their expansion from the fourth century BC onward. Vitruvius, an engineer and architect who lived at the time of the emperor Augustus, wrote a book called *dē Architectūrā*; he tells us about the careful construction of roads: how the ground is prepared and graded so that water drains properly, the levels beginning with the earth and ending with large paving stones. Wheel-ruts are still visible on many streets in Pompeii.

On the map on page 40 of LINGUA LATĪNA, you see the most important Roman roads in Italy, among them the famous Via Appia, running southward from Rome and continuing all the way to Brundisium. The Via Appia is the oldest paved Roman road; it was built at the end of the fourth century BC from Rome to Capua (see the map). By the middle of the third century BC, it reached all the way to the coastal town of Brundisium.

Running almost parallel to the Via Appia is the Via Latina, built in the third century BC, which passes the town of Tusculum mentioned in the first chapter. Julius's villa stands in the neighborhood of this town, so that anyone going from there to Rome must follow the Via Latina. Therefore, it is not surprising to find Medus walking along this road. You will soon discover what it is that attracts him to the city.

Tusculum lies about 15 miles southeast of Rome, as you can see on the map. Its location—in the countryside but still an easy journey to Rome—made it an attractive place for prominent Romans to have villas. The Greek geographer Strabo (62 BC–AD 24) tells us that Tusculum can be seen from Rome. In the first century BC, Cicero had a home here, about which he speaks often and fondly in his letters, and where he wrote some of his philosophical works, including *Tūsculānae Disputātiōnēs*, or “The Discussions at Tusculum.” Julius's estate, as you will learn in Cap. XXVII, lies to the southwest of Tusculum near Lake Albanus, an area that was as fertile as it was lovely (*amoenus*).

## Lēctiō Prīma (Section I)

### Prepositions with the Accusative Case

In Cap. V, you met some common **prepositions** that take the ablative (see *Recēnsiō* at the end of Cap. V). Most other prepositions take the **accusative**, e.g.:

<b>ad</b>	<i>ad vīllam</i>	to the country house (1.19)
<b>ante</b>	<i>ante lectīcam</i>	in front of the litter chair (1.33)
<b>apud</b>	<i>apud eum</i> = <i>cum eō</i> <sup>1</sup>	with him (1.37)
<b>circum</b>	<i>Circum Rōmam est mūrus antīquus.</i>	Around Rome is an ancient wall. (ll.14–15)
<b>inter</b>	<i>inter Rōmam et Capuam</i>	between Rome and Capua (ll.3–4)
<b>per</b>	<i>per portam</i>	through the gate (1.76)
<b>post</b>	<i>post lectīcam</i>	behind the litter chair (1.33)
<b>prope</b>	<i>prope Rōmam</i>	near Rome (1.8)

### Prepositions *ad* and *ab/ā* (continued)

*Ad* indicates motion to a place—it is the opposite of *ab* (followed by the ablative), which indicates motion away **from** a place.

The corresponding interrogative adverbs are *quō* and *unde*:

*Quō it Iūlius? Ad vīllam it.*

*Unde venit? Ab oppidō.*

1. *Apud* most closely resembles French *chez*; it means in the presence of, at, near, as well as with.

*quō?*      *ad* + acc.

*unde?*      *ab* + abl.

Instead of *ab*, we often find the shortened form *ā* before a consonant, but never before a vowel or *h*-:

*ā villā*                                      *ā ancillā*

*ā dominō*                                    *ā oppidō*

*ab* + vowel and *h*-

*ā/ab* + cons. (except *h*-)

### Verbs: *it/eunt*

The verb “to go” belongs to the 4th conjugation, but is irregular, as you can see from the difference between *audiunt* (they hear) and *eunt* (they go). An irregular verb is one whose endings don’t follow the standard pattern of the four conjugations; the verb “is” (*est/sunt*) is also irregular.

*Iūlius ab oppidō ad villam suam it.*      Julius goes from the town to his country house. (l.20)

*Dominus et servī ab oppidō ad villam eunt.*      The master and slaves are going from the town to the country house. (ll.20–21)

*Quō it Iūlius? (l.35)*

*Ad villam it. (l.35)*

*Iūlius et Cornēlius ad villās suās eunt. (l.57)*

### Correlatives: *Tam/Quam*

*Quam* is an interrogative adverb:

*Quam longa est via Flāminia?*      How long is the via Flaminia?  
(ll.11–12)

*Tam* answers the question posed in *quam*; together, they are called correlatives. Correlatives are adverbs or adjectives (Cap. VIII) that respond to each other. As you will see in Cap. VII, in Latin, pairs of correlatives often resemble *tam/quam* in that one starts with “t” and the other with “qu,” and the rest of the word is the same. *Tam...quam* is best translated into English as “as...as”:

*Quam longa est via Flāminia?*

*Via Latīna nōn tam longa est quam via Appia.*      The Via Latina is not as long as the Via Appia. (ll.10–11)

*Tiberis fluvius nōn tam longus est quam fluvius Padus. (l.13)*

*Circum oppidum Tūsculum mūrus nōn tam longus est quam circum Rōmam. (ll.16–17)*

*Saccī quōs Syrus et Lēander portant magnī sunt, sed saccus quem Syrus portat nōn tam magnus est quam saccus Lēandri. (ll.27–29)*

## Lēctiō Altera (Section II)

### Nouns: Constructions of Place with Names of Cities and Towns

#### I. Accusative (place to which) and Ablative (place from which or separation)

Motion **to** or **from** a town mentioned by name is expressed by the name of the town in the accusative or ablative, respectively, **without a preposition**. In Latin, therefore, we speak of traveling *Rōmā—Brundisium* (from Rome to Brundisium), or, if going in the opposite direction, *Brundisiō—Rōmam* (from Brundisium to Rome).

The **accusative** shows the place toward which one moves:

*Rōmam it.* He is going to Rome. (l.50)  
*Cornēlius nōn Rōmam, sed Tūsculum it.* (ll.54–55)

It is the fundamental function of the **ablative** (with or without a preposition) to denote “place from which.” In this function, it is called **ablative of separation** (*ablātīvus* means “taking away”):

*Tūsculō venit.* He is coming from Tusculum. (l.49)  
*Is nōn Tūsculō, sed Rōmā venit.* (ll.53–54)

Otherwise, prepositions are used:

*Iūlius ab oppidō ad villam suam it.* (l.20)  
*Dominus et servī ab oppidō ad villam eunt.* (ll.20–21)

#### II. Locative Case (place in which)

To indicate where something or somebody is, the preposition *in* followed by the ablative is most often used:

*in Italiā*  
*in oppidō*  
*in hortō*

The following examples show, however, that *in* is no more used with names of towns than *ad* and *ab*:

*Cornēlius Tūsculī habitat.* (l.59)  
*Mēdus Rōmāe est.* (l.47)

Instead of “*in*,” the name takes the ending *-ī* or *-ae* according to whether the nominative ends in *-um/-us* or *-a*. This form is called locative (Latin *locātīvus*, from *locus*, “place”):

<i>Ubi habitat Cornēlius?</i>	Where does Cornelius live? He lives
<i>Is Tūsculī habitat.</i>	in Tusculum. (ll.58–59)
<i>Rōmam it, quia Lydia</i>	He is going to Rome because Lydia
<i>Rōmae habitat.</i>	lives in Rome. (ll.77–78)

Locative *-ī, -ae*

*quō? Tūsculum Rōmam*

*unde? Tūsculō Rōmā*

*ubi? Tūsculī Rōmae*

### Verbs: Passive Voice (*vōx passīva*)

All the verbs you have been using so far are in the active voice (the subject does the acting), e.g.:

*Dāvus et Ursus portant Iūlium.*

*Syrus saccum portat.* (l.25)

We can express the same idea differently using the passive voice (the subject receives the action):

*Iūlius ab Ursō et Dāvō portātur.* (l.62)

*Saccus ā Syrō portātur.*

*Saccī ā Syrō portantur.*

*Puerī ā puellā videntur.*

Active Voice:

- Subject does the acting
- endings *-t, -nt*

Passive Voice:

- Subject acted upon
- endings *-tur, -ntur*
- The person or thing performing the action goes into the ablative (see next section)

In addition to the examples in the text and GRAMMATICA LATINA in LINGUA LATĪNA, consider the following sentences from earlier chapters changed into the passive:

- 1st conjugation  
*Puer parvam puellam pulsat* (Cap. II, l.29) → *Parva puella ā puerō pulsātur.*
- 2nd conjugation  
*Quīntus Mārcum videt* (Cap. II, l.11) → *Mārcus ā Quīntō vidētur.*

- 3rd conjugation  
*Dāvus sacculum in mēnsā pōnit* (Cap. IV, 1.61) → *Sacculus ā Dāvō in mēnsā pōnitur.*
  - 4th conjugation  
*Puerī Iūliam audiunt* (Cap. V, 1.56) → *Iūlia ā puerīs auditur.*
- |    | active          | passive           |
|----|-----------------|-------------------|
| 1. | <i>voca t</i>   | <i>vocā tur</i>   |
|    | <i>voca nt</i>  | <i>voca ntur</i>  |
| 2. | <i>vide t</i>   | <i>vidē tur</i>   |
|    | <i>vide nt</i>  | <i>vide ntur</i>  |
| 3. | <i>pōn it</i>   | <i>pōn itur</i>   |
|    | <i>pōn unt</i>  | <i>pōn untur</i>  |
| 4. | <i>audi t</i>   | <i>audī tur</i>   |
|    | <i>audi unt</i> | <i>audi untur</i> |

### Ablative Case (Agent and Means/Instrument)

Consider the following sentence:

*Mārcus Iūliam pulsāt.*      Marcus hits Julia.

If we make that sentence passive, we get:

*Iūlia pulsātur ā Mārcō.*      Julia is hit by Marcus.

In the second sentence, Marcus is no longer the grammatical subject, but he is still the actor, or **agent**, of the verb. In the passive voice, the name of the person by whom the action is performed, the **agent**, is in the ablative preceded by *ab* or *ā* (*ā Mārcō*). This construction is called the **ablative of personal agent**, that is, when the agent is a person, not a thing or an animal:

*Iūlius ab Ursō et Dāvō portātur.*      Julius is (being) carried by Ursus and Davus. (1.62)

*Saccī quī ā Syrō et Lēandrō portantur magnī sunt.*      The bags which are being carried by Syrus and Leander are big. (ll.65–66)

*Dominus ā servō malō timētur.* (ll.73–74)

*Verba Mēdi ā Lydiā laetā audiuntur.* (1.95)

When the action is performed by something other than a person—an animal or an inanimate object—the source of the action is expressed by the simple ablative without the preposition *ab/ā*. The simple ablative here indicates means or cause. This construction, called the **ablative of means** (also **ablative of instrument**—Latin *ablātīvus instrūmentī*) is very common both in passive and active sentences: e.g.,



<i>Cornēlius equō vehitur.</i>	Cornelius is being transported by a horse. (or, more idiomatically, “he is riding a horse”) (ll.68–69)
<i>Iūlius lecticā vehitur.</i>	Julius is being carried in a litter chair. (l.69)
<i>Lȳdia verbīs Mēdi dēlectātur.</i>	Lydia is delighted by Medus’s words. (l.91)
<i>Dominus servum baculō verberat.</i>	
<i>Servī saccōs umerīs portant.</i>	
<i>Mēdus viā Latīnā Rōmam ambulat.</i>	

Sometimes, the agent/means is left unexpressed, e.g.:

<i>Dominī vehuntur.</i>	Masters are carried (or “travel”). (l.70)
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In the sentence *Mēdus Lydiam amat et ab eā amātur* (ll.78–79), both active and passive are used.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>amīca, -ae</b>	female friend
<b>lectīca, -ae</b>	litter, sedan
<b>porta, -ae</b>	gate
<b>via, -ae</b>	road, way, street

#### 2nd

<b>āctīvum, -ī (verbum)</b>	active
<b>amīcus, -ī</b>	friend
<b>equus, -ī</b>	horse
<b>inimīcus, -ī</b>	(personal) enemy
<b>locātīvus (cāsus)</b>	locative
<b>mūrus, -ī</b>	wall
<b>passīvum (verbum)</b>	passive
<b>saccus, -ī</b>	sack
<b>umerus, -ī</b>	shoulder

#### 3rd (you will learn about this family of nouns later)

<b>praepositiō (f.)</b>	preposition
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### Verba

#### -ā (1)

<b>ambulat, ambulant</b>	walk
<b>intrat, intrant</b>	enter
<b>portat, portant</b>	carry

#### -ē (2)

<b>timet, timent</b>	fear, be afraid (of)
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consonant (3)	
<b>vehit, vehunt</b>	carry, convey, ride, sail, travel
Irregular	
<b>it/eunt</b>	go
Adiectīva	
1st/2nd (-us/er, -a, -um)	
<b>duodecim</b>	twelve
<b>fessus, -a, -um</b>	tired, weary
<b>longus, -a, -um</b>	long
<b>malus, -a, -um</b>	bad, wicked, evil
Adverbia	
<b>ante</b>	in front of, before
<b>autem</b>	but, however
<b>itaque</b>	therefore
<b>nam</b>	for
<b>procul</b>	far ( <i>often combines with preposition ab</i> )
<b>quam</b>	how, as, than
<b>tam</b>	so, as
Praepositionēs	
<b>ā</b> ( <i>prp. + abl.</i> )	from, of, since, by
<b>ad</b> ( <i>prp. + acc.</i> )	to, toward, by, at, till
<b>ante</b> ( <i>prp. + acc.</i> )	in front of, before
<b>apud</b> ( <i>prp. + acc.</i> )	beside, near, by
<b>circum</b> ( <i>prp. + acc.</i> )	around
<b>inter</b> ( <i>prp. + acc.</i> )	between, among, during
<b>per</b> ( <i>prp. + acc.</i> )	through, by, during
<b>post</b> ( <i>prp. + acc.</i> )	behind, after, later
<b>procul ab</b> ( <i>+ abl.</i> )	far from
<b>prope</b> ( <i>prp. + acc.</i> )	near, nearly
Vocābula Interrogātīva	
<b>quam?</b>	how?
<b>quō?</b>	where (to)?
<b>unde?</b>	from where? whence?

## VII. Puella et Rosa

### Rēs Grammaticae Novae

1. Verbs
  - a. Imperative of *esse*
  - b. *salvē/salvēte*
  - c. Compound Verbs
2. Nouns: Case Uses
  - a. Accusative Case: Prepositions
  - b. Genitive with *plēnus*
  - c. Dative Case
    - i. Dative Case *is, ea, id*
    - ii. Dative Case: Interrogative and Relative Pronoun
    - iii. Dative with Compound Verbs
  - d. Ablative: Preposition *ex/ē* + the Ablative Case
3. Pronouns
  - a. Reflexive Pronoun
  - b. Demonstrative Pronouns: *hic, haec, hoc*
4. Adverbs: Interrogative *num* and *nōnne*
5. Point of Style: *et...et/neque...neque/nōn solum...sed etiam*

### Julius Returns, with Gifts

Syra comforts a weeping Julia, who is concerned about the appearance of her nose. When Julius comes back from town, he usually brings something with him for the family, so in this chapter, you find out what is in the two sacks that Syrus and Leander have been carrying.

### Lēctiō Prīma (Section I)

#### Reflexive Pronoun

The examples *Puella sē in speculō videt et sē interrogat* (ll.8–9) show that the pronoun *sē* (acc.) is used when referring to the subject in the same sentence; *sē* is called the reflexive pronoun (English “himself/herself/themselves”). Reflexive means it “bends back” toward the subject.

*Puella sē in speculō videt et sē interrogat.*

The girl sees herself in the mirror and asks herself. (ll.8–9)

*Puella Syram in speculō videt et eam interrogat.*

The girl sees Syra in the mirror and asks her (Syra).

*Iūlia Syram post sē in speculō videt, i.e. post Iūliam.* (l.15)

### When to use what:

When the pronoun refers back to the subject of the sentence:

- use the **reflexive** *sē* (acc.): himself/herself/themselves

When the pronoun refers to a person or thing **other than** the subject of the sentence:

- use the personal pronoun *eum/eam/eōs/eās*: him/her/them

### Recēnsiō: sē vs. suus, -a, -um

*Sē* is a pronoun and takes the place of a noun that refers back to the (3rd person) subject of the sentence.

*Iūlia Syram post sē in speculō videt.* (l.15) = *Iūlia Syram post Iūliam in speculō videt.*

*Suus, -a, -um* is a possessive adjective and modifies a noun that belongs to the (3rd person) subject of the sentence.

*Aemilia virum suum amat.* (l.4) = *Aemilia virum Aemiliae amat.*

### Accusative Case: Prepositions

Compare the sentences:

*Iūlius in villā est.*

*Iūlius in villam intrat.*

In the first sentence, *in* takes the ablative (*villā*), as we have seen often; in the second, it is followed by the accusative (*villam*). The examples show that *in* takes the accusative when there is motion into a place. Therefore we read:

*Syra in cubiculum intrat.* (l.14)

“*Veni in hortum, Iūlia!*” (l.17)

Place where:

*ubi?* *in* + ablative

*in villā, in hortō, in cubiculō*

Place to which:

*quō?* *in* + accusative

*in villam, in hortum, in cubiculum*

### Interrogative *num* and *nōnne*

A question introduced with *num* calls for a negative answer; therefore, Julia asks, “*Num nāsus meus foedus est?*” (1.20). The *num* shows she wants a “no!” answer. The opposite effect is obtained by *nōnne*: when Syra asks, “*Nōnne fōrmōsus est nāsus meus?*” (1.26), she certainly expects the answer to be “yes.” Nevertheless, Julia says, “*Immō foedus est!*” The word *immō* serves to stress a denial (English “no,” “on the contrary”).

question:	expected answer:
<i>nōnne...est?</i>	<i>...est</i>
<i>num...est?</i>	<i>...nōn est</i>

### Verbs: Imperative of the Verb *esse*

The imperative of *est* is *es!* (i.e., the stem without an ending; plural *este!*):

“*Tergē oculōs! Es laeta!*” (1.23)

*Este bonī* (be good!)

## Lēctiō Altera (Section II)

### Preposition *Ex/ē* + the Ablative Case

The example *Iūlia ē cubiculō exit* shows the shorter form *ē* of the preposition *ex*. The same rule applies to the use of *ex* and *ē* as to *ab* and *ā*:

- before vowels and *h-*, only *ex* and *ab* are used
- *ē* and *ā* are only used before consonants, never before vowels or *h-*
- *ex* and *ab* can also be used before consonants

Examples with *ex* and *ē*:

- *ē/ex villā* (before a consonant, use either *ē* or *ex*)
- *ex ātriō* (before a vowel, use only *ex*)
- *ex hortō* (before an “h,” use only *ex*)

### Dative Case (*cāsus datīvus*)

#### I. Nouns

When we are told that Julius gives something to a member of the family, the name of this person ends in *-ō* (*Mārcō, Quīntō, Syrō, Lēandrō*) or in *-ae* (*Aemiliae, Iūliae, Syrae, Dēliae*). This form, ending in *-ō* in the masculine (and neuter) and in *-ae* in the feminine, is called dative (Latin *datīvus*, from *dat*, “gives”):

*Iūlius Syrō et Lēandrō māla dat.*

In the plural, the dative ends in *-īs* like the ablative:

*Iūlius servīs mālā dat.*

*Iūlius ancillīs mālā dat.*

dative	m./n.	f.
sing.	-ō	-ae
pl.	-īs	-īs

### Summary of 1st and 2nd Declension Endings

	m. sing.	m. pl.	f. sing.	f. pl.	n. sing.	n. pl.
nom.	-us	-ī	-a	-ae	-um	-a
acc.	-um	-ōs	-am	-ās	-um	-a
gen.	-ī	-ōrum	-ae	-ārum	-ī	-ōrum
dat.	-ō	-īs	-ae	-īs	-ō	-īs
abl.	-ō	-īs	-ā	-īs	-ō	-īs
voc.	-e					

### II. *is, ea, id*

The dative of the pronoun *is, ea, id* is *eī* in the singular:

*Iūlius eī (: Quīntō/Iūliae) mālum dat.*

In the plural, the dative of the pronoun *is, ea, id* is *iīs* (or *eīs*):

*Iūlius iīs (: servīs/ancillīs) mālā dat.*

The forms are the same for all three genders.

### Summary of *is, ea, id* and Reflexive Pronoun *sē*

	sing.		n.	pl.		reflexive	
	m.	f.		m.	f.	n.	pronoun
nom.	i s	e a	i d	i ī	e ae	e a	
acc.	e um	e am	i d	e ōs	e ās	e a	sē
gen.	e iūs	e iūs	e iūs	e ōrum	e ārum	e ōrum	(Cap. X)
dat.	e iī	e iī	e iī	i iīs	i iīs	i iīs	sibi
abl.	e ō	e ā	e ō	i iīs	i iīs	i iīs	sē

### *Salvē/Salvēte*

The greeting *Salvē!* expresses a wish for good health. It was understood as an imperative, so it has a plural form in *-te*: “*Salvēte, filiī!*” (1.31)

sing.	<i>salvē!</i>
pl.	<i>salvē te!</i>

### Demonstrative Pronouns: *hic, haec, hoc*

Referring to things close to him, Julius says, e.g., *hic saccus* (l.43) and *hoc mālum* (ll.90–91), and Julia says *haec rosa* of the flower that she is holding (l.85). The **demonstrative** (or pointing) pronoun *hic, haec, hoc* (English “this”) is treated in Cap. VIII.

### *Plēnus* + the Genitive Case

Note the genitive after *plēnus* (“full of...”):

*Hic saccus plēnus mālōrum est.* (ll.43–44)

*Oculi Iūliae plēni sunt lacrimārum.* (l.79)

*plēnus* + gen.

### Verbs: Compound Verbs

**Compound** verbs often have prepositions as their first element, like *ad-est* and *ab-est*. In this chapter, you find *in-est*, *ad-venit*, *ad-it*, *ex-it*, and in the next, *ab-it*. Often, the same preposition is put before a noun in the same sentence:

*Quid inest in saccīs?* (l.39)

*Iūlius ad villam advenit.* (l.30)

*Iūlia ē cubiculō exit.* (ll.82–83)

**compounds** with prepositions:

*ad-, ab-, ex-, in-*

## Lēctiō Tertia (Section III)

### Dative Case (continued): Interrogative and Relative Pronoun

The dative (sing.) of the interrogative and relative pronoun is *cui* (see ll.101–104):

*Cui Iūlius mālum dat?* (l.101)

*Puer/puella cui Iūlius mālum dat est filius/filia eius.* (ll.101–102)

The genitive of the interrogative and relative will be met in Cap. VIII.

### Point of Style: *et...et/neque....neque/nōn solum...sed etiam*

Note the repetition of the conjunctions *et* and *neque* (ll.50, 57):

*et Mārcus et Quīntus māla habent.* English “both...and”

*Servi neque māla neque pira habent.* English “neither...nor”

Instead of *et...et*, we often find *nōn solum...sed etiam*:

*nōn solum māla, sed etiam pira.* (1.56)

English “not only...but also”

*et...et*

*neque...neque*

*nōn solum...sed etiam*

### **Recēnsiō: Interrogative Words**

*Quis? Quid?*

Who? What?

*Ubi?*

Where? In what place?

*Quot?*

How many?

*Cūr?*

Why?

*Unde?*

Whence? From what place?

*Quō?*

Where? To what place?

*-ne?*

Asks a question with no expectations.

*Nōnne?*

Expects a “yes” answer.

*Num?*

Expects a “no” answer.

### **Studia Rōmāna**

While her brothers attend school (Caps. XIV, XV, XVII, XVIII), Julia remains at home; she is too young for school. Not all girls were educated outside the home, but there is evidence that some girls were—even in the early years of Rome’s history (Livy, 3.44).

The amount of education girls received varied greatly. For some girls, education consisted of learning the domestic duties involved in managing a household. Others were clearly well educated and even wrote poetry. Although we have poems remaining only from two women poets (both named Sulpicia), the poets Propertius, Tibullus, and Catullus (all first century BC) refer to women in their poetry as *docta* (learned), a word that suggests they wrote verse. A famous portrait from Pompeii shows a young woman holding a stylus and a tabula, pondering her next words. Clearly her family wanted to publicize her education.

Young girls from prominent families participated in festivals, particularly in the chorus (Catullus 34, “Hymn to Diana”; Horace, *Carmen Saeculāre*). There were priesthoods open to women, most exalted of which were the six Vestal Virgins; a daughter of a patrician father could become one of the two young girls (aged six to ten) who became apprentices to the service of Vesta. Just as Vesta protected the home (see Cap. IV) she was also the guardian of Rome’s sacred fire.

Her parents’ aspirations for Julia are to be a wife and mother. The age of marriage varied, and while some girls were married very young, not all were. A law that Roman girls could not be married before the age of twelve tells us



just how young! A girl required a dowry (*dōs*), money that a family gave to her husband or his family when they were married. If the couple were divorced or if the wife died, the dowry had to be returned.

Girls were expected to be chaste and *mōrigeria* (compliant to her father and later to her husband). The Younger Pliny (*Plinius Secundus*, first century AD) gives us a portrait of ideal young womanhood in a letter he wrote about the death of the young daughter of a friend (*Epist.* 5.16). She was only thirteen and about to be married. Pliny praises her effusively as a bright young woman, an eager reader with a joyful and lovable personality. She combined the virtues of all ages in one: the wisdom of an old woman (*anīlis prūdētia*), the seriousness of character of a married woman (*gravitās mātrōnālis*), the charm of a young girl and virginal modesty (*suāvitās puellāris cum virginālī verēcundiā*). She bore her illness with restraint (*temperantia*), patient endurance (*patientia*), and self-possession (*cōstantia*).

Pliny's letter is not an isolated example. When his daughter Tullia died in childbirth, Cicero was distraught and wrote many letters trying to come to terms with his feelings. During the time of our narrative, letters between the emperor Marcus Aurelius (AD 121–180) and his friend *Mārcus Cornēlius Frontō* (c. AD 95–c. 166) contain many references to their love of their children, girls as well as boys. We know from inscriptions (particularly epitaphs), from images on tomb markers as well as from literary representations, that girls were much loved.

Salutations and valedictions in Latin: in this chapter, you learned to say “hello” to one person (*salvē*) and to more than one (*salvēte*). Romans even today say, “Salve!” as an informal greeting. You can also say, *Quid novī est?* or just *Quid novī?*, which means, “What’s new?” When leaving, you can say, *Valē* or *Valēte* (“Be well! Fare well!,” Cap. XIV).

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**lacrima, -ae** tear

#### 2nd

**dativus, -ī (cāsus)** dative

**mālum, -ī** apple

**oculus, -ī** eye

**ōsculum, -ī** kiss

**ōstiārius, -ī** doorkeeper

**pirum, -ī** pear

**speculum, -ī** mirror

## Verba

-ā (1)

**dat, dant**

give

**exspectat, exspectant**

wait (for), expect

**lacrimat**

cry

-ē (2)

**tenet, tenent**

hold, keep (back)

**terget, tergent**

wipe

consonant (3)

**claudit, claudunt**

shut, close

**currit, currunt**

run

**vertit, vertunt**

turn

-ī (4)

**advenit, adveniunt**

arrive

**aperit, aperiuunt**

open, disclose

Irregular

**adit, adeunt**

go to, approach

**exit, exeunt**

go out

**inest, insunt**

be in

## Adiectiva

1st/2nd (-us/er, -a, -um)

**fōrmōsus, -a, -um**

beautiful

**plēnus, -a, -um (+ gen./abl.)**

full (of)

## Prōnōmina

**hic, haec, hoc**

this

**sē, sibi**

himself, herself

## Adverbia

**immō**

no, on the contrary

**illic**there<sup>1</sup>**nōn solum...sed etiam**

not only...but also

## Coniūctiōnēs

**et...et**

both...and

**neque...neque**

neither...nor

## Praepositionēs

**ē (prp. + abl.)**

out of, from, of, since

## Vocābula Interrogātiva

**nōnne?**

not?

1. Accent on the ultima: *illic*; originally the word was *illice*, with accent on the long penult; when the *e* dropped, the accent was retained.

## VIII. Taberna Rōmāna

### Rēs Grammaticae Novae

1. Verbs
  - a. 3rd Conjugation “i-stems”
2. Nouns
  - a. Case Uses
    - i. Ablative of Price (*ablātīvus pretī*)
    - ii. Ablative of Means/Instrument (*ablātīvus instrūmentī*)(continued)
  - iii. Dative (continued): Indirect Object
3. Adjectives
  - a. Interrogative Adjective
  - b. Pronoun vs. Interrogative Adjective
  - c. Correlatives: *tantus/quantus*
4. Pronouns
  - a. Relative Pronoun without an Antecedent
  - b. Demonstratives *hic, haec, hoc/ille, illa, illud*
5. Adverbs
  - a. *quam*
6. Points of Style: *convenit*

### Daily Life: Shopping

In the ancient world, people did their shopping over open counters lining the streets. Passers-by could simply stand on the pavement in front of a shop and buy what they wanted. We can be sure that the shopkeepers gave their customers every encouragement.

### Lēctiō Prīma (Section I)

#### Pronouns

In this chapter, we pay particular attention to some important pronouns:

- the **interrogative** pronoun: *quis, quae, quid* (introduced in Cap. II)
- the **relative** pronoun: *quī, quae, quod* (introduced in Cap. III)

- the **demonstrative** pronouns  
*is, ea, id* (introduced in Cap. III)  
*hic, haec, hoc* (introduced in Cap. VII)  
*ille, illa, illud*

### Relative Pronoun without an Antecedent (*Quī = Is quī*)

Instead of saying “he who, etc.” or “whoever,” Latin sometimes has just “who,” e.g.:

*Quī tabernam habet, tabernārius est = is quī...*  
 Whoever has a shop is a shopkeeper. (ll.3–4)

*Quī magnam pecūniam habent ōrnāmenta emunt = Iī quī...*  
 Those who have a lot of money buy jewelry. (ll.16–17)

*Quae nūllam aut parvam pecūniam habent ōrnāmenta aspiciunt tantum, nōn emunt.* (ll.14–15)

*Pecūniōsus est quī magnam pecūniam habet.* (l.35)

When the relative pronoun is used without an antecedent, a demonstrative pronoun may be understood, that is, *quī* can equal *is quī*.

### Demonstrative Pronouns

The demonstrative pronoun *hic, haec, hoc* points to something that is near the speaker (compare the adverb *hīc*, “here”) and represents the English “this.” In the first reading, we meet only the feminine singular, nominative, accusative/ablative:

*haec taberna?* (l.2)  
*in hāc viā* (l.11)  
*ad hanc tabernam* (l.16)

### Ablative of Means/Instrument (*ablātīvus instrūmentī*) (continued)

You learned the ablative of means or instrument in Cap. VI (in conjunction with the passive voice). Here are more examples of the ablative of instrument (without prepositions):

*Fēminae ōrnāmentīs dēlectantur.*

Women are delighted by adornments. (ll.12–13)

*Gemmīs et margarītīs anulīsque ōrnantur.*

They are adorned by jewels and pearls and rings. (l.24)

*Lydia tabernam Albīnī digitō mōnstrat.*

Lydia points to the store of Albinus with her finger. (l.43)

## Interrogative Adjective

In Cap. II, you learned the interrogative pronoun, which asks the question “who, what?” The interrogative adjective is used before nouns:

<i>quī servus?</i>	what/which slave?
<i>quae ancilla?</i>	what/which slave-woman?
<i>quod oppidum?</i>	what/which town?
<i>Quī vir et quae fēmina?</i> (l.26)	
<i>Quod ōrnāmentum?</i> (ll.30–31)	

*Notā Bene:* The interrogative pronoun looks the same as the interrogative adjective (and relative pronoun) *except* in the nominative masculine and neuter singular:

<i>quis, quid</i>	nominative m./n. singular interrogative <u>pronoun</u>
<i>quī, quod</i>	nominative m./n. singular interrogative <u>adjective</u>

## *Recēnsiō:* Interrogative Pronoun vs. Interrogative Adjective

<i>Quis clāmat?</i>	Who is shouting? (pronoun)
<i>Quī puer clāmat?</i>	What boy is shouting? (adjective)
<i>Quae ōrnāmentum accipit?</i>	Who receives the jewelry? (pronoun)
<i>Quae fēmina ōrnāmentum accipit?</i>	What woman receives the jewelry? (adjective)
<i>Quid vēndit tabernārius?</i>	What does the shopkeeper sell? (pronoun)
<i>Quod ōrnāmentum vēndit tabernārius?</i>	What piece of jewelry does the shopkeeper sell? (adjective)

*Notā Bene:*

- You will sometimes find *quis* (i.e., the form of the interrogative pronoun) used instead of *quī* (the form of the interrogative adjective) before a noun (especially a name) in questions of identity: *Quis servus? Mēdus.*
- While we here use *quae* for the nominative feminine singular of the interrogative pronoun, when you read ancient authors, you will usually find *quis* used for both masculine and feminine.

## 3rd Conjugation “i-stems”

So far you have learned verbs with stems ending in a long vowel (ā, ē, ī,) or a consonant. The final group of verbs has a stem ending in a short ĭ and is

grouped with the 3rd conjugation. In this chapter, we see the verbs *accipit* and *aspicit*, which have plural forms in *-iunt*:

Stem: *accipi-*; *accipit*; *accipiunt*

Stem: *aspici-*; *aspicit*; *aspiciunt*

The short *i* appears only before an ending beginning with a vowel, such as *-unt*: *accipiunt*, *aspiciunt*; otherwise, these verbs behave like consonant-verbs and are regarded as belonging to the 3rd conjugation.

The imperatives of “i-stems” (introduced in Section II of LINGUA LATINA) in *-e*, *-ite* are just like consonant stems:

*accipe!* *accipite!*

*aspice!* *aspicite!*

You will learn more about i-stem verbs in Cap. XII. When you have learned all the forms of the verb, it will be easy to distinguish the consonant and i-stems of the 3rd conjugation. Until then, they will be listed separately in the vocabulary.

## Lēctiō Altera (Section II)

### Demonstrative Pronouns

In this reading, we meet more forms of *hic*, *haec*, *hoc*:

<i>hae margaritae</i> (1.49)	<i>hic ānulus</i> (1.69)
<i>hī ānuli</i> (1.53)	<i>hunc ānulum</i> (1.76)
<i>in hīs ānulis</i> (1.55)	<i>huius (ānuli)</i> (1.75)

We are also introduced to the demonstrative *ille*, *illa*, *illud*, which refers to something that is further away from the speaker and is represented by the English “that”:

<i>illam tabernam</i> (1.41)	<i>illum (ānulum)</i> (1.76)
<i>illa ōrnāmenta</i> (1.42)	<i>illius ānuli</i> (1.75)
<i>ille ānulus</i> (1.70)	

Like *hic*, *haec*, *hoc* and *ille*, *-a*, *-ud*, most pronouns have the endings *-ius* in the genitive and *-ī* in the dative in all three genders (but the *i* is short or consonantal in *eius*, *cuius*, *huius*, *cui*, *huic*).

The neuter ending *-ud* in *illud* is also found in *alius*, *-a*, *-ud* (1.33) and is like the *-od* in *quod*.

See the paradigms for *hic haec hoc*, *ille illa illud*, and *is ea id* in the *recēnsiō* at the end of the chapter.

**Correlatives: *tantus/quantus***

In Cap. VI, you learned the correlatives *tam...quam* (as...as). When talking about size, the adjectives *tantus* and *quantus* are used (instead of *tam magnus* and *quam magnus*). So, *tantus...quantus* stands for *tam magnus quam*. *Tantus...quantus* (“as big as”) are correlative adjectives, as *tam...quam* are correlative adverbs (l.75). As adjectives, they agree with the nouns they modify; as correlatives, they respond to one another:

*Digitus quārtus nōn tantus est*    The fourth finger is not as big as  
*quantus digitus medius.*            the middle finger. (ll.126–128)

*Pretium illius ānulī tantum est*    The price of that ring is as great  
*quantum huius.*                        as that of this one. (l.75)

*Tantus* and *quantus* can also be used alone:

*Tanta gemma sōla octōgintā*        Such a large gem alone costs 80  
*sēstertiīs cōnstat.*                    sesterces. (ll.64–65)

*Quantum est pretium illius*        How much is the price of that  
*ānulī?*                                      ring? (ll.72–73)

Remember, you have already learned (in Cap. IV) *tantum* as an adverb meaning “only.”

*Quae nūllam aut parvam*            Those (women) who have no or  
*pecūniam habent ōrnāmenta*       little money only look at jewelry,  
*aspiciunt tantum, nōn emunt.*       they don’t buy. (ll.14–19)

**Quam**

*Quam* is also used in exclamations and means “how”:

“*Ō, quam pulchra sunt illa*        Oh, how beautiful those  
*ōrnāmenta!*”                              ornaments are! (ll.41–42)

**Recēnsiō: Quam**

- relative pronoun: feminine accusative singular  
*Puella quam Aemilia videt est Iūlia.*
- interrogative pronoun: feminine accusative singular  
*Quam videt Aemilia?*
- interrogative adjective: feminine accusative singular  
*Quam puellam videt Aemilia?*
- adverb correlating with *tam* (= as)  
*Estne via Latīna tam longa quam Via Aurelia?*
- adverb in questions and exclamations (= how)  
*Quam pulchra est villa Iūlii!*

### Ablative of Price (*ablātīvus pretiī*)

With the verbs *emit*, *vēndit*, and *cōnstat* (verbs of buying and selling, etc.), the price is in the ablative, called *ablātīvus pretiī* (“ablative of price”). Examples:

*Hic ānulus centum nummīs*      This ring costs 100 coins. (l.59)  
*cōnstat.*

*Albīnus...Mēdō ānulum vēndit sēstertiīs nōnāgintā.* (ll.116–117)

### Dative (continued)

In the last example, *Mēdō* is **dative** with *vēndit*. The dative now occurs also with *ostendit* (ll.46, 52, 58, 83) and *mōnstrat* (l.130). Being transitive, these verbs have an object in the accusative, which is often called the **direct object** to distinguish it from the dative, which is called the **indirect object**. Examples:

*Albīnus Lȳdiae margarītās ostendit.*

Albinus shows Lydia the pearls. (ll.46–47)

Shows what?	pearls, accusative direct object
Shows to whom?	Lydia, dative indirect object

*Albīnus iīs trēs ānulōs ostendit.*

Albinus shows them three rings. (l.52)

Shows what?	three rings, accusative direct object
Shows to whom?	them, dative indirect object

*Lȳdia, quae Rōmae habitat, Mēdō viam mōnstrat.*

Lydia, who lives in Rome, points out the road to Medus. (ll.129–130)

Shows what?	road, accusative direct object
Shows to whom?	Medus, dative indirect object

### Points of Style: *Convenit*

Latin is not English. While we all know this, it presents one of the biggest obstacles to understanding the language, especially if you try to put a Latin thought into English! The use of *convenit* in the following examples illustrates important principles to bear in mind. Consider the following two sentences:

*Tanta gemma ad tam parvum*      Such a big gem does not suit  
*ānulum nōn convenit.*      such a small ring. (l.81)

*Hic ānulus ad digitum tuum*      This ring does not fit your  
*nōn convenit.*      finger. (l.121)



Note that:

1. The syntax of the two languages works differently. In English, both “suit” and “fit” are transitive verbs and take a direct object. In Latin, *convenit* is intransitive and (here) is followed by *ad* + the accusative.
2. The same word often needs to be translated by different English words in different contexts. The concept, if kept in Latin, is perfectly clear: one thing does not “come together well” (*convenit*) with something else (*ad* + accusative). In English, however, we say, “a gem does not suit a ring” rather than “does not come together with.” In the second sentence, however, we are more likely to use “fit” for *convenit*.

You will find that you can often understand the Latin more fluently if you *don't* translate, but understand the concept behind the vocabulary and apply that concept to its context. When moving between the two languages, remember to be flexible in your vocabulary and to let go of the expectation that other languages “should” act like English.

## Lēctiō Tertia (Section III)

### Demonstrative Pronouns

In the final reading, we continue to see more forms of the demonstratives *hic* and *ille*:

<i>huic tabernāriō</i> (1.97)	<i>haec ōrnāmenta</i> (1.105)
<i>illī tabernāriī</i> (1.100)	<i>hōs ānulōs</i> (1.105)
<i>illae viae</i> (1.102)	<i>hās gemmās</i> (1.105)
<i>in illīs tabernīs</i> (Il.103–104)	<i>hōrum ōrnāmentōrum</i> (1.107)

*Notā Bene:* As you can see, with a few exceptions, their declension is already familiar to you. The stem of *hic*, *haec*, *hoc* is just *h-*, cf. the plural *hī hae*, *hōs hās*, *hōrum hārum*, *hīs*, but in the singular (and in n. pl. nom./acc.), a *-c* is added. Again, full paradigms are below in the *recensiō* and in the GRAMMATICA LATINA in LINGUA LATINA.

In the GRAMMATICA LATINA, you will find that not only *ille*, *-a*, *-ud* but also *is*, *ea*, *id* are used as adjectives. *Is*, *ea*, *id* can be used as a weaker form of *hic* (English “this”) or *ille* (English “that”):

<i>is servus</i>	<i>ea ancilla</i>	<i>id ōrnāmentum</i>
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### Pronouns Multiplied (examples)

Note the use of both the interrogative and relative pronouns in the same sentence in the following examples:

*Quae sunt illae viae in quibus illae tabernae sunt?* Which (interrogative) are those roads in which (relative) there are those shops? (ll.102–104)

*Et quae sunt illa ōrnāmenta quae in illīs tabernīs parvō pretiō emuntur?* And which (interrogative) are those jewels which (relative) are sold for such a small price in those shops? (ll.103–104)

### Recēnsiō: Pronouns

**Personal:** takes the place of a noun

*is, ea, id*

	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	i s	e a	i d	i ī	e ae	e a
acc.	e um	e am	i d	e ōs	e ās	e a
gen.	e i <sup>us</sup>	e i <sup>us</sup>	e i <sup>us</sup>	e ōrum	e ārum	e ōrum
dat.	e ī	e ī	e ī	i īs	i īs	i īs
abl.	e ō	e ā	e ō	i īs	i īs	i īs

**Demonstrative:** points out as closer (*hic, haec, hoc*) or further away (*ille, illa, illud*)

*Hic, haec, hoc*

[1]	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	hic	Haec	hoc	hī	hae	haec
acc.	hunc	Hanc	hoc	hōs	hās	haec
gen.	huius	huius	huius	hōrum	hārum	hōrum
dat.	huic	Huic	huic	hīs	hīs	hīs
abl.	hōc	Hāc	hōc	hīs	hīs	hīs

*Ille, illa, illud*

[2]	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	ill e	ill a	ill ud	ill ī	ill ae	ill a
acc.	ill um	ill am	ill ud	ill ōs	ill ās	ill a
gen.	ill i <sup>us</sup>	ill i <sup>us</sup>	ill i <sup>us</sup>	ill ōrum	ill ārum	ill ōrum
dat.	ill i	ill i	ill i	ill i <sup>s</sup>	ill i <sup>s</sup>	ill i <sup>s</sup>
abl.	ill ō	ill ā	ill ō	ill i <sup>s</sup>	ill i <sup>s</sup>	ill i <sup>s</sup>

**Interrogative:** Asks a question (*quis/quid*: interrogative pronoun; *qui/quod*: interrogative adjective; all other forms the same)

**Quis, quid**

	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	<i>quis/quī</i>	<i>quae</i>	<i>quid/quod</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
acc.	<i>quem</i>	<i>quam</i>	<i>quid/quod</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
gen.	<i>cuius</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
dat.	<i>cui</i>	<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
abl.	<i>quō</i>	<i>quā</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

**Relative:** Connects a dependent clause to a sentence

**Qui, quae, quod**

	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	<i>quī</i>	<i>quae</i>	<i>quod</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
acc.	<i>quem</i>	<i>quam</i>	<i>quod</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
gen.	<i>cuius</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
dat.	<i>cui</i>	<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
abl.	<i>quō</i>	<i>quā</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

## Studia Rōmāna

The pictures of Lydia and Medus shopping reproduce a storefront scene commonly found at Pompeii, Herculaneum, and Ostia, our best sources of town architecture. Pompeii and nearby Herculaneum, at the foot of Mt. Vesuvius (and near to Puteoli on the map on p. 40), were destroyed by the volcanic eruption of 79 AD. Because they were buried for centuries by volcanic ash (Pompeii) and lava (Herculaneum), much remains that gives us a great deal of information about Roman towns in the first century AD. There are also extensive remains from Ostia, the port of Rome (map, p. 40), which was at its peak at the time of our narrative. Many shops such as the one seen in the drawings on pages 54 and 55 are found there. Shops can often be found flanking the entranceways to Roman townhouses and apartment blocks (called *īnsulae*). The shopkeeper and his family lived above the shop in the small quarters on the second floor.

Some shops sold prepared food and drinks over counters accessible both from the street and from the inside (which often had eating areas as well). The counters can be equipped with large built-in jars for storing foodstuffs or jars of wine (*dōlia, ōrum*). Behind the counter, there are often built-in shelves. We find a variety of names for food shops: *thermopōlium* (a Greek word, “cook shop,” found in the comic writer Plautus), *taberna, popīna, caupōna* (which

was an inn that offered food). There were also a lot of bakeries (*pistrinae*), often where they not only baked bread, but milled flour as well. Just as at a home, painted *lararia* adorn many walls.

We also see the couple walking on a kind of sidewalk, called *crepīdinēs* after *crepida* (from the Greek word for a sandal, the same as the Latin *solea*). These raised projections helped keep pedestrians away from the traffic (and filth!) of the streets. Another boon to pedestrians were raised stepping-stones that made a kind of ancient crosswalk. In this way, pedestrians were protected from the water that overflowed from the many fountains that provided water to the citizens (only the wealthy had running water in their homes), as well as from the refuse of daily life that found its way into the gutters.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>gemma, -ae</b>	precious stone, jewel
<b>līnea, -ae</b>	string, line
<b>margarīta, -ae</b>	pearl
<b>taberna, -ae</b>	shop, stall

#### 2nd

<b>ānulus, -ī</b>	ring
<b>collum, -ī</b>	neck
<b>digitus, -ī</b>	finger
<b>ōrnāmentum, -ī</b>	ornament, piece of jewelry
<b>pretium, -ī</b>	price, value
<b>sēstertius, -ī</b>	sesterce (coin)
<b>tabernārius, -ī</b>	shopkeeper

#### 3rd

<b>prōnōmen, prōnōminis (n.)</b>	pronoun
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### Verba

#### -ā (1)

<b>clāmat, clāmant</b>	shout
<b>cōnstat, cōnstant</b>	cost, stand firm
<b>mōnstrat, mōnstrant</b>	point out, show
<b>ornat, ornant</b>	equip, adorn

#### consonant (3)

<b>cōnsistit, cōnsistunt</b>	stop, halt
<b>emit, emunt</b>	buy
<b>ostendit, ostendunt</b>	show
<b>vēndit, vēndunt</b>	sell

#### ī-stem (3)

<b>aspicit, aspiciunt</b>	look at, look
<b>accipit, accipiunt</b>	receive

-ī (4)	
<b>convenit, conveniunt</b>	come together, meet, suit
<b>Irregular</b>	
<b>abit, abeunt</b>	go away
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>alius, alia, aliud</b>	another, other
<b>gemmātus, -a, -um</b>	set with a jewel
<b>medius, -a, -um</b>	mid, middle
<b>pecūniōsus, -a, -um</b>	wealthy
<b>quantus, -a, -um</b>	how large, (as large) as
<b>quārtus, -a, -um</b>	fourth
<b>tantus, -a, -um</b>	so big, so great
<b>Numerī (indeclinable unless otherwise noted)</b>	
<b>nōnāgintā</b>	ninety
<b>octōgintā</b>	eighty
<b>vīgintī</b>	twenty
<b>Prōnōmina</b>	
<b>ille, illa, illud</b>	that, the one, he
<b>Adverbia</b>	
<b>nimis</b>	too, too much
<b>satis</b>	enough
<b>Coniūctiōnēs</b>	
<b>aut</b>	or

## IX. Pāstor et Ovēs

### Rēs Grammaticae Novae

1. Verbs
  - a. *ēst/edunt*
  - b. *dūc/dūcite*
  - c. Assimilation
2. Nouns: 3rd Declension (Consonant and *i*-Stem)
  - a. Declensions
  - b. Gender
  - c. 3rd Declension
  - d. Case Uses
    - i. Prepositions *suprā* and *sub*
3. Pronouns: *ipse, ipsa, ipsum*
4. Conjunction: *dum*

### The Italian Landscape

We leave the family at the villa for a while and join a shepherd and his dog guarding sheep.

### Lēctiō Prīma (Section I)

#### Third Declension Nouns

By studying the landscape above the chapter, you will learn a great many new Latin nouns. In the words *campus*, *herba*, *rīvus*, *umbra*, *silva*, and *caelum*, you see the familiar endings *-us*, *-a*, and *-um*. The remaining words, *collis*, *pāstor*, *canis*, *mōns*, *sōl*, etc., have quite different endings, not only in the nominative, but also in the other cases.

Words **declined** (i.e., inflected) in this way are said to belong to the **3rd declension** (Latin *dēclīnātiō tertiā*), whereas the **1st declension** (*dēclīnātiō prīma*) comprises words in *-a* (like *fēminā*), and the **2nd declension** (*dēclīnātiō secunda*) words in *-us* and *-um* (like *servus* and *oppidum*).

In the GRAMMATICA LATINA section of LINGUA LATINA, you will find examples of these three declensions. Take advantage of this opportunity to review the case-forms of *īnsula* (1st declension) and *servus* and *verbum* (2nd declension), and then study the new 3rd declension (examples: *pāstor* and *ovis*).

The nominative singular of 3rd declension nouns varies. In this chapter, you meet 3rd declension nouns whose **nominative** singular have either:

- no ending  
*pāstor*  
*sōl*  
*arbor*
- or end in *-is*  
*ovis*                      *pānis*  
*canis*                     *collis*
- or end in *-ēs*  
*nūbēs*
- or end in just *-s*  
*mōns*                      *dēns*
  - ▷ This final *-s* causes changes in the stem, which can be seen in the genitive singular, e.g.:
    - When the stem (genitive singular) of *mōns* and *dēns* ends in *-t* (*mont|is*, *dent|is*)
    - When *-s* is added to a stem ending in *-t*, the *-t* drops and the vowel lengthens (*mont|s* and *dent|s* → *mōns*, *dēns*)

We can see from the example of *mōns* and *dēns* that the nominative of a 3rd declension word might look quite different from the rest of the cases. The **endings** of the other cases, however, are regular:

- in the singular they have the following endings:
  - em* in the accusative
  - is* in the genitive
  - ī* in the dative
  - e* in the ablative
- in the plural they have the following endings:
  - ēs* in the nominative and accusative
  - um* or *-ium* in the genitive
  - ibus* in the dative and ablative

Or, schematically:

sing.	pl.	
nom.	-/( <i>e/i</i> )s	- <i>ēs</i>
acc.	- <i>em</i>	- <i>ēs</i>
gen.	- <i>is</i>	-( <i>i</i> ) <i>um</i>
dat.	- <i>ī</i>	- <i>ibus</i>
abl.	- <i>e</i>	- <i>ibus</i>

*Notā Bene:* There are two possible endings to the genitive plural (-*um* and -*ium*) because there are two different kinds of 3rd declension nouns: **consonant-stems** (ending in -*um* in the genitive plural) and **i-stems** (ending in -*ium* in the genitive plural). The two types differ only in the genitive plural.

#### Consonant-Stems

- nouns with no ending in the nominative, e.g., *pāstor*, have -*um* in the genitive plural (and others to be learned later)

#### I-Stems

- m./f. nouns of two syllables ending in -*is*, -*es*:
  - ▷ *nūbēs*, *nūbis* (gen.pl.: *nūbium*)
  - ▷ *ovis*, *ovis* (gen.pl.: *ovium*)
  - ▷ *canis*, *canis* is an exception to this rule; the gen.pl. is *canum*

some m./f. nouns in -*s*

- nouns in -*ns*:
  - ▷ *mōns*, *montis* (gen.pl.: *montium*)
  - ▷ *dēns*, *dentis* (gen.pl.: *dentium*)

Examples of all these endings are shown with the nouns *ovis* and *pāstor* (ll.3–7, 11–18).

### Gender

The 3rd declension nouns in this chapter are masculine or feminine, but since the endings are the same for the two genders, you cannot determine the gender of such nouns until they are combined with adjectives of the 1st and 2nd declensions (like *magnus*, -*a*, -*um*) or until they appear with pronouns (e.g., *hic pāstor*). By looking at the noun/adjective combinations below, you can determine the gender of each noun:

<i>pāstor fess<u>us</u></i>	<i>ovis alb<u>a</u></i>
<i>parv<u>us</u> collis</i>	<i>magn<u>a</u> vallis</i>
<i>magn<u>us</u> mōns</i>	<i>mult<u>ae</u> arborēs</i>

From the above, you can see that *pāstor*, *collis*, and *mōns* are masculine and that *ovis*, *vallis*, and *arbor* are feminine.

### Ēst/edunt

The verb in the sentence *Ovēs herbam edunt* (l.8) is a consonant-verb, as shown by the plural ending -*unt*, but the singular is irregular: *Pāstor pānem ēst* (*edit* also appears, but is more rare). The macron (long mark) over the “ē” in *ēst* will distinguish “he/she eats” from *est* “he/she is.”

sing.	ēst
pl.	edunt



***Dūc/dūcite***

Also note the short imperative *dūc!* of the consonant-verb *dūcit, dūcunt*. The original form, *dūce*, is found in early poets.

imp. *dūc! dūc|ite!*

***Suprā/sub***

New prepositions are *suprā*, which takes the accusative, and *sub*, which takes the ablative (when motion is implied, *sub* takes the accusative).

*suprā* + acc. above  
*sub* + abl. (acc.) below

*Sōl in caelō est suprā campum.* (1.25)

*Caelum est suprā terram.* (1.26)

*Sub arbore autem umbra est.* (1.30)

*Sub arboribus sōl nōn lūcet.* (1.52)

**Summary of Declension Endings: 1st, 2nd, 3rd**

Sing.	1st	2nd m.    n.	3rd m./f.
Nominative	-a	-us    -um	-s, ----
Accusative	-am	-um	-em
Genitive	-ae	-ī	-is
Dative	-ae	-ō	-ī
Ablative	-ā	-ō	-e
Pl.	1st	2nd m.    n.	3rd m./f.
Nominative	-ae	-ī    -a	-ēs
Accusative	-ās	-ōs    -a	-ēs
Genitive	-ārum	-ōrum	-(i)um
Dative	-īs	-īs	-ibus
Ablative	-īs	-īs	-ibus

**Lēctiō Altera (Section II)*****Dum***

So far, the conjunctions you have met join two things—either words, phrases, or independent clauses (a set of words with a subject and a verb that makes complete sense by itself):

<i>et</i> and	<i>sed</i>	but	
<i>et...et</i>	both...and	<i>aut</i>	or
<i>-que</i>	and (enclitic)	<i>quod</i>	because
<i>neque</i>	and not, but not	<i>quia</i>	because
<i>neque...neque</i>	neither...nor		

We will now meet a different kind of conjunction. A **temporal** conjunction joins two clauses: a main clause and a subordinate clause that explains the time relationship between the ideas in the two clauses. The temporal conjunction *dum* expresses simultaneousness, that is, that the actions in the two clauses happen at the same time (English “while”):

*Dum pāstor in herbā dormit, ovis nigra abit.* (l.39)

*Dum* (“while”) shows that the action in the main clause (“the black sheep goes away”) is happening at the same time (simultaneously) as the action in the subordinate clause (“the shepherd sleeps in the grass”).

### **Ut**

*Ut* is both an adverb and, as you will learn later, a conjunction. As an adverb, it often represents the English “as”:

*Oculi lupī in umbrā lūcent ut gemmae et dentēs ut margaritae* (l.72–73)

### ***Iipse, ipsa, ipsum***

The demonstrative pronoun *ipse* is used for emphasis like English “himself/herself/itself”: *Ubi est lupus ipse?* (ll.54–55). It is declined like *ille* apart from the neuter sing. in *-um* (not *-ud*): *ipse, -a, -um*.

nom.	<i>ips e</i>	<i>ips a</i>	<i>ips um</i>	<i>ips ī</i>	<i>ips ae</i>	<i>ips a</i>
acc.	<i>ips um</i>	<i>ips am</i>	<i>ips um</i>	<i>ips ōs</i>	<i>ips ās</i>	<i>ips a</i>
gen.	<i>ips īus</i>	<i>ips īus</i>	<i>ips īus</i>	<i>ips ōrum</i>	<i>ips ārum</i>	<i>ips ōrum</i>
dat.	<i>ips ī</i>	<i>ips ī</i>	<i>ips ī</i>	<i>ips īs</i>	<i>ips īs</i>	<i>ips īs</i>
abl.	<i>ips ō</i>	<i>ips ā</i>	<i>ips ō</i>	<i>ips īs</i>	<i>ips īs</i>	<i>ips īs</i>

*Ubi est lupus ipse?*

Where is the wolf itself (or “himself”)?

*Ovis vestīgia lupī in terrā videt,  
neque lupum ipsum videt.*

The sheep sees the tracks of the wolf in the earth, but she does not see the wolf itself.

*Ubi est ovis ipsa?*

Where is the sheep herself (or “itself”)?

### **Assimilation**

The meaning of verbs can be modified or clarified when they are augmented by **prefixes**. The final consonant of the prefix sometimes undergoes a sound change because of the initial consonant of the simple verb with which it is joined. So, for example, when *ad* and *in* enter into compounds with *currit* and *pōnit*, they change to *ac-* and *im-*: *ac-currit*, *im-pōnit*. Such a change, which

makes one consonant more similar to another (*m* is a labial consonant like *p*), is called **assimilation** (from Latin *similis*, “similar,” “like”).

### **Recēnsiō: Grammatical Terms**

**Case (*cāsus*):** The various forms a noun/adjective/pronoun takes depending on its function in a sentence are called cases. The cases are nominative, accusative, genitive, dative, ablative, and vocative.

**Declension (*dēclīnātiō*):** a family of nouns/adjectives is called a declension. You have learned the first three of five declensions of nouns.

**Decline (*dēclīnāre*):** When we recite the paradigm of a noun, adjective, or pronoun by giving each of the cases, we are said to decline the word.

**Temporal conjunction (*coniūctiō temporālis*):** a temporal conjunction joins two clauses in a sentence by showing the time relation between them, that is, whether the action in one clause happens before, after, or at the same time as the other.

**Independent clause:** A group of words with a subject (expressed or implied) and verb expressing a complete thought is called an independent clause (“The shepherd sleeps”).

**Dependent clause:** A group of words with a subject (expressed or implied) and verb that does not express a complete thought is called a dependent clause (“While the shepherd sleeps...”).

**Assimilation:** When a prefix is added to a verb, the initial consonant of the verb may cause the final consonant of the prefix to adapt in sound to its neighbor; that is to say, it undergoes assimilation.

## **Studia Rōmāna**

Shepherds were an important part of the Roman agricultural economy and their lives played a role in ancient literary imagination. The belief that being a shepherd entails vigilance but not a lot of physical labor, and that the life of a shepherd was both simple and lovely, led to an idealized portrait in Greek literature, emulated by Vergil’s *Eclogues* in the first century BC, in which shepherds sang songs and played music on rustic reed pipes. Ovid strikes a similar theme (*Remedia Amōris*, 181–182):

*Pāstor inaequālī modulātur harundine carmen nec dēsunt comitēs,  
sēdulus turba, canēs.*

“The shepherd plays his song on a pipe with reeds of varying lengths,  
nor does he lack his dogs for companions, that diligent pack.”

Both shepherds in the countryside and folks in the city celebrated the *Parīlia* on April 21, a festival dedicated to *Pales*, the god who watched over shepherds. The *Parīlia* is revered for another reason: on that festival day, Romulus, a shepherd himself, dug the *pōmērium*, the ditch that marked the

boundaries of Rome and which kept the countryside free from the encroachment of houses. So, Romans considered the *Parilia* Rome's birthday.

Rome's founding myth owes a good deal to shepherds. The legend begins and ends with brothers. The first two are Numitor and Amulius; the elder, Numitor, inherited a kingdom, but was usurped by his younger brother. Amulius also made Numitor's daughter, Rhea Silva, a priestess of the goddess Vesta (a Vestal Virgin), which meant she could not marry (and thus bear legitimate heirs to the throne). The god Mars fathered twin boys with Rhea Silva. Her uncle Amulius ordered them drowned in the Tiber. Since the river was rising and flooding (as it did often in antiquity), the servant left them in a basket by the bank. They were found by a she-wolf (*lupa*) who nursed them and kept them alive. Faustulus, the chief herdsman of the king's flocks, subsequently found and adopted them. The boys, Romulus and Remus, grew to be shepherds like their adoptive father; they also became young men worthy of their kingly grandfather. They reclaimed the kingdom and returned it to Numitor and then went off to found their own city. To determine who would be king, they consulted the flight of birds—called taking the auspices (*auspicium*), a word that comes from the combined roots of “bird” (*avis*) and “watch” (*\*spec-*), but the practice in Roman culture also covers determining the will of the gods from the weather, from sacred chickens, from four-footed animals, and from unnatural occurrences. (When something happens that suggests the success of a project or event, we still call it auspicious.) Quarreling over the interpretation of the auspices, Romulus killed Remus and became the first king of Rome.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>herba, -ae</b>	grass, herb
<b>silva, -ae</b>	wood, forest
<b>terra, -ae</b>	earth, ground, country
<b>umbra, -ae</b>	shade, shadow

#### 2nd

<b>caelum, -ī</b>	sky, heaven
<b>campus, -ī</b>	plain
<b>cibus, -ī</b>	food
<b>lupus, -ī</b>	wolf
<b>modus, -ī</b>	manner, way
<b>rīvus, -ī</b>	brook
<b>vestigium, -ī</b>	footprint, trace

#### 3rd

<b>arbor, arboris (f.)</b>	tree
<b>canis, canis (m./f.)</b>	dog
<b>clāmōr, clāmōris (m.)</b>	shout, shouting

<b>collis, collis</b> ( <i>m.</i> )	hill
<b>dēclīnātiō, dēclīnātiōnis</b> ( <i>f.</i> )	declension
<b>dēns, dentis</b> ( <i>m.</i> )	tooth
<b>mōns, montis</b> ( <i>m.</i> )	mountain
<b>nūbēs, nūbis</b> ( <i>f.</i> )	cloud
<b>ovis, ovis</b> ( <i>f.</i> )	sheep
<b>pānis, pānis</b> ( <i>m.</i> )	bread, loaf
<b>pāstor, pāstōris</b> ( <i>m.</i> )	shepherd
<b>sōl, sōlis</b> ( <i>m.</i> )	sun
<b>timor, timōris</b> ( <i>m.</i> )	fear
<b>vallis, vallis</b> ( <i>f.</i> )	valley
<b>Verba</b>	
-ā (1)	
<b>bālat, -ant</b>	bleat
<b>dēclīnat, -ant</b>	decline, inflect
<b>errat, -ant</b>	wander, stray
<b>lātrat, -ant</b>	bark
<b>ululat, -ant</b>	howl
-ē (2)	
<b>iacet, -ent</b>	lie
<b>lūcet, -ent</b>	shine
<b>Consonant/ī (3)</b>	
<b>accurrit, -unt</b>	come running
<b>bibit, -unt</b>	drink
<b>dūcit, -unt</b>	guide, lead, draw, trace
<b>impōnit, -unt</b>	place (in/on), put
<b>petit, -unt</b>	make for, aim at, attack, seek, ask for, request
<b>quaerit, -unt</b>	look for, seek, ask (for)
<b>relinquit, -unt</b>	leave
-ī (4)	
<b>reperit, -iunt</b>	find
<b>Irregular</b>	
<b>ēst, edunt</b>	eat
<b>Adiectiva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>niger, -gra, -grum</b>	black
<b>albus, -a, -um</b>	white
<b>Numerī (indeclinable unless otherwise noted)</b>	
<b>ūndēcentum</b>	ninety-nine
<b>Prōnōmina</b>	
<b>ipse, ipsa, ipsum</b>	myself, yourself, etc; the very, the actual

**Adverbia****procul**

far (from), far away

**Praepositionēs****sub** (*prp.* + *abl./acc.*)

under, at the foot of, near

**suprā** (*prp.* + *acc.*)

above

**Coniunctionēs****dum**

while, as long as

**ut**

like, as

# X. Bēstiae et Hominēs

## Rēs Grammaticae Novae

1. Verbs
  - a. Infinitive Active
  - b. Infinitive Active in -se
  - c. Infinitive Passive
  - d. Verbs and Expressions that take an Infinitive
    - i. *potest/possunt*
    - ii. *necesse est*
    - iii. *vult/volunt, audet/audent*
  - e. Accusative and Infinitive Construction
2. Nouns
  - a. 3rd Declension Masculine and Feminine
  - b. 3rd Declension Neuter
  - c. *nēmō*
  - d. Case Uses
    - i. Dative of Interest
    - ii. Ablative of Manner (*ablātīvus modī*)
3. Conjunctions
  - a. *cum*
  - b. *quod*
4. Points of Style
  - a. *alius...alius*
  - b. active and passive

## The Story

After reading about the physical characteristics of animals, humans, and gods, we rejoin Marcus, Quintus, and Julia in the garden.

## Lēctiō Prīma (Section I)

### 3rd Declension Masculine and Feminine

In this chapter, several new 3rd declension nouns are introduced.

- Some of them have peculiar forms in the nominative singular: in *leō*, an *-n* is dropped: gen. *leōn|is*.
- In *homō*, this is combined with a vowel change: gen. *homini|is*.
- The *-s* ending produces the spelling *-x* for *-cs* in *vōx*: gen. *vōc|is*.
- The *-s* ending also produces the loss of *d* in *pēs* (note also the short vowel of the stem): gen. *pedl|is*.

From now on, the nominative and genitive of new nouns will be found in the margins of your LINGUA LATINA text, as well as in the vocabulary list at the end of each chapter in this book:

*leō leōn|is* m. lion          *vōx vōc|is* f. voice  
*homō homini|is* m. person   *pēs pedl|is* m. foot

This way of listing a noun (nominative, genitive, gender, meaning) is called the *lexical entry*, since that is the way the word will be listed in a lexicon (dictionary).

## Conjunctions

### Cum

You have already learned the preposition *cum*, which takes the ablative and means “with.” *Cum* is also a **temporal conjunction** (referring to time) meaning when:

*Cum avis volat, ālae moventur.*      When a bird flies, (its) wings move  
 (are being moved). (l.15)

It is easy to distinguish between *cum* preposition and *cum* conjunction. Look at the following sentences:

*Iūlius in villā suā habitat cum magnā familiā.* (Cap. V, l.9)

*Aemilia cum Mārcō, Quīntō Iūliāque in peristylō est.* (Cap. V, l.47)

*Etiam linea cum margarītīs ōrnāmentum est.* (Cap. VIII, ll.8–9)

*Cum homō ambulat, pedēs moventur.* (Cap. X, l.15)

*Cum piscis natat, cauda movētur.* (Cap. X, ll.15–16)

### Quod

You have learned *quod* as the neuter singular of both the relative pronoun *quī, quae, quod* and the interrogative adjective. *Quod* is also a causal conjunction with the same meaning as *quia* (because):

*Hominēs ambulāre possunt, quod pedēs habent.* (ll.23–24)

means the same as:

*Hominēs ambulāre possunt, quia pedēs habent.*

It is easy to distinguish between *quod* pronoun, *quod* interrogative adjective, and *quod* conjunction. Look at the following sentences:



*Iūlius ambulat ad ōstium, quod ab ōstiāriō aperitur.* (Cap. VII, l.33)

*Lýdia ōrnāmentum pulchrum in collō habet. Quod ōrnāmentum?*

(Cap. VIII, ll.30–31)

*Ōrnāmentum quod Lydia habet est línea margarītārum.* (Cap. VIII, ll.31–32)

*Hominēs volāre nōn possunt, quod ālās nōn habent.* (Cap. X, ll.23–25)

*Neque avēs neque nīdī avium ab aquilā reperīrī possunt, quod rāmīs et foliīs occultantur.* (Cap. X, ll.89–91)

### **Potest/possunt**

The verb *potest*, which first appears in the sentence *Canis volāre nōn potest* (l.21), denotes ability (English “is able to,” “can”). It is a compound with *est*: *pot-est*; the first element *pot-* (meaning “able”) is changed before *s* by assimilation to *pos-*: *Hominēs ambulāre pos-sunt* (l.23). More examples:

*Pāstor duōs pedēs habet, itaque pāstor ambulāre potest.* (ll.22–23)

*Homō sub aquā spīrāre nōn potest.* (ll.47–48)

*Nēmō enim sine cibō vīvere potest.* (ll.59–69)

*Hominēs deōs neque vidēre neque audīre possunt.* (ll.38–39)

*Piscēs numerārī nōn possunt.* (l.45)

*Avēs canere possunt, piscēs nōn possunt: piscēs vōcēs nōn habent.*  
(ll.85–86)

sing. *pot-est*

pl. *pos-sunt*

### **Infinitive Active**

*Volāre* and *ambulāre* are the first examples of the basic verb form that is called the **infinitive** (Latin *infīnītivus*); the infinitive in English is expressed by “to” with the verb. The Latin infinitive active ends in *-re*. In *ā-*, *ē-*, and *ī-*verbs (1st, 2nd, and 4th conjugations), this ending is added directly to the stem:

*volā|re*: to fly

*vidē|re*: to see

*audī|re*: to hear

In consonant-verbs of the 3rd conjugation, a short *e* is inserted before the ending:

*pōn|ere*: to put

*sūm|ere*: to take

The infinitive of *i*-stem verbs of the 3rd conjugation is indistinguishable from that of consonant stems:

*accip|ere*: to receive  
*fac|ere*: to do, make

From now on, the infinitive will be the form of new verbs shown in the margin of LINGUA LATINA and in the vocabulary of this book, so that you can always tell to which of the four conjugations the verb belongs: 1. *-āre*; 2. *-ēre*; 3. *-ĕre*; 4. *-īre*. Third conjugation verbs (*-ĕre*) are separated into consonant and *i*-stem in the vocabulary of this book but not in the margins of LINGUA LATINA.

## Lēctiō Altera (Section II)

### Infinitive Active in *-se*

The infinitive ending *-ere* developed from an earlier ending (*-se*). That earlier intervocalic *-s-*, i.e., an *-s-* between vowels, was changed to *-r-*, so *-se* became *-re* after a vowel (e.g., *amāre* < *amā|se*). The ending *-se* was kept only in the following infinitives, because it was added directly to the stems *es-* and *ed-*:

*esse* (*est sunt*)  
*ēsse* (*ēst edunt*, with assimilation *ds* > *ss*)  
*posse* (*potest possunt*, Cap. XI)

Examples:

*Quī spīrat mortuus esse nōn potest.* (ll.108–109)  
*Mārcus et Iūlia Quīntum vīvum esse vident.* (l.122)  
*Ēsse quoque hominī necesse est.* (l.59)  
*...nēmō enim gemmās ēsse potest.* (l.64)  
*Gemmae edī nōn possunt.* (l.64) (*Notā Bene*: The passive infinitive *edī* of *ēsse* is explained in the next section)

Infinitive *-se*:

*es|se*  
*ēs|se* (< *ed|se*); passive *edī*  
*pos|se* (< *pot|se*)

### Infinitive Passive

The sentence *Hominēs deōs vidēre nōn possunt* becomes in the passive: *Deī ab hominibus vidērī nōn possunt*. *Vidērī* (to be seen) is the **passive infinitive** corresponding to the active *vidēre* (to see). In the passive, *ā-*, *ē-*, and *ī-*verbs have the ending *-rī* in the infinitive, e.g.:

*numerā|rī* (l.45)  
*vidē|rī* (l.39)  
*audī|rī* (l.39)

Consonant-verbs have only *-ī*, e.g.:

*em|ī: Sine pecūniā cibus emī nōn potest.* (l.62)

Infinitive

active	passive
<i>āre</i> → <i>ārī: vocā re</i>	<i>vocā rī</i>
<i>ēre</i> → <i>ērī: vidē re</i>	<i>vidē rī</i>
<i>ēre</i> → <i>ī: pōn ere</i>	<i>pōn ī</i>
<i>īre</i> → <i>īrī: audī re</i>	<i>audī rī</i>

More examples:

*Aemilia filium suum ā Iūliō portārī videt.* (l.126)

*Sed Mārcus eum spīrāre nōn videt, neque enim anima vidērī potest.*

(ll.109–110)

*Deī ab hominibus neque vidērī neque audīrī possunt.* (ll.38–39)

*Gemmae edī nōn possunt.* (l.64)

### ***Necesse est* + the Infinitive and Dative of Interest**

We have seen that the infinitive occurs as the object of:

*Potest possunt*

It occurs after other verbs and expressions as well, for example, in this section of the reading, *necesse est*. *Necesse est* is an **impersonal** expression, that is, one without a subject (“it is necessary”):

*Necesse est cibum habēre.* (l.60)

The person for whom it is necessary to do something is in the dative (**dative of interest**):

*Spīrāre necesse est hominī.* (l.58)

### **3rd Declension Neuter Nouns**

You also meet the first **neuter** nouns of the 3rd declension. The declension of these nouns will be taken up in the next chapter, but for now, here are the nominative and accusative. Remember, the nominative and accusative of neuter nouns (and adjectives) are always the same:

*flūmen*  
*mare*  
*animal*

Like all neuter nouns, in the nominative and accusative plural, these nouns end in *-a*:

*flūminā*  
*marīa*  
*animāliā*

### Nēmō

*Homō* combined with the negation *nē* forms the pronoun *nēmō* (< *nē* + *homō*, “nobody”).

## Lēctiō Tertia (Section III)

### **Vult/volunt, audet/audent + infinitive**

In addition to *potest/possunt* and *necesse est*, an infinitive also occurs after:

<i>vult volunt</i>	the irregular verb that denotes will
<i>audet audent</i>	a verb that denotes courage

Examples:

*Iūlia cum puerīs lūdere vult, neque iī cum puellā lūdere volunt.* (ll.74–76)

*Canis avem...capere vult, neque potest.* (ll.83–84)

*Quī volāre vult neque potest, ad terram cadit!* (ll.129–130)

*Fēminae quae pecūniam facere volunt ōrnāmenta sua vēndunt.* (ll.67–68)

*Avēs canere nōn audent.* (l.88)

*Mārcus ipse in arborem ascendere nōn audet!* (ll.96–97)

*Notā Bene:* The form *vult* (he/she wants) lacks a thematic vowel; the verb is irregular.

### **Accusative and Infinitive Construction**

The object of verbs of perception, like *vidēre* and *audīre*, can be combined with an infinitive to express what someone is seen or heard to be doing (active infinitive), or what is being done to someone (passive infinitive). There are several ways of rendering the accusative and infinitive construction in English:

*Puerī puellam canere vident* (l.80):

The boys see (that) the girl is singing.  
 The boys see the girl sing/that the girl sings.  
 The boys see (that) the girl does sing.

*Mārcus Quīntum ad terram cadere videt* (l.104):

Marcus sees (that) Quintus is falling to the ground.

Marcus sees Quintus fall to the ground/that Quintus falls to the ground.

Marcus sees (that) Quintus does fall to the ground.

*Aemilia filium suum ā Iūliō portārī videt* (l.126):

Aemilia sees (that) her son is being carried by Julius.

Aemilia sees her son being carried by Julius.

*Aemilia Quīntum ā Iūliō in lectō pōnī aspicit* (l.131):

Aemilia sees (that) Quintus is being put onto the bed by Julius.

Aemilia sees Quintus being put onto the bed by Julius.

*Notā Bene:* The word “that” is optional in English translation and is supplied; there is no Latin equivalent to “that” in any of the sentences above.

### Ablative of Manner (*Ablātīvus Modī*)

Besides **means** and **cause**, the simple ablative can also denote **manner** (*ablātīvus modī*), e.g.:

*magnā vōce clāmat* (l.112)

*“leō” dēclīnātur hōc modō...* (l.169)

### Points of Style

1. *Alius...alius*: In line 9, we read, “*Aliae bēstiae sunt avēs, aliae piscēs.*” Repeating a form of *alius, alia, aliud* signals the idiom that represents the English “some...others.” So:
  - a. *Aliae bēstiae sunt avēs, aliae piscēs*: some creatures are birds, others fish.
  - b. *Alius librīs dēlectātur, alius ōrnāmentīs*: one person is delighted by books, another by jewelry.
  - c. *Alii alia dīcunt*: Different people say different things. Or: Some say one thing, others say another.
2. *Cauda movet/movētur*: Another example of how Latin differs from English can be seen in this chapter. In lines 16–17, we find “*Cum piscis natat, cauda movētur*” (when a fish swims, its tail moves). In line 79, we see “*Canis pilam capit et caudam movet*” (the dog catches the ball and wags its tail). In English, the first use is intransitive, the second transitive. Latin, however, expresses the same idea using the passive and active voices, respectively.
3. *enim*: as your marginalia tell you, *enim* is a combination of *is* and *nam*;

it is postpositive, which means it never comes as the first word in its clause:

- ...*is enim nūntius deōrum est* (l.30)
- ...*nēmō enim sine cībō vīvere potest* (ll.59–60)

## Studia Rōmāna

Dogs were valued as guardians of flock (as we saw in the previous chapter) and home, as pets and as hunters. Dogs were important for hunting, a sport Romans loved—there were even hunts (*vēnātiōnēs*) staged in the Circus Maximus and the *Amphitheātrum Flāviānum* (also called the *Colosseum*, as it was built next to a colossal statue of the first-century AD emperor Nero). Romans saw the hunt as a way for men to display their manliness. Horace called it the “customary work for Roman men, useful for reputation, life and limbs” (*Epist.* 1.18.49–50: *Rōmānīs sollemne virīs opus, ūtile fāmael/vītaeque et membrīs*). *Grattius*, a contemporary of Ovid (first century BC–first century AD), wrote the *Cynēgetica* (τὰ κυνηγετικά) a didactic poem (see below) on hunting dogs, only a small portion of which (540 lines of dactylic hexameter) survives.

*Varrō* (116–27 BC) in his book about the Latin language (*dē Linguā Latīnā*) says that dogs were called *canēs* because they sing (*canere*) when guarding at night and when hunting. In Cap. XXII, *Cavē Canem* (Beware of the Dog), the opening illustration shows a mosaic flooring in the *vestibulum* depicting a guard dog. In that chapter, we will also meet one of the family’s dogs: *canis catēnārius* (the guard dog, who was bound with a chain). Such dogs were also used in wall paintings—in *Petrōnius’s Satyricōn* (first century AD), the arriving guests find “not far from the room of the doorkeeper, a huge dog bound with a chain had been painted on the wall and above it was written in capital letters, ‘Beware of the dog’.”<sup>1</sup> But dogs were also pets: in this chapter, we see Julia playing with her pet dog (l.77). Cicero relates a story of a father going home to find his youngest daughter in tears over the death of her puppy (*dē Divīnātiōne*, 1.102). Especially favored by Greeks and Romans alike was a small terrier similar to the Maltese, called *Melitaeus* (from the island Melita, modern Malta).

Wealthy Romans enjoyed fishponds (*piscīnae*) on their estates—both for fresh and salt-water fish, and fish were sometimes tamed and trained to eat from their master’s hand (Cicero, *ad Att.* 2.1). There was even a word for someone whose hobby was fish ponds: *piscīnārius*!

Romans were also partial to pet birds and sometimes had private aviaries (*aviāria*). The first-century BC poet Catullus (poems 2, 3) writes about his girlfriend’s grief over her dead sparrow (*passer*, quoted in Cap. XXXIV). Ovid (*Amōrēs* 2.6) writes about his girlfriend’s dead parrot (*psittacus*). Birds are

1. *Satyricōn* 72: “...nōn longē ab ōstiārīi cellā canis ingēns, catēnā vinctus, in pariete erat pictus superque quadrāta litterā scriptum ‘cave canem’.”

sometimes associated with particular divinities: the eagle (*aquila*) was a symbol of *Iūppiter* and the peacock (*pāvō*) of his wife *Iūnō* (you will learn more of *Iūppiter* and *Iūnō* later). The swan (*cŷcnēus*) was the bird of *Apollō*, god of light, learning and literature. Apollo's sister, the huntress *Diāna*, is accompanied by her hunting dogs (although she, too, is associated with birds). And *Venus*, the goddess of love, rides in a chariot drawn by white doves.

In this chapter, you are also introduced to two Roman divinities: *Mercurius*, the messenger of the gods, whose winged cap and sandals might be familiar to you from florist advertisements, which display Mercury in flight carrying flowers (rushing for speedy delivery). Mercury carried a herald's staff, the *cadūceum*. In addition to being the *deus mercātōrum*, Mercury was the god of thieves, of eloquence and of prosperity. He led the souls of the dead to the underworld. Just as Mercury is associated with the Greek god Hermes, Neptune, an ancient Italian god, later became associated with Poseidon, the Greek god of the sea, and thus of journeys on water. There was a festival to Neptune on July 23 called the *Neptūnālia*.

#### \* Didactic Poetry

Didactic poetry is a genre that aims to teach the reader. In the first century BC, Lucretius wrote an epic in six books on Epicurean philosophy (*dē Rērum Nātūrā*); Vergil wrote an epic in four books on farming (*Geōrgica*).

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>āla, -ae</b>	wing
<b>anima, -ae</b>	breath, life, soul
<b>aquila, -ae</b>	eagle
<b>bēstia, -ae</b>	beast, animal
<b>cauda, -ae</b>	tail
<b>fera, -ae</b>	wild animal
<b>pila, -ae</b>	ball

#### 2nd

<b>asinus, -ī</b>	ass, donkey
<b>deus, -ī</b>	god ( <i>pl. deī/diī/dī, voc. deus</i> )
<b>folium, -ī</b>	leaf
<b>infinītivus (modus)</b>	infinitive
<b>lectus, -ī</b>	bed, couch
<b>nīdus, -ī</b>	nest
<b>nūntius, -ī</b>	message, messenger
<b>ōvum, -ī</b>	egg
<b>petasus, -ī</b>	hat with a brim

<b>pullus, -ī</b>	young (of an animal)
<b>rāmus, -ī</b>	branch, bough
<b>3rd</b>	
<b>āēr, āeris (m.)</b>	air
<b>animal, animālis (n.)</b>	animal, living being
<b>avis, avis (f.)</b>	bird
<b>flūmen, flūminis (n.)</b>	river
<b>homō, hominis (m.)</b>	human being, person
<b>leō, leōnis (m.)</b>	lion
<b>mare, maris (n.)</b>	sea
<b>mercātor, mercātōris (m.)</b>	merchant
<b>pēs, pedis (m.)</b>	foot
<b>piscis, piscis (m.)</b>	fish
<b>pulmō, pulmōnis (m.)</b>	lung
<b>vōx, vōcis (f.)</b>	voice
<b>Verba</b>	
<b>-āre (1)</b>	
<b>natat, natāre</b>	swim
<b>occultat, occultāre</b>	hide
<b>spīrat, spīrāre</b>	breathe
<b>volat, volāre</b>	fly
<b>-ēre (2)</b>	
<b>audet, audēre</b>	dare, venture
<b>movet, movēre</b>	move, stir
<b>sustinet, sustinēre</b>	support, sustain, endure
<b>-ēre (3)</b>	
<b>ascendit, ascendere</b>	climb, go up, mount
<b>cadit, cadere</b>	fall
<b>canit, canere</b>	sing (of), crow, play
<b>lūdit, lūdere</b>	play
<b>vīvit, vīvere</b>	live, be alive
<b>i-stem</b>	
<b>capit, capere</b>	take, catch, capture
<b>facit, facere</b>	make, do, cause
<b>parit, parere</b>	give birth to, lay
<b>Irregular</b>	
<b>necesse est</b>	it is necessary
<b>potest, possunt, posse</b>	be able
<b>vult, volunt</b>	want, be willing
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>crassus, -a, -um</b>	thick, fat
<b>ferus, -a, -um</b>	wild
<b>mortuus, -a, -um</b>	dead



<b>perterritus, -a, -um</b>	terrified
<b>vīvus, -a, -um</b>	living, alive
3rd (you will learn about these in Cap. XII)	
<b>tenuis, -e</b>	thin
<b>Prōnōmina</b>	
<b>nēmō</b>	no one
<b>Adverbia</b>	
<b>ergō</b>	therefore, so
<b>Coniūctiōnēs</b>	
<b>cum</b>	when
<b>enim</b>	for
<b>quod</b>	because

# XI. Corpus Hūmānum

## Rēs Grammaticae Novae

1. Verbs
  - a. Infinitive in Indirect Statement
  - b. *Posse*
2. Nouns
  - a. 3rd Declension Neuter
    - i. Neuter *i*-stem nouns
  - b. Case Uses
    - i. Accusative in Indirect Statement
    - ii. Ablative of Respect
    - iii. Preposition: *dē* + ablative
3. Possessive Adjectives
4. Conjunctions *atque/neque* (*ac/nec*)

## Roman Medicine

The art of healing was naturally far more primitive in the ancient world than it is today, although not all the doctors of antiquity were so incompetent as the zealous physician who treats poor Quintus. Blood-letting was used then as a kind of panacea.

## Lēctiō Prīma (Section I)

### Third Declension Neuter Nouns

Among the names of parts of the body, there are a number of neuter nouns of the 3rd declension. Like all neuters, these nouns have:

- the same form in the nominative and accusative
- the plural nominative/accusative ending in *-a*

In the other cases, they have the well-known endings of the 3rd declension. These nouns are all consonant-stems, like *flūmen*, *-in|is*:

<i>ōs, ōr is</i>	<i>cor, cord is</i>
<i>crūs, crūr is</i>	<i>iecur, iecor is</i>
<i>corpus, corpor is</i>	<i>caput, capit is</i>
<i>pectus, pector is</i>	<i>viscer a, -um</i>

*Notā Bene:*

- a final *-s* is changed into *r* when endings are added (*-s* between two vowels turns to *-r*)
- *u* can become *o* in the stem, as in *corpus*, *pectus*, and *iecur*
- *caput*, *capit|is* and *cor*, *cord|is* are irregular
- *viscer|a, -um* is only used in the plural

### 3rd Declension *i*-Stem Nouns

In Cap. X, we met the 3rd declension neuter nouns *mar|e mar|is* and *animal -āl|is*. There are not many of these nouns; they differ from neuter consonant stems in that they have:

- *-ia* in the nom./acc. pl.
- *-ium* in the gen. pl.
- *-ī* in the abl. sing.

The complete declension patterns (or **paradigms**) are shown below and on page 83 of LINGUA LATINA.

	sing.	pl.	sing.	pl.
nom.	<i>mar e</i>	<i>mar ia</i>	<i>animal</i>	<i>animāl ia</i>
acc.	<i>mar e</i>	<i>mar ia</i>	<i>animal</i>	<i>animāl ia</i>
gen.	<i>mar is</i>	<i>mar ium<sup>1</sup></i>	<i>animāl is</i>	<i>animāl ium</i>
dat.	<i>mar ī</i>	<i>mar ibus</i>	<i>animāl ī</i>	<i>animāl ibus</i>
abl.	<i>mar ī</i>	<i>mar ibus</i>	<i>animāl ī</i>	<i>animāl ibus</i>

### Summary of Declension Endings: 1st, 2nd, 3rd

sing.	1st	2nd m.    n.	3rd consonant m./f.    n.	3rd <i>i</i> -stem m./f.    n.
nom.	-a	-us    -um	-s, ----	-s, ---    -e, -al, -ar
acc.	-am	-um	-em    --- <sup>2</sup>	-em    -e, -al, -ar
gen.	-ae	-ī	-is	-is
dat.	-ae	-ō	-ī	-ī
abl.	-ā	-ō	-e	-e    -ī

1. The genitive plural occurs only once in extant texts and in the form *marum*, not *marium*.

2. The neuter accusative singular will be the same as the nominative.

pl.				
nom.	-ae	-ī    -a	-ēs    -a	-a    -ia
acc.	-ās	-ōs    -a	-ēs    -a	-a    -ia
gen.	-ārum	-ōrum	-um	-ium
dat.	-īs	-īs	-ibus	-ibus
abl.	-īs	-īs	-ibus	-ibus

## Lēctiō Altera (Section II)

### Indirect Statement (Accusative and Infinitive Construction)

In sentences like *Iūlius puerum videt* and *Iūlius puerum audit*, we have seen that an infinitive may be added to the accusative *puerum* to describe what the boy is doing or what is happening to him, e.g.:

*Iūlius puerum vocāre audit.*

*Iūlius puerum perterritum esse videt.*

Such a construction is called an **accusative and infinitive construction** (*accūsātīvus cum īnfīnītīvō*); in these constructions, the accusative is logically the subject of the infinitive (“subject accusative”). You will find this construction with:

- verbs of perception (e.g., *vidēre*, *audīre*, and *sentīre*)  
*Medicus puerum dormīre videt.* (l.59)  
*Cor eius palpitāre sentit.* (l.112)
- verbs of speaking (e.g., *dīcere*) and thinking (e.g., *putāre*)  
*Medicus ‘puerum dormīre’ dīcit.* (ll.63–64)  
*Syra eum mortuum esse putat.* (l.108)
- *iubēre*  
*Dominus ‘servum venīre’ iubet.*  
*Medicus Quīntum ‘ōs aperīre atque linguam ostendere’ iubet.*  
(ll.69–70)
- *gaudēre* (and with other verbs expressing **mood**)  
*Syra Quīntum vīvere gaudet* (= *Syra gaudet quod Quīntus vīvit*)  
(l.118)
- *necesse est* (and other **impersonal** expressions)  
*Necesse est puerum dormīre.* (l.128)

The **accusative and infinitive construction** reports a person’s words or thoughts as an **indirect statement**, e.g.:

- Direct statement: “*Puer dormit.*”
- Indirect statement: *Medicus ‘puerum dormīre’ dīcit.*

In your text, single quotation marks are used to mark indirect speech but

not reported thoughts or perceptions, e.g., when Syra sees the unconscious Quintus:

Syra *eum mortuum esse putat*. (l.108)

In English, indirect statement is generally expressed by a clause beginning with “that”: “says/thinks/believes that...”

## Conjunctions

### *Atque/ac*

The conjunction *atque* has the same function as *et* and *-que*; the shortened form *ac* is often found (see Cap. XII, l.59):

- before consonants
- but not before vowels or *h*-

In the following sentences, *ac* could be substituted for *atque*:

*Quīntus oculōs claudit atque dormit*. (l.41)

*Medicus ad lectum adit atque puerum aspicit*. (ll.56–57)

But in this sentence, *ac* could not be substituted because *horret* begins with *h*:

*Quīntus sanguinem dē bracchiō fluere sentit atque horret*.  
(ll.100–101)

### *Neque/nec*

*Nec*, the shortened form of *neque*, is used before consonants as well as vowels:

*Itaque pedem aegrum habet nec ambulāre potest*. (l.54)

### *Dē + ablative*

Like *ab*, the preposition *dē* expresses motion “from” (mostly “down from”) and takes the ablative:

*dē arbore* (ll.53–54) *dē bracchiō* (l.99)

### Ablative of Respect

The ablative in *pede aeger* (l.55) specifies the application of the term *aeger*. It is called **ablative of respect**, as it answers the question “in what respect?”

*Nec modo pede, sed etiam capite aeger est*. (l.55)

Quintus is sick “in his foot” and “in his head.”

## Lēctiō Tertia (Section III)

### *Posse*

We saw in Cap. X that the infinitive of *est, sunt* is *esse*; similarly, the infinitive of *potest*, which is formed from *pot-* + *est, sunt* is *posse* (*pot* + *esse*):

*Aemilia nōn putat medicum puerum aegrum s̄nāre posse.* (ll.134–135)

### Possessive Adjectives

In Cap. II, you learned the possessive adjectives *meus, -a, -um* and *tuus, -a, -um*, and in Cap. IV, the reflexive possessive *suus, -a, -um*. Here, we see the plural possessive adjectives *noster, -tra, -trum* (English “our”):

*Iam f̄lius noster nōn modo pede, sed etiam bracchiō aeger est.*  
(ll.131–132)

*Ille medicus crassus filium nostrum s̄nāre nōn potest.* (ll.133–134)

In Cap. XII, you will find several examples of the **possessive adjectives** *noster, -tra, -trum* (“our”) and *vester, -tra, -trum* (“your”).

## Studia Rōmāna

The ancient world offered a variety of approaches to medicine—some rooted in tradition, some in religious practice, some in inquiry into the nature of the body and the power of nature to cure the body. During the time of our narrative (second century AD), Rome boasted several medical schools. The hospitals that had originated with the military had spread to the cities. Doctors had a variety of ways of treating patients: rest, diet, herbs, surgery, and, as in our chapter, bloodletting. The purpose of bloodletting was to help the body come into its natural harmony. At this time lived the philosopher and medical scholar *Galēnus* (Galen), who was born in Pergamon (on the west coast of what is now Turkey) and later traveled to and lived in Rome; famous in his lifetime, Galen’s work remained highly influential for centuries.

Many of the doctors practicing in Italy were Greeks (both slave and free). They brought with them a developed theoretical approach to medicine. Some of them, such as Antōnius Mūsa, the physician of the emperor Augustus, became famous and wealthy. But, as a culture closely in tune with agriculture, Romans often looked to the plant world for cures.

Cato’s treatise on farming (*dē Agrī Cultūrā*, second century BC) and the Elder Pliny’s (*Gāius Plīnius Secundus*, first century AD) *Natural History* (*Nātūrālis Historia*), for example, are full of home remedies based on plants and on charms. Cato’s *dē Agrī Cultūrā*, for example, promotes cabbage pre-

pared in a variety of ways as a purgative (a treatment of which Romans were particularly fond), as a remedy for aching joints, as a poultice for an open sore, as a preventative of hangover from too much wine. Pliny the Elder's (first century AD) *Natural History* devotes several books to remedies found in nature.

Worship of the god of healing, Aesculapius (Greek spelling: Asclepius), the son of Apollo, continued well into the Roman Empire at his many sanctuaries and shrines. Archaeologists have found many medical instruments and votive tablets offering gratitude for specific cures.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>gena, -ae</b>	cheek
<b>lingua, -ae</b>	tongue, language
<b>vēna, -ae</b>	vein

#### 2nd

<b>bracchium, -ī</b>	arm
<b>capillus, -ī</b>	hair
<b>cerebrum, -ī</b>	brain
<b>culter, cultrī</b>	knife
<b>labrum, -ī</b>	lip
<b>medicus, -ī</b>	doctor
<b>membrum, -ī</b>	limb
<b>pōculum, -ī</b>	cup

#### 3rd

<b>auris, auris (f.)</b>	ear
<b>caput, capitis (n.)</b>	head
<b>color, colōris (m.)</b>	color
<b>cor, cordis (n.)</b>	heart
<b>corpus, corporis (n.)</b>	body
<b>crūs, crūris (n.)</b>	leg
<b>frōns, frontis (f.)</b>	forehead
<b>iecur, iecoris (n.)</b>	liver
<b>ōs, ōris (n.)</b>	mouth
<b>pectus, pectoris (n.)</b>	chest
<b>sanguis, sanguinis (m.)</b>	blood
<b>venter, ventris (m.)</b>	stomach
<b>viscera, viscerum (n. pl.)</b>	internal organs

#### 4th (introduced in the next chapter)

<b>manus (f.)</b>	hand
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### Verba

#### -āre (1)

<b>aegrōtat, aegrōtāre</b>	be ill
<b>palpitāt, palpitāre</b>	beat, throb

<b>putat, putāre</b>	think, suppose
<b>sānat, sānāre</b>	heal, cure
<b>spectat, spectāre</b>	watch, look at
<b>stat, stāre</b>	stand
<b>-ēre (2)</b>	
<b>dēterget, dētergēre</b>	wipe off
<b>dolet, dolēre</b>	hurt, feel pain, grieve
<b>gaudet, gaudēre</b>	be glad, be pleased
<b>horret, horrēre</b>	bristle, shudder (at)
<b>iubet, iubēre</b>	order, tell
<b>sedet, sedēre</b>	sit
<b>-ēre (3)</b>	
<b>appōnit, appōnere</b>	place (on), serve
<b>arcessit, arcessere</b>	send for, fetch
<b>dīcit, dīcere</b>	say, call, speak
<b>fluit, fluere</b>	flow
<b>tangit, tangere</b>	touch
<b>-īre (4)</b>	
<b>revenit, revenīre</b>	come back
<b>sentit, sentīre</b>	feel, sense, think
<b>Irregular</b>	
<b>potest, posse</b>	be able
<b>Adiectiva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>aeger, -gra, -grum</b>	sick, ill
<b>hūmānus, -a, -um</b>	human
<b>noster, nostra, nostrum</b>	our, ours
<b>ruber, rubra, rubrum</b>	red
<b>sānus, -a, -um</b>	healthy, well
<b>stultus, -a, -um</b>	stupid, foolish
<b>Adverbia</b>	
<b>bene</b>	well
<b>male</b>	badly, ill
<b>modo</b>	only, just
<b>Praepositionēs</b>	
<b>dē (prp. + abl.)</b>	(down) from, of, about
<b>īfrā (prp. + acc.)</b>	below
<b>super (prp. + acc.)</b>	on (top of), above
<b>Coniūctiōnēs</b>	
<b>atque/ac</b>	and, as, than
<b>nec</b>	and/but not, nor, not



## XII. Mīles Rōmānus

### Rēs Grammaticae Novae

1. Verbs
  - a. *ferre*
  - b. Irregular Imperatives
  - c. 3rd Conjugation Vowel Stems
2. Nouns
  - a. 4th Declension
  - b. *plūrāle tantum*
  - c. Case Uses
    - i. Dative of Possession
    - ii. Dative with Intransitive Verbs
    - iii. Partitive Genitive
    - iv. Accusative of Extent of Space
3. Adjectives
  - a. 3rd Declension Adjectives
  - b. Comparison of Adjectives
4. *Mille/Mīlia*

### The Roman Army

The military played an important part in the Roman world. Above this chapter, you find a picture of a *mīles Rōmānus*. The word “military” is derived from *mīles*, whose stem ends in *-t*: gen. *milit|is* (so also *pedes -it|is* and *eques -it|is*).

### Lēctiō Prīma (Section I)

#### Dative of Possession

In the sentence *Mārcō ūna soror est* (1.6), *Mārcō* is dative. This **dative of possession** with *esse* is used to express to whom something belongs. These two sentences are different ways of expressing the same thing:

*Mārcus ūnam sorōrem habet.*      Marcus has one sister.

*Mārcō ūna soror est.*                      Marcus has one sister, or, literally:  
there is to Marcus one sister.

In the second sentence, *ūna soror* is nominative, and the dative *Mārcō* tells us “to whom” or “for whom” there is a sister. In English, we would still say, “Marcus has one sister.” Here are more examples:

*Quod nōmen est patrī? Eī nōmen est Iūlius.* (ll.9–10)  
*Aemiliae est ūnus frāter, cui “Aemilius” nōmen est.* (l.17)  
*Virō Rōmānō tria nōmina sunt.* (ll.10–11)  
*Filiīs nōmina sunt “Mārcus Iūlius Balbus” et “Quīntus Iūlius Balbus.”*  
(ll.12–13)

### Irregular Verb: *Ferre*

In the verb *fer|re*, the infinitive ending *-re* is added directly to the consonant-stem. The endings *-t* and *-tur* are also added directly to the stem:

Infinitive:

*fer|re*

Singular:

*fer|t*  
*fer|tur*

Plural:

*fer|unt*  
*fer|untur*

The imperative has no *-e*:

*fer!*  
*fer|te!*

E.g.:

*Miles est vir quī scūtum et gladium et pīlum fert.* (ll.33–34)  
*Aemilius pīlum tantum fert.* (l.42)  
*Gladius eius brevis et levis est—brevior et levior quam is quī ab equite fertur.* (ll.56–57)  
*Gladī...ā Germānīs feruntur.* (ll.57–58)  
*Hispānī et Gallī...et alia arma et arcūs sagittāsque ferunt.* (ll.90–91)

## Irregular Imperatives

Like *fer!*, a few other verbs lost the original “e” ending of the infinitive and are monosyllables:<sup>1</sup>

- es!* of *esse* (pl. *es|te!*)
- dūc!* of *dūcere* (pl. *dūc|ite!*)
- dīc!* of *dīcere* (pl. *dīc|ite!*)
- fac!* of *facere* (pl. *faci|te!*—*facere* is an *i*-stem: *faci|unt*)

## 3rd Declension Adjectives

All the adjectives learned so far, e.g., *alb|us -a -um*, follow the 1st and 2nd declensions: the 1st in the feminine (*alb|a*) and the 2nd in the masculine and neuter (*alb|us*, *alb|um*). A few 1st/2nd declension adjectives, like *niger -gr|a -gr|um*, have *-er*, not *-us*, in the nom. sing. m. (cf. nouns like *liber -br|ī*, *culter -tr|ī*). Thus:

*aeger, aegra, aegrum*                      *noster, nostra, nostrum*  
*pulcher, pulchra, pulchrum*          *vester, vestra, vestrum*  
*ruber, rubra, rubrum*

There are also **adjectives of the 3rd declension**, one of which (*tenuis*) you met in Cap. X. Some others are:

*brevis, breve*                                  *trīstis, trīste*  
*gravis, grave*                                 *fortis, forte*  
*levis, leve*

In the masculine and feminine, these adjectives are: *i*-stems, that is, they decline like *ovis*, except:

- *-ī* (not *-e*) in the ablative singular

	sing. m./f.	pl. m./f.
nom.	<i>brev is</i>	<i>brev ēs</i>
acc.	<i>brev em</i>	<i>brev ēs</i>
gen.	<i>brev is</i>	<i>brev ium</i>
dat.	<i>brev ī</i>	<i>brev ibus</i>
abl.	<i>brev ī</i>	<i>brev ibus</i>

In the neuter, they are declined like *mare*:

- *-e* in the nom./acc. sing.
- *-ī* in the abl. sing.
- *-ia* in the nom./acc. pl.
- *-ium* in the gen. pl.

1. When these imperatives are found in compound verbs e.g., *abdūc* (“lead away!”) the accent remains on the ultima, a verbal reminiscence of the form was *abdūce*.

	sing. n.	pl. n.
nom.	<i>brev e</i>	<i>brev ia</i>
acc.	<i>brev e</i>	<i>brev ia</i>
gen.	<i>brev is</i>	<i>brev ium</i>
dat.	<i>brev ī</i>	<i>brev ibus</i>
abl.	<i>brev ī</i>	<i>brev ibus</i>

So in the nominative singular, we have *gladius brevis*, *hasta brevis*, and *pīlum breve*.

Examples:

*Itaque trīstis est Aemilia.* (l.20)

*Cūr tam brevis est gladius? Quod gladius brevis nōn tam gravis est quam gladius longus.* (ll.50–53)

*Pīlum nostrum breve et leve est.* (l.134)

*Militēs Rōmānī fortēs sunt.* (ll.118–119)

*Pīla eōrum brevia et levia sunt, nōn longa et gravia ut Germānōrum.* (ll.136–137)

## Lēctiō Altera (Section II)

### Nouns: 4th Declension

The noun *exercitus* here represents the **4th declension** (*dēclīnātiō quārta*). All the forms are shown in lines 80–89. This declension does not comprise nearly so many words as the first three.

In the singular:

- the accusative has *-um*
- the genitive *-ūs*
- the dative *-uī*
- the ablative *-ū*

In the plural:

- the nominative and accusative end in *-ūs*
- the genitive in *-uum*
- the dative and ablative in *-ibus*

	sing.		pl.	
nom.	<i>-us</i>	<i>manus</i>	<i>-ūs</i>	<i>manūs</i>
acc.	<i>-um</i>	<i>manum</i>	<i>-ūs</i>	<i>manūs</i>
gen.	<i>-ūs</i>	<i>manūs</i>	<i>-uum</i>	<i>manuum</i>
dat.	<i>-uī</i>	<i>manuī</i>	<i>-ibus</i>	<i>manibus</i>
abl.	<i>-ū</i>	<i>manū</i>	<i>-ibus</i>	<i>manibus</i>

Fourth declension nouns are regularly masculine, e.g.:

<i>arcus</i>	<i>metus</i>
<i>equitātus</i>	<i>passus</i>
<i>exercitus</i>	<i>versus</i>
<i>impetus</i>	

*manus* is feminine (*duae manūs*)

### Dative with Intransitive Verbs

Intransitive verbs are those that are not completed by an accusative direct object. The verbs *imperāre* and *pārere* (first introduced in Cap. IV) are intransitive and take the dative (persons whom you command and whom you obey are in the dative). In the following sentences, *exercituī* and *ducī* are datives:

*Dux exercituī imperat.* (l.82)

*Exercitus ducī suō pāret.* (l.82)

*nec Rōmānīs pārent.* (ll.75–76)

*Hispānī et Gallī iam exercitibus nostrīs pārent.* (ll.88–89)

*Notā Bene:* Verbs that are transitive in English are not always transitive in Latin. It can be helpful to memorize intransitive verbs with a dative pronoun (*eī*) to help you remember that they do not take an accusative direct object, e.g.:

*imperāre eī*

*pārere eī*

### Adjectives: Comparison

A comparison like *Via Latīna nōn tam longa est quam via Appia* can also be expressed *Via Appia longior est quam via Latīna*. *Longior* is a **comparative adjective** (Latin *comparātīvus*, from *comparāre*, “compare”) and *quam* here means “than” (as opposed to “as” in *tam...quam* “as...as,” which you learned in Cap. VI).<sup>2</sup>

The comparative:

- ends in *-ior* in the masculine and feminine (*gladius/hasta longior*)
- ends in *-ius* in the neuter (*pīlum longius*)
- declines like 3rd declension consonant-stem nouns:
  - ▷ gen. *-iōr|is*; plural *-iōr|um*
  - ▷ nom./acc. pl. *-iōr|ēs* (m./f.) and *-iōr|a* (n.)
  - ▷ abl. sing. *-e -iōr|e*

2. The comparative means “too” when there is no comparison expressed or implied.

	sing. m./f.	pl. m./f.	sing. n.	pl. n.
nom.	<i>brevior </i>	<i>brevior ēs</i>	<i>brevius</i>	<i>brevior a</i>
acc.	<i>breviōr em</i>	<i>breviōr ēs</i>	<i>brevius</i>	<i>breviōr a</i>
gen.	<i>breviōr is</i>	<i>breviōr um</i>	<i>breviōr is</i>	<i>breviōr um</i>
dat.	<i>breviōr ī</i>	<i>breviōr ibus</i>	<i>breviōr ī</i>	<i>breviōr ibus</i>
abl.	<i>breviōr e</i>	<i>breviōr ibus</i>	<i>breviōr e</i>	<i>breviōr ibus</i>

Examples:

*Gladius equitis longior et gravior est quam peditis.* (ll.53–54)

The sword of the cavalryman is longer and heavier than that  
[i.e., the sword] of the foot-soldier.

*Gladius peditis brevis et levis est—brevior et levior quam is qui ab equite fertur.* (ll.56–57)

*Etiam gladii qui ā Germānīs feruntur longiōrēs et graviōrēs sunt quam Rōmānōrum ac pīlā eōrum longiōra et graviōra quam nostra sunt.*  
(ll.57–59)

**Comparative** (neuter forms, where different from masculine and feminine, are in parentheses)

	sing. m./f. (n.)	pl. m./f. (n.)
nom.	<i>-ior (-ius)</i>	<i>-iōrēs (-iōra)</i>
acc.	<i>-iōrem (-ius)</i>	<i>-iōrēs (-iōra)</i>
gen.	<i>-iōris</i>	<i>-iōrum</i>
dat.	<i>-iōrī</i>	<i>-iōribus</i>
abl.	<i>-iōre</i>	<i>-iōribus</i>

### Genitive Case: Partitive

So far you have encountered the following uses of the genitive case:

- possession (Cap. II) *Iūlius dominus Mēdi est.*
- with *numerus* (Cap. II) *Numerus servōrum est centum.*
- with *plēnus* (Cap. VII) *Hic saccus plēnus mālōrum est.*

In this chapter, we see the genitive expressing the whole of which a part (*pars part|is* f.) is taken. It is called **partitive genitive**:

*Prōvincia est pars imperiī Rōmānī, ut membrum pars corporis est.*  
(ll.64–65)

## Lēctiō Tertiā (Section III)

### Verbs: 3rd Conjugation Vowel Stems

Besides consonant-stems (like *pōn|ere*, *sūm|ere*, *dīc|ere*), the 3rd conjugation includes some verbs whose stems end in short *u* or *i*.

*U*-Stems: The inflection of *u*-stems does not differ from that of consonant-stems, e.g.:

*flu|ere*: *fluit*, *fluunt*  
*metu|ere*: *metuit*, *metuunt*

*I*-Stems: *I*-stems, too, largely agree with consonant-stems, but they are characterized by having *i* before vowel endings, e.g., *-unt*. In Cap. VIII, you saw the *i*-stems *accipiunt* and *aspiciunt*. In this chapter, we also see:

*cap|unt*  
*iac|unt*  
*fug|unt*

*Notā Bene*: Instead of the characteristic *i*, you will find *e*:

- before *r*, e.g., in the infinitive: *capē|re*, *iacē|re*, *fugē|re*, stem *capī-*, *iacī-*, *fugī-*
- and in final position: *capē!* *iacē!* *fugē!* (imperative)

### *Plūrāle Tantum*

Here, you read about the equipment of a Roman soldier and the layout of a Roman army camp: *castra*. This noun is neuter **plural**, called *plūrāle tantum* (“plural only,” cf. “barracks,” “entrails,” “arms”). Other *plūrāle tantum* nouns:

*liberī*, *-ōrum*      *arma*, *-ōrum*  
*viscera*, *-um*

Accordingly, though only one camp is meant, you read:

*castra sunt* (1.94)    *in castrīs* (1.97)  
*vāllum castrōrum* (1.101)

*Notā Bene*: *Plūrāle tantum* nouns take plural verbs.

### *Mille/mīlia*

The common Roman linear measures were:

- *pēs*, “foot” (29.6 cm or 11.65 inches)
- *passus* = 5 *pedēs* (1.48 m or 4.85 feet)

In Cap. I, you learned *mille* (one thousand). *Mille passūs* (4th decl.), or “1,000 paces,” that is, “5,000 feet,” equals a “Roman mile” of 1.48 km, a little

less than an English mile (“mile” is derived from *mīlia*). In the singular, *mīlle* is an **indeclinable adjective**; the plural is expressed by the **noun** *mīlia -ium* n., e.g., *duo mīlia* (2,000) which is followed by a partitive genitive:

*mīlle passūs* (adjective agrees with *passūs*)

*duo mīlia passuum* (noun + genitive)

*sex mīlia mīlitum*

*Ūnus passus est quīnque pedēs, ergō mīlle passūs sunt quīnque mīlia pedum.* (ll.96–97)

Long distances were given in *mīlia passuum* (“Roman miles”).

1,000 = *mīlle* + noun

For numbers between 1,000 and 2,000, use *mīlle* and an ordinal between 1–999: e.g., *mīlle et ūnum* (1,001), *mīlle ducentī* (1,200). Above 2,000, use *mīlia* + partitive genitive:

### Accusative of Extent of Space

The accusative without a preposition is used to indicate extent (“how long?” “how high?”), e.g.:

*Gladius duōs pedēs longus est.* The sword is two feet long. (l.49)

*Aemilius in castrīs habitat mīlle passūs ā fine imperiī.* Aemilius lives in a camp one mile from the boundary of the empire. (l.93)

*Prope decem pedēs altum est, et duo mīlia passuum longum.* It is almost ten feet high and two miles long. (ll.102–103)

### Recēnsiō: 3rd Declension Ablative Singular in *-ī* and *-e*

Ends in *-e*

- consonant-stem nouns of all genders:  
*pāstor* (m.) abl.: *pāstōre*  
*vōx* (f.) abl.: *vōce*  
*nōmen* (n.) abl.: *nōmine*
- masculine and feminine *i*-stem nouns:  
*mōns* (m.) abl.: *monte*  
*nūbēs* (f.) abl.: *nūbe*
- comparative adjectives of all genders  
*brevior*, *brevius* (from *brevis*, *breve*): abl.: *breviōre*  
*longior*, *longius* (from *longus*, *longa*, *longum*), abl.: *longiōre*

Ends in *-ī*

- neuter *i*-stem nouns  
*mare* (n.), abl.: *marī*



- positive adjectives of all genders  
*brevis, breve, abl.: brevī*  
*gravis, grave, abl.: gravī*

## Studia Rōmāna

**Avunculus vs. Patruus:** We call the brothers of our mother and father “uncle,” but the Romans had different names for the mother’s brother (*avunculus*) and the father’s brother (*pātruus*). Our English word “avuncular” reflects an ancient distinction: to be avuncular is to behave in a kind and generous way toward a young person or someone with less power. The *pātruus* was associated with severity (Cicero’s description was *pertrīstis*, “very stern”). There doesn’t seem to be the same association with the *amita* (the father’s sister) and the *mātertera* (the mother’s sister). The name for grandmother (*avia*) and grandfather (*avus*) was the same for the parents of both one’s mother and father.

### *Tria Nōmina: Praenōmen, Nōmen, Cognōmen*

Roman men often had three names, called the *tria nōmina*. *Iūlius* is a *nōmen*, or family name: male members of this family are called *Iūlius* and female members *Iūlia*. Besides the family name ending in *-ius*, Roman men have a first or personal name, the *praenōmen*, and a surname, the *cognōmen*, which is common to a branch of the family. The *cognōmen* is often descriptive of the founder of the family, e.g., *Longus, Pulcher, Crassus; Paulus* means “small” and *Balbus* “stammering.” Sometimes, the *cognōmen* is added to a particular person’s name as an honorific or particular marker, for example, *Pūblius Cornēlius Scīpiō*, the victorious general of the Second Punic War, received the honorific *Africānus* and was then known as *Scīpiō Africānus*. Cicero’s good friend *Titus Pompōnius Atticus* received his *cognōmen* as a result of his long residence in Athens. Sons adopted into other families would add their father’s name, with the suffix *-ānus* to their new family name. For example, *Pūblius Cornēlius Scīpiō*, who did not have a son, adopted one of the sons of *Lūcius Aemilius Paulus*; that son’s name became *Pūblius Cornēlius Scīpiō Aemiliānus*. Families with more than one daughter distinguished them with *māior* (“older,” Cap. XIX) or *minor* (“younger,” Cap. XIX), by numbers (*prīma, secunda, tertia*), or by diminutives (just as *sacculus*, Cap. IV, is the diminutive of *saccus*, Cap. VI) like *Līvilla*, “little *Līvia*.”

The number of *praenōmina* is quite small. Including the list in the margin of page 86 in LINGUA LATINA, the following names were in common use:

A.	Aulus	Mam.	Māmercus
C.	Gāius	N.	Numerius
Cn.	Gnaeus	P.	Pūblius
D.	Decimus	Q.	Quīntus

K.	Kaesō	Ser.	Servius
L.	Lūcius	Sp.	Spurius
M.	Mārcus	T.	Titus
M'.	Mānius	Ti., Tib.	Tiberius

Why are Gāius and Gnaeus abbreviated with a C and why does Kaesō begin with K instead of C? These spellings reflect an early period of the Latin alphabet, when the “g” sound was represented by “c” and “k” had not yet been replaced by “c.”

### The Roman Soldier

As you can see from the illustration on page 89, the *castra Rōmāna* was a model of organization. It had two main roads connecting four gates; the *via praetōria* led from the main gate to the *principia*, an open space in the camp in front of the general’s quarters (*praetōrium*); the *via principālis* ran in front of the *principia* to the other gates. At the end of Cap. XXXIII, you will find more information on the Roman soldier.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>fossa, -ae</b>	ditch, trench
<b>hasta, -ae</b>	lance
<b>patria, -ae</b>	native country/town
<b>sagitta, -ae</b>	arrow

#### 2nd

<b>adiectivum (nomen)</b>	adjective
<b>avunculus, -ī</b>	(maternal) uncle
<b>arma, -ōrum (n. pl.)</b>	arms
<b>bellum, -ī</b>	war
<b>castra, -ōrum (n. pl.)</b>	camp
<b>comparativus, -ī (gradus)</b>	comparative
<b>gladius, -ī</b>	sword
<b>pīlum, -ī</b>	spear, javelin
<b>pugnus, -ī</b>	fist
<b>scūtum, -ī</b>	shield
<b>vāllum, -ī</b>	rampart

#### 3rd

<b>cognōmen, -inis (n.)</b>	surname
<b>dux, ducis (m.)</b>	leader, chief, general
<b>eques, equitis (m.)</b>	horseman
<b>frāter, frātris (m.)</b>	brother
<b>fīnis, finis (m.)</b>	boundary, limit, end
<b>hostis, hostis (m.)</b>	enemy

<b>lātus, lāteris</b> ( <i>n.</i> )	side, flank
<b>miles, militis</b> ( <i>m.</i> )	soldier
<b>mīlia, mīlium</b> ( <i>n.</i> )	thousand
<b>nōmen, nōminis</b> ( <i>n.</i> )	name
<b>pars, partis</b> ( <i>f.</i> )	part, direction
<b>pedes, peditis</b> ( <i>m.</i> )	footsoldier
<b>praenōmen, praenōminis</b> ( <i>n.</i> )	first name
<b>soror, sorōris</b> ( <i>f.</i> )	sister
<b>4th</b>	
<b>arcus, arcūs</b>	bow
<b>equitātus, equitātūs</b>	cavalry
<b>exercitus, exercitūs</b>	army
<b>impetus, impetūs</b>	attack, charge
<b>metus, metūs</b>	fear
<b>passus, passūs</b>	pace
<b>versus, versūs</b>	line, verse
<b>Verba</b>	
<b>-āre (1)</b>	
<b>pugnat, pugnāre</b>	fight
<b>militat, militāre</b>	serve as a soldier
<b>expugnat, expugnāre</b>	conquer
<b>oppugnat, oppugnāre</b>	attack
<b>-ere (3)</b>	
<b>incolit, incolere</b>	inhabit
<b>dīvidit, dīvidere</b>	divide
<b>metuit, metuere</b>	fear
<b>dēfendit, dēfendere</b>	defend
<b>i-stem</b>	
<b>iacit, iacere</b>	throw, hurl
<b>fugit, fugere</b>	run away, flee
<b>Irregular</b>	
<b>fert, ferre</b>	carry, bring, bear
<b>Adiectiva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>altus, -a, -um</b>	high, tall, deep
<b>armātus, -a, -um</b>	armed
<b>barbarus, -a, -um</b>	foreign, barbarian
<b>lātus, -a, -um</b>	wide
<b>vester, -tra, -trum</b>	your, yours
<b>3rd</b>	
<b>brevis, -e</b>	short
<b>fortis, -e</b>	strong, brave
<b>gravis, -e</b>	heavy, severe, grave

<b>levis, -e</b>	light, slight
<b>tristis, -e</b>	sad
<b>Praepositionēs</b>	
<b>contrā</b> ( <i>prp. + acc.</i> )	against
<b>Coniunctionēs</b>	
<b>ac</b>	and, as, than

## XIII. Annus et Mēnsēs

### Rēs Grammaticae Novae

1. Verbs
  - a. Preterite (Imperfect) Tense
  - b. *dīcitur* + Nominative Infinitive
  - c. Infinitive *velle*
2. Nouns
  - a. Case Uses
    - i. Ablative of Time When
    - ii. Accusative of Duration of Time
  - b. 5th Declension
  - c. *māne* (noun/adverb)
3. Adjectives
  - a. Names of the Months
  - b. Comparison of Adjectives
    - i. Positive
    - ii. Comparative
    - iii. Superlative
  - c. Numerals
    - i. Cardinals
    - ii. Ordinals
    - iii. Fractions
4. Conjunction: *vel*

### Roman Calendar

Today we still use a version of the Roman calendar as it was reformed by *Iūlius Caesar* in 46 BC with twelve months and 365 days (366 in leap years). Before this reform, only four months—March, May, July, and October—had 31 days, while February had 28 and the other months only 29. This made a total of 355 days. It was therefore necessary at intervals to put in an extra month. The Julian calendar was revised under Pope Gregory XIII in 1582 (creating the Gregorian calendar).

As you learn from the reading, in the oldest Roman calendar, March was the first month of the year and December the last. The calendar was agricultural and seems to have skipped the winter months. One of the early kings of Rome, Numa, is credited with adding January and February to make twelve months of the year. This explains the names *September*, *Octōber*, *November*, and *December*, which are clearly formed from the numerals *septem*, *octō*, *novem*, *decem*. The fifth month in the old calendar was called *Quīntilis* (from *quīntus*), but after the death of *Iūlius Caesar*, it was renamed *Iūlius* in memory of him. In the year 8 BC the following month, which until then had been called *Sextilis* (from *sextus*), was given the name of the Roman emperor *Augustus*.

## Lēctiō Prīma (Section I)

### Fifth Declension Nouns

The noun *diēs*, gen. *diēi*, here represents the **5th declension** (Latin *dēclīnātiō quīnta*). Only a few nouns belong to the 5th declension. The complete paradigm is shown below and on page 101 in LINGUA LATINA.

- 5th declension nouns have stems in *ē*, which is kept before all endings, except for those noted below. Most 5th declension nouns have *-iēs* in the nominative, like:
  - diēs*
  - merīdiēs*
  - faciēs*
  - glaciēs*
- A few have a consonant before *-ēs*, e.g., the common word *rēs*, gen. *rei* (“thing,” “matter”), which turns up in the next chapter.
- The long *ē* of the 5th declension is shortened only:
  - ▷ before the ending of the accusative singular: *-em*
  - ▷ in the genitive and dative singular when a consonant precedes (e.g., *rēs*, *rei*): *-eī*
- The nouns of this declension are feminine except for *diēs* (and *merī-diēs*), which is masculine. (In special senses and in late Latin, *diēs* is feminine.)

	sing.	pl.
nom.	<i>di ēs</i>	<i>di ēs</i>
acc.	<i>di em</i>	<i>di ēs</i>
gen.	<i>di ēi</i>	<i>di ērum</i>
dat.	<i>di ēi</i>	<i>di ēbus</i>
abl.	<i>di ē</i>	<i>di ēbus</i>

### **Recēnsiō: Declensions**

You have now learned all five declensions. The classification is based on the (original) final stem-vowel:

**1st declension:** *a*-stems, e.g., *āla*, gen. sing. *-ae*

**2nd declension:** *o*-stems, e.g., *equus*, *ōvum*

- the “u” in the ending of these nouns was originally an “o”

*equus* < *equ|os*

*ōvum* < *ōv|om*, gen. sing. *-ī* (<*-oi*)

**3rd declension:** consonant-stems and *i*-stems, e.g., *sōl*, *ovī|s*, gen. sing. *-is*

**4th declension:** *u*-stems, e.g., *lacu|s*, gen. sing. *-ūs*

**5th declension:** *ē*-stems, e.g., *diē|s*, *rē|s*, gen. sing. *-ēī*, *-ēī*

### **Māne**

The neuter noun *māne* is indeclinable; it is also used as an adverb (Cap. XIV, l.155)

*Prīma pars diēī est māne, pars postrēma vesper.* (ll.35–36)

*Nox est tempus ā vesperō ad māne.* (l.37)

### **Calendar: Names of the Months**

The names of the months are **adjectives**: *mēnsis Iānuārius*, etc., but they are often used alone without *mēnsis* and come to be felt as masculine nouns (with *mēnsis* understood).

- Most of the months belong to the 1st/2nd declension (e.g., *Iānuārius*, *-a*, *-um*).
- 3rd declension
  - Aprīlis*
    - ▷ Genitive masculine singular in *-is*
    - ▷ Ablative in *-ī*: (*mense*) *Aprīlī*
  - September, Octōber, November, December*
    - ▷ Nominative masculine singular: *-ber*
    - ▷ Genitive masculine singular: *-br|is*: *Septembris, Decembris, etc.*
    - ▷ Ablative in *-ī*: (*mēnse*) *Septembrī, Octōbrī, etc.*

### **Expressions of Time**

To express **time when** the ablative (*ablātīvus temporis*) without a preposition is used:

*mēnse Decembrī*

in the month of December

*illō tempore*

at that time

*hōrā primā*

at the first hour

*Tempore antiq̄uō Mārtius mēnsis p̄rimus erat.* (ll.17–19)

*Nocte s̄ol n̄on lūcet.* (l.46)

*Vēre camp̄i novā herbā operiuntur.* (l.92)

*“Quandō s̄ol altissimus est?” “Hōrā sextā vel merīdiē.”* (ll.107–108)

Time **how long** (duration) is expressed by the accusative:

*centum annōs vīvere* (ll.10–11)

## Numerals

Of the Latin **numerals**, you already know the **cardinals** 1–10:

<i>ūn us, -a, -um</i>	<i>sex</i>
<i>du o, -ae, -o</i>	<i>septem</i>
<i>tr ēs, -ia</i>	<i>octō</i>
<i>quattuor</i>	<i>novem</i>
<i>quīnque</i>	<i>decem</i>

and the **ordinals** 1st–4th. In numbering the months, the first twelve ordinals are needed:

<i>p̄rim us, -a, -um</i>	<i>septim us, -a, -um</i>
<i>secund us, -a, -um</i>	<i>octāv us, -a, -um</i>
<i>terti us, -a, -um</i>	<i>n̄on us, -a, -um</i>
<i>quārt us, -a, -um</i>	<i>decim us, -a, -um</i>
<i>quīnt us, -a, -um</i>	<i>ūndecim us, -a, -um</i>
<i>sext us, -a, -um</i>	<i>duodecim us, -a, -um</i>

The ordinals are also combined with *pars* to form **fractions**:

$\frac{1}{3}$ :	<i>tertia pars</i>
$\frac{1}{4}$ :	<i>quārta pars</i>
$\frac{1}{5}$ :	<i>quīnta pars</i> (etc.)

*Notā Bene:*  $\frac{1}{2}$ : *dīmidia pars*.

## Verbs: Preterite (Imperfect) Tense

The preterite comes from a compound of *praeter* (“beyond,” Cap. XIV) and the verb *īre* (Cap. XVI)<sup>1</sup> and refers to “what has gone past,” or the past tense. The forms *erat, erant* are used instead of *est, sunt* when the past is concerned. Compare the sentences:

*Tunc* (= *illō tempore*)    *Mārtius mēnsis p̄rimus erat.*  
*Nunc* (= *hōc tempore*)    *Mārtius mēnsis tertius est.*

1. You learned the verb “it,” “he/she goes,” in Cap. VI, l.20: *Iūlius ab oppidō ad villam suam it.*



*Erat, erant* is called the **imperfect tense**, or *preterite*, while *est, sunt* is the **present tense** (“tense” comes from Latin *tempus* and refers to the relative *time* of the verb). The past tense of other verbs comes later (Cap. XIX).

## Comparison of Adjectives

Consider the following examples:

*Februārius brevis est.*  
*Februārius brevior est quam Iānuārius.*  
*Februārius mēnsis annī brevissimus est.*

*Brevis breve* (**positive degree**)

- simply describes or limits the noun “February”
- ends in:
  - us, -a, -um (e.g., *longus, -a, -um*)
  - is, -e (e.g., *brevis, -e*)
  - (other endings will be learned later)

*Brevior brevius* (**comparative degree** of *brevis*)

- compares February with January
- ends in:
  - ior, -ius (e.g., *longior, longius, brevior, brevius*)

*Brevissimus -issima, -issimum* (**superlative degree**, Latin *superlātīvus*, of *brevis*):

- compares February with all the other months of the year
- ends in:
  - issimus, -a, -um (e.g., *longissimus, -a, -um, brevissimus, -a, -um*)

## Quam

Lines 25–30 illustrate the three degrees as well as different uses of *quam*:

*Quam* (= how) *longus* (positive degree) *est mēnsis November? November trīgintā diēs longus est. December ūnum et trīgintā diēs habet.*  
*Iānuārius tam longus est quam* (= as...as) *December, sed Februārius brevior* (comparative degree) *est: duodētrīgintā aut ūndētrīgintā diēs tantum habet.*  
*Februārius brevior* (comparative degree) *est quam* (= than) *cēterī ūndecim mēnsēs: is mēnsis annī brevissimus* (superlative degree) *est.*

**Vel**

The conjunction *vel* was originally the imperative of *velle*; it implies a free choice between two expressions or possibilities. In each of the following, either expression will do:

*duodecim mēnsēs vel trecentōs sexāgintā quīnque diēs* (1.7)  
*centum annī vel saeculum* (1.9)  
*hōra sexta vel merīdiēs* (1.43)

*Vel* is distinct from *aut*, which is put between mutually exclusive alternatives. February can have *either* 28 or 29 days:

*Februārius brevior est: duodētrīgintā aut ūndētrīgintā diēs.* (1.28)

**Lēctiō Altera (Section II)****Roman Calendar: Divisions of the Month**

Three days in each month had special names; they are all feminine plurals:

<i>kalendae</i>	the 1st
<i>īdūs</i>	the 13th ( <i>īdūs -uum</i> 4th decl.)
<i>nōnae</i>	the 5th (the 9th day before <i>īdūs</i> : inclusive reckoning)

In March, May, July, and October (the four months that originally had 31 days):

*īdūs* was the 15th  
*nōnae* was consequently the 7th

The following mnemonic may help:

In March, July, October, May  
 The IDES fall on the fifteenth day,  
 The NONES the seventh; all besides  
 Have two days less for Nones and Ides.

To these names (*kalendae*, *īdūs*, and *nōnae*) the names of the months are added as adjectives. Thus:

January 1st	<i>kalendae Iānuāriae</i>
January 5th	<i>nōnae Iānuāriae</i>
January 13th	<i>īdūs Iānuāriae</i>

**Ablative of Time When**

Dates are given in the *ablātivus temporis*, e.g.:

<i>kalendīs Iānuāriīs</i>	on January 1st
<i>īdibus Mārtiīs</i>	on March 15th

### Giving the Date in Latin

Other dates were indicated by stating the number of days before the following *kalendae*, *nōnae*, or *īdūs*. The Romans counted inclusively; that is, they counted the beginning and ending day, e.g., since April 21st (Rome’s birthday) is the 11th day before *kalendae Māiae* (inclusive reckoning), it should therefore be:

*diēs undecimus ante kalendās Māiās*

but the Romans put the *ante* first with all the following words in the accusative:

*ante diem undecimum kalendās Māiās*  
usually shortened *a. d. XI kal. Māi.*

Using the table on page 312 of LINGUA LATINA, you can easily figure out the date.

### *Dīcitur* + Nominative and Infinitive

Note the passive *dīcitur* with an infinitive and the nominative case:

*Lūnā ‘novā’ esse dīcitur.* (l.52, “is said to be...”)

Compare the same thought using the active verb (*dīcunt*) with the accusative and infinitive construction you learned in Cap. XI:

*(Hominēs) lūnam ‘novam’ esse dīcunt.*

When used with a predicate nominative, *dīcitur* is closer in meaning to “is called.”

*Diēs prīmus mēnsis Iānuārii dīcitur ‘kalendae Iānuāriae.’* (ll.56–57)

*Item ‘īdūs Februāriae’ dīcitur diēs tertius decimus mēnsis Februārii.*  
(ll.64–65)

*Diēs octāvus ante kalendās Iānuāriās, quī dīcitur ‘ante diem octāvum kalendās Iānuāriās,’ est diēs annī brevissimus.* (ll.72–74)

## Lēctiō Tertia (Section III)

### *Velle*

The infinitive of *vult*, *volunt* has the irregular form *velle*, as appears from the acc. + inf. in:

*Aemilia puerum dormire velle putat.* (l.140)

### *Recēnsiō*: Expressions of Time and Space: Ablative and Accusative

The ablative represents a point in space or time:

- Space: Where?

*Diēs est dum sōl in caelō est.* (l.35)

*In Germāniā hiemēs frīgidiōrēs sunt quam in Italiā.* (ll.95–96)

- Time: When? During what time?

*Aestāte diēs longī sunt, sōl lūcet, aēr calidus est.* (l.87)

*Hōc annī tempore diēs nōn tam calidī sunt quam aestāte et noctēs frīgidiōrēs sunt.* (ll.120–121)

The accusative represents movement through a block of space or time.

- Space: How long? How high? How deep?

*Gladius duōs pedēs longus est.* (Cap. XII, l.49)

*vāllum castrōrum...prope decem pedēs altum est, et duo milia passuum longum.* (Cap. XII, ll.101–103)

- Time: How long?

*November trīgintā diēs longus est.* (ll.25–26)

*Mārtius ūnum et trīgintā diēs longus est.* (ll.30–31)

In both cases, the **accusative** expresses movement through space/time from point A to point B, unlike the **ablative**, which expresses a specific point in space/time.

## Studia Rōmāna

The Julian calendar was all our Julius and his family had ever known. Julius Caesar revised the Roman calendar so that it followed the natural year more closely. Revised very slightly in 1582 by Pope Gregory XIII, the Julian calendar (now called the Gregorian calendar) is still the calendar we use today.

The ancients had long known the length of the solar year, but calendars did not strictly follow the natural year until Julius Caesar, in 45 BC, made his reforms law. Before the Julian calendar, the Romans had to periodically insert days into the year in order to “catch up” to the solar calendar. These intercalendary days (or months!) could be a nuisance. Cicero, while governing the province of Cilicia and eager to return to the political scene at Rome, begs his friends to vote against inserting more days into his term of office.

The Romans had two ways of referring to years. Rome was ruled by kings from the founding of the city in 753 BC up to 510 BC, when it became a republic. One way of marking the years was to refer to the number of years from the founding of the city (in Latin: *ab urbe conditā*, abbreviated AUC). More commonly, the years were named by the two leaders of the republic, the *cōsulēs* (after 510 BC); their names appear in the ablative (in a construction you will learn in Caps. XIV and XVI). In the year 70 BC, for example, *Gnaius Pompēius* (Pompey the Great) and *Mārcus Crassus* were consuls, and the year was marked: *Cn. Pompēiō M. Crassō cōsulibus*, “when Gnaeus Pompey and

Marcus Crassus were the consuls.” It was not until 153 BC, however, that January 1st became the start of the consular year (that is, the date when the consuls took office). Our strict notions of time and dates are a relatively recent phenomenon—the marking of precise time was not as important to the Romans.

The illustration at the beginning of the chapter gives you the twelve astrological signs familiar to us today—and familiar to the Greeks and Romans 2,000 years ago. Astrology was adopted by the Greeks from the Babylonians and the Egyptians in the third century BC and from the Greeks was taken up by the Romans. Cicero translated from Greek to Latin a poem about celestial phenomena by Aratus, in which he tells us that the Greeks call the swath of sky divided into the twelve familiar divisions *Zōdiacus* and the Romans the *orbis signifer*.<sup>2</sup> The emperor Augustus is said to have had his horoscope (*hōroscopus*) published as a sign of his destined power. In the first century AD, Manilius wrote *Astronomica*, a long poem in Latin about astrology, and in the second century, the Egyptian polymath Ptolemy and the lesser-known *Vettius Valēns* wrote books on astrology.

In the illustration on p. 96, you can see a sundial (*hōrologium*), an ancient clock. The sundial has twelve divisions, not twenty-four, because it works only during the day. At night, the movement of the heavenly bodies could be consulted and, for use inside, the ancients could use a water clock, in which water poured into a vessel from one on a higher level. Since the days are longer or shorter depending on the time of the year, time in antiquity was flexible. The first hour began with sunrise. You might also have noticed the absence of a word for our “week.” The concept of the week, found in the East (where it was important for astrology), seems to have shown up in Rome under the emperor Augustus, but it did not come into common use until the third century AD, after the time of our narrative. The word for it is *septimāna* (Latin) and *hebdomas* (from the Greek). The Romans had other ways of marking the progression of the months. In addition to the Kalends (*Kalendae*), Ides (*Īdūs*) and Nones (*Nōnae*), every ninth day was a market day, called *Nūndinae* (<*novem+dies*). The chart on page 312 of your text lays out the Roman calendar.

In this chapter, you also meet two gods of the Roman state: *Iānus* and *Mārs*. Roman religion existed on several levels: the state, the neighborhood, the family, and the individual. It is also a mixture of native Italian elements and imports from Greece and elsewhere. Janus is a native Italic deity depicted with two heads facing in different directions. The name *Iānus* means passageway (and in Cap. XV you will learn the word *iānuā*, which, like *ōstium*, means “door”). Janus is the god of passageways and thus is associated with beginnings (making January an appropriate name for the first month of the year). The doors of the temple of Janus in the Forum were closed in times of peace and open in times of war. Mars, the god of war, is associated with the Greek god

2. *Zōdiacum hunc Graeci vocitant, nostrique Latini orbem signiferum perhibebunt nomine vērō.*

of war Ares. As in the illustration in the margin of your text, Mars is shown in battle array. After Iuppiter, Mars is the chief god of the Romans. The Romans credited Mars with fathering Romulus, the founder of Rome, and his brother Remus.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>fōrma, -ae</b>	form, shape, figure
<b>hōra, -ae</b>	hour
<b>kalendae, -ārum (pl.)</b>	the 1st of the month
<b>lūna, -ae</b>	moon
<b>nōnae, -ārum (pl.)</b>	5th/7th of the month
<b>stēlla, -ae</b>	star

#### 2nd

<b>aequinoctium, -ī</b>	equinox
<b>annus, -ī</b>	year
<b>autumnus, -ī</b>	autumn
<b>initium, -ī</b>	beginning
<b>saeculum, -ī</b>	century
<b>superlātīvus, -ī (gradus)</b>	superlative
<b>vesper, vesperī</b>	evening

#### 3rd

<b>aestās, aestātis (f.)</b>	summer
<b>hiems, hiemis (f.)</b>	winter
<b>imber, imbris (m.)</b>	rain, shower
<b>lūx, lūcis (f.)</b>	light, daylight
<b>mēnsis, mēnsis (m.)</b>	month
<b>nix, nivis (f.)</b>	snow
<b>nox, noctis (f.)</b>	night
<b>tempus, temporis (n.)</b>	time
<b>urbs, urbis (f.)</b>	city
<b>vēr, vēris (n.)</b>	spring

#### 4th

<b>īdūs, īduum (f. pl.)</b>	13th/15th of the month
<b>lacus, -ūs</b>	lake

#### 5th

<b>diēs, -ēī (m.)</b>	day, date
<b>faciēs, -ēī</b>	face
<b>glaciēs, -ēī</b>	ice
<b>merīdiēs, -ēī (m.)</b>	midday, noon, south
<b>indēclīnābilis</b>	indeclinable
<b>māne</b>	morning

## Verba

-āre (1)

**illūstrat, illūstrāre** illustrate, make clear  
**nōminat, nōmināre** name, call

-ere (3)

i-stem

**incipit, incipere** begin

-īre (4)

**operit, operīre** cover

Irregular

**erat, erant** was, were  
**vult, velle** want, be willing

## Adiectīva

1st/2nd (-us/er, -a, -um)

**aequus, -a, -um** equal, calm  
**calidus, -a, -um** warm, hot, *f.* hot water<sup>3</sup>  
**clārus, -a, -um** bright, clear, loud  
**decimus, -a, -um** tenth  
**dīmidius, -a, -um** half  
**duodecimus, -a, -um** twelfth  
**exiguus, -a, -um** small, scanty  
**frigidus, -a, -um** cold, chilly, cool  
**nōnus, -a, -um** ninth  
**obscurus, -a, -um** dark  
**octāvus, -a, -um** eighth  
**postrēmus, -a, -um** last  
**quīntus, -a, -um** fifth  
**septimus, -a, -um** seventh  
**sextus, -a, -um** sixth  
**tōtus, -a, -um** the whole of, all  
**ūndecimus, -a, -um** eleventh

3rd

**indēclinābilis, -e** indeclinable

## Numerī (indeclinable unless otherwise noted)

**ducentī, -ae, -a** two hundred  
**sexāgintā** sixty  
**trecentī, -ae, -a** three hundred  
**trīgintā** thirty  
**ūndecim** eleven

## Adverbia

**item** likewise, also  
**māne** in the morning

3. When *calida* (f.) is used as a noun, it means *calida aqua* = hot water.

<b>nunc</b>	now
<b>quandō</b>	when, as
<b>tunc</b>	then
<b>Coniūctiōnēs</b>	
<b>igitur</b>	therefore, then, so
<b>vel</b>	or



## XIV. Novus Diēs

### Rēs Grammaticae Novae

1. Verbs:
  - a. *inquit, inquiunt*
  - b. Agreement of subject/verb
2. Nouns: Case Uses
  - a. Dative of Interest (*dativus commodi*)
  - b. Ablative of Attendant Circumstances
3. Present Participles (*participium praesēns*)
4. Adjectives
  - a. *omnis -e*
  - b. Numbers *duo, duae, duo* (ablative)
  - c. *uter, neuter, alter, uterque*
5. Pronouns: *mihi, mē, tibi, tē* (dative/ablative)
6. Points of Style: *sē habēre*

### The New Day

At dawn, Marcus is roused from his morning slumbers by Davus, who also sees to it that he washes properly before putting on his *tunica* and *toga*, the clothes that were the mark of freeborn Roman men and boys.

### Lēctiō Prīma (Section I)

#### *Uter, neuter, alter, uterque*

Among the new words in this chapter is a group of words that is used only when two persons or things are concerned; they can be used as adjectives or pronouns:

<i>uter?</i>	which (of the two)?
<i>neuter</i>	neither (of the two)
<i>alter</i>	the other (of the two)
<i>uterque</i>	each (of the two)

*Uter, utra, utrum* is the interrogative used when there are only two alternatives (“which of the two?”), e.g.:

*Uter puer, Mārcusne an Quīntus?* (the conjunction *an*, not *aut*, is put between the two in question)

The answer may be:

1. *neuter, -tra, -trum* (“neither”), e.g., *neuter puer, nec Mārcus nec Quīntus*.
2. *alter, -era, -erum* (“one”/“the other”), e.g., *alter puer, aut M. aut Q.*
3. *uter-, utra-, utrum- que* (“each of the two”), e.g., *uterque puer, et M. et Q.*

### ***Uterque***

Where English prefers “both” followed by the plural (“both boys”), Latin has the singular *uterque*:

*Uterque puer cubat in cubiculō parvō, neuter in cubiculō magnō.* (ll.8–9)  
*Uterque puer quiētus est, neuter puer sē movet.* (ll.10–11)

*Uterque* is singular and followed by a singular verb.

### ***Subject-Verb Agreement***

In Cap. I, you learned that a singular subject is joined with a singular verb and in Cap. V, that plural subjects are joined with a plural verb. In this chapter, we see an exception to that rule: the verb is in the singular if there are two subjects separated by *neque...neque, aut...aut, or et...et*, as in:

*et caput et pēs eī dolet.* (ll.3–4)  
*nec caput nec pēs dolet.* (l.66)

The general rule is that two or more subjects:

- take a verb in the plural if they denote **persons**, as in: *Parentēs ā filiō intrante salūtantur.* (l.91)
- if the subjects are **things**, the verb agrees with the nearest subject, as in:

*pēs et caput eī dolet.* (ll.3–4, 64)

### ***Dative of Interest/Reference***

In the last example (*pēs et caput eī dolet*), the dative *eī* denotes the person concerned, benefited, or harmed. This use of the dative is called the **dative of interest** or reference (*dativus commodi*), e.g.:

*Bracchium quoque dolet Quīntō.* (l.4)  
*Multīs barbarīs magna pars corporis nūda est.* (ll.76–77)

**Duo, duae, duo**

The ablative of *duo, duae, duo* is:

- masculine and neuter *duōbus*  
*ē duōbus puerīs* (ll.11–12)  
*in duōbus cubiculīs*
- feminine *duābus*  
*ē duābus fenestrīs* (l.16)

**Ablative of Attendant Circumstances**

A noun and an adjective in the ablative can show the conditions surrounding the verb, as in:

<i>Mārcus fenestrā apertā</i> <i>dormit.</i>	with the window open (l.15)
<i>Is fenestrā clausā dormit.</i>	with the window shut (l.18)
<i>Quīntus, quī oculīs apertīs</i> <i>iacet.</i>	with his eyes open (ll.21–22)

Notice that the noun comes first; this is the case unless the adjective is being emphasized.

**Present Participle (*Participium Praesēns*)**

On page 104, a new form of the *verb* is introduced, the **participle** (Latin *participium*) ending in *-(ē)ns*:

*puer dormiēns* = *puer quī dormit* (ll.22–23)  
*puer vigilāns* = *puer quī vigilat* (l.23)

The participle, being part verb and part adjective, was called *participium* (< *pars partis* “part” + *capere* “take” = share, participate). The participle shares in two parts of speech, the adjective and the verb. The participle:

- is a 3rd declension **adjective** with the same ending in the nōminative singular of all genders.  
*vigilāns*, gen. *-ant|is*  
*dormiēns*, gen. *-ent|is*
- keeps **verbal** functions, e.g.,  
it may take an object in the accusative:  
*Dāvus cubiculum intrāns interrogat...* (l.25)
- has an **ablative singular** in *-e* when it has verbal force, e.g.:  
*Parentēs ā filiō intrantē salūtantur.* (l.91)
- has an **ablative singular** in *-ī* only when used only as an adjective, with no verbal force:

*ibi nocte silentī Ariadnam  
dormientem reliquit.* He left Ariadne sleeping there  
during the silent night. (Cap. XXV,  
ll.99–100)

*Silentī* is the ablative of the present participle of *silēre*. Here, it is being used only as an adjective describing the night and has no verbal force.

### Participle

sing.	m./f.	n.
nom.	-ns	-ns
acc.	-ntem	-ns
gen.	-ntis	
dat.	-ntī	
abl.	-nte/-ntī	
pl.		
nom./acc.	-ntēs	-ntia
gen.	-ntium	
dat./abl.	-ntibus	

## Lēctiō Altera (Section II)

### Personal Pronouns: Dative and Ablative

*Mihi* and *tibi* are the datives corresponding to the accusatives *mē* and *tē*:

“Affer mihi aquam!” (l.43)

“Mihi quoque caput dolet!” (l.65)

“Tibi nec caput nec pēs dolet!” (l.66)

The **ablative** of these pronouns is identical with the accusative: *mē*, *tē*.  
When used as the object of the preposition *cum*, the preposition is suffixed:

*mē-cum*

*tē-cum*

*sē-cum*

For example:

*Dāvus eum sēcum venīre iubet: “Venī mēcum!”* (ll.86–87)

“Mēdus tēcum ire nōn potest.” (l.117)

“Alterum tēcum fer!” (l.108)

“*Cūr ille servus mēcum venīre nōn potest ut solet?*” (l.120)

“*...stilum rēgulamque sēcum ferēns ē villā abīt.*” (ll.127–128)

acc.	<i>mē</i>	<i>tē</i>
dat.	<i>mihi</i>	<i>tibi</i>
abl.	<i>mē</i>	<i>tē</i>

**Inquit**

The verb *inquit*, “(he/she) says,” is inserted after one or more words of **direct** speech:

“*Hōra p̄ma est,*” *inquit* *Dāvus,* “*Surge ē lectō!*” (1.40)

*Servus Mārcō aquam affert et* “*Ecce aqua,*” *inquit.* (1.44)

It is a **defective** verb: only *inquit*, *inquiunt* and a few other forms of the indicative occur. Neither *inquit* nor *inquiunt* is used to begin accusative + infinitive constructions.

**Lēctiō Tertia (Section III)****Omnis, -e**

The opposite of *nūllus* is *omnis, -e* (“every,” “all”), which more often appears in the plural *omnēs, -ia* (see lines 115 and 119).

Used without a noun, the plural *omnēs* (“everybody”) is the opposite of *nēmō* (“nobody”), and the neuter plural *omnia* (“everything”) is the opposite of *nihil* (“nothing”).

*omnis* ↔ *nūllus*

*omnēs* ↔ *nēmō*

*omnia* ↔ *nihil*

**Points of Style: *sē habēre***

Dāvus asks Quintus, *Quōmodo sē habet pēs tuus hodiē?* (ll.25–26) (“How is your foot today?”). Quintus answers, “*Pēs male sē habet*” (1.27). *Sē habēre* + adverb = to be (in a certain state) and is a regular way of asking how, as we say in English, “someone is doing.”

**Studia Rōmāna**

In Cap. III, you learned *tuxtax* (ll.64, 65), a word meant to represent the sound of being beaten. The sound of the rooster crowing is “*Cucurrū! Cucucurrū!*” (l.19); the verb *cūcūrīre* means “to crow.” You read about the ancient approach to time at the end of Cap. XIII. Romans tended to wake and sleep with the rhythms of the sun and noted exceptions. As a marker of his leisurely life, Horace boasts that he likes to sleep in until the fourth hour after sunrise (*Satire* 1.6.122); work done after dark, and hence by lamplight, is called *lūcūbrātiō*, and Cicero coined the verb *ēlūcūbrāre* for working by lamplight. (Of course, Roman lamps are ubiquitous archaeological finds, so clearly, people didn’t go to bed as soon as the sun set or always wait for the sun to rise to start their day.)

Davus is in charge of getting the boys off to school and it was Medus's job (before he ran away) to take them to school. It seems these two slaves shared the post of *paedagōgus*, the slave who minded the children at home and watched over them as they went to school. *Paedagōgus* is a Greek word adopted by the Romans; the Latin word *custos* is sometimes found. Quintilian, who wrote a book on the education of the orator (*Īnstitūtiō Ōrātōria*) in the century before our narrative (c. AD 35–100), stresses that a *paedagōgus* should be well educated and should speak both Latin and Greek well. That way, the children will not develop bad habits of speech at home. The *paedagogus* helped with the children's education, supervised homework and monitored their behavior. He was held responsible for their well-being. Quintilian blames bad behavior on lazy *paedagōgī*. Cicero, in a letter to his friend Atticus (*Ad Att.* 12.33), worries about the health of Atticus's daughter, Attica; were not her *paedagogus* beyond reproach, Cicero writes, he would be inclined to blame him for Attica's ill health. Horace's father acted as his son's *paedagogus*, not trusting the job to a slave: *ipse mihi custōs incorruptissimus omnīs/circum doctōrēs aderat* (*Sat.* 1.6.81–82: "My father himself, most blameless guardian, was at my side around all my teachers").

When Marcus goes off to school, his father tells him, "*Valē! Bene ambulā!*" (l.130). This expression of farewell goes all the way back at least to the comic playwright Plautus in the second century BC.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>rēgula, -ae</b>	ruler
<b>tabula, -ae</b>	writing tablet
<b>toga, -ae</b>	toga
<b>tunica, -ae</b>	tunic

#### 2nd

<b>calceus, -ī</b>	shoe
<b>gallus, -ī</b>	cock, rooster
<b>participium, -ī</b>	participle
<b>stilus, -ī</b>	stylus
<b>vestīmentum, -ī</b>	garment, clothing

#### 3rd

<b>parentēs, -um (m. pl.)</b>	parents
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#### 5th

<b>rēs, reī (f.)</b>	thing, matter, affair
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#### Indeclinable

<b>nihil (n.)</b>	nothing
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## Verba

**-āre (1)**

**cubat, cubāre**  
**vigilat, vigilāre**  
**excitat, excitāre**  
**lavat, lavāre**

lie (in bed)  
 be awake  
 wake up, arouse  
 wash, bathe

**-ēre (2)**

**valet, valēre**  
**solet, solēre**  
**frīget, frīgēre**

be strong, be well  
 be accustomed  
 be cold

**-ere (3)**

**surgit, surgere**  
**mergit, mergere**  
**poscit, poscere**  
**induit, induere**  
**gerit, gerere**

rise, get up  
 dip, plunge, sink  
 demand, call for  
 put on (clothes)  
 carry, wear, carry on, do

**-īre (4)**

**vestit, vestīre**

dress

## Irregular

**affert, afferre**  
**inquit, inquiunt**

bring (to, forward)  
 (he/she) says/said

## Adiectiva

## 1st/2nd (-us/er, -a, -um)

**apertus, -a, -um**  
**clausus, -a, -um**  
**sordidus, -a, -um**  
**pūrus, -a, -um**  
**nūdus, -a, -um**  
**togātus, -a, -um**  
**dexter, -tra, -trum**  
**sinister, -tra, -trum**  
**neuter, -tra, -trum**  
**alter, -era, -erum**  
**uter, -tra, -trum?**  
**uterque, utraque, utrumque**

open  
 closed, shut  
 dirty, mean, base  
 clean, pure  
 naked  
 wearing the toga  
 right, *f.* the right (hand)<sup>1</sup>  
 left, *f.* the left (hand)  
 neither  
 one, the other, second  
 which (of the two)?  
 each of the two

## 3rd

**omnis, -e**

all, every

## Prōnōmina

**mihi**  
**tibi**  
**mēcum**

me, myself (dat.)  
 you, yourself (dat.)  
 with me

1. When *dextra* (*f.*) is used as a noun, it means *dextra manus* = right hand; the noun *sinistra* means left hand.

<b>tēcum</b>	with you
<b>sēcum</b>	with himself/herself
<b>Adverbia</b>	
<b>prīmum</b>	first
<b>nihil/nīl<sup>2</sup></b>	nothing, not at all
<b>quōmodo</b>	how
<b>hodiē</b>	today
<b>adhūc</b>	so far, till now, still
<b>deinde/dein</b>	afterward, then
<b>Praepositionēs</b>	
<b>praeter</b> ( <i>prp.</i> + <i>acc.</i> )	past, besides, except
<b>Coniūctionēs</b>	
<b>an</b>	or (mostly with <b>ūter: ūter...an</b> )
<b>Alia</b>	
<b>valē, valēte</b>	farewell, goodbye

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2. *Nihil* acts as an adverb as well as a noun (contracted form is *nīl*). As a noun, it has two forms, the indeclinable *nihil* above and the 2nd declension neuter *nihilum*, *-ī*.



## XV. Magister et Discipulī

### Rēs Grammaticae Novae

1. Verbs
  - a. Personal Endings: 1st and 2nd Person
  - b. *esse*
  - c. *posse*
  - d. Impersonal Verbs
    - i. *convenit*
    - ii. *licet*
2. Nouns: Case Uses
  - a. Accusative of Exclamation
3. Pronouns
  - a. Personal Pronouns
  - b. Pronouns vs. Possessive Adjectives
  - c. Reflexives in Indirect Statement

### Going to School in Ancient Rome

The illustration at the start of the chapter is a drawing of an ancient relief sculpture of a schoolroom. Rome had no public school system. Parents who could afford it sent their young children to an elementary school, *lūdus*, or had them educated at home by a tutor, often a slave. Quintilian (see notes at end of Cap. XIV) writes about the advantages and disadvantages of each, but sees the natural competition and sociability of the schoolroom as a productive atmosphere for learning. The *lūdus* was run as a private enterprise by a *lūdī magister*, who taught the children reading, writing and arithmetic.

We now follow Marcus to school. His teacher tries his best to maintain discipline, but he has some difficulty in keeping these boys in hand. His recourse to corporal punishment seems to have been a familiar feature of the schoolroom: the first-century BC poet Horace called his teacher Orbillius “*plāgōsus*” (full of *plāgae* or blows) and other writers as well testify to the severity of the schoolroom. Quintilian disapproves of corporal punishment and blames the

laxity of contemporary *paedagōgī*: it is the job of the *paedagōgus* to monitor the behavior of his charge. He complains that the *paedagōgī* don't do their jobs of making the boys behave and then the boys are punished for not behaving (*Īnstitūtiō Ōrātōria* I.3).

## Lēctiō Prīma (Section I)

### Personal Endings: 1st and 2nd Person Singular

From the conversation between the teacher and his pupils, you learn that the verbs have different endings as one speaks about oneself (**1st person**), addresses another person (**2nd person**), or speaks about someone else (**3rd person**).

The dialogue in lines 35–40 illustrates the 1st, 2nd, and 3rd singular endings:

*Titus, quī librum nōn habet, “Ego librum nōn habeō.”*

*Magister: “Quid? Sextus librum suum habet, tū librum tuum nōn habēs?  
Cūr librum nōn habēs?”*

*Titus: “Librum nōn habeō, quod Mārcus meum librum habet.”*

It appears from this that in the singular:

- the 1st person of the verb ends in *-ō* (*habe|ō*)
- the 2nd in *-s* (*habē|s*)
- the 3rd, as you know, in *-t* (*habe|t*)

### Personal Pronouns

The verbs in the above examples are preceded by **personal pronouns** in the nominative:

<i>ego</i>	1st pers. sing.	<i>nōs</i>	1st pers. pl.
<i>tū</i>	2nd pers. sing.	<i>vōs</i>	2nd pers. pl.

But these pronouns are only used when the subject is emphasized, for example (ll.24–26):

*Sextus: “Num ego discipulus improbus sum?”*

*Magister: “Immō tū probus es discipulus, Sexte, at Mārcus et Quīntus et Titus improbī sunt!”*

Normally, the personal ending is sufficient to show which person is meant, as in these examples (ll.38–39):

*Magister: “Cūr librum nōn habēs?”*

*Titus: “Librum nōn habeō.”*

### Exclamation: Accusative and Vocative

Diodorus expresses his frustration with the students in two different ways:

“*Ō, discipulōs improbōs...*!” (l.23)

“*Ō improbī discipulī!*” (ll.101–102)

The first example (*Ō, discipulōs improbōs*) is in the accusative, the second (*Ō improbī discipulī!*) in the vocative. (As you learned in Cap. IV, the vocative plural has the same form as the nominative plural.) What’s the difference? The vocative is used to address those present, while the accusative (called the **accusative of exclamation**) exclaims *about* more than *to* the students.

### Esse

The verb *esse* is irregular; in the singular, it runs:

*sum*

*es*

*est*

Example:

“*Cūr tū sōlus es, Sexte?*” “*Ego sōlus sum.*” (ll.20–21)

## Lēctiō Altera (Section II)

### Personal Endings: 1st and 2nd Person Plural

The dialogue in lines 51–57 illustrates the 1st and 2nd plural endings:

*Mārcus (ad Sextum et Titum): “Vōs iānuam nōn pulsātis cum ad lūdum venītis, nec magistrum salūtātis cum eum vidētis. Audītisne id quod dīcō?”*

*Tum Sextus et Titus: “Id quod dīcis,” inquit, “vērum nōn est: nōs iānuam pulsāmus cum ad lūdum venīmus, et magistrum salūtāmus cum eum vidēmus. Nōne vērum dīcimus, magister?”*

It appears from this that in the plural:

- the 1st person ends in *-mus* (*pulsā|mus, vidē|mus, venī|mus*)
- the 2nd in *-tis* (*pulsā|tis, vidē|tis, dīc|itis venī|tis*)
- the 3rd, as you know, in *-nt* (*pulsa|nt, vide|nt, dīc|unt veni|unt*)

The examples in the section GRAMMATICA LATINA in LINGUA LATINA show how these **personal endings** are added to the various stems in the **present tense**. The way vocabulary is listed at the end of the chapter will also change. From now on, the 1st person singular, not the 3rd, will be given for each verb.

**Personal Pronouns (continued)**

The plural of the personal pronouns in the nominative:

<i>nōs</i>	1st pers. pl.
<i>vōs</i>	2nd pers. pl.

The accusative of *ego* and *tū* is *mē* and *tē*, but *nōs* and *vōs* are the same in the accusative (ll.119–120):

“*Quid nōs verberās, magister?*”

“*Vōs verberō.*”

	sing.	pl.	sing.	pl.
nom.	<i>ego</i>	<i>nōs</i>	<i>tū</i>	<i>vōs</i>
acc.	<i>mē</i>	<i>nōs</i>	<i>tē</i>	<i>vōs</i>

You will learn the forms of the genitive in Cap. XXIX. For now, add the nominative and accusative to the forms you have already learned:

	sing.	pl.	sing.	pl.
nom.	<i>ego</i>	<i>nōs</i>	<i>tū</i>	<i>vōs</i>
acc.	<i>mē</i>	<i>nōs</i>	<i>tē</i>	<i>vōs</i>
gen.				
dat.	<i>mihi</i>	<i>nōbīs</i>	<i>tibi</i>	<i>vōbīs</i>
abl.	<i>mē</i>	<i>nōbīs</i>	<i>tē</i>	<i>vōbīs</i>

**Overview of Present Active Endings**

1st	-ō, -mus
2nd	-s, -tis
3rd	-t, -nt

*Notā Bene:*

- before -ō:
  - ▷ *ā* combines with -ō: *puls|ō* (stem *pulsā*)
  - ▷ *ē* and *ī* shorten: *habē|ō*, *veni|ō* (stems *habē-*, *veni-*)
- in 3rd conjugation consonant-stems:
  - ▷ a short *i* is inserted before:
    - s: *dīc|īs* (stem *dīc-*)
    - mus: *dīc|imus*
    - tis: *dīc|ītis*
    - t: *dīc|īt*
  - ▷ before *nt* we find a short *u*:
    - nt: *dīc|unt*

- in 3rd conjugation *i*-stems, a short *i* appears before the endings:
  - ▷ *ō*: *faci|ō* (stem *faci-*)
  - ▷ *-unt*: *faci|unt*
  - ▷ Other verbs of this kind that you have met are *accipere*, *aspicere*, *capere*, *fugere*, *iacere*, *incipere*, and *parere*.

	1st	2nd	3rd cons.	3rd i-stem	4th
sing. 1	<i>puls ō</i>	<i>habe ō</i>	<i>dīc ō</i>	<i>faci ō</i>	<i>veni ō</i>
2	<i>pulsā s</i>	<i>habē s</i>	<i>dīc is</i>	<i>faci s</i>	<i>veni s</i>
3	<i>pulsa t</i>	<i>habe t</i>	<i>dīc it</i>	<i>faci t</i>	<i>veni t</i>
pl. 1	<i>pulsā mus</i>	<i>habē mus</i>	<i>dīc imus</i>	<i>faci mus</i>	<i>veni mus</i>
2	<i>pulsā tis</i>	<i>habē tis</i>	<i>dīc itis</i>	<i>faci tis</i>	<i>veni tis</i>
3	<i>pulsa nt</i>	<i>habe nt</i>	<i>dīc unt</i>	<i>faci unt</i>	<i>veni unt</i>

### The Reflexive in Indirect Speech

Much of the time, changing direct speech to indirect speech is pretty straightforward. When someone reports his or her own words in the accusative and infinitive construction (indirect speech), the subject accusative is the reflexive *sē*. This is best learned by studying several examples. We have already read an example in Cap. XIV:

*Dāvus...eum sēcum venīre iubet: “Venī mēcum!”*: Davus orders him (Marcus) to come with him (Davus): “Come with me!” (Cap. XIV, 1.87)

*Quīntus: “(Ego) aeger sum”* is reported by Marcus: *Quīntus dicit “sē aegrum esse.”* Quintus says that he is sick. (1.82)

*Mārcus: “Ego eius librum habeo”* becomes *Mārcus dicit “sē eius librum habere.”*

*Mārcus: “Ego,” inquit, “nōn dormiō”* becomes *Mārcus dicit “sē nōn dormire.”*

*Sextus et Titus: “Neque nōs dormīmus,” inquit.* “*Vigilāmus et omnia verba tua audīmus*” becomes *Sextus et Titus dīcunt “sē nōn dormīre; sē vigilāre et omnia verba eius audīre.”*

### Esse (continued)

The verb *esse* is irregular; in the plural, it runs:

*sumus*

*estis*

*sunt*

Example:

“*Ubi estis, puerī?*” “*In lūdō sumus.*” (ll.113–114)

### **Esse**

	sing.	pl.
1st	<i>sum</i>	<i>sumus</i>
2nd	<i>es</i>	<i>estis</i>
3rd	<i>est</i>	<i>sunt</i>

### **Convenit**

We first met *convenit* in Cap. VIII (see Points of Style in that chapter). *Convenit* comes from *convenīre* and is here used **impersonally**, i.e., in the 3rd person singular.<sup>1</sup> The impersonal *convenit* often has an infinitive subject and a dative of reference:

*Tergum dolet Mārcō, neque ille lacrimat, nam lacrimāre puerō Rōmānō  
nōn convenit.* (ll.62–64)

### **Posse**

Compounds of *esse* show the same irregular forms. As you learned in Cap. X, the “*pot*” of the verb:

- remains before the vowel “*e*” in *potes*, *potest*
- becomes “*pos*” before “*s*” in *possum*

In the singular, *posse* runs:

*pos-sum*  
*pot-es*  
*pot-est*

Examples (ll.72–73):

*Mārcus: “Non cōnsidō, quod sedēre nōn possum.”*  
*Diodōrus: “Cūr sedēre nōn potes?”*

## **Lēctiō Tertia (Section III)**

### **Posse (continued)**

In the plural, *posse* runs:

*pos-sumus*  
*pot-estis*  
*pos-sunt*

1. *Convenire* can also be used personally, i.e., with a subject other than “it.”

Examples (ll.124–127):

*Magister: “Quid nōn cōnsīditis?” Discipulī: “Nōn cōnsīdimus, quod sedēre nōn possumus.”*

*Diodōrus: “Quid? Sedēre nōn potestis?... Nec enim stantēs dormīre potestis!”*

### **Licet**

The verb *licet* (“it is allowed,” “one may”) is also (like *convenit*) **impersonal**, i.e., only found in the 3rd person singular. It is often, like *convenit*, combined with a dative: *mihī licet* (“It is permitted to/for me,” therefore “I may”).

- *In lectulō dormīre licet, hīc in lūdō nōn licet dormīre!*
- cf. *necesse est* (Cap. X: “it is necessary”), which, in addition to the accusative and infinitive, also takes the dative and infinitive. In addition to:

*Necesse est tē pūnīre.* (l.59–60)

We might say:

*Necesse est discipulīs aperīre librōs* (it is necessary for the students to open [their] books).

### **Recēnsiō: Pronouns vs. Possessive Adjectives**

In this chapter, you learned more forms of the personal pronoun. In Caps. II, IV, V, and XI, you learned the possessive adjective. Review the following forms:

	personal pronouns	possessive adjectives	personal pronouns	possessive adjectives
nom.	<i>ego</i>	<i>meus, mea, meum</i>	<i>nōs</i>	<i>noster, nostra, nostrum</i>
acc.	<i>mē</i>		<i>nōs</i>	
dat.	<i>mihī</i>			
abl.	<i>mē</i>			
nom.	<i>tū</i>	<i>tuus, tua, tuum</i>	<i>vōs</i>	<i>vester, vestra, vestrum</i>
acc.	<i>tē</i>		<i>vōs</i>	
dat.	<i>tibi</i>			
abl.	<i>tē</i>			

## Studia Rōmāna

After studying with a *lūdī magister* (also called a *litterātus*), boys would go to a *grammaticus* to learn Greek and Latin literature, especially poetry. Students should also learn music and astronomy and philosophy, according to Quintilian (*Īnstitūtiō Ōrātōria*, I.4). The *grammaticus* might also teach rhetoric (the stages of education are not nearly as rigidly defined as ours), the art of public speaking, but this third stage of education was the province of the *rhētor*.

As the sons of a wealthy Roman, Marcus and Quintus would receive a highly literary and rhetorical education, that is, training in the art of speaking. Cato (second century BC) defined the ideal Roman as *vir bonus dīcendī perītus*, a good man skilled in speaking, and this ideal persisted. Cicero wrote several works on oratory (oratory, from *ōrātio*, is the equivalent Latin word for rhetoric, from the Greek ῥητορικός in the first century BC); Quintilian's first century AD *Īnstitūtiō Ōrātōria* follows in the tradition of Cato (whose *vir bonus dīcendī perītus* he quotes) and Cicero (who receives lavish praise) of preparing a man for an active and honorable life in the state. (His contemporary, the poet *Mārtiālis*, praised Quintilian as the “consummate guide for directionless youth, the glory of the Roman toga.”<sup>2</sup>)

A rhetorical education encompassed training in literature, philosophy and history, as well as language. It was, in other words, an education in the liberal arts (*artēs* or *doctrīnae liberālēs*). Cicero (*dē Ōrātōre*, 3.127) enumerated these liberal studies as geometry (*geōmētrīa*), music (*mūsica*), knowledge of literature, both prose and poetry (*litterae et poetae*), science (*dē rērum natūrā*), ethics (*dē hominum mōribus*), and statesmanship (*dē rēbus publicīs*). Educated people could expect other educated people to have studied the same works of literature. Before the imperial period, young men often went to Greece to study with philosophers. By the time of our narrative, however, the emperors had set up professorships of Greek and Latin at Rome, and there were many Greek philosophers teaching in Rome.

Education was not the province only of the family and paid (or slave) teachers. Mentoring the young was part of Roman culture: young men associated with established ones. Cicero writes about sitting and listening to accomplished orators and jurists when he was young, especially Cotta and Hortensius (e.g., *Brūtus* 189). When he had gained a place for himself among Roman statesmen, he mentored younger Romans. In his defense of the young Caelius Rufus, Cicero tells us that as soon as Caelius assumed the *toga virilis*, his father brought him to Cicero and Marcus Crassus to continue his education (*prō Caeliō*, 9). At that time, Caelius was surely also training with a teacher. In the second century AD, Pliny the Younger tells us much in his letters about his efforts to ensure the continuing education of young men. And Marcus Aurelius

2. Martial 2.90: *Quintiliāne, vagae moderātor summe iuventae/Glōria Rōmānae, Quintiliāne, togae...*



was finished with his formal schooling, was married, with children and was emperor—still, he happily received and wrote letters to Marcus Cornelius Fronto, who had been his teacher of Latin rhetoric. Their correspondence is a testimony to Marcus’s continuing education and the importance of the social network.

A good deal of the teaching, both formal and informal, promoted imitation. If you want to be a good orator, read good oratory and listen to good orators and practice. If you want to be a good person, evaluate the examples (*exempla*) of Roman history. Even in the second century BC, Fronto refers to examples from early Roman history (and can assume that Marcus knows just what he is talking about). The *mōs māiōrum*, “the way our ancestors did things,” was kept alive through stories of the past and through the tutelage of family, teachers, and other Romans.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>iānuā, -ae</b>	door
<b>sella, -ae</b>	stool, chair
<b>virgā, -ae</b>	rod

#### 2nd

<b>discipulū, -ī</b>	pupil, disciple
<b>domī</b>	at home ( <i>locative</i> )
<b>lūdus, -ī</b>	play, game, school
<b>magister, magistrī</b>	schoolmaster, teacher
<b>tergum, -ī</b>	back
<b>lectulū, -ī</b>	bed

### Verba

#### -āre (1)

<b>exclāmō, exclāmāre</b>	cry out, exclaim
<b>recitō, recitāre</b>	read aloud

#### -ēre (2)

<b>licet, licēre (+ dat.)</b>	it is allowed, one may
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#### -ere (3)<sup>3</sup>

<b>cōnsidō, cōnsidere</b>	sit down
<b>dēsīnō, dēsīnere</b>	finish, stop, end
<b>reddō, reddere</b>	give back, give

#### -īre (4)

<b>pūniō, pūnīre</b>	punish
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### Irregular

<b>redeō, redīre</b>	go back, return
<b>sum, esse</b>	be

3. The first principal part will show you whether a 3rd conjugation verb is a consonant or *i*-stem; they will, therefore, no longer be separated out.

## Adiectīva

## 1st/2nd (-us/er, -a, -um)

<b>malus, -a, -um</b>	bad, wicked, evil
<b>sevērus, -a, -um</b>	stern, severe
<b>tacitus, -a, -um</b>	silent
<b>vērus, -a, -um</b>	true, <i>n.</i> truth

## Adiectīva Comparātiva (3rd)

<b>īnferior, -ius</b>	lower, inferior
<b>posterior, -ius</b>	back, hind, later
<b>prior, -ius</b>	first, former, front

## Prōnōmina

<b>ego</b>	I, myself
<b>tū</b>	you, yourself
<b>nōs</b>	we, us, ourselves
<b>vōs</b>	you, yourselves

## Adverbia

<b>nōndum</b>	not yet
<b>statim</b>	at once
<b>tum</b>	then

## Coniūnctiōnēs

<b>antequam</b>	before
<b>at</b>	but
<b>sī</b>	if
<b>nisi</b>	if not, except, but
<b>vērūm</b>	but

## Vocābula Interrogātiva

<b>quid?</b>	why?
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# XVI. Tempestās

## Rēs Grammaticae Novae

1. Verbs
  - a. Deponent Verbs (*verba dēpōnentia*)
  - b. Irregular Verbs
    - i. *īre*
    - ii. *fierī*
2. Nouns
  - a. Pure *i*-Stems
  - b. 1st Declension Masculine Nouns
  - c. Case Uses
    - i. Partitive Genitive
    - ii. Ablative of Degree of Difference
    - iii. Ablative with *locus*
3. Participles: Ablative Absolute (*ablātīvus absolutus*)
4. Points of Style: Word Order

## Ancient Navigation

When sailing on the high seas, the Roman sailor had to set his course by the sun in the daytime and by the stars at night. So east and west are named in Latin after the rising and the setting sun, *oriēns* and *occidēns*, and the word for “midday,” *merīdiēs*, also means “south,” while the word for “north” is the name of the constellation *Septentriōnēs* (*septem triōnēs*), “The Seven Plow-Oxen,” i.e., “the Great Bear.” The location of the port cities in lines 12–19 can be seen on the map on page 40. Medus approaches a captain and arranges to travel on a merchant ship, as there was no equivalent of the modern passenger ship, although larger ships would have room for more passengers. He and Lydia would have had to bring their own food and sleep on deck.

## Lēctiō Prīma (Section I)

### Pure *i*-Stems

There is a small group of 3rd declension nouns that are called **pure *i*-stems** because they have *-i* throughout, for example, the noun *puppis*, *-is* (f.), which has:

- *-im* in the accusative (instead of *-em*)
- *-ī* in the ablative singular (instead of *-e*)

Very few *i*-stems are declined in this way, e.g., the river name *Tiberis*, *-is* (m.):

*Urbs Rōma nōn ad mare, sed ad Tiberim flūmen sita est.* (ll.7–8)

### 1st Declension Masculine Nouns

1st declension nouns (in *-a*, *-ae*) are feminine, except for a few which denote male persons and are therefore masculine, e.g., *nauta*: *nauta Rōmānus*.

### Locus

The ablative of *locus* may be used

- without *in* to denote location (“where”):
  - ▷ *Ōstia sita est eō locō quō Tiberis in mare inferum influit.* (ll.15–16)  
*eō locō = in eō locō* (location)
- without a preposition to denote motion “from”:
  - ▷ *Mēdus surgere cōnātur, nec vērō sē locō movēre potest.* (ll.140–141)  
*locō movēre* (ablative of separation)

## Lēctiō Altera (Section II)

### Deponent Verbs (*verba dēpōnentia*)

In Section I, we met *opperīri* (= *exspectāre*) a passive form with active meaning:

*necesse est ventum opperīri* (l.29)

Many of the new words in this chapter are **deponent verbs** (*verba dēpōnentia*). These verbs have no active forms,<sup>1</sup> hence, *verba dēpōnentia*: verbs that “put aside” their passive meanings<sup>2</sup> (Latin *dēpōnere*, “put aside”).

1. Except for the participle in *-ns*, and one other form you will learn later in Cap. XXIV.

2. As the first-century AD grammarian *Quīntus Remmius Palaemōn* wrote, “*Dēpōnentia sunt, quod dēpōnant passivitatē et sūmant activitatē.*”

The infinitive ends in *-rī*, *-ī*

*-ārī*:

<i>cōnārī</i>	attempt, try
<i>cōnsōlārī</i>	comfort
<i>laetārī</i>	be happy

*-ērī*:

<i>intuērī</i>	look
<i>verērī</i>	fear

*-ī*:

<i>complectī</i>	embrace
<i>ēgredī</i>	go out
<i>lābī</i>	slip
<i>loquī</i>	speak
<i>proficīscī</i>	set out
<i>sequī</i>	follow

*-īrī*:

<i>opperīrī</i>	wait for
<i>orīrī</i>	rise

From the following examples, you can see verbs that have **passive** forms but **active** meanings:

*laetārī = gaudēre*  
*verērī = timēre*  
*ēgredī = exīre*  
*nauta Neptūnum verētur = nauta Neptūnum timet*  
*ventō secundō nāvēs ē portū ēgrediuntur = exeunt*

### Participles: Ablative Absolute (*ablātīvus absolūtus*)

In Cap. XIV, we learned about the ablative of attendant circumstances, which was illustrated in that chapter by

*fenestrā apertā*  
*fenestrā clausā*

In this chapter, we learn more about this construction. In the *marginalia* of Section I, you read that:

*marī turbidō = dum mare turbidum est* (1.36)  
*ventō secundō = dum ventus secundus est* (1.38)

These are more examples of the ablative used as an adverbial phrase. Such an adverbial phrase, grammatically independent of the rest of the sentence, is called an **ablative absolute** (Latin *ablātīvus absolutus*, “set free,” therefore independent). It represents the circumstances occurring around an action. In each of the following, the ablative gives further information about the verb. We find the ablative absolute with adjectives:

*Ventō secundō nāvēs ē portū ēgrediuntur.* (ll.38–39)

The ablative *ventō secundō* tells us under what circumstances the ships put out (“with a fair wind,” “when the wind is favorable”).

*Nautae nec marī turbidō nec marī tranquillō nāvīgāre volunt.*  
(ll.36–37)

The sailors are unwilling to sail “when the sea is rough,” “when the sea is calm.”

*plēnīs vēlīs...vehuntur.* (ll.39–40)

They travel “with full sails.”

*pedibus nūdīs* (Cap. XIV, l.85)

stands “with bare feet”

The ablative absolute is common with a participle, either present or past:

Present participle:

*Sōle oriente nāvis ē portū ēgreditur multīs hominibus spectantibus.*  
(ll.64–65); “when the sun is rising,” “at sunrise” ... “while many people are looking on”

Past participle:

*fenestrā apertā dormīre* (Cap. XIV, l.15): to sleep “with the window open” (cf. *fenestrā clausā*, Cap. XIV, l.15)

Even two nouns can form an ablative absolute:

*Sōle duce nāvem gubernō* (l.94); “the sun being my guide,” “with the sun as a guide”

The ablative absolute may often be translated with an English temporal clause (when, while), as in the sentences above. It can also show cause (why the verb happens) and even concession (although the verb happens). If you need to translate an ablative absolute into English, it helps to start with “with” and then think about what the relationship of the ablative absolute means to the rest of the sentence.

**īre**

In the verb *īre* (and its compounds), the 1st person *eō* and 3rd person *eunt* are irregular, e.g.:

*in patriam nostram īmus* (l.89)

“Nōnne gaudēs,” inquit, “mea Lydia, quod nōs simul in patriam nostram redīmus?” (ll.79–81)

**īre**

	sing.	pl.
1st	<i>eō</i>	<i>īmus</i>
2nd	<i>īs</i>	<i>ītis</i>
3rd	<i>it</i>	<i>eunt</i>

**Partitive Genitive**

Since Cap. II, you have been seeing the noun *numerus* followed by the genitive; in Cap. XII, you learned about the genitive with *mīlia*:

*In flūminibus et in maribus magnus numerus piscium est.* (Cap. X, 11.41–42)

*Ergō mille passūs sunt quīnque mīlia pedum.* (Cap. XII, ll.96–97)

*In castrīs Aemiliī sex mīlia militum habitant.* (Cap. XII, ll.97–98)

These genitives give the **whole** of which the noun is a **part**; they are called **partitive genitives** (or genitives of the whole). This chapter begins with the **partitive genitive** of the relative pronoun:

*Italia inter duo maria interest, quōrum alterum “mare Superum” appellātur; quōrum (= ē quibus: “of which one...the other”) cf. nēmō eōrum (= ex iīs, Cap. XVII, l.12).*

Quantity terms like *multum* and *paulum* are often followed by a partitive genitive to express “that of which” there is a large or small quantity, e.g.:

*paulum/multum aquae* (ll.9, 117)

*paulum cibī nec multum pecūniae* (ll.61–62)

*paulum temporis* (l.108 margin)

**Ablative of Degree of Difference**

The ablative of *multum* and *paulum* serves to strengthen or weaken a comparative; this is called the **ablative of degree of difference**:

*Nāvis paulō levior fit, simul vērō flūctūs multō altiōrēs fiunt* (ll.123–124): “a little,” “a lot”

The same forms are used with *ante* and *post* (as adverbs) to state the time difference:

*paulō ante* (l.148)

*paulō post* (l.91)

cf. the ablative in *annō post* (Cap. XIX, l.83)

*decem annīs ante* (Cap. XIX, l.123)

## Lēctiō Tertia (Section III)

### Fieri

The infinitive *fi|erī* (3rd person *fi|t fi|unt*) is also irregular. This verb functions as the passive of *facere* (see Cap. XVIII); in connection with an adjective, it comes to mean “become”:

*Mare tranquillum fit.* (ll.97–98)

*Flūctūs multō altiōrēs fiunt.* (l.124)

### Points of Style: Word Order

In Cap. XIII, we met the demonstrative *is, ea, id* being used as an adjective with a dependent genitive:

*Is mēnsis annī brevissimus est.* (l.30)

*Is diēs annī prīmus est atque initium annī novī.* (ll.58–59)

In both of these examples, we see that the demonstrative generally precedes the noun. In this chapter, we see a similar example:

*Ea pars caelī unde sōl oritur dīcitur oriēns.* (l.45)

In all these examples, the genitive follows the noun. Another very common word order is for the genitive to come between the qualifier and its noun, as in the following example:

*Merīdiēs dīcitur ea caelī pars ubi sōl merīdiē vidētur.* (l.48)

## Studia Rōmāna

The dangers of sea travel are widely attested in Roman literature. The *gubernātor* (whence we get the name governor and government, those who guide the ship of state) calls upon *Neptūnus*, the god of the sea, about whom you learned in Cap. X. Sailors also called on the twin heroes *Castor* and *Pollūx* (the *Dioscūrī*, or “sons of Zeus”) who are associated with the phenomenon we call St. Elmo’s Fire, electric currents around the masts of ships during thunderstorms that appear to be balls of heavenly fire.

Both the Greeks and Romans are fond of cursing the first person who put



to sea in a boat. The poet Horace wrote a poem begging Castor and Pollux to take care of his good friend, the poet Vergil, who was about to set out to Greece. He says the man who first entrusted a raft to the sea was a hard man whose heart was surrounded three times with bronze (*Ōdēs* 1.3.9–12: *illī rōbur et aes triplex/circā pectus erat, quī fragilem trucī/commisit pelagō ratem/prīmus*).

Despite its dangers, sea travel was efficient and lucrative. Ships carrying a wide variety of merchandise could be found at Ostia (*Portus Ōstiēnsis*), the port whence Medus and Lydia depart. Still visible among the remains at Ostia is the Square of the Corporations (called, in Italian, Piazzale delle Corporazioni). This porticus contains many small rooms with mosaic floors that proclaim a variety of trades and guilds (*collēgia*). Among those represented are traders in leather, rope, wood, and several of grain, but many more goods came and left through Ostia. A large number of warehouses (*horrea*) for storing grain attest to the importance of feeding a large population.

At line 119, the *gubernātor* tells his crew, “*Iacite mercēs!*” This *iactūra*, or throwing overboard of the ship’s cargo (i.e., jetsam) and thus making the boat less heavy, must have been the ruin of many a small merchant. Shipwreck, *naufragium*, was such a common problem that a law (*iūs naufragiī*) regulated against the appropriation of the discarded cargo (flotsam). Philosophers explored as an ethical problem the decision of what to throw overboard. Which is sacrificed? The expensive racehorse or the cheap slave? Human feeling argues for the latter, preservation of wealth for the former (Cicero, *dē Officiīs*, 3.89).<sup>3</sup>

Horace refers to both *iactūra* and to the saving power of Castor and Pollux in another ode; because he has no attachment to wealth, he has no need to grovel to the gods to save his goods when seas grow stormy. Castor and Pollux will carry him safely in his tiny boat: “It’s not my style, if the mast should wail in a hurricane from the south, to run to wretched prayers and bind myself with vows lest my Cyprian and Tyrian goods add wealth to the greedy sea; at such a time, with the help of my two-oared skiff, Pollux and his twin brother will carry me safely on the breeze through the Aegean storm.” (*Odes* 3.29.57–64)

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**nauta, -ae** (*m.*)

sailor

**ōra, -ae**

border, coast

#### 2nd

**altum, -ī**

“the deep”: the open sea

**locus, -ī**

place

3. *Quaerit, sī in marī iactūra faciendā sit, equinē pretiōsī potius iactūram faciat an servulī vilis. Hic aliō rēs familiāris, aliō dūcit hūmānitās.*

<b>multum, -ī</b>	a lot, a good deal of
<b>paulum, -ī</b>	a little (also, <i>adv.</i> )
<b>vĕlum, -ī</b>	sail
<b>ventus, -ī</b>	wind
<b>3rd</b>	
<b>fulgur, fulguris (n.)</b>	flash of lightning
<b>gubernātor, gubernātōris (m.)</b>	steersman
<b>merx, mercis (f.)</b>	commodity, <i>pl.</i> goods
<b>nāvis, nāvis (f.)</b>	ship
<b>occidēns, occidentis (m.)</b>	west
<b>oriēns, orientis (m.)</b>	east
<b>puppis, puppis (f.)</b>	stern, poop deck
<b>septentriōnēs, septentriōnum (m. pl.)</b>	north
<b>tempestās, tempestātis (f.)</b>	storm
<b>4th</b>	
<b>flūctus, -ūs (m.)</b>	wave
<b>portus, -ūs (m.)</b>	harbor
<b>tonitrus, -ūs (m.)</b>	thunder
<b>Verba</b>	
<b>-āre (1)</b>	
<b>appellō, appellāre</b>	call, address
<b>cōnātur, cōnārī</b>	attempt, try
<b>cōnsōlātur, cōnsōlārī</b>	comfort, console
<b>flō, flāre</b>	blow
<b>gubernō, gubernāre</b>	steer, govern
<b>iactō, iactāre</b>	throw, toss about
<b>invocō, invocāre</b>	call upon, invoke
<b>laetātur, laetārī</b>	rejoice, be glad
<b>nāvigō, nāvigāre</b>	sail
<b>servō, servāre</b>	preserve, save
<b>turbō, turbāre</b>	stir up, agitate
<b>-ēre (2)</b>	
<b>impleō, implēre</b>	fill, complete
<b>intuētur, intuērī</b>	look at, watch
<b>verētur, verērī</b>	fear
<b>-ere (3)</b>	
<b>cernō, cernere</b>	discern, perceive
<b>cōnscendō, cōnscendere</b>	mount, board
<b>īfluō, īfluere</b>	flow into
<b>occidō, occidere</b>	fall, sink, set
<b>complectitur, complectī</b>	embrace
<b>ēgreditur, ēgredi</b>	go out
<b>lābitur, lābī</b>	slip, drop, fall
<b>loquitur, loquī</b>	speak, talk
<b>proficiscitur, proficiscī</b>	set out, depart
<b>sequitur, sequī</b>	follow

-ire (4)	
<b>hauriō, haurīre</b>	draw (water), bail
<b>opperitur, opperīrī</b>	wait (for), await
<b>oritur, orīrī</b>	rise, appear
Irregular	
<b>interest, interesse</b>	be between
<b>fit, fierī</b>	be done, become, happen
Adiectīva	
1st/2nd (-us/er, -a, -um)	
<b>āter, -tra, -trum</b>	black, dark
<b>contrārius, -a, -um</b>	opposite, contrary
<b>īferus, -a, -um</b>	lower
<b>maritimus, -a, -um</b>	seaside, coastal
<b>serēnus, -a, -um</b>	clear, cloudless
<b>situs, -a, -um</b>	situated
<b>superus, -a, -um</b>	upper
<b>tranquillus, -a, -um</b>	calm, still
<b>turbidus, -a, -um</b>	agitated, stormy
<b>dēpōnēns (gen. depōnentis)</b>	deponent (verb)
Coniūctiōnēs	
<b>sive</b>	or, or if
Praepositōnēs	
<b>propter (prp. + acc.)</b>	because of
Adverbia	
<b>iterum</b>	again, a second time
<b>paulum</b>	a little, little
<b>praetereā</b>	besides
<b>semper</b>	always
<b>simul</b>	at the same time
<b>vix</b>	hardly
<b>vērō</b>	really, however, but

## XVII. Numerī Difficilēs

### Rēs Grammaticae Novae

1. Verbs
  - a. Passive Voice
  - b. *oportere* (impersonal)
  - c. *dare*
2. Nouns: Case Uses
  - a. Double Accusative
3. Adjectives: Numbers
  - a. Cardinals
  - b. Inflection
  - c. Ordinals
4. Pronouns: *quisque*
5. Adverbs

### Lēctiō Prīma (Section I)

#### Roman Coins

To teach his pupils arithmetic, the teacher has recourse to coins. The current Roman coins were:

*as* (*assis* m.) copper

*sēstertius* (HS<sup>1</sup>) = 4 *assēs*: brass

*dēnārius* = 4 *sēstertiī*: silver

*aureus* = 25 *dēnāriī*: gold (Cap. XXII, l.108)

#### *Quisque, quaeque, quodque*

Only the first part (*quis*) of the pronoun *quisque* (each) declines; you will meet the feminine (*quaeque*) and neuter (*quodque*) in Cap. XVIII. Compare:

<i>uterque</i>	each (of two)
<i>quisque</i>	each

---

1. The abbreviation HS represents IIS, or 2 (II) and a half (*sēmis*); originally the *sēstertius* was valued at 2½ *assēs*.

## Double Accusative

Note the **two accusatives** with *docēre*, one for the **person(s)** (*puerōs*), the other for the **thing** (*numerōs*) taught:

*Magister puerōs numerōs docet.* (ll.1–2)

## Cardinal Numbers

In Cap. IV, you learned to count to ten:

<i>ūnus, a, um</i>	<i>sex</i>
<i>duo, duae, duo</i>	<i>septem</i>
<i>trēs, tria</i>	<i>octō</i>
<i>quattuor</i>	<i>novem</i>
<i>quīnque</i>	<i>decem</i>

To be able to count up to a hundred, you must learn the multiples of ten. With the exception of 10 *decem*, 20 *vīgintī*, and 100 *centum*, they all end in *-gintā*:

10 <i>decem</i>	60 <i>sexāgintā</i>
20 <i>vīgintī</i>	70 <i>septuāgintā</i>
30 <i>trīgintā</i>	80 <i>octōgintā</i>
40 <i>quadrāgintā</i>	90 <i>nōnāgintā</i>
50 <i>quīnquāgintā</i>	100 <i>centum</i>

The numbers in between are formed by combining multiples of ten and smaller numbers with or without *et*, e.g.:

21 <i>vīgintī ūnus</i> or <i>ūnus et vīgintī</i>
22 <i>vīgintī duo</i> or <i>duo et vīgintī</i>

The cardinals 11–17 end in *-decim*, a weakened form of *decem*:

11 <i>ūn-decim</i>	15 <i>quīn-decim</i>
12 <i>duo-decim</i>	16 <i>sē-decim</i>
13 <i>trē-decim</i>	17 <i>septen-decim</i>
14 <i>quattuor-decim</i>	

but 18 and 19 show the pattern numbers will follow:

18 <i>duo-dē-vīgintī</i> (“two-from-twenty”)
19 <i>ūn-dē-vīgintī</i> (“one-from-twenty”)

In the same way, 28 is *duo-dē-trīgintā* and 29 *ūn-dē-trīgintā*. Thus, the last two numbers before each multiple of ten are expressed by subtracting two and one, respectively, from the multiple of ten in question.

## Inflection of Numbers

Like *quot*, the interrogative that asks the number (“how many?”), and *tot*, the demonstrative that refers to the number (“so many”), most Latin cardinals are **indeclinable**.

Of the cardinals 1–100, only *ūn|us, -a, -um, du|o, -ae, -o* and *tr|ēs, tr|ia* decline (and those cardinals that end in them: e.g., *ūna et vīgintī nāvēs*: 21 ships). You have already met most forms of these numbers (the genitives, *ūn|īus, du|ōrum, -ārum, -ōrum* and *tr|ium*, will be introduced in Cap. XIX).

	m.	f.	n.	m.	f.	n.	m./f.	n.
nom.	<i>ūn us</i>	<i>ūn a</i>	<i>ūn um</i>	<i>du o</i>	<i>du ae</i>	<i>du o</i>	<i>tr ēs</i>	<i>tr ia</i>
acc.	<i>ūn um</i>	<i>ūn am</i>	<i>ūn um</i>	<i>du ōs</i>	<i>du ās</i>	<i>du o</i>	<i>tr ēs</i>	<i>tr ia</i>
gen.				<i>du ōrum</i>	<i>du ārum</i>	<i>du ōrum</i>		
dat.	<i>ūn ī</i>	<i>ūn ī</i>	<i>ūn ī</i>	<i>du ōbus</i>	<i>du ābus</i>	<i>du ōbus</i>	<i>tr ibus</i>	<i>tr ibus</i>
abl.	<i>ūn ō</i>	<i>ūn ā</i>	<i>ūn ō</i>	<i>du ōbus</i>	<i>du ābus</i>	<i>du ōbus</i>	<i>tr ibus</i>	<i>tr ibus</i>

Multiples of 100 (*centum*) end in *-centī* (200, 300, 600) or *-gentī* (400, 500, 700, 800, 900) and are declined like adjectives of the 1st/2nd declension:

200 <i>du-cent ī, -ae, -a</i>	600 <i>ses-cent ī, -ae, -a</i>
300 <i>tre-cent ī, -ae, -a</i>	700 <i>septin-gent ī, -ae, -a</i>
400 <i>quadrin-gent ī, -ae, -a</i>	800 <i>octin-gent ī, -ae, -a</i>
500 <i>quīn-gent ī, -ae, -a</i>	900 <i>nōn-gent ī, -ae, -a</i>

## Ordinal Numbers

In Cap. XIII, you learned the ordinal numbers 1st through 12th:

<i>prīm us, -a, -um</i>	<i>septim us, -a, -um</i>
<i>secund us, -a, -um</i>	<i>octāv us, -a, -um</i>
<i>terti us, -a, -um</i>	<i>nōn us, -a, -um</i>
<i>quārt us, -a, -um</i>	<i>decim us, -a, -um</i>
<i>quīnt us, -a, -um</i>	<i>ūndecim us, -a, -um</i>
<i>sext us, -a, -um</i>	<i>duodecim us, -a, -um</i>

The ordinals are adjectives of the 1st/2nd declension; for the multiples of 10, 20–90, and of 100, 100–1,000, they are formed with the suffix *-ēsīm|us, -a, -um*:

20th <i>vīcēsīmus, -a, -um</i>	100th <i>centēsīmus, -a, -um</i>
30th <i>trīcēsīmus, -a, -um</i>	200th <i>ducentēsīmus, -a, -um</i>
40th <i>quadrāgēsīmus, -a, -um</i>	300th <i>trecentēsīmus</i>
50th <i>quīnquāgēsīmus, etc.</i>	1,000th <i>millēsīmus</i>

*Notā Bene:*

- Cardinals end in:  
11–17 *-decim*  
30–90 *-gintā*  
200, 300, 600 *-cent|ī*  
400, 500, 700, 800, 900 *-gent|ī*
- Ordinals end in:  
20th–90th, 100th–1,000th *-ēsīm|us*

A summary is given on page 308 in LINGUA LATINA.

## Adverbs

The forms *rēctē*, *prāvē*, *stultē*, and *aequē* are formed from the adjectives *rēctus*, *prāvus*, *stultus*, and *aequus*; this formation will be dealt with in the next chapter.

## Lēctiō Altera (Section II)

### The Passive Voice

You have been using the passive voice in the 3rd person singular and plural since Cap. VI. Now we see the remaining endings, the 1st and 2nd persons, singular and plural. The following sentences show examples of the passive voice (ll.63–81):

- 1st person:
  - singular: *Cūr ego semper ā tē reprehēndor, numquam laudor?*
  - plural: *Nōs quoque saepe interrogāmur, nec vērō prāvē respondēmus. Itaque nōs ā magistrō laudāmur, nōn reprehēdimur.*
- 2nd person:
  - singular: *Tū ā mē nōn laudāris, quia numquam rēctē respondēs. Semper prāvē respondēs, ergō reprehēderis!*
  - plural: *Et cūr vōs semper laudāmini? Quia id quod vōs interrogāmini facile est—ego quoque ad id rēctē respondēre possum. Vōs numquam reprehēdimini!*
- 3rd person:
  - singular: *Mārcus semper ā magistrō reprehēditur, numquam laudātur.*
  - plural: *Sextus et Titus ā magistrō semper laudantur, numquam reprehēduntur.*

### Forming the Passive Voice

- personal endings
 

	sing.	pl.
1.	-r	-mur
2.	-ris	-mini
3.	-tur	-ntur
- The 1st, 2nd, and 4th conjugations: add the endings to the stem with the same vowels as in the active.
- The 3rd conjugation (including 3rd *i*-stems): the vowels are the same as in the active, **except** in the 2nd person singular, where the short *i* becomes *e* before *r* (e.g., *reprehēderis*: you are being censured; *caperis*: you are being taken).

- Remember that deponent verbs (Cap. XVI) use these endings as well, as in *largior* and *vereor* in the paradigms that follow.

sing.	-āre	-ēre	-ere	-īre
1st	<i>laud or</i>	<i>vere or</i>	<i>reprehend or</i>	<i>largi or</i>
2nd	<i>laudā ris</i>	<i>verē ris</i>	<i>reprehend eris</i>	<i>largi ris</i>
3rd	<i>laudā tur</i>	<i>verē tur</i>	<i>reprehend itur</i>	<i>largi tur</i>
pl.				
1st:	<i>laudā mur</i>	<i>verē mur</i>	<i>reprehend imur</i>	<i>largi mur</i>
2nd:	<i>laudā minī</i>	<i>verē minī</i>	<i>reprehend iminī</i>	<i>largi mini</i>
3rd:	<i>lauda ntur</i>	<i>vere ntur</i>	<i>reprehend untur</i>	<i>largi untur</i>

## Lēctiō Tertia (Section III)

### Oportēre (Impersonal)

The verb *oportēre* occurs only in the 3rd person singular, like *licet* and *convenit* (Cap. XV):

*Primum cōgitāre oportet.* (ll.110–111)

*Nōn oportet respondēre antequam interrogāris.* (ll.115–116)

### Dare

The stem of the verb *da|re* ends in a short *a*: *da|mus*, *da|tis*, *da|tur*, *da|te!* etc., except in *dā!* *dā|s* and *dā|ns* (before *ns*, all vowels are lengthened).

## Studia Rōmāna

When Diodorus puts his students through their mathematical paces, he makes them apply their skills to money. Horace gives us an example of such interrogation: “Roman boys learn through lengthy calculations to divide a copper coin (*as*, *assis*, m.) into a hundred parts.” ... “if a 12th part is taken from 5/12, what remains?” ... “a third.” “Excellent! You’ll be able to safeguard your finances!” (*Ars Poētica* 325–29). The *as* could be divided into 12 parts, which were represented by names, not by fractions as we do. The Latin word for 1/12 is *uncia*, whence comes our word ounce. Twelve *unciae*, or ounces, made up the Latin pound (*libra*). In Cicero’s opinion, the goal of mathematics began and ended with its practical value. He had little interest in the theoretical mathematics of the Greeks, among whom geometry held the highest honor and nothing was more respectable than mathematics. The Romans, on the other hand, have set the limit to this art at the expedience of measuring and calculating (*dē Fīnibus* 1.5: *in summō apud illōs honōre geōmētria fuit, itaque nihil mathēmaticīs illustrius; at nōs mētiendī ratiōcinandīque ūtilitāte huius artis termināvimus modum*).



Our monetary system is fiduciary (from *fidēs, fidei*, “belief, trust,” Cap. XXXI)—that is, the value of the paper bills or metal coins we use in buying and selling does not equal the face value (it costs as much to produce a \$100 bill as a \$5 bill), but we all agree that a \$100 bill buys 20 times as much as a \$5 bill. During the Roman Empire, the state determined the value of coins, but that value reflected the worth of the metal used in producing the coin. The various metals used during the period of our text show this relative value: copper (the *as*) is worth less than brass (*sēstertius*), which in turn is less than silver (*dēnārius*) and gold (*aureus*). Adulteration and devaluation of currency was a problem—by the end of the second century AD (the time of our narrative), the silver *dēnārius* was only about 50 percent silver, and the rest was bronze. As you can see from the image in the margins on page 129, the border of the image embossed on the surface of the coin did not reach to the edge; sometimes, people trimmed off the extra metal before spending the coin.

The study of coins is called numismatics; the images on coins provide a wealth of information. The front of a coin is called the obverse and the back the reverse. Imperial coins often show the head of the emperor (or a member of his family) on the obverse and a significant image on the reverse. For example, *Mārcus Decimus Brūtus*, one of the men who assassinated Julius Caesar on the Ides of March in 44 BC, issued a denarius with his image on the obverse and, on the reverse, a *pilleus* (cap that indicated freedom) flanked by two daggers. In the second century AD, Hadrian (emperor 117–138) issued a gold aureus with his head on the obverse and the inscription *Hadriānus Augustus*; on the reverse is embossed Romulus and Remus nursing at the wolf with the inscription *COS* (= *consul*) and the number four: consul for the fourth time. The reverse of a coin issued by Marcus Aurelius has a reverse with the inscription *PIETAS AUG* (= *pietās Augusta*) showing implements symbolic of sacrifice and priestly office.

## Vocabula Disposita/Ordinata

### Nōmina

#### 2nd

<b>dēnārius, -ī</b>	denarius (silver coin)
<b>respōnsum, -ī</b>	answer

#### 3rd

<b>as, assis (m.)</b>	as (copper coin)
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### Verba

#### -āre (1)

<b>cōgitō, cōgitāre</b>	think
<b>computō, computāre</b>	calculate, reckon
<b>dēmōnstrō, dēmōnstrāre</b>	point out, show
<b>interpellō, interpellāre</b>	interrupt
<b>laudō, laudāre</b>	praise

-ēre (2)	
doceō, docēre	teach, instruct
oportet, oportēre	it is right, one should
-ere (3)	
discō, discere	learn
prōmō, prōmere	take out
repōnō, repōnere	put back
reprehendō, reprehendere	blame, censure
tollō, tollere	raise, lift, pick up, remove, take away
-īre (4)	
largior, largīri	give generously
nesciō, nescīre	not know
partior, partīri	share, divide
sciō, scīre	know
Adiectīva	
1st/2nd (-us/er, -a, -um)	
centēsīmus, -a, -um	hundredth
certus, -a, -um	certain, sure
doctus, -a, -um	learned, skilled
incertus, -a, -um	uncertain
indoctus, -a, -um	ignorant
industrius, -a, -um	industrious
largus, -a, -um	generous
piger, pigra, pigrum	lazy
prāvus, -a, -um	faulty, wrong
rēctus, -a, -um	straight, correct
3rd	
absēns ( <i>gen. absentis</i> )	absent
difficilis, -e ( <i>sup. difficillimus</i> )	difficult, hard
facilis, -e ( <i>sup. facillimus</i> )	easy
prūdēns, prūdētis	prudent, clever
Numerī	
trēdecim	thirteen
quattuordecim	fourteen
quīndecim	fifteen
sēdecim	sixteen
septendecim	seventeen
duodēvīgintī	eighteen
ūndēvīgintī	nineteen
quadrāgintā	forty
quīnquāgintā	fifty
septuāgintā	seventy
quadrīngentī, -ae, -a	four hundred
quīngentī, -ae, -a	five hundred
sescentī, -ae, -a	six hundred

<b>septingentī, -ae, -a</b>	seven hundred
<b>octingentī, -ae, -a</b>	eight hundred
<b>nōngentī, -ae, -a</b>	nine hundred
<b>Prōnōmina</b>	
<b>quisque, quaeque, quodque</b>	each
<b>Adverbia</b>	
<b>aequē</b>	equally
<b>numquam</b>	never
<b>postrēmō</b>	finally
<b>prāvē</b>	wrongly
<b>quārē</b>	why
<b>rēctē</b>	correctly
<b>saepe</b>	often
<b>tot</b>	so many
<b>ūsque</b>	up (to), all the time
<b>Coniūctiōnēs</b>	
<b>quamquam</b>	although

## XVIII. Litterae Latīnae

### Rēs Grammaticae Novae

1. Verbs: *facere/fieri*
2. Adjectives
  - a. Superlatives (continued)
  - b. *frequēns*
  - c. *facilis*
3. Pronouns
  - a. *īdem, eadem, idem*
  - b. *quisque, quaeque, quodque*
4. Adverbs
  - a. Positive, Comparative, Superlative Degrees
  - b. Numerical Adverbs
5. Conjunction: *cum*
6. Points of Style: idiom *suum cuique*

### Pronunciation

In the Classical period, Latin spelling gave a fairly reliable representation of the pronunciation. In some cases, however, letters continued to be written where they were no longer pronounced in colloquial Latin, e.g., *h-*, *-m* in the unstressed endings *-am*, *-em*, *-um*, and *n* before *s*. An indication of this is the occurrence of “misspellings” in ancient inscriptions written by people without literary education, e.g., *ora* for *horam*, *septe* for *septem*, and *meses* for *menes*. In his short exercise, Marcus makes several errors of this kind. Quintilian recognized the difficulty Marcus has encountered (*Īnstitūtīō Ōrātōria* I.1.30): “There is no shortcut to learning the syllables; all must be thoroughly learned and the hardest ones must not—as people often do—be put off.”<sup>1</sup>

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1. *Syllabīs nūllum compendium est: perdiscendae omnēs nec, ut fit plērumque, difficillima quaeque eārum differenda ut in nōminibus scribendis dēprehendantur.*

## Lēctiō Prīma (Section I)

### *Īdem, eadem, idem*

The demonstrative pronoun *īdem, eadem, idem* (“the same,” cf. “identical”) is a compound, the first element of which is the pronoun *is, ea, id*; the addition of the suffix *-dem* causes the following changes:

- *is-dem* to *īdem*
- *eum-dem, eam-dem* to *eundem, eandem*.<sup>2</sup>

	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	<i>īdem</i>	<i>eadem</i>	<i>idem</i>	<i>īdem</i>	<i>eadem</i>	<i>eadem</i>
acc.	<i>eundem</i>	<i>eandem</i>	<i>idem</i>	<i>eōsdem</i>	<i>eāsdem</i>	<i>eadem</i>
gen.	<i>eiusdem</i>	<i>eiusdem</i>	<i>eiusdem</i>	<i>eōrundem</i>	<i>eārundem</i>	<i>eōrundem</i>
dat.	<i>eīdem</i>	<i>eīdem</i>	<i>eīdem</i>	<i>īsdem</i>	<i>īsdem</i>	<i>īsdem</i>
abl.	<i>eōdem</i>	<i>eādem</i>	<i>eōdem</i>	<i>īsdem</i>	<i>īsdem</i>	<i>īsdem</i>

Examples:

*Numerus syllabārum et vōcālium īdem est.* (l.21)

*in eādem syllabā* (l.26)

*Vocābulum primum utriusque sententiae idem est, sed hoc idem vocābulum duās rēs variās significat.* (ll.32–33)

*Item varia vocābula eandem rem vel eundem hominem significāre possunt.* (ll.33–35)

*Discipulī eandem sententiam nōn eōdem modō, sed variīs modīs scribunt.* (ll.56–58)

### *Quisque, quaeque, quodque*

The pronoun *quis-que, quae-que, quod-que* (“each”) is declined like the interrogative adjective with the addition of *-que*.

	sing.			pl.		
	m.	f.	n.	m.	f.	n.
nom.	<i>quisque</i>	<i>quaeque</i>	<i>quodque</i>	<i>quīque</i>	<i>quaeque</i>	<i>quaeque</i>
acc.	<i>quemque</i>	<i>quamque</i>	<i>quodque</i>	<i>quōsque</i>	<i>quāsque</i>	<i>quaeque</i>
gen.	<i>cuiusque</i>	<i>cuiusque</i>	<i>cuiusque</i>	<i>quōrumque</i>	<i>quārumque</i>	<i>quōrumque</i>
dat.	<i>cuique</i>	<i>cuique</i>	<i>cuique</i>	<i>quibusque</i>	<i>quibusque</i>	<i>quibusque</i>
abl.	<i>quōque</i>	<i>quāque</i>	<i>quōque</i>	<i>quibusque</i>	<i>quibusque</i>	<i>quibusque</i>

2. The *m* changes to *n* by assimilation—see Cap. X—*n* being a dental consonant like *d*, cf. *septēndecim* and *septentrionēs*.

Examples:

*Quisque* discipulus in tabulā suā scribit eās sententiās quās magister eī dictat. (ll.49–50)

*Quisque* puer stilum et rēgulam prōmit et dūcit lineam rēctam in tabulā suā. (ll.55–56)

Discipulus *quamque* litteram *cuiusque* vocābuli sic legit. (ll.41–42)

Ita *quodque* vocābulum *cuiusque* sententiae ā discipulō legitur. (ll.43–44)

*Quaeque* syllaba vōcālem habet. (l.20)

### **Facere/fieri**

The verb *facere* has no passive form. Instead, *fieri* functions as the passive of *facere*:

Vōcālis syllabam *facit*; sine vōcālī syllaba *fieri* nōn potest. (l.25)

Cum syllabae iunguntur, vocābula *fiunt*. (l.29)

Cum vocābula coniunguntur, sententiae *fiunt*. (ll.29–30)

active            *facere: facit, faciunt*

passive          *fieri: fit, fiunt*

*Notā Bene*: Compounds of *facere* ending in *-ficere*, e.g., *ef-ficere*, can be used in the passive:

*stilus ex ferrō efficitur (= fit)*

### **Conjunction Cum**

The conjunction *cum* may serve to introduce a sudden occurrence, as in this example (l.128):

*Titus sic incipit, “Magister! Mārcus bis...” —cum Mārcus stilum in partem corporis eius mollissimam premit!* (English “when...,” “and then...”)

### **Frequēns**

The adjective *frequēns* follows the pattern of present participles (Cap. XIV); that is, it has the same nominative in all three genders in the positive degree:

*κ littera, quae frequēns est in linguā Graecā, littera Latīna rārissima est.* (ll.14–15)

*id vocābulum est frequentissimum.* (l.101)  
*y et z igitur litterae rārae sunt in linguā Latīnā, in linguā Graecā  
 frequentēs.* (ll.13–14)

## Lēctiō Altera (Section II)

### Points of Style: Idiom *suum cuique*

*Suus*, -a, -um *cuique* is an idiom:

<i>Magister suam cuique discipulō tabulam reddit.</i>	The teacher gives each student back his own tablet. (ll.67–68)
<i>suum cuique</i>	to each his (her) own: proverbial (even in English!)

### Superlatives of Adjectives in -er

Adjectives in -er, e.g., *pulcher* and *piger*, form superlatives by adding -errim|us, -a, -um (instead of -issim|us) to the nominative masculine singular (instead of the adjective base).<sup>3</sup> In this chapter, you find *pulcherrim|us* and *pigerrim|us*, in the next *miserrim|us* and *pauperrim|us* from *miser* and *pauper*.

adj. -er, sup. -errim|us

### *Facilis*, -e

The superlative of *facilis* is *facillim|us* (l.102). Only a very few adjectives form their superlatives like *facilis*:

<i>facilis</i> , -e: <i>facillimus</i> , -a, -um	
<i>difficilis</i> , -e: <i>difficillimus</i> , -a, -um	(Cap. XVII)
<i>gracilis</i> , -e: <i>gracillimus</i> , -a, -um	slender (Cap. XIX)
<i>humilis</i> , -e: <i>humillimus</i> , -a, -um	low (Cap. XXV)
<i>similis</i> , -e: <i>simillimus</i> , -a, -um	similar (Cap. XXXV)
<i>dissimilis</i> , -e: <i>dissimillimus</i> , -a, -um	dissimilar, different

### Adverbs

Remember:

- Adjectives qualify nouns.
  - ▷ The adjective answers the question: *quālis*?
    - In the sentence, *Puer stultus est*, *stultus* is an adjective qualifying the noun *puer* (*Quālis est puer?*).
- Adverbs (Latin *adverbium*, from *ad verbum*) qualify verbs, adjectives, and other adverbs.

3. That is, the genitive singular minus the ending.

- ▷ The adverb answers the question: *quōmodo?*
  - In the sentence, *Puer stultē agit*, the word *stultē* belongs to the verb *agit*, which it modifies (*Quōmodo agit puer?*).

In Cap. XVII, we saw the adverbs *rēctē*, *prāvē*, *stultē*, and *aequē* from the adjectives *rēctus*, *prāvus*, *stultus*, and *aequus*. Similarly, in the sentence, *mīles fortis est quī fortiter pugnāt*, *fortis* is an adjective (qualifying *mīles*) and *fortiter* an adverb (modifying *pugnāt*).

### Positive Degree

Just as there are three degrees of adjectives, there are three of adverbs: **positive** (e.g., fast), **comparative** (e.g., faster), and **superlative** (e.g., fastest). Positive degree:

<i>Certē pulcherrimae sunt litterae Sextī.</i>	Sextus's letters are certainly very beautiful. (1.73)
<i>Litterae vestrae aequē foedae sunt.</i>	Your letters are equally ugly. (1.78)

Adjectives of the 1st/2nd declension form adverbs ending in *-ē*:

<i>stult us -a -um</i>	→ <i>stultē</i>
<i>rēct us -a -um</i>	→ <i>rēctē</i>
<i>pulcher -chr a -chr um</i>	→ <i>pulchrē</i>

3rd declension adjectives form adverbs in *-iter*, e.g.:<sup>4</sup>

<i>fort is -e</i>	→ <i>fortiter</i>
<i>brev is -e</i>	→ <i>breviter</i>
<i>turp is -e</i>	→ <i>turpiter</i>

*Notā Bene*: *Bene* and *male* are irregular formations from *bonus* and *malus*, whose forms you will learn in Cap. XIX.

### Comparative Degree

The **comparative of the adverb** ends in *-ius*. Note that the form of the comparative adverb is the same as the neuter of the comparative of the adjective:

<i>pulchrius</i>	<i>fortius</i>	<i>rēctius</i>
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4. If the base of an adjectives ends in *nt*, its adverb ends in *nter*, e.g., *frequēns*, *frequentier*.



## Comparative Degree:

“*Tū, Tite, neque pulchrius neque foediūs scribis quam Mārcus.*”: “neither more beautifully nor more unattractively” (ll.79–80)

“*At certē rēctius scribō quam Mārcus.*”: “more correctly” (l.81)

## Superlative Degree

The **superlative of the adverb** ending in *-issimē* (*-errimē*) is formed from the superlative of the adjective:

*pulcherrimē*          *fortissimē*          *rēctissimē*

## Superlative Degree:

“*Comparā tē cum Sextō, quī rēctissimē et pulcherrimē scribit.*”: “most correctly,” “most beautifully” (ll.85–86)

When the superlative occurs without the idea of comparison, it can be translated “very”:

*Latīnē pulcherrimē recitās!*          You read Latin aloud very beautifully!

**Recēnsiō: Comparison of Adjectives and Adverbs****Adjectives**

Positive Degree	Comparative Degree	Superlative Degree
<i>rārus, rāra, rārum</i>	<i>rārīor, rārīus</i>	<i>rārīssimus, -a, -um</i>
<i>mollis, molle</i>	<i>mollīor, mollīus</i>	<i>mollīssimus, -a, -um</i>
<i>pulcher, pulchra, pulchrum</i>	<i>pulchrīor, pulchrīus</i>	<i>pulcherrīmus, -a, -um</i>
<i>facilis, facile</i>	<i>facīlor, facīlius</i>	<i>facillīmus, -a, -um</i>
<i>frequēns</i>	<i>frequēntīor, frequēntīus</i>	<i>frequēntīssimus, -a, -um</i>

**Adverbs**

Positive Degree	Comparative Degree	Superlative Degree
<i>rārō</i>	<i>rārīus</i>	<i>rārīssimē</i>
<i>mollīter</i>	<i>mollīus</i>	<i>mollīssimē</i>
<i>pulchrē</i>	<i>pulchrīus</i>	<i>pulcherrīmē</i>
<i>facile*</i>	<i>facīlius</i>	<i>facillīmē</i>
<i>frequēnter</i>	<i>frequēntīus</i>	<i>frequēntīssimē</i>

\*more rare: *faciliter*

## Lēctiō Tertia (Section III)

### Numerical Adverbs

**Numerical adverbs** are formed with the suffix *-iēs* (or *-iēns*) and denote how many times an action occurs:

*quīnquiēs* = 5×

*sexiēs* = 6×

*septiēs* = 7×, etc.

Only the first four have special forms:

*semel*: once

*ter*: three times

*bis*: twice

*quater*: four times

From *quot* and *tot* are formed *quotiēs* and *totiēs*:

*Mārcus deciēs H scribit: H H H H H H H H H H* (l.119)

*Quotiēs Mārcus V scribit? Quater tantum V scribit.* (ll.122–123)

*Quotiēs? Semel.* (ll.133–134)

*Mārcus ter rēctē et bis prāvē scribit.* (ll.125–126)

### Studia Rōmāna

You have already learned (Cap. I) about the wax tablets and the *stylus* used for scratching letters into the wax. In the house of Caecilius Iucundus in Pompeii, 154 such wax tablets were found that recorded business transactions. In addition to wax tablets, Romans wrote on *papȳrus*, a plant that came originally from Egypt whose leaves were glued together, and smoothed out and on parchment (*membrāna, ae*), animal skins dried, stretched and polished. Quintilian (*I.O.* 10.3.31) encourages his orators to write on wax tablets since they erase easily. Parchment is easier to read (as the letters are inked, not scratched) but slow, since the pen has to be so frequently re-inked. Into the ink (*ātrāmentum*) was dipped a reed pen, a *calamus* (as you can see in the margins on p. 141 and on the bottom of p. 142). By the sixth century AD, the *penna* (quill-pen, from the word for feather) had come into use—a technology that stayed the same until the nineteenth century.

Marcus wrongfully boasts that he doesn't need to learn how to write because he dictates to Zeno, a slave who knows both Latin and Greek (*et Latīnē et Graecē scit*, l.159). Writing was a valuable skill and could offer a good profession. *Scribae* (literate professionals) assisted magistrates at various levels. The best post was *scriba quaestōrius*, a post that the poet Horace held, as did at least one of his young friends to whom he wrote a verse letter (*Epistles* 1.8). The young man, Celsus Albinovanus, was abroad with Caesar Augustus's stepson Tiberius as companion (*comes*) and scribe (*scriba*), a post that Horace suggests

might have gone to his head (“we’ll treat you accordingly as you treat your good fortune!”<sup>5</sup>).

Marcus implies he doesn’t really even need to learn to read, since Zeno reads aloud to him (l.160). A slave whose function it is to read aloud (especially at dinner for entertainment) is called an *anagnōstēs* (from Greek: ἀναγνώστης). Zeno seems to be more of a general secretary than just a slave who can read aloud: a *librārius* (there were female *librāriae* as well) or *āmanuēnsis*. As such, he would have been a valued (and valuable) addition to the household. Cicero depended on and became so close to his secretary Tiro that he manumitted him. Tiro remained a part of the household; after Cicero’s death, Tiro collected and published his patron’s letters, some of his speeches, and a collection of his jokes (which collection does not, unfortunately, survive).

Diodorus complains in his letter that he has not yet been paid for the month. His complaint, “*Mercēs numquam mihi trāditur ad diem*,” was common among teachers at all levels. Lucian, a Greek who also lived in the second century AD, also wrote about the financial plight of teachers. His *dē Mercēde Conductīs* (“On Those Hired for Pay”), for example, bemoans the impoverished plight of teachers who attach themselves to wealthy Roman houses as a live-in scholar. Juvenal (*Decimus Iūnius Iūvenālis*), a satiric poet who wrote around the time of our narrative, writes at length about the travails of intellectuals, including teachers of rhetoric and of *lūdī magistrī* (*Satire* 7). Juvenal uses the imagery of the racecourse; although he trains many future jockeys, he will be paid less than the purse for one race:<sup>6</sup>

*nōn est leve tot puerōrum  
observāre manūs oculōsque in fine trementīs.  
‘haec’ inquit ‘cūra; sed cum se verterit annus,  
accipe, victōrī pōpulus quod postulat, aurum.’*

Quintilian stresses the importance of a good working relationship between the *paterfamiliās* and the *lūdī magister*. As we shall see, the relationship between Julius and Diodorus is far from amiable and cooperative.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### Ist

<b>cēra, -ae</b>	wax
<b>charta, -ae</b>	paper
<b>epistula, -ae</b>	a letter

5. ...ut tū fortūnam, sic nōs tē, Celse, ferēmus.

6. It’s no easy thing to watch the eyes and hands—trembling at the starting block—of so many boys. “This,” says he, “is your business; but at the end of a full year, receive one gold piece—the reward the people demand for the victor in but one race.”

<b>māteria, -ae</b>	material
<b>sententia, -ae</b>	opinion, sentence
<b>2nd</b>	
<b>adverbium, -ī</b>	adverb
<b>calamus, -ī</b>	reed, reed pen
<b>erus, -ī</b>	master
<b>ferrum, -ī</b>	iron, sword
<b>mendum, -ī</b>	mistake
<b>papȳrus, -ī</b>	papyrus (paper)
<b>zephȳrus, -ī</b>	west wind
<b>3rd</b>	
<b>apis, apis (f.)</b>	bee
<b>cōnsonāns, cōnsonantis (f.)</b>	consonant
<b>mercēs, mercēdis (f.)</b>	hire, pay, wages
<b>vōcālis, vōcālis (f.)</b>	vowel
<b>Verba</b>	
<b>comparō, comparāre</b>	liken, compare; prepare, get ready
<b>dictō, dictāre</b>	dictate
<b>signō, signāre</b>	mark, inscribe, indicate, notice, seal
<b>significō, significāre</b>	indicate, show, mean
<b>-ēre (2)</b>	
<b>dēleō, dēlēre</b>	blot out, efface, destroy
<b>-ere (3)</b>	
<b>addō, addere</b>	add, join
<b>animadvertō, animadvertere</b>	notice <sup>7</sup>
<b>coniungō, coniungere</b>	connect, unite
<b>corrīgō, corrigere</b>	correct
<b>efficiō, efficere</b>	bring about
<b>imprimō, imprimere</b>	seal, emboss
<b>intelligō, intellegere</b>	understand
<b>iungō, iungere</b>	join
<b>legō, legere</b>	pick, read
<b>premō, premere</b>	press
<b>scribō, scribere</b>	write
<b>-ire (4)</b>	
<b>exaudiō, exaudire</b>	hear plainly or favorably
<b>Irregular</b>	
<b>dēsum, deesse</b>	fall short, be lacking
<b>supersum, superesse</b>	be over and above, remain, survive
<b>Adiectīva</b>	
<b>1st/2nd</b>	
<b>dūrus, -a, -um</b>	hard
<b>impiger, -gra, -grum</b>	active, energetic

7. From *animum adverte*: "turn your mind toward."

<b>rārus, -a, -um</b>	rare
<b>varius, -a, -um</b>	manifold, various
<b>3rd</b>	
<b>frequēns</b> ( <i>gen. frequentis</i> )	crowded, numerous, frequent
<b>mollis, molle</b>	soft
<b>quālis? quāle?</b>	(interrogative and relative) of what sort?
<b>tālis, tāle</b>	of such a sort
<b>turpis, turpe</b>	ugly, foul
<b>Prōnōmina</b>	
<b>īdem, eadem, idem</b>	the same ( <i>adj./pronoun</i> )
<b>quisque, quaeque, quodque</b>	each
<b>Adverbia</b>	
<b>sīc</b>	so, thus
<b>ita</b>	so, in such a way
<b>quotiēs</b>	as many times
<b>totiēs</b>	so many times
<b>semel</b>	once
<b>bis</b>	twice
<b>ter</b>	three times
<b>quater</b>	four times
<b>quīnquiēs</b>	five times
<b>sexiēs</b>	six times
<b>deciēs</b>	ten times

## XIX. Marītus et Uxor

### Rēs Grammaticae Novae

1. Verbs
  - a. Imperfect of all Conjugations: Active and Passive
  - b. Imperfect of *esse*
2. Nouns
  - a. *domus*
  - b. Case Uses
    - i. Genitive of Quality/Description
    - ii. Vocatives for Nouns in *-ius*
    - iii. Archaic Genitive
3. Adjectives
  - a. Irregular Adjectives
  - b. Superlative Adjectives
    - i. Absolute
    - ii. with Partitive Genitive
  - c. *nūllus/ūllus/tōtus/sōlus*
  - d. Numerals: Genitive of *ūnus, duo, trēs*
  - e. 3rd Declension Adjectives of One Termination
  - f. *dignus* (Ablative of Respect)
4. Points of Style: Idioms

### Julius and Aemilia

Undisturbed by their noisy children, Julius and Aemilia are walking up and down in the beautiful peristyle, which is adorned with statues of gods and goddesses. Romans could take the choice of sculptural decoration very seriously. Letters written by Cicero in the first century BC demonstrate both his zeal to acquire appropriate ornamentation for his several country estates and his annoyance when his agents picked out statues that didn't project the right image: "Really, why a statue of Mars for me, a proponent of peace?" (*Epistulae ad Familiārēs*, VII.23: *Martis vērō signum quō mihi pācis auctōrī?*). Great numbers of statues were imported from Greece; Cicero thanks his friend Atticus for sending a number of statues (which he has not yet even seen, since they

were delivered to one of his estates) and details his plans for distributing them among his *villae* (*Epistulae ad Atticum*, I.4).

Among the names of the gods, notice the name of the supreme god *Iūppiter Iov|is*; the stem is *Iov-* (meaning “sky”), and the long nominative form is due to the addition of *pater* weakened to *-piter*. The Roman gods were identified with the Greek, e.g., *Iūppiter*<sup>1</sup> with *Zeus*, his wife *Iūnō* with *Hēra*, *Venus* with *Aphrodītē*, the goddess of love; *Aphrodītē*’s son *Erōs* became *Cupīdō* (“desire”).

## Lēctiō Prīma (Section I)

### Irregular Adjectives

*Iūppiter* has the honorific titles *Optimus Māximus*, which are the superlatives of *bonus* and *magnus*. The comparison of these adjectives and their opposites *malus* and *parvus* is quite irregular. So is the comparison of *multī*: comp. *plūrēs*, sup. *plūrimī*. Look at these examples:

*malus* (ll.13–16):

*Nēmō deōrum pēior marītus est quam Iūppiter, neque ūlla dea pēior uxor est quam Venus.*

*Inter omnēs deōs deāsque Iūppiter pessimus marītus est ac Venus pessima uxor.*

*bonus* (ll.25–30):

*Certē Iūlius marītus melior quam Iūppiter est!*

*Certē Aemilia uxor melior est quam Venus!*

*Aemilia Iūlium “virum optimum” appellat.*

*Item Iūlius uxōrem suam “optimam omnium fēminārum” vocat.*

*magnus* and *parvus* (ll.35–37):

*Quīntus māior est quam Iūlia et minor quam Mārcus.*

*Māximus liberōrum est Mārcus, minima est Iūlia.*

*multī* (ll.52, 54):

*Rōmae plūrēs hominēs habitant quam in ūllā aliā urbe imperiī Rōmānī. Urbs Rōma plūrimōs hominēs et plūrimās domōs habet.*

<i>bonus, -a, -um</i>	<i>melior, melius</i>	<i>optimus, -a, -um</i>
<i>malus, -a, -um</i>	<i>pēior, pēius</i>	<i>pessimus, -a, -um</i>
<i>magnus, -a, -um</i>	<i>māior, māius</i>	<i>māximus, -a, -um</i>
<i>parvus, -a, -um</i>	<i>minor, minus</i>	<i>minimus, -a, -um</i>
<i>multī, -ae, -a</i>	<i>plūres, plūra</i>	<i>plūrimī, -ae, -a</i>

1. Also spelled *Jupiter*.

### Superlative + Partitive Genitive; Superlative Absolute

The superlative is often linked with a partitive genitive:

*optimam omnium fēminārum* (l.30)

*pulcherrima omnium deārum* (l.21)

Without such a genitive, the superlative often denotes a **very** high degree (**absolute superlative**):

“*mea optima uxor*” (l.90): “my excellent wife”

*vir pessimus* (l.110)

“*mī optime vir*” (l.94)

*Tunc miserrima eram* (l.107)

*virgō pauperrima* (l.128)

### Archaic Genitive

The ending *-ās* in *māter familiās* and *pater familiās* (ll.17, 38) is an old genitive ending of the 1st declension (= *-ae*).

### Numerals: *ūnus*, *duo*, *trēs*

You have met the other forms of the first three numbers before; in this chapter, you meet the genitive:

*Iūlius et Aemilia sunt parentēs trium liberōrum: duōrum filiōrum et ūnūs filiae.* (ll.31–32)

The complete paradigms for these three are:

	m.	f.	n.	m.	f.	n.	m./f.	n.
nom.	<i>ūn us</i>	<i>ūn a</i>	<i>ūn um</i>	<i>du o</i>	<i>du ae</i>	<i>du o</i>	<i>tr ēs</i>	<i>tr ia</i>
acc.	<i>ūn um</i>	<i>ūn am</i>	<i>ūn um</i>	<i>du ōs</i>	<i>du ās</i>	<i>du o</i>	<i>tr ēs</i>	<i>tr ia</i>
gen.	<i>ūn īus</i>	<i>ūn īus</i>	<i>ūn īus</i>	<i>du ōrum</i>	<i>du ārum</i>	<i>du ōrum</i>	<i>tr ium</i>	<i>tr ium</i>
dat.	<i>ūn ī</i>	<i>ūn ī</i>	<i>ūn ī</i>	<i>du ōbus</i>	<i>du ābus</i>	<i>du ōbus</i>	<i>tr ibus</i>	<i>tr ibus</i>
abl.	<i>ūn ō</i>	<i>ūn ā</i>	<i>ūn ō</i>	<i>du ōbus</i>	<i>du ābus</i>	<i>du ōbus</i>	<i>tr ibus</i>	<i>tr ibus</i>

You have met the variation of declension shown in *ūnus* before, in *ille* (gen. *illīus*, dat. *illī*), *hic* (gen. *huius*, dat. *huic*, from *hui-ce*).

### *Nūllus/ūllus/tōtus/sōlus*

*Ūnus*, *-a*, *-um* is one of a small group of pronouns and adjectives whose genitive singulars end in *-īus* and dative singulars in *ī*. You meet some more of these in this chapter:

*nūllus*, *-a*, *-um*

none, not any

*ūllus*, *-a*, *-um*

any (always with a negative)

*tōtus*, *-a*, *-um*

the whole of, all

*sōlus*, *-a*, *-um*

alone, only



All of these adjectives have a genitive *-ius* and dative *-ī* in the singular.

As you know (Cap. III), *et* is not placed before *nōn*; nor is it placed before *nūllus*: instead of *et nūllus*, we find *neque ūllus*:

- *neque ūlla dea pēior uxor est quam Venus.* (I.14)
- *Iūlius... uxōrem suam neque ūllam aliam fēminam amat.* (II.24–25)
- *Aemilia... maritum suum neque ūllum alium virum amat.* (II.26–27)

So, we find *ūllus* only with a negative.

### Genitive of Quality/Description

A noun + adjective in the genitive can be used to describe a quality (*genetivus qualitātis* or **genitive of description**). For example:

*Mārcus octō annōs habet; Quīntus est puer septem annōrum.*  
(II.33–34)

*Adulēscēns vīgintī duōrum annōrum erat.* (II.39–40)

### Imperfect of All Conjugations: Active and Passive

The last example (*Adulēscēns vīgintī duōrum annōrum erat*) has *erat*, not *est*, because this was ten years ago (he is no longer *adulēscēns*). *Est* describes the present, *erat* the past. Compare the two sentences:

*Nunc Iūlius Aemiliam amat.* (loves, is loving, does love)

*Tunc Iūlius Aemiliam amābat.* (loved, was loving, used to love)

The form *amā|bat* is the **past tense** or **preterite** (Latin *tempus praeteritum*) of the verb *amā|re*, as distinct from *ama|t*, which is the **present tense** (Latin *tempus praesēns*). The preterite or past tense occurring in this chapter is called the **imperfect** (Latin *praeteritum imperfectum*, “incompleted past”). The **imperfect** denotes a past state of things or an action going on (not completed) or repeated in the past. In each of the following examples, the action goes on over a period of time:

*ūlius et Aemilia Rōmae habitābant:* used to live; were living

*Iūlius cotīdiē epistulās ad Aemiliam scrībēbat:* used to write (I.76)

*Iūlius male dormiēbat:* was sleeping (I.69)

*Tunc ego tē amābam, tū mē nōn amābās.* (I.98)

*Neque epistulās, quās cotīdiē tibi scrībēbam, legēbās.* (II.101–102)

The imperfect is formed by inserting *-bā-* (1st and 2nd conjugations) or *-ēbā-* (3rd and 4th conjugations) between the stem and the person endings: in the active *-m*, *-mus* (1st pers.), *-s*, *-tis* (2nd pers.), and *-t*, *-nt* (3rd pers.).

In Section II of your reading, you will find that the passive is formed the same way, with the passive endings: *-r*, *-mur* (1st pers.), *-ris*, *-minī* (2nd pers.), and *-tur*, *-ntur* (3rd pers.).

*Notā Bene:* The 1st person ends in *-m* and *-r* (not *-ō* and *-or*) and that *ā* is shortened before *-m*, *-r*, *-t*, *-nt*, and *-ntur* (*amā|bā|m*, *amā|bā|r*, etc.).

1st Conjugation (*āre*): stem + *bā* + personal endings:

*Iūlius ambulat* → *Iūlius ambulābat*

*Signa stant* → *Signa stābant*

2nd Conjugation (*ēre*): stem + *bā* + personal endings:

*Tēctum columnīs altīs sustinētur* → *tēctum columnīs altīs sustinēbātur*.

*Habēsne librum tuum?* → *Habēbāsne librum tuum?*

3rd and 4th Conjugation (*ere/īre*): stem + *ēbā* + personal endings:

Consonant-stem:

*Iūlius flōrēs ad Aemiliam mittit* → *Iūlius flōrēs ad Aemiliam mittēbat*.

*Cotīdiē epistulās scrībimus* → *Cotīdiē epistulās scrībēbāmus*.

Vowel-stem:

*Aemilia flōrēs ā Iūliō accipit* → *Aemilia flōrēs ā Iūliō accipiēbat*.

*Nihil faciō* → *Nihil faciēbam*.

4th Conjugation:

*Dormītisne?* → *Dormiēbātisne?*

*Saepe Rōmānī conveniunt* → *Saepe Rōmānī conveniēbant*.

Imperfect: stem vowel (1st conj. *-ā* otherwise *-ē*)

	active	passive
sing.	1. <i>-(ā ē)ba m</i>	1. <i>-(ā ē)ba r</i>
	2. <i>-(ā ē)bā s</i>	2. <i>-(ā ē)bā ris</i>
	3. <i>-(ā ē)ba t</i>	3. <i>-(ā ē)bā tur</i>
pl.	1. <i>-(ā ē)bā mus</i>	1. <i>-(ā ē)bā mur</i>
	2. <i>-(ā ē)bā tis</i>	2. <i>-(ā ē)bā minī</i>
	3. <i>-(ā ē)ba nt</i>	3. <i>-(ā ē)ba ntur</i>

### Imperfect of *esse*

You have already met the 3rd person of the imperfect of the irregular verb *esse*: *era|t*, *era|nt* (Cap. XIII). Now you learn the 1st and 2nd persons:

1st	<i>era m</i> , <i>erā mus</i>
2nd	<i>erā s</i> , <i>erā tis</i>
3rd	<i>era t</i> , <i>era nt</i>

Compounds of *esse*, e.g., *ab-esse*, including *posse*, show the same forms:

*ab-era|m*, *ab-erā|s*, etc.

*pot-era|m*, *pot-erā|s*, etc.

## **Domus**

The noun *domus*, *-ūs* is a 4th declension feminine noun, but it has some 2nd declension endings (underlined in the paradigm below):

nom.	<i>domus</i>	<i>domūs</i>
acc.	<i>domum</i>	<i>domōs</i>
gen.	<i>domūs</i>	<i>domōrum</i> (or <i>domuum</i> )
dat.	<i>domuī</i>	<i>domibus</i>
abl.	<i>domō</i>	<i>domibus</i>

The form *domī*, “at home,” in Cap. XV (*Is domī est apud mātrem suam*, l.81) is locative; for this form, as well as the accusative *domum* and ablative *domō* used as adverbs without a preposition, see the next chapter.

## **Lēctiō Altera (Section II)**

### **3rd Declension Adjectives of One Termination**

You have already learned (Cap. XII) 3rd declension adjectives that end in *-is*, *-e* in the nominative, where *-is* is the masculine and feminine ending and *-e* is the neuter ending, e.g.:

*brevis, breve*  
*fortis, forte*

And in the last chapter, you learned *frequēns*, an adjective with the same ending in the nominative masculine, feminine, and neuter. Other 3rd declension adjectives as well have the same ending in the nominative singular masculine, feminine, and neuter. Such adjectives vary from *brevis, breve* in the nominative *only*. Two such adjectives are:

*dīves (dīvitior, dīvitissimus: rich)*  
*pauper (pauperior, pauperrimus: poor)*

Examples:

*Iūlius dīves erat, nōn pauper.*  
*Aemilia pauper erat, nōn dīves.*

## **Lēctiō Tertia (Section III)**

### **Vocative for Nouns in *-ius***

In Cap. IV, you learned that 2nd declension words in *-us* have a special form used when addressing a person, the **vocative**, ending in *-e*, e.g., *domine*. When Aemilia addresses her husband by name, she uses the vocative *Iūli*, “*Ō, Iūli!*” and she adds, “*mī optime vir!*” (ll.93–94). The vocative of personal names in *-ius* ends in *-ī* (a contraction of *-ie*):

*Iūlius* → *Iūlī*  
*Cornēlius* → *Cornēlī*  
*Lūcius* → *Lūcī*

The vocative of *meus* is *mī* and of *filius* is *fīlī*:

*Ō, mī fīlī!* (Cap. XXI, 1.30)  
*mī optime vir* (1.94)

### Ablative of Respect

In Cap. XI, you encountered the **ablative of respect** (1.55 *pede aeger*). *Dignus*, *-a*, *-um* also takes an ablative of respect:

*Ille vir pessimus tē dignus nōn erat!*: not worthy of you (1.110)  
*Tu sōlus amōre meō dignus erās*: worthy of my love (ll.111–112)

### Points of Style: Idioms

Compare:

#### I. Apposition

*in urbe Rōmā*: in the city of Rome (*Rōma* in apposition to *urbs*)  
*Rōmae*: at/in Rome (locative)

#### II. Ante/Post

*ante decem annōs*: *ante* the preposition + the accusative  
*decem annīs ante*: *ante* as adverb + ablative of degree of difference  
 similarly: *paulō ante*, etc.

#### III. Ita...ut/ut...ita

Ut tunc tē amābam, ita etiam nunc tē amō.      As I loved you then, so even now I love you.

Ita est ut dīcis.      It is just as you say.

#### IV. Quam

relative pronoun: feminine accusative singular (Cap. III)  
 interrogative adjective: feminine accusative singular (Cap. III)  
 correlative: *tam...quam*: as...as (Cap. VI)  
 adverb: how (Cap. VIII)  
 in comparisons: than (Cap. XII)

#### V. Opus est

= *necesse est*; *oportet*  
*nōn opus est mē plūs dīcere* = *nōn necesse est mē plūs dīcere*

## Studia Rōmāna

Both Aemilia and Julius describe themselves as *miser* (*Ergō lūlius miser erat et nocte male dormiēbat ... Itaque ea quoque misera erat*, 1.69 and 1.73). In Latin love poetry, *miser* is the standard word to describe someone suffering in love. In the image on page 148, we see Julius and Aemilia with their right hands joined—the iconography in art for the bond between husband and wife (the *iūctiō*<sup>2</sup> *dextrārum*, joining of right hands). There were different ways to be married in Rome. To be married *cum manū* (literally: “with the hand”) meant that a woman passed from the jurisdiction of her father’s household to that of her husband (or of her husband’s father, if he were still alive and the *paterfamilias*). Instead of being her father’s daughter, she became as if the daughter of her new family (*in locō filiae*). If a woman were married *sine manū* (“without the hand”), she remained under her father’s jurisdiction even though married. Aemilia’s marriage to Julius would most likely have been *sine manū*; *manus* marriage became a rarity by our time period. The goal of marriage was the birth and rearing of children; *mātrimōnium...hinc liberōrum prōcreātiō hinc educātiō*.<sup>3</sup>

The peristyle of the villa, adorned with statuary, demonstrates the wealth and culture of the *dominus*. *Cupīdō Amor* is the Latin translation of the Greek personification of love *Erōs* (Ἔρως); in Roman culture, he is primarily a literary and artistic motif (hence the statue of Cupid in the peristyle). *Venus*, however, is a different story. She is not only the wife of Vulcan and mother of Cupid, the paramour of Mars and the goddess of love and beauty, but she is a powerful goddess as well. She is *Venus Genetrix*, goddess of fertility and the ancestral goddess of the Romans (because she was the mother of Aeneas). There were several temples and festivals dedicated to Venus at Rome.

Venus’s husband, *Vulcānus* (also *Volcānus*) is an ancient Roman god of devastating fire (as opposed to *Vesta*, the goddess of the life-sustaining hearth-fire, whose priestesses—the Vestals—guarded the state-protecting shrine of Vesta in the Roman Forum). Vulcan became associated with the Greek god Hephaistus (and Vesta with the Greek Hestia); he is the god of forge, depicted as burly and lame, and a bit of a trickster.

*Jūnō* who, like Venus, was an ancient Italic goddess, was Juppiter’s wife and, appropriately, the goddess of marriage. Her husband, Juppiter, was (as your text tells you) a terrible husband prone to falling in love with other women. This kind of immorality among the gods was one of the reasons the Greek philosopher Plato wanted to exclude them from the ideal state.

*Jūppiter*, as a sky god, regulated the weather; once he became associated

2. *iūctiō* is from *iungere*, Cap. XVIII.

3. Justinian, *Digest* 1.3. The Digest represents the emperor Justinian’s (AD 527–565) efforts to bring together all of Roman law in a more accessible way.

with the Greek Zeus, he became the most powerful of all gods, hence *Jūppiter Optimus Māximus*: Juppiter the Best and Greatest. At Rome, Juppiter had a temple called the *Capitōlium* on a hill overlooking the Roman Forum (1.50); hence the hill is called the *Mōns Capitōlinus*. *Minerva* and *Iūnō* also had shrines in the Capitolium. *Minerva* was an Italic goddess of crafts, who became associated with the Greek Pallas Athena, the daughter of Zeus, also goddess of crafts (and war and wisdom!). Towns often imitated Rome by building their own *Capitōlium*, with the same triad of Juppiter, Juno, and Minerva.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>columna, -ae</b>	column
<b>dea, -ae</b>	goddess
<b>mātrōna, -ae</b>	married woman

#### 2nd

<b>dōnum, -ī</b>	gift
<b>forum, -ī</b>	forum
<b>marītus, -ī</b>	husband
<b>praeteritum, -ī (tempus)</b>	past (tense)
<b>signum, -ī</b>	statue, sign
<b>tēctum, -ī</b>	roof
<b>templum, -ī</b>	temple

#### 3rd

<b>adulēscēns, adulēscētis (m.)</b>	young person
<b>amor, amōris (m.)</b>	love
<b>coniūnx, coniugis (m./f.)</b>	spouse
<b>flōs, flōris (m.)</b>	flower
<b>praesēns, entis (tempus)</b>	present tense
<b>pulchritūdō, pulchritūdinis (f.)</b>	beauty
<b>uxor, uxōris (f.)</b>	wife
<b>virgō, virginis (f.)</b>	unmarried girl

#### 4th

<b>domus, -ūs (f.)</b>	house
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### Verba

<b>-āre (1)</b>	
<b>ōsculor, ōsculārī</b>	kiss
<b>-ēre (2)</b>	
<b>augeō, augēre</b>	increase
<b>possideō, possidēre</b>	possess

-ere (3)	
<b>minuō, minuere</b>	diminish
<b>mittō, mittere</b>	send
<b>remittō, remittere</b>	send again, send back
-ire (4)	
<b>conveniō, convenire</b>	come together, fit together; fit
Irregular	
<b>opus esse (+ inf. or abl.)</b>	to need
Adiectīva	
1st/2nd (-us/er, -a, -um)	
<b>beātus, -a, -um</b>	blessed, fortunate
<b>dignus, -a, -um (+ abl.)</b>	worthy of
<b>magnificus, -a, -um</b>	magnificent
<b>miser, misera, miserum</b>	wretched
3rd	
<b>dīves (gen. dīvitis)</b>	rich
<b>gracilis, -e</b>	slender
<b>pauper (gen. pauperis)</b>	poor
Irregular	
<b>melior, melius</b>	better
<b>pēior, pēius</b>	worse
<b>māior, māius</b>	larger, greater
<b>minor, minus</b>	smaller
<b>plūres, plūra</b>	more
<b>optimus, -a, -um</b>	best
<b>pessimus, -a, -um</b>	worst
<b>māximus, -a, -um</b>	largest, greatest
<b>minimus, -a, -um</b>	smallest
<b>plūrimī, -ae, -a</b>	most, a great many
Prōnōmina	
<b>ūllus, -a, -um</b>	any (usually only with negation)
<b>mī</b>	vocative of <b>meus</b>
Adverbia	
<b>cotīdiē</b>	daily
<b>minus</b>	less
<b>plūs (adv. + n. noun)</b>	more
<b>tamen (adv. + conj.)</b>	nevertheless
Praepositionēs	
<b>ergā (prp. + acc.)</b>	toward

## XX. Parentēs

### Rēs Grammaticae Novae

1. Verbs
  - a. Future Tense: All Conjugations, Active and Passive, and *esse*
  - b. *velle/nōlle*
2. Nouns
  - a. *domus* (continued)
  - b. *carēre* + Ablative of Separation
3. Pronouns: Personal Pronouns: 1st and 2nd Person, Plural: Dative and Ablative
4. Adverbs: *minus/magis*

### Julius and Aemilia Look to the Future

A happy event is in store for our Roman family. This gives the parents occasion for thoughts about the future, which in turn gives you a chance to get acquainted with the **future tense** (Latin *tempus futūrum*) of Latin verbs.

### Lēctiō Prīma (Section I)

#### Future Tense

The future is formed by the insertion between the stem and personal ending of:

(1)-*b*- in the 1st and 2nd conjugations, with the following vowel variations:

- a. 1st person singular in *ō*: *amā|b|ō*, *habē|b|ō*
- b. 3rd plural in *u*: *amā|bu|nt*, *amā|bu|ntur*
- c. 2nd singular **passive** in *e*: *amā|be|ris*
- d. Otherwise in *i*: *amā|bi|s*, *amā|bi|t*, *amā|bi|mus*

*Notā Bene:* Remember the sequence *-bō*, *-bi*, *-bu* (plus the change of *i* to *e* before *r*).



- (2) In the 3rd and 4th conjugations, the sign of the future is:
- a. 1st pers. sing. -a- + active ending *m* as in the imperfect, e.g.:  
*dīc|a|m, capi|a|m, audi|a|m*  
*dīc|a|r, capi|a|r, audi|a|r*
  - b. Otherwise -ē-  
*dīc|ē|s, capi|ē|s, audi|ē|s*  
*dīc|ē|ris, capi|ē|ris, audi|ē|ris*
  - c. But -ē- is **shortened** to -e- before -t, -nt, -ntur:  
*dīc|e|t*  
*dīc|e|nt*  
*dīc|e|ntur*

**future**

1st and 2nd conjugation					
active	passive	active	passive	active	passive
1. -b ō	-b or	1. cūrābō	cūrābor	1. dēbēbō	dēbēbor
2. -b is	-b eris	2. cūrābis	cūrāberis	2. dēbēbis	dēbēberis
3. -b it	-b itur	3. cūrābit	cūrābitur	3. dēbēbit	dēbēbitur
1. -b imus	-b imur	1. cūrābimus	cūrābimur	1. dēbēbimus	dēbēbimur
2. -b itis	-b iminī	2. cūrābitis	cūrābiminī	2. dēbēbitis	dēbēbiminī
3. -b unt	-b untur	3. cūrābunt	cūrābuntur	3. dēbēbunt	dēbēbuntur
3rd and 4th conjugation					
active	passive	active	passive	active	passive
1. -a m	-a r	1. alam	alar	1. exaudiam	exaudiar
2. -ē s	-ē ris	2. alēs	alēris	2. exaudiēs	exaudiēris
3. -e t	-ē tur	3. alet	alētur	3. exaudiet	exaudiētur
1. -ē mus	-ē mur	1. alēmus	alēmur	1. exaudiēmus	exaudiēmur
2. -ē tis	-ē minī	2. alētis	alēminī	2. exaudiētis	exaudiēminī
3. -e nt	-e ntur	3. alent	alentur	3. exaudient	exaudiēntur

**Esse: future**

	sing.	pl.
1.	erō	erimus
2.	eris	eritis
3.	erit	erunt

## Lēctiō Altera (Section II)

### Minus/magis

Note irregular adverbs *minus* (less) and *magis* (more), often paired with *quam* (than):

*Num parvulam filiā minus amābis quam filium?* (ll.57–58)

*Nēmīnem magis amābō quam parvulam filiā.* (l.59)

*Iam filiōs tuōs magis amās quam tuam Iūliam filiōlam.* (l.61–62)

### Velle/nōlle

You already know the 3rd person present of the irregular verb *velle*: *vult*, *volunt*. The 1st and 2nd persons are: *volō*, *volumus* and *vīs*, *vultis*, respectively. The negation *nōn* is not placed before the forms *volō*, *volumus*, *volunt*, and *velle*; instead, we find the forms *nōlō*, *nolumus*, *nolunt*, and *nōlle*, which are contracted from *nē* + *volō*, etc.:

*Ego alteram filiā habēre volō, plūrēs quam duōs filiōs nōlō!*: want...do not want (ll.54–55)

*Cūr tū filium habēre vīs, Iūli?* (l.56)

*Vōs virī filiōs modo habēre vultis.* (ll.63–64)

*Nōs virī etiam filiās habēre volumus.* (ll.72–73)

*Iūlia dicit “sē patre suō carēre nōlle.”* (ll.140–141)

present of <i>velle</i>		<i>nōlle</i>	
1.	2.	3.	pl.
1. <i>volō</i>	<i>volumus</i>	<i>nōlō</i>	<i>nolumus</i>
2. <i>vīs</i>	<i>vultis</i>	<i>nōn vīs</i>	<i>nōn vultis</i>
3. <i>vult</i>	<i>volunt</i>	<i>nōn vult</i>	<i>nōlunt</i>

The **imperative** *nōlī*, *nōlīte* is used with an infinitive to express a prohibition (“don’t...!”), e.g.:

*Nōlī abīre!* (l.69)

*Nōlī dīcere “tatam” et “mammam.”* (l.157)

*Nōlīte mē “Iūliōlam” vocāre! Id nōmen mē nōn decet.* (ll.160–161)

## Lēctiō Tertia (Section III)

### Domus (continued)

In Cap. VI, you learned that names of cities and towns express place with the accusative (to which), ablative (from which), and locative (at which). *Domus*

follows the same rule: the accusative and ablative of *domus* (*domum* and *domō*) are used without a preposition to express motion to or from one's home, e.g.:

*domum* revertentur (ll.123–124)  
*domō* abire (l.137)

The form *domī* is locative (“at home”) e.g.:

*domī* manēre (l.127)

*Notā Bene:*

<i>domum</i>	acc.: “to home”
<i>domō</i>	abl.: “from home”
<i>domī</i>	loc.: “at home”

### Ablative of Separation

The ablative expressing “place from which” in *domō* and *Tūsculō* is the **ablative of separation**; the verb *carēre* (“be without,” “lack”) is completed by an ablative of separation (and not an accusative), e.g.:

*Īnfāns neque somnō neque cibō carēre potest.: somnō...cibō carēre = sine + abl.: sine somnō et cibō esse* (ll.5–6)  
*Iūlia dicit “sē patre suō carēre nōlle.”* (l.141)

### Personal Pronouns *nōs/vōs* (continued)

The personal pronouns *nōs* and *vōs* become *nōbīs* and *vōbīs* in the ablative and dative:

*Necesse est mihi crās rūsus ā vōbīs discēdere.* (ll.129–130)  
*Nōlī ā nōbīs discēdere!* (l.136)

You will see the dative (also *nōbīs* and *vōbīs*) in the reading in the next chapter:

*Primum magister nōbīs aliquid recitāvit.* (Cap. XXI, l.91)  
*Tabellam vōbīs ostendam.* (Cap. XXI, l.109)

You will learn the genitive of the personal pronouns in Cap. XXIX.

### **Recēnsiō: personal pronouns**

	1st sing.	1st pl.	2nd sing.	2nd pl.
nom.	<i>ego</i>	<i>nōs</i>	<i>tū</i>	<i>vōs</i>
acc.	<i>mē</i>	<i>nōs</i>	<i>tē</i>	<i>vōs</i>
dat.	<i>mihi</i>	<i>nōbīs</i>	<i>tibi</i>	<i>vōbīs</i>
abl.	<i>mē</i>	<i>nōbīs</i>	<i>tē</i>	<i>vōbīs</i>

**Recēnsiō**

1. Expressions of comparison  
*...nōn minus...quam* no less than  
*nec plūs nec minus quam* no more or less than is necessary  
*opus est*  
*magis quam* more than
2. *nōn tantum...sed etiam = nōn solum...sed etiam*
3. “Emotion” adverbs: *minimē, profectō*
4. Expressions of time:  
*Eō ipsō tempore* at that very time  
*Eō tempore* at that time  
*Tempore praeteritō* in the past; at a past time  
*Tempore futūrō* in the future; at a future time  
*Tōtam noctem* for the whole night  
*Tertiō quōque diē<sup>1</sup>* every third day  
*Cotīdiē* daily  
*Herī* yesterday  
*Hodiē* today  
*Crās* tomorrow  
*Decem annīs post* afterward by ten years; ten years later  
= *post decem annos*: after ten years (the first is an ablative of degree of difference and *post* is an adverb, the second a preposition + the accusative)

**Summary of esse**

Present	Future	Imperfect
<i>sum</i>	<i>erō</i>	<i>eram</i>
<i>es</i>	<i>eris</i>	<i>erās</i>
<i>est</i>	<i>erit</i>	<i>erat</i>
<i>sumus</i>	<i>erimus</i>	<i>erāmus</i>
<i>estis</i>	<i>eritis</i>	<i>erātis</i>
<i>sunt</i>	<i>erunt</i>	<i>erant</i>

**Studia Rōmāna**

While Aemilia insists she will nurse her own baby, many babies born to wealthier women were nursed by *nūtrīcēs*, who might be slaves or free women. Like our understanding of education, much of our knowledge of early childhood comes from treatises about raising and educating children. The nurse,

1. *Quōque* (from *quisque*), not *quōque* (conjunction: also, too).

according to Quintilian, must speak Latin well and be of the highest character (*ante omnia nē sit vitiosus sermō nūtrīcibus: Institūtīō Ōrātōria*, I.1). Cicero had said the same, claiming a speaker who was not particularly well educated had gained his eloquence from being raised in a home where language mattered (*Brūtus*, 211). After all, the child will learn to speak by listening to the surrounding adults.

But before the baby can be raised, it must be born and acknowledged. After the birth, fires are lit in the house and a couch laden with food for the gods is set in the atrium (such a gift-laden couch for the gods is called a *lectisternium*). The day will be celebrated annually, as we do. The gods who were invoked during the birth will be thanked: *Iūnō* and *Diāna*. Also venerated were the ancient Italic deities of childbirth, *Lūcīna* and the *Carmentēs*. (Lucina is often melded with Juno: *Iūnō Lūcīna*.<sup>2</sup>) After eight days (for a girl) or nine (for a boy) the family celebrates a *lūstrātīō*, or purification, and officially welcomes the child to the family.

Roman writers often emphasize the importance of the mother's role in the raising of children, pointing to famous Roman mothers who greatly influenced their sons. *Titus Livius* (2.40) gives us one such formidable mother of the fifth century BC. When Marcius Coriolanus was preparing to wage war against Rome, his own city, the women of Rome marched out to the camp to plead with their rebellious sons. Livy recounts Coriolanus's mother Veturia giving a scathing reprimand to her son, thereby stopping the war.

Perhaps the most famous Roman mother of the republican period was *Cornēlia*, the mother of the Gracchi, statesmen renowned for their oratorical skills. Cornelia, who lived in the second century BC, was the daughter of Publius Cornelius Scipio Aemilianus (about whom you will learn more in the second book in this series, *Rōma Aeterna*) and the wife of *Tiberius Semprōnius Gracchus*. Cornēlia bore twelve children, but nine died before adulthood—such infant mortality was not unusual. A story related by *Valerius Maximus*, a writer of the first century AD who compiled historical anecdotes, pays tribute to her character as a mother. To illustrate *maxima ōrnāmenta esse matrōnīs liberōs*, Valerius tells this story: When a woman from Campania was visiting at the home of Cornelia and showing off her very beautiful jewelry, Cornelia drew out the conversation until her children came home from school and then said, “These are my jewels.”<sup>3</sup> Cicero praised the eloquence of her letters (which he had read) by saying, “It appears her sons were raised not as much on the lap of their mother as in conversing with her” (*appāret filiōs nōn tam in gremiō educātōs quam in sermōne matrīs*, *Brutus*, 211). Cornelia was so revered as an image of ideal motherhood that a statue of her was set up in the Forum.

2. Terence *Andria* 473: *Iūna Lūcīna, fer opem, servā mē!* cries a woman in childbirth.

3. *Cornēlia Gracchōrum māter, cum Campāna matrōna apud illam hospita ōrnāmenta sua pulcherrima illius saeculi ostenderet, trāxit eam sermōne, dōnec ē scholā redīrent liberi, et “haec,” inquit, “ōrnāmenta sunt mea.”*

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>cūnae, -ārum</b>	crib
<b>filiola, -ae</b>	diminutive of <b>filia</b>

#### 2nd

<b>colloquium, -ī</b>	conversation
<b>domō (abl.)</b>	from home
<b>filiolus, -ī</b>	diminutive of <b>filius</b>
<b>officium, -ī</b>	duty
<b>silentium, -ī</b>	silence
<b>somnus, -ī</b>	sleep

#### 3rd

<b>infāns, infantis (m./f.)</b>	baby
<b>lac, lactis (n.)</b>	milk
<b>mulier, mulieris (f.)</b>	woman, wife
<b>nūtrix, nūtrīcis (f.)</b>	(wet) nurse
<b>sermō, sermōnis (m.)</b>	conversation

#### 4th

<b>gradus, -ūs (m.)</b>	step
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### Verba

#### -āre (1)

<b>cūrō, cūrāre</b>	care for
<b>for, fārī</b>	speak
<b>postulō, postulāre</b>	demand

#### -ēre (2)

<b>careō, carēre (+abl.)</b>	lack
<b>dēbeō, dēbēre</b>	owe, ought
<b>decet, decēre (impersonal)</b>	be fitting, proper
<b>maneō, manēre</b>	remain
<b>sileō, silēre</b>	be silent

#### -ere (3)

<b>advehō, advehere</b>	carry to
<b>alō, alere</b>	nourish, raise
<b>colloquor, colloquī</b>	converse
<b>diligō, diligere</b>	love, cherish
<b>occurrō, occurrere</b>	run up
<b>pergō, pergere</b>	continue
<b>revertor, revertī</b>	turn back

#### -ire (4)

<b>vāgiō, vāgīre</b>	wail (of babies)
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#### Irregular

<b>nōlō, nōlle</b>	be unwilling, not want
<b>volō, velle</b>	wish, want

**Adiectīva**

1st/2nd (-us/er, -a, -um)

**aliēnus, -a, -um**

belonging to another

**futūrus, -a, -um**

future

**necessārius, -a, -um**

necessary

**parvulus, -a, -um**

small

**praeteritus, -a, -um**

past

**ūmidus, -a, -um**

humid, wet

**Adverbia****crās**

tomorrow

**magis**

more

**minimē**

not at all; very little

**mox**

soon, next

**profectō**

surely; for a fact

**rārō**

rarely

**Praepositionēs****ad...versus** (*prp. + acc.*)

toward

**adversus** (*prp. + acc.*)

toward

**ūnā cum** (*prp. + acc.*)

together with

**Coniūctionēs****sive...sive**

whether...or

# XXI. Pugna Discipulōrum

## Rēs Grammaticae Novae

1. Verbs
  - a. Perfect System
    - i. Indicative, Active and Passive
    - ii. Infinitive
  - b. Perfect Passive Participle
  - c. Varieties of the Perfect Stem
  - d. *credere* + Dative Case
2. Nouns:
  - a. Locative: *humī*
  - b. Neuters of the 4th Declension
3. Pronouns: *aliquis, aliquid*
4. Adjectives:
  - a. Substantive Adjectives
  - b. Perfect Participles as Adjectives

## Marcus Gets into a Fight

The chapter opens with Marcus coming home from school. He seems to be in a bad way: he is wet and dirty, and his nose is bleeding. Whatever can have happened on his way home? This is what you find out reading the chapter. You are reading Marcus's version of the story, and whether it is true or not, you can learn from it the verb forms that are used when you talk about an event that has already taken place.

## Lēctiō Prīma (Section I)

### Perfect System

We find a new form of the verb *ambulāre*—*ambulāvit*—in the explanation given for Marcus's wet clothes:

*Mārcus per imbrem ambulāvit.*

Marcus walked/has walked  
through the rain. (ll.7–8)



This tense is called the **perfect**, in Latin *tempus praeteritum perfectum*, “past completed,” as distinct from the **imperfect** tense or *praeteritum imperfectum*, “past not completed” (Cap. XIX).

The difference is that the imperfect, as we know, describes a state of affairs or an ongoing or repeated (habitual) action in the past, while the perfect tense tells about what once happened and is now finished. Compare the two preterites in the sentences:

<i>Iūlia cantābat. Tum</i>	Julia <u>was singing</u> . Then Marcus <u>hit</u>
<i>Mārcus eam pulsāvit!</i>	her!

The perfect can also denote the present result of a past action (“the present perfect”), e.g.:

<i>Iam Iūlia plōrat, quia</i>	Julia <u>is crying</u> , because Marcus
<i>Mārcus eam pulsāvit.</i>	<u>has hit</u> her.

Context will tell you which sense of the perfect is more appropriate.

The tenses you have thus far learned (present, imperfect, future) have been formed from the **present stem**. The perfect is formed by adding endings (often called “secondary” endings) to the **perfect stem**. In the first section, we find the secondary endings for the 3rd person: *-it* and *-ērunt*.

Examples:

*Puerī per imbrem ambulāvērunt.* (ll.7–8)  
*Mārcus et Titus Sextum pulsāvērunt.* (ll.13–14)  
*Sordidus est quod humī iacuit.* (ll.19–20)  
*Et Mārcus et Sextus humī iacuērunt.* (ll.21–22)  
*Titus vērō Mārcum vocāre audīvit.* (ll.22–23)  
*nec vērō parentēs eum audīvērunt.* (ll.25–26)

## Perfect Passive

The **present stem** has been the basis for the active and passive voice in all tenses you have learned so far (that is, the **present**, **future**, and **imperfect tenses**), e.g.:

*Sextus Mārcum pulsat/pulsābit/pulsābat.*  
*Mārcus ā Sextō pulsātur/pulsābitur/pulsābatur.*

The active and passive of the **perfect tense**, however, are based on different stems. The passive voice is formed from the **perfect passive participle** in combination with the present of *esse* (*sum, es, est*, etc.). Since the participle is a verbal adjective, the ending of the participle agrees with the subject in gender, number, and case, e.g.:

*Mārcus ā Sextō pulsātus est.* (l.11)  
*Sextus...pulsātus est.* (ll.14–15)

*Iūlia ā Mārcō pulsāta est.*  
*Puerī laudātī sunt.*  
*Litterae ā Sextō scrīptae sunt.*

### The Perfect Stem: Active Voice

The personal endings of the perfect active are added to the **perfect stem**, which is the familiar **present stem** expanded or changed. Compare the following examples:

	Present Stem	Perfect Stem
1st	<i>pulsā-</i>	<i>pulsāv-</i>
2nd	<i>iacē-</i>	<i>iacu-</i>
4th	<i>audī-</i>	<i>audīv-</i>
3rd	<i>dīc-</i>	<i>dīx-</i>
3rd	<i>scrīb-</i>	<i>scrīps-</i>

As you can see, consonant-stems undergo even greater changes in the perfect tense. The varieties of the perfect stem may seem confusing at first, but the stem, in fact, can undergo a limited number of changes. For example:

- 1st and 4th conjugation verbs (present stems ending in *ā* or *ī*) regularly form the perfect stem by the addition of *v*, e.g.:  
*pulsā-*: *pulsāv-*  
*audī-*: *audīv-*
- 2nd conjugation verbs (stems in *-ē*) frequently drop the *ē* from the stem and add *v* (which becomes *u* when not following a vowel):  
*iacē-*: *iacu-*
- 3rd conjugation verbs (with present stems ending in a consonant) show a variety of perfect stem changes, e.g.:
  - ▷ by adding *s* to the present stem, which can change the way the stem looks:  
 In *scrīb-*: *scrīps-* voiced *b* changes to voiceless *p*  
 In *dīc-*: *dīx-* only the spelling changes (*x = cs*)

You will learn more about the formation of the perfect passive stem, usually called the supine stem, in the next chapter.

### Locative: *humī, rurī*

You have met the locative form *domī*, “at home,” in Cap. XV (1.81) and in the last chapter. In this chapter, we meet the locative *humī*, “on the ground.” In Cap. XXVII, you will meet *rūrī*, “in the country(side).” These three nouns

are used in the locative (in addition to the names of cities and towns, as you learned in Cap. VI).<sup>1</sup>

*Is domi est apud mātrem suam.* (Cap. XV, l.81)

*Sordidus est quod humī iacuit.* (ll.19–20)

*In urbe lūlius semper in negōtiō est, sed rūrī in ōtiō cōgitat dē negōtiīs urbānīs.* (Cap. XXVII, ll.65–67)

## Lēctiō Altera (Section II)

### Perfect Active System (continued)

The perfect active endings for the

- 1st person are *-ī* (sing.) and *-imus* (pl.)
- 2nd person are *-istī* (sing.) and *-istis* (pl.)

Examples:

*Ego illum pulsāvī!* (l.40)

*Tūne sōlus Sextum pulsāvistī?* (l.41)

*Ego et Titus eum pulsāvimus.* (l.42)

*Vōs duo ūnum pulsāvistis?* (l.43)

Summary of Endings for the Perfect Active:

	sing.	pl.
1.	<i>-ī</i>	<i>-imus</i>
2.	<i>-istī</i>	<i>-istis</i>
3.	<i>-it</i>	<i>-ērunt</i>

### Neuters of the 4th Declension

The two nouns *cornū*, *-ūs* and *genū*, *-ūs* are among the rare **4th declension neuters**:

	sing.	pl.	sing.	pl.
nom.	<i>cornū</i>	<i>cornua</i>	<i>genū</i>	<i>genua</i>
acc.	<i>cornū</i>	<i>cornua</i>	<i>genū</i>	<i>genua</i>
gen.	<i>cornūs</i>	<i>cornuum</i>	<i>genūs</i>	<i>genuum</i>
dat.	<i>cornū</i>	<i>cornibus</i>	<i>genū</i>	<i>genibus</i>
abl.	<i>cornū</i>	<i>cornibus</i>	<i>genū</i>	<i>genibus</i>

1. In Cap. XXV, you will learn that this rule applies not only to cities and towns, but to small islands as well.

***Aliquis, aliquid***

*Aliquis, aliquid* is an indefinite pronoun, which refers to an undetermined person or thing (English “someone,” “something”). It declines just like *quis, quid* with *ali-* added.

*Aliquis pedibus sordidīs in solō mundō ambulāvit.* (ll.65–66)  
*Primum magister nōbīs aliquid recitāvit.* (ll.91–92)

**Lēctiō Tertia (Section III)*****Esse* (continued)**

The verb *esse* has a separate perfect stem *fu-*:

*fu|ī*    *fu|imus*

*Notā Bene:* In the perfect, *esse* is completely regular (in fact, all Latin verbs are regular in the perfect system).

Examples:

*In lūdōne quoque bonus puer fuistī?* (ll.82–83)  
*Profectō bonus puer fuī.* (l.84)  
*Mārcus dicit, sē bonum puerum fuisse.* (l.85)  
*Malī discipulī fuiistis!* (ll.104–105)  
*Certē malī discipulī fuimus.* (l.106)

**Perfect Infinitive Active**

In Cap. XI, you learned the accusative and infinitive construction using the present infinitive, e.g.:

*Medicus “puerum dormīre” dicit = “Puer,” medicus inquit, “dormit.”*

*Dormī|re* is called the **present infinitive** (Latin *īnfīnītīvus praesentis*) and corresponds to the present tense *dormi|t*. Compare lines 96–97 in this chapter:

*Iūlius: “Mārcus dormīvit!”*  
*Iūlius “Mārcum dormīvisse” dicit.*

*Dormīv|it* is the perfect tense and the corresponding infinitive *dormīv|isse* is called the **perfect infinitive** (Latin *īnfīnītīvus perfecti*); it represents completed action and is formed by the addition of *-isse* to the perfect stem, e.g.:

- *intrāv|isse*: *Iūlius “Mārcum intrāvisse” dicit.* (l.73)
- *iacu|isse*: *Nōn dicit, “eum humī iacuisse.”* (ll.73–74)
- *fu|isse*: *Mārcus dicit, “sē bonum puerum fuisse.”* (l.85)

The **present infinitive** represents an action happening **at the same time** as the main verb, while the **perfect infinitive** represents an action **happening before** the main verb.

present infinitive: <i>-re</i>	perfect infinitive: <i>-isse</i>
pulsāre	pulsāvisse
iacēre	iacuisse
scribere	scripsisse
audire	audivisse
esse	fuisse

### Perfect Infinitive Passive

As you have learned (above), the perfect passive indicative is formed from the perfect passive participle and the indicative of *esse*. Similarly, the **perfect infinitive passive** is formed from the perfect passive participle with the infinitive *esse*:

<i>laudātum esse</i>	to have been praised
<i>scriptum esse</i>	to have been written
<i>audītum esse</i>	to have been heard

In the accusative + infinitive construction, the participle agrees with the subject accusative, e.g:

*Mārcus “sē ā magistrō laudātum esse” dicit.*  
*Aemilia litterās ā Mārcō scriptās esse crēdit.* (ll.121–122)  
*Intellegēbam tē nōn cornibus, sed pugnīs pulsātum esse.* (ll.35–36)

*Notā Bene:*

- Perfect Infinitive Passive: neuter of the perfect passive participle + *esse*

*laudāt|um esse*

- Accusative + Infinitive Construction: participle agrees with the subject

*Iūliam laudātam esse*

*Mārcum et Quīntum laudātōs esse*

### Perfect Passive Participle as an Adjective

The perfect participle is also used as an attributive adjective; it is **passive** in meaning, as opposed to the **present participle** in *-ns*, which is active:

*puer laudātus = puer quī laudātus est.*

*puer laudāns = puer quī laudat.*

## Adjectives as Substantives

The neuter plural of adjectives and pronouns is often used as a noun (substantively) in a general sense, e.g.:

<i>multa</i>	a great deal, many things (l.90)
<i>omnia</i>	everything, all things (l.95)
<i>haec</i>	these things (l.123)
<i>et cetera</i>	and all the rest

## Crēdere

With the intransitive verb *crēdere*, the person whom you trust or whose words you believe is put in the dative:

*Mihi crēde!* (l.119)

*Mārcō nōn crēdit.* (l.140)

*Cūr nōn crēdis filiō tuō?* (l.146)

## Summary of Perfect

### Perfect Active

<p><b>personal endings</b></p> <p>sing.      pl.</p> <p>1. <i>-ī</i>      <i>-imus</i></p> <p>2. <i>-istī</i>    <i>-istis</i></p> <p>3. <i>-it</i>      <i>-ērunt</i></p>	<p>1st: <b><i>pulsā-</i></b>      <b><i>pulsāv-</i></b></p> <p>sing.              pl.</p> <p>1. <i>pulsāv -ī</i>      <i>pulsāv -imus</i></p> <p>2. <i>pulsāv -istī</i>   <i>pulsāv -istis</i></p> <p>3. <i>pulsāv -it</i>    <i>pulsāv -ērunt</i></p>
<p>2nd: <b><i>habē-</i></b>      <b><i>habu-</i></b></p> <p>sing.              pl.</p> <p>1. <i>habu -ī</i>      <i>habu -imus</i></p> <p>2. <i>habu -istī</i>    <i>habu -istis</i></p> <p>3. <i>habu -it</i>      <i>habu -ērunt</i></p>	<p>3rd: <b><i>scrīb-</i></b>      <b><i>scrīps</i></b></p> <p>sing.              pl.</p> <p>1. <i>scrīps -ī</i>      <i>scrīps -imus</i></p> <p>2. <i>scrīps -istī</i>   <i>scrīps -istis</i></p> <p>3. <i>scrīps -it</i>    <i>scrīps -ērunt</i></p>
<p>4th: <b><i>audī-</i></b>      <b><i>audīv-</i></b></p> <p>sing.              pl.</p> <p>1. <i>audīv -ī</i>      <i>audīv -imus</i></p> <p>2. <i>audīv -istī</i>    <i>audīv -istis</i></p> <p>3. <i>audīv -it</i>      <i>audīv -ērunt</i></p>	<p><b><i>Esse: fu-</i></b></p> <p>sing.              pl.</p> <p>1. <i>fu -ī</i>            <i>fu -imus</i></p> <p>2. <i>fu -istī</i>        <i>fu -istis</i></p> <p>3. <i>fu -it</i>          <i>fu -ērunt</i></p>

**Perfect Passive**

<b>personal endings</b>	
sing.	pl.
1. -t us, -a sum	-t i, -ae sumus
2. -t us, -a es	-t i, -ae estis
3. -t us, -a, -um est	-t i, -ae, -a sunt
<b>1st:</b>	<b>2nd:</b>
1. <i>pulsāt</i>  us, -a      sum	1. <i>habit</i>  us, -a      sum
2. <i>pulsāt</i>  us, -a      es	2. <i>habit</i>  us, -a      es
3. <i>pulsāt</i>  us, -a, -um    est	3. <i>habit</i>  us, -a, -um    est
1. <i>pulsāt</i>  ī, -ae      sumus	1. <i>habit</i>  ī, -ae      sumus
2. <i>pulsāt</i>  ī, -ae      estis	2. <i>habit</i>  ī, -ae      estis
3. <i>pulsāt</i>  ī, -ae, -a    sunt	3. <i>habit</i>  ī, -ae, -a    sunt
<b>3rd: scrib-</b>	<b>4th: audī-</b>
1. <i>scrip̄t</i>  us, -a      sum	1. <i>audīt</i>  us, -a      sum
2. <i>scrip̄t</i>  us, -a      es	2. <i>audīt</i>  us, -a      es
3. <i>scrip̄t</i>  us, -a, -um    est	3. <i>audīt</i>  us, -a, -um    est
1. <i>scrip̄t</i>   ī, -ae      sumus	1. <i>audīt</i>  ī, -ae      sumus
2. <i>scrip̄t</i>   ī, -ae      estis	2. <i>audīt</i>  ī, -ae      estis
3. <i>scrip̄t</i>   ī, -ae, -a    sunt	3. <i>audīt</i>  ī, -ae, -a    sunt

**Varieties of the Perfect Stem**

- suffix *v/u* added to verb stem (*ama-v-*) or to the root (*hab-u-*)
- suffix *s* added to the root; *s* often changes the stem (*dūc-s-* = *dux-*)
- root perfect (see also Cap. XXIII):
  - ▷ the vowel of the root is lengthened; sometimes the vowel changes (*fac* → *fēc*)
  - ▷ the root is “reduplicated” by repeating the initial consonant of the verb, followed by a vowel (see also Cap. XXIII)
    - usually *e*: *fallere* → *fefellisse*
    - sometimes the root vowel: e.g., *mordēre*, *momordisse* (Cap. XXII)
    - Sometimes, perfect and present stem appear identical: *ostendere* → *ostendisse*
- Some verbs have a perfect stem that cannot be easily understood just by the rules above:
  - ▷ verbs formed from a lost or imaginary stem (*petere* → *petivī*, as if from *petire*)
  - ▷ verbs that have features peculiar to the present stem

- e.g., *scindere* → *scidis* has a “nasal infix”<sup>2</sup> only in the present system
- inchoative verbs<sup>3</sup> with *-scō* lose the *-scō* in the perfect system (*cognōscere* → *cognōvisse*)
- Note on *emere* and compounds (Cap. XVIII):
  - ▷ *emere* and its compounds have a euphonic *p* before the perfect participle (try saying *emtum* and you’ll find that the *p* in *emptum* is a very natural development from that combination)
  - ▷ *sūmere* is a compound of *emere*

## Studia Rōmāna

Marcus and Sextus should not have been fighting—they should also not have been walking home on their own, but would have been accompanied by their *paedagōgī* as chaperones, part of whose job was to ensure safe (and street-brawling-free!) travel between home and school. Children enjoyed many games while not in school. From infancy, there were toys: rattles for babies (*crepundia*), pull-toys for toddlers and small children, and dolls (*pūpae*) for girls. In a famous simile, Vergil describes boys intently spinning tops through empty *ātria* (see Cap. V for the *ātrium*): “as sometimes, a top flying under the force of the hurled lash, a top which boys, intent on their game, send round in a circle through the empty atrium.”<sup>4</sup> Horace (*Satires* 2.3.247–48) talks about building houses (*aedificāre casās*: “sand-castles?”), hitching mice to small carts (*plostellō adiungere mūrīs*), riding a stick-horse (*equitāre in harundine*), playing a game called *pār impār* (“odds and evens”), in which one player holds a number of small things—coins, nuts, etc.—in his hand and the other player has to guess whether it is an odd or even number. A player could also use small bones (knucklebones, *astragalī* Greek or *tālī* Latin) for *pār impār* as well as for other dice games (a version of our “jacks,” for example). Reversible game boards (*tabulae lūsōriāe*) have been found with a board for *lūdus lātrunculōrum* (*lātrunculus* means “robber” but also “pawn”—this seems to be a sort of chess game) on one side and on the other, *duodecim scrīpta* (or *lūdus duodecim scrīptōrum*, a kind of backgammon) played with *calculī*, or small stones, as game pieces.

Although the Latin word is unattested, Roman children surely played hide-and-go-seek (Greek children called it ἀποδιδρασκίνδα). Ball games (*pīlae*) were popular with adults as well as children. The game *trigōn* (τρίγων, triangle, also called *pīla trigōnālīs*: a kind of handball played by three people

2. The consonants *m* and *n* are sounds formed partially through the nose, and are therefore called nasals. *Tangere* (Cap. XI) shows both the nasal infix and reduplication: *tangere* → *tetigisse*. Note that the “*n*” disappears in the perfect and the reduplication *te* is added to the stem, whose vowel has shortened.

3. An inchoative verb is one that suggests that action of the verb is beginning or undergoing change.

4. *Aeneid* 7.378–380: *ceu quondam tortō volitāns sub verbere turbō, / quem puerī magnō in gyro vacua ātria circum/intentī lūdō exercent.*



standing in a triangle shape) was very popular and often played in the baths. Pliny's villa at Laurentium included a ball court in the baths to accommodate players (called a *sphaeristērium* after the Greek word for ball, *sphaera*, σφαῖρα). Horace (*Satires* 1.6.126) says he played *trigōn* on the Campus Martius, a popular venue for games (as well as for military exercises). Playing at war seems to have been popular as well. In a letter (*Epistles* 1.18.60–64), Horace advises his ambitious young addressee, Lollius, not to turn up his nose at the enthusiasms of his influential friends (like hunting, a popular sport) so that he can write poetry instead. Lollius himself has played at mock battles on his father's estate, reenacting the (naval) Battle of Actium (31 BC), apparently on a lake with small boats, with slaves as soldiers.<sup>5</sup>

It will come as no surprise to learn that Roman society placed a very high value on good faith (*bona fidēs*, (Cap. XXXI). In a useful, if false, etymology, Cicero identifies *fidēs* with *fieri* (Cap. XVI): "*Fidēs*" enim nōmen ipsum mihi vidētur habēre cum fit quod dīcitur (*dē Rē Pūblicā* 4.7). Julius and Aemilia should not have to be wary of their son's sincerity. Marcus violates the foundations of propriety when he lies to his parents. In *dē Officiis*, a book on proper values or duties addressed to his son Marcus (who was studying philosophy in Athens), that continued to be widely read until relatively recently, Cicero examines honorable conduct (*honestum*, Book I), advantageous behavior (*ūtile*, Book II), and the conflict between the two (Book III). Beyond all the quarels of philosophers, he says, the old, simple proverb holds true: a good person is one with whom you can *in tenebris micāre*. *Micāre* is to flash up a number of fingers while another person simultaneously guesses the number; like "rock, paper, scissors," it is both a game and a way of making a decision. A character in the *Satyricon*, Petronius's first-century AD comic novel, includes the same proverb as proof of solid character: someone "upright, dependable, a friend to a friend, a guy with whom you could flash fingers in the dark" (*rēctus...certus, amicus amicō, cum quō audacter possēs [= you could] in tenebris micāre*, 44.8).

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>causa, -ae</b>	cause, reason
<b>pugna, -ae</b>	fight
<b>tabella, -ae</b>	writing tablet
<b>2nd</b>	
<b>humus, -ī (f.)</b>	ground
<b>humī (loc.)</b>	on the ground
<b>imperfectum, -ī</b>	imperfect (tense)

5. *Interdum nūgāris rūre paternō:/partitur lintrēs exercitus, Actia pugna/tē duce per puerōs hostilī mōre refertur;/adversārius est frāter, lacus Hadria, dōnec/alterutrum vēlōx Victōria fronde corōnet.*

<b>perfectum, -ī (tempus)</b>	perfect (tense)
<b>porcus, -ī</b>	pig
<b>solum, -ī</b>	soil, ground, floor
<b>3rd</b>	
<b>bōs, bovis (m./f.)</b>	ox
<b>cruor, cruōris (m.)</b>	gore, blood
<b>sordēs, sordis (f.)</b>	dirt
<i>often pl. sordēs, -ium</i>	
<b>vestis, vestis (f.)</b>	clothes, cloth
<b>4th</b>	
<b>cornū, cornūs (n.)</b>	horn
<b>genū, genūs (n.)</b>	knee
<b>Verba</b>	
<b>-āre (1)</b>	
<b>(dubitō) dubitāre, dubitāvisse, dubitātum</b>	doubt
<b>(excūsō) excūsāre, excūsāvisse, excūsātum</b>	excuse
<b>(mūtō) mūtāre, mūtāvisse, mūtātum</b>	change, exchange
<b>(nārrō) nārrāre, nārrāvisse, nārrātum</b>	relate, tell
<b>-ere (3)</b>	
<b>(cognōscō) cognōscere, -nōvisse, -nitum</b>	get to know, recognize
<b>(cōspiciō) cōspicere, cōspexisse, cōspectum</b>	catch sight of, see
<b>(crēdō) crēdere, -didisse, -ditum (intr. + dat.)</b>	believe, trust, entrust
<b>(fallō) fallere, fefellisse, falsum</b>	deceive
<b>(vincō) vincere, vīcisse, victum</b>	defeat, overcome, win
<b>-īre (4)</b>	
<b>(mentior) mentīrī, mentītum</b>	lie
<b>Irregular</b>	
<b>(sum) esse, fuisse</b>	be
<b>(āiō) ais, ait, āiunt</b>	say
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>angustus, -a, -um</b>	narrow
<b>candidus, -a, -um</b>	white, bright
<b>falsus, -a, -um</b>	false
<b>indignus, -a, -um (+ abl. of respect)</b>	unworthy, shameful
<b>mundus, -a, -um</b>	clean, neat
<b>validus, -a, -um</b>	strong

**Prōnōmina****aliquis, aliquid**

someone, something

**Adverbia****interim**

meanwhile

**Coniūctiōnēs****postquam**

after, since

**Alia****humī**on the ground (*locative*)**ain' = ais ne?**

you don't say? really?

## XXII. Cavē Canem

### Rēs Grammaticae Novae

1. Verbs
  - a. Supine: Accusative and Ablative
  - b. The Three Verbal Stems, or Principal Parts
  - c. Relative Time of Infinitives
  - d. *ferre*
2. Participles: Ablative Absolute
  - a. Relative Time of Participles
3. Pronouns
  - a. *quis quid* (from *aliquis, aliquid*)
  - b. *iste, ista, istud*
4. Adverbs: *forās, forīs*

### *Cavē Canem*

The picture over the chapter represents an ancient mosaic found inside the front door of a house in Pompēii. The picture and the warning inscription *Cavē canem!* are evidence of the way the Romans tried to safeguard their houses against intruders. Every house was guarded by a doorkeeper (*ōstiārius* or *iānitor*), who often had a watchdog to help him. So, it is not easy for a stranger to be admitted to Julius's villa. First, he must wake the doorkeeper and then he has to convince him that his intentions are not hostile.

### Lēctiō Prīma (Section I)

#### The Three Verbal Stems, or Principal Parts

From the three verbal stems are derived all forms of the verb:

- the **present stem**
- the **perfect stem**
- the **supine stem**

Knowing the three forms in which these stems are contained will enable you to **conjugate** (i.e., inflect) any Latin verb. These crucial forms are called the **Principal Parts**, given here as the three infinitives:

1. The present infinitive active, e.g., *scrīb|ere*
2. The perfect infinitive active, e.g., *scrīps|isse*
3. The perfect infinitive passive, e.g., *scrīpt|um esse*

### The Supine Stem

The stem we use to form the perfect passive system and the supine (below) is usually called the **supine stem**. From this stem we also form the perfect passive participle as well as and the future active participle, as you learn in the next chapter (Cap. XXIII).

The supine stem is regularly (but not always) formed:

- by the addition of *t* to the present stem, e.g.:  
*salūtā-*: *salūtāt-*  
*audī-*: *audīt-*  
*dīc-*: *dīct-*
- When phonetics dictate, we find *s* instead of *t*:  
 ▷ *dt/tt* → *s* (usually *ss* after a short vowel and *s* after a long vowel)  
*claudere* → *clausum*  
 ▷ *gt* → *ct*  
*augēre* → *auctum*
- In *ē*-stems *ē* is changed to *i*, e.g.:  
*terrē-*: *territ-*
- There are several other irregularities, especially in 3rd conjugation verbs, where the addition of *t* may cause changes by assimilation, e.g.:  
*scrīb-*: *scrīpt-* (*p* is voiceless like *t*)  
*claud-*: *claus-* (*dt* > *tt* > *ss* > *s*)

### Supine

The supine (Latin *supīnum*) is a verbal noun used only in the accusative (in *-um*) and the ablative (in *-ū*).

#### Accusative (-um)

In this chapter the letter carrier (*tabellārius*) tries to assure the *ōstiārius* with the words:

*Ego nōn veniō vīllam oppugnātum sicut hostis, nec pecūniam  
 postulātum veniō* (ll.33–34).

*Oppugnātum* and *postulātum* are examples of the **accusative supine**. In the accusative, the supine:

- ends in *-tum*
- is found with verbs of motion, e.g., *īre* and *venīre*
- expresses purpose

Other examples of the **accusative supine** in this chapter are:

<i>salūtātum venīre</i>	to come to greet (in order to greet, with the purpose of greeting) (1.49)
<i>dormītum īre</i>	to go to sleep (in order to sleep, with the purpose of sleeping) (1.50)
<i>ambulātum exīre</i>	to go out to walk (in order to walk, with the purpose of walking) (1.51)
<i>lavātum īre</i>	to go to wash (in order to wash, with the purpose of washing) (1.52)

### Ablative (-ū)

In addition to the accusative expressing purpose with verbs of motion, the supine is found in the ablative. The **ablative supine** is a rare form used to modify certain adjectives, particularly *facilis* and *difficilis*. The ablative shows the respect in which the adjectives apply (cf. the ablative of respect in Caps. XI and XIX).

The following forms *dictū* and *audītū* are examples of the **ablative supine**:

- Nōmen meum nōn est facile dictū.* (1.43) = *Nōn est facile meum nōmen dīcere.*
- Vōx tua difficilis est audītū.* (1.46) = *Difficile est vōcem tuam audīre.*
- Id facilius est dictū quam factū.* (1.81) = *Facilius est dīcere quam facere.*

### The Supine Versus the Perfect Passive Participle

The **supine**:

- exists in two unchanging forms: the accusative and the ablative
- will always end in *-um* (accusative) or *-ū* (ablative)

The **perfect passive participle**:

- by itself acts as an adjective
- creates the passive voice of the past tense when combined with a finite form of *esse*
- creates the perfect infinitive passive when combined with the infinitive *esse*

As an **adjective**, the participle exhibits all the forms of a 1st/2nd declension adjective (like *bonus, bona, bonum*). It will agree with the word it modifies in gender, number, and case.

*Discipulī, ā magistrō  
monitī, silent.*      The students, warned by the teacher,  
are being quiet.

The perfect passive participle combined with the present tense of *esse* (*sum, es, etc.*) forms the perfect passive tense; the participle will agree with its subject.

*Discipulī ā magistrō monitī  
sunt et silent.*      The students were warned by the  
teacher and are being quiet.

The simple perfect infinitive passive (to have been + perfect passive) consists of the neuter singular of the perfect passive participle + the present infinitive of *esse*.

*monitum esse*      to have been warned

In indirect statement, the perfect infinitive passive must agree with its subject.

*Puerī sciēbant sē monitōs  
esse.*      The boys knew they had been  
warned.

### The Three Verbal Stems in the Vocabulary

1. The margins of *Familia Romana* and the vocabulary at the back of this book give three verbal stems, or principal parts, as they are commonly called:
  - present infinitive active
  - perfect infinitive active
  - supine (accusative)
2. At the end of each chapter in this book, however, four principal parts will be listed in the vocabulary:
  - 1st person singular present indicative active
  - present infinitive active
  - perfect infinitive active
  - supine (accusative)

#### *Notā Bene:*

- The perfect infinitive passive will be listed without *esse*.
- The perfect infinitive passive will be missing if the verb has no passive, e.g.: *posse potuisse*.
- The deponent verbs show the passive present and perfect infinitives, e.g.: *loquī locūtum esse*.

The forms show various stem mutations, e.g.:

- vowel lengthening, e.g.:  
*emere, ēmisse, ēmptum*  
*venire, vēnisse*
- loss of *n* and *m*, e.g.:  
*scindere, scidisse, scissum*  
*rumpere, rūpisse, ruptum*
- reduplication (doubling) of syllables in the perfect, e.g.:  
*pellere, pepulisse, pulsum*
- occasionally an unchanged perfect stem, e.g.:  
*solvere, solvisse, solūtum*

To learn such stem varieties, a new exercise is now introduced in PĒNSVM A in LINGUA LATINA, where the missing perfect and supine stems are to be inserted in the verbs listed. Symbols used: [~] for perfect stem and [≈] for supine stem.

The principal parts (from the margins) to be learned in this chapter follow (the 1st person singular present active indicative is given in parentheses):

(*aperiō*) *aperire, aperuisse, apertum*  
 (*claudō*) *claudere, clausisse, clausum*  
 (*dīcō*) *dīcere, dīxisse, dictum*  
 (*emō*) *emere, ēmisse, ēmptum*  
 (*pellō*) *pellere, pepulisse, pulsum*  
 (*possum*) *posse, potuisse*  
 (*scindō*) *scindere, scidisse, scissum*  
 (*solvō*) *solvere, solvisse, solūtum*  
 (*sūmō*) *sūmere, sumpsisse, sumptum*  
 (*terreō*) *terrere, terruisse, territum*  
 (*veniō*) *venire, vēnisse*  
 (*vinciō*) *vincire, vīnxisse, vīnctum*

### **Quis, Quid from Aliquis, Aliquid (after *sī, num, nisi, nē*)**

After *sī, nisi* (Cap. XV), *num*, and *nē*, the indefinite pronoun *aliquis, aliquid* (someone, something) is shortened to *quis quid*. In the following examples, the pronouns *quis, quid* are not interrogative, but **indefinite** (= *aliquis*):

<i>Sī quis villam intrāre vult</i> (l.7)	“if anyone”
<i>Num quis hīc est?</i> (ll.27–28)	i.e., not “who,” but whether “anyone” is there.
<i>Num quid tēcum fers?</i> (ll.104–105)	i.e., not “what,” but “anything” or “something.”

If you find mnemonics useful, a good one for this rule is: “after *sī, nisi, num*, and *nē*, all the *alis* go away.” Compare these examples:

<i>Aliquis intrāre vult.</i>	Someone wants to enter.
------------------------------	-------------------------



*Sī quis intrāre vult.*  
*Num quis intrāre vult?*

If someone wants to enter.  
 Surely no one wants to enter?

### **Recēnsiō: Declension of Quis, Quid**

<i>quis</i>	<i>quid</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
<i>quem</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>	<i>quae</i>
<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
<i>quō</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

## **Lēctiō Altera (Section II)**

### ***Iste, ista, istud***

The demonstrative pronoun *iste, -a, -ud* (declined like *ille, -a, -ud*) refers to something connected with the person addressed (2nd person): Tlepolemus says *iste canis* about the doorkeeper's dog (l.86, "that dog of yours") and talking about Tlepolemus's cloak, the doorkeeper says *istud pallium* (l.103).

<i>iste</i>	<i>ista</i>	<i>istud</i>	<i>istī</i>	<i>istae</i>	<i>ista</i>
<i>istum</i>	<i>istam</i>	<i>istud</i>	<i>istōs</i>	<i>istās</i>	<i>ista</i>
<i>istīus</i>	<i>istīus</i>	<i>istīus</i>	<i>istōrum</i>	<i>istārum</i>	<i>istōrum</i>
<i>istī</i>	<i>istī</i>	<i>istī</i>	<i>istīs</i>	<i>istīs</i>	<i>istīs</i>
<i>istō</i>	<i>istā</i>	<i>istō</i>	<i>istīs</i>	<i>istīs</i>	<i>istīs</i>

### **Recēnsiō**

Review the following pronouns/demonstrative adjectives

<i>hic, haec, hoc</i>	this one (over here by me)
<i>iste, ista, istud</i>	that one (over there by you)
<i>ille, illa, illud</i>	that one (over there by him)
<i>is, ea, id</i>	he, she, it/this/that
<i>ipse, ipsa, ipsum</i>	himself, herself, itself

Because of relative nearness of the demonstratives to the speaker (i.e., *hic* → her by me, *ipse* → there by you and *ille* → there by him), they are sometimes called demonstratives of the 1st (*hic, haec, hoc*), 2nd (*ipse, ipsa, ipsum*) and 3rd (*ille, illa, illud*) persons.

### **Ablative Absolute (continued from Cap. XVII)**

Compare the following sentences:

*Iānitōre dormiente, canis vigilāns iānuam cūstōdit.* (l.23)  
*Cane vinctō, tabellārius intrat.* (l.119)

*Iānitōre dormiente* is the ablative absolute with the present participle, which expresses what is happening now, i.e., at the same time (= *dum iānitor dormit...*, “while...”).

*Canē vinctō* is the ablative absolute with the perfect participle, which expresses what has been done (= *postquam canis vinctus est...*, “after...”).

### Relative Time of Participles and Infinitives

The tense of the participle is relative to the main verb:

- **present** participle is happening at **the same time** as the main verb
- **perfect** participle happened **before** the main verb

The English rendering in the sentences below demonstrates the time relationship of the main verb and the participle:

*Iānitōre dormiente, canis vigilāns iānuam cūstōdit.* While the doorkeeper sleeps/is sleeping, the watchful dog guards the door.

*Iānitōre dormiente, canis vigilāns iānuam cūstōdiebat.* While the doorkeeper slept/was sleeping, the watchful dog was guarding the door.

*Canē vinctō, tabellārius intrat.* When the dog is tied up, the letter carrier enters.

*Canē vinctō, tabellārius intrāvit.* When the dog had been tied up, the letter carrier entered.

The same time relation holds between main verbs and infinitives:

- present infinitive/participle means “same time as main verb”
- perfect infinitive/participle means “time before the main verb”

### Adverbs *forās, forīs*

In this section, we meet two new adverbs which both mean “outside”:

- *forīs*: place where (cf. *ibi, hīc, illīc*)  
*Tandem iānitor forēs aperit et Tlēpolemum forīs in imbre stantem videt* (ll.56–57)

“*Manē forīs!*” inquit iānitor. (l.68)

- *forās*: place to which (cf. *hūc, illūc*)

*Prius vincī canem et sine mē intrāre! Nōlī iterum mē forās in imbrem pellere!* (l.115)

“*Non ego,*” inquit, “*sed hic canis tē forās pepulit.*” (ll.116–117)

**Recēnsiō: Ferre**

In this chapter we meet the full conjugation of the irregular verb *ferre* (ll.105ff.). As you can see from the paradigm below, only the present tense of *ferre* is irregular: it lacks a vowel before the personal ending in the 2nd and 3rd persons singular (*fers*, *fert*), and in the 2nd person plural (*fertis*). In the other tenses, it is completely regular:

Present	Imperfect	Future
<i>ferō</i>	<i>ferēbam</i>	<i>feram</i>
<i>fers</i>	<i>ferēbās</i>	<i>ferēs</i>
<i>fert</i>	<i>ferēbat</i>	<i>feret</i>
<i>ferimus</i>	<i>ferēbāmus</i>	<i>ferēmus</i>
<i>fertis</i>	<i>ferēbātis</i>	<i>ferētis</i>
<i>ferunt</i>	<i>ferēbant</i>	<i>ferent</i>

**Studia Rōmāna**

The letter carrier (*tabellārius*) is (justifiably!) afraid of the watchdog. In his treatise on agriculture, Columella (first century AD) praises the virtues of the watchdog. What servant is more loving of his master? What companion is more loyal? What guard is more incorruptible? What more wakeful sentinel can be found? What, in short, avenger or defender is more steadfast? (*quis famulus amantior domini, quis fidēlior comes, quis custos incorruptior, quis excubitor inueniri potest uigilantior, quis denique ultor aut uindex constantior? dē Rē Rusticā, 7.12*).

The privacy of the home is guarded not only by the dog, but also by the slaves, including the *iānitor* and the *ostiārius*. In Book 3 of *dē Ōrātōre*, Cicero tells a funny story about the poet Ennius visiting Scipio Nasica (second century BC): When Nasica arrived at the house of the poet Ennius and asked to see Ennius, a female slave answered that Ennius was not at home. He had the feeling that she had spoken on her master's orders and that Ennius was within. After a few days, Ennius went to see Nasica and asked for him at the door; Nasica cried, "I'm not here!" Ennius then said, "Really? Do I not recognize your voice?" At this, Nasica replied, "You are an impudent man! When I asked after you, I believed your slave woman when she claimed that you were not at home. You do not believe me in person?" For the most part, this is a story you can read! The parts you can't are translated in parentheses. Cicero is talking about jokes where someone seems to not know what he knows—like that one of Nasica (*ut illud Nāsīcae*)

*Ut illud Nāsīcae, quī cum ad poētam Ennium vēnisset* (when he had come), *eīque ab ostiō quaerenti Ennium ancilla dīxisset* (the female slave had said) *domī nōn esse. Nāsīca sēnsit illam domini iussū dīxisse et illum intus esse; paucīs post diēbus cum ad Nāsīcam vēnisset* (when

he had come), *Ennius et eum ad iānuam quaereret* (and was asking for), *exclāmat Nāsica domī non esse. Tum Ennius, “Quid? Ego nōn cognoscō vōcem,” inquit “tuam?” Hic Nāsica, “Homō es impudēns: ego cum tē quaererem* (when I asked for you) *ancillae tuae crēdidī tē domī nōn esse, tū mihi nōn crēdis ipsī?”*

Without a post office—never mind a telephone or email—how did the Romans send messages to each other? They often called upon a traveler (particularly if known to them) to take a message. Cicero writes to his friend Marcus Marcellus that he was sending a second letter so soon after a first because there was a carrier at hand and he couldn’t pass up the opportunity (*Ad Fam.* 4.9.1). In a letter to his friend Atticus, he alludes to the difficulties of the job of letter-carrier; Atticus’s freedman Philogenes had just made a long and rather unsafe journey to bring Cicero a letter (*Ad Att.* 5.20.8: *perlonga et nōn satis tūta via*). Friends, freedmen, slaves: all were pressed into service of carrying letters—generally on foot. Cicero had slaves who seemed reserved expressly for sending letters (*domesticii tabellārii*, *Ad Fam.* 2.7.3).

Augustus established what would become the *cursus pūblicus*: a conveyance of official messages from the emperor, magistrates, or the military. Its original purpose was military: to speed communication between Rome and the provinces; “first he set up regular stations of young men (later, carriages) at short distances along the military roads” (Suetonius, *Augustus*. 49.3: *iuvenēs primō modicis intervallis per militāris viās, dehinc vehicula disposuit*).

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**catēna, -ae**

chain

#### 2nd

**aurum, -ī**

gold

**faber, fabrī**

craftsman

**lignum, -ī**

wood

**pallium, -ī**

cloak

**tabellārius, -ī**

letter carrier

**supīnum, -ī**

supine (grammar)

#### 3rd

**cardō, cardinis (m.)**

hinge

**foris, foris (f.)**

folding door

**iānitor, iānitōris (m.)**

door keeper = **ōstiārius**

**imāgō, imāginis (f.)**

picture, image

**limen, liminis (n.)**

threshold

## Verba

-āre (1)		
(arbitror) arbitrārī, arbitrātum	think, judge	
(rogitō) rogitāre, rogitāvisse, rogitātum	keep asking	
-ēre (2)		
(caveō) cavēre, cāvisse, cautum	beware	
(dērideō) dēridēre, dērīsisse, dērīsum	laugh at	
(moneō) monēre, monuisse, monitum	advise, warn	
(mordeō) mordēre, momordisse, morsum	bite	
(removeō) removēre, remōvisse, remōtum	remove	
(retineō) retinēre, retinuisse, retentum	hold on to	
(terreō) terrēre, terruisse, territum	frighten	
-ere (3)		
(accēdō) accēdere, accessisse, accessum	approach	
(admittō)mittere, admīsisse, admissum	let in	
(cēdō) cēdere, cēsisse, cessum ( <i>intr. + dat.</i> )	yield	
(fremō) fremere, fremuisse, fremitum	growl	
(pellō) pellere, pepulisse, pulsum	strike, drive out	
(prehendō)prehendere, prendisse, prēnsum	grab hold of	
(prōcēdō)prōcēdere, prōcessisse, processum	move forward	
(recēdō)recēdere, recessisse, recessum	withdraw	
(resistō)resistere, restitisse ( <i>intr. + dat.</i> )	resist	
(rumpō)rumpere, rūpisse, ruptum	break	
(scindō)scindere, scidisse, scissum	rip, tear	
(sinō)sinere, sīvisse, situm	allow	
(solvō)solvere, solvisse, solūtum	loose (also pay)	
(tremō)tremere, tremuisse	tremble	
-ire (4)		
(cūstōdiō)cūstōdire, cūstōdivisse, cūstōditum	guard	
(saliō)salire, saluisse	leap	
(vinciō)vincīre, vīnxisse, vīnctum	bind	

Irregular (ferō) ferre, tulisse, lātum	carry, bear
Adiectīva	
1st/2nd (-us/er, -a, -um)	
aureus, -a, -um	golden
ferreus, -a, -um	iron
ligneus, -a, -um	wooden
3rd	
ferōx (ferōcis)	fierce, ferocious
Prōnōmina	
iste, ista, istud	that one (of yours)
quis, quid	shortened from <b>aliquis, aliquid</b>
Adverbia	
anteā	before
forās	outside (toward)
forīs	outside (place where)
nūper	recently
posteā	after
prius	before
quīn	why not? in fact
scīlicet	naturally, of course
sīcut	just as
tandem	finally
Praepositīōnēs	
extrā (prp. + acc.)	outside
intrā (prp. + acc.)	inside, within

## XXIII. Epistula Magistri

### Rēs Grammaticae Novae

1. Verbs
  - a. Participles
    - i. Future Participle
    - ii. *Eō, īre*: Present Participle and Summary
  - b. Infinitives
    - i. Future Active Infinitive
    - ii. Future Passive Infinitive
  - c. *puḍēre* (impersonal)
  - d. Perfect Stem, Continued (*ferre*, root perfects, reduplicated)
  - e. Principal Parts

### Julius Responds to Diodorus's Letter

At the end of Cap. XVIII, an angry Diodorus (the schoolmaster) wrote a letter to Marcus's father. In this chapter, you find out what is in that letter. The reproduction heading the chapter shows the kind of handwriting the ancient Romans used. Compare this with the text on page 180 of LINGUA LATINA, and you will have no difficulty in deciphering the script.

### Lēctiō Prīma (Section I)

#### *Recēnsiō*: Participles (Sections I and II)

The first two readings in this chapter offer a good review of the participles and infinitives you have learned thus far:

- Present participle in an ablative absolute: *Tacente Mārcō...* (l.55)
- Present participle: *Interim Mārcus pallidus et tremēns patrem legentem spectat.* (ll.34–36)
- Perfect participle: *vidēsne nōmen "Sexti" litterīs plānīs in parte superiōre īnscriptum?* (ll.63–64)
- Present infinitive active: *Nōlō hās litterās legere.* (l.15)

- Present infinitive passive: *Tūne putās tē hīs litterīs laudārī, Mārce?* (ll.49–50)
- Perfect infinitive active: *Magister plānīs verbīs scribit, “tē discipulum improbissimum fuisse ac foedē et prāvē scripsisse!”* (ll.60–61)
- Perfect infinitive passive: *Tantum sciō epistulam Tūsculō missam et ā tabellāriō ad tē lātam esse.* (ll.8–9)

### **Ferre**

The principal parts of the irregular verb *ferre* tulisse lātum come from different stems and must be memorized. Examples:

*Ecce epistula quam illinc ad tē tulit.* (ll.3–4)

*Tantum sciō epistulam Tūsculō missam et ā tabellāriō ad tē lātam esse.*  
(ll.8–9)

## **Lēctiō Altera (Section II)**

### **Pudēre (Impersonal)**

When Marcus has been caught cheating, his father says, “*Nōnne tē pudet hoc fēcisse?*” (l.79)

The **impersonal** verb *pudet*:

- tells that a feeling of shame affects someone
- the person affected is in the accusative, e.g.:  
*mē pudet* “I feel ashamed”
- the cause of the feeling of shame can be expressed by an infinitive, as above (l.79), or by a genitive, e.g.:  
*Puerum pudet factī suī.* (l.82)

*Pudēre* (it causes shame) is one of a few impersonal verbs<sup>1</sup> that take:

- The accusative of person concerned and either of the following:
  - ▷ genitive of person/thing affected
  - ▷ infinitive that completes the thought

examples:

*Pudet mē pigritiae meae.* I’m embarrassed about my laziness.

*Pudet mē hoc dīcere.* I’m ashamed to say this.

1. The other verbs are *piget* (it causes revulsion or displeasure), *paenitet* (it causes regret), *miseret* (it causes pity) and *taedet* (it causes boredom).



## Lēctiō Tertia (Section III)

### The Future Participle

Julius has to answer the letter. So, after putting Marcus in his place, he says, “*Iam epistulam scriptūrus sum.*” (l.125) He could have said, “*Iam epistulam scribam,*” using the ordinary future tense of *scribere* (*scribam*), for *scriptūrus sum* is merely an extended form (or periphrasis<sup>2</sup>) of the future, which serves to express what someone intends to do or is on the point of doing; it is composed of the present of *esse* and *scriptūrus*, which is the **future participle** (Latin *participium futūri*) of *scribere*.

The **difference** between the simple future and the periphrasis of the future participle with a form of *esse* is one of tone. The simple future means the speaker intends to do something at some point in the future (which point can be made more by use of an adverb or time expression), while the future participle plus *esse* suggests that the subject is on the point of acting.

The future participle:

- is formed by adding  $\approx\text{ūr|us}$ , *-a*, *-um* to the participle/supine stem, e.g.:  
*pugnāt|ūr|us* from *pugnāre*  
*pārit|ūr|us* from *pārere*  
*dormīt|ūr|us* from *dormire*
- as an adjective means “about to X,” “intending to X”
- as an adjective agrees with its noun in gender, number, and case
- combined with *esse* has a verbal force pointing to the immediate future

examples:

<i>pugnātūrus est</i>	he is about to fight, intending to fight, he will fight
<i>pāritūrus est</i>	he about to obey, intending to obey, he will obey
<i>dormītūra est</i>	she is about to sleep, intending to sleep, she will sleep
<i>scriptūrī sumus</i>	we are about to write, intending to write, we will write

The future participle of *esse* is *futūr|us*, a form you know already from the expression *tempus futūrum*. All of these forms can be seen in context in Marcus’s plea to his parents (ll.84–87):

*Certē malus puer fuī, sed posthāc bonus puer futūrus sum: semper vōbīs pāritūrus sum, numquam pugnātūrus sum in viā nec umquam in lūdō dormītūrus sum.*

2. A grammatical periphrasis uses two words to express a relationship instead of a simple inflected form.

### Future Active Infinitive

The **future active infinitive** (*infinitivus futuri*) is composed of the future active participle and *esse*. In the following sentence, *scripturum esse* is a future infinitive. Compare Julius's direct remark that he is about to write a letter with the reported statement:

*“Epistulam scripturus sum.”* (l.125)  
*Iulius dicit, “sē epistulam scripturum esse.”* (ll.125–126)

Other examples are:

<i>futurum esse</i>	<i>pugnaturum esse</i>
<i>pāriturum esse</i>	<i>dormiturum esse</i>

These infinitives are all used in the report of Marcus's promises: (ll.89–93)

*Mārcus “sē malum puerum fuisse” fatētur ac simul prōmittit “sē posthāc bonum puerum futurum esse, semper sē parentibus pāriturum esse nec umquam in viā pugnaturum nec in lūdō dormiturum esse”—id quod saepe antehāc prōmīsīt!*

The future active infinitive (summary):

- is comprised of the future active participle and the infinitive of the verb to be (*esse*)
- when used as a simple infinitive, the participle is neuter and singular:  

<i>dormiturum esse</i>	to be about to sleep
<i>ducturum esse</i>	to be about to lead
- when used in indirect statement, the participle agrees with its subject:

*Pueri dicunt sē dormiturōs esse.*      The boys say that they are about to go to sleep.

*Puellae dicunt sē dormiturās esse.*      The girls say that they are about to go to sleep.

### Future Passive Infinitive

The **future passive infinitive** is comprised of the supine and the present passive infinitive to the verb to go (*iri*). This form never changes: it is always the supine + *iri*. For example:

<i>Aemilia Mārcum ā Iuliō</i>	Aemilia thinks Marcus will be
<i>verberatum iri putat.</i>	beaten by Julius. (ll.114–115)

*Ego eum nec mutatum esse nec posthāc mutatum iri credō.* (will be changed) (ll.118–119)

The supine, you will remember from the previous chapter (XXII), expresses purpose. When Julius gets up to go, Aemilia suspects mischief and

(using the supine with *īre* to express purpose) asks, “*Mārcumne verberātum īs?*” (ll.113–114).

In the accusative and infinitive construction, her misgivings could be expressed by changing the direct *verberātum īs* to the active infinitive and the supine:

*Aemilia Iūlium Mārcum verberātum īre putat.*

In practice, however, to avoid the ambiguity of two accusatives the passive form is preferred, hence:

*Aemilia Mārcum ā patre verberātum īrī putat.* (ll.114–115)

*Notā Bene:* The supine does not change, regardless of the subject:

*Dīc eī, “respōnsum meum crās ā Mārcō trāditum īrī.”* (ll.132–133)

*Dīc eī, “epistulam meam crās ā Mārcō trāditum īrī.”*

## Summary: Future Participles and Infinitives

The **future active participle**:

- can be used just as an adjective
  - ▷ exhibits all the forms of a 1st/2nd declension adjective (like *bonus, bona, bonum*)
  - ▷ agrees with the word it modifies in gender, number, and case
- combined with a verb, creates a periphrasis of the future
  - ▷ can be used instead of the future tense
  - ▷ agrees with its subject
- combined with *esse*, creates the **future infinitive active**
  - ▷ neuter singular of the future active participle + the present infinitive of *esse*
  - ▷ in indirect statement, the participle must agree with its subject

The **future passive infinitive**:

- consists of the accusative of the supine and *īrī*
- never changes in form
- is relatively rare in Latin

## *Recēnsiō:* Summary of Infinitives and Participles

Now you have all the infinitives:

- present active and passive
- perfect active and passive
- future active and passive

You also have almost all the participles:

- present active (there is no present passive)
- perfect passive
- perfect active (deponent verbs only: passive forms but active meaning)
- future active
- the gerundive (Cap. XXXIII) is sometimes called the future passive participle

Again, the tense, or time, of infinitives and participles is purely relative: it does not show absolute time. It is relative to the tense of the main verb:

- The present infinitive/participle shows time **simultaneous** with the main verb.
- The perfect infinitive/participle shows time **prior** to the main verb.
- The future infinitive/participle shows time **subsequent** to the main verb.

### Summary: Infinitives

	Active	Passive
Present	-āre -ēre -ere -īre	-ārī -ērī -ī -īrī
Past	Perfect stem + <i>isse</i>	Perfect passive participle + <i>esse</i>
Future	Supine stem + <i>ūrum esse</i>	Supine + <i>īrī</i>

### Summary: Participles

For contrast, here is a summary of participles.

	Active	Passive
Present	-āns -ēns -ēns/iēns -iēns	
Past	See <i>notā bene</i> , note 1 below	-tus, -ta, -tum See <i>notā bene</i> , note 2 below
Future	Supine stem + -ūrus, -ūra, -ūrum	

*Notā Bene:*

1. The perfect participle of Latin deponents can be used as the equivalent of the missing perfect active participle, e.g., *locūtus*: “having spoken.”

2. The *-tus*, *-ta*, *-tum* of the perfect passive participle can undergo changes in verbs that end in certain consonants. For example, the verb *claudere* has *clausus*, *-a*, *-um*, which comes from *claudtus*, *-a*, *-um*

### ***Eō, īre***

The present participle of *īre* looks regular enough: *i|ēns*, but the declension is irregular: acc. *eunt|em*, gen. *eunt|is*, etc. So also compounds, e.g., *red-īre*, part. *red-iēns*, *-eunt|is*. Examples in ll.106–107.

#### **Present Participle**

sing.	m./f.	n.
nom.	<i>iēns</i>	<i>iēns</i>
acc.	<i>euntem</i>	<i>iēns</i>
gen.	<i>euntis</i>	<i>euntis</i>
dat.	<i>euntī</i>	<i>euntī</i>
abl.	<i>eunte ī</i>	<i>eunte ī</i>

pl.	m./f.	n.
nom.	<i>euntēs</i>	<i>euntia</i>
acc.	<i>euntēs</i>	<i>euntia</i>
gen.	<i>euntium</i>	<i>euntium</i>
dat.	<i>euntibus</i>	<i>euntibus</i>
abl.	<i>euntibus</i>	<i>euntibus</i>

#### ***Recēnsiō: Forms of the Perfect Stem***

In Cap. XXI, you learned that in addition to adding *u/v* to the stem (with or without the stem vowel: *amāvissē/habūissē*), or *s* (e.g., *dīcere*, *dīxissē < dīcissē*), perfects are formed from the root of the verb or from the reduplicated root.

**Root Perfects:** A “root perfect” is a verb that forms the perfect tense by adding the endings directly to the root of the verb without the addition of any intervening tense sign (e.g., *v* or *s*). Root perfects can show:

- vowel lengthening  
*legere*, *lēgissē*, *lēctum*  
*fugere*, *fūgissē*
- vowel change  
*facere*, *fēcissē*

**Reduplicated Perfects:** A perfect stem is called reduplicated when it repeats the initial consonant of the verb, as in the verb *dare*. *Dare* is an unusual looking verb because the stem is basically *d*. In the perfect tense, the stem repeats

the *d*, separated from the original *d* of the root by another vowel (*d + e + d*) and adds the endings: *dare* *dedisse*. *Trā-dere* (= *trāns + dare*) and *per-dere* (= *per + dare*) are compounds of *dare*, which explains the perfect *trā-didisse* and *per-didisse*.

*perdere, perdidī, perditum*  
*trādere, trādidī, trāditum*

### Principal Parts

The principal parts (from the margins) to be learned in this chapter are (the 1st person singular present active indicative is given in parentheses):

(*afferō* < *ad + ferō*) *afferre, attulisse, allātum*  
(*dēbeō*) *dēbere, dēbuisse, dēbitum*  
(*dūcō*) *dūcere, dūxisse, ductum*  
(*faciō*) *facere, fēcisse, factum*  
(*ferō*) *ferre, tulisse, lātum*  
(*fugiō*) *fugere, fūgisse*  
(*inclūdō* < *in + claudō*) *inclūdere, inclūsisse, inclūsum*  
(*legō*) *legere, lēgisse, lēctum*  
(*mereō*) *merēre, meruisse, meritum*  
(*mittō*) *mittere, mīsisse, missum*  
(*ostendō*) *ostendere, ostendisse*  
(*perdō*) *perdere, perdidisse, perditum*  
(*trādō*) *trādere, trādidisse, trāditum*

### Recēnsiō: Impersonal Verbs

<i>decet</i>	it is fitting
<i>licet</i>	it is permitted
<i>necesse est</i>	it is necessary
<i>oportet</i>	it is right (morally right)
<i>opus est</i>	it is needed

### Studia Rōmāna

We begin letters with Dear X and end with “sincerely,” “love” or some similar signal that closes our letters. Roman letter writers followed a pattern similar to that of Diodorus in his letter to Julius: *Diodōrus lūliō salūtem dicit*. The name of the writer comes first in the nominative followed by the name of the recipient in the dative and a greeting. Other greetings (sometimes abbreviated):

- *sī valēs, bene est, ego valeō* = s.v.b.e.e.v.
- *sī valēs, bene est* = s.v.b.e.

The younger Seneca (55 BC–AD 39), in a letter (14) to his young friend Lucilius, wrote, “Our ancestors had a custom, preserved up to my time, to add these words to the beginning of a letter: ‘*sī valēs bene est, ego valeō*,’ We say—correctly—‘*si philosophāris, bene est*.’ For this is precisely what it means to be well”<sup>3</sup> (*philosophārī*: to apply oneself to philosophy).

Diodorus’s closing, *Scribēbam Tusculī kalendīs lūniīs*, demonstrates another common letter convention, giving the place and date of composition. Diodorus uses the imperfect because he is writing from the perspective of the reader. This is called the epistolary imperfect.

When Julius is handed the letter, he immediately recognizes Diodorus’s seal (*obsignāre*: seal a letter). Both tablets and papyrus scrolls could be sealed; the seal not only identified the sender, but kept the letter private. During the tumultuous late republic, Cicero joked in a letter that he was afraid to write of political matters lest the papyrus itself betray him (*Ad Att.* 2.20): “I will write to you briefly about affairs of state; for at this point, I’m anxious that the very paper I write on might betray us. And so, in the future, if I have more that I must write about, I will conceal it with allegories.”<sup>4</sup>

Cicero often wrote his letters to his friends himself, without the services of his secretary. On one occasion, he explained to Atticus that the different handwriting was a clear sign of how busy he was: he had his *librārius* write the letter while he dictated (*Ad Att.* 4.16: *Occupātiōnum meārum vel hoc signum erit quod epistula librārī manū est*). On another occasion, he reveals the mystery of the nearly illegible handwriting in a letter he had written to his brother Quintus (*Ad Quīntum Fratrem*, 2.15): “No, I wasn’t busy, upset or angry—just careless. It’s my habit to assume that whatever pen I pick up is a good one.” He opens the letter with a nice representation of what one did to prepare to write a letter. His reed pen (*calamō*) and ink (*ātrāmentō*) were prepared (*temperātō*—this time, he bothered to check the point of the pen!), and the papyrus had been smoothed with a file made of a tooth (*chartā dentātā*):

*Calamō et ātrāmentō temperātō, chartā etiam dentātā rēs agētur.  
Scribis enim tē meās litterās superiōrēs vix legere potuisse. In quō nihil  
eōrum, mī frāter, fuit quae putās. Neque enim occupātus eram neque  
perturbātus nec irātus alicuī. Sed hoc faciō semper ut, quicumque  
calamus in mānūs meās vēnerit, eō sic ūtar tamquam bonō.*

Papyrus was expensive and was often reused by whitening over the old writing and beginning anew. Such reused papyri are called *palimpsestī* (παλίμψηστος); the practice continued and several ancient texts have come to light underneath later writings. Cicero chides his friend Trebatius (*Ad Fam.* 7.18), “I commend

3. *Mōs antiqūis fuit, usque ad meam servātus aetātem, primīs epistulae verbīs adicere, “Sī valēs bene est, ego valeō.” Rectē nōs dīcimus, “Sī philosophāris, bene est.” Valēre enim hoc dēmum est.*

4. *Dē rē publicā breviter ad tē scribam; iam enim charta ipsa nē nōs prōdat pertimēscō. Itaque posthāc, sī erunt mihi plūra ad tē scribenda, ἀλληγορικάς obscurābō.*

your frugality in using a palimpsest—but it really makes me wonder what was on that paper (*chartula*) that you preferred to erase rather than not write this letter (literally: these things) to me, unless it was one of your legal briefs. I surely don't think you erase my letters so you can replace them with yours! Perhaps you mean 'nothing is happening, I have no clients; I haven't even any paper!'"

*Nam quod in palimpsestō, laudō equidem parsimōniam, sed mīror quid in illā chartulā fuerit quod dēlēre mālueris quam haec nōn scribere, nisi fortē tuās formulās; nōn enim putō tē meās epistulās dēlēre ut repōnās tuās. An hoc significās, nihil fierī, frīgēre<sup>5</sup> tē, nē chartam quidem tibi suppeditāre?*

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**litterae, -ārum** a letter = **epistula**

#### 2nd

**factum, -ī** deed

**prōmissum, -ī** promise

**signum, -ī** sign, statue

#### 3rd

**clāvis, clāvis (f.)** key

**comes, comitis (m./f.)** companion

**laus, laudis (f.)** praise

**pudor, pudōris (m.)** (good) shame

**verbera, um (n. pl.)** a lashing

#### 4th

**vultus, vultūs (m.)** face, facial expression

### Verba

#### -āre (1)

**(comitor) comitārī, comitātum** accompany

**(negō) negāre, negāvisse, negātum** deny, say...not

#### -ēre (2)

**(contineō) continēre, continuisse,** contain

**contentum**

**(dēbeō) dēbēre, dēbuisse, dēbitum** owe, ought

**(fateor) fatērī, fassum** acknowledge

**(mereō) merēre, meruisse, meritum** earn, deserve

**(palleō) pallēre** be pale

**(pudet) pudēre, puduit** feel shame (*impersonal*)

**(rubeō) rubēre** be red

5. *Frīgēre* (to be cold, like *refrigerator*) is the opposite of *calēre* (to be hot, like *calorie*), not to be confused with *algēre* (to feel cold, for which we say, "I am cold" when we mean, "I feel cold") and *aestuāre* (to feel hot). *Frīgēre* thus means, (as here) "have nothing to do, be disregarded."



**-ere (3)**

<b>(āvertō) āvertere</b>	turn aside or away
<b>(dīmittō) dīmittere, dīmisisse, dīmissum</b>	send in different directions
<b>(inclūdō) inclūdere, inclūsisse, inclūsum</b>	shut in
<b>(īnscrībō) īnscrībere, īnscrīpsisse, īnscrīptum</b>	inscribe
<b>(perdō) perdere, perdidisse, perditum</b>	lose
<b>(prōmittō) prōmittere, prōmisisse, prōmissum</b>	promise
<b>salūtem dīcere</b>	say hi
<b>(solvō) solvere, solvisse, solūtum</b>	loose, pay
<b>(trādō) trādere, trādīdisse, trādītum</b>	hand over or down

**Adiectīva****1st/2nd (-us/er, -a, -um)**

<b>integer, -ra, -rum</b>	whole, undamaged
<b>pallidus, -a, -um</b>	pale
<b>plānus, -a, -um</b>	level, clear
<b>superior, superius</b>	higher

**Prōnōmina**

<b>quidnam?</b>	what in the world?
<b>quisnam?</b>	who in the world?

**Adverbia**

<b>antehāc</b>	before this
<b>fortasse</b>	perhaps
<b>herī</b>	yesterday
<b>hinc</b>	from here
<b>illinc</b>	from there
<b>posthāc</b>	after this
<b>umquam</b>	ever (always in neg. context)

**Praepositionēs**

<b>ob (prp. + acc.)</b>	on account of
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## XXIV. Puer Aegrōtus

### Rēs Grammaticae Novae

1. Verbs
  - a. Pluperfect Tense: Active and Passive
  - b. Deponent Verbs: Perfect Tense
  - c. *nōscere*
  - d. Principal Parts
2. Adjectives
  - a. Comparisons
    - i. Conjunction *quam*
    - ii. Ablative of Comparison
3. Pronouns: Reflexive Pronoun
4. Adverbs: Adverbs in *ō*
5. Points of Style
  - a. *quid agis?*
  - b. *posse*
  - c. Hyperbaton

### Quintus Hears about His Brother's Troubles

From his sickbed Quintus calls Syra and asks her to tell him what has been going on while he has been lying alone and feeling left out of things. Syra readily gives him all the details of Marcus's return home and what had gone before.

### Lēctiō Prīma (Section I)

#### Adverbs

In Cap. XVIII you learned about adverbs ending in *-ter* (e.g., *fortiter*) and in *-ē* (e.g., *stultē*). Note the **adverbs** ending in *-ō*:

*subitō* (1.12)

*certō* (1.59)

*postrēmō* (1.78)

*rārō*

*prīmō* (1.100, "at first")<sup>1</sup>

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1. Cf. *primum*, 1.68, adv. "first."

## Reflexive Pronoun

Of the **reflexive pronoun**, the form *sē* is accusative and ablative, the **dative** is *sibi* (cf. *tibi*, *mihi*):

- Syra: “Doletne *tibi* pēs adhūc?”
- Puer “pedem *sibi* dolēre” ait: “Valdē *mihi* dolet pēs.” (ll.23–24)

acc.	<i>sē</i>
gen.	See Cap. XXIX
dat.	<i>sibi</i>
abl.	<i>sē</i>

## Comparisons

There are two ways of expressing comparison between two things:

1. The conjunction *quam* (“than”) is used after the comparative (adjective or adverb). Comparisons in any case can be made with *quam*, “than;” the second member of the comparison will go into the same case as the first, e.g.:

*Mārcus pigrior est quam Quīntus.*  
*Pēs dexter multō māior est quam pēs laevus!* (1.6)  
*Pulchrius scripserātis et recitāverātis quam Mārcus.*  
 (ll.113–114)

2. Instead of using *quam*, it is possible to put the second term in the **ablative**. This construction, the **ablative of comparison**, is used only when the first member of the comparison is in the nominative or the accusative case, e.g.:

*Mārcus pigrior est Quīntō.*  
*Nunc pēs dexter māior est pede laevō.* (1.30)  
*Cēterum in hāc rē is nōn pēior fuerat cēteris.* (1.77)  
*Is canis lupō ferōcior est!* (1.90)  
*Melior sum frātre meō!* (1.108)  
*Ego Mārcum bene nōvī, nec putō eum vōbīs stultiōrem esse.* (ll.115–116)  
*At certē pigrior est nōbīs!* (1.117)

## Deponent Verbs (continued from Cap. XVI)

You learned the present tense of deponents in Cap. XVI. Deponent verbs like *cōnārī* and *mentīrī* are always **passive in form**, *except* for the **present** and **future participles**:

<i>cōnāns, mentiēns</i>	trying, lying
<i>cōnātūrus, mentītūrus</i>	about to try, about to lie

Just as the present tense has the form of the present passive, the **perfect tense** has the form of the perfect passive. It is formed by the perfect participle and *esse*. Some examples of perfect participles of deponent verbs:

*patī: passus: tergī dolōrēs passus est.* (1.47)  
*loquī: locūtus: saepe dē eā locūtus est.* (1.60)  
*verērī: veritus: Tabellārius canem veritus est.* (1.88)  
*fatērī: fassus: Mārcus “sē mentītum esse” fassus est.* (1.101, note the perfect infinitive: *mentītum esse*)

Compare the present and the perfect tense:

<i>Quīntus surgere cōnātur.</i>	Quintus tries to rise.
<i>Quīntus surgere cōnātus est.</i>	Quintus has tried to rise.
<i>Mārcus mentītur.</i>	Marcus is lying.
<i>Mārcus mentītus est.</i>	Marcus has lied.

The **imperative** of deponent verbs ending in *-re* is treated in the next chapter, but note the following examples of the imperative:

*Cōnsōlāre mē, Syra!* (1.40)  
*loquere mēcum!* (1.41)  
*immō laetāre* (1.44)

## Lēctiō Altera (Section II)

### The Pluperfect Tense

Through Syra’s report to Quintus, you learn the tense called **pluperfect** (Latin *tempus plūsquamperfectum*). It is used to express that an action comes before some point in the past, i.e., that something had taken place (ll.65–67):

*Mārcus nōn modo ūmidus erat quod per imbrem ambulāverat, sed etiam sordidus atque cruentus, quod humī iacuerat et ā Sextō pulsātus erat. Puerī enim in viā pugnāverant.*

The pluperfects explain why Marcus was (*erat*) wet and dirty: he **had** (previously) walked, had lain, had been hit, had fought (*ambulāv|erat iacu|erat, pulsāt|us erat, and pugnāv|erant*).

In the active, the pluperfect is formed by the insertion of *-erā-* (shortened *-era-*) between the perfect stem and the personal endings:

1st person	<i>~era m, ~erā mus</i>
2nd	<i>~erā s, ~erā tis</i>
3rd	<i>~era t, ~era nt</i>

<i>ambulā +v+era+m</i> : I had walked (etc.)	<i>iac +u+era+m</i> : I had lain (etc.)
<i>ambulā +v+erā+s</i>	<i>iac +u+erā+s</i>
<i>ambulā +v+era+t</i>	<i>iac +u+era+t</i>
<i>ambulā +v+erā+mus</i>	<i>iac +u+erā+mus</i>
<i>ambulā +v+erā+tis</i>	<i>iac +u+erā+tis</i>
<i>ambulā +v+era+nt</i>	<i>iac +u+era+nt</i>

In the **passive** the pluperfect is composed of the perfect participle and the imperfect of *esse* (*eram, erās, erat, etc.*), e.g.:

*Mārcus ā Sextō pulsātus erat.* = *Sextus Mārcum pulsāverat.*  
*pulsātus, -a, -eram*: I had been hit (etc.)  
*pulsātus, -a, -erās*  
*pulsātus, -a, -erat*  
*pulsātī, -ae, -erāmus*  
*pulsātī, -ae, -erātis*  
*pulsātī, -ae, -erant*

→ In the GRAMMATICA LATINA—both of LINGUA LATINA and at the end of this book—you find examples of all the pluperfect forms of the four conjugations and of *esse* (*fu|era|m, fu|erā|s, fu|era|t, etc.*).

### **Nōscere**

The perfect *nōvisse* of *nōscere* (“get to know”) has present force: “be acquainted with,” “know,” e.g.:

*Quōmodo Mēdus puellam Rōmānam nōscere potuit?* (ll.57–58)  
*Nesciō quōmodo, sed certō sciō eum aliquam fēminam nōvisse.* (ll.59–60)  
*Canis tē nōvit, ignōrat illum.* (l.94)

### **Principal Parts**

The principal parts (from the margins) to be learned in this chapter are (the 1st person singular present active indicative is given in brackets):

(*cadō*) *cadere, cecidisse, cāsum*  
(*cognōscō*) *cognōscere, cognōvisse, cognitum*  
(*cōnor*) *cōnārī, cōnātum*  
(*dō*) *dare, dedisse, datum*  
(*eō*) *īre, īvisse (or iisse), itum*  
(*fateor*) *fatērī, fassum*  
(*frangō*) *frangere, frēgisse, frāctum*  
(*lavō*) *lavāre, lāvissse, lautum (or lavātum)*  
(*loquor*) *loquī, locūtum*  
(*lūdō*) *lūdere, lūsissse*

(*mentior*) *mentīrī, mentītum*  
 (*mordeō*) *mordēre, momordisse, morsum*  
 (*nōscō*) *nōscere, nōvisse, nōtum*  
 (*percutiō*) *percutere, percussisse, percussum*  
 (*reprehendō*) *reprehendere, reprehendisse, reprehensum*  
 (*vereor*) *verērī, veritum*  
 (*videō*) *vidēre, vidisse, vīsum*  
 (*volō*) *velle, voluisse*

## Points of Style

### *Quid agis*

*Quid agis?* = *Quōmodo tē habēs?*

Syra *Quīntō loquitur*,  
 “*Sed tū quid agis? Doletne*  
*tibi pēs adhūc?*”

How are you? Does your foot  
 still hurt? (ll.22–23)

### *Posse*

Syra’s remonstrance to Quintus illustrates the idiomatic use of *posse*:

*Mīror tē crūs nōn frēgisse. Facile ōs frangere potuistī.* (ll.32–33)

English would have used the perfect of “break” in both clauses: “I’m amazed that you **did not break** your leg. You **could** easily **have broken** a bone.” In English, in other words, we would use a subjunctive (could/might have broken). *Posse*, however, works differently. To express what could have happened in the past, but didn’t, Latin uses a past indicative tense of the verb *posse* with a present infinitive.

### Hyperbaton

When Quintus hears Syra’s narration of what Marcus had done, the word order of his question reflects what is uppermost in his mind—his mother’s reaction:

*Māter quid dīxit?* (l.71)

Marcus throws emphasis on the word *māter* by putting it first. Making the word order reflect the emphasis of thought is called **hyperbaton** and is an important feature of Latin style.

## *Recēnsiō: The Verbal System (thus far)*

Verbs have:

<b>person</b>	first, second, third
<b>number</b>	singular, plural

<b>tense</b>	present, future, imperfect, perfect, pluperfect
<b>voice</b>	active (subject acts); passive (subject acted upon)
<b>finite mood</b>	indicative ( <i>Fact</i> : asks question; makes statements), imperative ( <i>Order</i> : gives an order; commands)

Outside the finite<sup>2</sup> verbal system, you have thus far learned the following verbal forms:

infinitive  
supine  
participle

### Tense

Tense shows two things:

duration in time (going on or completed)  
position in time (past, present, future)

**Present tense:** what is in progress right now

**Future:** what will be in progress in the future

**Imperfect:** what was in progress in the past

**Perfect:** shows completion in the present (i.e., in relation to present time, the action is completed).

**Pluperfect:** shows completion in the past (i.e., the action was completed in relation to another completed action)

Examples:

Indicative

I. <i>Iūlius signum frangit.</i>	Julius is breaking the seal.
<i>Ā Iūliō signum frangitur.</i>	The seal is being broken by Julius.
<i>Iūlius signum franget.</i>	Julius will break the seal.
<i>Ā Iūliō signum frangētur.</i>	The seal will be broken by Julius.
<i>Iūlius signum frangēbat.</i>	Julius was breaking the seal.
<i>Ā Iūliō signum frangēbātur.</i>	The seal was being broken by Julius.
<i>Iūlius signum frēgit.</i>	Julius broke/has broken the seal.
<i>Ā Iūliō signum frāctum est.</i>	The seal has been broken by Julius.
<i>Iūlius signum frēgerat.</i>	Julius had broken the seal.
<i>Ā Iūliō signum frāctum erat.</i>	The seal had been broken by Julius.
II. <i>Latīnē loquī cōnor.</i>	I am trying to speak Latin, I do try, I try
<i>Latīnē loquī cōnābar.</i>	I was trying to speak Latin, I used to try, I tried
<i>Latīnē loquī cōnābor.</i>	I will try to speak Latin.
<i>Latīnē loquī cōnātus/a sum.</i>	I have tried to speak Latin, I tried to speak Latin, I did try

2. Finite: that is, verbs which have a personal ending limiting their meaning.

*Latīnē loquī cōnātus/a eram,* I had tried to speak Latin, but  
*sed nōn potuī.* I could not.

## Participle

I. *frangēns, frangentis* breaking  
*frāctūrus, -a, -um* about to break  
*frāctus, -a, -um* having been broken

II. *cōnāns, cōnantis* trying  
*cōnātūrus, -a, -um* about to try  
*cōnātus, -a, -um* having tried (notice active meaning!)

## Infinitive

I. *frangere* to break  
*frangī* to be broken  
*frāctūrum esse* to be about to break  
*frāctum irī* to be about to be broken  
*frēgisse* to have broken  
*frāctum esse* to have been broken

II. *cōnārī* to try  
*cōnātūrum esse* to be about to try  
*cōnātum esse* to have tried

## Infinitive in indirect statement

## I. Present

*Videō puerōs signum frangere.* I see that the boys are breaking the seal.  
*Videō signum ā puerīs frangī.* I see that the seal is being broken by the boys.  
*Videō puerōs signum frāctūrōs esse.* I see that the boys will break the seal.  
*Videō signum ā puerīs frāctum irī.* I see that the seal will be broken by the boys.  
*Videō puerōs signum frēgisse.* I see that the boys broke/have broken the seal.  
*Videō signum ā puerīs frāctum esse.* I see that the seal has been broken by the boys.

## II. Past

*Vīdī puerōs signum frangere.* I saw that the boys were breaking the seal.  
*Vīdī signum ā puerīs frangī.* I saw that the seal was being broken by the boys.



<i>Vīdī puerōs signum frāctūrōs esse.</i>	I saw that the boys would break the seal.
<i>Vīdī signum ā puerīs frāctum irī.</i>	I saw that the seal would be broken by the boys.
<i>Vīdī puerōs signum frēgisse.</i>	I saw that the boys had broken the seal.
<i>Vīdī signum ā puerīs frāctum esse.</i>	I saw that the seal had been broken by the boys.

### Studia Rōmāna

While Syra and Quīntus are discussing the day’s drama around Marcus, other slaves are in the kitchen (*culīna*) preparing for the dinner party you will read about toward the end of the narrative. What people would have eaten varied a lot, depending on where they lived (city? country?), their socioeconomic status, and other factors. Certain festivals and celebrations included special foods. Birthdays, for example, needed a cake (*libum*) to offer to the gods in thanksgiving. Wealthy people living in a port city would have a wide variety of choices of foods imported from abroad as well as elsewhere in Italy and their homes would include a *culīna*. People living in apartment blocks (*īnsulae*) might have a portable brazier (grill) but not a kitchen.

Breakfast was a very light meal and seems to have been optional. The breaking of the night fast was often the *prandium*, a simple meal taken late morning or noontime. That breakfast (*ientāculum*) was originally called *prandicula*, or little *prandium* (*prandicula antiquī dīcēbant, quae nunc ientācula*<sup>3</sup>), suggests the *prandium* was often the first meal of the day. The poet Horace (65–8 BC), writing about his moderate (and therefore virtuous) habits, claims he rises late and, after a variety of activities, has his first (around midday) meal: “After eating sparingly—as much as keeps me from enduring the day on an empty stomach, I relax at home” (*prānsus nōn avidē, quantum interpellat inānī/ventre diem dūrāre, domesticus ōtior, Sat. 1.6.127–28*). That’s fine for Horace, but Martial tells us that early-rising schoolboys grabbed something on their way: “Get up! The baker is already selling breakfast to boys/and the crested birds of daylight are everywhere singing” (*Surgite: iam vendit puerīs ientācula pistor/Cristātaeque sonant undique lūcis avēs, 14.223*). These meals were simple and probably consisted of bread and vegetables. (The number of bakeries—with and without milling equipment—in Pompeii shows the importance of bread.) A. Cornelius Celsus (first century AD), who wrote an encyclopedia of medicine (*dē Medicīnā*), sensibly remarks that food intake depends on one’s age, activity, and the time of year. He suggests one meal a day in winter (if one must

3. Fēstus.

eat *prandium*, skip the meat and wine!) and in summer, one should include the *prandium* (*Aestâte vērō et potiōne et cibō saepius corpus eget; ideō prandere quoque commodum est*, I.3).

The main meal of the day was called the *cēna*. Generally, the Romans talk about three courses to the *cēna*: *gustātiō* (appetizer), *cēna* (the main course), *secunda mēnsa* (dessert). Again, the poet Horace claims that, at the end of the day, “I go home back home to a bowl of leaks and chickpeas and flatbread” (*inde domum mē ad porrī et ciceris referō laganīque catinum*, *Sat.* 1.6.114–115). At the other end of the spectrum are the satiric meals, such as a dinner at Trimalchio’s house (in Petronius’s first-century AD *Satyricon*), which consisted of an absurd number, amount, and variety of foodstuffs. The Romans seem to have eaten a good deal of pork. Fish was a prized delicacy (the fish swimming in the fishponds mentioned in *Cap.* XI were dinner as well as pets). Two poems of Horace satirizing effete and pretentious “foodies” (*Satires* 2.4 and 2.8) and the survival of a Roman cookery book named after the first-century AD gourmand Apicius (but actually written in the fourth century AD) are some of the many testimonies to the Roman infatuation with *ars culināria*. A staple of Roman cookery was *garum*, a sauce produced by fermenting fish with salt out in the sun for several months. *Garum* is also called *liquāmen*, a word which means a liquid mixture, but comes to be synonymous with the famous (and lucrative) sauce. *Aulus Umbricius Scaurus* made so much money producing and selling his *garum* that he put a mosaic depicting a jar of his fish sauce in the atrium of his house. *Garum*, like wine, came in various qualities and was traded all over the Mediterranean. From time to time, the Romans—mostly in vain—enacted sumptuary laws that tried to curtail extravagance in general and at meals in particular.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 2nd

<b>plūsquam perfectum, -i</b> ( <i>n.</i> )	pluperfect (tense)
<b>sonus, ī</b> ( <i>m.</i> )	sound

#### 3rd

<b>dolor, dolōris</b> ( <i>m.</i> )	pain, grief
<b>latus, lateris</b> ( <i>n.</i> )	side
<b>os, ossis</b> ( <i>n.</i> )	bone

#### 4th

<b>strepitus, -ūs</b> ( <i>m.</i> )	noise, din
<b>tumultus, -ūs</b> ( <i>m.</i> )	uproar

### Verba

#### -āre (1)

( <b>ignōrō</b> ) <b>ignōrāre, ignōrāvise, ignōrātum</b>	not to know, be ignorant of
( <b>mīror</b> ) <b>mīrārī, mīrātum</b>	wonder at

-ēre (2)		
(fleō) flēre, flēvisse, flētum		weep
-ere (3)		
(convertō) convertere, convertisse, conversum		turn
(cupiō) cupere, cupīvisse, cupitum		want, desire
(frangō) frangere, frēgisse, frāctum		break
(nōscō) nōscere, nōvisse, nōtum		get to know; <i>pf.</i> : know
(patior) patī, passum		suffer, permit, allow
(percutiō) percutere, percussisse, percussum		strike, hit
(recumbō) recumbere, recubuisse		lie down, lie back
<b>Adiectīva</b>		
1st/2nd (-us/er, -a, -um)		
aegrōtus, -a, -um		sick
cruentus, -a, -um		bloody, gory
laevus, -a, -um		left
subitus, -a, -um		sudden
3rd		
impār ( <i>gen. imparis</i> )		unequal
pār ( <i>gen. paris</i> )		equal
<b>Coniūnctiōnēs</b>		
etsī		even if, although
<b>Adverbia</b>		
aliter		otherwise
certō <sup>4</sup>		for certain
cēterum		besides, however
continuō		immediately
dēnuō		anew, again
intus		within
primō		at first
subitō		suddenly
valdē		strongly, very (much)
<b>Praepositionēs</b>		
iūxtā ( <i>prp. + acc.</i> )		next to, beside

4. Cf. *certē*: certainly, at any rate.

## XXV. Thēseus et Mīnōtaurus

### Rēs Grammaticae Novae

1. Verbs
  - a. Imperative of Deponent Verbs
  - b. Accusative and Infinitive
    - i. *velle*
    - ii. *iubēre* (continued)
2. Participle Perfect (deponents)
3. Nouns: Case Use
  - a. Locative
    - i. small islands
    - ii. plural nouns
  - b. Ablative of Respect
  - c. Ablative of Manner
  - d. Objective Genitive
  - e. *oblīvīscī* with Genitive/Accusative
4. Adverbs: Adverbs of Place
5. Points of Style
  - a. *quī* = *et is*
  - b. *bene/male velle*

### Greek Mythology: Theseus and the Minotaur

In this and the next chapter, we will leave the family and read some well-known Greek myths. These thrilling stories have fascinated not only the Romans, but also readers through the ages, and many poets and artists have drawn inspiration from the narrative art of the Greeks.

### Lēctiō Prīma (Section I)

#### Adverbs of Place

In this chapter, we add to your store of adverbs signaling place that respond to the questions:

*ubi?*

*hīc* (Cap. III)                      *ibi*: *Ibi nāvis mea parāta est.* (l.93–94)  
*illīc* (Cap. VII)

*Notā Bene*: The accent on *illīc* is on the ultima (*illīc*): see Cap. VII.

*unde?*

*hinc* (Cap. XXIII)  
*illinc* (Cap. XXIII): *Nēmō quī tāle aedificium semel intrāvit rūrsus  
 illinc exīre potest.* (ll.30–31)

*quō?*

*hūc*: *Auxiliō huius fīlī hūc ad mē redībīs* (ll.73–74)  
*illūc*: *hūc et illūc currēns* (l.110)

*Notā Bene*: *Illinc* and *illūc*, like *illīc*, are pronounced with the accent on the ultima.

### **Velle + Accusative and Infinitive**

Like *iubēre*, the verb *velle* can take the accusative + infinitive construction:

<i>Tē hīc manēre volō</i>	want you to... (ll.2–3)
<i>Quam fābulam mē tibi nārrāre vīs?</i>	do you want me to... (ll.2–4)

### **Ablative of Respect (continued from Cap. XI)**

You have learned (Caps. XI, XIX, XXII) that the ablative case is used to show the respect in which something is true:

*Nec modo pede, sed etiam capite aeger est.* (Cap. XI, l.55)  
*Tū sōlus amōre meō dignus erās.* (Cap. XIX, l.111)  
*Vōx tua difficilis est auditū.* (Cap. XXII, ll.45–46)

Similarly, a new name can be presented with the ablative *nōmine* (“by name,” abl. of respect), e.g.:

*mōnstrum terribile, nōmine Mīmōtaurus* (ll.25–26)  
*parva īnsula nōmine Naxus*

## **Lēctiō Altera (Section II)**

### **Locative (continued)**

#### **Small islands:**

You have learned (Caps. VI, XIX) that for the names of cities and towns, and the nouns *domus*, *rus*, and *humus*, place where, place to which, and place from

which are expressed by the plain ablative (*unde*, from where), accusative (*quō*, to where), and locative (*ubi*, where) without prepositions. This rule applies also to the names of small islands, of which Naxos (*Naxus*) is an example:

- acc. *Naxum* = *ad īnsulam Naxum* (l.99)  
 abl. *Naxō* = *ab/ex īnsulā Naxō* (l.100)  
 loc. *Nāxī* = *in īnsulā Naxō* (l.132)

Large islands (like Crete), however, still require prepositions.

- Naxō in Crētām*  
*ē Crētā Athēnās*

### Plural nouns

In Cap. VI, you learned about constructions of place with the names of cities and towns. The place-names mentioned in the story can be found on the map of Greece.

Among the names of towns, note the plural forms *Athēnae* and *Delphī*:

- nom. *Athēnae, Delphī*  
 acc. *Athēnās, Delphōs*  
 abl. *Athēnīs, Delphīs*

The accusative and ablative, as you know, serve to express motion to and from the town: *Athēnās*, “to Athens,” *Athēnīs*, “from Athens.”

But the **locative** of plural town names has the same form as the ablative, so that *Athēnīs* can also mean “from Athens” or “in Athens” (e.g., the equivalent of *in urbe Athēnīs*):

- Thēseus Athēnīs vivēbat.* (ll.51–52)

Context will tell you when to interpret as locative (place where) or ablative (place from which).

### Ablative of Manner (*Ablātīvus Modī*)

The ablative can express the way or manner in which an action is done, as you see in lines 142–143:

- Quī multōs annōs Athēnās magnā cum glōriā rēxit.* (“with great glory”)

We saw this construction much earlier but without a preposition:

- Vocābulum “īnsula” dēclinātur hōc modō.* (“in this way”)  
 (Cap. IX, l.90)

- Mārcus perterritus ad villam currit et magnā vōce clāmat.* (“with a great voice,” “loudly”) (Cap. X, ll.111–112)

*Notā Bene:* The preposition *cum* in the *ablātīvus modī* is optional if the noun is modified by an adjective (*magnā cum glōriā, magnā vōce, hōc modō*). If there is no adjective, *cum* must be used (e.g., *cum glōriā*).

### Objective/Subjective Genitive

Transitive verbs like *timēre* and *amāre* are generally used with an object in the accusative, e.g.:

*mortem timēre*  
*patriam amāre*

Nouns and adjectives (including participles used as adjectives) that are derived from verbs, e.g., *timor* (from *timēre*) and *amor* (from *amāre*), can be combined with a **genitive** to denote what is the object of that verb (e.g., fear or love of something/someone).

*timor mortis* fear of death (l.77)  
*amor patriae* love of country (l.86)

Such a genitive is called an **objective genitive**. Other examples are:

*timor mōnstrōrum* (ll.21–22): *timor* < *timēre*  
*expugnātiō urbīs* (ll.45–46): *expugnātiō* < *expugnāre*  
*cupiditās pecūniae* (ll.122–123): *cupiditās* < *cupere*  
*cupidus aurī atque sanguinis* (ll.44–47) = *quī cupit aurum atque sanguinem*  
*patriae amāns* (l.51) = *quī patriam amat*

### *Iubēre* + Accusative and Infinitive (continued)

You have seen several examples of the accusative and infinitive with the verb *iubēre*.

An active infinitive expresses what a person is to do:

*Medicus Quīntum linguam ostendere iubet.* (Cap. XI, ll.69–70)

A passive infinitive expresses what is to be done to a person, like *dūcī* in:

[*Rēx*] *eum (ā militibus) in labyrinthum dūcī iussit:* “ordered him to be taken into the labyrinth” (l.59)

### Perfect Participle of Deponents

You know (Cap. XIV) that present participles can have an object:

*Dāvus cubiculum intrāns* (l.25)  
*Mārcus oculōs aperiēns* (ll.37–38)

In the same way, the perfect participle of deponent verbs (being active in meaning) can be used with the subject of the sentence to express what a person has/had done or did:

*haec locūta Ariadna...* (“having said/after saying this...”) (l.74)

*Thēseus filum Ariadnae secūtus...* (“having followed...”) (ll.84–85)

*Aegeus arbitrātus...* (“who believed...”) (ll.137–138)

## Compare

An ablative absolute with a perfect passive participle:

*Hīs dictīs, Ariadna Thēseō filum longum dedit:* (literally) “these things having been said, Ariadna...”

A nominative feminine singular perfect participle of a deponent verb, which is active in meaning:

*haec locūta, Ariadna Thēseō filum longum dedit:* “Ariadna, having spoken these things...”

## Points of Style

### *Quī = et is*

A relative pronoun at the beginning of a sentence functions as a demonstrative pronoun referring to a word in the preceding sentence. That is, the relative can be a transitional, connecting word, e.g.:

*Thēseus Athēnīs vivēbat. Quī (= “and he”) nūper Athēnās vēnerat.*  
(ll.51–52)

*Labyrinthus ā Daedalō, virō Athēniēnsī, aedificātus erat. Quī iam antequam ex urbe Athēnīs in Crētā vēnit, complūrēs rēs mirābilēs fēcerat.* (l.34)

*Mīnōs autem filiam virginem habēbat, cui nōmen erat Ariadna. Quae (“and she”) cum primum Thēseum cōspexit, eum amāre coepit cōstituitque eum servāre.* (ll.60–62)

*Thēseus rēx Athēniēnsium factus est. Quī multōs annōs Athēnās magnā cum glōriā rēxit.* (ll.141–143)

### *Bene/male velle*

The idiomatic expressions *bene velle* (“to wish someone well”) and *male velle* (“to wish someone ill”) take a dative of person. From the participle (*bene volēns* and *male volēns*) come the English words “benevolent” and “malevolent.” Example:

*Rēx enim Athēniēnsibus male volēbat.* (ll.48–49)



## Lēctiō Tertia (Section III)

### Imperative of Deponent Verbs

The **imperative of deponent verbs** ends in:

- *-re* in the singular (cons.-stems *-ere*)
- *-minī* in the plural (cons.-stems *-iminī*)

*Notā Bene:*

- The plural imperative of deponents *looks identical* to the 2nd plural indicative: *sequiminī*
- The singular imperative of deponents *looks like* a present active infinitive: *sequere*

You have already seen examples of the singular imperative of deponents (ending in *-re*) in Cap. XXIV, e.g.:

*Intuēre pedēs meōs, Syra!* (ll.28–29)

*loquere mēcum!* (l.41)

*immō laetāre.* (l.44)

In this chapter, Theseus says to Ariadne (singular imperative):

*Opperire mē!* (l.75) *Et tū sequere mē! Proficiscere mēcum Athēnās!*  
(ll.95–96)

To his countrymen, Theseus uses the plural imperative (ll.92–93):

*Laetāminī, civēs meī!*

*Intuēminī gladium meum cruentum!*

*Sequiminī mē ad portum!*

### **Oblīvīscī** with Genitive/Accusative

The verb *oblīvīscī* can be completed both by an accusative direct object and by the genitive. *Oblīvīscī* can take an accusative when the object is a thing:

*Quis tam facile prōmissum oblīvīscitur quam vir quī fēminam amāvit?*  
(ll.119–120)

*Redeō ad nārrātiōnem fābulae, quam prope oblīta sum.* (ll.129–130)

When *oblīvīscī* means “disregard,” “don’t be mindful of,” it takes a genitive:

*oblīvīscere illīus virī!* (l.126)

*Nōn facile est amōris antiquī oblīvīscī.* (l.128)

**Nāvigandum, fugiendum**

The forms *nāvigandum* and *fugiendum* (ll.94, 97) will be taken up in Cap. XXVI.

**Recēnsiō: Adverbs of Place**

<i>ubi?</i>	in what place?	<i>quō?</i>	to what place?
<i>ibi</i>	in that place, there	<i>(eō: to that place: Cap. XXVIII)</i>	
<i>illīc</i>	in that place	<i>illūc</i>	to that place <sup>1</sup>
<i>hīc</i>	in this place	<i>hūc</i>	to this place
<i>unde?</i>	from what place?		
<i>(inde: from that place: Cap. XXIX)</i>			
<i>illinc</i>	from that place		
<i>hinc</i>	from this place		
<i>hūc atque illūc</i>	here and there (to this place and to that)		
<i>hīc atque illīc</i>	here and there (on this side and that)		

**More adverbs**

<i>brevī (brevī tempore)</i>	in a short time
<i>quotannīs</i>	every year
<i>ūnā cum + abl.</i>	together with

**Studia Rōmāna**

Syra alludes to several famous Greek myths before settling on the story of Theseus and the Minotaur. Greek literature and stories became an integral part of Roman culture (as Horace wrote, “After Greece was captured, she captivated her uncultivated conqueror and brought culture to unsophisticated Latium”<sup>2</sup>). Greek exempla are often put in service of illustrating Roman moral precepts (although Syra uses the narrative of Theseus and Ariadne as a “misery loves company” solace for her own disappointment in love).

The boy who wanted to drive the chariot of the sun god (*an fābulam dē puerō quī cupīvit regere equōs quī currum Sōlis per caelum trahunt?* ll.6–7) was *Phaēthōn*, the son of Helios, the god who drove the chariot of the sun through the sky each day (about whom you will learn more in the next chapter). She next refers to Homer’s *Iliad*, the story of the Trojan war and the most famous Greek epic in antiquity. (*An cupis audīre fābulam dē Achille, duce Graecōrum, quī Hectorem, ducem Trōiānum, interfēcit atque corpus eius mortuum post*

1. Like *illīc*, *illūc* is accented on the ultima (i.e., originally *illūce*).

2. *Epist.* 2.1.156: *Graecia capta ferum victōrem cēpit et artīs/intulit āgresti Latīō.*

*currum suum trāxit circum moenia urbis Trōiae?* ll.8–11). “Achilles, the best of the Greeks, killed Hector, the best of the Trojans, and then dragged his body around the walls of Troy.” Finally she asks Quintus if he wants to hear about Romulus, a story you read about in the notes to Cap. IX (*an fābulam dē Rōmulō, quī prīma moenia Rōmāna aedificāvit...* ll.11–13).

The two great heroes of the Greek mainland were Herakles (Latin: Hercules) in the south among the Dorians in the Peloponnese and Theseus among the Athenians in Attica. Inspired by the renown of Herakles’s prowess, Theseus looked for his own adventures. Although the twelve labors of Herakles are more famous, Theseus also performed several labors—seven before the defeat of the Minotaur. Afterward, he continued his adventures, many of them with his best friend Pirithous. Their last undertaking together was a journey to the underworld to capture Persephone, where they were trapped. Herakles saved Theseus, but Pirithous remained in Hades. Near the end of the first century BC, the poet Horace used the image of Theseus’s inability to free his friend from Hades as a marker of the finality of death (IV.7.27–28):

*nec Lēthaea valet Thēseus abrumpere cārō  
vincula Pīrithoo.*<sup>3</sup>

The prolific Greek writer Plurarch (first–second century AD) wrote parallel biographies of famous Greeks and Romans. His life of Theseus, as founder of Athens, is paired with that of Romulus, as founder of Rome. The Greek playwright Euripides (fifth century BC) wrote a play about Theseus and his son Hippolytus, and Theseus makes frequent appearances in Greek vase painting. Ovid (43 BC–AD 17/18) includes Theseus in several poems (the *Hērōidēs*, the *Ars Amātōria*, the *Metamorphōsēs*).

There are always variations on myths. In one of the variations of the Theseus and Ariadna myth, Ariadna is rescued and marries Dionysius (Roman: Bacchus), the god of wine.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**fābula, -ae** story

**glōria, -ae** glory

**mora, -ae** delay

#### 2nd

**aedificium, -ī** building

**agnus, -ī** lamb

**auxilium, -ī** help, aid

3. *Lēthaeus, -a, -um*: belonging to Lēthē, the river from which the dead drink and thereby forget the past; *abrumpere* = *ab* + *rumpere* (Cap. XXII); *vinculum* = *catēnam* (Cap. XXII).

<b>fīlum, -ī</b>	thread
<b>labyrinthus, -ī</b>	labyrinth
<b>mōnstrum, -ī</b>	monster
<b>saxum, -ī</b>	rock
<b>taurus, -ī</b>	bull
<b>3rd</b>	
<b>cīvis, cīvis (m./f.)</b>	citizen
<b>cupiditās, cupiditātis (f.)</b>	desire
<b>expugnātiō, expugnātiōnis (f.)</b>	conquest
<b>lītus, litoris (n.)</b>	shore
<b>moenia, moenium (n. pl.)</b>	walls
<b>mors, mortis (f.)</b>	death
<b>nārrātiō, nārrātiōnis (f.)</b>	story
<b>nex, necis (f.)</b>	death
<b>rēx, rēgis (m.)</b>	king
<b>4th</b>	
<b>cōspectus, -ūs (m.)</b>	sight, view
<b>currus, -ūs (m.)</b>	chariot
<b>exitus, -ūs (m.)</b>	way out, end

**Verba**

*Notā Bene:* Not all verbs have all principal parts (e.g., *maerēre* and *patēre* exist only in the present system).

<b>-āre (1)</b>	
<b>(aedificō) aedificāre, aedificāvisse, aedificātum</b>	build
<b>(necō) necāre, necāvisse, necātum</b>	kill
<b>(vorō) vorāre, vorāvisse, vorātum</b>	devour
<b>-ēre (2)</b>	
<b>(maereō) maerēre</b>	grieve
<b>(pateō) patēre (intr.)</b>	lie open
<b>(polliceor) pollicēri, pollicitum</b>	promise
<b>-ere (3)</b>	
<b>(cōstituō) cōstituere, cōstituisse, cōstitutum</b>	decide, fix
<b>(dēscendō) dēscendere, dēscendisse, dēscēsum</b>	descend
<b>(dēserō) dēserere, dēseruisse, dēsertum</b>	leave, desert
<b>(incipiō) incipere, coepisse, coeptum</b>	begin
<b>(interficiō) interficere, interfēcisse, interfectum</b>	kill
<b>(oblīviscor) oblīvīscī, oblītum</b>	forget
<b>(occidō) occidere, occīdisse, occīsum</b>	kill

<b>(prōspiciō) prōspicere, prōspexisse, prōspectum</b>	look out, look ahead
<b>(regō) regere, rēxisse, rēctum</b>	rule
<b>(trahō) trahere, trāxisse, tractum</b>	drag
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>cupidus, -a, -um</b>	desirous
<b>parātus, -a, -um</b>	ready
<b>saevus, -a, -um</b>	savage
<b>timidus, -a, -um</b>	timid
<b>3rd</b>	
<b>complūrēs, -e</b>	very many
<b>humilis, -e</b>	low
<b>mīrābilis, -e</b>	wonderful, marvelous
<b>terribilis, -e</b>	terrible
<b>Adverbia</b>	
<b>brevī</b>	in a short time
<b>forte</b>	by chance
<b>hūc</b>	to this place
<b>ibi</b>	there, in that place
<b>illūc</b>	to that place
<b>ōlim</b>	once, long ago
<b>quotannīs</b>	every year

## XXVI. Daedalus et Īcarus

### Rēs Grammaticae Novae

1. Verbs
  - a. Future Imperative (*esse*)
  - b. *vidēri*
2. Verbal Noun: Gerund (*gerundium*)
3. Adjectives
  - a. Adjectives in *-er*
  - b. Irregular Superlatives *summus* and *īnfimus*
4. Pronoun
  - a. *quisquam*
  - b. Summary of Negative Expressions
5. Points of Style: Participles

### Daedalus and Icarus

The story of the boy Icarus, who soared up to the scorching sun only to be plunged into the sea as the sun melted the wax that fastened his wings, has always been admired as an image of the penalty for arrogance and rashness. Syra, too, uses the story to warn Quintus to be careful.

### Lēctiō Prīma (Section I)

#### Gerund

The gerund is a verbal noun that corresponds to English verbal nouns in “-ing.” It is 2nd declension, singular neuter. You have already met the gerund in Cap. XXV:

*Ibi nāvis mea parāta est ad nāvigandum.* (ll.93–94)

*Parāta sum ad fugiendum.* (l.97)

The words *nāvigandum* and *fugiendum* are gerunds. The **gerund**:

- is characterized by *-nd-* added to the present stem
  - ▷ before consonant- and *ī*-stems (3rd and 4th conjugations), a short *e* is inserted before *-nd-*:
 

*ad vīv|ēnd|um*  
*ad audi|ēnd|um*
- corresponds to English verbal nouns in “-ing”
- exists only in the singular oblique cases (acc., gen., dat., abl.) of the noun:
  - ▷ accusative ends in *-ndum* (*pugna|nd|um*)
  - ▷ the genitive in *-ndī* (*pugna|nd|ī*)
  - ▷ the dative and ablative in *-ndō* (*pugna|nd|ō*)

The infinitive supplies the missing nominative of the verbal noun.

### Uses of the Gerund

In this chapter, you find several examples of the gerund in the different cases (except the dative, which is rarely used). The following examples come from the whole chapter, not just *Lēctiō Prīma*:

- The **accusative** is only found after *ad* and expresses **purpose**, e.g.:
 

<i>Hodiē plūs temporis ad nārrandum nōn habeō.</i>	I do not have more time today <u>for recounting</u> (stories). (ll.10–11)
<i>Haud longum tempus nōbīs reliquum est ad vivendum.</i>	There is not much time left to us <u>for living</u> . (l.28)
<i>ūna via nōbīs patet ad fugiendum.</i>	one road lies open to us <u>for fleeing</u> . (l.36)
- The **genitive** occurs:
  - ▷ with nouns, e.g.:
 

<i>finem nārrandī facere</i> (= <i>finem nārrātiōnis f.</i> )	to make an end of telling (l.13)
<i>cōsiliū fugiendī</i> (= <i>cōsiliū fugae</i> )	a plan for escaping (ll.55–56)
<i>Haud difficilis est ars volandī.</i>	The art of flying is hardly difficult. (l.72)
<i>Tempus dormiendī est.</i>	It is time for sleeping. (ll.122–123) (= <i>tempus est dormire</i> )
  - ▷ or as an objective genitive with the adjectives *cupidus* and *studiōsus*:
 

<i>cupidus audiendī studiōsus</i>	desirous of hearing (ll.17–18,
<i>volandī</i>	cf. l.108) eager for flying (l.43)

- ▷ *causā* + a preceding genitive of the gerund denotes cause or purpose:

*Nōn sōlum dēlectandī*    Not only for the sake of delighting,  
*causā, vērum etiam*    but even for the sake of warning,  
*monendī causā,*    is the story being told. (ll.134–135)  
*nārrātur fābula.*

- The **ablative** of the gerund is found after *in* and *dē*:

*in volandō*    in flying (l.80)  
*dē amandō*    about loving (l.154)

- ▷ or alone as the ablative of means or cause:

*Puerī scribere discunt*    Boys learn to write by writing.  
*scribendō.*

*Fessus sum ambulandō.*    I am tired out by walking.  
 (l.24; cf. ll.129–130)

### Adjectives in *-er*

Adjectives that have *-er* in the m. nom. sing. are found among 1st/2nd declension adjectives (as you learned in Cap. V):

*niger, gr|a, gr|um*  
*miser, er|a, er|um*  
*liber, er|a, er|um*

As well as among 3rd declension adjectives (as you learned in Cap. XIII):

*September, (gen.) Septembris*  
*Octōber, (gen.) Octōbris*  
*November, (gen.) Novembris*  
*December, (gen.) Decembris*

The following are examples of 3rd declension adjectives in *-er* that have three endings in the nominative (*-er, (e)ris, (e)re*):

*celer, celer|is, celer|e*  
*ācer, ācr|is, ācr|e*

*Notā Bene:* Look to the feminine and neuter nominative singulars to see whether an adjective in *-er* has the *e* (like *celer, celeris*) or lacks it (like *ācer, ācris*).

Adjectives in *-er* have *-errimus* in the superlative, e.g., *celerrimus, ācerrimus*.

### Summary of 3rd Declension Adjective forms

Third declension adjectives exhibit three different nominative groups:

- One nominative form: adjectives ending in *-ns* and *-x*, like *prūdēns* and *audāx* (gen. *prūdēt|is, audāc|is*) have the same form in the nominative masculine, feminine, and neuter:



*vir/fēmina/cōnsilium prūdēns*

*vir/fēmina/cōnsilium audāx*

- b. Two nominative forms: adjectives ending in *-is*, *-e*, like *brevis*, *breve* or *gravis*, *grave*, have one form for the masculine and feminine, and one for the neuter:

*vir/fēmina gravis; cōnsilium grave*

*hōra/mēnsis brevis; tempus breve*

- c. Three nominative forms: adjectives ending in *-er* (see above) have a different nominative ending for masculine, feminine, and neuter:

*Vir ācer; fēmina ācris; cōnsilium ācre*

### Negative Expressions

In Cap. III, you learned that Latin uses the conjunction *neque* to express “and not, but not” (instead of *et nōn* and *sed nōn*). Similarly, in Cap. XIX, we found *neque ūllus* for “and no one,” **not** “*et nūllus*.” This chapter adds two more such negations:

- The pronoun *quis-quam*, *quid-quam* (“anyone,” “anything”) is likewise used in a negative context. Latin does not express “and no one” and “and nothing” by *et nēmō*, *et nihil*, but by *neque quisquam* (l.26, “and no one”), *nec quidquam* (Cap. XXVII, l.106, “and nothing”);
  - ▷ *Quidquam* is changed by assimilation to *quicquam*
- Similarly, *et* is avoided before *numquam* by using *neque umquam* (Cap. XXIII, l.26, “and never”).

### Summary

and not/but not	<i>neque/nec</i>
and no one	<i>neque/nec ūllus</i>
and no one	<i>neque/nec quisquam</i>
and nothing	<i>neque/nec quicquam</i>
and never	<i>neque umquam</i>

### *āēr*

The 3rd declension masculine noun *āēr* is borrowed from the Greek and keeps its Greek ending *-a* in the acc. sing. *āer|ā* (l.22 = *āer|em*).

nom.	<i>āēr</i>
acc.	<i>āer ā</i>
gen.	<i>āer is</i>

## Lēctiō Altera (Section II)

### Irregular Superlatives *summus* and *īnfirmus*

- *summus* (l.79) comes from *super(us)*, *-era*, *-erum* (comparative *superior*)
- *īnfirmus* (l.77) comes from *īnfer(us)*, *-era*, *-erum* (comparative *īnferior*)

### Future Imperative

Instead of the short imperative *es! es|te!* of *esse*, the longer form in *-tō*, *-tōte* is often preferred: *es|tō! es|tōte!*

*Cautus estō, mī fili!* (l.81; cf. l.138)

In other verbs, this so-called **future imperative** is not very common (it will be treated in Cap. XXXIII).

## Lēctiō Tertia (Section III)

### *Vidēri*

*Vidēri*, the passive of *vidēre*, is used (with nom. + inf.) in the sense of “seem (to be),” e.g.:

*īnsulae haud parvae sunt, quamquam parvae esse videntur.*  
(ll.92–94)

In this function, a dative is often added, e.g.:

*Mēlos īnsula nōn tam parva est quam tibi vidētur.* (ll.94–95,  
= *quam tū putās*; cf. ll.96–97, 125);  
*puer sibi vidētur volāre* (ll.143–145, = *sē volāre putat*).

### Points of Style: Participles

This chapter offers many examples of how participles contribute to the strongly verbal nature of Latin:

*Daedalus in labyrinthō inclūsus errābat.* (l.19)

*Nēmō nōs volantēs persequī poterit.* (l.42)

*Tum puerum ōsculātus, “Parātī sumus ad volandum,” inquit.*  
(ll.75–76)

*Haec verba locūtus Daedalus cum filiō sūrsum ē labyrinthō evolāvit.*  
(ll.83–84)

*Aliquī pāstor, quī forte suspiciēns eōs tamquam magnās avēs volantēs vidit.* (ll.85–86)

*novā libertāte dēlectātī* (l.89)

*Icarus dēspiciēns multitudine insularum mirātus est.* (ll.90–91)  
*dēspiciēbat mirāns* (l.106)  
*Sōlem in caelō serēnō lūcentem suspexit.* (ll.107–108)  
*Puer territus, lacertōs nūdōs quatiēns, in mare cecidit.* (ll.115–116)  
*libertātem quaerēns mortem invēnit.* (l.122)  
*quī currum patris regere cōnātus item dē summō caelō cecidit*  
 (ll.127–128)  
*Hīs verbīs puerō monitō* (l.141)  
*Neque Quīntus eam abeuntem revocat.* (l.142)

## Studia Rōmāna

The fall of Icarus was a very popular motif in ancient literature, and enjoyed a long afterlife in art and literature. The most famous representation is perhaps Pieter Brueghel the Elder's (sixteenth century) painting, *The Fall of Icarus*. Ovid tells the story of Daedalus and Icarus at length in the *Metamorphōsēs* (Book 8), but the stories about Daedalus go all the way back to Homer's *Iliad*.

At the close of the narrative, Syra follows Roman practice by drawing a moral lesson for Quintus: *ecce omnem fābulam habēs dē puerō temerāriō quī libertātem quaerēns mortem invēnit* (ll.121–122). Daedalus, along with Hercules, also figures as an example of human arrogance in one of Horace's *Odes* (1.3.34–40)

*expertus vacuum Daedalus āera*  
*pinnīs nōn hominī datīs;*  
*perrūpit Acheronta Herculeus labor.*  
*nīl mortālibus arduī est:*  
*caelum ipsum petimus stultitiā neque*  
*per nostrum patimur scelus*  
*irācunda Iovem ponere fulmina.*

## Vocabulary

*āēr*, Cap. X; *vacuus*, Cap. IV; *pinna* = *penna*; *perrumpere* < *per* + *rumpere* (Cap. XXII); *Acheron*, *Acherontis*, m.: a river in the underworld; *Acheronta* is accusative; *Herculeus*, -a, -um: of Hercules; *labor*, -ōris, m.: labor, work (Cap. XXVII); *mortālis*, -e: mortal (Cap. XXVIII); *arduus*, -a, -um: difficult (Cap. XXXIII); *stultitia*, -ae < *stultus*, -a, -um (Cap. XI); *patī*, *passum*: Cap. XXIV; *scelus*, *sceleris*, n.: crime, wickedness (Cap. XXXI); *irācundus*, -a, -um = prone to anger (cf. *irātus*, Cap. III); *fulmen*, *fulminis*, n.: lightning bolt (cf. Cap. XVI *fulgur*: flash of lightning); *ponere* = *dēponere*: put down, set aside.

## Notes

*Expertus*: understand *est*

*Nil arduū*: cf Cap. XVI: Partitive genitive with *paulum*, *multum*; *nīl* = *nihil*

*Iūppiter*, king of the gods, is declined as follows

*Iūppiter*  
*Iovem*  
*Iovis*  
*Iovi*  
*Iove*

Quintus says the story of Icarus delights him more than the one about the son of the sun god (ll.125–129 and 25.6–7). He refers to *Phaëthōn*, the son of Helios (the sun god) and a mortal woman, *Clymenē*. Helios promised to give Phaethon whatever he wanted. Phaethon wanted, as it were, the keys to the chariot of the sun, even though driving the four horses across the sky was far beyond his strength and experience. When the boy began driving erratically, bringing the sun now too close to, now too far from the earth, Juppiter had no choice but to strike the boy from the sky. Cicero (*dē Officiīs* 3.94) uses the story of Phaethon as an example of promises that should not be kept because they are harmful to the recipient. He ends with *quantō melius fuerat in hōc promissum patris nōn esse servātum*: “how much better it would have been in this case had the promise of the father not been kept!”

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>fuga, -ae</b>	flight, a running away
<b>nātūra, -ae</b>	nature
<b>paeninsula, -ae</b>	peninsula
<b>penna, -ae</b>	feather, wing

#### 2nd

<b>cōsiliū, -ī</b>	plan
<b>gerundium, -ī</b>	gerund
<b>lacertus, -ī</b>	arm

#### 3rd

<b>ars, artis (f.)</b>	art, skill
<b>carcer, carceris (m.)</b>	prison
<b>ignis, ignis (m.)</b>	fire
<b>libertās, libertātis (f.)</b>	freedom
<b>multitūdō, multitūdinis (f.)</b>	large number, multitude
<b>opus, operis (n.)</b>	work
<b>orbis, orbis (f.)</b>	circle, orbit

#### 4th

<b>cāsus, -ūs (m.)</b>	fall, event, (grammatical) case
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## Verba

## -āre (1)

(aberrō) aberrāre, aberrāvisse, aberrātum wander away, stray

(ēvolō) ēvolāre, ēvolāvisse, ēvolātum fly away

(excōgitō) excōgitāre, excōgitāvisse, excōgitātum think out, devise

(imitor) imitārī, imitātum imitate

(iuvō) iuvāre, iūvisse help, delight

(levō) levāre, levāvisse, levātum lift, raise

(revocō) revocāre, revocāvisse, revocātum call back

## -ēre (2)

(videor) vidērī, vīsum be seen, seem

## -ere (3)

(accidō) accidere, accīdisse happen, occur

(cōnsūmō) cōnsūmere, cōnsūmpsisse, cōnsūmptum consume, spend

(cōnsequor) cōnsequī, cōnsecūtum follow, overtake

(cōnficiō) cōnficere, cōnfēcisse, confectum make, accomplish

(dēspiciō) dēspicere, dēspexisse, dēspectum look down (at)

(effugiō) effugere, effūgissee escape

(fīgō) fīgere, fīxisse, fixum fix, fasten

(perficiō) perficere, perfēcisse, perfectum complete, accomplish

(persequor) persequī, persecūtum follow, pursue

(quatiō) quater shake

(suspiciō) suspicere, suspexisse, suspectum look up (at)

(ūrō) ūrere, ussisse, ustum burn

## -ire (4)

(inveniō) invenīre, invēnissee, inventum come upon, find

(mollīō) mollīre, mollīvissee, mollītum make soft, soften

## Adiectiva

## 1st/2nd (-us/er, -a, -um)

cautus, -a, -um cautious

īnfimus, -a, -um lowest

liber, libera, liberum free

propinquus, -a, -um near, close

reliquus, -a, -um remaining, left

studiōsus, -a, -um (+ gen.) interested in

<b>summus, -a, -um</b>	highest
<b>temerārius, -a, -um</b>	reckless
<b>3rd</b>	
<b>audāx</b> ( <i>gen. audācis</i> )	bold
<b>celer, celeris, celere</b>	swift
<b>ingēns</b> ( <i>gen. ingentis</i> )	huge, vast
<b>Prōnōmina</b>	
<b>quisquam, quidquam</b>	anyone, anything
<b>Adverbia</b>	
<b>deorsum</b>	down
<b>haud</b>	not, scarcely
<b>paene</b>	nearly, almost
<b>quidem</b>	indeed
<b>quoniam</b>	since
<b>sūrsūm</b>	up
<b>tamquam</b>	as, like, as though
<b>vērūm</b>	but
<b>Coniūctiōnēs</b>	
<b>sīn</b>	but if
<b>Praepositōnēs</b>	
<b>trāns</b> ( <i>prp. + acc.</i> )	across

## XXVII. Rēs Rūsticae

### Rēs Grammaticae Novae

1. Verbs
  - a. Moods in Latin
  - b. Subjunctive Mood
    - i. Present Subjunctive: Active/Passive
    - ii. Verbs of Demanding and Effecting: *verba postulandī et cūrandī*
    - iii. Present Subjunctive of Irregular *esse*
  - c. Translating the Subjunctive
2. Nouns: Case Uses
  - a. Ablative
    - i. Ablative of Instrument
    - ii. Ablative of Separation
    - iii. Prepositions with Ablative
      1. *prae*
      2. *prō*
      3. *abs*
  - b. Accusative: *Preposition circā*
  - c. Locative: Summary
3. Adverb: *parum*
4. Conjunctions
  - a. *ut*
  - b. *quam* + the Superlative
5. *Alia*
  - a. *nē...quidem*: not...even
  - b. *locus, locī//loca*

### Julius's Estate

Julius is the owner of a large estate in the Alban Hills, *Mōns Albānus*, near Tusculum and the Alban Lake, *Lacus Albānus*. The running of the farm is left to tenant farmers, *colōnī*. Julius follows their work with great interest when he is in residence in his Alban villa. A typical wealthy Roman, he divides his time

between Rome and his country estate. Here we meet him walking in his fields and vineyards, questioning his men about the quality of the crops.

## Lēctiō Prīma (Section I)

### Ablative of Instrument (*Ablātīvus Īnstrūmentī*) (continued)

The **ablative of instrument** (Caps. VI and VIII) appears in the discussion of the use of the farmers' tools (*īnstrūmentum*) (ll.18–20):

*Frūmentum falce metitur.*  
*Quō īnstrūmentō serit agricola?*

The verb *ūtī* (“use”) takes the ablative of instrument, not the accusative (ll.20–22):

*Quī serit nullō īnstrūmentō ūtitur praeter manum.*  
*Quī arat arātrō ūtitur.*  
*Quī metit falce ūtitur.*  
*Quī serit manū suā ūtitur.*

In addition to “use,” *ūtī* also means “enjoy,” “treat,” etc.:

*Amīcīs meīs bene ūtor.*     I treat my friends well.  
*Vīnō numquam ūtor.*     I never use (drink, enjoy) wine.

### **Locus, plural: locī/locā**

Instead of the regular plural *locī* of *locus*, you often find the neuter form *locā*, *-ōrum* (l.30), which is usual in the concrete sense (places, localities); *locī* is used for passages in books, topics, and points of argument.

*Italia est terra fertilis, sed multa loca Italiae nōn arantur.* (ll.30–31)  
*Theophrastus cum tractat locōs ab Aristotele ante tractātōs...*; “when Theophrastus treats subjects previously treated by Aristotle...”<sup>1</sup>

## Lēctiō Altera (Section II)

### Summary: Locative

	sing.	pl.	Examples
1st	-ae	-īs	Rōmae, Athēnīs
2nd	-ī	-īs	Tūsculī, humī
3rd	-ī/-ě		rūrī, Karthāgīne domī

1. Cicero, *de Finibus* 1.2.6.



## Subjunctive Mood

In addition to many new words, you learn important new verb forms in this chapter. Compare the sentences:

*Servus tacet et audit.*

*Dominus imperat ut servus taceat et audiat.*

The first sentence uses the **indicative mood** (Latin *modus indicātivus*)—*tace|t* and *audi|t*—to tell us what the slave actually does. The second sentence uses the **subjunctive mood** (Latin *modus coniūctivus*)—*tace|at* and *audi|at*—to express what the master wants his slave to do. *Taceat* and *audiat* are the **present subjunctive** (Latin *coniūctivus praesentis*) of *tacere* and *audire*.

## Moods (*Modī*) in Latin

Remember, language is an attempt to express thought. So, the mood used in a sentence reflects the way the speaker conceives that thought.

- The **indicative** (*modus indicātivus*) makes a statement or asks a question.<sup>2</sup> The attitude of the speaker is a simple “fact” or “question.”
- The **imperative** (*modus imperātivus*) gives a direct command.
- The **subjunctive** (*modus coniūctivus*) has various functions, such as expressing the will (volitive) or wish (optative) of the speaker. The subjunctive is used in dependent (subordinate) and independent clauses.
  - ▷ Common subjunctive uses in **dependent** clauses:
    - indirect commands (Cap. XXVII)
    - noun clauses (substantive clauses) (Cap. XXVII)
    - final (purpose) clauses (Cap. XXVIII)
    - consecutive (result) clauses (Cap. XXVIII)
    - cum* temporal, *cum* causal, *cum* concessive (Cap. XXIX)
  - ▷ Common subjunctive uses in **independent** clauses:
    - deliberative questions (Cap. XXIX)
    - wishes (Cap. XXXII)

## Present Subjunctive

Forms of present subjunctive:

- 2nd, 3rd, and 4th conjugations insert *-ā/a* between the present stem and the personal endings:
 

active	passive
<i>-a m</i>	<i>-a r</i>
<i>-ā s</i>	<i>-ā ris</i>

2. In Cap. XXIX you will learn about questions in the subjunctive (deliberative questions).

-a t	-ā tur
-ā mus	-ā mur
-ā tis	-ā mini
-a nt	-a ntur

- 1st conjugation verbs, whose stems, as you know, end in -ā-, have -ē/ e- before the personal endings in the present subjunctive:

-e m	-e r
-ē s	-ē ris
-e t	-ē tur
-ē mus	-ē mur
-ē tis	-ē mini
-e nt	-e ntur

→ In the section GRAMMATICA LATINA of LINGUA LATINA and at the back of this book, you will find examples of verbs with all these endings.

**Breviter:** The present subjunctive is formed with an *e* in 1st conjugation verbs, and an *a* in the other conjugations.

**Translating the Subjunctive:** The best way to read Latin is not to translate, but to understand in Latin. That requires knowing how your own language works as well as Latin! Then you can say to yourself, *How does this work in my language?* That may mean there are several ways to translate any given construction. The English translations below aim at showing the variety of interpretations possible. Some may seem rather literal and strained, others too free.

### **Verba postulandī**

While the indicative is used to express that something does actually happen, the subjunctive expresses a desire or effort that something shall happen. Such an **indirect command** can be introduced by verbs that express an order (*verba postulandī*):

<i>imperāre</i>	<i>ōrāre</i>
<i>postulāre</i>	<i>monēre</i>

These *verba postulandī*—verbs that order, ask, warn, etc.—are often followed by object clauses introduced by *ut*, or, if they are negative (see Section III), by *nē* (or *ut nē*); the verb will be in the subjunctive. Examples can be found in the account of Julius’s dealings with his men, e.g.:

<i>Iūlius colōnō <u>imperat ut</u></i>	Julius orders the farmer to pay
<i>mercēdem solvat.</i>	his fee/gives an order to the
	farmer that he pay/commands
	the farmer in order that he pay.
	(ll.81–82)

*Vōs moneō ut industriē in vīneīs labōrētis.* (l.126)

### Complements in *Verba Postulandī*

Notice that the person commanded in each of the three sentences is expressed in a different case:

*Iūlius colōnō imperat ut mercēdem solvat.* (ll.81–82)

*Colōnus eum orat ut patientiam habeat.* (ll.92–93)

*Num uxor abs tē postulat ut tū prō mātrem infantēs cūrēs?* (ll.100–101)

The case of the person ordered depends on the verb used.

Dative (intransitive verbs):

*imperāre eī ut*

*persuādere eī ut*

*Ab* + ablative (the following verbs suggest “seek from”):

*quaerere ab eō ut*

*petere ab eō ut*

*postulāre ab eō ut*

Accusative (transitive verbs):

*rogāre eum ut*

*orāre eum ut*

*monēre eum ut*

*Notā Bene: Iubere* (order) does not regularly take an indirect command, but the accusative and infinitive construction. Compare:

*Vōs moneō ut industriē in vineīs labōrētis.* (ll.125–126)

*Iubeō vōs industriē in vineīs labōrāre.*

*Medicus Quīntum ōs aperire atque linguam ostendere iubet.*

(Cap. XI, ll.69–70)

*Medicus Quīntō imperat ut ōs aperiat atque linguam ostendat.*

### Ut

Most Latin *ut*-clauses with the subjunctive correspond to English “that”-clauses.

Remember: *ut* is also a comparative conjunction, meaning “like” or “as,” and is followed:

- by the indicative:

*ut tempestās mare tranquillum turbāvit, ita* (as...thus)... (ll.8–9)

*ut spērō* (l.149)

*Cūr ille servus mēcum venīre nōn potest ut solet?* (Cap. XIV, l.120)

- by a noun adjective:

*Oculi lupi in umbrā lūcent ut gemmae et dentēs ut margaritae.*

(Cap. IX, ll.72–73)

*Puer quiētus super lectum iacet ut mortuus.* (Cap. XI, ll.103–104)  
*Gallia autem prōvincia Rōmāna est, ut Hispānia, Syria, Aegyptus.*  
 (Cap. XII, ll.63–64)  
*ut saxa...vorāginēs...praedōnēs* (Cap. XXVIII, ll.131–132)

### **Nē...quidem**

The negation *nē* is also used in *nē...quidem* (“not even”):

*Nē in Campāniā quidem plūrēs villae sunt.* (l.55)  
*Nē assem quidem habeō.* (l.86)  
*Nē verbum quidem dīc!*

### **Prae, prō, abs**

The prepositions *prae* and *prō* take the ablative; the basic meaning of both is “before,” from which other meanings are derived (*prae* ll.63, 83; *prō* ll.71, 72):

*Arātor duōs validōs bovēs quī arātrum trahunt prae sē agit.* (ll.13–14)  
*Quamquam nullō modō labōrem agricolārum sordidum indignumve esse existimat, tamen sē prae agricolīs beātum esse cēset.* (ll.61–63)  
*Colōnus pallidus prae metū loquī nōn potest.* (l.83)  
*Colōnus est agricola quī nōn suōs, sed aliēnōs agrōs prō dominō absentī colit.* (ll.71–72)  
*Mercēdem dominō solvit prō frūgibus agrōrum.* (l.72)

*Abs* for *ab* is found only before *tē*: *abs tē*:

*Cūr nōndum solvistī mercēdem quam ter quaterve iam abs tē poposcī.*  
 (ll.79–80 = *ā tē*).

### **Ablative of Separation**

Note the ablative of separation (without *ab*) with:

*pellere: ut tē agrīs meīs pellant.* (l.89)  
*prohibēre: Nōlī mē officiō meō prohibēre!* (ll.173–174)

### **Parum**

The adverb *parum* often means not “a little” but “too little,” as in the following examples:

*Parum temporis habeō ad opus rūsticum.* (ll.98–99)  
*Imber brevis quem hodiē habuimus frūmentō prōfuit quidem, sed parum fuit.* (ll.130–131)

## Lēctiō Tertiā (Section III)

### *Verba cūrandī*

*Verba cūrandī* (verbs that show an effort to get something done) can be used to give commands as well:

<i>cūrāre:</i>	<i>cūrā ut</i>	<i>facere:</i>	<i>fac ut</i>
<i>labōrāre:</i>	<i>labōrā ut</i>	<i>cavēre:</i>	<i>cavē nē</i>
<i>efficere:</i>	<i>effice ut</i>		

*Verba cūrandī* are not always in the imperative, however, but are often followed by object clauses,<sup>3</sup> e.g.:

*Calor sōlis nōn ipse per sē efficit  
ut vīnum bonum sit.*

The heat of the sun does not  
itself through its own agency  
bring it about that/effect  
that/accomplish that the wine  
is good/does not make the  
wine good. (ll.124–125)

*Faciam ut tergum eī doleat.*

I will make his back hurt  
(*literally*: I will bring it about  
that the back to him hurts).  
(l.153)

Like *verba postulandī*, *verba cūrandī* are often followed by object clauses introduced by *ut*, or, if they are negative, by *nē* (or *ut nē*) and the subjunctive.

*Primum cūrā ut uxor et liberī  
valeant, tum vērō labōrā ut  
pecūniam solvās.*

First of all take care that/  
make sure that (your) wife  
and children be well/are well,  
then surely work to pay the  
money/work so that you can  
pay the money. (ll.111–113)

*Fac ut ovēs ex agrīs agantur!* (ll.175–176)

*Officium tuum est cūrāre nē ovēs aberrant nēve ā lupō raptantur.*  
(ll.161–162)

As appears from the last example, the second of two negative clauses is introduced by *nē-ve*, i.e., *nē* with the attached conjunction *-ve*, which has the same value as *vel*.

Summary:

<i>ut</i> + subjunctive	command, ask that something happen
<i>nē/ut nē</i> + subjunctive	command, ask that something not happen

3. An “object clause” is a dependent clause that functions as the object of the verb.

### Subjunctive of *esse*

In lines 151–152, we find an example of the irregular present subjunctive of *esse*:

*Ego vērō cūrābō nē ille pāstor negligēns sīt nēve dormiat!*

Here are the other forms:

<i>sim</i>	<i>sīmus</i>
<i>sīs</i>	<i>sītis</i>
<i>sit</i>	<i>sint</i>

### *Quam* + the superlative

*Quam* + superlative (with or without *posse*) denotes the highest possible degree:

*Pāstor quam celerrimē potest ad ovēs suās currit.* as quickly as possible  
(ll.177–178)

### Studia Rōmāna

We read about Julius’s villa in Cap. V and now learn that around the *hortus* lie the fields that support the farm. Iūlius has no doubt inherited the many villas and the house in Rome that had belonged to his father (*Pater Iūlii... magnam pecūniam habēbat multāsque villās magnificās possidēbat praeter domum Rōmānam*, Caps. XIX, XXX). It was not unusual for wealthy Romans to own more than one estate (Cicero had several), as agriculture was *the* noble profession and capital rooted in land was the mark of a gentleman. This attitude persists through Roman history. In the second century BC, Cato had written in his treatise *dē Rē Rūsticā*, “Our ancestors, when they praised a man as being good, were praising him on these merits: a good farmer and good husbandman” (*Māiōrēs nostrī... virum bonum quom (= cum) laudābant, ita laudābant, bonum agricolam bonumque colōnum*). In the first century BC, Cicero, in his book *On Duties (dē Officiīs)*, writes, “Of all the pursuits, from which something is acquired, nothing is better than farming, nothing richer, nothing sweeter, nothing worthier of a free man” (*Omnium autem rērum, ex quibus aliquid adquiritur, nihil est agrī culturā melius, nihil ūberius, nihil dulcius, nihil homine liberō dignius*). Columella (first century AD) still sees agriculture as the only way of making a living worthy of a freeborn man.<sup>4</sup>

Vergil wrote a four-book didactic epic (see Cap. X) on farming, called the *Geōrgica* (Γεωργικά, *Concerning Farming*) after his bucolic poems (see Cap. IX) and before his more famous *Aenēis* (*Aeneid*). In the beginning of Book II, he praises the life of farmers, beginning with (II.458–460):

4. 1.10: *superest...genus liberāle et ingenuū rei familiāris augendae, quod ex agricolātiōne contingit.*

Ō fortūnātōs nimium, sua sī bona nōrint,  
 agricolās! quibus ipsa procul discordibus armīs  
 fundit humō facilem uictum iustissima tellūs.

### Vocabulary

*nimum* = *nimis*

*nōrint* = *noverint* (condition about which you will learn in *Rōma*

*Aeterna*): “if they would come to know their good fortune”

*discors* (genitive: *discordis*): discordant, harsh

*fundere*: pour, pour out

*victus, ūs*: sustenance, nourishment (do not confuse with *victum* from *vincere*)

Of course, the situation was not so idyllic for the *colōnī*, as we see in this chapter. A *colōnus* is a tenant farmer who signs a lease with the landowner (Julius). Sometimes, the tenant farmers paid the owner for the right to farm; sometimes, they remunerated the owner by giving him part of the produce. *Colōnī*, as the one in our chapter, can wind up in debt to the farmer and be driven from the farm.

This chapter highlights three important aspects of Roman culture: *officium* (duty, responsibility: from *opus* + *facere*: a labor or duty which one performs), *ōtium* (leisure time, freedom from responsibility), and *negōtium* (literally: the lack of *ōtium*; business, employment). We have already seen the idea of *officium* in Cap. XX, when Aemilia declares of her coming baby, (l.83–84): “*Māter ipsa eum cūrāre et alere dēbet—hoc est mātris officium!*” Julius’s inspection of his estate is part of what he sees as his *officium* (Cap. XX, l.96–97: *Meum officium est pecūniam facere ac magnam familiam alere*).

A Roman active in city life (as Julius is with his frequent trips to Rome, Cap. XX) would see his *praedium* not only as the backbone of his finances, but also as an opportunity for *ōtium*, away from the pressures of city life. At his estate, a *paterfamilās* has the *ōtium* after lunch to nap, take a stroll, and bathe (*primum quiēscit, tum ambulat, dēnique lavātur*, ll.1–2). But he also must check his farm. In this he also follows Cato’s advice: When the master has come to the villa, when he has greeted the household god, let him take a tour of the farm on the same day, if he can; if not the same day, then the day after.<sup>5</sup> His farm would have been managed by a combination of slaves and tenant farmers, freemen who pay Julius rent (ll.70–73). Julius behaves himself exactly as Columella teaches: he is stern but not unreasonable with his farmhands (although we might consider beating the shepherd less than reasonable).

5. 2.1: *Paterfamilās ubi ad villam vēnit, ubi lārem familiārem salūtāvit, fundum eōdem diē, sī potest, circumeat; sī nōn eōdem diē, at postridīē.*

Cato's advice to greet the household god (*larem familiārem salūtāre*) refers to the protective spirit who guarded the place. You read about the *lar familiāris* in the notes to Cap. IV.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>agricola, -ae</b> ( <i>m.</i> )	farmer
<b>cōpia, -ae</b>	abundance
<b>cūra, -ae</b>	care, concern
<b>lāna, -ae</b>	wool
<b>patientia, -ae</b>	patience
<b>ūva, -ae</b>	grape
<b>vīnea, -ae</b>	vineyard

#### 2nd

<b>ager, agrī</b>	field
<b>arātrum, -ī</b>	plow
<b>colōnus, -ī</b>	(tenant) farmer
<b>coniūctīvus</b>	subjunctive
<b>frūmentum, -ī</b>	grain
<b>īnstrūmentum, -ī</b>	tool, instrument
<b>negōtium, -ī</b>	business
<b>ōtium, -ī</b>	leisure
<b>pābulum, -ī</b>	fodder
<b>praedium, -ī</b>	estate
<b>vīnum, -ī</b>	wine

#### 3rd

<b>calor, calōris</b> ( <i>m.</i> )	heat
<b>falx, falcis</b> ( <i>f.</i> )	sickle
<b>frīgus, frīgoris</b> ( <i>n.</i> )	chill, cold
<b>frūgēs, frūgum</b> ( <i>f. pl.</i> )	crops
<b>grex, gregis</b> ( <i>m.</i> )	herd
<b>labor, labōris</b> ( <i>m.</i> )	labor, toil
<b>pecus, pecoris</b> ( <i>n.</i> )	livestock, cattle
<b>precēs, precum</b> ( <i>f. pl.</i> )	prayers
<b>regiō, regiōnis</b> ( <i>f.</i> )	region
<b>rūs, rūris</b> ( <i>n.</i> )	countryside
<b>sēmen, sēminis</b> ( <i>n.</i> )	seed
<b>vītis, vītis</b> ( <i>f.</i> )	vine

### Verba

#### -āre (1)

<b>(arō) arāre, arāvisse, arātum</b>	plow
<b>(rigō) rigāre, rigāvisse, rigātum</b>	water
<b>(labōrō) labōrāre, labōrāvisse, labōrātum</b>	work, toil



( <b>exīstimō</b> ) <b>exīstimāre,</b> <b>exīstimāvisse, exīstimātum</b>	think
( <b>ōrō</b> ) <b>ōrāre, ōrāvisse, ōrātum</b>	beg, pray
-ēre (2)	
( <b>cēnsēō</b> ) <b>cēnsēre, cēnsuisse, cēsum</b>	think
( <b>noceō</b> ) <b>nocēre, nocuisse</b> ( <i>intr. + dat.</i> )	harm
( <b>prohibeō</b> ) <b>prohibēre, prohibuisse,</b> <b>prohibitum</b>	keep off, prevent
-ere (3)	
( <b>cingō</b> ) <b>cingere, cīnxisse, cīnctum</b>	bind round, surround
( <b>colō</b> ) <b>colere, coluisse, cultum</b>	cultivate
( <b>crēscō</b> ) <b>crēscere, crēvisse</b>	grow
( <b>invehō</b> ) <b>invehere, invēxisse,</b> <b>invectum</b>	import
( <b>metō</b> ) <b>metere, messuisse, messum</b>	reap, harvest
( <b>neglegō</b> ) <b>neglegere, neglēxisse,</b> <b>neglēctum</b>	neglect
( <b>pāscō</b> ) <b>pāscere, pāvisse, pāstum</b>	to pasture
( <b>prōiciō</b> ) <b>prōicere, prōiēcisse,</b> <b>prōiectum</b>	throw forward
( <b>quiescō</b> ) <b>quiescere, quiēvisse</b>	rest
( <b>rapiō</b> ) <b>rapere, rapuisse, raptum</b>	tear away, carry off
( <b>serō</b> ) <b>serere, sēvisse, satum</b>	sow
( <b>spargō</b> ) <b>spargere, sparsisse, sparsum</b>	sprinkle
( <b>ūtor</b> ) <b>ūtī, ūsum</b> ( <i>+abl.</i> )	use
Irregular	
( <b>prōsum</b> ) <b>prōdesse, prōfuisse</b> ( <i>+dat.</i> )	to be profitable, of advantage

## Adiectiva

## 1st/2nd (-us/er, -a, -um)

<b>amoenus, -a, -um</b>	pleasant (of places)
<b>gravidus, -a, -um</b>	heavy, weighty, pregnant
<b>immātūrus, -a, -um</b>	not ripe
<b>inhūmānus, -a, -um</b>	inhumane
<b>mātūrus, -a, -um</b>	ripe, early
<b>rūsticus, -a, -um</b>	of the country, rustic
<b>siccus, -a, -um</b>	dry
<b>suburbānus, -a, -um</b>	near the city
<b>trīcēsīmus, -a, -um</b>	30th
<b>urbānus, -a, -um</b>	of the city, sophisticated

## 3rd

<b>fertilis, -e</b>	fertile
<b>neglegēns</b> ( <i>gen. neglegentis</i> )	careless
<b>patiēns</b> ( <i>gen. patientis</i> )	enduring, patient
<b>rudis, -e</b>	rough

<b>Irregular</b>	
<b>nēquam/nēquior, nēquius/ nēquissimus, -a, -um</b>	worthless
<b>Prōnōmina</b>	
<b>quīdam, quaedam, quoddam</b>	a certain
<b>Adverbia</b>	
<b>circā</b>	around
<b>dēnique</b>	finally
<b>parum</b>	little, too little, <i>also indecl. noun</i>
<b>prae</b>	before
<b>tantum</b>	only, so much, <i>also indecl. noun</i>
<b>Coniūctiōnēs</b>	
<b>nē</b>	<i>negative conjunction</i>
<b>-ve</b>	or (=vel)
<b>Praepositionēs</b>	
<b>abs = ā, ab</b> ( <i>before te</i> )	
<b>circā</b> ( <i>prp. + acc.</i> )	around
<b>prae</b> ( <i>prp. + abl.</i> )	before, in front of, in comparison with
<b>prō</b> ( <i>prp. + abl.</i> )	before, in front of, on behalf of

## XXVIII. Perīcula Maris

### Rēs Grammaticae Novae

1. Verbs
  - a. Imperfect Subjunctive: Active and Passive
  - b. Tense in the Subjunctive
  - c. Uses of the Subjunctive
    - i. Purpose (Final) Clauses
    - ii. Result (Consecutive) Clauses
  - d. Indirect Statement vs. *verba postulandī*
  - e. *velle, nōlle, mālle*
  - f. *īre* (Present Subjunctive)
2. Pronoun: Reflexive (continued)

### Medus and Lydia at Sea

In this chapter and the next, you hear more about Medus and Lydia. When the violent storm dies down, their ship sails on over the open sea. Lydia shows Medus the little book that she has brought with her and reads aloud from it, and in this way, you become acquainted with the oldest Latin translation of the New Testament, used by St. Jerome in the fourth century in his Latin version of the Bible (the so-called Vulgate, *Vulgāta*, the “popular” version).

### Lēctiō Prīma (Section I)

#### Imperfect Subjunctive

When Lydia explains the power of Jesus Christ to Medus, she uses *verba cūrandī*:

*Quī medicus verbīs sōlīs potest facere ut hominēs caecī videant, surdī audiant, mūtī loquantur, claudī ambulent? (ll.30–32)*

Compare what happens to the verb in the subjunctive clause when the main verb is in the past:

*In Iūdaeā Iēsūs nōn solum faciēbat ut caeci vidērent, surdi audirent, mūtī loquerentur, vērum etiam verbīs efficiēbat ut mortuī surgerent et ambulārent.* (ll.34–37)

When the main verb refers to the past, the tense of the subjunctive changes as well. Just as the present subjunctive tells us the verb is incomplete in present time, the imperfect subjunctive tells us the verb is incomplete in past time (see below, Sequence of Tense).

### Forming the Imperfect Subjunctive

The imperfect subjunctive is formed by inserting *-rē-* (in consonant-stems *-erē*) between the present stem and the personal endings. The imperfect subjunctive thus looks exactly like the present infinitive plus personal endings.

1st, 2nd, and 4th conjugations insert *-rē-/re* between the present stem and the personal endings, e.g.:<sup>1</sup>

<i>ambulā re m</i>	<i>vidē re m</i>	<i>audī re m</i>
<i>ambulā rē s</i>	<i>vidē rē s</i>	<i>audī rē s</i>
<i>ambulā re t</i>	<i>vidē re t</i>	<i>audī re t</i>
<i>ambulā rē mus</i>	<i>vidē rē mus</i>	<i>audī rē mus</i>
<i>ambulā rē tis</i>	<i>vidē rē tis</i>	<i>audī rē tis</i>
<i>ambulā re nt</i>	<i>vidē re nt</i>	<i>audī re nt</i>

3rd conjugation inserts *-erē/-ere* between the present stem and the personal endings:

<i>surg ere m</i>	<i>fac ere m</i>
<i>surg erē s</i>	<i>fac erē s</i>
<i>surg ere t</i>	<i>fac ere t</i>
<i>surg erē mus</i>	<i>fac erē mus</i>
<i>surg erē tis</i>	<i>fac erē tis</i>
<i>surg ere nt</i>	<i>fac ere nt</i>

### Summary of Imperfect Subjunctive Endings

active

sing.	1st	<i>-(ā, ē, e, ī) re m</i>
	2nd	<i>-(ā, ē, e, ī) rē s</i>
	3rd	<i>-(ā, ē, e, ī) re t</i>
pl.	1st	<i>-(ā, ē, e, ī) rē mus</i>
	2nd	<i>-(ā, ē, e, ī) rē tis</i>
	3rd	<i>-(ā, ē, e, ī) re nt</i>

1. Remember: short *e* before *-m, -t, -nt, -r, -ntur*.

passive

sing.	1st	-(ā, ē, e, ī) re r
	2nd	-(ā, ē, e, ī) rē ris
	3rd	-(ā, ē, e, ī) rē tur
pl. 1st		-(ā, ē, e, ī) rē mur
	2nd	-(ā, ē, e, ī) rē minī
	3rd	-(ā, ē, e, ī) re ntur

esse: present and imperfect subjunctive

	sing.	present	imperfect
	1st	<i>sim</i>	<i>esse m</i>
	2nd	<i>sīs</i>	<i>essē s</i>
	3rd	<i>sit</i>	<i>esse t</i>
	pl.		
	1st	<i>sīmus</i>	<i>essē mus</i>
	2nd	<i>sītis</i>	<i>essē tis</i>
	3rd	<i>sint</i>	<i>esse nt</i>

→ Examples of all the forms of the four conjugations, active and passive, and of *esse* are found in the section GRAMMATICA LATINA of LINGUA LATINA and at the back of this book.

## Tense in the Subjunctive

Just as with infinitives and participles, time (tense) in the subjunctive is not about absolute time as much as relation. The present and imperfect subjunctives in dependent clauses represent **incomplete action** relative to the main verb.

If the main verb:

- is present or future, use the present subjunctive to indicate incomplete action
- refers to the past (perfect, imperfect, or pluperfect), the imperfect subjunctive indicates incomplete action<sup>2</sup>

Compare the sentences:

*Magister mē monet* (*/monēbit*) *ut taceam et audiam.*

*Magister mē monēbat* (*/monuit/monuerat*) *ut tacērem et audīrem.*

2. A perfect tense main verb can be followed by the present subjunctive if the perfect tense represents a present state (e.g., I have arrived=I am here), e.g., Cap. XXXIV, l.31–32: *nisi tam fortiter pugnavit ut spectātōrēs eum vivere velint.*

## Sequence of Tense

Main Verb	Subordinate Verb	
	Incomplete Action	Completed Action
present future	present subjunctive	(Cap. XXXII)
past tense	imperfect subjunctive	(Cap. XXXIII)

## Lēctiō Altera (Section II)

### Uses of the Subjunctive: Result

The subjunctive, introduced by *ut*, is used in clauses that tell the consequence of the main clause. These are called **result clauses**. The main clause that introduces the result clause usually contains a word (note below *tam*, *ita*) that signals the result. Result clauses are also called consecutive clauses (*cōnsecūtīvus*, *-a*, *-um* < *cōnsequī*) as they show what naturally follows from the idea in the main clause.

**Result clauses** (show tendency or effect):

*Num quis tam stultus est ut  
ista vĕra esse crĕdat?*

*ut...crĕdat* tells the consequence of anyone being so stupid: For who is so stupid that he would believe these things are true? (ll.90–91)

*Nam trĕs dĭi, Neptūnus,  
Iūppiter, Plūtō, mundum  
ūniversum ita inter sē  
dīvīsērunt ut Iūppiter rĕx  
caeli esset.*

For three gods, Neptune, Juppiter, Pluto, divided the whole world among themselves in such a way that Juppiter was king of the sky. (ll.85–87)

There are more examples in Cap. XXIX.

### Reflexive sē (continued)

In *ut/nē*-clauses expressing an indirect command, the reflexive pronouns *sē*, *sibi*, *suus* refer to the subject of the main verb, i.e., the person ordering, requesting, etc. Compare:

*Dāvus eum sĕcum venĭre iubet.:* i.e., *eī imperat ut sĕcum (cum Dāvō) veniat* (Cap. XIV, l.86–87)

*Pāstor dominum ōrat nē sē verberet.:* i.e., *nē pastōrem verberet* (Cap. XXVII, ll.158–159)

*Mēdus eam rogat ut aliquid sibi legat.:* i.e., *ut Mēdō legat* (ll.56–57)  
[Iāirus] *Iĕsum rogāvit ut filiām suam mortuam suscitāret.* (l.65–66)

## Lēctiō Tertiā (Section III)

### Uses of the Subjunctive: Purpose (Final)

The subjunctive, introduced by *ut*, is used in clauses that tell the end or goal of the main clause. These are called purpose, or final (*finalis*), clauses.

**Purpose clauses** (show intention):

<i>Prædōnēs nāvēs persequuntur,</i>	Pirates follow the ships <u>in</u>
<i><u>ut</u> mercēs et pecūniam rapiant</i>	<u>order to</u> (or just “ <u>to</u> ”) seize
<i>nautāsque occīdant.</i>	and kill. (ll.132–134)

*Petrus ambulābat super aquam, ut venīret ad Iēsum.* (ll.102–103)  
*ē villā fugī, ut verbera vitārem atque ut amicam meam vidērem ac*  
*semper cum eā essem.* (ll.162–163)

### Indirect Statement versus *Verba Postulandī* (Indirect Commands)

Note the difference between:

- *verba dicendī et sentiendī*, which are combined with the acc. + inf.
- *verba postulandī*, which take an *ut*-clause in the subjunctive.

Some verbs can have both functions, e.g., *persuādēre* in these two examples:

*Mihi nēmō persuādēbit hominē super mare ambulāre posse.:*  
 no one will persuade/convince me that... (ll.110–111)

*Mēdus mihi persuāsit ut sēcum venīrem.:* Medus persuaded me to...  
 (ll.174–175)

In both senses, *persuādēre* takes the dative (intransitive, like *oboedīre*, *impēdēre*, *servīre*, *prōdesse*, and *nocēre*).

### *Īre*: Present Subjunctive

In ll.145–146 we meet the present subjunctive of *īre*:

*cūrābō ut salvī in Graeciam eāmus,*

***Īre*:**

Indicative Subjunctive

<i>eō</i>	<i>eam</i>
<i>īs</i>	<i>eās</i>
<i>it</i>	<i>eat</i>
<i>īmus</i>	<i>eāmus</i>
<i>ītis</i>	<i>eātis</i>
<i>eunt</i>	<i>eant</i>

**Velle, nolle, malle**

In addition to *velle* (Caps. X, XIII), *nolle* (= *nōn velle*, Cap. XX), this chapter presents *malle* (*magis velle*), to “want more,” or “prefer.” *Malle* is often followed by *quam*:

*Ego Rōmae vivere mālō quam in Graeciā.* (ll.150–151)

*Nōs civēs Rōmānī morī mālumus quam servīre!* (ll.154–155)

<b>Volō, velle, voluisse</b> to be willing, want		<b>Nōlō, nolle, nōluisse</b> to be unwilling, not want		<b>Mālō, malle, māluisse</b> to prefer	
<i>volō</i>	<i>volumus</i>	<i>nōlō</i>	<i>nōlumus</i>	<i>mālō</i>	<i>mālumus</i>
<i>vīs</i>	<i>vultis</i>	<i>nōn vīs</i>	<i>nōn vultis</i>	<i>māvīs</i>	<i>māvultis</i>
<i>vult</i>	<i>volunt</i>	<i>nōn vult</i>	<i>nōlunt</i>	<i>māvult</i>	<i>mālunt</i>

**Recēnsiō: Subordinate Subjunctive Clauses**

*Verba postulandī et cūrandī + ut/nē subjunctive:*

*Quī medicus verbīs sōlīs potest facere ut hominēs caecī videant, surdī audiant, mūtī loquantur, claudī ambulent?* (ll.30–32)

*In Iūdaea Iēsūs nōn solum faciēbat ut caecī vidērent, surdī audīrent, mūtī loquerentur, vērum etiam verbīs efficiēbat ut mortuī surgerent et ambulārent.* (ll.34–37)

*Ille cūrāvit ut nōs ē tempestāte servārēmur nēve mergerēmur—vel potius nōs ipsī quī mercēs eīcimus.* (ll.127–129)

*Cūrābō ut omnia perīcula vitēmus ac salvī in Graeciam eāmus.* (ll.145–146)

*“Legam tibi,” inquit, “dē virō claudō cui Iēsūs imperāvit ut surgeret et tolleret lectum suum et domum ambulāret.”* (ll.58–60)

*Modo dixistī, “Christum etiam mortuīs imperāvisse ut surgerent et ambulārent.”* (ll.61–62)

*In Italiā dominō sevērō serviēbam quī ā mē postulābat ut opus sordidum facerem nec mihi pecūlium dabat.* (ll.158–160)

*Sī quid prāvē fēceram, dominus imperābat ut ego ab aliīs servīs tenērer et verberārer.* (ll.160–161)

*Multīs prōmissīs eī persuāsī ut mēcum ex Italiā proficīscerētur, Lydia enim Rōmae vivere māvult quam in Graeciā.* (ll.163–165)

*Certē nōn laetō animō Rōmā profecta sum, et difficile fuit mihi persuādere ut amicās meās Rōmānās dēsererem.* (ll.172–174)

*Num dominus ille sevērus, quī tibi imperābat ut opus sordidum facerēs, tantum pecūlium tibi dabat prō opere sordidō?* (ll.181–183)



Reflexive *sē, sibi, suus* in indirect command:

*Mēdus, quī legere nōn didicit, Lydiae librum reddit eamque rogat ut aliquid sibi legat.* (ll.56–57)

*Audī igitur quod sc̄riptum est dē Iairō, p̄ncipe quōdam Iūdaeōrum, quī Iēsum rogāvīt ut filiam suam mortuam suscitāret.* (ll.64–66)

*Nec p̄missis sōlis Mēdus mihi persuāsīt ut sēcum venīrem, sed etiam dōnō pulcherrimō.* (ll.174–175)

Purpose/final clause: *ut/nē* + subjunctive (*finālis -e < finis*, “end,” “purpose”):

*Praedōnēs maritimī quī nāvēs persequuntur, ut mercēs et pecūniam rapiant nautāsque occīdant.* (ll.132–134)

*Ōstiā igitur hanc nāvem cōscendimus, ut in Graeciam nāvīgārēmus.* (ll.165–167)

*Sed herī ē villā fūgī, ut verbera vitārem, atque ut amīcam meam vidērem ac semper cum eā essem.* (ll.161–163)

Result/consecutive clause: *ut* + subjunctive:

*Tanta ūniūs deī potestās nōn est. Nam trēs diī, Neptūnus, Iūppiter, Plūtō, mundum ūniversum ita inter sē dīvisērunt, ut Iūppiter rēx caelī esset, rēx maris esset Neptūnus, Plūtō autem rēgnāret apud Inferōs, ubi animae mortuōrum velut umbrae versārī dīcuntur.* (ll.85–89)

*Num quis tam stultus est ut ista vēra esse crēdat?* (ll.90–91)

*Num tū tam stultus es ut haec crēdās?* (ll.109–110)

## Compare

Indirect statement: *verba dīcendī et sentiendī* → accusative + infinitive:

*Mihi nēmō persuādēbit hominem super mare ambulāre posse!* (ll.110–111)

*Nōnne id tibi persuāsīt eum habēre potestātem maris et ventōrum?* (ll.115–116)

## Studia Rōmāna

The strait (between Sicily and mainland Italy) through which Medus and Lydia are traveling was notoriously dangerous and considered the location of the infamous Scylla and Charybdis: *dextrum Scylla latus, laeuum implācāta Charybdis/obsidet* (Vergil, *Aeneid* 3.420–21). Charybdis was a fierce whirlpool, personified as female that sucked down ships in its vortex. Scylla occupied the

rocks opposite Charybdis; she is variously described, but she often appears as a woman from the waist up, a pack of dogs that grab and devour sailors from the waist down. Ovid gives a sympathetic version of the myth in the *Metamorphoses* (Books 13–14): Scylla was a beautiful young girl turned into a monster by the witch Circe, jealous of her beauty and angry because the handsome Glaucus loved Scylla instead of her.

Medus, living as a house slave in Tusculum, would have been less likely to meet Christians than Lydia, who lived in Rome, where there were growing numbers of Christians. We can learn more about early Christians from inscriptions and archaeology than from Latin authors. By the time of our narrative, there were several texts available to Christians like Lydia, in Koine Greek (which, due to its simplicity, both she and Medus could read) as well as Latin translations (the earliest of which to survive is from the fourth century AD). Matthew was written around AD 70, and by the middle of the second century, all four Gospels had been written, along with the Acts of the Apostles and the letters of Paul. From these texts, from inscriptions, and from the (somewhat later) catacombs and their wall painting, we can get some idea about a growing Christian church.

Around this time, *Quīntus Septimius Flōrens Tertullianus* was born in Carthage in Roman Africa. The first Christian author in Latin, Tertullian came from the educated classes and brought considerable rhetorical skill to his writings. At the turn of the century we have also the narrative of Perpetua and Felicity, two young Christian martyrs at Carthage, put to death in the persecutions of the early third century.

Our story presents us with a credible scenario: the presumably uneducated *gubernātor* holds firm to traditional stories of the realms of Juppiter, Neptune, and Pluto. Medus, although he has never heard of Jesus Christ, is very interested to hear about a new god who might offer him something, and Lydia is a young Christian eager to share her faith. By the time of our story, the Christians had suffered sporadic persecution, most horribly under Nero, who used Christians as a scapegoat, blaming them for the great fire in Rome in AD 64, but also under Domitian (AD 81–96). From the reign of the emperor Trajan (AD 98–117), we have a *commercium epistulārum* between Trajan and Pliny. Pliny did not understand Christian insistence on an allegiance to a god that would not allow them to demonstrate loyalty to the state gods, and especially to the emperor (a loyalty demonstrated by offering a sacrifice of wine and incense, in violation of Christian principles). It is clear from these letters that Christians were suspect as disloyal to the empire and they were at risk of being informed upon by others.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>fāma, -ae</b>	report, reputation
<b>nāvicula, -ae</b>	small boat
<b>turba, -ae</b>	crowd
<b>vigilia, -ae</b>	night watch

#### 2nd

<b>animus, -ī</b>	mind, emotion, courage
<b>dictum, -ī</b>	saying
<b>fretum, -ī</b>	strait, channel
<b>libellus, -ī</b>	small book
<b>mundus, -ī</b>	world
<b>pecūlium, -ī</b>	money (given to slaves), “slave stipend”
<b>periculum, -ī</b>	risk, danger

#### 3rd

<b>phantasma, phantasmatis (n.)</b>	ghost, apparition
<b>potestās, potestātis (f.)</b>	power, ability
<b>praedō, praedōnis (m.)</b>	robber, pirate
<b>prīnceps, prīncipis (m.)</b>	chief, leader, head man
<b>tībicen, tībicinis (m.)</b>	flute player
<b>tranquillitās, tranquillitātis (f.)</b>	tranquility
<b>vorāgō, vorāginis (f.)</b>	abyss, whirlpool

### Verba

#### -āre (1)

<b>(adōrō) adōrāre, adōrāvisse, adōrātum</b>	adore, worship
<b>(admīror) admīrārī, admīrātum</b>	wonder at
<b>(cessō) cessāre, cessāvisse, cessātum</b>	cease, stop
<b>(memorō) memorāre, memorāvisse, memorātum</b>	relate, recall
<b>(rēgnō) rēgnāre, rēgnāvisse, rēgnātum</b>	rule
<b>(rogō) rogāre, rogāvisse, rogātum</b>	ask
<b>(salvō) salvāre, salvāvisse, salvātum</b>	make safe
<b>(spērō) spērāre, spērāvisse, spērātum</b>	hope for
<b>(suscitō) suscitāre, suscitāvisse, suscitātum</b>	wake up, rouse
<b>(tumultuor) tumultuārī, tumultuātum</b>	make an uproar
<b>(versor) versārī, versātum</b>	move about, be present
<b>(vītō) vītāre, vītāvisse, vītātum</b>	avoid

#### -ēre (2)

<b>(habeor) habērī, habitum</b>	be held, be considered
---------------------------------	------------------------

(impendeō) impendēre, impēdisse ( <i>intr. + dat.</i> )	threaten
(persuādeō) persuādēre, persuāsisse ( <i>intr. + dat.</i> )	persuade, convince
-ere (3)	
(apprehendō) apprehendere, apprehēdisse, apprehēsum	seize
(disiungō) disiungere, disiūnxisse, disiūnctum	unyoke, separate
(ēiciō) ēicere, ēiēcisse, ēiectum	throw out, eject
(ēvolvō) ēvolvere, ēvolvisse, ēvolūtum	unroll
(extendō) extendere, extendisse, extentum	extend
(moriō) morī, mortuum	die
(nāscor) nāscī, nātum	be born
-īre (4)	
(oboediō) oboedīre, -īvisse/ iisse ( <i>+ dat.</i> )	obey
(pereō) perīre, periisse	perish
(perveniō) pervenīre, pervēnisse	arrive
(serviō) servīre, -īvisse/iisse, -ītum ( <i>+ dat.</i> )	be a slave to, serve
Irregular	
(mālō) mālī, māluisse	prefer
Adiectīva	
1st/2nd (-us/er, -a, -um)	
attentus, -a, -um	attentive
caecus, -a, -um	blind
claudus, -a, -um	lame
mūtus, -a, -um	mute
periculōsus, -a, -um	dangerous
quadrāgēsīmus, -a, -um	40th
salvus, -a, -um	safe
surdus, -a, -um	deaf
tūtus, -a, -um	safe
ūniversus, -a, -um	the whole of, entire
3rd	
cōnstāns ( <i>gen. cōnstantis</i> )	steady, firm
immortālis, -e	immortal
mortālis, -e	mortal
Adverbia	
potius	rather
utrum	whether
Coniūctiōnēs	
velut	as, as if

## XXIX. Nāvigāre Necessē Est

### Rēs Grammaticae Novae

1. Verbs
  - a. Uses of the Subjunctive
    - i. Deliberative Questions
    - ii. Indirect Questions
  - b. *Cum* Clauses
    - i. *Cum* Temporal (Indicative)
    - ii. *Cum* Temporal and Causal (Subjunctive)
  - c. Compound Verbs
2. Nouns: Case Uses
  - a. Genitive of Value
  - b. Genitive of the Charge
  - c. Partitive Genitive: *Nostrum* and *Vestrum*
3. Pronouns: Personal (continued)

### “What Shall I Do?”

The Roman merchant, who is ruined because his goods had to be thrown overboard during the storm to keep the ship afloat, cannot fully share the joy of the others at being saved.

### Lēctiō Prīma (Section I)

#### Deliberative Questions

In his distress, the merchant exclaims, “*Heu, mē miserum!*” (acc. in exclamation, Cap. XV) and asks in despair (ll.22–23):

*Quid faciam?* What am I to do? What can I do?

*Quid spērem?* What am I to hope for? What can I hope for?

In this kind of deliberative question, when you ask irresolutely what to do, the verb is usually in the subjunctive. Deliberative questions expect to get a directive as an answer, either in the form of the imperative or the subjunctive,

or no answer at all (that is, they are questions asked in desperation with no hope of an answer).

Further Examples:

*Quōmodo uxōrem et liberōs alam?* (l.23)

*Gubernātor perterritus exclāmat, “Ō dī bonī! Quid faciāmus?”* (ll.198–199)

*Sed quōmodo vivāmus sine pecūniā? Quōmodo cibum et vestem emam infantibus meis?* (ll.51–52)

*Quid ergō faciam? Ipse dē nāve saliam, an in eādē nāve maneam vōbīscum?* (ll.56–57)

## Genitive of Value

In order to indicate how much you value something, genitives like *magnī*, *parvī*, *plūris*, *minōris* are used with verbs that evaluate (e.g., *aestimāre* or *facere* in the same sense). Examples:

*Mercātōrēs mercēs suās magnī aestimant, vītā nautārum parvī aestimant!* (ll.6–7)

*Nōnne liberōs plūris aestimās quam mercēs istās?* (ll.26–27)

## Lēctiō Altera (Section II)

### Clauses with the Subordinate Conjunction *cum*

You first learned the conjunction *cum* in Cap. X. Depending on the force of the conjunction, *cum* is used with a verb either in the indicative (as you have met many times) or the subjunctive.

After *cum*, the verb is in the **indicative**:<sup>1</sup>

- in temporal clauses, meaning “when.” We met this use of *cum* in Cap. X:

*Cum avis volat, ālae moventur.* (Cap. X, l.15)

*Cum syllabae iunguntur, vocābula fiunt.* (Cap. XVIII, l.29)

*Cum vocābula coniunguntur, sententiae fiunt.* (Cap. XVIII, ll.29–30)

- in clauses describing something that happens usually or repeatedly,<sup>2</sup> e.g.:

*Semper gaudeō cum dē liberis meis cōgitō.* (l.47)

*Tū numquam mē salūtābās, cum mē vidēbās.* (Cap. XIX, ll.99–100)

1. When the *cum*-clause follows the main clause and provides the main focus of the sentence, the indicative is used. This construction is called *cum inversum*. Compare the force of the two English sentences: When I was reading, the phone rang; I was reading when the phone rang. In both sentences, the focus of the sentence is on the phone ringing.

2. *Cum* in this function is called “*cum*” *iterātivum* (from *iterāre*, “repeat”).

After *cum*, the verb is in the **subjunctive**:

- when *cum* means “since,” “because,” or “as,” the subjunctive can be present tense (with a present main verb) or imperfect (with a past tense main verb):

*Gubernātor, cum omnēs attentōs videat, hanc fābulam nārrat.* (ll.76–77)

*Cum iam vītam dēspērāret, id ūnum ōrāvit.* (ll.88–89)

*Ānulum abiēcit, cum sēsē nimis fēlicem esse cēnsēret.* (ll.156–157)

*Polycratēs, cum ānulum suum recognōsceret, māximā laetitīā affectus est.* (ll.171–172)

- when the *cum* refers to the past and means “when,” its verb is mostly in the imperfect subjunctive, e.g.:

*Cum Arīōn ex Italiā in Graeciam nāvīgāret magnāsque dīvitiās sēcum habēret...* (ll.78–80)

*Cum haec falsa nārrārent, Arīōn repente appāruit.* (ll.110–111)

## Indirect Questions

When questions are reported, that is, they are indirect, the verb goes into the subjunctive. Compare Lydia’s (direct) question with her reminder (indirect) of that question in this chapter:

“*Nōne tua erat ista pecūnia?*”

“Wasn’t that your money?”

(Cap. XXVIII, l.187)

“*Modo tē interrogāvī tuane esset pecūnia.*”

“I just asked you if that was your money.” (ll.127–128)

As the object of the verb *interrogāre*, the verb in an **indirect question** goes into the subjunctive. Similarly, *Num haec fābula vēra est?* after *dubitāre* becomes:

*dubitō num haec fābula vēra sit.* (ll.116–117)

*Notā Bene*: You will find *dubitāre* with *an* more frequently than with *num*, as you can see in this sentence from the Younger Pliny (*Gāius Plīnius Secundus*):

*Quibus ex causīs, ut suprā scrīpsī, dubitō an idem nunc tibi quod tunc mihi suādeam.*

Consider the implied levels of questions in (ll.105–106):

“*Ubi est Arīōn et quid facit?*” (direct question)

*Scītisne ubi sit Arīōn et quid faciat?* (indirect question)

*Rēx eōs interrogat “num sciant ubi sit Arīōn et quid faciat?”* (indirect, present main verb)

*Rēx eōs interrogāvit “num scirent ubi esset Arīōn et quid faceret?”* (indirect, past main verb)

*Notā Bene*: Sometimes the reported question is deliberative (see above); context will make this clear:

*Vir ita perturbātus est ut sē interroget, utrum in mare saliat an in nāve remaneat.* (ll.57–59) = a result clause introducing an indirect deliberative question; what he originally asked himself was: “Should I leap into the sea or remain on the boat,” and this becomes: “The man is so distressed that he asks himself whether he should leap into the sea or remain on the boat.”

*Mēdus rubēns nescit quid respondeat.* (Cap. XXVIII, l.184): “Medus, blushing, does not know what he should respond.” Medus originally asks himself, “what should I respond?”

### More Result Clauses

We met consecutive clauses (clauses of result) in the last chapter. Here are further examples from this chapter:

*Vir ita perturbātus est ut sē interroget...* (ll.57–58)

*Ariōn tam pulchrē fidibus canēbat ut alter Orpheus appellārētur.*  
(ll.66–67)

*An tam ignārus es ut etiam Orpheus tibi ignōtus sit?* (ll.67–68)

*Is fidicen nōbilissimus fuit quī tam pulchrē canēbat ut bēstiae ferae, nātūram suam oblītae, accēderent.* (ll.70–72)

*Nautae precibus eius ita permōtī sunt ut manūs quidem ab eō abstinērent.* (ll.86–87)

*Tanta erat potestās eius, tanta glōria tantaeque dīvitiae, ut nōn solum aliī tyrannī, sed etiam dī immortalēs ei invidērent.* (ll.158–160)

*Piscem cēpit quī tam fōrmōsus erat ut piscātor eum nōn vēnderet.*  
(ll.167–168)

### Words that signal result clauses

<i>tantus, -a, -um</i>	so great	adjective of magnitude, quantity
<i>talis, tale</i>	of such a sort	adjective of quality
<i>eius modī</i>	of such a sort	descriptive genitive
<i>tot</i>	so many	adjective of quantity
<i>sīc</i>	in this way	adverb
<i>ita</i>	so, in such a way	adverb
<i>adeō</i>	for far, to such an extent	adverb
<i>tam</i>	so	adverb: only with adjs. and other advs.

Under GRAMMATICA LATINA, examples are shown of typical *ut*- and *nē*-clauses.



### Summary: Purpose and Result

- **Purpose** clauses show the goal of the main verb (in order to); result clauses describe the consequence of the modified (*tam, tantus, ita*) word.
- **Purpose** clauses are negated by *nē*; result clauses are negated by *ut* plus a negative.

	Negative Purpose	Negative Result
that...not	<i>nē</i>	<i>ut...nōn</i>
that...no one	<i>nē quis</i>	<i>ut...nēmō</i>
that...nothing	<i>nē quid</i>	<i>ut...nihil</i>
that...never	<i>nē umquam</i>	<i>ut...numquam</i>

### Lēctiō Tertia (Section III)

#### Genitive of the Charge

With *accūsāre*, the charge is in the genitive:

*Lydia pergit eum fūrti accūsāre.*: accuses him of theft (l.137)

#### Partitive Genitive (continued)

A partitive genitive may qualify a pronoun, e.g.:

*aliquid pecūlii* (l.135)

*nihil mali* (l.157)

*quid novi?* (Cap. XXXI, ll.2–3)

The partitive genitive of *nōs, vōs* is *nostrum, vestrum*:

*nēmō nostrum/vestrum* (ll.39, 42–43)

#### Personal Pronouns (continued from Cap. XX)

There are two forms for the genitive plural of the personal pronouns. The forms *meī, tuī, nostrī, vestrī*, and *suī* (used for singular and plural) are generally used as **objective genitives**, e.g.:

*amor meī*            love of me (as opposed to *amor meus*: my love)

*timor vestrī*        fear of you (as opposed to *timor vester*: your fear)

The forms *nostrum* and *vestrum*, as you learned in the previous section, are partitive. It is helpful to distinguish the two by memorizing a phrase. A good one is the partitive phrase Cicero often uses when addressing his audience: *quis vestrum?* (who of you?)

**Recēnsiō: Personal Pronouns**

	1st sing. 1st pl.		2nd sing. 2nd pl.		Reflexive
nom.	<i>ego</i>	<i>nōs</i>	<i>tū</i>	<i>vōs</i>	
acc.	<i>mē</i>	<i>nōs</i>	<i>tē</i>	<i>vōs</i>	<i>sē</i>
gen.	<i>meī</i>	<i>nostrī/nostrum</i>	<i>tuī</i>	<i>vestrī/vestrum</i>	<i>suī</i>
dat.	<i>mihi</i>	<i>nōbīs</i>	<i>tibi</i>	<i>vōbīs</i>	<i>sibi</i>
abl.	<i>mē</i>	<i>nōbīs</i>	<i>tē</i>	<i>vōbīs</i>	<i>sē</i>

**Compound Verbs**

Many verbs are formed with **prefixes**, mostly prepositions. Examples in this chapter:

<i>dē-terrēre</i>	<i>per-movēre</i>
<i>ā-mittere</i>	<i>sub-īre</i>
<i>in-vidēre</i>	<i>ex-pōnere</i>
<i>per-mittere</i>	<i>re-dūcere</i> ( <i>re-</i> means “back” or “again”)

Prefixes cause a short *a* or *e* in the verbal stem to be changed to *i*. Thus from:

<i>f</i> acere is formed	<i>af-</i> , <i>cōn-</i> , <i>ef-</i> , <i>per-f</i> icere
<i>c</i> apere	<i>ac-</i> , <i>in-</i> , <i>re-c</i> ipere
<i>r</i> apere	<i>ē-</i> , <i>sur-r</i> ipere
<i>s</i> alīre	<i>dē-s</i> ilīre
<i>f</i> atērī	<i>cōn-f</i> itērī
<i>t</i> enēre	<i>abs-</i> , <i>con-</i> , <i>re-t</i> inēre
<i>p</i> remere	<i>im-p</i> rimere

Similarly, in compounds, *i*acere becomes *-iicere*, but the spelling *ii* is avoided by writing *-icere*, e.g.:

*ab-*, *ad-*, *ē-*, *prō-icere*

**Recēnsiō: Indicative/Subjunctive****Indicative**

*Ut Orpheus cantū suō ferās ad sē alliciēbat, ita<sup>3</sup> tunc Arīōn canendō  
piscēs allēxit ad nāvem.* (ll.93–95)

*Subitō mercātor ē dīvitissimō pauperrimus factus est.* (ll.17–18)

*Ita spērābat sē magnum lucrum factūrum esse.* (l.15)

*Laetitia vestra mē nōn afficit.* (l.45)

*Nec quisquam nostrum trīstitiā tuā afficitur.* (ll.46–47)

*Quisnam est Arīōn? Nē nōmen quidem mihi nōtum est.* (ll.63–64)

3. For *ut...ita*, see Cap. XIX.

*Mercātōrēs mercēs suās magnī aestimant, vītā nautārum parvī  
aestimant!* (ll.6–7)

*Nōnne liberōs plūris aestimās quam mercēs istās?* (ll.26–27)

*Sī fūrtum fecī, tuā causā id fecī.* (l.139)

*Nāvis autem vēlīs sōlīs nōn tam vēlōciter vehitur quam ante  
tempestātem, nam vēla ventō rapidō scissa sunt.* (ll.191–193)

*“Per deōs immortalēs!” inquit gubernātor, cum primum nāvem  
appropinquantem prōspexit. “Illa nāvis vēlōx nōs persequitur.”*  
(ll.187–189)

## Subjunctive

### Purpose (final clauses)

*Is laetus Ōstiā profectus est cum mercibus pretiōsīs quās omnī pecūniā  
suā in Italiā ēmerat eō cōnsiliō ut eās māiōre pretiō in Graeciā  
vēnderet.* (ll.12–15)

*Eō enim cōnsiliō nummōs surripuī ut dōnum pretiōsum tibi emerem.*  
(ll.139–141)

*Rēctē dīcis: meae mercēs ēiectae sunt, ut nāvis tua salva esset!*  
(ll.34–35)

*Mercēs iēcimus ut nōs omnēs salvī essēmus.* (ll.36–37)

*Orpheus etiam ad Īnferōs dēscendit ut uxōrem suam mortuam  
inde redūceret.... Sed perge nārrāre dē Arione.* (ll.73–75)

### Verba Postulandī

*Nōlī tū mē cōnsōlārī quī ipse imperāvistī ut mercēs meae iacerentur!*  
(ll.30–32)

*Quid iuvat deōs precārī ut rēs āmissae tibi reddantur? Frūstrā hoc  
precāris.* (ll.54–55)

*Sed tamen imperāvērunt ut statim in mare dēsiliret!* (ll.87–88)

*At nōlīte mē monēre ut laetus sim, postquam omnia mihi ēripuistis!*  
(ll.43–45)

*Hāc fābulā monēmur ut semper bonō animō sīmus nēve umquam  
dē salūte dēspērēmus. Dum anima est, spēs est.* (ll.122–124)

*Ille vērō, cōnsiliō eōrum cognitō, pecūniā cēteraque sua nautīs dedit,  
hoc sōlum ōrāns ut sibi ipsī parcerent.* (ll.81–83)

*Itaque gubernātor imperat ut nāvis rēmīs agātur.* (l.193)

## Studia Rōmāna

Travel was extensive in the period of our narrative and travel narratives were a growing genre. The Greek historian Arrian of Nicomedia (on the west coast of Turkey near Istanbul) wrote *Periplūs Pontī Euxīnī*, a Latin translation of

Περίπλους τοῦ Εὐξείνου Πόντου, a travel narrative about sailing around the Black Sea. Arrian, while governor of the province of Cappadocia, addressed his narrative to the emperor Hadrian (emperor AD 117–138). A contemporary of Arrian, the Greek Pausanias, wrote a guide in ten volumes detailing what he saw and heard on his travels through Greece. Pausanias remains a valuable reference for Roman Greece in the second century AD.

In both this and the previous chapter, the helmsman expresses his fear of pirates. Piracy had been one of the many dangers of sea travel during the republican period (and thus Pompey the Great was given extraordinary military powers to rid the seas of pirates in 67 BC, about which you will read in Cap. XXXII). During the empire, attacks by pirates would be countered by the Roman navy, and sea travel was a good deal safer (although not completely safe). Although large-scale piracy had ceased to exist, it lived on in the popular imagination. More dangerous was the sea itself and shipwreck was not unknown. The *iactūra* of goods was a common practice when shipwreck threatened: the chance of staying afloat was increased by lightening the load. This real danger posed grounds for the following ethical discussion reported in Cicero's *dē Officiis* (Cicero is reporting a discussion led by Hecaton, a prominent Stoic philosopher from Rhodes of the first century BC): Question: "If one is forced to make a *iactūra* at sea, which should one throw overboard? An expensive horse or a cheap slave?" Response: financial considerations lead in one direction, humane sensibility in the opposite. "What if a foolish man has grabbed a board floating from the shipwreck—will the philosopher grab it away if he can?" No, because it would be wrong. "What about the owner of the ship? Will he grab the plank—it belongs to him." Not at all, not any more than he would toss a passenger overboard because the boat was his. Until they arrive at the ship's destination, the boat belongs not to the owner, but to the passengers (3.23.89–90).

In this chapter, you also read two well-known Greek stories: about the poet Arion and the tyrant Polycrates. The fifth century Greek historian Herodotus writes about both. The famous seventh-century BC Greek lyre-player Arion (Herodotus 1.23–24) was sailing from southern Italy back to Corinth in Greece when he was thrown overboard and rescued by a dolphin. Herodotus (3.40–43) also records the story of Polycrates (the tyrant of Samos in the sixth century BC) who, on the advice of his friend Amasis, the king of Egypt, threw away his signet ring, a valuable emerald set in gold. This last story reflects a common theme that the gods are displeased by too much good fortune; by throwing away the ring, Polycrates hopes to restore the balance of human fortune. That he is unsuccessful signals the magnitude of his ultimate downfall (Polycrates was eventually killed in a way Herodotus finds too horrible to reveal, and when dead, his corpse was crucified for all to see). Pliny the Elder in his *Natural History* (37.2) claims that the gem in Polycrates' ring was on display, set in a golden horn, in the temple of Concord, given to the temple as a gift from Augustus' wife Livia.

The *gubernātor*'s words (124–124) “*Dum anima est, spēs est*” echo Cicero (*Ad Atticum* 9.10) *ut aegrōtō, dum anima est, spēs esse dīcitur*.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>dīvitiae, -ārum</b>	riches
<b>fortūna, -ae</b>	fortune
<b>iactūra, -ae</b>	throwing away, loss
<b>invidia, -ae</b>	envy, ill will
<b>laetitia, -ae</b>	happiness
<b>trīstitia, -ae</b>	sadness
<b>vīta, -ae</b>	life

#### 2nd

<b>beneficium, -ī</b>	good deed
<b>delphīnus, -ī</b>	dolphin
<b>dorsum, -ī</b>	back
<b>fundus, -ī</b>	bottom
<b>fūrtum, -ī</b>	theft
<b>lucrum, -ī</b>	profit
<b>maleficium, -ī</b>	evil deed
<b>rēmus, -ī</b>	oar
<b>tyrannus, -ī</b>	tyrant

#### 3rd

<b>carmen, carminis (n.)</b>	song, poem
<b>fēlicitās, fēlicitātis (f.)</b>	happiness
<b>fidēs, fidium (f. pl.)</b>	lyre
<b>fidicen, fidicinis (f.)</b>	lyre-player
<b>fūr, fūris (m.)</b>	thief
<b>nāvigātiō, nāvigātiōnis (f.)</b>	sailing
<b>piscātor, piscātōris (m.)</b>	fisherman
<b>salūs, salūtis (f.)</b>	safety

#### 4th

<b>cantus, -ūs (m.)</b>	song
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#### 5th

<b>spēs, -eī (f.)<sup>4</sup></b>	hope
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### Verba

#### -āre (1)

<b>(aestimō) aestimāre, -āvisse, -ātum</b>	value, estimate
<b>(appropinquō) appropinquāre, -āvisse (intr. + dat.)</b>	approach
<b>(dēspērō) dēspērāre, -āvisse, -ātum</b>	lose hope

4. Like *rēs* (Cap. XIV), *spēs* has a short *ē* in the genitive and dative singular (see Cap. XIII for the rules): *spēs, spēī*.

(dōnō) dōnāre, -āvisse, -ātum	give, present with
(perturbō) perturbāre, -āvisse, -ātum	disturb
(precō) precārī, precātum	pray, beg
(secō) secāre, secuisse, sectum	cut
<b>-ēre (2)</b>	
(abstineō) abstinēre, abstinuisse, abstentum	keep off
(appāreō) appārēre, appāruisse ( <i>intr. + dat.</i> )	appear
(cōnfiteor) cōnfitērī, cōnfessum	confess
(dēterreō) dētērrēre, dētērruisse, dētērritum	deter
(invidēō) invidēre, invīdisse ( <i>intr. + dat.</i> )	envy, grudge
(permōveō) permōvēre, permōvisse, permōtum	move deeply
(remaneō) remanēre, remānsisse, remānsūm	remain
(stupeō) stupēre, stupuisse	be aghast
(suādeō) suādēre, suāsisse ( <i>intr. + dat.</i> )	advise
<b>-ere (3)</b>	
(abiciō) abicere, abiēcisse, abiectum	throw away
(adiciō) adicere, adiēcisse, adiectum	add
(afficiō) afficere, affēcisse, affectum	affect, stir
(alliciō) allicere, allēxisse, allectum	attract
(āmittō) āmittere, āmīsisse, āmissum	lose
(dētrahō) dētrahere, dētrāxisse, dētractum	pull off
(ēripiō) ēripere, ēripuisse, ēreptum	snatch away, deprive
(expōnō) expōnere, exposuisse, expositum	put out, expose
(parcō) parcere, pepercisse ( <i>intr. + dat.</i> )	spare
(permittō) permittere, permīsisse ( <i>intr. + dat.</i> )	allow, permit
(queror) querī, questum	complain
(recognōscō) recognōscere, recognōvisse, recognitum	recognize
(redūcō) redūcere, redūxisse, reductum	lead back
(surripiō) surripere, surripuisse, surreptum	steal
<b>-īre (4)</b>	
(dēsiliō) dēsilīre, dēsiluisse	jump down
(finiō) finīre, finīvisse, finītum	finish

<b>Irregular</b> (subeō) subīre, subiisse	undergo
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>celsus, -a, -um</b>	tall, high
<b>ignārus, -a, -um</b>	ignorant, unaware
<b>ignōtus, -a, -um</b>	unknown
<b>maestus, -a, -um</b>	sad
<b>mīrus, -a, -um</b>	surprising, strange
<b>nōtus, -a, -um</b>	known
<b>pretiōsus, -a, -um</b>	precious
<b>rapidus, -a, -um</b>	rapid
<b>3rd</b>	
<b>fallāx (gen. fallācis)</b>	false, deceitful
<b>fēlix (gen. fēlicis)</b>	lucky, fortunate
<b>nōbilis, -e</b>	well-known, famous
<b>vēlōx (gen. vēlōcis)</b>	swift
<b>Prōnōmina</b>	
<b>nōnnūllī, -ae, -a</b>	several
<b>sēsē</b>	intensive form of <b>sē</b>
<b>Adverbia</b>	
<b>frūstrā</b>	in vain
<b>inde</b>	from there
<b>nōnnumquam</b>	often
<b>prōtinus</b>	immediately, at once
<b>quasi</b>	as if
<b>repente</b>	suddenly

## XXX. Convivium

### Rēs Grammaticae Novae

1. Verbs
  - a. Uses of the Subjunctive
    - i. Hortatory Subjunctive
  - b. Future Perfect Indicative Tense
  - c. *miscēre/aspergere*
  - d. *frū*
2. Nouns
  - a. *sitis* (Pure *i*-Stem)
  - b. *vās*
3. Adjectives
  - a. Distributive Numbers
4. Adverbs from 3rd Declension Adjectives (continued)

### **Convivium (Dinner Party)**

In this and the following chapter, you read about a dinner party at the home of Julius and Aemilia. The guests are good friends of the family. The dinner begins at the early (to us) hour of four o'clock in the afternoon (*hōra decima*), a normal time for the principal meal of the Romans. We hear about the arrangement of a typical Roman dining-room, the *triclinium*, where the guests reclined on couches. Such a dining-room was not designed for large parties, as not more than three guests could lie on each of the three couches grouped around the little table.

### **Lēctiō Prīma (Section I)**

#### ***Fruor, fruī***

Like *ūtī, ūsum esse* (Cap. XXIII) the deponent verb *fruī* (“delight in,” “enjoy”) takes the ablative:

*Ego numquam instrūmentō rūsticō ūsus sum. (1.38)*  
*ōtiō fruor (1.23)*



*Orontēs...vītā rūsticā nōn fruitur* (l.35)  
*cotīdiē bonō vīnō fruor* (l.59)

### Adverbs from 3rd Declension Adjectives (continued)

3rd declension adjectives in *-ns* form adverbs in *-nter*, e.g.:

*cōnstāns -ant|is* → *cōnstanter* (contraction of *cōnstantiter*)  
*prūdēns -ent|is* → *prūdentē*  
*diligēns -ent|is* → *diligentē*  
*patiēns -entis* → *patientē*

Examples:

*diligentē* cūrō ut colōnī agrōs meōs bene colant. (ll.33–34)  
*Prudentē* facis. (l.35)  
*Patientē* expectā, dum servī lectōs sternunt. (l.82; cf. Cap. XXXIII, l.120)

## Lēctiō Altera (Section II)

### Distributive Numbers

When using repetitive numbers to say, for example, how many guests are reclining on each couch, we might say in English, “three to a couch,” or “three each/apiece,” or “in threes.” Latin does not use the usual numerals *ūnus*, *duo*, *trēs*, but the numbers *singulī*, *bīnī*, *ternī*:

<i>In singulis lectis aut singulī aut</i>	Dinner guests usually recline
<i>bīnī aut ternī convivae accubāre</i>	on individual couches in ones
<i>solent.</i>	or twos or threes. (ll.74–75)

These distributive numerals:

- are adjectives of the 1st/2nd declension
- all end in *-n|ī -ae -a*, except *singul|ī -ae -a*
- are used when the same number is used repetitively, that is, applies to more than one person or thing, e.g.:

*bis bīna* (2×2) *sunt quattuor*  
*bis terna* (2×3) *sunt sex*  
*In vocābulis “mea” et “tua” sunt ternae litterae et bīnae syllabae.*

### Future Perfect Indicative

To indicate that an action will not be completed until some point in the future, the **future perfect** is used (Latin *futūrum perfectum*), e.g.:

*Cēnābimus cum primum cocus cēnam parāverit et servi triclinium  
ōrnāverint.* (ll.83–84)

Although all three acts will happen in the future, the future perfect shows that the cooking and dining room preparation will be finished *before* the guests will eat.

*Cum primum meum vinum pōtāveritis, Falernum pōtābitis!*  
(ll.145–146)

The guests will drink the Falernum wine as soon as they will have drunk the wine from Julius's vineyard. Both will happen in the future, but the action in the future perfect tense will be completed before the action in the future tense takes place.

To form the future perfect:

- Active: to the perfect stem add the following endings:
 

1st	~er ō	~er imus
2nd	~er s	~er tis
3rd	~er t	~er nt
- Passive: the perfect participle and the future of *esse* (*erō, eris, erit*, etc.), e.g.:

*Brevi cēna parāta et triclinium ōrnātum erit.* (ll.84–85; cf. l.14)

This tense is especially common in conditional clauses (beginning with *sī*) in cases where some future action must be completed before something else can take place, e.g.:

*Discipulus laudābitur, sī magistrō pāruerit.*

Further examples of this use will be found in the section GRAMMATICA LATINA.

## Lēctiō Tertia (Section III)

### Independent Subjunctive: Hortatory

When at last the servant announces that dinner is ready, Julius says:

*Triclinium intrēmus!*                      Let us enter the dining room!  
(ll.86–87)

At table he raises his glass with the words:

*Ergō bibāmus!*                              Therefore, let us drink! (l.120)

The forms *intrēmus* and *bibāmus* are the present subjunctive (1st pers. pl.) of *intrāre* and *bibere*; accordingly, they denote an action that is intended or encouraged, in this case an exhortation (“let’s...”). In the next chapter, you will find further examples of this **hortatory** subjunctive (Latin *hortārī*, “exhort”).

**Sitis/vās**

*Sitis*, *-is* f. is a pure *i*-stem (see Cap. XVI):

acc.	- <i>im</i> ( <i>siti<u>m</u> patī</i> , l.55)
abl.	- <i>ī</i> ( <i>sitī perīre</i> , l.57)

*Vās*, *vās|is* n. follows the 3rd declension in the singular but the 2nd declension in the plural: *vās|a*, *-ōrum* (l.93: *ex vāsis aureīs*).

**Miscēre/aspergere**

Wine was not often drunk undiluted (*merum*); it was customary to mix (*miscēre*) one's wine with water. The verb *miscēre* (to mix) can be completed by an accusative and ablative or dative and accusative. The Latin expression is either:

accusative and ablative	
<i>vīnum aquā (cum aquā) miscēre</i>	mix wine with water (l.115)
dative and accusative	
<i>mel vīnō miscēre</i>	mix honey (in)to wine (l.132)
<i>Aspergere</i> (to sprinkle) follows the same pattern:	
<i>cibum sāle aspergere</i>	sprinkle food with salt (l.111)
<i>sālem carnī aspergere</i>	sprinkle salt (on)to meat (l.109–110)

**Recēnsiō: Cum****Cum referring to the future: Indicative**

*Cēnābimus cum primum cocus cēnam parāverit et servī triclinium  
ōrnāverint.* (ll.82–84)

*Tum dēmum hoc vīnum cum illō comparāre poterimus, cum utrumque  
gustāverimus.* (ll.143–144)

**Cum iterative: Indicative**

*Nec vēō omnēs mercātōrēs domī remanent, cum mercēs eōrum nāvibus  
vehuntur.* (Cap. XXIX, ll.8–9)

*Cum igitur paucissimī sunt convīvae, nōn pauciōrēs sunt quam trēs,  
cum plūrīmī, nōn plūrēs quam novem—nam ter ternī sunt novem.*  
(ll.75–78)

**Cum strict temporal: Indicative**

*“Per deōs immortalēs!” inquit gubernātor, cum primum nāvem  
appropinquantem prōspexit.* (Cap. XXIX, ll.187–188)  
*Octō diēs iam sunt cum Rōmae nōn fuī.* (Cap. XXXI, l.3)

*Sex hōrae iam sunt cum cibum nōn sūmpsī. Venter mihi contrahitur propter famem.* (ll.40–42)

*“Haec carō valdē mihi placet,” inquit Fabia cum primum carnem gustāvit.* (ll.106–107)

*Cum primum meum vīnum pōtāveritis, Falernum pōtābitis!* (ll.145–146)

### **Cum circumstantial: Subjunctive**

*Cum Ariōn, nōbilissimus suī temporis fidicen, ex Italiā in Graeciam nāvigāret magnāsque dīvitiās sēcum habēret, nautae pauperēs, quī hominī dīvitī invidēbant, eum necāre cōstituērunt.* (Cap. XXIX, ll.78–81)

*Respondērunt “hominem, cum inde abīrent, in terrā Italiā fuisse eumque illīc bene vivere, aurēs animōsque hominum cantū suō dēlectāre atque magnum lucrum facere.”* (Cap. XXIX, ll.106–109)

### **Cum causal: Subjunctive**

*Gubernātor, cum omnēs attentōs videat, hanc fābulam nārrat.*  
(Cap. XXIX, ll.76–77)

*Ibi homō territus, cum iam vītā dēspērāret, id ūnum ōrāvit ut sibi licēret vestem ōrnātā induere et fidēs capere et ante mortem carmen canere.* (Cap. XXIX, ll.187–188)

*Ānulum abiēcit, cum sēsē nimis fēlicem esse cēnsēret.* (Cap. XXIX, ll.156–157)

*Polycratēs, cum ānulum suum recognōsceret, māximā laetitiā affectus est.* (Cap. XXIX, ll.171–172)

*Midās enim, quamquam terram, lignum, ferrum manū tangendō in aurum mūtāre poterat, fame et sitī moriēbātur, cum cibus quoque et pōtiō, simul atque ā rēge tācta erat, aurum fieret.* (Cap. XXXI, ll.38–42)

*Opus nōn est vetus exemplum Graecum afferre, cum complūres fābulae nārrentur puerīs quī ita servātī sunt.* (Cap. XXXI, ll.154–156)

## **Studia Rōmāna**

Julius joins his guests after bathing: *Tum lūlius lautus et novā veste indūtus intrat* (l.15). *Lautus, -a, -um* is a perfect passive participle from *lavāre*, to wash, bathe (the verb has three variations of the participle; in Cap. XXII, you met *lavātum*, the participle you would expect from *lavāre*<sup>1</sup>). *Lautus* is rarely used to

1. The third variation on the participle’s form is *lōtum*.

mean simply “having been washed, i.e., clean.” Rather, it suggests the impression one gives who has the leisure and resources to bathe: “elegant, refined.”

Introduced from Greece via Greek Southern Italy, baths were an important feature of Roman life. Private baths in the home are called *balneum*,<sup>2</sup> (in the republican period, they were also called *lavātrīna*, shortened to *lātrīna*). There were also public baths (mostly privately owned) called *balneae* and, in the imperial period, enormous public baths called *thermae*. The Augustan period architect Vitruvius tells us the various rooms for a bath, although archaeological remains show a great deal of variation: the hot room (*caldārium*, also spelled *calidārium*), the warm room (*tepidārium*), the sweating room (*sūdātōrium*, *lacōnicum*), a room with a cold bath (*frigidārium*), as well as a changing room (*apodytērium*). The natural starting place is the *apodytērium*; from there, one visited rooms of increasing warmth and finished in the *frigidārium*. While baths were ideally placed in a part of the house that would receive the most warmth, they were also kept warm by the use of hypocausts (*hypocaustum*): flooring raised on short brick pillars through which the heat of an external furnace could flow.

Julius entertains his friend Cornelius (familiar to you from Cap. VI) and his wife Fabia, along with Orontes and his wife Paula. Orontes, a freedman (*libertinus*), is reminiscent of the freedmen at Trimalchio’s dinner party in the first century AD novel written by Petronius, *Satyricon*, and of various Greek freedmen in the satires of Juvenal (first–second century AD). Orontes exhibits the stereotypes of literature and illustrates Roman ambivalence toward the Greeks.

The *triclinium* consists of three couches that can hold three diners each. The diners would recline facing a central communal table. Wealthy houses might have more than one *triclinium*. Generally, the way the mosaic floors and (often elaborate) wall paintings are arranged identifies a room as a *triclinium* and shows where the couches and table were set up. Of the three couches shown in the photo at the beginning of the chapter, the slave is kneeling on what is called the *lectus imus*, or lowest couch (the order of the couches is shown in the illustration in the margin). This is usually the couch where the host sits, although in our chapter, Julius and Aemilia are sitting on the middle couch, the *lectus medius*, usually reserved for the guest of honor. The host would sit in the highest position (always on the right side of the couch as you face it) on the *lectus imus* (called *summus in imō*), and the guest of honor would sit on the lowest position (to the far left of the couch) on the *lectus medius* (called *imus in mediō*)—that is, next to the host.

The *cēna* (lines 100–103) consists of the three courses described in Cap. XXIV, beginning with eggs for the appetizer (*gustātiō*), moving on to fish

2. In the singular, baths are neuter (*balneum*); in the plural, usually feminine (*balneae*), although the neuter plural is also found.

and pork for the *cēna* proper, and ending with nuts and fruit for the *secundae mēnsae*. The poet Horace describes a full dinner as *ab ovō ad māla* (*Sat.* 1.3.6)—so Julius’s dinner is typical (as you will see in the next chapter, ll.185–186: *Nōnne tē pudet ita ab ovō usque ad māla fābulārī?*). Wine was an important component of the *cēna* and indeed of Roman culture. There were inexpensive everyday wines and aged, expensive wines that Pliny in his *Historia Nātūrālis* calls *vīnum nōbile*. Pliny would agree with Julius that *Falernum... vīnum Italiae optimum habētur* (l.123). Pliny writes, *Nec ūllī nunc vīnō māior auctōritās; sōlō vīnōrum flamma accenditur* (14.8.62) “no wine today has a greater reputation; a flame can be kindled from it alone.” That is, Falernian wine was the only one with a high enough alcohol content to be flammable. The next best wines, according to Pliny, come from the area around Julius’s farm, the Alban region close to Rome. Cornelius (ll.126–127) is clearly being polite in preferring Julius’s Alban wine to Falernum.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>cēna, -ae</b>	dinner
<b>convīva, -ae</b> ( <i>m./f.</i> )	dinner guest
<b>culīna, -ae</b>	kitchen

#### 2nd

<b>argentum, -ī</b>	silver
<b>balneum, -ī</b>	bath
<b>bonum, -ī</b>	blessing, a good
<b>cocus, -ī</b>	cook
<b>convīvium, -ī</b>	dinner party
<b>merum, -ī</b>	unmixed wine
<b>minister, -rī</b>	attendant (cf. <b>magister</b> )
<b>triclīnium, -ī</b>	dining room

#### 3rd

<b>carō, carnis</b> ( <i>f.</i> )	meat
<b>famēs, famis</b> ( <i>f.</i> )	hunger
<b>genus, generis</b> ( <i>n.</i> )	kind, sort
<b>holus, holeris</b> ( <i>n.</i> )	vegetable
<b>hospes, hospitis</b> ( <i>m./f.</i> )	guest, stranger
<b>iter, itineris</b> ( <i>n.</i> )	journey, trip
<b>mel, mellis</b> ( <i>n.</i> )	honey
<b>nux, nucis</b> ( <i>f.</i> )	nut
<b>sāl, salis</b> ( <i>n.</i> )	salt
<b>sitis, sitis</b> ( <i>f.</i> ; <i>acc. sitim</i> )	thirst
<b>vās, vāsis</b> ( <i>n.</i> ) ( <i>pl. vāsa, -ōrum</i> )	container

## Verba

## -āre (1)

(accubō) accubāre	recline at the table
(apportō) apportāre, -āvisse, -ātum	carry to
(cēnō) cēnāre, -āvisse, -ātum	dine
(exōrnō) exōrnāre, -āvisse, -ātum	decorate
(gustō) gustāre, -āvisse, -ātum	taste
(liberō) liberāre, -āvisse, -ātum	set free
(nūntiō) nūntiāre, -āvisse, -ātum	announce
(parō) parāre, -āvisse, -ātum	get, prepare
(pōtō) pōtāre, -āvisse, -ātum (or pōtum)	drink

## -ēre (2)

(compleō) complēre, -plēvisse, -plētum	fill up
(miscēō) miscēre, miscuisse, mixtum	mix
(placeō) placēre, placuisse, placitum ( <i>intr. + dat.</i> )	please
(salvēre iubeō)	greet

## -ere (3)

(accumbō) accumbere, accubuisse	recline at the table
(aspergō) aspergere, aspersisse, aspersum	sprinkle/strew on
(contrahō) contrahere, -trāxisse, -tractum	contract
(coquō) coquere, coxisse, coctum	cook
(ēligō) ēligere, ēlēgisse, ēlectum	pick out, choose
(fruo) fruī, fructum (+ <i>abl.</i> )	enjoy
(fundō) fundere, fūdisse, fūsum	pour
(recipiō) recipere, recēpisse, receptum	receive
(requiēscō) requiēscere	rest
(sternō) sternere, strāvisse, strātum	spread, strew
(vīsō) vīsere	go to see, visit

## -īre (4)

(exhauriō) exhaurīre, exhausisse, exhaustum	drain, drink up
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## Irregular

(praesum) praeesse, praefuisse ( <i>intr. + dat.</i> )	be in charge over
(perferō) perferre, pertulisse, perlātum	carry through
(prōferō) prōferre, prōtulisse, prōlātum	bring forward

## Adiectīva

## 1st/2nd (-us/er, -a, -um)

<b>acerbus, -a, -um</b>	bitter
<b>acūtus, -a, -um</b>	sharp
<b>argenteus, -a, -um</b>	made of silver
<b>bīnī, -ae, -a</b>	two at a time
<b>calidus, -a, -um</b>	hot
<b>glōriōsus, -a, -um</b>	full of glory
<b>īmus, -a, -um</b>	bottom of
<b>inexpectātus, -a, -um</b>	unexpected
<b>iūcundus, -a, -um</b>	pleasant, agreeable
<b>libertīnus, -a, -um</b>	freed
<b>medius, -a, -um</b>	middle of
<b>merus, -a, -um</b>	unmixed, pure
<b>molestus, -a, -um</b>	annoying
<b>singulī, -ae, -a</b>	one at a time
<b>tardus, -a, -um</b>	late, tardy
<b>ternī, -ae, -a</b>	three at a time

## 3rd

<b>dīligēns</b> ( <i>gen. dīligentis</i> )	careful, accurate
<b>dulcis, -e</b>	sweet

## Adverbia

<b>dēmum</b>	finally
<b>dīū</b>	for a long time
<b>equidem</b>	indeed
<b>paulisper</b>	for a short time
<b>prīdem</b>	some time ago, previously
<b>sānē</b>	certainly, truly

## Praepositionēs

<b>circiter</b> ( <i>prp. + acc.</i> )	around, near ( <i>adv. approximately</i> )
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# XXXI. Inter Pōcula

## Rēs Grammaticae Novae

1. Verbs
  - a. Uses of the Subjunctive
    - i. Optative Subjunctive
    - ii. Hortatory Subjunctive (continued)
    - iii. Jussive Subjunctive
  - b. *ōdisse*
  - c. Semi-deponents
2. Nouns: Case uses
  - a. Dative of Agent
  - b. Ablative with the Preposition *cōram*
  - c. Ablative with the Preposition *super*
3. Adjectives
  - a. Verbal Adjective: Gerundive (*gerundivum*)
  - b. Passive Periphrastic
4. Pronouns: Indefinite Relative Pronouns

## An Enthusiastic Dinner Conversation

As the wine flows, the conversation among the guests proceeds more freely. The room echoes with discussions, stories, and the latest gossip.

## Lēctiō Prīma (Section I)

### Indefinite Relative Pronouns

We have seen relative pronouns without an antecedent express the idea of “whoever” and “whatever” (where one might have expected *is quī...*, *id quod*), e.g.:

*Quī spīrat vīvus est.*

Whoever breathes is alive.  
(Cap. X, ll.48–49)

*Quod Mārcus dīcit vērūm nōn est.*

What (or whatever) Marcus says is not true. (Cap. XV, l.58–59)

The same idea is expressed by the **indefinite relative pronouns** *quis-quis* and *quid-quid* (“whoever” and “whatever”), e.g.:

*Quisquis amat valeat!* (l.196)

*Dabō tibi quidquid optāveris.* (l.29)

*Quidquid* is often changed to *quicquid* by assimilation.

### Future Perfect Tense (continued)

This chapter offers many more examples of the future perfect tense, used to express an action that must be completed *before* another future action:

*Nēmō tibi quidquam scribet dē rēbus urbānīs, nisi prius ipse epistolam scripseris.* (ll.7–8)

*“Dabō tibi,” inquit, “quidquid optāveris.” Statim Midās. “Ergō dā mihi,” inquit, “potestātem quidquid tetigerō in aurum mūtandī.”*<sup>1</sup> (ll.29–31)

*Profectō eum verberābō atque omnibus modīs cruciābō, sī eum invēnerō priusquam Italiam reliquerit. Nisi pecūniam mihi reddiderit, in cruce figētur!* (ll.63–66)

## Lēctiō Altera (Section II)

### Ōdisse

The defective verb *ōdisse* (“to hate”) has no present stem, but the perfect has present force: *ōdī* (“I hate”) is the opposite of *amō*; *ōdisse* and its opposite, *amāre*, are contrasted in *Servī dominum clēmentem amant, sevērūm ōdērunt* (ll.93–94).

Cf. *nōvisse* (Cap. XXIV), perfect of *nōscere* (“get to know”), meaning “know”: *nōvī*, “I know.”

### Cōram/Super

The preposition *cōram* (“in the presence of,” “before”) takes the ablative:

*cōram exercitū* (l.122)

*Super* usually takes the accusative (“above”); but when used instead of *dē* in the sense “about,” “concerning,” *super* takes the ablative:

*super Christiānīs* (l.147)

*super fēminā falsā et infidā* (l.200)

1. The future perfect is here used with a present tense main verb as *potestātem mūtandī = poterō mūtāre*.

## Lēctiō Tertia (Section III)

### Gerundive

In Cap. XXVI, you learned about the **gerund** (Latin *gerundium*), a **verbal noun** with forms in the accusative, genitive, dative, and ablative of the neuter singular; it is active in meaning. The **gerundive** (Latin *gerundivum*) is a **verbal adjective**. Orontes’s “*Vīvant omnēs fēminae amandae!*” (ll.172–173) offers an example of the gerundive, which:

- is formed like the gerund by adding *-nd-* or *-end-* to the present stem
- is an adjective of the 1st/2nd declension (*ama|nd|us, -a, -um* < *amāre*)
- is passive in meaning
- expresses what a person or thing is fit for (*fēminae amandae*, above) or what is to be done to a person or thing

The gerundive can be used as an adjective or with the verb *esse* to express obligation.

- As an **adjective**:

<i>fēmina amanda</i>	worthy of being loved; a lovely, charming, or lovable woman
<i>discipulus laudandus</i>	(< <i>laudāre</i> ) worthy of praise, a praise-worthy or hardworking pupil
<i>liber legendus</i>	(< <i>legere</i> ) worthy of being read, a good book, a must-read

- Most frequently, the gerundive is used with some form of the verb *esse* to express what must or should happen. This construction is called the **passive periphrastic**:

*Pater quī infāntem exposuit ipse necandus est!* (ll.132–133): “should/must be killed”

*Ille servus nōn pūniendus, sed potius laudandus fuit.* (ll.161–162): “should not have been punished, but rather praised”

*Nunc merum bibendum est!* (l.177): “must be drunk”

The gerundive is a passive form; **agent** (the person by whom the action is to be performed) is expressed by the **dative** (not *ab* + ablative):

*Quidquid dominus imperāvit servō faciendum est.* (ll.159–160): “must be done”

The passive periphrastic can be used without a subject:

<i>Bibendum nōbīs est!</i>	We must drink!
<i>Tacendum est!</i>	It is necessary to be quiet! (l.178)
<i>Dormiendum omnibus est!</i>	Everyone must sleep!

Remember:

- Gerund: active noun used only in the accusative, genitive, dative, and ablative of the neuter singular.
- Gerundive: passive adjective with all forms of 1st/2nd declension; expressing what is suitable/necessary and takes a dative of agent.

### Optative, Hortatory, Jussive Subjunctives Compared

Orontes, who has had quite a bit to drink, illustrates three related uses of the subjunctive: optative, hortatory, and jussive. All three are expressions of the will of the speaker.

- **Optative:** an expression of wish (may he/she/they) (more in Cap. XXXII)

*Vivat fortissimus quisque! Vivant omnēs fēminae amandae!*  
(ll.172–173)

“*Quisquis amat valeat! Pereat quī nescit amāre! Bis tantō pereat quisquis amāre vetat!*” (ll.196–197, *per-eat* is the present subjunctive of *per-īre*)

- **Hortatory** (see Cap. XXX): an expression of encouragement or exhortation in the 1st person plural (“let us”)

*Gaudeāmus atque amēmus!*                      Let us rejoice and let us love! (l.173)

*Vivāmus omnēs et bibāmus.* (ll.183–184)

*Pōcula funditus exhauriāmus.* (l.184)

*Redeāmus ad meum Mēdum servum.*                      Let’s get back to my slave Medus.

- **Jussive:** a command expressed in the 3rd person (“let him/her, let them”)

*Quisquis fēminās amat, pōculum tollat et bibat mēcum!*                      Whoever loves women, let him lift up his cup and drink with me! (ll.176–177)

The optative subjunctive expresses a wish, hortatory an exhortation, jussive a command. For all three, the negative is *nē*:

*Nē pereat!*    May he not perish!

*Nē pōcula funditus exhauriāmus!*                      Let us not drain our glasses dry!

*Nē bibat!*    Let him not drink!

### Quisque + Superlative

When *quisque* and the superlative are used together, the phrase means “all the X.” Cicero spoke of *optimus quisque*, “all the best men.” Orontes cries:

*Vivat fortissimus quisque!*

May all the bravest men live! (l.172:  
i.e., “everyone according as he is the  
bravest,” “all the bravest men”)

### Semi-Deponents

There are a very few verbs in Latin that are called semi-deponent. The semi-deponent verb *audēre*, for example, has an active form in the present (*audeō*, *audēre*), but its form is passive in the perfect: *ausum esse* (to have dared):

*Ille iuvenis fēminam illam pulcherrimam abdūcere ausus est.*  
(ll.168–169)

*Perterritus Quīntus cultrum medicī sentit in brachiō, nec oculōs aperīre audet.* (Cap. XI, ll.97–98)

Conversely, usually *revertī* is deponent in the present tense (*revertor* *revertī*), but has active forms in the perfect: *revertisse*; thus *revertitur* (she returns) but *revertit* (she returned).<sup>2</sup>

### Graffiti

The inscription on page 259 is a **graffito** (Italian for “a scratching”) that a love-sick youth has scratched on a wall in Pompeii. It will help you to decipher the characters when you know that the inscription contains the two verses quoted by Orontes (ll.196–197; only the first syllable is missing).

### Studia Rōmāna

Roman attitude toward their slaves varied considerably. Were Seneca the Younger (first century AD) at Julius’s dinner, he would have argued with his host’s view of slaves. Seneca would remind Julius of what he had written to his young friend Lucilius (letter 47): that anyone can become enslaved (through war, kidnapping, etc.) and that he should treat his slaves in a mild and friendly manner. Slaves treated badly will fear and hate their masters. Aemilia reminds Julius of the proverb “*Dominō sevērō tot esse hostēs quot servōs.*” This proverb comes from Seneca’s letter: *Eiusdem arrogantiae prōverbium iactātur, totidem hostēs esse quot servōs: nōn habēmus illōs hostēs sed facimus* (47.5).<sup>3</sup>

The mention of crucifixion gives Aemilia the chance to voice her outrage at parents who expose (*ēxpōnere*) their infants. It was the right of the *paterfamilias* to decide whether to raise a child or expose it. Although child exposure is a popular theme in literature (particularly the Greek novel), it’s not at all

2. *Revertere* exists in both active and deponent forms (*revertor*, *revertere*, *revertī* and *revertor*, *revertī*, *reversus sum*); in the present the deponent forms are more common, in the perfect, the active forms.

3. Of this same haughty attitude, the proverb, “There are as many enemies as slaves,” is tossed about: we don’t possess them as enemies, but we make them so.

clear how often it happened in real life. There is literary evidence that seriously deformed babies were at greater risk of exposure. But it is clear that, outside of myths like Romulus and Remus, children were not left out in the expectation that they would be eaten by wild beasts, but rather were left in places where they were likely to be picked up and raised by others.

Orontes continues his boorish ignorance, but his tone-deaf responses to the conversation give us the opportunity to explore more myths. There were many sources for and variations of Greek myth, but as it happens, both of the myths that Orontes brings up can be found in Hyginus's *Fābulae*, a simplistic compendium of Greek mythology probably from the second century AD.<sup>4</sup> Also thought to be from the second century AD is the *Bibliothēkē* (or *Library*) of Apollodorus, another compendium of Greek myth. The existence of many handbooks of, in addition to innumerable literary allusions to, Greek myth attests to the vitality of myth in the ancient world.

Cornelius refers to a historical figure of near-mythical status: Solon, Athenian lawgiver and one of the seven sages (wise men) of Greece, lived in the seventh–sixth century BC. When asked why there was no law against parricides, he responded that he was of the opinion that no one would ever commit the crime (Cicero, *dē Rosciō Amerinō*, 70.5: [Solōn] *cum interrogārētur cūr nūllum supplicium cōstituisset in eum quī parentem necāsset, respondit sē id nēmīnem factūrum putāsse*). The Romans, however, did have a law against parricide and (at least during the republic) a gruesome punishment for it: the culprit was tied up in a sack with a dog, a cock, a viper, and an ape (Justinian, *Digest* 48.9).<sup>5</sup> By the time of our narrative, the emperor Hadrian had decreed if the sea were not available, the murderer would be thrown to beasts.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>iniūria, -ae</b>	injury, injustice
<b>memoria, -ae</b>	memory
<b>nūgae, -ārum</b>	trifles
<b>parricīda, -ae (m./f.)</b>	murderer of a near relative or head of state
<b>poena, -ae</b>	punishment

#### 2nd

<b>praemium, -ī</b>	reward
<b>supplicium, -ī</b>	punishment

4. The story of Midas is Hyginus 191 and of Paris, 91.

5. Justinian's *Digest* 48.9: *Poena parricīdīi mōre maiōrum haec institūta est, ut parricīda uirgīs sanguineīs uerberātus deinde culleō insuātur cum cane, gallō gallināceō et uīperā et simiā: deinde in mare profundum culleus iactātur.*

## 3rd

<b>crux, crucis</b> ( <i>f.</i> )	cross
<b>iūs, iūris</b> ( <i>n.</i> )	law, right; <i>also</i> gravy, soup
<b>iuuenis, iuuenis</b> ( <i>m./f.</i> )	young person ( <i>not an i-stem</i> )
<b>lēx, lēgis</b> ( <i>f.</i> )	law, motion, bill
<b>mōs, mōris</b> ( <i>m.</i> )	custom, habit; <i>pl.</i> behavior, morals
<b>mūnus, mūneris</b> ( <i>n.</i> )	service, duty, gift
<b>pōtiō, pōtiōnis</b> ( <i>f.</i> )	drink
<b>rūmor, rūmōris</b> ( <i>m.</i> )	rumor
<b>scelus, sceleris</b> ( <i>n.</i> )	crime, wickedness
<b>senex, senis</b> ( <i>m.</i> )	old man ( <i>not an i-stem</i> )

## 5th

<b>fidēs, -eī</b> <sup>6</sup>	loyalty, good faith
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## Verba

## -āre (1)

( <b>cruciō</b> ) <b>cruciāre, cruciāvisse, cruciātum</b>	torture
( <b>ēducō</b> ) <b>ēducāre, ēducāvisse, ēducātum</b>	train, educate, rear
( <b>fābulor</b> ) <b>fābulārī, fābulātum</b>	chat, tell a story
( <b>interpellō</b> ) <b>interpellāre, interpellāvisse, interpellātum</b>	interrupt, break in
( <b>optō</b> ) <b>optāre, optāvisse, optātum</b>	choose, wish for
( <b>vetō</b> ) <b>vetāre, vetuisse, vetitum</b>	forbid

## -ēre (2)

( <b>lateō</b> ) <b>latēre, latuisse</b>	lie hidden, lurk
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## -ere (3)

( <b>abdūcō</b> ) <b>abdūcere, abdūxisse, abductum</b>	lead away, carry off
( <b>aufugiō</b> ) <b>aufugere, aufūgisse</b>	run away, escape
( <b>cōnfidō</b> ) <b>cōnfidere, cōnfisum</b> (+ <i>dat.</i> )	trust
( <b>fidō</b> ) <b>fidere, fisum</b> (+ <i>dat.</i> )	trust, rely on
( <b>ignōscō</b> ) <b>ignōscere, ignōvisse, ignōtum</b> (+ <i>dat.</i> )	forgive
( <b>ōdī</b> ) <b>ōdisse, ōsum</b>	hate
( <b>retrahō</b> ) <b>retrahere, retrāxisse, retractum</b>	draw back, withdraw
( <b>statuō</b> ) <b>statuere, statuisse, statūtum</b>	fix, determine

## Irregular

( <b>aufferō</b> ) <b>aufferre, abstulisse, ablātum</b>	carry off
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6. Like *rēs* (Cap. XIV) and *spēs* (Cap. XXIX), *fidēs* has a short *ē* in the genitive and dative singular (see Cap. XIII for the rules): *fidēs, fideī*.

## Adiectīva

1st/2nd (-us/er, -a, -um)

<b>asinīnus, -a, -um</b>	asinine
<b>avārus, -a, -um</b>	greedy
<b>ēbrius, -a, -um</b>	drunk
<b>fīdus, -a, -um</b>	loyal, faithful
<b>fugitīvus, -a, -um</b>	fugitive
<b>īnfidus, -a, -um</b>	treacherous
<b>iniūstus, -a, -um</b>	unjust
<b>invalidus, -a, -um</b>	weak
<b>iūstus, -a, -um</b>	just
<b>nimius, -a, -um</b>	too big
<b>nōnāgēsīmus, -a, -um</b>	ninetieth
<b>scelestus, -a, -um</b>	wicked

3rd

<b>clēmēns</b> ( <i>gen. clēmētis</i> )	merciful
<b>crūdēlis, -e</b>	cruel
<b>dēbilis, -e</b>	weak
<b>impatīēns</b> ( <i>gen. impatientis</i> )	impatient
<b>īnfēlix</b> ( <i>gen. infēlicis</i> )	unlucky
<b>praesēns</b> ( <i>gen. praesentis</i> )	present
<b>sapiēns</b> ( <i>gen. sapientis</i> )	wise
<b>vetus</b> ( <i>gen. veteris</i> )	old

## Prōnōmina

<b>quisquis, quidquid</b>	whoever, whatever, each, all
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## Adverbia

<b>aliquantum</b> ( <i>adv.</i> )	to some extent
<b>funditus</b>	utterly (from the root)
<b>ideō</b>	for that reason
<b>namque</b>	for in fact (strong <b>nam</b> )
<b>nimum/nimis</b> ( <i>adv.</i> )	too much
<b>priusquam</b>	before, sooner, rather
<b>quantum</b> ( <i>as adv.</i> )	so much as, as much as
<b>quamobrem</b>	why? therefore

## Praepositīōnēs

<b>cōram</b> ( <i>prp. + abl.</i> )	in the presence of, face to face (with) (also <i>adv.</i> )
<b>super</b> ( <i>prp. + abl.</i> )	over (also <i>adv.</i> )



## XXXII. Classis Rōmāna

### Rēs Grammaticae Novae

1. Verbs
  - a. Perfect Subjunctive: Active and Passive
    - i. Perfect Subjunctive in Indirect Questions
    - ii. Prohibitions: Perfect Subjunctive in Negative Commands
  - b. Uses of the Subjunctive
    - i. Optative Subjunctive (Continued)
    - ii. Fear Clauses
    - iii. Noun Clauses: *fit/accidit ut* + Subjunctive
  - c. Verbs of Remembering and Forgetting
  - d. *velle*: Present Subjunctive
2. Nouns: Cases Uses
  - a. Ablative of Description
  - b. Ablative of Separation
  - c. *vīs/vīrēs*
  - d. Partitive Genitive: *sēstertius*
3. Pronouns: *aliquis/aliquid*

### Medus and Lydia at Sea

The fear of pirates gives rise to a long discussion on board the ship. Medus tells the story of the circumstances in which he was sent to prison and sold as a slave. This story mollifies Lydia, so when finally the danger is over, the two are once more on the best of terms.

### Lēctiō Prīma (Section I)

#### Subjunctive with Noun Clauses

You have already seen clauses acting as the objects of verbs (Cap. XXVIII). A clause can also act as the subject of a verb. The impersonal expressions *fit* and *accidit* may be followed by an *ut*-clause with the subjunctive telling what happens; the *ut*-clause is the subject of *fit*:

*Rārō fit ut nāvis praedōnum in marī internō appāreat.* (ll.42–43)

## Ablative of Description

A noun + adjective in the ablative can be used to describe a quality (*ablātīvus quālitātis* or **ablative of description**):

*tantā audāciā sunt* (l.49)

*bonō animō esse* (Cap. XXIX, ll.122–123)

(cf. genitive of description, Cap. XIX)

## of Separation

We saw the ablative of separation with *carēre* in Cap. XX, and with *pellere* and *prohibēre* in Cap. XXVII. With *liberāre* and with *opus esse* as well we find the ablative of separation without a preposition:

*servitūtē liberābantur* (l.6)

*Quid opus est armīs?* (l.78)

*...seu pecūniā seu aliā rē mihi opus erit.* (l.118)

*Quid verbīs opus est?* (l.195)

## Vīs

The noun *vīs* (“strength,” “force,” “violence”) has only three forms in the singular:

nom. *vīs*

acc. *vim* (l.13)

abl. *vī* (l.77)

The plural *vīrēs*, *vīrium* means physical strength:

*Nautae omnibus vīribus rēmigant.* (l.53, ll.65–66)

## Lēctiō Altera (Section II)

### Verbs of Remembering and Forgetting

In Cap. XXV, you learned *oblīvīscī* can take a genitive as object:

*Nōn facile est amōris antiquī oblīvīscī.* (Cap. XXV, l.128)

*Numquam beneficiī oblītus sum.* (l.26)

Its opposites, *reminīscī* and *meminisse*, meaning “to remember,” also can take a genitive as an object:

*Nec vērō quidquam difficilius esse vidētur quam beneficiōrum  
meminisse.* (ll.125–126)

*Eius temporis reminīscor.* (ll.155–156)

Like *oblīvīscī*, both *reminīscī* and *meminisse* can also take accusative objects:

*Duōs versūs reminīscor ē carmine.* (ll.101–102)

*Tūne nōmen eius meministī?* (ll.106–107)

*Reminīscī* and *meminisse* will take an accusative when they mean “remember” in the literal sense of “retain in memory” but the genitive when they mean “be mindful of,” just as *oblīvīscī* takes the accusative when “forget” means “remove from memory” (mostly used of things) and the genitive when it means “disregard.”

*Note:* *meminisse* is a defective verb which, like *ōdisse* (Cap. XXXI), has no present stem: the perfect form *meminī* (“I remember”) is the opposite of *oblītus sum* (“I have forgotten”).

## Velle

The present subjunctive of *velle*:

Indicative		Subjunctive	
<i>volō</i>	<i>volumus</i>	<i>velim</i>	<i>velīmus</i>
<i>vīs</i>	<i>vultis</i>	<i>velīs</i>	<i>velītis</i>
<i>vult</i>	<i>volunt</i>	<i>velit</i>	<i>velint</i>

## Perfect Subjunctive

During the discussion, the merchant quotes two verses without giving the poet’s name. The helmsman does not ask a direct question: “*Quī poēta ista scrīpsit?*” with the verb in the indicative, but uses an indirect question with the subjunctive:<sup>1</sup> “*Nesciō quī poēta ista scrīps<sup>erit</sup>*” (l.106). *Scrīps<sup>erit</sup>* is the **perfect subjunctive** (Latin *coniūctivus perfectī*) of *scrībere*.

This tense is formed in the **active** by inserting *-eri-* between the perfect stem and the personal endings:

1st sing.	~eri m
2nd	~eri s
3rd	~eri t
1st pl.	~eri mus
2nd	~eri tis
3rd	~eri nt

*Notā Bene:* The perfect subjunctive looks like the future perfect indicative **except** for the 1st person singular ~erim (where the future perfect has ~erō).

1. First seen in Cap. XXIX: *Modo tē interrogāvī tuane esset pecūnia* (ll.127–128) and *dubitō num haec fābula vēra sīt* (ll.116–117).

In the **passive**, the perfect subjunctive is composed of the perfect participle and the present subjunctive of *esse* (*sim, sīs, sit*, etc.):

*Iūlius dubitat num Mārcus ā magistrō laudātus sit* (= *num magister Mārcum laudāverit*).

### Perfect Subjunctive

**active**

perfect stem + *eri* + endings

**passive**

participle stem + present subjunctive of *esse*

### *Recēnsiō: Ferre*

For review, compare the present, imperfect, and perfect subjunctives of *ferō, ferre, tulisse, lātum*:

Tense	Active	Passive
Present	<i>feram</i> <i>ferās</i> <i>ferat</i> <i>ferāmus</i> <i>ferātis</i> <i>ferant</i>	<i>ferar</i> <i>ferāris</i> <i>ferātur</i> <i>ferāmur</i> <i>ferāmini</i> <i>ferantur</i>
Imperfect	<i>ferrem</i> <i>ferrēs</i> <i>ferret</i> <i>ferrēmus</i> <i>ferrētis</i> <i>ferrent</i>	<i>ferrer</i> <i>ferrēris</i> <i>ferrētur</i> <i>ferrēmur</i> <i>ferrēmini</i> <i>ferrentur</i>
Perfect	<i>tulerim</i> <i>tuleris</i> <i>tulerit</i> <i>tulerimus</i> <i>tuleritis</i> <i>tulerint</i>	<i>lātus, -a sim</i> <i>lātus, -a sīs</i> <i>lātus, -a, -um sit</i> <i>lātī, -ae sīmus</i> <i>lātī, -ae sītis</i> <i>lātī, -ae, -um sint</i>

### Perfect Subjunctive in Subordinate Clauses

You have learned (Cap. XXVIII) that the present and imperfect subjunctives represent incomplete action in subjunctive subordinate clauses. The present subjunctive is used with a present or future tense main verb and the imperfect with a past tense main verb.

The perfect subjunctive represents completed action in a subjunctive subordinate clause when the main verb is present or future.

### Sequence of Tense

Main Verb	Subordinate Verb	
	Incomplete Action	Completed Action
present future	present subjunctive	perfect subjunctive
past tense	imperfect subjunctive	(Cap. XXXIII)

### Perfect Subjunctive in Indirect Questions

The perfect subjunctive is used in indirect questions concerning completed actions, when the main verb is in the present, present perfect, or future tense, as in the above examples (*scrīpserit*, *laudātus sit*, *laudāverit*) and the following:

- Haud sciō an ego ita dixerim.* I might say that.<sup>2</sup> (l.84)  
*Nesciō quī poēta ista scrīpserit.* (l.106)  
*Mīror unde pecūniam sūmpseris ut aliōs redimerēs.* (ll.132–133)  
*Ego mīror cūr id mihi nōn nārrāveris.* (l.134)  
*Sed nesciō cūr hoc vōbīs nārrāverim.* (ll.154–155)  
*Scīsne quantum pīrātae ā Iūliō Caesare captō postulāverint?*  
 (ll.168–169)  
*Militēs ignōrant quī homō sīs et quid anteā fēceris.* (ll.215–216)  
*Iamne oblītus es quid modo dīxeris?* (l.82): Here *oblītus es* is followed by a perfect subjunctive because it represents the present perfect, where the mental focus is the present result of a past action (Cap. XXI).  
*Nārrābō vōbīs breviter quōmodo amīcum ē servitūte redēmerim atque ipse ob eam grātiām servus factus sim.* (l.137)

### Sēstertius

After *mīlia*, the partitive genitive plural of *sēstertius* has the shorter ending *-um* in instead of *-ōrum*:

*decem mīlia sēstertium* (ll.91, cf. l.170)

## Lēctiō Tertia (Section III)

### Perfect Subjunctive in Prohibitions (Negative Command)

With *nē*, the 2nd person of this tense expresses a prohibition:

- Nē timueris! Nē timueritis!* (ll.215, 199 = *nōlī/nōlīte timēre!*)  
*Nē dēspērāveris!* (l.162)  
*Nē eum abiēcēris!* (l.182)  
*Nē oblīta sīs mē servum fugitīvum esse.* (ll.211–212)

2. *Haud sciō an* is an idiom meaning “I think x is probably the case” (the same is true of *nesciō an* and *dubitō an*).

Remember: As you learned in Cap. XX, prohibitions can also be expressed with *nōlī/nōlīte* and the infinitive.

### Optative Subjunctive (continued)

In Cap. XXXI, we saw that the subjunctive can express a wish (optative subjunctive). Wishes are often introduced by the adverb *utinam*, e.g.:

<i>Utinam aliquandō liber patriam videam!</i>	May I sometime see my country as a free man! (l.157)
<i>Utinam ille ānulus vītam tuam servet!</i>	May that ring save your life! (ll.182–182)
<i>Utinam salvī in Graeciam perveniant!</i>	(l.223)

*Utinam* can be left untranslated in English (“may I see my country”) or be translated by “I wish that” or similar.

The optative subjunctive to express a wish that something *not* happen uses *nē* to negate the clause, e.g.:

*Utinam nē pīrātae mē occīdant!* (ll.179–180)

### Clauses Expressing Fear

An expression of fear that something may happen implies a wish that it may not happen; this is why the construction with verbs expressing fear, *timēre*, *metuere*, and *verērī* might seem counterintuitive:

- A fear that something will happen is expressed by *nē* + subjunctive, e.g.:  
*Timeō nē pīrātae mē occīdant.* I fear the pirates may kill me.
- A fear that something will not happen is expressed with *ut* + subjunctive, e.g.:  
*Timeō ut ille veniat.* I fear he may not come.

If you separate the two clauses, you can see how the sentences work:

*Timeō* (I am afraid) *nē pīrātae mē occīdant* (may the pirates not kill me!) becomes: I fear that the pirates may kill me.

*Timeō* (I am afraid) *ut ille veniat* (may he come!) becomes: I fear he may not come.

### The Prefix *ali-*

The prefix *ali-* serves to make interrogative words indefinite:

<i>quot?</i>	how many?	<i>ali-quot</i> : some, several
<i>quandō?</i>	when?	<i>ali-quandō</i> : at some time or other, once

<i>quantum?</i>	how much?	<i>ali-quantum</i> : a certain amount
<i>quis? quid?</i>	who? what?	<i>ali-quis, ali-quid</i> : someone, something

Recall, however, that *quis, quid* is used (without *ali-*) as an indefinite pronoun after *sī, nisī, num,* and *nē* (Cap. XXII):

*Nihil cuiquam nārrāvī dē eā rē, nē quis mē glōriōsum existimāret.*  
(ll.135–136)

*Vērūm hōc anulō sī quis servārī potest, nōn ego, sed amīca mea servanda est.* (ll.180–181)

### **Recēnsiō: “Qu” words**

<b>aliquī, aliqua, aliquod</b> <b>aliquis, aliquis</b>	some ( <i>indefinite adj.</i> ) someone, something ( <i>indefinite pronoun</i> )
<b>quī, quae, quod</b> <b>quī, quae, quod (...?)</b>	who, which, he who ( <i>relative pronoun</i> ) what, which ( <i>interrogative adj.</i> )
<b>quia</b>	because ( <i>conjunction</i> )
<b>quid</b>	what, anything ( <i>n. of quis, below</i> )
<b>quid (...?)</b>	why ( <i>adv.</i> )
<b>quīdam, quadam, quoddam</b>	a certain, some ( <i>indefinite pronoun</i> )
<b>quidem</b>	indeed, certainly ( <i>adv.</i> )
<b>nē...quidem</b>	not even ( <i>adv.</i> )
<b>quidnī (...?)</b>	why not ( <i>interrogative adv.</i> )
<b>quisquis, quidquid/quicquid</b>	whatever, anything that ( <i>indefinite pronoun</i> )
<b>quis, quae, quid (...?)</b>	who, what ( <i>interrogative pronoun</i> )
<b>quis, quid (sī/num/ne...)</b>	anyone, anything (= <b>aliquis</b> )
<b>quisnam, quidnam (...?)</b>	whoever?/whatever? ( <i>strengthened interrogative</i> )
<b>quisquam, quidquam</b>	anyone, anything ( <i>indefinite pronoun</i> )
<b>quisque, quaeque, quodque</b>	each ( <i>distributive pronoun</i> )
<b>quisquis, quidquid</b>	whoever/whatever, anyone who/ anything who ( <i>generalizing relative pronoun</i> )
<b>quō</b>	where (to) ( <i>adv.</i> )
<b>quod</b>	because, that (= <b>quia</b> ) ( <i>conjunction</i> )
<b>quod</b>	what, which, that which ( <i>n. of relative quī above</i> )
<b>quōmodo</b>	how ( <i>adv.</i> )
<b>quoniam</b>	as, since ( <i>conjunction</i> )
<b>quoque</b>	also, too ( <i>adv.</i> )
<b>quot (...?)</b>	how many ( <i>interrogative and relative adj.</i> )

## Studia Rōmāna

The story of Caesar and the pirates (ll.6–9), related more fully by the *gubernātor* (ll.166–177) is told by Plutarch (first–second century), in his biography of Caesar. Piracy (robbery on the sea) was an inveterate problem. According to Thucydides (fifth-century BC Athenian historian), King Minos of Crete (Cap. XXV, l.44) was the first person to establish a navy; he then established colonies around the island, gained control of the waters, and stopped piracy. Rome did not become powerful at sea until the Punic Wars (third century BC). As mentioned briefly in the notes to Cap. XXIX, the Roman navy had made great strides toward policing the seas and keeping them safe from pirates: Pompey in 67 BC (ll.16–41) was granted special military power (*māius imperium*) to combat the pirates. Augustus set up permanent naval stations at *Misēnum* and *Ravenna* (*Misēnum* is on the point west of *Puteolī* on the map on p. 40 of your text; *Ravenna* is just north of *Arīminum* on the same map). Under the empire, control of the coastline around the Mediterranean facilitated safe seas.

Medus, as a runaway slave, a *fugitīvus*, has a lot to worry about. Should he be caught, it would be up to Julius to decide what to do with him—he could indeed, as he had threatened, have him crucified or, as Medus worries, thrown to beasts. We know both from what the Romans wrote and from artifacts that slaves ran away with some frequency. Archaeologists have found shackles, chains, and slave collars that mark the wearer as a slave, with inscriptions with variations of “hold on to me” (*tenē mē...tenē mē quia fugiō et revocā mē in...*)—the same kind of collars that Romans put on their dogs. Instructions are often included for returning the slave. A runaway slave was a thief (he did not belong to himself but to his master). Someone who finds a runaway slave and does not return him is also a thief and a criminal. During the empire, the Romans employed slave catchers (*fugitīvārii*) to help them retrieve their property. During the republic, slave-owners had to rely on their network of friends.

We have a *commercium epistulārum* (a correspondence of letters) between Cicero and his friends about a runaway slave named Dionysius (an *anagnostēs*: a slave who read aloud to the master and his guests, so educated with a good voice and therefore expensive, cf. Cap. XVIII). Cicero writes to his friend Publius Sulpicius Rufus, proconsul in Illyria, for help in recovering his Dionysius, who was in charge of Cicero’s (very valuable) library; he stole many valuable books and, knowing he would not get away with it, ran away. Spotted in Illyria by several of Cicero’s friends, Dionysius claimed he had been set free by Cicero. (For a *fugitīvus* to claim to be *liber*, according to Justinian’s Digest of Roman Law, was an even more serious offense, *Digest* 11.4.2.). Cicero pleads with Sulpicius to do all he can to have Dionysius returned—a small matter, he says, but his grief at losing the books is great (*Ad Fam.* 13.77). At this point, you can read most of it as well! What you can’t yet read is translated in parentheses:



*Praetereā ā tē petō in māiōrem modum prō nostrā amicitia et prō tuō perpetuō (everlasting) in mē studiō ut in hāc rē etiam ēlabōrēs (= labōrēs): Dionysius, servus meus, quī meam bibliothēcen<sup>3</sup> multōrum nummōrum tractāvit (= cūrāvit), cum multōs librōs surripuisset (had stolen) nec sē impūnē (without punishment) lāturum putāret, aufūgit. Is est in prōvinciā tuā. Eum et M. Bolānus, familiāris (friend) meus, et multī aliī Narōnae (at Narona) vidērunt, sed cum sē ā mē manū missum esse diceret, crēdidērunt. Hunc tū sī mihi rēstituendum (will be restored) cūrāris (you will take care that), nōn possum dīcere quam mihi grātum futūrum sit. Rēs ipsa parva sed animī mēi dolor magnus est. Ubi sit et quid fierī possit Bolānus te docēbit. Ego, sī hominem per tē reciperārō (will have regained), summō mē ā tē beneficiō affectum arbitrābor.*

From these letters, it is clear that not all slaves wore identifying marks and that some were so integral a part of their master's homes that visitors to those homes would recognize them elsewhere, so a runaway ran great risks.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>amīcītia, -ae</b>	friendship
<b>audācia, -ae</b>	boldness
<b>grātia, -ae</b>	favor, gratitude, thanks ( <i>pl.</i> )
<b>incola, -ae (m./f.)</b>	inhabitant
<b>inopia, -ae</b>	lack
<b>pīrāta, -ae (m.)</b>	pirate
<b>poēta, -ae (m.)</b>	poet
<b>victōria, -ae</b>	victory

#### 2nd

<b>amphitheātrum, -ī</b>	amphitheater
<b>populus, -ī</b>	the people ( <i>not</i> a person)
<b>talentum, -ī</b>	a talent (sum of money)

#### 3rd

<b>classis, classis (f.)</b>	fleet
<b>condiciō, condicōnis (f.)</b>	agreement, contract, condition
<b>gēns, gentis (f.)</b>	tribe, nation
<b>servitūs, servitūtis (f.)</b>	slavery
<b>victor, victōris (m.)</b>	victor
<b>vīrēs, vīrium (f. pl.)</b>	strength
<b>vīs (f.)</b>	force, power
<b>voluntās, voluntātis (f.)</b>	will, desire, good will

3. *Bibliothēcen*: Greek βιβλιοθήκη, Latin *bibliothēcam*.

4th		
	<b>cursus, -ūs</b> ( <i>m.</i> )	running, forward movement; course
Verba		
	-āre (1)	
	(adiuvō) <b>adiuvāre, adiūvisse, adiūtum</b>	help
	(armō) <b>armāre, armāvisse, armātum</b>	arm
	(minor) <b>minārī, minātum</b>	threaten
	(rēmigō) <b>rēmigāre, rēmigāvisse, rēmigātum</b>	row back
	(repugnō) <b>repugnāre, repugnāvisse</b>	fight back (mostly <i>intr.</i> )
	-ēre (2)	
	(dissuādēō) <b>dissuādēre, dissuāsisse</b>	dissuade
	(tueor) <b>tuērī, tuitum</b> and <b>tūtum</b>	see, watch, protect
	-ere (3)	
	(contemnō) <b>contemnere, contēmpsisse, contēptum</b>	think little of, scorn
	(dēsistō) <b>dēsistere, dēstitisse</b>	leave off, cease
	(ēducō) <b>ēducere, ēdūxisse, ēductum</b>	lead out
	(flectō) <b>flectere, flexisse, flectum</b>	bend
	(meminī) <b>meminisse</b> (+ <i>gen.</i> or <i>acc.</i> )	keep in mind, remember
	(praepōnō) <b>praepōnere, praeposuisse, praepositum</b>	put ( <i>acc.</i> ) before ( <i>dat.</i> ), in charge of
	(percurrō) <b>percurrisse, percursum</b>	run through
	(redimō) <b>redimere, redēmisse, redēptum</b>	buy back
	(reminīscor) <b>reminīscī</b> (+ <i>gen.</i> or <i>acc.</i> )	call to mind, recollect
	(submergō) <b>submergere, -mersisse, -mersum</b>	sink, submerge
	Irregular	
	(offerō) <b>offerre, obtulisse, oblātum</b>	offer, present
	(praefērō) <b>praeferre, praetulisse, praelātum</b>	prefer
	(referō) <b>referre, rettulisse, relātum</b>	bring back, return
Adiectīva		
	1st/2nd (-us/er, -a, -um)	
	<b>adversus, -a, -um</b>	opposed, adverse
	<b>cārus, -a, -um</b>	dear
	<b>cūnctus, -a, -um</b>	all
	<b>ēgregius, -a, -um</b>	outstanding
	<b>grātus, -a, -um</b>	grateful, pleasing
	<b>īnfēstus, -a, -um</b>	dangerous
	<b>internus, -a, -um</b>	internal, domestic
	<b>mercātōrius, -a, -um</b>	mercantile

<b>mūtuus, -a, -um</b>	on loan
<b>nūbilus, -a, -um</b>	cloudy
<b>proximus, -a, -um</b>	closest
<b>superbus, -a, -um</b>	lofty, arrogant
<b>3rd</b>	
<b>commūnis, -e</b>	shared, common
<b>inermis, -e</b>	(in + arm) unarmed
<b>vīlis, -e</b>	cheap
<b>Adverbia</b>	
<b>aliquandō</b>	some time or other, finally
<b>aliquot</b>	some, several
<b>dōnec</b>	until
<b>etiamnunc</b>	even now
<b>intereā</b>	meanwhile
<b>ubīque</b>	anywhere, everywhere
<b>utinam</b>	if that, only that, would that
<b>Coniūctiōnēs</b>	
<b>neu</b>	or not, and not ( <b>nēve...nēve</b> )
<b>seu</b>	or if, or ( <b>sive...sive</b> )

## XXXIII. Exercitus Rōmānus

### Rēs Grammaticae Novae

1. Verbs
  - a. Pluperfect Subjunctive
  - b. Uses of the Subjunctive
    - i. Pluperfect Subjunctive in Subordinate Clauses
    - ii. Optative Subjunctive: Unfulfilled Wishes
    - iii. Contrafactual Conditions
  - c. Passive of Intransitive Verbs
  - d. Future Imperative
  - e. *velle*: Imperfect Subjunctive
2. Nouns: Case Uses
  - a. Ablative of Respect (continued)
3. Adjectives
  - a. Gerundive Attraction
  - b. Distributive Numerals (continued)

### Aemilia Writes to Her Brother

The chapter consists mainly of a letter to Aemilia from her brother, who is in Germania on military service. From this letter, you learn more military terms.

### Lēctiō Prīma (Section I)

#### Distributive Numerals (continued)

In Cap. XXX, you learned that distributive numbers are those used repetitively (e.g., in multiplication or groups of certain numbers). Here are more distributive numerals:

- |    |                                |
|----|--------------------------------|
| 10 | <i>dēnī, -ae, -a</i> (1.2)     |
| 4  | <i>quaternī, -ae, -a</i> (1.3) |
| 5  | <i>quīnī, -ae, -a</i> (1.3)    |
| 6  | <i>sēnī, -ae, -a</i> (1.3)     |

Nouns that occur only in the plural, i.e., *pluralia tantum*, use distributive numbers, e.g.:

*bīna castra*            two camps  
*bīnae litterae*        (= *duae epistulae*)

When distributive numbers are used with nouns that are *plūrālia tantum*, *ūnī*, *-ae*, *-a* and *trīnī*, *-ae*, *-a* are used instead of *singulī*, *-ae*, *-a* and *ternī*, *-ae*, *-a*, e.g.:

*ūnae litterae*        (= *ūna epistula*)  
*trīnae litterae*        (= *trēs epistulae*)

*Quaeris ā mē cūr tibi ūnās tantum litterās scripserim, cum interim trīnās quaternāsve litterās ā tē accēperim.* (Il.90–92)

### **Velle, nōlle, mālle (continued)**

The imperfect subjunctive of *mālle* and *nōlle* follows the (perfectly regular) pattern of *velle* (margin, p. 274). Review the forms of the present indicative and present and imperfect subjunctive:

	Indicative		Subjunctive Present		Subjunctive Imperfect
<i>volō</i>	<i>volumus</i>	<i>velim</i>	<i>velīmus</i>	<i>vellem</i>	<i>vellēmus</i>
<i>vīs</i>	<i>vultis</i>	<i>velīs</i>	<i>velītis</i>	<i>vellēs</i>	<i>vellētis</i>
<i>vult</i>	<i>volunt</i>	<i>velit</i>	<i>velint</i>	<i>vellet</i>	<i>vellent</i>
<i>nōlō</i>	<i>nolumus</i>	<i>nōlim</i>	<i>nōlīmus</i>	<i>nōllem</i>	<i>nōllēmus</i>
<i>nōn vīs</i>	<i>nōn vultis</i>	<i>nōlīs</i>	<i>nōlītis</i>	<i>nōllēs</i>	<i>nōllētis</i>
<i>nōn vult</i>	<i>nōlunt</i>	<i>nōlit</i>	<i>nōlint</i>	<i>nōllet</i>	<i>nōllent</i>
<i>mālō</i>	<i>mālumus</i>	<i>mālim</i>	<i>mālīmus</i>	<i>māllem</i>	<i>māllēmus</i>
<i>māvīs</i>	<i>māvultis</i>	<i>mālīs</i>	<i>mālītis</i>	<i>māllēs</i>	<i>māllētis</i>
<i>māvult</i>	<i>mālunt</i>	<i>mālit</i>	<i>mālint</i>	<i>māllet</i>	<i>māllent</i>

## **Lēctiō Altera (Section II)**

### **Optative Subjunctive: Wishes Unfulfilled in the Present**

In Cap. XXXI, you learned that the present subjunctive (with or without *utinam*) expresses a wish for the future. When we express a wish for the present, it has to be one that isn't true for the present (e.g., "I wish I weren't in class right now!"). There are various names for such wishes (which are optative subjunctive): unfulfilled, unrealistic, and contrafactual (contrary to fact). The verb is in the imperfect subjunctive, e.g., Aemilius's unreal (contrafactual) wishes:

*Utinam ego Rōmae essem!* (l.67)

*Utinam hic amnis Tiberis esset et haec castra essent Rōma!* (ll.70–71)

Aemilius is not, in fact, in Rome; the river is not the Tiber and the camp is not Rome. The verb is not in the present, but in the imperfect subjunctive.

### Conditions in the Subjunctive: Present Unreal (Contrafactual)

Just as wishes can be unfulfilled (contrafactual), so too can conditions. The following sentences express a condition that can never be realized; here, too, the imperfect subjunctive is used to express unreality:

*Sī Mercurius essem ālāsque  
habērem, in Italiam volārem!*

If I were Mercury and had wings, I would fly into Italy (but I'm not Mercury and I don't have wings). (ll.73–75)

*Nisi nōs hīc essēmus fīnēsque imperiī dēfenderēmus, hostēs celeriter  
Dānuvium et Alpēs trānsīrent atque ūsque in Italiam pervenīrent, nec  
vōs in Latiō tūtī essētis. (ll.82–85)*

*Sī mihi tantum esset ōtīi quantum est tibi, in epistulis scrībendīs nōn  
minus diligēns essem quam tū. (ll.93–95)*

### Gerundive Attraction

A gerund is a verbal noun with an active sense and thus can take an accusative direct object. But in practice, the gerund is usually not found with a direct object. Instead, most writers preferred to substitute a phrase consisting of a noun and the gerundive; the meaning is the same in each case. Some examples:

*cupidus sōlem propius aspiciendī*      *cupidus sōlis propius aspiciendī*  
(Cap. XXVI, l.108)

*cupidus patriam videndī*      *cupidus patriae videndae* (l.80)

*fessus longās fābulās audiendō*      *fessus longīs fābulīs audiendīs*  
(Cap. XXVI, l.123)

Compare: when adding an object to a gerund prepositional phrase, Latin writers consistently use a gerundive/noun combination (not the gerund plus object), e.g.:

Gerund prepositional phrase  
*ad scrībendum*: “for writing”

*in scrībendō*: “in writing”

*ad dēfendendum*

*ad persequendum*

Gerundive/noun phrase  
*ad epistulam scrībendam*: “for writing a letter” (ll.97–98)

*in epistulīs scrībendīs*: “in writing letters” (ll.94–95)

*ad castra dēfendendā* (l.116)

*ad eōs persequendōs* (= *ut eōs persequerentur*) (l.132)

## Lēctiō Tertia (Section III)

### Passive of Intransitive Verbs

Intransitive verbs, you have learned, do not take an accusative direct object. Intransitive verbs can still be used in the passive, but only if they are used impersonally (that is, in the 3rd person with no subject: “it”). The intransitive verb *pugnāre* is used impersonally in the following examples:

*ā Rōmānīs fortissimē pugnātum est = Rōmānī fortissimē pugnāvērunt.  
Mediā nocte in castra nūntiātum est...* (l.105)

*Cum complūrēs hōrās ita  
fortissimē ā nostrīs, ab  
hostibus cōstanter ac nōn  
timidē pugnātum esset.*

literally: “when there had been fighting by our men...by the enemy,” but more idiomatically, “when our men and the enemy had fought...” (ll.119–121)

### Pluperfect Subjunctive

The last remaining tense of the Latin subjunctive is the **pluperfect** (Latin *coniūctivus plūsquamperfecti*). It is formed in the **active** by inserting *-issē-* (shortened *-isse-*) between the perfect stem and the personal endings. In other words, just as the imperfect subjunctive can be formed by adding the personal endings to the present infinitive, the **pluperfect subjunctive** can be formed by adding the personal endings to the perfect infinitive:

1st sing.	~isse m
2nd	~issē s
3rd	~isse t
1st pl.	~issē mus
2nd	~issē tis
3rd	~isse nt

The **pluperfect subjunctive passive** is composed of the perfect participle and the imperfect subjunctive of *esse* (*essem, essēs, esset, etc.*).

### Pluperfect Subjunctive in Subordinate Clauses

Just as the perfect subjunctive signifies completed action in a subordinate clause after a present or future tense verb, the pluperfect subjunctive signifies completed action after a past tense main verb.

## Sequence of Tense

Main Verb	Subordinate Verb	
Incomplete Action	Completed Action	
present future	present subjunctive	perfect subjunctive
past tense	imperfect subjunctive	pluperfect subjunctive

The pluperfect subjunctive occurs in subordinate clauses such as:

- *cum*-clauses (where *cum* + pluperf. subj. = *postquam* + perf. ind.)  
*Quī cum arma cēpissent et vāllum ascendissent* (= *postquam... cēpērunt/ascendērunt*), *primō mirābantur quamobrem mediā nocte ē somnō excitātī essent*... (ll.109–111)  
*Cum complūrēs hōrās ita fortissimē ā nostrīs...pugnātum esset*. (ll.119–121)
- indirect questions concerning completed action in the past, i.e., with the main verb in the preterite (imperfect, perfect, or pluperfect).  
*Ego quoque dubitāre coeperam num nūntius vērum dīxisset*. (ll.112–113)

## Optative Subjunctive: Wishes Unfulfilled in the Past

Just as the imperfect subjunctive expresses a wish that is not coming true in the present, the pluperfect subjunctive expresses a wish that didn't come true in the past, as in Aemilius's final remarks:

*Utinam patrem audivissem!*                      If only I had listened to my father (but I didn't)! (l.166)

## Conditions in the Subjunctive: Past Unreal (Contrafactual)

The imperfect subjunctive expresses a condition unfulfilled in the present, while the pluperfect subjunctive expresses a condition unfulfilled in the past, e.g.:

*Sī iam tum hoc intellēxissem,*                      If I had understood...I would have listened and I would not have set out. (ll.181–182)  
*certē patrem audivissem nec bellum profectus essem.*

*Malus amicus fuisset, nisi lacrimās effūdissem super corpus amīcī mortuī, cum ille sanguinem suum prō mē effūdisset.*                      I would have been a bad friend, had I not shed tears, since he would have shed.... (ll.163–165)

More examples can be found in GRAMMATICA LATINA.

Thus, the **imperfect subjunctive** expresses a wish/condition that is not true in the present. The **pluperfect subjunctive** expresses a wish/condition that was not true in the past:



<i>utinam veniat</i>	“may he come” (in the future) or “may he be coming (presently)”
<i>utinam venīret</i>	“would that he were coming” (but he is not)
<i>utinam vēnisset</i>	“would that he had come” (but he did not)

### Ablative of Respect (continued)

The **ablative of respect** (which answers the question “in what respect?”) was introduced in Cap. XI (*pede aeger*, l.55), Cap. XIX (*amōre dignus*, ll.111–112), and again in Cap. XXV (*nōmine Minōtaurus*, l.26). In the expression *hostēs numerō superiōrēs* (l.144), *numerō* shows in what way the enemy are superior: “in number,” “numerically.”

### Future Imperative

Aemilius ends his letter with some requests (ll.187–189). Here he uses what is often called the **future imperative**. While all imperatives refer to the future, forms in *-tō* (sing.), *-tōte* (pl.) do not imply “immediately.” They are often, therefore, used in legal language.

To form the future imperative, the following endings are added to the present stem:

- Vowel Stems
  - ▷ *-tō* (sing.), *-tōte* (pl.)
  - ▷ *nārrā|tō -tōte*
- Consonant Stems
  - ▷ *ītō -ītōte*
  - ▷ *scrīb|ītō -ītōte*
- Irregular
  - ▷ *es|tō, es|tōte* from *esse*
  - ▷ *fer|tō, fer|tōte* from *ferre*

## Recēnsiō

### I. Summary of Conditions

#### With the indicative

- Present Indicative:

<i>Sī iam hoc intellegis, certē patrem audīs.</i>	If you already understand this, you are certainly listening to your father. (cf. ll.181–182)
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*Sī aeger est, in lūdum ire nōn potest.* (cf. Cap. XV, l.83)

- Future or Future Perfect Indicative:

*Sī hoc intellēxeris, certē patrem audiēs.* If you will have understood this, you will certainly listen to your father.

*Nōnne laetus eris, sī filiōlam habēbis?* (cf. Cap. XX, ll.153–154)

*Profectō eum verberābō atque omnibus modīs cruciābō, sī eum invēnerō priusquam Italiam reliquerit.* (Cap. XXXI, ll.63–65)

- Past Indicative:

*Sī iam tum hoc intellēxistī, certē patrem audivistī.* If you already at that time understood this, you certainly listened to your father.

*Sī quid prāvē feceram, dominus imperābat ut ego ab aliīs servīs tenērer et verberārer.* (cf. Cap. XXVIII, ll.160–161)

### With the subjunctive

- Present Subjunctive (ideal: “should...would”):<sup>1</sup>

*Sī hoc intellegās, certē patrem audiās.* If you should understand this, you would certainly listen to your father.

*Sī quid prāvē faciam, dominus imperet ut ego ab aliīs servīs teneat et erberet.* If I should do something wrong, my master would order...

- Imperfect Subjunctive (present unreal: “were...would”):

*Sī iam hoc intellegerēs, certē patrem audīres.* If you already understood this (but you clearly don't), you certainly would be listening to your father (but you aren't).

- Pluperfect Subjunctive (past unreal):

*Sī iam tum hoc intellēxissēs, certē patrem audīvissēs.* If you had already then understood this (but you clearly didn't), you certainly would have listened to your father (but you didn't).

## II. Some Subjunctive Signals

### *Ut*

- Purpose
  - ▷ incomplete action: present or imperfect subjunctive

1. *Notā Bene:* There are no examples of this type of condition in your text.

- Result
  - ▷ incomplete action: present or imperfect subjunctive
- Optative
  - ▷ present subjunctive for a future wish or a present wish (when the outcome is uncertain)
  - ▷ imperfect subjunctive for a wish unfulfilled in the present
  - ▷ pluperfect subjunctive for a wish unfulfilled in the past
- Indirect command
  - ▷ incomplete action: present or imperfect subjunctive
- Indirect question
  - ▷ main verb refers to present or future:
    - present subjunctive if subordinate verb expresses incomplete action
    - perfect subjunctive if subordinate verb expresses completed action
  - ▷ main verb refers to past:
    - imperfect subjunctive if subordinate verb expresses incomplete action
    - pluperfect subjunctive if subordinate verb expresses completed action
- Negative fear (i.e., fear that something will not happen/has not happened)
  - ▷ main verb refers to present or future:
    - present subjunctive if subordinate verb expresses incomplete action
    - perfect subjunctive if subordinate verb expresses completed action
  - ▷ main verb refers to past:
    - imperfect subjunctive if subordinate verb expresses incomplete action
    - pluperfect subjunctive if subordinate verb expresses completed action

### ***Utinam***

- Wish (see optative subjunctive)

### ***Nē***

- Negative Purpose
  - ▷ incomplete action: present or imperfect subjunctive
- Optative (Negative)
  - ▷ present subjunctive for a future wish
  - ▷ imperfect subjunctive for a wish unfulfilled in the present
  - ▷ pluperfect subjunctive for a wish unfulfilled in the past

- Hortatory (Negative)
  - ▷ present subjunctive
- Indirect command (Negative)
  - ▷ incomplete action: present or imperfect subjunctive
- Prohibition
  - ▷ perfect subjunctive
- Affirmative fear (*nē* or *nē nōn*) (i.e., fear that something will happen/has happened)
  - ▷ main verb refers to present or future:
    - present subjunctive if subordinate verb expresses incomplete action
    - perfect subjunctive if subordinate verb expresses completed action
  - ▷ main verb refers to past:
    - imperfect subjunctive if subordinate verb expresses incomplete action
    - pluperfect subjunctive if subordinate verb expresses completed action

***Nē...nōn***

- Fear (see above, Affirmative fear)

***Ut...nōn***

- Negative Result
  - ▷ incomplete action: present or imperfect subjunctive

***Cum***

- Circumstances: subjunctive
- Causal: subjunctive
- (+ ablative: preposition)
- (Pinpointing the time: indicative)
- (Repeated action: “whenever”: indicative [usually])

**Studia Rōmāna**

It’s not clear exactly what aspect of *litterae* Aemilius’s father pursued and had in mind for his son. We learned in Cap. XXIX that Aemilius’s family was poor. Generally, a career in literature was beyond the reach of people of lower socio-economic status. Even writers like Juvenal and Martial who complain constantly of their poverty were poor only in relation to the wealthy elite. He might have been a *scrība* and as such, one of the *appāritōrēs* (free-born attendants to Roman magistrates). Such *scrībae* were public officials; they earned a salary and were part of a *collēgium*, or society, of men who performed the same role. They mixed with more powerful people who could assist their upward mobility.

They were also part of the larger world of letters: the poet Horace (first century BC) was a *scriba quaestorius*. There is a good amount of evidence, literary and inscriptional, to show the potential for this kind of *studium litterarum*.

One Roman senator who combined the life of a statesman, *studium litterarum* and the military was *Sextus Iulius Frontinus*, who lived in the first century AD. His most famous work is his treatise on aqueducts (*dē Aquaeductū Urbis Rōmae*) but he also wrote two works that would have been read by Aemilius's commanders, if not Aemilius himself. *Dē Rē Militārī*, a treatise on military theory, has not survived, but we do have the *Stratēgmata*, a collection of useful examples of stratagems as a continuation of his work on military theory. One section offers examples of clever ways generals (both Greek and Roman) have roused dispirited soldiers. The republican general Aulus Postumius, for example, while fighting against the Latins, told his exhausted troops that two men on horseback were the Dioscuri (Cap. XVI); at the sight of the "gods," his soldiers revived:

*Aulus Postumius proeliō quō cum Latīnīs conflīxit, oblātā speciē  
duōrum in equīs iuvenum animōs suōrum ērexit, Pollūcem et  
Castōrem adesse dicens, ac sic proelium rēstituit.*

By Aemilius's time as a soldier, the Roman army had undergone great changes. In the first century BC, the general Marius began the practice of having soldiers carry all of their weapons and equipment, instead of having baggage mules (thereby greatly speeding up the military march). These soldiers got the nickname "Marius's mules." The very efficient practice persisted. The army comprised volunteer soldiers who served for twenty-five years. During this time, they were not allowed to marry (although some had unofficial wives and children). The soldiers' physical training was extensive and difficult. They had to be able to march fast carrying heavy loads, to move in formation, and to wield weapons skillfully. They built the roads they would march on into new territory; at the end of a long day of marching, they built overnight camps, pitched their tents, cooked their meals, and had to be ready to start all over again the next day. Aemilia's brother was part of a legion (*lēgio, legiōnis, f.*), which consisted of ten cohorts (*cohors, cohortis, f.*), which in turn consisted of six companies, called centuries (*centuria, -ae, f.*) of about eighty men. Centuries were led by centurions (*centuriōnēs*). Aemilius was a *pedes* (foot soldier), but he could in time have been promoted to an *eques* (cavalryman), which would have meant a new round of training. The constant trouble with the Germans meant a large number of soldiers were needed in Germany.

The emperor Augustus turned the Roman army into a standing, professional force that policed the boundaries of the Roman world. Inscriptional evidence tells us that Augustus's system stayed remarkably stable for hundreds of years. Soldiers were Roman citizens; auxiliary troops were not. The *stipendium* (whence our word "stipend") referred both to a term of military service and

the recompense earned from that service (*stīpendia merēre* means both “to serve in the military” and “to earn a wage for serving in the military”).

Most of what we know about soldiers on the Roman frontiers comes from inscriptions and archaeology. A recent discovery of a number of letters, written on very thin, folded wooden tablets, has been found at Vindolanda, a fort along Hadrian’s Wall in Northern England. The discovery of these tablets has revised our view of letter writing, adding thin, wooden tablets inscribed with ink to papyrus and wooden tablets covered with wax and inscribed with a stylus. <http://vindolanda.csad.ox.ac.uk/>

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**rīpa, -ae** riverbank

#### 2nd

**gaudium, -ī** joy  
**lēgātus, -ī** envoy, delegate  
**legiōnārius, -ī** legionary  
**proelium, -ī** battle  
**stipendium, -ī** salary  
**studium, -ī** interest, study

#### 3rd

**aetās, aetātis (f.)** age  
**agmen, agminis (n.)** army on the march, file  
**amnis, amnis (m.)** river  
**caedēs, caedis (f.)** slaughter  
**cohors, cohortis (f.)** cohort  
**ēnsis, ēnsis (m.)** sword  
**imperātor, imperātōris (m.)** general, emperor  
**legiō, -ōnis (f.)** legion  
**ōrdō, ōrdinis (f.)** order  
**pāx, pācis (f.)** peace  
**ratis, ratis (f.)** raft  
**valētūdō, valētūdinis (f.)** health  
**virtūs, virtūtis (f.)** virtue  
**vulnus, vulneris (n.)** wound

#### 5th

**aciēs, -ēī** line of battle

### Verba

#### -āre (1)

**(circumdō) circumdare,** surround  
**circumdedisse, circumdatum**  
**(commemorō) commemorāre,** mention  
**-āvisse, -ātum**

(convocō) convocāre, -āvisse, -ātum	call together
(cōpulō) cōpulāre, -āvisse, -ātum	join, connect
(dēsiderō) dēsiderāre, -āvisse, -ātum	long for, miss
(fatigō) fatigāre, -āvisse, -ātum	tire out, weary
(hortor) hortārī, hortātum	encourage, urge
(praestō) praestāre, praestitisse	furnish, fulfill
(properō) properāre, -āvisse, -ātum	hasten, hurry
(vulnerō) vulnerāre, -āvisse, -ātum	wound
-ēre (2)	
(studeō) studēre, studuisse (+ <i>dat.</i> )	devote oneself to
-ere (3)	
(adiungō) adiungere, adiūnxisse, adiūnctum	add to, join
(caedō) caedere, cecīdisse, caesum	beat, fell, kill
(cōgō) cōgere, coēgisse, coāctum	compel, force
(effundō) effundere, effūdisse, effūsum	pour out
(ērupō) ērumpere, ērūpisse, ēruptum	break out
(excurrō) excurrere, excucurrisse or excurrisse, excursum	run out, rush out
(īnstruō) īnstruere, īnstrūxisse, īnstrūctum	draw up, arrange
(prōcurrō) prōcurrere, prōcucurrisse or procurrisse, prōcursum	run forward, charge
(prōgredior) prōgredī, prōgressum	go forward, advance
-īre (4)	
(mūniō) mūnīre, mūnīvisse, mūnītum	fortify
Irregular	
fore	= <b>futurum esse</b>
(trānsferō) trānsferre, trānstulisse, trānslātum	transfer, transport
(trānseō) trānsīre, trānsīvisse	cross, pass
Adiectiva	
1st/2nd (-us/er, -a, -um)	
arduus, -a, -um	steep
dēnī, -ae, -a	ten at a time
dīrus, -a, -um	dreadful
horrendus, -a, -um	dreadful
idōneus, -a, -um	suitable
ōtiōsus, -a, -um	leisured, idle
posterus, -a, -um	next, following
prīvātus, -a, -um	private
pūblicus, -a, -um	public

<b>quaternī, -ae, -a</b>	four at a time
<b>quīnī, -ae, -a</b>	five at a time
<b>rīdiculus, -a, -um</b>	laughable, funny
<b>sēnī, -ae, -a</b>	six at a time
<b>trīnī, -ae, -a</b>	three at a time
<b>ūnī, -ae, -a</b>	one at a time
<b>3rd</b>	
<b>citerior, citerius</b>	nearer
<b>incolumis, -e</b>	unharmed, safe
<b>militāris, -e</b>	military
<b>ulterior, ulterius</b>	farther, more distant
<b>Prōnōmina</b>	
<b>plērīque, plēraeque, plēraque</b>	most
<b>Adverbia</b>	
<b>diūtius</b>	longer ( <i>comp.</i> of <b>diū</b> )
<b>etenim</b>	and indeed, for
<b>ferē</b>	about, almost
<b>praecipuē</b>	especially
<b>prīdiē</b>	the day before
<b>quamdīū</b>	how long, as long as
<b>tamdīū</b>	so long, as long
<b>Praepositīōnēs</b>	
<b>citrā<sup>2</sup> (<i>prp.</i> + <i>acc.</i>)</b>	on this side
<b>secundum<sup>3</sup> (<i>prp.</i> + <i>acc.</i>)</b>	along
<b>ultrā (<i>prp.</i> + <i>acc.</i>)</b>	on that (the far) side

2. Although not used so in this book, *citrā* can also be used as an adverb.

3. Although not used so in this book, *secundum* can also be used as an adverb.



## XXXIV. Dē Arte Poēticā

### Rēs Grammaticae Novae

1. Verbs
  - a. Intransitive Verbs
  - b. Contraction
2. Nouns
  - a. “Poetic Plural”
  - b. Case use: *in* + Accusative
3. Meter
  - a. Syllables
    - i. Quantity
    - ii. Division
  - b. Metric Feet
    - i. Hexameter
    - ii. Pentameter
    - iii. Elegiac Couplet
    - iv. Hendecasyllables
4. Points of Style: Idiom for “to marry”

### Latin Poetry

By now you have advanced so far that you can begin to read Latin poetry. In this chapter, you find poems by Catullus (*Gāius Valerius Catullus*, c. 86–54 BC), Ovid (*Pūblius Ovidius Nāsō*, 43 BC–AD 17), and Martial (*Mārcus Valerius Mārtiālis*, c. AD 40–104). At the party, Cornelius starts by quoting a line from Ovid’s *Ars Amātōria*, which encourages Julius and Cornelius to quote passages from a collection of love poems, *Amōrēs*, by the same poet. Julius goes on to read aloud some short poems by Catullus and a selection of Martial’s witty and satirical epigrams (*epigrammata*). These epigrams are short poems in elegaic couplets (see below).<sup>1</sup>

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1. Divisions between epigrams are marked in the text by a dash (—).

## Reading Poetry

When you first start reading poetry in Latin, you may, temporarily, have to disregard the verse form and concentrate on the content. Poetry's freer word order, in which word groups are often separated can present an obstacle to understanding until you grow accustomed to it. The inflectional endings will show you what words belong together; in some cases, you will find marginal notes to help you, e.g., *ut ipsae spectentur* (l.57), *nōbīlium equōrum* (l.62), *amor quem facis* (l.65), *meae puellae dīxī* (l.71). Some supplementary (implied) words are given in italics. However, the important thing is to visualize the situation and enter into the poet's ideas. The comments the guests have made on the poems will be useful for this purpose.

## Meter

As you grow accustomed to reading verse, you will be better able to understand the meaning and content of the poems as you read. It is also important for you to study the structure of the verses, that is, the **meter**, which is intrinsic to the poetry. Meter is explained in the GRAMMATICA LATINA section. The following is a summary of the rules:

**Syllabic Quantity:** The decisive factor in Latin verse structure is the length or **quantity** of the syllables. Syllables ending in a short vowel (*a, e, i, o, u, y*) are short and are to be pronounced twice as quickly as long syllables, i.e., syllables ending in a long vowel (*ā, ē, ī, ō, ū, ŷ*), a diphthong (*ae, oe, au, eu, ui*), or a consonant. In other words: a syllable is short if it ends in a short vowel; all other syllables are long. A long syllable is marked [—] and a short syllable [⊔].

**Syllabic Division:** For the division into syllables, each **verse** (*versus*, "line") is treated like one long word:

- **A consonant at the end of a word is linked with a vowel (or h-) at the beginning of the next.** In a word like *satis*, therefore, the last syllable is short if the next word begins with a vowel or *h-*, e.g., in the combination *satis est*, where *-s* is linked with the following *e* in *est*: *sa-ti-s<sup>∘</sup>est*—whereas the syllable *tis* is long in *satis nōn est*: *sa-tis-nō-n<sup>∘</sup>est*.
- **A vowel (and -am, -em, -im, -um) at the end of a word is dropped before a vowel (or h-) beginning the next word, e.g., *atque oculōs*: *atqu'oculōs*; *modo hūc*: *mod'hūc*; *passerem abstulistis*: *passer'abstulistis* (in *est* and *es*, the *e* drops, e.g., *sōla est*: *sōla'st*; *vērūm est*: *vērūm'st*; *bella es*: *bella's*). This is called **elision**: the vowel is said to be **elided** (Latin *ē-lidere*, "strike out," "squeeze out").**

**Metric Feet:** Each verse can be divided into a certain number of feet (Latin *pedēs*) composed of two or three syllables. The commonest feet are:

- the **trochee** (Latin *trochaeus*), consisting of one long and one short syllable [— U]
- the **iamb** (Latin *iambus*), one short and one long [U —]
- the **dactyl** (Latin *dactylus*), one long and two short syllables [— UU]
- The two short syllables of the dactyl are often replaced by one long syllable, making a foot consisting of two long syllables [— —], which is called a **spondee** (Latin *spondēus*).

**Hexameter:** The favorite verse with Latin poets is the **hexameter**, which consists of six feet, the first four of which are dactyls or spondees—the 5th, however, is almost always a dactyl, and the 6th a spondee (or trochee). The last syllable “counts” as long, regardless of its actual length, which is indicated below by an asterisk (\*) in the final position:

— UU| — UU| — UU| — UU| — UU| — \*

**Pentameter:** The hexameter often alternates with the slightly shorter **pentameter**, which can be divided into two halves of 2½ feet, each conforming to the beginning of the hexameter (but there are no spondees in the second half):

— UU| — UU| — || — UU| — UU| —

**Elegiac Couplet:** The pentameter never stands alone, but always comes after a hexameter (in the text the pentameters are indented). Such a couplet, consisting of a hexameter and a pentameter, is called an **elegiac couplet** because it was used in **elegies**, i.e., poems expressing personal sentiments, mainly love poems.

**Hendecasyllables:** Catullus frequently uses the **hendecasyllable** (Latin *versus hendecasyllabus*, “eleven-syllable verse”), which consists of these eleven syllables:

— — — UU — U — U — \*

It can be divided into a spondee, a dactyl, two trochees, and a spondee (or trochee). (Occasionally the first syllable is short.)

## Reading Verse Aloud

Latin verse rhythm is marked by the regular alternation of long and short syllables. Just as a long vowel takes twice the time to pronounce as a short vowel (cf. English “āha!” versus “fāther”), a long syllable is equivalent to two short syllables. As you read Latin verse aloud, the quantity of the syllables is important. But! If you read the Latin naturally (as you have been doing throughout the book, aided by the text’s marking of long vowels with macrons), the rhythm of

the verse will emerge. Latin poetry was meant to be heard—so practice reading it aloud. After enumerating the various demands of reading poetry, Quintilian (*I.O.* 1.8) gives this advice for successfully reading verse: *ūnum est igitur quod in hāc parte praecipiam, ut omnia ista facere possit: intellegat* (“There is, therefore, one thing that I would advise on this topic, so that he can do all those things: let him understand [what he reads]”).

## Plural for Singular

The Roman poets sometimes use the plural (“poetic plural”) instead of the singular, especially forms in *-a* from neuters in *-um*, when they are in need of short syllables, e.g., *mea colla* (1.75 for *meum collum*) and *post fāta* (1.180 for *post fātum*). Like other authors, a Roman poet may also use the 1st person plural (*nōs*, *nōbīs*, *noster*) about himself. You see this when Catullus calls his friend *venuste noster* (1.152) and when Martial, in his epigram on the response of the public to his books, calls them *libellōs nostrōs* and concludes with the words *nunc nōbīs carmina nostra placent* (ll.163, 166).

## In + accusative → against

Martial, who himself writes poems *in inimicōs*, says about the poet Cinna: *versiculōs in mē nārrātur scribere Cinna* (1.172). Here *in* + accusative has “hostile” meaning (= *contrā*, cf. the phrase *impetum facere in hostēs*).

## Nominative and Infinitive with Passive Verbs

The passive *nārrātur*, like *dīcitur* (Cap. XIII, l.52), is combined with the nom. + inf.: *Cinna scribere nārrātur/dīcitur* = *Cinnam scribere nārrant/dīcunt*.

## Intransitive Verbs

Besides *imperāre* and *pārēre*, you have met many other verbs that take the dative:

<i>crēdere</i>	<i>appropinquāre</i>
<i>nocēre</i>	<i>placēre</i>
<i>oboedire</i>	(cōn)fidere
<i>impendēre</i>	ignōscere
<i>servire</i>	resistere
(per)suādēre	minārī
<i>invidēre</i>	studēre
<i>parcere</i>	

Several compounds with *-esse* also take a dative:

<i>prōd-esse</i>	<i>de-esse</i> (“fail”)
<i>prae-esse</i>	<i>ad-esse</i> (“stand by,” “help”)

In this chapter, you find further examples:

*favēre* (l.40)  
*nūbere* (l.126)  
*plaudere* (l.217)

The impersonal verb *libet*—like *licet*—is usually combined with a dative:

*mihi libet* (l.35, “it pleases me,” “I feel like,” “I want”)  
 cf. *mihi licet*, “I may,” “I am allowed”

## Contractions

- A double *i* (*ii*, *iī*) is apt to be contracted into one long *ī*, as you have seen in the form *dī* for *dīi*.
- When *h* disappears in *mihi* and *nihil*, we get the contracted forms *mī* and *nīl* (e.g., ll.118, 174).
- You also find *sapīstī* for *sapiīstī* (l.190)—the latter form being a contraction of *sapīvistī*; the final *v* of the perfect stem tends to disappear, so that:
  - īvisse* becomes -*iisse*/*-īsse*
  - āvisse* becomes -*āsse*
  - āvistī* becomes -*āstī* (Cap. XXVIII, l.106)
  - nōvisse* becomes *nōsse*
  - nōverat* becomes *nōrat*

This last form, the pluperfect of *nōscere*, comes to mean “knew,” e.g.:

*Ovidius ingenium mulierum tam bene nōverat quam ipsae mulierēs.*  
 (ll.54–55)  
*suamque nōrat ipsam (: dominam) tam bene quam puella mātrem*  
 (ll.93–94)

## Points of Style

The idiom for “marry” is gendered in Latin, as is clear from the chapter:

*Catullus Lesbiam uxōrem dūcere cupiēbat, nec vērō illa Catullō nūpsit,*  
*etsī affirmābat ‘sē nullī aliī virō nūbere mälle* (l.125–127)

A man “leads a woman (home)” into marriage (*in mātrimonium dūcere*), whereas a woman “covers herself” (i.e., veils herself) for her husband (*nūbere*). In post-classical prose, *nūbere* can also be used for a man. But in classical Latin,

the distinction allows Martial to make the following disparaging joke (in addition to those you read at ll.190–191 and 192–193):

Uxōrem quārē locūplētem dūcere nōlim,  
 Quaeritis? Uxōrī nūbere nōlo meae.  
 Inferior mātrōna suō sit, Prisce, marītō:  
 Nōn aliter fiunt fēmina virque pārēs.

VIII.12

(locūples, -ētis = dīves, -itis)

## Studia Rōmāna

*Scribimus indocti doctique poemata passim*: Everyone is writing poetry, both hacks and laureates; so says Horace in his verse letter to Augustus (*Epist.* 2.1.117), written at the close of the first century. The Romans came late to poetry. Livius Andronicus, a Greek slave, gets the credit for first translating Homer into Latin in the middle of the third century (c. 240 BC). He needed texts with which to teach his Roman students, but the Romans had no poetry. Livius adapted Greek plays to Latin, both tragedies (*tragoediae*) and comedies in Greek dress (*fābulae palliātae*). The Romans harbored some ambivalence toward Greeks and Greek culture (an ambivalence that persisted, as the comment about Orontes “*sed is Graecus est atque libertinus*” (30.117) shows). But just as Greek myths captivated the Roman imagination (Cap. XXV), so too did Greek literature, art, and philosophy work its way into Roman culture. Many Romans were bilingual in Greek and Latin. For some, bilingual meant knowing as much Greek as they needed to do business (or to live as a soldier abroad in Greek-speaking lands). The well educated might be truly bilingual.

The Romans translated, they adapted, they imitated. Ennius, in the late third or early second century BC, translated the fourth-century BC Greek writer Euhemerus into Latin. Plautus, in the second century BC, adapted Greek comedies for a Roman audience; he jokes that his play, *The Twin Menaechmi*, imitates Greek—not the highbrow Greek comedy of Athens, but the farcical Greek comedies of Sicily (*Menaechmi*, 11–12):

*Atque adeō hoc argūmentum graecissat, tamen  
 nōn atticissat, verum sicilicissat.*

*Graecissat* and *atticissat* were colloquial speech. *Sicilicissat* appears only here; it is a punch line. In Plautus’s plays, we find the exuberance of one culture joyfully playing with the literature of another. Romans quickly became more refined and subtle in their interpretation of Greek literature. Plautus’s younger contemporary Terence (*Pūblius Terentius Āfer*), a freed slave from North Africa, wrote a smooth and polished Latin, and defended his way of adapting Greek plays in argumentative prologues. By the time of the late re-

public, Roman writers had learned to look to Greek models as inspiration for a literature that was new, learned, and Roman. The influence of Greek eloquence inspired the Romans to look at Latin with an eye to taking their language to a new level. In the first century BC, Julius Caesar wrote a book on linguistic analogy; Cicero wrote extensively on orators and oratory; *Mārcus Terentius Varrō* wrote a book on the Latin language. It seemed everyone wrote poetry—just not everyone wrote it well (see the Horace quotation above).

The poets in our chapter cover a long time-span. Aemilia likes Plautus, who would, by the second century AD, be one of the ancients, having lived over three centuries prior to our narrative. Catullus wrote in the middle of the first century BC. A contemporary of Cicero (who also wrote poetry), Catullus greatly admired the poets of Hellenistic Greece (that is, Greece during and after Alexander the Great), as well as the—by his time—ancient Greek poets. Catullus and the other “New Poets” favored closely worked, allusive poetry. The citation of poets at the dinner begins with Ovid, one of the greatest poetic geniuses of the Roman world. Ovid was a much younger and greatly admiring contemporary of Vergil and Horace; he heard Horace read his poetry aloud, but only saw Vergil (*Tristia* 4.10.49–51: *et tenuit nostrās numerōsus Horātius aurēs/dum ferit Ausonia carmina cultā lyrā./Vergilium vīdī tantum*). Martial, the final and most quoted poet in the chapter, lived in the first century AD and is the closest to the time of our narrative.

The poets of the late republic and early empire remained unsurpassed in the power and virtuosity of their poetry. By the time of our narrative Vergil and Horace were studied in school as classic texts. The poetry of the first century AD boasted, in addition to Martial and Juvenal, the great epic poet Lucan, who wrote an epic in ten books about the great civil war between Julius Caesar and Pompey the Great. Martial died c. AD 104 and Juvenal c. AD 130; after them, almost no Latin verse from our time period (second century AD) has been preserved. *Studium litterārum*, however, was by no means finished. Educated Roman amateurs were still writing verse and holding recitations, either at private parties or at larger readings in *auditōria*. Pliny the Younger (AD 61–113) tells us much about these reading in his letters.

Our friends at the dinner party read the poetry of others, but we know people composed extemporaneous verse at dinner parties. Catullus tells us of playing a game of one-up-manship with his friend *Licinius Calvus* (another renowned poet of the time whose work—with the exception of a few lines—is unfortunately lost). They took turns writing lines of verse (Catullus 50). The Younger Pliny sends his friend a collection of verse in the hendecasyllabic meter (a favorite of Catullus) that he wrote “while riding in a carriage, while in the bath, while eating dinner, delightfully passing my leisure time” (*Epist.* 4.14: *Accipiēs cum hāc epistolā hendecasyllabōs nostrōs, quibus nōs in vehiculō in balineō inter cānam oblectāmus ōtium temporis*).

Cornelius claims he carries a copy of the poet Martial around with him at all times. By the time of our narrative, books in *cōdex* form (that is, resembling more closely our own books) had become common. In a volume of poetry containing epigrams attached to party favors, known as *apophorēta* (ἀποφόρητα), or “take away presents,” Martial himself describes several of such small codices. Here’s one (14.186) that claims to contain all of Vergil (*Pūblius Vergilius Marō*, hence, *Marōnem*) on its parchment (*membrana*):

*Quam brevis inmensum cēpit membrāna Marōnem!  
Ipsius vultūs prīma tabella gerit.*

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

<b>arānea, -ae</b>	spider, cobweb
<b>aurīga, -ae</b> ( <i>m.</i> )	charioteer, driver
<b>cōmoedia, -ae</b>	comedy
<b>dēliciae, -ārum</b> ( <i>f. pl.</i> )	delight, pet
<b>lucerna, -ae</b>	lamp
<b>nota, -ae</b>	mark, sign
<b>opera, -ae</b>	effort, pains
<b>palma, -ae</b>	palm
<b>tenebrae, -ārum</b> ( <i>f. pl.</i> )	darkness

#### 2nd

<b>bāsium, -ī</b>	kiss
<b>cachinnus, -ī</b>	laugh, guffaw
<b>circus, -ī</b>	circle, orbit, Circus Maximus
<b>fātum, -ī</b>	fate
<b>gremium, -ī</b>	lap
<b>ingenium, -ī</b>	nature, character
<b>lūdus, -ī</b>	play, game, school
<b>ocellus, -ī</b>	(little) eye
<b>odium, -ī</b>	hatred
<b>prīncipium, -ī</b>	beginning
<b>scalpellum, -ī</b>	scalpel, surgical knife
<b>theātrum, -ī</b>	theatre

#### 3rd

<b>certāmen, certāminis</b> ( <i>n.</i> )	contest, fight
<b>gladiātor, -tōris</b> ( <i>m.</i> )	gladiator
<b>mēns, mentis</b> ( <i>f.</i> )	mind
<b>opēs, opum</b> ( <i>f. pl.</i> )	wealth
<b>passer, passeris</b> ( <i>m.</i> )	sparrow
<b>ratiō, ratiōnis</b> ( <i>f.</i> )	reason
<b>rēte, rētis</b> ( <i>n.</i> )	net



<b>spectātor, spectātōris</b> ( <i>m.</i> )	spectator
<b>testis, -is</b> ( <i>m.</i> )	witness
<b>4th</b>	
<b>anus, -ūs</b> ( <i>f.</i> )	old woman
<b>rīsus, -ūs</b> ( <i>m.</i> )	laughter, laugh
<b>sinus -ūs</b> ( <i>m.</i> )	fold (of toga)
<b>Indeclinable</b>	
<b>nīl</b>	nothing (= <b>nihil</b> )
<b>Grammatica</b>	
<b>dactylus, -ī</b>	dactyl
<b>diphthongus, -ī</b>	diphthong
<b>epigramma, epigrammatis</b> ( <i>n.</i> )	epigram
<b>hendecasyllabus, -ī</b>	“eleven-syllable verse”
<b>hexameter, hexametērī</b>	having six metrical feet
<b>iambus, -ī</b>	iamb
<b>pentameter, pentametērī</b>	having five metrical feet
<b>spondēus, -ī</b>	spondee
<b>trochaeus, -ī</b>	trochee
<b>versiculus, -ī</b>	a little line of verse ( <i>diminutive</i> of <b>versus, -ūs</b> )
<b>Verba</b>	
<b>-āre</b> (1)	
<b>(affirmō) affirmāre, affirmāvisse, affirmātum</b>	assert, affirm
<b>(certō) certāre, certāvisse, certātum</b>	contend, fight
<b>(conturbō) conturbāre, conturbāvisse, conturbātum</b>	mix up, confound
<b>(dēvorō) dēvorāre, dēvorāvisse, dēvorātum</b>	swallow up, devour
<b>(excruciō) excruciāre, excruciāvisse, excruciātum</b>	torture, torment
<b>(implicō) implicāre, implicuisse, implicitum</b>	enfold
<b>(ōscitō) ōscitāre, ōscitāvisse, ōscitātum</b>	gape, yawn
<b>(pīpiō) pīpiāre, pīpiāvisse, pīpiātum</b>	chirp
<b>-ēre</b> (2)	
<b>(faveō) favēre, fāvisse</b>	favor, support (+ <i>dat.</i> )
<b>(libet) libēre</b>	it pleases (+ <i>dat.</i> )
<b>(lūgeō) lūgēre, lūxisse</b>	mourn
<b>-ere</b> (3)	
<b>(accendō) accendere, accendisse, accēsum</b>	light, enflame
<b>(ēlidō) ēlidere, ēlisisse, ēlisum</b>	break thoroughly, omit, elide
<b>(ērubescō) ērubescere, ērubuisse</b>	blush

( <b>laedō</b> ) <b>laedere, laesisse, laesum</b>	injure, hurt
( <b>nūbō</b> ) <b>nūbere, nūpsisse (+ dat.)</b>	marry
( <b>plaudō</b> ) <b>plaudere, plausisse, plausum (+ dat.)</b>	clap, applaud
( <b>requīrō</b> ) <b>requīrere, requisīvisse, requisitum</b>	seek, ask
( <b>sapiō</b> ) <b>sapere, sapīvisse</b>	be wise, have sense
<b>-ire (4)</b>	
( <b>circumsiliō</b> ) <b>circumsilire, circumsiluisse</b>	hop about
( <b>prōsiliō</b> ) <b>prōsilire, prōsiluisse</b>	spring forth
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b>	
<b>bellus, -a, -um</b>	lovely, pretty
<b>dubius, -a, -um</b>	undecided, doubtful
<b>geminus, -a, -um</b>	twin
<b>gladiātōrius, -a, -um</b>	gladiatorial
<b>iocōsus, -a, -um</b>	humorous, funny
<b>mellitius, -a, -um</b>	sweet
<b>misellus, -a, -um</b>	poor, wretched
<b>niveus, -a, -um</b>	snow white
<b>perpetuus, -a, -um</b>	continuous, permanent
<b>poēticus, -a, -um</b>	poetical
<b>scaenicus, -a, -um</b>	theatrical
<b>sērius, -a, -um</b>	serious
<b>tenebricōsus, -a, -um</b>	dark
<b>turgid(ul)us, -a, -um</b>	swollen
<b>ultimus, -a, -um</b>	most distant, last
<b>venustus, -a, -um</b>	charming
<b>3rd</b>	
<b>ācer, -cris, -cre</b>	keen, active, fierce
<b>circēnsis, -e</b>	of the circus
<b>Adverbia</b>	
<b>dein</b>	afterward, then
<b>interdum</b>	now and then
<b>libenter</b>	with pleasure, gladly
<b>plērumque</b>	mostly
<b>Coniūctiōnēs</b>	
<b>dummodo</b>	provided that, if only

## XXXV. Ars Grammatica

Now that you have worked your way through all the declensions and conjugations of the Latin language, it is time to pause and take a comprehensive look at the grammatical system. To give you an opportunity to do this, we present, in a slightly abbreviated form, a Latin grammar, the *Ars Grammatica Minor*, written by the Roman grammarian Dōnātus, c. AD 350. This grammar is based on the works of earlier grammarians, rearranged in the form of question and answer, so it gives us an idea of the teaching methods used in antiquity—and much later, for the “*Donat*” was a favorite schoolbook in Europe throughout the Middle Ages. Now it is up to you to show that you have learned enough to answer the questions on grammar put to schoolchildren in the Roman Empire. Apart from omissions, marked [...], the text of Donatus is unaltered (in the examples on p. 303 of *LINGUA LATINA*, some infrequent words have been replaced by others).

The Latin grammatical terms are still in use. However, the **part of speech** (*pars orātiōnis*) that the Roman grammarians called *nōmina* is now divided into **nouns** (or **substantives**) and **adjectives**. The term *nōmen adiectivum* dates from antiquity, but it was not till medieval times that the term *nōmen substantivum* was coined (in English “noun substantive” as opposed to “noun adjective”). As a matter of fact, several of the Latin grammatical terms are adjectives that are generally used “substantively” with a noun understood, e.g.:

- (*cāsus*) *nōminātivus*
- (*numerus*) *plūrālis*
- (*modus*) *imperātivus*
- (*gradus*) *comparātivus*
- (*genus*) *fēminīnum* (*masculīnum*, *neutrum*, *commūne*)

*Genus* is “gender” in English; Donatus counts four genders because he uses the term *genus commune* about words that may be both masculine and fem-

inine, e.g., *sacerdōs -ōtis*, “priest/priestess” (other examples are *cīvis*, *incola*, *infāns*, *testis*, *bōs*, *canis*).

The hexameter quoted by Donatus (l.212) to illustrate the use of *super* with the ablative is taken from the end of the first book of the *Aeneid*, the famous poem in which Vergil recounts the adventures of the Trojan hero Aeneas (*Aenēās*) during his flight from Troy (*Trōia*). Driven by a storm to Africa, he is received in Carthage (*Carthāgō*) by Queen *Dīdō*, who questions him about the fate of the other Trojans, King Priam (*Priamus*) and his son Hector.

## Vocābula Disposita/Ōrdināta

### Nōmina

#### 1st

**īra, -ae**

anger

**mūsa, -ae**

a muse (one of the nine daughters of Memory)

#### 2nd

**scamnum, -ī**

stool

#### 3rd

**admīrātiō, admīrātiōnis (f.)**

wonder, admiration

**ōrātiō, ōrātiōnis (f.)**

speech

**sacerdōs, sacerdōtis (m./f.)**

priest, priestess

#### 4th

**affectus, -ūs (m.)**

mood, feeling

### Grammatica

**appellātivum, -ī (nōmen)**

common noun

**cāsus, -ūs (m.)**

fall, case

**causalis (coniūnctiō) (f.)**

causal conjunction

**comparātiō, comparātiōnis (f.)**

a comparison

**coniugātiō, coniugātiōnis (f.)**

conjugation

**coniūnctiō, coniūnctiōnis (f.)**

conjunction

**cōpulātīva (coniūnctiō) (f.)**

copulative conjunction

**disiūnctīva (coniūnctiō) (f.)**

disjunctive conjunction

**explētīva (coniūnctiō) (f.)**

exclamatory conjunction

**interiectiō, interiectiōnis (f.)**

interjection

**optātīvus (modus)**

optative (wishing) mood

**positīvus (gradus)**

positive degree<sup>1</sup>

**propriūm, -ī (nōmen)**

proper noun

**quālītās, quālītātis (f.)**

quality

**quantītās, quantītātis (f.)**

quantity

**ratiōnālis (coniūnctiō) (f.)**

conjunction showing the train of thought

**significātiō, significātiōnis (f.)**

meaning, sense

1. Of an adjective or adverb.

<b>speciēs, -ēī</b> <b>synōnymum, -ī</b>	appearance, aspect, sort synonym
<b>Verba</b>	
<b>-āre (1)</b> ( <b>explānō</b> ) <b>explānāre, -āvisse, -ātum</b> ( <b>luctor</b> ) <b>luctārī, luctātum</b> ( <b>ōrdinō</b> ) <b>ōrdināre, -āvisse, -ātum</b>	make intelligible, explain wrestle put in order
<b>-ere (3)</b> ( <b>adnectō</b> ) <b>adnectere, -nexuisse, -nexum</b> ( <b>dēmō</b> ) <b>dēmere, dēmpsisse, dēptum</b> ( <b>īnfectō</b> ) <b>īnfectere, -flexisse, -xum</b> <b>mentiōnem facere</b>	bind, tie take away bend, curve, inflect <sup>2</sup> mention
<b>Adiectīva</b>	
<b>1st/2nd (-us/er, -a, -um)</b> <b>inconditus, -a, -um</b>	unpolished, rough
<b>3rd</b> <b>similis, -e</b>	similar
<b>Adverbia</b>	
<b>dumtaxat</b> <b>forsitan</b> <b>proptereā</b> <b>quāpropter</b> <b>quidnī</b> <b>sīquidem</b> <b>tantundem</b>	only, just maybe, perhaps therefore why why not seeing that, since just as much
<b>Praepositionēs</b>	
<b>adversus/-um</b> ( <i>prp. +acc.</i> ) <b>cis</b> ( <i>prp. +acc.</i> )	toward, against on this side of
<b>Interiectiōnēs</b>	
<b>attat</b> <b>eia</b>  <b>ēn</b>  <b>euax</b> <b>papae</b>	exclamation of joy, pain, wonder, fright exclamation of joy, pleased surprise; also “come on,” “hurry up” presents something important and/or unexpected exclamation of joy exclamation of wonder and joy

2. Inflect: To form the pattern of a word, decline a noun or conjugate a verb.

# Grammatica Latina

## The Parts of Speech

The parts of speech, or word classes, are:

- **Noun** (or **substantive**), e.g. *Mārcus, Rōma, puer, oppidum leō, aqua, color, pugna, mors*, etc.
- **Adjective**, e.g. *Rōmānus, bonus, pulcher, brevis*, etc.
- **Pronoun**, e.g. *tū, nōs, is, hic, ille, quis, quī, nēmō*, etc.
- **Verb**, e.g. *amāre, habēre, venīre, emere, īre, esse*, etc.
- **Adverb**, e.g. *bene, rēctē, fortiter, ita, nōn, hīc*, etc.
- **Conjunction**, e.g. *et, neque, sed, aut, quia, dum, sī, ut*, etc.
- **Preposition**, e.g. *in, ab, ad, post, inter, sine, dē*, etc.
- **Interjection**, e.g. *ō, ei, heu, heus, ecce*, etc.
- **Numerals** are nouns and adjectives which denote numbers, e.g. *trēs, tertius, ternī*.
- Adverbs, conjunctions, prepositions and interjections are **indeclinable words**, so-called **particles**.

## NOUNS

### Gender, number, case

There are three genders: **masculine**, e.g. *servus*, **feminine**, e.g. *ancilla*, and **neuter**, e.g. *oppidum*.

There are two numbers: **singular**, e.g. *servus*, and **plural**, e.g. *servī*. Nouns which have no singular are called **plūrālia tantum**.

There are six cases: **nominative**, e.g. *servus*, **accusative**, e.g. *servum*, **genitive**, e.g. *servī*, **dative**, e.g. *servō*, **ablative**, e.g. *(ā) servō*, and **vocative**, e.g. *serve*.

### Stem and ending

The **stem** is the main part of a word, e.g. *serv-*, *ancill-*, *oppid-*, *magn-*, *brev-*, to which various inflectional **endings** are added, e.g. *-um, -ī, -am, -ae, -ō, -ēs, -ibus*.

In the examples in this book the stem is separated from the ending with a thin vertical stroke [|], e.g. *serv|us, serv|ī*.

parts of speech:  
nouns(substantives)  
adjectives  
pronouns  
verbs  
adverbs  
conjunctions  
prepositions  
interjections

numerals

particles

genders:    masc., m.  
                  fem., f.  
                  neut., n.

numbers:    sing. pl.  
cases:        nom.  
                  acc.  
                  gen.  
                  dat.  
                  abl.  
                  voc.

stems: *serv-, ancill-, oppid-*, etc.

endings: *-ī, -am, -ae*, etc.

declension (decl.)  
 1st decl.: gen. -ae  
 2nd decl.: gen. -ī  
 3rd decl.: gen. -is  
 4th decl.: gen. -ūs  
 5th decl.: gen. -ēī/-eī

-a        -ae  
 -am      -ās  
 -ae      -ārum  
 -ae      -īs  
 -ā        -īs

-us/-    -ī  
 -um     -ōs  
 -ī        -ōrum  
 -ō       -īs  
 -ō       -īs  
 -e

-um      -a  
 -um      -a  
 -ī        -ōrum  
 -ō       -īs  
 -ō       -īs

## Declensions

There are five declensions:

**1st declension:** gen. sing. -ae, e.g. *īnsul|a* -ae.

**2nd declension:** gen. sing. -ī, e.g. *serv|us* -ī, *oppid|um* -ī.

**3rd declension:** gen. sing. -is, e.g. *sōl sōl|is*, *urb|s* -is.

**4th declension:** gen. sing. -ūs, e.g. *man|us* -ūs.

**5th declension:** gen. sing. -ēī/-eī, e.g. *dī|ēs* -ēī, *r|ēs* -eī.

### First Declension

Genitive: sing. -ae, pl. -ārum.

Example: *īnsul|a* -ae f.

	sing.	pl.
nom.	<i>īnsul a</i>	<i>īnsul ae</i>
acc.	<i>īnsul am</i>	<i>īnsul ās</i>
gen.	<i>īnsul ae</i>	<i>īnsul ārum</i>
dat.	<i>īnsul ae</i>	<i>īnsul īs</i>
abl.	<i>īnsul ā</i>	<i>īnsul īs</i>

Masculine (male persons): *nauta*, *agricola*, *aurīga*, *pīrāta*, *poēta*, etc.

### Second Declension

Genitive: sing. -ī, pl. -ōrum.

1. Masculine.

Examples: *equ|us* -ī, *liber libr|ī*, *puer puer|ī*.

	sing.	pl.	sing.	pl.	sing.	pl.
nom.	<i>equ us</i>	<i>equ ī</i>	<i>liber</i>	<i>libr ī</i>	<i>puer</i>	<i>puer ī</i>
acc.	<i>equ um</i>	<i>equ ōs</i>	<i>libr um</i>	<i>libr ōs</i>	<i>puer um</i>	<i>puer ōs</i>
gen.	<i>equ ī</i>	<i>equ ōrum</i>	<i>libr ī</i>	<i>libr ōrum</i>	<i>puer ī</i>	<i>puer ōrum</i>
dat.	<i>equ ō</i>	<i>equ īs</i>	<i>libr ō</i>	<i>libr īs</i>	<i>puer ō</i>	<i>puer īs</i>
abl.	<i>equ ō</i>	<i>equ īs</i>	<i>libr ō</i>	<i>libr īs</i>	<i>puer ō</i>	<i>puer īs</i>
voc.	<i>equ e</i>					

A few are feminine, e.g. *hum|us* -ī, *papyr|us* -ī, *Aegypt|us* -ī, *Rhod|us* -ī.

Nom. sing. -ius, voc. -ī: *Iūlius*, *Iūli!* *filius*, *fili!*

2. Neuter.

Example: *verb|um* -ī.

	sing.	pl.
nom.	<i>verb um</i>	<i>verb a</i>
acc.	<i>verb um</i>	<i>verb a</i>
gen.	<i>verb ī</i>	<i>verb ōrum</i>
dat.	<i>verb ō</i>	<i>verb īs</i>
abl.	<i>verb ō</i>	<i>verb īs</i>

### Third Declension

Genitive: sing. *-is*, pl. *-um/-ium*.

[A] Genitive plural: *-um*.

1. Masculine and feminine.

Examples: *sōl sōl|is* m., *leō leōn|is* m., *vōx vōc|is* f.

	sing.	pl.	sing.	pl.	sing.	pl.		
nom.	<i>sōl</i>	<i>sōl ēs</i>	<i>leō</i>	<i>leōn ēs</i>	<i>vōx</i>	<i>vōc ēs</i>	-/s	-ēs
acc.	<i>sōl em</i>	<i>sōl ēs</i>	<i>leōn em</i>	<i>leōn ēs</i>	<i>vōc em</i>	<i>vōc ēs</i>	-em	-ēs
gen.	<i>sōl is</i>	<i>sōl um</i>	<i>leōn is</i>	<i>leōn um</i>	<i>vōc is</i>	<i>vōc um</i>	-is	-um
dat.	<i>sōl ī</i>	<i>sōl ibus</i>	<i>leōn ī</i>	<i>leōn ibus</i>	<i>vōc ī</i>	<i>vōc ibus</i>	-ī	-ibus
abl.	<i>sōl e</i>	<i>sōl ibus</i>	<i>leōn e</i>	<i>leōn ibus</i>	<i>vōc e</i>	<i>vōc ibus</i>	-e	-ibus

[1] Nom. *-er*, gen. *-r|is*: *pater patr|is* m., *māter mātr|is* f.

[2] Nom. *-or*, gen. *-ōr|is*: *pāstor -ōr|is* m.

[3] Nom. *-ōs*, gen. *-ōr|is*: *flōs flōr|is* m.

[4] Nom. *-ō*, gen. *-in|is*: *virgō -in|is* f., *homō -in|is* m.

[5] Nom. *-x*, gen. *-g|is*: *lēx lēg|is* f., *rēx rēg|is* m.

[6] Nom. *-ex*, gen. *-ic|is*: *index -ic|is* m.

[7] Nom. *-s*, gen. *-t|is*: *aetās -āt|is* f., *mīles -it|is* m.

[8] Nom. *-s*, gen. *-d|is*: *laus laud|is* f., *pēs ped|is* m.

[9] Irregular nouns: *sanguis -in|is* m.; *coniūnx -iug|is* m./f.; *senex sen|is* m.; *bōs bov|is* m./f., pl. *bov|ēs boum*, dat./abl. *bōbus/būbus*.

2. Neuter

Examples: *ōs ōr|is*, *corpus corpor|is*, *opus -er|is*, *nōmen nōmin|is*.

	sing.	pl.	sing.	pl.		
nom.	<i>ōs</i>	<i>ōr a</i>	<i>corpus</i>	<i>corpor a</i>	-	-a
acc.	<i>ōs</i>	<i>ōr a</i>	<i>corpus</i>	<i>corpor a</i>	-	-a
gen.	<i>ōr is</i>	<i>ōr um</i>	<i>corpor is</i>	<i>corpor um</i>	-is	-um
dat.	<i>ōr ī</i>	<i>ōr ibus</i>	<i>corpor ī</i>	<i>corpor ibus</i>	-ī	-ibus
abl.	<i>ōr e</i>	<i>ōr ibus</i>	<i>corpor e</i>	<i>corpor ibus</i>	-e	-ibus
nom.	<i>opus</i>	<i>oper a</i>	<i>nōmen</i>	<i>nōmin a</i>		
acc.	<i>opus</i>	<i>oper a</i>	<i>nōmen</i>	<i>nōmin a</i>		
gen.	<i>oper is</i>	<i>oper um</i>	<i>nōmin is</i>	<i>nōmin um</i>		
dat.	<i>oper ī</i>	<i>oper ibus</i>	<i>nōmin ī</i>	<i>nōmin ibus</i>		
abl.	<i>oper e</i>	<i>oper ibus</i>	<i>nōmin e</i>	<i>nōmin ibus</i>		

Irregular nouns: *cor cord|is*; *caput capit|is*; *lac lact|is*; *os oss|is* (gen. pl. *-ium*); *mel mell|is*; *iter itiner|is*; *vās vās|is*, pl. *vās|a -ōrum* (2nd decl.); *thema -at|is*.

-ma -mat|is



-(i)s	-ēs
-em	-ēs
-is	-ium
-ī	-ibus
-e	-ibus
-is, acc. -im, abl. -ī	
-ēs -is	
-x -c is	

[B] Genitive plural: *-ium*.

1. Masculine and feminine.

Examples: *nāv|is -is f.*, *urb|s -is f.*, *mōns mont|is m.*

	sing.	pl.	sing.	pl.	sing.	pl.
nom.	<i>nāv is</i>	<i>nāv ēs</i>	<i>urb s</i>	<i>urb ēs</i>	<i>mōns</i>	<i>mont ēs</i>
acc.	<i>nāv em</i>	<i>nāv ēs</i>	<i>urb em</i>	<i>urb ēs</i>	<i>mont em</i>	<i>mont ēs</i>
gen.	<i>nāv is</i>	<i>nāv ium</i>	<i>urb is</i>	<i>urb ium</i>	<i>mont is</i>	<i>mont ium</i>
dat.	<i>nāv ī</i>	<i>nāv ibus</i>	<i>urb ī</i>	<i>urb ibus</i>	<i>mont ī</i>	<i>mont ibus</i>
abl.	<i>nāv e</i>	<i>nāv ibus</i>	<i>urb e</i>	<i>urb ibus</i>	<i>mont e</i>	<i>mont ibus</i>

[1] Nom. *-is*, acc. *-im* (pl. *-īs*), abl. *-ī*: *pupp|is -is f.*, *Tiber|is -is m.*

[2] Nom. *-ēs*, gen. *-is*: *nūb|ēs -is f.*

[3] Nom. *-x*, gen. *-c|is*: *falx falc|is f.*

[4] Irregular nouns: *nox noct|is f.*; *nix niv|is f.*; *carō carn|is f.*; *as ass|is m.*; *vīs*, acc. *vim*, abl. *vī*, pl. *vīr|ēs -ium f.*

2. Neuter

Examples: *mar|e -is*, *animal -āl|is*.

	sing.	pl.	sing.	pl.
nom.	<i>mar e</i>	<i>mar ia</i>	<i>animal</i>	<i>animāl ia</i>
acc.	<i>mar e</i>	<i>mar ia</i>	<i>animal</i>	<i>animāl ia</i>
gen.	<i>mar is</i>	<i>mar ium</i>	<i>animāl is</i>	<i>animāl ium</i>
dat.	<i>mar ī</i>	<i>mar ibus</i>	<i>animāl ī</i>	<i>animāl ibus</i>
abl.	<i>mar ī</i>	<i>mar ibus</i>	<i>animāl ī</i>	<i>animāl ibus</i>

### Fourth Declension

Genitive: sing. *-ūs*, pl. *-uum*.

Examples: *port|us -ūs m.*, *corn|ū -ūs n.*

	sing.	pl.	sing.	pl.
nom.	<i>port us</i>	<i>port ūs</i>	<i>corn ū</i>	<i>corn ua</i>
acc.	<i>port um</i>	<i>port ūs</i>	<i>corn ū</i>	<i>corn ua</i>
gen.	<i>port ūs</i>	<i>port uum</i>	<i>corn ūs</i>	<i>corn uum</i>
dat.	<i>port uī</i>	<i>port ibus</i>	<i>corn ū</i>	<i>corn ibus</i>
abl.	<i>port ū</i>	<i>port ibus</i>	<i>corn ū</i>	<i>corn ibus</i>

*dom|us -ūs f.*, abl. *-ō*, pl. *dom|ūs -ōrum (-uum)*, acc. *-ōs*.

### Fifth Declension

Genitive: sing. *-ēī/-eī*, pl. *-ērum*.

Examples: *dī|ēs -ēī m. (f.)*, *rēs reī f.*

	sing.	pl.	sing.	pl.
nom.	<i>dī ēs</i>	<i>dī ēs</i>	<i>rēs</i>	<i>rēs</i>
acc.	<i>dī em</i>	<i>dī ēs</i>	<i>rem</i>	<i>rēs</i>
gen.	<i>dī ēī</i>	<i>dī ērum</i>	<i>reī</i>	<i>rērum</i>
dat.	<i>dī ēī</i>	<i>dī ēbus</i>	<i>reī</i>	<i>rēbus</i>
abl.	<i>dī ē</i>	<i>dī ēbus</i>	<i>rē</i>	<i>rēbus</i>

## ADJECTIVES

## First and Second Declensions

[A] Genitive singular *-ī -ae -ī*.Example: *bon|us -a -um*.

	sing.			pl.					
	masc.	fem.	neut.	masc.	fem.	neut.			
nom.	<i>bon us</i>	<i>bon a</i>	<i>bon um</i>	<i>bon ī</i>	<i>bon ae</i>	<i>bon a</i>	-us	-a	-um
acc.	<i>bon um</i>	<i>bon am</i>	<i>bon um</i>	<i>bon ōs</i>	<i>bon ās</i>	<i>bon a</i>	-um	-am	-um
gen.	<i>bon ī</i>	<i>bon ae</i>	<i>bon ī</i>	<i>bon ōrum</i>	<i>bon ārum</i>	<i>bon ōrum</i>	-ī	-ae	-ī
dat.	<i>bon ō</i>	<i>bon ae</i>	<i>bon ō</i>	<i>bon īs</i>	<i>bon īs</i>	<i>bon īs</i>	-ō	-ae	-ō
abl.	<i>bon ō</i>	<i>bon ā</i>	<i>bon ō</i>	<i>bon īs</i>	<i>bon īs</i>	<i>bon īs</i>	-ō	-ā	-ō
voc.	<i>bon e</i>						-ī	-ae	-a
							-ōs	-ās	-a
							-ōrum	-ārum	-ōrum
Examples:	<i>niger -gr a -gr um</i>	<i>liber -er a -er um</i>					-īs	-īs	-īs
acc.	<i>nigr um</i>	<i>nigr am</i>	<i>nigr um</i>	<i>liber um</i>	<i>liber am</i>	<i>liber um</i>	-īs	-īs	-īs
							-er	-(e)r a	-(e)r um

etc. (as above, but voc. = nom. -er)

[B] Genitive singular *-īus*.Example: *sōl|us -a -um*, gen. *-īus*, dat. *-ī*.

	sing.			pl. (as <i>bon ī -ae -a</i> )					
	masc.	fem.	neut.						
nom.	<i>sōl us</i>	<i>sōl a</i>	<i>sōl um</i>				-us	-a	-um
acc.	<i>sōl um</i>	<i>sōl am</i>	<i>sōl um</i>				-um	-am	-um
gen.	<i>sōl īus</i>	<i>sōl īus</i>	<i>sōl īus</i>				-īus	-īus	-īus
dat.	<i>sōl ī</i>	<i>sōl ī</i>	<i>sōl ī</i>				-ī	-ī	-ī
abl.	<i>sōl ō</i>	<i>sōl ā</i>	<i>sōl ō</i>				-ō	-ā	-ō

## Third Declension

[A] Genitive plural *-ium* (abl. sing. *-ī*).Example: *brev|is -e*.

	sing.		pl.					
	masc./fem.	neut.	masc./fem.	neut.				
nom.	<i>brev is</i>	<i>brev e</i>	<i>brev ēs</i>	<i>brev ia</i>	-is	-e	-ēs	-ia
acc.	<i>brev em</i>	<i>brev e</i>	<i>brev ēs</i>	<i>brev ia</i>	-em	-e	-ēs	-ia
gen.	<i>brev is</i>	<i>brev is</i>	<i>brev ium</i>	<i>brev ium</i>	-is	-is	-ium	-ium
dat.	<i>brev ī</i>	<i>brev ī</i>	<i>brev ibus</i>	<i>brev ibus</i>	-ī	-ī	-ibus	-ibus
abl.	<i>brev ī</i>	<i>brev ī</i>	<i>brev ibus</i>	<i>brev ibus</i>	-ī	-ī	-ibus	-ibus

Examples: *ācer ācr|is ācr|e*, *celer -er|is -er|e*.

	sing.		pl.					
	masc.	fem.	masc.	fem.	neut.			
nom.	<i>ācer ācr is</i>	<i>ācr e</i>	<i>celer celer is</i>	<i>celer e</i>	<i>celer e</i>	-er	-(e)r is	-(e)r e
acc.	<i>ācr em</i>	<i>ācr e</i>	<i>celer em</i>	<i>celer e</i>	<i>celer e</i>	-(e)r em		-(e)r e

etc. (as above) etc. (as above)

Examples: *fēlix*, gen. *-īc|is*; *ingēns*, gen. *-ent|is* (-x < -c|s, -ns < -nt|s)

	sing.		pl.			
	masc./fem.	neut.	masc./fem.	neut.		
nom.	<i>fēlix</i>	<i>fēlix</i>	<i>ingēns</i>	<i>ingēns</i>	-s	-s
acc.	<i>fēlic em</i>	<i>fēlic is</i>	<i>ingent em</i>	<i>ingent is</i>	-em	-s
gen.	<i>fēlic is</i>	<i>fēlic is</i>	<i>ingent is</i>	<i>ingent is</i>	-is	-is

etc. (as above) etc. (as above)

-	-
-em	-
-is	-is
-ī	-ī
-e	-e
-ēs	-a
-ēs	-a
-ium	-ium
-ibus	-ibus
-ibus	-ibus

degrees:  
positive (pos.)  
comparative (comp.)  
superlative (sup.)

-us -a -um / -(i)s (-e)  
-ior -ius -iōr|is  
-issim|us -a -um

-er -ill|is  
-(e)rior -ilior  
-errim|us -illim|us

[B] Genitive plural *-um* (abl. sing. *-e*).

Examples: *prior prius*, gen. *priōr|is*; *vetus*, gen. *veter|is*.

		masc./fem.	neut.		masc./fem.	neut.
sing.	nom.	<i>prior</i>	<i>prius</i>		<i>vetus</i>	<i>vetus</i>
	acc.	<i>priōr em</i>	<i>prius</i>		<i>veter em</i>	<i>vetus</i>
	gen.	<i>priōr is</i>	<i>priōr is</i>		<i>veter is</i>	<i>veter is</i>
	dat.	<i>priōr ī</i>	<i>priōr ī</i>		<i>veter ī</i>	<i>veter ī</i>
	abl.	<i>priōr e</i>	<i>priōr e</i>		<i>veter e</i>	<i>veter e</i>
pl.	nom.	<i>priōr ēs</i>	<i>priōr a</i>		<i>veter ēs</i>	<i>veter a</i>
	acc.	<i>priōr ēs</i>	<i>priōr a</i>		<i>veter ēs</i>	<i>veter a</i>
	gen.	<i>priōr um</i>	<i>priōr um</i>		<i>veter um</i>	<i>veter um</i>
	dat.	<i>priōr ibus</i>	<i>priōr ibus</i>		<i>veter ibus</i>	<i>veter ibus</i>
	abl.	<i>priōr ibus</i>	<i>priōr ibus</i>		<i>veter ibus</i>	<i>veter ibus</i>

So *pauper* (m./f.), gen. *-er|is*; *dives*, gen. *dīvit|is*.

### Comparison

There are three degrees: **positive**, e.g. *longus*, **comparative**, e.g. *longior*, and **superlative**, e.g. *longissimus*.

The comparative ends in *-ior* and is declined like *prior*. The superlative ends in *-issim|us* (*-im|us*) and is declined like *bon|us*.

[A] Superlative *-issim|us*.

pos.	<i>long us -a -um</i>	<i>brev is -e</i>	<i>fēlix -īc is</i>
comp.	<i>long ior -ius -iōr is</i>	<i>brev ior -ius -iōr is</i>	<i>fēlic ior -ius -iōr is</i>
sup.	<i>long issim us -a -um</i>	<i>brev issim us -a -um</i>	<i>fēlic issim us -a -um</i>

[B] Superlative *-rim|us*, *-lim|us*.

pos.	<i>piger -gr a -gr um</i>	<i>celer -er is -er e</i>	<i>facil is -e</i>
comp.	<i>pigr ior -ius -iōr is</i>	<i>celer ior -ius -iōr is</i>	<i>facil ior -ius -iōr is</i>
sup.	<i>piger rim us -a -um</i>	<i>celer rim us -a -um</i>	<i>facil lim us -a -um</i>

[C] Irregular comparison

positive	comparative	superlative
<i>bon us -a -um</i>	<i>melior -ius -iōr is</i>	<i>optim us -a -um</i>
<i>mall us -a -um</i>	<i>pēior -ius -iōr is</i>	<i>pessim us -a -um</i>
<i>magn us -a -um</i>	<i>māior -ius -iōr is</i>	<i>māxim us -a -um</i>
<i>parv us -a -um</i>	<i>minor minus -ōr is</i>	<i>minim us -a -um</i>
<i>mult um -ī</i>	<i>plūs plūr is</i>	<i>plūrim um -ī</i>
<i>mult ī -ae -a</i>	<i>plūr ēs -a -ium</i>	<i>plūrim ī -ae -a</i>
<i>(īnfrā) infer us</i>	<i>inferior -ius -iōr is</i>	<i>īnfim us/īm us -a -um</i>
<i>(suprā) super us</i>	<i>superior -ius -iōr is</i>	<i>suprēm us/summ us -a -um</i>
<i>(īntrā)</i>	<i>interior -ius -iōr is</i>	<i>īntim us -a -um</i>
<i>(extrā)</i>	<i>exterior -ius -iōr is</i>	<i>extrēm us -a -um</i>
<i>(citrā)</i>	<i>citerior -ius -iōr is</i>	<i>citim us -a -um</i>
<i>(ultrā)</i>	<i>ulterior -ius -iōr is</i>	<i>ultim us -a -um</i>
<i>(prae)</i>	<i>prior -ius -iōr is</i>	<i>prīm us -a -um</i>
<i>(post)</i>	<i>posterior -ius -iōr is</i>	<i>postrēm us -a -um</i>
<i>(prope)</i>	<i>propior -ius -iōr is</i>	<i>proxim us -a -um</i>
<i>vetus -er is</i>	<i>vetustior -ius -iōr is</i>	<i>veterrim us -a -um</i>

## ADJECTIVES AND ADVERBS

Adjectives of the 1st/2nd declension form adverbs in *-ē*, e.g. *rēct|us* > *rēct|ē*.

Adjectives of the 3rd declension form adverbs in *-iter*, e.g. *fort|is* > *fort|iter*.

The comparative of the adverbs ends in *-ius* (= neuter of the adjective), e.g. *rēct|ius*, the superlative ends in *-issimē* (*-imē*), e.g. *rēct|issimē*.

Adjective declension		Adverb positive	comparative	superlative
1st/2nd	<i>rēct us -a -um</i>	<i>rēctē</i>	<i>rēctius</i>	<i>rēctissimē</i>
	<i>pulcher -chr a -um</i>	<i>pulchrē</i>	<i>pulchrius</i>	<i>pulcherrimē</i>
	<i>miser -er a -er um</i>	<i>miserē</i>	<i>miserius</i>	<i>miserrimē</i>
3rd	<i>fort is -e</i>	<i>fortiter</i>	<i>fortius</i>	<i>fortissimē</i>
	<i>ācer ācr is ācr e</i>	<i>ācriter</i>	<i>ācrius</i>	<i>ācerrimē</i>
	<i>celer -er is -er e</i>	<i>celeriter</i>	<i>celerius</i>	<i>celerrimē</i>
	<i>fēlix</i>	<i>fēliciter</i>	<i>fēlicius</i>	<i>fēlicissimē</i>

Nom. sing. *-ns*, adverb *-nter*: *prūdēns -ent|is*, adv. *prūdentē*.

Some adjectives of the 1st/2nd declension form adverbs in *-ō*, e.g. *certō*, *falsō*, *necessāriō*, *rārō*, *subitō*, *tūtō*, *primō*, *postrēmō* (adjectives: *cert|us*, *fals|us*, *necessāri|us*, etc.).

Irregular adverbs: *bene* < *bon|us*, *male* < *mal|us*, *valdē* < *valid|us*, *facile* < *facil|is*, *difficulter* < *difficil|is*, *audācter* < *audāx*.

-ē

-iter

-ius

-issimē

-nter (&lt; -ntiter)

-ō

## NUMERALS

Roman	Arabic	Cardinal numbers	Ordinal numbers	Distributive numbers
I	1	<i>ūn</i>  us -a -um	<i>prīm</i>  us -a -um	<i>singul</i>  ī -ae -a ( <i>ūn</i>  ī)
II	2	<i>du</i>  o -ae -o	<i>secund</i>  us	<i>bīn</i>  ī
III	3	<i>tr</i>  ēs -ia	<i>terti</i>  us	<i>tern</i>  ī ( <i>trīn</i>  ī)
IV	4	<i>quattuor</i>	<i>quārt</i>  us	<i>quatern</i>  ī
V	5	<i>quīnque</i>	<i>quīnt</i>  us	<i>quīn</i>  ī
VI	6	<i>sex</i>	<i>sext</i>  us	<i>sēn</i>  ī
VII	7	<i>septem</i>	<i>septim</i>  us	<i>septēn</i>  ī
VIII	8	<i>octō</i>	<i>octāv</i>  us	<i>octōn</i>  ī
IX	9	<i>novem</i>	<i>nōn</i>  us	<i>novēn</i>  ī
X	10	<i>decem</i>	<i>decim</i>  us	<i>dēn</i>  ī
XI	11	<i>ūn</i> -decim	<i>ūn</i> -decim us	<i>ūn</i> -dēn ī
XII	12	<i>duo</i> -decim	<i>duo</i> -decim us	<i>duo</i> -dēn ī
XIII	13	<i>trē</i> -decim	<i>terti</i>  us decim us	<i>tern</i>  ī dēn ī
XIV	14	<i>quattuor</i> -decim	<i>quārt</i>  us decim us	<i>quatern</i>  ī dēn ī
XV	15	<i>quīn</i> -decim	<i>quīnt</i>  us decim us	<i>quīn</i>  ī dēn ī
XVI	16	<i>sē</i> -decim	<i>sext</i>  us decim us	<i>sēn</i>  ī dēn ī
XVII	17	<i>septem</i> -decim	<i>septim</i>  us decim us	<i>septēn</i>  ī dēn ī
XVIII	18	<i>duo</i> -dē-vīgintī	<i>duo</i> -dē-vicēsīm us	<i>duo</i> -dē-vicēn ī
XIX	19	<i>ūn</i> -dē-vīgintī	<i>ūn</i> -dē-vicēsīm us	<i>ūn</i> -dē-vicēn ī
XX	20	<i>vīgintī</i>	<i>vicēsīm</i>  us	<i>vicēn</i>  ī
XXI	21	<i>vīgintī</i> <i>ūn</i>  us / <i>ūn</i>  us et <i>vīgintī</i>	<i>vicēsīm</i>  us <i>prīm</i>  us / <i>ūn</i>  us et <i>vicēsīm</i>  us	<i>vicēn</i>  ī <i>singul</i>  ī / <i>singul</i>  ī et <i>vicēn</i>  ī
XXX	30	<i>trīgintā</i>	<i>tricēsīm</i>  us	<i>tricēn</i>  ī
XL	40	<i>quadrāgintā</i>	<i>quadrāgēsīm</i>  us	<i>quadrāgēn</i>  ī
L	50	<i>quīnquāgintā</i>	<i>quīnquāgēsīm</i>  us	<i>quīnquāgēn</i>  ī
LX	60	<i>sexāgintā</i>	<i>sexāgēsīm</i>  us	<i>sexāgēn</i>  ī
LXX	70	<i>septuāgintā</i>	<i>septuāgēsīm</i>  us	<i>septuāgēn</i>  ī
LXXX	80	<i>octōgintā</i>	<i>octōgēsīm</i>  us	<i>octōgēn</i>  ī
XC	90	<i>nōnāgintā</i>	<i>nōnāgēsīm</i>  us	<i>nōnāgēn</i>  ī
C	100	<i>centum</i>	<i>centēsīm</i>  us	<i>centēn</i>  ī
CC	200	<i>ducent</i>  ī -ae -a	<i>ducentēsīm</i>  us	<i>ducēn</i>  ī
CCC	300	<i>trecent</i>  ī	<i>trecentēsīm</i>  us	<i>trecentēn</i>  ī
CCCC	400	<i>quadringent</i>  ī	<i>quadringentēsīm</i>  us	<i>quadringēn</i>  ī
D	500	<i>quīngent</i>  ī	<i>quīngentēsīm</i>  us	<i>quīngēn</i>  ī
DC	600	<i>sescent</i>  ī	<i>sescentēsīm</i>  us	<i>sescentēn</i>  ī
DCC	700	<i>septingent</i>  ī	<i>septingentēsīm</i>  us	<i>septingēn</i>  ī
DCCC	800	<i>octingent</i>  ī	<i>octingentēsīm</i>  us	<i>octingēn</i>  ī
DCCCC	900	<i>nōngent</i>  ī	<i>nōngentēsīm</i>  us	<i>nōngēn</i>  ī
M	1000	<i>mīlle</i>	<i>mīllēsīm</i>  us	<i>singula</i> <i>mīlia</i>
MM	2000	<i>duo</i> <i>mīlia</i>	<i>bis</i> <i>mīllēsīm</i>  us	<i>bīna</i> <i>mīlia</i>

[1] *ūn*|us -a -um is declined like *sōl*|us: gen. -īus, dat. -ī.

[2] *du*|o -ae -o and *tr*|ēs -ia:

	masc.	fem.	neut.	masc./fem.neut.	
nom.	<i>du</i>  o	<i>du</i>  ae	<i>du</i>  o	<i>tr</i>  ēs	<i>tr</i>  ia
acc.	<i>du</i>  ōs/o	<i>du</i>  ās	<i>du</i>  o	<i>tr</i>  ēs	<i>tr</i>  ia
gen.	<i>du</i>  ōrum	<i>du</i>  ārum	<i>du</i>  ōrum	<i>tr</i>  iūm	<i>tr</i>  iūm
dat.	<i>du</i>  ōbus	<i>du</i>  ābus	<i>du</i>  ōbus	<i>tr</i>  ibus	<i>tr</i>  ibus
abl.	<i>du</i>  ōbus	<i>du</i>  ābus	<i>du</i>  ōbus	<i>tr</i>  ibus	<i>tr</i>  ibus

[3] *mīl*|ia -ium (n. pl.) is declined like *mar*|ia (3rd decl.).

## Numeral adverbs

1× semel	6× sexiēs	11× ūndeciēs	40× quadrāgiēs	90× nōnāgiēs
2× bis	7× septiēs	12× duodeciēs	50× quīnquāgiēs	100× centiēs
3× ter	8× octiēs	13× ter deciēs	60× sexāgiēs	200× ducentiēs
4× quater	9× noviēs	20× viciēs	70× septuāgiēs	300× trecentiēs
5× quīnquiēs	10× deciēs	30× tricīēs	80× octōgiēs	1000× mīliēs

## PRONOUNS

## Personal Pronouns

	1st person		2nd person	
	sing.	pl.	sing.	pl.
nom.	<i>ego</i>	<i>nōs</i>	<i>tū</i>	<i>vōs</i>
acc.	<i>mē</i>	<i>nōs</i>	<i>tē</i>	<i>vōs</i>
gen.	<i>meī</i>	<i>nostrī/ nostrum</i>	<i>tuī</i>	<i>vestrī/ vestrum</i>
dat.	<i>mihi</i>	<i>nōbīs</i>	<i>tibi</i>	<i>vōbīs</i>
abl.	<i>mē</i>	<i>nōbīs</i>	<i>tē</i>	<i>vōbīs</i>

- 3rd person and demonstrative pronoun

	sing.			pl.			reflexive pronoun
	masc.	fem.	neut.	masc.	fem.	neut.	
nom.	<i>is</i>	<i>ea</i>	<i>id</i>	<i>ī</i>	<i>ae</i>	<i>ea</i>	
acc.	<i>um</i>	<i>am</i>	<i>id</i>	<i>ōs</i>	<i>ās</i>	<i>ea</i>	<i>sē</i>
gen.	<i>ius</i>	<i>ius</i>	<i>ius</i>	<i>ōrum</i>	<i>ārum</i>	<i>ōrum</i>	
dat.	<i>ī</i>	<i>ī</i>	<i>ī</i>	<i>īs</i>	<i>īs</i>	<i>īs</i>	<i>sibi</i>
abl.	<i>ō</i>	<i>ā</i>	<i>ō</i>	<i>īs</i>	<i>īs</i>	<i>īs</i>	<i>sē</i>

objective gen.:

*nostrī, vestrī*

partitive gen.:

*nostrum, vestrum**mī = mihi*nom. pl. *eī = iī**sēs = sē**eīs = iīs*

## Possessive Pronouns

	sing.	pl.
1st pers.	<i>me us -a -um</i>	<i>noster -tr a -tr um</i>
2nd pers.	<i>tu us -a -um</i>	<i>vester -tr a -tr um</i>
3rd pers.	<i>su us -a -um</i> (reflexive)	

*eius, eōrum, eārum* (gen. of  
*is ea id*)*me|us*, voc. sing. *mī*.

## Demonstrative Pronouns

	sing.			pl.		
[1]	masc.	fem.	neut.	masc.	fem.	neut.
nom.	<i>hic</i>	<i>haec</i>	<i>hoc</i>	<i>hī</i>	<i>hae</i>	<i>haec</i>
acc.	<i>hunc</i>	<i>hanc</i>	<i>hoc</i>	<i>hōs</i>	<i>hās</i>	<i>haec</i>
gen.	<i>huius</i>	<i>huius</i>	<i>huius</i>	<i>hōrum</i>	<i>hārum</i>	<i>hōrum</i>
dat.	<i>huic</i>	<i>huic</i>	<i>huic</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>
abl.	<i>hōc</i>	<i>hāc</i>	<i>hōc</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>
[2]	nom.			acc.		
	<i>ill e</i>	<i>ill a</i>	<i>ill ud</i>	<i>ill ī</i>	<i>ill ae</i>	<i>ill a</i>
	<i>ill um</i>	<i>ill am</i>	<i>ill ud</i>	<i>ill ōs</i>	<i>ill ās</i>	<i>ill a</i>
	gen.			acc.		
	<i>ill ius</i>	<i>ill ius</i>	<i>ill ius</i>	<i>ill ōrum</i>	<i>ill ārum</i>	<i>ill ōrum</i>
	dat.			acc.		
	<i>ill ī</i>	<i>ill ī</i>	<i>ill ī</i>	<i>ill īs</i>	<i>ill īs</i>	<i>ill īs</i>
	abl.			acc.		
	<i>ill ō</i>	<i>ill ā</i>	<i>ill ō</i>	<i>ill īs</i>	<i>ill īs</i>	<i>ill īs</i>

[3] *ist|e -a -ud* is declined like *ill|e -a -ud*.[4] *ips|e -a -um* is declined like *ill|e* except neut. sing. *ips|um*.[5] *is ea id*, demonstrative and personal: see above.[6] *ī-dem ea-dem idem* (< *is ea id* + *-dem*):

	sing.			pl.		
	masc.	fem.	neut.	masc.	fem.	neut.
nom.	<i>īdem</i>	<i>eādem</i>	<i>īdem</i>	<i>īdem</i>	<i>eaedem</i>	<i>eadem</i>
acc.	<i>eundem</i>	<i>eandem</i>	<i>īdem</i>	<i>eōsdem</i>	<i>eāsdem</i>	<i>eadem</i>
gen.	<i>eiusdem</i>	<i>eiusdem</i>	<i>eiusdem</i>	<i>eōrundem</i>	<i>eārundem</i>	<i>eōrundem</i>
dat.	<i>eīdem</i>	<i>eīdem</i>	<i>eīdem</i>	<i>iīsdem</i>	<i>iīsdem</i>	<i>iīsdem</i>
abl.	<i>eōdem</i>	<i>eādem</i>	<i>eōdem</i>	<i>iīsdem</i>	<i>iīsdem</i>	<i>iīsdem</i>

*īdem* < *is-dem**-n-dem* < *-m-dem*nom. pl. *eīdem* = *iīdem**eīsdem* = *iīsdem*

**Interrogative Pronouns**[1] *quis quae quid* (subst.); *quī/quis... quae... quod...* (adj.).

	sing.			pl.		
	masc.	fem.	neut.	masc.	fem.	neut.
nom.	<i>quis/quī</i>	<i>quae</i>	<i>quid/quod</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
acc.	<i>quem</i>	<i>quam</i>	<i>quid/quod</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
gen.	<i>cuius</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
dat.	<i>cui</i>	<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
abl.	<i>quō</i>	<i>quā</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

[2] *uter utr|a utr|um*, gen. *utr|īus*, dat. *utr|ī* (like *sōl|us*, but nom. m. sing. *uter*).

## Relative Pronoun

[1] *quī quae quod*

	sing.			pl.		
	masc.	fem.	neut.	masc.	fem.	neut.
nom.	<i>quī</i>	<i>quae</i>	<i>quod</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
acc.	<i>quem</i>	<i>quam</i>	<i>quod</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
gen.	<i>cuius</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
dat.	<i>cui</i>	<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
abl.	<i>quō</i>	<i>quā</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

[2] *quī- quae- quod-cumque* (indefinite relative) = *quis-quis quid- quid/quic- quid* (indecl. subst.).

## Indefinite Pronouns

*nēmō* < *ne-* + *homō**nīl* = *nihil**neuter* < *ne-* + *uter*[1] *nēmō*, acc. *nēmin|em*, dat. *nēmin|ī*.[2] *nihil*, neuter (indecl.).[3] *ūll|us -a -um* and *nūll|us -a -um* are declined like *sōl|us*.[4] *neuter -tr|a -tr|um* and *uter-que utr|a-que utr|um-que* are declined like *uter*: gen. *neutr|īus*, *utr|īus-que*.[5] *alter -er|a -er|um*, gen. *-er|īus*, dat. *-er|ī*.[6] *ali|us -a -ud*, dat. *ali|ī* (gen. *alter|īus*).The following pronouns are declined like *quis/quī*:n. pl. (*ali-*)*qua*[7] *ali-quis/-quī -qua -quid/-quod* and (*sī, nisi, nē, num*) *quis/quī qua quid/quod*.[8] *quis-quam quid-quam/quic-quam*.*-n-dam* < *-m-dam*[9] *quī-dam quae-dam quid-dam/quod-dam*, acc. sing. m. *quen-dam*, f. *quan-dam*, gen. pl. m./n. *quōrun-dam*, f. *quārun-dam*.[10] *quis-que quae-que quid-que/quod-que*.[11] *quī- quae- quid-/quod-vīs* = *quī- quae- quid-/quod-libet*.

## VERBS

### Voice and Mood

The **voice** of the verb is either **active**, e.g. *amat*, or **passive**, e.g. *amātur*. Verbs which have no active voice (except participles and gerund), e.g. *cōnārī*, *loquī*, are called **deponent** verbs.

The **moods** of the verb are: **infinitive**, e.g. *amāre*, **imperative**, e.g. *amā*, **indicative**, e.g. *amat*, and **subjunctive**, e.g. *amet*.

### Tense, Number, Person

The **tenses** of the verb are: **present**, e.g. *amat*, **future**, e.g. *amābit*, **imperfect**, e.g. *amābat*, **perfect**, e.g. *amāvit*, **pluperfect**, e.g. *amāverat*, and **future perfect**, e.g. *amāverit*.

The **numbers** of the verb are: **singular**, e.g. *amat*, and **plural**, e.g. *amant*.

The **persons** of the verb are: **1st person**, e.g. *amō*, **2nd person**, e.g. *amās*, and **3rd person**, e.g. *amat*. Verbs which have no 1st and 2nd persons, e.g. *licēre* and *pudēre*, are called **impersonal**.

### Conjugations

There are four **conjugations**:

[1] **1st conjugation**: inf. *-āre*, *-ārī* e.g. *amāre*, *cōnārī*.

[2] **2nd conjugation**: inf. *-ēre*, *-ērī* e.g. *monēre*, *verērī*.

[3] **3rd conjugation**: inf. *-ere*, *-ī* e.g. *legere*, *ūtī*.

[4] **4th conjugation**: inf. *-īre*, *-īrī* e.g. *audire*, *partīrī*.

### Stem

Verbal stems:

The **present stem**, e.g. *amā-*, *monē-*, *leg-*, *audī-*.

The **perfect stem**, e.g. *amāv-*, *monu-*, *lēg-*, *audīv-*.

The **supine stem**, e.g. *amāt-*, *monit-*, *lēct-*, *audīt-*.

Personal endings

[1]	Active		Passive	
	sing.	pl.	sing.	pl.
pers. 1	<i>-m/-ō</i>	<i>-mus</i>	<i>-r/-or</i>	<i>-mur</i>
pers. 2	<i>-s</i>	<i>-tis</i>	<i>-ris</i>	<i>-minī</i>
pers. 3	<i>-t</i>	<i>-nt</i>	<i>-tur</i>	<i>-ntur</i>

[2] Endings of the perfect indicative active:

	sing.	pl.
pers. 1	<i>~ī</i>	<i>~imus</i>
pers. 2	<i>~istī</i>	<i>~istis</i>
pers. 3	<i>~it</i>	<i>~ērunt</i> ( <i>~ēre</i> )

voice: act.  
pass.

mood: inf. ind.  
imp. subj.

tense: pres. perf.  
imperf.

pluperf.  
fut. fut. perf.

number: sing.  
pl.

person: 1  
2  
3

conjugations:

[1] *-āre/-ārī*

[2] *-ēre/-ērī*

[3] *-ere/-ī*

[4] *-īre/-īrī*

verbal stems:

present stem [-]

perfect stem [~]

supine stem [≈]

after a consonant:

*-ō -imus -or -imur*  
*-is -itis -eris -iminī*  
*-it -unt -itur -untur*



**Conjugation****[A] Active****Infinitive**

[1, 2, 4]	[3]	present	[1] <i>amā re</i>	[2] <i>monē re</i>	[3] <i>leg ere</i>	[4] <i>audī re</i>
-re	-ere	perfect	<i>amāv isse</i>	<i>monu isse</i>	<i>lēg isse</i>	<i>audīv isse</i>
~isse		future	<i>amāt ūr um esse</i>	<i>monit ūr um esse</i>	<i>lēct ūr um esse</i>	<i>audīt ūr um esse</i>
≈ūr us -a -um esse						

**Indicative****present**

[1, 2, 4]	[3]	sing. 1	<i>am ō</i>	<i>monē ō</i>	<i>leg ō</i>	<i>audī ō</i>
-ō	-ō	2	<i>amā s</i>	<i>monē s</i>	<i>leg is</i>	<i>audī s</i>
-s	-is	3	<i>ama t</i>	<i>monē t</i>	<i>leg it</i>	<i>audī t</i>
-t	-it	pl. 1	<i>amā mus</i>	<i>monē mus</i>	<i>leg imus</i>	<i>audī mus</i>
-mus	-imus	2	<i>amā tis</i>	<i>monē tis</i>	<i>leg itis</i>	<i>audī itis</i>
-tis	-itis	3	<i>ama nt</i>	<i>monē nt</i>	<i>leg unt</i>	<i>audī unt</i>
-(u)nt	-unt					

**imperfect**

[1, 2]	[3, 4]	sing. 1	<i>amā ba m</i>	<i>monē ba m</i>	<i>leg ēba m</i>	<i>audī ēba m</i>
-ba m	-ēba m	2	<i>amā bā s</i>	<i>monē bā s</i>	<i>leg ēbā s</i>	<i>audī ēbā s</i>
-bā s	-ēbā s	3	<i>amā ba t</i>	<i>monē ba t</i>	<i>leg ēba t</i>	<i>audī ēba t</i>
-ba t	-ēba t	pl. 1	<i>amā bā mus</i>	<i>monē bā mus</i>	<i>leg ēbā mus</i>	<i>audī ēbā mus</i>
-bā mus	-ēbā mus	2	<i>amā bā tis</i>	<i>monē bā tis</i>	<i>leg ēbā tis</i>	<i>audī ēbā tis</i>
-bā tis	-ēbā tis	3	<i>amā ba nt</i>	<i>monē ba nt</i>	<i>leg ēba nt</i>	<i>audī ēba nt</i>
-ba nt	-ēba nt					

**future**

[1, 2]	[3, 4]	sing. 1	<i>amā b ō</i>	<i>monē b ō</i>	<i>leg a m</i>	<i>audī a m</i>
-b ō	-a m	2	<i>amā b is</i>	<i>monē b is</i>	<i>leg ē s</i>	<i>audī ē s</i>
-b is	-ē s	3	<i>amā b it</i>	<i>monē b it</i>	<i>leg e t</i>	<i>audī e t</i>
-b it	-e t	pl. 1	<i>amā b imus</i>	<i>monē b imus</i>	<i>leg ē mus</i>	<i>audī ē mus</i>
-b imus	-ē mus	2	<i>amā b itis</i>	<i>monē b itis</i>	<i>leg ē tis</i>	<i>audī ē tis</i>
-b itis	-ē tis	3	<i>amā b unt</i>	<i>monē b unt</i>	<i>leg e nt</i>	<i>audī e nt</i>
-b unt	-e nt					

**perfect**

~ī		sing. 1	<i>amāv ī</i>	<i>monu ī</i>	<i>lēg ī</i>	<i>audīv ī</i>
~istī		2	<i>amāv istī</i>	<i>monu istī</i>	<i>lēg istī</i>	<i>audīv istī</i>
~it		3	<i>amāv it</i>	<i>monu it</i>	<i>lēg it</i>	<i>audīv it</i>
~imus		pl. 1	<i>amāv imus</i>	<i>monu imus</i>	<i>lēg imus</i>	<i>audīv imus</i>
~istis		2	<i>amāv istis</i>	<i>monu istis</i>	<i>lēg istis</i>	<i>audīv istis</i>
~ērunt		3	<i>amāv ērunt</i>	<i>monu ērunt</i>	<i>lēg ērunt</i>	<i>audīv ērunt</i>

**pluperfect**

~era m		sing. 1	<i>amāv era m</i>	<i>monu era m</i>	<i>lēg era m</i>	<i>audīv era m</i>
~erā s		2	<i>amāv erā s</i>	<i>monu erā s</i>	<i>lēg erā s</i>	<i>audīv erā s</i>
~era t		3	<i>amāv era t</i>	<i>monu era t</i>	<i>lēg era t</i>	<i>audīv era t</i>
~erā mus		pl. 1	<i>amāv erā mus</i>	<i>monu erā mus</i>	<i>lēg erā mus</i>	<i>audīv erā mus</i>
~erā tis		2	<i>amāv erā tis</i>	<i>monu erā tis</i>	<i>lēg erā tis</i>	<i>audīv erā tis</i>
~era nt		3	<i>amāv era nt</i>	<i>monu era nt</i>	<i>lēg era nt</i>	<i>audīv era nt</i>

**future perfect**

~er ō		sing. 1	<i>amāv er ō</i>	<i>monu er ō</i>	<i>lēg er ō</i>	<i>audīv er ō</i>
~erī s		2	<i>amāv erī s</i>	<i>monu erī s</i>	<i>lēg erī s</i>	<i>audīv erī s</i>
~erī t		3	<i>amāv erī t</i>	<i>monu erī t</i>	<i>lēg erī t</i>	<i>audīv erī t</i>
~erī mus		pl. 1	<i>amāv erī mus</i>	<i>monu erī mus</i>	<i>lēg erī mus</i>	<i>audīv erī mus</i>
~erī tis		2	<i>amāv erī tis</i>	<i>monu erī tis</i>	<i>lēg erī tis</i>	<i>audīv erī tis</i>
~erī nt		3	<i>amāv erī nt</i>	<i>monu erī nt</i>	<i>lēg erī nt</i>	<i>audīv erī nt</i>

## Subjunctive

## present

sing.1	am e m	monē a m	leg a m	audi a m
2	am ē s	monē ā s	leg ā s	audi ā s
3	am e t	monē a t	leg a t	audi a t
pl.1	am ē mus	monē ā mus	leg ā mus	audi ā mus
2	am ē tis	monē ā tis	leg ā tis	audi ā tis
3	am e nt	monē a nt	leg a nt	audi a nt

[1]	[2, 3, 4]
(-)e m	-a m
(-)ē s	-ā s
(-)e t	-a t
(-)ē mus	-ā mus
(-)ē tis	-ā tis
(-)e nt	-a nt

## imperfect

sing.1	amā re m	monē re m	leg ere m	audi re m
2	amā rē s	monē rē s	leg erē s	audi rē s
3	amā re t	monē re t	leg ere t	audi re t
pl.1	amā rē mus	monē rē mus	leg erē mus	audi rē mus
2	amā rē tis	monē rē tis	leg erē tis	audi rē tis
3	amā re nt	monē re nt	leg ere nt	audi re nt

[1, 2, 4]	[3]
-re m	-ere m
-rē s	-erē s
-re t	-ere t
-rē mus	-erē mus
-rē tis	-erē tis
-re nt	-ere nt

## perfect

sing.1	amāv eri m	monu eri m	lēg eri m	audi v eri m
2	amāv eri s	monu eri s	lēg eri s	audi v eri s
3	amāv eri t	monu eri t	lēg eri t	audi v eri t
pl.1	amāv eri mus	monu eri mus	lēg eri mus	audi v eri mus
2	amāv eri tis	monu eri tis	lēg eri tis	audi v eri tis
3	amāv eri nt	monu eri nt	lēg eri nt	audi v eri nt

≈eri m
≈eri s
≈eri t
≈eri mus
≈eri tis
≈eri nt

## pluperfect

sing.1	amāv isse m	monu isse m	lēg isse m	audi v isse m
2	amāv issē s	monu issē s	lēg issē s	audi v issē s
3	amāv isse t	monu isse t	lēg isse t	audi v isse t
pl.1	amāv issē mus	monu issē mus	lēg issē mus	audi v issē mus
2	amāv issē tis	monu issē tis	lēg issē tis	audi v issē tis
3	amāv isse nt	monu isse nt	lēg isse nt	audi v isse nt

≈isse m
≈issē s
≈isse t
≈issē mus
≈issē tis
≈isse nt

## Imperative

## present

sing.	amā	monē	leg e	audi
pl.	amā te	monē te	leg ite	audi te
future				
sing.	amā tō	monē tō	leg itō	audi tō
pl.	amā tōte	monē tōte	leg itōte	audi tōte

[1, 2, 4]	[3]
-	-e
-te	-ite
-tō	-itō
-tōte	-itōte

## Participle

## present

amā ns -ant is	monē ns -ent is	leg ēns	audi ēns -ent is
		-ent is	

[1, 2]	[3, 4]
-ns	-ēns
-nt is	-ent is
≈ūr us -a -um	

## future

amāt ūr us	monit ūr us	lēct ūr us	audit ūr us
-a -um	-a -um	-a -um	-a -um

≈um
≈ū

## Supine

I	amāt um	monit um	lēct um	audit um
II	amāt ū	monit ū	lēct ū	audit ū

[1, 2]	[3, 4]
-nd um	-end um
-nd ī	-end ī
-nd ō	-end ō

## Gerund

acc.	ama nd um	monē nd um	leg end um	audi end um
gen.	ama nd ī	monē nd ī	leg end ī	audi end ī
abl.	ama nd ō	monē nd ō	leg end ō	audi end ō

		[B] Passive				
		<b>Infinitive</b>				
		present	[1] amā rī	[2] monē rī	[3] leg ī	[4] audī rī
[1, 2, 4]	[3]	perfect	amāt um	monit um	lēct um	audīt um
-rī	-ī	esse	esse	esse	esse	
≈us -a -um esse		future	amāt um īrī	monit um īrī	lēct um īrī	audīt um īrī
≈um īrī						
		<b>Indicative</b>				
		present				
[1, 2, 4]	[3]	sing. 1	am or	monē or	leg or	audī or
-or	-or	2	amā ris	monē ris	leg eris	audī ris
-ris	-eris	3	amā tur	monē tur	leg itur	audī tur
-tur	-itur	pl. 1	amā mur	monē mur	leg imur	audī mur
-mur	-imur	2	amā minī	monē minī	leg imini	audī minī
-minī	-iminī	3	ama ntur	monē ntur	leg untur	audī untur
-(u)ntur	-untur	imperfect				
[1, 2]	[3, 4]	sing. 1	amā ba r	monē ba r	leg ēba r	audī ēba r
-ba r	-ēba r	2	amā bā ris	monē bā ris	leg ēbā ris	audī ēbā ris
-bā ris	-ēbā ris	3	amā bā tur	monē bā tur	leg ēbā tur	audī ēbā tur
-bā mur	-ēbā mur	pl. 1	amā bā mur	monē bā mur	leg ēbā mur	audī ēbā mur
-bā minī	-ēbā minī	2	amā bā minī	monē bā minī	leg ēbā minī	audī ēbā minī
-bā ntur	-ēbā ntur	3	amā bā ntur	monē bā ntur	leg ēbā ntur	audī ēbā ntur
[1, 2]	[3, 4]	future				
-b or	-a r	sing. 1	amā b or	monē b or	leg a r	audī a r
-b eris	-ē ris	2	amā b eris	monē b eris	leg ē ris	audī ē ris
-b itur	-ē tur	3	amā b itur	monē b itur	leg ē tur	audī ē tur
-b imur	-ē mur	pl. 1	amā b imur	monē b imur	leg ē mur	audī ē mur
-b imini	-ē minī	2	amā b imini	monē b imini	leg ē minī	audī ē minī
-b untur	-ē ntur	3	amā b untur	monē b untur	leg ē ntur	audī ē ntur
≈us -a (-um)		perfect				
sum		sing. 1	amāt us	monit us	lēct us	audīt us
es		2	sum	sum	sum	sum
est		3	est	est	est	est
≈ī -ae (-a)		pl. 1	amāt ī	monit ī	lēct ī	audīt ī
sumus		2	umus	sumus	sumus	sumus
estis		3	estis	estis	estis	estis
sunt		3	sunt	sunt	sunt	sunt
≈us -a (-um)		pluperfect				
eram		sing. 1	amāt us	monit us	lēct us	audīt us
erās		2	eram	eram	eram	eram
erat		3	erās	erās	erās	erās
≈ī -ae (-a)		pl. 1	erat	erat	erat	erat
erāmus		2	amāt ī	monit ī	lēct ī	audīt ī
erātis		3	erāmus	erāmus	erāmus	erāmus
erant		3	erātis	erātis	erātis	erātis
		3	erant	erant	erant	erant

future perfect				
amāt us	monit us	lēct us	audīt us	≈us -a (-um)
sing.1 erō	erō	erō	erō	erō
2 eris	eris	eris	eris	eris
3 erit	erit	erit	erit	erit
amāt ī	monit ī	lēct ī	audīt ī	≈ī -ae (-a)
pl.1 erimus	erimus	erimus	erimus	erimus
2 eritis	eritis	eritis	eritis	eritis
3 erunt	erunt	erunt	erunt	erunt
Subjunctive Present				
am e r	mone a r	leg a r	audi a r	[1] [2, 3, 4]
2 am ē ris	mone ā ris	leg ā ris	audi ā ris	(-) e r -a r
3 am ē tur	mone ā tur	leg ā tur	audi ā tur	(-) ē ris -ā ris
pl.1 am ē mur	mone ā mur	leg ā mur	audi ā mur	(-) ē tur -ā tur
2 am ē minī	mone ā minī	leg ā minī	audi ā minī	(-) ē mur -ā mur
3 am e ntur	mone a ntur	leg a ntur	audi a ntur	(-) ē minī -ā minī
				(-) e ntur -a ntur
Imperfect				
amā re r	monē re r	leg ere r	audi re r	[1, 2, 4] [3]
2 amā rē ris	monē rē ris	leg erē ris	audi rē ris	-re r -ere r
3 amā rē tur	monē rē tur	leg erē tur	audi rē tur	-rē ris -erē ris
pl.1 amā rē mur	monē rē mur	leg erē mur	audi rē mur	-rē tur -erē tur
2 amā rē minī	monē rē minī	leg erē minī	audi rē minī	-rē mur -erē mur
3 amā re ntur	monē re ntur	leg ere ntur	audi re ntur	-rē minī -erē minī
				-re ntur -ere ntur
Perfect				
amāt us	monit us	lēct us	audīt us	≈us -a (-um)
sing.1 sim	sim	sim	sim	sim
2 sīs	sīs	sīs	sīs	sīs
3 sit	sit	sit	sit	sit
amāt ī	monit ī	lēct ī	audīt ī	≈ī -ae (-a)
pl.1 simus	simus	simus	simus	simus
2 sītis	sītis	sītis	sītis	sītis
3 sint	sint	sint	sint	sint
Pluperfect				
amāt us	monit us	lēct us	audīt us	≈us -a (-um)
sing.1 essem	essem	essem	essem	essem
2 essēs	essēs	essēs	essēs	essēs
3 esset	esset	esset	esset	esset
amāt ī	monit ī	lēct ī	audīt ī	≈ī -ae (-a)
pl.1 essēmus	essēmus	essēmus	essēmus	essēmus
2 essētis	essētis	essētis	essētis	essētis
3 essent	essent	essent	essent	essent
Participle Perfect				
amāt us	monit us	lēct us	audīt us	≈us -a -um
-a -um	-a -um	-a -um	-a -um	
Gerundive				
ama nd us	mone nd us	leg end us	audi end us	[1, 2] [3, 4]
-a -um	-a -um	-a -um	-a -um	-nd us -a -um
				-end us -a -um

[1, 2, 4] [3]  
-rī -ī  
≈us -a -um esse  
≈ūr|us -a -um esse

3rd pers. sing.  
≈(i)tur  
≈(ē)bā|tur  
-b|itur -ē|tur  
≈us -a -um est  
≈us -a -um erat  
≈us -a -um erit

(-)ē|tur -ā|tur  
≈(e)rē|tur  
≈us -a -um sit  
≈us -a -um esset

[1, 2, 4] [3]  
-re -ere  
-minī -imini

[1, 2] [3, 4]  
-ns -ēns  
≈us -a -um  
≈ūr|us -a -um  
-um -ū

[1, 2] [3, 4]  
-nd|um -end|um

-nd|us -a -um  
-end|us -a -um

*i > e* before *r*

cape|re < \*capi|re  
capi| < \*capi|ī  
pati| < \*pati|ī

cape|ris < \*capi|ris  
pate|ris < \*pati|ris

## Deponent verbs

### Infinitive

pres.	cōnā rī	verē rī	ūt ī	parti rī
perf.	cōnāt um esse	verit um esse	ūs um esse	partit um esse
fut.	cōnāt ūr um esse	verit ūr um esse	ūs ūr um esse	partit ūr um esse

### Indicative

pres.	cōnā tur	verē tur	ūt itur	parti tur
imperf.	cōnā bā tur	verē bā tur	ūt ēbā tur	parti ēbā tur
fut.	cōnā b itur	verē b itur	ūt ē itur	parti ē itur
perf.	cōnāt us est	verit us est	ūs us est	partit us est
pluperf.	cōnāt us erat	verit us erat	ūs us erat	partit us erat
fut. perf.	cōnāt us erit	verit us erit	ūs us erit	partit us erit

### Subjunctive

pres.	cōn ē tur	vere ā tur	ūt ā tur	parti ā tur
imperf.	cōnā rē tur	verē rē tur	ūt erē tur	parti rē tur
perf.	cōnāt us sit	verit us sit	ūs us sit	partit us sit
pluperf.	cōnāt us esset	verit us esset	ūs us esset	partit us esset

### Imperative

sing.	cōnā re	verē re	ūt ere	parti re
pl.	cōnā minī	verē minī	ūt imini	parti minī

### Participle

pres.	cōnā ns	verē ns	ūt ēns	parti ēns
perf.	cōnāt us	verit us	ūs us	partit us
fut.	cōnāt ūr us	verit ūr us	ūs ūr us	partit ūr us

Supine	cōnāt um -ū	verit um -ū	ūs um -ū	partit um -ū
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### Gerund

cōna nd um	vere nd um	ūt end um	parti end um
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### Gerundive

cōna nd us	vere nd us	ūt end us	parti end us
------------	------------	-----------	--------------

Third conjugation: present stem *-i*

Examples: *capere, pati* (present stem: *capi-*, *pati-*)

<b>Infinitive</b>	act.	pass.	dep.
present	cape re	cap ī	pat ī

### Indicative

present			
sing. 1	capi ō	cap or	pati or
2	capi s	cape ris	pate ris
3	capi t	cap itur	pati tur
pl. 1	capi mus	cap imur	pati mur
2	capi tis	cap imini	pati mini
3	capi unt	cap untur	pati untur

### imperfect

sing. 1	capi ēba m	cap ēba r	pati ēba r
2	capi ēbā s	cap ēbā ris	pati ēbā ris
3	capi ēba t	cap ēbā tur	pati ēbā tur
pl. 1	capi ēbā mus	cap ēbā mur	pati ēbā mur
2	capi ēbā tis	cap ēbā mini	pati ēbā mini
3	capi ēba nt	cap ēba ntur	pati ēba ntur

## future

sing. 1	<i>cap</i>   <i>a</i>   <i>m</i>	<i>cap</i>   <i>a</i>   <i>r</i>	<i>pat</i>   <i>a</i>   <i>r</i>
2	<i>cap</i>   <i>ē</i>   <i>s</i>	<i>cap</i>   <i>ē</i>   <i>ris</i>	<i>pat</i>   <i>ē</i>   <i>ris</i>
3	<i>cap</i>   <i>e</i>   <i>t</i>	<i>cap</i>   <i>ē</i>   <i>tur</i>	<i>pat</i>   <i>ē</i>   <i>tur</i>
pl. 1	<i>cap</i>   <i>ē</i>   <i>mus</i>	<i>cap</i>   <i>ē</i>   <i>mur</i>	<i>pat</i>   <i>ē</i>   <i>mur</i>
2	<i>cap</i>   <i>ē</i>   <i>tis</i>	<i>cap</i>   <i>ē</i>   <i>minī</i>	<i>pat</i>   <i>ē</i>   <i>minī</i>
3	<i>cap</i>   <i>e</i>   <i>nt</i>	<i>cap</i>   <i>e</i>   <i>ntur</i>	<i>pat</i>   <i>e</i>   <i>ntur</i>

## Subjunctive

## present

sing. 1	<i>cap</i>   <i>a</i>   <i>m</i>	<i>cap</i>   <i>a</i>   <i>r</i>	<i>pat</i>   <i>a</i>   <i>r</i>
2	<i>cap</i>   <i>ā</i>   <i>s</i>	<i>cap</i>   <i>ā</i>   <i>ris</i>	<i>pat</i>   <i>ā</i>   <i>ris</i>
3	<i>cap</i>   <i>a</i>   <i>t</i>	<i>cap</i>   <i>ā</i>   <i>tur</i>	<i>pat</i>   <i>ā</i>   <i>tur</i>
pl. 1	<i>cap</i>   <i>ā</i>   <i>mus</i>	<i>cap</i>   <i>ā</i>   <i>mur</i>	<i>pat</i>   <i>ā</i>   <i>mur</i>
2	<i>cap</i>   <i>ā</i>   <i>tis</i>	<i>cap</i>   <i>ā</i>   <i>minī</i>	<i>pat</i>   <i>ā</i>   <i>minī</i>
3	<i>cap</i>   <i>a</i>   <i>nt</i>	<i>cap</i>   <i>a</i>   <i>ntur</i>	<i>pat</i>   <i>a</i>   <i>ntur</i>

## imperfect

sing. 1	<i>cap</i>   <i>e</i>   <i>re</i>   <i>m</i>	<i>cap</i>   <i>e</i>   <i>re</i>   <i>r</i>	<i>pat</i>   <i>e</i>   <i>re</i>   <i>r</i>	<i>cap</i>   <i>re</i>   <i>m</i> < * <i>cap</i>   <i>re</i>   <i>m</i>
2	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>s</i>	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>ris</i>	<i>pat</i>   <i>e</i>   <i>rē</i>   <i>ris</i>	
3	<i>cap</i>   <i>e</i>   <i>re</i>   <i>t</i>	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>tur</i>	<i>pat</i>   <i>e</i>   <i>rē</i>   <i>tur</i>	
pl. 1	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>mus</i>	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>mur</i>	<i>pat</i>   <i>e</i>   <i>rē</i>   <i>mur</i>	
2	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>tis</i>	<i>cap</i>   <i>e</i>   <i>rē</i>   <i>minī</i>	<i>pat</i>   <i>e</i>   <i>rē</i>   <i>minī</i>	
3	<i>cap</i>   <i>e</i>   <i>re</i>   <i>nt</i>	<i>cap</i>   <i>e</i>   <i>re</i>   <i>ntur</i>	<i>pat</i>   <i>e</i>   <i>re</i>   <i>ntur</i>	

## Imperative

sing.	<i>cap</i> <i>e</i>	<i>pat</i> <i>e</i>
pl.	<i>cap</i>   <i>i</i>   <i>te</i>	<i>pat</i>   <i>i</i>   <i>minī</i>

*cap* < \**cap**i*

## Participle

present *cap*|*ē*|*ns* -*ent*|*is* *pat*|*ē*|*ns* -*ent*|*is*Gerund *cap*|*end*|*um* *pat*|*end*|*um*Gerundive *cap*|*end*|*us* *pat*|*end*|*us*

## Irregular verbs I: present stem

1. Infinitive *es*|*se* (stem *es*-, *er*-, *s*-)

Indicative			Subjunctive		Imperative		<i>er</i> - ante vōcālem  in composite verbs: <i>ab</i> - <i>ad</i> - <i>dē</i> - <i>in</i> - <i>inter</i> - <i>prae</i> - <i>prōd</i> - <i>super</i> - <i>esse</i> <i>prōd</i> - <i>est</i> <i>prō</i> - <i>sunt</i> <i>prōd</i> - <i>e</i> ... <i>prō</i> - <i>s</i> ... <i>dē</i> - <i>est</i> <i>dē</i> - <i>sunt</i> <i>in</i> - <i>est</i> <i>in</i> - <i>sunt</i>
pres.	imperf.	fut.	pres.	imperf.	pres.	fut.	
<i>s</i>   <i>um</i>	<i>er</i>   <i>a</i>   <i>m</i>	<i>er</i>   <i>ō</i>	<i>s</i>   <i>i</i>   <i>m</i>	<i>es</i>   <i>se</i>   <i>m</i>	<i>es</i>	<i>es</i>   <i>tō</i>	
<i>es</i>	<i>er</i>   <i>ā</i>   <i>s</i>	<i>er</i>   <i>is</i>	<i>s</i>   <i>ī</i>   <i>s</i>	<i>es</i>   <i>sē</i>   <i>s</i>	<i>es</i>   <i>te</i>	<i>es</i>   <i>tō</i> <i>te</i>	
<i>es</i>   <i>t</i>	<i>er</i>   <i>a</i>   <i>t</i>	<i>er</i>   <i>it</i>	<i>s</i>   <i>i</i>   <i>t</i>	<i>es</i>   <i>se</i>   <i>t</i>			
<i>s</i>   <i>umus</i>	<i>er</i>   <i>ā</i>   <i>mus</i>	<i>er</i>   <i>imus</i>	<i>s</i>   <i>ī</i>   <i>mus</i>	<i>es</i>   <i>sē</i>   <i>mus</i>			
<i>es</i>   <i>tis</i>	<i>er</i>   <i>ā</i>   <i>tis</i>	<i>er</i>   <i>itis</i>	<i>s</i>   <i>ī</i>   <i>tis</i>	<i>es</i>   <i>sē</i>   <i>tis</i>			
<i>s</i>   <i>unt</i>	<i>er</i>   <i>a</i>   <i>nt</i>	<i>er</i>   <i>unt</i>	<i>s</i>   <i>i</i>   <i>nt</i>	<i>es</i>   <i>se</i>   <i>nt</i>			

2. Infinitive *pos**se*

Indicative			Subjunctive	
pres.	imperf.	fut.	pres.	imperf.
<i>pos</i> - <i>sum</i>	<i>pot</i> - <i>eram</i>	<i>pot</i> - <i>erō</i>	<i>pos</i> - <i>sim</i>	<i>possem</i>
<i>pot</i> - <i>es</i>	<i>pot</i> - <i>erās</i>	<i>pot</i> - <i>eris</i>	<i>pos</i> - <i>sis</i>	<i>possēs</i>
<i>pot</i> - <i>est</i>	<i>pot</i> - <i>erat</i>	<i>pot</i> - <i>erit</i>	<i>pos</i> - <i>sit</i>	<i>posset</i>
<i>pos</i> - <i>sumus</i>	<i>pot</i> - <i>erāmus</i>	<i>pot</i> - <i>erimus</i>	<i>pos</i> - <i>simus</i>	<i>possēmus</i>
<i>pot</i> - <i>estis</i>	<i>pot</i> - <i>erātis</i>	<i>pot</i> - <i>eritis</i>	<i>pos</i> - <i>sitis</i>	<i>possētis</i>
<i>pos</i> - <i>sunt</i>	<i>pot</i> - <i>erant</i>	<i>pot</i> - <i>erunt</i>	<i>pos</i> - <i>sint</i>	<i>possent</i>

*pot*-*e*...*pos*-*s*...

*nölle* < *ne-* + *velle*  
*mälle* < *magis* + *velle*

3. Infinitive *velle, nölle, mälle*

## Indicative

pres.	<i>vol ō</i> <i>vīs</i> <i>vult</i> <i>vol umus</i> <i>vultis</i> <i>vol unt</i> <i>vol ēba m</i> <i>vol ēbā s</i>	<i>nöl ō</i> <i>nōn vīs</i> <i>nōn vult</i> <i>nöl umus</i> <i>nōn vultis</i> <i>nöl unt</i> <i>nöl ēba m</i> <i>nöl ēbā s</i>	<i>mäl ō</i> <i>māvīs</i> <i>māvult</i> <i>mäl umus</i> <i>māvultis</i> <i>mäl unt</i> <i>mäl ēba m</i> <i>mäl ēbā s</i>
fut.	<i>vol a m</i> <i>vol ē s</i>	<i>nöl a m</i> <i>nöl ē s</i>	<i>mäl a m</i> <i>mäl ē s</i>

## Subjunctive

pres.	<i>vel i m</i> <i>vel i s</i> <i>vel i t</i> <i>vel i mus</i> <i>vel i tis</i> <i>vel i nt</i>	<i>nöl i m</i> <i>nöl i s</i> <i>nöl i t</i> <i>nöl i mus</i> <i>nöl i tis</i> <i>nöl i nt</i>	<i>mäl i m</i> <i>mäl i s</i> <i>mäl i t</i> <i>mäl i mus</i> <i>mäl i tis</i> <i>mäl i nt</i>
imperf.	<i>velle m</i> <i>vellē s</i> <i>velle t</i> <i>vellē mus</i> <i>vellē tis</i> <i>velle nt</i>	<i>nölle m</i> <i>nölle s</i> <i>nölle t</i> <i>nölle mus</i> <i>nölle tis</i> <i>nölle nt</i>	<i>mälle m</i> <i>mälle s</i> <i>mälle t</i> <i>mälle mus</i> <i>mälle tis</i> <i>mälle nt</i>

## Participle

pres.	<i>vol ēns</i>	<i>nöl ēns</i>
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## Imperative

sing.	<i>nöl i</i>
pl.	<i>nöl īte</i>

*nöl|i* -īte + inf.

4. Infinitive *ī|re*

passive (impersonal)  
*ī|rī*  
*ī|tur ī|bā|tur ī|b|itur*  
*e|ā|tur ī|rē|tur*  
 gerundive:  
*e|und|um (est)*

Indicative			Subjunctive		Imperative	
pres.	imperf.	fut.	pres.	imperf.	pres.	fut.
<i>e ō</i>	<i>ī bā m</i>	<i>ī b ō</i>	<i>e a m</i>	<i>ī rē m</i>	<i>ī</i>	<i>ī tō</i>
<i>ī s</i>	<i>ī bā s</i>	<i>ī b is</i>	<i>e ā s</i>	<i>ī rē s</i>	<i>ī te</i>	<i>ī tōte</i>
<i>ī t</i>	<i>ī bā t</i>	<i>ī b it</i>	<i>e a t</i>	<i>ī rē t</i>	Participium	
<i>ī mus</i>	<i>ī bā mus</i>	<i>ī b imus</i>	<i>e ā mus</i>	<i>ī rē mus</i>	<i>ī ēns</i>	<i>e unt is</i>
<i>ī tis</i>	<i>ī bā tis</i>	<i>ī b itis</i>	<i>e ā tis</i>	<i>ī rē tis</i>	Gerundium	
<i>e unt</i>	<i>ī bā nt</i>	<i>ī b unt</i>	<i>e a nt</i>	<i>ī rē nt</i>	<i>e und um</i>	

5. Infinitive *fī|erī*

Indicative			Subjunctive	
pres.	imperf.	fut.	pres.	imperf.
<i>fī ō</i>	<i>fī ēba m</i>	<i>fī a m</i>	<i>fī a m</i>	<i>fī ere m</i>
<i>fī s</i>	<i>fī ēbā s</i>	<i>fī ē s</i>	<i>fī ā s</i>	<i>fī erē s</i>
<i>fī t</i>	<i>fī ēba t</i>	<i>fī e t</i>	<i>fī a t</i>	<i>fī ere t</i>
<i>fī mus</i>	<i>fī ēbā mus</i>	<i>fī ē mus</i>	<i>fī ā mus</i>	<i>fī erē mus</i>
<i>fī tis</i>	<i>fī ēbā tis</i>	<i>fī ē tis</i>	<i>fī ā tis</i>	<i>fī erē tis</i>
<i>fī unt</i>	<i>fī ēba nt</i>	<i>fī e nt</i>	<i>fī a nt</i>	<i>fī ere nt</i>

6. Infinitive: active *fer|re*, passive *fer|rī*

## Indicative

	act.	pass.		act.	pass.
pres.	<i>fer ō</i>	<i>fer or</i>		imperf. <i>fer ēba m</i>	<i>fer ēba r</i>
	<i>fer s</i>	<i>fer ris</i>		<i>fer ēbā s</i>	<i>fer ēbā ris</i>
	<i>fer t</i>	<i>fer tur</i>			
	<i>fer imus</i>	<i>fer imur</i>	fut.	<i>fer a m</i>	<i>fer a r</i>
	<i>fer tis</i>	<i>fer iminī</i>		<i>fer ēs</i>	<i>fer ēris</i>
	<i>fer unt</i>	<i>fer untur</i>		<i>fer e t</i>	<i>fer ē tur</i>

## Subjunctive

pres.	<i>fer a m</i>	<i>fer a r</i>	imperf.	<i>fer re m</i>	<i>fer re r</i>
	<i>fer ā s</i>	<i>fer ā ris</i>		<i>fer rē s</i>	<i>fer rē ris</i>
	<i>fer a t</i>	<i>fer ā tur</i>		<i>fer re t</i>	<i>fer rē tur</i>
	<i>fer ā mus</i>	<i>fer ā mur</i>		<i>fer rē mus</i>	<i>fer rē mur</i>
	<i>fer ā tis</i>	<i>fer ā minī</i>		<i>fer rē tis</i>	<i>fer rē minī</i>
	<i>fer a nt</i>	<i>fer a ntur</i>		<i>fer re nt</i>	<i>fer rē ntur</i>

## Imperative

pres.	<i>fer fer te</i>
fut.	<i>fer tō -tōte</i>

## Participle

*fer|ēns*

## Gerund

*fer|end|um*

## Gerundive

*fer|end|us*7. Infinitive: act. *ēs|se*, pass. *ed|ī*

## Indicative

pres.	imperf.	fut.	Subjunctive	pres.	imperf.
<i>ed ō</i>	<i>ed ēba m</i>	<i>ed a m</i>	<i>ed i m (-a m)</i>	<i>ēs se m</i>	
<i>ēs</i>	<i>ed ēbā s</i>	<i>ed ē s</i>	<i>ed i s (-ā s)</i>	<i>ēs sē s</i>	
<i>ēs t</i>	<i>ed ēba t</i>	<i>ed e t</i>	<i>ed i t (-a t)</i>	<i>ēs se t</i>	
<i>ed imus</i>	<i>ed ēbā mus</i>	<i>ed ē mus</i>	<i>ed i mus (-ā mus)</i>	<i>ēs sē mus</i>	
<i>ēs tis</i>	<i>ed ēbā tis</i>	<i>ed ē tis</i>	<i>ed i tis (-ā tis)</i>	<i>ēs sē tis</i>	
<i>ed unt</i>	<i>ed ēba nt</i>	<i>ed e nt</i>	<i>ed i nt (-a nt)</i>	<i>ēs se nt</i>	

pass. ind. pres. 3rd pers.  
*ēs|tur ed|untur*

## Imperative

pres.	<i>ēs ēs te</i>
fut.	<i>ēs tō -tōte</i>

## Participle

*ed|ēns*

## Gerund

*ed|end|um*

## Gerundive

*ed|end|us*8. Infinitive *da|re*

Present stem *da-* (short *a*): *da|re*, *da|mus*, *da|ba|m*, *da|b|ō*, *da|re|m*, etc., except *dā* (imp.), *dā|s* (ind. pres. 2 sing.), *dā|n* (pres. part.).

## Defective verbs

9. *ait*

## Indicative

pres.	<i>āi ō</i>	--	imperf.	<i>āi ēba m</i>	<i>āi ēbā mus</i>
	<i>āi s</i>	--		<i>āi ēbā s</i>	<i>āi ēbā tis</i>
	<i>āi t</i>	<i>āi unt</i>		<i>āi ēba t</i>	<i>āi ēba nt</i>

*ain'?* = *ais-ne?*

10. *inquit*

## Indicative

pres.	<i>inquam</i>	--	fut.	--
	<i>inquis</i>	--		<i>inquiēs</i>
	<i>inquit</i>	<i>inquiunt</i>		<i>inquiet</i>



## 11. Verbs without present stem:

*memin*|isse (imperative: *memen*|tō -tōte)*ōd*|isse**Irregular verbs II: perfect and supine stems****First conjugation**

	pres. inf.	perf. inf.	perf. part./sup.
<i>ac-cubāre</i>	1. <i>cubā</i>  re	<i>cubu</i>  isse	<i>cubit</i>  um
	2. <i>vetā</i>  re	<i>vetu</i>  isse	<i>vetit</i>  um
<i>ex-plicāre</i>	3. <i>im-plicā</i>  re	- <i>plicu</i>  isse	- <i>plicit</i>  um
	4. <i>secā</i>  re	<i>secu</i>  isse	<i>sect</i>  um
<i>ad-iuvāre</i>	5. <i>iuvā</i>  re	<i>iūv</i>  isse	<i>iūt</i>  um
	6. <i>lavā</i>  re	<i>lāv</i>  isse	<i>laut</i>  um/ <i>lavāt</i>  um
	7. <i>stā</i>  re	<i>stet</i>  isse	
<i>prae-stāre</i>	8. <i>cōn-stā</i>  re	- <i>stit</i>  isse	
<i>circum-dāre</i>	9. <i>da</i>  re	<i>ded</i>  isse	<i>dat</i>  um

**Second conjugation**

	10. <i>docē</i>  re	<i>docu</i>  isse	<i>doct</i>  um
	11. <i>miscē</i>  re	<i>miscu</i>  isse	<i>mixt</i>  um
	12. <i>tenē</i>  re	<i>tenu</i>  isse	<i>tent</i>  um
<i>abs-re-sus-tinēre</i>	13. <i>con-tinē</i>  re	- <i>tinu</i>  isse	- <i>tent</i>  um
	14. <i>cēnsē</i>  re	<i>cēnsu</i>  isse	<i>cēns</i>  um
	15. <i>dēlē</i>  re	<i>dēlēv</i>  isse	<i>dēlēt</i>  um
	16. <i>flē</i>  re	<i>flēv</i>  isse	<i>flēt</i>  um
<i>com-ex-plēre</i>	17. <i>im-plē</i>  re	- <i>plēv</i>  isse	- <i>plēt</i>  um
	18. <i>cavē</i>  re	<i>cāv</i>  isse	<i>caut</i>  um
	19. <i>favē</i>  re	<i>fāv</i>  isse	<i>faut</i>  um
<i>per-re-movēre</i>	20. <i>movē</i>  re	<i>mōv</i>  isse	<i>mōt</i>  um
	21. <i>sedē</i>  re	<i>sēd</i>  isse	<i>sess</i>  um
	22. <i>possidē</i>  re	<i>possēd</i>  isse	<i>possess</i>  um
<i>in-vidēre</i>	23. <i>vidē</i>  re	<i>vīd</i>  isse	<i>vīs</i>  um
	24. <i>augē</i>  re	<i>aux</i>  isse	<i>auct</i>  um
	25. <i>lūcē</i>  re	<i>lūx</i>  isse	
	26. <i>lūgē</i>  re	<i>lūx</i>  isse	
	27. <i>iubē</i>  re	<i>iuss</i>  isse	<i>iuss</i>  um
<i>dē-rīdēre</i>	28. <i>rīdē</i>  re	<i>rīs</i>  isse	<i>rīs</i>  um
<i>dis-per-suādēre</i>	29. <i>suādē</i>  re	<i>suās</i>  isse	<i>suās</i>  um
<i>dē-tergēre</i>	30. <i>tergē</i>  re	<i>ters</i>  isse	<i>ters</i>  um
<i>re-manēre</i>	31. <i>manē</i>  re	<i>māns</i>  isse	<i>māns</i>  um
	32. <i>re-spondē</i>  re	- <i>spond</i>  isse	- <i>spōns</i>  um
	33. <i>mordē</i>  re	<i>momord</i>  isse	<i>mors</i>  um
	34. <i>fatē</i>  rī	<i>fass</i>  um esse	
	35. <i>cōn-fitē</i>  rī	- <i>fess</i>  um esse	
	36. <i>solē</i>  re	<i>solit</i>  um esse	
	37. <i>audē</i>  re	<i>aus</i>  um esse	
	38. <i>gaudē</i>  re	<i>gavis</i>  um esse	

## Third conjugation

39. leg ere	lēg isse	lēct um	
40. ē-lig ere	-lēg isse	-lēct um	
41. em ere	ēm isse	ēmt um	
42. red-im ere	-ēm isse	-ēmt um	
43. cōn-sīd ere	-sēd isse		
44. ēs se ed ō	ēd isse	ēs um	
45. ag ere	ēg isse	āct um	
46. cōg ere	co-ēg isse	co-āct um	
47. cap ere -iō	cēp isse	capt um	
48. ac-cip ere -iō	-cēp isse	-cept um	re-cipere
49. fac ere -iō	fēc isse	fact um	imp. fac!
50. af-fic ere -iō	-fēc isse	-fect um	cōn-ef-inter-per-ficere
51. iac ere -iō	iēc isse	iact um	
52. ab-ic ere -iō	-iēc isse	-iect um	ad-ē-prō-icere
53. fug ere -iō	fūg isse		au-ef-fugere
54. vin ere	vic isse	vict um	
55. fund ere	fūd isse	fūs um	ef-fundere
56. re-lin quere	-liqu isse	-lict um	
57. rump ere	rūp isse	rupt um	ē-rumpere
58. frang ere	frēg isse	frāct um	
59. carp ere	carps isse	carpt um	
60. dic ere	dīx isse	dict um	imp. dic! dūc!
61. dūc ere	dūx isse	duct um	ab-ē-re-dūcere
62. scrib ere	scrips isse	script um	in-scribere
63. nūb ere	nūps isse	nupt um	
64. a-spic ere -iō	-spex isse	-spect um	cōn-dē-prō-re-su- spicere
65. al-lic ere -iō	-lēx isse	-lect um	
66. reg ere	rēx isse	rēct um	
67. cor-rig ere	-rēx isse	-rēct um	
68. per gere	per-rēx isse		
69. surg ere	sur-rēx isse		
70. dilig ere	dilēx isse	dilēct um	
71. intelleg ere	intellēx isse	intellēct um	
72. negleg ere	neglēx isse	neglēct um	
73. cing ere	cīnx isse	cīnct um	
74. iung ere	iūnx isse	iūnct um	ad-con-dis-iungere
75. coqu ere	cox isse	coct um	
76. trah ere	trāx isse	tract um	con-dē-re-trahere
77. veh ere	vēx isse	vect um	ad-in-vehere
78. in-stru ere	-strūx isse	-strūct um	
79. flu ere	flūx isse		in-fluere
80. viv ere	vīx isse		part. fut. vict ūrus
81. sūm ere	sūmps isse	sūmpt um	cōn-sūmere
82. prōm ere	prōmps isse	prōmpt um	
83. dēm ere	dēmps isse	dēmpt um	

	84. ger ere	gess isse	gest um
	85. ūr ere	uss isse	ust um
	86. fīg ere	fix isse	fix um
<i>in-flectere</i>	87. flect ere	flex isse	flex um
<i>ac-dis-prō-re-cēdere</i>	88. cēd ere	cess isse	cess um
	89. claud ere	claus isse	claus um
	90. in-clūd ere	-clūs isse	-clūs um
	91. dīvid ere	dīvīs isse	dīvīs um
	92. lūd ere	lūs isse	lūs um
	93. laed ere	laes isse	laes um
	94. ē-līd ere	-līs isse	-līs um
	95. plaud ere	plaus isse	plaus um
<i>ā-ad-dī-per-prō-re-mittere</i>	96. mitt ere	mīs isse	miss um
	97. quat ere -iō	--	quass um
	98. per-cut ere -iō	-cuss isse	-cuss um
<i>sub-mergere</i>	99. merg ere	mers isse	mers um
	100. sparg ere	spars isse	spars um
	101. a-sperg ere	-spers isse	-spers um
	102. prem ere	press isse	press um
	103. im-prim ere	-press isse	-press um
	104. contemn ere	contēmps isse	contēpt um
	105. stern ere	strāv isse	strāt um
	106. cern ere	crēv isse	crēt um
	107. ser ere	sēv isse	sat um
	108. arcess ere	arcessīv isse	arcessīt um
	109. cup ere -iō	cupīv isse	cupīt um
	110. sap ere -iō	sapī isse	
	111. pet ere	petīv isse	petīt um
	112. quaer ere	quaesīv isse	quaesīt um
	113. re-quir ere	-quisīv isse	-quisīt um
	114. sin ere	sīv isse	sīt um
	115. dēsin ere	dēsi isse	dēsīt um
<i>ap-dē-ex-im-prae-re-pōnere</i>	116. pōn ere	posu isse	posit um
	117. al ere	alu isse	alt um
<i>in-colere</i>	118. coll ere	colu isse	cult um
	119. dēser ere	dēseru isse	dēsert um
	120. rap ere -iō	rapu isse	rapt um
<i>sur-riperere</i>	121. ē-rip ere -iō	-ripu isse	-rept um
	122. trem ere	tremu isse	
	123. frem ere	fremu isse	
<i>re-cumbere</i>	124. ac-cumb ere	-cubu isse	
	125. tang ere	tetig isse	tāct um
	126. cad ere	cecid isse	
<i>oc-cidere</i>	127. ac-cid ere	-cid isse	
	128. caed ere	cecid isse	caes um
	129. oc-cīd ere	-cīd isse	-cīs um

130. <i>curr ere</i>	<i>cucurr isse</i>	<i>curs um</i>	
131. <i>ac-curr ere</i>	<i>-curr isse</i>	<i>-curs um</i>	<i>ex-oc-per-prō-currere</i>
132. <i>par ere -iō</i>	<i>peper isse</i>	<i>part um</i>	
133. <i>pell ere</i>	<i>pepul isse</i>	<i>puls um</i>	
134. <i>parc ere</i>	<i>peperc isse</i>		
135. <i>can ere</i>	<i>cecin isse</i>		
136. <i>fall ere</i>	<i>fefell isse</i>		<i>per-red-trā-dere</i>
137. <i>ad-d ere</i>	<i>-did isse</i>	<i>-dit um</i>	
138. <i>crēd ere</i>	<i>crēdid isse</i>	<i>crēdit um</i>	
139. <i>vēnd ere</i>	<i>vēndid isse</i>		<i>dē-re-sistere</i>
140. <i>cōn-sist ere</i>	<i>-stit isse</i>		
141. <i>scind ere</i>	<i>scid isse</i>	<i>sciss um</i>	
142. <i>bib ere</i>	<i>bib isse</i>		
143. <i>dēfend ere</i>	<i>dēfend isse</i>	<i>dēfēns um</i>	<i>ap-re-prehendere</i>
144. <i>prehend ere</i>	<i>prehend isse</i>	<i>prehēns um</i>	<i>cōn-dē-scendere</i>
145. <i>a-scend ere</i>	<i>-scend isse</i>	<i>-scēns um</i>	
146. <i>ac-cend ere</i>	<i>-cend isse</i>	<i>-cēns um</i>	
147. <i>ostend ere</i>	<i>ostend isse</i>	<i>ostent um</i>	<i>ā-con-vertere</i>
148. <i>vert ere</i>	<i>vert isse</i>	<i>vers um</i>	
149. <i>minu ere</i>	<i>minu isse</i>	<i>minūt um</i>	
150. <i>statu ere</i>	<i>statu isse</i>	<i>statūt um</i>	
151. <i>cōn-stitu ere</i>	<i>-stitu isse</i>	<i>-stitūt um</i>	
152. <i>indu ere</i>	<i>indu isse</i>	<i>indūt um</i>	
153. <i>metu ere</i>	<i>metu isse</i>		
154. <i>solv ere</i>	<i>solv isse</i>	<i>solūt um</i>	<i>ē-volvere</i>
155. <i>volv ere</i>	<i>volv isse</i>	<i>volūt um</i>	<i>re-quiēscere</i>
156. <i>quiēsc ere</i>	<i>quiēv isse</i>		
157. <i>crēsc ere</i>	<i>crēv isse</i>		
158. <i>ērubēsc ere</i>	<i>ērubu isse</i>		
159. <i>nōsc ere</i>	<i>nōv isse</i>		
160. <i>ignōsc ere</i>	<i>ignōv isse</i>	<i>ignōt um</i>	
161. <i>cognōsc ere</i>	<i>cognōv isse</i>	<i>cognitum</i>	
162. <i>pāsc ere</i>	<i>pāv isse</i>	<i>pāstum</i>	
163. <i>posc ere</i>	<i>poposc isse</i>		
164. <i>disc ere</i>	<i>didic isse</i>		
165. <i>fer re</i>	<i>tul isse</i>	<i>lāt um</i>	
166. <i>af-fer re</i>	<i>at-tul isse</i>	<i>ad lātum</i>	
167. <i>au-fer re</i>	<i>abs-tul isse</i>	<i>ab lātum</i>	
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171. <i>toll ere</i>	<i>sustul isse</i>	<i>sublāt um</i>	
172. <i>in-cip ere -iō</i>	<i>coep isse</i>	<i>coept um</i>	
173. <i>fid ere</i>	<i>fis um esse</i>		<i>cōn-fidere</i>
174. <i>revert ī</i>	<i>revert isse</i>	<i>revers um</i>	
175. <i>loqu ī</i>	<i>locūt um esse</i>		<i>col-loquī</i>

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	177. quer ī	quest um esse	
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	179. pat ī -ior	pass um esse	
	180. ē-gred ī -ior	-gress um esse	
	181. ūt ī	ūs um esse	
	182. complect ī	complex um esse	
	183. lāb ī	lāps um esse	
	184. nāsc ī	nāt um esse	
	185. proficīsc ī	profect um esse	
	186. oblivīsc ī	oblīt um esse	
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	188. operī re	operu isse	opert um
	189. salī re	salu isse	
	190. dē-silī re	-silu isse	
	191. haurī re	haus isse	haust um
ad- con- in- per- re- venīre	192. vincī re	vīnx isse	vīnct um
	193. sentī re	sēns isse	sēns um
	194. venī re	vēn isse	vent um
	195. reperī re	repper isse	reper um
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	203. posse pos-sum		potu isse
	204. ab-esse		ā-fu isse
	205. ad-esse ad-/as-sum		af-fu isse
206. de-esse dē-sum		dē-fu isse	
207. prōd-esse prō-sumprō-fu isse			
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## Alphabetical List of Irregular Verbs

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## Index of Nouns, Adjectives and Verbs

### Nouns

#### 1st Declension

Gen. sing. -ae, pl. -ārum

Feminine

<i>āla</i>	<i>fenestra</i>	<i>littera</i>	<i>puella</i>
<i>amīca</i>	<i>fera</i>	<i>lucerna</i>	<i>pugna</i>
<i>amīcītia</i>	<i>filia</i>	<i>lūna</i>	<i>rēgula</i>
<i>ancilla</i>	<i>fōrma</i>	<i>mamma</i>	<i>ripa</i>
<i>anima</i>	<i>fortūna</i>	<i>margarīta</i>	<i>rosa</i>
<i>aqua</i>	<i>fossa</i>	<i>māteria</i>	<i>sagitta</i>
<i>aquila</i>	<i>fuga</i>	<i>mātrōna</i>	<i>scaena</i>
<i>arānea</i>	<i>gemma</i>	<i>memoria</i>	<i>sella</i>
<i>audācia</i>	<i>gena</i>	<i>mēnsa</i>	<i>sententia</i>
<i>bēstia</i>	<i>glōria</i>	<i>mora</i>	<i>silva</i>
<i>catēna</i>	<i>grammatica</i>	<i>Mūsa</i>	<i>stēlla</i>
<i>cauda</i>	<i>grātia</i>	<i>nātūra</i>	<i>syllaba</i>
<i>causa</i>	<i>hasta</i>	<i>nāvicula</i>	<i>tabella</i>
<i>cēna</i>	<i>herba</i>	<i>nota</i>	<i>tabula</i>
<i>cēra</i>	<i>hōra</i>	<i>opera</i>	<i>terra</i>
<i>charta</i>	<i>iactūra</i>	<i>ōra</i>	<i>toga</i>
<i>columna</i>	<i>iānua</i>	<i>paenīnsula</i>	<i>tunica</i>
<i>cōmoedia</i>	<i>iniūria</i>	<i>pāgina</i>	<i>turba</i>
<i>cōpia</i>	<i>inopia</i>	<i>palma</i>	<i>umbra</i>
<i>culīna</i>	<i>īnsula</i>	<i>patientia</i>	<i>ūva</i>
<i>cūra</i>	<i>invidia</i>	<i>patria</i>	<i>vēna</i>
<i>dea</i>	<i>īra</i>	<i>pecūnia</i>	<i>via</i>
<i>domina</i>	<i>lacrima</i>	<i>penna</i>	<i>victōria</i>
<i>epistula</i>	<i>laetitia</i>	<i>persōna</i>	<i>vīgilia</i>
<i>fābula</i>	<i>lāna</i>	<i>pila</i>	<i>villa</i>
<i>fāma</i>	<i>lectīca</i>	<i>poena</i>	<i>vīnea</i>
<i>familia</i>	<i>linea</i>	<i>porta</i>	<i>virga</i>
<i>fēmīna</i>	<i>lingua</i>	<i>prōvincia</i>	<i>vīta</i>
(pl.)			
<i>cūnae</i>	<i>dīvitiae</i>	<i>nōnae</i>	<i>tenebrae</i>
<i>dēliciae</i>	<i>kalendae</i>	<i>nūgae</i>	<i>tibiae</i>
Masculine (/feminine)			
<i>agricola</i>	<i>convīva</i>	<i>nauta</i>	<i>poēta</i>
<i>auriga</i>	<i>incola</i>	<i>parricīda</i>	<i>pirāta</i>



**2nd Declension**

Gen. sing. -ī, pl. -ōrum

1. Nom. sing. -us (-r)

Masculine

<i>agnus</i>	<i>deus</i>	<i>locus</i>	<i>pugnus</i>
<i>amicus</i>	<i>digitus</i>	<i>lūdus</i>	<i>pullus</i>
<i>animus</i>	<i>discipulus</i>	<i>lupus</i>	<i>rāmus</i>
<i>annus</i>	<i>dominus</i>	<i>marītus</i>	<i>rēmus</i>
<i>ānulus</i>	<i>equus</i>	<i>medicus</i>	<i>rīvus</i>
<i>asinus</i>	<i>erus</i>	<i>modus</i>	<i>sacculus</i>
<i>avunculus</i>	<i>filius</i>	<i>mundus</i>	<i>saccus</i>
<i>barbarus</i>	<i>fluvius</i>	<i>mūrus</i>	<i>servus</i>
<i>cachinnus</i>	<i>fundus</i>	<i>nāsus</i>	<i>sēstertius</i>
<i>calamus</i>	<i>gallus</i>	<i>nīdus</i>	<i>somnus</i>
<i>calceus</i>	<i>gladius</i>	<i>numerus</i>	<i>sonus</i>
<i>campus</i>	<i>hortus</i>	<i>nummus</i>	<i>stilus</i>
<i>capillus</i>	<i>inimicus</i>	<i>nūntius</i>	<i>tabernārius</i>
<i>cibus</i>	<i>labyrinthus</i>	<i>ōceanus</i>	<i>taurus</i>
<i>circus</i>	<i>lacertus</i>	<i>ocellus</i>	<i>titulus</i>
<i>cocus</i>	<i>lectus</i>	<i>oculus</i>	<i>tyrannus</i>
<i>colōnus</i>	<i>lēgātus</i>	<i>ōstiārius</i>	<i>umerus</i>
<i>delphīnus</i>	<i>libellus</i>	<i>petasus</i>	<i>ventus</i>
<i>dēnārius</i>	<i>libertinus</i>	<i>populus</i>	<i>zephyrus</i>

(nom. sing. -er)

<i>ager agrī</i>	<i>faber -brī</i>	<i>magister -trī</i>	<i>puer -erī</i>
<i>culter -trī</i>	<i>liber -brī</i>	<i>minister -trī</i>	<i>vesper -erī</i>

(pl.)

*liberī*

Feminine

<i>humus</i>	<i>papyrus</i>	<i>Aegyptus</i>	<i>Rhodus</i>
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2. Nom. sing. -um, plur -a

Neuter

<i>aedificium</i>	<i>exemplum</i>	<i>mōnstrum</i>	<i>scamnum</i>
<i>aequinoctium</i>	<i>factum</i>	<i>negōtium</i>	<i>scūtum</i>
<i>arātrum</i>	<i>fātum</i>	<i>odium</i>	<i>saeculum</i>
<i>argentum</i>	<i>ferrum</i>	<i>officium</i>	<i>saxum</i>
<i>ātrium</i>	<i>filum</i>	<i>oppidum</i>	<i>scalpellum</i>
<i>aurum</i>	<i>folium</i>	<i>ōrnāmentum</i>	<i>signum</i>
<i>auxilium</i>	<i>forum</i>	<i>ōsculum</i>	<i>silentium</i>
<i>baculum</i>	<i>fretum</i>	<i>ōstium</i>	<i>solum</i>
<i>balneum</i>	<i>frūmentum</i>	<i>ōtium</i>	<i>speculum</i>
<i>bāsium</i>	<i>fūrtum</i>	<i>ōvum</i>	<i>stipendium</i>
<i>bellum</i>	<i>gaudium</i>	<i>pābulum</i>	<i>studium</i>
<i>beneficium</i>	<i>gremium</i>	<i>pallium</i>	<i>supplicium</i>
<i>bonum</i>	<i>imperium</i>	<i>pecūlium</i>	<i>talentum</i>
<i>bracchium</i>	<i>impluvium</i>	<i>pēnsium</i>	<i>tēctum</i>
<i>caelum</i>	<i>ingenium</i>	<i>periculum</i>	<i>templum</i>
<i>capitulum</i>	<i>initium</i>	<i>peristylum</i>	<i>tergum</i>
<i>cerebrum</i>	<i>īnstrūmentum</i>	<i>pilum</i>	<i>theātrum</i>
<i>colloquium</i>	<i>labrum</i>	<i>pirum</i>	<i>triclinium</i>
<i>collum</i>	<i>lignum</i>	<i>pōculum</i>	<i>vāllum</i>
<i>cōnsilium</i>	<i>līlium</i>	<i>praedium</i>	<i>vēlum</i>
<i>convivium</i>	<i>lucrum</i>	<i>praemium</i>	<i>verbum</i>
<i>cubiculum</i>	<i>maleficium</i>	<i>pretium</i>	<i>vestigium</i>
<i>dictum</i>	<i>malum</i>	<i>prīncipium</i>	<i>vestmentum</i>
<i>dōnum</i>	<i>mālum</i>	<i>prōmissum</i>	<i>vīnum</i>
<i>dorsum</i>	<i>mendum</i>	<i>respōnsium</i>	<i>vocābulum</i>

(pl.)

<i>arma -ōrum</i>	<i>castra -ōrum</i>	<i>loca -ōrum</i>	<i>vāsa -ōrum</i>
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## 3rd Declension

Gen. sing. -is

1. Gen. pl. -um

Masculine

<i>āēr āēris</i>	<i>gladiātor -ōris</i>	<i>piscātor -ōris</i>
<i>amor -ōris</i>	<i>grex -egis</i>	<i>praedō -ōnis</i>
<i>arātor -ōris</i>	<i>gubernātor -ōris</i>	<i>princeps -ipis</i>
<i>bōs bovis</i>	<i>homō -inis</i>	<i>pudor -ōris</i>
<i>calor -ōris</i>	<i>hospes -itis</i>	<i>pulmō -ōnis</i>
<i>carcer -eris</i>	<i>iānitor -ōris</i>	<i>rēx rēgis</i>
<i>cardō -inis</i>	<i>imperātor -ōris</i>	<i>rūmor -ōris</i>
<i>clāmor -ōris</i>	<i>iuvenis -is</i>	<i>sacerdōs -ōtis</i>
<i>color -ōris</i>	<i>labor -ōris</i>	<i>sāl salis</i>
<i>comes -itis</i>	<i>leō -ōnis</i>	<i>sanguis -inis</i>
<i>coniūnx -iugis</i>	<i>mercātor -ōris</i>	<i>senex senis</i>
<i>cruor -ōris</i>	<i>mīles -itis</i>	<i>sermō -ōnis</i>
<i>dolor -ōris</i>	<i>mōs mōris</i>	<i>sōl sōlis</i>
<i>dux ducis</i>	<i>ōrdō -inis</i>	<i>spectātor -ōris</i>
<i>eques -itis</i>	<i>passer -eris</i>	<i>tībīcen -inis</i>
<i>fidīcen -inis</i>	<i>pāstor -ōris</i>	<i>timor -ōris</i>
<i>flōs -ōris</i>	<i>pater -tris</i>	<i>victor -ōris</i>
<i>frāter -tris</i>	<i>pedes -itis</i>	
<i>fūr fūris</i>	<i>pēs pedis</i>	

(pl. )

*parentēs -um septentriōnēs -um*

Feminine

<i>aestās -ātis</i>	<i>māter -tris</i>	<i>quālitās -ātis</i>
<i>aetās -ātis</i>	<i>mentīō -ōnis</i>	<i>ratio -ōnis</i>
<i>arbor -oris</i>	<i>mercēs -ēdis</i>	<i>salūs -ūtis</i>
<i>condiciō -ōnis</i>	<i>mulier -eris</i>	<i>servitūs -ūtis</i>
<i>crux -ucis</i>	<i>multitūdō -inis</i>	<i>significātiō -ōnis</i>
<i>cupiditās -ātis</i>	<i>nārrātiō -ōnis</i>	<i>soror -ōris</i>
<i>expugnātiō -ōnis</i>	<i>nāvigātiō -ōnis</i>	<i>tempestās -ātis</i>
<i>fēlicitās -ātis</i>	<i>nex necis</i>	<i>tranquillitās -ātis</i>
<i>hiems -mis</i>	<i>nūtrīx -īcis</i>	<i>uxor -ōris</i>
<i>imāgō -inis</i>	<i>nux nucis</i>	<i>valētūdō -inis</i>
<i>laus laudis</i>	<i>ōrātiō -ōnis</i>	<i>virgō -inis</i>
<i>legiō -ōnis</i>	<i>pāx pācis</i>	<i>virtūs -ūtis</i>
<i>lēx lēgis</i>	<i>potestās -ātis</i>	<i>voluntās -ātis</i>
<i>libertās -ātis</i>	<i>pōtiō -ōnis</i>	<i>vorāgō -inis</i>
<i>lūx lūcis</i>	<i>pulchritūdō -inis</i>	<i>vōx vōcis</i>

(pl. )

*frūgēs -um opēs -um precēs -um*

Neuter (pl. nom. /acc. -a)

<i>agmen -inis</i>	<i>holus -eris</i>	<i>pectus -oris</i>
<i>caput -itis</i>	<i>iecur -oris</i>	<i>pecus -oris</i>
<i>carmen -inis</i>	<i>iter itineris</i>	<i>phantasma -atis</i>
<i>certāmen -inis</i>	<i>iūs iūris</i>	<i>praenōmen -inis</i>
<i>cognōmen -inis</i>	<i>lac lactis</i>	<i>rūs rūris</i>
<i>cor cordis</i>	<i>latus -eris</i>	<i>scelus -eris</i>
<i>corpus -oris</i>	<i>limen -inis</i>	<i>sēmen -inis</i>
<i>crūs -ūris</i>	<i>lītus -oris</i>	<i>tempus -oris</i>
<i>epigramma -atis</i>	<i>mel mellis</i>	<i>thema -atis</i>
<i>flūmen -inis</i>	<i>mūnus -eris</i>	<i>vās vāsīs</i>
<i>frīgus -oris</i>	<i>nōmen -inis</i>	<i>vēr vēris</i>
<i>fulgur -uris</i>	<i>opus -eris</i>	<i>vulnus -eris</i>
<i>genus -eris</i>	<i>ōs ōris</i>	

(pl. )

*verbera -um viscera -um*

2. Gen. pl. *-ium*

## Masculine

<i>amnis</i>	<i>hostis</i>	<i>oriēns -entis</i>
<i>as assis</i>	<i>ignis</i>	<i>orbis</i>
<i>cīvis</i>	<i>imber -bris</i>	<i>pānis</i>
<i>collis</i>	<i>infāns -antis</i>	<i>piscis</i>
<i>dēns dentis</i>	<i>mēnsis</i>	<i>pōns pontis</i>
<i>ēnsis</i>	<i>mōns montis</i>	<i>testis</i>
<i>fīnis</i>	<i>occidēns -entis</i>	<i>venter -tris</i>

## Feminine

<i>apis</i>	<i>famēs -is</i>	<i>ovis</i>
<i>ars artis</i>	<i>foris</i>	<i>pars partis</i>
<i>auris</i>	<i>frōns -ontis</i>	<i>puppis</i>
<i>avis</i>	<i>gēns gentis</i>	<i>ratīs</i>
<i>caedēs -is</i>	<i>mēns mentis</i>	<i>sitis</i>
<i>carō carnis</i>	<i>merx -rcis</i>	<i>urbs -bis</i>
<i>classis</i>	<i>mors -rtis</i>	<i>vallis</i>
<i>clāvis</i>	<i>nāvis</i>	<i>vestis</i>
<i>cohors -rtis</i>	<i>nix nivis</i>	<i>vītis</i>
<i>cōnsonāns -antis</i>	<i>nox noctis</i>	<i>vōcālis</i>
<i>falx -cis</i>	<i>nūbēs -is</i>	

(pl. )

<i>fidēs -ium</i>	<i>sordēs -ium</i>	<i>vīrēs -ium</i>
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## Neuter

<i>animal -ālis</i>	<i>mare -is</i>	<i>rēte -is</i>
(pl. )		
<i>mīlia -ium</i>	<i>moenia -ium</i>	

**4th Declension**Gen. sing. *-ūs*, pl. *-uum*

## Masculine

<i>affectus</i>	<i>cursus</i>	<i>impetus</i>	<i>sinus</i>
<i>arcus</i>	<i>equitātus</i>	<i>lacus</i>	<i>strepitus</i>
<i>cantus</i>	<i>exercitus</i>	<i>metus</i>	<i>tonitrus</i>
<i>cāsus</i>	<i>exitus</i>	<i>passus</i>	<i>tumultus</i>
<i>cōspectus</i>	<i>flūctus</i>	<i>portus</i>	<i>versus</i>
<i>currus</i>	<i>gradus</i>	<i>rīsus</i>	<i>vultus</i>

## Feminine

<i>anus</i>	<i>domus</i>	<i>manus</i>
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(pl. )

*īdūs -uum*

## Neuter

<i>cornū</i>	<i>genū</i>
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**5th Declension**Gen. sing. *-ēī/-eī* (pl. *-ērum*)

## Feminine

<i>aciēs -ēī</i>	<i>glaciēs -ēī</i>	<i>fidēs -eī</i>	<i>spēs -eī</i>
<i>faciēs -ēī</i>	<i>speciēs -ēī</i>	<i>rēs reī</i>	

## Masculine

<i>diēs -ēī</i>	<i>meridiēs -ēī</i>
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## Adjectives

### 1st/2nd Declension

Nom. sing. m. -us, f. -a, n. -um

<i>acerbus</i>	<i>ferus</i>	<i>mellitus</i>	<i>rēctus</i>
<i>acūtus</i>	<i>fessus</i>	<i>mercātorius</i>	<i>reliquus</i>
<i>adversus</i>	<i>fidus</i>	<i>merus</i>	<i>rīdīculus</i>
<i>aegrōtus</i>	<i>foedus</i>	<i>meus</i>	<i>Romānus</i>
<i>aequus</i>	<i>fōrmōsus</i>	<i>minimus</i>	<i>rūsticus</i>
<i>albus</i>	<i>frīgīdus</i>	<i>mirus</i>	<i>saevus</i>
<i>aliēnus</i>	<i>fugītīvus</i>	<i>misellus</i>	<i>salvus</i>
<i>altus</i>	<i>futūrus</i>	<i>molestus</i>	<i>sānus</i>
<i>amīcus</i>	<i>gemmātus</i>	<i>mortuus</i>	<i>scaenicus</i>
<i>amoenus</i>	<i>gladiātorius</i>	<i>mundus</i>	<i>scelestus</i>
<i>angustus</i>	<i>glōriōsus</i>	<i>mūtus</i>	<i>secundus</i>
<i>antīquus</i>	<i>grātus</i>	<i>mūtūus</i>	<i>septimus</i>
<i>apertus</i>	<i>gravidus</i>	<i>necessārius</i>	<i>serēnus</i>
<i>arduus</i>	<i>horrendus</i>	<i>nimius</i>	<i>sērius</i>
<i>argenteus</i>	<i>ignārus</i>	<i>niveus</i>	<i>sevērus</i>
<i>armātus</i>	<i>ignōtus</i>	<i>nōnus</i>	<i>sextus</i>
<i>asinīnus</i>	<i>immātūrus</i>	<i>nōtus</i>	<i>siccus</i>
<i>attentus</i>	<i>improbus</i>	<i>novus</i>	<i>situs</i>
<i>aureus</i>	<i>īmus</i>	<i>nūbilus</i>	<i>sordidus</i>
<i>avārus</i>	<i>incertus</i>	<i>nūdus</i>	<i>studiosus</i>
<i>barbarus</i>	<i>inconditus</i>	<i>obscurus</i>	<i>stultus</i>
<i>beatus</i>	<i>indignus</i>	<i>octāvus</i>	<i>summus</i>
<i>bellus</i>	<i>indoctus</i>	<i>optimus</i>	<i>superbus</i>
<i>bonus</i>	<i>industrius</i>	<i>ōtiosus</i>	<i>superus</i>
<i>caecus</i>	<i>īnferus</i>	<i>pallidus</i>	<i>surdus</i>
<i>calidus</i>	<i>īnfestus</i>	<i>parātus</i>	<i>suus</i>
<i>candidus</i>	<i>īnfidus</i>	<i>parvulus</i>	<i>tacitus</i>
<i>cārus</i>	<i>īnfimus</i>	<i>parvus</i>	<i>tantus</i>
<i>cautus</i>	<i>inhūmānus</i>	<i>pecūniōsus</i>	<i>tardus</i>
<i>celsus</i>	<i>inimicus</i>	<i>periculōsus</i>	<i>temerārius</i>
<i>centēsīmus</i>	<i>iniūstus</i>	<i>perpetuus</i>	<i>tenebricōsus</i>
<i>certus</i>	<i>internus</i>	<i>perterritus</i>	<i>timidus</i>
<i>cēterus</i>	<i>invalidus</i>	<i>pessimus</i>	<i>tertius</i>
<i>clārus</i>	<i>iocōsus</i>	<i>plānus</i>	<i>togātus</i>
<i>claudus</i>	<i>īrātus</i>	<i>plēnus</i>	<i>tranquillus</i>
<i>clausus</i>	<i>iūcundus</i>	<i>poēticus</i>	<i>turbidus</i>
<i>contrārius</i>	<i>iūstus</i>	<i>postrēmus</i>	<i>turgidus</i>
<i>crassus</i>	<i>laetus</i>	<i>praeteritus</i>	<i>tūtus</i>
<i>cruentus</i>	<i>laevus</i>	<i>prāvus</i>	<i>tuus</i>
<i>cūnctus</i>	<i>largus</i>	<i>pretiōsus</i>	<i>ultimus</i>
<i>cupidus</i>	<i>Latīnus</i>	<i>primus</i>	<i>ūmidus</i>
<i>decimus</i>	<i>lātus</i>	<i>privātus</i>	<i>ūniversus</i>
<i>dignus</i>	<i>legiōnārius</i>	<i>propinquus</i>	<i>urbānus</i>
<i>dīmīdius</i>	<i>ligneus</i>	<i>proprius</i>	<i>vacuus</i>
<i>dīrus</i>	<i>longus</i>	<i>proximus</i>	<i>validus</i>
<i>doctus</i>	<i>maestus</i>	<i>pūblicus</i>	<i>varius</i>
<i>dubius</i>	<i>magnificus</i>	<i>pūrus</i>	<i>venustus</i>
<i>dūrus</i>	<i>magnus</i>	<i>quantus</i>	<i>vērus</i>
<i>ēbrius</i>	<i>malus</i>	<i>quārtus</i>	<i>vīvus</i>
<i>ēgregius</i>	<i>maritimus</i>	<i>quiētus</i>	<i>-issimus</i>
<i>exiguus</i>	<i>mātūrus</i>	<i>quīntus</i>	<i>sup.</i>
<i>falsus</i>	<i>māximus</i>	<i>rapidus</i>	<i>-ēsīmus</i>
<i>ferreus</i>	<i>medius</i>	<i>rārus</i>	<i>num.</i>

(pl.)

<i>cēterī</i>	<i>paucī</i>	<i>singulī</i>	<i>ducentī</i>
<i>multī</i>	<i>plērī-que</i>	<i>bīnī</i>	<i>trecentī</i>
<i>nōnnūllī</i>	<i>plūrimī</i>	<i>cēt.</i>	<i>cēt.</i>

Nom. sing. -er -(e)ra -(e)rum

<i>aeger -gra -grum</i>	<i>niger -gra -grum</i>	<i>ruber -bra -brum</i>
<i>āter -tra -trum</i>	<i>noster -tra -trum</i>	<i>sinister -tra -trum</i>
<i>dexter -tra -trum</i>	<i>piger -gra -grum</i>	<i>vester -tra -trum</i>
<i>impiger -gra -grum</i>	<i>pulcher -chra</i>	<i>liber -era -erum</i>
<i>integer -gra -grum</i>	<i>-chrum</i>	<i>miser -era -erum</i>

**3rd Declension**

Nom. sing. m./f. -is, n. -e

<i>brevis</i>	<i>fertilis</i>	<i>levis</i>	<i>rudis</i>
<i>circēnsis</i>	<i>fortis</i>	<i>militāris</i>	<i>similis</i>
<i>commūnis</i>	<i>gracilis</i>	<i>mirābilis</i>	<i>tālis</i>
<i>crūdēlis</i>	<i>gravis</i>	<i>mollis</i>	<i>tenuis</i>
<i>dēbilis</i>	<i>humilis</i>	<i>mortālis</i>	<i>terribilis</i>
<i>difficilis</i>	<i>immortālis</i>	<i>nōbilis</i>	<i>tristis</i>
<i>dūlcis</i>	<i>incolumis</i>	<i>omnis</i>	<i>turpis</i>
<i>facilis</i>	<i>inermis</i>	<i>quālis</i>	<i>vīlis</i>

Nom. sing. m./f./n. -ns, gen. -ntis

<i>absēns</i>	<i>dēpōnēns</i>	<i>ingēns</i>	<i>prūdēns</i>
<i>amāns</i>	<i>dīligēns</i>	<i>neglegēns</i>	<i>sapiēns</i>
<i>clēmēns</i>	<i>frequēns</i>	<i>patiēns</i>	<i>-ns part.</i>
<i>cōnstāns</i>	<i>impatiens</i>	<i>praesēns</i>	<i>pres.</i>

Nom. sing. m./f./n. -x, gen. -cis

<i>audāx</i>	<i>fēlix</i>	<i>īnfēlix</i>
<i>fallāx</i>	<i>ferōx</i>	<i>vēlōx</i>

Nom. sing. m. -er, f. -(e)ris, n. -(e)re

<i>ācer ācris</i>	<i>celer -eris</i>	<i>September -bris</i>
<i>Octōber -bris</i>	<i>November -bris</i>	<i>December -bris</i>

## Verbs

### Ist Conjugation

Inf. pres. act. -āre, pass. -ārī

<i>aberrāre</i>	<i>dare</i>	<i>iuvāre</i>	<i>properāre</i>
<i>accubāre</i>	<i>dēlectāre</i>	<i>labōrāre</i>	<i>pugnāre</i>
<i>accūsāre</i>	<i>dēmōnstrāre</i>	<i>lacrimāre</i>	<i>pulsāre</i>
<i>adiuvāre</i>	<i>dēsīderāre</i>	<i>lātrāre</i>	<i>putāre</i>
<i>adōrāre</i>	<i>dēspērāre</i>	<i>laudāre</i>	<i>recitāre</i>
<i>aedificāre</i>	<i>dēvorāre</i>	<i>lavāre</i>	<i>rēgnāre</i>
<i>aegrōtāre</i>	<i>dictāre</i>	<i>levāre</i>	<i>rēmīgāre</i>
<i>aestimāre</i>	<i>dōnāre</i>	<i>liberāre</i>	<i>repugnāre</i>
<i>affirmāre</i>	<i>dubitāre</i>	<i>memorāre</i>	<i>revocāre</i>
<i>amāre</i>	<i>ēducāre</i>	<i>militāre</i>	<i>rigāre</i>
<i>ambulāre</i>	<i>errāre</i>	<i>mōnstrāre</i>	<i>rogāre</i>
<i>appellāre</i>	<i>ēvolāre</i>	<i>mūtāre</i>	<i>rogitāre</i>
<i>apportāre</i>	<i>excitāre</i>	<i>nārrāre</i>	<i>salūtāre</i>
<i>appropinquāre</i>	<i>exclāmāre</i>	<i>natāre</i>	<i>salvāre</i>
<i>arāre</i>	<i>excōgitāre</i>	<i>nāvigāre</i>	<i>sānāre</i>
<i>armāre</i>	<i>excruciāre</i>	<i>necāre</i>	<i>secāre</i>
<i>bālāre</i>	<i>excūsāre</i>	<i>negāre</i>	<i>servāre</i>
<i>cantāre</i>	<i>existimāre</i>	<i>nōmināre</i>	<i>signāre</i>
<i>cēnāre</i>	<i>exōrnāre</i>	<i>numerāre</i>	<i>significāre</i>
<i>certāre</i>	<i>explānāre</i>	<i>nūntiāre</i>	<i>spectāre</i>
<i>cessāre</i>	<i>expugnāre</i>	<i>occultāre</i>	<i>spērāre</i>
<i>circumdare</i>	<i>exspectāre</i>	<i>oppugnāre</i>	<i>spirāre</i>
<i>clāmāre</i>	<i>fatīgāre</i>	<i>optāre</i>	<i>stāre</i>
<i>cōgitāre</i>	<i>flāre</i>	<i>ōrāre</i>	<i>suscitāre</i>
<i>commemorāre</i>	<i>gubernāre</i>	<i>ōrdināre</i>	<i>turbāre</i>
<i>comparāre</i>	<i>gustāre</i>	<i>ōrnāre</i>	<i>ululāre</i>
<i>computāre</i>	<i>habitāre</i>	<i>ōscitāre</i>	<i>verberāre</i>
<i>cōnstāre</i>	<i>iactāre</i>	<i>palpitāre</i>	<i>vetāre</i>
<i>conturbāre</i>	<i>ignōrāre</i>	<i>parāre</i>	<i>vigilāre</i>
<i>convocāre</i>	<i>illūstrāre</i>	<i>perturbāre</i>	<i>vītāre</i>
<i>cōpulāre</i>	<i>imperāre</i>	<i>pipiāre</i>	<i>vocāre</i>
<i>cruciāre</i>	<i>implicāre</i>	<i>plōrāre</i>	<i>volāre</i>
<i>cubāre</i>	<i>interpellāre</i>	<i>portāre</i>	<i>vorāre</i>
<i>cūrāre</i>	<i>interrogāre</i>	<i>postulāre</i>	<i>vulnerāre</i>
	<i>intrāre</i>	<i>pōtāre</i>	
	<i>invocāre</i>	<i>praestāre</i>	

Deponent verbs

<i>admīrārī</i>	<i>fārī</i>	<i>luctārī</i>	<i>tumultuārī</i>
<i>arbitrārī</i>	<i>hortārī</i>	<i>minārī</i>	<i>versārī</i>
<i>comitārī</i>	<i>fābulārī</i>	<i>mīrārī</i>	
<i>cōnārī</i>	<i>imitārī</i>	<i>ōsculārī</i>	
<i>cōsōlārī</i>	<i>laetārī</i>	<i>precārī</i>	

**2nd Conjugation**Inf. pres. act. *-ēre*, pass. *-ērī*

<i>abstinēre</i>	<i>favēre</i>	<i>merēre</i>	<i>retinēre</i>
<i>appārēre</i>	<i>flēre</i>	<i>miscēre</i>	<i>rīdēre</i>
<i>audēre</i>	<i>frīgēre</i>	<i>monēre</i>	<i>rubēre</i>
<i>augēre</i>	<i>gaudēre</i>	<i>mordēre</i>	<i>salvēre</i>
<i>carēre</i>	<i>habēre</i>	<i>movēre</i>	<i>sedēre</i>
<i>cavēre</i>	<i>horrēre</i>	<i>nocēre</i>	<i>silēre</i>
<i>cēnsēre</i>	<i>iacēre</i>	<i>oportēre</i>	<i>solēre</i>
<i>complēre</i>	<i>impendēre</i>	<i>pallēre</i>	<i>studēre</i>
<i>continēre</i>	<i>implēre</i>	<i>pārēre</i>	<i>stupēre</i>
<i>dēbēre</i>	<i>invidēre</i>	<i>patēre</i>	<i>suādēre</i>
<i>decēre</i>	<i>iubēre</i>	<i>permovēre</i>	<i>sustinēre</i>
<i>dēlēre</i>	<i>latēre</i>	<i>persuādēre</i>	<i>tacēre</i>
<i>dēridēre</i>	<i>libēre</i>	<i>placēre</i>	<i>tenēre</i>
<i>dētergēre</i>	<i>licēre</i>	<i>possidēre</i>	<i>tergēre</i>
<i>dēterrēre</i>	<i>lucēre</i>	<i>puđēre</i>	<i>terrēre</i>
<i>dissuādēre</i>	<i>lūgēre</i>	<i>remanēre</i>	<i>timēre</i>
<i>docēre</i>	<i>maerēre</i>	<i>removēre</i>	<i>valēre</i>
<i>dolēre</i>	<i>manēre</i>	<i>respondēre</i>	<i>vidēre</i>

Deponent verbs

<i>cōnfitērī</i>	<i>intuērī</i>	<i>verērī</i>
<i>fatērī</i>	<i>tuērī</i>	

**3rd Conjugation**Inf. pres. act. *-ere*, pass. *-ī*1. Ind. pres. pers. 1 sing. *-ō, -or*

<i>abdūcere</i>	<i>coquere</i>	<i>inclūdere</i>	<i>quaerere</i>
<i>accēdere</i>	<i>corrīgere</i>	<i>incolere</i>	<i>quiescere</i>
<i>accendere</i>	<i>crēdere</i>	<i>induere</i>	<i>recēdere</i>
<i>accidere</i>	<i>crēscere</i>	<i>inflectere</i>	<i>recognōscere</i>
<i>accumbere</i>	<i>currere</i>	<i>influere</i>	<i>recumbere</i>
<i>accurrere</i>	<i>dēfendere</i>	<i>inscribere</i>	<i>reddere</i>
<i>addere</i>	<i>dēmere</i>	<i>instruere</i>	<i>redimere</i>
<i>adiungere</i>	<i>dēscendere</i>	<i>intelligere</i>	<i>reducere</i>
<i>admittere</i>	<i>dēserere</i>	<i>invehere</i>	<i>regere</i>
<i>adnectere</i>	<i>dēsinerere</i>	<i>iungere</i>	<i>relinquere</i>
<i>advehere</i>	<i>dēsistere</i>	<i>laedere</i>	<i>remittere</i>
<i>agere</i>	<i>dētrahere</i>	<i>legere</i>	<i>repōnere</i>
<i>alere</i>	<i>dīcere</i>	<i>lūdere</i>	<i>reprehendere</i>
<i>animadvertere</i>	<i>diligere</i>	<i>mergere</i>	<i>requiescere</i>
<i>āmittere</i>	<i>dīmmittere</i>	<i>metere</i>	<i>requirere</i>
<i>appōnere</i>	<i>discēdere</i>	<i>metuere</i>	<i>resistere</i>
<i>apprehendere</i>	<i>discere</i>	<i>minuere</i>	<i>retrahere</i>
<i>arcessere</i>	<i>disiungere</i>	<i>mittere</i>	<i>rumpere</i>
<i>ascendere</i>	<i>dīvidere</i>	<i>neglegere</i>	<i>scindere</i>
<i>aspergere</i>	<i>dūcere</i>	<i>nōscere</i>	<i>scribere</i>
<i>āvertere</i>	<i>ēdūcere</i>	<i>nūbere</i>	<i>serere</i>
<i>bibere</i>	<i>effundere</i>	<i>occidere</i>	<i>sinere</i>
<i>cadere</i>	<i>ēlīdere</i>	<i>occidere</i>	<i>solvere</i>
<i>caedere</i>	<i>ēligere</i>	<i>occurrere</i>	<i>spargere</i>
<i>canere</i>	<i>emere</i>	<i>ostendere</i>	<i>statuere</i>
<i>carpere</i>	<i>ērubēscere</i>	<i>parcere</i>	<i>sternere</i>
<i>cēdere</i>	<i>ērumpere</i>	<i>pāscere</i>	<i>submergere</i>
<i>cernere</i>	<i>ēvolvere</i>	<i>pellere</i>	<i>sūmere</i>
<i>cingere</i>	<i>excurrere</i>	<i>percurrere</i>	<i>surgere</i>
<i>claudere</i>	<i>expōnere</i>	<i>perdere</i>	<i>tangere</i>
<i>cōgere</i>	<i>extendere</i>	<i>pergere</i>	<i>tollere</i>
<i>cognōscere</i>	<i>fallere</i>	<i>permittere</i>	<i>trādere</i>
<i>colere</i>	<i>fidere</i>	<i>petere</i>	<i>trahere</i>
<i>cōnfidere</i>	<i>figere</i>	<i>plaudere</i>	<i>tremere</i>
<i>coniungere</i>	<i>flectere</i>	<i>pōnere</i>	<i>ūrere</i>
<i>cōnscendere</i>	<i>fluere</i>	<i>poscere</i>	<i>vehere</i>
<i>cōnsidere</i>	<i>frangere</i>	<i>praepōnere</i>	<i>vēndere</i>
<i>cōnsistere</i>	<i>fremere</i>	<i>prehendere</i>	<i>vertere</i>
<i>cōnstituere</i>	<i>fundere</i>	<i>premere</i>	<i>vincere</i>
<i>cōnsūmere</i>	<i>gerere</i>	<i>prōcēdere</i>	<i>vīsere</i>
<i>contemnere</i>	<i>ignōscere</i>	<i>prōcurrere</i>	<i>vīvere</i>
<i>contrahere</i>	<i>impōnere</i>	<i>prōmere</i>	
<i>convertere</i>	<i>imprimere</i>	<i>prōmittere</i>	

Deponent verbs

<i>colloquī</i>	<i>lābī</i>	<i>persequī</i>	<i>revertī</i>
<i>complectī</i>	<i>loquī</i>	<i>proficiscī</i>	<i>sequī</i>
<i>cōnsequī</i>	<i>nāscī</i>	<i>querī</i>	<i>ūtī</i>
<i>frui</i>	<i>obliviscī</i>	<i>reminiscī</i>	



## 2. Ind. pres. pers. 1 sing. -iō, -ior

<i>abicere</i>	<i>cōnspicere</i>	<i>iacere</i>	<i>rapere</i>
<i>accipere</i>	<i>cupere</i>	<i>incipere</i>	<i>recipere</i>
<i>adicere</i>	<i>dēspicere</i>	<i>interficere</i>	<i>sapere</i>
<i>afficere</i>	<i>efficere</i>	<i>parere</i>	<i>surripere</i>
<i>allicere</i>	<i>effugere</i>	<i>percutere</i>	<i>suscipere</i>
<i>aspicere</i>	<i>ēicere</i>	<i>perficere</i>	<i>suspicere</i>
<i>aufugere</i>	<i>ēripere</i>	<i>prōicere</i>	
<i>capere</i>	<i>facere</i>	<i>prōspicere</i>	
<i>cōnficere</i>	<i>fugere</i>	<i>quaterere</i>	

## Deponent verbs

<i>ēgredi</i>	<i>mori</i>	<i>pati</i>	<i>prōgredi</i>
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**4th Conjugation**

## Inf. pres. act. -īre, pass. -īrī

<i>advenīre</i>	<i>exaudīre</i>	<i>oboedīre</i>	<i>scīre</i>
<i>aperīre</i>	<i>exhaurīre</i>	<i>operīre</i>	<i>sentīre</i>
<i>audīre</i>	<i>finīre</i>	<i>pervenīre</i>	<i>servīre</i>
<i>circumsilīre</i>	<i>haurīre</i>	<i>prōsilīre</i>	<i>vāgīre</i>
<i>convenīre</i>	<i>invenīre</i>	<i>pūnīre</i>	<i>venīre</i>
<i>cūstōdīre</i>	<i>mollīre</i>	<i>reperīre</i>	<i>vestīre</i>
<i>dēsīlīre</i>	<i>mūnīre</i>	<i>revenīre</i>	<i>vincīre</i>
<i>dormīre</i>	<i>nescīre</i>	<i>salīre</i>	

## Deponent verbs

<i>largīrī</i>	<i>opperīrī</i>	<i>mentīrī</i>	<i>orīrī</i>
<i>partīrī</i>			

# Vocabulary by Chapter

## I. Imperium Romanum

### nōmina

fluvius  
imperium  
īnsula  
ōceanus  
oppidum  
prōvincia

### verba grammatica

capitulum  
exemplum  
grammatica  
littera  
numerus  
singulāris  
pēnsūm  
plūrālis  
syllaba  
vocābulum

### adiectīva

duo  
Graecus  
Latīnus  
magnus  
mille  
multī  
parvus  
paucī  
prīmus  
Rōmānus  
secundus  
sex  
tertius  
trēs  
ūnus

### verba

est  
sunt

### praepositīō

in

### coniunctiōnes

et

sed

quoque

### adverba

nōn

### vocābula interrogātīva

-ne?

ubi?

num?

quid?

## II. Familia Romana

### Nōmina

ancilla  
domina  
dominus  
familia  
fēmina  
filia  
filius  
liber  
liberī  
māter  
pāgina  
pater  
puella  
puer  
servus  
titulus  
vir

### verba grammatica

fēmininum  
genetivus  
masculinum  
neutrum

### adiectīva

antīquus  
centum  
cēterī  
duae  
meus  
novus  
tria  
tuus

### coniunctiōnes

-que

### vocābula interrogātīva

cuius?

quae?

quī?

quis?

quot?

## III. Puer Improbus

nomina

mamma

persōna

scaena

### verba grammatica

accūsātivus

nōminātivus

verbum

### adiectīva

improbus

irātus

laetus

probus

### verba

audit

cantat

dormit

interrogat

plōrat

pulsat

respondet

rīdet

venit

verberat

videt

vocat

### pronomina

eam

eum

hīc

mē

quae

quam

quem  
qui  
tē

**adverbia**

iam

**vocābula interrogātiva**

cūr?

**coniunctiōnes**

neque

quia

**alia**

ō!

**IV. Dominus et Servi****nōmina**

baculum

mēnsa

nummus

pecūnia

sacculus

**verba grammatica**

indicātivus

vocātivus

**adiectiva**

bonus

decem

novem

nūllus

octō

quattuor

quīnque

septem

suus

vacuus

**verba**

abest

accūsāt

adest

discēdit

habet

imperat

numerat

pāret

pōnit

salūtāt

sūmit

tacet

**pronōmina**

eius

is

**adverbia**

rūrsus

tantum

**alia**

salvē

**V. Villa et Hortus****nōmina**

aqua

ātrium

cubiculum

fenestra

hortus

impluvium

lilium

nāsus

ōstium

peristylum

rosa

villa

**verba grammatica**

ablātivus

**adiectiva**

foedus

pulcher

sōlus

**verba**

agit

amat

carpit

dēlectat

habitat

**pronōmina**

is, ea, id

**adverbium**

etiam

**praepositiones**

ab

cum

ex

sine

**VI. Via Latina****nōmina**

amīca

amīcus

equus

inimicus

lectīca

mūrus

porta

saccus

umerus

via

**verba grammatica**

praepositio

locātivus

āctivum

passivum

**adiectiva**

duodecim

fessus

longus

malus

**verba**

ambulat

intrat

it/eunt

portat

timet

vehit

**adverbia**

ante

autem

itaque

nam

quam

tam

**praepositiones**

ā

ad

ante

apud

circum

inter

per

post

procul ab

prope

**vocābula interrogātiva**

unde?

quō?

**VII. Puella et Rosa****nōmina**

lacrima

mālum

oculus

ōsculum

ōstiārius

pirum

speculum

**verba grammatica**

dativus

**adiectiva**

fōrmōsus

plēnus

**verba**

adit

advenit

aperit

claudit

currit

dat

es

exit

exspectat  
 inest  
 lacrimat  
 tenet  
 terget  
 vertit  
**pronōmina**  
 cui  
 eī  
 haec  
 hic  
 hoc  
 iis  
 illic  
 sē  
**adverbia**  
 immō  
 non...solum  
**praepositiō**  
 ē  
**coniunctiō**  
 et...et  
 neque...neque  
**alia**  
 nōnne?

### VIII. Taberna Romana

**nōmina**  
 ānulus  
 collum  
 digitus  
 gemma  
 līnea  
 margarīta  
 ōrnāmentum  
 pretium  
 prōnōmen  
 sēstertius  
 taberna  
 tabernārius  
**adiectīva**  
 alius  
 gemmātus  
 medius  
 nōnāginta  
 octōgintā  
 pecūniōsus  
 quantus  
 quārtus  
 tantus  
 vīgintī  
**verba**  
 abit  
 accipit  
 aspicit

clāmat  
 cōnsistit  
 cōnstat  
 convenit  
 emit  
 mōnstrat  
 ōrnat  
 ostendit  
 vēndit  
**pronōmina**  
 ille  
**adverbia**  
 nimis  
 satis  
**coniunctiō**  
 aut

### IX. Pastor et Oves

**nōmina**  
 arbor  
 caelum  
 campus  
 canis  
 cibus  
 clāmor  
 collis  
 dēclinātiō  
 dēns  
 herba  
 lupus  
 modus  
 mōns  
 nūbēs  
 ovis  
 pānis  
 pāstor  
 rīvus  
 silva  
 sōl  
 terra  
 timor  
 umbra  
 vallis  
 vestīgium  
**verba grammatica**  
 dēclinātiō  
**adiectīva**  
 albus  
 niger  
 ūndēcentum  
**verba**  
 accurrit  
 bālat  
 bibit  
 dēclinat

dūcit  
 errat  
 ēst edunt  
 iacet  
 impōnit  
 lātrat  
 lūcet  
 petit  
 quaerit  
 relinquit  
 reperit  
 ululat  
**pronōmina**  
 ipse  
**adverbia**  
 procul  
**praepositiō**  
 sub  
 suprā  
**coniūctiōnēs**  
 dum  
 ut

### X. Bestiae et Homines

**nōmina**  
 āēr  
 āla  
 anima  
 animal  
 aquila  
 asinus  
 avis  
 bēstia  
 cauda  
 deus  
 fera  
 flūmen  
 folium  
 homo  
 lectus  
 leō  
 mare  
 mercātor  
 nīdus  
 nūntius  
 ōvum  
 pēs  
 petasus  
 pila  
 piscis  
 pullus  
 pulmō  
 rāmus  
 vōx  
**verba grammatica**

infinitivus

**adiectiva**

crassus

ferus

mortuus

perterritus

tenuis

vivus

**verba**

ascendere

audere

cadere

canere

capere

facere

ludere

movere

natere

necesse est

occultare

parere

potest possunt

spirare

sustinere

vivere

volare

vult volunt

**pronomina**

nemo

**adverbia**

ergo

**coniunctiones**

quod

cum

enim

**XI. Corpus Humanum**

**nōmina**

auris

bracchium

capillus

caput

cerebrum

color

cor

corpus

crus

culter

frons

gena

iecur

labrum

manus

medicus

membrum

os

pectus

poculum

sanguis

vēna

venter

viscera

**adiectiva**

aeger

hūmanus

noster

ruber

sānus

stultus

**verba**

aegrōtare

appōnere

arcessere

dētergere

dīcere

dolere

fluere

gaudere

horrere

iubere

palpitare

posse

putare

revenire

sānare

sedere

sentire

spectare

stare

tangere

**adverbia**

bene

male

modo

**praepositiones**

dē

infrā

super

**coniunctiones**

atque

nec

**XII. Miles Romanus**

**Nōmina**

arcus

arma

avunculus

bellum

castra

cognōmen

dux

eques

equitatus

exercitus

finis

fossa

frāter

gladius

hasta

hostis

impetus

lātus

metus

miles

milia

nōmen

pars

passus

patria

pedes

pīlum

praenōmen

pugnis

sagitta

scūtum

soror

vāllum

versus

**verba grammatica**

adiectivum

comparativus

**adiectiva**

altus

armatus

barbarus

brevis

fortis

gravis

levis

tristis

vester

**verba**

dēfendere

dividere

expugnare

ferre

fugere

iacere

incolere

metuere

militare

oppugnare

pugnare

**coniunctio**

ac

**praepositiō**

contrā

**XIII. Annus et Menses****nōmina**

aequinoctium

aestās

annus

autumnus

diēs

faciēs

fōrma

glaciēs

hiems

hōra

īdūs

imber

initium

kalendae

lacus

lūna

lūx

māne

mēnsis

merīdiēs

nix

nōnae

nox

saeculum

stēlla

tempus

urbs

vēr

vesper

**verba grammatica**

indēclīnābilis

superlātīvus

**adiectīva**

aequus

calidus

clārus

decimus

dīmīdius

ducentī

duodecimus

exiguus

frīgidus

nōnus

obscūrus

octāvus

postrēmus

quīntus

septīmus

sexāgintā

sextus

tōtus

trecentī

trīgintā

ūndecim

ūndecimus

**verba**

erat, erant

illūstrāre

incipere

nōmināre

operīre

velle

**adverbia**

item

māne

nunc

quandō

tunc

**coniunctiōnes**

igitur

vel

**XIV. Novus Dies****nōmina**

calceus

gallus

nihil (also *adv.*)

parentēs

rēgula

rēs

stilus

tabula

toga

tunica

vestīmentum

**verba grammatica**

participium

**adiectīva**

alter

apertus

clausus

dexter

neuter

nūdus

omnis

pūrus

sinister

sordidus

togātus

uter

uterque

**verba**

afferre

cubāre

excitāre

frīgēre

gerere

induere

inquit

lavāre

mergere

poscere

solēre

surgere

valēre

vestīre

vigilāre

**pronōmina**

mēcum

mihi

sēcum

tēcum

tibi

**adverbia**

adhūc

deīnde

hodiē

nihil (also noun)

přimum

quōmodo

**praepositiō**

praeter

**coniunctiō**

an

**interrogatīva**

uter?

**alia**

valē

**XV. Magister et Discipuli****nōmina**

discipulus

domī

iānuā

lectulus

lūdus

magister

sella

tergum

virga

**adiectīva**

īnferior

malus

posterior

prior

sevērus

tacitus

vērus

**verba**

cōnsidere

dēsinerē

es

estis

exclāmāre  
licēre  
pūnīre  
recitāre  
reddere  
redīre  
sum  
sumus

**prōnomina**

ego  
nōs  
tū  
vōs

**adverbia**

quid?  
nōndum  
statim  
tum

**praepositiō**

antequam

**coniunctiōnes**

at  
nisi  
sī  
vērum

**XVI. Tempestas****nōmina**

altum  
flūctus  
fulgur  
gubernātor  
merx  
nauta  
nāvis  
occidēns  
oriēns  
portus  
locus  
ōra  
puppis  
septentrionēs  
tempestās  
tonitrus  
vēlum  
ventus

**verba grammatica**

dēpōnēns

**adiectīva**

āter  
contrārius  
īferus  
maritimus  
serēnus  
situs

superus  
tranquillus  
turbidus  
**verba**  
appellāre  
cernere  
complectī  
cōnārī  
cōnscendere  
cōnsōlārī  
ēgredī  
fierī fit fiunt  
flāre

gubernāre  
haurīre  
iactāre  
implēre  
īfluere  
interesse  
intuērī

invocāre  
lābī  
laetārī  
loquī  
nāvīgāre  
occidere

opperīrī  
orīrī  
proficīscī  
sequī  
servāre  
turbāre  
verērī

**adverbia**

iterum  
paulum  
praetereā  
semper  
simul  
vērō  
vix

**coniunctiō**

sive

**praepositiō**

propter

**XVII. Numeri Difficiles****nōmina**

as  
dēnārius  
respōnsum  
**adiectīva**  
absēns  
centēsimus  
certus

difficilis  
doctus  
duodēvīgintī  
facilis  
incertus  
indoctus  
industrius  
largus  
nōngentī  
octingentī  
piger  
prāvus  
prūdēns  
quadrāgintā  
quadringentī  
quattuordecim  
quīndecim  
quīngentī  
quīnquāgintā  
rēctus  
sēdecim  
septendecim  
septingentī  
septuāgintā  
sescentī  
trēdecim  
ūndēvīgintī

**verba**

cōgitāre  
computāre  
dēmōnstrāre  
discere  
docēre  
interpellāre  
largīrī  
laudāre  
nescīre  
oportēre  
partīrī  
prōmere  
repōnere  
reprehendere  
scīre  
tollere

**pronōmina**

quisque  
**adverbia**  
aequē  
numquam  
postrēmō  
prāvē  
quārē  
rēctē  
saepe  
tot

ūsque

**coniunctiōnes**

quamquam

**XVIII. Litterae Latinae**

**nōmina**

apis

calamus

cēra

charta

epistula

erus

ferrum

māteria

mendum

mercēs

papyrus

zephyrus

**verba grammatica**

adverbium

cōnsonāns

sententia

vōcālis

**adiectīva**

dūrus

frequēns

impiger

mollis

quālis

rārus

tālis

turpis

varius

**verba**

addere

animadvertere

comparāre

coniungere

corrigere

deesse

dēlere

dictāre

efficere

exaudire

imprimere

intellegere

iungere

legere

premere

scribere

signāre

significāre

superesse

**pronōmina**

īdem, eadem, idem

quisque, quaeque, quodque

**adverbia**

bis

decies

ita

quater

quinq̄uies

quoties

semel

sexies

sic

ter

toties

**XIX. Maritus et Uxor**

**nōmina**

adulēscēns

amor

columna

coniūnx

dea

domus

dōnum

flōs

forum

maritus

mātrōna

pulchritūdō

signum

tēctum

templum

uxor

virgō

**Verba grammatica**

praesēns

praeteritum

**adiectīva**

beātus

dignus

dīves

gracilis

magnificus

māior

māximus

melior

minimus

minor

miser

optimus

pauper

pēior

pessimus

plūrēs

plūrimī

**verba**

augēre

convenīre

minuere

mittere

opus esse

ōsculārī

possidēre

remittere

**pronōmina**

mī

ūllus

**praepositiōnēs**

ergā

**adverbia**

cotidiē

minus

plūs

tamen

**XX. Parentes**

**nōmina**

colloquium

cūnae

domō

filiola

filiolus

gradus

īnfāns

lac

mulier

nūtrix

officium

sermō

silentium

somnus

**verba grammatica**

**adiectīva**

aliēnus

futūrus

necessārius

parvulus

ūmidus

**verba**

advehere

alere

carēre

colloquī

cūrāre

dēbere

decēre

diligere

fārī

manēre

nōlle

occurrere



pergere  
 postulāre  
 revertī  
 silēre  
 vāgīre  
**adverbia**  
 crās  
 magis  
 mox  
 rārō

**XXI. Pugna****Discipulorum****nōmina**

bōs  
 causa  
 cornū  
 cruor  
 genū  
 humī  
 humus  
 porcus  
 pugna  
 solum  
 sordēs  
 tabella  
 vestis

**verba grammatica**

imperfectum

perfectum

**adiectiva**

angustus  
 candidus  
 falsus  
 indignus  
 mundus  
 validus

**verba**

āiō

cognōscere

cōspicere

crēdere

dubitāre

excūsāre

fallere

fuisse

mentīrī

mūtāre

nārrāre

vincere

**pronōmina**

aliquid

aliquis

**adverbia**

interim

**coniunctiōnes**

postquam

**XXII. Cave Canem****nōmina**

aurum

cardō

catēna

faber

foris

iānitor

imāgō

lignum

līmen

pallium

tabellārius

**verba grammatica**

supīnum

**adiectiva**

aureus

ferōx

ferreus

ligneus

**verba**

accēdere

admittere

arbitrārī

cavēre

cēdere

cūstōdire

dēridēre

fremere

monēre

mordēre

pellere

prehendere

prōcēdere

recēdere

removēre

resistere

retinēre

rogitāre

rumpere

salīre

scindere

sinere

solvere

terrēre

tremere

vincire

**pronōmina**

iste, ista, istud

**adverbia**

anteā

forās

foris

nuper

posteā

prius

quīn

scilicet

sicut

tandem

**XXIII. Epistula Magistri****nōmina**

clāvis

comes

factum

laus

litterae

prōmissum

pudor

signum

verbera

vultus

**adiectiva**

integer

pallidus

plānus

superior

**verba**

āvertere

comitārī

continēre

dēbere

dimittere

fatērī

inclūdere

īnscrībere

merēre

negāre

pallēre

perdere

prōmittere

pudēre

rubēre

salūtem dicere

solvere

trādere

**pronōmina**

quidnam?

quisnam?

**adverbia**

antehāc

fortasse

herī

hinc

illinc

posthāc

umquam

**praepositio**

ob

**XXIV. Puer Aegrōtus**

**nōmina**

dolor

latus

os

sonus

strepitus

tumultus

**verba grammatica**

plūsquam perfectum

**adiectiva**

aegrōtus

cruentus

impār

laevus

pār

subitus

**verba**

convertere

cupere

flēre

frangere

ignōrāre

mīrārī

nōscere

patī

percutere

recumbere

**coniunctiōnes**

etsī

**praepositōnes**

iūxtā

**adverbia**

alīter

certō

cēterum

continuō

dēnuō

intus

primō

subitō

valdē

**XXV. Theseus et**

**Minotaur**

**nōmina**

aedificium

agnus

auxilium

cīvis

cōspectus

cupiditās

currus

exitus

expugnātiō

fābula

filum

glōria

labyrinthus

lītus

moenia

mōnstrum

mora

mors

nārrātiō

nex

rēx

saxum

taurus

**adiectiva**

complūrēs

cupīdus

humilis

mīrābilis

parātus

saevus

terribilis

timidus

**verba**

aedificāre

coepisse

cōstituere

dēscendere

dēserere

interficere

maerēre

necāre

oblīvīscī

occīdere

patēre

pollicērī

prōspicere

regere

trahere

vorāre

**adverbia**

brevī

forte

hūc

ibi

illūc

ōlim

quotannīs

**XXVI. Daedalus et**

**Icarus**

**nōmina**

ars

carcer

cōsiliūm

fuga

ignis

lacertus

libertās

multitūdō

nātūra

opus

orbis

paeninsula

penna

**verba grammatica**

cāsus

gerundium

**adiectiva**

audāx

cautus

celer

īnfimus

ingēns

liber

propinquus

reliquus

studiōsus

summus

temerārius

**verba**

aberrāre

accidere

cōficere

cōnsequī

cōnsūmere

dēspicere

effugere

ēvolāre

excōgitāre

figere

imitārī

invenīre

iuvāre

levāre

mollire

perficere

persequī

quatere

revocāre

suspicere

ūrere

vidērī

**pronōmina**

quisquam

**coniunctiōnes**

sīn

**praepositōnes**

trans

**adverbia**

deorsum  
 haud  
 paene  
 quidem  
 quoniam  
 sūrsūm  
 tamquam  
 vērum

**XXVII. Rēs Rūsticāe****nōmina**

ager  
 agricola  
 arātrum  
 calor  
 colōnus  
 cōpia  
 cūra  
 falx  
 frīgus  
 frūgēs  
 frūmentum  
 grex  
 instrūmentum  
 labor  
 lāna  
 negōtium  
 ōtium  
 pābulum  
 patientia  
 pecus  
 praedium  
 precēs  
 regiō  
 rūs  
 sēmen  
 ūva  
 vīnea  
 vīnum  
 vītis  
**adiectīva**  
 amoenus  
 fertilis  
 gravidus  
 immātūrus  
 inhūmānus  
 mātūrus  
 neglegēns  
 nēquam  
 patiēns  
 rudis  
 rūsticus  
 siccus  
 suburbānus  
 tricēsimus

urbānus

**verba**

arāre  
 cēnsēre  
 cingere  
 colere  
 crēscere  
 exīstimāre  
 invehere  
 labōrāre  
 metere  
 neglegere  
 nocēre  
 ōrāre  
 pāscere  
 prōdesse  
 prohibēre  
 prōicere  
 quiēscere  
 rapere  
 rigāre  
 serere  
 spargere  
 ūtī

**pronōmina**

quidam  
**praepositionēs**

abs  
 circā  
 prae  
 prō  
**coniunctionēs**

nē

-ve

**adverbia**

dēnique  
 parum  
 tantum

**XXVIII. Pericula Maris****nōmina**

animus  
 dictum  
 fāma  
 fretum  
 libellus  
 mundus  
 nāvīcula  
 pecūlium  
 perīculum  
 phantasma  
 potestās  
 praedō  
 prīnceps  
 tībīcen  
 tranquillitās

turba

vigilia

vorāgō

**adiectīva**

attentus  
 caecus  
 claudus  
 cōnstāns  
 immortalis  
 mortālis  
 mūtus  
 perīculōsus  
 quadrāgēsīmus  
 salvus  
 surdus  
 tūtus  
 ūniversus

**verba**

admīrārī  
 adōrāre  
 apprehendere  
 cessāre  
 disiungere  
 ēicere  
 ēvolvere  
 extendere  
 habērī  
 impendēre  
 malle  
 memorāre  
 morī

nāscī

oboedire

perire

persuādēre

pervenire

rēgnāre

rogāre

salvāre

servire

spērāre

suscitāre

tumultuārī

versārī

vītāre

**coniunctionēs**

velut

**adverbia**

potius  
 utrum

**XXIX. Nāvīgāre****Necesse Est****nōmina**

beneficium

cantus  
 carmen  
 delphīnus  
 dīvitiae  
 dorsum  
 fēlicitās  
 fidēs  
 fidicen  
 fortūna  
 fundus  
 fūr  
 fūrtum  
 iactūra  
 invidia  
 laetitia  
 lucrum  
 maleficium  
 nāvīgatiō  
 piscātor  
 rēmus  
 salūs  
 spēs  
 trīstitia  
 tyrannus  
 vīta  
**adiectīva**  
 celsus  
 fallāx  
 fēlix  
 ignārus  
 ignōtus  
 maestus  
 mīrus  
 nōbilis  
 nōtus  
 pretiōsus  
 rapidus  
 vėlōx  
**verba**  
 abicere  
 abstinēre  
 adicere  
 aestimāre  
 afficere  
 allicere  
 āmittere  
 appārere  
 appropinquāre  
 cōnfitērī  
 dēsilitre  
 dēspērāre  
 dētterrere  
 dētrahere  
 dōnāre  
 ēripere

expōnere  
 finīre  
 invidere  
 parcere  
 permittere  
 permovēre  
 perturbāre  
 precārī  
 querī  
 recognōscere  
 redūcere  
 remanēre  
 secāre  
 stupere  
 suādere  
 subire  
 surripere  
**pronōmina**  
 nōnnūllī  
 sēsē  
**adverbia**  
 frūstrā  
 inde  
 nōnnumquam  
 prōtinus  
 quasi  
 repente

### XXX. Convīvium

**nōmina**  
 argentum  
 balneum  
 bonum  
 calida  
 carō  
 cēna  
 cocus  
 convīva  
 convīvium  
 culīna  
 famēs  
 genus  
 holus  
 hospes  
 iter  
 libertīnus  
 medium  
 mel  
 merum  
 minister  
 nux  
 sāl  
 sitis  
 triclinium  
 vās

**adiectīva**  
 acerbus  
 acūtus  
 argenteus  
 bīnī  
 dīligēns  
 dulcis  
 glōriōsus  
 imus  
 inexpectātus  
 iūcundus  
 merus  
 molestus  
 singulī  
 tardus  
 ternī  
**verba**  
 accubāre  
 accumbere  
 apportāre  
 aspergere  
 cēnāre  
 complere  
 contrahere  
 coquere  
 ēligere  
 exhaurire  
 exōrnāre  
 frūī  
 fundere  
 gustāre  
 liberāre  
 miscere  
 nūntiāre  
 parāre  
 perferre  
 placere  
 pōtāre  
 praeesse  
 prōferre  
 recipere  
 requiescere  
 salvēre iubere  
 sternere  
 vīsere  
**praepositionēs**  
 circiter  
**adverbia**  
 dēmum  
 diū  
 equidem  
 paulisper  
 prīdem  
 sānē

**XXXI. Inter Pōcula****nōmina**

crux  
 fidēs  
 iniūria  
 iūs  
 iuvenis  
 lēx  
 memoria  
 mōs  
 mūnus  
 nūgae  
 parricīda  
 poena  
 pōtiō  
 praemium  
 rūmor  
 scelus  
 senex  
 supplicium  
**adiectīva**  
 asinīnus  
 avārus  
 clēmēns  
 crūdēlis  
 dēbilis  
 ēbrius  
 fidus  
 fugitīvus  
 impatiēns  
 infēlix  
 infidus  
 iniūstus  
 invalidus  
 iūstus  
 nōnāgēsimus  
 praesēns  
 sapiēns  
 scelestus  
 vetus  
**verba**  
 abdūcere  
 auferre  
 aufugere  
 cōnfidere  
 cruciāre  
 educāre  
 fābulārī  
 fidere  
 ignōscere  
 interpellāre  
 latēre  
 ōdisse  
 optāre  
 retrahere

statuere  
 vetāre  
**pronōmina**  
 quidquid  
 quisquis  
**praepositionēs**  
 cōram  
 super  
**adverbia**  
 aliquantum  
 funditus  
 ideō  
 namque  
 nimium/nimis  
 priusquam  
 quamobrem  
 quantum

**XXXII. Classis Rōmāna****nōmina**

amīctia  
 amphitheātrum  
 audācia  
 classis  
 condiciō  
 cursus  
 gēns  
 grātia  
 incola  
 inopia  
 pirāta  
 poēta  
 populus  
 servitūs  
 talentum  
 victor  
 victōria  
 virēs  
 vīs  
 voluntās  
**adiectīva**  
 adversus  
 cārus  
 commūnis  
 cūctus  
 ēgregius  
 grātus  
 inermis  
 infēstus  
 internus  
 mercātōrius  
 mūtuus  
 nūbilus  
 proximus  
 superbus

vilis  
**verba**  
 adiuvāre  
 armāre  
 contemnere  
 dēsistere  
 dissuādere  
 educere  
 flectere  
 meminisse  
 minārī  
 offerre  
 percurrere  
 praeferre  
 praepōnere  
 redimere  
 referre  
 rēmigāre  
 reminīscī  
 repugnāre  
 submergere  
 tuērī  
**coniunctiōnes**  
 neu  
 seu  
**adverbia**  
 aliquandō  
 aliquot  
 dōnec  
 etiamnunc  
 intereā  
 ubique  
 utinam

**XXXIII. Exercitus****Rōmānus****nōmina**

aciēs  
 aetās  
 agmen  
 amnis  
 caedēs  
 cohors  
 ēnsis  
 gaudium  
 imperātor  
 lēgātus  
 legiō  
 legiōnārius  
 ōrdō  
 pāx  
 proelium  
 ratis  
 rīpa  
 stipendium

studium  
 valētūdō  
 virtūs  
 vulnus  
**adiectīva**  
 arduus  
 citerior  
 dēnī  
 dīrus  
 horrendus  
 idōneus  
 incolumis  
 militāris  
 ōtiōsus  
 posterus  
 privātus  
 pūblicus  
 quaternī  
 quīnī  
 rīdiculus  
 sēnī  
 trīnī  
 ulterior  
 ūnī  
**verba**  
 adiungere  
 caedere  
 circumdare  
 cōgere  
 commemorāre  
 convocāre  
 cōpulāre  
 dēsīderāre  
 effundere  
 ērumpere  
 excurrere  
 fatīgāre  
 fore  
 hortārī  
 instruere  
 mūnīre  
 praestāre  
 prōcurrere  
 prōgredi  
 properāre  
 studēre  
 trānsferre  
 trānsīre  
 vulnerāre  
**pronōmina**  
 plērīque  
**praepositionēs**  
 citrā  
 secundum  
 ultrā

**adverbia**

diūtius  
 etenim  
 ferē  
 praecipuē  
 prīdiē  
 quamdiū  
 tamdiū  
 ultrā

**XXXIV. De Arte Poēticā****nōmina**

anus  
 arānea  
 aurīga  
 bāsium  
 cachinnus  
 certāmen  
 circus  
 cōmoedia  
 dēliciae  
 fātum  
 gladiātor  
 gremium  
 ingenium  
 lucerna  
 lūdus  
 mēns  
 nīl  
 nota  
 ocellus  
 odium  
 opera  
 opēs  
 palma  
 passer  
 prīncipium  
 ratiō  
 rēte  
 rīsus  
 scalpellum  
 sinus  
 spectātor  
 tenebrae  
 testis  
 theātrum  
**verba grammatica**  
 dactylus  
 diphthongus  
 epigramma  
 hendecasyllabus  
 hexameter  
 iambus  
 pentameter  
 spondēus  
 trochaeus

versiculus

**adiectīva**

ācer  
 bellus  
 circēnsis  
 dubius  
 geminus  
 gladiātōrius  
 iocōsus  
 mellītus  
 misellus  
 niveus  
 perpetuus  
 poēticus  
 scaenicus  
 sērius  
 tenebricōsus  
 turgidus  
 ultimus  
 venustus

**verba**

accendere  
 affirmāre  
 certāre  
 circumsilīre  
 conturbāre  
 dēvorāre  
 ēlidere  
 ērubēscere  
 excrucīare  
 favēre  
 implicāre  
 laedere  
 libenter  
 libēre  
 lūgēre  
 nūbere  
 ōscītāre  
 pīpiāre  
 plaudere  
 prōsilīre  
 requirere  
 sapere  
**adverbia**  
 dein  
 interdum  
 plērūmque  
**coniunctiō**  
 dummodo

**XXXV. Ars Grammatica****nōmina**

admīratiō  
 affectus  
 ira  
 mūsa

ōrātiō	propriūm (nōmen)	<b>adverbia</b>
sacerdōs	quālītās	dumtaxat
scamnum	quantītās	forsitan
<b>verba grammatica</b>	ratiōnālis (coniūctiō)	proptereā
appellātivum (nōmen)	significātiō	quāpropter
cāsus	speciēs	quidnī
causālis (coniūctiō)	synōnymum	sīquidem
comparātiō	<b>adiectīva</b>	tantundem
coniugātiō	inconditus	<b>praepositiōnēs</b>
coniūctiō	similis	adversum
cōpulātivus (coniūctiō)	<b>verba</b>	cis
disiūctivus (coniūctiō)	adnectere	<b>interiectiōnēs</b>
explētivus (coniūctiō)	dēmere	attat
īnfectere	explānāre	eia
interiectiō	luctārī	ēn
optātivus (modus)	mentīōnem facere	euax
positivus (gradus)	ōrdināre	papae

## Latin–English Vocabulary

<b>A</b>		
<b>ā/ab/abs</b> <i>prp +abl</i> from, of, since, by	<b>ad-iuvāre</b> help	<b>agricola</b> -ae <i>m</i> farmer, peasant
<b>ab-dūcere</b> take away, carry off	<b>ad-mīrārī</b> admire, wonder at	<b>ain'</b> you don't say? really?
<b>ab-errāre</b> wander away, stray	<b>admīrātiō</b> -ōnis <i>f</i> wonder, admiration	<b>aiō ais ait aiunt</b> say
<b>ab-esse</b> ā-fuisse be absent/away/distant	<b>ad-mittere</b> let in, admit	<b>āla</b> -ae <i>f</i> wing
<b>ab-icere</b> throw away	<b>ad-nectere</b> -xuisse -xum attach, connect	<b>albus</b> -a -um white
<b>ab-ire</b> -eō -iisse go away	<b>ad-ōrāre</b> worship, adore	<b>alere</b> -uisse altum feed
<b>abs</b> <i>v.</i> ā/ab/abs	<b>adulēscēns</b> -entis <i>m</i> young man	<b>aliēnus</b> -a -um someone else's
<b>absēns</b> -entis <i>adi</i> absent	<b>ad-vehere</b> carry, convey (to)	<b>ali-quantō</b> sometimes
<b>abs-tinēre</b> keep off	<b>ad-venīre</b> arrive	<b>ali-quā</b> -qua -quod some
<b>ac</b> <i>v.</i> atque/ac	<b>adversus/-um</b> <i>prp</i> +acc toward, against	<b>ali-quis</b> -quid someone, something
<b>ac-cēdere</b> approach, come near	<b>adversus</b> -a -um contrary, unfavorable	<b>ali-quot</b> <i>indēcl</i> some, several
<b>accendere</b> -disse -ēnsum light, inflame	<b>aedificāre</b> build	<b>aliter</b> otherwise
<b>ac-cidere</b> -disse happen, occur	<b>aedificium</b> -ī <i>n</i> building	<b>alius</b> -a -ud another, other
<b>ac-cipere</b> receive	<b>aeger</b> -gra -grum sick, ill	<b>aliū...aliū</b> some...others
<b>ac-cubāre</b> recline at table	<b>aegrōtāre</b> be ill	<b>allicere</b> -iō -ēxisse -ectum attract
<b>ac-cumbere</b> -cubuisse lie down at table	<b>aegrōtus</b> -a -um sick	<b>alter</b> -era -erum one, the other, second
<b>ac-currere</b> -rrisse come running	<b>aequē</b> equally	<b>altum</b> -ī <i>n</i> the open sea
<b>accūsāre</b> accuse	<b>aequinoctium</b> -ī <i>n</i> equinox	<b>altus</b> -a -um high, tall, deep
<b>ācer</b> -cris -cre keen, active, fierce	<b>aequus</b> -a -um equal, calm	<b>amāns</b> -antis <i>m</i> lover
<b>acerbus</b> -a -um sour, bitter	<b>āēr</b> -eris <i>m</i> air	<b>amāre</b> love
<b>aciēs</b> -ēī <i>f</i> line of battle	<b>aestās</b> -ātis <i>f</i> summer	<b>ambulāre</b> walk
<b>acūtus</b> -a -um sharp	<b>aestimāre</b> value, estimate	<b>amīca</b> -ae <i>f</i> girlfriend
<b>ad</b> <i>prp +acc</i> to, toward, by, at, till	<b>aetās</b> -ātis <i>f</i> age	<b>amīcītia</b> -ae <i>f</i> friendship
<b>ad-dere</b> -didisse -ditum add	<b>affectus</b> -ūs <i>m</i> mood, feeling	<b>amīcus</b> -ī <i>m</i> friend
<b>ad-esse</b> af-fuisse (+ <i>dat</i> ) be present, stand by	<b>af-ferre</b> at-tulisse al-lātum bring (to, forward, about)	<b>amīcus</b> -a -um friendly
<b>ad-hūc</b> so far, till now, still	<b>af-ficere</b> affect, stir	<b>ā-mittere</b> lose
<b>ad-icere</b> add	<b>af-firmāre</b> assert, affirm	<b>amnis</b> -is <i>m</i> river
<b>ad-ire</b> -eō -iisse -itum go to, approach	<b>age</b> -ite + <i>imp</i> come on! well, now	<b>amoenus</b> -a -um lovely, pleasant
<b>ad-iungere</b> join to, add	<b>ager</b> -grī <i>m</i> field	<b>amor</b> -ōris <i>m</i> love
	<b>agere</b> ēgisse āctum drive, do, perform	<b>amphitheātrum</b> -ī <i>n</i> amphitheater
	<b>agmen</b> -inis <i>n</i> army on the march, file	<b>an</b> or
	<b>agnus</b> -ī <i>m</i> lamb	<b>ancilla</b> -ae <i>f</i> female slave, servant
		<b>angustus</b> -a -um narrow



**anima** -ae *f* breath, life, soul  
**anim-ad-vertere** notice  
**animal** -ālis *n* animal, living being  
**animus** -ī *m* mind, soul  
**annus** -ī *m* year  
**ante** *prp +acc, adv* in front of, before  
**anteā** before, formerly  
**ante-hāc** formerly  
**ante-quam** before  
**antīquus** -a -um old, ancient, former  
**ānulus** -ī *m* ring  
**anus** -ūs *f* old woman  
**aperīre** -uisse -rtum open, disclose  
**apertus** -a -um open  
**apis** -is *f* bee  
**ap-pārere** appear  
**appellāre** call, address  
**ap-pōnere** place (on), serve  
**ap-portāre** bring  
**ap-prehendere** seize  
**ap-propinquāre** (+*dat*) approach, come near  
**Aprilis** -is (mēnsis) April  
**apud** *prp +acc* beside, near, by  
**aqua** -ae *f* water  
**aquila** -ae *f* eagle  
**arānea** -ae *f* spider, cobweb  
**arāre** plow  
**arātor** -ōris *m* plowman  
**arātrum** -ī *n* plow  
**arbitrārī** think, believe  
**arbor** -oris *f* tree  
**arcessere** -īvisse -ītum send for, fetch  
**arcus** -ūs *m* bow  
**arduus** -a -um steep  
**argenteus** -a -um silver, of silver  
**argentum** -ī *n* silver  
**arma** -ōrum *n pl* arms  
**armāre** arm, equip  
**armātus** -a -um armed  
**ars artis** *f* art, skill  
**as assis** *m* as (copper coin)  
**a-scendere** -disse climb, go up, mount  
**asinīnus** -a -um ass's  
**asinus** -ī *m* ass, donkey

**a-spergere** -sisse -sum sprinkle, scatter (on)  
**a-spicere** look at, look at  
**at** but  
**āter** -tra -trum black, dark  
**atque/ac** and, as, than  
**ātrium** -ī *n* main room, hall  
**attentus** -a -um attentive  
**audācia** -ae *f* boldness, audacity  
**audāx** -ācis *adi* bold, audacious  
**audēre** ausum esse dare, venture  
**audīre** hear, listen  
**au-ferre** abs-tulisse  
 ablātum carry off, take away  
**au-fugere** run away, escape  
**augēre** -xisse -ctum increase  
**Augustus** -ī (mēnsis) August  
**aureus** -a -um gold-, *m* gold piece  
**aurīga** -ae *m* charioteer, driver  
**auris** -is *f* ear  
**aurum** -ī *n* gold  
**aut** or  
 aut...aut either...or  
**autem** but, however  
**autumnus** -ī *m* autumn  
**auxilium** -ī *n* help, assistance  
 auxilia -ōrum *n pl* auxiliary forces  
**avārus** -a -um greedy, avaricious  
**ā-vertere** turn aside, avert  
**avis** -is *f* bird  
**avunculus** -ī *m* (maternal) uncle

**B**

**baculum** -ī *n* stick  
**bālāre** bleat  
**balneum** -ī *n* bath, bathroom  
**barbarus** -a -um foreign, barbarian  
**bāsium** -ī *n* kiss  
**beātus** -a -um happy  
**bellum** -ī *n* war  
**bellus** -a -um lovely, pretty

**bene** well  
**beneficium** -ī *n* benefit, favor  
**bēstia** -ae *f* beast, animal  
**bēstiola** -ae *f* small animal, insect  
**bibere** -bisse drink  
**binī** -ae -a two (each)  
**bis** twice  
**bonum** -ī *n* good, blessing  
**bonus** -a -um good  
**bōs** bovis *m/f* ox  
**bracchium** -ī *n* arm  
**brevis** *adv* soon  
**brevis** -e short

**C**

**cachinnus** -ī *m* laugh, guffaw  
**cadere** cecidisse fall  
**caecus** -a -um blind  
**caedere** cecidisse  
 caesum beat, fell, kill  
**caedēs** -is *f* killing, slaughter  
**caelum** -ī *n* sky, heaven  
**calamus** -ī *m* reed, pen  
**calceus** -ī *m* shoe  
**calidus** -a -um warm, hot, *f* hot water  
**calor** -ōris *m* warmth, heat  
**campus** -ī *m* plain  
**candidus** -a -um white, bright  
**canere** cecinisse sing (of), crow, play  
**canis** -is *m/f* dog  
**cantāre** sing  
**cantus** -ūs *m* singing, music  
**capere** -iō cēpisse  
 captum take, catch, capture  
**capillus** -ī *m* hair  
**capitulum** -ī *n* chapter  
**caput** -itis *n* head, chief, capital  
**carcer** -eris *m* prison  
**cardō** -inis *m* door pivot, hinge  
**carēre** +*abl* be without, lack  
**carmen** -inis *n* song, poem  
**carō** carnis *f* flesh, meat  
**carpere** -psisse-  
 ptum gather, pick, crop  
**cārus** -a -um dear

- castra** -ōrum *n pl* camp  
**cāsus** -ūs *m* fall, case  
**catēna** -ae *f* chain  
**cauda** -ae *f* tail  
**causa** -ae *f* cause, reason  
*gen (/meā) + causā* for the sake of  
**cautus** -a -um cautious  
**cavēre** cāvisse  
*cautum* beware (of)  
**cēdere** cessisse go, withdraw  
**celer** -eris -ere swift, quick  
**celsus** -a -um tall  
**cēna** -ae *f* dinner  
**cēnāre** dine, have dinner  
**cēnsēre** -uisse -sum think  
**centēsimus** -a -um hundredth  
**centum** a hundred  
**cēra** -ae *f* wax  
**cerebrum** -ī *n* brain  
**cernere** crēvisse discern, perceive  
**certāmen** -inis *n* contest, fight  
**certāre** contend, fight  
**certē** certainly, at any rate  
**certō** *adv* for certain  
**certus** -a -um certain, sure  
**cessāre** leave off, cease  
**cēteri** -ae -a the other(s), the rest  
**cēterum** *adv* besides, however  
**cēterus** -a -um remaining  
**charta** -ae *f* paper  
**cibus** -ī *m* food  
**cingere** cīnxisse  
*cīnctum* surround  
**-cipere** -iō -cēpisse -ceptum  
**circā** *prp +acc* round  
**circēnsēs** -ium *m pl* games in the circus  
**circēnsis** -e of the circus  
**circiter** about  
**circum** *prp +acc* round  
**circum-dare** surround  
**circum-silire** hop about  
**circus** -ī *m* circle, orbit, circus  
**cis** *prp +acc* on this side of  
**citerior** -ius *comp* nearer  
**citrā** *prp +acc* on this side of  
**cīvis** -is *m/f* citizen, countryman  
**clāmāre** shout  
**clāmor** -ōris *m* shout, shouting  
**clārus** -a -um bright, clear, loud  
**classis** -is *f* fleet  
**claudere** -sisse -sum shut, close  
**claudus** -a -um lame  
**clausus** -a -um closed, shut  
**clāvis** -is *f* key  
**clēmēns** -entis *adi* mild, lenient  
**cocus** -ī *m* cook  
**coep-** *v.* incipere  
**cōgere** co-ēgisse -āctum  
*compel, force*  
**cōgitāre** think  
**cognōmen** -inis *n* surname  
**cognōscere** -ōvisse -itum  
*get to know, recognize*  
**cohors** -rtis *f* cohort  
**colere** -uisse  
*cultum* cultivate  
**collis** -is *m* hill  
**col-loquī** talk, converse  
**colloquium** -ī  
*n* conversation  
**collum** -ī *n* neck  
**colōnus** -ī *m* (tenant-) farmer  
**color** -ōris *m* color  
**columna** -ae *f* column  
**comes** -itis *m* companion  
**comitārī** accompany  
**com-memorāre** mention  
**commūnis** -e common  
**cōmoedia** -ae *f* comedy  
**com-parāre** compare  
**com-plectī** -exum embrace  
**com-plēre** -ēvisse -ētum  
*fill, complete*  
**com-plūrēs** -a several  
**com-putāre** calculate, reckon  
**cōnārī** attempt, try  
**condiciō** -ōnis *f* condition  
**cōn-ficere** make, accomplish  
**cōn-fidere** +*dat* trust  
**cōn-fitērī** -fessum confess  
**cōn-iungere** join, connect  
**coniūnx** -iugis *m/f* consort, wife  
**cōn-scendere** -disse mount, board  
**cōn-sequī** follow, overtake  
**cōn-sidere** -sēdisse sit down  
**cōnsilium** -ī *n* advice, decision, intention, plan  
**cōn-sistere** -stitisse stop, halt  
**cōn-sōlārī** comfort, console  
**cōnsonāns** -antis  
*f* consonant  
**cōnspectus** -ūs *m* sight, view  
**cōn-spicere** catch sight of, see  
**cōnstāns** -antis *adi* steady, firm  
**cōn-stāre** -stitisse be fixed, cost  
*cōnstāre* ex consist of  
**cōn-stituere** -uisse -ūtum  
*fix, decide*  
**cōn-sūmere** spend, consume  
**con-temnere** -mpsisse  
*-mptum* despise, scorn  
**con-tinēre** -uisse -tentum  
*contain*  
**continuō** *adv* immediately  
**contrā** *prp +acc* against  
**con-trahere** draw together, wrinkle  
**contrārius** -a -um opposite, contrary  
**con-turbāre** mix up, confound  
**con-venire** come together, meet  
*convenire (ad/+dat)* fit, be fitting  
**con-vertere** turn  
**convīva** -ae *m/f* guest  
**convivium** -ī *n* dinner-party  
**con-vocāre** call together  
**cōpia** -ae *f* abundance, lot  
**cōpulāre** join, connect  
**coquere** -xisse -ctum cook  
**cor** cordis *n* heart  
**cōram** *prp +abl* in the presence of  
**cornū** -ūs *n* horn  
**corpus** -oris *n* body

<b>cor-rigere</b> -rēxisse -rēctum correct	<b>decimus</b> -a -um tenth	<b>dif-ficilis</b> -e, <i>sup</i> -illimus difficult, hard
<b>cotidiē</b> every day	<b>dēclīnāre</b> decline, inflect	<b>digitus</b> -ī <i>m</i> finger
<b>crās</b> tomorrow	<b>de-esse</b> dē-fuisse (+ <i>dat</i> ) be missing, fail	<b>dignus</b> -a -um worthy
<b>crassus</b> -a -um thick, fat	<b>dē-fendere</b> -disse -ēnsum defend	<b>diligēns</b> -entis <i>adi</i> careful, diligent
<b>crēdere</b> -didisse + <i>dat</i> believe, trust, entrust	<b>de-inde/dein</b> afterward, then	<b>diligere</b> -ēxisse -ēctum love, be fond of
<b>crēscere</b> -ēvisse grow	<b>dēlectāre</b> delight, please	<b>dimidius</b> -a -um half
<b>cruciāre</b> torture, torment	<b>dēlēre</b> -ēvisse -ētum delete, efface	<b>dī-mittere</b> send away, dismiss
<b>crūdēlis</b> -e cruel	<b>dēliciae</b> -ārum <i>fpl</i> delight, pet	<b>dīrus</b> -a -um dreadful
<b>cruentus</b> -a -um blood- stained, bloody	<b>dēlphīnus</b> -ī <i>m</i> dolphin	<b>dis-cedere</b> go away, depart
<b>cruor</b> -ōris <i>m</i> blood-stained, bloody	<b>dēmere</b> -mpsisse -mptum remove	<b>discere</b> didicisse learn
<b>crūs</b> -ūris <i>n</i> leg	<b>dē-mōnstrāre</b> point out, show	<b>discipulus</b> -ī <i>m</i> pupil, disciple
<b>crux</b> -ucis <i>f</i> cross	<b>dēmum</b> <i>adv</i> at last, only	<b>dis-iungere</b> separate
<b>cubāre</b> -uisse -itum lie (in bed)	<b>dēnarius</b> -ī <i>m</i> denarius (silver coin)	<b>dis-suādēre</b> advise not to
<b>cubiculum</b> -ī <i>n</i> bedroom	<b>dēnī</b> -ae -a ten (each)	<b>dīū</b> , <i>comp</i> dīūtius long
<b>culīna</b> -ae <i>f</i> kitchen	<b>dēnique</b> finally, at last	<b>dīves</b> -itis <i>adi</i> rich, wealthy
<b>culter</b> -tri <i>m</i> knife	<b>dēns</b> dentis <i>m</i> tooth	<b>dīvidere</b> -isisse -isum separate, divide
<b>cum</b> <i>prp</i> + <i>abl</i> with	<b>dē-nuō</b> anew, again	<b>divitiae</b> -ārum <i>fpl</i> riches
<b>cum coniūctiō</b> when, as cum primum + <i>perf</i> as soon as	<b>deorsum</b> <i>adv</i> down	<b>docēre</b> -uisse doctum teach, instruct
<b>cūnae</b> -ārum <i>fpl</i> cradle	<b>dē-ridēre</b> laugh at, make fun of	<b>doctus</b> -a -um learned, skilled
<b>cūnctus</b> -a -um whole, <i>pl</i> all	<b>dē-scendere</b> -disse go down, descend	<b>dolēre</b> hurt, feel pain, grieve
<b>cupere</b> -iō -īvisse desire	<b>dē-serere</b> -uisse -rtum leave, desert	<b>dolor</b> -ōris <i>m</i> pain, grief
<b>cupiditās</b> -ātis <i>f</i> desire	<b>dēsiderāre</b> long for, miss	<b>domī</b> <i>loc</i> at home
<b>cupidus</b> -a -um (+ <i>gen</i> ) desirous (of), eager (for)	<b>dē-silire</b> -uisse jump down	<b>domina</b> -ae <i>f</i> mistress
<b>cūr</b> why	<b>dē-sinere</b> -siisse finish, stop, end	<b>dominus</b> -ī <i>m</i> master
<b>cūra</b> -ae <i>f</i> care, anxiety	<b>dē-sistere</b> -stitisse leave off, cease	<b>domum</b> <i>adv</i> home
<b>cūrāre</b> care for, look after, take care	<b>dē-spērāre</b> lose hope, despair (of)	<b>domus</b> -ūs <i>f</i> , <i>abl</i> -ō house, home
<b>currere</b> cucurrisse run	<b>dē-spicere</b> look down (on), despise	<b>dōnāre</b> give, present with
<b>currus</b> -ūs <i>m</i> chariot	<b>dē-tergēre</b> wipe off	<b>dōnec</b> as long as
<b>cursor</b> -ūs <i>m</i> race, journey, course	<b>dē-terrēre</b> deter	<b>dōnum</b> -ī <i>n</i> gift, present
<b>cūstōdire</b> guard	<b>dē-trahere</b> pull off	<b>dormire</b> sleep
<b>D</b>	<b>deus</b> -ī <i>m</i> , <i>pl</i> deī/diī/dī god	<b>dorsum</b> -ī <i>n</i> back
<b>dare</b> dedisse datum give	<b>dē-vorāre</b> swallow up, devour	<b>dubitāre</b> doubt
<b>dē</b> <i>prp</i> + <i>abl</i> (down) from, of, about	<b>dexter</b> -tra -trum right, <i>f</i> the right (hand)	<b>dubius</b> -a -um undecided, doubtful
<b>dea</b> -ae <i>f</i> goddess	<b>dīcere</b> -xisse dictum say, call, speak	<b>du-centī</b> -ae -a two hundred
<b>dēbere</b> owe, be obliged	<b>dictāre</b> dictate	<b>dūcere</b> -xisse ductum guide, lead, draw, trace
<b>dēbilis</b> -e weak	<b>dictum</b> -ī <i>n</i> saying, words	uxōrem dūcere marry
<b>decem</b> ten	<b>dīēs</b> -ēī <i>m</i> (f) day, date	<b>dulcis</b> -e sweet
<b>December</b> -bris (mēnsis) December		<b>dum</b> while, as long as, till
<b>decēre</b> be fitting, become		<b>dum-modo</b> provided that, if only
<b>decīēs</b> ten times		<b>dumtaxat</b> only, just
		<b>duo</b> -ae -o two

**duo-decim** twelve  
**duo-decimus** -a -um  
 twelfth  
**duo-dē-trigintā** twenty-  
 eight  
**duo-dē-vigintī** eighteen  
**dūrus** -a -um hard  
**dux** ducis *m* leader, chief,  
 general

## E

**ē** *v.* ex/ē  
**ēbrius** -a -um drunk  
**ecce** see, look, here is  
**ēducāre** bring up  
**ē-dūcere** bring out, draw  
 out  
**ef-ficere** make, effect, cause  
**ef-fugere** escape, run away  
**ef-fundere** pour out, shed  
**ego** mē mihi/mī I, me,  
 myself  
**ē-gredi** -ior -gressum go  
 out  
**ēgregius** -a -um  
 outstanding, excellent  
**ē-icere** throw out  
**ē-lidere** -sisse -sum omit,  
 elide  
**ē-ligere** -lēgisse  
 -lēctum choose, select  
**emere** ēmisse ēmptum buy  
**ēn** look, here is  
**enim** for  
**ēnsis** -is *m* sword  
**eō** *adv* to that place, there  
**epigramma** -atis *n* epigram  
**epistula** -ae *f* letter  
**eques** -itis *m* horseman  
**equidem** indeed, for my  
 part  
**equitātus** -ūs *m* cavalry  
**equus** -ī *m* horse  
**ergā** *prp* +*acc* toward  
**ergō** therefore, so  
**ē-ripere** -iō -uisse -reptum  
 snatch away, deprive of  
**errāre** wander, stray  
**ē-rubescere** -buisse blush  
**ē-rumpere** break out  
**erus** -ī *m* master

**esse** sum fuisse futūrum  
 esse/fore be  
**ēsse** edō ēdisse ēsum eat  
**et** and, also  
 et...et both...and  
**et-enim** and indeed, for  
**etiam** also, even, yet  
 etiam atque etiam again  
 and again  
**etiam-nunc** still  
**et-sī** even if, although  
**ē-volāre** fly out  
**ē-volvere** -visse -lūtum  
 unroll  
**ex/ē** *prp* +*abl* out of, from,  
 of, since  
**ex-audire** hear  
**ex-citāre** wake up, arouse  
**ex-clāmāre** cry out, exclaim  
**ex-cōgitāre** think out,  
 devise  
**ex-cruciāre** torture,  
 torment  
**ex-currere** -rresse -rsum  
 run out, rush out  
**ex-cūsāre** excuse  
**exemplum** -ī *n* example,  
 model  
**exercitus** -ūs *m* army  
**ex-haurire** drain, empty  
**exiguus** -a -um small,  
 scanty  
**ex-ire** -eō -iisse -itum go  
 out  
**ex-istimāre** consider, think  
**exitus** -ūs *m* exit, way out,  
 end  
**ex-ōrnāre** adorn, decorate  
**ex-plānāre** explain  
**ex-pōnere** put out/ashore,  
 expose  
**ex-pugnāre** conquer  
**ex-pugnātiō** -ōnis  
*f* conquest  
**ex-spectāre** wait (for),  
 expect  
**ex-tendere** -disse -tum  
 stretch out, extend  
**extrā** *prp* +*acc* outside

## F

**faber** -brī *m* artisan, smith  
**fābula** -ae *f* story, fable, play  
**fābulārī** talk, chat

**facere** -iō fēcisse  
 factum make, do, cause  
**faciēs** -ēī *f* face  
**facile** *adv* easily  
**facilis** -e, *sup* -illimus easy  
**factum** -ī *n* deed, act  
**fallāx** -ācis *adi* deceitful  
**fallere** fefellisse  
 falsum deceive  
**falsus** -a -um false  
**falx** -cis *f* sickle  
**fāma** -ae *f* rumor,  
 reputation  
**famēs** -is *f* hunger, famine  
**familia** -ae *f* domestic staff,  
 family  
**fārī** speak  
**fatērī** fassum admit,  
 confess  
**fatigāre** tire out, weary  
**fātum** -ī *n* fate, destiny,  
 death  
**favēre** fāvisse +*dat* favor,  
 support  
**Februārius** -ī  
 (mēnsis) February  
**fēlicitās** -ātis *f* good  
 fortune, luck  
**fēlix** -icis *adi* fortunate,  
 lucky  
**fēmina** -ae *f* woman  
**fenestra** -ae *f* window  
**fera** -ae *f* wild animal  
**ferē** about, almost  
**ferōx** -ōcis *adi* fierce,  
 ferocious  
**ferre** tulisse lātum carry,  
 bring, bear  
**ferreus** -a -um of iron, iron  
**ferrum** -ī *n* iron, steel  
**fertilis** -e fertile  
**ferus** -a -um wild  
**fessus** -a -um tired, weary  
**-ficere** -iō -fēcisse -fectum  
**fidere** fīsum esse +*dat* trust,  
 rely on  
**fidēs** -ēī *f* trust, faith,  
 loyalty  
**fidēs** -ium *fpl* lyre  
**fidicen** -inis *m* lyre-player  
**fidus** -a -um faithful,  
 reliable  
**fieri** factum esse be made,  
 be done, become, happen

- figere** -xisse -xum *fix*,  
fasten
- filia** -ae *f* daughter
- filiola** -ae *f* little daughter
- filiolus** -ī *m* little son
- filius** -ī *m* son
- filum** -ī *n* thread
- finire** limit, finish
- finis** -is *m* boundary, limit,  
end
- flāre** blow
- flectere** -xisse -xum bend,  
turn
- flēre** -ēvisse cry, weep (for)
- flōs** -ōris *m* flower
- flūctus** -ūs *m* wave
- fluere** -ūxisse flow
- flūmen** -inis *n* river
- fluvius** -ī *m* river
- foedus** -a -um ugly, hideous
- folium** -ī *n* leaf
- forās** *adv* out
- foris** -is *f* leaf of a door,  
door
- foris** *adv* outside, out of  
doors
- fōrma** -ae *f* form, shape,  
figure
- fōrmōsus** -a -um beautiful
- forsitan** perhaps, maybe
- fortasse** perhaps, maybe
- forte** *adv* by chance
- fortis** -e strong, brave
- fortūna** -ae *f* fortune
- forum** -ī *n* square
- fossa** -ae *f* ditch, trench
- frangere** frēgisse  
frāctum break, shatter
- frāter** -tris *m* brother
- fremere** -uisse growl
- frequēns** -entis  
*adi* numerous, frequent
- fretum** -ī *n* strait
- frigere** be cold
- frigidus** -a -um cold, chilly,  
cool
- frīgus** -oris *n* cold
- frōns** -ontis *f* forehead
- frūgēs** -um *fpl* fruit, crops
- frui** +*abl* enjoy
- frūmentum** -ī *n* corn, grain
- frūstrā** in vain
- fuga** -ae *f* flight
- fugere** -iō fūgisse run away,  
flee
- fugitivus** -a -um runaway
- fulgur** -uris *n* flash of  
lightning
- fundere** fūdisse  
fūsum pour, shed
- funditus** *adv* to the bottom,  
utterly
- fundus** -ī *m* bottom
- fūr** -is *m* thief
- fūrtum** -ī *n* theft
- futūrus** -a -um (*v. esse*)  
future
- tempus futūrum future
- G**
- gallus** -ī *m* cock, rooster
- gaudere** gavīsum esse be  
glad, be pleased
- gaudium** -ī *n* joy, delight
- geminus** -a -um twin
- gemma** -ae *f* precious stone,  
jewel
- gemmātus** -a -um set with  
a jewel
- gena** -ae *f* cheek
- gēns** gentis *f* nation, people
- genū** -ūs *n* knee
- genus** -eris *n* kind, sort
- gerere** gessisse  
gestum carry, wear, carry  
on, do
- glaciēs** -ēī *f* ice
- gladiātor** -ōris *m* gladiator
- gladiātōrius** -a -um  
gladiatorial
- gladius** -ī *m* sword
- glōria** -ae *f* glory
- glōriōsus** -a -um glorious,  
boastful
- gracilis** -e slender
- gradus** -ūs *m* step, degree
- Graecus** -a -um Greek
- grammatica** -ae *f* grammar
- grātia** -ae *f* favor, gratitude
- gen* (/meā) + grātiā for the  
sake of
- grātiām habere be grateful
- grātiās agere thank
- grātus** -a -um pleasing,  
grateful
- gravida** *adi f* pregnant
- gravis** -e heavy, severe,  
grave
- gremium** -ī *n* lap
- grex** -egis *m* flock, herd,  
band
- gubernāre** steer, govern
- gubernātor** -ōris  
*m* steersman
- gustāre** taste
- H**
- habere** have, hold, consider
- habitāre** dwell, live
- hasta** -ae *f* lance
- haud** not
- haurire** -sisse -stum draw  
(water), bail
- herba** -ae *f* grass, herb
- herī** yesterday
- heu** o! alas!
- heus** hey! hello!
- hic** haec hoc this
- hīc** here
- hiems** -mis *f* winter
- hinc** from here, hence
- hodiē** today
- holus** -eris *n* vegetable
- homō** -inis *m* human being,  
person
- hōra** -ae *f* hour
- horrendus** -a -um dreadful
- horrere** bristle, stand on  
end, shudder (at)
- hortārī** encourage, urge
- hortus** -ī *m* garden
- hospes** -itis *m* guest, guest-  
friend
- hostis** -is *m* enemy
- hūc** here, to this place
- hūmānus** -a -um human
- humī** *loc* on the ground
- humilis** -e low
- humus** -ī *f* ground
- I**
- iacere** -iō iēcisse  
iactum throw, hurl
- iacere** lie
- iactāre** throw, toss about
- iactūra** -ae *f* throwing away,  
loss
- iam** now, already
- iānitor** -ōris *m* doorkeeper
- iānuā** -ae *f* door
- iānuārius** -ī  
(mēnsis) January
- ibi** there
- icere** -iō -iēcisse -iectum

- idem** eadem idem the same  
**id-eō** for that reason  
**idōneus** -a -um fit, suitable  
**idūs** -uum *f pl* 13th/15th (of the month)  
**iecur** -oris *n* liver  
**igitur** therefore, then, so  
**ignārus** -a -um ignorant, unaware  
**ignis** -is *m* fire  
**ignōrāre** not know  
**ignōscere** -ōvisse +*dat* forgive  
**ignōtus** -a -um unknown  
**ille** -a -ud that, the one, he  
**illic** there  
**illinc** from there  
**illūc** there, thither  
**illūstrāre** illuminate, make clear  
**imāgō** -inis *f* picture  
**imber** -bris *m* rain, shower  
**imitārī** imitate  
**im-mātūrus** -a -um unripe  
**immō** no, on the contrary  
**im-mortālis** -e immortal  
**im-pār** -aris *adi* unequal  
**im-patiēns** -entis *adi* impatient  
**im-pendēre** +*dat* threaten  
**imperāre** +*dat* command, order, rule  
**imperātor** -ōris *m* (commanding) general  
**imperium** -ī *n* command, empire  
**impetus** -ūs *m* attack, charge  
**im-piger** -gra -grum active, industrious  
**im-plēre** -ēvisse -ētum fill, complete  
**im-plicāre** -uissse -itum enfold  
**impluvium** -ī *n* water basin  
**im-pōnere** place (in/on), put  
**im-primere** -pressisse -pressum press (into)  
**im-probus** -a -um bad, wicked  
**īmus** -a -um *sup* lowest  
**in** *prp +abl* in, on, at  
*prp +acc* into, to, against  
**in-certus** -a -um uncertain  
**in-cipere** -iō coepisse  
 coeptum begin  
**in-clūdere** -sisse -sum shut up  
**incola** -ae *m/f* inhabitant  
**in-colere** inhabit  
**incolumis** -e unharmed, safe  
**inconditus** -a -um unpolished, rough  
**inde** from there, thence  
**index** -icis *m* list, catalogue  
**in-dignus** -a -um unworthy, shameful  
**in-doctus** -a -um ignorant  
**induere** -uissse -ūtum put on (clothes)  
**indūtus** +*abl* dressed in  
**industrius** -a -um industrious  
**in-ermis** -e unarmed  
**in-esse** be (in)  
**in-exspectātus** -a -um unexpected  
**īnfāns** -antis *m/f* little child, baby  
**īn-fēlix** -īcis *adi* unlucky, unfortunate  
**īnferior** -ius *comp* lower, inferior  
**īnferus** -a -um lower  
**īnferī** -ōrum *m pl* the underworld  
**īnfestus** -a -um unsafe, infested  
**īn-fidus** -a -um faithless  
**īnfimus** -a -um *sup* lowest  
**īn-fluere** flow into  
**īnfrā** *prp +acc* below  
**ingenium** -ī *n* nature, character  
**ingēns** -entis *adi* huge, vast  
**in-hūmānus** -a -um inhuman  
**in-imīcus** -ī *m* (personal) enemy  
**in-inimicus** -a -um unfriendly  
**īnitium** -ī *n* beginning  
**īniūria** -ae *f* injustice, wrong  
**in-īustus** -a -um unjust, unfair  
**inopia** -ae *f* lack, scarcity  
**inquit** -iunt (he/she) says/said  
**inquam** I say  
**īn-scribere** write on, inscribe  
**īnscriptiō** -ōnis *f* inscription  
**īn-struere** -ūxisse -ūctum draw up, arrange  
**īnstrūmentum** -ī *n* tool, instrument  
**īnsula** -ae *f* island  
**integer** -gra -grum undamaged, intact  
**intellegere** -ēxisse -ēctum understand, realize  
**inter** *prp +acc* between, among, during  
 inter sē (with) one another  
**inter-dum** now and then  
**inter-eā** meanwhile  
**inter-esse** be between  
**inter-ficere** kill  
**interim** meanwhile  
**internus** -a -um inner, internal  
**inter-pellāre** interrupt  
**inter-rogāre** ask, question  
**īntrā** *prp +acc* inside, within  
**īntrāre** enter  
**intuērī** look at, watch  
**intus** *adv* inside  
**in-validus** -a -um infirm, weak  
**in-vehere** import  
**in-venire** find  
**in-videre** +*dat* envy, grudge  
**invidia** -ae *f* envy  
**in-vocāre** call upon, invoke  
**iocōsus** -a -um humorous, funny  
**ipse** -a -um himself  
**īra** -ae *f* anger  
**īrātus** -a -um angry  
**īre** eō isse itum go  
**is** ea id he, she, it, that  
**iste** -a -ud this, that (of yours)  
**ita** so, in such a way  
**ita-que** therefore  
**item** likewise, also  
**iter** itineris *n* journey, march, way  
**iterum** again, a second time

**iubere** iussisse  
iussum order, tell  
**iūcundus** -a -um pleasant,  
delightful  
**Iūlius** -ī (mēnsis) July  
**iungere** iūnxisse  
iūnctum join, combine  
**Iūnius** -ī (mēnsis) June  
**iūs** iūris *n* right, justice  
**iūre** justly, rightly  
**iūstus** -a -um just, fair  
**iuvare** iūvisse iūtum help,  
delight  
**iuvenis** -is *m* young man  
**iūxtā** *prp* +*acc* next to, beside

## K

**kalendae** -ārum *fpl* the 1st  
(of the month)  
**kalendārium** -ī *n* calendar

## L

**lābī** lāpsum slip, drop, fall  
**labor** -ōris *m* work, toil  
**labōrare** toil, work, take  
trouble  
**labrum** -ī *n* lip  
**labyrinthus** -ī *m* labyrinth  
**lac** lactis *n* milk  
**lacertus** -ī *m* (upper) arm  
**lacrima** -ae *f* tear  
**lacrimare** shed tears, weep  
**lacus** -ūs *m* lake  
**laedere** -sisse -sum injure,  
hurt  
**laetārī** rejoice, be glad  
**laetitia** -ae *f* joy  
**laetus** -a -um glad, happy  
**laevus** -a -um left  
**lāna** -ae *f* wool  
**largīrī** give generously  
**largus** -a -um generous  
**latere** be hidden, hide  
**Latīnus** -a -um Latin  
**lātrāre** bark  
**latus** -eris *n* side, flank  
**lātus** -a -um broad, wide  
**laudāre** praise  
**laus** laudis *f* praise  
**lavare** lāvissse lautum wash,  
bathe  
**lectica** -ae *f* litter, sedan  
**lectulus** -ī *m* (little) bed  
**lectus** -ī *m* bed, couch  
**lēgātus** -ī *m* envoy, delegate

**legere** lēgisse lēctum read  
**legiō** -ōnis *f* legion  
**legiōnārius** -a -um  
legionary  
**leō** -ōnis *m* lion  
**levare** lift, raise  
**levis** -e light, slight  
**lēx** lēgis *f* law  
**libellus** -ī *m* little book  
**libenter** with pleasure,  
gladly  
**liber** -brī *m* book  
**liber** -era -erum free  
**liberare** free, set free  
**libere**: libet +*dat* it pleases  
**liberī** -ōrum *m pl* children  
**libertās** -ātis *f* freedom,  
liberty  
**libertīnus** -ī *m* freedman  
**licere**: licet +*dat* it is  
allowed, one may  
**lignus** -a -um wooden  
**lignum** -ī *n* wood  
**lilium** -ī *n* lily  
**limen** -inis *n* threshold  
**linea** -ae *f* string, line  
**lingua** -ae *f* tongue,  
language  
**littera** -ae *f* letter  
**litus** -oris *n* beach, shore  
**locus** -ī *m* place  
loca -ōrum *n pl* regions,  
parts  
**longē** far, by far  
**longus** -a -um long  
**loquī** locūtum speak, talk  
**lucere** lūxissse shine  
**lucerna** -ae *f* lamp  
**lucrum** -ī *n* profit, gain  
**luctārī** wrestle  
**ludere** -sisse -sum play  
**lūdus** -ī *m* play, game,  
school  
**lūgēre** -xisse mourn  
**lūna** -ae *f* moon  
**lupus** -ī *m* wolf  
**lūx** lūcis *f* light, daylight

## M

**maerere** grieve  
**maestus** -a -um sad,  
sorrowful  
**magis** more  
**magister** -trī  
*m* schoolmaster, teacher

**magnificus** -a -um  
magnificent, splendid  
**magnus** -a -um big, large,  
great  
**māior** -ius *comp* bigger,  
older  
**Māius** -ī (mēnsis) May  
**male** *adv* badly, ill  
**malefīcium** -ī *n* evil deed,  
crime  
**malle** māluisse prefer  
**malum** -ī *n* evil, trouble,  
harm  
**mālum** -ī *n* apple  
**malus** -a -um bad, wicked,  
evil  
**mamma** -ae *f* mummy  
**māne** *indēcl n*,  
*adv* morning, in the  
morning  
**manere** mānsisse remain,  
stay  
**manus** -ūs *f* hand  
**mare** -is *n* sea  
**margarīta** -ae *f* pearl  
**marītimus** -a -um sea,  
coastal  
**marītus** -ī *m* husband  
**Mārtius** -ī (mēnsis) March  
**māter** -tris *f* mother  
**māteria** -ae *f* material,  
substance  
**mātrōna** -ae *f* married  
woman  
**mātūrus** -a -um ripe  
**māximē** most, especially  
**māximus** -a -um biggest,  
greatest, oldest  
**medicus** -ī *m* physician,  
doctor  
**medium** -ī *n* middle, center  
**medius** -a -um mid, middle  
**mel** mellis *n* honey  
**melior** -ius *comp* better  
**mellitus** -a -um sweet  
**membrum** -ī *n* limb  
**meminisse** +*gen*/  
*acc* remember, recollect  
**memorare** mention  
**memoria** -ae *f* memory  
**mendum** -ī *n* mistake,  
error  
**mēns** mentis *f* mind  
**mēnsa** -ae *f* table  
**mēnsa secunda** dessert

- mēnsis** -is *m* month  
**mentiō** -ōnis *f* mention  
**mentīri** lie  
**mercātor** -ōris *m* merchant  
**mercātōrius** -a -um  
 merchant-  
**mercēs** -ēdis *f* wage, fee,  
 rent  
**merēre** earn, deserve  
**mergere** -sisse -sum *dip*,  
 plunge, sink  
**merīdiēs** -ēī *m* midday,  
 noon, south  
**merum** -ī *n* neat wine  
**merus** -a -um pure, neat,  
 undiluted  
**merx** -rcis *f* commodity, *pl*  
 goods  
**metere** reap, harvest  
**metuere** -uisse fear  
**metus** -ūs *m* fear  
**meus** -a -um, *voc mī* my,  
 mine  
**miles** -itis *m* soldier  
**militāre** serve as a soldier  
**militāris** -e military  
**mille**, *pl* milia -ium  
*n* thousand  
**minārī** +*dat* threaten  
**minimē** by no means, not  
 at all  
**minimus** -a -um  
*sup* smallest, youngest  
**minister** -trī *m* servant  
**minor** -us *comp* smaller,  
 younger  
**minuere** -uisse -ūtum  
 diminish, reduce  
**minus** -ōris *n*, *adv* less  
**mirābilis** -e marvelous,  
 wonderful  
**mirārī** wonder (at), be  
 surprised  
**mīrus** -a -um surprising,  
 strange  
**miscēre** -uisse mixtum mix  
**misellus** -a -um poor,  
 wretched  
**miser** -era -erum unhappy,  
 miserable  
**mittere** misisse  
 missum send, throw  
**modo** only, just  
**modo...modo** now...now  
**modus** -ī *m* manner, way
- nūllō modō** by no means  
**moenia** -ium *n pl* walls  
**molestus** -a -um  
 troublesome  
**mollire** make soft, soften  
**mollis** -e soft  
**monēre** remind, advise,  
 warn  
**mōns** montis *m* mountain  
**mōnstrāre** point out, show  
**mōnstrum** -ī *n* monster  
**mora** -ae *f* delay  
**mordēre** momordisse -sum  
 bite  
**morī** mortuum die  
**mors** mortis *f* death  
**mortalis** -e mortal  
**mortuus** -a -um (< morī)  
 dead  
**mōs** mōris *m* custom, usage  
**movēre** mōvisse  
 mōtum move, stir  
**mox** soon  
**mulier** -eris *f* woman  
**multī** -ae -a many, a great  
 many  
**multitūdō** -inis *f* large  
 number, multitude  
**multō** +*comp* much, by far  
**multum** -ī *n*, *adv* much  
**mundus** -ī *m* world,  
 universe  
**mundus** -a -um clean, neat  
**mūnīre** fortify  
**mūnus** -eris *n* gift  
**mūrus** -ī *m* wall  
**Mūsa** -ae *f* Muse  
**mūtāre** change, exchange  
**mūtus** -a -um dumb  
**mūtuus** -a -um on loan  
**mūtuum dare/sūmere** lend/  
 borrow
- N**  
**nam** for  
**-nam** ...ever?  
**namque** for  
**nārrāre** relate, tell  
**nārrātiō** -ōnis *f* narrative  
**nāscī** nātum be born  
**nāsus** -ī *m* nose  
**natāre** swim  
**nātūra** -ae *f* nature  
**nātus** -a -um (< nāscī)  
 born
- XX annōs nātus** 20 years  
 old  
**nauta** -ae *m* sailor  
**nāvicula** -ae *f* boat  
**nāvigāre** sail  
**nāvigātiō** -ōnis *f* sailing,  
 voyage  
**nāvis** -is *f* ship  
**-ne** ...? if, whether  
**nē** that not, lest, that  
**nē...quidem** not even  
**nec** *v.* ne-que/nec  
**necāre** kill  
**necessārius** -a -um  
 necessary  
**nesse** est it is necessary  
**negāre** deny, say that...not  
**neglegēns** -entis  
*adi* careless  
**neglegere** -ēxisse -ēctum  
 neglect  
**negōtium** -ī *n* business,  
 activity  
**nēmō** -inē -inī no one,  
 nobody  
**nēquam** *adi indēcl, sup*  
 nēquissimus worthless,  
 bad  
**ne-que/nec** and/but not,  
 nor, not  
**n...n.** neither...nor  
**ne-scīre** not know  
**neu** *v.* nē-ve/neu  
**neuter** -tra -trum neither  
**nē-ve/neu** and (that) not,  
 nor  
**nex** necis *f* killing, murder  
**nīdus** -ī *m* nest  
**niger** -gra -grum black  
**nihil/nīl** nothing  
**nimis** too, too much  
**nimium** too much  
**nimius** -a -um too big  
**nisi** if not, except, but  
**niveus** -a -um snow-white  
**nix** nivis *f* snow  
**nōbilis** -e well known,  
 famous  
**nocēre** +*dat* harm, hurt  
**nōlī** -īte +*īnf* don't...!  
**nōlle** nōluisse be unwilling,  
 not want  
**nōmen** -inis *n* name  
**nōmināre** name, call  
**nōn** not



<b>nōnae</b> -ārum <i>f pl</i> 5th/7th (of the month)	<b>oc-cidere</b> -disse fall, sink, set	<b>ōsculum</b> -ī <i>n</i> kiss
<b>nōnāgēsīmus</b> -a -um ninetieth	<b>oc-cidere</b> -disse -sum kill	<b>ostendere</b> -disse show
<b>nōnāgintā</b> ninety	<b>occultāre</b> hide	<b>ōstiārius</b> -ī <i>m</i> door-keeper, porter
<b>nōn-dum</b> not yet	<b>oc-currere</b> -rresse + <i>dat</i> meet	<b>ōstium</b> -ī <i>n</i> door, entrance
<b>nōn-gentī</b> -ae -a nine hundred	<b>ōceanus</b> -ī <i>m</i> ocean	<b>ōtiōsus</b> -a -um leisured, idle
<b>nōn-ne</b> not?	<b>ocellus</b> -ī <i>m</i> (little) eye	<b>ōtium</b> -ī <i>n</i> leisure
<b>nōn-nūllī</b> -ae -a some, several	<b>octāvus</b> -a -um eighth	<b>ovis</b> -is <i>f</i> sheep
<b>nōn-numquam</b> sometimes	<b>octin-gentī</b> -ae -a eight hundred	<b>ōvum</b> -ī <i>n</i> egg
<b>nōnus</b> -a -um ninth	<b>octō</b> eight	<b>P</b>
<b>nōs</b> nōbīs we, us, ourselves	<b>Octōber</b> -bris ( <i>mēnsis</i> ) October	<b>pābulum</b> -ī <i>n</i> fodder
<b>nōscere</b> nōvisse get to know, <i>perf</i> know	<b>octōgintā</b> eighty	<b>paene</b> nearly, almost
<b>noster</b> -tra -trum our, ours	<b>oculus</b> -ī <i>m</i> eye	<b>paen-īnsula</b> -ae <i>f</i> peninsula
<b>nostrum</b> <i>gen</i> of us	<b>ōdisse</b> hate	<b>pāgina</b> -ae <i>f</i> page
<b>nota</b> -ae <i>f</i> mark, sign	<b>odium</b> -ī <i>n</i> hatred	<b>pallēre</b> be pale
<b>nōtus</b> -a -um known	<b>of-ferre</b> ob-tulisse oblātum offer	<b>pallidus</b> -a -um pale
<b>novem</b> nine	<b>officiū</b> -ī <i>n</i> duty, task	<b>pallium</b> -ī <i>n</i> cloak, mantle
<b>November</b> -bris ( <i>mēnsis</i> ) November	<b>ōlim</b> once, long ago	<b>palma</b> -ae <i>f</i> palm
<b>nōvisse</b> (< nōscere) know	<b>omnis</b> -e all, every	<b>palpitāre</b> beat, throb
<b>novus</b> -a -um new	<b>opera</b> -ae <i>f</i> effort, pains	<b>pānis</b> -is <i>m</i> bread, loaf
<b>nox</b> noctis <i>f</i> night	<b>operīre</b> -uisse -ertum cover	<b>papyrus</b> -ī <i>f</i> papyrus
<b>nūbere</b> -psisse + <i>dat</i> marry	<b>opēs</b> -um <i>f pl</i> resources, wealth	<b>pār</b> paris <i>adi</i> equal
<b>nūbēs</b> -is <i>f</i> cloud	<b>oportere</b> : oportet it is right, you should	<b>parāre</b> prepare, make ready
<b>nūbilus</b> -a -um cloudy	<b>opperīrī</b> -ertum wait (for), await	<b>parātus</b> -a -um ready
<b>nūdus</b> -a -um naked	<b>oppidum</b> -ī <i>n</i> town	<b>parcere</b> pepercisse + <i>dat</i> spare
<b>nūgae</b> -ārum <i>f pl</i> idle talk, rubbish	<b>op-pugnāre</b> attack	<b>parentes</b> -um <i>m pl</i> parents
<b>nūllus</b> -a -um no	<b>optāre</b> wish	<b>parere</b> -iō pepercisse give birth to, lay
<b>num</b> ...? if, whether	<b>optimus</b> -a -um <i>sup</i> best, very good	<b>pārere</b> (+ <i>dat</i> ) obey
<b>numerāre</b> count	<b>opus</b> -eris <i>n</i> work	<b>parricīda</b> -ae <i>m</i> parricide
<b>numerus</b> -ī <i>m</i> number	<b>opus</b> est it is needed	<b>pars</b> -rtis <i>f</i> part, direction
<b>nummus</b> -ī <i>m</i> coin, sestertice	<b>ōra</b> -ae <i>f</i> border, coast	<b>partīrī</b> share, divide
<b>numquam</b> never	<b>ōrāre</b> pray, beg	<b>parum</b> too little, not quite
<b>nunc</b> now	<b>ōrātiō</b> -ōnis <i>f</i> speech	<b>parvulus</b> -a -um little, tiny
<b>nūntiāre</b> announce, report	<b>orbis</b> -is <i>m</i> circle, orbit	<b>parvus</b> -a -um little, small
<b>nūntius</b> -ī <i>m</i> messenger, message	orbis terrārum the world	<b>pāscere</b> pāvisse pāstum pasture, feed, feast
<b>nūper</b> recently	<b>ōrdināre</b> arrange, regulate	<b>passer</b> -eris <i>m</i> sparrow
<b>nūtrix</b> -icis <i>f</i> nurse	<b>ōrdō</b> -inis <i>m</i> row, rank, order	<b>passus</b> -ūs <i>m</i> pace (1.48 m)
<b>nux</b> nucis <i>f</i> nut	<b>oriēns</b> -entis <i>m</i> east	<b>pāstor</b> -ōris <i>m</i> shepherd
<b>O</b>	<b>orīrī</b> ortum rise, appear	<b>pater</b> -tris <i>m</i> father
<b>ō</b> o!	<b>ōrnāmentum</b> -ī <i>n</i> ornament, jewel	<b>patēre</b> be open
<b>ob</b> <i>prp</i> + <i>acc</i> on account of	<b>ōrnāre</b> equip, adorn	<b>patī</b> passum suffer, undergo, bear
<b>oblīvīscī</b> -lītum + <i>gen</i> / <i>acc</i> forget	<b>os</b> ossis <i>n</i> bone	<b>patiēns</b> -entis <i>adi</i> patient
<b>ob-oedīre</b> + <i>dat</i> obey	<b>ōs</b> ōris <i>n</i> mouth	<b>patientia</b> -ae <i>f</i> forbearance, patience
<b>obscūrus</b> -a -um dark	<b>ōscitāre</b> gape, yawn	<b>patria</b> -ae <i>f</i> native country/ town
<b>occidēns</b> -entis <i>m</i> west	<b>ōsculārī</b> kiss	<b>paucī</b> -ae -a few, a few
		<b>paulisper</b> for a short time

- paulō** +*comp, ante/post* a little
- paulum** a little, little
- pauper** -eris *adi* poor
- pāx** pācis *f* peace
- pectus** -oris *n* breast
- pecūlium** -ī *n* money given to slaves
- pecūnia** -ae *f* money
- pecūniōsus** -a -um wealthy
- pecus** -oris *n* livestock, sheep, cattle
- pedes** -itis *m* foot-soldier
- pēior** -ius *comp* worse
- pellere** pepulisse  
pulsum push, drive (off)
- penna** -ae *f* feather
- pēnsum** -ī *n* task
- per** *prp +acc* through, by, during
- per-currere** -rresse -rsum run over, pass over
- per-cutere** -iō -cussisse -cussum strike, hit
- per-dere** -didisse -ditum destroy, ruin, waste
- per-ferre** carry, endure
- per-ficere** complete, accomplish
- pergere** -rexi, -rectum proceed, go on
- periculōsus** -a -um dangerous, perilous
- periculum** -ī *n* danger, peril
- per-īre** -eō -iisse perish, be lost
- peristylum** -ī *n* peristyle
- per-mittere** allow, permit
- per-movēre** move deeply
- perpetuus** -a -um continuous, permanent
- per-sequi** follow, pursue
- persōna** -ae *f* character, person
- per-suādēre** -sisse +*dat* persuade, convince
- per-territus** -a -um terrified
- per-turbāre** upset
- per-venire** get to, reach
- pēs** pedis *m* foot
- pessimus** -a -um *sup* worst
- petasus** -ī *m* hat
- petere** -ivisse -itum make for, aim at, attack, seek, ask for, request
- phantasma** -atis *n* ghost, apparition
- piger** -gra -grum lazy
- pila** -ae *f* ball
- pīlum** -ī *n* spear, javelin
- pīpiāre** chirp
- pirāta** -ae *m* pirate
- pirum** -ī *n* pear
- piscātor** -ōris *m* fisherman
- piscis** -is *m* fish
- placēre** +*dat* please
- plānē** plainly, clearly
- plānus** -a -um plain, clear
- plaudere** -sisse (+*dat*) clap, applaud
- plēnus** -a -um (+*gen/abl*) full (of)
- plēri-que** plērae- plēra-most, most people
- plērumque** mostly
- plōrāre** cry
- plūrēs** -a *comp* more
- plūrimī** -ae -a *sup* most, a great many
- plūs** plūris *n, adv* more
- pōculum** -ī *n* cup, glass
- poena** -ae *f* punishment, penalty
- poēta** -ae *m/f* poet
- poēticus** -a -um poetical
- pollicērī** promise
- pōnere** posuisse  
positum place, put, lay down
- populus** -ī *m* people, nation
- porcus** -ī *m* pig
- porta** -ae *f* gate
- portāre** carry
- portus** -ūs *m* harbor
- poscere** poposcisse  
demand, call for
- posse** potuisse be able
- possidēre** -sēdisse possess, own
- post** *prp +acc, adv* behind, after, later
- post-eā** afterward, later
- posterior** -ius *comp* back-, hind-, later
- posterus** -a -um next, following
- posthāc** from now on, hereafter
- post-quam** after, since
- postrēmō** *adv* finally
- postrēmus** -a -um *sup* last
- postulāre** demand, require
- pōtāre** drink
- potestās** -ātis *f* power
- pōtiō** -ōnis *f* drinking, drink
- potius** rather
- prae** *prp +abl* before, for
- praecipuē** especially, above all
- praedium** -ī *n* estate
- praedō** -ōnis *m* robber, pirate
- prae-esse** (+*dat*) be in charge (of)
- prae-ferre** prefer
- praemium** -ī *n* reward, prize
- prae-nōmen** -inis *n* first name
- prae-pōnere** +*dat* put before/in charge of
- praesēns** -entis *adi* present
- prae-stāre** -stitisse furnish, fulfill
- praeter** *prp +acc* past, besides, except
- praeter-eā** besides
- praeteritus** -a -um past
- prāvus** -a -um faulty, wrong
- precārī** pray
- precēs** -um *f pl* prayers
- prehendere** -disse -ēnsum grasp, seize
- premere** pressisse pressum press
- pretiōsus** -a -um precious
- pretium** -ī *n* price, value
- pridem** long ago
- prī-diē** the day before
- prīmō** *adv* at first
- primum** *adv* first
- prīmus** -a -um first
- princeps** -ipis *m* chief, leader
- prīncipium** -ī *n* beginning
- prior** -ius first, former, front-
- prius** *adv* before
- prius-quam** before
- privātus** -a -um private
- prō** *prp +abl* for, instead of
- probus** -a -um good, honest, proper
- prō-cēdere** go forward, advance
- procul** far (from), far away

<b>prō-currere</b> -rresse -rsum run forward, charge	<b>pulsāre</b> strike, hit, knock (at)	<b>nē quidem</b> not even
<b>prōd-esse</b> prō-fuisse +dat be useful, do good	<b>pūnīre</b> punish	<b>quidnī</b> why not
<b>proelium</b> -ī <i>n</i> battle	<b>puppis</b> -is <i>f</i> stern, poop	<b>quid-quam</b> anything neque/nec quidquam and nothing
<b>profectō</b> indeed, certainly	<b>pūrus</b> -a -um clean, pure	<b>quid-quid</b> whatever, anything that
<b>prō-ferre</b> bring forth, produce	<b>putāre</b> think, suppose	<b>quiēscere</b> -ēvisse rest
<b>proficisci</b> -fectum set out, depart	<b>Q</b>	<b>quiētus</b> -a -um quiet
<b>prō-gredi</b> -ior -gressum go forward, advance	<b>quadrāgēsīmus</b> -a -um fortieth	<b>quīn</b> why not, do...!
<b>pro-hibēre</b> keep off, prevent	<b>quadrāgintā</b> forty	<b>quīn-decim</b> fifteen
<b>prō-icere</b> throw (forward)	<b>quadrin-gentī</b> -ae -a four hundred	<b>quīn-gentī</b> -ae -a five hundred
<b>prōmere</b> -mpsisse -mptum take out	<b>quaerere</b> -sīvisse -sītum look for, seek, ask (for)	<b>quīnī</b> -ae -a five (each)
<b>prōmissum</b> -ī <i>n</i> promise	<b>quālis</b> -e what sort of, (such) as	<b>quīnquāgintā</b> fifty
<b>prō-mittere</b> promise	<b>quālitās</b> -ātis <i>f</i> quality	<b>quīnque</b> five
<b>prope</b> <i>prp +acc, adv</i> near, nearly	<b>quam</b> how, as, than	<b>quīnquiēs</b> five times
<b>properāre</b> hurry	<b>quam +sup</b> as...as possible	<b>Quīntilis</b> -is (mēnsis) July
<b>propinquus</b> -a -um near, close	<b>quam-diū</b> how long, (as long) as	<b>quīntus</b> -a -um fifth
<b>proprius</b> -a -um own, proper	<b>quam-ob-rem</b> why	<b>quis</b> quae quid who, what
<b>propter</b> <i>prp +acc</i> because of	<b>quamquam</b> although	<b>quis quid</b> (sī/num/ nē...) anyone, anything
<b>propter-eā</b> therefore	<b>quandō</b> when, as	<b>quis-nam</b> quid-nam who/ what ever?
<b>prō-silire</b> -uisse spring forth	<b>quantitās</b> -ātis <i>f</i> quantity, size	<b>quis-quam</b> anyone neque/nec quisquam and no one
<b>prō-spicere</b> look out, look ahead	<b>quantum</b> -ī <i>n</i> how much, (as much) as	<b>quis-que</b> quae- quod- each
<b>prōtinus</b> at once	<b>quantus</b> -a -um how large, (as large) as	<b>quis-quis</b> whoever, anyone who
<b>prōvincia</b> -ae <i>f</i> province	<b>quā-propter</b> why	<b>quō</b> <i>adv</i> where (to)
<b>proximus</b> -a -um <i>sup</i> nearest	<b>quā-rē</b> why	<b>quod</b> (= quia) because, that
<b>prūdēns</b> -entis <i>adi</i> prudent, clever	<b>quārtus</b> -a -um fourth	<b>quod n</b> ( <i>v. quī</i> ) what, which, that which
<b>pūblicus</b> -a -um public, State-	<b>quārta pars</b> fourth, quarter	<b>quō-modo</b> how
<b>pudēre</b> : pudet mē (+ <i>gen</i> ) I am ashamed (of)	<b>quasi</b> as, like, as if	<b>quoniam</b> as, since
<b>pudor</b> -ōris <i>m</i> (sense of) shame	<b>quater</b> four times	<b>quoque</b> also, too
<b>puella</b> -ae <i>f</i> girl	<b>quaterē</b> -iō shake	<b>quot</b> <i>indēcl</i> how many, (as many) as
<b>puer</b> -erī <i>m</i> boy	<b>quaternī</b> -ae -a four (each)	<b>quot-annīs</b> every year
<b>pugna</b> -ae <i>f</i> fight	<b>quattuor</b> four	<b>quotiēs</b> how many times
<b>pugnāre</b> fight	<b>quattuor-decim</b> fourteen	
<b>pugnus</b> -ī <i>m</i> fist	<b>-que</b> and	<b>R</b>
<b>pulcher</b> -chra -chrum beautiful, fine	<b>querī</b> questum complain, grumble	<b>rāmus</b> -ī <i>m</i> branch, bough
<b>pulchritūdō</b> -inis <i>f</i> beauty	<b>quī</b> quae quod who, which, he who	<b>rapere</b> -iō -uisse -ptum tear away, carry off
<b>pullus</b> -ī <i>m</i> young (of an animal)	<b>quī</b> quae quod (...?) what, which	<b>rapidus</b> -a -um rushing, rapid
<b>pulmō</b> -ōnis <i>m</i> lung	<b>quia</b> because	<b>rārō</b> <i>adv</i> rarely, seldom
	<b>quid</b> <i>n</i> ( <i>v. quis</i> ) what, anything	<b>rārus</b> -a -um rare
	<b>quid</b> <i>adv</i> why	<b>ratiō</b> -ōnis <i>f</i> reason
	<b>quī-dam</b> quae- quod- a certain, some	<b>ratis</b> -is <i>f</i> raft
	<b>quidem</b> indeed, certainly	<b>re-cēdere</b> go back, retire
		<b>re-cipere</b> receive, admit
		<b>recitāre</b> read aloud

**re-cognōscere** recognize  
**rēctus** -a -um straight, correct  
**rēctā** (viā) straight  
**re-cumbere** -cubuisse lie down  
**red-dere** -didisse -ditum give back, give  
**red-imere** -ēmisisse -ēemptum ransom  
**red-ire** -eō -iisse -itum go back, return  
**re-dūcere** lead back, bring back  
**re-ferre** rettulisse bring back, return  
**regere** rēxisse  
     rēctum direct, guide, govern  
**regiō** -ōnis *f* region, district  
**rēgnāre** reign, rule  
**rēgula** -ae *f* ruler  
**re-linquare** -līquisse -lictum leave  
**reliquus** -a -um remaining, left  
**re-manēre** remain, stay behind  
**rēmigāre** row  
**re-miniscī** +*gen/acc* recollect  
**re-mittere** send back  
**re-movēre** remove  
**rēmus** -ī *m* oar  
**repente** suddenly  
**reperire** repperisse  
     repertum find  
**re-pōnere** put back  
**re-prehendere** blame, censure  
**re-pugnāre** fight back, resist  
**re-quiēscere** rest  
**re-quirere** -sivisse -sītum seek, ask  
**rēs rei** *f* thing, matter, affair  
**re-sistere** -stitisse +*dat* halt, resist  
**re-spondēre** -disse -sum answer  
**respōnsum** -ī *n* answer  
**rēte** -is *n* net  
**re-tinēre** -uisse -tentum hold back  
**re-trahere** pull back, bring back

**re-venire** come back  
**reverti** -tisse -sum return, come back  
**re-vocāre** call back, revoke  
**rēx** rēgis *m* king  
**ridēre** -sisse -sum laugh, make fun of  
**ridiculus** -a -um ridiculous  
**rigāre** irrigate  
**ripa** -ae *f* bank  
**rīsus** -ūs *m* laughter, laugh  
**rīvus** -ī *m* brook  
**rogāre** ask, ask for  
**rogitāre** ask (repeatedly)  
**Rōmānus** -a -um Roman  
**rosa** -ae *f* rose  
**ruber** -bra -brum red  
**rubēre** be red, blush  
**rudis** -e crude, rude  
**rūmor** -ōris *m* rumor  
**rumpere** rūpisse  
     ruptum break  
**rūrī** *loc* in the country  
**rūrsus** again  
**rūs** rūris *n* the country  
**rūsticus** -a -um rural, rustic, farm-

## S

**sacculus** -ī *m* purse  
**saccus** -ī *m* sack  
**sacerdōs** -ōtis *m/f* priest, priestess  
**saeculum** -ī *n* century  
**saepe** often  
**saevus** -a -um fierce, cruel  
**sagitta** -ae *f* arrow  
**sāl** salis *m* salt, wit  
**salire** -uisse jump  
**salūs** -ūtis *f* safety, well-being  
**salūtem dicere** +*dat* greet  
**salūtāre** greet  
**salvāre** save  
**salvē** -ēte hallo, good morning  
**salvēre iubēre** greet  
**salvus** -a -um safe, unharmed  
**sānāre** heal, cure  
**sānē** certainly, quite  
**sanguis** -inis *m* blood  
**sānus** -a -um healthy, well  
**sapere** -iō -iisse be wise, have sense  
**sapiēns** -entis *adi* wise  
**satis** enough, rather  
**saxum** -ī *n* rock  
**scaena** -ae *f* scene, stage  
**scaenicus** -a -um theatrical  
**scalpellum** -ī *n* scalpel, surgical knife  
**scamnum** -ī *n* stool  
**scelestus** -a -um criminal, wicked  
**scelus** -eris *n* crime  
**scilicet** of course  
**scindere** scidisse  
     scissum tear, tear up  
**scire** know  
**scribere** -psisse -ptum write  
**scūtum** -ī *n* shield  
**sē** sibi himself  
**secāre** -uisse -ctum cut  
**secundum** *prp* +*acc* along  
**secundus** -a -um second, favorable  
**sed** but  
**sē-decim** sixteen  
**sedere** sēdisse sit  
**sella** -ae *f* stool, chair  
**semel** once  
**sēmen** -inis *n* seed  
**semper** always  
**senex** senis *m* old man  
**sēnī** -ae -a six (each)  
**sententia** -ae *f* opinion, sentence  
**sentire** sēnsisse  
     sēnsum feel, sense, think  
**septem** seven  
**September** -bris (mēnsis) September  
**septen-decim** seventeen  
**septentriōnēs** -um *m* *pl* north  
**septimus** -a -um seventh  
**septin-gentī** -ae -a seven hundred  
**septuāgintā** seventy  
**sequi** secūtum follow  
**serēnus** -a -um clear, cloudless  
**serere** sēvisse satum sow, plant  
**sērius** -a -um serious  
**sermō** -ōnis *m* talk, conversation  
**servāre** preserve, save  
**servire** +*dat* be a slave, serve  
**servitūs** -ūtis *f* slavery

<b>servus</b> -ī <i>m</i> slave, servant	<b>somnus</b> -ī <i>m</i> sleep	<b>super-esse</b> be left, be in excess
<b>ses-centī</b> -ae -a six hundred	<b>sonus</b> -ī <i>m</i> sound, noise	<b>superior</b> -ius <i>comp</i> higher, upper, superior
<b>sēsē</b> himself	<b>sordēs</b> -ium <i>fpl</i> dirt	<b>superus</b> -a -um upper
<b>sēstertius</b> -ī <i>m</i> sesterce (coin)	<b>sordidus</b> -a -um dirty, mean, base	<b>supplicium</b> -ī <i>n</i> (capital) punishment
<b>seu</b> <i>v.</i> sī-ve/seu	<b>soror</b> -ōris <i>f</i> sister	<b>suprā</b> <i>prp +acc, adv</i> above
<b>sevērūs</b> -a -um stern, severe	<b>spargere</b> -sisse -sum scatter	<b>surdus</b> -a -um deaf
<b>sex</b> six	<b>speciēs</b> -ēī <i>f</i> appearance, aspect, sort	<b>surgere</b> sur-rēxisse rise, get up
<b>sexāgintā</b> sixty	<b>spectāre</b> watch, look at	<b>sur-ripere</b> -iō -uisse -reptum steal
<b>sexiēs</b> six times	<b>spectātor</b> -ōris <i>m</i> spectator	<b>sūrsūm</b> up, upward
<b>Sextilis</b> -is (mēnsis) August	<b>speculum</b> -ī <i>n</i> mirror	<b>suscitāre</b> wake up, rouse
<b>sextus</b> -a -um sixth	<b>spērāre</b> hope (for)	<b>su-spicere</b> look up (at)
<b>sī</b> if	<b>spēs</b> -ēī <i>f</i> hope	<b>sus-tinēre</b> support, sustain, endure
<b>sīc</b> in this way, so, thus	<b>-spicere</b> -iō -spexisse -spectum	<b>suus</b> -a -um his/her/their (own)
<b>siccus</b> -a -um dry	<b>spīrāre</b> breathe	<b>syllaba</b> -ae <i>f</i> syllable
<b>sīc-ut</b> just as, as	<b>stāre</b> stetisse stand	
<b>signāre</b> mark, seal	<b>statim</b> at once	
<b>significāre</b> indicate, mean	<b>statuere</b> -uisse -ūtum fix, determine	
<b>significātiō</b> -ōnis <i>f</i> meaning, sense	<b>stēlla</b> -ae <i>f</i> star	
<b>signum</b> -ī <i>n</i> sign, seal, statue	<b>sternere</b> strāvīsse strātum spread	
<b>silentium</b> -ī <i>n</i> silence	<b>stilus</b> -ī <i>m</i> stylus	
<b>silēre</b> be silent	<b>stipendium</b> -ī <i>n</i> soldier's pay, service	
<b>silva</b> -ae <i>f</i> wood, forest	<b>strepitus</b> -ūs <i>m</i> noise, din	
<b>similis</b> -e similar, like	<b>studēre</b> + <i>dat</i> devote oneself to	
<b>simul</b> together, at the same time	<b>studiōsus</b> -a -um (+ <i>gen</i> ) interested (in)	
simul atque + <i>perf</i> as soon as	<b>studium</b> -ī <i>n</i> interest, study	
<b>sīn</b> but if	<b>stultus</b> -a -um stupid, foolish	
<b>sine</b> <i>prp +abl</i> without	<b>stupēre</b> be aghast	
<b>sinere</b> sīvisse situm let, allow	<b>suādēre</b> -sisse + <i>dat</i> advise	
<b>singulī</b> -ae -a one (each), each	<b>sub</b> <i>prp +abl/acc</i> under, near	
<b>sinister</b> -tra -trum left, <i>f</i> the left (hand)	<b>sub-īre</b> -eō -iisse go under, undergo	
<b>sinus</b> -ūs <i>m</i> fold (of toga)	<b>subitō</b> <i>adv</i> suddenly	
<b>sī-quidem</b> seeing that, since	<b>subitus</b> -a -um sudden	
<b>sitis</b> -is <i>f</i> thirst	<b>sub-mergere</b> sink the city	
<b>situs</b> -a -um situated	<b>sūmere</b> -mpsisse -mptum take	
<b>sī-ve/seu</b> or, or if	<b>summus</b> -a -um <i>sup</i> highest, greatest	
s. ... s. whether...or	<b>super</b> <i>prp +acc</i> on (top of), above	
<b>sōl</b> -is <i>m</i> sun	<i>prp +abl</i> on, about	
<b>solēre</b> -itum esse be accustomed	<b>superbus</b> -a -um haughty, proud	
<b>solum</b> -ī <i>n</i> soil, ground, floor		
<b>solum</b> <i>adv</i> only		
<b>sōlus</b> -a -um alone, lonely		
<b>solvere</b> -visse solūtum untie, discharge, pay		
nāvem solvere cast off, set sail		

## T

**tabella** -ae *f* writing-tablet**tabellārius** -ī *m* letter-carrier**taberna** -ae *f* shop, stall**tabernārius** -ī *m* shopkeeper**tabula** -ae *f* writing-tablet**tacēre** be silent**tacitus** -a -um silent**talentum** -ī *n* talent**tālis** -e such**tam** so, as**tam-diū** so long, as long**tamen** nevertheless, yet**tam-quam** as, like**tandem** at length, at last**tangere** tetigisse

tāctum touch

**tantum** -ī *n* so much

alterum tantum twice as much

**tantum** *adv* so much, only**tantun-dem** just as much**tantus** -a -um so big, so great**tardus** -a -um slow, late**tata** -ae *m* daddy**taurus** -ī *m* bull**tēctum** -ī *n* roof**temerārius** -a -um reckless**tempestās** -ātis *f* storm**templum** -ī *n* temple

**tempus** -oris *n* time  
**tenebrae** -ārum *f*  
*pl* darkness  
**tenebricōsus** -a -um dark  
**tenēre** -uisse -ntum hold,  
 keep (back)  
**tenuis** -e thin  
**ter** three times  
**tergēre** -sisse -sum wipe  
**tergum** -ī *n* back  
**ternī** -ae -a three (each)  
**terra** -ae *f* earth, ground,  
 country  
**terrēre** frighten  
**terribilis** -e terrible  
**tertius** -a -um third  
**testis** -is *m/f* witness  
**theātrum** -ī *n* theater  
**tibiae** -ārum *fpl* flute  
**tībīcen** -inis *m* flute-player  
**timēre** fear, be afraid (of)  
**timidus** -a -um fearful,  
 timid  
**timor** -ōris *m* fear  
**titulus** -ī *m* title  
**toga** -ae *f* toga  
**togātus** -a -um wearing the  
 toga  
**tollere** sus-tulisse  
 sublātum raise, lift, pick  
 up, remove, take away  
**tonitrus** -ūs *m* thunder  
**tot** *indēcl* so many  
**totiēs** so many times  
**tōtus** -a -um the whole of,  
 all  
**trā-dere** -didisse -ditum  
 hand over, deliver  
**trahere** -āxisse -actum  
 drag, pull  
**tranquillitās** -ātis *f*  
 calmness  
**tranquillus** -a -um calm,  
 still  
**trāns** *prp +acc* across, over  
**trāns-ferre** transfer,  
 transport  
**trāns-ire** -eō -iisse -itum  
 cross, pass  
**tre-centī** -ae -a three  
 hundred  
**trē-decim** thirteen  
**tremere** -uisse tremble  
**trēs** tria three  
**trīcēsīmus** -a -um thirtieth

**triclinium** -ī *n* dining-room  
**trīgintā** thirty  
**trīnī** -ae -a three  
**trīstis** -e sad  
**trīstītia** -ae *f* sadness  
**tū** tē tibi you, yourself  
**tuērī** tūtum guard, protect  
**tum** then  
**tumultuārī** make an uproar  
**tumultus** -ūs *m* uproar  
**tunc** then  
**tunica** -ae *f* tunic  
**turba** -ae *f* throng, crowd  
**turbāre** stir up, agitate  
**turbidus** -a -um agitated,  
 stormy  
**turgid(ul)us** -a -um swollen  
**turpis** -e ugly, foul  
**tūtus** -a -um safe  
**tuus** -a -um your, yours  
**tyrannus** -ī *m* tyrant

**U**  
**ubi** where  
 ubi primum *+perf* as soon  
 as  
**ubī-que** everywhere  
**ūllus** -a -um any  
 nec/neque ūllus and no  
**ulterior** -ius *comp* farther,  
 more distant  
**ultimus** -a -um *sup* most  
 distant, last  
**ultrā** *prp +acc* beyond  
**ululāre** howl  
**umbra** -a *f* shade, shadow  
**umerus** -ī *m* shoulder  
**ūmidus** -a -um wet, moist  
**umquam** ever  
 nec/neque umquam and  
 never  
**ūnā** *adv* together  
**unde** from where  
**ūn-dē-centum** ninety-nine  
**ūn-decim** eleven  
**ūndecimus** -a -um eleventh  
**ūn-dē-trīgintā** twenty-nine  
**ūn-dē-vīgintī** nineteen  
**ūnī** -ae -a one  
**ūniversus** -a -um the whole  
 of, entire  
**ūnus** -a -um one, only  
**urbānus** -a -um of the city,  
 urban  
**urbs** -bis *f* city

**ūrere** ussisse ustum burn  
**ūsque** up (to), all the time  
**ut** like, as  
 ut + *coni* that, in order that,  
 to  
**uter** ultra utrum which (of  
 the two)  
**uter-que** ultra- utrum- each  
 of the two, both  
**ūtī** ūsum *+abl* use, enjoy  
**utinam** I wish that, if  
 only...!  
**utrum**...an ...or...?  
 whether...or  
**ūva** -ae *f* grape  
**uxor** -ōris *f* wife

**V**

**vacuus** -a -um empty  
**vāgīre** wail, squall  
**valdē** strongly, very (much)  
**valē** -ēte farewell, goodbye  
**valēre** be strong, be well  
**valētūdō** -inis *f* health  
**validus** -a -um strong  
**vallis** -is *f* valley  
**vāllum** -ī *n* rampart  
**varius** -a -um varied,  
 different  
**vās** vāsīs *n*, *pl* -a -ōrum  
 vessel, bowl  
**-ve** or  
**vehere** vēxisse  
 vectum carry, convey,  
*pass* ride, sail, travel  
**vel** or  
**velle** volō voluisse want, be  
 willing  
**vēlōx** -ōcis *adi* swift, rapid  
**vēlum** -ī *n* sail  
**vel-ut** like, as  
**vēna** -ae *f* vein  
**vēn-dere** -didisse sell  
**venīre** vēnisse ventum  
 come  
**venter** -tris *m* belly,  
 stomach  
**ventus** -ī *m* wind  
**venustus** -a -um charming  
**vēr** vēris *n* spring  
**verbera** -um *n pl* lashes,  
 flogging  
**verberāre** beat, flog  
**verbum** -ī *n* word, verb  
**verērī** fear

**vērō** really, however, but  
neque/nec vērō but not  
**versārī** move about, be  
present  
**versiculus** -ī *m* short verse  
**versus** -ūs *m* line, verse  
**versus**: ad...versus toward  
**vertere** -tisse -sum turn  
**vērūm** but  
**vērus** -a -um -ī true, *n* truth  
**vesper** -erī *m* evening  
**vesperī** *adv* in the evening  
**vester** -tra -trum your,  
yours  
**vestigium** -ī *n* footprint,  
trace  
**vestimentum** -ī *n* garment,  
clothing  
**vestire** dress  
**vestis** -is *f* clothes, cloth  
**vestrum** *gen* of you  
**vetāre** forbid  
**vetus** -eris *adi* old  
**via** -ae *f* road, way, street  
**vīcēsīmus** -a -um twentieth  
**victor** -ōris *m*,  
*adi* conqueror, victorious

**victōria** -ae *f* victory  
**vidēre** vīdisse vīsum see,  
*pass* seem  
**vigilāre** be awake  
**vigilia** -ae *f* night watch  
(I-IV)  
**vīgintī** twenty  
**vīlis** -e cheap  
**villa** -ae *f* country house,  
villa  
**vincere** vīcisse  
victum defeat, overcome,  
win  
**vīcīre** -nxisse -nctum tie  
**vīnea** -ae *f* vinyard  
**vīnum** -ī *n* wine  
**vir** -ī *m* man, husband  
**vīrēs** -ium *f pl* strength  
**virga** -ae *f* rod  
**virgō** -inis *f* maiden, young  
girl  
**virtūs** -ūtis *f* valor, courage  
**vīs**, *acc* vim, *abl* vī force,  
violence, power  
**viscera** -um *n pl* internal  
organs

**visere** -sisse go and see,  
visit  
**vīta** -ae *f* life  
**vītāre** avoid  
**vītis** -is *f* vine  
**vīvere** vīxisse live, be alive  
**vīvus** -a -um living, alive  
**vix** hardly  
**vocābulum** -ī *n* word  
**vōcālis** -is *f* vowel  
**vocāre** call, invite  
**volāre** fly  
**voluntās** -ātis *f* will  
**vorāgō** -inis *f* abyss,  
whirlpool  
**vorāre** swallow, devour  
**vōs** vōbīs you, yourselves  
**vōx** vōcis *f* voice  
**vulnerāre** wound  
**vulnus** -eris *n* wound  
**vultus** -ūs *m* countenance,  
face

**Z**

**zephyrus** -ī *m* west wind

## Grammatical Terms

LATIN	ABBREVIATIONS	ENGLISH
ablātīvus (cāsus)	<i>abl</i>	ablative
accūsātīvus (cāsus)	<i>acc</i>	accusative
āctīvum (genus)	<i>āct</i>	active
adiectivum (nōmen)	<i>adi</i>	adjective
adverbium -ī <i>n</i>	<i>adv</i>	adverb
appellātīvum (nōmen)		appellative
cāsus -ūs <i>m</i>		case
comparātiō -ōnis <i>f</i>		comparison
comparātīvus (gradus)	<i>comp</i>	comparative
coniugātiō -ōnis <i>f</i>		conjugation
coniūctiō -ōnis <i>f</i>	<i>coni</i>	conjunction
coniūctīvus (modus)	<i>coni</i>	subjunctive
datīvus (cāsus)	<i>dat</i>	dative
dēclinātiō -ōnis <i>f</i>	<i>dēcl</i>	declension
dēmōnstrātīvum (prōnōmen)		demonstrative
dēpōnentia (verba)	<i>dēp</i>	deponent

LATIN	ABBREVIATIONS	ENGLISH
fēmininum (genus)	<i>f, fēm</i>	feminine
futūrum (tempus)	<i>fut</i>	future
futūrum perfectum (tempus)	<i>fut perf</i>	future perfect
genetīvus (cāsus)	<i>gen</i>	genitive
genus (nōminis/verbī)		gender/voice
gerundium -ī <i>n</i> gerundivum -ī <i>n</i>		gerund/gerundive
imperātīvus (modus)	<i>imp, imper</i>	imperative
imperfectum (tempus praeteritum)	<i>imperf</i>	imperfect
indēclinābile (vocābulum)	<i>indēcl</i>	indeclinable
indēfīnitum (prōnōmen)		indefinite
indicātīvus (modus)	<i>ind</i>	indicative
īnfīnitīvus (modus)	<i>īnf</i>	infinitive
interiectiō -ōnis <i>f</i>		interjection
interrogātīvum (prōnōmen)		interrogative
locātīvus (cāsus)	<i>loc</i>	locative
masculinum (genus)	<i>m, masc</i>	masculine
modus (verbī)		mode
neutrum (genus)	<i>n, neutr</i>	neuter
nōminātīvus (cāsus)	<i>nōm</i>	nominative
optātīvus (modus)		optative
pars ōrātiōnis		part of speech
participium -ī <i>n</i>	<i>part</i>	participle
passīvum (genus)	<i>pass</i>	passive
perfectum (tempus praeteritum)	<i>perf</i>	perfect
persōna -ae <i>f</i>	<i>pers</i>	person
persōnāle (prōnōmen)		personal
plūrālis (numerus)	<i>pl, plūr</i>	plural
plūsquamperfectum (tempus praet.)	<i>plūsqu</i>	pluperfect
positīvus (gradus)	<i>pos</i>	positive
possessīvum (prōnōmen)		possessive
praepositio -ōnis <i>f</i>	<i>prp, praep</i>	preposition
praesēns (tempus)	<i>praes</i>	present
praeteritum (tempus)	<i>praet</i>	preterite, past tense
prōnōmen -inis <i>n</i>	<i>prōn</i>	pronoun
propriūm (nōmen)		proper name
relātīvum (prōnōmen)	<i>rel</i>	relative
singulāris (numerus)	<i>sg, sing</i>	singular
superlātīvus (gradus)	<i>sup</i>	superlative
supīnum		supine
tempus (verbī)		tense
verbūm	<i>vb</i>	verb
vocātīvus (cāsus)	<i>voc</i>	vocative



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This volume is the completely reset Second Edition of Jeanne Marie Neumann's *A College Companion* (Focus, 2008).

It offers a running exposition, in English, of the Latin grammar covered in Hans H. Ørberg's *Familia Romana*, and includes the complete text of the Ørberg ancillaries *Grammatica Latina* and *Latin-English Vocabulary*. It also serves as a substitute for Ørberg's *Latine Disco*, on which it is based. As it includes no exercises, however, it is not a substitute for the Ørberg ancillary *Exercitia Latina I*.

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